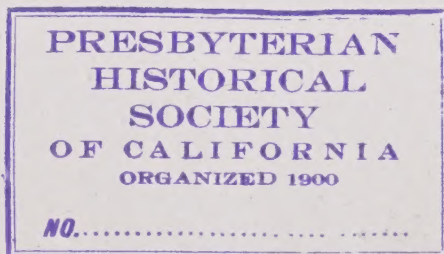
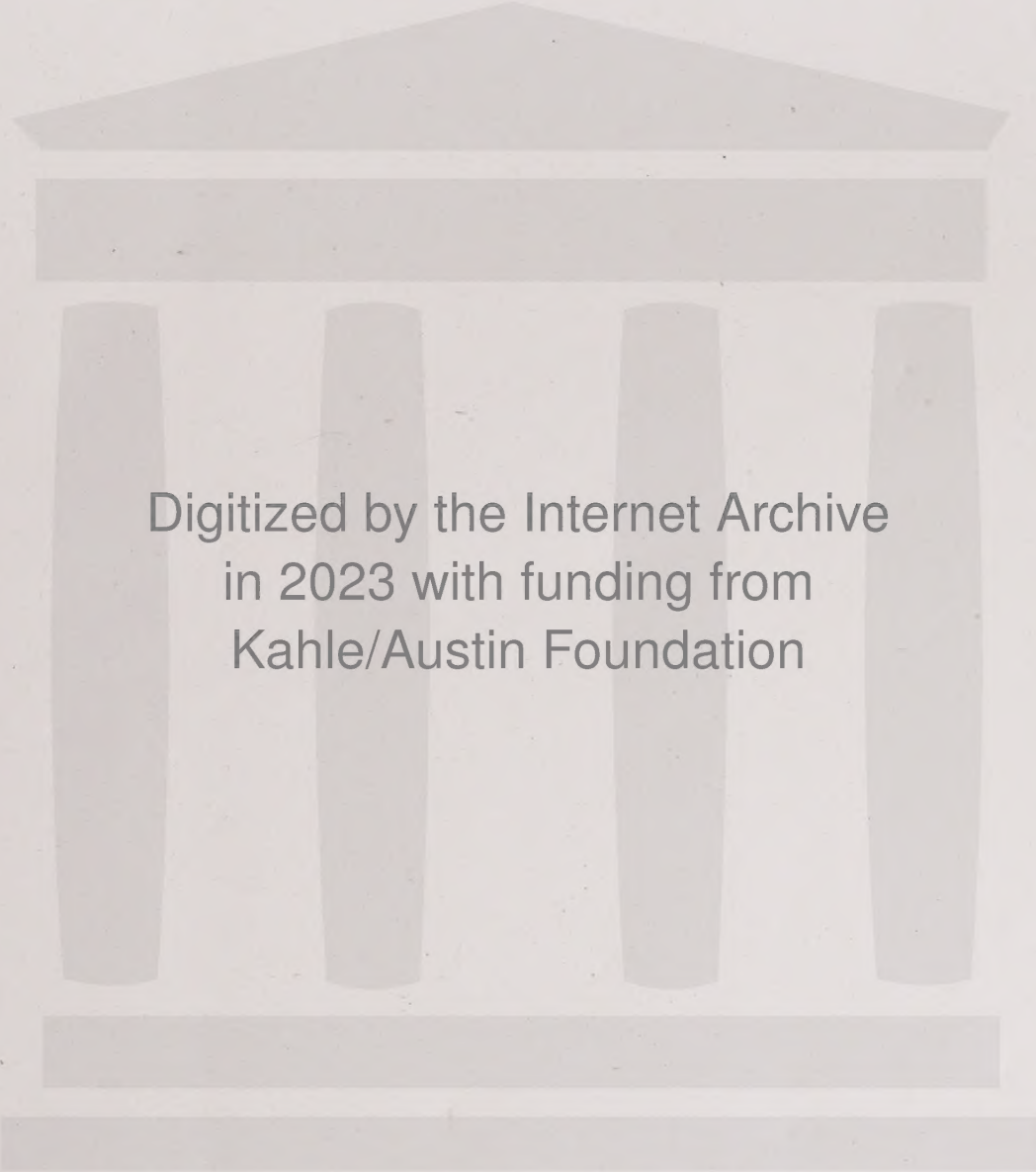


William Speer.



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SALISBURY SQUARE, LONDON, E.C.
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Notes and Comments.

WILL those of our readers who receive THE CHRISTIAN direct from our Postal Agents, and who have not recently communicated with us, kindly send their present full postal address; especially missionaries and others in foreign countries?

One of the meteorological records is the amount of sunshine which last year visited certain places. Were such a record kept of the life of each of us, what would be its tale? What would be the story of last year? Would it be something like this—Sundays were generally sunny and quiet; Mondays, cloudy; Tuesdays, dull and cold; Wednesdays, windy and dangerous; Thursdays, gleams of sunshine through heavy rain-clouds; Fridays, brighter again; Saturdays, promise of fine weather? But the exhortation is to "Rejoice evermore." Only our rejoicing is to be "in the Lord" who never changes. Through every day as it comes, our minds should be turned to Him, and then, whatever our circumstances without, in Him we shall have joy and peace. The soul's weather-glass should stand at "Set Fair."

A review of 1895 from a religious standpoint cannot be very inspiring. It is always well to be cautious in making generalisations as to the drift of events in these days when life is so complex. But certain things stand out in the record of the past year. Public movements show that a wave of neglect for all that is distinctively religious is passing over the nation, and has infected our public men. Reformers are disheartened; the old cries round which the churches used to rally with enthusiasm are growing rare and faint, and the newspapers reflect the general state of apathy that exists among the people.

This, we are told by some, is the penalty of unwise and undue haste among those who lead the party of social reform, who are anxious to coerce their fellow-men into a better life by means of legislation. There may be something in the

plea, and reformers must be wise as well as zealous. At the same time it is well to remember that every righteous law, whether local or national, must be for the ultimate benefit of the community. But no nation will ever be coerced into goodness. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

But there is surely more than that to be said. We are passing through a period of unsettlement. New influences are abroad, which are finding their way through current literature into circles and homes formerly quite closed from the incursion of worldly forces. A steady stream of French realism is pouring into the mind of the nation at large. It infects everything, and lowers the tone of public morals and of private conviction. The works in largest demand at the libraries are for the most part deeply contaminated with this degenerate spirit. What strength lies in them is derived from sensationalism, from vivid but doubtful scenes of passion, from situations in which the seamy, unregulated, self-assertive side of human nature is boldly and sympathetically depicted; and in which the old social conventions equally with eternal spiritual ideas are cynically and scornfully repudiated.

We are thankful to believe that alongside with this supply of doubtful literature there is a steady demand for what is "true and pure and of good report." Some great books have been published during the last year, and they are being eagerly read; and the literature of devotion has been strengthened by notable additions. If these appeal to, and are read by, the few rather than the many, we believe they will prove the seed of life, that will at last overcome the forces of death in the national life.

Meanwhile, we must rally round the great abiding truths which are the world's hope and strength. "And Elijah repaired the altar of the Lord that had been broken down." Let us repair the altar of God's dear Son, and plant the Cross of his sacrifice where all may see it and worship at it. The faith of our fathers has not spent its force. There is a great reserve of spiritual power latent in our churches, which waits development. All those who lead or bear office in them should be instant in prayer and wise in action, seeking every opportunity of reviving the evangelic fervour and faith whereby alone men can be saved. Brighter days will then soon dawn on our beloved land. For God over rules and reigns above; and these lower currents will not prevail against His redeeming purpose.

One of the many good resolutions useful to make at the beginning of the year is a better principle of selection in regard to the books we read. A large number of Christian people are strangely careless in this matter. A young lady said the other day, "I read everything, because I like to know *which way the wind is blowing*." The wind blows from all directions in the world of thought. There are always "airs from heaven and blasts from hell" about—breezes laden with the perfumes of Araby the Blest, and siroccos poisoned with the miasma of the nethermost pit. We shield our bodies from harmful blasts; shall we expose our souls to any and every hurtful gust of influence simply that we may know "which way the wind is blowing"? Let us turn our minds to better things—to the eternal law of right, to the steady stream of God's will, and inquire whither

that is moving. Any book that can help us to attain to a better knowledge of Him is worth our while to read; any book that ignores Him and confuses us in our search for Him and his Truth is not worth reading, however up-to-date it may be.

A very effectual Gospel work goes on all the year round at the Soldiers' Home, Winchester, under the leadership of the Misses Perks and Mr. C. Edwards. Visiting it just before Christmas we found that a special mission was to have been held by Mr. Richard Weaver from the 15th to 22nd ult., but illness prevented the evangelist from fulfilling the engagement. The gap was filled in the emergency by Miss Mary Bailey, deputation secretary of the British Syrian Schools, who had been visiting the Home. This lady is a cultured and deeply spiritual student of Scripture, whose words penetrated very deeply, and were used by the Holy Spirit to the blessing of many persons.

Miss Bailey also awakened an interest on behalf of the work which she more especially represents; and very naturally so, for, after all, the movements of the Spirit in the hearts of men are very similar in Eastern or Western lands. All alike need his regenerating grace, which imparts the same light and gladness to all who receive it. We heartily commend both these missions to the prayer and sympathy of our readers.

It is said that the excessive physical exertion coupled with constant mental strain, to which the Welsh Methodist ministers are put shortens their days and sadly thins the ranks of elderly men. While many churches in England will not look at a minister who has reached middle life, that is, has reached his prime, the absence of venerable men from the Welsh ministry constitutes a serious problem. Nearly all the Welsh preachers, it is said, preach three times on Sunday, and walk from fifteen to twenty miles, truly a severe day's work, for the three services would add in physical strain alone some fifteen or twenty miles more, and then comes the brain exertion. The phenomenon is strange—a Christian ministry mostly of Timothy's—few Pauls, few Johns, few Peters. It is not healthy however it comes.

There is a heart-weariness that sometimes comes over Christian workers, which is one of the greatest trials they have to bear. Sometimes it is the reaction following a period of great success, as was the case with Elijah under the juniper-tree, and which is probably more physical and mental than spiritual. Oftenest it creeps on under the shadow of a long period of comparative failure in their work. The emotional demands of their duties are heavy and constant; they have to aim at always being in the spiritual state in which they can rouse and help others; and when these demands have to be met under dispiriting conditions, and are apparently followed by trifling results, the burden is sometimes almost too heavy to bear. This is just the time of the year when they are most in danger of this mood.

What is the remedy? Thronging duties make a time of complete rest impossible. The refuge from the recurring trouble must be spiritual. Jesus often retired into a kind of inner solitude even when He was busiest and could not get away from the multitudes. There was ever a quiet mountain-top as it were in the recesses of his heart, whither the Spirit repaired, and where He bathed it with pure

draughts of the Father's love, returning into the busy world with energies refreshed.

And is there not a call here for a more deliberate personal cultivation of devout habits on the part of those who teach others? Their greatest peril is to forget their own needs, because so absorbed in the needs of those around them. Paul was keenly alive to the possibility, when he had preached to others, of being himself a castaway. And so he kept his body under, and cultivated his own higher life assiduously. And more, he ever begged, in solemn words, for the prayers of his converts. At this season, therefore, while we are thinking kindly, and praying earnestly for all sorts and conditions of men, let us not forget our preachers and teachers, with their special temptations and trials.

We quite agree with a correspondent in a contemporary who thinks that we are in danger of compromising the kingly dignity and majesty of the Saviour, by our great anxiety to make Christianity palatable to young men, and endeavouring to remove all their hindrances. Our Lord Himself never assumed an apologetic tone, neither did his disciples. He plainly announced that there would be troubles and offences; He insisted on the duty of carrying a cross and of encountering shame. The apostles gloried in the reproach of the cross. We shall not have Christians worth the name if they will not do the same thing. The authority of our Lord must be enforced—his title to be obeyed, as well as his love, set forth.

It is right to take every stumbling-block we can out of the way of anyone who wishes to enter the Kingdom of heaven, but is it these sincere souls who see stumbling blocks? Is it not more generally the persons who do not want to go in, and who want to find an excuse for their conduct? Wrong things ought always to be removed, because they are wrong, never mind whether anyone stumbles at them or not; and difficult things should be made plain—if they can. But we have never yet eliminated all mystery from the kingdom of truth, and we never shall. It would be a dreary and tame region if it lay all explored and mapped out, with turnpike roads running through it from end to end.

No doubt it is a pleasant and instructive thing to visit the remains of ancient civilisation, but how many of the travellers vividly realise that in their little hand Bible which they carry in their bag they have a greater force and a more marvellous wonder than anything to be seen in pyramids, temples, or palaces? The one is only a memento of the dead past; the other is living, spiritual, and active. "The passion of the prophets for justice and righteousness has counted for infinitely more in human history than the generalship, statercraft, and culture of these great Empires." Add to that the power which lives and moves in the story of the Gospels, and in the teaching of the Epistles!

Sir Arthur Cotton writes hopefully about agricultural prospects, if only English farmers and others on the land can be got to face their position and duties as other Englishmen have done. In view of the serious problem which our city populations force upon us—their poverty, their degradation, their separation from uplifting influences—one hails with relief any suggestion from a practical and competent man which promises a change for the better. Some agriculturists, it seems, have

already proved by facts that "the capacity of the soil is far above all that has been hitherto imagined." Sir Arthur has grown a plant of Indian-corn from English seed nine feet high, with a cob containing 600 seeds of well-ripened corn. We have never believed that the world was populated beyond the capacity of the land to support everyone. Human ignorance and sin are the enemies to be combated, and the adversity we are passing through is a wonderful school for making ignorance learn.

Whilst cordially granting that England is greater in peace than in war, we cannot agree with *The Investors' Review* that our finest genius is expressed in the inventor and handicraftsman. Englishmen have done their best in souls, not in wood, stone, and metal. Our philanthropists and religious workers, our martyrs and missionaries, have done more for England's greatness than all her merchants as merchants. It may be a fine boast that "we have done more to spread the benefits of civilisation in the world, to lift mankind in all parts of the earth out of the dead infirmity of uncivilised routine, than any great nation the world ever saw." Milton, with a far truer insight into the meaning of her history and mission, admonished her "not to forget her precedence of teaching other nations how to live." It is another work to teach them how to live, than to bring to them material benefits.

It is delicate, and may sometimes be an oppressive and dangerous thing to lay hands on an industry by which many humble persons live. A late Chancellor of the Exchequer found that out when he threatened a match tax, and the match-sellers threatened him. Now we shall hear the cry of the laundresses, for the Laundry Act closes the work done in houses, and compels it to be done in a place conforming to certain regulations. This may be all very well as a protection against the abuse of small places in which many women and girls work, but it tells hardly upon poor but honest and careful women who take in washing. The help they get is from women whose husbands are often out of work in winter, and who really keep the wolf from the door. Perhaps our determination to have everything done according to act of Parliament creates as much mischief and misery in one quarter as it removes from another; at any rate, the cry is being raised from the laundries, "You have taken away our living."

So thoroughly Christianised have several of the South Sea Islands become that it would be quite safe to leave the natives to themselves, only that they are so troubled and tried by the white man and his sinful practices, and by his religious divisions and jealousies. The trader comes with his rum; the Seventh Day Adventist comes with his peculiar notions, and seeks to reap the fruit of other men's labours; the Roman Catholic comes with his unscrupulous self-assertion; the pleasure-seeker, with no fear of God before his eyes, comes, and lives like a heathen. It would be an unspeakable joy if the simple people could be left to their simple ways, living in peace and quietness, and looking for "the city that hath foundations" as their eternal home. To strengthen and safeguard them, their old friends the missionaries still have to dwell among them.

The efforts of the Board of Trade to keep our sailors out of the hands of crimps are meeting with a fair measure of success. The men have a strong leaning to the old free

ways of handling their own money when they reach port, and then doing with it what they like, which generally is to waste it in rioting and drunkenness. But the offer of the Board of Trade to take care of their money, and to see them, when they land at a foreign port, safely shipped off home again, pulls hard on the other side, and once they fall in with it they seem to be very thankful for it. The measure has proved very useful at Dunkirk for a year, and might be happily extended at least to the chief Continental ports.

Archdeacon Wolfe, of Fu-chow, regrets the outcry which there is among the foreign community against the employment of lady missionaries outside the treaty ports, and strongly resists it. After thirty-four years' experience he has no hesitation in saying that a mission without a large staff of lady missionaries is destitute of one of the most potent agencies for the conversion of China to Christianity. The women, half the population of China, can only be reached by lady missionaries. The ladies also give great strength and efficiency to any mission of which they are members. These and similar facts are, we believe, so well fixed in the minds of missionary friends at home, that no fear need be felt of their withdrawing ladies from any part of the field. The present feeling is just one of those tests which are always coming to try faith and obedience.

It will be a wonderful day for art when it is consecrated to the highest uses. It may be clever while it is ungodly; it becomes entrancing and elevating when it enshrines divine thought, and is warmed with divine emotion. Tissot, the great French artist, made a fortune by his etchings when he was only a worldly man; but a change came over him like that which came over Millet, and now he bends all the strength of his genius to the reproduction of the scenes of the life and times of our Lord, and with marvellous results, it is said. The effect of the exhibition of his pictures was "curious and interesting." People were seen to go away weeping. Many came from the provinces with return tickets. Persons came to the pictures as to a shrine. Music might have a similar elevating power in the hands of a devout and loving man. When Jesus is taken as the Master of the whole man and the whole life, He will touch the finest gifts with a purer fire than that of their own peculiar genius.

The Saints of God.

1. THE DIVINE CALL.—1 Cor. i. 2.
(a) A heavenly calling (Heb. iii. 1); (b) The hope of the calling (Eph. i. 18); (c) He is counted worthy (2 Thess. i. 11).
2. THE DIVINE KEEPING OF THE SAINTS.—Prov. ii. 8.
The promise: He shall keep (Prov. iii. 26).
The record: He doth keep (Isai. xxvii. 3).
The fact: who are kept (1 Pet. i. 5).
3. THE HOUSEHOLD OF THE SAINTS.—Eph. ii. 19.
Sons in it (Heb. ii. 10).
Servants (Lev. xxv. 55).
Messengers (Luke ix. 52).
Waiting all day (Psa. xxv. 5).
4. THE INTERCESSION FOR THE SAINTS.—Rom. viii. 27.
He ever liveth (Heb. vii. 25).
He appeareth for us (Heb. ix. 24).
5. THE GATHERING OF THE SAINTS.—Psa. l. 5.
In One (Eph. i. 10).
At his coming (2 Thess. ii. 1).
To Himself (Gen. xlix. 10).
6. THEIR MANIFESTATION IN GLORY.—1 Thess. iii. 13).
They are hidden now (Mar. iv. 22).
Christ's first miracle manifested his glory (John ii. 11).
His last will be to be glorified in his own (Rom. viii. 19).

H. R. FRANCIS

A Letter of Farewell.

By REV. ANDREW MURRAY.

I FEEL as if I cannot leave England without writing a few lines to bid farewell to so many friends I am leaving behind.

There are the brethren in the ministry, and others in charge of the conventions, for whose loving and truthful welcome I never can be too grateful. There are those whose most loving hospitality at the different places we visited made us feel so truly at home while absent from our own home. There are so many with whom it has been our privilege to have blessed fellowship in the presence and service of our beloved Lord, of whom not a few greeted me lovingly as the members of my book congregation. From many others I have had letters—some of them, I am sorry to say, never answered—either inviting to hold meetings, asking for spiritual help, thanking for blessings received, or giving assurance of prayer.

To all these I feel more grateful than I can express for the love and confidence shown, and I can only say, "What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?"

I know not how I can better express my good-bye wishes than by just giving you the words that were the keynote of our day of united prayer last Thursday at Exeter Hall.

In the morning it was LOVE. "Beloved; let us love one another, for love is of God." "If we love one another, God dwelleth in us." We want a deeper conviction of the sacredness, of the heavenliness, of love to each other; and to recognise in it not only a Christian virtue that makes us glad or good, but the very life and presence of God binding us into one. Let what God has given us together to taste of this joy be an incentive to expect a larger measure and a fuller display of its power. It is Divine love in its beginnings that makes us one when we come together in one mind and one spirit; that love made perfect in us will enable us to love even those who are not of one mind with us, and to make the blessed hours in which love has been in special exercise, the keynote of our whole life. God grant that the love that has bound us together may make us intimately and intensely one with every child of his, so that men may know that God has loved us, and given his love in us.

The word for the afternoon was PRAYER. Blessed bond of union between all God's children, that neither space nor time can weaken! Blessed link that unites us with our Lord and each other, and keeps up the living flow of the Spirit from the Head through all the members! Blessed power which, amid our earthly feebleness, makes love mighty through God to bring down the blessings of heaven to earth. With prayer in the name of Jesus a new power was brought into the world: be in prayer for all saints. And whether the *All Saints Prayer Union*, that was suggested, be formed or joined by us or not, let our prayer for each other become more and more the proof that we are wholly surrendered to Christ, and filled with his Spirit of intercession.

In the evening meeting our word was GOD. God, the everlasting One, who fainteth not, neither is weary, the strength of his people, *who wait on Him!* Yes, in that one word, God, we have all we need. From Him came the beloved Son, that to Him He might bring us back. From Him comes the blessed Spirit, giving his mighty power to work in us. Oh! that we knew our God aright! How simple,

how natural, how unceasing, how blessed, would be our waiting on Him.

LOVE—PRAYER—GOD. My beloved brothers and sisters, may I in parting pass on these three words from our last day's meeting to you all. Love in the Spirit to each other, and to all saints; prayer in the name of Jesus; God, our Almighty God, to be waited on and trusted: this is a three-fold cord that cannot be broken.

In the faith that our God is visiting his people, and is very near to bless them with large increase of the spirit of love and prayer, and faith in their God, I commend you to Him. My heart thanked many whom I have not seen and met. May I ask each one to accept a loving greeting from my dear wife and myself. Our God is with each of us till we all meet in his presence!

S.S. Moor. Near Madeira.

December 10, 1895.

"God's in His World."

A NEW YEAR WATCHWORD.

By REV. JOHN SMITH, EDINBURGH.*

THE Egyptian bondage was bitter to the Hebrews, and it lasted three generations. Year followed year and no relief came; the fathers dropped into the grave, broken with the toils of the field, but the sons had to take up the yoke which their fathers had let fall. Nor had they in all that time one great soul with whom God conversed, and whose words might stir and sustain their hearts. The latest memories of such communication and heavenly impulse lay four centuries behind. What a wonder that the very thought of God was not crushed out of their minds! But, marvellous to tell, it lived. Some might fall away, many corruptions doubtless crept in, but still the faith in Jehovah lived in the heart of the nation. Ay, more, they held fast, cowed and broken in spirit though they were, to the great promise of God to their race.....

Is there in all the world another such record of the obscuration and crushing of the religious instincts of a whole people, over so vast a period of time? Surely if, in an infantile condition, while its great principles were yet undeveloped and its imperishable resources were yet unrevealed, living religion could endure such an ordeal and burst into new life after such an interminable delay, then, come to full maturity, and reposing at last on complete spiritual foundations, it will resist every onset, blossom afresh after long backsliding and partial defeat, securing at length a universal triumph.

This is a most comforting thought. Watching the dying down of the spiritual, the resurgence of material interests and aims, the reappearance of the Pagan spirit in the advanced thought of the world, the lawlessness which owns not even a Divine superior, but is its own God, and lives for its own happiness alone, and which scruples not to end this life when it pleases, as having a right to do what it will with its own—watching these and many symptoms besides, one is almost filled with fear. Even in Scotland, the last stronghold of the spiritual, the breaking down of the old reverences and supports of religion is going on day by day. Must that end, as so many would like it to end, in the dying out of the spiritual from the life of men, in the fading of all supernatural revealings into conscious myth and illusion—in a mere

life of the seen, bound by chains of sense and time?

Let us look at God's method as revealed in the long captivity of Egypt. Sometimes in a thousand years He does not perform the work of a day. But then again, in a day He does the work of a thousand years. We believe that, through all the decays of the present, God is moving on to some creative epoch yet to dawn, even as upon the long darkness of the captivity there broke, as in a moment, not only for Israel, but for the world, a new spiritual day.....

Through the decays that are in progress God is working to wider ends than we can conceive—to the universal subjugation of mankind under his sway. He is permitting a time of breaking down and decay that He may make room in his kingdom, more grandly realised, for those who are still without. The very social unrest is driving men in upon Christ, that they may find in his teaching loftier standards for individual living, juster conceptions of relative obligation. The widespread unbelief, the manifold antagonisms to contemporary religious teaching and life, are letting in a lurid light upon the multiplied divisions and surface differences of the churches; and are compelling all who own Christ's name to converge upon the essentials of spiritual Christianity, and to join heart and hand in bringing the world to Christ's feet.

Measuring our weakness against the wants of the world, we are rediscovering the fulness of the promises, realising afresh the might of the Spirit, and learning to throw ourselves upon the almighty risen Redeemer, in a large trust that will not be denied. While the captivity continued with ever-increasing severity, God was multiplying Israel exceedingly. While the wisdom of the world is triumphing in the seeming defeat of the faith, God is giving trophies of his grace on every shore. Some day the world, like the heathen king of Egypt, will run athwart the conscience of God's own, and wake to find itself powerless before a new creative day of religion—before Christianity triumphant in millions, ransomed and renewed by his grace.

The Years.

ONE by one the years are flying,
Like the snowflakes on the blast;
One by one youth's sunny tresses
Whiten as the years go past.

Many a loving heart has vanished
Over mountain, over wave;
Some are sleeping, with the snowdrifts
Lying on their lonely grave.

One by one the years are falling,
Like the snowflakes on the main;
Sunny seed-times, golden harvests
Never to come back again!

While our deeds of good and evil,
Traced in records of the sky,
Traced on Memory's mystic tablets—
Bygones! never change or die.

At the Old Year's closing portals,
At the opening of the New,
Hear, O Lord, our cries for pardon,
Self-reproach for life untrue!

Guilty, helpless—yet we're trusting
All-sufficient grace and might;
"God with us"—with this our motto
We shall walk with Him in white.

Donegal.

J. K.

Tunbridge Wells.—For the past fortnight Mr. W. G. Carr has been conducting Bible Readings in this town. The interest has been very manifest, and the result must surely be that the Word of God will have a larger place in the hearts and homes of God's believing people. The meetings were large throughout.

H. G. H.

(3)

* From chap. I. of *THE PERMANENT MESSAGE OF THE EXODUS*. (3s. 6d. Hodder & Stoughton.)

Rallying Points.

I.—REPENTANCE.

"Let us return unto the Lord."—Hos. vi. 1.

"Let us go speedily"—"I will go also."—
Zech. viii. 21.

UNITY is strength, and there is a holy persuasiveness about words such as these, "Come, let us." An abstract command would not have half the power to win reluctant hearts. In all life it is so. The general who would win the battle must himself head his forces. The farmer who would inspire energy and enthusiasm in his workmen is wise if he personally superintends his team. Even if it be not literally essential that

"He who at the plough would thrive
Must himself hold or drive,"

yet the spirit of the proverb is true, and quite as true of spiritual husbandry as of the natural. The pastor who only preaches, and does not practise as well, need not anticipate any great spiritual movement amongst his people. The father who urges his child to tread the narrow way whilst his own feet pursue the paths of sin and death, will be very unlikely to produce a deep impression by his words.

"Come" and not "go" is the leading note in the Gospel symphony. "Come" was our Lord's own reiterated word of invitation, and the echo reaches down to our own day. "Let him that heareth say, Come" (Rev. xxii. 17). We are responsible to pass on the message in the spirit of the Master Himself, and as those who really care about the nature of the reception with which it meets. He has addressed us in the love-language of infinite grace. The Bible is not couched in abstruse or legal language, but breathes the very outpourings of God's heart, in terms easy to be understood. Our attitude, as his messengers, should be a similar one, and our persuasive cry be that of old, "Let us go speedily to pray before the Lord; I WILL GO ALSO."

"Come, and let us return unto the Lord," seems to demand early attention as we think of the many rallying points and rallying cries of the inspired Word. It is one which, at some time or another, applies to every child of Adam; for we have all gone out of the way of God, and need to return. There is no single exception to the rule.

"All we like sheep have gone astray; we have turned every one to his own way," is the confession of the awakened soul. Our "own way" does not seem a very bad thing to us until the light of God's Spirit reveals the enormity of it. "There way that seemeth right unto a man"—his "own way" may seem to be so. Conscience, slumbering, may bring no charge; there is no open and heinous crime of which he can accuse himself; and yet, when the Spirit of God opens his eyes, he discovers that of this outwardly moral but Christless life God has said, "the end thereof are the ways of death" (Prov. xiv. 12); "Come, and let us return unto the Lord."

The one who has transgressed the law of man often seeks safety in flight; the friend who has betrayed his trust is glad to put distance between himself and his victim; the disobedient child hides even from its own mother; but for the wanderer from God there is only one resource open, and that is to return. To flee from God is impossible; our only hope is to take up the language of the Psalmist, and cry, "I flee unto Thee to hide me."

If there had anywhere appeared in space
Another place of refuge, where to flee,
Our hearts had taken refuge in that place,
And not with Thee.

For we against creation's bars had beat
Like prisoned eagles, through great worlds had
sought,
Though but a foot of ground to plant our feet,
Where Thou wert not.

And only when we found in earth and air,
In heaven or hell, that such might nowhere be,
That we could not flee from Thee anywhere,
We fled to Thee.

This returning is genuine repentance. It is the discovery and the acknowledgement that our faces have been set in a wrong direction; that we have hitherto been travelling the wrong road; and it is the honest, deliberate turning of the soul towards God. This is true and practical contrition; it is obedience to the Lord's primary demand, "Repent ye, and believe the Gospel." The reason that there is so little belief is probably that there is so little repentance. We know how easy it is to point to the Lord Jesus one whose heart has been prepared by the plough of conviction. In our own experience we have proved—have we not?—that it is, most of all, the sense of our sin which makes the Saviour precious. "The Saviour and the sinner suit each other."

Amongst my readers is there one to whom these words have been, as yet, a neglected call? Oh, that with all the earnestness of a trumpet-call, and with all the tenderness which becomes a messenger of the gracious Lord Christ, we might once more urge you, "Come, and let us return unto the Lord." "Come thou with us . . . for the Lord hath spoken good concerning Israel" (Num. x. 29). Oh, we who know the Lord are never weary of returning to Him; as alas! we have many a time need to do so, and we fain would take you with us to Him, who alone can satisfy the heart.

To those who, as strangers to his pardoning love, are "afar off," and to those who may have forsaken their first allegiance to their Lord, may these Divine words come with constraining power, "Let us return unto the Lord." There is no other way of rest and peace but to "return" to the soul's true home and the one ark of refuge. "Come, and let us return unto the Lord." We shall not miss our way, for Christ is Himself the Way. We shall not miss a welcome, for whom the Lord invites He Himself goes forth to meet and embrace with rejoicing. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him" (Luke xv. 20).

Out of my bondage, sorrow, and night,
Jesus, I come! Jesus, I come!
Into thy freedom, gladness, and light,
Jesus, I come to Thee!
Out of my sickness into thy health,
Out of my want and into thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee.

LUCY A. BENNETT.

Jewish Work at Birmingham.—A quiet and useful medical and mission work is being carried on in this city amongst Jewish women and children by Miss Werfel, a Christian Jewish lady. During the year the books show over 1000 attendances at the dispensary, where the patients have received advice from Dr. Blakeney, who has most kindly given his services throughout the year. Many thousand visits have been paid to the homes of the patients and others by Miss Werfel—who devotes almost all her time to this work. Encouragement has not been wanting; some have received the messages of God's love—all have heard it—and many hearts have been softened and prejudices overcome by the loving ministry of healing. If Christians only knew the patient suffering of these people—their unhappy lot, exiles from home and friends—in addition to their terrible spiritual darkness, they would help forward such a work as this. I shall be glad to communicate with any such. A. M. LERMIT, Treasurer.

55, Beaufort-road, Edubaston.

Algerian Prisons.

By CHAS. COOK.

"Lord, show pity on all prisoners and captives."

LAST summer I paid a visit to Algiers and its prisons. The civil prison is away up on the heights of the old Moorish city, where I found 600 men, mostly Europeans. The place was tolerably clean, but each cell contained three or four men, apparently without books to read, or work to do. At the end of each corridor was a large dormitory, and here were imprisoned a large number of Moorish criminals. A good number of the prisoners were unable to read, and I discovered that I should have been forbidden to distribute the word of God among those who could, besides imperilling the liberties of Mr. Brading, the then missionary, who accompanied me.

Passing out into one of the exercising yards, we saw fourteen prisoners awaiting execution. None of them could read, and unfortunately they being Kabyles I could not speak to them, they not understanding French; my friend, though he knows five dialects of Arabic, was ignorant of their language. A morning or two later we heard the volleys of the soldiers who thus despatched these immortal souls into eternity.

We visited several other prisons, one in particular, some ten miles outside the city, filled with some 600 dark, swarthy convicts, many of whom were Spaniards. They were roughly clad, and poorly fed; sadness and depression seemed to have rested upon them, and hope, apparently, had entirely left them. We were unable to supply them with the Word of God, and forbidden to speak unto them the Gospel of Christ. How, then, will these captives ever hear the joyful sound?

The labours of our brethren, however, in the city are being blessed. I came across Moors here and there who had been brought from darkness to light. The following case was most interesting:—A young fellow about eighteen, who had been converted, was anxious that the missionary should visit his mother and uncle in the country, and we arranged to do so the next day.

On reaching the village we were hospitably received, and after the usual meal had been cooked and served, a short service was held. A hymn was sung, and then prayer was offered in the name of Jesus by the young convert. An elderly brother, also a Christian, followed in prayer, and then the missionary told out the Gospel to a small but interesting congregation. The mother was interested, but the uncle—who was in a rapid consumption I should judge—was anxious to know the Lord.

We left them amid profuse thanks, and praying God to bless his message, and specially to the dying man. Thus God is working among these Mohammedans, saving individual souls, who, in turn, are used to awaken an interest in the souls of others.

I was much interested in one of our brethren of the North Africa Mission, a native of Sweden, who is translating the Bible into the Kabyle language; and desire to bear testimony to the self-denying labours of these brethren and sisters labouring in Algeria. I had the pleasure of meeting also two of the lady missionaries from the interior, and bespeak the prayers of your readers for all who are working in this dark and needy part of our Lord's vineyard.

Religious Persecution in Russia.—From St. Petersburg a Berlin correspondent learns that a number of influential persons in that city, some of them members of the Russian aristocracy, will prepare a petition for presentation to the Tsar on the occasion of his approaching coronation, setting forth the grievous condition of the Baptists and Stundists in gaol and in exile, praying for their pardon, and for some extension of religious liberty to the Protestant peasantry of the south and south-west who have already sundered their connection with the Greek Orthodox Church.

The Turkish Massacres.

DEAR SIR,—The accompanying details of some of the awful events which have recently taken place in Asiatic Turkey, come to us from a source upon which we can most confidently rely. Your insertion of the statement in the columns of THE CHRISTIAN will perhaps increase the interest already taken in the subject, and, at the same time, deepen the sympathy so widely felt in our country for the sufferers. Whilst earnestly hoping that the accord which happily exists at the present time between the great Powers of Europe, in regard to Turkish affairs, may result in a speedy amelioration of the condition of the Christian subjects of the Sultan, the Evangelical Alliance keeps strictly to its own particular sphere in taking a special interest in all that relates to religious freedom.—Yours faithfully,

A. J. ARNOLD, General Secretary.

7, Adam-street, Strand, London, W.C.

INCIDENTS OF THE MASSACRES.

Oct. 1.—The monastery of Verakugh, in the district of Komakh, was sacked.

Oct. 4.—The Sourp Anardzat Monastery at Pakarich was pillaged.

Oct. 12.—Five other monasteries in the district of Komakh were destroyed.

Oct. 21.—The monastery at Chokha, in the same district, was pillaged.

Oct. 21-24.—Eight monasteries in the district of Erzingen were sacked.

Oct. 22.—The church at Pesouan, in the district of Erzingen, was pillaged, and the priest, with thirty of his people who had fled to the church for refuge, were killed in the church.

Oct. 14.—During the massacre at Baiburt, the Armenian villages of Baiburt were summoned to abjure their faith on pain of death, and the people of four of these villages yielded to the pressure and declared themselves to be converted to Islamism. In the city of Baiburt itself the Archimandrite, and all of the school teachers, except the teacher of one primary school, who escaped, were put to death.

Oct. 24.—In the Terjan district of the province of Erzurum, about 1,000 Christians were killed, and the survivors only escaped by accepting Mohammedanism. The males among these converts, including the acting bishop of the diocese, were afterwards publicly circumcised, and the Muslims insisted that the "converted" women should be given at once as "wives" to their young men, as proof of the sincerity of their conversion.

Oct. 27-31.—The church at the village of Umudum was burned, and the priest killed. The church at the village of Tevnik was robbed and profaned. The church at the village of Koinik was pillaged, and the priest killed. The church at the village of Garash was sacked and profaned. The above-named villages are all in the plain of Erzurum, where twenty-four Armenian villages were devastated at the same time. The Armenian monastery at Hassan Kale was burned, and in it the Bishop and eleven inmates of the monastery.

Oct. 27-30.—In the district of Kara Hissar Sharki nearly all the Armenian villages (twenty-seven are known) were destroyed, numbers of the men killed, and a great many young women and girls were carried off to be incorporated in the Mohammedan population. The destitute survivors, fleeing towards the coast, have been turned back by Government troops. Many churches have been desecrated and pillaged. At Tamzara, in this district, the old and rich church of Sourp Takavor, a place of pilgrimage dear to the Armenians, was entirely emptied of its contents—sacred vessels, books, vestments, jewels, etc., valued at £6000. The monastery of Sourp Kevork was also pillaged. Two priests and two school-teachers (one of them a Protestant) were killed. At Purk, in the same district, the church was burned, with the people who had taken refuge in it.

Oct. 28.—At Enderes, in the same district, the church was burned, with a number of women and children who had taken refuge there.

Nov. 2.—Two priests were killed at Pingian, in the province of Harpoot. At Danzik, in the same province, the Armenian villagers, being commanded to become Muslims on pain of death, saved their lives by professing Islam. At Lijk, in the same province, the village was summoned to become Muslim on pain of death, but the result is not yet known.

Nov. 9.—At Missis (Mopsuestia), in the province of Adana, the commander of the Turkish troops of the reserves, with a number of his men, entered the Armenian church during service, tore the vestments from the priest's back, desecrated the sanctuary, poured out the holy oil and the sacred waters, tore up the Bible and prayer-books, beat the priest, and outraged his wife, who lived in rooms adjoining the church. The priest afterwards sought to make complaint to the civil authorities, but was imprisoned for slander at Adana. At Khizan, in the province of Van, the superior of the Armenian monastery was killed, his skin flayed off, stuffed with straw, and hung up in a public place. A considerable number of the population have been forced to become Muslims.

Nov. 5-14.—In fifty-three Armenian villages on the plains of Dulova and Kozova, in the province of Harpoot, the churches have been sacked, and many of them are known to have been destroyed. Scant returns have as yet come in, but many of the clergy are known to have been killed.

Nov. 11.—In the city of Harpoot, the Christian quarters of the city were sacked and many houses burned. Over 500 people were killed, and many others escaped death only by accepting Islamism. The churches and schools were sacked and burned. Many priests were killed with horrible torture. Others yielded to the pressure and became Mohammedans. The Protestant pastor at Koh, near Harpoot, was killed for refusing to become a Mussulman. The Protestant pastor of Hulakeuy escaped from the horde of butchering Muslims, and, with his wife, reached the city of Harpoot in safety. There they were taken from the house where they had found refuge, were ordered to accept Islamism, and, on refusal, both were put to death. At Itchae, near Harpoot, when the massacre occurred, a number of the people succeeded in escaping to the Armenian church, which was a strong stone building. Having been induced to come out they were allowed to pass the door one at a time. Each one, as he came out of the church, was invited to embrace Mohammedanism. All who refused were killed on the spot. Fifty-two thus accepted martyrdom, among them the venerable Protestant Pastor Krikir. The Armenian church has now been transformed into a mosque and the Protestant church into a stable. The latest information from the city of Harpoot is dated Nov. 26. The pressure to force both Gregorian and Protestant Armenians to become Muslims was very great. The letter adds: "Many martyrdoms have occurred in the villages." The four great monasteries in the province of Harpoot have been pillaged and burned. The Archimandrite Papazian, who was at the monastery of Tadoun, was subjected to horrible tortures before his persecutors finally became weary and put him to death.

Nov. 10.—In the villages of the Erzingen, the people, still threatened with massacre, refused protection by the Government officials, and finding no help from any source, are losing courage and becoming demoralised, and the tendency to escape from an awful situation by accepting Islamism shows signs of increase.

Nov. 11.—The Theological Seminary of the American Mission at Harpoot, with several other buildings belonging to the Mission, were pillaged and burned, in the unconcerned presence of the troops.

Nov. 18.—In the city of Marash many hundreds of Gregorian and Protestant Armenians—men, women, and children—were massacred by Muslims, aided, if not led, by the troops. Nearly all of the leading men of the Protestant churches of the city, and the pastor of the church which is affiliated to the Church of England were killed. The pastors of two of the other Protestant churches of the city have been imprisoned since these dreadful events. (The names of eighty-seven Protestants killed there have been received.) The Theological Seminary of the American Mission in that city was pillaged and burned by Ottoman troops.

Nov. 30.—In the city of Cesarea several hundred Gregorian and Protestant Armenians were massacred. It seems probable that in every case the offer of life on condition of acceptance of Mohammedanism was made. Numbers of women, and children of twelve years, were thus killed after refusing to deny their Lord. A considerable number of women and children in the city and surrounding region have been carried off as booty by the Muslims.

The Religious Tract Society has completed another annual distribution of Christmas gifts, which will, no doubt, brighten the season for the many lying in London and country hospitals, as well as for those who will spend it in soldiers' and sailors' homes, refuges for the destitute, work-houses, and similar institutions. The thanks expressed by the various managers bear witness to the warm welcome which these packets of cheerful and seasonable literature never fail to receive.

To Open-air Preachers.

THE annual letter to the members of the Open-air Mission, penned by Canon C. D. Bell, D.D., late rector of Cheltenham, and entitled "THE EVANGELIST AS A WATCHMAN, A WORKER, AND A SUFFERER," is the utterance of one warmly in sympathy and practically familiar with the work of the open-air preacher. Speaking on the motto of the Mission for the year (2 Tim. iv. 5), he says:—

"DO THE WORK OF AN EVANGELIST.

"That is, be a preacher of the Gospel of the grace of God, of salvation through the merits and death of a crucified Redeemer. Tell men of 'the unsearchable riches of Christ,' and how He is the power of God and the wisdom of God unto salvation to everyone that believeth. What a message you have to proclaim! Good news, glad tidings to the very chief of sinners! God has provided a way through which his banished ones may return, for He 'was in Christ reconciling the world unto Himself, not imputing their trespasses unto them'; and now, in the tenderness of a love that would have all men to be saved, beseeches them to be reconciled unto Him.

"What a privilege to go with this message into the streets and lanes and alleys of our towns, or into the highways and hedges, and to tell the sinful and the outcast of the mercy of God in Christ Jesus! It is the most blessed and the noblest work on earth. In this you are fellow-labourers with God.

"And what blessings attend the preaching of the Word! for through this we save souls; and to bring even one sinner to Christ; to be the instrument of turning men from darkness to light, and from the power of Satan unto God: to pluck souls as brands from the burning, and to set them as jewels in the Saviour's crown—he that has saved even one soul from the error of his ways has not lived in vain, nor laboured for nought. He has achieved a great work, and an imperishable work, for he has filled a vacant throne in heaven, and added a voice to its choir."

Mission Boat on the Oise.

AFTER a stay at Pontoise, the *Bon Messenger* was at the small village of Cergy. A good hour before eight o'clock, on the first day, crowds of people were gathering on the bank, and the workers were obliged to let them in. In less than five minutes the boat was filled. The cure of the parish came and attended the meetings regularly during the three weeks that the boat was there. To the last the meetings were filled nightly and the people were most eager to listen. Large numbers of Testaments and hymn books were sold.

After Cergy, the little vessel went to Jouy-le-Moutier, where it still is. Mr. Anderson wrote on December 12th, "Yesterday and the day before will be memorable ones. On Tuesday before seven o'clock a crowd had gathered waiting for admission. At ten minutes past seven every available place was filled and the doorways blocked. At the close we sold books for over ten shillings. The following evening the people were gathered at 6.30, and by seven every inch of space was filled. The platform was occupied, while people sat on each other's knees, and stood wherever there was room. We began at seven, and for more than an hour they listened with the utmost attention. I could not move as I spoke, for fear of knocking my neighbours. I do not know how many were outside, but we left the windows all open that they might hear something.

"The audience was composed of healthy, red-cheeked men and women, happy-looking and broad-shouldered. They were noisy in finding their seats, but once the meeting was begun they were silent and most attentive. We sold that evening, Testaments, Bibles, and hymn books for more than fourteen shillings. While the boat seats 156, the doorkeeper counted the people as they went out and found there had been 224 inside!"

While the weather continues so mild we shall be able to continue the meetings. We intend to take the boat to winter at St. Denis, outside Paris, on the canal, and our friends of the Wesleyan Mission hope to be able to utilise it for meetings, if the weather be favourable, as they have a work there. We again commend the work to the prayers of your readers.

W. SOLTAV.

36, Rue Godot-de-Mauroy, Paris.

The Power of Prayer.

By MR. GEORGE MÜLLER.

THE language of Psalm cxvi. 1, 2, might be the experience of every one of us, so far as God is concerned. Each might be able to say: "I love the Lord, because He hath heard my voice, and my supplications; because He hath inclined his ear unto me, therefore will I call upon Him as long as I live." I strongly recommend young believers to keep a memorandum book, in which to set down the subjects of special prayer, and note the answers side by side.

THE GREAT SECRET IN PRAYER

is on no account to give way till the answer is given. It is a mistake to look upon faith as a gift, it is a grace which all may exercise. There were gifts in the days of the Apostles, of which faith was one. The grace of faith will increase in proportion to its use. When I began the life of faith in 1829-30, at Teignmouth, I remember how weak I was in faith as compared with now. I could then trust God for a shilling or a pound, but as time went on I found there was no limit to the degree in which I might trust Him, and I learnt to trust Him for hundreds and thousands of pounds. If I now knew that God had called me to a work needing £200,000, I should trust and expect God would give it; and thus invariably during the past sixty-six years. What I mention this for, is to impress upon you that there is nothing to prevent everyone having the like privilege, so far as God is concerned.

It has been a great joy to have been able to give instruction in schools to 123,000 children, many of them being under our care for as much as ten years; but the most precious answer to prayer in connection with that work has been that thousands of them have been brought to Christ, the spiritual blessing of the children being the great thing with me from the beginning. As many as sixty have been saved in one school in half a year, and many of those saved in these schools are now preachers of the Gospel at home or missionaries abroad. It was much laid on my heart to

CIRCULATE THE SCRIPTURES,

and in answer to prayer I have had the joy of circulating 274,000 Bibles, 1,425,000 New Testaments, besides very many thousands of portions of Scriptures, in various languages, so that these books have been scattered in almost every country. For example, when Spain was opened to receive the Word of God, I at once sent out 5000 copies at a time, and have continued to do so, though priestcraft is working as hard as possible to prevent the circulation of the Scriptures. Formerly in Rome all luggage was searched to prevent a single copy of the Scriptures entering into any of the provinces, and even travellers' pockets were searched with the same object; but as soon as Rome was opened to receive the Word of God, I was able to send out tens of thousands of copies. I only mention this to encourage you so to deal with God. Let each one ask, "What am I doing?" individually in this important matter; and why not begin, no matter in how small a way, to scatter the Word of God? The poorest may do a little with Testaments at 1d. and 2d. each, and Bibles at 6d. and 8d. upwards. There may be some who have never given away a single copy of God's Word; but if this is done with prayer, asking God's blessing, what might not be the results? Others may be able to do more. And I remind you of the many poor aged persons, who can no longer read their small-print Bibles. But for 2s. you could give them a large Bible, with good type, which might be a great blessing to them. If you will only begin in earnest, in a small way, and praying for God's blessing and help, you will go on steadily increasing, and you will realise what it is to be very happy in the Lord, and learn what it is to deal with God about everything. By little and little it came

to me (though in myself weak and helpless) that by a kind of spiritual instinct I should turn to God with every need. And there is no reason why this should not be true of everyone of us, and that we should be able to say, "I love the Lord, because He hath heard my voice and my supplications."

MISSIONARY OPERATIONS.

As soon as I was converted I desired to be a missionary, and at five different times in the first eight years I offered myself as a missionary; but the more I prayed about it the more clearly I saw that it was not God's will that I should go out to the heathen, because He intended to use me far more in Europe than if I had gone to India. Meanwhile, I felt it to be my privilege to give every shilling or pound I could for missionary objects, and I prayed to the Lord to send me money for these objects, and from very small beginnings the Lord soon sent me money in abundance, even by thousands of pounds at a time, so that I have received for missions alone £253,500, simply in answer to prayer. This large sum has been sent to hundreds of missionaries in all parts of the world, in sums of £10 to £50 or more at a time, and very often I hear from them that the sum sent reached them in the very time of greatest need. Often and often beloved Mr. Wright and myself have found ourselves with no money in hand to send to the missionaries, but at other times we have had the joy of sitting down to arrange for the distribution of £1000 at a time, and then came back letters from all parts of the mission field, saying how God has cheered the beloved labourers.

Mr. Hudson Taylor, encouraged by the way in which God had helped me, went out to China in dependence on God, and, in union with Mr. Jones, did so apart from any society, simply trusting in God. They had their trials of faith, but they found how faithful God is to those who trust Him, and I have had the joy of helping many of the labourers of the China Inland Mission, which is now probably the greatest missionary institution in the world, and thousands of Chinese have been saved by its instrumentality.

This is all mentioned to encourage you to prayer and trust in the living God. My universal remedy for every trial and difficulty is prayer and trust in God; but one great thing is to seek only the glory of God, and not our own glory, and to do his work in his own way. The blessing that has rested on all these missionary efforts has been most abundant, and my hope is that you may thus more and more be encouraged to have great expectations from God in answer to prayer.

Common Lodging-Houses.

THERE are, within a bowshot of Westminster Abbey and the stately towers of Westminster Palace, a large number of registered common lodging-houses, accommodating more than 1800 men, women, and children. The houses visited by the workers of this mission on Sunday afternoons are occupied almost wholly by women and children; whilst the night work is confined to houses occupied by men and lads. A special feature of the afternoon work is the rescue of hapless, friendless, fallen girls. Since the formation of the mission in 1889, 120 girls have been taken in hand—rescued, reclaimed, restored to parents, friends, and relatives, and placed into homes and respectable situations.

The mission bands, consisting of members of various churches and chapels in the district, have laboured zealously in carrying the good news to those who, not attending any place of worship, would not otherwise have been brought under religious influence of any kind.

Funds are greatly required at the present time, also gifts of clothing, food, and Christian literature. The secretary is Mr. T. F. Moyes, 114, Earlsfield-road, Wandsworth, S.W.

Cruelty to Children.—The National Society for the Prevention of Cruelty to Children desire to make a forward movement, and to provide that third part of the country not yet under its protective care with the agency which has done so much to control unworthy parents. Where it is now at work it has reduced the pains and increased the happiness of 200,000 helpless children. To sustain what is now being done for so much of the nation as the Society is at work in, £55,000 per annum is needed. The director is Rev. Benjamin Waugh, 7, Harpur-street, London, W.C.

College Life.—5.

By CUTHBERT McEVOY, B.A.,

Classical Tutor of Regent's Park, New, and Hackney Colleges.

PATIENCE.

THERE are times when every stimulus to action seems withdrawn. The love of adding to our stock of knowledge fails. The hope of attainment is miserably dim. We are more deeply convinced than ever that the steep ascent which others have scaled so easily is for us insurmountable. The uselessness of the labour on which we are engaged presents itself to us with unparalleled clearness: no less vividly do we discern the attractiveness and utility of some other task. In that field we might succeed; in this we never can.

To work on at such times as these, not only without the prospect of results, but even in the face of discouragement, this is true patience. It is a virtue pre-eminent in great men. One might almost say it is necessary to greatness. Carlyle had lent the manuscript of his *French Revolution* to Mill: while in Mill's keeping it was burnt: when Carlyle heard of it all he said was that he must try to keep from Mill the greatness of his loss: and then he wrote it out again.

Two courses are always open at these periods of ebb. We may either give up or go on. The decision is made in a moment. It is by deciding in small things that we would always rather go on, that we are able to conquer when most hopeless.

One who is inexperienced in study is apt to think that college is a kind of talisman that will give him possession of all learning. He has heard a fine sermon which has made a deep impression. Knowing little of the varied experience of men and things in which that utterance had root, he is fired with an ambition to preach a fine sermon himself, and to make a similar impression. He vaguely feels that college will give him the power. After the first year—a year perhaps of valiant work—he looks for results. How much nearer is he to his ideal? If his work has been appreciative it will have been a daily revelation to him of increasing distances. He will seem farther away than ever. The delusive snow-peak which seems at first so near is really far withdrawn, and demands many miles of travelling in the dusty plain to reach its base. So with his ideal. But if he is right-minded, this discovery will act as an incentive. The harder the attainment the worthier the object. Without a backward glance let him march forward joyfully over the dull road, knowing that every step brings him nearer to the "ampler ether and diviner air" for which the God within him craves.

Of all things let him not content himself with a lower ideal than that he had before. Such a course will mean that he will fall as far short of his lower mark as he now fails of his higher. "Learn how far high failure overleaps the bounds of low successes."

By the narrowest way of perseverance and the strait gate of self-discipline that enduring power and usefulness are acquired. In the oft-quoted words:—

We have not wings, we cannot soar,
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

To restless and emotional natures, whose power is rather explosive than enduring, patience is a counsel of perfection which they cannot brook. "Let me be up and doing!" they say. "Away with musty books and futile pedantry, let me get to my life's work in the pulpit, moving men's minds to noble ends, or in the far off mission-field, spending my vigorous years in valiant service for the delivery of them that sit in darkness." Your mistake is in asking to begin your

work. Your work has begun already. The way in which you determine to master this principle of grammar or solve that problem in mathematics is earnest of your success in mission-field and pulpit. It contains in itself the promise of an awakened conscience in a thousand heathen whether at home or abroad.

When your keel touches the coral and you stand under the palms alone among a crowd of dull barbarians, what will it avail that by a niggardly nicety you saved yourself up and passed an examination with a minimum of effort? But who shall question the instant ascendancy you always have with you through these diligently-acquired habits of thoroughness, courage, and self-discipline, which find spontaneous expression in every word and deed, and clothe the whole personality with a quickening atmosphere of life? Were such habits of patience the only result of your education at college, you would have worked well to have acquired them. Your books are an admirable training in patience. The close and regular application demanded by the entrance into any new field of thought, the consequent curtailment of your pleasures, the belief that this uninteresting drudgery holds the promise of an inestimable blessing—all these features of your work of themselves call into play virtues of no mean order. But for him who can look further there is a brighter prospect beyond. The growing ease of intellectual power, the awakening to life of dormant faculties, the opening of a thousand unsuspected channels through which the soul, drawing nutriment from the commonest circumstances of life, becomes, instead of a stunted growth, such a flower of perfect beauty and liberal development as grows beneath the wide airs of heaven.

Milestones on Life's Journey.

A STUDY FOR THE NEW YEAR.

THESE speaking stones will serve as a few way-marks for wanderers, milestones for travellers, and guide-posts for pilgrims on the journey of life. Let us carefully read the inscriptions, follow the directions, and haste to our life-work in the name of the Lord; and remember that our journey, testimony, and service may end long before we reach the close of 1896. Then, if we are faithful for the Master, "That will be glory for us for ever." The lights and lessons of these remarkable Scripture stones are so plain and so appropriate at the beginning of the New Year, that "he may run that readeth" (Hab. ii. 2).

1. *The stone preacher* (1 Sam. vii. 12). Be thankful for past mercies.
2. *The stone memorial* (Josh. iv. 7). Be thoughtful for great deliverances.
3. *The stone altar* (Ex. xx. 25). Be careful with special instructions.
4. *The stone teacher* (Josh. viii. 32). Be obedient to solemn lessons.
5. *The stone pillar* (Jer. xxviii. 18). Be trustful for all things.
6. *The stone witness* (Josh. xxiv. 27). Be faithful to all your promises.
7. *The stone testimony* (1 Kings xviii. 32). Be decided for God and the right.

As on our railways, there are proper signals of danger, caution, and safety, so in the Bible are moral signals, which being attended to, may be passed without loss, and the city of God reached in peace and safety.—Is. xxx. 21.

Man is, as it were, a book; his life and actions are its contents. He may be as a folio, quarto, or octavo, yet death comes in like "finis" at the end.—Ps. xlix. 10.

A Scotch minister once had his own way of doing things. "Just as the year was opening," says one of his parishioners, "I was very busy in my shop, when right in the midst of my work in stepped the minister, without knocking or a word of announcement. 'Did you expect me?' was his abrupt inquiry. 'No, Sir,' was my reply, 'I did not.' 'WHAT IF IT HAD BEEN DEATH?' he asked, in a solemn, earnest tone; then away he went and left me to think it out." C. EDWARDS.

Soldiers' Home, Winchester.

India's Hope.

By J. E. BUDGETT MEAKIN.

IN reading the stirring reports of the Keswick Convention in THE CHRISTIAN (and no one can imagine the pleasure and profit to be derived from their perusal till they have tried it far away from the scenes described, in a heathen land, where all the moral surroundings are so depressing), one small sentence has struck me as the greatest truth about India that I have ever yet seen expressed. I quote from Mr. Gelson Gregson's report of his tour:—

"There are native Christians enough in India to carry the Gospel through the country if they were endued with the power of the Spirit."

I feel as though it were useless to add more than personal testimony to this most noteworthy fact. Think what it really means! Think what a new light it sheds on India's real needs!

During the past summer I have been passing up and down this great empire, ranging through Bengal, Hindustan, the Punjab, Kashmir, Rajputana, Goojerat, the Mahrattha country, the Dekkhan, the Coromandel and Malabar coasts, Ceylon, the Central Provinces, Baluchistan, and Sindh, trying to realise somewhat of its vast diversities, its peoples, and its needs; of the darkness and light that here lie side by side. It would take a goodly volume even to outline all I have been privileged to see of mission work and workers—here a little, there a little—and of the feelings of admiration and praise which it has excited. But all the pages I could write could not tell of the awful needs which still remain to be met, of the work which is lying ready to hands that hang idle. The picture of it all is like a nightmare, the grossness unrealised at home of India's superstitious idolatry and devil worship. Islam and Buddhism seem daylight by the side of this heathen darkness, notwithstanding all its philosophic subtleties, and the real earnestness its devotees display.

But of India's 280 millions, already over half a million are Evangelical Christians, at least in name, and of these again some 4300 are engaged as Christian pastors or teachers, working side by side with 1700 foreign missionaries. It is here that the hope of India lies, for no land can become even nominally a Christian land till its own sons become its evangelists, and missionary work become superfluous. When will that day dawn for India? Why is it not already commencing to dawn? The men and the women are there, and if only those already set apart were counted, there are already sufficient to stir the land from end to end for Christ, "if they were endued with the power of the Spirit."

The truest test of the reality of Christian work is the proportion of converts who become evangelists. Numbers mean very little. It is *quality*, not *quantity* we need. The latter must result from the former. In so-called Christian lands but two operations are needed as a rule, cleansing and filling; but in these lands a third must precede, the change of belief, and though all three operations may, and frequently do, take place at once, too often the so-called "convert" is only converted in belief as to his ideas of the way in which to serve God, and his heart remains untouched. What we so often see with regret among those brought up at home amid Christian influences, yet who are not born again, is here intensified almost beyond comparison. I was informed by an American Methodist missionary that the average increase in the native churches connected with the branches of his mission in North India was 1000 a month, and had run to 1500 a month for months together. Leaving out the children, presumably included in these figures, the question is, how many were really converted, and of such—supreme test of all—how many have become Spirit-filled evangelists? Probably a very large proportion would have been only too glad to earn a livelihood as catechists, as

teachers, or as pastors, but how many, all over India, have the Spirit's power?

It is not the multiplication of salaried pastors that India needs, but such lay-workers as Paul and Peter, Barnabas and Silas were; such can reach their fellow-countrymen as Europeans never can. Owing to the position of the English as the paramount power in India, the gulf between the missionary and the native yawns exceptionally wide, and is impossible to cross, except in the rarest of cases.

But the native Christian is to some extent in touch with us, and often makes himself ridiculous in his ill-directed attempts at imitation, as in matters of living and clothing. Over him the missionary has an untold influence, not so often shown by obedience as by the effects of daily observation and contact. Whatever may be the spiritual tone of the missionary, that, more or less, is the tone of the church gathered round him. Wherever I have had an opportunity of conversation with a native convert, I have asked what brought him to Jesus, and, in almost every instance it has been the life of some Christian—not always a missionary—which has first impressed him with a desire to know more of so good a Way. Argument alone was never the means of the conversion of a Hindu. To use the words of Barth, "the student of the Indian religious controversy, on which the Hindu dotes, and in which he excels, has no hold on his religion, which has, so to speak, no definite dogmas. Arguments sink into this soft mass, and are lost, like a blow from a sword on one of those inferior organisms which have no fixed centre of vitality."

But just as much as the example of the missionaries tells upon our native brethren, so the lives of those who hold the ropes at home tell on the missionaries, who will always be fairly representative of those from among whom they come. We cannot hope to see the evangelisation of India take place till her sons and her daughters are filled with power to undertake it, though there be sufficient for the task already declared for Christ. We cannot hope to see them seeking and obtaining this power till led to do so by its influence through the lives of their teachers. We cannot hope to see the missionaries as a body so endued and so sustained till we at home, from whom their ranks are recruited, are more generally Spirit-filled. God might, indeed raise up an independent set of workers for Himself, but that has never been his way; with us lies the responsibility, with you and me.

Quetta, India.

"Do You Ever See Any Results?"

How often is this question asked of those engaged in rescue work! Let the following extract from a letter received by us from a young woman supply the answer. We rejoice with the unknown worker, and hope that she will become acquainted with this encouraging testimony. We withhold the writer's name and address:—

"A fortnight ago whilst I was walking down Regent-street, a lady spoke to me, and gave me a folded card with the text, 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' While the lady was pleading with me to give up sin and seek pardon, the Spirit of God so wrought conviction in my soul I saw what an awful doom awaited me. I earnestly prayed that God would pardon me and give me the gift of eternal life. I believe God heard my prayer, and that I am saved. My dear mother sent me THE CHRISTIAN as usual, and my eyes caught sight of Mr. Mark Guy Pearse's 'Christmas Plea.' I thought of home, and asked God to give me grace to go home and confess all, and before you get this I shall be on my way home. My object in writing this is that the lady that gave me the text may know that her labour is being blessed among us poor girls. I should have written to her but do not know her address."

The Annual Festival at Mrs. Hilton's Crèche, Stepney Causeway, at which presents of toys and clothing are given to the children, is unavoidably postponed from Monday, the 6th, to Monday, the 13th of January.

Our Daily Homily.

SUNDAY, JANUARY 5.

"IF THE WAY BE TOO LONG FOR THEE, SO THAT THOU ART NOT ABLE TO CARRY IT."—Deut. xiv. 21.

GOD'S pitifulness is very manifest here. If the pious Jew found it impossible to transport all his tithes in kind, he might change them into money, and bind it in his hand. It was far from God's thought that his service should become irksome, or the soul faint in performing it. An alleviation was suggested, of which the worshipper might take advantage, if he would.

This principle may be applied in several directions. We are not to make God's service a toil, but esteem it a delight. "Thou shalt rejoice, and thine household." *The Lord's Day* should be the gladdest of the week; full of love and joy, and holy song. We should carefully guard against anything approaching to slavish observance; and be very careful that our children and servants should look forward to it with delight. *Christian work* should not be carried to the point of exhaustion. There is a mistake somewhere, if it so breaks down the health and spirits that the worker is not able to carry it. At such a time, we need to avail ourselves of any assistance or alleviation that may be possible. *Acts of devotion, also*, should be for our enjoyment and refreshment. It seems sometimes as though God's children relied more on length than strength, in their prayers. They are not at ease or natural in the Father's presence. The forms of their devotion are so numerous and prolonged, that they are not able to carry them. By all means maintain the salutary form, but not for form's sake. Let the joy of the Lord, taking pleasure in his presence, be always the first thought.

MONDAY, JANUARY 6.

"THY BONDMAN FOR EVER."—Deut. xv. 17, R.V.

This is what we desire to be to Christ. We have forfeited our own natural inheritance, and have taken refuge in his house. For six years we have enjoyed all that Jesus could do to make us happy; has not the time come when we should say to Him, "We do not want to go out from Thee again, but to remain with Thee for ever"?

There are two stages, so to speak, in our dealings with Him. First, we come driven by fear; the produce of our own efforts has failed, we have no other resort. Like the bird fleeing from the hawk, we have made for his breast; like the sailor driven by the tempest we have taken the first harbour that offered. But when we have tested the blessed Master, and found Him so sweet and strong, we elect to remain with Him, not for his gifts or even his salvation, but for Himself. We do not wish to go out free; we love Him so dearly that we would rather go anywhere with Him than remain without Him.

This resolve of ours is ratified by Him. He nails our ear to his cross. Through the blood of self-sacrifice, and self-surrender; through our deeper appreciation of the meaning of his cross, as separating us from the old selfish life; through our identification with Him in death and resurrection; through our sacrifice of all that would hinder us—we come into deeper and closer oneness with Himself. As the Father bore through his ear, in accepting his glad delight to do his will, so does Jesus make real and permanent the consecration we lay at his feet.

TUESDAY, JANUARY 7.

"THOU SHALT REMEMBER THAT THOU WAST A BONDMAN."—Deut. xvi. 12.

This gave the touch of gentle tenderness to Israel's treatment of the stranger, the fatherless, and the widow. They knew what loneliness and desperate suffering were; and from their own experience could speak to the heart. Without tenderness and sympathy, what are our gifts to the

poor worth? It is as important to give graciously and kindly as to give at all. None are so sensitive as sufferers, whether in mind, body, or circumstance; they are quick to notice the slightest roughness or harshness in our manner of bestowing relief; they would prefer a pittance given with tender sympathy to a larger gift flung at them grudgingly. But what can give this thoughtful sympathetic manner like the memory of our own sufferings, when we were bondmen in Egypt!

It may be that God is passing thee through some fiery ordeal, to teach thee and fit thee to be his almoner; touching and soothing as his outstretched hand of pity. Soon thy present sorrow shall be but a memory, but thou wilt be called to minister to the fatherless, the widow, the stranger. Always say in thine heart, God is passing me through this sorrow, and comforting me, and delivering me, that I may be able to comfort those who are in any trouble with the very accent, and caress, and tender word which He hath spoken to me.

In heaven itself we shall never quite forget that we were bondmen once, but were redeemed with the precious blood of Christ. This will give a new meaning to the song of adoring gladness.

WEDNESDAY, JANUARY 8.

"THAT HIS HEART BE NOT LIFTED UP."—Deut. xvii. 20.

Beware of pride! By that sin fell the angels. If they fell by it, how much more may we. When a man is raised from some lowly sphere to a position of commanding influence, he is greatly tempted to arrogance and pride. The adulation which he receives on every hand makes it all the harder to live humbly and unassumingly. But when once pride enters, it seems to close the heart to God. The proud man multiplies to himself chariots and horses, with the intention of making his position more secure, but he shuts out the help of the Most High. How necessary, therefore, that our hearts should not be lifted up.

The corrective suggested here is meditation on the Word of God. The king was to write out a copy with his own hand, and meditate on it all the days of his life; this would keep him in the lowlands of humility. The Bible is so true in its analysis of the heart, like a mirror it reveals a man to himself. It gives such exalted views of the greatness and holiness of God, compared with which the greatest human state is like the royalties of an ant-heap. It assures us that we must receive everything as the gift of God's grace. "Where is boasting then? It is excluded. By what law, of works?" No, but by the grace of God which bringeth salvation, apart from merit.

May God make us humble, with a transparent humility, which is not conscious that it is humble, like the utter unconsciousness of the little child, who does not bend back on herself. Still and quiet your soul, dear child of God, as a child weaned from its mother; and be sure to feed humility on the sincere milk of the Word.

THURSDAY, JANUARY 9.

"WITH ALL THE DESIRE OF HIS SOUL."—Deut. xviii. 6.

Here is the inspiration of a noble purpose taking a man out from his quiet life in some distant village, far removed from the great sacred city, and plunging him suddenly into the very midst of its holy engagements and services. Other men were happy there. What more did they want but the quiet routine of buying and selling cattle, tending vines, and cultivating their fields? But for this man these could not suffice. There was a light that excelled beckoning him on; a voice, which only he could hear, calling to him. He was not asked to come; his name did not appear on the rota of the Temple servitors; the great Temple might seem perfectly able to dispense with him; yet because with all the desire of his soul he longed to be one of the Temple Levites, he might minister in the

name of the Lord, as the others did; and be supported, as they, from the Temple funds.

It is a blessed thing to feel an impulse like this. It may prompt to home or foreign missions, to some enterprise of self-denying ministry to the helpless and sad, to service for God or man. It may come on you like a strong current, fresh from the ocean, sweeping up into some quiet river or harbour basin, and lifting the ponderous barges. But when it comes, be true to it, nurse it, reverence it, thank God for it, trust and follow it where it leads. You will find a niche awaiting you, and the portions by which life will be nourished and maintained.

FRIDAY, JANUARY 10.

"THEN SHALL YE DO UNTO HIM AS HE HAD THOUGHT TO DO TO HIS BROTHER."—Deut. xix. 13.

There is a Nemesis in wrong-doing; evil comes home to roost; what we meditate against others returns on ourselves. They that take the sword shall perish with the sword. The publican who sells drink to debauch sons and fathers lives to see the drink curse his own family. The man who is treacherous to women lives to see his own sons fall beneath their wiles. Adoni-bezek cut off the toes and thumbs of captive princes, and confessed the rightness of the fate which overtook himself.

And why is all this? Because God sits behind the slight curtain of the present, judging the acts of men, and "keeping watch upon his own." As in the Eastern town at dawn the judge sits to hear whatever cause is brought for trial, avenging the poor and needy, and punishing the oppressor; so does God sit listening, noticing, and passing sentence. Nor is it necessary to wait for the conclusion of the present age to see the sentence inflicted. Now the judgment is set, now the books are opened, now the "Come, ye blessed," and "Depart, ye cursed," are being uttered. God has so made the moral world that the seed of punishment lies hid in each unkind word, each unchristian act; and it is only necessary to give time enough to find that the man who has sown to his neighbour's hurt will reap that hurt in his own life.

SATURDAY, JANUARY 11.

"WHEN YE DRAW NIGH TO THE BATTLE, THE PRIEST SHALL APPROACH."—Deut. xx. 2.

When Abraham returned from the slaughter of the king, the priest of the Most High appeared to welcome him, and to prepare him for the still more subtle encounter which awaited him with the king of Sodom. As Abraham drew nigh to that battle the priest approached.

Whenever a battle is imminent look out for the priest.—Do not go to the war at your own charges, you cannot stand against the mighty power of your arch-adversary. Look around, and see the Priest stand. What Priest? The Apostle and High Priest of your confession. He will offer prayer for you, and anoint your shield with the precious oil, and put his hand upon your hand as you feebly draw the bow. "What makes you so bold, my lad?" the captain asked of a stripling as he went into the fight. And the answer came quickly, "My mother put her hands on my head and blessed me ere I left our home."

Whenever the Priest has been near, anticipate a battle.—The best hours come to prepare us for the worst. The Dove descends that we may be able to stand for forty days against the devil. Do not be surprised at this. And whenever some experience of unusual radiance and helpfulness has visited you, say to yourself, "This is God's sweet way of preparing me against coming trial. Let me walk warily, for danger is near. The Priest has been with me, I am drawing nigh to the battle."

Mission Ship "Dayspring."—A telegram has been received in Glasgow of the safe arrival at Melbourne, on December 21, of the mission ship *Dayspring* for the New Hebrides.

International S. S. Lessons.

JANUARY 12.
THE BOY JESUS.—Luke ii. 40-52.
GOLDEN TEXT (verse 52).

THE first and last verses of this lesson describe the perfectly natural growth of Jesus. The one (40) refers to his growth from infancy to boyhood; the other (52) his growth from boyhood until his public ministry began. In both He appears as a real boy, growing not only in body, but in intellect as well. His growth was on perfectly natural lines. The laws on which the development of body and mind depends were as applicable to Him as to us. His was a true humanity: boys may therefore speak to Him of their experiences with the assurance that He perfectly understands them. The only point of difference between Him and others was that He was perfectly free from sin, and was therefore a special object of God's favour.

It is interesting to think of the surroundings of the early life of Jesus. From the age of two years his home had been in Nazareth, a place which travellers describe as one of the most beautiful on the face of the earth. "It is situated in a secluded cup-like valley, amid the mountains of Zebulun. Its white houses, with vines clinging to their walls, are embowered amidst gardens and groves of olive, fig, orange, and pomegranate trees. Behind the village rises a hill five hundred feet in height, from whose summit there is seen one of the most wonderful views in the world."—*Stalker*. Here, with his brothers and sisters (Matt. xiii. 55, 56), He lived in a home where deep and true piety prevailed. Think of Him as submitting to parental authority (51), as attending the village school, as delighting in the study of the Old Testament Scriptures, and as communing with his Father in all the beauties of nature that surrounded Him.

Of the incidents of the boyhood of Jesus we have recorded only that with which this lesson deals.

The first Passover of Jesus (41, 42).—At the three great feasts Jews were required to be present at the Temple (Exod. xxiii. 17). When the children were twelve years old (42), they were expected to take part in these religious observances. To Jesus this first Passover must have been a most memorable occasion. Every detail of the feast He had already studied, and his spiritual vision, undimmed by sin, discovered the typical significance of all. Was it already dawning upon Him that He was the true Paschal Lamb; that the Old Testament feast would soon give place to another which would show forth his death, and celebrate a far more remarkable deliverance?

The painful discovery (43, 44).—Jesus "tarried behind" not in wilful disobedience of his parents. It is not wonderful that when Jerusalem was so crowded with people, He and his company should be separated. The parents discovered his absence at the close of the day (44). They "supposed" they had the companionship of Jesus when they had not. Are they the only persons who have made the same mistake? If you will examine, as they did, you may find that Jesus is not with you. How dreary and dark and hopeless life's journey must be when He is not with us!

The successful search (46-50). They were true seekers because they sought with hearts sorrowing for the want of Him (41), and with diligence and persistence. The "three days" included one for the journey from Jerusalem, one for the return, and one for the search. Note where they found Him (46). It is said that there were three synagogues in the Temple enclosure. One was in the inner court. Here the Rabbins explained the law, and here probably Jesus was found. The Temple was the most likely place to find Him; not only because here they lost Him, but because this was his Father's house (49). He felt at home here. Every part of it was full of significance to Him. His question, "How is it that ye sought Me?" seems to mean that they had no reason to expect Him anywhere except among the things of his Father. They found more than they expected (46-48). He was among the doctors, not as "a lecturing demonstrative child," but as an intelligent and thoughtful enquirer. He showed no immodesty or forwardness, yet He surprised all by the depth of his interest, and the intelligence of his answers. The surprise of the parents suggests that in the home "Jesus habitually observed a humble reserve." The first recorded utterance of Jesus (49) is important. It seems like a reply to Mary's word, "Thy father and I" (48). "My Father's house," says Jesus, "is here." It was the motto text of his life. All other considerations were secondary to the great business on which He had come.

The Children's Column.

LETTER FROM THE CHILDREN'S EDITOR.

MY DEAR YOUNG FRIENDS,—You will be wondering who I am, so I must introduce myself.

I am in the habit of meeting with many little folks both on Sundays and weekdays, so that quite an affection has sprung up between us, and we love each other dearly. But I delight to enlarge my circle of acquaintances, and so I want to spend one hour each week with you. If you are not otherwise engaged on the Lord's Day, we will have it together then; if your time is fully occupied on that day, then I want you to set aside another evening, when we can chat together and try to help each other in our daily life. I hope, too, that I may be able to help some parents who are anxious to entertain their children on the Sabbath evenings, and who frequently find it a difficult task.

This leads me to say that I want to hear from my young friends from time to time. I do not wish the talking to be all on one side. So I shall be very pleased to receive a line from any of my readers, and any suggestions for making the hour we spend together more interesting, will be heartily welcomed. Of course, you will not expect me to write to each of you individually; but I shall acknowledge your letters in THE CHRISTIAN the following week.

I shall imagine my young friends in family groups all over the world, and shall endeavour to make this page as interesting as possible, and to impart variety into it week by week. Sometimes we will have a story, sometimes a description of mission work, or a little talk from some Bible verse or narrative. But I particularly want to show you what a very fascinating book the Bible is, and you will soon, I hope, begin to discover this for yourselves.

I should like you to find out carefully the answers to some "Bible Searching" questions, which will appear each week, and send them to me on a post-card with your name and address. All correct answers will be acknowledged in this column a fortnight later under the initials of the sender.

Other plans will be announced as we go along; perhaps prizes may be arranged for; we shall see. So I will now end my letter by wishing you all a very Happy New Year.—Your affectionate friend,

UNCLE TOM.

THE BIBLE SEARCHER.
AN ACROSTIC.

COMPLETE the following passages of Scripture without using a Concordance, and add the chapter and verse of each. Send answer on a post-card to UNCLE TOM, 12, Paternoster-buildings, London.

- A bide under the shadow of ... (Ps.).
- H ave faith in ... (Mark).
- A dd to your faith ... (Peter).
- P ray without ... (Thess.).
- P eace I leave with ... (John).
- Y ield the peaceable fruit of ... (Heb.).
- N ow is the day of ... (2 Cor.).
- E ndure hardness, as a ... (Tim.).
- W e shall be saved from wrath through ... (Rom.).
- Y e shall receive power after the ... (Acts).
- E ternal life through ... (Rom.).
- A bstain from all ... (Thess.).
- R ejoice in ... (Phil.).

WHAT A LITTLE GIRL DID.

YOU have all heard of the city of Tyre, which is spoken of many times in the Old and New Testaments. There are ninety villages which all belong to that city, and not a Bible was to be found in any of them not so very long ago.

But a little girl who had been taught about Jesus in the British Syrian Schools, Beyrout, went to Tyre to spend her summer holidays. She took her Arabic Testament with her and read verses from it to the people. They began to get quite interested, and used to look forward to her coming to them day by day. But at last her holiday was over, and they had to say good-bye to the book and its little teacher.

But they often thought and talked about her and about the beautiful words she used to read, until after two years they felt they must get a teacher of their own. So they wrote to Beyrout and asked for one to come, and whom do you think was sent? Why, this same little girl, who had by this time left

school and was old enough to go as the teacher herself, and worked up quite a flourishing school.

Now there are twenty-nine schools, in different places, in which 3000 children are being taught about Jesus. Would not you like to help to send a teacher to another of those dark villages? I am sure you would. Then write to Miss Mary Bayley, 27, Homefield-road, Wimbledon, S.W., and ask her what is the best way to set about it. I know she would be so pleased to tell you.

THE "ROBINS" CHRISTMAS.

WHAT do you think I went to on Friday? A "Robin Dinner!" and in case you don't quite know what that is, I will tell you.

It was held at a big building in London called St. Martin's Town Hall, and a thousand children were there. Their fathers and mothers were all very poor, and I don't suppose many of them had spent a very bright Christmas. But this was their Christmas "party." And a wonderful party it was! There were tables spread with nice white cloths, and I think I never saw such bright faces and such a crowd of them! The children weren't very well dressed, of course, and they looked very hungry most of them; but they seemed as though they meant to enjoy their "party," and they certainly did.

First they had roast beef and potatoes and bread, and you should have heard them shout and scream, and try to sing bits of songs while they were waiting for their plates. A band was playing while they were eating, and they tried to keep time—on the floor with their feet, and on the tables with their fists and knives and forks. But they forgot all about the tunes when the ladies and gentlemen who were serving them marched into the room with the big plum puddings. Then there was such a scene, and such shouting, and cheering, waving of hats, stamping on the floor, and rattling on the tables.

After the dinner they each had an orange and a book and Christmas "crackers" given to them, and, after a few words from Mr. C. A. Bullock (who got up the dinner) and Rev. J. H. Scott, rector of Spitalfields, an entertainment followed, at which there was music, conjuring, and all sorts of fun, provided by about twenty ladies and gentlemen.

Some boys and girls who live in happy homes have collecting boxes for giving Robin dinners to the hungry boys and girls. If you would like one, write to Mr. Bullock, 7, Paternoster-square, London.

A NEW YEAR'S ACROSTIC.

(Isaiah lviii. 11).

T he New Year is dawning—God's blessing betide thee!
H ark! sweetest of music his message to-day:
E ach step of the life-path thy Saviour shall guide thee,
L eave all, then, with Jesus, He knoweth the way.
O h, trust Him most fully, dread no dark to-morrow,
R est still in the arms of his infinite love;
D epend on his promise in joy, or in sorrow,

S hould storms gather round thee, keep looking above.
H e reigneth, Jehovah, thy King, thy Redeemer,
A nd yet although worlds are controlled by his pow'r,
L east lamb of his flock He delights to remember,
L east little one, blood-bought, is safe hour by hour.

G ive Jesus thy grateful young heart's adoration,
U se early thy voice to tell others his name;
I n sin wand'ring on many slight God's salvation,
D o something these poor erring souls to reclaim,
E ach child has a special and beautiful mission,
T o-day doors of service are open for thee;
H ow happy, if enter'd with firm, brave decision,
E xceedingly happy this New Year shall be!
E ternal heav'n's rest when thine earth-work is ended,

C onceiv'd by no heart is thy blessedness there;
O h, ear hath not heard the gold harp-notes so splendid,
N or eye seen the country surpassingly fair!
T hough sullen and cold is the stream intervening,
I n no wise be terrified nearing its tide;
N o evil to fear, on thy mighty Friend leaning,
U nfailingly to death shall be Jesus, thy guide!
A nd then in the home of his ransom'd for ever,
L ove's deep longing satisfied seeing his face,
L ed on through eternity by thy dear Saviour,
Y et more, child, and more, thou shalt learn of his grace.

CLARA ST. CLAIR.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Hutchinson, Tufnell Park, Jan. 2; Hertford, Jan. 6; West Hampstead, Jan. 7; Hackney Wick, Jan. 8; Highgate, Jan. 10; Powerscourt, near Bray, Jan. 11-17.—Mr. J. B. Tyler, Worthing, Jan. 2; Birmingham, Jan. 11-18.—Mr. H. Falkner, Hendon, Jan. 7, 8; Finchley, Jan. 12.—Mr. S. J. Hewlett, Stonehouse, to Jan. 6; Tisbury, Jan. 11-20.—Mr. B. Herklotz, Liverpool, Jan. 2; Mellor, near Marple, Jan. 5; Preston, Jan. 6; Ashton-under-Lyne, Jan. 7; Greenfield, near Oldham, Jan. 8; Acton Bridge, near Northwich, Jan. 9; Chorlton-cum-Hardy, Jan. 10; Seinton, Jan. 11; Withington, Jan. 12.—Mr. Goodman, Walthamstow, Jan. 12-26.—Mr. Arrowsmith, Cheltenham, to Jan. 20.—Mr. Seyler, Kentish Town, Jan. 13.

Children's Scripture Union.—Portions for week ending January 11, 1896.—Sun., Jan. 5, Ps. xxxiv. 11-22; Mon., Jan. 6, xxxv. 1-16; Tues., Jan. 7, xxxv. 17-28; Wed., Jan. 8, Daniel i. 1-10; Thurs., Jan. 9, i. 11-21; Fri., Jan. 10, ii. 1-13; Sat., Jan. 11, ii. 14-23.

The Light of the World.

By PASTOR THEODORE MONOD.*

OUR Lord Jesus Christ has said: "I am the Light of the World." What man ever could speak, could think of speaking, such a word as that? Christ did not say "I possess a measure of light; I am able to teach the way," but "I am the Light," "I am the Way, the Truth, and the Life." We need not look for any further texts, I think, to prove the Divinity of our Lord.

I am addressing an audience of professing Christians, not one of whom doubts that Christ is the Light of the world. He dispels the darkness: the darkness of error with which we are surrounded, and against which every one of us should continually and humbly guard himself. Christ delivers us from the darkness of ignorance, which is great; which is total as regards the things of God and eternity. He delivers us from the darkness of sorrow; and in the night of sorrow causes us to see the day-star of hope. Christ dispels the darkness of death; so much so that many a time the dying Christian has been seen to be, not sinking from darkness to darkness, but rising from light to light.

We believe all this. We rejoice in it. We testify to it. We would be greatly scandalised if anyone should say that Christ is not the Light of the world. But Christ has spoken another word parallel to this. He has said "Ye are the light of the world," speaking to his disciples in the Sermon on the Mount; the sermon of which many are apt to say that it is their gospel—all that they believe in. Very well; Christ says in it, "Ye are the light of the world." Not "Ye ought to be," or "I wish you were," but "Ye are." Therefore Christ is now illuminating the world, dispelling the darkness of ignorance and sorrow and death by Christians, or, as we pronounce it, Christians. Do we believe that also? We must confess the truth, and say that we hardly do believe it. Perhaps we think it is a very humble thing not quite to believe it; a humble thing to say, "Well, we are not the light of the world, but we ought to be." That is not going to illuminate the world at all.

God does not now enlighten the world through the visible Christ upon the earth, nor through angels; but **through men and women.** We have to go about the world as lights, bearing about Christ, the very words of Christ to begin with; but far more than that, bearing about in our body Christ Himself. Paul said that he bore about in his own body the dying of the Lord Jesus, that the life also of Jesus might be manifest in his mortal body. And in our own sphere, as we are bearers of Christ, we are the light of the world.

What a glorious privilege is this! Let us not push it aside. Of course, we are very far from being the light of the world as we should be, as the disciples of Him who was the Light of the world. But suppose for a moment, taking our Christendom as it is, with all its misery and its folly, all its inconsistencies, and all its jealousies—suppose that it should suddenly disappear; that every Christian man, woman, and child, every witness for Christ, whether as preacher or otherwise, should disappear, and God should call them all to Himself to-day—what would the world be to-morrow? What would it be next week, and next year? The world would stand aghast at the darkness that would rapidly gather round it—the moral darkness and the intellectual darkness. Though in very feeble measure, we as Christians are yet the light of the world.

But we must be truly and fully the light of the world. How is that to be done? Where is the practical connection between these two words of Christ, "I am the Light of the world" and "Ye are the light of the world"? We may find it in another word of Christ in John xii. 35: "Then Jesus said unto them, Yet a little while is the light

with you; walk while ye have the light, lest the darkness come upon you. For he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." Observe the three verbs; everyone of them is exceedingly important. "While ye have the light, believe in the light, that ye may be the children of light."

In the first place, we have the light. If we did not have the light what should we have to believe in? Of course those who want to find all their religion in themselves, and to draw it all out of themselves, cannot speak of any gift of God, or of any revelation of God to believe in. They take their standpoint in themselves, and they speak of themselves; that is not believing. But if we know that we must find another standpoint than our own brain, and our own feelings; if we seek for a rock in the midst of the surging waters, then we can believe. Believing is just resting on the rock.

Here we are speaking about the light, and we must have the light somewhere. Where is it? Everywhere, I might say. The glory of Christ fills the heavens. He is at the right hand of God. He is with us where we are every day by the Holy Spirit. Christ dwells within the poorest and feeblest of them that put their trust in Him. He is there manifesting Himself to every one who will see Him, ready to enter into every heart that will open the door for Him. He is there, as the sunshine is there, even for the blind man, though he cannot see it, who cannot enjoy the blessing of it until his eyes are opened. Therefore, when the Lord speaks to Paul at the time of his conversion, He says He calls him to make those people to whom he is sent turn from darkness unto light. How? Not by making light for them, but by opening their eyes that they may see the light, and turn to it from the darkness, and from the power of Satan unto God. Just so God is giving light to the world.

But then, what is the next thing? "Believe in the light." It would seem, certainly, that if God gives light to the world, the world would immediately receive the light, and rejoice in the light. But what does John say? "The Light shineth in darkness, and the darkness comprehendeth it not." What does Christ say? "This is the condemnation, that light is come into the world, but men love darkness rather than light, because their deeds are evil." The natural bent of man is to close his eyes to light. What we have to do is to open our eyes to the light; and that is believing—letting the light which is outside of us come inside of us, so that we can say with the man whom Christ healed, "One thing I know, whereas I was blind, now I see." Believing in Christ might be translated literally, believing into Christ. It is a taking possession of Christ. Believing is not admitting something about Christ, or even saying something to Christ; it is taking hold of Christ. It is always an act of the soul, not of the mind. It is the simplest act of all—so simple that one is almost afraid to obscure it by trying to explain it. Many a time the soul has suddenly given itself up simply to Christ—let itself fall into the arms of Christ, finding peace and rest, and it has said, "Is believing as simple as that?" Yes, it is as simple as that; but you have to do it. You must turn your eyes away from the darkness and believe in the light; you must thank God that He has given you the light, and must say, "That light is for me, that light shall be mine; that light is mine." Then you will understand the beautiful words of Paul to the Corinthians, "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

But what then? Having the light in your heart it must needs shine in your life. "Believe in the light that ye may be the children of light." What a wonderful thought! You are thinking, "If I

have the light I will have to do this, that, and the other." Do not think of what you will have to do; think of what you will be. Think of what you are. If you believe in Christ at all, you are the children of light. You dispel the darkness wherever you go. You do not need to prove it; only show it. The light proves itself by its own shining.

Some time ago I heard a lecture in Paris about a new kind of photography. Some one has discovered the way to produce colours in a very beautiful manner, quite scientifically. I am told the man is hard at work trying to make the discovery thoroughly practical. The lecturer showed us some results already obtained, and they were very good indeed. The light was divided into four parts—white, yellow, blue, and green. He said, "You can see these colours?" Yes, we could see them. He told us that when he began he had to write on each colour its name, so that there should be no mistake. That was a poor beginning; but he kept trying, and now it could be seen without any writing that one was green and one was red. I am afraid there are some Christians of whom you could not say that they are light, unless you ask someone else whether they are or are not. It has to be written somewhere. But if we are light we shall shine away the darkness around us. We all have known, and do know, Christians—very likely humble Christians whom God has not called to speak much, or to stand on platforms—who are just like the electric light. They shine sorrow away; they shine sin away; they shine all bitterness away, by their presence; that is, by the presence of Christ within them, shining through their eyes, through their words, through their deeds, through their whole life. The practical consequence for us of these meetings must be—and if it is not this it will be next to nothing—that every one of us will go about saying to himself and herself, "Christ is the Light of the world; I am the light of the world."

Stand Steady—Stand Ready.

(Motto for 1896.)

EACH at his station of labour,
Stand steady;
Pass the word each to his neighbour,
Stand steady!

One only purpose pursuing,
Each to be true in his doing,
Fit for the Master's reviewing,
Stand ready!

Swiftly and surely down-sinking,
Stand steady!

Life's golden measure is shrinking,
Stand steady!

Old Year and New Year are greeting,
A sigh and a smile at the meeting,
But never a pause in repeating
Stand ready!

Blithe when the sunbeams are sparkling,
Stand steady!

Brave when the storm cloud is darkling,
Stand steady!

Patient, all troubles betiding,
Steadfast, all changes abiding—
Blameless, though comrades are chiding,
Stand ready!

Faithful, with no one to praise you,
Stand steady!

Hopeful, though fear oft betrays you,
Stand steady!

True, and the Truth will not shame you,
Meek, and the Highest shall name you,
Pure, and the Master shall claim you,
Stand ready!

Fires of temptation may prove you,
Stand steady!

Nought from his care shall remove you,
Stand steady!

Arms everlasting are round you,
Trusting, no foe shall confound you,
Till the Master's approval has crowned you,
Stand ready!

J. L. HOE.

* Notes of an address at the recent Oxford Convention.
(10)

Rev. H. M. Williamson, D.D., Belfast.

QUITE lately a notable meeting was held in Belfast to celebrate the twenty-fifth anniversary of the settlement of Dr. H. M. Williamson in Fisherwick Place Church, one of the largest and most leading congregations, in point of Christian zeal and liberality, in connection with the Presbyterian Church in Ireland. The present may be a fitting opportunity for giving a short account of the life and labours of this honoured ambassador of Jesus Christ.

HENRY M. WILLIAMSON first saw the light near the quiet primatial city of Armagh, Ireland. His early education was begun near home, but when old enough he was sent to what was known as one of the Royal schools of the land, located in Kilkenny. He subsequently entered and passed through Trinity College, Dublin, and began his theological studies in Edinburgh soon after the Disruption. God had been pleased to reveal Himself to the young student before leaving his native land, and he started for Scotland with a clear knowledge of the Lord Jesus Christ as his Saviour. Edinburgh after the Disruption was the scene of a great spiritual awakening. These were also the days of Chalmers and Cunningham, Welsh, and "Rabbi" Duncan. Among all the students of his year, none were more diligent, painstaking, and conscientious than Mr. Williamson. He was duly licensed by the Free Church Presbytery of Edinburgh in 1849.

His first place of settlement was Dunblane, near Stirling, where he laboured faithfully and fruitfully for about five years. From Dunblane the young pastor moved northwards to Huntly, a name suggestive to many of hallowed memories, and linked with the last Duchess of Gordon.

In the early sixties as our readers know, the North of Scotland was visited by a most remarkable manifestation of awakening and converting grace. In one of the extracts lately given in these columns from Mr. Radcliffe's forthcoming memoir, some deeply interesting recollections by Mr. Williamson were given. He threw himself into the movement with all the ardour of his Celtic nature. In conjunction with some earnest-minded ministerial brethren, and such zealous evangelists as Brownlow North, Reginald Radcliffe, Duncan Matheson, and Mr. Hay Macdowall Grant of Arndilly, Mr. Williamson carried the fiery cross of the Gospel far and near, and multitudes were won to Christ. In all these aggressive endeavours the Huntly pastor had the heartiest support and sympathy of the Duchess of Gordon. The great "Huntly meetings" of 1860, and subsequent summers, held in the grounds of the Duchess's mansion, were largely the outcome of Mr. Williamson's untiring ingenuity and devotion. The good Duchess died in 1864. She had lived at the Castle for almost half a century, and during the closing years of her life it was the privilege of Mr. Williamson to be both her pastor and friend.

After the death of the Duchess, the eyes of some earnest people in Aberdeen were turned to our pastor-evangelist. Through a railway coming near to one of the churches of the granite city, the company found themselves obliged to buy it, but allowed it to

stand unused. These earnest Aberdonians conceived the idea of inviting Mr. Williamson to begin preaching in the empty church. After prayerful consideration he was led to accept the proposal, and began with fresh courage his new crusade. Soon a flourishing congregation was gathered. It was speedily "recognised" as a regular charge by the Free Church Assembly, and a fine soul-winning work was carried on in it for several years. There are those in the ministry and in the mission field to-day, who, as Mr. Williamson's spiritual children, look back with gratitude to God for his years of busy but blessed service in the pastorates of Huntly and Aberdeen.

During 1869, the congregation of Fisherwick Place Church, Belfast, were seeking a colleague and successor for their honoured minister, Dr. Morgan. The news of Mr. Williamson's success in Aberdeen had travelled across the Channel, and as the result he went back to his native land, to be a blessing under God to many of her people. His labours during all the intervening years, both



(From Photograph by Hembry, Belfast.)

in the congregation and in many parts of the country, have been incessant and greatly owned of God. It has been his privilege to rally and inspire those who longed to do aggressive and evangelistic work, but who were then met by more serious obstacles than confront them to-day. Many who heard his Gospel statements and appeals and his addresses bearing on the responsibilities of Christians, were roused to new zeal on behalf of those around them. Evangelistic meetings in cottage, hall, and street, were either born or found new life through the stirring and telling talks of the Fisherwick Place pastor.

Messrs. Moody and Sankey visited Belfast, for the first time, in 1874, and found in Mr. Williamson a whole-hearted colleague and friend. His heart, home, and church were alike open to help the work of grace in any way he could. Day after day he might be seen sitting by the side of some backslider or inquirer, and pointing him to the great Restorer and Saviour. Possessed of a vigorous constitution, he was able to go through an amount of incessant work at this time under

which a man of ordinary strength must inevitably have broken down.

Simultaneously with the great meetings in Belfast, revival services were begun in Bangor, a few miles distant. Remarkable gatherings crowded the hall night after night and numbers were led into the light. The late Henry Moorhouse was present for three or four nights at the beginning of the work, and other friends helped, but the largest part of the speaking and arrangements fell to Mr. Williamson's lot. The late Dr. Donald Fraser, when in Aberdeen, once met a young minister there. As they were speaking together, Dr. Fraser said, "Have you met Mr. Williamson?" "No," was the reply. "Ah, well," said he, "there are not many sharp arrows out of the Word that he has not shot." These arrows from the quiver of the King were sharp in the hearts of the King's enemies at this time. The Bangor meetings went on for several weeks with deepening interest to the end.

Besides this more prolonged campaign, Mr. Williamson has been giving all available strength and time to his well-loved Gospel work. In different parts of the country his services are much sought after. He has been for many years a warm supporter of colportage in Ireland, and has taken a leading part in promoting the success of an inter-denominational society, doing a most encouraging work at present throughout the land.

Mr. Williamson's heart has gone out towards the heathen all through the years of his ministry, and his sermons on this subject have borne fruit both in regard to means and missionaries. Some twenty-four members of the church in Belfast have gone to the front, while others are engaged in various branches of Christian service at home. Although the rapid development of Belfast has been trying to a centrally-situated congregation like Fisherwick-place, our friend has been well sustained by a loving and loyal people. A goodly number of his devoted colleagues, like the late Professor Watts and Rev. John Kingham, have gone home; but others remain to cheer and encourage God's servant, who has been bearing the burden and heat of the day so long. A few years ago the united professorate of the Belfast

Theological College and Magee College, Derry, conferred upon Mr. Williamson the degree of Doctor in Divinity, amid the good wishes of many friends.

Time has dealt lightly with our Gospel ambassador: through grace he has worn well every way, and there are many to warmly wish his closing days or years to be among the most useful of his long, faithful, and fruitful ministry.

Mission Work in Public-Houses.—Mr. J. J. Brown, L.C.M., special missionary to public-houses and coffee-shops in St. Pancras, held his fourth anniversary last week in the Y.M.C.A. Hall, Camden Town. Earnest addresses were given by several friends and the missionary, and much interest was manifested by the landlords and their families, of whom a goodly number were present.

The Japanese in Formosa.—According to intelligence from Formosa, the capitulation of Taiwan-fu, the capital of the island, and the peaceful entry of the Japanese, which brought the long campaign to a conclusion, were due to the gallant conduct of two Scotch missionaries, Messrs. Ferguson and Barclay, who at the critical moment, when the excited population were expecting the worst, approached the Japanese and led them in peace into the city.

Mr. Radcliffe in Geneva.*

WORDS can never express what we felt when we found ourselves quietly settled at Les Grottes, Geneva, looking out from our windows to the lofty summit of Mont Blanc. But the beauties of the Lake Lemman, the Rhône, and the Arve, were only typical in the natural world of what we found of spiritual life in the disciples of Jesus. What charmed us far more than the natural beauties—splendid though they were, and lovely to gaze upon—were the love, the affection, and the innumerable little kindnesses of the dwellers around Geneva's lake.

One of the first welcomes was from Madame Merle-D'Aubigné. On April 13, 1862, the first meeting was held by Mr. Radcliffe on Sunday afternoon in the little chapel of the Rive Droite, Geneva. M. Merle-D'Aubigné prayed; and the blessed Spirit spoke to hearts.

The Word of the Lord seemed to run and be greatly glorified in Geneva, and around its lake, in the lovely villages and country houses that abound there.

One very remarkable meeting was held in the Casino at Geneva. Mr. Radcliffe spoke of "the water of life," and it was a moment of solemnity and power when the speaker said: "Oh that I could speak your language! Oh that my voice could resound throughout Geneva, across Switzerland, across Italy, across beloved France, to cry to all, drink, drink, drink, at the fountain of living water! Oh, the love of God! May the Holy Spirit give you to understand this love!"

Madame de Mont Richer, with whom Mr. Radcliffe stayed while at Marseilles, made a very excellent interpreter. Her two gifted daughters, Isabella and Cecile de Mont Richer, who came with their mother to Geneva to assist at the after-meetings, helped nobly in talking to the anxious in the many meetings held in chapels, in rooms, as well as in the open air. Crowds flocked to hear the Word, and the little newly-translated hymns sounded joyously from all the gatherings.

I have lying before me a long list of prayer-meetings for women, conducted by different ladies in different places, Mlle. Gaussen, Mesdames Lombard, Madame Descombaz, Madame Ador, and others.

The young men had also many prayer-meetings. The children would not be left out; and they too had their prayer-meetings. Even the deaf and dumb met together for reading and prayer.

It was the cloud of prayer ascending, and presented by our High Priest, that brought down the shower of blessings—so rich, so copious, that flowed out along the banks of the lake where Cæsar Malan had prayed in faith; and Fletcher of Madeley had pleaded at Nyon; and the late M. le Comte de St. George had, by his consistent and exemplary life, commended the Gospel to his neighbours, year after year, at his chateau at Changins.

A very interesting meeting took place in our drawing-room at Les Grottes, of a number of deaf and dumb people. Mr. Radcliffe invited them to refreshments, and we had really quite a gay party; the joy of these dear afflicted people was manifested in bright smiles.

Mr. Radcliffe spoke to them, Mlle. Gaussen interpreting his words into French; and then the gentleman who accompanied them to Les Grottes conveyed the address to them on her fingers. How eagerly they listened, and drank in the great truth of God's love to them! They often stopped the interpreter, to ask a silent but earnest explanation on their fingers. It was a happy meeting: and five months after a letter came to show how God had blessed his own through a double interpretation, notwithstanding

ing a double infirmity. "With God nothing is impossible."

But the adversary would not let the blessing flow on without trying to stop it; and so Mr. Radcliffe wrote from Les Grottes on May 21:—

"We are being much encouraged by the way the Lord's work is going on here. The last two Sabbaths I had meetings in the open air, in a private field lent us by a gentleman for the purpose of preaching. People came out in great numbers. I have been prohibited by the police to continue speaking in the open air, but will believing Christians pray that I may still speak in the open air, that the people may flock to hear the Gospel, and that a great blessing may descend on Geneva and Switzerland?"

"The law in Geneva undoubtedly allows this; but our help must be from the living God."

The Government offered the court of the college to preach in, then withdrew. Then a gentleman offered the Infant School, and also withdrew. It was most astonishing, the dark-looking law papers that were handed to us peaceful people.

At last the congregation assembled on private ground, which was enclosed, where Mr. Radcliffe stood on the box of a carriage in which I was sitting with Mrs. Gordon, of Parkhill, and Miss Wilson, of Islington.

No sooner had we commenced singing—the multitude so quiet and solemn—than the Prefet de Police came forward, with a number of men behind him, drew out a most formal-looking little stick, mounted with silver, and put it—almost shook it—in my husband's face, and stopped the meeting.

Mr. Radcliffe then lifted up his voice, and said to the dear people, who were singing the beautiful hymn, "Jésus est notre ami suprême, Oh, quel amour!" "Arrêtez." Then to the Prefet de Police: "Do you take the responsibility of stopping me?" He said, "Yes!"

Addressing the crowd, Mr. Radcliffe said: "I am stopped from preaching, by the police; but I invite you all to follow me to my own 'campagne.' No power on earth can stop me." This was translated beautifully by a gentleman.

Then followed such clapping. I saw many fashionable ladies quite carried away by their feelings. Mr. Radcliffe begged silence, and told them to submit. At the same time we moved the carriage very slowly; and all the people followed, until those who did not know what was happening thought it was a fire we were escaping from. Every few minutes the carriage stopped, and Mr. Radcliffe announced: "I am stopped from preaching by the police, but I invite you all to come and hear about the wondrous love of God."

The enemy had outwitted himself, for the crowd increased during our slow progress up the streets of Geneva. On we passed, by cafés, shops, markets, and hotels, on by Protestant churches, on by the principal Roman Catholic Church, from which emerged black-robed priests, to gaze and wonder at the strange procession; through the green acacia trees of the suburbs: up to the "Campagne Gaussen."

The venerable Professor Gaussen himself, whose quiet home was close by, though unable to join the town meeting, came out to worship with us in the cool country air.

Mr. Radcliffe spoke, as he had promised, simple, touching words about the marvellous love of Christ, admirably translated, sentence by sentence, in the musical, ringing intonations of Parisian French.

Much prayer was made, and wisdom sought. We believed guidance was given. Mr. Radcliffe went on as if nothing particular was happening. A field belonging to M. Sillem was offered, and gladly accepted, near "Les Eaux Vives"; and there, I believe, at this happily-named place, "Les Eaux Vives" (the living waters), Mr. Radcliffe gave his last address to the crowds of Geneva.

The Month & Its Lessons.—I.

JANUARY.—The Cold Month.

JANUARY is the opening month of our civil year. "Januarius" was the name given to this month by the Romans, in honour of their god Jannus. He was supposed to preside over all gates, doors, entrances, and avenues, and therefore a fit guardian for the opening gates of the New Year. Janus is always represented as having two faces—the one looking backward over the past, the other looking forward into the future—a very suggestive thought for everyone who through God's mercy is allowed to pass into the new year.

WHAT THE COLD TEACHES.

1. *Cold Atmosphere* proves God's faithfulness (Gen. viii. 22). Cold atmosphere in nature is healthy, in grace is hindering.

2. *Cold Weather* gives the sluggard a chill (Prov. xx. 4). We must avoid the sluggard's sleep (Prov. vi. 9); sloth (Prov. vi. 6); and shame (Prov. xx. 4).

3. *Cold Waters* meet the need of the thirsty (Prov. xxv. 25). The cold water of the Gospel—blessing and comfort (Prov. xxv. 25; Jer. xviii. 14; Matt. x. 42).

4. *Cold Refreshings* show the ministry of love (Mark ix. 9, 41). Remember the Master's word. Refresh his saints and the reward will be ours (Matt. x. 41).

5. *Cold Days* try our faith (2 Cor. ii. 27). The way to keep warm is to keep Christ's love burning in our hearts (2 Cor. 5. 13, 14).

6. *Cold Nights* test our love. (John xviii. 18.) Peter's faith and love were cold, and fires of coal could not warm him, but the fire of the Holy Ghost at Pentecost did. (Acts ii. 4.)

7. *Cold Hearts* reveal our characters (Matt. xxiv. 12). Love in the heart is the great thermometer of the Christian life and service, the evidence of the Christian life, the mainspring of obedience, and the secret of true service for God (1 John iii. 14, John xiv. 15, 1 Thess. i. 3-9, John xxi. 15, 16, 17).

The ancients called January the cold month, frosty month, and winter month, and this is generally what we find it to be; but the winter frost and snow speak as clearly to us of God's wisdom, goodness, and love as the warming brightness of the summer sunshine (Ps. cxlviii. 8).

A minister going to church one Lord's Day morning, when the weather was extremely cold, was overtaken by one of his neighbours, who shivering said to him, "It's very cold, sir." "Oh," replied the minister, "God is as good as his word still." The other, not apprehending his drift, asked him what he meant. "Mean," he replied; "Why he promised about 3000 years ago, and still He makes his word good, that, 'while the earth remaineth, seed time and harvest and cold and heat shall not cease,'" C. EDWARDS.

Soldiers' Home, Winchester.

Sailors in Port Said.

DEAR SIR,—May I ask the sympathy and prayers of your readers for a work that has been started in Port Said for the salvation of the many sailors who are continually passing through the Suez Canal? Two young ladies, Misses Ella Shaw and Anna Vausant, who have been connected with our mission work on this Pacific coast, and have proved themselves good soul-winners and tried workers, have lately opened a Gospel Mission in Port Said. They expect to have meetings every night.

We hope that the Lord will lay it on the hearts of many of his children to pray for these brave young workers, and if any Christians are passing through Port Said, we hope they will look into the Mission.—Yours truly in Christ. GEORGE B. STUDD.

Peniel Hall, Los Angeles, California, Dec. 11.

The Missionary Bureau.

DEAR SIR,—At this time of the year, when Christian people are giving so largely to home appeals, we would put in a plea for assistance to meet the never-ceasing claims of the foreign field. Our treasury is very empty, more so than ever; and, besides meeting pressing claims, we have a lady worker waiting to go out to Haiti. Her outfit and passage will cost £30. It seems as though an open door awaits her there.—Yours truly, F. B. MEYER.

136, Aldersgate-street, E.C.

*From the forthcoming memoir of the late Mr. Reginald Radcliffe.

Students' Missionary Conference.

LIVERPOOL, JANUARY 1-5.

THIS week in Liverpool there is being held a Missionary Conference, which bears a complexion wholly unique and infinitely significant. It is convened under the auspices of the Student Volunteer Missionary Union, and is the largest and most representative gathering of Christian students ever held in Britain. Some 620 British students, men and women representing about sixty-five colleges of various denominations and faculties, have gathered with representatives of the volunteer movement in America, France, and South Africa. In addition, forty-five students are expected from the Continent, belonging to institutions in Germany, Switzerland, Holland, Belgium, Sweden, Norway, and Denmark.

A Conference thus constituted may well arrest the attention and prayers of thoughtful Christian people; those who are familiar with the history and principles of the Student Volunteer Missionary Union will see in it a sure indication that the hand of God has been upon this Union for good; that an aggressive missionary policy dominates those who are to be the Christian leaders of to-morrow; and that the Spirit of God is pressing the students to approach with renewed earnestness the work of completing his kingdom.

What is the purpose of the Conference? (a) *In relation to the students themselves.* In the first place, the Conference is to be a rally of the student volunteers, those who are entered upon the register of the Union as "purposing, if God permit, to become foreign missionaries." The student-body is fluctuating, college life is a formative period, college interests are often distracting, and it is needful from time to time to bring together the volunteers that they may meet their "fellow labourers in the Gospel," and that each may encourage the other to "cleave with full purpose of heart unto the Lord and the Lord's work."

In the second place, the Conference is intended to anchor the missionary obligation with greater fixity in the hearts of all students who are not volunteers, those who, as the phrase runs, "find their work at home." Inspire Christian students with missionary zeal, and you will speedily find Christian ministers, members of Parliament, doctors, lawyers, bankers, merchants, and professional men of all kinds counting it a privilege to hold the ropes for their brethren who descend into the pit.

Moreover, at the Conference the students will come into close touch with the leaders of over forty missionary societies, and will receive from them encouragement and counsel as to the future development of the work, while these leaders will have an opportunity of consulting together as to how they can best use the forces at their disposal.

(b) *In relation to the Continental Universities.* The Christian movement among students, which during the last few years has been so strongly felt in America and Great Britain, has not been without fruit on the Continent; organised aggressive work has been undertaken, and students' conferences have been held in Germany, Scandinavia, and Switzerland. Hitherto, however, no strong and definite missionary movement has sprung up; continental missionary societies requiring educated men for their work, have had to do the education themselves. Surely it will be a mighty gain if God should use this Conference as a channel for pouring out a flood of his Spirit upon the foreign delegates and carry them back to their fellow-students to kindle a fire that shall never be put out.

(c) *In relation to the whole Church.* Missionary appeals without number have been made to the Church of Christ, appeals based on a Divine command or a human need, on an inexorable logic or an indisputable Providence. And yet from one

quarter and another we hear the cry "Retrench!" One society after another finds it difficult to maintain its existing position, let alone the idea of making any considerable advance, by sending out the men who are purposing to go. The Church has not yet risen to her responsibility; to our shame be it recorded that the world's evangelisation is progressing with culpable slowness, *not because men and women are not prepared to sacrifice much to go, but because the Church is not prepared to sacrifice even a little to send.* While we humbly submit that the ultimate basis of a missionary appeal is found in the unconditional and universally-binding command of Jesus Christ, we cannot but feel that in addition to other appeals, based on the unfolding of a Divine Providence, which during the last forty years have stirred the Church, this Conference will present to every Christian man and woman yet one more trumpet-call to be up and doing—a call based on the providential bringing forward of men and women to go, in answer to past supplications for labourers; it will fix the mind of the Church on this fact, that God has called for the labourers and has thereby intensely deepened the obligation to send them.

As this issue reaches the reader's hand, the Conference will be in progress; let each one therefore who is called by the name of Christ, and in whose eyes the glorifying of Jesus Christ throughout the world has become of supreme importance, arrest for one moment the current of his thought and wish, and turn towards the Father the full stream of passionate prayer that He will use this Conference to satisfy the deepest longings of his Son. A report of the proceedings will appear in our next issue.

On a Spanish Railway.

SOME months ago a merry party of Spanish fishermen was returning by train from one port to another on the conclusion of a successful season; their spirits were high, and they were joyfully looking forward to returning to their homes. One of their number had but lately accepted Christ, and with him was his wife, Ramona, a very active and consistent Christian, of some eighteen months' standing. The large third-class carriage in which the party travelled was crowded with some fifty or sixty passengers, amongst whom was a young priest, easily distinguished by his sable garb. The fishermen, intent on amusement, quickly formed a plan to raise a public contest between the faithful Christian woman and the priest, who was sitting near. So with pretended gravity one of them soon began to ask her loudly if she thought it right to pray to the Virgin and saints? if good works could save? if confession should be made to a priest? etc., etc., and many other questions on which they thought that—

SHE AND THE PRIEST WOULD DISAGREE.

Ramona, young though she was in the faith, was Spirit-taught, and lifting up her heart in prayer to the Lord for guidance, took out her New Testament from her bundle, which she had with her, and inwardly rejoicing at the grand opportunity of testifying for her Lord before a priest, and to many others, she quietly read a passage of Scripture referring to each question put to her.

Answering the question: Ought we to confess to the priest? she replied, "We are commanded to confess our sins to the Lord, and 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (1 John i. 9). We are told 'confess your faults one to another' (James v. 16), and 'so,' she said, 'if I do an injury to a priest I ought to confess it to him, and if he does me an injury he ought to confess it to me.' "But," she continued, "you have asked me several questions, let me now ask you one. Do you know the only recorded instance of one who confessed his

sins to priests in the New Testament?" As they were ignorant of the Bible, of course they could not reply. "Can't you think," she said. "Well, if you can't tell me, I must read it to you; no one could wish to follow the example there given," and she turned to and read Matt. xxvii. 3-5, of Judas confessing his sin to the priests, and afterwards hanging himself.

Soon the careless fishermen were interested in spite of themselves, and many others were earnestly listening around, some standing up and eagerly bending forward to hear what was really a very faithful Gospel address based on a constant reference to the Word of God. Others whispered among themselves, and, glancing at the priest, said, "Why does not he do his duty and stop this heretical woman?" Great excitement and interest prevailed amongst all the passengers. Meanwhile, much to their astonishment, the young priest said nothing, but he listened intently. Thus matters went on for some considerable time, till at last the priest's destination was reached, and as he got up to leave and passed Ramona, to the amazement of all, he said, "Many thanks, Señora, for what you have said and read. I have

NEVER HEARD THE TRUTH LIKE THIS

before." And then, seeing that the attention of all in the carriage was fixed on himself, he said publicly, "What the Señora has said is the truth; and what can be said against the truth?" He then thanked her again, and cordially shook hands with her and her husband, and got out of the carriage, leaving the occupants thunderstruck with the conversation, so different from their expectations.

All lightness and jocularity had now ceased, and presently a fellow traveller most earnestly asked where books like the one read from could be purchased. Ramona told him where Bibles and Testaments could be obtained in the town to which they were going; but thinking he might not have the courage to go to the Evangelical Hall, she offered to sell him her own New Testament then and there. He gladly accepted the offer, and bought it at once; she then had a further opportunity of putting the Gospel before him and others, and urged him to come to the Gospel meetings at their destination. He did so, and became more and more interested, was afterwards visited in his own cathedral town by faithful Christians, and after some months he boldly confessed his faith in the Lord Jesus alone as his Saviour.

Those who have not worked for the Gospel in Roman Catholic countries can hardly credit the subtleties and lies resorted to by the priests to prejudice men and women against going to hear its proclamation. This man, as he told us, had been solemnly warned that, if he entered the Evangelical Hall, some dreadful misfortune, perhaps sudden death, would befall him; he, therefore, took the precaution of taking with him to the hall two of his grandchildren, whom he left near the door, enjoining them to watch and notice what happened to him, and to go out and give warning to his friends should the Protestants try to kill him. He is now the only witness for Christ in his native town.

There are in our own country those whose hearts are not at rest; many are attracted by the enticements of Rome, and they think they will there find a peace and rest hitherto unknown. It may be that the Lord may bless this narrative to some of their souls, and that they may follow Ramona's example in searching the Scripture and finding what it saith upon each point which may arise. She herself had been converted by the prayerful study of the Word of God, having previously been an earnest Romanist, brought up to pity and despise all others; but when she had an opportunity of reading a New Testament the Lord taught her his own way.

GEORGE MACKINLAY.

The So. American Continent.

THE reproach of neglect which has long lain at our doors, as a Christian people, with reference to the vast continent of South America, is beginning in a small measure to be rolled away. A new effort for its evangelisation has been inaugurated under the title of the South American Evangelical Mission. It has had its inception in Canada, and Dr. Bremner, lately a practising physician in Toronto, as leader, is about to put into actual operation the plans of the new Society. A representative of THE CHRISTIAN conversed with Dr. Bremner a few days ago and obtained from him some details which will be of interest to the friends of missions.

The reader will naturally wish to know something of Dr. Bremner himself, and of the way in which he was led to make this new start in life at middle age. The doctor is an Englishman, with an English medical degree. Losing strength in the pursuit of his profession, he went to Toronto some five years ago. His health being restored, he recommenced work as a doctor, and built up an extensive and lucrative practice, chiefly in connection with the orthopaedic branch of the healing art. His mind and heart, however, were set on foreign missionary work, and he was led to speak of his desires respecting South America, to his Toronto pastor, Rev. T. B. Hyde. It so happened that Mr. Hyde had been reading the book on "The Neglected Continent," compiled by Mr. Millard and Miss Lucy Guinness, published by Messrs. Marlborough & Co., and he was in full sympathy with Dr. Bremner's proposals. "We must not let you go alone," he said; "We will do something to support you as a church, but that will not be enough; we must get others to join us." In the result, other Toronto pastors were interested, and this Society was formally constituted on Evangelical and unsectarian lines. Its executive council in Toronto comprises three Presbyterians, two Congregationalists, one Baptist, and one Methodist. The British committee of reference includes well-known Christian gentlemen of different denominations in Liverpool, Manchester, London, and Scotland. Its operations will be conducted financially on the basis of the China Inland Mission—looking to God for the supply of the needed means, without direct appeal to his servants and stewards.

Dr. Bremner, with his wife and three children, is now in England, and they hope in a month or so to start for South America. Meantime his companion in the work, Mr. G. L. M. Brown, is already voyaging to Monte Video, there to prepare the way for the arrival of the superintendent. In the interval before his departure Dr. Bremner is seeking to interest friends throughout this country in the future work of the Society. We earnestly recommend those communities which are able to further the project, to secure a hearing from Dr. Bremner; he may be addressed Cambridge Villa, Hadley-road, New Barnet.

It may be added that our friend, having devoted means as well as life and talents to his Master's service, defrays his own expenses from Toronto to South America; and, so far as time and ability will permit, he intends also to support himself and his family by professional service. We state this that friends who can show practical sympathy in the necessarily large expenses of the work of initiation, may know that the chief workers are fully consecrated to the Lord.

In a recent address at the Aldersgate-street noon prayer-meeting Dr. Bremner said:—

Since I gave myself unreservedly to God, I have been led to see clearly that God would have me go to South America. I was compelled to study that vast continent and was amazed to find its overwhelming need. In that huge country, sufficiently fertile to feed the whole population of the world, there are thirty-seven millions, and thirty-four

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millions out of these have never had a chance of hearing the Gospel at all. Yet it is a country near to us, commercially accessible to England and America. Think of the various countries in it. In the North we have in Guiana a monument of what God can do. Long years ago the Moravians began there on a self-supporting system. For fifty years they saw no result, but the blessing came and has continued ever since. It is no longer a heathen but a Christianised country. Next comes unhappy Venezuela, with 2,200,000 inhabitants, and only two or three workers, so far as I know. Then there is Colombia, with twelve missionaries to 4,200,000 people. Brazil has fifteen millions of people and 110 Protestant witnesses, including the wives of missionaries; Ecuador, with 400,000 people, has not a single missionary; Peru, with three millions, has but nine labourers; Bolivia, with 1,450,000, has no missionary at all; while Chili, with 3,300,000, has but sixty-one Gospel labourers. In Argentina, with four millions, there are from forty to sixty. Uruguay, with 750,000, has five missionaries; and Paraguay, with 1,260,000, has, I believe, one missionary.

It may be asked, What am I doing, or intending to do? I am taking my family to Monte Video, where I hope to start a training college, receiving young men from England and America, as the Lord may send them, training them in medicine, in the languages, and in evangelisation, in order that they may go all over the land, into places where there are no missionaries. There are numbers of centres where medical missionaries would find the door wide open at once. In many parts the people are longing to hear the truth. One man wrote some time ago an eager appeal for the Gospel, and coming into business hands, it was treated as a joke. We have, however, got into communication with that man, and he has proved to be intensely in earnest. In one dark place we have heard of

185 MEN COMING OUT FROM ROMANIA.

in the course of a year, and bearing the consequent persecution.

God has laid this burden on the Anglo-Saxon race in England and America. Who will respond? We need prayer, we need volunteers, we need funds. People talk about self-sacrifice, but there are those who have never sacrificed a mutton-chop for Christ and his Gospel; and all the time the heathen are dying without God and without hope.

Missionary Work in the City.

ON Friday, Dec. 13th, St. Paul's Missionary Society, in connection with Hitchcock, Williams and Co., held its fifty-third annual meeting.

The report stated that there had been a slight increase in the funds, which are divided amongst the principal missionary societies; the various meetings, being morning prayer, Bible-class and evangelistic services, had been sustained throughout the year. Sir George Williams, the president, spoke of the necessity of deeper interest in missionary work, especially as we have lately seen such trophies of missionary enterprise as the African chiefs.

Rev. EGERTON R. YOUNG, the pioneer of mission work amongst the Red Indians, was not long in deeply interesting his audience, as he told of the triumphs of the Gospel amongst those people; a great measure of his success amongst them was due to his trust in them, bolts, bars, and keys being all thrown away, and throughout all his experience he had never regretted such a step.

Rev. W. CORNABY spoke of his work amongst the Chinese at Hankow, where he had laboured nine years.

Rev. A. R. BUCKLAND, M.A., in a few words told of the active part that women were now taking in the work of the Church Missionary Society, who have recently sent out a band to Uganda.

The closing address was by Dr. NEWMAN HALL, whom the chairman spoke of as the Wellington of the Christian Church. He quickly brought his audience to the motive power of the mission cause, which was, personal consecration to Christ, pressing home with great power the question, "What will you do?"

Most present voted that the meeting was one of the best ever held, and not a few received a rich blessing, which, it is hoped, will continue and permeate all the work of the Society.

St. Chrischona Institutions.

IN a recent circular letter, Pastor Rappard says:—"The Institute at St. Chrischona is full. Seventy-two young men are being taught in the Word, and instructed in various branches of useful knowledge, thus preparing themselves to serve the Master in such spheres as He may appoint [to them. The majority of our students are Swiss or German; this year, however, we have seven Russians and two Italians amongst the number. We trust that they may be the means of spreading the light and knowledge of our Lord Jesus Christ amongst their countrymen when they return to their own land.

"Sixteen brethren left us during the past year. Most of them are at work in different spheres as pastors, evangelists, city missionaries, etc. Two out of the number are just now staying in London, where they are diligently studying English, with a view of joining the China Inland Mission, and going out to that distant land in the spring of next year.

"The work of evangelisation is spreading in Switzerland, Germany, and Slavonia. Two encouraging facts are selected out of the reports of our evangelists. A wandering artisan came to the little town of Frauenfeld. There he happened to meet an old companion who had found permanent occupation there, and become a member of our little mission. He invited the wanderer to come with him to the Mission Hall. That very evening the Good Shepherd met the poor lost lamb. At the close of the meeting the young man came to the evangelist under deep conviction of sin, and found pardon and peace in Jesus.

"One of our evangelists in Slavonia owns a portable harmonium. One day as he was travelling in a third-class railway carriage he began to play on his instrument. His fellow-travellers gathered to listen, and he seized the opportunity to speak to them of his Master. Then he sang the hymn, 'Come home, come home, oh thou wandering child!' When he had concluded, he noticed a young woman who was weeping bitterly. She begged leave to copy the hymn, and added, 'It is now three years since I left my father's house against his will, but now I will return. I will write home at the very next station.' May she have found the way to her earthly and heavenly Father!

"The Home of Rescue has maintained its work and character. It has almost always been full, and amid much to discourage us there have been cases of restoration which cause us to praise the Lord for his mercy to the vilest sinners. Our receipts during 1894 amounted to £5992. Our expenditure was £5496, leaving us a surplus of £496, so that our old deficit is now cancelled. For this we give most hearty thanks to our Father which is in heaven."

Rescue and Prevention.

H.R.H. PRINCESS CHRISTIAN writes on behalf of the London Diocesan Council for Rescue and Prevention:—"The work of prevention and rescue was formerly, and is still, carried on by local associations, many of which were in existence before the council was formed. These are doing admirable service. They collect and disburse their own funds, and it is greatly to be hoped that their influence and power for doing good may largely increase. But they by no means cover all the ground. In places where no such associations exist, the same work is undertaken as far as possible by a ladies' committee appointed by the council until a local association can be formed.

"We endeavour wherever it is possible to remove young girls from bad homes or perilous surroundings, to place them in training homes or in carefully chosen situations, and to send those who need such care to special homes. It is necessary in our work to provide salaries for efficient workers and temporary homes for those who are brought under our care. There are still many large and very poor districts in every part of the diocese from which urgent appeals for help are constantly coming to the secretary. The funds at the disposal of the council are now completely exhausted—they have never exceeded £600 in one year, and at least £3000 a year is necessary if the work is to be done at all thoroughly.

"I and those engaged in the work plead for the protection of young lives, for the restoration of the erring—our own sheltered homes plead silently for the cause. I cannot believe that we shall plead in vain.

"HELENA."

Cumberland Lodge, Windsor.

How to Make Giving Easy.

GIVING to God ought to be a great pleasure, and I believe it fails to be so because there is so little teaching about it, and what there is is generally so very uninteresting. As far as my experience goes, I have only heard once a sermon on "Giving," and when collection Sunday comes round it is looked upon as a hardship, or as a something that has got to be, and there are, alas! too few cheerful givers amongst us. It would be better that the reluctant givers should keep their money. Should we offer a service to God that we would not to one another, and who would be the recipient of an unwilling gift?

When I was quite a small child, I was staying in the home of a Christian lady, and whilst there she taught me this verse, Mal. iii. 10, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Many say that there is no use teaching a child what it does not understand, but no verse of Scripture, as I grew older, made so much impression upon me, and more especially as I found that my own dear mother, on limited means, with a large family, made the giving of her tenth the practice of her life.

There is no direct command in the New Testament to set aside a tenth, but we read, "Let every one lay by him in store as God hath prospered him." And why? "That there be no gatherings when I come." Does this not mean that there should be no collecting, that the money would be ready when the call came, and that, instead of being "reluctant givers," they should be "cheerful givers"? I believe that the tenth of the Jews was the proportion that God knew the poorest could give; but our command goes further, even as "God hath prospered us." A tenth out of a small income means a great deal more, accordingly, than the tenth out of a large income, and many who do not now even give their tenth could set aside much more without missing it.

How is this question of giving to be made interesting? Let it be taught in our Sunday-schools, in our Bible-classes, let us hear more of it from our pulpits, not merely as a duty, but as a loving service to Him who has done so much for us; let us hear more of an interesting nature of the work to which we devote our contributions—not a dry announcement the Sunday before "collection," with a few statistics equally dry, ere the plate is passed round.

I know of a church being worked up from a low state financially, through the judicious tact of its minister in introducing each Sunday some loving hints as to what we owe God. I know, also, of a Bible-class where some seventy poor girls support one of Dr. Guinness's black boys on the Congo at £6 a year, and they had a surplus this year of almost £3, which they forwarded willingly to another department of the same Mission. Each girl keeps a box into which she drops her weekly offering. It is every penny "cheerful giving," and why? Because each month this subject of giving is made a special feature in the class, and the object to which they devote their money is brought before them in as interesting manner as possible, through the medium of "Regions Beyond," and other missionary papers. They are now enthusiasts about missions, and have stirred up many outsiders of their acquaintance to think as they do in the matter of giving, and they do not confine themselves to this one work.

I have heard one young factory girl say, "I feel so ashamed when I think of how I used never to take any interest in missionary work. Every now and again there was an announcement in our church of a collection for missions and other objects, but I never felt it had anything to do with me."

There are some people generous by nature, and experience daily that it is more blessed to give than to receive, but with the majority the more prosperous they become in this world, the harder the heart grows to outside calls, and it can only be obviated, I think, by following the Bible teaching of setting aside a portion according "as God hath prospered us," and that portion should at least be the tenth of our income.

A. C.

Calvary versus Mecca.

"ONE man may turn his face towards Mecca and another towards Calvary, and who shall dare to interfere? We Christians would be the first to safeguard the religious liberty of the Turks, and to defend their right to worship God according to their own convictions." These words have struck me in one of our leading social and religious newspapers. I read and re-read them with that growing uneasiness which comes to every soul that loves the truth and the whole truth.

What do these words mean? To their writer they may be simply his signature to the blessed charter of religious toleration, happily accepted in the greater part of the civilised world. Thank God for religious toleration—true, as Christians, we glory in it. But there is a growing liberality, which is becoming more and more fashionable—a fatal doctrine of indifferentism, paralysing every missionary effort, and lulling to a rest, one day rudely to be broken, those that are at ease in Zion; leaving to a false peace the souls that are satisfied to remain in their sins. In these days when one reads papers on the "Defence of Islam"; when the tendency is to make little or nothing of the vast abyss between a false and true religion, oh for a voice to waken the sleepers, "If ye believe not that I am He, ye shall die in your sins" (John viii. 24).

At this moment, within one hundred yards of my barred Arab window, scores of long-robed Moslems are bowing their turbaned heads in unison towards Mecca. The call to prayer has just sounded across the soft evening air. As the "Allah Akbar" (God is great) falls on my ear I long for a clarion voice to ring out "God is Love," till it drowns the nasal singing of the moudhin*, and startles some of the few sincere souls with the thought that after all their great God is very far off (Jer. xxiii. 25).

Does it really not matter if their faces are turned towards Mecca or Calvary? Is it of no importance to God whether they look for salvation to his sent One or to him who came "in his own name"? Mecca or Calvary! Let us turn our vision toward each—let us listen to the voices that speak from each.

Mecca! birthplace of Mahomet, who in his early life stood, as it were, where two paths met—the way of the Cross, which led to eternal glory, and the way of the crescent and star of earthly fame and aggrandisement, leading, alas, whither? Calvary! which speaks to us of Him who in his temptation in the wilderness turned from the kingdoms of this world and their glory, all of which belonged by right to Him, and trod the path of scorn, rejection, and hatred of men, choosing to drink of the cup which his Father gave Him.

Mecca! from whose walls issued the "man of blood," leading in his van those who, like himself, should by the flashing of their swords call the vicious and lawless, eager for rapine and spoil, to follow in the hope of gain and glory. Cruel sword of cruel master, never sparing where it could not subdue, carrying no other message in its ruthless march but Surrender or die! Calvary, whose rugged rocks were stained with the life blood of Him who came not to destroy life but to save it; Him of whom never truer words were said, "He saved others, Himself He cannot save." Where are

* The man who calls to prayer.

his angel hosts? where the vast resources at his command? "if He be the Son of God"? "My kingdom is not of this world, else would my servants fight."

Mecca speaks of Mahomet, Calvary of Christ; therefore we have only to look at the life and doctrine of each to know whether it matters or not in which direction men's faces are turned. Here are these Moslems around us representing millions more living in selfishness, ignorance, and sin.

Why are their passions uncontrolled, their women despised and ill-treated, or kept for their master's pleasure? Why is there no idea of family life, no care for the sick, little or no education (apart from European provision), no justice, no thrift, no honesty?

Why do women's tears fall fast with no hand to dry them, and hearts ache and ache till death becomes a happy release? Why do little children grow up taught from their lisps to take God's name in vain, and to see his laws broken, until they believe that is the only life they in their turn can live? Why do men pray (?), drawing near with lip worship, and from the very threshold of the mosque lie, curse, and ruin the lives of those who should be bound to them by the most sacred ties? Why? Because they follow the prophet of Mecca, who himself was under the bondage of sin and a slave to his passions. Because they trust in a dead man who was impotent to rule his own spirit, and on his death-bed, turning to the women about him, uttered the truest words he ever spake: "I verily have not power to save you in any wise." Why? Because he knew nothing of the Lamb of God who taketh away the sin of the world, nothing of the power which is able to keep from falling, and to give an abundant entrance into the presence of God.

What soul ever looked to Mecca and was transformed by "beholding"? What soul ever found a single inspiration to holiness or self-sacrifice in studying the life of the false prophet?

Not one-thousandth part of the case in all its social, political, sanitary, philanthropic, and above all religious aspect, can be put in this brief essay. How can any soul who has found salvation, peace, joy, and power, ever but feel a consuming desire that these poor sin-bound Moslems should turn their eyes from this deceiver of "many" (Mal. xxiv. 11) "denying the Lord that bought them" (2 Peter ii. 1), and find purity and peace at the sight of Calvary?

"Do not I fill heaven and earth? saith the Lord. How long shall this be in the heart of the prophets that prophecy lies? Yea, they are prophets of the deceit of their own heart."

"Behold I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness: yet I sent them not, nor commanded them" (Jer. xxiii. 25, 26 and 28).

"Thou shalt call his name Jesus; for He shall save his people from their sins" (Mal. i. 21). "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12).

Tunis.

E. T.

The Children's Home.—The annual festival of the Children's Home was held on Friday evening in Exeter Hall. Mr. Horace Marshall presided, and addresses were given by Rev. Marshall Hartley, secretary of the Wesleyan Conference, and Mr. J. Williams Benn. Dr. Stephenson, the Principal, said that the institution maintains close upon 1000 children in training, and watches over 500 others, who, though they had situations, were still within the limit of those years when oversight and advice were necessary. There were now thirty children awaiting admission after conforming with the regulations concerning admission, and there were countless others who would like to be admitted if there were accommodation. Last year they made both ends meet financially. This year they hoped to do as much, but they were already a little behind.

Notes from Kimberley.

WRITING on November 4, a Kimberley correspondent refers to the recent drought and consequent famine, which has proved very serious to the entire country. He says: "By agreement between our Governor (Sir H. Robinson) and the Presidents of the Transvaal and Orange Free States, yesterday was observed as a Day of Humiliation and Prayer. Truly it was needed. We had a few drops of rain on Friday, but otherwise it is many months since we had any, and we have to be very careful and saving of our supplies, for the rivers are low and wells mostly dry. To show you how seriously the heat is affecting us, we are having large grass fires all around, which at night look very weird and strange."

In a letter dated Nov. 11, the correspondent says: "At last we have had much-needed rain. Two nights last week we had rain nearly all night, and yesterday we had a heavy thunderstorm, which has cleared the air, and to-day is fresh, cool, and pleasant. What we badly want is about a week's continuous downpour, for fruit, vegetables, milk, and even eggs and meat, are all dear, owing to the drought. In Johannesburg many of the mines have been closed for want of water, and we have had to be careful, for it has been in short supply with us."

"Yesterday and Saturday were Hospital Saturday and Sunday, and I should think from appearances there would be large collections. To judge by people going to and coming from the various places of worship, there were apparently large congregations everywhere. The law for closing of all shops, &c., is very rigidly carried out here, and even boarding-house keepers have to be careful, or they find themselves looked after. Specially noticeable is the closing of public-houses during the whole of Sunday, not, as at home, partly only."

"There is nothing reminds one so much of home, and seems to keep one so much in touch with English habits and customs, as the observance (outwardly at least) of the Sunday. But in Johannesburg it is far different, and I cannot but think with many that there must some day be a crash in regard to what is known as 'Kaffirs,' that will be in judgment on some of those who are responsible for a state of society on the Rand, which is worse than in any continental city."

The Farwig Mission.

THE report of this enterprising Mission shows that as the result of fourteen years' labour great changes have been wrought, and many sinners saved. Interesting details are given of the work among the children, the Bible-classes for the young men and young women, the cottage meetings, the lantern services, and the open-air work, through which many who once lived careless, drunken lives, a curse to their wives and children, are now living changed lives, seeking to win others to the Saviour.

A large social work is also going on. During last winter (and this) special efforts were made to aid the unemployed and destitute. The Sunday afternoon teas attract many outsiders. Special papers are given in the report on prayer meetings, Bible studies, Sunday evening services.

In conclusion the secretary says: "For the knowledge of victories won and any good that has come to the souls and bodies of men, women, and children, by the efforts put forth in the name of our Lord Jesus Christ, we cannot but be very thankful. We have no desire to exaggerate any part of the work; but thousands of letters—some from friends with us now, others from many now living and working for God in other parts of our beloved land and in distant countries, and even from those who have greatly helped us but who are now in the Homeland with the King—confirm the words that eternity alone will reveal what God has been pleased to do through the many continuous efforts put forth at the Mission so dear to very many."

"The future we leave altogether in his hands. The growth and results of the work impose enlarged responsibilities, with fresh care and anxiety. But this is not the work of men but of God, and He will undertake and guide, sustaining those whom He may lead to labour on at Farwig, raising up others to help in the work as opportunities may arise."

W. J. GIBBS.

Campbell House, Bromley, Kent.
(16)

Mission to Deep Sea Fishermen.

AT the beginning of this year an Association was inaugurated to get in touch with the cabin-boys on the fishing smacks, a large number of whom have no friends or near relations to care for them. Five hundred lady friends are now engaged in regular correspondence with an equal number of lads, with some very encouraging results.

Miss Woodman has completed a year's work at Ymuiden (Holland), a port much frequented by English fishermen, and her services have been greatly appreciated.

The *Temple Tate*, which is now too old for service on the North Sea, was in active commission during the whole of the Irish mackerel season (March to July), and the services held on board of her were well attended by the Manx and Irish fishermen.

In the North Sea the work has been prosecuted with as much vigour as ever, and seven clergymen and eighteen missionaries have visited the fleets during the summer for mission work. Many of the encouraging reports sent in have been published in *Toilers of the Deep*. The medical work has been well maintained, and three fully qualified surgeons have been constantly afloat on the North Sea throughout the year.

In Labrador the same staff as in previous years has been actively at work, and, in addition to carrying the Gospel to our fisher brethren in this barren portion of the globe, was the means of alleviating much distress and suffering.

Unhappily the financial position of the society is causing very considerable anxiety at the present time. During the past nine months, while the subscriptions have kept up most encouragingly, there has been a decided falling off in the sum total of collections, and donations and legacies. The finance committee, therefore, appeal most earnestly for prompt and generous aid, to enable them to grapple with arrears, and face their winter liabilities. With a view to relieving the pressing needs, Mr. Henry A. Campbell, chairman of the finance committee, offered £50, provided a sum of £1000 were specially contributed before the end of 1895. It is earnestly hoped that all will do their best to help in the present time of need. The secretary is Mr. Francis H. Wood, 181, Queen Victoria-street, E.C.

A Bluejacket's Answered Prayer.

WHILE many Christians are discouraged by the indifference that abounds, and some even despair of ever again doing successful soul-saving work, we do well to encourage ourselves in the Lord, holding "fast the confession of our hope that it waver not; for He is faithful that promised": considering one another to provoke unto love and good works." Again this month I have received some striking illustrations of the power of prayer. A blue-jacket writes from the Mediterranean fleet:—"It seemed for a time after we left Alexandria as though all the powers of evil were let loose to force us back into sin; and alas! we had some cases of sad backsliding, but, praise God, most of us have been kept by the power of God. I have been not only tempted, but weak in body, and some days scarcely knew how to get through my work, but in answer to prayer the Lord has strengthened me, body and soul. There are some who say a man cannot live a Christian life in the Service; but my experience is that it is a glorious training-school to 'out and out' Christian life. This, I know, the Lord does keep me, and has opened a great and effectual door for helping others."

"A shipmate and I were struck with the amount of gambling going on upon the upper deck under the cover of an innocent game of cards, so one night we agreed to go and sit down amongst them with our Bibles; five of us in the midst of 600! We took up our seat under the electric light. First we sang a hymn, then knelt down and prayed aloud, and followed with a Bible reading, when a good number of men left the card table and joined us in singing hymns."

"We were stopped, because we had not permission. During the week we made it a matter of prayer, and on the Saturday requested to see the commanding officer, who granted us permission to sing hymns on the upper deck on Sunday evening from 8 until 10 o'clock. We had a good number of men round us the first Sunday and felt impelled to plead with

them to turn from sin to the Lord. The chaplain gave me permission to speak as well as sing, and now for the past seven Sundays we have had a real 'salvation meeting.' The Lord gives us great freedom and boldness to speak for Him; 200 to 300 men to hear his truth, and that not only lower-deck men, but some of the ship's officers also come to listen."

"On one occasion, I felt led to tell them of my conversion and the Lord's dealings with me. The Holy Spirit gave me great freedom and power as I appealed to my shipmates whether God had not given me a power to live before them; what his Word says He will do. If ever men were convicted, they were; pipes dropped from their mouths, and tears from their eyes. To God be all the glory. Pray for us and soon many will be saved."

THOMAS HOGBEN.

"Welcome Mission," Portsmouth.

Confession of Sin.

THE views of a cautious and reverent writer on Evangelical holiness may interest some of your readers. Dr. Upham, in his book, "The Interior or Hidden Life," deals with most of the aspects of sanctification from a calm, philosophic and entirely spiritual point of view.

Speaking in the chapter "on the confession of sin," he says:—"There is a propriety and a practical importance in the confession of sin during the whole course of the present life, because our various infirmities, our defects of judgment, our frequent ignorance of the motives and characters of our fellow-men, and the relatively wrong acts and feelings which originate in these sources, from which no one, in the present period of the history of the Church, can reasonably expect to be free, require an atonement, as well as our wilful or voluntary transgressions."

"Christians, who are well-established in the interior life, whenever they have fallen into such errors and infirmities, experience no true peace of mind until they find a sense of forgiveness. For an error in judgment; for an ill-placed word when there was no evil design or intention of saying what was wrong; for an action, which was undesignedly a mistaken one, either through undue remissness or through undue haste; for any unavoidable blindnesses or ignorances, whatever, which are followed by evil and unhappy results, they find no resource but in an immediate and believing application to the atoning blood."

"Those who give good evidence of being in the possession of the blessing of sanctification, speak of their state in a qualified rather than in an absolute manner. In other words, they generally express themselves (and it is exceedingly proper they should do so) as if they hoped, or had reason to hope, that they had experienced this great blessing, and were kept free from voluntary and known sin. Such a mode of expression seems to be unobjectionable: it is consistent with confession, and corresponds to the precise state of the case."

May I humbly commend these weighty statements to those who appear to write and speak as if they had reached a state of finality in Christian experience, from which there can be no recession, and beyond which no advance worth speaking of, except into glory? If Paul "had not already attained," had to "take heed," had to fear lest having preached to others he himself should become a castaway, does it not much more behoove us to walk softly?

In conclusion, I will add, from personal knowledge and experience that there is great danger in connection with the holiness teaching of to-day, good as much of it unquestionably is, when seekers are led forward to claim a position above their spiritual consciousness, and to expect maturity without the normal processes of growth. Such professions have not infrequently led to disastrous breakdown, and manifest injury to the interests of true religion.

H. W. BAKER.

285, Golden Hillock-road, Birmingham.

Manchester Female Prisoners.—The Prison Commissioners, on the recommendation of the Visiting Justices of Strangeways prison, have appointed Mrs. Lewis, the well-known police-court missionary, lady visitor to female prisoners in that prison. This is the first appointment of the kind in Manchester,

Letters to the Editor.

THE ARMENIAN CRISIS.

DEAR SIR,—While the whole civilised world is compelled by the latest and most defiant outbreak of Turkish devilry to acknowledge that Mohammedanism is hopelessly opposed to all human interest, and yet shrinks from the attempt to bind the demoniacal power, those who see this woe—its character, course, and limit—foretold in Scripture, as part of a grand and consistent chart of history, ought surely to be helping other believers in the Bible to recognise the landmark of the present crisis, and the great events which lie nearest to it in the scheme of the present dispensation.

By no wild guesses at the meaning of hieroglyphics, but by long and sober study on the part of many devout thinkers, the historical interpretation has been arrived at. It exhibits an astonishing correspondence between the points of prophecy, and the chief features of history, by which the interests of Israel and of the Christian Church are affected, and it finds the place of events now transpiring on the very edge of the consummation of all things, of which the supreme incident will be the glorious personal return of our Lord Jesus Christ.

The attitude of most Christians towards these prophecies is that of absolute neglect, which may be referred rather to the influence of confusing and discouraging traditions than to contempt of the prophetic form which God has so largely chosen for the revelation of his will.

If this is in any considerable measure true, surely now is the time for a very special exposition testimony, which could begin nowhere more appropriately than in London. A single great conference is too local and transitory. We want continuous teaching by competent expositors in at least four districts of the metropolis. There should, I submit, be a committee formed in each district, to gather a nucleus of sympathisers and establish relations with the churches. No man has done so much in this generation to promulgate prophetic truth as Dr. Grattan Guinness. Could not his invaluable leadership in this simultaneous study of the times be secured and his knowledge of like-minded thinkers be utilized?—Yours faithfully,

City Road Cong. Church. J. F. B. TINKING.

FROM A GRATEFUL READER.

DEAR SIR,—I have wished to add my testimony to the blessing derived from the "Daily Homily" notes, which are a constant help and refreshment to a weary invalid of many years standing. I thank you also for the benefit derived from THE CHRISTIAN generally; indeed I do not know what I should do without it, shut up as I am, and even when able to worship in the outer courts finding little spiritual food from the growth of Ritualism in our dear old church, sacred to Wycliffe's memory.

May I also endorse your correspondent's view as to "the rush of reports and magazines of charitable work," and which are expected to be paid for even after subscribing. They are certainly a great drawback in many ways. May I venture to suggest one means of escape—sending the donations with initials only through the columns of THE CHRISTIAN?—Yours very gratefully,

M. A.

Mr. and Mrs. Man Sukh Lal.

THOSE of your readers interested in the anti-opium movement will rejoice in the great blessing God is granting to the work of Mr. and Mrs. Man Sukh Lal in Scotland. During the summer months when meetings, as a rule, are difficult to obtain, they addressed over a hundred gatherings. Some of these were remarkable.

Since beginning our winter campaign God has again greatly encouraged us. In Denny, the testimony of the parish minister was that his church had never been so full since it was built. In Kirtcaldy an overflow meeting had to be held, which was larger than the original one; while for the following night the parish church was secured, the hall which had been taken being too small. At Galashiels over 1000 people assembled on the Sabbath afternoon and 800 the following night. Other large and very successful meetings have been held in different places.

Will your readers join in earnest prayer for far greater blessing still? If any would like to aid this work the treasurer is Mr. Forbes Moncrieff, 15, Hill-street, Edinburgh. GRANT JACKSON, Hon. Sec.

Victorian Jottings.

[FROM OUR OWN CORRESPONDENT.]

MUCH annoyance has been caused by the action of the Postal authorities in allowing advertisements for beer and tobacco to appear on the address side of a new issue of postal cards. The public newspapers have united with the religious and teetotal portion of the community in decrying the innovation. A very large deputation has waited upon the Postmaster-General regarding the subject, and the advertisers have written to withdraw from the agreement, so it is expected the obnoxious advertisements will disappear.

In various forms the Mildmay Sisterhood of Deaconesses is being reproduced in this colony. Not only have the Episcopalians their deaconesses, but the Wesleyans are also training young women to take their part in women's ministry in the church. Recently, Rev. W. H. Fitchett, president of the Wesleyan Conference, in the presence of a very crowded audience in Wesley Church, publicly dedicated the first of these sisters—Sister Hannah—for special service in the church, she having already served a probation of four years. Sister Hannah is well known in Melbourne, and her Bible-class for young women is a great power for good.

At a Wesleyan annual gathering in a provincial town not long ago I listened to one of these probationers, Sister Lucy, describing her work in the slums of Melbourne. It reminded me a good deal of the work carried on by Miss Annie Macpherson in years gone by in Flower-and-Dean-street and that neighbourhood.

The New South Wales Presbyterian Fellowship Union, following the example of its Victorian sister, has established a Lay Preachers' Association. Mr. James E. Mathieson, writing some eight years ago, showed the crying necessity for lay preachers amongst the Presbyterians in England. They are required tenfold more in these colonies. Already the Victorian Association has proved a powerful auxiliary to the Church.

The General Assembly of the Presbyterian Church of Victoria lately held its annual sittings. At the foreign mission meeting the venerable Dr. J. G. Paton was present, and had the pleasure of seeing a second son set apart for work in the New Hebrides.

On Saturday, the 16th inst., the Rev. Albert E. Blackwell sailed, per s.s. *Rome*, for India in company with a band of returning missionaries of the Baptist Church. Mr. Blackwell has devoted himself to mission work in India. Professor Whitley, of Melbourne, and Rev. Silas Mead, of Adelaide, accompanied the party, intending to visit the Baptist missions in that country.

The condition of things in the country at the present moment is truly lamentable. The winter has been dry and cold, little rain has fallen for months, strong winds have prevailed, and in some places frosts have continued up to the present. In many places the crops have perished altogether; in others, there is little to be reaped, while in many places the cattle are turned out to pick up what they can. The outlook is extremely dreary, for, unless rain comes soon, the dairying industry will also be attacked. The results will be felt in Melbourne in a couple of months; meanwhile the multitude seems bent on pleasure, and carnival after carnival is held.

Nov. 18, 1895.

Requests for Prayer.—For a special mission in St. Mary's, Wimbledon, by Rev. W. Bradbury.—For a mission being held by Mr. W. Thomson in Dublin.—For great blessing on a special mission at Bethany Hall, Caterham, by Mr. Monro Collings, of Gosport, from December 29 to January 5.—For blessing on a mission by W. R. Lane at Aldersgate-street Y.M.C.A., January 6 to 10, in connection with the City Bible-class Union.—For a month's mission at St. Just, by Mr. Clogg.—For a special mission by Mr. James Lovell in the Cage-lane Mission Hall, Plumstead.

Jews and Christmas Eve.—It has long been the custom among "strict" Jews to guard against anything like religious meditation on Christmas Eve, the aim being to show contempt for Christ and the Gospel. Those who work among the Jews see many evidences that old-time prejudices are dying out. Again this year Herr C. T. Lipshytz, of the Barbican Mission to the Jews, held a service on Christmas Eve. The Hall at 33, Finsbury-square, E.C., was crowded on the occasion, and an address on Jesus as the Messiah was listened to with marked attention. Hymns appropriate to the season were sung with vigour by the Jews present, who also paid close attention to the reading of the Holy Scriptures. The director gave an earnest address in Yargon, basing his remarks upon Isaiah ix. 6, which was much appreciated by his Jewish audience.

Temperance Notes.

THE borough licences in England and Wales show an increase in five years of 1524. There is also an increase in Ireland, and a decrease in Scotland.

The medical superintendent of Burghill Asylum states that more people were in that institution through cider-drinking than from any other cause.

The Mayor of Southport will entertain the Good Templar Grand Lodge at an official reception on the occasion of its annual session in that town at Easter.

The reports of police-court missionaries in Belfast and Cork show that upwards of 80 per cent. of the cases brought before the magistrates are connected with drink.

A temperance public-house has been opened at Newtown, Derbyshire. The club will be conducted strictly on temperance lines, and, at the same time, on business principles.

Lord Wolseley, inaugurating a soldiers' and sailors' institute in Norwich, said he could prove that the rank-and-file of our army were the most sober class in the whole country.

Mr. Frederick Williams, who succeeds the late Mr. James A. Birch as conductor of the Temperance Choral Society, is reorganising the choir, which will be confined to total abstainers.

On Sunday evening, Dec. 22, Mr. Tennyson Smith concluded a Gospel temperance mission at Penarth, near Cardiff, resulting in nearly 200 pledges. The lecturer is now resting in Birmingham, having lectured almost every night since the middle of September. He hopes to recommence work on Jan. 4 at Ormskirk, Lancashire.

Under the Massachusetts law which requires the municipalities to pronounce by an annual vote upon the question whether the sale of alcoholic drink shall be licensed during the year ensuing, Cambridge, the seat of Harvard University, has voted for the tenth consecutive time, "No licence." The event was celebrated by the ringing of bells and other demonstrations of joy.

At an annual prize distribution amongst farm servants at Glastonbury market, the first was awarded to a man who had "worked eighteen years without taking any intoxicating drink." The male winners of the other prizes had an average of thirteen years' total abstinence. The first prize for domestics was awarded a female who had been eleven years in service without taking intoxicants.

Personalia.

Rev. William Rogers, the venerable and beloved rector of St. Botolph's, Bishopsgate, lies seriously ill and in great weakness. The latest report is by no means favourable.

Mr. R. C. Morgan writes, nearing Madeira on December 10, thanking many friends for letters received before and since sailing. The passage up to the time of despatch had been favourable. It has since been announced that the ss. *Moore*, on which he sailed, arrived at Cape Town on the 27th ult.

Rev. Daniel Edwards, of Breslau, the veteran Jewish missionary, is about to retire from the post which he has held for fifty-four years. He is Scotland's first ordained missionary to the Jews.

Dr. Latchford, who for seven years has laboured devotedly as superintendent of the London Medical Mission, is leaving, to the deep regret of many who have been blessed through his means. Dr. Henry Soltan, formerly of Burmah and the Islington Medical Mission, has taken charge of the work in St. Giles'.

Mr. W. Harry Dawe, who has held for three years the superintendence of Sermon-lane Mission, Islington (founded and for many years carried on by the late Mr. George Fuller) is obliged to give up residence in London on account of Mrs. Dawe's health. He will be open after the end of February to conduct evangelistic missions in town or country. His address is 54, Liverpool-road, Islington, N.

Rev. C. F. Brown, who has been labouring in the United States for the past eleven years in the Methodist ministry, is now visiting England, chiefly on account of his wife's impaired health. He is well recommended by friends on the other side, as well as by those with whom he formerly worked in London. He will be glad to engage in Gospel work as God may open the way. He may be addressed 12, Manning-grove, The Chase, Nottingham.

Mr. Herbert R. Francis writes from Dehra Doon, N.W.P. India, on Nov. 29:—"I have just returned from a 1000 miles tour, preaching Jesus and the Resurrection. I have been away ten days, holding meetings and speaking to people personally when and where I could. get hold of them. I hope to preach (helped by my wife) from this to Ooty as openings occur, beginning the end of January. I should value the prayers of friends in England who know me, for guidance and to add strength."

The Y.M.C.A.

THE Canning Town and Plaistow Y.M.C.A. held its first anniversary on Thursday week, in the Public Hall. Upwards of 1,500 persons were present. The mayor of West Ham presided.

The annual meeting of the Watford Association was held lately. The report gave an encouraging account of work, and showed that the Association had co-operated with the Y.W.C.A. in Gospel meetings. Addresses were delivered by Canon Garrett, of Ipswich, and others.

The usual Christmas morning breakfast meeting not being held at Aldersgate-street this year, one was organised by the Hackney Y.M.C.A., and proved a thorough success. Mr. H. R. Walker presided. Suitable Christmas hymns were sung, and addresses delivered by Dr. Gritton, Rev. T. Udall, Mr. W. T. Paton, and Mr. Robert Burn.

The Anglo-American Y.M.C.A., 160, rue Monmartre, Paris, have held their twenty-seventh annual meeting in one of the McAll Mission Halls. The chairman was Rev. C. E. Greig, who is now the director of the McAll Mission. In every way the meeting was a success. Several of the clergymen and ministers of the different English and American congregations in Paris and other friends gave addresses, speaking highly of the work of the Association. There is unfortunately a deficit of over 1000 francs (£40), but it is hoped that some kind friends will help in clearing this sum, as Sir George Williams has done. The committee are anxious to emphasise the distinction of this Association as strictly for English-speaking young men, and in no way allied with the excellent work for French young men carried on in this city.

The Y.W.C.A.

A SOCIAL gathering of the members of the Bermondsey branch was held on Tuesday week to take an affectionate farewell of Mrs. Wyatt, the local president, who is leaving London on account of the rector's failing health. This meeting was enthusiastic, and a handsome presentation was made to Mrs. Wyatt. This branch was founded five and a-half years ago, under Mrs. Wyatt's superintendence, and has been a very blessed and successful work, as may be shown from the fact that the juniors number the largest branch in London.—A. C. ELLSON, Hon. Sec.

The motto for 1896 is threefold, "Come unto Me," Matt. xi. 28; "Come with Me," Song of Sol. iv. 8; "Come after Me," Matt. xvi. 24, Mark i. 17. In *Go Forward* for January, Miss Sophia Nugent, the editor, remarks:—"In the parable passage in which 'Come with me' occurs, it is followed by words which bring a mountain life before us, a perpetual upward life. 'Come with Me,' 'Look from the top of Amana...from the top of Hermon.' Companionship with the Lord Jesus means an upward life; it means a climb, it means new vigour, fresh air, uncontaminated with the miasma of the world (Greek of pollutions in 1 Peter ii. 20), a life in a region where the atmosphere is clear, and where the view is far and wide. 'Come with me, and look from the top of Hermon'—said to be possibly the Mount of Transfiguration—look around at all from God's point of view. Oh, what breadth and wisdom would characterise our work if we always looked 'from the top,' if our standard were, 'How does it look in God's sight?' " The motto texts are printed on a tastefully-designed card to be had at the bookstall, 316, Regent-street, W.

The Women of the East.

THE Society for the Promotion of Female Education in the East states that one hundred and twenty-four agents, English and native, are at work in its stations. Many schools are maintained by it, and many other schools assisted, thereby instructing some thousands of girls, many of whom become earnest Christians. Hundreds of zenanas are visited, and it is estimated that about 2500 women, otherwise unreached, are thus brought to the knowledge of the Gospel. In the Medical Missions, also, many thousands are cared for in body and soul. China, Japan, Persia, India, and the Holy Land form the sphere of the Society's present work.

It is with much regret we find that the funds of this valuable society has seriously fallen off, and there is danger that some of the work must be abandoned. Communications to be sent to the Secretary, Miss Webb, 267, Vauxhall Bridge-road, S.W.

Christmas Feasts.—We have received detailed accounts of various Christmas festive gatherings in London and elsewhere, but have not space for them. In all cases the glad Gospel message was told out in speech or in song, as well as the relief of physical needs.

Christian Endeavour.

A NOTABLE gathering, of far-reaching influence, was the meeting of the Board of Trustees of the United Society of Christian Endeavour in Detroit, Dec. 11, 12. The position of Christian Endeavour in regard to the true brotherhood of man was emphasised by the election of two coloured members to the Board of trustees—Bishop B. W. Arnatt, D.D., of Wilberforce, Ohio, representing the African M. E. Church, and Bishop Alexander Walters, D.D., of Jersey City, N.J., representing the African M. E. Zion Church. This makes the board an inter-racial as well as an inter-denominational body.

The subject of the International Conventions was brought up before the Board, with results of no small moment. Belief in the great value of these conventions as times of genuine fellowship and untold inspiration to tens of thousands of delegates, and to the Church at large as a means of bringing the cause of Christ attractively before the whole world, and as a method of practical evangelisation, was reaffirmed at Detroit.

But the conventions are not without practical difficulties. To meet these it was decided that at Washington next July, the conduct of the meetings should be somewhat changed, and they will be undeleigated Christian Endeavour mass meetings, open to all Endeavourers as heretofore. Their chief purpose will remain as fellowship and inspiration, and the most carefully arranged programmes will be provided. Instead of the conventions being confined to mass meetings, many of the sessions will be distributed among a sufficient number of churches in the convention city. The speakers for these meetings will be the best obtainable, and the subjects discussed will deal with practical Christian Endeavour work, and with the interests of the highest Christian life. There still will be mass meetings of the delegates in the three great tents, but there will also be the smaller gatherings, making the whole a convention of conventions.

Another resolution was adopted to the effect that the Board disclaim any authority to intermeddle with local questions.

"We believe that a clear understanding and development of this idea will make plain our way in the many perplexing paths of the future. It has a bearing upon the character and purpose of all our conventions. It refers every difficult question relating to societies back to the only court of arbitration, the church to which the society belongs. It prescribes the character of our fellowship, which on this basis only, may be as broad as the universal Church of Christ itself. It limits, as they ought to be limited, the functions of the United Society, making it simply a bureau of information and statistics."

Irish Notes.

THE Bishop of Derry, Dr. Alexander, is nearly convalescent again, and intends to return from England and resume his labours about the middle of this month.

A branch of the National Anti-Gambling League has been established in Belfast, and it is not unlikely that a branch of the same organisation will soon be started in Dublin.

A correspondent in the North of Ireland sends to us some interesting extracts from the letters of colporteurs, showing the readiness of the Roman Catholic population to purchase copies of the New Testament, notwithstanding the opposition of the priests.

The Commercial Travellers' Christian Association for the North of Ireland continues to prosper, and is doing a splendid work. During the past year it placed Bibles in several of the hotels of Ulster, and it has now libraries in twenty-seven towns, and has eighty-one members.

Rev. Dr. Bernard, who is at present delivering the Donnellan Lectures in Trinity College, Dublin, has chosen for his subject the Pastoral Epistles. It is remarkable that during the hundred years which have elapsed since this lectureship was founded, a New Testament book was never before discussed, although Old Testament ones have been frequently chosen, a notable instance being Dean Graves's famous lectures on the Pentateuch.

On Active Service, is a very attractively got up book by Mr. Sydney Watson, giving the story of the Soldiers' Home, Winchester. It is prefaced by Gen. Sir Robt. Phayre; and is well illustrated, while the narratives of conversion it contains are of themselves worth the book, and combine with the recital of how the men are followed up abroad, to make most interesting reading. It will be sent free to applicants by Miss Perks, at the Home.

Scottish Notes.

THE semi-jubilee of Rev. W. Shearer, Free Church, Swinton, Berwickshire, has been celebrated.

Dr. Marshall Lang, of the Barony Church, Glasgow, has been appointed next Duff lecturer on foreign missions.

Rev. Hugh Black, of Sherwood Church, Paisley, has decided to accept the unanimous call from Free St. George's, Edinburgh.

The fourteenth annual meeting of the Ayrshire Christian Union was recently held in Kilmarnock, when a year of good work was brought to a close.

Dr. Millar, Principal of the Training College, Madras, has signified his acceptance of the Moderatorship of the General Assembly of the Free Church.

Rev. Dr. Adamson, Edinburgh, has received a cordial invitation to the pastorate of the Carver Memorial Church, Windermere. He has also been offered the pastorate of the Queen's Park Congregational Church, Manchester.

The "Swan Memorial" building in connection with the Kirkcaldy Y.M.C.A. was opened last week. The late Provost Swan was the first hon. president of the local Association, and in many other ways encouraged movements with the highest aims. The new building will enable the work of the Association to be vigorously maintained.

Dr. J. H. Wilson, Moderator of the General Assembly of the Free Church, has, by the instructions of the Assembly Arrangements Committee, issued a letter to all the ministers of the Church, bringing under their notice the distressing state of the Armenian population in various parts of the Turkish empire, suggesting that prayer should be offered in all the congregations for the speedy relief of the sufferers, and that collections should be made in the congregations towards the relief fund now being raised.

The local committees of the different Presbyterian Churches in the West of Scotland are already beginning to make arrangements for offering the members of the Pan-Presbyterian Council a cordial reception when it meets in Glasgow in June next. It is expected that at the meeting in Glasgow there will be representatives of the churches in America, Asia, Africa, Australia, Austria, Belgium, Bohemia, France, Greece, Hungary, Moravia, Spain, and Switzerland. The English and Irish Assemblies will send delegates, and the Presbyterian Churches in Scotland will also be represented.

A year ago, Mr. James Anderson was led of God to commence independent Christian work in Glasgow, in the Waterloo Rooms. After labouring there for some months, not without some tokens of Divine approval, it was thought expedient for the work to remove to a more suitable building. The Assembly Rooms on the south side of the river were secured, and there the work has been carried on, attended with marked blessing in the salvation of souls. The people of the congregation being desirous of forming themselves into a church, presented a call to Mr. Anderson to become their pastor, and he was formally ordained to the ministry in December.

Mr. George Aitken, after five and a-half years' service at Livingstonia, has returned to Scotland on furlough. In an address at Aberdeen he spoke of the difficulties and encouragements of mission enterprise in Central Africa. Many of these difficulties were of such a nature that the home Church could do much to remove them, as, for instance, the importation of firearms and drink. They also needed men of principle and Christian character as traders, who would not stand in the way of progress with mission work. Mr. Aitken spoke very hopefully of work among the young at Bandawe and Karonga. At the former station they had about 1000 pupils, with 150 native teachers.

Texts in Waiting Rooms.

A MOVEMENT for placing illuminated texts in railway waiting rooms in Scotland has been inaugurated. Some have been already hung up by permission in the Edinburgh stations. Any friends willing to help throughout Scotland are asked to communicate with Mrs. Macrae, 45, Moray-place, Edinburgh.

Kolar Mission.—In a recent letter Mr. J. B. Buttrick, in charge of the Boys' Orphanage connected with the Mission, says: "In addition to our two orphanages for native boys and girls, we have now a third, located here in Bowringpet, eleven miles south of Kolar, for orphan and needy Eurasian boys."

Mr. Easton's Fund.—For twenty years Mr. S. Wigney's class at the Metropolitan Tabernacle has been supporting Mr. G. F. Easton in China. The committee of the Metropolitan Tabernacle Sunday School have now adopted the fund, which will henceforth be carried on under their auspices, while Mr. Wigney will retain the management as heretofore.

The Book World.

DR. KINNS' WORKS.

THE name of Dr. Samuel Kinns has for a number of years symbolised an intelligent and firm conviction that Holy Scripture is divine in origin and true in detail.

Moses and Geology; or, the Harmony of the Bible with Science, is now in its fourteenth thousand. Not many works of such a character have circulated at the rate of a thousand per annum during a period of fourteen years. The new issue has been carefully revised up to date, especially in the astronomical and Assyrian portions, in which subjects great progress has lately been made. Handsomely bound, with gilt top, it forms a Library Edition (10s. 6d.), the exterior of which admirably befits the fascinating contents.

The companion volume, **Graven in the Rock**; or, the Historical Accuracy of the Bible confirmed by reference to Assyrian and Egyptian Monuments, is making headway at an equal pace, being already in its fourth thousand. The Library Edition (15s.) is in two volumes. It summarises, in a form highly convenient for Bible students and teachers, a vast amount of valuable information.

These works are singularly free from technical language, and may be commended to all thoughtful readers. The more confidently may this be done because well-known experts have testified to the correctness of the author's statements, which, moreover, are supported by engravings in lavish abundance. Both volumes afford evidence of wide research, and are calculated to enable many to withstand the attacks of a fashionable scepticism. Many a minister of the Gospel would find these works of great service, and the set constitutes a beautiful and useful presentation. (Cassell & Co.)

The Tool Basket, for preachers, Sunday-school teachers, and open-air workers, is a little volume of thought germs and sermon outlines. Gathered from various sources, these "tools" will prove of real service to good workmen. (1s. H. R. Allenson.)

Footsteps of Truth, Vol. XIII. (Shaw & Co.) Mr. C. Russell Hurditch keeps his little monthly full of useful and varied matter—brief papers on scriptural subjects and pointed Bible notes for preachers and teachers, who cannot fail to find the volume a mine of helpful and suggestive thought.

Lancelot Andrewes and his Private Devotions; A Biography, a Transcript, and an Interpretation. By Alexander Whyte. (3s. 6d. Oliphant, Anderson & Ferrie.) The minister of St. George's Free Church, Edinburgh, lays many under a distinct obligation to him for this volume. The biography is candid; the transcript striking; and the interpretation full of thought. In many hearts these devotions will awaken unutterable responses.

Life and Work, Vol. XVII. (R. & R. Clark, Edinburgh.) As the recognised organ of the Church of Scotland, this paper is admirably conducted, and full of readable articles and intelligence of work in the home and foreign field. The same firm publish the **Year Book of the Church of Scotland** (6d.), giving in compact and well-ordered form, full information as to the personnel and operations of the Church and its missionaries.

Down to the Sea: Sixteen Sea Sermons, by Thomas Spurgeon (3s. 6d. Passmore & Alabaster. "Son Tom," who is holding his own so well at the Tabernacle, has issued another volume of sermons. These, as the title shows, are on nautical themes, but each of them presses home the Gospel in sturdy fashion. The preacher is no slavish imitator, yet it is easy to discern something of his father's fire and force in his utterances. Pictures are a novelty in a collection of sermons, but they are likely to win fresh readers for these readable discourses.

Sermons, Homiletical Expositions, and Leading Thoughts on Texts of Scripture.—By Thomas Davies, M.A., Ph.D. This is the second of three series of discourses by Dr. Davies. The Sermons are forty in number, based on texts from all parts of the Old and New Testaments. The Homiletical Notes cover the Second and Third Epistles of St. John and the Epistle of Jude. The Thoughts deal with over a score themes of applied theology. Preachers will find in these ample pages much to help them in their work. (R. D. Dickinson.)

The Bible and the Prayer-book, by B. Homer Dixon, is the work of an English Churchman who speaks his mind. He has no patience with fictitious hagiography, and he detests ecclesiastical arrogance. When criticising the Prayer-book he appeals to Scripture; and his searching eye detects Paganism in many a Romish institution. He compares the Book of Common Prayer with its counterparts in Canada and the United States, and with various other revisions. What his book lacks in literary

form it makes up in earnestness; and doubtless many loyal Anglicans at home will go more than half way with the aged author, and second his demand for a revised Prayer-book. (Toronto Willard Tract Depository, corner of Yonge and Temperance streets, Toronto, Canada.)

JANUARY MAGAZINES.

Sunday has a coloured frontispiece, and its contents include pleasant readings admirably illustrated. (3d. Wells Gardner, Darton & Co.)

Our Heritage.—The second issue of this quarterly seems likely to serve well its purpose of propagating sound views in regard to Sunday travelling. (1d. Partridge.)

In **Young England**, serial stories are begun by G. A. Henty and Reginald Horsley. The general contents are such as boys like to read. (Sunday School Union.)

The Congregational Magazine (1d. Alexander & Shepherd) begins well, under the new editorship of Rev. D. B. Hooke. There is a splendid portrait of Rev. J. Morlais Jones and a brief sketch.

David's Sling, the organ of the Bible class Movement and Prayer Union, begins a new series. It gives suggestive notes on the International Lessons as well as other useful matter. (Marshall Bros.)

The Gospel Magazine gives a portrait and some particulars of the late Rev. F. W. Baines, incumbent of Trinity Church, Torquay, and the other contents are sound and stirring. (6d. Collingridge.)

The Expository Times affords much information and stimulus to those who follow theological thought. Its writers occupy various standpoints, some of them being eminently reliable teachers. (6d. T. & T. Clark.)

The Fireside has an attractive list of contents. Edward Garrett opens a story, "Angus Gilchrist," and Emma Marshall one entitled "A Publisher's Romance." Among other illustrated sketches is one of Dr. J. E. Blakeney. (6d. "Home Words" Office.)

The Sword and Trowel has some stirring articles, with a sound Evangelical ring about them. With this issue is presented a picture of the Metropolitan Tabernacle, which many will frame and preserve alongside the portraits of its past and present pastors. (3d. Passmore & Alabaster.)

The Sunday-school Teacher begins a new series. It should not be overlooked by those for whom it is specially prepared. (2d. S. S. U.) A similar monthly, more special in its sphere, is **The Church Sunday-school Magazine**, which contains a number of articles of practical utility. (4d. S. S. Institute.)

The Church Missionary Intelligencer (6d.) is one of the most valuable organs of missionary work. There is in the latest issue a large amount of information regarding Central Africa, including letters from Bishop Tucker, of Uganda. **The Church Missionary Gleaner** (1d.) gives an illustrated letter from Bishop Ridley, of Metlakahla, and communications from Mr. Eugene Stock, describing his Canadian tour.

The Sunday Friend begins the year with a coloured picture. So also does **Home Words**, in which Agnes Giberne is writing a new tale "Everybody's Business." In **The Day of Days**, Rev. R. Pigott opens a series entitled "The Martyr Crown; or, the Seed of the Church." Another excellent little monthly is **Hand and Heart**, in which Rev. P. B. Power writes, "Tight; a Temperance Tale."

The Young Woman (3d.) has quite a galaxy of gifted writers this month, and enchains the interest of the reader throughout. The same may be said of **The Young Man**, with special emphasis on Dr. Guinness Rogers' "Reminiscences of Mr. Gladstone." The little penny monthly **The Home Messenger** has a marvellous amount of good reading within its covers. We hope the last article on "Food and Drink," by Dr. Stables, will not be overlooked.

The Sunday Magazine (6d.) has an illustrated interview with "Ian Maclaren," besides an article from his pen. The "Autograph Mottos" for 1896, given in facsimile, and contributed by ten persons of mark, including Mr. Gladstone, form an excellent feature. One of the most notable and readable papers in **Good Words** (6d.) is that by Mrs. Haweis, on "The Soft Sex." "A Chat About Sponges" is finely illustrated and full of information. A series of papers on Bishop Butler, by Mr. Gladstone, is promised in succeeding issues. (Isbister & Co.)

The Missionary Review of the World gives as a frontispiece an excellent portrait of Rev. F. B. Meyer, who has become one of its associate editors, and contributes a stirring paper on "The Motive Force of Missions." The editor-in-chief, Dr. Pierson, writes on "Some Signs of the Times," and Dr. George Smith begins a series of articles on Captain James Wilson, the First Volunteer of the London Missionary Society. The general contents of this monthly are quite up to the mark, and its enlarging influence is a good sign for the Church and the world. (1s. Funk & Wagnalls.)

Messrs. Partridge's smaller publications include our old friends **The Infants' Magazine** and **The Children's Friend**, both of which begin the New Year with coloured pictures, and the latter with fresh serials. In **The Mothers' Companion**, Jennie Chappell opens a story entitled "Mistress of the Situation," and there are some useful and interesting articles. "A Stormy Dawn," by W. J. Lacey, and "Helen's Secret," by L. T. Meade, are stories begun in **The Family Friend**. Always popular, **The British Workman** (1d.) is specially so this month, with a detailed and illustrated account of how it is produced. There is a facsimile letter by Mr. Gladstone on hand labour versus head labour, and among other good things a pathetic story by Rev. S. Baring Gould. **The Band of Hope Review** (3d.) tells in poem and picture of the heroic courage of a teetotal drummer-boy. **Our Own Gazette** (1d.) is excellent throughout. The services rendered by the Kinnaid family to the Y.M.C.A. are warmly recorded, with six portraits. The story, "Cousin Amanda's Conscience," is admirable.

In **The Sunday at Home** (6d.) Rev. John Watson ("Ian Maclaren") has a short and striking sermon, "The Appreciation of the Evangel." Mr. Watson seems to be the most popular contributor of the hour. In the same number Miss Gurney begins some interesting "Leaves from My Journal," by telling about the police of Japan. **The Leisure Hour** (6d.) opens with a new story by Miss E. B. Baily, and has a full table of varied contents. **The Girl's Own Paper** (6d.) has many good papers besides its abundant store of stories, "How to Manage a Band of Hope," and the account of Messrs. Bryant and May's match girls, are of special interest. **The Boy's Own Paper** (6d.) opens with a large coloured frontispiece, "Though Storms be Sudden." A very interesting article gives the results of a prize competition for the best maps of Robinson Crusoe's Island. Several of the maps are reproduced. **Our Little Dots** and **The Child's Companion**, begin with coloured plates. In **The Cottager and Artisan** Mr. Edward Whymper writes on Polar Exploration. **Friendly Greetings** is as wholesome and bright as ever. (Religious Tract Society.)

"AND AT NOON," by Captain Baring. (3d. Baldwin, Tunbridge Wells). An earnest plea for noonday prayer, as well as morning and evening, based on Psa. lv. 17.

A cogent booklet on a subject of urgent importance is **THE SABBATH AND THE LORD'S DAY**, by John Cox. (1d. Houlston & Sons.) There is spiritual stimulus in **Wise or Foolish**, by Rev. Francis Paynter, M.A., rector of Stoke-next-Guildford. (1d. Marshall Brothers.)

BOOKS RECEIVED.

From Hodder & Stoughton.—**THE FOUR TEMPERAMENTS**. By Alexander Whyte, D.D. **THE VISIONS OF A PROPHET**. By Marcus Dods, D.D. **THE UPPER ROOM**. By Rev. John Watson. ("Little Books on Religion" series, 1s. 6d. each.)

Thonon Mission.—This work continues to be quietly conducted by Misses Larritt and Wilson. The new report says: "The lady who came out to us as nurse last year proved herself most efficient, and it is to our very great regret that she does not return this winter. We have not yet supplied her place, and are very anxious to meet with a lady who has had nursing training, and does not expect to find missionary life a bed of roses. We cannot speak much of the meetings last winter, as through our illness they were greatly interrupted, and the session was very short. But the way in which the people are now coming to us is very encouraging. We had a visit the other day from a man living about seven miles from here, begging for a weekly meeting in their village this winter. This we could not undertake, but have promised a fortnightly one, which will be held alternate weeks with that in the village of Sciez begun last year." Communications to Misses Larritt and Wilson should be addressed Mission Evangélique, Thonon, Haute Savoie, France.

A Sailor's Yule.—On Saturday the twelfth annual "Yule feast" and "Unloading of the Christian Boat" in connection with Miss Child's "Welcome Home," 173, St. George's-street, Ratchiff-highway, took place. The great event of the year at the Home is the unloading of the lifeboat, and on Saturday some 400 sailors were present at the ceremony. The boat—a four-masted schooner—occupied one end of the dining-hall. After supper the unloading was commenced. The schooner contained no fewer than 1,800 presents, consisting of serviceable shirts, woollen cuffs, caps, work-boxes, etc. At a meeting held after the distribution of the presents special reference was made to the recent shipwrecks on the Irish coast. Captain Conker, his wife, and the chief mate, Martin Love, of the Liverpool schooner, Moresby, which was lost with nearly all her hands on the Irish coast, were members of the Welcome Home lifeboat crew, and only left the Home, where they had been staying, to join their ship. They had been connected with the work for many years.

Obituary.

MISS RACHEL WRIGHT.

THE only surviving sister of Mr. James Wright, of the Bristol Orphan Houses, fell asleep in Jesus on Dec. 26. She attended a meeting at Bethesda Chapel on Christmas Day and retired to rest, apparently in her usual health. Next morning, however, she was found dead in bed. The home-call had evidently been quite peaceful.

MR. GEORGE CLEGG, HALIFAX.

Wesleyans in Yorkshire have suffered a heavy loss in the sudden death through apoplexy of Mr. George Clegg, leading partner in the well-known firm of Messrs. Hollingrakes and Clegg, worsted spinners, Halifax. Mr. Clegg, who was a borough magistrate, a member of the Chamber of Commerce, and for many years associated with the Halifax Town Council, was generally esteemed for uprightness and integrity of character. Among the Free Churches he was a tower of strength. He devoted large sums and took deep interest in the training of women for Christian service, and was a liberal giver to the work of God generally.

MISS MARY GRAHAM.

On Sunday, Dec. 2, there died at Brantford, Ont., Miss Mary Graham, matron of the John H. Stratford Hospital, surrounded by her staff of nurses, and after a lingering illness of many months, borne with Christian fortitude. She has left a record behind her that may well be emulated by the many she has been instrumental, as the head of the hospital nursing school, in training for the profession of nursing. She went to Canada in 1869 as one of the girls sent out from Miss Rye's Emigration Home at Peckham. Unselfish, kindly, gentle, with a splendid nerve, tempered by experience, she went about her work night and day with a steady, firm hand. She will be sorely missed.

REV. W. EVANS HURNDALL.

Many will hear with sorrow that this able and earnest minister of the Gospel has succumbed to the accident we mentioned a fortnight ago. It will be remembered that he and his wife were found unconscious, having been nearly suffocated. For some days he lay insensible, but on his regaining consciousness it was hoped he would eventually recover. Towards the end of last week things began to look serious; he slowly sank, and passed away on Tuesday morning. So has closed a career which many regarded with expectancy and hopes. His devoted and useful labours in the East End led to a call to the historic chapel in Westminster. Accepting this, he threw himself into the work with an enthusiasm which soon begun to tell. Now that the servant has been called hence, the great Master, whose work it is, will surely raise up one to carry it on. We regret to learn that Mrs. Hurndall is still in a very critical condition.

REV. NILKANTHA GOREH.

There has recently passed away in India one who at the height of his reputation as a philosophical Brahman, joined the Christian Church. Nilkantha Goreh Shastri was something like father confessor of the notorious Nana Sahib. After the Mutiny he spent years in preparing a work for the refutation of Christianity. When searching the Bible, in order to disprove its revelation, he felt himself compelled to give up his pride of caste, and to seek admission to the C.M.S. divinity school. Having been made tutor to the late Maharaja Duleep Singh, he accompanied him to London, but returned to the influence of John Wilson, in Bombay, where he also met Dr. Duff. He spent the rest of his long life in mission work, at first among the Brahmans, who were in consternation at his desertion of the order, and then among the casteless labourers of Chanda, in Central India. He did much to influence the woman who most resembles him, Pundita Ramabai. His own child, Ellen Lakshmi Goreh, is known as the writer of "In the Secret of his Presence," No. 565, in Mr. Sankey's Songs and Solos.

MRS. BORLASE SLIDSTON.

This honoured servant of God, known to hundreds as "The Prisoners' Friend," lately passed away to her rest at the age of seventy-three. She was the daughter of the late George Freen, of Plymouth, and in very early life became a decided Christian and earnest worker. While yet in her teens she met Elizabeth Fry in London, and was taken by her through Newgate Gaol. After many years of happy married life with the late Mr. John Slidston, of Plymouth, her children being settled in life, Mrs. Slidston was able to devote herself entirely to the congenial work of visiting the convicts. For many years Mrs. Slidston was the only woman receiving permission of the Home Office for this work. Her great aim was to bring the outcast and helpless to the Friend of Sinners. She established a branch of the Prisoners' Aid Society in Plymouth. Her boys' class was one of the sights of the town, where a number of the

roughest lads and young men were brought under Christian influence. Only the last day will show how much good she has been the means of doing. She leaves three sons and two daughters to lament her.

REV. WILLIAM MOORE, D.D.

We deeply regret to hear of the death of Rev. William Moore, D.D., so well-known for his long and devoted service at Puerto Santa Maria, Spain, as a missionary of the Irish Presbyterian Church. The news, though sudden, was not altogether unexpected. Dr. Moore's health has for a considerable time been far from robust, and early in the past year the Mission Board appointed Rev. W. P. Douglas, as his assistant. Notwithstanding this relief, Dr. Moore felt constrained to ask permission to retire from the active duties of his office. The leave sought was cordially granted, and it was hoped that, after a few months' residence in the mountain air of Switzerland, Dr. Moore's health might be so far restored as to enable him to discharge his duties as Principal of the Mission College at Puerto. This was in part fulfilled. Dr. Moore was married during his residence in Spain to a grand-daughter of the late Archbishop Whately. His wife, in whom he found a zealous co-worker in all that pertained to the advancement of the mission cause, survives him, as do also six children, one of whom is now studying for the ministry.

Evangelistic Notes.

Blackpool.—An eight days' mission, attended with much blessing, has been held at Revue Mission Church here, by Mr. A. Hanson, of the Church Army.

Donegal.—Rev. Henry Ball, Methodist Conference evangelist, has conducted a series of evangelistic services at Donegal, which were well attended, and at which several professed to have been led to decision for Christ.

Mr. Bray, of the Evangelisation Society, has for the past three months been preaching in Fording-bridge and the neighbourhood with great success and blessing. Many have sought and found the Saviour, while Christians of all denominations have been cheered, helped, and strengthened.

Praze, Cornwall.—A month's mission has been conducted at the Free Methodist Church, Praze, Cornwall, by Mr. Clegg, evangelist, Camborne. There has been a glorious work among the young men of the village. The power of the Holy Spirit has been displayed night after night by souls seeking salvation.

Haslingden.—A twelve days' united mission in the Public Hall has been brought to a close. Rev. Thomas Waugh was the missionary, and right earnestly and skillfully he prosecuted his work. Great spiritual power accompanied the services. Many persons have given in their names as inquirers. These belong pretty equally to the several churches and Sunday-schools of the town and neighbourhood.

Cullingworth, Yorks.—This manufacturing village has been the scene of a cheering revival. Some Christians have lately been stirred to earnest prayer by reason of evil in the place. The first drops of the coming shower appeared a few weeks ago in the Wesleyan chapel. Since then special prayer-meetings have been held, and a spirit of expectancy was aroused. This led to a special mission by Mr. Oldmedow, which God has greatly blessed to the saving of many souls.

Whyteleaf, Surrey.—Mr. E. C. Newbery, of San Remo, has concluded a six days' mission in the mission hall in this village, which has been used of God to the salvation of souls, and the building up of Christians. One young lady rejoiced the hearts of all present, at the close of the mission, by her surrender to the Master. An old man of eighty-six years of age confessed that he was now so happy in Jesus. Many others have expressed themselves to the same effect. Mr. Newbery is shortly returning to San Remo, and we pray that the Lord will make him a blessing to many Italians.

JOHN SPRINGHILL.

Huddersfield.—Messrs. Weaver Brothers have conducted a fortnight's mission in the Primitive Methodist Church here, and it has been a "time of refreshing." The first week was devoted to the church, which rose to the fuller blessing to which Mr. Bewley Weaver called it. During the second week his stirring appeals told mightily on the unconverted, especially on the Sunday nights, and on the Monday, when the "Story of the Conversion of Bendigo, the champion prize-fighter of the world," was given. Old pugilists were seen wiping away their tears. One of the best results was the number of young men that consecrated themselves to Christ. The last Sunday night was a stirring time; over fifty names were taken of those who were converted or restored to lost blessing.

J. S.

Appeals.

OLD CALENDARS.—Readers who have old calendars to spare for use in hospitals are asked to send them to Miss E. Alice Puckle, The Hollands, Langton, Tunbridge Wells.

NORTH-EAST LONDON MISSIONS ask help in giving "Christmas" tracts during the next week to our 1500 poor children and older people.—WM. CHOLEY, 6, Clephane-road, Canonbury, N.

POOR JACK ABROAD.—Allow me to appeal for newspapers, periodicals, or books. I ask this for the benefit of the many English seamen who visit this port. Parcels may be addressed, ALFRED A. GRACE, Gran Dock, La Plata, South America.

JUBILEE MISSION.—Last winter through we were enabled to give 20,000 free meals to the starving poor of Hoxton and Shoreditch. In order that a similar work may be done this year we earnestly appeal for help.—REV. ERNEST BRETT, East-road, Hoxton, N.

THE STRANGERS' FRIEND SOCIETY, aiding and supplementing efforts amongst the poor in all parts of London. Upwards of 188 Christian men and women are engaged as voluntary visitors to the sick and suffering and desolate. Help is greatly needed.—B. H. GERRANS, Sec., 52, Finsbury-pavement, E.C.

MISS MEREDITH BROWN pleads the cause of the hungry slum children, the mothers of our crèche, the factory girls, the dust-heap women, the apple and flower women, the street-hawkers who sleep nightly under our roof, and the lodging-house men in connection with the Shaftesbury Institute Mission, Lisson-grove, N.W.

THE ARTILLERY-LANE MISSION asks help for the work connected with this Mission, for the past twenty-three years, chiefly in the common lodging houses, and giving a free breakfast on Sundays during the winter. We are almost helpless to meet the great need. Funds are so low.—(Mrs.) S. FINN, 23, St. Ann's-road, South Tottenham, N.

ST. THOMAS, LAMBETH, one of the poorest parishes in London, seeks help towards the relief of the aged, sick, and needy, including maternity cases, blankets, and flannel. Soup and bread for poor and deserving families. Gifts of meat, grocery, and bread for the poor.—Rev. J. B. BARRACLOUGH, M.A., The Vicarage, Westminster Bridge-road, S.E.

MR. E. M. GORDON, working among peasants in and around Mungeli, C.P. India, is desirous of getting a dozen magic lantern slides, showing different scenes in the life of Joseph or relating to the Prodigal Son. If any reader can respond, the slides may be sent to the care of Messrs. William Watson and Co., 27, Leadenhall-street, London, E.C.

THE BESSBROOK HOMES FOR SANDWICH MEN continue to prosper. Besides providing a Christmas dinner for the 105 men in the Homes, we are again anxious to reach those outside, and to provide, as last year, a dinner for 500 or 1000 sandwich-board men from the street about the middle of January. Contributions towards the expense will be welcome.—G. MAYNARD, 33, Queen's-square, W.C.

PICTURES FOR FORECASTLES.—Commander Dawson, of the Missions to Seamen, suggests that coloured texts and pictures would be most acceptable to brighten some of the dark, dingy, comfortless forecastles in which merchant sailors spend a large portion of their hazardous lives. They might be sent to The Missions to Seamen Institute, at any of the larger seaports in England or South Wales.

SOUTH LONDON ASSOCIATION FOR ASSISTING THE BLIND.—Our people look forward with keen anticipation to the return of this happy season, and our bright and happy treat amongst them. We have upwards of 150 very poor persons, all of whom are blind, and they, with their guides, number more than 300 persons, who are provided with a substantial repast, and our poor blind people also receive (if funds allow) 2s. 6d. and a warm article of clothing.—J. T. EDMONDSON, Hon. Sec., 155, Brixton-road, S.W.

WATERCHESSE AND FLOWER GIRLS' MISSION.—Winter in its ordinary course is a terrible experience for the poor flower girls, but this year it is worse than usual, as, owing to the terrible effects of the great frost of last winter, most of them are ill-prepared to battle through the months of cold which are upon us. If flowers were plentiful it would be a great struggle, but being scarce and dear, many of these poor creatures are deprived of the means of livelihood.—JOHN A. GROOM, 8, Sekford-street, Clerkenwell, E.C.

AGED CABDRIVERS.—Help is asked for a New Year's dinner to the pensioners of the Cabdrivers' Benevolent Association. Since the death of her brother, in 1893, Miss H. Stormont Murphy has continued to give the summer and winter treats to the annuitants. The New Year's dinner will take place on Friday, Jan. 17, at St. James's Hall, Regent-street, at 1 p.m., the chair being taken by the Archbishop of London. Cards of admission may be had of Miss H. STORMONT MURPHY, 18, Upper George-street, Hyde Park, who will be thankful for help in the matter.

THE CHILDREN'S AID SOCIETY has rescued large numbers of children from criminal and vicious surroundings. During the past year alone, 1230 children have come within the beneficent operations of the Society. And it was recently ascertained that of the children rescued by the society and placed in industrial schools during the last twelve years, nearly ninety per cent. were known to be doing well, and only 5.1 per cent. are found to be not doing well. Help is urgently needed if the good work of this society is to be continued, and it ought surely not to be sought in vain.—HERSCHELL, 46, Grosvenor-gardens, S.W.

THE PROTESTANT GOVERNESSES' FUND AND HOME provides a small free temporary home at the seaside for distressed Protestant governesses and gentlemen, who require change and rest, or waiting for engagements, to give pecuniary help and clothing. Through want of funds the work is quite crippled. The distress is very great, gentlemen are so silent under their heavy trouble and shrink from making their circumstances known that people do not think perhaps they are foodless and homeless, which is too frequently the case. I should be glad of orders for fancy or plain needlework. Many of our distressed sisters (some of whom are slightly invalided) are glad to earn money that way.—CLEMENTINA KINGDON, Superintendent, 23, Chatham-place, Brighton.

Prayer for Peace.—In view of the strained relations between this country and the United States, the council of the British Evangelical Alliance have agreed with the United States council to urge Christians in both countries to pray for peace. The subject on Wednesday (January 8) in the week of prayer being "Nations and Rulers," it has been decided to devote that day to special prayer that the calamity of war may be averted.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

WILL those of our readers who receive THE CHRISTIAN direct from our Postal Agents, and who have not recently communicated with us, kindly send their present full postal address; especially missionaries and others in foreign countries?

We commence to-day a series of articles on the "Psalms of David," from the pen of a Continental scholar who has devoted many years to the subject. For a good while it has been the fashion to question the Davidic authorship of Psalms bearing the superscription of the Shepherd-King, and at length in certain critical circles it has been held that few, if any, of the entire collection date from earlier than Maccabean days.

Pastor Storjohann aims at showing the historical setting of David's Psalms, and in Germany and Norway he has impressed many with his views. Those views come to the help of Old Testament Scripture as it was understood in the days of our Lord, and as it has been interpreted all down the ages, until the Higher Critics developed their destructive speculations. We bespeak a thoughtful perusal for the articles of our esteemed contributor, and believe that in thus following closely the historical aspect, our readers will be helped in their devotional use of the Psalms.

It will be noticed that our column of notes on the International S.S. Lessons is transferred to a later page than hitherto, in order to give more space for the growing demands of our "Children's Column."

The Student's missionary conference at Liverpool last week, has come as a bright spot in the dark horizon of the opening year. From east and west and south, we are receiving ample proof that the real betterment of mankind cannot come through political channels. It is only by bringing the peoples into the light and experience of the Christian faith, that the true brotherhood of men can

be established. We hope for much in this direction from the students' movement. The conference at Liverpool was in all respects a great success.

Seldom has the New Year brought more anxiety and depression with it than has 1896. The relation of our country to the United States, is, for the moment, a good deal overshadowed, but we shall fail in our duty if we do not continue to work and pray for peace. The trouble in the East still drags its blood-stained course. Then on New Year's Day came tidings of Dr. Jameson's raid on the Transvaal, which has ended in a defeat for him and his filibustering company. The serious thing to our minds is, that his company is said to have contained several British officers and representatives of high families at home.

These troubles in the Transvaal illustrate the dangers of government by "chartered companies," and the cry is swelling on all hands for the revocation of the South African Company's charter. It seems a reversal of all true notions of government to administer a vast tract of country through a body of men whose sole aim is money-making. Such a state of things tends to corruption and rapacity; higher responsibilities are made subordinate to self-interest of the meanest kind, and there is no adequate check on the action of those in power. Dr. Jameson's deplorable raid, which has brought such disaster in its train, would have been impossible except under the present conditions; and it is time a severe lesson is taught to such men that they cannot be allowed to endanger vast interests by their precipitate and misguided actions. The severe defeat inflicted by the Boers on these filibusters is not enough. Such freebooting should be made for ever impossible in the higher interests of the whole world.

In his "New Year's greeting" Dr. Waller, President of the Wesleyan Conference, refers with great satisfaction to the success which has attended the great missions in the large centres of the population; they mark a new development in modern church work; they have strengthened faith in the power and adaptation of the Gospel to the needs of fallen humanity; and they still continue to receive warm sympathy and liberal support. This kind of agency in connection with all kinds of denominations is beginning to be understood and appreciated, but still it has a hard battle to fight against the apathy and class pride of numbers who call themselves Christians. Once let the Churches be thoroughly converted to God, thoroughly imbued with the mind of Him who, though He was rich, for our sakes became poor, and the evangelisation of the world will soon follow.

Strange relics of paganism and of positive savagery come to light now and again in this "Christian" country. The condition of our gipsies is a scandal to us. The late George Smith's work for them needs to be carried forward to its proper results, as is evidenced by an inquest held at Portsmouth on New Year's Day on a child who was born two days previously. Its home was a tent eighteen feet square, curtained off into a kitchen and two bedrooms, and contained seven occupants, one of whom was a girl of nineteen, who has never been to school, and has a child eight months old.

Those persons who would dissuade us from evangelising countries possessing an ancient civilisation get no sympathy from Sir Charles Elliott, who has been forty years in India, and has just retired from the post of Lieut.

tenant-Governor of Bengal. He affirms that it is "impossible to shirk or conceal the feeling that the Christian religion is the one pre-eminently excellent, and that the morality of the Christian faith is what is most desirable for India." As we hold that the morality is based upon the facts and truths of the Gospel we have here a striking testimony to the fitness of the Gospel to one of the greatest nations under heaven. What would India be if she were thoroughly permeated with these truths and this morality? The gratification also expressed by Sir Charles at the thought of being able to aid missionary work at home will be shared by all lovers of our great missionary societies.

Rev. Thomas Evans raises a warning note on a matter which may, in time, assume serious proportions; he points out that the mango tree of India, which affords a beautiful shade from the sun and yields a valuable fruit, is being largely cut down to make boxes for the export of opium. As many as from twenty to thirty thousand of them have been cut down in recent years. The wholesale felling of trees is the surest way to diminish the rainfall of a country and cause sterility. Has the Woods and Forests Department of the Indian Service nothing to say about a practice which may one day cause or greatly intensify a famine?

"Cursed be he that doeth the work of the Lord negligently" (Jer. lviii. 10, R.V.) is a tremendous utterance for anyone to face, but it only expresses the same judgment as is pronounced in every part of the Scriptures against spiritual indolence or carelessness, which amounts to positive disobedience. No one can be "negligent" who has the love of Christ shed abroad in his heart, and lives under the powers of the world to come. Paul said: "Woe is unto me if I preach not the Gospel." He felt the pressure of a solemn "necessity" to abound in labours and sufferings. He who is "negligent" in work is the unprofitable servant who hid his Lord's money in a napkin. Whatsoever we do this year, let us do it with our might.

The problem how far, and on what occasions, we should make religion a direct topic of conversation is a difficult one. We are persuaded, however, that the present neglect into which it has fallen is a serious evil. Professedly Christian men and women are morbidly afraid of being suspected of sanctimoniousness, and they accordingly hide their deepest feelings behind a mask, and their intercourse tends to become trivial and unprofitable. This may be partly a revulsion from that ostentation of pietism which is a still greater evil. There are many who, like Cordelia, cannot "heave their heart into their mouth," and talk with glib verbosity of their inner life. But there are many opportunities given to all of us of sharing this with others that are not taken through a false sense of shame. Surely our religion should become vocal on other than public occasions. We miss one of the highest privileges of the Christian life when our love and adoration are always dumb. We do not honour ourselves nor our Master by being so confidential about trifles, and so silent on that which is the mainspring of our whole life.

The world is suffering from amateur Christians, who have not the courage of their convictions, and live on the edge of the kingdom, when they should revel in its profound privileges and busy service. They have only enough religion to make them miserable, when a larger grasp of it would make them happy

d great. They skirt the shore and live along the breakers, afraid to take the deep water, where their only safety lies. Christ's word to his disciples is, "Launch out into the deep." There is no danger a true sailor finds more than those of a lee shore. When storms come he beats out into the open sea, knowing there is less peril there than nearer the land. It would be well if we learnt this lesson, and swept out of the shallows in which so many suffer shipwreck into the deep waters of truth and faith and love, where storms may roar, but where we are safe from the dangers of sunken reefs and a rock-bound shore on which fretful waves are ever breaking.

The telegraph is becoming more and more dangerous as a factor in human life. It has transformed the world into a whispering gallery, in which rumours and lies seem to play not a small part in the personal relations of men. The earth is so covered with this intricate system of sensitive pathways for news, real and pretended, that it seems almost like a living thing, with a hundred centres of intelligence, and connected by "nerves of emotion as well as pain," that quiver into complicated human passions in all directions. So swift is the transit of information, so difficult is it to sift the true from the false, that in troubled times such as these, the whole world is kept in a fever of unhealthy excitement from day to day, and precipitate action on the part of Governments as well as individuals is one of our pressing dangers.

How futile is the expectation that the world will ever be "made better" by physical discoveries and the extension of man's lordship over nature. The world of forces is becoming more and more plastic in the hands of man. But as each new extension of his dominion takes place, we are brought face to face with the solemn fact that so long as he remains as he is, he extends the power of evil as well as the power of good. In an unregenerate world every new aptitude becomes a doubtful endowment. It is only when he is a little lower than the angels that his lordship is a blessing and a benefit. The lower he sinks towards the devil, the more terrible his knowledge and his energy become. It is only in "the new heavens and the new earth wherein dwelleth righteousness" that man's sovereignty over nature will become his true charter of liberty. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

The present striking isolation of England and the councils of the world has recently been painfully emphasised, and it would be well for us to consider the reason. It is not sufficient to put it all down to international jealousy of her power, or to say that it is the penalty of so vast an empire. We are in many ways only reaping the sins of past years. We have gone too much on the assumption that the uncivilised world is ours by a kind of natural right. We have shown a callous disregard for the rights of native races wherever our hunger and thirst for gold has brought us into conflict with them, that a profound distrust of our motives and principles has spread among the nations of the earth. Granting that we have the genius of "developing" new countries, and that as a colonising people we are without a rival, that is no reason why we should override the rights and interests of weaker races in the way we have done. We have sown the wind,

and we must be prepared to reap the whirlwind, or repent our evil ways, and bring forth fruits meet for repentance.

Before conscription was made obligatory on all young Frenchmen, including those who purposed becoming priests, it is said that thousands of young men quite unfitted for the work of priests entered the priesthood, in order to avoid military duty. Now the complaint is that young priests are ruined in the army. Thus it seems impossible to work a bad thing for a good end. Another instance of degradation following upon the adoption of the military idea as the dominant idea of life, is given by Miss Balfour in her book "Twelve Hundred Miles in a Waggon." She says that at the capital of German East Africa, there were numbers of native women working on the roads, and "being driven to their work by a white man carrying a large raw-hide whip." The number of convicts astonished her. "Everywhere you came upon gangs of four or eight—often women—chained together by the necks, and hounded along by a black policeman or soldier."

The Society for the Protection of Birds issues an urgent appeal to ladies to desist from wearing birds' feathers as an adornment. "Fresh orders are being sent to various points on our coasts where sea-birds are known to gather, and to distant parts of the earth," to continue the work of destroying birds for the sake of their wings and feathers. The cruelties which are inflicted upon birds to gratify this taste are horrible in the extreme. When only the wings of sea-birds are wanted, they are wrenched off, and the living mutilated birds are thrown upon the water to die. The feathers of the white egret are obtained at the time when the bird is breeding, and thousands of young birds die of starvation, while the parent birds, which have been shot, lie festering in the sun. There is something peculiarly repulsive in seeing a woman adorned with feathers which were the beauty of a bird in the love-season of the year. If the feathered woman was put down as a cruel woman and avoided, this degrading trade would cease. It is not enough say she is "not so much cruel as thoughtless"; she ought not to be either.

Stranger's Rest.—At the special meeting for workers and friends of the Strangers' Rest for Sailors, 163, St. George's-street, Ratcliff Highway, Rev. J. G. Train (Norwood) delivered a powerful and practical New Year's address, taking for his subject, "Let the Fire Burn." After the address several workers and friends testified as to the very successful Christmas gatherings at the Rest. Boxing night especially was referred to as a time of special blessing, several sailors seeking to be saved.

Southwark and Lambeth Mission.—On New Year's Day a very interesting meeting was held in Christ Church, Westminster Bridge-road, the occasion being the completion of twenty years' service in the Mission of Mr. Benson, the evangelist. The chair was taken by Rev. F. B. Meyer. A record of mission work was given by the evangelist. Several testimonies were borne by those who had been led to decision. Earnest addresses were given by the chairman and Rev. J. Fleming on the deepening of spiritual life. The meeting was preceded by a tea in Hawkstone Hall.

Bethesda Mission Hall, Dalston, N.E.—The seventh annual meeting of this Mission was held on Thursday, January 2. The speakers were Revs. W. Miall and Owen Thomas, Mr. Budd, Mr. Trevelton, and Mrs. Holliday. The addresses were of a most encouraging character. The report (read by Mr. S. J. Alexander) showed good work done indoors and in the open-air. Reference was made to the seven years' work, and to many scores of sinners who had been led to the Saviour. Praise was given to God for much blessing bestowed in connection with the evangelistic work of Mr. and Mrs. Alexander during 1895 in various parts of the country. Their address is Bethesda, 45, Gayhurst-road, Dalston, N.E.

Gloria Armeniæ.

WHAT dreadful voices fill the air!
Voices of woe and wild despair,
The infant's terror-stricken cry,
The mother's shriek of agony;
The tortured martyr's labouring breath,
The groans of men who meet their death,
And death of such inhuman name,
Descriptive pens revolt in shame;
These sounds are heard by Christian lands,
What fear or weakness ties their hands?

The world to-day has witnessed crimes
As black as in its darkest times,
The rifle fire, the butcher's knife,
The sword hacks in onesided strife;
When savage Kurd and fiendish Turk,
Combine to do the Prophet's work,
By forcing Islam or the sword
On those who love another Lord.
These sights are seen by Christian lands,
What fear or weakness ties their hands?

A Christian people bleeding lies
Before our hesitating eyes!
The spirit of crusade is dead,
Though even that, by some 'tis said,
Were better than the selfish ease
That nought will stir unless it please.
Have self-indulgence, gold and shares,
So undermined us unawares,
That fortitude and love of right
Have fled like visions of the night?

No hero in the days gone by,
Met death with greater constancy;
No martyr e'er made braver stand
Than Christians in Armenian land.
A native pastor, firm and true,
(A faithful English churchman, too,)—
When offered death or Islam, chose
A cruel death among his foes.
Slow torture was his sentence dire,
But Christ was with him in the fire.

One glorious instance more we cite
From hundreds that have come to light:
As game, before the blows and cries
Of closing beaters, madly flies
A Christian flock, with fear distraught,
Within their church a refuge sought,
But frenzied crowds surround them there,
No shelter is their house of prayer.
"Islam or death," the murderers cry;
An honoured band elects to die.

Out from that church march fifty-two,
They come from pulpit and from pew;
Resolved to steadfast stand and leal,
They sink beneath the Moslem steel.
But rise the martyr's crown to wear,
Reserved for those who nobly dare
To count their lives and all things loss
For Him who bought them on his cross.
On this, our blessed British ground,
Where open Bibles most abound,
How many churches—What say you?—
Would furnish martyrs fifty-two?

J. G.

The Four Prayers of Elijah.

James v. 17, 18.

1. *A Prayer for Judgment* (1 Kings xvii. 1).
He might have been in fear of (a) A wicked king.
(b) An apostate nation. (c) A false religion and priesthood.
2. *A Prayer for Life* (1 Kings xvii. 21, 22).
(a) The greatest victories of faith are often gained in our own chambers (19).
(b) His confidence in God was unshaken.
(c) The effect of this on the woman: she saw and believed (see John xx. 29).
3. *A Prayer that the People might know God* (1 Kings xviii. 36).
(a) Departure from God must bring judgment, whether on a person or a nation.
(b) Faith in God made him calm in face of the noise of Baal's priests.
(c) He did everything according to the Word of the Lord (36).
4. *A Prayer not Answered* (1 Kings xix. 4).
(a) Despondency is not humility.
(b) Fear came in when he forgot he was but an instrument.
(c) He did not remember that God cared for his life (3).

HERBERT R. FRANCIS.

Whom God Calls He Qualifies.

By REV. W. CROSBIE, M.A., LL.B.

EXPOUNDING recently to my Sunday-school class the International Lesson for the day (1 Samuel xvi.), the 13th verse of the chapter became suddenly luminous, flashing upon me as the living message of God. "*The Spirit of the Lord came upon David from that day forward.*"

We immediately, the class and myself, set ourselves to search the Scriptures for passages of similar import, and were surprised at the number found lying scattered through the sacred volume, and associated with the great names of Bible story.

The lesson we drew was this: When God calls to any post, or duty, or service, or mission, no matter how high and difficult, He qualifies those whom He sends, fitting them with the requisite equipment, making the grace sufficient for, and adapted, to the need, raising his called and commissioned servants to the height and level of their tasks.

No one goes a warfare for God at his own charges. And it is seldom, perhaps never, just an equal match of duty and grace, but the grace "*abounds*," that there may be an "*abounding also unto every good work.*"

David was a shepherd-youth when summoned to the position and duties of kingship; a native of the village of Bethlehem; the youngest son of his father; unacquainted with the ways of the world; untrained in the arts of government and war. And yet, what a destiny was that at the threshold of which he stood! What tremendous tasks awaited him! And how unequal he seemed to be to what lay before him! A fair-countenanced, ruddy stripling, fresh from the hills and sheep-folds—is that the future king of Israel? Is the hand now holding a rude shepherd's crook to wield the sceptre of earth's greatest sovereignty? It is even so. And he stands on no conventional or hereditary rights, nor as the elected of the people; but chosen of God, a ruler by Divine right. And He who has chosen him fits him for the august station, makes him the wisest, ablest, and most renowned of monarchs; and honours him as the progenitor, and also as the type, of the world's Messiah, the true King and Ruler of men.

The great secret of the matter is in the words: "*The Spirit of the Lord came upon David from that day forward.*" There was other subordinate training—tributary influences not a few; but the main and all-conditioning secret lay in that endowment. By it the disparity between David's former position and his new responsibilities was annihilated. He was pre-eminently a God-made king. The anointing oil poured by Samuel upon his head symbolised another consecration; and in it was David's special equipment for the royal state to which he was raised, and for the manifold and arduous duties involved in it.

So also was it with the twelve disciples of our Lord. Out of peasants and fishermen of Galilee God made the greatest apostles, and teachers, and leaders of his Church; and the process in their case was similar. They were distinctively God-made. The holy anointing came upon them; they were all filled with the Holy Ghost; and by that Pentecostal baptism those poor, unknown, unlettered, and very ordinary men were made the seers and prophets and kings of the ages in spiritual things: they were raised to the supreme rank in the new and Divine order introduced by Jesus Christ, and destined to "sit on twelve thrones judging the twelve tribes of Israel."

Applying the subject to ourselves, we said we have all a work to do for God. We are saved, not merely for our own sakes, but for the sake of others—for some redemptive work in the world. And for that work, whatever its nature, there is the qualification; the path to be trodden is gloriously provisioned; the sphere of duty is covered with all-sufficient and adapted grace.

Nottingham.

Rallying Points.

II.—PRAISE.

"LET US COME before his presence with thanksgiving."—Ps. xcvi. 2.

BACKWARD though we are to pray, yet we are still more backward to praise. Perhaps there is no spiritual exercise for which the average Christian is as strangely unready as for praise.

How few of us there are who habitually and practically carry out the resolve of the Psalmist, "I will bless the Lord at all times, his praise shall continually be in my mouth" (Ps. xxxiv. 1). And yet that resolution was the most natural thing possible for David, and is just as certainly the natural resolve of every one of us who considers what great things God hath done for us.

In view of the "horrible pit" from which He has delivered us; in view of the "eternal glory" to which He has called us; in view of the unchanging love which spans the entire distance between the two, how shall we restrain the song of praise? "He hath put a new song in my mouth, even praise unto our God." The Lord is said to "inhabit" the praises of his people (Ps. xxii. 3). Let us make that habitation broader and deeper and higher by lives of perpetual thanksgiving. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High" (Ps. xcii. 1).

"My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures."

It is not only a good thing but a most reasonable thing to praise the Lord. And shall we withhold that which He values so much?

It is not enough that we join the great congregation in singing, "Crown Him Lord of all." It is not enough that holy angels veil their faces while they cry, "Worthy is the Lamb." Nay, but He misses the note of thanksgiving which should rise from your heart and mine if we neglect to swell the chorus of inanimate nature, and of all the creatures He has made.

"Let us," then, "come before his presence with thanksgiving." Praise is an errand which brings us very near to the throne. It gives us audience of the King, and *detains* us there in his holy presence, for our praise is never done. We shall never come to an end of the things for which we have to thank Him.

"Shall I give you my life-history in a few words?" asked a happy old saint of over eighty years.

"I should like very much to hear it," was his friend's reply.

"It is just this," said the other—

"Mercy, mercy, all the way,
Mercy by night, and mercy by day;
Mercy here, and mercy there,
Mercy, mercy everywhere."

Another deeply tried Christian writes, "He keeps me constantly thanking Him, He gives so much."

And is there a single child of God who will not say that these simple words also describe his or her history? Truly He is a God "who is worthy to be praised" (2 Sam. xxii. 4).

"Deny not a song to Him who hath answered thy prayer, and given thee the desire of thy heart. To be silent over God's mercies, is to incur the guilt of ingratitude; it is to act as basely as the nine lepers, who, after they had been cured of their leprosy, returned not to give thanks unto the healing Lord. To forget to praise God is to refuse to benefit ourselves; for praise, like prayer, is one great means of promoting the growth of the spiritual life. . . . Praise is the most heavenly of Christian duties" (*Spurgeon*).

For the sake of others, too, "let us come into his presence with thanksgiving." Praise is infectious, and those who never yet have praised God may learn snatches of our song, and may be attracted to enquire, "What is thy Beloved more than another beloved?"—a challenge which the redeemed soul loves to accept, and to answer with reiterated praise of Him who is "Chiefest among ten thousand, and altogether lovely."

It is scarcely necessary to say that for the exercise of true praise it is the *heart* that must be engaged, even more than the tongue. The most musical "Hallelujah" will not rise higher than the roof unless it is the expression of the heart's true worship. The most brilliant performance of the most praiseful anthem must surely fail of acceptance unless it is fragrant with adoration.

And, indeed, delightful and natural as the singing of God's praises must ever be to a redeemed soul, yet, after all, it is by actually speaking well of his name, and telling the things He has done for us, that we most exalt and glorify Him.

To laud, in general terms, the Great Physician, is less likely to attract the sin-stricken to his healing power than is the simple, honest confession, "I was brought low, and He helped me."

But, anyway and every way, let us testify to his goodness and grace, rejoicing to offer the sacrifice of praise, and calling upon others to join us in this blessed service. "Let us come before his presence with thanksgiving. . . . O come, let us worship and bow down; let us kneel before the Lord our Maker." Eternity only will reveal how many have been constrained to join the song

"Wherefore, with my utmost art
I will sing Thee,
And the cream of all my heart
I will bring Thee.

Seven whole days, not one in seven,
I will praise Thee;
In my heart, though not in heaven,
I can raise Thee.—*Herbert*.

LUCY A. BENNETT.

Countess Schimmelmänn.

WE recently announced the arrival in London of the Countess Schimmelmänn, a Danish lady of whom it may be said, "her praise is in all the churches" of her own country. The Countess has come in her yacht from the Baltic, in the ports of which she has during the summer been engaged preaching the Gospel and advocating temperance principles. In German cities, where such effort on the part of a lady is very unconventional, she succeeded in getting a ready hearing, thousands gathering to hear her. Among the working classes her message was specially well received. The Countess travels with hearty good wishes of all sections of the Christian Church in Denmark. She has invitations to speak in several cities and towns in Great Britain, and while still in London will be glad to hear from ladies and others who can organise meetings for her. On the Continent she has addressed Socialists and other classes not easy of approach. Communications may be addressed for the present to our care.

The Countess has consented to give an address at the Aldersgate-street Noon Prayer Meeting on Monday next, on mission work in the Baltic.

THE STUDENTS' MISSIONARY CONFERENCE.

[BY OUR SPECIAL REPORTER.]

THE Missionary Conference at Liverpool, fore-shadowed in an article in our last issue, may be said to have fulfilled all the high expectations formed with respect to it. The proceedings were marked, from beginning to end, by a continually rising tide of public interest. The young friends at the helm of affairs were distinctly guided and helped in the conduct of it, so that human agency was not unduly magnified, and the simple but supreme aim of God's glory, in the advancement of his kingdom on the earth, was kept constantly in view. The teaching submitted to the assembled students was at once varied, thoroughly practical, and well suited to the ends designed. There was an excellent admixture of fact, of spiritual stimulus, and of the presentation of Divine claims on the whole-hearted service of every redeemed soul.

THE RECEPTION MEETING

at the Y.M.C.A., on Wednesday evening, was a crowded and most enthusiastic one. The audience was probably unique in its cosmopolitan character, as will appear by the statements of several of the speakers. If not gathered from every nation under heaven, the area of representation was large enough to entitle it to be called a World's Convention on a subject of world-wide import.

In his presidential remarks the good Bishop of LIVERPOOL showed a truly brotherly and catholic spirit. The Church of Christ to-day, he said, is often taunted with its divisions, and sometimes there is too much reason for the taunt. How delightful, then, to find an assemblage like this, representing so many lands, and so many varied sections of the Christian Church, all united in the one aim of advancing the kingdom of our Lord and Saviour in the distant parts of the world. After some remarks from Principal Rendall, a genial and much enjoyed address was delivered by that Liverpool veteran, Rev. CHARLES GARRETT. Under the spell of his glowing speech, the audience became electric, and broke into frequent applause. His theme was the essential unity of the Christian Church in the midst of manifold outward variety. He drew from the domains of nature and of society many telling illustrations of his point. To a child, he said, all the stars may look alike, but astronomers know well that one star differs from another star in glory. Look at the human face divine. In that, as in every department, God is always original; He never makes a copy. You will hear a fond mother say of her boy, "There never was such a child;" and she is right. There never was, and there never will be. And that is one reason why all the churches should unite in saving all the children, because each child is the only one that God has ever made or will make of that exact type. If the Church is God's workmanship we must look for the same characteristics in it that we find elsewhere. The gardener with his shears can trim dead trees to make them all look exactly alike. Let the trees be alive and he will have his work cut out for him if he would preserve their uniformity. The day after to-morrow the likeness will be gone. Mr. Garrett, referring to his ten children, said he rejoiced in the diversity of form and character among them; the one supplied what the other lacked; so with the Church of Christ.

As the spokesman of the student volunteers, Mr. DONALD FRASER, of Glasgow University, conveyed the hearty thanks of their Missionary Union to all the friends who had helped in preparing the way for the Conference. He said that in the subsequent proceedings they would be so occupied with the Master and the things that pertain to his kingdom that they would not be thinking very much of their fellow servants, so he wanted to thank everybody now.

He referred to the Missionary Conference in Liverpool in 1888, when 150 representatives from British societies came together to receive reports of past work, and lay plans for the future. The composition of the present Conference was much wider. There are thirteen nationalities represented, while forty-two British societies have sent official delegates. The students are but "volunteers," but these workers are veterans straight from the field. Their best contribution will be that they go forth from the conference to spread the fire which the Spirit will kindle, amongst the home congregations and the missionary stations when they return to their distant fields. Turning to his fellow students, Mr. Fraser urged them to make the most and best of the holy influences and impulses that would be generated during the days of Conference, by communion with God and one another. Let them wait for God, not for man, not for crowds, nor for eloquence. Our hope is in the living God; we wait with hushed spirits to hear what He will say, and, in obedience, to fulfil his commands.

The final speaker was Dr. A. T. PIERSON, just arrived from the States. In introducing him the Chairman expressed the hope that when in due time he returned to his native shores he would take back the assurance that between the English-speaking peoples, who read the same Bible, there may be peace as long as the world lasts. In the beginning of his speech our American visitor reciprocated to the full these sentiments of amity as to the peaceful relations of the sister lands. If two such closely-related nations should be found embroiled in warlike conflict, there would be a jubilee nowhere but in hell. As a visible and tangible expression of his feelings on this point, and as representing the Christianity of the United States, Dr. Pierson invited the venerable bishop in the chair to shake hands with him; and this dramatic little episode was endorsed by the heartiest cheers of the audience.

As to the specific business of the Convention, Dr. Pierson proceeded to pass in review "the plan of God in the ages" of which he had long been a student. We find in the Epistle to the Hebrews the magnificent conception that as God took matter and constructed the world, so He has taken time and is building it up into ages. There are ages of preparation, of experiment, and of transition; by and by, there will be ages of completion and consummation. As Christ is the corner-stone of the ages, He is yet to be the touch-stone of the whole structure. With respect to the world's evangelisation, we have three features specially exhibited in connection with it. First of all there is a double universality, as to the objects of it—"Go ye into all the world, and preach the Gospel to every creature." Another side to this universality relates to the subjects addressed—"Go ye." Not a man, woman, or child who believes in Jesus Christ as a Saviour, is exempted from the responsibility of proclaiming that Saviour to a dying world.

The second feature in this plan of the ages is celerity. The King's business requires haste. In his last command, Jesus Christ manifestly contemplated that each generation of believers, while on earth, should undertake the evangelizing of the generation of which they formed a part. And in the primitive, apostolic day, the work was more nearly accomplished than in any subsequent generation from that time to this. As to the work to be done by our own generation, Dr. Pierson went on to note and expatiate impressively on (1) the marvellous modern multiplication of facilities for carrying the Gospel

to the ends of the earth; (2) the remarkable multiplication of instrumentalities and agencies, such as the epiphany of woman in the service of the Church, the work of the Y.M.C.A., the rise and growth of that marvellous if mixed movement, the Salvation Army, and this Student Volunteer movement. It seems as if in these last days there is an intensification and a condensation of history, so that centuries are compacted into years, years into days, and days into hours.

Jesus shall reign where'er the sun
Doth his successive journeys run,

having been sung, the company dispersed, and the Conference was hopefully inaugurated.

THURSDAY FORENOON.

In the forenoons of Thursday, Friday, and Saturday the Conference broke up into sections, for the consideration of topics that might have a special interest and attraction for different groups of delegates.

On Thursday forenoon the arrangement was by countries. One company in Gordon Hall were instructed in the claims of India, and in another room of the same building South America and its needs were the important theme of address. At the Y.M.C.A. rooms there were different gatherings for considering the condition of China and Japan, of the great African continent, and of work among the Jews. At each meeting those having intimate knowledge and experience of the special field, gave information as to past work done, as to present needs and future prospects. Space will not allow of our giving detailed accounts of these sectional gatherings, but all were full of inspiration stimulus, and guidance for students purposing in due time to go forth.

THE MINISTERS' MEETING

on Thursday midday was not the least important of the day's engagements. It was convened in one of the rooms of the Y.M.C.A., and was attended by some sixty or seventy ministers of the Gospel. Mr. EUGENE STOCK, who presided, said he became more and more deeply impressed with the conviction that on the clergy and ministers in our churches there lies a responsibility which the great majority of them have as yet failed to realise. In most cases it is anything else first, and the advancement of Christ's Kingdom last. The churches exist, not that they may have splendid singing, beautiful services, and such like, but that they may evangelise the world. We call this a great missionary epoch, but there will have to be a much wider awakening of missionary interest in the churches than we have yet seen. One despairs of the older men, but our hope lies in the fact that the youngest of our ministers are the most alive. Every pastor who cuts loose from home-ties and goes abroad is a grand example to the others, but those who remain at home may be great channels of blessing to the churches and to the work of missions. Mr. Stock referred to a late visitation of his diocese by the Bishop of London, during which he urged each clergyman to preach at least twenty missionary sermons a year in his own church.

Rev. R. WARDLAW THOMPSON, secretary of the L.M.S. did not think that ministers generally were backward in missionary interest, but they were so immersed in the multifarious and minute duties attaching to the pastoral office, that neither time nor strength was left for missionary effort. They ought, as leaders in the work of the church, to hand over the smaller matters to others, keeping themselves fresh and strong for the greater matters; and this missionary question is certainly one of the great matters that ought to be attended to. People may differ about many aspects of missionary work, but the thought that it is possible for the men of

this generation to make Christ known to all in the world at present ignorant of Him, ought to kindle enthusiasm in the most sluggish heart. If that thought were to get into the hearts and minds of all ministers of the Gospel, the life and zeal of the churches would be mightily quickened. The more spiritual propulsion we put into our efforts the further they will go, and the more effectually they will accomplish the desired ends. Ministers can best discharge their responsibility in this matter by constantly keeping the subject before the people. That would involve much new study and research, but the reflex influence on their own life and preaching would be wonderful, not to speak of the direct effects on the congregations. It would be the **grandest thing that ministers could do** if they would go through the study required for preaching twenty missionary sermons a year to their own people.

In the course of a very interesting little address, Rev. W. E. BURROUGHS, of the C.M.S., said he believed that not one in ten of the ministers in his own denomination could tell offhand what were the last recorded words of the Lord Jesus Christ. He had often asked the question over the tea-table; directing the question, of course, to some juvenile member of the household, but really aiming it at the clergyman, who generally could not tell that the words were "the uttermost parts of the earth." Mr. Burroughs held up to his fellow ministers the Apostle Paul as a model in his missionary interest and zeal. Dr. GEORGE ROBINSON, of Perth, gave some interesting leaves from his own pastoral experience—how he had been prevented from going to the mission-field thirty years ago; how his interest in missions became focussed and intensified through the great missionary conference in London, seven years ago; and how that awakened interest had affected his influence on those under his pastoral care, so that their gifts to missions largely increased, and some gave themselves to work abroad. Dr. A. T. PIERSON, in a brief closing exhortation, urged ministers to study four books—the Holy Scripture, the book of Nature, the book of Divine Providence, and the book of God's energy in transforming human lives, carried on among mankind. We talk about apologetics; the energetics of God are the greatest apologetics in the world.

THURSDAY AFTERNOON.

The proceedings this afternoon were of sustained interest and importance. The first speaker to the great company gathered in the fine Philharmonic Hall was Dr. GILLISON, of Hankow. His appointed theme was the desirability of a full medical curriculum for those who were purposing to engage in medical mission work. He maintained that the work of the foreign field demanded the very best and ablest of our Christian men and women. No one can be too good to go, and very few are good enough. The man who neglects intellectual training is using only five out of ten talents with which God has entrusted him. The speaker strongly advised the cultivation of methodical habits of life and work; these would stand the student in good stead when he reached the foreign field. While he would not say a word against partial medical training, if more could not be had, he was very strong in advocating the full course. The medical missionary has to undertake many things in the mission field that he would not be called on to do at home, where the aid of the specialist may be invoked. People in heathen lands cannot discriminate, and they judge the whole profession by the failures or successes of those who are labouring among them. It would be far better, in the long run, for a man to wait at home the extra two or three years needed for the full course of study, than to go out earlier only partially qualified. Missionary societies ought to have it laid on them as a burden to give the medical

missionary full support, and to see to it that a hospital is put at his disposal wherever possible.

Some plain, practical words followed from Mr. EUGENE STOCK on the **training of character**. Besides the kind of training to which the previous speaker had referred, and even more important, was the building up of personal character. That cannot be done in the mission-field. Three considerations were submitted by Mr. Stock to his student hearers, as of supreme import—"I and my work; I and my comrades; I and my Lord." As to the first, the student must recognise that there are diversities of operation; and while he believes thoroughly in the special sphere to which God may have called him, he must not belittle the work of others. The second point was driven home by an exposition of the apostolic dictum, "in honour preferring over another." As to the third consideration, it was urged that while the work is God's and not the missionary's, there is room for the play of his personality. We are to speak and work as if the whole depended on us. Faith and fatalism are not the same thing. Above all it is to be borne in mind that every worker is to be absolutely at God's disposal, and that He is entitled to loving, loyal, continuous service.

After some striking references to the unique composition of the student delegations to the Conference, and the future possibilities involved in such a gathering, Dr. PIERSON appealed to the churches to support the Student Volunteer Movement by the power of earnest, sympathetic, and importunate prayer. It seemed to him that Apostolic prayer was almost a lost art in the churches. He believed that the day was coming when Christian parents would rear up their children for God and his service as distinctly as the husbandman grows a crop of wheat for the people's bread. Let family life be so hallowed that parental aim and endeavour shall have reference to the proclamation of the Gospel to the ends of the earth, and not to the amassing of fortunes, or the securing of social distinction and titular dignities.

THURSDAY EVENING.

Another splendid congregation filled the Philharmonic Hall on Thursday evening; the proceedings were again under the presidency of Mr. DONALD FRASER, of Glasgow. In the early part of the meeting he intimated that a telegraphic dispatch had come from Mr. L. D. Wishard, now in Athens—"Let us make the colleges in all lands mission stations." Mr. Wishard had hoped to be at the Conference, but was prevented. Another telegram was from five old members of the Union now working in India, and was to this effect:—"India claims a thousand volunteers." After two brethren had engaged in prayer, there followed three addresses—varied in matter and manner, but all of them marked by deep interest, and showing the wonderful working power of the Gospel of Jesus Christ.

Rev. EGERTON YOUNG asked the audience to go with him across the sea to the land of the Red Indians of North America. It was a striking fact, he observed, that the first Protestant Mission (in the time of Cromwell) was to these Indians. Some deeply interesting memories of Elliot and Brainerd, and their work among the redskins, were recalled. Those to whom they preached have all vanished, and so have their descendants, but their work and testimony remain. Brainerd's journal fell into the hands of Carey, Henry Martyn, and John Wesley, and its contents thrilled these men, whose names will never be forgotten in the records of missionary effort. Mr. Young humorously described his first call to the work in the North-West, while he was a city pastor in Hamilton, Ontario. He counselled the young missionaries to give much attention to the acquisition of the language so as to be independent of interpreters. The advantage to the missionary of having even a little medical knowledge was well illustrated by

some of Mr. Young's experiences among the Indians. His diocese, he said, was larger than all England, and he had many rough experiences in travel; but the joy of harvest in seeing these sons of the chase led to Christ was an ample reward. The power of Christ's Gospel was seen in its uplift of woman. In the old days the Indian men's treatment of the squaws was cruel and terrible indeed. But a change came in the course of years, through the blessed influence of Gospel preaching. Mr. Young moved and thrilled the meeting by his vivid narration of the wondrous changes thus wrought in the hearts of those Indians.

Mrs. DUNCAN McLAREN, of Edinburgh, addressed herself to the consideration of the subject, "How the Nations Pray." In language of great beauty and eloquence she described the ardent but blind devotions of faithful Mohammedans, Hindus, Chinese, Buddhists in Japan—all worshippers of false gods, that see and hear not, and can neither answer nor understand. How dark would be the outlook if we could look only on such scenes as these; but many of these very heathens have seen the light of the Gospel, and have come to its rising. How earnestly the native Christians pray! How they understand the value of intercessory prayer; and they call on us who have long known the Saviour, to bear them up in our prayers unto God. Their idols have all been abolished, and prayers to these are a thing of the past. Many of us in Christian lands might take a humble place beside those native witnesses for the Gospel. Most of the converts in Manchuria are the fruit of the labours of the native converts themselves. Another pathetic tribute came from Mrs. McLaren's lips to the elevating power of Christ's Gospel among the women and the children of heathen lands. God is using even the children to confound the things that are mighty. Does anyone ask if missions pay? From far and near the answer comes from lives that have been redeemed, and hearts that have been transformed. It is too late to ask such a question. Let our earnest endeavour be to make them pay better in the years to come than they have in the days that are past. If we are faithful his promise is sure—the light shall arise, and the darkness shall flee away.

Last of all came Mr. CHARLES T. STUDD, who received a very cordial welcome. Before he spoke, however, prayer was offered by Professor Simpson, of Edinburgh, in whose rooms it was that Messrs Stanley Smith and Studd united in prayer when they spoke to Edinburgh students nine years ago. It was out of that time of revival among Scottish students that the British student movement arose. Mr. STUDD said his word to his young friends was, "Do it." It means something—loss, sacrifice, far more than we anticipate; but if we are not prepared to do it, we must give up saying that we love the Lord Jesus. The sight of so many young men and women stirs one's heart. Let them hear the words of the Apostle, "I write unto you young men, because ye are strong, and have overcome the wicked one." We must get to know that we can do nothing of ourselves; then the Lord will make his life and power to be manifest in and through us. Mr. Studd described the spiritual destitution of vast regions in China, with its teeming millions of population. "God is love;" but there is no love anywhere else. There is no love among the Chinese, without the Gospel. Think of 400,000,000 souls ignorant of God and Christ; and then think of 40,000,000 of Britishers who would be insulted if they were thought to be ignorant of these things. What a disproportion in the workers! For all China only 2000 workers, and half of them women; for our own forty millions we have at least fifty thousand specially appointed workers, not to speak of private Christians. Think of the cruelty to animals in China; worse than that, of the child murders!

Still more terrible, perhaps, is the foot-binding, which is the occasion of such unimaginable cruelty. Notwithstanding these deformed feet, the Chinese women, when they get interested in the Gospel, will walk twenty miles with a child on their back to a mission service, being ill-treated and neglected all the way. How their lives should shame us!

Turning to the brighter side of the question, Mr. Studd told something of the wonderful changes that take place through the power of the Gospel. This is seen very much at the Communion, where you see the people utterly broken down at the fresh view they have received of God's love. I have been asked (said the speaker) if I thought the communion was to the Chinese a means of grace when administered by unordained hands; my only answer was, "Rather!" and the audience cheered to the echo. God search our British hearts as we think of the devotion and self-sacrifice of these Chinese converts. The sacrifices, losses, and persecutions that have to be endured by those who come out wholly for Christ in a Chinese community, were graphically portrayed by Mr. Studd. His whole soul seemed to go into his closing words as he entreated his young hearers to obey the Lord's last command—to go and do no more.

FRIDAY FORENOON.

The sectional gatherings this forenoon were arranged with the view to a setting forth of the different phases of mission-work—evangelistic, medical, educational, etc. The speakers on the first-named department included such experienced friends as Rev. Egerton Young, Rev. G. L. Pilkington, and Mr. Eugene Stock. In the medical section addresses were given by Professor Simpson (Edinburgh), Dr. Maxwell, Dr. Sargood Fry, and Dr. Battersby. The educational aspects of missionary effort were ably presented by Dr. George Smith (Edinburgh), Rev. J. F. Gardner (Bombay), Mr. Pittendrigh (Madras), and Rev. P. Begg (Bengal); while Miss Stowell, of the British Syrian Mission, very earnestly advocated the school and other work of that Society in the northern parts of Palestine. The work of the Bombay Missionary Settlement for women, which has lately been established, was graphically described in a lengthy but interesting statement by Miss Gollock and others.

FRIDAY AFTERNOON.

There was no falling off either in attendance or the interest shown. Mr. DONALD FRASER, the president, announced that a telegram had come from Messrs. R. G. Wilder and J. R. Mott, in attendance on a conference of Indian students at Colombo. The message was as follows:—"Asia's crisis demands thousands of mountain-removing volunteers."

"The Holy Spirit and His Work," was the specially selected topic of the afternoon, and the speakers were Rev. G. H. C. Macgregor and Rev. F. B. Meyer. Mr. MACGREGOR chose for his text Paul's question to some disciples at Ephesus, "Have ye received the Holy Spirit since ye believed?" We ought, he said, to expect a wonderful work of the Spirit in our hearts and lives as Christians, even after conversion. Various incidents in the history of the early church, as recorded in the Acts, were recounted to illustrate the point advanced. Wherever the lot of a missionary may be cast there cannot be an adequate blessing on his labours unless he or she knows experimentally the fulness of the Holy Spirit. This experience is one that is possible for all believers; it is the birthright of all. Further it is imperative. God's command is, "Be filled with the Spirit," and the command is as binding on a Christian as any other. Do we not need to ask forgiveness from God for the sin of not being thus filled? It is our risen and exalted Lord who bestows this blessing. It comes only to the believing, obedient, and surrendered soul. What hinders? Self-will.

If we knew in their fulness the meaning of the two words, "absolute surrender," most of our difficulties in the spiritual life would vanish. This experience may come to us suddenly, though not necessarily so. But God can bestow on us an amazingly big blessing in a very short time.

One of the effects of this bestowment will be an enlargement of our knowledge of the character and purpose of God. The heart blessing of joy is another result. Love one to another, a different relation to the will of God, and to worldly possessions, would also result from this surrender to the fulness of the Holy Spirit. Then it would not be possible for men who had offered their lives to the work of missions, to be rejected for want of means to send them forth.

In following up the subject Rev. F. B. MEYER said that the instruction of the previous address must now be applied. To any present who might yet be unregenerate he addressed an earnest appeal for instant submission to God. To those who had an intellectual conception, but not a conscious personal experience, of the endowment of the Holy Ghost power, there was a further invitation to a humble, but definite, reception of that power. Some hindrances were pointed out—lack of tenderness in life, powerlessness in prayer or in testimony. **Before Pentecost there must come Calvary.** We must have our share in the death of Christ before we are ready to be anointed with the Holy Ghost. Step by step the speaker led on the hushed assembly to a full renunciation of all that would keep back the soul from claiming and possessing by faith this ineffable blessing of the indwelling, the inworking, and the outgoing of the power of God's mighty Spirit. Take, reckon, and act faith, and as the soul believes so it will be done. It was a deeply solemn and impressive time, and doubtless many a soul had a silent transaction with God that will colour and influence the whole future life.

FRIDAY EVENING.

A truly grand and inspiring assemblage filled the Philharmonic Hall this evening. After a hymn, earnest prayer by two friends, and the reading of Scripture by the chairman, Mr. D. Fraser, Dr. GEORGE SMITH, of Edinburgh, gave the opening address. It was a historic survey of new departures in missions, during the past century, as following on critical periods of shaking among the nations of Europe, America, and India. It was perhaps the most masterly utterance of the whole Convention, and we purpose to give a full report of it in our next week's issue.

Miss GOLLOCK, referring to the applause that followed her rising to speak, said that what we want to see is the students' feet set in motion rather than their hands. She spent last winter in India, with its many peoples and its great needs, but since she returned she had seldom been able to speak of it, because she felt that missionary inspiration comes more from the personal claims of Christ on the soul, than from the needs of any particular country. Paul in his time of imprisonment, with only his pen free to work, thus summed up his life aspiration: "To me to live is Christ." That was the secret of his service; and it forms the deepest consecration text in all the Bible. Those who can underline the text, and write their names against it in solemn covenant, have learned something of what it is to live. Too many Christians have not realised their right relation to their Lord. If they had, that would settle their relations to work abroad. Not service or success, but Christ, should be the keynote of the Christian life. Christ and the student, hand in hand and heart to heart—that relation lies at the basis of the evangelisation of the world. Let every soul face it and see that the Son of God, the Saviour of the world, says:—"My son, give me thy heart." Before your service He claims yourself.

How may this exclusive relationship be manifested in daily life and service, as a preparation for work abroad? There is no mantle of grace which falls on an outgoing missionary. He has only what he had before, with many new and strong temptations to be fought. If there has been failure at home there will be failure abroad. If there be not daily and deep communion at home the habit will not be formed abroad. Give the preparatory years to the deepening of the inner life. Seek to know and walk with Christ by the light and teaching of the Holy Ghost. Then, when the time comes, the student and his Lord will go forth together.

As to life in the colleges—speaking specially to women students—Miss Gollock said that some principals and tutors in the colleges would be in sympathy with spiritual things, and others would not. In contact with others let them remember that Jesus Christ is full of sympathy with everything in formation—far more so than our human teachers. When in doubt on many points, and when seas of thought surge around, remember that Jesus Christ remains ever the same. Put Him honestly and loyally into the centre of the life, and He will lead the trusting soul into all truth. When everything else is shaky hold fast to the Rock of Ages. In the college itself there is a work to do for Christ, beyond and apart from any mental and intellectual calls on the student. From the centre Christ we can look out fearlessly in any direction. Returning from India this verse, "To me to live is Christ," came with peculiar power to her when in Egypt. The Spirit of God pressed it home time after time, and it was marked in her Bible. A succeeding visit to Italy, with its artistic seductions, revealed the need of this pledge to look at every phase of life solely from the standpoint of Jesus Christ. College work is not easy work. It may mean reproach, difficulty, and often rebuff, but whoever has said "To me to live is Christ," will go straight on and never mind; not in self-strength, but in dependence on the guidance of the Holy Ghost, looking alone at the glory of Christ.

This also comes as the motto while working in the church at home. There is a definite responsibility towards pastor and church organisation, and the student who is given up to Christ, will seek to manifest Him in all home work. As to the great work of the future, unless Christ is the Life, far better not go abroad at all; but if He is the centre of the life at home He will choose the station and the life work. He yearns over heathendom, and there are many posts, which only students can properly fill. And the very best equipment is needed. In looking around for a sphere, the well-equipped lady student will perhaps be tempted to think that no post offered is good enough for her capacities! Can we forget that our great Master, with all his powers, human and divine, "threw Himself away" on Galilean peasants? If God has touched our hearts by his Spirit we cannot do better than throw ourselves away like that.

The third speaker, Dr. PIERSON, said this had been a day of the Holy Spirit. He would change his subject, and speak of the relation of the Holy Spirit to the character and service of the missionary. We are now pre-eminently in the dispensation of the Holy Ghost; yet the personality, the presiding presence, and administrative work, of the Spirit are very largely ignored. In John xiv.-xvi. our Lord tells of the character and province of the Spirit of God. In these chapters we have the foundation of the teaching given in the Acts and the Epistles. He is at once the Spirit of life, of love, and of order. As to character, we are absolutely dependent on the Spirit for all attainments in holiness. Behind all intellectual accomplishment lies character. Holy living is as much the product of supernatural power as was Peter's walking on the water. We are taught in Rom. viii. that the Holy Spirit is the element in which the child of God can alone live, and grow, and prosper. As any element

is greater than the being that lives in it, so the Holy Spirit is vaster than any believer who lives in the Spirit. There may be a transition from one element to the other, but the life of the Spirit cannot be lived in the element of the flesh. "He that abideth in Him sinneth not." All the great questions about holiness are solved here. There can only be defeat when we walk in the energy of the flesh; but when we walk and live and pray in the Spirit conquest comes out of defeat.

As to the service of Christ in the work of Missions, we find that the Spirit of God is the channel of Divine activity. He is the organiser of the Church, the edifier of the Church, and the multiplier of the Church. But the Holy Spirit also condescends to guide individuals. As a mother has a care for each member of her family, so the Holy Ghost, the nursing-mother of souls, has a regard for the feeblest babe in Christ. He brings together the seeker and the servant who can give guidance to the enquiring soul. He opens the eyes of the blasphemer, and turns a Saul into a Paul. The Holy Ghost separates every worker to his special work, and sends him forth with a personal authority. He restrains a Paul from taking one course, and directs him to Macedonia in answer to a special call. Coming to modern times, He restrained Carey from going to the South Seas, and directed him to India. So it was with Adoniram Judson, when he was sent to Burmah; and with Livingstone when God shut the door of China, where he essayed at first to go, and thrust him into the neglected continent. If we are wholly given up to the Spirit of God He will bend the heavens and come down and guide the individual worker to his work. Then seeming failures will be turned into successes, and we can praise Him through all our diversified pathway. Another thought is that the Spirit gives utterance to the consecrated worker. The God who made man's mouth can take out of it any obstacle to the fullest witness-bearing. There is also the demonstration of the Spirit," by which the apostle claimed to speak. The Spirit's logical processes are wonderful. He reveals God to the unbeliever, and uncovers hell to the accusing conscience. If we have not learned to depend on the Spirit, let us tarry till we do, or our work, whether at home or abroad, will be in vain.

[Some notes of the later meetings of the Conference must be reserved for next week's issue.]

Bible Reading and Prayer Union.

THE members of this organisation are invited to enter in order that they may be encouraged and helped to read definite portions of Scripture daily in fellowship with others. The readings are from the more doctrinal and devotional books of the Bible; and from each of these daily portions one verse is selected as the golden text of the day, upon which the mind may rest. In addition, for those who desire it, there is the I.B.R. card, with the International Bible readings, so that those who enter the Union may be in touch with our Sunday schools, and with the Bible reading of our young people.

Along with this communion in Bible reading there is also union in prayer; one prayer being brief and personal, to which the mind may recur throughout the day in quiet moments. The petitions of the other prayer express a sense of the responsibility and delight of membership in Christ's church, and seek that Divine grace through which the life of each member of Christ's Church, and the manifold services of his Church in the world, may be inspired and fulfilled.

The card of daily readings may be had from the secretaries of the Union, 22, Forest-road West, Nottingham, and 710, Avenue-road, Syracuse, New York, U.S.A., who will be glad to correspond with any who wish to join or to increase the membership.

Mr. Radcliffe in Russia.*

IN JANUARY, 1884, we started for far-away Russia. Passing through London, we spent a night or two at Garden House, Mildmay, with our loved friends Mr. and Mrs. James E. Mathieson. Special prayer was made for us at the Conference Hall, and also at the noon prayer-meeting in Aldersgate Street. Dr. Baedeker was to be our leader, as he had often visited Russia before; and on the sixth of February, we left Berlin in company with himself and Mrs. Baedeker, and travelling straight on for two nights and two days, we arrived at St. Petersburg. It was like entering a new world; all was so white. Everything was covered with snow, and so noiseless, save for the call of the coachman in Russian, "Beware! Beware!" to warn any one passing before his sledge.

After a week's sojourn in St. Petersburg, Mr. Radcliffe wrote:—"We are fully engaged in English, Russian, Swedish, and German; and we have been cheered with signs following. The kindness of the friends here, and their true sympathy, prayer, devotion, and boldness, were very refreshing and very instructive. We learnt much from them."

In going to Finland we needed fresh strength and wisdom and tact from our Father in heaven. "Day by day our daily bread." Our chief meetings in Helsingfors were in a large hall in the hotel Societäts-hus. In one case the interpretation was into Swedish; and as it came forth, another whispered it into Finnish; and the Finn who whispered the Finnish interpretation, after conversation at the close of the service, was one of those who professed to be set at liberty. After Mr. Radcliffe had spoken in the hall, he invited men to come to one side of the platform, and women to the other side, to be spoken to. He talked to the men, and I to the women, Froken Sahlberg interpreting for me.

Miss Sahlberg had a large ladies' school in Helsingfors; and this dear lady opened her school-rooms for smaller meetings, herself interpreting with great ability and joy. Miss Sahlberg had previously received blessing through Lord Radstock's words, when he came so suddenly to Finland after leaving us at Stockholm. One night a big man professed to get saved, and then he spoke to his wife, and she got saved; they then spoke to their daughter, and all three went home rejoicing. Many stood up at Helsingfors and professed to have taken Christ as their Saviour.

April, 1884, found us once more in St. Petersburg. It was intensely interesting to stand in the Greek Church near midnight, in the midst of a great congregation waiting for the Easter morn. There were ladies on one side of the church, and men on the other—all in evening dress, and each holding a lighted candle. A coffin was there, as if it contained the body of the Saviour. Many walked round it, and some seemed to shed tears; at last a number of priests lifted it reverently and bore it away. Then came a burst of song from the choir. The words, "They have taken away my Lord, and I know not where they have laid Him," were repeated in Russian again and again. At last the choir marched down the aisle, went out of the building, and walked round it, singing sadly as they went. Suddenly this dirge ceased, and immediately many voices burst forth chanting with joy, "The Lord is risen indeed!" Candles were blown out; everyone fell upon his neighbour's neck, and kissed him; and the anniversary of the glad Easter morn was brought in with rejoicing.

Arriving in Finland, we parted with our dear companions, Dr. and Mrs. Baedeker, at Wiborg. The large Lutheran Church at Wiborg was opened for Mr. Radcliffe's services, and the Navigation School for the ladies' meetings and inquirers. We

* From the forthcoming "Recollections of the late Mr. Reginald Radcliffe."

were told that no meetings like these were held at Wiborg before. The ladies came up with tears in their eyes, and pressed our hands. The military and the clergy, and all sorts of people, came to listen.

Kyrkoherden Forsten, the Canon, gave Mr. Radcliffe a warm welcome; and his dear daughter Anna Forsten was a charming helper in smaller meetings. After leaving Wiborg, we returned to Helsingfors; then on to Borga and Abo; and from thence to Tammerfors, the Manchester of Finland. The proprietor of the cotton-mill, Mr. William Von-Nottbeck, placed the factory church at Mr. Radcliffe's disposal, and also obtained permission for him to preach on Sunday in the great State Church.

Mr. Radcliffe engaged a Finnish interpreter, Mr. McKinnon, a student from the institution of Dr. Grattan Guinness, London, to join us at Tammerfors. This is the third town in Finland, where we have seen the natives crowd out as an awakened people. Mr. Radcliffe wrote to a friend, "In the midst of the crowds we remind one another that the command is upon us—standing up without a sentence of their language—'Give ye them to eat!' That multitude in Palestine only were fed because the Lord Jesus was present; and we know He is present with us, and so our joy is in God."

England and America.

WE reproduce, with our heartiest endorsement, the following wise and Christian words from our influential contemporary the New York Independent:—

"War? No! a thousand times, no! God forbid! It is a thought too monstrous to be seriously entertained. War means slaughter, frightful slaughter. It means the killing of men in untold numbers. It means the making of widows and orphans by the thousand and the breaking up of families. It means destruction of property, great injury to commerce, and the wasting of millions of treasure. It is not a gay naval parade, nor a grand military review, but a deliberate, vindictive, and remorseless duel to death. The greater the combatants the more fierce and terrible the war.

"War with England? Impossible. She is our mother country. We are of one blood, one race, one language, and one civilisation. Our frequent expressions of jealous impatience with her only prove the sincere attachment that exists at bottom. War with England? Far be it from us. War with the United States, her own kin, with whom the bonds of peace have so long remained unbroken? England cannot tolerate the thought. It ought to be impossible.

"We are too advanced in Christian civilisation to think of war as the solution of our difficulty. We have a difficulty; but God has given us reason, and have we cultivated reason during all the centuries since we left the shades of barbarism, to dethrone it now for an appeal to the sword? Those who welcome war, talk like fools; those who grow hilarious over the prospect of it are merry with insanity.

"War is the very last thing any nation ought to think of. It is the *dernier ressort*. When diplomacy utterly fails; when reason and common-sense become useless; when peace is no longer possible, and it is either war or dishonour—then only is fighting justifiable.

"We have peace with England; we expect to maintain it. We are not beyond the province of diplomacy. It is not cowardly on our part to refuse to precipitate a conflict. It is moral cowardice not to persist in peaceful negotiations. Let us have faith that honourable peace will be secured, and let the hot-heads on both sides of the Atlantic who are conjuring up the spectre of war be treated as chattering magpies."

Our Daily Homily.

SUNDAY, JANUARY 12.

"HE THAT HANGETH IS ACCURSED OF GOD"

Deut. xxi. 23.

THIS LAW on the Jewish statute-book hastened the awful tragedy of Calvary. No body must be left to rot on the cross on which it had been impaled. The corpse of the malefactor must be taken down at nightfall. But how little did the Pharisees and Scribes realise that the remainder of this verse had so pertinent a reference, and was having so remarkable a fulfilment. The Apostle quotes this verse as giving the inner *rationale* or meaning of the death of our blessed Lord (Gal. iii. 13). "Cursed is everyone that hangeth on a tree." On Jesus fell the reduplicated curses, that were deserved by the race, and by each.

The curse of the broken law.—"Cursed is everyone that continueth not in all things written in the Book of the Law." None had kept, all had broken that law. None was righteous, no, not one. Man's lot was cast under Mount Ebal. The race was guilty and silent before the bar of infinite justice. But Jesus, by virtue of his relationship with the entire human family, was able to stand before God charged with that sin, bearing that curse, and put them away for ever. There is no barrier, therefore, now to the outflow of God's free grace.

The curse due to individual transgression.—The whole race had broken away from God, and was under the curse; so that each of us shared in the solemn accountability to God, for the whole and for our part. But he became sin for us; cursed that we might be blessed; cast out that we might be for ever welcomed; naked that we might be clothed; hungry that we might feed on his flesh; poor that we might be enriched; dying that we might live beyond the range of the curse for evermore.

MONDAY, JANUARY 13.

"THOU SHALT MAKE A BATTLEMENT FOR THY ROOF"

Deut. xxii. 8.

The householder was not to be content with what would be safe for himself; he must see to it that the undefended roof of his house should not be a source of danger to little children, the weak, or the careless. He might be able to walk on the roof of his house with so sure a foot as not to need the parapet or trellis-work, warning him from the edge; but what he could do might be impossible for feet less sure than his. Hence the need of the battlement! Each new house must have its battlement around the margin of its roof.

This should be the law for each new home.—Wherever a household is constituted, battlements should be built to protect, as far as possible, the weak and tempted. The pace of the household should be that of the feeblest of its members. You are careful to have the balustrade and the little swing gate, not that the grown-up require them, but for the protection and safety of young and feeble life. Similarly build the battlement of total abstinence, of the discountenance of worldly amusement, of the habit of family worship. Guard against exposure to needless temptation, and occasions for falling.

This should be the law in older households.—It becomes the master of the home sometimes to go around his household, above all his own character, to inspect the condition of the battlements. Is there laxity, inconsistency, need of precaution? Let us search our hearts and lives, our habits, and the ordering of our homes, that the battlements may be strengthened where they are weak, or erected where they are wanting. "Look every man upon the things of others."

TUESDAY, JANUARY 14.

"THE LORD THY GOD WALKETH IN THE MIDST OF THY CAMP TO DELIVER THEE: THEREFORE SHALL THY CAMP BE HOLY."—Deut. xliii. 14.

[34]

At all times Israel needed to keep from evil, but especially when her embattled hosts went forth to war, for in the conception of her prophets and saints her battles were not to be fought or won by herself. The Lord God of Hosts was there. It was a joint campaign. This was specially revealed to Joshua, when he beheld the captain of the Lord's host, with a drawn sword, beside him. So, Christian soul, remember, in thy war against the evil of the world, and the solicitations of thine own wicked heart, that the battle is not yours, but God's. He is in the midst of thee, thou needest not be moved! He has sworn to deliver thee by his own right hand, and by his holy arm, and to give up thine enemies before thee.

There was one condition, however, on which the presence of God amongst his people was possible—the camp must be holy. No unclean thing might be seen in any of its borders. The veil of mother-earth must cover all impurity. Thus, as God went up and down the long avenues of the tents, He would see nothing to offend his gaze and make Him turn away. How deep a lesson! God is ever patrolling the avenues of our life. The most secret processes of our daily existence, our innermost relationships, the thoughts and intents of our heart, are all manifest to Him. There must be nothing to make Him turn away in holy abhorrence, else we cannot count on Him to deliver us, to give up our enemies before us. "Search me, O God!"

WEDNESDAY, JANUARY 15.

"THOU SHALT STAND WITHOUT, AND THE MAN TO WHOM THOU DOST LEND SHALL BRING FORTH THE PLEDGE WITHOUT UNTO THEE."—Deut. xxiv. 11.

What courtesy and respect for the feelings of another prompted this injunction! The poor man needs a loan, and for this purpose goes to his rich neighbour. It would be possible for the latter, in the pride of his purse and position, to go ruthlessly across the threshold of the poor man's house, look contemptuously around its penury, and lay his hand with indelicate haste on the treasures of the poor man's family life. This, which had been dear to his father! That, associated with happier, better days! Such conduct might not be, said the divine precept. If the poor man asked a loan, he must choose his own pledge, and fetch it from his house with his own hand; it must be his act.

God respects the nature with which He has endowed us.—He will not force an entrance on any man. Though He made us, He waits for us to give Him right of entrance. He stands at the door and knocks. He asks for our consecration, that we should give Him our whole being in pledge, and in return for the loan of infinite grace; but He will not take till we give, or count on ought belonging to us as his property, until we have surrendered, spirit, soul, and body, at his invitation.

God expects us to respect the nature of others.—Let us reverence that wonderful soul-life which is the perquisite of each individual. We have no right to break in with the mailed foot of the politician, or the furtive tread of the priest. The father-confessor has no right to stand within the sacred precincts of conscience. No man has a claim on his brother save that which love supplies.

THURSDAY, JANUARY 16.

"THOU SHALT NOT MUZZLE THE OX WHEN HE TREADETH OUT THE CORN."—Deut. xxv. 4.

"God taketh care of oxen," is Paul's comment on this text, and so God did. These pages are filled with tokens of his thought, for the ass that might not be overtaxed by being set to plough with an ox, for the ass or ox which were to be helped up if they had sunk on the road overpowered with their burdens, or for the bird sitting on her nest. Here the ox, as it went around the monotonous tread of the mill, was to be allowed to take a chance mouthful of corn.

The care for dumb creatures is part of our religious duty. It is one of the elements of religion

to think for the dumb creatures, who are not able to speak for themselves, but suffer so patiently the accumulated wrongs heaped on them by man. Oh, when will the travail of creation cease! Man's sin has indeed worked woe for the lower orders of creation.

The apostle used this injunction to remind his converts of the necessity of caring for their spiritual teachers. Some are called to plough, others to thresh, but each should receive his maintenance. They that serve the altar should live by the altar, and those which proclaim the Gospel should live of the Gospel.

But there is sweet encouragement here for those who are anxious about their daily bread. God takes care for oxen; will He not for you? Shall the oxen browse on the wolds and pasture-lands, and be nourished to fatness, and will He leave to starve the soul that really trusts and serves Him?

FRIDAY, JANUARY 17.

"THOU SHALT REJOICE IN ALL THE GOOD THE LORD THY GOD HATH GIVEN UNTO THEE."—Deut. xxvi. 11.

Do not be afraid of joy! There are some who only sip of the sweet draughts which God puts to their lips, afraid of drinking long and deeply. When good things come into their lives, they are always thinking of some bitter make-weight, possibly some impending trouble. This is a mistake. We must be prepared to learn the lessons of dark hours when God sends them, but we need not hesitate to learn those of bright and happy ones, when they, too, are meted out to us. As we give ourselves up to sorrow, we should give ourselves up to joy! As the soul descends into the grave, it should have its resurrection and ascension! If the soul-planet must travel to a wintry distance, let us hail those halcyon hours when it returns to stand in the summer spheres of joy!

We cannot always be on the strain. It is not possible to live on one side of our nature without impairing the health of all. David must bring his harp, and play in the presence of the soul, when its fits of depression return. There is necessity that we should cultivate tracks of our soul that lie towards a southern aspect, filling them with flowers, and fruits, and beehives, and things that children love.

SATURDAY, JANUARY 18.

"THOU SHALT BUILD THE ALTAR OF THE LORD THY GOD OF UNHEWN STONES."—Deut. xxvii. 6.

The obvious intention of this precept was to prevent idolatry, lest the people should think more of the altar than of Jehovah who was worshipped there. Beware of anything that would divert men's thoughts from God.

Build your addresses of unhewn stones. When speaking to men, Paul determined to erect structures of unhewn stones, eschewing worldly wisdom, that the power of God might burn more conspicuously on the altar of his words. The distinction between the artificial and the unhewn is especially patent in comparing his address on Mars' Hill with the opening chapters of the Corinthians. If you spend too much time in cutting the stones of your address, people will be more occupied with their artistic grace than with the Divine fire that should burn upon them.

Build your prayers of unhewn stones. The expressions of some men in prayer are so exquisitely chiselled that you keep wondering what they will say next, and how. Their prayers stand as beautiful altars on which there is no fire. Oh, for the strong cryings and tears of a Spirit-taught man, rather than the exquisite beauty of an oration to God!

Build your inner life of unhewn stones. Do not keep looking to see how you are performing the acts of consecration, confession, devotion. The least you think of these the better, that your entire thought may be consecrated on the great God and his Presence. One inch of rising flame is better than yards of chiselled stone!

The Children's Column.

All communications referring to this department to be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

A SUNDAY EVENING AT HOME.

LET us gather round the table, each with Bible and hymn-book, for a little service together. We will commence with a hymn; one of you can choose your favourite. Then read in turn Psalm cxix. 1—24. After that let us sing another favourite hymn. And now for a chat

ABOUT THE BIBLE.

It would be impossible in a single hour to find out all that God has said of the Scriptures which He has Himself dictated; but we will, at any rate, turn up some of the passages in which the Word of God is referred to, and I trust that this book will be more precious to each of us after our study to-day. You will all try and find each passage, and the one who finds it first will read aloud.

Psalm xix. 10. This verse says that the Scriptures are more to be desired than **Gold**, and sweeter than **Honey**! What will not men do to get gold! Why, strange to say, some will sacrifice respect, affection, friends, home, and, in some cases, even their own bodies in order to possess gold! But God's Word is more to be desired than gold! It is priceless beyond measure. It has done so much for us and for all mankind that we cannot estimate its worth.

And it is sweeter than honey! Why, we each have our favourite sweetmeat; and we sometimes think that if we had ever so much money we would spend it all in that particular confection. But honey is sweeter and more wholesome than the purest sweetmeat, and God's Word is sweeter than that! Have you tasted its sweetness? The Psalmist had; and if you read, and obey God's commands, and practise its precepts, you will find that he was right when he said this of the Scriptures.

Psalm cxix. 105. How beautifully this passage describes what the Bible is—a **Lamp** unto my feet, and a **Light** unto my path. You country children who sometimes go through the lanes in the dark evenings understand better than our little town children what this means, for in the towns are numerous gaslights along the path, and it is easy to avoid stumbling or falling. But there are times in our life when the road is dark before us, and we know not where to tread. Then if we are acquainted with the Word of God it will shine upon the way just like a bright lamp or lantern would do on a dark road. And the more we read and pay heed to the Scriptures, the better we shall know the right path to take.

Deut. xxxii. 2 and Isaiah lv. 10. These passages **ABOUT THE BIBLE.** poetically liken the Word of God to the **Rain** the **Snow**, the **Dew**, and the **Showers**.

These passages have a very musical ring about them, and tell us that just as the clouds send down their moisture to refresh the land, and cause nature to produce the fruits of the earth, so God's Word has been sent down from heaven to refresh our hearts, and make us bring forth the fruits of righteousness. Of course, this is particularly true also of the Lord Jesus, the living Word of God.

Joshua i. 8. This verse presents God's Word as a **Key** to prosperity. Oh, this is just what we want! The schoolboy, the apprentice, the clerk, the workman—all alike want to succeed in life. This is the royal road to success—to obey the commands of God. "Then thou shalt make thy way prosperous; then thou shalt have good success."

Proverbs vi. 20-22 and Psalm cix. 11. Here we see that God's Word will act as a **Charm**. "A charm!" you say, "surely you don't believe in charms?" Now, do not judge me too hastily. I read one day that some white rats had been discovered in a railway carriage at a suburban station, and some officials tried to capture them, and could not until the train arrived at the terminus. A few days afterwards someone wrote to the papers saying that he had been travelling one day when some sailors entered the carriage, and each drew a white rat from his bosom or his sleeve, and let it loose in the carriage, assuring his fellow-passengers that they were perfectly harmless. It appears that some sailors carry them wherever they go to guard them against ill-luck. No, I am not superstitious; but I do know that the Word of God is able to keep us. As the Psalmist said, "Thy word have I hid in

mine heart, that I might not sin against Thee." I have proved the truth of these words; and you may do the same, if you treasure up the Word of God and ponder it in your heart.

Ephesians vi. 17. Here Paul tells us that the Word of God is

THE SWORD OF THE SPIRIT.

It was the sword our Saviour used when He was tempted in the wilderness. His answer, "It is written," baffled the Tempter; and if we become acquainted with the Scriptures we shall be able to overcome Satan in the same way. Hebrews iv. 12 describes the Word of God as being sharper than any two edged sword; it pierces right to the very heart. If we are equipped with this weapon, as young soldiers of Jesus Christ, we shall certainly use it with success.

Let us remember what we have learned about the Bible, and let us read and obey, that it may become increasingly precious to us as the years go by.

Before we part we will sing another children's hymn; and I shall be very pleased to hear how you have enjoyed this hour together. Perhaps you can write it at the same time that you send your answer to "The Bible Searcher," and address it to **UNCLE TOM**. F. T. W.

"BY LOVE SERVE ONE ANOTHER."

(Gal. v. 13.)

A NEW YEAR'S MESSAGE.

ONCE AGAIN A New Year's Message

Comes to greet us as we stand

On the borders of the New Year,

Still to us an unknown land.

This—"By love serve one another"

Is the message loud and clear,

Let us heed it, let us take it

As our rule throughout the year,

In the home, or school, or business,

Wherever we may be

Opportunities will meet us

For this loving ministry.

Someone wanting help or comfort,

Someone needing love or care,

Some who need what we can give them,

Loving deed, or word, or prayer.

Little things have wondrous power

Lives to brighten, hearts to cheer—

Let us try to bring the sunshine

Into other lives this year.

Writing letters to the lonely,

Sympathising with the sad,

Cheering those who seem discouraged,

And rejoicing with the glad.

Gladly going on our errand,

Just to save our weary feet—

Brightening lives oppressed and dreary

In all need that we can meet.

Taking thought for others' comfort,

Quickly seeing what they need,

Taking thought for others' feelings,

Lest we wound by word or deed.

Hearing patiently the story

Of another's pain or grief,

For the very telling often

Gives a burdened heart relief.

Warning faithfully the careless,

Who in danger seem to stand—

Stooping down to raise the fallen

With a strong and loving hand.

So in happy, willing service,

Pressing forward day by day,

Let us seek to help each other

All along the New Year's way.

Love to God and love to others,

Growing daily side by side,

As we take this New Year's message

For our motto and our guide.

ETHEL WARING.

This poem may be had on a card from W. F. Mack, 52, Park-row, Bristol, 6d. per dozen. [COPYRIGHT.]

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Hutchinson, Highgate, Jan. 10; Powerscourt, near Bray, Jan. 11-17; Dublin, Jan. 18-31.—Mr. J. S. Tyler, Birmingham, Jan. 11-18.—Mr. H. Falkner, Caversham, Jan. 10: Finchley, Jan. 12; Henley, Jan. 17; Cuddington, near Aylesbury, Jan. 19; Walthamstow, Jan. 23-24; Finchley, Jan. 30; Waltham Abbey, Jan. 31.—Mr. S. J. Hewlett, Tetbury, Jan. 11-20; Little Dean, Jan. 25-31.—Mr. B. Herklotz, Acton Bridge, near Northwich, Jan. 9; Chorlton-cum-Hardy, Jan. 10; Swinton, Jan. 11; Withington, Jan. 12; Werneth, near Oldham, Jan. 14; Sheffield, Jan. 15-20.—Mr. Goodman, Walthamstow, Jan. 12-25.—Mr. Arrowsmith, Cheltenham, to Jan. 20.—Mr. E. Hughes, Hoxton, Jan. 10; Portland Town, Jan. 19-24.—Mr. Seyler, Kentish Town, Jan. 15

MISSION SCHOOL, TANGIER.

MISS JENNIE JAY writes from Tangier, Morocco:—The Mission School is going on well. I have over thirty little Moorish maidens coming regularly—the first girls in Morocco ever taught to read. They are making rapid progress, and learning also a good deal of Scripture. I have also a large mother's meeting, but many of my Moorish friends died from the cholera. You will have heard what a sad summer and autumn we have had; the Moors suffered terribly, in many parts there was death in every family, and for weeks my whole time was given to nursing cholera patients. The school had to be closed, and has not long been reopened. The Spaniards and Jews also suffered, but very slightly compared to the Moors. We have been in quarantine ever since September, and it has ruined all trade, and kept hundreds out of work. I have never known anything like the poverty and distress there is now amongst the Moors; we try to help as far as we can, but I long for the power to do more.

THE BIBLE SEARCHER.—No. 2.

"NEITHER shall any man pluck them out of my hand" (John).

"This, my son, was dead, and is alive again" (Luke).

"The half of my goods I give to the poor" (Luke).

"This day shalt thou be with Me in Paradise" (Luke).

"Thy faith hath saved thee; go in peace" (Luke).

"Thy heart is not right in the sight of God" (Acts).

1. Find out where the above sentences occur.

2. By whom were they spoken?

3. To whom were they spoken?

4. Select one word from each to make a well-known text.

5. Where is that text to be found?

Correct answers will be acknowledged in **THE CHRISTIAN** for January 16 and 23.

Answers to these competitions will be acknowledged in two lists:—(1) Those received up to Monday in next Thursday's issue; (2) those received later, the Thursday following.

BIBLE SEARCHER No. 1 (January 2).

Correct answers (first list) received from:—Arthur Dlewellyn, F. D. Williams, — (Sloane-street), Louise Ghey, May Dring, L. M. Pawley, Mand O'Hara, Lily E. Crawley, R. H. Theodora Pledge, H. McP. Johnston, Ernest Morris, L. C. Jacob, Bessie Seantlebury, Emily Dellow, Nellie Smith, Alfred Verinder, C. W. Jacob, Sydney Frost, M. Frost, Emily Joyce, Gracie Young, Cecil J. Hazard, Edith Bird, Beatrice Witherby, Muriel R. Narracot, Arthur K. Narracot, Muriel G. Fitzgerald, Ada Feather, Percy Berkeley, S. J. Unwin, Elizabeth Hull.

The following were slightly incorrect in their answers. A little more care is all that is needed:—A. P. (Hackney), M. (Coldstream), H. B. (Bedford), A. D. (Green Lanes), E. Y. (North Kensington), W. I. (Norwood), E. J. (Gipsy Hill), H. (Tottenham), C. L. (Forest Gate), E. K. (Leyton), G. F. (Norbury). I have only put initials this time. I wonder if I shall have to put the names in full in future!

I have received several letters from my young readers, but as I have not room to print them all I will give just one, which says very much what all the others do; and I thank the writers of them all:—

DEAR UNCLE TOM,—My sister and I liked your New Year's letter very much, and we shall be very glad to try and please you by finding out all the Scripture texts and different things you ask us to do, as we shall enjoy a nice employment for Sunday evening.

FROM TWO LITTLE GIRLS.

I am much pleased that so many have answered last week's "Bible Searcher." It is nice to find the boys doing it too, because of course the Bible is just as much for them as for their sisters, and as you grow up you will find it so useful to know where to find well-known texts. But a friend of yours and mine has given you a little talk about the Bible, so I will not write more about it here.

UNCLE TOM.

Children's Scripture Union.—Portions for week ending January 18, 1896.—Sun., Jan. 12, Daniel ii. 25-36; Mon., Jan. 13, ii. 37-49; Tues., Jan. 14, iii. 1-15; Wed., Jan. 15, iii. 16-30; Thurs., Jan. 16, iv. 1-17; Fri., Jan. 17, iv. 18-27; Sat., Jan. 18, iv. 28-37

King David and His Psalms.

By REV. J. STORJOHANN, B.D., CHRISTIANA.

I.—INTRODUCTION.

NO part of the Old Testament is so thoroughly understood and appreciated as the Psalms. All those who suffer themselves to be guided by the Spirit of God may in them study and learn the pulsations and impulses of their own hearts, otherwise incomprehensible, and in them perceive their own perplexities, worries, and sorrows, the answering of their own prayers, and, most of all, their salvation.

But, on the other hand, there is no portion of God's Word that, in its entirety, is so little understood as the Psalms; for, as almost all these compositions have sprung from the realities of life, from circumstances which are also embodied in them, the greater part must often be obscure where the knowledge of the historical background is wanting. It is, mainly, the most impressive, the choicest passages to which personal experience must cling.* Now assuredly, this practical knowledge, by which the Spirit discloses the Word, and reveals the truth to the simple-minded Bible reader, is of great value and importance. It is marvellous how the believer, as if endowed with a holy instinct, and without the aid of the historical basis, makes the Word food for the soul, and grasps the main points without being able to master the supporting and enlightening details.

If this taste for God's good Word should be prevented by the advancement of the historical interpretation, or the mind thereby be diverted from the practical application of the Word, the historical basis might not only be dispensed with, but might, so far as the general reader is concerned, be eschewed, or, in any case, be regarded as immaterial. And it often happens that one does meet with a certain disregard or contempt for history. "It was mostly historical," is a common saying, and this corresponds to "It was not edifying." It is partly on such an assumption that even Spurgeon, in the seven volumes of his admirable, thoroughly practical, and edifying commentary on the Psalms, sometimes disregards the historical facts. When he, for instance, in respect to the twentieth Psalm, raises the question as to what war David was about to enter upon, he replies: "It would be folly to ask this, for Israel in David's time was almost continually at war."†

But the time has now surely come in which a great advance should be made in the edifying interpretation of God's Word on the whole, and not least of the Psalms, by giving due weight to historic matter. The historical view is kept much to the front in the theological discussions of these days. We see the purely historical side of the Word, as represented in the Evangelists and the life of Christ, employed by Mr. Moody, for instance, in all the power of its great simplicity, and that with an instructive force hitherto undreamed of.

In no part, possibly, more than in the Psalms would a complete historical interpretation loose the

words which bind the comprehension, and give a grand stimulus to further and deeper reading. "In thy light shall we see light," says David (Psalm xxxvi. 9). It is just this very light, shining out of the life and history of David, as recorded for us in the Bible in a double relation, which shall give us light, more light, in understanding the Psalms. Scripture shall explain Scripture. The words of history shall explain the words of prayer. The latter is but a radiation of the former, and both combined can alone give the full comprehension.

The question to be solved, then, is, first and foremost, this, viz., on the basis of David's life, to show the close connection between his career and his psalmody. The first part of the task is to spin the thread of David's life, out of its double portrayal in the two Books of Samuel, and the First Book of Chronicles, into one historical representation—that thread broken by his fall, but by his repentance and reformation made stronger than ever. The second part of the problem is to arrange the holy Psalms, those pearls of his life, in their proper order and relationship, so as to form a jewelled chain, sparkling in the full rays of Divine providence and grace directing David's actions.

I have been surprised to find that this task has not only not been effected, but that it does not appear ever to have been seriously attempted, or the solution of the problem even put forward as an imperative claim on theology. In expositions of the Psalms, attempts have certainly been made, in the case of each psalm, to refer to history, but not similarly starting from history, to encompass the entire collection of the Psalms, and thus embrace the whole in a girdle of history.

One principal reason for this arises, assuredly, from the idea having apparently gained credence that all the psalms ascribed to David by their headings, even if they for the greater part be regarded as David's, cannot be recognised as coming within, or finding an appropriate place within, the scope of David's life. But of late, matters in this respect have gone so far that David's authorship is denied, thus depriving the celebrated king of the crown of lyric poetry. It will, therefore, appear bold of me to come forward with the statement that my studies have led me precisely to this, seemingly, abandoned result; and provided it should appear that I really have succeeded, I must ascribe it, next to the gracious assistance of the Lord, to my having carried on the work in the full and firm assurance that such a goal would be attained.

Fourteen years ago I commenced to hold Biblical lectures on the Life of David and his Psalms, and some astonishing observations in respect to the proper and clear position of one or other obscure psalm, suddenly raised it above the misunderstanding of even positive criticism, and enabled me to see land. My position as teacher at a theological college in Christiania, for the training of clergy for the Norwegians in America, led me to take up the subject in its entirety.

One observation, that David, to a far greater extent than hitherto presumed, composed sets of companion psalms, threw a remarkable light upon several psalms that could not be attributed to his authorship, or, in any case, could not be assigned any definite place in his history. What was requisite here was to examine with one's own eye, this remarkably little-cultivated field, so that the sight, assisted by the glass of history, should be extended, seeking and inquiring until it found; confident that harmony existed, struggling onwards for the precious truth, begging and praying for the guidance of God's Spirit in finding out the way, and reaching that land which could be faintly discerned from the very first.* And lo, it did succeed! I dare not say it succeeded beyond

* I may besides, in respect to my work in this field, mention what an English surgeon, Dr. J. Mason Good, has stated in respect to David's Psalms: "I save every quarter of an hour for it, because my heart is in it."

expectation, as it was a presumption certain of being attained, but it was successful in accordance with that expectation. And not only did all those seventy-three psalms, headed by David's name, find their place, but also the seven psalms without headings, introduced in the first two collections of Davidic Psalms, were found to fill those gaps in the historical sequence which would, otherwise, have remained open, and a way was shown of proving the reasons for their having been left without a heading.

Everything became so gloriously clear that I dared not doubt that the expectation, the certain expectation that all was right, and in full accordance with the precious Book of Psalms, would be completely confirmed; and that it would, therefore, be proved that the double historical portrayal, and the Psalms themselves, dovetail and agree.

I thus find myself in the happy position of being able to bring forward, and that with confidence, the entire series of David's Psalms—his eighty Psalms—in their historical relationship, as the homogeneous work of the Spirit of God. I cherish the hope that in such a collected, arranged, and cohesive exposition there will be found a convincing and instructive power, and that an effort, such as this now mentioned, will be found to be opportune, and may reckon on meeting with sympathy, not only on the part of theologians and teachers, but also from the community at large. Of the indescribable interest and edification that I have enjoyed, the enchanting pleasure of study and research, and the strengthening of reliance in the absolute trustworthiness of God's Word, with which this work has filled my soul, I feel bound, so far as I am able, to make others participators.

What increased interest would not the wondrous life of David gain if it could be viewed by us as the factory of the Spirit, from which we saw his Psalms coming, as if freshly forth from the burning forge of Divine love! The special and justifiable demand of our times is for a representation that seems to create the object before our very eyes. One of the greatest questions of the Bible is here opened, namely, whether all is right in respect to the harmony between the historical books on David's life and the Psalms as being the finest flowers and fruit of his life. Next to the harmony in the writings of the Four Evangelists, there is, certainly, no more burning point in the Bible than this, for the reason, that the Psalms are the most read, most used, and most practically felt of any part of the Word of God. It is the Word that a child of God grasps at, first and foremost, when in necessity and tribulation. Therefore it is of great practical interest to see how the tide of history, when unhindered in its flow, raises psalm after psalm on its breast, and bears them on in the most perfect order, in the full sail of comprehension; and it is then seen that not one of them sails under false colours.

Many a psalm, read over and over again, with a feeling of greater or less obscurity, which proceeds from a want of knowledge of the historical background—an obscurity in which one must painfully acquiesce—will be found, and that in a remarkable manner, to be illuminated by the light of history, and thus be made capable of being easily and positively understood. The individual psalm will, in that case, not only shine in its own independent light, but also in virtue of the constellation in which it stands to the whole of the glittering host. One is then, neither thrown hopelessly into the clutches of critical objections, nor so easily infected by their spirit of suspicion and doubt; and, when faced by the denial of authenticity, one needs but to point to the gap in the development, which is obvious if one or other striking occurrence in the life of David lacks a lyric, or, in a parallel psalm, its twice-repeated echo.

(To be continued.)

* The German writer Funcke pertinently remarks in his Book of Devotions:—"It has been said of Count Zinzendorf that he has turned the Bible into a collection of a few comforting and admonishing words. We will not decide whether this reproach can rightly hit this pious man; but, in any case, it is true that most Christians only regard their Bible as a collection of some stray, comforting, admonishing, and encouraging statements. There are but few who thoroughly think over and thoroughly study the history of God's kingdom and that of his people in its entirety—few, indeed, who even review the history of Jesus and his Apostles in its entire development from beginning to end. This is a great injury, and it revenges itself with severity; for one only understands the single point as it ought to be understood, when one regards it in the relationship in which it stands to the rest. Thus it is now in respect to the Psalms. One grasps at certain comforting statements, of which there are truly a large supply. One glances over the rest, instead of rightly investigating the object and view of the author in the statements he makes. It is only by doing this, however, that the special points become lucid and clear, and a vast amount of that which appears to us to be exaggerated, perplexing, and strange gains a shrewd and deep meaning."

† I refer especially to Psalm xx., as, from what follows, it will be seen how important a part the historical hypothesis plays in the interpretation of this Psalm.

Mr. Luther D. Wishard.

IN VIEW of the report given in our columns to-day of the great international Missionary Conference of Christian Students, at Liverpool, it is fitting that our portrait should be that of one whom God has largely honoured in connection with the rise and growth of this students' movement. It is generally very difficult to apportion with exactness the place of any individual human instrument in the conception of such far-reaching movements. Their real origin is often hidden away from our view in the specially-inspired devotion of some obscure and humble saint, or little company of saints. Indeed all true beginnings are known alone to God, the great author of life, material or spiritual. It is well that it should be so, that no flesh may glory in his presence. While that is ever to be remembered, we must not forget that God works through instruments, in the development of his plans and purposes towards our race.

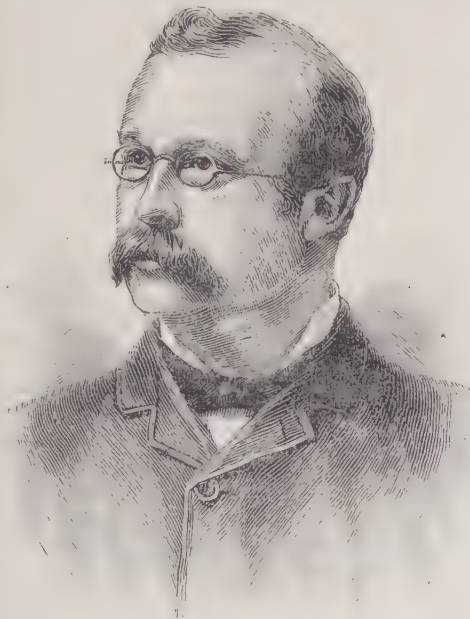
Such an instrument Mr. LUTHER D. WISHARD has been, in helping to bring about the rapid and marvellous growth of this uprising of the young Christian intellects of our generation, for the speedy scattering of Gospel light into the lands as yet in spiritual darkness. We have no information as to Mr. Wishard's birth and early up-bringing. But the first fact in his career that we can state will suffice to link on to what follows. While passing through his student course at Princeton University, in the State of New Jersey, he showed an unusual degree of Christian zeal and earnestness. There had been a revival of religion in connection with the university, and as one fruit of it Mr. Wishard was led to write to fellow students in other American colleges on matters relating to the religious life. In the providence of God that effort eventuated in the formation of branches of the Y.M.C.A. in those seats of learning. In due time Mr. Wishard was elected a travelling secretary of the Association, in connection with the universities and colleges of the United States. For some years he filled this office with much ability and success.

It was, we believe, at Mr. Wishard's suggestion that Mr. D. L. Moody invited a body of American students to spend a couple of weeks at Mount Hermon in July, 1896, for a season of Bible study and spiritual intercourse. That was the beginning of the Young Men's Summer School, which is now a settled and much-prized institution, year by year, at Mr. Moody's mountain home. Among the 240 students present at this school there was a little company of twenty or so whose minds had been specially turned towards the spiritual needs of heathen lands. The great outbreak of missionary interest which attended this young men's conference swelled the ranks of the mission band; before the conference closed quite a number of these student volunteers had become pledged to foreign life-service if God should open the way. As may be seen by a reference to the file of this journal for the months of August and September, 1886, Mr. Wishard took a leading part in directing the deliberations which led to these happy results. The missionary addresses of Dr. Pierson and Dr. Ashmore were largely helpful to the same end. Mr. R. G. Wilder, Mr. Mott, and others who have since come into prominence in the American students' movement were among

those who caught the fire during those summer days of 1886.

This movement in America was almost exactly contemporaneous in its origin with the similar outbreak of missionary zeal in Edinburgh, through the visit of Mr. Stanley Smith and Mr. C. T. Studd, which has spread in Great Britain *pari passu* with the development of the students' revival on the other side of the Atlantic. Thus marvellously has God in his providence shown that in both hemispheres the thoughts of Christian young men have been widening "with the process of the suns," so as to embrace in their over-mastering desire the evangelisation of the whole world.

Some two years later, Mr. Wishard, accompanied by his wife, started on a round-the-world tour, at the instance of the American International Y.M.C.A. committee, with the purpose of carrying the student movement into Japan, China, India, as well as less known parts of Asia, and also the European continent, especially Scandinavia. This journey extended over three years, and was



highly fruitful in its results. Seeds were sown throughout the great Asiatic continent that are to-day bearing much fruit, with the promise of still greater things to be made manifest in the near future. The growing work of the Y.M.C.A. in India is a very considerable factor in the one campaign, which has for its motto the young men of the world for Christ. Mr. Wishard was present at the Y.M.C.A. jubilee in London the year before last, and few speeches, if any, delivered at that memorable convocation, were more ably expressed, or showed a firmer grasp of the subject in hand, than his eloquent survey of the missionary work of the Association in foreign lands. The views he then uttered have since been expanded into a singularly valuable and stimulating booklet entitled, "The New Programme of Missions" (Allenson & Co. 1s.). Every Christian young man who has the ambition to render to his God and his fellow-men the highest service he can, during the brief span of life, should read its stirring pages.

Mr. Wishard is not now specially a representative of American college work. He fills the post of Foreign Missionary secretary

of the American Y.M.C.A. He has in immediate prospect a visit to South Africa with the view of enlisting the students in such colleges as that at Wellington, in the great enterprise of evangelising the many unevangelised regions of the Dark Continent. At present he is in Greece on the same high mission; having recently visited Sweden and other parts of Northern Europe. Mrs. Wishard, who is his travelling and working companion, contributed to a late issue of the New York *Independent* a most interesting account of the Scandinavian Student Christian Conference held last August at Vadstena, a historical spot in Sweden. In that sketch she chronicles the formal inauguration of the World's Student Christian Federation, "the object of which is to unite the student Christian movements of the world and promote the evangelisation and Christian activity of the student world." This latest outcome of the great student movement was referred to with gratitude at the Liverpool conference last week, and it is evidently designed of God to be an important link in the great chain of events and organisations now operating in a Christian direction on the young intellectual life of the globe.

God's Grindstone.

[Extract from a letter written to one in deep sorrow.]

"I WONDER why I kept seeing last night a hatchet turned the wrong way to a grindstone.

I was half awake, and tried to see it turned the other way, for chips of steel were flying off it distressingly. I knew I was thinking about something, and it straightened out like this:—

The grindstone takes tiny pieces of steel away, so as to give the axe something else—something immaterial, impalpable, called a sharp edge.

The steel exists, in this case, only for the sake of this finer thing. It is there that it may have "an edge."

That it may have a better edge some of it must be refined away.

But if the hatchet holds an attitude of resistance to the sharpening power it *loses a great deal more*, and only becomes very much blunter.

Shall I go on? Last night I thought I had nothing to say, and this morning I fain would tell my dream and the interpretation thereof to the end.

Suppose the grindstone of affliction keeps on rubbing and rubbing away our natural vitality—the more, we think, for our very submission. Then we cry out in the fear that the grindstone will spoil the block—defeat its own ends.

Grant that it sometimes *may* take more away than is artistic. "He sitteth as a refiner of silver," and He knows what is enough for his purposes; but it is only fair to admit that things often go further than we can see any plan in.

Well, then, listen. That knife may be most useful as a knife whose blade is worn deep with continued sharpening; and the finest life in the world was apparently wasted when Jesus died for men.

"A Village in Need."—A correspondent draws attention to the lack of any place of worship, other than the parish church, at Milton, near Lymington, Hants. He pleads for the erection of "a plain, simple, strongly-built hall to seat about 150." Perhaps some of our readers living near that district may interest themselves in the scheme, if it is needed.

House of Rest.—The New Year's meeting at the House of Rest took the form of a praise meeting. The friends present, after a short address from Lieut.-Colonel Oldham, who presided, bore many happy testimonies to much blessing, both spiritual and temporal, received during the past year. The evening meeting was also conducted by Colonel Oldham.

The Evangelist.

The Runaway Husband.

AT THE CLOSE of one of Mr. Moody's meetings in a Scotch town of considerable size, a large number of anxious inquirers remained for conversation with the minister of the town and other Christian workers. As there were upwards of 100 of them present, Mr. Moody proposed that the ministers in turn should put the Gospel offer in the way they had found most serviceable to seeking souls. Thereupon followed a series of most interesting addresses, and, at the close of each, Mr. Moody asked those who through it had been led to embrace Christ to rise, and repeat after him the words from Isaiah, "I will trust and not be afraid, for the Lord God is my salvation."

One after another rose, sometimes a good many together; but after nearly all had been on their feet there was one man who kept his seat, and firmly faced the speakers. He was about forty years of age, tall and strong, with a face which expressed great force of character. He was a stranger to us all, but anyone could see that his had been a history in which reckless passion had played a prominent part. As Mr. Moody prayed for him, it was observed that his head was bowed down on the book-board before him, and that he was sobbing as if his heart would break. On being spoken to privately at the close of the meeting, he was led into the light, and then poured into the ear of his spiritual adviser the following story of a wasted life:—

"I was carefully brought up by Christian parents, and served an apprenticeship as an engineer. In the workshop, I became acquainted with those who scoffed at religion and spent all their spare money on drink. As I got more intimate with them my religious principles were gradually undermined, and, by the time I had a journeyman's pay, I could swear and swagger like themselves. My marriage with a good girl led me to give up these associates, and for some years I went regularly with her to church, and had pleasure in hearing my children repeat their simple prayers at my knee. By-and-by, however, the old drinking habits gained upon me, until I made my home so miserable that my wife, with the children, had to take refuge with her parents. After that, I went to America, where I led a wild life. I never wrote home, and when conscience would sting me for my heartless conduct, I got rid of its upbraidings in a fresh debauch. Several years were passed by me in this way, when all at once, I could not tell why, memories of the past came crowding in upon me, and I determined to return to this country. To-day I reached this, my native town, and as I could not summon up courage to call upon my wife, I came to this meeting, as I had heard much of the good work done by Mr. Moody in Chicago, where I was employed for some time. The word spoken by the evangelist to-night touched my heart, and though pride wrestled hard with me to keep me from this inquiry-room, yet something told me that here I would learn what would help me to a brighter and a better life. In this I have not been mistaken, for now with Christ in my heart, the hope of glory, I am anxious to be reconciled to my wife, that I may assure her that she may safely entrust herself and the children to my keeping."

Next day he was introduced to her, and not long afterwards the two once more set up house together. The reconciliation between them was thorough, for they had now in common a living interest in Divine things. His was a genuine conversion, which has been tested by years, in which he has taken an active part in aggressive Christian work, and been instrumental in leading many to give up their drinking habits, from which he had nearly been ruined himself.

The power and love of God are boundless. What He wrought in that man's life He can do for any other who, seeking forgiveness of sin through the atoning work of Christ, will come and yield himself unreservedly to Him.

London Poverty.

The Deserving Industrious Poor.

CONSIDERABLE INTEREST has been manifested in the series of glimpses I have been giving, in recent numbers, of how the poor live. Requests have reached me from many quarters for further information as to the causes of the destitution described. Several correspondents have raised the question of drink. One, for example, writes, "You have made slight reference to intemperance. Is it not the chief cause of this deplorable misery?" Undoubtedly it is; but little needed to be said on this point in my articles, because the main purpose I had in view was to deal with the deserving poor, whose distress arises from

MISFORTUNE RATHER THAN MISDOING, and who may be regarded as having the first claim on Christian sympathy. No mission would be justified in dispensing its funds generally to those who might only waste them in drink. Every effort is used to reclaim men and women who are enslaved by intemperance, but care is taken not to put temptation in their way. It does not, however, follow that the innocent children of drunken parents are left to starve. These have in free meals and similar relief-

measures which lighten their sorrow without aggravating the primary cause. This being so, the evils of intemperance—obvious enough in every poor district—did not require exposition in these papers.

Nor, again, am I dealing, at present, with the homeless "dossers," or the unhappy inmates of common lodging-houses, but rather with the pitiful thousands who have still a roof over their head, and whose despairing effort is to keep one little room, which—however noisome and squalid—they call "home."

Amid a bewildering variety of circumstances these may be grouped into four classes. First there are

THE UNEMPLOYED.

There are plenty of loafers who would not work if they could, who have never been guilty of doing a day's hard work in their lives; but there are also hosts of honest, industrious men—not usually the most skilled—who cannot find work. These, in many cases, spend the day tramping all over London in search of work, leaving the poor wife to hush the hungry little ones as best she can. It is pitiful to see them come in at night

WHITE, FAINT, AND HOPELESS.

Things in such case go from bad to worse, and unless the mother can earn a little somehow, the family are soon absolutely starving. In cases of this kind, relief which tides them over the pinch, and enables them to drag on till work is found, is well bestowed. All workers among the poor seek to aid such, so long as funds permit.

A second and very pitiful class are those who are

IMPOVERISHED BY ILLNESS.

When the bread-winner is laid up there are no resources to fall back upon. There ought to be, prudence exclaims; but the earnings are often so scanty that saving seems impossible. This suggests the

question of "sweating" and "under payment," but on such wide themes one may not enter here. Even where there has been prudence and foresight the little board soon vanishes, and the children cry for bread.

Take one case in point. In a neat little house in Bethnal Green I found a couple with a young family. Well-doing and industrious, they went on nicely until the husband took ill with what proved to be creeping paralysis. He is now blind and helpless; but his brave young wife goes out every morning to a busy corner with a barrow and earns a little. The light of life has entered the man's soul during his affection, and spiritually it is a joy to sit by his bedside; but temporally the family is in a deplorable condition.

This sad story has its parallel in many, many homes—the father lies ill, the children are starving, the mother is doing what she can to keep the wolf from the door; but a weak woman with the care of the wee ones can earn so little, and the unhappy family suffers lack, while the helpless man is deprived of necessary nourishment, unless some kindly and timely aid reach them. Every Christian worker knows of many similar cases.

A third and very numerous class are

THE WIDOWS.

I have given several illustrative cases in preceding articles, and kindly aid has been called forth—but besides those mentioned there are many struggling hard and sore, thinly clad, in weak health, and pressed by care, to whom a little help is of untold value. Some have seen better days, while others have led a life of hardship. Few, but those closely familiar with the poor, know the sore sad struggle which many of these widows meet so bravely for the sake of their children.

Then, lastly, there are the aged poor. Everywhere in courts and alleys, mostly in tiny (and cheap) rooms, one comes upon

FRAIL AGED ONES,

who have fought the long battle, and can do so no more. Why do they not go into the work-house? They will not; they have, in most cases, an unconquerable aversion. They will starve and die rather than go in. How do they exist? Some old employer, some son or daughter, some poor friend, allows them a shilling or two, and they make it do. Few are their wants. Many live on sixpence a week. If they can pay the rent, and keep the little room, they are content. Many are bright, happy Christians, a joy to the Christian worker, who in a weary day finds true help in visiting their little chamber. Others are far from God, but in ministering to them opportunity is found to tell of Christ. Lately, in a tiny corner room, about 8ft. square, I found an aged woman, unable to leave her chair, and alone in the world. A lady at Highgate sends her 2s. a week, paying her rent, but the Bible woman found her foodless. A little tea was all she craved for. When first discovered she was as ignorant of salvation as a heathen, but the visitor who brought relief brought also the good tidings which, told again and again, won her heart. Now it is all peace, and she is waiting for the call. All workers know there are many such in out-of-the-way corners in the slums; and in aiding the poor they are careful not to forget the aged and the widow.

Apart altogether from the children—to which the Ragged School Union, through its local missions, devotes itself—these are the four grand phases of London poverty with which Christian workers are dealing. This week I have mentioned no special society, for all true missions are labouring to relieve such. Those who feel led to aid in lightening the load of care may send to any genuine mission, or to the care of the Editor of THE CHRISTIAN, who will see it goes into the hands of those who can be trusted to use it to the best account.

PEARL FISHER.

How to Build a Home.

By REV. ARTHUR LITTLE, D.D., NEW YORK.

"And when she was baptized and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house and abide there; and she constrained us" (Acts xvi. 15).

IT IS ONE THING to promise, another to perform; one thing to begin, another to continue; one thing to enter the race, another to touch the goal. In a single moment oftentimes words are spoken which it will require the utmost thought, patience, and assiduity of a lifetime to make good.

Marriage, like many other things, is more or less tentative and experimental. The assured outcome no one can possibly predict; it is a life, and all life is conditioned by environments. Well envired, it expands, and comes to beautiful fruition; badly envired, it dwarfs, withers, and dies. Young married people ought to make careful study of the environment. Everything depends on it. "What?" "Where?" "How?" should be the questions asked. Directly from the marriage-altar to the home ought the shining path to lead, along which the bridegroom and bride find their gladsome way. This is the land of Beulah for wedded hearts.

Marriage implies a home, and cannot well subsist without one. Between the assumption of the solemn vows wherein the troth is plighted, and the safe sheltering of the young hearts in this sacred retreat, not too much time should be permitted to elapse. Let the wedding tour be brief, the stay at hotels and boarding-houses be as short as possible. It ought to be the honourable aspiration of young hearts to build for themselves a home, sacred to them—their castle—whose key they shall hold, with power to loose and to bind, to admit and to exclude, to make and enforce needed regulations—a home which shall be the rallying-place of affection, the centre, nursery, training-school, and conservatory of all highest, purest, holiest love.

If there be any moment or occasion upon which the pure and spotless angels look down with solicitude and interest, it must be those when two young people, having left their own homes, fathers, and mothers, are about to inaugurate a new home, a new centre of joy or sorrow, of blessing or cursing, of weal or woe.

Memories of the old days are fresh and strong, visions of the new ones bright and hopeful. Hitherto life has been largely a theory, now it is to be a practice. Hitherto dependent, now independent. The young hearts are set to the task of *learning by doing*.

How shall they begin? What shall their ideal be? for they will build according to their ideal. What are the essentials of a home? What is the material to be wrought into the structure? Let us see. Note some things that are not necessary. A big house does not make a home; nor is it essential to one. It sometimes almost destroys one. It is said that the reason why young people are now so often disinclined to marry is because they cannot begin where their fathers are almost ready to end.

Said a daughter in an elegant New England home, "Why should I marry?" A great house, elegantly finished, furnished, provided with servants, and all else that wealth can bestow, is sometimes a prison-house whose victims are held in close confinement, or a sepulchre which incloses within its massive and splendid walls little else than buried hopes and affections.

The elegant mansions, just as often as any others, contain aching hearts, hearts that ache so hard; lives from which the light, the song, the joy, have somehow taken their flight. It has been the regretful testimony of more than one, upon exchanging the humble dwelling of earlier years for the costly mansion of later, affluent life, that in some unaccountable way, there has been lost a certain flavour, fragrance, sweetness, nameless peace and joy of the former home, in the

transfer. The echo of marble halls sounds so empty and full of mockery. The oriental tapestry of richest hue somehow wearies the eye that looks upon it. The very servants seem to have a certain freedom, lightness of heart, that makes them objects of envy.

Somehow happiness—that shy nymph—has not entered the palatial dwelling. It is a mistake to suppose that a great house makes a home. It may unmake it. Behind those brown stone fronts, amid the splendours of the glittering chandeliers, there may be fitting, as unwelcome guests, the ghastly shadows of hopes and loves and devotions that have died as the morning dies, as the early dew disappears; and there is no enchantment, no diviner's spell, by which they can be summoned back. **An establishment is not a home.**

Nor are high social standing and a large society following needful for the building of a happy home. To aspire to this, is to pave the way almost certainly to chagrin, if not defeat. It is one of the blessings of home that it shelters its inmates from those wasting exactions, if they so desire. In this respect, a home may be ordered according to one's tastes, means, and surroundings. One is not to be unneighbourly, nor yet is one to be obtrusively aspiring. In so far as this country has been saved and developed, the potential factor has been quiet, restful homes, outside the exhausting and depleting social centres, which, like furnaces at white heat, consume so rapidly the life.

Nor does that competency which comes as the result of industry and frugality, though desirable, necessarily make a home. The conception many seem to have of a home is that it is simply a place to live in, to be sheltered from storms, and kept from hunger, and weariness, a place to sleep and eat in. What a travesty this upon the very name! Home is a word of far holier import than this. It is a heart word. It cannot be separated from the character of its inmates.

In building a home, the first thing is an **agreeing purpose**. Home begins in a steadfast, mutual resolve, a determination to inaugurate a new centre of influence and power, which shall, at least, perpetuate the blessedness of the remembered homes which have been left behind. And there is a little dash of heroism in this purpose of loving hearts, who have little other capital than good character and perseverance, to build a home, beginning small, with everything to earn and save, and frugally expend, studying to make the most of the limited resources, supplying with good taste, skill, ingenuity, the lack of means. This, young people, is the thing to do. These are so often the halcyon days, the years which memory delights to recall and dwell upon.

It is admirable to see those who have neither wealth, nor reputation, nor high family connection, nor any of the greatly assisting advantages, attain unto these things by a slow, quiet, patient, loving struggle with adversity. The path to success is not along the way of least resistance.

When the wind is blowing fair,
Any ship to port may steer;
Prows that head seas bravely dare
Master fate and conquer fear,
Sails that, freed from prison bars,
Struck the blows themselves that won,
Grappling with their evil stars,
Stand, like Uriel, in the sun.

There is something almost painful in the other picture of a young couple who have everything that wealth and family can bestow, ushered suddenly, with mirth and laughter, song and roses, every wish anticipated, into a palatial mansion, everything ready to hand, completed, done; and they there left to wonder, admire, occupy, entertain, adorn, but with little incentive to do or to be.

God never meant perfection to be attained without struggle. Exhilaration, joy, satisfaction, come with the feeling that we are gradually rising, until at last our feet shall touch the golden pavement,

and our eyes look upon the splendour of the sapphire walls.

Light, literal light. Build towards the south. Let God's pure sunlight in from every side. If flowers and plants must needs have a southern exposure, how much more the soul. This is an emblem of the light of love. The essence of home is in the hearts which there abide. Loving hearts make beautiful the lowliest home. "**Love in a cottage**" is not mere sentiment or poetry. It is the presiding genius of the household. Pictures you may have, and works of art, bric-a-brac, and song, flowers and birds, thoughtful friends and generous kindred, beautiful frescoes above your heads, and richest tapestry beneath your feet; but if love be wanting, it is all vinegar upon nitre, a song of mirth to a breaking heart. Love, grounded in principle, and nurtured by real worth, lightens all burdens, scatters all darkness, holds back the harsh words, checks hasty judgments, prevents misinterpretations, suffers no disguises or deceptions, bears, hopes, believes all things, gives patience in sickness, courage in disappointment, draws into closer affinity, unites ever more strongly, transfigures and beautifies even the humblest home. Love will abate no whit of the thoughtfulness, consideration, and affection exhibited before marriage.

A mistake is often made in not more frequently showing affection—declaring it. The failure is often misinterpreted. Love, unuttered, is apt to die. Silence breaks many a heart. Let eye meet eye, let hand clasp hand, let heart answer to heart in vocal utterance.

Since it is not the house, but those who dwell in it that make the home, it should be the purpose of those who wish a happy home, to be in it as much as possible. So much absence from home is one of the infelicities, if not absolute perils, of modern home life. With some the home is closed a considerable part of the year, while the inmates seek recreation or health elsewhere. The facilities for travel, and the exigencies of business, as now conducted, take active business men much away from the cities where they live.

Then the still more pressing exigencies of daily attention to business hold men away from their homes through the hours of the day, and sometimes evening. Add to this the various meetings, religious, political, literary, social, educational, and there is little time with many for the quiet enjoyment of home life. Husband and wife, parents and children, hardly know each other.

The multiplication of clubs, too, is a source of peril to the home, furnishing an attractive place for men, destitute of the domestic habit, to spend their evenings. The restless, migratory spirit of our people militates against the building of homes.

One element of a good home is permanence. It seems to me, if I were not a public servant, dependent upon the will of others, I should desire to plan for a life-long abode in a chosen locality. In this way, it seems to me, the home becomes a power. It relates itself to other homes, to society, and stands for very much. The instinct for localization is gratified, and associations, tender and precious multiply around the spot. It becomes, at length, a little Zion or Bethel, toward which the heart turns like that of the exile Jew towards Jerusalem.

But one more thing, transcending in importance all others, must be built into any best home. The places where food for the body is prepared and eaten are not likely to be forgotten; the drawing-room, parlour, library, nursery, conservatory, sleeping apartments, are sure to be remembered; all that ministers to the wants of this earthly life will have its appropriate place; this is right. But "man shall not live by bread alone." In building the home, there is one room that must be by all means provided for—the oratory—the place for prayer, the room with its windows open towards Jerusalem, containing an inner sanctuary, a holy of holies,

where secret prayer may find utterance. In other words, the youthful couple ought to go immediately from the bridal altar to the home or family altar. Not a day should intervene. Begin the married life with the reading of the Word and prayer. It will be at the mercy-seat that hearts will grow like-minded and sympathetic. Bring to this consecrated spot, hallowed above all else in the home, every joy, every sorrow, every doubt, every fear. Here sing and praise and pray.

I tremble for the peace, stability, and blessedness of any home, however much it may seem to have, if it omit the family altar. This is the source, centre, secret of happiness and power. Lydia and her household were baptized, and then she invited the Apostles in.

Not all along the way in which the groom and bride must walk, will roses be strewn. Sharp sorrows will come—disappointments, defeats—and then the throne of grace is the only refuge. Have it ready, be familiar with its approaches, and with Him who waits to hear. Begin at once to pray with hour set apart. Then guests who come will know the ordering of your home, and accept it gratefully. Let the atmosphere of the home be thoroughly, pervasively Christian from the start. Homes thus begun, thus continued, would end in happy marriages, transform the church, and evangelise the world.

Carrubbers Close Mission.

THE work of the Carrubbers Close Mission in Edinburgh goes on with increasing vigour. At this New Year season the special meetings as well as the ordinary meetings have been marked by tokens of much blessing. There are in connection with the mission upwards of 100 meetings each week, and in the various sections some 600 voluntary workers.

Among the sections that make a special effort to reach the lapsed and lapsing, and to provide counter-attractions to the public house, the Gospel Temperance Association takes a leading place. During the past year its ordinary Saturday night meetings have almost every night attracted audiences that crowded the large hall.

The Hogmanay Re-union and Watchnight Service, the last night of the old year, lasting from 8 p.m. till after the advent of the new year, was a meeting of great interest. Almost all Evangelical churches co-operated. Mr. T. R. Marshall presided, and evoked warm applause as he spoke with love of the American people and deprecated even the mention of strife. Mr. G. A. Barclay reported that the progress during the year had been of a gratifying character. Inspiring addresses by Revs. Rowland Ellis, Professor Orr, J. T. Forbes, Jas. Robertson, A. R. Henderson, Robt. Craig, Mr. Jas. Guthrie, and Ex-Bailie Lewis followed—the whole being interspersed with effective sacred selections by the choir and orchestra of the mission.

The New Year was ushered in with silent prayer, and the first item of the year in a hall built through the efforts of Mr. D. L. Moody was the sending to him of a telegram conveying through him to the Christians of America the love of their fellow British Christians; and seeking that both should unite in fervent prayer to prevent strife between the two nations, who more than any others are interested in the evangelisation of the world.

As a counter-attraction to the public-house, on Jan. 2 a great meeting was held in the Synod Hall. Beautiful sacred musical selections were rendered, and Dr. D. A. Moxey gave readings, with lime-light illustrations. Rev. Dr. J. H. Wilson, Moderator of the F.C. Assembly, presided, and appealed for decision for God. A largely-attended meeting of the general workers of the Mission was held in the Mission Hall on Jan. 1, Mr. Wm. Robertson presiding, and when some remarkable testimonies were given of God's power to save. All the public-houses in Edinburgh were, by the recommendation of the magistrates, closed on New Year's Day with the most gratifying results. Many other efforts in Edinburgh were made for special classes. A tea-meeting for the showmen was held in Darling's Hotel, and there were other meetings in halls and churches.

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"When Jesus Tells Her."

By MRS. HARVEY-JELLIE.

"THAT is the house, up there on the hill, and as I see it again after twenty years it seems as yesterday. Oh, Holland, the place where such a consecrated soul lives is next door to heaven; the influence of one good life is beyond all reckoning." Thus spoke Captain Verle to his friend, who was asking about his work abroad.

"I wondered at your wish to come so far out here, Verle, but I want to hear what led to your marvellous work."

"It started there, where lived one called Florence Trubel. The house is empty I see now, and she has gone from her pain and weakness to her reward. Her brother was a retired officer, and, visiting him, I met his sister. She could not walk a step, yet she walked with God in realms of peaceful intercourse. Her body suffered constantly, but her soul was in full health truly, and that house was filled with the odour of her saintly life."

The two men walked to and fro near the gates as they talked. Major Holland and he had been friends from early days, and although taking no decided stand as a Christian, he admired the zeal and heroism of his companion.

"It was in that room overlooking the garden where I first saw her reclining on her couch. I spoke of her weary state, and wished better days for her. She gave me a reproving look as she said, 'Captain, I may hear my Master say "She hath done what she could," and you can expect no greater commendation.' 'I fear I am not aiming at so great an honour,' I said. 'You are prompt to do your duty to your sovereign,' she replied. 'Will you not be loyal to the King of kings, and carry his message where you go?' She looked so earnestly at me, and her suffering, pleading face touched my very heart to respond with a promise. 'My brother thinks you will grant me my request,' she added, 'and I want you to invite some of your fellow officers to gather here. God will show us what is his will, but I am under a conviction I must ask this.'

"Who could refuse? I could not; and four, including her brother, were there the next evening. Verily the hand of the Lord was upon us, a solemn expectancy seemed to hold us waiting as we sat there. One spoke to Florence of our wonder that she could forget her pain enough to think of asking us to meet thus. Her heavenly countenance shone as she answered, 'Let us all forget we have any self, and lose ourselves in Christ, who is our all, and in all. I lie here to suffer and to pray, but I hear the cry of souls; and it seems they say everywhere, We would see Jesus. You are strong and able to go and speak of his love. My part is to tell you this, yours is to go and work.'

"We listened, and I tell you, Holland, it was as if a voice from heaven spoke to us, and every man of us was spell-bound as she pleaded with persuasive earnestness. At last I ventured to say, 'This is a great responsibility. How can we carry it out, or bring to pass what you wish?' 'Go,' she said, 'baptized with the Spirit of God. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."' At her request we knelt, and then it was I felt the power of prayer, and knew that earth and heaven could meet."

"But, Verle, such rapturous experiences must unfit one for the roughness of daily life. Can they be harmonised?"

"Ah, Holland, my friend, it is the squaring of things that becomes the Christian's duty. What had appeared right to me after that looked out of proportion, and I measured by the line of eternity, for I had seen the Cross and felt its power. We had many times in that room, and on the last evening it was soul-stirring. Each one stood beside that woman and dedicated himself to the great Redeemer. Her sufferings were intense; she was

very prostrate. But as we left her, she said, 'God be praised for this. You will gather in the sheaves for the living harvest; and tell me when we meet beyond the shadows.'

"She was near the city where pain is forgotten, and I was to go to a city where sin reigned; but I felt 'strong in the Lord and in the power of his might.' Need I tell you of how souls out there were led to the Saviour? It followed as day on night, for the sunlight of God's everlasting love dispels the darkness and brings in the dawn of saving grace. If Florence Trubel could know the fruit that has sprung from the seed sown by her inspiring influence, she would rejoice. What a story it will make at last, when Jesus tells her, and sowers and reapers together join a song of praise."

They parted for the night, but the story of her influence has not finished, for Major Holland has to supply a beautiful chapter yet, as he came under its power and knew it was the Christ who called him.

Next day they met to say good-bye, one to resume his service in a distant land, the other to witness for the same Master at home.

One day, the one who could not go or speak beyond the limits of her room shall, it may be, exclaim in wonder: "Then shall the righteous answer Him, saying, Lord, when saw I thee an hungred, and fed Thee? or thirsty, and gave Thee drink?" (Matt. xxv. 37), and her joy shall be full when Jesus tells her.

Oh, then what rich reward and sweet,
To lay the harvest at his feet.

Chinese Colportage.

THE Book-Lending and Evangelistic Society of Canton Province, China, is a union organisation, started in 1890 by several faithful native Christian preachers. The object was to give the Gospel to the literary class in Southern China. We had noticed from time to time that this class were ashamed to come to our preaching chapels and listen to the story of the crucified Christ. This was partly because they regarded it as the doctrine of outside barbarians, and partly because our preachers were not as literary as they were. But the deepest reason was because they are ignorant of the power and beauty of the Gospel, and never had a chance to reach Christian literature. Yet if we could once get hold of this class the great mass of the people would be comparatively easily reached.

There are now six colporteurs at work in different districts around Canton. These carry books to the village schools, and ask the teachers to borrow them free of charge, or, if they are willing, to buy them. There are now about £300 worth of books in use. These books are furnished by the different Bible and Tract Societies, while the native Christians furnish the men, and manage the whole work. Already about twenty most hopeful converts have joined with the different churches in China.

Two years ago one of the High School teachers in Yan Tuck, who borrowed books from one of our colporteurs, was converted and joined the Wesleyan church last winter. This was accomplished directly through the reading of our books. He afterwards gave one of his houses for worship, and was the means of leading eight of his friends and pupils to join with the same church. There are still in the same place several other inquirers.

The work is going on well, and native subscriptions for its support increasing every year. Each member of the society in China is required to give one "cash" a day al the year round. Chinese members in California give ten cents a month. Chinese Presbyterians are among the most liberal givers. We want to get more men for this great work, and to place one as soon as we can in each of the eighty districts of Canton Province. To reach this important end we need more money. The whole cost of the support of a colporteur for a year is £9. I am agent of the society in this country (United States) and will be glad of any gifts of this object.

Soo Hoo NAM ART
(Presbyterian Chinese Minister).

911, Stockton-street, San Francisco, Cal., U.S.A.

The Week of Prayer, 1896.

DURING the past week united meetings for special and definite prayer have been held in all lands, and thus God's children associated with various denominations have been brought together on a common platform of faith and love. Rich as this week of united prayer, at the dawn of the New Year, has proved in the past, the present public anxieties have contributed an intensified interest to these gatherings. The hearts of many are full of grave thought, and they are thankful for such opportunities of calling upon God in fellowship with brethren in the Lord with whom they seldom otherwise meet.

Amongst the numerous London gatherings, the West-end meetings, being held this year in St. Martin's Town Hall, Trafalgar-square, come first. On Monday morning the hall was well filled. The chairman, Mr. Donald Matheson, read the subject for the day:—

Praise and thanksgiving: For all temporal and spiritual mercies in the past year; to individuals and families, as known only to themselves; to nations, in the very general prevalence of peace and the close of the great Eastern struggle; to the Church of Christ, in the continued spread of the Gospel. *Humiliation and confession of sins:* Of omission and commission; of heart-sins. *Prayer for forgiveness* and for growth in grace and in the experimental knowledge of our Lord and Saviour Jesus Christ.

In opening he called attention to the present critical state of affairs, to the spirit of unrest characterising the nations, and to the need for united waiting on God that He would still the passions of men, and give peace in our time. Amongst those who followed in prayer were Bishop Taylor, Mr. Bruce, late of Persia, Lord Radstock, and Rev. R. Cavalier. Attention was called to the following request issued by the Alliance:—

"In view of the strained relations between our country and the United States at the present time, the council of the British Evangelical Alliance have agreed with the Evangelical Alliance of the United States, to urge Christians in both countries, during the Week of Prayer, and especially on Wednesday, Jan. 8, to make fervent supplication to God, that peace may be preserved, that Christ-like counsels may prevail, and that all difficulties may be removed. While this subject is most appropriate for Wednesday, it is earnestly hoped that at all meetings throughout the week, this matter may be specially remembered, and that Christians who are unable to take part in any meetings may remember the subject in their private and family devotions."

The following is a copy of the telegram sent from the council in London to the United States Alliance:—

"Urge Christians throughout States to join British Christians in fervent prayer: next week, specially Wednesday, that Christ-like counsels may prevail in present crisis."

The reply received by cable is as follows:—

"Alliance joins Wednesday prayers."

Canon McCormick dwelt briefly on the thought that "It is a good thing to give thanks," remarking that one of the best ways to get blessing is to be thankful for what has been received. Our Lord has emphatically the "Man of sorrows," yet again and again He gave thanks, while, as we read in 1 Chron. xvi. 7 (see margin R.V.), "David made it his chief work to give thanks unto the Lord." It is indeed a good and profitable thing to give thanks. Amongst many illustrations of this profitableness we find Paul's declaration "I give thanks" (1 Tim. i. 12.). What for? That he was at into this ministry, although he was beforetime blasphemer and persecutor. This leads to a recital of God's grace and a grand declaration of his whole-souled devotion to the service of God. It well then for the individual and the family to earn the value of praise; but still more is it for the Church—the praiseful Church is the victorious Church. Undoubtedly there are many difficulties,

dangers, and anxieties at the present moment; but let us praise God for what He has done, and resting assured He will cause the very wrath of man to praise Him, and out of seeming ill bring good.

At the Centenary Hall, Bishopsgate-street, E.C., meetings are being held under the auspices of the committee of the Central Y.M.C.A. from one to two o'clock daily. On Monday the attendance was small. The chair was occupied by Mr. H. M. Matheson, who read 1 Peter i. 3-9, and in a short address exhorted to earnest prayer and thanksgiving. Rev. Henry Norwell, of Islington, followed with some helpful words on Psalm cvii. 1: "O give thanks unto the Lord, for He is good; for his mercy endureth for ever." He enforced the truth that our lives are made up of mercies received at the hands of God. We do well to pray with Elisha, "Lord open our eyes," in order that we may recognise the mercies which are so bountifully showered upon us. Alike in his providential dealings with us and in the forgiveness of our sins, God is good to us. Several friends engaged in prayer, thanksgiving and humiliation being the burden of their utterances.

The subject on Tuesday was the Church Universal.

Prayer for the whole Church of Christ, that she may be evermore rooted and grounded in Him, and thus attain more fully to a perfect unity of faith and knowledge through the indwelling power of his Spirit, and thus be separate from the world which lieth in the Wicked One; that the rationalism and superstition now so prevalent may be arrested, and the Church be prepared to welcome her returning Lord.

Mr. Edward Rawlings, who presided, read Eph. iii. 14-19, and Gal. v. 22. Prayer followed by Dr. Gritton and Pastor du Pontet-de La Harpe.

Pastor THOMAS SPURGEON, in the course of a plain and practical address on separation from the world, as the secret of the Church's power in witnessing for Christ, insisted on the imperative necessity of having a clear, broad, prominent line of demarcation between the Church and the world. Is it not a fact that there is often a great difficulty in knowing which is which? The Church becomes worldly, and instead of winning men to Christ she repels them. Full often men of the world will say, "If these be Christians, we are better as we are." Thus the most deadly enemies are not always found outside, but, alas! often within. It is not too much to say that worldliness is at the root of half the difficulties and dangers of the day; and worldliness is but another name for weakness.

What is the remedy? "Come out from among them, and be ye separate." He had small respect for those who seek to effect an alliance with the world; and he had observed that the world had the least possible respect for such. Men who are thorough in their sin despise those who seek to run with the hare and hunt with the hounds. As for any notion that by such double-dealing we may gain an influence for good, it is pure absurdity. Any influence exerted is for evil and not for good. If we would have power with men for God, we must live as those who while in the world are not of it, those who hate sin while loving the sinner; those who by God's grace "keep themselves unspotted from the world." Oh, that we might see the rising of a great tidal wave of desire after God, of whole-hearted surrender to Him and his service; then would the Church of God be seen "clear as the sun, fair as the moon, and terrible as an army with banners."

The Destitute Armenians.—The Duke of Westminster has received the following communication from Sir P. Currie, the British Ambassador at Constantinople:—"Her Majesty's Consul at Aleppo reports to me that there is urgent need of money for the relief of the destitute in his district, especially at Marash. He states that grain can be purchased if money is forthcoming, and that warm clothing is imperatively needed. He adds that the suffering is already great, and will become appalling as the winter advances."

New Year's Prayer Meeting.

ACCORDING to custom for many past years a united missionary prayer meeting was held on New Year's Day in the Library of the Baptist Mission House, Furnival-street, E.C. Amongst those who were present and took part were Rev. H. E. Fox (C.M.S.), Mr. A. H. Baynes, and other officials of the Baptist Missionary Society, Rev. G. Cousins (L.M.S.), Revs. H. Anderson, of Calcutta, and J. H. Weeks, of the Upper Congo. After a season of prayer for foreign missions an address was given by the chairman—

Rev. W. J. HENDERSON, who said that at this season nothing could be more natural than that Christians at home should ask questions concerning the labours of our missionaries, who have been inspired by the great Missionary. Are they sustained in their faith and hope, their love and fervour? Are they blessed in turning many to righteousness? Are they fountains in desert places, lights shining in a dark night? And are disciples at home sympathising with the brethren far away—exercising generosity, and searching out for God-equipped men and women who may reinforce the little band who are fighting the Lord's battle against countless hosts, entrenched within evil customs and doctrines which long centuries have been digging. We have now entered upon another New Year. May God give renewed thankfulness, determination, and all other gifts required by the great missionary enterprise, the most daring enterprise that has ever occupied the human mind. All the best blessings have in them an impulse to make others share them. There is nothing that tests our faith so much as this missionary enterprise. We need to be a very thorough Christian, both in creed and feeling, in order to care much for this. We need to be mindful of the greatness of Jesus Christ. Jesus must so win our reverent, ardent love that there can be no contentment while his authority is unknown anywhere in the whole world? And how can we be wishful for men to see God if we ourselves are blind? or how can we seek to publish the Gospel if it be of little significance to ourselves? But it is within Christ's power to answer my questions, to give me power over temptation; and so the missionary enterprise must always be rooted in a noble Christology, and a noble Christian experience. Examine yourselves, brethren, and your resources; survey your tasks, and learn that, as you yourselves cannot be Christians without God's grace, and neither can you make others Christians except by his Spirit; therefore, you must "pray"—and pray earnestly. Further, if you would promote the unity of the various Christian churches, the most effectual method is the engaging in a common task great enough to find scope for thought and feeling, and all the various gifts which God's Spirit bestows.

Quiet Days.

Ex. xxxiii. 18-23.

"THERE is a place by Me"—a place of hiding, Where sin-toss'd souls may find a haven-rest; Where hearts that mourn, may, in God's love confiding,

Be comforted and blest.

"There is a place by Me"—O Rock of Ages, Beneath the shelter of thy shadowing height, We learn to read e'en life's dark, tear-stained pages, As by a rainbow light.

"There is a place by Me"—a place most holy, Within the veil, a Mercy-seat of gold, Sprinkled with blood, where those "surrendered wholly" Visions of God behold.

"There is a place by Me"—there God revealeth Love's hidden treasures of redeeming grace, And glory deepens, till the whisper stealeth, Come thou and see his face.

O God, if here on earth such peace is given, Such joy in Thee, such radiance from above, What must the fulness be, the bliss of heaven, The sunlight of thy love!

Now thro' the night, while storms around are sweeping,

Safe in the Rock, by Thee, we calm abide, Trusting thy will, our hearts thy peace is keeping, In Jesus satisfied.

J. H. S.
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Aggressive Work.—18.

DURING a sojourn at a fashionable watering-place lately, my experiences in the Lord's work were, as usual, of a varied character. In a month's time I had the privilege of speaking individually to about 1000 people, chiefly of the better-to-do class.

They are more difficult to approach, and consequently are less dealt with than the poor. I do not know that I ever met with more resistance—of course universal approval cannot be expected in aggressive Christian work,—taking men as you may happen to meet them; but much more sympathy is met with amongst the poor, and decidedly more converted people. It is still true that “to the poor the Gospel is preached.”

I have not found it desirable to change my old methods of thirty years' standing, so that, as a rule, I continue to offer politely one of the booklets I have written, and to ask whether I may be allowed to present it.

The individual may be walking or lounging about, or two or three together may be approached. Usually the paper is accepted with thanks, and then comes the opportunity for asking some such question as “Do you love the Saviour, sir? Is your soul saved?” or “Have you an interest in these Gospel truths?” Many accept the booklet, and pass on, a few give a sharp answer, while others, again, stop and converse with apparent good results. But altogether the work is most interesting and encouraging.

When offence is taken it is not at the worker nor the manner in which the work is done, but at the question itself. I don't, therefore, consider the question is a mistake, for I feel that the power of the work, humanly speaking, is in it. Most people will take your paper and likely never read it, but the primary object is the personal question, and everything must be endured to effect this. Some men, both lay and clerical, get very angry at it, which usually is the sign of a weak place having been touched, and consequently good done. In fact, I begin to feel that there may possibly be a relation between resistance and blessing. The greater the resistance the more likelihood of blessing. There is much satisfaction in putting the question, as many are unmistakably got at who are outside all Christian agencies, and intentionally evade them. Besides, something has been done for the Lord, and results are in his hands.

Since returning home from this watering-place I have received a letter from a young man there to whom I had spoken, saying that he will ever be grateful for having met me and for the question I had asked him as to his soul's salvation, for it had been made a great blessing to him. He felt he now had an interest in the Saviour, and that the Lord had taken him under his charge, causing him to cling closely to the Master.

Whilst walking in the outskirts I met a policeman, and after handing him a tract had a very interesting conversation with him. He said he feared he was a backslider, for he once knew the love of God and experienced joy and peace in believing, but the world had drawn him away. He remarked how strange it was that we should have met, for he had just lately been married, and had a presentiment in the morning that something unusual would happen during the day, and now he believed it was our meeting. He was much affected, and promised, with the Lord's help, to commence at once the Christian life again.

Liverpool.

D. M. DRYSDALE.

Tract Distribution is going forward in Berlin. At the instigation of Count Douglas, who has himself given 50,000 marks for the purpose, an association has been formed to send religious booklets to persons who have lost near relatives. In connection with the Berlin City Mission, 110,000 sermons are distributed every Sunday. The German Evangelical Book and Tract Society issues weekly sermons for soldiers, written by a soldier in active service.

Light in Darkest England.

THE REPORT of the social operations of the Salvation Army during the past year is a sad commentary on the state of things existing under the ægis of our modern civilisation. Its opening pages are devoted to a description (plain-spoken, but not exaggerated) of the appalling condition of the homeless—“a constant menace to the health of the community.” To meet this state of things the S.A. Shelters exist, and it is claimed that “to the extent of our opportunity the shelters do meet these great wants, and that to thousands of lone and suffering wanderers they have been as doorways of hope to a better and happier life.” Twenty-two such Shelters are open, with accommodation for 5250. As may be expected, recent criticisms on these Shelters are vigorously and fully replied to.

The workless form the theme of several chapters, and it is stated that “Fourteen hundred men and women are now employed daily in connection with the scheme. These are all of the workless class we are seeking to benefit. They are drawn from every station of social life, and among them are generally to be found the representatives of every trade. In addition to a considerable proportion of unskilled labourers, there are men who have been doctors, lawyers, ministers of the Gospel, merchants, shopkeepers, collectors, accountants, clerks, skilled mechanics, and artisans generally. Numbers of them seem to have been the victims of misfortune, while others are, of course, in their present want owing to their own folly. The histories of those fourteen hundred! What an accumulation of anguish, of privation, of hope deferred, of misery it would represent. No one who visits these industrial factories or Elevators can fail to mark the deep furrows left by hardship and misery on the faces of a large proportion of the colonists.”

The details given of the Elevators and the farm colony show a large amount of work done in the rescue of men who had fallen into the lowest condition.

The slum-work is graphically sketched. “The slum sisters generally occupy one of the tenement rooms either in or immediately on the outskirts of the slum centre, and so far as possible they conform to the habits of the population amongst whom they work. Every slum post is in reality a ‘settlement.’ It is the sisters' duty to work as both spiritual and temporal advisers, holding small meetings in the streets and cottages, visiting the sick and dying, caring for those who, as the result of bouts of drunkenness or quarrelling, are temporarily disabled, and are largely left alone in their misery. The dying and the little children are their especial care. It is indeed a work of mercy.” A touching tribute is naturally paid to Mrs. Cooke, who has just passed away, and who was the devoted leader in this slum work. Amongst other classes touched by this Social Scheme are the shiftless, the criminal, and lost women. The work among the women has been so admirably described in “Quenched,” a pamphlet we have already noticed, that we need not tarry upon it now. Some account is also given of social operations carried on by the Army in other lands. The whole concludes with “Notes on Finance.”

“The total cost to the Darkest England Fund of keeping the whole of these various undertakings going during the year has been about £16,000, including money spent on buildings, etc. The total turn-over of the scheme for the year, including the sales of goods manufactured by the people in the various institutes, was £151,000. Of that sum only £4000 was expended in the salaries of officials connected with the management, including legal, medical, and other professional charges.”

A strong plea is naturally made for help. Copies of the report may be had from the S.A. Headquarters, Queen Victoria-street, E.C.

Commercial Travellers.

THE ANNUAL MEETING of the Commercial Travellers' Christian Association recently took place in Exeter Hall. Mr. G. W. DOWDS presided at the conference in the afternoon, when the annual report was read. It showed that 107 new members had been enrolled during the year. Bibles had been supplied for the bedrooms of nine hotels and libraries for the commercial rooms of four hotels. The monthly journal, *Good Lines*, had greatly increased its circulation and popularity. Some of the branches had done good work, and the weekly and monthly gatherings of the members of the parent Association had proved most helpful.

At the evening meeting Mr. F. A. BEVAN presided. He expressed deep sympathy with the work of the Association, which he regarded as a positive need of a body of men like commercial travellers, who spend so much time away from home. Christian fellowship is always a source of strength, but particularly so when our surroundings are such as to oppose rather than develop the Christian life. There is nothing so hard to stand out against as the customs which prevail, whether in trade or in society. The drinking customs of the day are a great difficulty, though it is to be hoped they are not so bad as they used to be. Mr. Bevan said he recently met a friend who complained that his business compelled him to take so much drink that it made him ill. If such a man joined an association of those who abstained, he would be greatly strengthened in his resolve to abstain. In most trades there are practices which will not bear the daylight. If a man speaks the truth faithfully he has got to be a man of strong principles, and determine by God's help to be no party to doing that which is wrong, no matter what the cost may be.

Addresses were given by Dr. Pentecost, Canon Barker, and Mr. Henry King, of Bath. Letters of sympathy with the work and regrets for absence were read from Sir George Williams, Mr. Martin Hope Sutton, Mr. Arnold Pye Smith, and other gentlemen.

New Year Consecration.

**TO THEE, O Lord, my life I owe,
By Thee another year is given;
May I, in service here below,**

More surely urge my way to Heaven.

**Forgive my slow and sluggish pace,
The many faults of bygone years,
My loitering in the heavenly race,
My worldly wishes, coward fears.**

**To Thee I yield myself anew,
And humbly, gladly, call Thee mine;
Help me to render homage true,
As not my own, but wholly Thine.**

**May service new be New Year joy,
Fresh consecration, deeper love,
New works of faith fresh powers employ,
By grace imparted from above.**

**In closer intercourse with Thee,
May I a joy increasing find;
The things of heaven more clearly see,
And leave the things that are behind,**

**And if the year we greet as new
Should prove to be on earth my last,
May all my days, though fleet and few,
In serving God and men be passed.**

NEWMAN HALL.

Medland Hall.—During the past year the admissions of homeless men at the London Congregational Union's free shelter at Medland Hall have reached the enormous amount of 113,000. The great majority of these are genuine working men, and for very many of them employment has been found. Also during the year fifty-five have emigrated to Canada, after under going preliminary tests to discover if they would make good emigrants. The reports received from these men, and also from over a hundred previously sent to the Dominion from Medland Hall, have been eminently satisfactory. Each man was given an outfit and free passage from London to destination on the other side, yet so economical has been the working that the average cost of these emigrants was slightly under £5 per head.

Great Assembly Hall.

DECEMBER is not a month that would be chosen to commence a special mission to bring the Gospel before the masses. Yet those who were privileged to attend the services recently held by Mr. W. R. Lane in Mr. Charrington's Great Assembly Hall, Mile End-road, could come to no other conclusion than they were most successful. For five weeks Mr. Lane proclaimed the unsearchable riches of Christ. Great blessing followed.

During the mission a special effort was made to get the soldiers stationed at the Tower of London to attend the services. Mr. Charrington invited them to take tea with him. Unfortunately the day selected was a wet one, and the men had had a march out in the rain, which prevented many from accepting the invitation. A good meeting was the result, nevertheless. To see the red jackets of the soldiers in such numbers revived old times, when Mr. Sidney Bevan and Rev. J. Pink used periodically to have soldiers' meetings in the old Conference Hall, Carlton-square. It was a joyous sight to see some of the men of Mr. Lane's old regiment coming out for the Lord.

On the last night of the mission, Mr. Lane gave the story of his conversion. In the course of his remarks, he thanked God for the influence of the Tower Hamlets Mission, which had done so much for the East-End. His mind went back to the time when he stood upon their platform in his regimentals. Somehow, he always felt he was related to the mission by the fact that, in the days gone by, in the old tent at the corner of White Horse-lane, he, with other Christian guardsmen then stationed in the metropolis, used to come down and give their experience and testify for the Master. Those were happy times, never to be forgotten by all who took part in the work nearly twenty-five years ago. At the close of the meeting, which was a large one, many went into the inquiry-room and decided for Christ. K.

The One by One Band.

THE members of this Band seek to win individuals, taking hold of one and persevering in prayer and effort until that soul be saved. Already much blessing has followed the endeavours thus made. Mr. Thomas Hogben, 1, Edinburgh-road, Portsmouth, has issued a little paper in which he gives a number of encouraging testimonies. Amongst these are the following:—

"At present we are enjoying a gracious time of revival in the congregation where I attend, and it has come in answer to prayer. Some hard cases, long prayed for, have been brought to Christ, and now we are praising Him. Some of these I had in my little 'One by One' book. I think there are at least four names I had in my book which have been brought to Christ since I last wrote you, so it is great encouragement to continue this definite daily prayer for individuals. I was much encouraged this summer when in Invergordon, Ross-shire, to learn of two cases of awakening through my giving tracts and speaking individually regarding the interests of the soul."

The wife of a mechanic says: "The Lord has dealt very graciously with my husband and myself during the past three years, when we began to live for Him, to seek out *one by one* our unsaved relatives. We had then scarcely any in our families who were Christians, but since that time at least sixteen have been won for Christ."

Two missionaries now resting in Germany, write: "One we have had in our books since March 28 was a very worldly girl engaged to a worldly man. At last we felt we could not let another day pass without an earnest attempt to save her. We resolved upon an afternoon's boating, and when out in the water we spoke to her of Christ's claim, she cried out in despair—'*I can't be good, I can't even pray.*' We prayed for her, and she yielded to be saved by God's grace."

Missionaries in Formosa.—The suppression of the rebellion in the Basel Hakka Valley, west from the Hakka region, has enabled the Hakka Mission ladies to return to Wukingfu. The pacification of Formosa has made it possible for the Formosa Mission ladies to cross from Amoy to Taiwanfoo; and it has been deemed safe also for Dr. Cross to go back to Engehun, in the north; while Dr. Paton and Mr. Campbell Brown are busy at Chinchew.

Miss Leigh's Paris Homes.

I AM frequently asked if the work is still going on in Paris, now that my sister is married and lives mostly in Canada. My reply is that God's work always goes on. One might as well try and stop the sun from shining, or the tide from flowing, as hinder it.

"I will work, and who shall let it?" At the present time the work in all its branches is going on more smoothly than I have ever known it, while the need for it will be realised from the following statistics:—At the Free Registry at 77, Avenue Wagram, Miss Mitchell reports that the applications for governesses and servants for the last three months have been as follows:—191 in October, 119 in November, and 101 in December; while the number of young women seeking employment and applying at the bureau during the same period was 336 during October, 290 in November, and 252 in December. Situations were actually found for 104. These young women are not lost sight of, but are periodically visited in their new spheres by the ladies from the Home.

The work at the adjoining mission hall, with its Sunday-school, Bible classes for men, soup kitchen for the poor, mothers' meetings, mission services, etc., is all most interesting and encouraging. Miss Carmichael, who has had charge of this branch for the last nineteen years, is still working here. At Washington House, 18, Rue de Milan, Miss Ayerst is making a determined effort to clear off the mortgage, and has just issued an appeal, to which we trust there will be a liberal response. She is engaged in a difficult and delicate work, and is much beloved by the artists and students whom she is seeking to win for Christ. On December 26, I attended one of the largest and most representative soirées I have yet seen in connection with any of our institutions at which an opportunity was afforded for presenting the Gospel message. The Y.W.C.A. and home now has its quarters in the dependance of Washington House, and is in charge of Miss Freeman, who works principally amongst the shop-girls.

At the Children's Home and Orphanage, 35, Boulevard Bineau, Neuilly, Miss Lawer is doing a splendid work amongst the forty-four children under her care. Both are happy in their work, and the children are well cared for, and are being trained for God.

The lapse of the Galignani legacy of £300 per annum makes it exceedingly difficult for the directors to maintain this branch of the work, and unless more help is forthcoming it will have to be very considerably curtailed. The directors have placed Christ Church, Neuilly, in the hands of the Colonial and Continental Church Society. Rev. Wm. J. Adams is here getting good congregations, and faithfully preaching the Word of God.

The property of our Association in Paris was recently valued at upwards of £40,000, and it will be seen that a very comprehensive work is being accomplished amongst the English-speaking population. The whole, however, is a big machine to keep constantly going, and we sincerely trust that our appeal for the financial support which is so much needed at the present time will not be in vain. Our London secretary is Miss Rhoda Mouncey, 22A, Queen's-road, Bayswater, W.

THOS. A. LEIGH.

19, James-street, Liverpool, January 2.

Field-lane Mission.—December, always a busy month at this institution, has been unusually so this year. On the 15th Mr. Newton Jones opened a six days' Gospel Mission. Two services were held daily for children and elder scholars, and adults. Mr. Jones, by his earnest and stirring addresses, gained the closest attention of his hearers, and it is to be hoped that this mission may prove a lasting blessing to all who participated in it, and by God's tender mercy bring many souls to Christ. The advent of Christmas always reminds the governing body of Field-lane that they are in the midst of hundreds of utterly destitute men and women, who are without the means of obtaining a bare crust, let alone a good dinner on Christmas Day. How best to relieve and cheer this struggling mass of humanity has always caused great anxiety. This year, thanks to the generous response to the appeal, the Mission was enabled to provide a good substantial hot dinner to 829 of London's homeless poor.

Mildmay Mission to the Jews.

THE annual meetings were held at Mildmay Conference Hall on Monday morning and evening. At the morning meeting Mr. J. E. MATTHESON presided, and gave a very interesting address.

Several Jewish children from the Children's Home sang a hymn and recited portions of Scripture in a most praiseworthy and pleasing manner, after which Rev. John WILKINSON gave some striking facts as to the power of God's Holy Word upon the many Jews who came within the reach of the Mission. He gave many interesting items with respect to the working of the Mission, all branches of which were progressing most favourably. During the last nine years a million New Testaments and portions in Hebrew, German, French, Russian, Judæo-German, Judæo-Spanish, Arabic and other languages had been given away. The Medical Mission was very flourishing, there having been 17,000 attendances during the past year. The sewing class for the poorest of poor Jewish women numbers from 300 to 400, and many of these poor women love Jesus as their Saviour. There is a night-school for Jewish children, with an attendance of 400. Many of these are true believers in Jesus, and carry the message of salvation to their parents. Many other branches of work were referred to.

At the evening meeting, when Colonel Morton presided, Rev. John Wilkinson, Mr. Samuel Wilkinson, Pastor Faber, and others, spoke of the great work the Mission was doing in Russia, and other parts of the world.

The Bible League.

DEAR MR. EDITOR,—Kindly allow me to say through your columns that the engagements in Scotland of Rev. John Urquhart have rendered it necessary for the Council to make special arrangements for the prosecution of our work from its London centre.

I have, therefore, been asked to undertake the duties of honorary secretary, but our funds are low, and we must not incur debt. It would greatly facilitate our plans if subscriptions could be sent in at once to our treasurer, Col. Corry Smith, 23, The Embankment, Bedford, with such additional help as our friends may be able to afford or to procure.—Yours, very faithfully, JOHN TUCKWELL.

Westbourne Grove Chapel, Bayswater, W.

Law and Grace: Contrasts.*

In the Old Testament.	In the New Testament.
God looked down to see if any did seek Him.	He came down to seek them. Lu. xix. 10.
Ps. xiv. 2.	
A lamb for the shepherd.	The Shepherd for the lambs. John x. 11.
Gen. iv. 4.	
Shoes off. Ex. iii. 5.	Shoes on. Lu. xv. 22.
Men driven by the Spirit or borne along.	Men led by the Spirit.
All the men of the city slain. (Shechem or Sychar.) Gen. xxxiv. 20, 25.	The men of the same city brought to Jesus. John iv. 28, 30.
First question from God: Where art thou? Gen. iii. 9.	First question in New Testament: Where is He? Matt. ii. 2.
What is this that thou (man) hast done? Gen. iii. 13.	What hast thou (Christ) done? John xviii. 35.
God's first command: Thou shalt not eat. Gen. ii. 17.	His last: Whosoever will, let him take. Rev. xxii. 17.
God's first utterance to man: Thou shalt surely die. Gen. ii. 17.	His last: Surely I come quickly. Rev. xxii. 20.
Man's first utterance to God: I was afraid...I hid myself. Gen. iii. 10.	Man's last: Even so, come, Lord Jesus. Rev. xxii. 20.

Inspection of Laundries.—The new Act does not, as was implied in a note in our last issue, interfere with those who take in washing at home, as it does not apply to any laundry in which the only persons employed are members of the same family dwelling there, or in which not more than two persons dwelling elsewhere are employed.

*Extracted from a useful leaflet issued by Miss A. R. Habershon, and collected from various sources, many being from Notes by the late Colonel Pugin. (3d. per doz. A. Holness.)

Letters to the Editor.

RECOGNITION IN HEAVEN.

DEAR SIR,—I read with much pleasure the paper by Rev. Wm. Crosbie on the above subject in your last issue. The theme is one of great interest, and I would like to add another passage of Scripture which, to my mind, is strong evidence on the point raised. I mean Rev. ii. 17: "To him that overcometh, to him will I give to eat of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it."

Here we have the personality and identity of the soul affirmed in a beautiful figure. Each soul shall, essentially, know God in its own way, and as no other soul shall know Him. There is the *secret of being*, known only to the individual soul and its Saviour. None but ourselves shall know the name by which God calls us. The soul knows itself to be in God, and changes not. If our identity be thus established, we should know each other in the glorious hereafter.—Yours faithfully,

ROBERT JONES.

Sudbury, Suffolk, December 30, 1895.

SIR,—The article in your issue of the 26th inst., under the above title, is on one of the most interesting of subjects, in relation to our future state; and if your numerous readers have had an equal pleasure to the writer, in the perusal of Mr. Crosbie's article, they will perhaps pardon my suggesting an interchange of opinion on the subject.

Personally I should like to accept Mr. Crosbie's view, but am unable to do so. My difficulty takes direct form when we are asked, "Shall we know our friends in Heaven?" Mr. Crosbie seems to be fully assured we shall carry forward with us three characteristics he enumerates—our individuality, our identity, our memory.

To this assurance I reluctantly demur, more especially in regard to the last of the three. From its characteristics it seems an impossibility. In its normal condition memory does not choose what it shall or shall not retain, and on what grounds we are called upon to alter its characteristics we are not shown, and this being so, we are brought to face a self-evident difficulty.—Yours faithfully,

W. G. W.

Low Fell, Gateshead, Dec. 30, 1895.

ENGLAND AND AMERICA.

SIR,—The dark cloud looming in the West waits but for our effort of faith to be dispersed, or to "break in blessings on our head." God of his great mercy grant that nothing so terrible as war between these mighty nations, of one blood, one language, one faith, may ever be permitted. Never may they sully the lustre of their banners with the stain of their brothers' blood, but the rather may they and we stand shoulder to shoulder in the holy war for truth and honour, for justice and mercy, on this poor sin and sorrow-stricken earth. Strong in faith, let us plead again the promise, "If ye shall ask anything in my name, I will do it."

CREDO.

THE INFLUX OF "REPORTS."

DEAR SIR,—My husband and I heartily endorse the views held by your correspondent with regard to the perplexity of being inundated with reports, etc., from the various societies to which we subscribe; we would wish, moreover, to protest against the useless waste of money, in receiving, as we so often do, two copies from the same society, one addressed to each of us. This, doubtless, occurs in thousands of other cases, entailing a perfectly useless and heavy expense in the course of the year, when money is so much needed to carry on the work of the societies.—I am, dear Sir, yours truly,

H. HOBDEY.

Arlington Villa, Orford-road, Manchester.

SIR,—I, too, wish to complain of "the overwhelming rush of reports, magazines, etc.," that are sent to the subscribers by the various societies. Such waste of money for the printing and postage: I sigh over it, and cannot attempt to read them. I do not like to throw them into the

wastepaper-basket, so what to do with them is a puzzle. I often receive duplicates, but no one wants the second copy. I think it is a mistake to spend so much money in this way. A quarterly magazine would be better than a monthly one in most cases.

E. C.

[It is perhaps hardly necessary to prolong correspondence on this side of the subject. It is evident from these and other letters we have received that the present system meets with much disfavour. We shall be glad to hear what the secretaries may have to say in reply, and what, if any, alternative plans they could suggest. It certainly seems as if a "quarterly" would meet the case.—Ed.]

The Salvation Army in France.

A CO-WORKER with Mrs. Booth-Clibborn writes from Rouen:—We have had marvellous meetings in this town, and in a wonderful way God is blessing the Maréchale's efforts for the salvation of souls.

During her fortnight's campaign in Paris our Rue Auber Hall was each night filled with an audience of the most typical kind. Among several remarkable cases of conversion was that of a distinguished authoress, who has written, "I have seen much of this world, and been in contact with many people; but meeting with you and your people I have at last met reality."

Another is that of a fallen girl. For years our officers had prayed for her, and had tried every possible means to lift her, until her salvation was well nigh despaired of. This time she got truly converted, and her countenance and whole appearance tells of the change that has been wrought within by the grace of God.

These are visible results which certainly fill our hearts with praise; but what of the good that has been done unknown to us; what of the working of the seed, so faithfully sown, deep within the heart? Certainly much will be known only when the light of eternity will be dawning over our heads.

Here, in Rouen, the theatre has been packed each evening. It was a joy for her to meet those who a year ago had been saved, and had stood the test.

Our hearts rejoice at this sight, wonderful indeed for such a Catholic town. The light is penetrating in the darkest of hearts. An infidel has come to the light, and helps the officers in a splendid way. He writes:—"Since one year I can say, 'I LIVE.' This blessed correspondence of which you speak, is established between my soul and the next world, and I know now that God is!"

Count Campello's Work.

WE have returned from Italy, and a visit to Count Campello in his Umbrian home. We were deeply gratified with what we saw of his work. If people could only see for themselves his real work they would be eager to help him. The poverty is so great it is a hard fight even to live. At one of the many villages where he has brought the glad tidings of the Gospel, we were delighted to see that they had very nearly finished the building of a place of worship, but four feet of the walls remaining to be finished ere the roof can be put on, but it stands waiting until £60 more can be got to complete the structure. One of the many objects dear to the Count is to fit up a large upper room as a children's hospital. The room is airy, well ventilated, and well built. An English lady who has been nine years in an English Hospital, and has distinguished herself in the surgical ward, offers to go at her own cost for a year or two to organise the children's hospital as soon as it is furnished. From many villages comes the cry, "Send us a teacher; we want to know the truth." Count Campello has the teachers to send, but not the means of sending them. Shall they cry in vain because we will not send what is needed to enable the labourers to go and gather the harvest of souls for Christ? (Mrs.) D. C. PETRIE.

12, Gloucester Walk, Campden Hill, W.

Midnight Meeting Movement.—Special meetings were held at the London Docks, and King's Cross on the last night but one of 1895. Mr. J. J. Drysdale, one of the committee, presided at the latter place. One girl said to the secretary, "I will go with you wherever you will take me; I am quite tired of this life." The office of the Movement is 8A, Red Lion-square, W.C.

Christian Endeavour.

COTTAGE prayer meetings at the homes of those not able to go to church are conducted every Sunday afternoon by a society in Orillia, Ont.

A Toronto Presbyterian society reports the departure of one of its members for the foreign field, and the preparation of four others to follow.

A recent rally at Biggs, Cal., that filled the church to overflowing, was the first religious meeting, apart from regular church services, that the town had ever seen.

At a school for girls at San Sebastian, Spain, praise meeting was lately conducted by four of the graduates, who were leaving the school after successfully passing the Government examinations.

At the recent anniversary of the Burton-on-Trent (New Street) C.E. Society, sermons were preached by Rev. James Mursell. Ninety-seven members are reported, and among other good efforts are mission services in an outlying village.

The Liverpool and District Union includes fifty societies, with an aggregate of 1988 members. During last year eleven new societies were added, as well as six junior sections formed. The committee in the third annual report, express the earnest hope that all senior societies will see the importance of forming junior sections.

Mr. William J. Searle, of New Zealand, proposes that Endeavourers should unite as the Christian Endeavour Letter League, simply by promising to write at least one letter a month to some friend or acquaintance, this letter having for its definite object the extension of the Master's kingdom. The letter may be to some unconverted person, and may point him to "the Lamb of God that taketh away the sin of the world," or it may be to some one in sorrow or in need of spiritual help. No organisation is required; societies simply taking up the matter as they may desire, and where advisable.

Irish Notes.

THE Christian Endeavour Society is growing in this country, several branches having been established during the last month or two.

The memorial to the late Mrs. Alexander, wife of the Bishop of Derry, is to take the form of a home or almshouse for the destitute poor of all denominations in the city of Derry.

On the last night of the old year, watchnight services were held in a large number of churches of various denominations in Ireland, and were very largely attended. The circumstances of the times added special solemnity to the occasion, and the meetings were therefore more than usually devout and earnest. Many prayers were also offered that our country may be delivered from the horrors of war.

Costers' Hall, Hoxton.

TO provide a winter party for every poor child in the darkest London is no easy goal to reach. One step in this direction has been made by the founder of the Robin dinners, Rev. Charles Bullock, who has for eighteen years raised the sum of close upon one thousand pounds annually for these Christmas parties. Following a most successful dinner given in St. Martin's Town-hall, on December 27th, the Robin Dinner Fund held another large dinner on Friday at Costers' Hall, Hoxton, the headquarters of the Golden-lane Costers' Mission, founded and for many years carried on by Mr. W. J. Orsman, its energetic superintendent.

The committee of the Robin Dinner Fund hope to arrange for many other such dinners both in London and the provinces. Already grants for 18,000 children have been made this year. The readers of THE CHRISTIAN are asked to help to exceed the 80,000 entertained last year. The hon. secs. of the Fund are Messrs. O. Ashton Bullock and John Kirk, Home Words Office, 7, Paternoster square, E.C.

Seamen's Christian Friend Society.—Several hundred seamen assembled at the headquarters, in Ratcliff-highway, on New Year's Day. After tea a limelight lecture was given by Rev. G. J. Hill. An evangelistic meeting was presided over by Mr. H. W. Maynard, and addressed by Rev. John Wilson M.L.S.B., Messrs. W. H. Seagram, G. Lampard, and Mrs. Maynard. The men were also addressed in German by Mr. Grasdorff, and in Swedish by Lad. Leijonhjn. A very large number remained to an after-meeting. At the close about forty signed the temperance pledge. Similar gatherings on the same day were held at most of the society's rests and Bethels round the coasts.

The Y.W.C.A.

THE class room at the Clapham Institute will, in future, be opened for the use of members. There are in Ireland alone 328 branches of the Y.W.C.A., claiming nearly 17,000 members.

The Belgravian Institute is to receive a legacy of £200 under the will of the late Miss Mary Deacon. Conferences for Christian workers are to be held at the Morley Halls, 316, Regent-street, on the third Thursdays of January, February, and March.

The annual re-union and distribution of prizes of the Lisburn branch was held on the 27th ult. The report was a most encouraging one. The members number over 600.

Attractive programmes both for seniors and juniors have been issued by the St. James' (Hatcham) branch. The meetings are held on Wednesday and Thursday evenings in the small hall adjoining St. Michael's Mission Church.

An important meeting was held by the Donegal-square Institute to further a movement, under Miss Albraith's direction, for Christian evangelical work amongst the poor Jews of Belfast. Rev. Dr. Mullinger gave a vigorous address in support of the work.

A very enjoyable "social" was held at Deanston on the 20th ult., by the combined local branches of the Y.M.C.A. and Y.W.C.A. Addresses were given by Revs. Wm. Huie, J. C. Peat, and L. McDonald. Mr. Alex. Gray, president of the Doune Y.M.C.A., also spoke.

The Rochester Institute is removed to new premises at 212, Walworth-road. The work amongst factory girls will still be carried on by the Factory Workers' Union, assisted by the Y.W.C.A., and three evenings weekly the rooms will be used for Y.W.C.A. work. Miss Miller, the resident-superintendent, has had encouraging success. The change in the characters and lives of many of the girls attending the institute is very marked, and it is to meet the needs of these girls that a Y.W.C.A. branch is being formed.

The Y.M.C.A.

IN consequence of the distress among the poor in Belfast, the Trades' Council invited the Y.M.C.A. to make a collection on the tram-cars of the city. Mr. Black undertook the task, with the result that the Y.M.C.A. have handed one hundred pounds to the relief fund. The action of the Y.M.C.A. has caused general satisfaction.

Sir George Williams signs on behalf of the National Council a call to Christian students for workers among young men. The field, it is pointed out, is vast, and the needs urgent, for most of the five million young men are exposed to peculiar temptations, and may become either the means of leading others to ruin or of bringing glory to God.

The new home of the Richmond Association, situated near Richmond Common, was opened on Thursday evening; there was a crowded attendance, and much enthusiasm shown. Oak Lodge is the name of the building, which possesses large and most comfortably furnished rooms, and is in every way adapted for the purposes for which it has been secured.

The N.E. Metropolitan District Union of Y.M.C.A.'s held its quarterly meeting on Friday night at Stratford; chairman, Mr. R. L. Barclay. Brief reports were submitted from most of the Associations in the district, nearly every one testifying to good work accomplished and freedom from debt. Now and Canning Town appealed for special help from the newly-appointed travelling secretary.

By invitation of the Mayor, the members of the Y.M.C.A., together with other young men engaged in Christian work in the Royal borough, assembled at the Guildhall on Friday evening to hear a New Year's address from the Vicar of Windsor, Rev. J. H. Ellison, M.A. A good number responded and listened to a very useful and practical address. Refreshments were afterwards served in the Guildhall.

The Berlin Association has appointed a secretary exclusively for work among soldiers. The usefulness of this can easily be estimated if it is considered that in Berlin the soldiers called to serve in the guards for two years, return after this to all parts of the country. While most of the provincial regiments take their recruits from the province itself; all the best men are called to Berlin from all over the country. An influence brought to bear upon them will therefore be carried to all parts of the Empire. Arrangements made by the Newcastle Y.M.C.A. Lodging-house Mission Band has resulted in two very successful free breakfasts being provided for those in whom the workers are interested. The first was given on Christmas morning, when over one hundred men enjoyed a successful breakfast. An interesting service followed, when short addresses were given

by Mr. J. C. Halliday, Mr. R. W. Hutchinson, and Mr. Wm. Bell. The second meeting was held on New Year's morning, when a hearty breakfast was partaken of by about one hundred and twenty women and children. Brief addresses were delivered by Mr. Harry Armstrong, Miss Campbell, secretary of the Y.W.C.A., and Mr. Draper, of the Soldiers' Home.

Personalia.

Dr. Gregg, Archbishop of Armagh and Primate of All Ireland, has been very ill during the past week, but is now considered out of danger.

Rev. J. Douglas, M.A., has undertaken the duties of superintending the studies of the students at the Missionary Training College, St. Agnes Place, Kennington Park, in the place of Rev. J. Wintle. Rev. F. B. Meyer asks the prayers of God's people in connection with this work.

Mr. Samuel James Capper is addressing public meetings in the cause of international peace. He has seen war, for he was one of the honorary commissioners of the Victims' Fund during the Franco-German War. Communications may be addressed to him at Ingelwood, Roundhay, Leeds.

Rev. H. Hovhannessian, of the Aintab Orphanage, has, during his present visit to Britain, collected £800 towards liberating his work from the burden of debt. While he yet remains in England, he is hoping to hear from benevolent friends, who will enable him to assume the care of additional orphans from the districts of Armenia in which the deplorable massacres have occurred. His institution has accommodation for many more than its present inmates. Mr. Hovhannessian is anxious to return home without needless delay. Meanwhile, letters for him may be addressed to our care.

Evangelistic Notes.

King's Langley and Abbot's Langley, Herts.—Mr. Hugh C. Wallace, of the Evangelisation Society, has concluded a month's labour to these places, and we believe God has richly blessed his Word, which was faithfully preached.

Avoch, N.B.—Mr. C. Galletly has finished a fifteen days' mission in connection with Avoch Congregational Church. The services were highly appreciated, many Christians being benefited thereby, while several people have professed conversion.

Ireland.—Fruitful evangelistic services have been held in Ballyconnell Methodist Church, by Mrs. Brown-Anderson, of America. Similar services have been held in Bellaghy, co. Derry, by Miss Wakefield, of Portadown; and at Lagan View Mission Hall, Belfast, by Rev. Henry Ball.

Cage-lane, Plumstead.—On Sunday Mr. James Lovell began a twelve days' mission in this well-known hall. Great interest was shown; much solemnity being aroused by the fact that the beloved General Anderson, who has now passed to his rest, was deeply concerned in the coming mission. Prayer is desired that God may use these special services, and "the last message" of the departed leader, in rich blessing to many souls.

Maldon, Essex.—Mr. John H. Cooke, of the Evangelisation Society, has recently concluded a fifteen days' mission in this town. For Sundays the Public Hall was engaged, and this building was filled with deeply attentive audiences, and we trust Mr. Cooke's earnest words may have lasting effect on some. Many brethren who were led during previous missions to accept Christ, gave Mr. Cooke a hearty welcome, and rejoiced to see so many more brought under the sound of his voice.

A Striking Tradition.—M. Allégret, missionary among the Pahouins, in French Congoland, relates that a cannibal chief, pointing across the river on the shores of which he lived, asked, "Is that the way God went?" In answer to inquiry on the part of the missionary, the anxious man explained: "Long ago—at the beginning—God lived here with his two sons—one white, the other black. He commanded them to be good one to another, also to the animals who were their brethren. The white son obeyed the father's order; but the black one, on seeing an elephant in his plantation eating bananas, seized a lance and killed the beast. Then God went away, taking his white son with him, for he said he could not stay with a son who did contrary to his will. Since then (continued the negro) we have been waiting for our white brother to bring news from our Father, and any presents he may send us." Here is a tradition of the Fall, and an evidence that news from the Father is the consolation for which even degraded cannibals are longing. How thankful should the missionaries be that in some cases the most benighted of men expect them, and in fact, wait for their long-delayed arrival!

Obituary.

MR. H. THANE MILLER, ALBANY, N.B.

SOME may recall the blind delegate who attended the Y.M.C.A. Jubilee meetings, and who seemed so deeply interested in the proceedings. For many years he had taken a leading part in Christian work, and most specially in Y.M.C.A. effort. In a notice of his career in the *Young Men's Era*, Mr. R. R. McBurney pays a high tribute to his character and influence, closing:—"The work of the association which won his heart and held it true through all the years from the beginning, was the winning of young men to the service of Jesus Christ. The evangelistic spirit was dominant in him. Mr. Miller's Christian life was what might be called a serene life. The trials and difficulties which came to him in his outer life—and they were the most severe which come to man—stirred not the calm repose of his soul. He possessed in an unusual degree the realisation of the presence of Jesus Christ."

MR. MARTIN WARE.

A long life devoted to the service of Christ among lads, and among the fallen and sinful, closed with the last days of 1895. Mr. Ware, the secretary of the Shoeblocks' Society, passed away on Dec. 30, at the age of seventy-seven. In his early days, after leaving Cambridge, he was led to take an active interest in Ragged Schools, and when "Rob Roy" started the Shoeblock Brigades, Mr. Ware became one of his first helpers, thus beginning a service he continued throughout life. His interest in the Bible Society was also very keen. Not only was he a member of the committee for many years, but he was a very effective speaker on its behalf. For over forty years he took a very practical interest in preventive, reformatory, child-saving, and rescue work at home; as well as in the spread of the light of the Word in all lands. All who knew him loved him; and his loss will be mourned by many. Rev. H. W. Webb-Peploe pays a warm tribute to his memory in *The Record* for Friday last.

MR. JOHN MORLEY, CLAPTON.

Many readers will learn, with a sense of personal bereavement, of the death of Mr. John Morley, of Clapton, which took place on Wednesday afternoon of last week. For months past Mr. Morley had been in feeble health, a thing not to be wondered at, seeing he was eighty-eight years of age. On the afternoon of Sunday week, Dr. Henry Soltan recently arrived from India, called on Mr. Morley, and the invalid was able to join his visitors in the singing of some hymns. Learning that Dr. Soltan was to preach at Clapton Hall that evening, Mr. Morley asked for pencil and paper, and essayed to send a message to the assembled brethren. Strength failed him, however, and the same evening he became unconscious. He never rallied, and passed peacefully away on the Wednesday afternoon. His last words were, "My Saviour." His mortal remains were to be interred at Abney Park on Tuesday afternoon, a service being previously held at Clapton Hall. In a subsequent issue we hope to give a portrait and sketch of the life-testimony of the deceased.

CANON REGINALD S. SMITH.

This honoured servant of Christ, whose falling asleep we have already mentioned, had been rector of West Stafford (Dorset) for well-nigh sixty years. Ordained in 1834, he accepted the charge of West Stafford two years after. Dr. Handley Moule writes:—"Mr. Smith was the faithful pastor of Stafford from first to last. But his influence inevitably was felt far beyond it. He was a quiet power in the neighbourhood and county, in the diocese, and in the church; in religious societies (especially in the Dorset auxiliaries of the C.M.S. and C.P.A.S.), in clerical meetings, in diocesan conferences, and not seldom through publications, letter or pamphlet, on questions of the hour. But to define the channels of his influence is to give less than half the account of what it was. The influence was the man, even more than the word. I must not trust myself to say all I would of 'mine own friend and my father's friend.' But who that knew him can speak coldly of that noble gentleness of character and address, that unruffled patience and peace of spirit (with an abundant courage ready at need), those never-weary and never-contracted sympathies, and that mind which, active in every direction, was yet so evidently heavenly, as of one who walked habitually with God? Truly his path of personal religion was as the shining light, and the memory is deeply sacred."

Pastors' College Evening Classes.—The Free Evening Classes for Christian workers are being resumed for the season. Those desirous of joining are requested to make early application to the secretary, Mr. G. Hall, Pastors' College, Temple-street, Newington, S.E., enclosing stamped envelope for reply.

Temperance Notes.

CHICAGO brewers have decided, it is said, to close about 1700 saloons in that city.

It is not possible, says *The Lancet*, to state with arithmetical precision the proportion of diseases due to alcohol, but it is certainly very large.

The "Gospel Temperance Appeal" the organ of the Carrubbers Close Mission, gives a portrait of the late Rev. James Gall, founder of the famous mission.

New headquarters for the B.W.T.A. at Albany Buildings, 47, Victoria-street, Westminster, were formally opened on Thursday afternoon by Lady Henry Somerset.

A woman twenty-five years old has been charged with drunkenness at Burnley for the fifty-eighth time. A young woman aged nineteen has been charged in London for the twenty-third time.

A boy of fifteen was charged with drunkenness in Liverpool. The police stated that boys were in the habit of obtaining drink in cans from public-houses on the pretence of taking it home.

The Industrial Farm Home for Inebriate Women at Duxhurst, Reigate, is to be called the "Somerset Village Home," so that the name of the president, Lady Henry Somerset, may be permanently associated with it.

The London Temperance Hospital has received £2000 from the executors of the late Mr. Robert Groom, £200 from the executors of the late Mr. Joseph Huntley, and £150 from the executors of the late Mr. James Payne.

Several Norwegian districts have, by popular vote of men and women over twenty-five years of age, decreed the suppression of the "samlag" or spirit companies, and thus put an end to the public-houses, as empowered by the Act of 1895.

Statistics respecting the inmates of French prisons show that out of a hundred persons convicted of murder in Paris, fifty-three are confirmed drunkards. The same proportion of drunkards is found amongst those convicted of offences against morals. Out of a hundred convicted of begging and vagabondage, the drunkards numbered seventy, and no fewer than ninety amongst a hundred sentenced for causing bodily harm.

A conference of temperance organisations in Durham and Northumberland has been held in Newcastle, under the presidency of Canon Moore, in order to discover what measures the party, as a whole, could support. The Government were urged to pass a measure suspending the power of granting new licences; also a Bill empowering justices to refuse off wine and spirit licences, in favour of the repeal of grocers' licences, Sunday closing, the closing of public-houses on election days, against the sale of intoxicants to children under sixteen years of age, against the sale of intoxicants on steamboats while at anchor, and calling for drastic legislation dealing with the evils arising from drinking clubs.

Manchuria.—While there are sad reports of grave trouble, successful rebellions, looting of missionary property, enforced flight of missionaries, in the north-western provinces of China, Northern China seems happily now at peace; and the hearts of the workers are hopeful. The Manchurian missionaries (Irish Presbyterians and United Presbyterians) have felt at liberty to return to their posts, from which they were driven by the war. Moukden and Kirin have both been reoccupied; and in both cities a cordial welcome has been accorded to the missionaries.

Berlin.—At the Industrial Exhibition in Berlin, 1896, a mission work will be done among the young women employed to show goods at the stalls. The society working here among young women stands under the patronage of the Empress, and her Majesty's influence made the organisers of the exhibition willing to erect and grant for that purpose a building in the grounds of the exhibition. The young women will be able to take their meals and spend their few free moments there. Ladies will take charge of their interests, good books and periodicals will be placed at their disposal.—*Evangelical Christendom.*

Requests for Prayer.—For much blessing on cottage meetings, that souls may be saved, being held week by week at Cotton End, Hurrowden, and Littleworth, by Pastor W. H. Smith.—For a ten days' mission at the Metropolitan Tabernacle, commencing January 12, by Pastors C. B. Sawday, J. Manton Smith, and Thos. Spurgeon.—For blessing on anniversary meetings of the mission at Worcester Park, to be conducted by Mr. and Mrs. S. J. Alexander, January 12 and 13. For a ten days' united mission, in the Public Hall, Epsom, Jan. 16 to 26, by Mr. W. R. Lane.—For a Gospel Mission in Shrubland-road Congregational Church, Dalston, by Mr. Henry Thorne, Jan. 11 to 20.

The Book World.

THE BOOK OF DANIEL.

IN APRIL last we called attention to a remarkable article in *Blackwood's Magazine*, from the pen of Dr. Robert Anderson, in defence of the Book of Daniel the Prophet. That article has been expanded into a small volume, with the title *Daniel in the Critics' Den: A Reply to Dean Farrar's "Book of Daniel."* (3s. 6d. *Blackwood & Sons.*) Maintaining that the precise issue is, "Was the book in existence before the days of Antiochus?" Dr. Anderson holds that the question must be investigated in a judicial manner. "An experienced judge, with an intelligent jury, accustomed to sift and weigh conflicting testimony, would here be a fitter tribunal than any board of specialists, however eminent. The philologist can supply but a part, and that by no means the most important part, of the necessary evidence."

As Assistant Commissioner of Police of the Metropolis, Dr. Anderson is accustomed to deal with evidence in intricate and difficult inquiries, and in these pages he shows judicial acumen as well as an intimate knowledge of his subject. Theorists are proverbially blind to facts, and woe be to them when they are examined by a lawyer who insists upon the facts, and has no mercy upon mere theories. These pages convict Dr. Farrar of arrogance as well as error; and it is painful to observe that, copying others, in Germany as well as at home, the Dean has, in depreciating Daniel, instanced difficulties which have no existence in fact, and alleged inconsistencies which simply originate in hostile criticism. Professor Sayce, who has done much to discredit extreme critical views regarding the Pentateuch, has unfortunately given his influence against the historicity of Daniel. Dr. Anderson shows us on what feeble grounds; and in the mouth of several witnesses, all specialists in Assyriology, convicts the professor of a most misleading "translation" of a cuneiform tablet, whereby the entire superstructure of his attack upon the accuracy of Daniel is made to rest upon the merest gloss.

Dr. Anderson says in conclusion: "If the Bible were treated with that fairness which is never denied to the heathen classics, or indeed to any secular records, how easily its difficulties might be explained! But when the object in view is to discredit Daniel, and prove it in error, no ingenuity is deemed too subtle—I had almost said, too perverse. The proofs here offered that the book is not only genuine but of Divine authority, are overwhelming." In his argument Dr. Anderson expounds the prophecy of the Seventy Weeks. His book is one for thoughtful Christians, whether learned or not, and it will do good to those who will read it in the right spirit.

The Christian Irishman is an evangelistic monthly which should interest Protestants everywhere. The articles, in some cases, have permanent value. The parts for the past year have been stitched in a handy volume. (1s. 3d., post free. *Office, 16, Upper Sackville-street, Dublin.*)

The Secret of Power for Daily Living, by Rev. William Houghton, is a stimulating addition to the "Keswick Library." In ten thoughtful chapters the author deals with life and godliness in a practical manner, not overlooking teaching on God's providence, and the Christian's duty in trial and sorrow. (1s. nett. *Marshall Brothers.*)

The Story of the Kings of Israel and Judah. A Compilation of Bible Narratives arranged consecutively. By Henry Hill. (*Elliot Stock.*) Arranged chronologically, this is a useful book. It would have been more useful if the sources as to chapter and verse had been given. The student who supplies this lack in the ample margin will be profited by the exercise.

The Catholic, edited by Rev. Thomas Connellan, is a useful monthly. In the volume for last year (post free 1s. 3d. *Office; 51b, Dawson-street, Dublin*), there are articles in criticism of well-known Roman Catholic dogmas, also several on the recently-recovered "Confession of St. Patrick." Those who study the Romish controversy will find much information in these pages.

Biblewomen and Nurses. Vol. XII. (3s. *Cassell & Co.*) This admirably conducted monthly ably pleads the cause of the poor, and expounds in interesting style the patient service of the Bible-nurses and Biblewomen in the squalid corners of London. We trust it will win many fresh helpers for Mrs. Ranyard's society, the London Bible and Domestic Female Mission.

Laws and Landmarks of the Spiritual Life. by Rev. W. A. Gray, ranks well with its predecessors in the "Life Indeed" series. (3s. 6d. *C. H. Kelly.*) The "laws" relate to the fundamentals of Christian development, and the "landmarks" to deeply important topics. Chapters on "The Supreme

Desire" (John xii. 21); "The Supreme Fellowship" (2 Tim. iv. 22); and "The Supreme Testimony" (Col. i. 28, 29) form the concluding section of a book which we commend for its vigour of style as well as its stimulating contents.

Our Bible and the Ancient Monuments: Being a History of the Text and its Translations. By Frederic G. Kenyon, M.A., D.Litt. (5s. *Eyre & Spottiswoode.*) This is a volume comprehensive in scope and lucid in statement; the scholar will value it as an outline of important facts, and the ordinary reader will make easy headway through its instructive pages. Intelligent students of Scripture will find here a satisfactory answer to questions regarding the transmission of the sacred text; and those who use the Variorum Bible, and other works embodying the results of textual criticism, will find this book, which is illustrated with twenty-six facsimiles of MSS., a very useful companion. Dr. Kenyon writes with admirable clearness, and his work is fully up to date. Those who require a description of Biblical manuscripts and early versions, and the story of the principal editions of the text and historic translations, ancient and modern, will find this volume to be a guide handy in size and worthy of confidence.

Two useful booklets entitled, *ANIMALS OF THE BIBLE*, have been issued from *Drummond's Tract Depot, Stirling*. Each part describes six animals, and there are illustrations. A capital biographical booklet is *DR. ANDREW BONAR: Lessons from his Life*, by Rev. Alex. Andrew, D.D. A good portrait and other pictures indicate this as a book for young and old alike. (1½d. each.)

AM I FIT TO TAKE THE LORD'S SUPPER? This booklet, by Rev. Samuel Pearson, M.A., of Manchester, should prove helpful to many. One of a series of "Tracts for the Times," it is sound and strong, and as good as it is plain and outspoken. It is in its fifteenth thousand, and copies should be placed in the hands of thousands of Church members who neglect their duties and fail to realise their privileges. (1d. *Alisonson.*)

BOOKS RECEIVED.

From *Hodder & Stoughton*.—**EDWARD HOARE, M.A.:** A Record of his Life based upon a Brief Autobiography. By Rev. J. H. Townsen, D.D. (5s. *Hodder & Stoughton.*)

The King and His Invitation.

Matt. xxii. 1-14.

1. THE EYES OF THE KING (11).—

- (a) They see you (Heb. iv. 13).
- (b) They weep over a dead man (John xi. 35; Eph. ii. 1).
- (c) They weep over a lost nation (Luke xix. 41).
- (d) They may be as flames of fire (Rev. i. 14).

2. THE GUESTS INVITED BY THE KING.—

- The first rejected (v. 8).
- The second accepted (v. 10).
- The third not suited (v. 12).

3. THE GARMENT BEFITTING HIS PRESENCE.—

- We must be (a) Clothed; (b) Covered; (c) Robed; (d) Decked. (Isa. lxi. 10).

4. THE WORD OF THE KING (v. 12).—

- "Friend"—gracious.
- "Camest in hither"—a daring intrusion.
- "Not having"—no preparation.
- "Speechless"—the silence of consent.

5. THE SOLEMN JUDGMENT OF THE KING (v. 13).

- "Hands bound"—no more opportunity to work (Eccles. ix. 10).
- "Feet bound"—no more opportunity to walk (Gen. xvii. 1).

H. R. FRANCIS.

Crippled and Sick Children.—Some old friends of the poor, who have been moved by compassion for London's crippled and sick children, made arrangements for the London Samaritan Society to receive into their convalescent home and hospital, at Sandgate, one hundred poor cripples quite free of all cost, including railway fares, for a fortnight. Special carriages for their conveyance were kindly provided by the S.E.R. Company, and a staff of nurses were at Cannon-street Station on Monday afternoon to receive them from their parents and friends.

Portobello Mission.—This Mission was commenced in October, 1887, and has been greatly blessed of God. One of the chief features of work is its successful Sunday-school. Many have to be shut out who would gladly come, for want of accommodation. The evangelistic services in the hall are encouraging, and good work is being done among the poor people in the locality. During the summer months open air work is carried on. Commodious premises have been offered to the Mission. They will require much alteration and repair, beside extra seating. The building when altered will seat 500 people, beside having other accommodation. £175 is required. The hon. treasurer is Mr. J. A. McIntyre, 52, Princes-square, Bayswater. The address of the Mission is Portobello-road, Notting-hill, W. JAS. M. MARSHALL.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

SUBSCRIBERS who obtain their copies direct from our postal agents (Messrs. John Haddon and Co.), please note that all subscriptions for THE CHRISTIAN are now due for the current year. Will those who have not yet remitted oblige, therefore, by doing so without delay? Particulars will be found in the announcement above.

The account of the murder of Mr. and Mrs. Johnson and their son in Madagascar is painful reading, chiefly because it appears that it was those who had attended their church and schools who did the deed, and plundered the adjoining houses. Had the untaught heathen done it, one could not have been surprised; but from those who had shared the loving labours of such wise teachers we might have expected better things. The tragedy, like the martyrdoms in China, shows how great are the perils which our brethren run, even when we think they have gained the confidence and love of those whose salvation they seek. Heathenism is suspicious and treacherous, and may any day turn and rend its benefactors. Until true conversion has taken place, a heathen may, under sudden temptation, be swept into deeds of violence and blood.

In his lecture at the Victoria Institute, Mr. Reed turned the tables on those opponents of Christianity who are delighted to state that it derives its ideas and its moral teachings from other religions. He showed that the ethics of Buddhism were in part, at least, derived from the Jews, whose country was in a state of great prosperity five hundred years before Buddha is said to have existed. The captivity which scattered the Jews probably carried some of them far east. A thousand years before Christ there was great intercourse between India, Persia, Parthia, Media, and the countries south of the Euxine. There was also traffic by sea carried on by the Phœnicians between India and the coast of the Mediterranean, round by the Red Sea and Ceylon.

The Daily Chronicle, supported by other influential journals, is strongly urging that now is the time for a treaty to be entered into by the United States and our own country, in favour of arbitration as the method of settling all disputes between them which cannot be decided by diplomatic action. The principle has been already adopted by the House of Commons in a resolution passed June 16, 1893, and by the United States Congress in a resolution passed April 4, 1890. All the most influential men in the United States Senate have just expressed themselves in its favour. A strong expression of opinion from the leaders of life and opinion at home might aid in consummating an international arrangement which could not fail to have the happiest effect upon the history of two of the greatest nations in the world.

If the complications of modern life have brought us nearer to war, they have also removed us further away from it. Various nationalities, separated in their original countries by well-defined boundaries, come into perilous contact in foreign lands, and a trifle may occasion an outbreak of the old spirit of jealousy and set the world in flames. On the other hand, there are checks and compensations. Germany may be ready to quarrel with us, but she cannot well afford to lose her best customer. Besides, her hostile attitude at once evokes the sympathy of the United States with us. Again, the United States may be urged on to take a hostile position, but they are restrained by selfish considerations, by ties of blood, and by religious principles, actuating a large number of their citizens. While secondary influences are working for peace, Christians should sedulously propagate a peaceable spirit by the Gospel.

The Queen has many a time shown that she understands her people, and the needs of the hour, but she has never shown it more clearly than in her telegram to President Krüger. She has thereby destroyed the evil consequences of her grandson's rash act, has strengthened the good feeling between the South African Republic and, ourselves, and has paved the way for a peaceable settlement of differences. She seldom intervenes publicly, but when she does act she carries the whole weight of the nation with her, and never trenches upon the prerogatives of Parliament. The twenty words she sent to Pretoria were worth an army and a fleet. Thankful for her action, we cannot but be thankful also for the action of the Government, for that of Sir Hercules Robinson, and for that of the Press. In a time of grave peril everyone who had serious responsibility has acted under a sense of it. Does not this mark a step in advance of the old warlike days?

It was with a feeling of unspeakable relief that the country heard of the decision of President Krüger to liberate Dr. Jameson and his fellow-prisoners, and leave them to the judgment of the English Government. The decision, which was both wise and magnanimous, removed the possibility of angry and vindictive feeling arising on either side. It has, however, cast on the Home authorities a great responsibility, which we believe they will honestly and fearlessly face. If they were to treat the insubordination of these men lightly, it would be an incentive to lawlessness and plundering, and an insult to the South African Republic. It would also be understood as a confession of sympathy with them, if not as an evidence of connivance at their crime. But we look for a measure of justice, the effects of which will be bracing to

the public conscience. An effectual check may now be given to the recklessness which will plunge nations into war for the sake of gain.

Even "the wrath of man" is made to praise God, and out of the horrible carnage of war there emerge fair deeds of valour and heroism. In the details of the recent fighting in the Transvaal, which are beginning to arrive, some striking instances occur. In a lull in the fighting a young Boer named Jacoby took pity on a wounded foe, and took him some water. While carrying out this act of mercy he was shot down and killed by another wounded trooper, who had probably mistaken his intentions. Two troopers, during one of Jameson's efforts to get through the Boer lines, having left behind them a wounded comrade, made a desperate attempt, in the teeth of many odds, to rescue him, but were made prisoners in the attempt.

One other striking incident, if read in its widest bearings, shows the absurdity of war itself. At the battle of Doornkop two men were about to fire on one another at short range, when they simultaneously dropped their rifles. Each recognised the other. They had been at school together; and so they realised their brotherhood in the very madness of battle. But were not all the combatants as truly brothers, if only they would recognise the fact? When men of all nations learn their true relations under the Prince of Peace, they will find it as impossible to fire on a human being—though a stranger—as these two friends did at Doornkop when they recognised each other at the fateful moment. But now are the "things pertaining to their peace" hidden from them, and war, gaunt and terrible, still rears its head among men.

It is to be earnestly hoped and prayed for, that the settlement of matters in the Transvaal, and of our relations with America, may leave the way free for the defence of the hapless Armenians. It is nothing short of a calamity that their claims should have been pushed out of the forefront of public notice by such events as have absorbed the chief columns of the newspapers during the past three weeks. During this period, fresh massacres of the most harrowing description have taken place; the reports concerning them have been relegated to obscure columns, and not a tithe of the readers of our daily newspapers know anything about them. It is time the passion of Europe was re-aroused on behalf of their fellow-Christians who are being rapidly exterminated, so that soon there will be no one left to defend. Nothing worse in the history of Christendom has happened than this deadlock in the cause of humanity. The chief nations of the earth are implicated in the crime, for they might have prevented it. Whichever nation has been the real cause of stumbling, she has added a crime to her account that will be a permanent stain in her national career.

An interesting volume of "Recollections and Suggestions" on the subject of "Sermon Preparation" has been written by various prominent preachers in the Church of England. From it we learn how some of our leading occupants of the pulpit get their discourses ready for the pulpit, and in what spirit they look at the work. One of the most striking remarks is from the pen of Rev. Hay Aitken, who insists that preaching should always "mean business." "Have your point

well in view from the first; grow towards your point; press your point; expect to carry your point." This is admirable, and should be learnt by heart and practised by everyone whose business it is to endeavour to persuade men of the truth. There are sermons that make us wonder why they were ever delivered. They are full of power, but it is vague and scattered. A discourse should never be an exhibition of fencing skill; it should thrust with the naked point, and always aim at a vital part. In his combat with souls the preacher should never cry nor give quarter.

Rev. A. R. Buckland, whose lambent humour plays so happy a part in his own sermons, passes severe stricture on the quality of the average church sermon. He says, "If the sermon were a novelty proposed for the first time to be used in our churches, it would utterly fail, in a large number of cases, to vindicate its right to live;" suggesting that the pulpit, like some men, tends to live on its reputation, and the memory of past triumph. But Mr. Buckland is just as hard on the average hearer. He is not helpful to his preacher; often he is ostentatiously inattentive; and some "regular church-goers have become cruelly expert in keeping an aspect of serious attention when their thoughts are far away." Strange sights are sometimes seen in looking from the pulpit, as well as in looking at it! Preachers and hearers are meant to be mutually helpful in the service: the one to give, the other to receive, at his best. This is the secret of happy and successful ministries—earnest waiting on God in both pulpit and pew, resulting in well-prepared and telling appeals on the one side; and on the other, the listening of a "good and true heart," that is as deep soil for the seed.

"Why do the wicked prosper?" was a question which greatly exercised the minds of many Old Testament saints, but no echo of it is heard among the saints of the New Testament. Why this difference? Was it not because Jesus had lived, had brought life and immortality to light, had in Himself shown how glorious is poverty which is full of love to God and man, and had made the things of this life appear small and trifling because the things of the eternal life are so great and precious? Men overestimate the present when they leave out the future. But so real and so blessed was the glory of life with Christ to the early Christians that they welcomed poverty and pain and persecution for his sake. Has not that future life lost some of its power in these days even in the Churches?

We pass through periods of fear and doubt for many reasons. Some we cannot help; we must bear them as we can, by God's help. Ill-health, the disappointment that comes of frustrated aims, the penalty that clings to temperament and constitutional moods—all these have to be faced as part of our lot, and we must make the best of them. But there are other causes that are avoidable. Many of the most trying and terrible hours of gloom are due to the fact that we live in the lowlands of spiritual life. And the lowlands are the home of fog and cold and narrow horizons. The remedy is to rise to a higher level. As Sir Arthur Helps wisely puts it, "Infinite toil would not enable you to sweep away a mist, but by ascending a little we may often look over it altogether." The cross is planted on a hill, and on the top of Calvary there are never any mists to obstruct the vision of God, to see whom is to be above all shadows.

The great enemy of faith is not the doubt that comes from a thirst for reasonable proof of that which faith believes in, but the flippancy that writes "not proven" on everything that eludes the crude tests of the senses. There are thousands who have discarded Christianity, not because they have studied its evidences, and found them wanting, but because they have looked at them with a passing glance, and then passed by with a sneer. There is no scepticism so deadly as that which doubts because it does not wish to believe. And there is nothing that so destroys the texture of the spiritual nature. It is like one of those acids that gives a polished surface to a corroded metal, and all the while is eating away into its substance and destroying it. Let us deal earnestly and honestly with our doubts. Then we shall turn them into materials and aids of faith.

On Monday last, *The Daily Chronicle*, under the heading of the "Sermon of the week," reported a discourse delivered at the Roman Catholic Pro-Cathedral, by Rev. Michael Fanning, "Administrator," or Dean, of the Cathedral. The illustrations of our Lord's humility furnished by his early life, were regarded as foreshadowing "that hidden life which He deigns to live with us now in the Holy Sacrament." The preacher pleaded for more "visits to the Holy Sacrament," and asked, "How can we complain of the unbeliever while we stay away from that attraction which He himself supplies in the Holy Sacrament?"

It is characteristic of these days that Christianity should be confused with Popery, and that daily newspapers should make little or no distinction between the Protestantism which our forefathers maintained, and the Romanism which they resisted unto blood. Popery is no longer dreaded in the land as it used to be. It is secretly working itself into the life and thought of the people, and the daily Press too often helps to popularise its doctrines. Protestants need to be awakened to more earnest effort in counteracting Rome's deadly error. There is need for a sound of alarm, and for more definite teaching from platform and pulpit.

We may take it as a grim fact that about forty persons die of starvation every year in London. So far as can be ascertained, the majority of them are cases of misfortune, not of crime. Not a few are well-educated persons, who, through age and infirmities, have failed to obtain employment, and also have been unwilling to reveal their distress. They have struggled along on dwindling means, and then succumbed out of sheer exhaustion. We may condemn them for false pride, but if thousands who ought to maintain themselves had pride enough to refuse public aid, there would be less chance of the worthy suffering. The last touch of pathos in these deaths is that few of them would have happened if the truth about the sufferers had been known.

When we see, as we often do, well-dressed men staggering along the streets of a wealthy London suburb, we think that the reproach of drunkenness rests on other than the working classes. The victims are in all classes. According to a committee of the British Medical Association appointed to inquire into the subject, it appears that while the labouring and artisan classes lose 10, 9, and 13 per cent. respectively through drunkenness, the independent classes lose upwards of 20, the mercan-

tile classes 13, and the tradesmen 16 per cent. From all this it would appear that the more money and the more leisure any class has, the more drunkenness there will be in it. This effectually disposes of the oft-repeated saying, that drunkenness has ceased to be seen among gentlemen; it may not be so common among them as it once was, but they still are the worst offenders.

Flashes of memory are quite as remarkable as flashes of thought; new thoughts come in them. So Peter found when the Holy Ghost was given to Cornelius and his household. "Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." The words explained the event and the event the words. Down in our memories there should be words of our Lord, which may prove of priceless worth at critical moments of our lives, when they will be remembered for counsel, for warning, for comfort, for instruction. One of the works of the Holy Spirit is to aid memory, is to speak to us like a friend who says. "Do you not remember?" And when he reminds us of old words, they come with a new meaning. Peter knew for the first time that the Spirit was given to the Gentiles, a revelation which wrought a moral revolution.

Weep Not.

The Lord said unto her, "Weep not."

WEEP not for the dead in Christ,
For the dear ones called away
From the toilsome paths of the darksome earth
To the courts of endless day.

From the weary flesh set free,
With its trammels, toil, and pain;
In the beauty clothed of that heavenly youth,
That for ever shall remain.

They shall walk the golden floor
In their shining robe of light,
With the starry crown that the Master gives
To the victors from the fight.

They shall serve no more on earth;
Nor bend to the chastening rod;
But be crowned as kings; and for ever reign
In the Kingdom of our God.

If they by their earthly toil,
Had to fame or success attained,
Then our hearts rejoiced, and were glad to know
That their due reward was gained.

But who may the honours tell?
What tongue can the joys rehearse
Of the great eternal central sphere
Of the starry universe?

Where the angel harps resound,
And the hallelujahs ring,
And the gathering host of the blood redeemed,
Rejoice to behold their King.

Then why should we weep for those
Who the crown of life have won;
Who have heard the words that for aye shall sound
The Master's great "Well done"?

J. T. SPRUZEN.

An Anti-Saloon Convention at Washington has resulted in the formation of an American Anti-Saloon League. The constitution expresses as the object of the League the suppression of the saloon, and for this purpose invites alliance of all in harmony with that object, and pledges absolute neutrality with regard to political parties on all questions of public policy not directly and immediately concerned with the liquor traffic.

Manchester.—The annual prayer and praise meeting of the Manchester Women's Christian-Temperance Association and Police-court Mission was held on the 8th inst., and was remarkably well attended, the room being full to overflowing. Addresses were delivered by Miss Roberts, of Tientsin, China, and Rev. F. Wainwright, vicar at Altrincham. Those present will not soon forget the helpful and stimulating words to which they listened and went forth encouraged for the work of 1896.

The Power of Prayer.—2.

By MR. GEORGE MÜLLER.

"I love the Lord because He hath heard my voice and my supplications."—Psa. cxvi. 1.

PRAYER AND FAITH is my universal remedy for every difficulty, and always in the end I have success. I expect never to be left or forsaken by my Eternal Friend. The more we realise we are one with Christ, not only in obtaining forgiveness of sin, but as regenerated and on the way to glory, the more we can trust Him for everything. However important prayer for funds may be, it is still more important to pray for God's blessing to be given; for we may circulate tracts to any extent, but without God's blessing it would be of no use. Therefore, if any are led to begin either to a small or large extent to distribute tracts, see to it that this work is watered by prayer; thus God will own it and it will not be in vain.

One tract may be used for the good of many with his blessing, while a thousand may be no good without it. A tract which had been thrown away was lying in the dirt in a roadway, when a gentleman who was passing put out his stick and picked it up. This was the means of his conversion, while he was afterwards used of God as the means of the conversion of many. In my own experience I have met with thousands of cases within the last fifty years, in which God has worked through the circulation of tracts, and I commend it to you as a work within the reach of every one of us.

The distribution of tracts, as one of the branches of the Scriptural Knowledge Institution, began in a very small way; so did the orphan work. My heart yearned for children bereft of both parents, but for years it was only a wish that I could help them. At last a particular case occurred—a little boy, who was one of our Sunday scholars, lost both parents, and was removed to the Union, so that he could no longer come to our schools or chapel. I heard about this from his grandparents, and I said, "If I had an Orphans' Home here is just a suitable case." But this was a weighty matter, for my hands were full of other work. I determined to commence in dependence on God, trusting Him that if He would have me do this He would give me helpers as well as necessary funds. The day after it was known that I was going to begin a little Orphan Home, a German missionary staying at my house gave the first shilling. The day following I received a shilling and a second-hand wardrobe. Meanwhile, I went on praying five to ten times daily, and when a knock came to the door, or a delivery of letters, I expected a gift, and I received articles of furniture and donations of 5s. or more.

At the end of five days a brother gave me a few articles of furniture, and was the bearer of £100 from a poor seamstress. I said I could not accept it, knowing her circumstances, for she was only earning about 3s. 6d. per week by her needle. I, therefore, sent for her, and said:—"I fear you have hastily offered this £100 for the little Orphan Home; you are poor yourself, and your health is not good." She replied: "I have been very poor, but I have had some money left me by my father, who has recently died, and I have received £480, and out of that I give you £100." Her two sisters and brother, who had received a like sum under their father's will, had given to their mother £50 each, but she felt that she ought, as a Christian, to give double as much as they, and she had therefore given £100 to her mother. Her father had left

debts which his children were not obliged to pay, but her brother and sisters had proposed to pay the creditors five shillings in the pound, which they had gladly accepted; but she said, "Though my father did not do as he should, I will pay the balance of twenty shillings in the pound," which was over £40. Then I said, "This is all very good, but you are very weak, and will only have a very little to live upon." She answered, "I shall never regret it. What has my Saviour done for me; and to show you with what delight I give this £100, I also give £5 extra for the poor of the church." I blessed and praised God, and it was the greatest encouragement to go on praying.

While I was praying that God would guide, I came, in the course of my reading, to Ps. lxxxi. 10, "Open thy mouth wide and I will fill it." I now prayed for a house and for £1000, and from that time day by day money came in, and in time a house was obtained, furniture for the house, clothing for thirty children, and necessary helpers were also found. And then how small was this beginning compared with the Homes for 2050 on Ashley Down.

Are we Getting the Best?

By REV. J. R. MILLER, D.D.

THERE is no doubt that we live below our privileges as Christians. There are treasures in our spiritual inheritance uncovered by us, heights of joy and good unattained. We do not get from our faith in Christ all that we might get. We do not begin to exhaust the possibilities of blessing and of growth in grace.

For one thing, we do not find the best things there are in *the Bible*. The finest gold lies deep and has to be digged for. It is hidden in the rocks, and has to be quarried out. We will never get the best the Bible has to give us until we learn to search through its chapters as the miner searches with pick, hammer, shovel, and lamp, in the dark mines, for the precious treasure that is concealed there.

One of the secrets of a strong Christian life is daily feeding upon the Word of God. The Bible contains God's bread for God's children. Bible-fed Christians are godlike men and women. It is great thinking that produces great character, and he who makes the Bible his daily meditation learns to think over God's thoughts.

We are not getting the best from *our praying*. It was the Master who said, "Enter into thy closet, and shut thy door, and pray to thy Father which is in secret." There we may open our heart to God. We never can speak the things of our innermost life in public prayer. Secret prayer is the communing of the individual soul with God. Here it is that godly men and women get their shining faces, the light that breaks through their tears, the strength that makes them victorious in temptation, the power that fits them for Christian work and Christlike serving. The closet of prayer is the holy of holies of each Christian life. The blessing we may receive there is simply immeasurable. "All empty handed came I in; full handed forth I go; Go thou beside me, Lord of grace, and keep me ever so. Thanks are poor things for such wide good; but all my life is thine; Thou hast turned my stones to bread, my water into wine."

We do not get the best possible out of *our church life*. The Church brings heaven down to earth. It keeps alive in this world the love, the grace, the beauty of God. Our Sabbaths are oases, where we may drink of

the pure water that flows from the heavenly mountains, and eat of the fruits that grow on the trees of God, and thus be prepared to go out into the world for a six days' journey over the hot sands.

We go out every morning to trudge over desert paths. We should be sure that on the Sabbath we make preparations that shall not fail us on the journey. Mere idle rest will not give it to us. We cannot get it from the Sunday newspaper, from mere literary books, or from studying works of art. But if we turn our faces to God's house on God's day, and commune with Him, filling our vessels of faith and love with the water of life, we shall not faint by the way.

The things we get from the church are the lasting things. One writes of listening to the brawl of London streets and Parliament houses until he grew weary and sick of the emptiness. Then he went out of the city to watch the darkening even, and to seek the touch of the sweet airs of heaven. He writes:

"Half a mile on, a sudden song,
Mounting above, in a girl's sweet breath,
Brought me to pause, and I caught the words,
'Victory, victory over death!'
From a little chapel so deep in green,
The psalm was heard ere the place was seen.
'These be the things that last,' I said.
Shadows we are that shadows pursue,
Triumph and weep over vanities,
Strut and fret and make much ado.
Verily, Christ, as He did say,
'Is with two or three who meet to pray.'
So, while the people sang and prayed,
'These be the things that endure,' I said."

We need the church. It is never easy to live in this world. In the quietest day there are cares which tend to fret us and break our peace. Business has its temptations, and it is hard always to live out of Christ's teachings in our shops, stores, and offices. Home life, with its household tasks and its cares and anxieties, wears heavily on the heart's sensitiveness. To many the day brings discouragements, disheartenments, and sorrows. But it is possible to get into our souls in God's house such inspiring hopes, such uplifting joys that all the week, in the dust and toil, heavenly songs shall sing in our bosoms. We rob our lives when we fail to use the privileges which the Church brings within our reach.

We do not make the most and the best possible of our life in *the work of Christ*. The possibilities of Christian ministry are incalculable. For example, the influence that a true home exerts on its inmates is beyond measure. A Christian man who had long been engaged in useful service tells of a visit to his old home. He was put to sleep in the spare room. He opened a closet door, and a scene was before him which brought a rush of tears to his eyes. An old chair stood there, and before it lay a cushion, in which were deep knee-prints. Evidently this was some one's closet of prayer. Instantly the truth flashed upon him. He was looking into the secret sanctuary of his beloved mother, where she had prayed all her children into the kingdom of Christ. What a holy place it was! What would be the result if every Christian home in the world had such a holy of holies, its old chair daily wet with tears of love, and its cushion deeply indented by suppliant knees!

Every individual Christian is the centre of a circle whose hearts He may touch with a benediction of love. He is a custodian of blessing which He is to impart to others. The noblest life is the one that is given up most unselfishly to serving.

Think what kind of a Christian he would be who should realise all the possibilities of faith in Christ and truly find the best things in all life's ways.—*Christian Intelligencer*.

Rallying Points.

III.—COMMUNION.

"LET US draw near."—Heb. x. 22.

COULD we presume to utter a rallying cry like this if we had not the Divine warrant? But the warrant we have; the Lord Jehovah has Himself said, "Come ye near unto Me" (Isa. xlviii. 16).

Unable of ourselves to interpret such words—for the finite mind cannot rightly grasp the ineffable grace and condescension of the Infinite—He has further taught us that it is "through Christ" that they who aforetime were "far off" are "brought nigh." The Blood of Jesus is the one thrice-blessed passport to the near place of privilege. Apart from this we could not venture nearer than did the awe-struck multitude who on Sinai's slopes trembled with fear lest the anger of God should break forth upon them.

Unspeakably great our privileges, who, sheltered by the cross of Christ, and accepting our position as identified with Him, can sing:—

So near, so very near O God—
More near we cannot be,
For in the person of his Son
We are as near as He.

And yet, while professing entire belief in God's assurances about this, how slow we are to "draw near"! How much we need to urge each other to take full possession of the place He has given us.

These words, "Let us draw near," may have a primary reference to the priesthood of believers. It was only the high priest who had access to the holiest of all! and the apostle may have meant to remind us that it is as "a kingdom of priests" (Rev. i. 5), we have peculiar title now to that most sacred place of nearness. There is wondrous sweetness in this thought, as indeed there is in the consideration of the whole subject of priesthood, from the New Testament standpoint.

Equally blessed is the remembrance that, as children of God, too, we are invited to "draw near." A powerful passage in Dr. Moule's "Grace and Godliness," so illuminates and emphasises this point that I cannot forbear to quote it:—

"In grace, in Christ, as vivified and raised in Him, we are indeed, as to the Father, 'children,' 'dear children.'... So to Him, as to our very Father, in a sense of that word as intense as it is definite, we have 'introduction' (Eph. ii. 18; iii. 12). He welcomes our inmost approaches, behind all scenes of outward life. He meets us and listens to us, not only as a Sovereign on some day of state receives his peers, and perhaps his children among them, to an intercourse elaborate, limited, reserved because of its very pomp; but rather as that same Sovereign in the recesses of home life and love clasps his children to his heart, and hears all they have to say, and gives them an affection no longer hampered in its exercise, but quickened in its pulse and joy by the fact of his royalty and theirs." (page 104).

We need to recognise, what it is so difficult to comprehend, that the interchange of confidences and affections is not only our own unspeakable joy, but is also a joy to Him; that we rob Him of his rightful due, and, even more, of his peculiar "portion," when we withhold aught of what He values so highly.

"Give Me thine heart" is his one chief request. It is not our intellect that He asks for; it is not for our service that He sues—though, of course, true discipleship implies and includes the yielding of every power to Him, whose we are, and whom we serve—but it is for our love that He pleads.

"Lovest thou Me?" is still the one demand to which He must have an answer.

"I remember thee, the kindness of thy youth, the love of thine espousals," is the message He would still send to those who have forgotten their "first love."

And the impelling motive to our sluggish heart remains unchanged. "We love Him because He first loved us" (1 John iv. 19).

Thy heart is opened wide,
It's offered love most free,
That heart to heart I may abide,
And hide myself in Thee.
Ah! how thy love doth burn
Till I that love return;
I would love Thee as Thou lovest me,
O Jesus, most desired.

Let us not, then, regard the rallying cry here, "Let us draw near with a true heart," as being wholly, or chiefly, a summons to prayer, although this is included. It is, besides, a call to that intimate and abiding communion with God, which, "in full assurance of faith," recognises his delight in our confidences; as well as his readiness to grant our petitions. Let us take it as the charter of our freedom to dwell "in the secret place of the Most High," as the alluring signal to heights and depths of fellowship unknown before, but which are indeed ours as we claim them by simple faith. "God... hath quickened us together with Christ,... and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 4–6). One dear old Christian said, when spoken to of the joy of the eternal home with Him—probably so near, "I am in heaven now."

"Oh, yes," urged the visitor, "but I mean when you leave the body, and are at home for ever."

She smiled as she replied, "I dwell there."

"But you do not quite understand me. I mean, what will it be to be really there, and sing the new song?"

"I sing there every night," was the quiet response, for the presence of Jesus made her days as the "days of heaven upon earth."

LUCY A. BENNETT.

The Ethics of Buddhism.

CONSIDERING the position which some claim for the Buddhist writings, it is certainly not without ample reason that the subject of the derivation of the ethics of Buddhism was taken up at last week's meeting of the Victoria Institute. Its consideration was introduced in a paper, the author of which referred to the frequency with which moral precepts, often similar to those in Holy Writ, were quoted as from Buddhist writings, this being very often done by Theosophists and others who sought to minimise the value of the Christian Scriptures. The question, therefore, arose, Were these precepts to be found in the earlier Buddhist writings, and, if not original, whence were they derived?

A careful examination of the Buddhist writings, and of the Old Testament, showed that every valuable moral precept inculcated by Buddha or his followers was freely taught by Moses and the prophets centuries before Buddha existed; and this was scarcely to be wondered at, considering the light which had been thrown of late on the extent to which nations in earlier days had intercommunication. The ethics of Buddhism were evidently derived from nations with whom the inhabitants of India had commercial and other relations, including the Jewish, which was in its greatest prosperity 500 years before Buddha was said to have existed; and also later, when the captivity took place, and there arose a tendency towards the dispersal of that people.

Attention was drawn to the evidence given by Strabo and other ancient writers to the great commercial intercourse existing in the tenth century B.C. between India, Persia, Parthia, Media, and the countries south of the Euxine, as well as the traffic by sea which recent research has shown to have existed, and was carried on from India, round Ceylon, and up the Red Sea, the ships being mostly manned by those intrepid mariners the Phœnicians.

Life in Cliff College.

CLIFF COLLEGE, on the elevated slope of the Derbyshire moors, is the home of a large family, from forty to fifty young students, who, under the care of the principal, Rev. J. F. T. Hallows, are preparing to carry the Gospel to those who have never heard the glad sound. The earnestness, the singleness of purpose of teachers and learners alike, are most striking, as is the happy home spirit, the joyous gladness of those who have counted the cost, and given themselves to God's service. To this delightful home I have recently paid a week's visit.

The College is a branch of the East London Institute for Home and Foreign Missions, Harley House, Bow. Forty or fifty students are always at Cliff, sent down after passing a time of probation at Harley House. Their mornings are spent under able tuition, in Biblical studies, Greek, church history, and theology. After mid-day dinner they disperse to work in house, farm, and garden, to prepare them for life in undeveloped countries. Then comes tea and three hours more study. In all this is seen the shrewd practical wisdom of Dr. and Mrs. Gratian Guinness, who together founded this great enterprise; which takes and trains suitable young men gratuitously for mission work, and which has already sent nearly 800 missionaries to distant lands.

There are many interesting details in the work and daily life, such as the gathering for prayer each morning, so unlike the ordinary formal family prayers, when Principal J. F. T. Hallows reads and explains some difficult passage of Holy Writ, and the students themselves give voice in prayer to their own and their brethren's needs; the monthly missionary meeting, when neighbours far and near are bidden to come and hear all that is being learnt in the College of the needs of the dark parts of the earth; the meals, in which the students wait on and serve one another with a skill and cheeriness which speaks well for their adaptability; the outgoing each Sunday to help at church, chapel, and Sunday school for miles around; these are all impressive and interesting sights.

There is the "Summer School," too, when the College, being empty of its students, is thrown open to Christian workers, who come to enjoy its beautiful surroundings, its social life, the health-giving air, and the theological lectures and spiritual communion offered to them under the guidance of Dr. Harry Guinness.

The interesting monthly magazine, *Regions Beyond*, tells, with intimate knowledge, great literary clearness, and artistic beauty, the story of this great work and its needs—how everyone with money or with leisure can help by prayer, by sympathy, and by material gifts. This, with other information, can be had on application to Harley House, Bow, E.

I am thankful for having been led, even for a brief space, from the tumult, the toil, the conflicting needs of a great city, to the recreating, reviving atmosphere of this exalted spot. In such an atmosphere, among such workers, one is lifted higher. One's needs, one's hindrances, one's blessings and privileges are transfigured, and one's eyes opened to see things earthly and things heavenly in a new light. In a spirit of deepest humility and earnest resolve for the future we confess, "Lord, it is good to have been here."

HELEN E. PHILLIPS.

Ross Bible Carriage.—The report of this mission shows that open-air preaching; house to house visitation, Bible carriages and tent work has been carried on vigorously in towns and villages in the counties of Warwick, Worcester, and Hereford. Good winter missions have also been held. The itinerations of the Bible carriage have awakened great interest in places out of the track of ordinary Gospel work. The director is Mr. John Coates, Northleigh, Cantilupe-road, Ross, Hereford.

To Help Armenia.

THERE was a time in the development of the Armenian question when we were advised and ordered to await the result of investigations, negotiations, and also the European concert, etc., though all the friends of Armenia were convinced of the barrenness of these negotiations, and of the lack of real European cohesion. They waited, and are looking in impatient indignation on the process of extermination going on in Armenia. The public is now anxiously waiting to see something done which shall close this painful chapter in history. The difficulty seems to be to devise the best method of doing something. All suggestions of methods, practical and effective, towards inducing the Powers to act will be welcomed. In this connection we venture to make a few suggestions, hoping that they may meet the kind consideration of some of the leaders of public opinion. In order to know what there is to be done, we must first know the exact situation of affairs at the present time.

I. The Powers of Europe are not ready to do anything worth mentioning. Inactivity characterises their attitude. If there is any agreement between the Powers, it is one of non-intervention. So that if we wait in this way we shall see nothing except—to use Mr. Gladstone's expression—"the Sultan triumphant in his dark designs against the Armenians."

II. England is unable or unwilling to act alone in the matter of compelling the Sultan to reform. She, or those in power, are afraid that her single-handed interposition will be met by active opposition on the part of the other Powers, and that this will lead to complications. Therefore, there is not much hope that the appeals made exclusively to the British Government will succeed in inducing them to energetic action, unless some extraordinary pressure be brought to bear upon them. Some basis of operation must be found that will be more powerful than this cold diplomacy, and more far-reaching than one country—simply England.

Now it seems to me that the Church can afford all the necessary elements for the basis of operation just needed. The Church of Christ, as such, must take the matter in hand, and push it forward with combined action. We acknowledge with thanks the active part taken by many ministers and churches in the matter, but salvation will come only by combined action of the whole Church. Every section of the Church has its own representative. The Archbishop of Canterbury, the President of the Wesleyan Conference, the Presidents and Secretaries of the Congregational and Baptist Unions, the Moderator of the Presbyterian Church, and others, could come together and devise means and methods of moving the whole body of the Church to such a pitch that no Government would ever dare to resist. In every section of the Church there are organisations that can help in the work and whose co-operation can be secured, such as the various missionary societies. Then there are other religious and semi-religious bodies, as the Peace Society, Salvation Army, Friends' Society, Evangelical Alliance, the Sunday School Unions, Y.M.C.A.'s and Y.W.C.A.'s, and the Christian Endeavour, all of whom should be willing to help. Then, widening the sphere of their operations, they could invite the churches of other countries to join them—United States and Germany at least. The Archbishop of Canterbury in his Christmas sermon showed great sympathy with the Armenians. Many other bishops did the same; and, if asked, would probably join in an effort on their behalf.

No one ignores the difficulties of such a union. There is no need to enumerate them. But if churches cannot unite in such a cause of pure charity and love, how can they condemn

the disunion of the Powers, and their jealousies one against another?

Once such an agreement among the churches and their leaders, among the various religious bodies, associations, and agencies formed, they could decide upon their line of conduct. Prayer-meetings, contributions, efforts public and private on a gigantic scale throughout Christendom, would follow at once, and the respective Governments of the three countries at least will be compelled by the cry of the peoples and by the pressure of their best subjects to combine their efforts also in their turn and bring the recalcitrant Sultan to reason and obedience.

If the deliverance of the sepulchre of Christ was worthy of an army of Crusaders, surely the suffering Church of Armenia, part of the body of Christ, is worthy of an army of unarmed volunteers, not less determined to bring about the deliverance of suffering Christianity in Turkey; and thus secure the triumph of the grand idea of the Crusade in a more peaceful way, and the solution of the quarrel between the Cross and the Crescent. If our forefathers were willing to give their lives, will their descendants prove so degenerate that they will not even consecrate and combine their energy, thought, and prayer in the same cause? Will they remain content with standing coldly by and merely condemning the deeds? The very existence of such a gigantic combination ought to be sufficient to induce the Governments to action. "If only there were a leader," I often hear people cry; "O for a Cromwell!" My cry is rather, "O for a Samuel in the Church of God to lead the people of God to victory!"

G. THOUMALAN,
Armenian Pastor and Exile.

83, Shrewsbury-road, Forest Gate,
January 7, 1896.

A Parsee Christian Association.

DEAR SIR,—It may interest your readers to hear of the Parsee Christian Association which has recently been formed, and which has its headquarters in Bombay. It has been felt by some of the Parsee converts residing here that a bond of union among them is needed, and that if all Parsee Christians throughout the world will unite in one Association it will be a source of strength to them and an encouragement to others to join the Christian Church. With this object as many as were able have met together in Bombay, and formed themselves into an Association, of which Rev. Dhaujibhoy Nowroji, minister of the Free Church of Scotland in Bombay, has been elected president.

They now wish to invite all Parsee Christians, of whatever denomination, to join them. Members are requested to pray, unitedly or separately, for one another, to correspond with the secretary, and to endeavour to influence other Parsees for good by every means in their power. As there is now a considerable Parsee community in England, and many of those who are resident there have been baptized, we hope for some accession to our members from among them. Our numbers are at present small, but include almost every one of the Parsee Christians in India. Within the last six months five new converts have been baptized in Bombay, and there are encouraging signs which point to the prospect of larger numbers entering the fold of Christ.—Yours truly,

R. S. RUSTOMJEE MISTRY, Hon. Secretary.
Bombay.

From a Reader.—A Professor at the Seminary of the D.R. Church at Stellenbosch (of which the Rev. A. Murray is one of the curators), writes to us as follows:—"Allow me to say that I have taken in THE CHRISTIAN for years, that I knew it as *The Revival*, that it is a welcome friend, with its inspiring messages and its testimony in the direction of righteousness and godliness. In many a Dutch home your paper is read and appreciated, and we of the Dutch Reformed Church owe you a debt of gratitude."

Deaconesses' Institution.

THE Evangelical Protestant Deaconesses' Institution and Training Hospital, Tottenham, is familiar to our readers in connection with Dr. Laserson, its founder, who passed to his rest in April, 1894, after having been director for twenty-five years. The chief object of this institution is the training of Christian women on Evangelical Protestant principles for Christian work, district visiting, attending the sick poor, and holding Bible classes; also the training of such as are suited for the calling, as nurses, with the end in view that the souls of the patients are to be cared for as well as the bodies. The work is unique in this country, and only in Germany are there institutions of a similar kind.

There are now in connection with the parent house, at Tottenham, fifteen out-stations, with twenty-six sisters working in Sunderland, Harrogate, Cork, Dublin, Scarborough, Newcastle, Woodford, Rochdale, Stedham, France, Jerusalem, and Sierra Leone.

In the Hospital itself there are now thirty-four sisters; or sixty-one in all giving themselves to the service of God among the sick and suffering poor. The evangelistic work goes on well. The Sunday evening service is still continued, also Sunday-school and Bible-classes.

The waiting-room affords an opportunity for having a short service with the out-patients, whilst those lying in the wards have time to ponder over the portions of God's Word read to them, and many entering the Institution apparently careless and indifferent, have left it trusting in Christ.

In the Hospital attached to the Parent Institution, the sisters have abundant opportunities for gaining the necessary knowledge to make them efficient in their nursing capacity. Owing to the enormous increase in the population of Tottenham and neighbourhood, the hospital work is becoming more and more essential.

Col. E. Swinton Skinner, of the Indian Staff Corps, who was appointed director in November last, has occupied high and responsible positions in India. Joining the Indian Army in 1860, he entered in 1880 the Judge Advocate General's Department. Last June he vacated his post, according to the rules of the service. During his stay in India he took an active part in missionary, Bible, and Gospel work, and on his return home did good service at Eastbourne and Blackheath.

The lady superintendent is still Miss Dundas, who, as Sister Christian, has for twenty-three years been widely known for her valuable service. The consulting medical staff now consist of two physicians, Dr. Gilbert Smith and Dr. Percy Kidd, and two surgeons, Dr. Lichenberg and Mr. J. Langston, F.R.C.S. During the last few years of Dr. Laserson's life, owing to illness, he was unable to devote all his energies to the work, and the subscriptions fell off. On his death there was found to be a debt of about £2065. This increased to nearly £3000 during the following year. This debt, through the kindness of a friend of the Institution (on the security of a reversionary legacy of £4000 bequeathed to the Institution) will be soon paid off. The council have for the past year been most active and diligent, and have met weekly to examine the accounts, and the weekly bills have by the goodness of our Heavenly Father been, as a rule, settled.

Still the Hospital suffers much from lack of funds, and two wards, containing fourteen beds, are closed. Tottenham itself is unable to support the Institution, the usefulness of which reaches out far beyond the district, and forms a strong claim upon the support of Christians generally. It looks to the Lord's people for support, and in this it will surely not be disappointed. The difficulties have lately been many and grave, but God has heard and answered prayer, and doubtless He will incline many to aid this valuable Institution. The address is the Deaconesses' Institution, Tottenham.

National Crises and Missions.

By DR. GEORGE SMITH, EDINBURGH.*

FROM East and West and South there are coming to us, at this opening of the year, such wars and rumours of war that I propose to strike the keynote of the meeting to-night by applying the historical spirit to missions during the last century, and asking, in the light of the great events that are happening now around us, and that happened at the beginning of the century, what lessons the century has for us, and what duty is laid upon us as we enter, under very similar circumstances, upon its successor.

Two thousand five hundred years ago two prophets of the Old Testament laid down the great historical truth which has ever since been seen working out in the history of missionary Christianity. In Isa. lx., and especially in the four short but pregnant prophecies of Haggai a little later, you have a wonderful declaration from the mouth of God Himself spoken by these prophets, and as true to-night as when the message was given—"I will shake all nations," followed by the glorious announcement, "The desire of all nations shall come." Whether you take that word "the desire of all nations" as in our Authorised Version, or whether, with riper Hebrew scholars, as "the desirable things of all nations," as described in Isa. lx., the result is the same. You may take both meanings as we look back on the past century. Soon after these words were spoken by the Holy Ghost, a great missionary work began in the shaking of the nations. The first century of missionary Christianity, begun in the fulness of time by the Lord Jesus Christ coming to his temple, was preceded and brought about by such great historical facts as these—Alexander the Great and his successors carrying the Greek language and literature (soon after to be the language of the New Testament) all over the civilised world, and right into what is now the British Empire of India. Following that you have the great Roman power—the power of law, of organisation, of order, to which the English-speaking peoples have succeeded, and which we use to civilise the rest of the world, or at least its brown and its dark races. These two great processes went on and prepared the fulness of the time when the Lord Jesus Christ Himself came. He passed on the message in perhaps the most terrible description which ever proceeded from his gracious lips, "When ye shall hear of wars and commotions be not terrified. . . . When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

Did Isaiah and Haggai and our Lord Himself, of whom they spake, speak only for their own age? No prophet did that. I want you for a little to apply their teaching and that of the great Prophet Jesus Christ, the Son of God, to our nineteenth century—the missionary century of which so much has been said in recent times. What was the beginning of all this work on which we are congratulating ourselves—only I trust because it is still the day of small things and a basis, a point from which to start something greater? We find it in the shaking first of our own nation. That shaking began in troubles with our children beyond the seas. For the great missionary work, which we rejoice now to carry on all over the world, was brought about by the American War of Independence. Never was there a war that did so much alike for the victors and the vanquished. We were vanquished then, and we ought to have been; we should never have fought that war. But, in the providence of God, we became two nations instead of one. The forces of Christianity were doubled. We left our American chil-

dren to themselves, and proceeded to do—what? To found that great British Empire upon which we not only congratulate ourselves, but in which our American brethren, speaking the same language, have worked with us—yea, in some cases more than we—in bringing the peoples to Christ. If America had not been cut off from us in that way, we should have been hampered, and should never have had the power and the unity of action which Providence gave us in the working out of this Empire, which we hold in trust as a missionary people.

Then came the second great shaking of the nations in the French Revolution. That event is generally considered by historians to have been even more mighty in its issues than the American War. That great upheaval which shook the nations of Europe, again shook us and shook America, until new institutions were brought to the birth, new churches, new societies, and new laws. Liberty and reform spread over at least a great part of Europe. It was out of the womb of those great events that modern missions sprang. As the result of those tremendous shakings,

FOUR EPOCH-MAKING MEN

brought missions to the birth and carried them on during the first half of the 19th century. I mention these four, not because there are not many, in some senses, as great missionaries, but because it seems to me that they made the epoch which brought about the prosperity and extension of missions as we have them now.

CAREY, of course, was the first. Said Charles Grant, the great East India director, when writing to Charles Simeon, "I had great designs for our church in India, but you would not listen to me. I asked for eight men from Cambridge in 1786, but you would not send them. So Providence has reserved the honour of evangelising India for the Baptists." What Carey did for Asia is well known; for it was not to India alone that he went. He translated the Bible into the language of every race in South Asia which did not already possess one. I suppose the only respectable translation at the time was the great Tamil version of the German missionaries. What Carey did in his preaching and teaching work, in his medical work, through his college, trying every educational and evangelising method and working them out, I need not describe.

Then there came his young friend, HENRY MARTYN; his neighbour living in an old pagoda, which I am sorry to hear is now falling into the mud of the river Hooghly. His work was to complete what Carey left, because the latter could not do everything, and he knew that the young Anglican chaplain was the man to do it, with a scholarship greater than his own, and with the culture which Cambridge gave to Martyn, though no university ever gave it to Carey. Martyn's special glory (and no one comes near him in modern times) was the work for Mohammedans in India. His first convert was the first native missionary to the Mohammedans ever ordained; he was afterwards ordained by Bishop Heber as a minister of the Church of England. It was not in India alone that Martyn worked for the Mohammedans, but in Arabia, which was the goal of his ambition, and in Persia above all. There Henry Martyn's body lies, buried by the Armenian Church at Tocat, and so taking possession of Islam for Christ.

Then came the third man, ALEXANDER DUFF, his specialty being work for the Brahmins. He adopted the educational method which has been copied by every other church and by the Government itself. Thus he educated men who became pastors of churches and missionaries for other societies, and saturated all recent progress with Christian principle.

Before I speak of the fourth man let me say that I remember, when little more than a boy in India in 1853, attending the first of these missionary conferences held by missionaries in Bengal. The spirit of missions had been leaving the churches

at home. The shaking of the nations which had begun at the end of the last century, in the middle of this century seemed to have lost its effect.

THE GREAT "FORTY YEARS' PEACE," after the battle of Waterloo, was nearly complete, and the Crimean War had not begun. There seemed to be over all the churches at home, and over the universities especially (for I went out to India fresh from the Arts course of the University of Edinburgh)—there seemed to be stagnation, certainly there was no progress, in Christian missions. Then came, perhaps, a more terrible shaking of our British nation than even that in the American War of Independence, when the Indian Mutiny of 1857-8 broke out. I suppose it might be said (as it is said in the Old Testament of the plagues sent upon Pharaoh, and of the greatest of them) that there was hardly a home in England or Scotland or Ireland which did not bewail someone dead. Those of us who passed through that Mutiny, or lived on the fringe of it, out in India, believe there never was such a shaking of the Empire as then. We remember how every number of *Punch* in those days came out to India filled with pictures and verses breathing vengeance. Read the columns of *Punch* for 1857-8 if you would know how this land was shaken. The literary classes were turned for the time almost into butchers. But then came a reaction. The Churches awoke, and the cry for vengeance took another form—not for more soldiers, more blowing from guns, more hangings, but for missionaries. I remember in 1859-60 how a splendid missionary revival began. New societies came out to us in India, not only from England and Scotland, but from America. The great Methodist Episcopal Church of America sent a man who still lives—Bishop Butler. I remember, almost as a boy, standing by his side when he preached in a great Calcutta church one of those marvellously eloquent sermons that stirred Duff. The American War of Independence and the French Revolution had both spent their force, so far as the churches were concerned, and the Mutiny came. With the Mutiny there appeared

THE FOURTH MAN, DAVID LIVINGSTONE.

Some of us well remember what was the effect when he came home after his first crossing of Africa from the West to the East. In was then, in 1857-8, that he began those wonderful campaigns which swept the whole Continent of Africa right into the missionary field of the churches, so that we had Africa and Asia working together, and the claims of both placed before Christendom in a way they had never been before.

I want now briefly to ask you what have been the results of the work of these four men up to the present time. We should take large views of such questions, and not judge them by the yearly report of our own church or society, or groups of churches and societies, blessed as these are. The first result has not been creditable to the Christian Churches. America and England together have sent only 8000 missionaries, men and women (not counting the wives of missionaries) to all the world. That result is one upon which we can congratulate ourselves if we go back to the beginning of the century; but in the light of the fact that there are 3000 students pledging themselves to go out if asked, it is a fact of which, if it continues much longer, the Church of Christ of all denominations should be most heartily ashamed, and must be penitent.

But the other side of the results is something far greater. How God has answered the prayers of people who have so little faith! The most modest estimate will place the fruit in converts now all over the world—the brown races, the red races, and the black races—at four and a-half millions of more than nominal Christians. From my long residence in the East, and intercourse with missionaries, I should put these four and a-half

* An address at the Students' Convention at Liverpool.
[53]

millions of native Christians before the same number of professing Christians either in this country or in America. One reason is that the native converts are to a large extent persons who have come over from false religions in the face of most tremendous obstacles; having had their faith tested, and having made sacrifices which born Christians, such as we are, can never be called upon to show in these modern times. But the four and a-half millions of native converts all over the world are those only who are alive at the present time. I should like to make a calculation—and I believe it could be done with a little patience—of how many native men and women have come over from the various false faiths to Christ since the year 1800, when Carey led down, in front of the house in which I lived for sixteen years, into the muddy waters of the Hooghly, his first Hindu convert. Let your imagination work through what you know, and you will be able to realise to some extent what a vast procession they form! There is no Vision of Mirza equal to it, because we follow them across the bridge that spans the sluggish stream of death; not into the Hindu heaven or the Buddhist hell, or the abode of demons whither the Animists and other native cults fancy the souls of the departed go. We follow them to the paradise of God and we hear them sing the song of Moses and the Lamb. When I am down-cast about missions, I turn from the living converts of the great organisations and agencies, to the picture which our Lord Himself drew when He said, "Many shall come from the East and from the West, and from the North and from the South, and shall sit down in the kingdom of heaven." These are already "a great multitude of all nations and kindreds and people and tongues" and

NOT A FEW HAVE THE MARTYR'S PALM.

There is one other result; and there, too, your imagination must be allowed to work. When Carey began his press, the Word of God had been translated into, let us say, thirty languages, or at the most thirty-five, including our own English version. To-day more than 365 languages have the Word of God in whole or in part. A language for every day in the year, and the Bible or the New Testament—most certainly the Gospels—in that language! I have sometimes thought that our friends of the British and Foreign Bible Society, or the National Bible Society of Scotland, or the great American Bible Society, should make out a list for us, assigning for every day of the year one of these translations, so that we might learn more of the people and the languages, and pray and work more intelligently for them.

I close with one word as to our duty in the future. I have alluded to the Indian Mutiny. I saw the massacre well at Cawnpore before it was built over. I went round the walls of Delhi, when the skeletons of dead Sepoys were still bleaching in the ravines which our soldiers had held so splendidly by the help of God. But I do not know, if we only had imagination to realise it, that there has ever been anything, even in the Indian Mutiny, like what we now see in Armenia in the wiping out, the extermination, the deliberate murder, not only of a great people, but of a great Church, shall I say of a great religion—certainly of the oldest missionary church in the whole history of Christianity. We have nothing to do with politics here, and we trust our Government, whatever party be in power, as to a foreign policy. But our foreign politics are foreign missions; and if we are truly Christian and intelligent men and women, we read our morning paper, not for foreign politics merely, but to interpret them through foreign missions. I protest to you that in all my life, including the Mutiny, I have never known anything from the human point of view, so sad, so apparently hopeless, because of the friction among the Powers of Europe. I know nothing so terrible as this great Armenian destruction. What

does it mean to us? It means that whatever the Powers of Europe may do as to the Sultan of Turkey, that modern Nero, the Church of Christ has got first of all to go to work and bring the Mohammedans into the Kingdom of Christ. Martyn's policy in 1810 has got to be ours as we enter the second missionary century. We have to begin a new crusade. And I would say to these thousand young men and women volunteers whose faces are now looking upon me, if they can go through any church or through no church, as Ion Keith-Falconer and Henry Martyn did—go and work for the Mohammedans. It is to this new crusade that we are called by the shaking of the nations. As we enter upon it, let us develop our work in that direction, more and more, realising from the historical events that are happening around us the old cry of Peter the Hermit, "GOD WILLS IT."

College Life.—6.

By CUTHBERT McEVOY, B.A.,
Classical Tutor of Regent's Park, New, and Hackney Colleges.

CONCLUSION.

FINALLY, let us ever remember that there are hosts of our spiritual ancestry who, in all ages and in all countries, have endured hardship and privation, and have died fearful deaths to hand on to us the cause which we have undertaken. Ignatius is our kinsman, who stood like an anvil when smitten. We can look back to Ridley and Latimer deliberately facing death by burning for our cause. Henry Martyn, who moved manfully through discouragement after discouragement, to his lonely desert death. Moffat, Livingstone, Mackay, Gil-mour, these and many others, high souls, whose mere names are incitements to endurance and self-denial, all these are our spiritual antecedents. And their great work now lies in these hands of ours.

It seems absurd here to urge the paltry martyrdoms of daily life: and yet it is an unmistakable and sorrowful fact that we are in danger of shrinking even from them. Wise economy of strength is often made an excuse for shirking inevitable and necessary discomforts. A continual self-regard makes a man a mollicoddle who is watchful of symptoms, afraid of work, afraid of the weather, and morbidly sensitive to fancied slights. Of such stuff no true ministers nor true missionaries are made. Better a hundred times the reckless physical expenditure of the enthusiast than the pampered health of the effeminate.

"Endure hardness," "Quit you like men," "Take up the cross daily." These are the watch-words of true heroism, and the sacred mandates of our religion. In a ministerial college all the wavering strands of individual manliness should by contact be strengthened and confirmed, and brought, as it were, to a focus of such powerful lustre that any sluggard entering unawares within the circle of its influence should stand rebuked, and either for very shame throw off his drowsiness, or else make place for better men.

Let us convince ourselves that the life upon which we have entered is not a life of ease. It is not a life of quietness, interrupted by occasional toil, but a life of almost continual toil, in which rest sometimes intervenes to brace us for new strife. For

After Christ, work turns to privilege,
And henceforth, one with our humanity,
The six-day worker, working in us still,
Has called us freely to work on with Him
In high companionship.

Be persuaded of the value of your work. Think no part of it unworthy. If you cannot foresee its results, welcome it as a lesson in patience, and be thankful. Allow yourself to be guided wholly by those who direct your work. A teacher is not responsible for one who does not follow him. But the touch of responsibility deepens his interest, and ensures his care. Wrestle chiefly with the difficulties of your work. Do not walk round them and shout victory over that which needs no conquering. If you are as other men you will find, especially as

the novelty of work wears off, a growing tendency to content yourself with acquiring a great number of small and easy things rather than a few great and hard things.

The oak that has borne the brunt of tempests becomes part of a nation's bulwarks; your hot-house plant delicately reared, perishes if the door be left ajar:—

Be earnest, earnest, earnest; mad if thou wilt,
Do what thou dost as if the stake were heaven:
And that thy last deed ere the judgment day.
When all's done, nothing's done. There's rest above,—
Below let work be death if work be love!

The pulsations of Christian life should be felt throughout Christendom; most felt in our ministerial colleges—Christendom's heart. Here of all places should be perceptible the pulse of love; not intermittent, but deep, regular, and calm. Here of all places should the closest and sweetest and most lasting friendships be possible—the friendship above all others of fellow travellers in the path of light. At all costs, even at the cost of our poor dignity, ill-feeling must be avoided. A word of conciliation can wipe out in a moment the blot of misunderstanding which a drop of gall might make indelible. *Nescit vox missa reverti.*

Though your toil may seem now strangely unremunerative, go on with it trustfully and patiently; let difficulties be your spur and not your drag; learn patiently the lessons of defeat, and then forget you were defeated; be methodical; be sympathetic. In all things strive and endure to the uttermost. Thus you may help to make your College a centre of resistless energy and contagious vitality, sending forth from its walls, whether to the exacting work of the English ministry or to the hot desolations of Africa, or to the shallow grounds of India, or to the hard wayside of China, keen minds, undaunted souls, for whom the vision of the life to be is more than the life that is—men who shall not only rank worthily with the noblest heroes of a noble past, but themselves become the inspiration of a greater future.

Our Policemen.

DEAR SIR,—Some of your readers may not be aware that there is (in Adelphi-terrace, Strand) a Police Institute, which occupies somewhat the same place towards our policemen that Miss Daniell's Soldiers' Homes occupy towards the soldiers, or Miss Weston's Sailors' Rests towards our bluejackets.

This institute affords a home to many a young man, who has come from some far-distant country village to join the Metropolitan or City Police Force, and also to the many provincial police-officers who visit London on duty or on leave. Numbers of recruits, or, as they are called, "candidates," for the Metropolitan Police Force, are welcomed at the Institute social evenings and Bible-classes; and many have reason to praise God throughout their life for the start thus made in the Force, and for the loving introduction to the Almighty Friend and Saviour there extended to them.

The Institute is also the headquarters of the International Christian Police Association, which has branches in many of the police forces of the world, and the central office of the Police Convalescent Home and the Provincial Police Orphanage. The whole work (with the exception of the restaurant) is dependent on freewill offerings.

Knowing that the last few months have been a time of unusual pressure financially, as well as remarkable blessing, a generous friend (Mr. J. Cory) has recently given £50, and has been led to offer another £50 in the hope that nine other friends will do likewise, thus making up the sum of £500, which is greatly needed at the present time. Our policemen go through many perils, and encounter many fierce temptations in their work of protecting our lives and property. Should not their spiritual needs be made our care?—Yours faithfully,

CATHERINE GURNEY.

1A, Adelphi-terrace, London, W.C.

OUR DAILY HOMILY.

SUNDAY, January 19.

"BECAUSE THOU SERVEDEST NOT THE LORD WITH JOYFULNESS AND WITH GLADNESS OF HEART, THEREFORE SHALT THOU SERVE THINE ENEMIES."—Deut. xxviii. 48.

WE must serve. It is our nature. Our Lord never suggested a third course as an alternative to the service of God or mammon, as though it were possible to escape all service whatsoever. We either yield ourselves servants of righteousness unto holiness, or of iniquity unto iniquity; and to whom we yield ourselves servants to obey, his we are.

It is a solemn thought: if we are not serving God with joyfulness and gladness of heart, we are serving things which are our worst enemies. A man has no worse foe than himself when he lives to serve his own whims and desires. These habits, and appetites, and fashions are luxurious and pleasant just now, but their silken cords will become iron bands.

On the other hand, if we would be secure from the service which hurts us, let us give ourselves to the Lord to serve Him with joyfulness and gladness. Do you ask the source of these? Remember, He will put gladness into thy heart; joy is the fruit of his Spirit. When thou art in a healthy state joyfulness and gladness rise spontaneously in the soul, as music from song-birds. When the sacrifice begins, then will the song of the Lord begin. The heart finds the well-spring of perennial blessedness when it has yielded itself absolutely and unconditionally to Christ.

MONDAY, January 20.

"I SHALL HAVE PEACE, THOUGH I WALK IN THE STUBBORNNESS ON MINE HEART."—Deut. xxix. 19 (marg.).

So man's foolish heart reasons. He hears the curse pronounced against sin, he knows that the man who turns from God is threatened with gall and wormwood, and yet he persists in his evil ways, secretly blessing himself, and laying the flattering unction to his heart, that he at least will come off scot free. Such an one shall not escape; "The Lord will not pardon him, but his anger shall smote against him."

The only way to peace is by abjuring the stubbornness which sets up its own will and way against God's. Is not this the secret of the unrest of your soul, that you have never perfectly yielded to God. You know that if others did as you do, and cherished the dispositions that you permit, you would instantly condemn them, and assure them of the incompatibility of soul, rest, and such things as these; but you bless yourself, and say, "I shall have peace, though I walk in the stubbornness of my heart."

Ask God to take the stubbornness out of you, to rid you of your hard heart, to bring you into loving, gentle subordination to Himself. Return and submit. Take his yoke and learn of Him. Bow down at his feet. Let every step of your daily walk be taken in the track of his holy will. So shall you find rest unto your soul.

TUESDAY, January 21.

"THE LORD THY GOD WILL CIRCUMCISE THINE HEART, TO LOVE THE LORD THY GOD WITH ALL THINE HEART."—Deut. xxx. 6.

Circumcision is the sign of separation. It was enjoined on Abraham and his children that they might be God's peculiar people, chosen from all the nations of the earth. Similarly, the circumcision of Christ, which is made without hands, of which the Apostle speaks, is a putting off, a separation from the sins of the flesh, a participation in the grave and burial of Christ (Col. ii. 12).

We must be separated from the spirit and temper of the world. Between us and its sins, ambitions, methods there must be not only an outward, but a

heart severance. We were separated in the purpose of God when Jesus was cast without the camp to die. But we must be separate in our personal behaviour. Wouldst thou have this? Then claim that this promise should be fulfilled, and ask that God would circumcise thine heart, the seat of thine affections the hearth of thy soul-life.

Then thou wilt love the Lord with all thine heart. This is why we love God so little. The force of our love is spread over too wide a surface, it is like the river Orinoco, which is lost in swamps as it approaches the sea. If only we were really separated from all that is alien to God, and given up to Him wholly, we should find all the capacity of our hearts becoming filled with his love. We should love all things and people with a tenderness and glow which were steeped in his.

WEDNESDAY, January 22.

"THOU SHALT CAUSE THEM TO INHERIT IT."—Deut. xxxi. 7.

Joshua is ever the type of our blessed Jesus. Joshua not only won Canaan for his people by his faith in the gift of God, coupled with his strenuous efforts, but he caused them to inherit it. Jesus not only won the wealth of the heavenlies for his Church by his death and resurrection, but He waits to cause us to inherit it through the Holy Spirit which He gives.

How great is our heritage! Heirs of God and joint heirs with Christ! All things that pertain to life and godliness awaiting our appropriation! All spiritual blessings in Christ Jesus! There is no conceivable grace or virtue, no fabric of the Divine looms for the soul's dress, no ornament of heavenly jewellery for the soul's adorning, no weapon of celestial temper for the soul's equipment, no salve or balm of Divine comfort for the soul's healing, which is not ours in Jesus. But we do not inherit them; we do not possess our possessions. We are like people who have sent all their valuables to the strong-room of a bank, and never by any chance make use of them.

This is a lack which Jesus can also supply. He can cause us to inherit: first, by his spirit He reveals the lavishness of the Divine possession; next, he excites an appetite of desire; next, He begets the expectant faith that claims; and, lastly, He becomes to us each one of these things, so that we are enriched in Him, and, possessing Him, find that all things are really ours.

THURSDAY, January 23.

"AS AN EAGLE THAT STIRRETH UP HER NEST, THAT FLUTTERETH OVER HER YOUNG, HE SPREAD FORTH HIS WINGS AND TOOK THEM."—Deut. xxxii. 11.

Three references are made to the eagle.

She stirs up her nest.—When her fledgelings are old enough to fly, but linger around the few bits of stick, dignified as a nest, the mother-bird breaks it up, and scatters them. How much better this, than that they should miss the luxury of flight on outspread pinions in the blue vault, and of basking in the eye of the sun. So when the Father sees his children clinging to earth's bare rocks, captured and held by the poor sticks they have gathered, and missing the ascension-glory, He breaks up the nest. The fortune is dispersed, the home broken up, the aspect of the life changed.

She flutters over her young.—They stand scared and wretched on the edge of the rock, but she careers gently above them, now edging around, now mounting, then dropping far below to rise again. So would she allure them to follow her example. Here again we have an emblem of God's efforts to make us imitators of Himself, to teach us the possibilities that await us in Jesus.

She spreads forth her wings and takes them.—Inspired by the mother's endeavours, the eaglet may venture on the untried air, and lo, the unaccustomed wings fail beneath its weight. It falls, but not far, for the mother swoops beneath, and bears it up and

away. God is beneath thee. If thy faith fails, and thou art falling, like another Peter, into a bottomless abyss, He will catch thee, and bear thee up, and teach thee the mystery of life in the Heavens.

FRIDAY, January 24.

"OF LEVI, HE SAID, THY URIM AND THUMMIM ARE WITH HIM WHOM THOU LOVEST."—Deut. xxxiii. 8 (R. V. marg.).

What a contrast between the blessings of Jacob and of Moses. In Jacob's farewell charge, we find the ominous words, "cursed be Levi," and he foretells that this tribe should be divided and scattered in Israel. But here the curse is turned into a blessing, and the scattering is transformed into a holy ministry for the whole of Israel, "They shall teach Jacob thy judgments and Israel thy law." See to what a place of privilege they are exalted! "They shall put incense before thee, and whole burnt offering upon thine altar."

If ever there was an illustration of the power we have to turn a curse into a blessing, it is here. Step by step the results of that awful sin, for which Jacob cursed his sons, are changed into benedictions. Where sin abounded, grace has much more abounded; indeed, it has reigned, it has broken out into radiant and royal glory. Do not sit down hopeless, because of the consequences of an early sin that threaten to follow thee to thy grave. Thou mayest yet get honey out of the lion's carcass.

The way to this was by entire devotion to the call of God. After the sin of the golden calf, Levi said of his father, and of his mother, I have not seen them, neither did he acknowledge his brethren, nor know his children. The cause of God, which Aaron had so ruthlessly betrayed, was dearer to him than the tenderest ties of blood. So he came into God's secret counsels of love, and knew the Urim and Thummim answers of the One whom He loved.

SATURDAY, January 25.

HIS EYE WAS NOT DIM, NOR HIS NATURAL FORCE ABATED."—Deut. xxxiv. 7.

This was true of Moses as a man. He had seen plenty of sorrow and toil, but such was the simple power of his faith, in casting his burden on the Lord, that they had not worn him out in premature decay. There had been no undue strain on his energy.

But there is a deeper thought than this. Moses stood for the law. It came by him, and was incarnated in his stern, grave aspect. He brought the people to the frontier of the land, but would not bring them over it: and so the Law of God, even when honoured and obeyed, cannot bring us into the land of promise. We stand on the Pisgah-height of effort, and view it afar in all its fair expanse; but if we have never got further than "Thou shalt do this and live," we can never pass into the blessed life of rest and victory, symbolised by Canaan.

But though the law fails, it is through no intrinsic feebleness. It is always holy, just, and good. Though the ages vanish, and heaven and earth pass away, its joys and titles remain in unimpaired majesty. It must be fulfilled, first by the Son, then by his Spirit in our hearts. Let us ever remember the searching eye of that holy Law detecting evil, and its mighty force and avenging wrong, and let us shelter in Him, who, as our representative, magnified the law and made it honourable.

Islington Cattle Market.—The annual tea to drovers and their wives and slaughtermen and their wives, engaged in this market, was given in St. Luke's Parochial Hall, North-road, last Friday evening. Close upon 200 enjoyed the very substantial repast provided. A public meeting followed, and was addressed by the vicar (Rev. R. Glover) and other friends. Prizes were given to three members of the Friday evening Bible-class who had made the best attendance during the year. Misses Randall and Edwards contributed much to the success of the meeting by their sweet singing.

THE CHILDREN'S PAGE.

All communications referring to this department to be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

Uncle Tom at the Seaside.—I.

I WANT to address myself more particularly this week to bigger boys and girls. You don't like to be spoken of as "children" because you think you are getting too old, and perhaps think that what is said to the little ones is "too simple" for you, so I am going to give you a few minutes by yourselves. Of course, you boys will not mind your sisters listening; and they will not mind you if you let them sit in front and don't tease them from behind.

When I have been visiting at people's houses, I have noticed sometimes that the younger members of the family stay at home on Sunday evenings, but the others, like you who do not go to bed so early, go to church or chapel instead. It was just the same when I was a boy, and I remember there was a time when I was too old to stay at home, and yet not quite old enough to understand much of the sermon if I went out. Perhaps some of you feel like that—neither one thing nor the other. If so you are the very ones I want to interest this week.

I expect some of you like the sea—paddling, bathing, and boating. What a loving, kind friend it seems, with its gentle little waves playing about on a fine summer day, and singing to the pebbles on the beach. But what a terrible and fierce enemy it becomes when it is rough, and its great breakers dash themselves upon the rocks and over the ships that are rolling almost helplessly upon its angry bosom. Have you ever thought how sad and anxious the sailors' wives and children must be on a rough, stormy night? While some of you were enjoying yourselves at Christmas, and having a jolly time, do you know that a lifeboat went out from Kingstown harbour to rescue the crew from a ship that was in danger in the gale; and she was overturned by the fearful billows, and seventeen of the brave men who took her out were drowned. Think of all the sad hearts and bitter tears that were caused by that one terrible accident! And there have been many more besides that during the past few weeks.

Every day the newspapers contain what is called a "List of wrecks and casualties," which gives the names of the vessels, and says what has happened to them. Sometimes the machinery goes wrong, but more frequently the danger arises from the storms they meet. If you think of the sailors on a rough, windy night, try and remember that hymn which begins—

Eternal Father, strong to save,
and offer the little prayer that ends each verse—
Oh, hear us when we cry to Thee,
For those in peril on the sea.

But what is it makes the sea get rough like that? "The wind!" Yes. There is a very vivid description of a storm given in Psalm cvii., and the verses are well worth while turning up to read. When I have watched the sea, I have often wondered how it is that it can be changed so suddenly, without our being able to see what the cause of it is. In the South Seas it is so smooth sometimes that sailors call it a *mirror*, or looking-glass. And as you can see your own face in a glass, so, I think, the sea is a *mirror* in more ways than one, because it *shows us ourselves*.

Perhaps you do not understand what I mean. Well, I have seen my own likeness in it lots of times, and yours, too. One day, like that blue sea glinting in the sun, you are all smiles and gentleness and laughter; and a little while after something has happened to annoy you, and your temper has risen like a tempest of wind, and you have raved and stormed about the house with such an angry face that your brothers and sisters have been only too glad to get out of your way. Aye! and worse than that, you have made them, and other people too, very unhappy, and their hearts very sad.

Do you remember how Jesus calmed the Sea of Galilee? It is described in the Gospel of St. Mark, chapter 4, verse 35. And in the same way He will calm your stormy temper if you ask his forgiveness and help. I daresay you have never thought what a lot of sorrow your tempers have caused. You have felt bad about it yourself sometimes, but you

have made others sad too; and, worse than all, you have grieved the Lord Jesus.

I am sure you would ever so much rather have people think of you as a kind and gentle friend than as an enemy; and would rather they liked you than disliked you. So try and see yourself in the mirror of the sea, and learn this little lesson from it. There are other things it teaches, too, but one at a time is enough. You can try and think of some more, and write and tell me what they are, if you like; and we will pay another visit to the seaside soon and talk them over. But don't forget that you are sometimes "in peril on the sea," and when the wind of any temptation begins to blow, pray at once to Jesus to help and save you from it.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday following the issue in which the competition appears.

No. 1 (Jan. 2).—Correct answers (second list) received from—

Muriel M. Dennis, Lucy H. Robertson, Gertrude Rose, Irene Harrison, Mary J. Taylor, Margery J. Matthews, R. Sherwin, Mabel Harvey, Katie Rickards, Bertha Barton, Arthur P. Pickersgill, M. F., M. Couling, Ernest Morris, Elsie Brinkworth, Douglas A. Fowler, E. B., B. S. Emsworth, Florence Mayes, M. F. A., Queenie Dale, Margaret H. Vincent, Edith Hearn, Emily Hearn? Bessie Courtenay, Allen Baker, G. T. Wadey, Jessie McPherson, Ruth Sims, Louie H. Hooper, Jennie Campbell, Edgar A. Lettis, Elsie G. Wright, Grace E. Wright, Letty Powell, Ernest Nash, Mabel Grundy, Ida Wright, A. L. Ballard, B. C. G. Daisy Marrett, Nettie, Dora Gainter, Reginald M. Mayes, Mary Mundle, Nettie M. Bell, Mary G. Calvert, E. and K. L., Lizzie Keddie, J. I. Talloway, Nellie I. Bigley, Maggie Lampson, Ada Macmott, John Hogg, Emily Bridgewater, Mary E. Plumb, Annie Powell, Marcus H. King, Charlie Bellerby, Victor Bellerby, William E. Bellerby, Frank E. Pickersgill, Flora Huxstep, Florrie Dance, A. Hill, Arthur E. T. Blackman, Arthur T. Bench, Winifred Nash, L. E. Frank, Joseph Cook, Claude W. Hadley, Muriel Sherwin, May Woolmer, Millie Gibson, L. C. and H. E. M., Albert Naylor, Mabel Naylor, Ruth Ashly, G. S. Oughton, Mary E. Braithwaite, C. E. Gaze, Edgar H. Malcham, Ruth Fry, Florence R. Bellerby, George F. Phillips, Douglas Perry, E. C. Taylor, Eva Capel, Mary Davy, Mary Krallig, E. M. Frank, G. H. D. Roe, Edith Wilkins, W. Goodwin, Margaret J. Macphee, Frank Coupe, Edith Skelt, Dorothy and Evelyn Hower, Bertha Hibbert, George M. Vincent, C. D. S., Llewellyn Dale, M. K. (Harrow), Ethel Smith, Jessie M. Lynn, O. L. M., Raymond H. Theobald, Mildred Haig, R. A. Bental, Mary Ann Cowell, George Cowell, Jane Garrard, A. Vigers, Gilbert Stone, Edith E. King, Bertie Smith, William Laskey, M. B. Holtam, Lena Regan, Lottie Orr, G. A. Harper, E. Alice Middleton, Annie F. Harker, Olive Stone, Mabel Marshall, Helen C. Gregory, James Young, Julia M. Johnson, John A. Henderson, Edie Nash.

THE ANSWER TO No. 2 (January 9).

1. John x. 28. Spoken by Jesus to the Jews.
2. Luke xv. 24. By the prodigal's father to his servants.
3. Luke xix. 8. By Zaccheus to Jesus.
4. Luke xxiii. 43. By Jesus to the dying thief.
5. Luke vii. 50. By Jesus to the woman who washed his feet.
6. Acts viii. 21. By Peter to Simon the Sorcerer.

HIDDEN TEXT.

My son, give Me thine heart.—Prov. xxiii. 26.

Correct answers (first list), received from

May Dring, Héloise Boswell, Sydney C. Morgan, Ernest Nash, A. Cordell, Arthur Llewellyn, Cecil J. Hazard, (?) 54, Manor Park, Ruth Ashby, George F. Phillips, Frank Tupper, Maggie Sampson, Queenie Dale, Llewellyn Dale, Mabel Furlong, M. L. Turle, R. D. Smith, G. Fitchew, D. Cookson, S. M. Cookson, Arthur S. Daw, Douglas Perry, T. E. Jones, Lily E. Crawley, Emily Hearn, Emily Dellow, Elizabeth Hull, Mary S. Telford, Annie M. Telford, A. E. Telford, Edith Hearn, George M. Vincent, Margaret H. Vincent, Louise Ghey, F. and B. Dance, C. D. Sharp, Arthur Pickersgill, Frank Pickersgill, Una Broxholm, Violet Broxholm, Ruth Salmon, Raymond Theobald, Edith G. Wallis, Helen Welch, Philip Wright, H. F. Murrell, Hubert Malcham, E. Runtig, Harold Stevenson, Muriel Narracott, Lucy Robertson, Wilfred Attenborough, Hyacinth Fitzsimons, Winnie Page, Arthur Blackman, Walter Allen, Edith Harris, E. Greenacre, Ethel Taylor, Susie Cumber, S. J. Unwin.

THIS WEEK'S BIBLE SEARCHER.—No. 3.

1. Find the passages mentioned below.
2. Learn each one, and write it out from memory.
3. By whom was each one spoken?
4. To whom was each one spoken?
5. Take one word out of each to make another text (to be found in Romans).
6. Say in what chapter and verse it is found, and write out the whole verse from memory—
 1. Exodus xxxii. 18.
 2. Genesis xlviii. 16 (first part).
 3. Matt. xxviii. 20.
 4. Numbers x. 29 (last half).

Correct answers will be acknowledged in THE CHRISTIAN for January 23 and 30.

Write your name and address distinctly.

I must thank all my young friends who have written me letters during the week. I am glad

they like our Bible-searching. And some older people also have written saying they have found it helpful to themselves, as well as to their little ones.

What a lot of little nephews and nieces I am getting! I shall be quite proud of them. You will be interested, too, to hear about two older ones. This is what they say:—

DEAR UNCLE TOM,—As I am only a poor farm labourer you must not expect a very nice letter from me, but we always take THE CHRISTIAN, and as some of it is quite hard enough for us, we always look for the pieces for the young. My wife and myself are middle age and have no family. We wish to know if we may be old children, and find and send the texts of Scripture, as we have no Sunday evening service at our church. We think it may be a profitable way to spend our Sunday evenings. May God bless you.—Yours faithfully, Niece, MARY ANN, and Nephew, GEORGE C.—.

The answers to No. 1 sent in this week (list 2) have been so numerous that I have been obliged to give only the names of those who have been *correct* in their replies. If you do not find yours there you will know you were wrong in some way, and must try again. About eighty have been wrong in some part or other. Sometimes it is an error in copying out the verse or the number, or confusing the speaker with the person spoken to in the texts, which it only needs care to avoid. It is just as easy to put the right answers as the wrong ones, and it is much nicer to find your name in the list than to be left out, is it not?

This week I have told you where to find the texts, and want you to learn them. We will try and make a change every week, so next time perhaps we shall have something about animals or birds, which will be sure to interest you. UNCLE TOM.

"Young Helpers" at Albert Hall.

LAST Saturday afternoon, Dr. Barnardo had a great crowd of well-to-do boys and girls gathered within the walls of the Royal Albert Hall, South Kensington, accompanied by parents and friends in goodly numbers, to witness the annual entertainment provided by the children of his Homes. A capital programme had been provided for the afternoon; it was excellently carried out by the children, and much enjoyed by the spectators.

The music, of course, was plentiful. The great organ, the boys' band from Stepney, the squad of young Highlanders with their bagpipes, and the lungs of the 600 lads and lasses seated on the orchestra, each contributed a share to the harmony of the afternoon. Two recitations were given by Canon Fleming with his rich silvery voice—the one being Tennyson's "Charge of the Light Brigade," and the other a very funny tale about the white bootblack who agreed to black the black boots of the black bootblack.

There was wonderful variety in the other exercises. Ninety little boys went through a series of soldierly movements. Later on a similar number, dressed as marines, gave a display of Naval drill. There was also a very clever exhibition of gymnastics by small boys. Then a band of little women from the Village Homes at Ilford went through musical drill, with a very pretty effect, followed by skipping, an Atalanta race, and a game of "Bell the cat." The singing of nursery rhymes of the olden times by little girls from Dr. Stephenson's Home was most amusing. To crown all there was a Christmas pie, with twenty-four real live black birds in the shape of little boys.

Then came a tour by limelight through "Waif-and-Sray-Land," with visits to the principal branches of the work connected with "Dr. Barnardo's Homes." The members of the Young Helpers' League were especially interested in the views of the Stepney Hospital, Babies' Castle, the Infirmary at the Ilford Homes, and the Home for Incurables, Birkdale; for their contributions entirely support 121 cots in these institutions. S.

Children's Special Service Mission.

Mr. Hutchinson, Powerscourt, near Bray, to Jan. 17; Dublin, Jan. 18-31.—Mr. Hutchinson and Rev. W. S. Standen, Dublin, Jan. 19-30.—Mr. J. S. Tyler, Birmingham, to Jan. 18.—Mr. H. Falkner, Henley, Jan. 17; Cuddington, near Aylesbury, Jan. 19; Holton, near Wheatley, Jan. 20; Walthamstow, Jan. 23-24; Finchley, Jan. 30; Waltham Abbey, Jan. 31.—Mr. S. J. Hewlett, Tetbury, to Jan. 20; Little Dean, Jan. 25-31.—Mr. B. Herklots, Sheffield, to Jan. 20.—Mr. Goodman, Walthamstow, to Jan. 26.—Mr. Arrowsmith, Cheltenham, to Jan. 20. Mr. E. Hughes, Portland Town, Jan. 19-24.—Mr. J. E. Field, Down Lodge Hall, Wandsworth.—Mr. Spiers, Cambridge Hall, Cambridge Avenue, Kilburn, Feb. 6-21.

Children's Scripture Union.—Portions for week ending January 25, 1896.—Sun., Jan. 19, Daniel v. 5-9; Mon., Jan. 20, v. 10-16; Tues., Jan. 21, v. 17-31; Wed., Jan. 22, vi. 1-14; Thurs., Jan. 23, vi. 15-23; Fri., Jan. 24, ix. 1-15; Sat., Jan. 25, ix. 16-27.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANIA.

Introduction.

(Concluded.)

WHILST German literature has not produced a single work in which an endeavour has been made to solve the question here brought forward, English literature has, on the other hand, one such in Dr. Maclaren's "The Life of David as reflected in his Psalms." This book has been received with great interest, an interest which has also been extended to the same author's commentary on the Psalms, subsequently issued. But in the former of these books it is only the forty-five Psalms, acknowledged by Delitzsch as David's, which, "with some confidence" are produced as being in connection with the life of David. The writer of these lines has ventured to go the whole length in his book, recently published in Norway, "King David; his Life and his Psalms," which, as previously mentioned, contends for eighty Davidic Psalms. Now that criticism has advanced so far as to declare all the Davidic Psalms to be spurious, with the exception of a portion of the eighteenth Psalm, it would be providential if it could be shown with any certainty that they are all genuine, so that the struggle may be confined to this issue:—All genuine or all spurious?

How the author has arranged the Psalms in conformity with David's life will be seen in the following statement, in which each Psalm is introduced in connection with the place in the historical narrative to which it refers.

A TABLE.

Showing how the entire series of the Psalms of David and his contemporaries find their place in the narrative of David's life.

	Psalms.
1. THE PERIOD OF PERSECUTION BY SAUL (1 Sam. xvi.-xxxi.).	
The night of horrors in Gibeah (1 Sam. xix. 8-12).....	lix.
The "token for good" in Natioth (1 Sam. xix. 18-24).....	lxxxvi.
David amongst the Philistines (1 Sam. xxi. 10-15).....	lvi., xxxiv.
David in the cave of Adullam (1 Sam. xxii. 1, 2).....	cxliii., cxlii.
Doeg (1 Sam. xxi. 7; xxii. 6-23).....	lii.
Saul and his helpers (1 Sam. xxii. 14-23).....	lviii.
David in Keilah (1 Sam. xxiii. 1-13).....	xxvii., xxxi.
David betrayed by the Ziphites (1 Sam. xxiii. 14-23).....	liv., xvii.
The rock of escape—Sela-Hammachle-koth (1 Sam. xxiii. 25-28).....	xlii., xxii.
David in Engedi (1 Sam. xxiv.).....	lxiv., lvii.
David's encounters with Nabal (1 Sam. xxv.).....	cxli., cxl.
Shigaion against Cush (1 Sam. xxv. 39).....	vii.
David's ultimatum to Saul (1 Sam. xxvi.).....	xxxv.
David in Ziklag (1 Sam. xxvii. 31; 1 Chron. x.).....	
David's lament over Saul and Jonathan (2 Sam. i. 17-27).....	
2. THE DAVIDIC MONARCHY (2 Sam. ii.—vi.).	
The royal mirror (2 Sam. vi. 9, 1 Chron. xii. 12).....	ci.
Establishment of the ark in Zion (2 Sam. vi. 12-19, 1 Chron. xv.).....	xxiv.
The first "songs of degrees" (2 Sam. vi. 20-35).....	cxviii., cxviii.
Recovery from a deadly illness (2 Sam. v. 10-12).....	xxx.
Thanksgiving for recovery (Psa. xxx. 13).....	ciii.
3. THE PROMISE CONCERNING THE SEED OF DAVID (2 Sam. vii.).	
David's song of praise for the great promise (2 Sam. vii. 18-29, 1 Chron. xvii. 16-27).....	
David's song of thanksgiving for the promise.....	cxviii.
Conspiracy against the monarchy of David (2 Sam. viii. 3-11; x.; 1 Chron. xix. 1-2).....	lxxxiii.
David's exhortation to kings and judges concerning the decree of the Almighty.....	ii.
4. THE WAR IN EDMOM (2 Sam. viii. 3-18).	
The cry of distress by the Korahite....	xliv.
Asaph's prayer for deliverance.....	lxxx.
David's war-song for the army departing for Edom.....	lx., cviii.

5. THE ARK TAKEN TO THE AMMONITE WAR (2 Sam. xi. 11).	
David's song to the army on forwarding the ark.....	lxviii.
6. THE FALL OF DAVID AND HIS REPENTANCE (2 Sam. xi., xii.).	
David's penitential Psalms.....	xxxviii., vi.
Prayer for remission of sins, and the hearing of the prayer.....	li., xxxii.
7. THE CAPTURE OF RABBATH-AMMON (2 Sam. xii. 25-31; 1 Chron. xx. 1-3).	
Prophetic song by the Korahite regarding the capture of Rabbah.....	xlvi.
The Melchizedek prophecy, on David's returning from Rabbah (comp. Gen. xiv. 18-20; Heb. vii. i.).....	cx.
8. THE WONDERFUL HEARING OF DAVID'S PRAYER IN THE LAST PHILISTINE WAR (2 Sam. xxi., 1 Chron. xx. 4-8).	
Asaph's exhortation to keep the Passover in time of famine.....	lxxxi.
Warning against hardness of heart (Heb. iv. 7).....	xcv.
David's prayer in time of famine and war (2 Sam. xxi.).....	cxli.
The new song, a psalm of thanksgiving to God for hearing prayer (Ps. cxliv. 9).....	xxxiii.
The people's prayer for the king before the third battle with the Philistines.....	xx.
The people's thanks to God for the king God's hearing of David's prayer, and His manifestation in the midst of the battle. (Theophany).....	xxi.
David's words to Jehovah about the Theophany.....	xviii.
David's words to the angels.....	xxix.
David's words to the heathen.....	lxvi.
David's words to Israel.....	cxix.
Asaph's celebration of the great deliverance.....	lxxvi.
The prophetic view of the rescue, by the Korahite.....	xlvi., xlviii.
David's song of thanksgiving for the new harvest (2 Sam. xxi. 14).....	lxv., lxxvii.
David's song respecting the heavens by night.....	viii.
David's song respecting the heavens by day (presumably at this period).....	xix.
9. DAVID'S STRUGGLE AGAINST FREE-THOUGHT AND THE CORRUPTION OF MORALS.	
Victory in the Philistine war, as a pledge of the judgment of the ungodly in the land.....	ix., x.
Words of the ungodly and words of Jehovah.....	xii.
The depths of sin and of grace.....	xxxvi.
Against atheists, despite the great rescue in the Philistine war.....	xiv., liii.
Quieting and comforting words in view of the temporary prosperity of the ungodly.....	xxxvii.
10. ABSALOM'S REBELLION (2 Sam. xiii.-xv.).	
David's refuge in God, and self-examination.....	xxv., i.;
Absalom's sacrifice in Hebron.....	iv., xi.
Asaph's words concerning sacrifice (at this time).....	i.
David's attendance in the Temple.....	v., xxviii.
Asaph's two oracles.....	lxxxii., lxxxv.
David's silence before God, and his anxiety.....	lxii., xxxix.
David becomes mortally ill.....	xli.
The two "imprecation" Psalms.....	lv., cx.
Farewell to Zion (on leaving Jerusalem).....	xv.
The hope of resurrection.....	xvi.
Asaph's temptation, and hope of life.....	lxxxiii.
Solution of life's riddle, in the hope of life after death—by the Korahite.....	xlxi.
11. DAVID'S FLIGHT AND RETURN (2 Sam. xv., xix.).	
The first two nights in the field (2 Sam. xvi. 4).....	lxiii., iiii.
Tribulations without number.....	xl., lxx.
The first glimmer of hope.....	lxxi.
Prayer during the battle in the wood of Ephraim (2 Sam. xvii. 6-8).....	lxix.
The Korahites' longing for the Temple.....	lxiii., lxiii.
The Korahites' prayer for the king in the light of the glory of the Temple.....	lxxxiv.
David's song "from the end of the country".....	lxi.
"Within thy gates, O Jerusalem".....	cxvii.
12. THE CLOSE OF THE LIFE OF DAVID	
The song of the shepherd.....	lxiii.
The all-comprising psalm of praise (1 Chron. xxix. 10-13).....	cxlv.
The swan-song of David (2 Sam. xxiii. 1-7)	

It is the eighth of these episodes in David's life, "The wonderful granting of David's prayer in the last Philistine war," which the author has prepared for insertion in THE CHRISTIAN, in the hope that it may arouse interest in his forthcoming work. Of the seventeen Psalms which here are readjusted, by one historical incident hitherto passed over, Professor Delitzsch only acknowledges four (xviii., xix., ix., and x.) as being genuinely David's, but without being able to prove any historical position in respect to three of them (xxix., ix., and x.).

The author has written in a shorter form a German book about this episode. It has been published in Berlin by Wiegand and Grieben.*

Evangelising in South India.

DEAR SIR,—For the last eighteen months it has been my privilege to work for the Master in this needy portion of the vineyard, where I am the only European Protestant missionary. Until the beginning of this month, we had the privilege of a monthly visit from Rev. J. A. Sharrock, S.P.G. missionary, and he and I divided the evangelistic work of Pondicherry and the surrounding villages. Now Mr. Sharrock has been transferred to Trichinopoly, and the burden falls more heavily upon me. One of our great needs is a bullock or horse bandy to enable us to reach the more distant villages where the sound of the Gospel has not yet been heard.

During the past year we have visited about twenty villages, and have everywhere been well received. The women specially have listened eagerly to our message, and we have sold and distributed nearly 700 Scripture portions, including Bibles and Testaments. These villages have been those that we could reach walking, or by train, or "push push," and have not exceeded five miles, as the coolies who push these carriages could not go further. The cost of a small bullock bandy would not be more than £5 to purchase, and the annual expenditure for keep of horse would be about £5. We should be able to travel greater distances, and thus carry the glad tidings of salvation to hundreds who have never heard of Jesus and his love. The bandy, too, would be a shelter from the burning rays of the sun, and the drenching rain from which these "push pushes" cannot shield us.

I write all the more earnestly, because the friend who has hitherto kindly provided us with money for the "push push" is no longer in a position to help us. When I mention that the population of Pondicherry alone is 83,000, Roman Catholics, Hindoos, and Mohammedans, you will understand something of the greatness of our need.—Yours, for Jesus sake,

(Miss) M. A. ROBINSON,

Lady Superintendent.

Bible Society's Depot, Pondicherry, South India.

Rev. F. B. Meyer, B.A., resumes his Bible Lectures to Young Men at the Central Y.M.C.A., 186, Aldersgate-street, on Saturday next, 18th inst. The meetings are held from three to four o'clock sharp; and the subject for Saturday next is "The Ministry of John the Baptist." These meetings have for many years been unique in the history of young men's movements, having been attended by a weekly audience of between two and three hundred.

Mr. W. R. Lane last week conducted a short mission for young men at the Central Y.M.C.A., 186, Aldersgate-street, under the auspices of the City of London Bible-class Union. This Society encourages the formation and maintenance of weekly Bible-classes in the large City houses. Its work during the present season is very successful. Mr. Lane's mission has proved very helpful in encouraging and stimulating Christians; and in adding to their number many who, for the first time, have publicly confessed Christ as their personal Saviour.

* We here quote some of the opinions expressed in various German periodicals concerning this book. Thus the *Kreuzzeitung* remarks:—"In face of criticism denying the age of the Psalms, these investigations are justified, and are of decided interest." *Deutsche Evang. Kirchenzeitung*:—"The author is rightly offended at the nuisance of unholy criticism, and places the collection of Psalms on its historical basis, thereby confirming their authenticity." *Pastoralblätter*:—"This treatise is of great interest, and is warmly recommended to the perusal of every friend of the Bible." *Evangelisch Kirchlicher Anzeiger*:—"All that has been produced by the author to prove the authenticity and connectiveness of the Psalms cxliv., xxxiii., xx., xli., xlvii., xlix., lxxi., cxvii., lxxv., ix., x., xli., xlviii., and lxxvi. is singularly well founded, and will be especially comforting and edifying to all Christians and friends of the Bible. We, therefore, highly recommend his book, and hope that he will soon publish his future studies on the subject."

The Late
Rev. W. Evans Hurndall.

THE great Head of the Church makes no mistakes. Wonderful alike in counsel and in working, his ways are past finding out. True, the believer, seeing not the end from the beginning, is tempted, again and again, to marvel when some career full of bright promise is cut short, and the Church loses one who has bidden fair to do yeoman service. Yet even then, by faith we understand that He doeth all things well.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And He will make it plain.

Many who have been closely associated with the work at Westminster Chapel, who have rejoiced in the evident tokens of blessing and revival since the advent of the young pastor, a little over a year ago, and who now, humanly speaking, see these fair hopes blighted, must find comfort and strength in the assurance, "What I do thou knowest not now; but thou shalt know hereafter."

Rev. W. EVANS HURNDALL, M.A., was born in Buckley, Gloucestershire, in 1846. His father being a large manufacturer at Bristol, the son was trained for the business, which, indeed, he entered, becoming partner at the age of twenty-two. Even then, however, he was seeking to serve the Lord, conducting a Bible-class of 150 members at Castle Green Chapel. Coming to London as agent of the firm, he was led to interest himself in a chapel at Putney, then without a regular minister. Although his bent had already been towards the ministry, circumstances had hindered, but now the evident interest aroused in his preaching compelled him to the conclusion that God was calling him to this service. This conviction he acted upon with that resolution and self-abandonment which characterised his after career. The sacrifice of worldly prospects which he was certainly making troubled him not at all. God had called him, and that was sufficient. Entering St. John's College, Cambridge, he took his degree, and then accepted a call to Harley-street Congregational Chapel, Bow.

The undertaking might well have daunted a young man. Once a famous and wealthy meeting-house, it had, like many another East End cause, dwindled to an enfeebled and impoverished condition. The classes who had been its main support had moved away, and the poor who began to crowd the district were not disposed to attend the chapel. The needs of these unevangelised masses was to him an irresistible call, and he threw himself into this uphill work with an enthusiasm, energy, and resource which soon told. His personal influence and love for souls won for him a ready hearing, and the place began to fill. Nor were those who came sent empty away. He was a man with a message, and his message was the Gospel of Divine grace, told in simple yet glowing language, and with that intense personal conviction which ever commands attention.

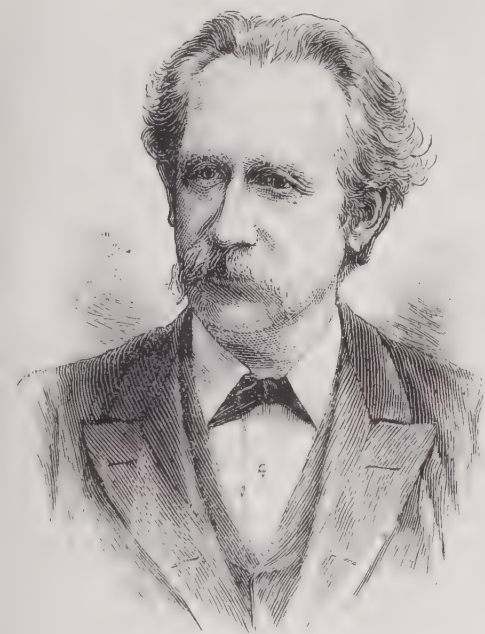
Nor were the pressing needs of the poor forgotten. His sympathetic heart was wrung by the tales of sorrow which reached him, and he began to organise relief operations and social work on an extensive scale. Following on lines which his neighbour, Pastor Archibald G. Brown, had adopted, Mr. Hurndall

gave himself to constant visitation, the care of the sick, and the provision of relief, until by-and-by he had a staff of eight paid missionaries and an army of voluntary workers engaged in carrying help and cheer into the homes of the destitute around.

One remarkable outcome of this work was his "Men's Own" Society, started in the Great Hall of the Bow and Bromley Institute, which attained a membership of a thousand, and became the centre of a host of useful auxiliary agencies. Thus he laboured for seventeen years at Bow, seeing hundreds of souls won to the Saviour. The chapel was thronged by large congregations, the membership increased, and a spirit of earnest effort animated the whole Church fellowship.

At length, however, his physical strength failed, and in January 1893, he felt himself compelled, by a nervous breakdown, to resign the pastorate. The meeting at which he bade farewell to his attached flock was a memorable manifestation of love between pastor and people.

After resting for a year, recruiting in the



country, he began preaching in Clarement Chapel, Pentonville. Meanwhile the famous chapel in Westminster, built for Rev. Samuel Martin, the largest in London save the Metropolitan Tabernacle, had been for some time without a minister, and during the long vacancy the whole church organisations had languished. Various efforts had been made to secure popular preachers—overtures being made at one time to Rev. John McNeill—but in vain. A temporary occupancy of the pulpit by Mr. Hurndall convinced the deacons that here was the right man, if only they could secure him; and they accordingly invited him. His laborious years at Bow, and his recent illness, might have inclined him to seek an easier post, but the call came to him as from God, and he accepted.

In September, 1894, Mr. Evans Hurndall entered on his new and responsible charge. Only fifteen months ago, and already the church appeared to have emerged on a new era of prosperity. The congregations, which had fallen to a mere handful, increased rapidly, the membership more than doubled, and the prayer meetings became full of life and power.

The "Men's Own" Society, which had proved such a success at Bow, was introduced at Westminster, and soon took hold. Already about 600 men meet regularly on Sunday afternoons in Westminster Town Hall, while a "Women's Own," held in Buckingham Hall, has been successful on a smaller scale, having about 350 members. Mission work on the lines which had achieved so much in the East-end, was also begun with good result in the slums which lie under the shadow of the historic Abbey. Mr. Hurndall himself was the life and soul of the work, and his striking presence had become familiar in the poor corners. He was, however, no monopolist. Indeed, one element in his success was the power of setting his members to work. Like Mr. Spurgeon, he believed every Christian should be a worker, and thus he soon rallied round him a host of willing-hearted men and women who lent strength and tone to the whole work.

In the midst of all this busy and fruitful service, the leader to whose devotion and daring it was due, has been suddenly, under circumstances we have already detailed, called hence, leaving a memorial of faithful and true service, which will not soon be forgotten by all who knew him, and knowing him loved him.

Pastor A. G. Brown's
Anniversary.

IT is not given to many ministers of the Gospel to complete so long a term of labour at high pressure as Pastor A. G. Brown completed last week, when the twenty-ninth anniversary of his ministry in East London was celebrated by a gathering which filled the spacious Tabernacle. After tea, which was served in the school-room, Mr. John Marnham presided over a public meeting, and in the course of a hearty address congratulated the pastor on the blessing which had attended his labours.

Mr. Brown was greeted with much warmth, and at the outset read telegrams of congratulation from his daughter Lucy and her husband (Mrs. and Dr. Bennett), and from "Dublin Baptists." The last-named added the hope that the East London Tabernacle church would spare their pastor for a brief while, that he might pay Ireland an early visit. Mr. Brown proceeded to give an interesting account of his connection with the church. He accepted the pastorate (at the age of twenty-two) when the church was situate at Stepney. God poured out his blessing on his labours in the sixth week of his ministry. On that Sunday evening the place was filled; moreover, that night was signalised by the conversion of over one hundred souls, ninety of whom he himself had the privilege of baptizing. From then to the present day there had been a steady flow of blessing. When he accepted the pastorate the church membership stood at 250. The numbers had been carried on consecutively, and the last number was 5909, so that during the present ministry some 5700 members had joined the church. Out of these, Mr. Brown added, he thought he was well within the mark if he said that at least 5000 were from the world—won directly from Satan's kingdom. This good work, the pastor proceeded to explain, had been done entirely by the teaching of the Scriptures, by preaching the truth in dependence on the Holy Ghost. As to the outside work, the pastor intimated that it had involved an expenditure of £1617.

Mr. OYDEN (a deacon) followed with a few remarks, and said that his brother officers had commissioned him to deliver a message to those present that evening. The message was: "We love you as brothers and sisters in the Lord; we love the 'guy'nor'; and we love each other."

Among the speakers who followed were Pastor G. D. Hooper (from Luton) and Mrs. G. Woodward (the pastor's daughter "Nellie"). The last-named has only just returned from China.

The Week of Prayer, 1896.

THE special and united meetings for prayer were continued last week in the West-end, the City, Exeter Hall, Mildmay, and many other London centres, as well as in the provinces. The week being one of great public anxiety, attention at some of the gatherings was largely and rightly directed toward the critical position of affairs.

WEDNESDAY MEETINGS.

This day being devoted to prayer for nations, the thoughts of many were specially turned to the serious political outlook. The subjects were:—

Thanksgiving for the special blessings enjoyed in many lands by the Church of Christ during the last half century. Prayer in each nation for its ruler and for those who make and administer the laws. Prayer for subjects, that they may honour God in the observance of the Lord's Day, that they duly render unto Cæsar the things that are Cæsar's, and that they seek the advancement of temperance and purity; special prayer on behalf of all who are suffering for Christ's sake; that righteousness may be promoted in all lands; and that thus the time of universal peace may be prepared.

General Sir Robert Phayre, G.C.B., presided, and, after his few appropriate opening remarks, prayer was offered by Rev. G. E. Asker and Mr. Donald Matheson.

Rev. G. F. PENTECOST, D.D., expressed the conviction that whatever affects England commercially, politically, or religiously, will more or less affect every quarter of the earth. In the present national crisis there must not be absolute reliance upon the wisdom of even the greatest statesmen, but rather recourse to the fount of all true wisdom—God Himself. While Cyrus, the human deliverer of the Israelites from Babylonish bondage, was undoubtedly under the guidance of God, yet, in the highest sense God's wisdom is given only to his own people. The sum of divine wisdom in the Church, for guiding England and other nations out of present peril into a larger and wider place of righteousness and peace, is to be found in the aggregate of those who make special petition to God for that wisdom. Even in such an age of the world as this, the destinies of the earth will be shaped by whatever the Church of the living God agrees upon, in respect of the great principles of policy for administering the nations in which, though a minority, Christians are a dominant factor.

Without yielding any measure of his own natural and proper national feelings, Dr. Pentecost was sure he voiced the ~~conviction~~ conviction of all the best people in his own country when he stated that they were all honestly trying to subordinate mere patriotism to a higher sense of obligations connected with the Kingdom of God. Our first duty just now, as Christian men, is to exercise heavenly patriotism; and in so doing both Englishmen and Americans may find a common platform. Dr. Pentecost held his inheritance as an Anglo-Saxon to be greater than if he were simply an Englishman or an American. He believed the Anglo-Saxons, as a whole, to be raised up in our times, for the purposes of God, quite as much as were the Jews in the days of old. There was nothing meritorious about it; but it had come to pass, in the providence of God, that the Anglo-Saxon race was, in a pre eminent sense, though of course not exclusively, the custodians of the Gospel and the missionaries of the world. The righteousness and peace of the world, as far as we may so speak, rests with Great Britain and with the United States; and warfare between these two great English-speaking peoples would be nothing short of the most stupendous crime of the Christian era. In making prayer to God, we may do so definitely and intelligently, along the lines of the high spiritual relations which the two nations sustain to each other. In conclusion, Dr. Pentecost said: I pray for a solid, lasting, and unbreakable alliance between Great Britain and the United States, for the purposes of righteousness and peace; such an alliance as will enable us to

control and dictate the terms of peace to all the nations of the earth. If we are both at peace, thus illustrating God's righteousness, surely all other nations must fall into line with us, or openly declare for Antichrist.

Rev. M. Easton, an American missionary from Persia, added a few words expressive of reciprocity on the part of American Christians in the desire of their English brethren for the maintenance of peace; and much fervent prayer was made in this behalf during the remainder of the meeting.

At the Centenary Hall, Bishopsgate-street, Mr. M. H. Hodder presided, and read 1 Tim. ii. 1-4, and Psalm xlv. After prayer by Rev. Dr. Jenkins and others, an address was delivered by Dr. NEWMAN HALL, with special reference to the duty of Christians in view of international misunderstandings. While trusting that the dark clouds that had gathered would pass away, he was not at all sure that a tempest of war would not break upon us. In spite of appearances, the hearts and minds of rulers are in the hands of God, who, in spite of the devil's pretences, is the Lord of the world. Let us pray to the God of Peace, through the mediation of the Prince of Peace, and this we may do with boldness, knowing that our supplications will assuredly be heard.

Specifying the warlike elements of the hour, the speaker mentioned, first of all, the Ashanti campaign. No doubt those who have the responsibility know what they are doing, but the fine young fellows who have gone forth do not know. They may be swept away, and families may be involved in sorrow. Let us pray that there may be no bloodshed—that an understanding may be come to without war. As to the dismal state of things in the Turkish Empire, some think that Britain ought to act quickly; others fear lest we should thereby provoke a terrible war. Let us have confidence in God.

Christian people are in danger of being infuriated by the accounts of oppression and massacre. War is a terrible thing, and no one should exult in the idea of it; while Christians should view it as the very climax of horrors. The law of God forbids killing and stealing, but war says kill as many as possible and destroy all you can. War slays its tens of thousands, and wounds twice as many; and, moreover, it sows the seeds of revenge and long-continued hatred. Let us pray that God will interpose and prevent it. When Israel was in Egypt it seemed as if God disregarded their sufferings, but at length He said, "I have surely seen the affliction of my people, have heard their cry, and know their sorrows."

Then, continued Dr. Hall, there is the misunderstanding with America. I cannot bear to think of it—the possibility of war with our American brethren—who read the same Bible, sing the same hymns, and have the same worship as ourselves. We have the same literature, and are bound with common ties out of number, being also engaged in the same mission work throughout the world. God avert war between England and America. The people in America are grieved at President Cleveland's message. We trust that thoughtfulness, and

consideration, and prayer will prevail. Think of the fratricide and ruin! The very devil and his angels might exult for joy to see two such nations, bound by the bonds of brotherhood and working together for the evangelisation of the world, engaged in mortal strife.

Having read and expounded 1 Cor. xiii., showing that nations as well as individuals should display love and forbearance, Dr. Hall led the meeting in earnest prayer for international peace.

THURSDAY MEETINGS.

On Thursday the subject of foreign missions was taken up, the various points being thus stated:—

Praise to God for the increasing recognition, among all branches of the Church of Christ, of their obligation in this matter; for readiness on the part of individuals to obey the call of the Holy Ghost; for the fidelity of some even unto death; for many open doors and tokens of the Divine blessing. Prayer for the "Messengers of the Churches" for the manifested Presence and power of the Holy Spirit: for all on whom the responsibility rests of sending forth missionaries; and for increased liberality and sympathy among the home churches.

In St. Martin's Hall, Mr. JAMES E. MATHIESON presided, and read Acts xv. He referred with thankfulness to the awakening of the missionary spirit in these latter days. He rejoiced in many tokens that the Church is beginning to realise her responsibility in this matter, and the younger generation seems likely to regard the missionary movement with yet fuller interest. In this connection the chairman made happy reference to the Students' Missionary Conference held in the preceding week in Liverpool—a convention which he felt to be pregnant with promise for the future.

Among those who led in prayer were Dr. Henry Soltau, and Lord Radstock.

Dr. Bruce, late of Persia, recalled the thrilling words of the Apostle of the Indians, Las Casas, who, protesting against the abominable cruelties inflicted on the natives of South America by the Spanish invaders, said, "I left Jesus Christ in the East Indies suffering at the hands of the Spaniards, a thousand times over, persecution, crucifixion, torture, and death." This the speaker used as illustrative of the sympathy of Christ with his people—

In every pang that rends the heart
The "Man of Sorrows" bears a part.

This is one grand qualification of a high priest, that he should have a fellow feeling with suffering. Our Great High Priest has the tenderest sympathy with all sufferers, and specially those who endure for his name's sake, such as the recent martyrs in China and the outraged and murdered Armenians, hundreds of whom have had the choice of Christ or Mahomet, of life and apostasy or a terribly cruel death. The speaker feared that some Christians had given up praying for the Armenians, concluding that God has for some purpose abandoned them. But he implored his hearers not to cease praying for these tortured, despairing people. Passing on to the state of heathendom, he remarked that the two grand obstacles against the progress of Christianity are Buddhism and Mohammedanism, to which might be added the worldly condition of our own churches at home. On these and similar accounts, he rejoiced specially in this world-wide concert in prayer, bringing believers closer together, and bringing down blessings from on high.

At the Centenary Hall, Mr. T. Morgan Harvey occupied the chair. An address was delivered by Rev. F. W. MACDONALD, based on 1 Tim. ii. 1-6. He said that in the teaching of Christ and his apostles prayer for others is not merely a subordinate, permissive, or doubtful element, but occupies a conspicuous and important place. The privilege of intercession affords an opportunity by which Christian love may sweep the entire human horizon. The Apostle's exhortation that "supplications, prayers, intercessions, and giving of thanks, he made for all men," threw upon the infant churches a noble and inspiring duty. Having its motive and

ground in the mediatorial office of Jesus Christ, intercession is the central principle in the kingdom of God. By it we are redeemed; the redeemed world hangs upon the uplifted hands of One who "ever liveth to make intercession." Both on the cross and in his perpetual intercession, our Lord is at once the supreme intercessor and the type and pattern for all his people.

No man can breathe the true atmosphere of the kingdom of Christ who does not pray for others; no man has caught the spirit of the household into which the Christian is adopted, who does not offer prayers for others. And this intercession should not be left to mere kindly impulse, but should be nourished and strengthened by consideration of Christ's example. We have a ministry of prayer to fulfil as towards the world, and on behalf of every member of the household of faith. When we pray for the benighted and perishing heathen, for those who are downtrodden and oppressed, and for those communities who know not what they want, and for our own countrymen, with their follies, and sufferings, and sins, we are not grieving God, but are pleasing Him; we are not getting into combat with any laws, but falling in with their gracious movement. When we offer a prayer that is "good and acceptable in the sight of God," what may we not hope for and expect?

FRIDAY'S MEETINGS.

"Home Missions and the Jews" were the appointed subjects on Friday, but in St. Martin's Hall the chairman, General Hatt-Noble, R.E., as well as the speaker for the morning, led the thoughts of the audience in the direction of public affairs and the blessedness of staying the soul upon God in the time of anxiety. The subject for the day was thus stated:

Praise for enlarged interest shown in these Missions, and for the Divine blessing attending them. Prayer for all Christian evangelists, city missionaries, Bible colporteurs and for missions among soldiers and sailors. Special prayer for God's ancient Israel, that there may still be "a remnant" saved, until, the fulness of the Gentiles having been brought in, "all Israel shall be saved."

ARCHDEACON SINCLAIR

said:—We praise God this day for the increased power of united Christian sentiment. When one of the wisest of our public men said that with common-sense and patience all our international difficulties might be overcome, he appealed to qualities which without Christianity would be impossible. If it were not for the sanctions of religion and Christian morality, these ideals would become inoperative. The more the different nations of the world are permeated by the fundamental teachings of our faith and the principles on which these rest, the more will the power of common-sense and patience become prevalent. Common-sense means the due recognition of law and principle and their action on human conduct; while patience means we have acquired sufficient mastery over ourselves to make these principles effective in daily life and conversation. Without such principles and motives we cannot check international strife, jealousy, or suspicion.

Now look at home for a moment. We are called to "go into all the world," but the message we are to carry loses its power when it falls from the lips of people who are not Christian at home and in commercial dealing. Under such circumstances, our voices sound artificial and canting, and carry no conviction to the minds of men. Turning to London, our great five-million peopled London, especially the diocese of London, which I know best: in this area, there are three and a-half million inhabitants, of whom the communicants on Easter Sunday last were 120,000, and on any ordinary Sunday about 35,000. I am not undervaluing the work of our brethren, the Nonconformists, but I use these figures merely to illustrate the neglect of Divine things generally prevailing. The labour of all put together, do not suffice to reach the hearts and consciences of men. Such being the case, we may well lay aside suspicion of one

another, mutual jealousy and distrust. We are not responsible for other people's ways of looking at the truth. The question is, "Do they love and loyally serve the Lord Jesus Christ?" If so, we are brethren. We have no right to say, "I am so thoroughly right, and you are so thoroughly wrong, I can have nothing to do with you." Now as to the work of home missions. The old National Church has divided the land into parishes for convenience of operation. Many, of course, do not worship exactly as we do. But is it not possible that members of the newer churches might recognise the scruples of the older Church; while members of the older recognise the conscientiousness of the new; so that without giving up our principles, we might recognise each other's work? There ought to be intercommunication in common work. We meet on the platform of the Bible and similar societies, but we might take knowledge of one another in our local work, co-operating with and furthering each other's labours.

Then as to the Jews, we need to show them more brotherly kindness; making it easier for them to see the beauty of Christianity. We must not think that each individual Hebrew has deliberately rejected the Messiah. Nineteen centuries of persecution and prejudice have hardened them against Christians, but the vast majority of them—even of the 92,000 Jews in London—know absolutely nothing of Christ or Christianity. If we cannot all teach them, we can commend the faith we hold dear by our Christ-like example and gentleness and consideration towards the children of Abraham.

A season of prayer followed, in which Canon Gibbon, Col. Robertson, and others took part.

Mr. E. Trotter presided at the Centenary Hall, and an earnest address was delivered by Rev. E. J. KENNEDY on the plea of the man of Macedonia, "Come over and help us." This call comes to Christians to-day, as it did to the Apostle. It may be a mute appeal, but it is the voice of a real need. The call entails serious responsibilities, by the neglect of which Christians not only impede the work of Christ, but keep back the blessing upon the Church and Israel. Mr. Kennedy and others led in prayer for a deeper realisation of duty in the evangelisation of the masses of our countrymen.

SATURDAY.

On Saturday the question of young people and family life was dealt with, the subject being—

Praise for the blessings of family life, and for the young who have given their hearts to the Lord. Prayer, that much grace and wisdom, with humility, may be granted to all members of professing Christian families, that, obeying the precepts of Scripture, they may richly inherit the blessings promised to children brought up in the fear and love of God. For Sunday-schools; for Christian Associations of young people; for Schools, Colleges, and Universities.

Lord RADSTOCK conducted the meeting in St. Martin's Hall, and the hour was most profitably spent in fervent supplication on behalf of "Families and Schools." His address was of a very spiritual character, tracing a connection between the typical paschal lamb which figures in Israel's deliverance from Egypt as described in Exodus xii.; and Christ's dealings with his disciples, as recorded in John xiii. It was clearly pointed out that our spiritual passover, as God's believing people, consists in receiving a living Christ, by faith, and that this is an impossibility for an uncleansed soul. Then followed some thoughts on the bearing which that truth has upon worshipping God in spirit and in truth, as contrasted with mere formalism; and on the paramount need which exists for full confession of sin before God, in order to realise the abundant answer to prayer which He is ready to bestow.

"Christian Lifeboat Crew."—The New Year's muster of the Crew was well attended by sailors of various nationalities as well as friends. Miss Child gave out the text for the month, "And He led them by the right way" (Psalm cvii. 7). She recounted the blessed times experienced at Christmas, mingled with sad instances of shipwrecks and consequent loss of life.

Gales in the North Sea.

DEAR SIR,—Three months ago I sent you some details of a storm I witnessed on the North Sea in the first days of my second voyage in the Hospital Mission ship, *Alice Fisher*. In the light of recent experiences I should prefer now to speak of that scene as a smart breeze only. It has fallen to my lot in the present month to have to ride out in the gallant Mission ship, *Queen Victoria*, in two gales of terrible violence, carrying death and havoc in all directions.

On the morning of Dec. 4 we sailed from the Grimsby fleet for our usual short sojourn in port. Scarcely had we covered twenty knots when we were contending with the full force of that frightful hurricane, the destructive character of which, both to life and property, you have been made familiar with by the newspaper reports. We lay to immediately under three-reef sail fore and aft. In this condition we drifted about for eighty consecutive hours at the mercy of perhaps one of the most pitiless storms that has howled its anger over the tortured, treacherous waters of the North Sea. We reached port in safety and without mishap, but we have been less fortunate in the gale that is just abating.

Being put in commission again on December 20, we sailed on that date under the happiest of auspices, except that Christmas would have been preferable ashore. The earth, the air, and the sea gave every indication of a calm and serene voyage back to our fleet, with a fresh supply of woollens, literature, drugs, and the old, old story of Jesus and his love for our fishermen friends. But this sweet scene of peace was soon to be changed. Hardly had the third day (Sunday) closed upon us before the fiend of storms had blown his battle blast, and from the north-east came swooping down upon us a fierce, scourging gale, not of such force perhaps as that of December 5, but with a much heavier sea-swell, and accompanied by hail and spray, rendering it impossible sometimes to see the ship's prow.

We lay to, as on the former occasion, till mid-day on Christmas Day. I hope and trust I may never have the misfortune to be the eye-witness of such an onslaught between the elements of nature and a ship at sea. It would be useless to attempt a description of the wild grandeur, the mad fury of the scene. Brave was the battle, but our Great Commander's hand was again on the wheel; his all-seeing eye was on the prow. The *Queen Victoria* brought us all out of our peril in safety, but at the expense of some of her canvas. With deep and heartfelt gratitude, we ascribe the praise and glory to God.

Tremendous seas dashed against us, and over us at times; and the noise of the thundering waters resembled more than anything else the booming of artillery. The heaviest sea struck us about half-past one o'clock on Christmas morning, carrying away for the second time our foresail, and making the ship to tremble and quiver like a leaf from stem to stern. The gale abating, we got our position and set sail to find our fleet. The first we fell in with, the "Red Cross" fleet, was diminished to about a dozen sail. Next we found the "Short Blue" fleet; or what remained of it. Afterwards we reached the "Northern" fleet, now consisting of three trawlers and two smacks. Last of all our own fleet, the Grimsby, which seems to have suffered the least; although two trawlers with all hands have gone down.

One skipper told me that he saw on Christmas morning five smacks entirely dismantled, and one sinking, showing signals of distress. He, himself, could not render them any assistance, his boat having been carried away during the night. I could tell of many brave and noble deeds done on the North Sea last Christmas morning, and of the terrible hardships, the wearying anxiety, the tire-some days, the sleepless nights, that our fishermen have to endure. The comforts and blessings which the M.D.S.F. has brought to these men are enormous.

—Yours truly,

ALEXANDER STUART.

A Profitable Evening.

A TRUE STORY.

SOME time ago a business man from the North was in London for a week or so. The weather was very cold, and he knew none socially in the neighbourhood. What should he do? Addressing the waiter at the hotel where was staying, he asked, "Where could I spend a pleasant, profitable evening without much trouble?" The waiter looked a trifle disturbed. What did "profitable" mean? "That depends as whether you're a gent as likes to see life," he ventured to say. "There's a many ways of seeing it." "Well, I don't want to go to a prayer-meeting," said the other. "Ah, then I can suit you, sir," replied the waiter, smiling.

Later, the man from the North found himself in a large music-hall. It was one way of killing time, though he did not care so much for music-halls. He felt he had gone there too early; he was in a cheap seat, or he would have gone out until the performance began. But he was crowded in. Two girls sat just in front of him; they were loudly dressed, and seemed to know a good many of the audience in the hall, to judge by their remarks. Presently one said,—

"I can't see young Lil at the back there; she was to be here to-night. Lor', she's had to give in pretty soon," she laughed. "More's the pity," returned the other girl. "I don't believe, if there was a God, as He'd let a little thing like her come to that. I know how she'll feel, too—all daring like, and yet ashamed, at first; and then she'll get used to it, like you and me."

"Stop that," cried the other. "What's took you? I suppose the missionary people have been at you!"

The other said nothing, but she continued looking towards one spot, where was a door. The man from the North looked too; he understood enough of what he had heard to know that a life's tragedy was beginning for a poor, weak child, perhaps no older than his eldest girl. Her name, too, was Lily. Suppose it had been *his* Lily! Was there a God? Or was it true what this girl had said? There *must* be a God and a Saviour—his Lily believed there was. A sudden, strong impulse came over him to save this strange Lily.

"Look, look! there she is!" cried one of the girls. He saw her—he stood up in his seat. "There *is* a God, who cares," he heard from his heart. "Let me pass, please," he requested of those sitting in his row.

"Come out of this!" he authoritatively demanded of a pale, over-dressed girl, to whom he made his way, and who looked not more than sixteen.

"Why should I?" she asked. "Who are you?"

"I am Lily's father," said he, taking her arm; "Come outside, and I will explain. My Lily is going to be kind to you."

The girl looked puzzled and defiant, but she allowed herself to be led outside. Here she made a stand.

"Let me be!" she exclaimed, "Let me go my own ways; you know nothing of me. Where's your tracts?" She tried to laugh.

"I know less of God than you do," said the man, "if that is what you are afraid of; but I shall not let you go back there. I could never look at my Lily again if I did."

Then the girl threw up her hands, and burst into bitter weeping. "Oh, I'm not fit to be wherever your Lily is," she cried, "and who told you my name? Did mother send you?"

"I never knew of you till ten minutes ago, and none has ever spoken to me of you. But, if you have a mother, think of her now, and leave this place at once," said the man.

"What are you going to do with me?" the girl asked. "We can't stand talking here—let's go inside."

"No," said the man, "that's finished." He hailed a passing cab, and directed the cabman to drive to a house in one of the suburbs.

"I am taking you to my sister for the night; in the early morning I shall telegraph that my Lily comes to London; she will know what to say to you," said the man.

Later on, he asked his sister, "Can you trust me, Cissy?" "Unfailingly," was her reply. She was a child of God.

Then he told the story, and finished with:—"A strange longing has taken possession of me—a longing to do the will of One greater than and out-side myself. Who but God *drove* me, in spite of myself, to save that girl?"

"Had a pleasant evening I hope, sir?" the waiter asked as he returned to his hotel.

"A 'profitable' evening, I dare think," was the reply.

"Well! if he don't look as if he'd been to a prayer-meeting, after all!" soliloquised the waiter.

The business man could not sleep; all his past, all the gentle persuasions of his Lily, the prayers of his sainted wife, the words of the poor girls at the music-hall, dogged him. At last he could bear the intolerable burden no longer. "Oh, God-light!" he cried. "Take me, teach me—I am sick of myself. What is this agony that I feel!" The Saviour of the needy and the lost became his refuge; the God of all grace touched his heart, and all unknowing, he was born again.

His Lily came to London next day, and sister and daughter both saw the blessed work that had begun in this one so dear to them, so long prayed for, so unbelieving! The two Lilys met, and by the wonderful alchemy of love, the heart of the sinner was won to think upon new ways. She voluntarily agreed to remain with Lily's aunt, and her red-letter days were those on which her namesake left her home in the North to visit her London aunt. And what of the man who was led to save the outcast? He told the story recently at a prayer meeting after a service for men, held in the town where he lives:—

"You know me—when men tell you there is no God, none to save, none to heal, tell them you know there is, for that He saves J—H—every hour." Seven gave themselves to God that night out of the forty-three who heard these words.

Of the two Lilys, one is still the light and delight of her father's home, a home where Jesus reigns. The other is the respected wife of the foreman of the works owned by her earthly saviour, and her Christianity is of a very vivid type.

M. B.

The Light of the World.

Matt. v. 16; 2 Cor. iv. 11.

OH, Christian brethren! Ye who take
Your quiet ease in Zion—wake!

Do you not hear,
In accents dear,
The cry of brothers,
Fathers, mothers,
Chained in the gloom
Of error's doom,

Calling for the light to dawn,
Waiting for the break of morn?

For the dawning of that day
When the churches shall display

The truth and right,
All clear and bright
As dew in morn,
Ere day is born,
And thus portray,
In pure array,

Like a banner of beauty unfurled,
The light of the Light of the World.

Beyond the illumin'd tongue or pen,
To show this Holy Light to men,

Your lives must preach,
Your robes must teach,
Washed and made white
They'll show the Light.
The world around,
By Satan bound,

Will then believe; and Jesu's might
Will change their chains to robes of white.

CHN HILTON.

Work Among Lepers.

MISS MARY REED'S work among lepers at Chandag is one of the most touching incidents of modern missions. Mysteriously consecrated to the work among these poor sufferers, by being permitted herself to contract the disease, she has laboured with signal blessing and success for some four years. The small asylum, with some thirty-eight inmates, to the superintendence of which she was appointed, has grown under her care until she has now a large institution with about 100 inmates, and substantial houses ready for more.

Mr. Wellesley Bailey, superintendent of the Mission to Lepers, whose committee maintains the work, lately paid a visit to Miss Reed, in the course of his tour of inspection of the various centres of work in India. From his interesting account we extract the following:—"When we arrived, Miss Reed showed me her little house, which she has arranged with the greatest taste. In front of the house is a magnificent shrub of heliotrope, which scents the whole place. There is no doubt there has been considerable improvement since she came here, and that her general health is splendid. This is undoubtedly in answer to prayer, and I should not be at all surprised were she even to get better, though that may not be God's will for her. But be that as it may, she is consecrated to his service for his lepers, and she accepted it cheerfully. She always was, and still is, extremely sensitive as to contact with disease and suffering, so you can imagine what it is for her to attend upon these poor people in their sufferings! but the Lord Jehovah is her strength and stay, and daily and hourly carries her through.

"As to her work and the institution, I am perfectly astounded at what she has been able to accomplish, and at the splendid way in which, single-handed, she carries on everything. Hers is one of the best-managed institutions I have seen, and the inmates all seem contented and happy. She takes the immediate oversight of everything herself, and is managing the place most economically. At present she has several needs, which she would be glad to see supplied at once. They include a set of houses for animals (ponies and bullocks), cost about £10; and a new house for less advanced cases of the disease, £20. The sum of £20 is needed to erect and start a windmill (which has been given), by which an immense amount of labour and expense will be saved. There are to be several baptisms to-morrow. One of the candidates led us in a beautiful prayer, thanking God that she had become a leper, as it had been the means of her knowing Christ."

Communications may be addressed to the hon. sec., for London, Mr. John Jackson, at 186, Aldersgate-street, E.C.

Work for the Navy.

AMIDST all the exciting events of the past fortnight, and the bustle and activity at our great naval ports, it has been good to realise that "all things work together for good to those that love God." Our Christian seamen and marines have been drafted at a moment's notice, some to the flying squadron and some to the torpedo-destroyers. Their great desire is to "live Christ" among their shipmates, and to pass on the true light. Their prayers are earnest that out of all this Christ's kingdom may be advanced in our Navy.

I am glad to say that I am in direct and personal communication with all these ships, and that our monthly letters and monthly paper, *Ashore and Afloat*, will follow them everywhere. Our workers are now busy at Devonport, Portsmouth, and Chatham, organising all this work. In the sad losses of life through the capsizing of the pinnacle of H.M.S. *Edgar*, and the sinking of the whaler of H.M.S. *Acorn*, we have lost good men and true, and have been called to sympathise deeply with the widows and mothers who have lost those to whom they looked for support.

Christmas shed its bright happy light over us; nearly 2000 presents to men, their wives and children, were given away, and these presents were sent to me from all parts of England, and from all ranks of society. So, by loving words and actions, Christ is glorified, and our sailors made to feel that their country thinks of and cares for them.

AGNES E. WESTON.

Royal Sailors' Rest, Devonport.

Mr. Radcliffe in Russia.**(Concluded from last week.)*

WHEN we reached Wilmanstrand, its loveliness astonished us. We lived in a long, one-storey, white house, perched high up, above the lake, which, dotted with its one thousand islands, lay in placid beauty at our feet. The great earthworks round the barracks were covered with grass as green as an emerald. The trunks of the birch trees shone like silver in the sunshine; and the leaves, only about one week old, were a most delicate shade of green. In the middle of some of these birches stood the lofty church belfry—a most imposing structure of wood, painted white and green—which could be seen miles away.

Then in the centre of the town, above the fire engine house, was a tall, square tower, on which a man kept a look-out for fire by night and day. He was never off the watch. A good lesson for us in spiritual things, is it not?

One morning a message came to our party at the hotel, requesting one of us to visit a Finnish woman. A long walk brought us to a wood-yard; and we found there an old and very poor woman, with a sad expression on her face. After much interpretation of English and Finnish, backwards and forwards, we gathered her history. The old woman had a lodger, who took very ill one night. He was a bad man; and she was so afraid that he would die, that she fell on her knees and prayed for him. As she knelt there, the Holy Spirit showed her that she herself was more wicked before God than the bad man she was praying for; and she had carried this heavy burden of sin for two years. How gladly we conveyed to her all-attentive ear the same good news which the angel proclaimed on the plains of Bethlehem—"Fear not! for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." The old woman, we had reason to believe, accepted God's free gift of pardon; and as we sailed away up the Saima Lake from Wilmanstrand, a few days after, I thought I saw my old friend with a happy face on the shore, standing up amongst the others, and waving her farewell to us.

From our next resting place, Knopio, Mr. Radcliffe wrote:—"I desire to entreat special prayer—very special prayer. The Canon here voluntarily offers a state church for every night we stay. Knopio, you will see, is more than two hundred miles north of Wiborg, and it is the chief town of this part of Finland. The Finnish women appear to love to listen to the Gospel from our ladies; filling the church and the aisles of the Canon's church full to the door, many standing up."

Once, perhaps, five or six priests were seated near the altar, to hear what women could say through interpretation. A man saluted us in the street, and said he had got rest to his soul from the meeting in the parish church. But the crowning meeting for numbers was in the park, granted by the Burgomaster. These dear Finnish people, indeed, received us as God's messengers.

Leaving Knopio, we started on a long, long journey, with no inns suitable by the way to rest in. Our food was in a basket; and at night we sat in the carriages, still travelling on. It is a great drive up the centre of Finland to reach Uleåborg from Knopio, which we left in a little steamer, and first sailed through several lakes. A week before, we had sent post-cards in Finnish by the post-car to the different "stations" en route to have horses ready for us when we arrived at each "station." On the evening of the first day we reached Idensalmi; not, however, to go to bed, but to take our places in the carriages for the night, and travel northwards to Uleåborg, the chief town of Finnish Lapland;

which, with its rapids and islands and white wooden bridges, was unlike any place we had before seen. The people, as at other places in Finland, came out in crowds to hear Mr. Radcliffe preach to them in their own language by interpretation; and as it was light all night, remained for conversation sometimes till nearly midnight.

From Uleåborg we started on our journey southwards. A large and comfortable steamer conveyed us down the Gulf of Bothnia to Wasa, where we met again one of our kind interpreters, Mr. Bjorkenheim; and the state church priest opened wide his church doors and school-house, and was most hearty and affectionate. From Wasa we returned for a few days to our old quarters at Tammerfors, and from thence we proceeded to Bjorneborg, which we reached in one day, driving between seventy and eighty miles. The congregations in Bjorneborg were deeply moved on hearing the simple Gospel in their own tongue by interpretation. They astonished us at one service, when Mr. Radcliffe was speaking, by rising out of their pews, moved by their intense interest, and coming to stand round the pulpit while the address was going on.

And now our visit to Russia is but a memory, though to us it must ever be a grateful and blessed one.

We were told that it was not easy to enter Russia; but we found it was more difficult to leave. At last, however, we got under way from Abo for Stockholm.

Irish Railway Talks.—7.

By GEORGE WILLIAMS.

THE 5 p.m. for Wexford steamed into the cheerful little station at Arklow just as I reached the crowded platform. It was a lovely evening, and the soft woods and gentle hills of the world-renowned "vale in whose bosom the bright waters meet" appeared as if falling asleep in the tender light of the slowly setting sun. The railway station presented an animated scene, for it had been fair day in Arklow, and now the country people were returning to their homes, chatting and laughing in the pleasant way peculiar to the light-hearted Irish peasantry.

To me it had been a very happy day. In the company of the rector and curate of the town, together with the rector of the neighbouring parish of Kilbride, I had helped to sound out in the fair for five hours the story of a Saviour's amazing love. We had met with no opposition whatever; one policeman had formed our entire bodyguard, and we had estimated that more than 2000 persons had heard us during the day. I had for nearly two hours watched a group of people right opposite to us, pretending to buy old clothes from off a cart. They lazily turned the things over from time to time, so as to keep up the pretence, but finally went away, not having purchased anything. In reality they had been listening all the time to the wonderful words of life.

Feeling, therefore, very happy and thankful, I made my way along the platform and jumped into a carriage crowded with fair people. Amongst these was a powerful-looking man, armed with a stout stick. Directly he recognised me he became quite frantic, and flourishing the stick, furiously demanded how dared I attempt to preach in the fair. Every moment I expected my head to be broken, but, happily, his anger stopped short of actual violence, and I suffered no damage.

Becoming quieter after some time, he said, with evident triumph, "Now, tell me, after his five years of street-preaching, has that howling idiot Hallowes converted one Catholic?"

"I hope not," said I. "You hope not!" said he, "Then what in the world are you preaching for?"

"If Mr. Hallowes converted a man it would be no more use than changing a corpse from one coffin

to another. But when God's Holy Spirit converts a man, the man becomes a new, a living, and a holy man; and in the judgment day it will be found that men were born of the Holy Spirit in the streets of Arklow." Upon this he thrust his hand into his pocket, and pulling out a crucifix and a string of beads, and holding them up before all the people in the carriage, he exclaimed with great confidence and satisfaction, "There, that's what I am trusting my soul to for salvation!" "Well," said I, "the crucifix is a very solemn symbol, but I will be bound you were in a public-house to-day drinking whisky." "Well, and what of that?"

"The beads and the crucifix didn't keep you out of the public-house."

"Oh, a man must have a little refreshment."

"That's all very well, but if you would admit Him who died for your sins upon the cross, and who is now a living and mighty Saviour, into your heart, you would give up your drinking habit; but all the beads and crucifixes in the world in your coat pocket can't save you from whisky-drinking or from any sin."

Not being able to contradict this, and the people in the carriage appearing to approve of what I had said, he began flourishing the stick afresh, and shouted, "Come along, if you dare, and preach in the fair of Gorey, and with one stroke I'll lay you in the street as dead as a herring."

"Are you a Christian?" I asked.

"Of course I am," he said.

"But a Christian is a man in whom the Spirit of Christ dwells."

"Well, I tell you I'm a Christian, and, what's more, I'm a Catholic."

"But the holy apostle St. Paul says, 'If any man have not the Spirit of Christ, he is none of his.' Now the Spirit of Christ is a gentle, loving, pitiful spirit. The Lord Christ would never strike or kill anyone. He would never shout and storm and threaten as you are doing. It is plain to these honest people in this carriage that you have not the Spirit of Christ, but on the contrary, an opposite spirit; therefore you are not one of his, and therefore you are not a Christian at all."

Strange as it may appear, this bold thrust made him somewhat solemn, and during the remainder of the run to Gorey he talked seriously with me of the grace and power there is in the Lord Jesus for ruined and lost men. He seemed half ashamed of his violence, and when the train stopped he wished me good evening quite pleasantly as he stepped on to the platform.

"Wait a moment," said I; "aren't you an Irishman?" "I am, to be sure."

"And am not I an Irishman?" "I suppose you are."

"Then what are we fighting for?" "Faith, and I don't know," said he promptly.

I thought it would be useful to send him off with this lodged in his mind; it would disarm future possible hostility, and lead him to reflect how monstrous it is that half-a-dozen ecclesiasties living far away in Italy, should influence one Irishman to murder another Irishman if he ventures to speak of the love and saving power of Him who "came not to be ministered unto but to minister, and to give his life a ransom for many."

Moravian Missions.—The quarterly organ of the London association in aid of these missions, referring to the deficiency of £6000, says:—"At the present moment, the sums received from all sources, including eloquent and gratifying contributions from struggling native churches, have reduced the amount to considerably less than one-half. Nor have the future increase and the Labrador extension and Ship Fund been forgotten. Long-tried friends have generously rendered or promised additional support; and new friends have been found and new sympathies awakened, which we trust will prove permanent. Much, however, remains to be done, for the latter half of a required sum is notoriously the more difficult to raise." Hence the present urgent appeal by the secretaries, 2, Farnival's Inn, E.C.

* From the forthcoming "Recollections of the late Mr. Reginald Radcliffe."

The Students' Conference.

(Concluded from our last.)

THE meeting in the Philharmonic Hall, Liverpool, on Saturday forenoon was perhaps one of the most impressive of the series. The report of the executive of the S.V.M.U. was submitted, after which the foreign delegates were formally received and heard. In presenting the report, Mr. DONALD FRASER dealt first of all with the statistics of the Union. Since April, 1892, when it was formed, 1038 students had been enrolled—832 men and 206 women. These students, belonging to all the divisions of the kingdom, and attending many different colleges and universities, represent twenty-six denominations. Out of the total number mentioned 212 have sailed; 66 others have been accepted; 22 have renounced; 34 have been rejected, and several died. The best proof of the stability of the movement is the large proportion of volunteers who have actually left for the field. Dr. Duff said that if ten per cent. of the men who offered themselves in a missionary revival ever reached the foreign field, that revival was a great success. From the Students' Union many who have left college are still engaged in home preparation; notwithstanding this **more than 47 per cent.** have already sailed, and 61 per cent. have been accepted by the missionary societies. The 212 students who have left are working in 42 different societies, and in 29 different countries.

Mr. Fraser spoke of the cordial co-operation existing between the Union and the missionary societies. As one result the societies are having a much larger number of candidates for mission work. One denomination which for two years was unable to find four men to fill vacancies, has now twenty-eight candidates. The missionary spirit has been quickened and extended among students generally. This has been apparent in the increased number and earnestness of the missionary meetings in college, the circulation of missionary literature, and establishment of missionary bands. During the past years strong links have been formed between the various colleges, to the mutual helpfulness of all. National limitations, too, are fast disappearing. At this conference there have been welcomed students from twenty-four different nationalities, who come as brothers in the Lord Jesus Christ. The colleges are finding that the Union is a means of deepening the spiritual life of the members. One student states that the volunteer band is the **spiritual centre of his college**; and in many colleges the whole religious life has been transformed.

As to the future, Mr. Fraser said that the work of the Union would be seriously crippled if the Christian Churches did not respond to its claims with greater liberality. Some excellent advice was also given to the students in various stages of preparation as to the best ways of utilising their opportunities and of influencing others. It was announced that the motto which has been the inspiration of the American movement, "**The Evangelisation of the World in This Generation,**" has been adopted by the executive as the watchword of the British movement also. They had done so because they believed that He who said, "**Preach the Gospel to every creature,**" wished his followers in every age to do it.

After some very encouraging facts, as to the spread of the work in the European colleges, had been given by Mr. WILLIAMSON, the formal reception of the foreign delegates took place. They stood in their places on the platform, and were welcomed by the chairman in very hearty and brotherly words. Then little addresses followed from Dr. Siemsen as representing Germany, Pastor Eckhoff from Scandinavia, Mr. S. Schoch from Holland, M. Gaboriaud from France, Mr. Hsiang from China, Mr. Fukunda from Japan, and M.

Anet from Switzerland. All these friends spoke in English very creditably, and expressed the indebtedness of their fellow students, as well as reported on the progress of the movement in their respective lands. Each speaker was very warmly cheered, and a feeling of much enthusiasm pervaded the audience.

The afternoon was devoted to sectional meetings of the different missionary societies represented; of these there were over a dozen, and all the available accommodation at the Y.M.C.A. and Gordon Hall, as well as some of the rooms at the Philharmonic Hall, were brought into requisition for these family gatherings of friends working, or intending to work, under the same auspices.

At the large evening meeting in the Philharmonic Hall, Mr. Donald Fraser, who presided, spoke of it as "**Our International Day.**" One result of the Conference was that Scandinavian, German, French, and Spanish delegates had handed in documents declaring their intention to promote the volunteer movement in their respective colleges and universities. The Dutch delegation had signified their intention to go wherever God should lead them. In Australia also this movement had been begun.

Rev. H. F. BEACH, speaking about the American and Asiatic movement, said that the most hopeful development in the U.S. and Canada was that of the educational part of the movement. In the first year the volunteer movement spread like wildfire in the colleges and universities, and at the end of the year 2000 volunteers had joined. In 1890, however, it was found that from lack of missionary information difficulties had arisen and volunteers were giving up their declaration. It was found necessary to organise and to educate the men and women so as to get them on a stable basis. The secretary and others were visiting the colleges and universities arousing an interest in this matter. Thousands of letters were sent out to institutions of learning, and Sunday-schools for the purpose of training these young people to be leaders in missionary study were held in colleges; inexpensive text-books had been prepared, and a special course of study adopted which had produced good results. The speaker gave some details of the work, and concluded by urging his hearers to devote their lives to the glorious enterprise of missions.

Mr. L. B. BUTCHER, general secretary of the S.V.M.U., said there were 120 colleges and universities in the land (not counting the theological), with a student population of 40,000. He regretted that men ready to go into the field had to wait because the Church of Christ was **not ready to do its duty.** The ordinary expense for a year was estimated at £700. This would maintain two travelling secretaries and one student to visit the colleges, a lady student to do similar work in the ladies' colleges, and meet the cost of correspondence and office expenses. £800 would be required for the expenses of the Conference, making a total required for this year of £1500.

Mr. EUGENE STOCK, on behalf of the C.M.S. and other great missionary societies, wished God-speed to the S.V.M.U. The C.M.S. and some other societies were sending out every man who was properly qualified, relying on the Lord to give the money. They had adopted that principle eight years ago; in seven years their forces were doubled and they had a surplus at the end.

Dr. GEORGE SMITH gave a very interesting account of the missionary work done by the Free Church of Scotland. Last May the general assembly of that church sent out Mr. Maclean, a former secretary of this Union, to Madras, and now they were looking forward to sending out Mr. Donald Fraser (the president of the Union) to the very front of Central Africa. Speaking of the small proportion of missionaries to the immense population of the world, Dr. Smith said that the whole of

the 8000 missionaries might be well concentrated in Bengal alone. Two special topics were discussed—"The Needs of the World," and "The Wealth of the World"; and Dr. Smith concluded by urging upon the meeting the duty of responding cheerfully to Mr. Butcher's appeal.

Mr. S. EDDY (one of the travelling secretaries of the American Union) also gave a very feeling address on the needs of the heathen.

The Chairman appealed to his hearers to contribute to the expenses of the Union. Slips of paper were handed round by the stewards, and it was subsequently announced that £1641 3s. 2d. had been contributed.

At the public meeting in the Philharmonic Hall, held in the afternoon, a number of brief addresses on Scripture texts were given by the students and friends in response to the invitation of the chairman.

On Sunday evening, the Philharmonic Hall was crowded some time before the hour, for a closing consecration service. So large an audience had assembled that an overflow meeting was held in the Gordon Hall. After prayer by Rev. Dr. Cunningham, the passage of Scripture describing the call of Barnabas and Paul was read. The chairman (Mr. Donald Fraser) announced that out of the £1600 subscribed on the previous evenings, grants would be made to the foreign delegations, to extend the movement throughout their colleges, and that funds would be sent to Mr. Mott in Australia for the same purpose.

Mr. T. JAMESON (general secretary of the Liverpool Y.M.C.A.) having briefly spoken, Mr. C. T. STUDD announced his subject as "**Take It,**" meaning that the world had been given to the Christian, but he must "**take it.**" They must be fools for Christ's sake, and not allow any intellectual difficulties to prevent their acceptance of God's promises. They had heard the cry of the heathen, and the only thing to do them good was the Gospel. It might seem a difficult thing to do to take the Gospel to the heathen, but if we believed the promises of God we should be enabled to do so by the power of the Holy Spirit through the indwelling of the Lord Jesus in our bodies.

Dr. PIERSON followed with a stirring address on "**The Evangelisation of the World in this Generation.**" To "**evangelise**" means "**to tell the story of good tidings.**" Evangelisation must go before conversion, and conversion before edification. There are four steps in evangelising—the Church must send forth the preacher, the preacher must proclaim the Truth, so that people may hear and believe. They in turn become proclaimers of the Gospel. Was it possible to evangelise the world in the course of a single generation? Dr. Pierson, in answering this question, showed what the Moravian Church had done. He further considered the question of means, and maintained that it could be done. If we obey the commands of our Great Leader, all is possible. The duty of giving was enlarged upon; if we do not give back to God what we hold in trust we shall be dishonest and criminal.

Mr. SHERWOOD EDDY said a great problem was facing each student that night—the question of his relation to the mission work. Some men say "**There is enough work at home**"; but is that always God's appointed place? Other men doubt whether they are called, but the call was given once for all when Jesus Christ said, "**Go ye into all the world,**" etc. Some hesitate on account of the lack of means; others say, "**Why should I decide now?**" Mr. Eddy pointed out the duty of the student in respect to these matters and showed what need there was for an army of workers in the mission field.

At this stage of the proceedings, the chairman asked those students who hoped to be in the foreign field in another year to rise, giving the name of their college and the field they hoped to go to. In

compliance with this request, some twenty rose, one after the other, the fields of work chosen being different parts of Africa, China, India, and South America.

Mr. FRASER then gave the concluding address, the aim of which was to show that the missionary and the student must rely entirely on the power of the Holy Ghost, in all his labours, trials, and difficulties. The one secret of a successful life, 'is to live in a continual atmosphere of prayer.' The conference would be an eternal success, if its members, following the example of the Lord Jesus, would consecrate themselves to such a life.

Dr. Barnardo's Supper.

THAT there is an unspeakable endurance of misery in the child-life of the metropolis we know, but it is not easy to understand how Dr. Barnardo can hold his door wide open so that every really neglected and friendless child who comes may join his already leviathan family circle. For the last twenty years in succession he has made a great cast of the net by means of a wonderful New Year's gathering in the Edinburgh Castle. On Wednesday evening last week the interesting and attractive experiment was once more repeated. For more than a week before skilled workers had been visiting every unsavoury corner of neglected London. The transfer of a ticket for a grand entertainment and supper at once excited the anticipation of these boy and girl waifs on the stream of London life.

The invited guests duly came, and nearly as many more, on the chance of there being a corner that could be filled up. What a change from the cold miserable street to the bright warm hall and the cheerful music! As to behaviour, no fault could really be found with the interesting company; the combined influence of the Ragged School and the Board School was noticeable to all who had seen a successive series of such suppers.

As to the quality of the guests, it must be said that the bidders to the feast had done their duty. The one consolation was that the children were largely unconscious of their misfortune. There is very little difference between a child that was half washed six weeks ago and one that was never washed. As to ages, there were some who looked as young as six, the majority were between twelve and fifteen, while a few were much older.

Dr. Barnardo's arrangements were prompt and generous. The sound of the bugle kept the numerous stewards in harmony, mugs were filled and replenished, and eatables supplied as directed. After everyone seemed to have had more than enough, thanksgiving was sung, and Dr. Barnardo proceeded to take further hostages towards good behaviour. Last of all, he said deliberately that he wished all to think of him as their friend, and as representing a lot of friends who were not present. Every boy was invited to stay behind who needed a helping hand.

There was no doubt that the boys understood the import, and the importance of the announcement. There is one about sixteen who whispers that he means to wait. Did he wish to go to Canada? No; he wouldn't leave mother. Father was dead. He had been street-cleaning for two years, but was now too big for that work. Would the Doctor get him a situation so that he could work for mother? There are two lads who, evidently, have made a grave decision. Where had they been working? At the docks—work one day and none the next. They couldn't get enough to eat. Would the Doctor send them to Canada? 'And what sort of place was it?' this promised well; there was deliberation and forethought in these would-be emigrants. Another had trumped from Liverpool, working en route, as he would find the chance. Having reached London, he was starving, and if the Doctor would not have him, he was without resource; and so on and so on.

While these personal details were being gleaned, a beautiful object lesson in kindness was being given, Madame Clarence was showing what wonderful things she could do with her doves. They were under no control, yet not one attempted to fly away. They drove little carriages, manœuvred on bicycles, and performed all manner of tricks undreamt of before. Then came performing dogs, and the children shouted with wonder. The little folks certainly enjoyed themselves. Last of all came the lantern, and pictures that were calculated to make the mouth of every homeless boy water. To see the photograph of a lad as he first presented himself in his misery at the Home, and then to see him after the industry of years had effaced all marks of his evil days, was a bait that surely no right-minded lad could reject.

When the time for parting came, many took the turning that led to investigation, and the door of the Homes, to follow the host of 28,500 boys and girls who have already experienced social salvation, through these grand institutions promoted and sustained by Christian philanthropy.

The McAll Mission in Straits.

DEAR SIR,—Since the death of its founder there has been a considerable diminution in the contributions, so that last month there was a deficit of 53,000 francs, £2120. The committee consider the financial condition of the Mission to be so serious as to necessitate the closing of several halls.

The work is a very worthy one, the aim being to win converts for Christ, and then to pass them on to the French Protestant Reformed Church. I can speak from personal knowledge of the work in Toulouse, one town in which the committee have decided to close the three halls, in which hitherto evangelistic services have been conducted five times, and religious instruction given to the young twice weekly. The people in Toulouse feel very deeply in the matter, and have been and are still making efforts locally to induce the committee to recall their decision; but the work being almost solely among the poor, large funds cannot be raised. There are 120 such halls throughout France, doing a very useful work. Donations may be sent to Colonel Finch White, 112, St. Martin's-lane, London, W.C., the London office of the Mission.

Should any friends prefer to take collecting cards, these can be procured for them.—Yours sincerely,

ARTHUR H. BLANDFORD.

Westgate College, Westgate-on-Sea.

[It would be a great calamity for this work to be curtailed; France needs the Gospel.—Ed.]

Nurses for South Africa.

It is a sad fact that while there is apparently a grand sphere for such as love the Lord Jesus Christ to serve Him amongst the poor in our hospitals, yet the nurses find they have so little opportunity of speaking for Him to the patients. Such is not the case with those who nurse in connection with The South Africa General Mission. The headquarters are at the Nurses' Home, Cape Town, where there are vacancies for qualified Christian nurses, both "general" and "obstetrical," with a wide field for Christian service, and knowledge acquired in our hospitals could be greatly utilised for Christ. Would our friends kindly make known this need? Particulars of salary, etc., of Mrs. Everett, 20, Streatham-hill, S.W.

Spitalfields Church Mission.—The third annual meeting in connection with the Spitalfields parish men and women's gatherings was held on Monday evening in Christ Church Hall, Hanbury-street. These gatherings are held on several evenings in the week and on Sundays. The services are short and bright, with plenty of singing. The hall was crowded with men and women evidently belonging to the poorest and most destitute class. They heartily enjoyed the substantial tea with which the proceedings commenced. The chair was taken by Rev. J. H. Scott, the rector of Spitalfields. Rev. E. C. Collins gave an account of the work done at the hall during the year. This had been most successful. The services started in 1893 with only six men, but now there was a regular attendance of more than 200. They were unfortunately very much in need of funds. The Archdeacon of London said, "he hoped the mission would grow and increase, and be a great blessing to all." Other addresses followed.

Scottish Notes.

THE Saltcoats Homes for destitute Glasgow children have at present eighty-one inmates. During the past year fifteen have been sent to Canada and twenty-three sent out to home situations.

The death is recorded of Mr. Hugh Miller, son of the illustrious Christian geologist of that name. He was a young man of decided gifts, and deeply interested in questions bearing on the Christian faith.

A special mission, conducted during the past week at Cowcaddens Free Church, Glasgow, by Mr. W. J. Taylor, of the Evangelisation Society, has been a fruitful season. The effort is being continued through the present week.

Mr. Quarrier entertained to tea and supper some 2000 youthful street vendors one evening last week, in the National Halls, Gorbals, Glasgow. At the close of the proceedings he invited any fatherless boys or girls needing a home to apply to him.

The leaders of some of the Church Courts in Scotland have been expressing themselves on the chief national topics of interest at this crisis. In the Established and Free Presbyteries of Glasgow words have been spoken calling for national humiliation before God on account of national sins; deploring Turkish misrule and calling for intervention on behalf of the suffering Armenians, and deprecating the continuance of industrial strifes in our own country. The members of the Free Presbytery of Dundee have given utterance to similar sentiments.

At the noon-day prayer meeting in the Glasgow Christian Institute last week, Dr. Duff, Free St. George's, made reference to the crisis in the Transvaal. It was a matter for great consideration that so many Glasgow people were located in the Transvaal, and that there also a large number of devoted Christian ministers were labouring. The Colonial committee of the Free Church of Scotland had been sending out suitable young ministers to Johannesburg and other parts of South Africa. It seemed a matter of gratification to think that the confidence in the stability of the people was based, not on diplomacy, but on the conviction that their trained men of God were seeking in these troublesome and perilous times to wait on Him and to trust in Him alone.

Irish Notes.

THE late Mr. Geo. Thomson, of Belfast, has bequeathed £1000 each to the Sustentation and Foreign Mission Funds of the Presbyterian Church, £500 each to the Johnston Memorial Home for Presbyterian Orphans and to the new Presbyterian church at Broadway. He has also left £500 additional to the same church if his estate permits after providing for his widow.

The Week of Prayer at the beginning of the year has seldom been observed more widely or has been more largely attended than during the past week. The state of Armenia and the threatening aspect of our foreign relations were referred to again and again in the prayers that were offered as well as in the addresses delivered. United meetings were held in Belfast, Dublin, Derry, Waterford, Portadown, and various other centres.

Providence (Row) Refuge and Home.

THE work of the Providence (Row) Night Refuge lies amongst the very poorest. The homeless, destitute, and starving flock to its doors night after night to find shelter and sympathy. While there is room no *bona fide* applicant is turned away. No distinction is made of race or creed, the sole passport required being that of homelessness and destitution.

The statement of each applicant is taken down, and after the first night the case is inquired into by a committee of ladies and gentlemen, who, with the manager, receive no remuneration whatever. According to the merits of the case, the applicant is allowed to remain for days and even weeks, until work is found or a situation provided and a fresh start in life given. Each night nearly 300 persons are received, and the number of nights' lodgings, with suppers and breakfasts, given since the commencement has been over 1,200,000.

Besides the Refuge, there is a Home for Servants, who partly support themselves by work. There is also a Home where respectable persons out of situations are received and supported for a small sum per week, and there is a work-room for women staying in the Refuge. Rent has been paid and a small allowance given to mothers and children when the breadwinner has been laid low with fever, or otherwise been incapacitated for work. Clothes have been given to the ragged in order that they might take respectable situations once more. Such is the work of the Providence (Row) Night Refuge, and all are asked to enable the good work to be extended by subscribing to the funds. The manager is Mr. A. Purcell, Jamaica-buildings, St. Michael's-alley, E.C. (89)

LETTERS TO THE EDITOR.

SPIRITUAL CONDITION OF SOUTH AFRICA.

DEAR SIR,—In your issue of November 28 I read an interesting article on this subject by Rev. D. Burford Hooke, secretary of the Colonial Missionary Society. With the substance of that article I am in hearty accord, and trust the time is not far distant when not only in Johannesburg but in other up-country towns we shall have the presence of a godly evangelical preacher, sent to us from the home land to visit the centres of population from time to time. I can assure Mr. Hooke of the most cordial co-operation of the Y.M.C.A. here, and I think I can speak also for the other branches at Cape Town, Johannesburg, Ladysmith, Pietermaritzburg, and Durban.

We have concluded a Y.M.C.A. conference in Johannesburg, and the spiritual needs of the young men of our colony were deeply felt by each member of the conference. It was resolved to extend the work by endeavouring to establish branches wherever we could in South Africa. I was struck while in Johannesburg with the overwhelming number of young men to be seen all over the place. In the churches they seemed to form the larger part of the congregation, but I was told that there is only church accommodation for about 5000 of the people, and the white population is now supposed to number about 80,000; there is, therefore, ample scope for earnest workers.

I know of no better agency here to reach young men than the Y.M.C.A. In Johannesburg it is just beginning to make itself felt as a real power; in Kimberley we have been only started eight months, and in that time many a young man from home has found his way to our premises, and been helped in various ways. Young men from any land will find in the secretary of the Cape Town branch one of the best friends of young men in South Africa.

I would support Mr. Burford Hooke in cautioning young men who come here to be careful in their choice of companions. By all means let them come with letters to "Christian people, and especially to the Y.M.C.A., where they may always be sure of a hearty reception and good associations.—Yours faithfully,
JOHN KENT, General Secretary.
Y.M.C.A., Kimberley.

RECOGNITION IN HEAVEN.

DEAR SIR,—The letter of W.G.W. under this heading in THE CHRISTIAN of Jan. 9th, who seems to question recognition in heaven, seems to require a voice from the other side. I cannot myself conceive it possible that our existence in the next world can be without our individuality, identity, and memory, as without these three requisites, it seems very clear to me that we must practically be *fresh and new existences* "altogether; and to what purpose then does Paul tell us that Christ when He comes will bring all his saints with Him. "Wherefore comfort one another with these words" (1 Thess. iv. 18).

Comfort one another! Why, what comfort is in it, if there be no memory, and no recognition? And to what purpose, I may ask, is life here at all, and its varied training; and, if all be to be forgotten, even that wonderful mystery of love, man's redemption, if there be no memory hereafter? I believe, on the contrary, that our memory hereafter will be far more clear and piercing than it is now. For our new bodies, through which we shall then work, will be perfect, and though, through these imperfect ones, memory is now often unable to recall events here, and even the heart's loving remembrance is dimmed by time, yet in the next age, when we shall be clothed, as our Lord and Saviour Jesus Christ was after his resurrection, we shall be able to recall every act and circumstance and love of this life even as He did, for *we shall be like Him* (1 John iii. 2). And so, though the Lord Jesus Christ Himself will be to us all and everything, the one supreme Being of our heart's love, still, in a lesser sense, we shall know and love in Him all we have known and loved here, and with a still deeper love; and further, that we shall know and love everyone of the whole family and household of God.—Yours faithfully,
Jan. 11th, 1896. O.

DEAR SIR,—May I record in your valuable paper a few thoughts which have occurred to me upon the subject in question? Recognition implies and depends upon memory, individuality, and identity, therefore if these are retained recognition will result.

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1. If I lose memory I forget the theme of the song of the Redeemed, I forget that there was ever a time when the Lamb of God died for me, and in forgetting the past the want of contrast makes the glory of heaven less splendid than it would appear to an eye that has seen the dimness of earth's best glory. No, I can never forget in heaven that I have entered into "my inheritance that fadeth not away," through being born again by "the blood of the everlasting covenant," the child of God, and a joint-heir with Christ.

2. My salvation depends upon my taking Christ as my individual Saviour, just as if (were none but I a sinner) He had died for me alone: with David I claim the "good Shepherd" as "my (own individual) Shepherd." And, with Paul, my striving is "that I may be found in Christ," so that when the justice of God demands "Where art thou?" his love may find me safely "hid with Christ" in my Father's heart. But it is I, as an individual, that deserve his wrath; it is I, as an individual, that am hid in his love. The Bible maintains individuality in the Day of Judgment (Rev. xx. 12); no one can answer for another's deeds.

3. In that day "we shall not all sleep, but we shall all be changed," as Elijah was changed, but Elisha saw no change in his identity. Again, "the dead shall be raised incorruptible," as Lazarus was raised from the dead, but unchanged in identity. It seems improbable that the power of God should fail to raise from corruption the identical features of any that have seen corruption. When I see in heaven the face of one who pointed me to Christ, memory tells me of one who showed me the "living way," and tells me that he is *one* among the many millions of the redeemed, and memory, again, shall tell me that yonder was *his* face. Shall I know "the door" and not know the sign-post? Shall I recognise the scarred hands and wounded side of Him who died for me, and not behold again with praise the saints who "bear yet in their bodies the marks of the Lord Jesus"? E. V. K.
Canonbury.

(This correspondence is now closed.—Ed.)

WILLIAM GRIMSHAW OF HAWORTH.

SIR,—We have been hearing very much lately about Haworth and the Brontës. Not only have publishers been making a great "boom," through advertisements in the Press, and through the noisy men of letters on the top of the bookselling booths in Vanity Fair, but a lecturer has actually appeared at the Royal Institution, where Davy and Faraday, Tyndall and Sidney Smith used to delight the public. The latest evolution we hear of is the establishment of a "National Museum" by the "Brontë Society" at Haworth. At the opening of this museum a letter was read from Sir T. Wemyss Reid, in which it was said that now due honour would be paid to "commanding intellect and magnificent genius." More was said about "that noble band of thinkers and writers who had broken the bonds of narrow conventionalism which had so long fettered English thought!"

Now, we are much pleased to find that "Jane Eyre," and other Brontë books, although they can scarcely be regarded as "commanding intellect and magnificent genius," are still popular and widely read, for they are immeasurably better than most of the trashy novels that please the present generation.

But is it not strange that, amidst all this hubbub about Haworth, the name of William Grimshaw is utterly ignored? Since Mrs. Gaskell wrote the Life of Charlotte Brontë, I have not seen one reference to him, though he was the great apostle of that Yorkshire region. When he became incumbent of Haworth, in 1742, the people were as ignorant and barbarous as heathens. For twenty-one years he laboured among them, and by his means the whole region was civilised and Christianised. There had been no services in Haworth Church for three years before his arrival. After a time, the rough people used to come from twenty miles round, over moor and mountain, in winter weather. He enlarged the parish church at his own cost, and even then the crowds were so great that he usually had to preach in the open air.

John Wesley was his intimate friend, and Whitefield often preached there. Charles Wesley wrote two of his beautiful hymns when the good man died; and many were the ballad elegies, printed like broadsheets, that were sold in the West Riding, expressing the deep sorrow that was felt. His memory was long had in honour. In after years

John Newton, of Olney, in one of his letters to Cowper, says, "Haworth is one of those places which, like the fishing towns of Galilee, owe all their celebrity to the Gospel."

There was a biography of William Grimshaw in the catalogue of the Religious Tract Society, and may be there still. In *The Athenæum* about thirty-five years ago there was a leading article reviewing "Life of Grimshaw," by R. Spence Hardy, and giving a five-column notice of a man who "deserved commemoration." In that *Athenæum* I find the following anecdote:—

"The Archbishop came to hold a confirmation and desired Grimshaw to preach from a text he gave him, that he might judge if his doctrines were irregular. The sermon was just such as he preached among the mountains. The Archbishop heard it and warmly thanked him, wishing there were more like him!" This man was the predecessor twice removed only, of Rev. Patrick Brontë, the father of Currer Bell and her two sisters. Everybody has heard of Haworth, but very few in our days have heard of William Grimshaw. Let him once more be remembered with honour, though his portrait may not adorn the walls of the National Museum of Haworth!

JAMES MACAULAY, M.D.

American Notes.

MESSRS. STEVENSON AND BELL have met with much encouragement in a mission at Clinton, Mass.

Messrs. Whittle and Burke have closed a season of fruitful Gospel services at Kalamazoo, Mich.

A National Purity Congress has held an important meeting in the city of Baltimore for the repression of vice, the rescue of the fallen, the protection of the young, and the enforcement of the law of purity on men, equally with women.

Mr. Joseph Cook has returned to America from the Orient in broken health. He was on a lecture tour in Japan when, on account of nervous prostration superinduced by overwork, he was constrained to cancel his engagements and return home.

An unusual occurrence was the reception in the communion of the Church on confession of her faith, and as a recent convert, of a woman ninety-four years old. It was in connection with the December communion of the First Presbyterian Church of Nyack, N.Y. She was consecrated to God by her parents in prayer as an infant—prayers answered after more than ninety years.

A very interesting account appears in one of the New York dailies of a service held by Mr. I. I. Sankey, at the Y.M.C.A. hall in Twenty-fourth street. The evangelist was greeted by a large congregation, whom he delighted, as of yore, by his sweet and powerful song, as well as by a Gospel address. In conversation with a press representative Mr. Sankey is reported to have said: "Mr. Moody and I have now an invitation to visit London the coming year, and I have no doubt we would have repetition there, and through England, Ireland, and Scotland, of our old successes. I do not yet know whether we shall accept the invitation. I should like to go over there once more. What a pity would be for us to have war with these people; but war with them, I believe, is impossible. We are one. We are a Christian people of one family, and if we have our little differences over trifles sometimes, they are family differences, and the time past for bloody feuds in Christian families."

Treats to Jewish Children.

On Tuesday last week about a thousand Jewish children of all ages were entertained in the Hebrew Conference Hall, Old Montague-street, E., by Mr. and Mrs. Ehrlich, whose Gospel and temperance work among them has been so greatly blessed for many years past. The Christmas tree was a feast for the eyes, and the articles taken from it much gladdened the little ones. Christian hymns were sung with much heartiness, and addresses by several friends listened to with marked attention.

A number of poor Jewish children attending the Sunday-schools held in connection with the Barbican Mission to the Jews were on Wednesday last week entertained to their annual New Year's treat at the Mission-house, 33, Finsbury-square. After tea portions of Holy Scripture which they had learnt during their attendance at the school were recited, and quite a half-a-dozen repeated the whole of Isaiah liii. The contents of a large Christmas-tree were afterwards distributed amongst the children, who are the cause of much encouragement to Mrs. Lipschitz and the lady missionary.

The Y.W.C.A.

LADY HOPE and Mr. T. A. Denny were among the speakers at the thirtieth annual meeting of the Hove Institute, Brighton, held on the 9th inst. Viscountess Portman has again accepted the office of president of the London Association, and Mrs. F. A. Bevan and Miss Denny have been respectively elected chairwoman and vice-chairwoman of the council.

The quarterly meeting of the Liverpool Institute was held on the 7th inst. This branch is now the eldest in the district, and funds are needed in aid of improvements recently effected, affording increased social advantages to the members.

The annual Christmas tree and meeting for the members of the junior branch took place at the Percy Institute on the 3rd inst., when there was a large gathering. An earnest address was given by Miss Laura Barter. A tea and Christmas tree were provided on the 7th inst. for the children belonging to the Sunday Bible class.

The Y.M.C.A.

AN Association has been formed at Durban, Natal.

It is reported that the work at Devonport has been more solid and satisfactory during the past year than in any other period of its history.

The American Associations have joined in sending a general secretary to Tientsin, who has already arrived and is doing an excellent work.

The Penzance Association, with which Mr. J. B. Bolitho, M.P., is manifesting a very warm sympathy, has in contemplation the erection of a new building. Mr. Robert Burn and Mr. F. C. Bennett attended the public inauguration of the Redditch Association. Other speakers were Canon Newton and Col. Victor Milward, M.P. The work at this centre has made a very promising beginning.

The work of the Middlesborough Association has been greatly revived, during the past few months, owing largely to the efforts of the travelling secretary for the North of England and to the interest shown by Mr. Wayman Dixon, treasurer.

In a recent address to the Sydney Young Men's Christian Association, Dr. Saumarez Smith, the Primate of Australia, characterised gambling as a folly, a danger, and a sin, and besought his hearers for their own sakes, for the sake of others, their country, and their God, not to gamble.

The annual meeting of the Exeter Y.M.C.A. was the most largely attended and enthusiastic gathering ever held by that Association. The membership reported was 333, in good standing. A debt of £50 has been cleared off, and, during a very short time, no fewer than twenty-seven Sunday-school teachers had been sent to various churches in the city.

Meetings were held every evening last week by the Goldstream Y.M.C.A., in connection with the week of prayer. The first meeting was held on Sunday evening, in the hall of the Association. The preacher, Rev. P. Mearns, senior minister of the Vest U.P. Church, explained the nature of the Alliance, and the extensive range of its branches all over Christendom. He then spoke (1) of the name of the Divine Spirit; (2) his commission; and (3) his work. Addresses on the week evenings were delivered by Rev. Messrs. Elder, Rutherford, Caldwell, and Mearns; and Mr. E. Johnston.

On Thursday evening upwards of 200 members and associates of Hackney Y.M.C.A. attended the New Year's social reception by the president, Mr. J. E. Tanner. During the evening there were musical selections by the Royal United Temperance Handbell Ringers, also distribution of prizes, and brief addresses by Dr. Gritton and Mr. Charles Cox. Many young men rose to testify to the fact that the Association had been the means of their conversion. Between thirty and forty new members and associates were introduced. Every member of the recent ambulance class (nearly thirty in number) succeeded in obtaining a certificate.

At the monthly meeting of the National Council, which was held at Exeter Hall on Friday afternoon, Mr. Frank Anderson, of Exeter College, Oxford, who has been selected by the National Council as Y.M.C.A. student worker for the Bombay Presidency, tendered the thanks of the British College Christian Union to the Council for the hospitality shown by the Y.M.C.A. to the great conference of students recently held in Liverpool; and, in the matter of the closer co-operation which has been decided upon as between the B.C.C.U. and the Y.M.C.A., reported that the committee of the former thought it possible that, on their part, they might strengthen the relations between the two bodies: (1) by inducing students to conduct missions in the associations; (2) by advising their members to join local Y.M.C.A.'s; and (3) by recommending the

Y.M.C.A. secretariat as a sphere of work for promising men connected with the Union. These suggestions were cordially endorsed by the Council, and will be developed, in connection with other plans for co-operation, to be further considered by the two organisations.

Christian Endeavour.

THE Christian Endeavour Society at Southernhay Church, Exeter (Rev. Justin Evans), reports 184 members.

The Society of Christian Endeavour, Ragged School, Chesterfield, held its annual tea on New Year's day. Mr. Herbert Taylor very kindly gave forty of the most destitute boys in the town tickets for tea. The usual monthly consecration meeting was held, conducted by Messrs. Fisher and Hearnshaw, and the Misses King and Wildman.

One of the most important branches of work carried on by the Endeavour societies in the States, is in connection with the prisons. At Pittsfield, Mass., the Union looks after all discharged prisoners: at the penitentiary at Santa Fé, New Mexico, a society has been formed; in the Kentucky State Prison at Eddyville, the societies of the neighbourhood held a meeting at the invitation of the prison Endeavour Society, and more than 400 persons expressed their desire to lead a better life, while 100 professed conversion. Similar work is done in Texas.

Obituary.

MR. VALENTINE, HERNE BAY.

THIS aged saint, who has just passed away in retirement at Herne Bay, was for many years secretary of the late Rev. Charles Graham's church in Shepherd's Bush. He has lived to see a large family grow up around him, all serving the Lord, and for this he was full of praise. It is not easy to ascertain the exact details, but it is understood that Mr. Valentine was one of the first few who knelt with Mr. George Williams at the first meeting out of which the Y.M.C.A. grew.

MR. MATTHEW BURNETT.

Although it has been generally known that this evangelist has been in weak health for some time, few would be prepared to hear of his death. Some weeks ago he went north to his native district, and now we hear he has passed away at Stainton Dale, near Scarborough. For nearly thirty years he had done good and useful service in the cause of Gospel temperance. As we stated in a sketch of his life given some time ago in our pages, his special work was done in Australia, Tasmania, and New Zealand. In earlier years, 1861 to 1863, he did good work among the miners of Cumberland. After he returned from the Antipodes (in 1890) he laboured in his old way as much as possible; but his bodily strength was failing, and now his work is over. Many who owe much to his labours will mourn his departure.

ARCHBISHOP GREGG.

Much regret was felt in Armagh on Saturday morning when it was announced that Dr. Gregg, the Archbishop of the diocese and Primate of the Irish Episcopal Church, had passed away during the night. He was the younger son of the famous Dr. John Gregg, of Dublin, and afterwards for several years Bishop of Cork. He was appointed incumbent of Christ Church, Belfast, in 1859, and Bishop of Ossory in 1875. In 1878, on the death of his father, he was translated to the bishopric of Cork, and a little more than two years ago, on the death of Archbishop Knox, he was translated from Cork to the Archbishopric of Armagh and Primacy of all Ireland. He was remarkable for his humility, his common-sense, and his business capability. He was a plain, good man, who impressed all who heard him or came in contact with him with his simple earnestness, evangelical fervour, and purity of heart and life. His end was rather sudden, but not unexpected.

Servants' Home.—The Men-Servants' Home, 14, Sloane-terrace, Chelsea, London, S.W., is now twenty-nine years old. God has signally blessed it. Many men while in the Home seeking situations have been led to Christ and gone forth to witness for Him in the houses of the nobility and gentry. The last quarterly meeting held at the Home was attended by a great number of men and women servants; to hear their fervent prayers and praises and exhortations to one another to go forward in the Christian walk was very stimulating. Many letters were read from absent ones in the country, etc., and even from S. Africa, S. Australia, Cairo, and Canada; some letters told of blessings received during the past year. Further information may be had from Mr. Goodchild, 14, Sloane-terrace, London, S.W. A.M.

Personalia.

Mr. Richard Weaver is very unwell. He writes:—"The doctors do not seem to do me any good, so I have to look to the Great Physician."

Rev. J. Gelson Gregson's address during his visit to India will be care of Messrs. Thomas Cook and Son, Old Court House-street, Calcutta.

The Bechuana chiefs were given an enthusiastic welcome at Capetown, where, the day after their arrival, a public meeting was held in their honour.

Rev. Dr. Kerr, who for several years past has acted as honorary secretary of the Scottish Protestant Alliance, has resigned the secretaryship of the Association.

President Kruger.—General Botho, when in South Africa, had a long interview with the President of the Transvaal Republic, and was much impressed by his simplicity. He found the President "quite of a religious turn of mind, and rejoiced to know that he frequently preached at Johannesburg."

Rev. John Fleming M'Swaine, Moderator of the Federal Assembly of the Presbyterian Churches of Australia and Tasmania, is expected in this country at the end of February. It is understood that the object of his visit to England is to consult a London physician with reference to a throat affection from which he is suffering.

Mrs. E. W. Whittemore, whose portrait we recently gave, and whose rescue work in New York, the "Door of Hope," has been much blessed, expects to reach this country on a visit about the end of the month. She will be glad to receive invitations to conduct meetings in halls or churches, and to speak of her work, as well as on foreign mission work generally. Letters should be addressed to our care.

Mrs. B'shop.—A letter has been received from Mrs. Bishop, who, writing from Seoul, the capital of Corea, under date November 6, said she was ready to start the following day into the interior. During Mrs. Bishop's absence from Corea, the Dora Bird Memorial Hospital, which she has erected in memory of her mother, was completed, and she was quite pleased with its appearance and internal arrangements. Mrs. Bishop expects to return in May next by way of America. In a previous letter, written from Ilkao, in Japan, she said she was benefiting much from the bracing wintry weather.

Evangelistic Notes.

Harwich.—Mr. W. R. Bradlaugh has completed an eight days' mission in the Public Hall. Much good has been accomplished.

Ireland.—Gospel meetings have been held in Agnes-street Presbyterian Church, Belfast, by Mr. J. Anderson; in Portstewart Presbyterian Church by Mr. S. G. Montgomery; in Bellaghy Methodist School-room by Miss Wakefield; at Blackwater town by Messrs. Shire and Deal; and at Belturbet Methodist Church by Mrs. Brown-Anderson.

High Wycombe.—Miss Groves has recently conducted mission services at Holmer Green, Loosley Row, Wycombe Marsh, and Speen. The mission lasted about ten days at each village, and large congregations have gathered. The churches have benefited by the services, and a considerable increase of membership is, writes a correspondent, expected to result.

Mr. Monro Collings has conducted a special mission at Bethany Hall, Caterham, with very good results. The time for the mission—the last few days of the old, and first few of the new—was considered rather unfavourable for getting large meetings, but, happily, these fears were groundless. God has been speaking through his servant, and using him mightily. The Earl of Carrick and Mr. J. W. C. Fegan are to conduct special services at the end of the month. For this, prayer is requested.

Soldiers' Home, Woolwich.—Mr. E. P. Telford has held a twelve days' mission at this Home, and many have been gathered into the kingdom. Every evening the congregation increased, the interest deepened, and we believe that a deep and lasting work has been accomplished by the Holy Spirit. On one occasion it was touching to see a young couple kneeling together seeking salvation; while another soldier and his wife who had only been married three days were among those who found the Lord. Many members of the mother's meetings, as well as soldiers and civilians, have already given evidence of having received new life from above. At the watch-night service the hall was crowded, and the meeting was one not soon to be forgotten. Intense thankfulness for God's goodness in the past, and a humbling sense of responsibility for life and service in the future, led God's own people to a truer consecration to Himself as the old year faded into the new, while some who had never responded to that loving invitation, "Come unto Me," surrendered to the Master as we knelt and sang, "Oh, take me as I am."

A. N.

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THE BOOK WORLD.

ANNUAL VOLUMES.

The Regions Beyond. We welcome Vol. XVI. of this bright monthly, which, while surveying mission work in general, gives detailed accounts of the operations of the East London Institute and the Congo-Balolo Mission. The pages are admirably illustrated, and calculated to afford instructive and stimulating reading to all who are interested in evangelistic work in the wide world. (Partridge.)

The Metropolitan Tabernacle Pulpit. Sermons preached by C. H. Spurgeon, revised and published during the year 1895. (7s. Passmore & Alabaster.) The discourses issued week by week during the past year are here gathered in a handsome volume, forming the forty-first of the series, and bringing the total number of Mr. Spurgeon's sermons up to 2445. In addition to the sermons, there are many expositions of Scripture, at once spiritual and practical, in conformity with all Mr. Spurgeon's work.

The Morning Star. This is the second annual volume of the "Herald of the Coming of the Lord Jesus Christ," edited by Dr. R. McKilliam. (2s. and 3s. 6d. A. Holness.) As a frontispiece there is a chart of the prophetic Seventy Weeks, by the late Sir Edward Denny, Bart. The contributors include Revs. J. S. Mabie, D.D., G. D. Hooper, and S. Schor; Pastor W. Fuller Gooch, and Messrs. Cheyne Brady, E. A. Rawlence, and W. Scott. Students of prophecy, to whatever school they may belong, will find many excellent Scripture studies in these pages.

CHRISTIAN BIOGRAPHY.

Memorials of a Gracious Life, with the Diary and Letters of George Cowell. By his daughter Ruth. (W. H. & L. Collingridge.) Rev. James Ormiston writes a hearty introduction to this deeply interesting book. Mr. Cowell, of whom an excellent portrait is given as a frontispiece, was for forty-six years the contributor of "Wayside Notes" to *The Gospel Magazine*, and at length succeeded Dr. Doudney as editor of that venerable monthly. As a preacher of the Gospel he was also widely known, pen and tongue alike being devoted to the experimental enforcement of spiritual truth. At the bedside of the dying, in places of worship and rural mansions, he was ever ready to expound the Scriptures in such a way as to exalt Christ and provoke his hearers to humility of soul. He performed a gracious ministry during a long life of seventy-two years; and Miss Cowell has not only made good use of the biographical materials at her disposal, but given some of his sermon outlines and Bible notes, as well as diary extracts and poems. The letters are in many cases very beautiful.

Edward Hoare, M.A.: A Record of his Life, based upon a brief Autobiography. Edited by Rev. J. H. Townsend, D.D., vicar of Broadwater Down, Tunbridge Wells. (5s. Hodder & Stoughton.) In compliance with the express wish of the family, the life of Canon Hoare has been compressed into somewhat small limits. Much could have been said, and much would have been welcome, about such a remarkable man, distinguished in social relations and influential in Christian life and work. What has been brought together in this compendious volume is from the pen of a warm admirer of the Canon, once his curate, and for long years his firm friend. Every stage in the record is interesting: the Quaker origin, the University career, ministerial service at Pakefield, Richmond, Holloway, Ramsgate, and finally (for forty-one years) at Tunbridge Wells. Faithful to Scripture, and true to Reformation doctrine, the Canon was a power in the Evangelical section of the Church of England, while enjoying the respect of all parties and schools. Dr. Townsend gives most readable specimens of his correspondence, and a good idea of his wideness of Christian sympathy and organising and teaching power.

A pathetic interest attaches to the closing chapters, one of which describes the second illness and blindness of this revered servant of God. When, in 1888, at the age of seventy-six, failure of sight came on, Canon Hoare at once adjusted his life and duties to the new state of things, and in order that he might still teach "in words which the Holy Spirit teacheth," he began the task of learning the Bible by heart! This having been continued for some months, he yielded to the advice of others and learned to read the raised type prepared for the blind. For the remaining years of his life (he died in 1894) he thus kept up his acquaintance with Holy Scripture, and did not suffer blindness to stop his work. The Canon was a great worker and a powerful mission preacher, a man after the type of Simeon and Carus; and the excellent portrait given in this volume will enable many to recall the figure which was so long familiar at Church Congresses and clerical and missionary meetings.

Short Biographies for the People. The tenth volume of this admirable series contains comprehensive sketches, with portraits, of twelve worthies of ancient and modern times, including Granville Sharpe and Zachary Macaulay, George Herbert and John Berridge, John Macgregor and Horatius Bonar, Savonarola and Blaise Pascal. Each is well written, and the whole make a useful book. (1s. 6d. Religious Tract Society.)

Gleanings about Jesus Christ and Early Christianity. By J. H. Alexander. (2s. 6d. Nisbet.) The aim of this little work is to bring together, in a plain way, the testimony of ancient writings (apart from the Holy Scriptures) to the life of Christ and the planting of the Church. The performance is not equal to the purpose, the pages affording evidence of inadequate knowledge, lack of judgment, and carelessness in execution.

Present Day Tracts. vol. xiii. The essays in this volume include, "Life and Immortality brought to Light by Christ," by Dr. Wm. Wright; "Hereditry and Personal Responsibility," by Rev. M. Kaufmann, M.A.; "The Historical Deluge in its Relation to Scientific Discovery, and to Present Questions," by Sir J. Wm. Dawson; and "The Early Witness to the Four Gospels," by Rev. S. Walter Green, M.A. Other subjects relate to the unity and completeness of the Scriptures, and the Jews as witnesses to the Bible. The treatment, apologetic and evidential, is uniformly helpful, and the volume is equal in worth to its excellent predecessors. (2s. 6d. Religious Tract Society.)

Little Books on Religion is the title of a series of attractive and handy volumes, edited by Dr. Robertson Nicoll. (1s. 6d. each. Hodder & Stoughton.) **Christ and the Future Life**, by the late Dr. R. W. Dale, contains short and helpful chapters on John xiv. 1-6 and Acts iv. 33. **The Visions of a Prophet:** Studies in Zechariah, by Dr. Marcus Dods, combines exposition with practical lessons. **The Seven Words from the Cross**, by Dr. Nicoll, comprises finely conceived and carefully-expressed meditations on the dying utterances of our Lord. **The Four Temperaments**, by Dr. Alexander Whyte, is the most notable of the series from a subjective and ethical point of view. Nothing could well exceed the trenchant force and literary freshness of these homely yet profound homilies. **The Upper Room**, by Rev. John Watson, throws many beautiful and unexpected sidelights on one of the most memorable incidents of the Saviour's closing earthly days.

Under the Czar and Queen Victoria: The Experiences of a Russian Reformer. By Jaakoff Prelooker. (7s. 6d. Nisbet.) The author of this work is a Jew by race, and was for some years associated with a movement in Russia, known as "New Israel," the object of which was (to use his own words) "to unite a reformed synagogue with the reforming dissenters from the Greek Orthodox Church." He is now promoting in Great Britain a society for the promotion of Russian reformation, and this book would appear to have been written to enlist support for that undertaking. While carrying on propaganda in his own country for the recognition of "a common brotherhood of religion"—a somewhat hazy object to aim at—the author met with many hindrances, and at length sought freedom in exile. His story is not particularly exciting, and what he has to tell of the Molokans, Standists, Dukhobortsies, and other dissenters from the Orthodox Church, is somewhat slight. Yet the story is full of interest, and should arouse sympathy for Russia's millions, on the one hand kept down in ignorance, on the other disallowed liberty to worship God according to the dictates of their own consciences. The illustrations are numerous and excellent.

Requests for Prayer.—For blessing on the visit of Rev. Thomas Evans to various Baptist Chapels in Wales.—For a young men's Bible class.—For a mission by Mr. William Forbes at Gloucester, to commence on Sunday, 19th.—That God would restore to health a Christian solicitor, who is in a critical condition.

Young Abstiners' Union.—The annual gathering was held at the Queen's Hall, Langham-place, on Saturday. The chair was occupied by the president, Mr. T. F. Victor Buxton. The report, presented by Mr. Coots, stated that increased activity had been shown by the branches during the past year. The committee were, however, sorry to report a slight decrease in the total membership, the increase in certain sections of the society being outweighed in some branches by a constant decrease in the class of members ranging from sixteen years of age and upwards. After various addresses, and the report adopted, Mr. Fred. Smith (United Kingdom Band of Hope Union) gave a dissolving view lecture, entitled "The Temperance Sketch Book." Mr. and Mrs. Buxton afterwards provided tea for the members of the Union and their friends.

Temperance Notes.

MEETINGS to be addressed by Temperance veterans, known as the "Old Guard," are being arranged for different centres of London.

The Leicester Young Men's Gospel Temperance Mission have concluded a week's house-to-house visitation, distributing 1000 tracts, and taking 140 pledges.

Provost Hiddleston, of Annan, addressing a conference, said that in all his experience as a magistrate, extending over twelve years, he never remembered having a teetotaler before him.

On the recommendation of the magistrates, nearly all the public-houses in Edinburgh and Glasgow were closed on New Year's Day. The hotels and railway bars remained open, and did a roaring trade.

The newly-formed North Metropolitan Union of the British Women's Temperance Association announces its first bi-monthly conference and public meeting for Friday, January 24, at Rectory-road Congregational Church.

Dr. Charles A. Eastman's work in the Sisseton Indian reservation is reported as showing good results in its influence upon young men to keep them from the use of liquor and encourage them to develop individual character.

It is announced that on the eve of the meeting of Parliament a reception will be given under the auspices of the National Temperance League to the teetotal members of the new House of Commons, who number about forty-three.

The annual prayer and praise meeting of the Manchester Women's Christian Temperance Association and Police Court Mission was held on Wednesday, and was well attended. Addresses were delivered by Miss Roberts, of Tientsin, China, and Rev. F. Wainwright.

There was a large gathering of Band of Hope workers at the annual New Year's gathering in Exeter Hall. Mr. F. Smith, who presided, congratulated the audience on the position of the Union, remarking that they had doubled their membership in twelve years. The New Year's address was delivered by Rev. P. Watson, vicar of Earlsfield, and an address was also given by Dr. Lees.

When Sir William Harcourt introduced his Veto Bill, some Tory members were indignant that he should speak of intemperance as a curse affecting both rich and poor. Mr. James Whyte publishes figures to show that Sir William did not overstep the mark. He quotes from statistics compiled by an investigation committee of the British Medical Association to the effect that while labourers and artisans lose ten, nine, and thirteen per cent. respectively of their number through drunkenness, the independent classes lose upwards of twenty, the mercantile thirteen, and tradesmen sixteen per cent.

Fallen Asleep.

At Saddington, Leicester, on 6th inst., Rev. J. P. RICHARDSON, rector of the parish.—At Uffculme, Devon, on 3rd inst., Rev. J. S. SPILSBURY, pastor for forty-two years of the Congregational Chapel.—At Bryntirion, Bala, Mr. IORWARTH JONES, one of the best workers in the county.—At Karapoi, New Zealand, Mr. T. F. BERRY, well known as a Christian worker at Huddersfield and in New Zealand.—At Blackburn, Rev. E. H. BENNETTS, a Methodist minister and useful evangelist.—At Cheshunt, Miss PATERSON, a devoted Sunday-school teacher and mission worker.—At Tottenham, Rev. W. LUKE, who retired last year, after forty-nine years' ministry among the Bible Christians.—At Chatham, Mr. ROGER MOULE, aged seventy-three, a faithful preacher of the Gospel.—At Asheville, U.S.A., Dr. JOSIAH TAYLOR, a veteran South African missionary, who entered on the service in 1849.—At Luton, Mr. P. ALEXANDER, a leading man at Park-street Church.—At Kirtlington, Rev. JONATHAN YOUNG, aged seventy-seven, Baptist minister for fifty-seven years.—At Blaenavon, on 3rd inst., Rev. JAMES JONES, aged forty-six, a valued minister of the Gospel.—At Rampton, Notts, Mr. JOHN HOOTON, aged seventy-two, for over fifty years a local preacher in Relford circuit.—At Tideswell, Mr. D. BRAMWELL, for forty years a leader among the Methodists.—On January 1, Mrs. DAVIES, wife of Mr. H. Davies, Machynlleth, a devoted worker for temperance and the Y.W.C.A.—At Pettigo, Mrs. KEE, widow of the late Rev. Jno. Ker, D.D., Methodist minister.—At Dublin, Rev. Dr. JELLETT, rector of St. Peter's and Canon of Christ's Church Cathedral.—At High Bentham, on 8th inst., Mr. FRANCIS HENRY HOLMES, aged fifty.—At Maedstone, on 11th inst., Rev. SAMUEL FISHER, for many years the well-known secretary of the Congregational School for the Sons of Ministers at Caterham. He entered the Congregational ministry in 1855, and previous to his connection with Caterham School, held pastorates at Boxford, Boston, and Twickenham. Two years ago he accepted the pastorate of Westborough Church, Maidstone, and was succeeded at the Memorial Hall by Rev. Henry Grainger.—At Hitchin, on 13th inst., Mr. JAMES HACK TUCK, well-known Quaker banker and philanthropist, who took great interest in the social life of the Irish peasant, did much valuable work in Ireland during the famine period, and helped largely in the distribution of seed potatoes when the crop failed a few years ago.

Hakodate, Japan.—Mr. Walter Andrews, of the C.M.S. writes:—"We are establishing a library here for the use of our Japanese clergy, catechists, and other workers. We should be so glad of any theological books of which the readers of *THE CHRISTIAN* may have no more further need. They would be valued here and be useful. Any books which the owners can spare us should be sent to the care of Mr. H. Malaher, Missionary Leaves Association, Islington, who will kindly forward them to us."

In these days, when native races are in danger of extermination, it is refreshing to read that in Canada the treatment of the Indians has been ideally just, and has produced the happiest results. Twenty years ago treaties were entered into with them which have been faithfully observed. Now they are tranquilised, and not only are free from discontent and disaffection, but are

thoroughly attached to the white man's government. Could we everywhere learn to do simply what is right, we should find the need for self-defence pass away, and the heavy tax it inflicts would go with it, thus freeing us from oppressive burdens; besides which, we should have an increase of trade with people needing our goods, and living on kind terms with us. To protect and develop the native races would bring us increase of wealth.

Twelve hundred poor little people gathered together by the Ragged School Union were feasted at the Mansion House on the 18th inst. Praiseworthy attempts were made by the children to deport themselves in a seemly manner, but the use of forks puzzled many of them, and when the pudding arrived, most of the youngsters used their fingers only. All this may seem trivial, but it is also very pathetic, and brings home the dreadful condition in which so many of our poorest little brothers and sisters are reared in our very midst. All praise and honour to those who are at work among these outcasts, seeking to redeem them to a sense of the decencies of life and of the love of God for them. Those who do this "for the Name's sake" shall in no wise lose their reward.

The struggle of Christianity for pre-eminence is not only a conflict with false religious theories and wrong religious practices but, also, sometimes, with vested interests. Paul's difficulties at Ephesus with the makers of shrines for Diana are typical of Christian difficulties everywhere. The philosophies of India will be beaten long before the priests will discontinue the rites by which they gain their living. The most barren soil in India is at sacred places where the people live by means of the temples. The nations could gain universal peace to-day but for the men who have a pecuniary interest in upholding armaments; and temperance reform would be realised at once but for "the trade." The blow, to be effectual, must in every case fall on selfishness; or is the victory to be secured by gradually drawing away the little streams which feed the huge reservoirs of self-interest?

The after-glow of religion may be seen in the lives of many men and women who have either discarded religion as a personal guide and help, or who give it only a modified acknowledgment. The best that is in them comes from the fountain from which they turn away. Take from Carlyle the influence of the religion of his home, the thoughts and principles he imbibed there, and very little would be left. Macaulay used to say sharp things of Evangelicals. He first used the jibe "the bray of Exeter Hall"; but it was the stuff in his brave Presbyterian father and gentle Quaker mother that gave him his every quality of worth. Tyndall was brought up in a religious home. Spinoza, a lovable man personally, but the originator of speculations which trouble men's minds to this day, was trained by Jewish parents. Fichte and Kant were once candidates for the Lutheran ministry. It is not easy to step out of our past, or to shake off the influence of an all-pervading Christian atmosphere.

The appearance of Matthew Arnold's letters has raised again the old question of culture *versus* righteousness or religion. There ought to be no *versus*, and we believe there is none. Religion never is against true culture, the cultivation of the intellect in its proper sphere.

But culture is often turned against religion; that is to say, the depravity of the heart perverts and abuses the capacities of the mind. We know no more affecting sight than some of the efforts of mind when inspired and guided by true religion; such may be witnessed abroad in ten thousand homes where, until the Gospel came, there was the dense mental darkness and the degraded practices of heathenism. Mr. Arnold, who was a school inspector, would have had fewer schools even in England to inspect but for the elevating influence of the Gospel. Our peasantry and our working classes have, until very recently, been almost entirely dependent upon the churches and their auxiliaries for their mental food and stimulus. The Bible, never superseded, has prepared the collier to read our poets, our historians, and even our philosophers. The colliers of the North who have carried away the prizes of the University Extension Lectures owe nearly everything to the power of religion.

The cry is being raised that the new generation is soft and over sensitised. We think there is a good deal of truth in it, and that the softness is partly due to relaxed moral and spiritual teaching. Children are too often wheedled and petted, not ruled in wise love; men and women have been made to feel that they are conferring a favour on the Almighty if they listen to His call. The result is a pulpy condition, a very contrast to the resolute, enduring, daring men and women, who were trained in a firm belief in God's sovereignty. Whatever the faults of the old Calvinism, it did produce men of nerve and courage. We cannot accuse it of raising a generation characterised by any impatient unwillingness to do anything against the grain; it rather gloried in making everything go against the grain, thereby outraging nature sometimes. Hence probably the reaction of to-day. But another reaction is evidently beginning; let us hope to settle down into the safe middle course, in which we shall have men and women of firmness coupled with gentleness.

An attempt is being made to extend the usefulness of the Home Reading Union. At a meeting last week in the Mansion House, Sir John Gorst pointed out some significant facts showing the need of such an institution among the working classes. Inquiries made by the manager of the Ipswich Labour Bureau two years ago proved that out of some hundred unemployed youths, "only a few were able to read, and a still smaller number could write, while not a single boy could solve a simple arithmetical problem." These were mostly boys who had actually attended elementary schools up to the regulation limit, and some had passed the fifth and sixth standards. And yet in a few years they had forgotten everything for lack of keeping up the habit of reading. Any institution that could remedy such a lamentable state of things would be a boon. Ignorance and godlessness are nearly allied. The Home Reading Union, if once firmly established in the esteem of the working classes, would help greatly in preventing such ignorance.

But we believe the Sunday-school could do still more. It is a grievous calamity that at present it so largely fails to reach lads at the age when they are most in need of its teachings. The problem of how to adapt the Sunday-school to the needs of our growing youth ought to be faced more resolutely than it is at present. We are too content for the most part to lament the disappearance of the

boys and girls just at the age when they are awaking to the temptations of life, instead of devising means to stem the tide of desertion. The nearest approach to a practical solution is found in the Christian Endeavour Society, especially in America. There the churches instead of (as with us) isolating each its own "Young People's Society" from its neighbours, affiliate it to one parent society, which has thus become a mighty national power for good.

Take, for example, the influence of the C.E. Society during the Chicago Fair in 1893. When the directors decided to open the Exhibition on Sundays, in defiance of Christian public opinion, the C.E. Society, tens of thousands strong, abstained *en masse* from visiting the Fair. Thus, besides contributing very heavily to the financial loss of the enterprise, it made the country feel that Christian opinion was not to be lightly esteemed. Only by cohesion could such a result have been achieved; and when our churches cast aside their insular prejudice, and follow suit, there will be less cause to lament the "leakage" of the youth of the land. "United we stand, divided we fall."

Reginald Radcliffe.

OUR readers will be glad to learn that the Memoir of REGINALD RADCLIFFE is nearing completion, and that the publishers hope to have the volume ready next week.

The name of REGINALD RADCLIFFE is so closely identified with the remarkable spiritual movement which took place in 1859 and subsequent years, that thousands in various parts of the world who were influenced by that awakening will welcome the portraiture of the man to whom, humanly speaking, they owe so much.

Others, again, who have listened to the story from the lips of their parents of the quickening power displayed by the Spirit of God in Great Britain during that period, will be glad to acquaint themselves with the details, as presented in this volume, of the mighty work which extended throughout the land.

REGINALD RADCLIFFE made the spreading of the Gospel the main purpose of his life. He was singularly apt in sowing the seed of the Kingdom, and remarkably successful in reaping the harvest. He always expected results from his preaching, and made preparation beforehand for the healing of those who would be wounded by the sword-thrusts of the Spirit of God through his utterances.

The courage, tact, and indomitable perseverance which he exhibited in his evangelistic tours both at home and abroad, as he laboured with intense earnestness for the salvation of his fellows, evinced a faith which

Laughs at impossibilities,
And cries, It shall be done!

Christian workers in various parts of the great vineyard will find not only a stimulus to their faith, but many practical suggestions for carrying on their work, in the story of the life of so eminent an evangelist as REGINALD RADCLIFFE.

Poor Convalescents.—The annual meeting of the society for the after-care of the poor when discharged from asylums, was held on Monday last at Aubrey House, Kensington. The report was very satisfactory. As many as 121 cases have been dealt with during the past year. The help given consists in providing them with a short period of rest previous to recommencing work, by placing them in a convalescent home or boarding them out in the country, and also in giving grants of money and clothing, and assisting them to find employment.

The Power of Prayer.—3.

By MR. GEORGE MÜLLER.

WHEN the house was furnished and the helpers ready I gave notice that I should be in the vestry to receive applications for orphans. I waited half an hour after the appointed time, and was surprised that no one had come. I waited one hour and two hours, but no applicants came. I then left to go home, and on my way home I reflected. "I have prayed about everything—for a suitable house, for helpers, for money, for furniture, as to what should be provided, and God had answered all, but one thing I had never prayed for, viz., that God would give the orphans." I had taken it for granted that, with the many thousands of orphans in need, they would come. Thus the Lord was to teach me "in everything, by prayer and supplication, to make known my requests to God," and never to take anything for granted. On reaching my home, I went to my room and locked the door, and cast myself on the floor, asking God's forgiveness that I had not prayed about this. I examined my heart to see if there was vanity or self-seeking in working to establish an orphanage. Brethren had encouraged me to go on, but now I said, "Thou knowest, my heavenly Father, how I have searched my heart and desired only thy glory, but if now more glory will be brought to thy name by bringing all to naught, then, though I be put to shame, do it; but if otherwise, send me orphans to the praise of thy name." The next morning I received the first application, and in one month I had forty-two applications, while I had only room provided for thirty orphans.

When the third house was filled, all the money was gone. Then came days that I had been looking for, viz., days when God would be glorified by

ANSWERS TO PRAYER IN TIME OF NEED.

This was not the case a few times, or a hundred times. Thousands of times the day commenced with nothing to carry through the day, or nothing in hand from meal to meal, but God invariably helped. My most intimate wealthy friends never had a hint of our need, not one besides those actually engaged in the work, and who united with me in prayer. One day we had three prayer meetings from meal to meal for help, but I had to go home after the last prayer meeting with nothing in hand for the breakfast next morning (and we paid cash on delivery for everything). On reaching home, I expected to find something there, but there was nothing. The next morning I went down to the Orphan Houses early to see if anything had come in. When I arrived, my chief helper showed me £3 he had just received, between 6 and 7 a.m. The receipt of this sum in a time of such need was recorded in the next report, and after the report had been published, the donor came and said, "On the morning I gave the £3, I was expecting important letters at my counting house, and went down early in consequence; on my way it came to my mind, Should I not give something for the orphans to-day? but I decided to do so in the evening. Again the thought was pressed on my mind, Why cannot I do so now? still I went on, but after walking a mile further in the direction of my office, I could not go on, and turned back to walk at once to the Orphan House. When I had walked half a mile back, I stopped, and remembering my important letters turned again in the direction of my office, but once more I felt I could not go on, and then turned and went direct to the Orphan

House and gave the £3." This came before the milkman had arrived, and supplied our needs for the day. At another time we had four prayer meetings between each meal for the supply of the next, and at 10 p.m., because there was nothing in hand for the breakfast next day, I went home, hoping something had come in there; but no, there was nothing there. I went down between six and seven the next morning to share the need with my co-workers, and when not far from the Orphan House I met a gentleman who wished me "Good morning," and, after he had passed, came back after me and handed me some gold, and thus we were helped for that day. Another time I was taking my usual morning walk,

WE WERE THEN IN GREAT NEED.

I came to a certain turning and said, "Shall I go this way instead of the way I usually go?" I felt I must go the other way, when shortly afterwards I met a gentleman, a member of the Society of Friends, who, after shaking hands, handed me some gold. Now, I understood why God had inclined me to go home another way. Thus we went on, ever in need, but ever having our needs supplied, month after month, and one year after another.

Rallying Points.

IV.—CONFIDENCE.

"LET US COME BOLDLY UNTO THE THRONE OF GRACE."
Heb. iv. 16.

THE all-constraining incentive to this holy boldness is found in the remembrance of our great High Priest, the divine Man who was "in all points tempted like as we are, yet without sin" (ver. 15). And truly there is no other thing so calculated to give us confidence in approaching the mercy-seat as the calm but certain knowledge that we there meet One who has Himself fathomed the deepest depths of temptation and sorrow, and has conquered in every battle with the adversary. One who, with profoundest sympathy, can gauge the power of the enemy and the weakness of the flesh, and who, in virtue of his own atoning blood, stands as our representative in the presence of God, with such words as these on his lips: "Thine they were, and Thou gavest them Me, and they have kept thy word... Holy Father, keep through thine own name those whom Thou hast given Me."

"There is no office of Christ," says John Owen, "that Satan labours so hard to obscure as his priestly one. Satan cares little, comparatively, for Christ the Prophet and Christ the King as long as he can get men to forget Christ the Priest." And a well-known writer adds, "That Christ is carrying on the office of a Priest in heaven is the crown and glory of the Christian theology" (*Bishop Ryle*).

Let us come boldly, and let us ask largely, for He is purposed to do great things for us.

Coming "in his Name," it ill becomes us to stint our petitions, or to ask as if the Father grudged to give. Asking in the all-prevailing name of Jesus should surely mean this, amongst other things, that we ask as He would ask if He were the pleader; that we ask something which He, the blessed Son of God, can endorse, as worthy of the Father and of Himself.

We best please our fellow creatures perhaps if we ask but little at their hands, but the Almighty Giver loves to be entreated for great things.

"He giveth liberally and upbraideth not." He knows the greatness of the need, and wills to make his bequest in accordance with the largeness of our requirement. "Thou

shalt see greater things" is the inspiring promise which should surely tempt us to larger demands upon his grace.

How terribly inadequate is man's response oftentimes. Our ability to give may be small, or interest and sympathy may be lacking, so that the help rendered may seem so hopelessly out of proportion to the requirements of the case as to remind us of the little girl who wrote, we are told, a letter to her pastor after this fashion:—"I hear that you wish to build a large church, so I send you twopence-half-penny, and when you want more let me know."

But with God are boundless resources, and boundless is his delight in giving. "My grace is sufficient for thee" bears any stress we may put upon it. It is only our own faithlessness which limits the supply. "Ye have not, because ye ask not" (James iv. 2).

For his honour's sake, and for the sake of this poor sin-stricken earth, "let us come boldly," and plead as we have never pleaded yet. "Let us come boldly" for our nation, in these days of darkness and upheaval (not forgetting, either, to recognise in any lifting of the clouds his answer to our appeal). For the heathen world "let us come boldly," and for the various forms of sin and suffering around us. For the Church of Christ, assailed on the right hand and on the left hand, and yet, alas! most of all assailed from within; yea, for the Church of Christ "let us come boldly" to the Great High Priest, who alone can effectually deal with her necessities and extremities.

And then, for ourselves, for our dear ones, for many another near and tender claim which presses upon our hearts individually, "let us come boldly," for we have the Divine warrant so to do. Let us "come boldly," above all for fulness of spiritual blessing. "Why should you live any longer an impoverished life? The whole Godhead is within your reach. God gives you Himself when you receive his Son. What more can the human spirit need than the fulness of the blessed God? Is there not light and heat enough in the sun for one violet?" (*Rev. I. B. Meyer*).

Shall our tardy feet for ever hold back from "running" in the way of his commandments? Are we content to abide in spiritual poverty? Will not the Israel of God "possess their inheritance" on the resurrection side of Jordan? Let us for all these things "come boldly to the throne of grace," and who shall foretell the result?

Here below, grace is the guerdon of the "lowly." It is, for the most part, in unobtrusive ways and quiet haunts that its fragrance is known.

Through the strait gate of life she passes
With sandals on her feet.

The most gracious purposes of the most gracious human hearts are necessarily limited and circumscribed. But here, in Christ Jesus, grace is enthroned. Here only can it wear its regal robes, and sway its royal sceptre. From the "throne of grace" is there, then, aught too great to expect? "Ye know the grace of our Lord Jesus Christ." "Therefore let us come boldly."

All skirts extended of thy mantle hold,
When angel hands from heaven are scattering gold.

LUCY A. BENNETT.

Much feeling has been aroused in Ireland because the Postmaster-General has thought fit to remove Mr. Ralph Sampson from the assistant postmastership in Sligo, and transfer him to another town solely on the ground that a member of his family let lodgings in their private house to the agents of the Open-air Mission, the only object of which is to preach the Gospel to all without distinction of class or creed.

Letters from Africa.—I.

I AM very much of a fair-weather sailor. Once a friend sailed from Boston, and I from Quebec at the same time. He had storm and fog; I had neither. Sometimes there had been a storm the day before we started, sometimes the day after our arrival; but in sixteen passages across the Atlantic I have never encountered any seriously bad weather.

I intended in former letters to have mentioned our remarkable passage in the Cunard steamer *Lucania*, leaving New York on Saturday, September 14, and arriving in Liverpool at five on the following Friday afternoon, enabling passengers to reach London the same night. There was neither fog nor storm, and the distance from Queenstown to Liverpool (240 miles) was run in ten hours—a record passage. The vessel was run at the high speed of twenty-four miles an hour to enable her to clear the bar at the mouth of the Mersey before the tide fell too low, and to obviate the necessity of passengers being transferred to a tender in the Channel.

The voyage to the Cape is not accomplished at such high rates of speed, and the passage of *The Moor*, of the Union Line, which left Southampton on Saturday, December 7, for Capetown, was a somewhat disappointing one. We carried the Christmas mails, and it was intended and hoped that they should be landed on Tuesday, Christmas Eve. We had, however, to stop on the day after we left Southampton, and again on the following day, for some trifling repairs, which occupied together from three to four hours, and on Saturday morning (December 14) about 2.30 the top of the high pressure cylinder gave way with a noise which awakened light sleepers and startled those who were awake. This caused a stoppage of twenty-seven hours, and put an end to the hope of reaching Capetown on Tuesday, and as we continued our voyage at the moderate speed of twelve to fourteen knots an hour, we did not arrive at Capetown until Friday, December 27, at two o'clock.

We had everything to be thankful for as to weather; notwithstanding a little rolling in the Bay of Biscay, and a strong gale from the south-east as we neared the Cape, we had a most favourable passage. On the American liners the captain has to be constantly on the bridge, and often he and his officers have a most anxious time; but here the weather is generally so fine that the officers' duties are far less severe.

But whether the voyage be to America or the Cape, gambling is common to all the steamers. Some promising and capable young men, as well as some used up old ones, will generally be found to throw all their juvenile or senile energy into pools and sweepstakes, and some who would think it beneath their dignity to sell an honest loaf for an honest sixpence, are quite at home in auctioneering speculations to the highest bidder, and in collecting gambling debts with punctuality and despatch.

A young fellow buys a number, for a shilling, in a sweepstake as to the day's run. The number is put up to auction, and he bids for it up to, say fifteen shillings, but as he cannot afford another shilling he refrains, and it is knocked down for sixteen shillings to the next bidder, and proves the winning number. Another, presumably able to back his opinions to any extent, wins the sweepstakes twice, clearing £20, less or more, by the transactions. One day the pool amounted to £30.

As I was journeying to Northfield in the summer a fellow passenger by the *Umbria* made use of some forcible expressions in censure of the gambling he had witnessed on board that vessel, and energetically hoped that Prebendary Webb-Peploe, or somebody else, would write to the papers about it. If the subject is mentioned here, one is reminded how common it is on land, and the moral was pointed to

me, by one who knew, by reference to the annual fêtes at a town in the Eastern counties, where archery practice takes place under mere chance conditions, in the profits of which the school funds of the Church and the Wesleyans participate; the gains being devoted to keeping a Board school out of the town. The case, as I was informed, was brought before the Wesleyan Conference, and participation in such profits was prohibited. But the local Wesleyans, a backslidden tribe of "the people called Methodists," proved recalcitrant and disobedient, and went on their own way in spite of the wise and righteous counsels of Conference. They also ungenerously made themselves disagreeable to the faithful man of business who appealed to Conference against the gambling and other disreputable means of raising money for "Christian" work.

I have daily conversation with Rev. Andrew Murray, which is as enjoyable as it is profitable. He is a man of prayer, and his prayers at our Bible-readings are not the least edifying part of the exercise. Those who have known him long at home in Africa, speak of him as a saintly man; and those around him on board ship talk of the quiet and holy influence of his life. The test of men which I find myself applying, more perhaps than any other, is the question whether one would like to be shut up in a barren island with them; and I think that a companion like Andrew Murray, in such a solitude, would bring one daily nearer God.

We had daily Bible readings, with Rev. Andrew Murray, for about three-quarters of an hour each morning, beginning and ending with prayer. There are several Christians on board, and about a dozen, sometimes more, met each morning to read the 1st Epistle of John, in the second-class saloon.

By-the-way, the second-class accommodation is good, and the passengers have but slight experience of roughing it. Anything of this kind (at least in such weather as we experienced) in the second or even third class, is likely to arise more from any black or brown sheep among the passengers themselves than on account of the accommodation: though eight in a cabin may probably infringe the counsels of perfection of the Board of Trade.

Miss E. A. Holt, one of the passengers seeking a warmer climate for the winter, is the youngest daughter of the late Hon. Thomas Holt, a retired Australian merchant, formerly a member of the Government and then of the Legislative Council of New South Wales. His large-hearted Christian philanthropy, exercised in many ways, notably in providing dinners and other comforts for thousands of the poor of England, will be remembered by our readers (see *THE CHRISTIAN*, Sept. 28, 1888). Miss Holt is accompanied by Miss Jacob, a Mildmay deaconess, to whom a sister deaconess gave a text, not knowing that she was about to undertake a voyage. The words were from Psa. cxxxix. 9, 10: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." An illuminated copy was hung up in their state-room, and as they awaked in the morning it was God's first fresh word to them. The giver did not know what the Spirit of Christ which was in her did signify when she was led to choose this appropriate and encouraging message, but He knew who holds the waters in the hollow of his hand; and "he that is wise and will observe these things (these continually recurring tokens of his remembrance of us), even they shall understand the loving-kindness of the Lord."

I took the opportunity of the enforced leisure of the voyage to read Mrs. Oliphant's "Memoir of Laurence Oliphant and of Alice Oliphant his Wife." A painful and pathetic interest attaches to the name of this brilliant man from the time of his extraordinary and infatuated submission of his whole being to the

directorship and dictatorship of Thomas Lake Harris, "the obscure Swedenborgian preacher, the uncultured American, who thus assumed over him the authority of God Himself." This was exercised in his absence as well as his presence, and its character and extent may be understood from the following extract from one of Mr. Oliphant's letters:—

"Father's presence is an awful pressure, though it is a blessed one. Because he feels our states so terribly, the watchfulness over ourselves has to be unceasing. So it should be always, but somehow I am so miserably finite, and I do not realise the Divine presence checking me so much as the human one."

On this Mrs. Oliphant, the author of the Memoir, remarks: "Hence, by that subtle influence of 'feeling their states so terribly,' the prophet kept them in awed subjection while in his presence, as well as absolute obedience out of it—a sway scarcely comparable to any other tyranny known to man..."

"But the possession of a power like this, so much beyond that which should be entrusted to any man, must be more demoralising to the holder of it than to its subjects. They suffered loss, and were subjected to much keen and some contemptuous criticism; . . . whereas their prophet could do nothing but fall, fall, from his high estate, into the abyss where broken idols and exploded pretensions must infallibly go."

This reminds me of the words (I think of Sheridan) concerning "that which always does and always must corrupt and degrade the human heart—despotic power."

Of all despotisms spiritual despotism is the most corrupting and the most degrading; and if there is need, as there is in these days, to assert the right and duty of private judgment against all who seek dominance over it, there is no less necessity to warn all despots that the degradation which such tyranny inflicts falls more fatally upon themselves than upon their victims.

Another and more pleasant passage from this book will delight my dear friend, Miss Fanny Crosby, as well as all who know her beautiful hymn referred to, or the child-like faith which it expresses:—

"A day or two before his death he called his faithful nurse early in the morning, probably in that rising of the energies which comes with the brightness of the day, and told her that he was 'unspeakably happy.' 'Christ has touched me; He has held me in his arms. I am changed; He has changed me. Never again can I be the same, for his power has cleansed me; I am a new man.' 'Then he looked at me yearningly,' she adds, 'and said, "Do you understand?"' As he lay there dozing, smiling, with the look of this exultation never leaving his face through the long last hours that followed, he was heard to hum and sing in snatches the hymn, 'Safe in the arms of Jesus.' Who knows where he had learnt it? Perhaps at some American revival or camp meeting, where the keen observer would catch up unawares, and with a smile at himself the homely strain, which thus floated back to the memory of the dying—the hymn of the humblest believer, the simplest certainty of a faith unencumbered with any new lights."

The only new light which any sinner needs is the light of the knowledge of the glory of God in the face of Jesus Christ.

I am going to spend New Year's Day with Mr. and Mrs. Murray and their family at Wellington.

Capetown, Dec. 31, 1895.

R. C. MORGAN.

Kentish Town, N.W.—The New Year's meeting of the Dickinson-street (L.C.M.) Hall was held on Wednesday week. Mr. John Griffin Chalk, the missionary who presided, told of the triumphs and struggles of the work. Much encouragement was felt by all.

An Eye on Heaven.

By THEODORE L. CUYLER, D.D.

A WISE man who is setting out for a foreign country—especially if he intends to reside there—will study the localities in that land, and seek to become acquainted with the language and the customs of its people. His thoughts will be much upon it. But do the great majority even of true Christians spend much time or thought about heaven? Yet it is to be their dwelling-place through innumerable ages. At no distant day—perhaps within a few days to some of us—the veil that hides the eternal world may drop, and the gates of the Father's house may open before our astonished vision! If heaven is ready for Christ's deemed people, then surely they should be making ready for heaven.

We ought to be thinking more about our future and everlasting home. If our treasures are there, then our hearts should be there also, in frequent and joyful anticipations. John Bunyan tells us of his Pilgrim that "his heart waxed warm about the place whither he was going." This world is not our rest. It is only our temporary lodging place, our battle ground to fight sin and Satan, our vineyard in which to labour for our Master and our fellow-men until sundown, our training-school for the development of character and youth in grace. A thoroughly spiritual person who makes Jesus Christ real and the powers of the world to come real, and who has set his affections on things above, must inevitably have some deep meditations about his home and his magnificent inheritance. He loves to read about it, and gathers up eagerly the few grand, striking things which his Bible tells him about the jasper walls and the gates of pearl, and the trees that bear twelve manner of fruits, and the crystal streams that flow flashing from beneath the throne of God. Among his favourite hymns are "Jerusalem Golden," and the "Shining Shore"; they are to him like rehearsals for his part by-and-by in the sublime oratorios of heaven. Sometimes when cares press heavily, or bodily pains wax sharp, or bereavements darken his house, he gets homesick, and says: "Oh, that I had wings like a dove; when would I fly away, and be at rest!"

Such devout meditations do not prove any man or woman to be a dreamy mystic. They are not the pious sentimentalisms of mourners to whom this world has lost all its charm, or of enthusiasts whose religion evaporates in mere emotion. The hundred-handed Paul constantly reminds his fellow-workers that their "citizenship is in heaven." The bodily Samuel Rutherford, who was said to be always studying, always preaching, and always visiting the sick, found time to feed on anticipations of Paradise; he tells us that he often longed to "stand at the outer side of the gates of the New Jerusalem and look through a crevice of the door and see Christ's face." He exclaims: "Oh, time, run fast! Oh, fair day, when wilt thou dawn? Oh, shadows, flee away! Oh, well-beloved Bride-room, be thou to me like the roe of the young hart in the mountains!" No man in modern times has written any volume so full of heavenly aspirations as Richard Baxter's "Saints' Everlasting Rest." Yet Baxter was one of the most practical of philanthropists. While meditating on the Better Country, he wore his busy life out in striving to make England a better country; and the town of Kidderminster was revolutionised by his ceaseless labours for the bodies and the souls of its inhabitants. Intense spirituality and intense practicality were beautifully united in the late Dr. A. J. Gordon, of Boston. If he kept one eye on heaven, he kept the other eye wide open to see the sins and the snares and the sorrows of his fellow creatures all around him. I verily believe that if we thought more about heaven and realised more its ineffable blessedness, we would strive harder to get others there; we

should not be content to travel thither on a path only wide enough for one.

It is no wonder that some professed Christians do not catch any more distinct glimpses of the celestial world. Their vision is obscured. As a very small object when held close to the eye will hide even the sun at noonday, so a Christian may hold a dollar so close to the eye of his soul as to shut out both Christ and Heaven, too. Fishes down in the Mammoth Cave become eyeless at last; and so will any of us lose even the faculty of seeing if we shut ourselves in a cavern of grinding worldliness, or utter unbelief. Perhaps some reader of this article may despondingly say: "Well, I never get any sight of heaven; I am all in a mist; nothing but clouds and darkness before my eyes." My friend, look where you were standing. You were in Satan's marshy grounds and among the quagmires where the fogs dwell continually. Ever since you left the "King's highway," ever since you forsook the straight path of duty, ever since you quit honest praying and Christian work, and God's Book for your ledger, and the service of Christ for the service of Mammon, you have strayed away into the devil's territory! Heaven is not visible to backsliders. And never until your feet take hold again of that straight path of sincere, unselfish obedience to Jesus Christ, and your eyes get washed out with some sincere tears of repentance, will you have any fresh, gladdening glimpse of that rest which remaineth for the people of God. Throw off your load, my friend, and the sins that so easily beset you, and, getting your feet again in the track, "run with patience the race set before you, looking unto Jesus, the author and finisher of your faith." When you get your eye fixed again on Christ, you will no longer complain that heaven is utterly out of sight.

Those whose conversation is in heaven, and who keep it constantly before them, have abundant source of spiritual joy. They renew their strength as they push upward and heavenward. What is it to them that the road is long and sometimes the hills of difficulty are steep, that there are often lions in the way, that there are crosses to be carried, that there are some valleys of the death shadow to be threaded, and that not far ahead is that river over which there is no bridge? All these things do not disturb them. Heaven lieth at the end of the way, clothed in its purple and its golden light. The Mount Zion is there—the city of the living God and the innumerable company of angels, some of whom may turn out to be old friends who have had their eye on us ever since we were born into Christ. From the hilltops we can, with the spyglass of faith, bring heaven so near that we can see its bulwarks with salvation strong and its streets of shining gold.

These views of the certain and assuredly promised inheritance of glory ought to quicken our zeal prodigiously. The time is short—and shortening every day. If we are to have treasures there, we must be securing them—no time is to be lost. If we are to lead any souls there, we must be out after them. If we are to wear any crown there, however humble, we must win it. Christian zeal depends on inward warmth; and much of that heat must come from heaven. "When," exclaimed grand old Baxter—"when, O my soul, hast thou been warmest? When hast thou most forgot thy wintry sorrows? Is it not when thou hast got above, closest to Jesus Christ, and hast conversed with Him, and viewed the mansions of glory, and filled thyself with sweet foretastes, and talked with the inhabitants of the higher world?" Certain it is that he who loves not Christ and his fellow-men loves not heaven; and he who loves not heaven is not very likely to see heaven. A true life is just a tarrying and a toiling in this earthly tent for Christ until we go into the mansions with Christ. Fellow-workers, the miles to heaven are few and short; let us be found busy in heart and hand when the summons sounds, "Come up hither!"

Brooklyn, N.Y.

Moments.

"What is man that Thou shouldst magnify him? And that Thou shouldst set thine heart upon him? And that Thou shouldst visit him every morning, and try him every moment?"—Job vii. 17-18.

(Arranged to air of "Scatter Seeds of Kindness," S. S. and S. No. 12.)

THERE are moments quickly passing,
Precious moments passing by,
Moments of the brightest service,
Service for the Lord on high.
Shall we let them pass unheeded?
Will our helpless hands hang down?
While for us each treasured moment
Treasures up a golden crown?
Then let us seize the moments,
Then let us seize the moments,
Then let us seize the moments,
For the service of our King.

There are moments quickly passing,
Opportunities which rise,
Nevermore to cross our pathway
As we journey to the skies.
Opportunities, God-given,
With these precious moments flow,
Oh, if we are watching, waiting,
We will seize them as they go.

There are moments quickly passing,
Life is of these moments made:
In the unscaled height of ages
Moment is on moment laid.
Oh, let us be up and doing
In the service of our King,
And with every treasured moment
To his feet a treasure bring.

There are moments quickly passing,
Soon our little day is done;
Soon beyond the far horizon
Fast will fade the setting sun.
Let us use these golden moments,
Which the Lord to us doth give,
Till at last with Him in heaven,
We the life of lives shall live.

JOHN WILFRID McCLURG.

A Good Work among Boys.

SOME years ago meetings for men were held in Clifton, but it was felt that they were too large to include all ages, so a Bible class for boys of the "better class" was started at Apsley-road, under Mr. A. Woodward. Afterwards it was removed to All Saints'-road—General Davidson's, who kindly lends a room for the purpose. There Mr. A. J. Heath took the lead, which he has continued until the present time, General Davidson being the president. A similar meeting is held for girls at Apsley-road by Mrs. Shove. The members of the boys' class now number about sixty, but there have been nearly one hundred at times.

A fortnight's mission has just been held in connection with this class, which has proved most successful. The numbers have been comparatively few at the week-day meetings, but the blessing has been great, no less than forty or fifty boys having come out. Meetings have been held at 9.30 in the mornings and 7.30 in the evenings, with games in the afternoon. On Wednesday week Mr. Arrowsmith visited the work, and gave a capital address. On another occasion a missionary address, with lantern views, was given by Mr. Hodgson, which was very well attended. On Monday week a winding-up conversation was held with music, which the boys seemed to enjoy immensely. At the close many of those who have received good during the mission stood up and gave their testimony, whilst others joined in prayer.

A closing missionary meeting was held at the Blind Asylum Concert Hall on Wednesday night. Addresses were given by Mr. Stoke, from China, Mr. Hodgson, and one or two others who had taken part in the mission, and intend going as missionaries. These included Mr. Cheeseman and Mr. S. Jenkins, the secretary of the class.

The mission is now over, and on Sunday the ordinary meetings were resumed at All Saints'-road. It is fully anticipated that good results will be reaped from these special efforts, and that the whole work of the class will receive new stimulus and revival. The leaders look forward with hopefulness to the coming in of fresh members and the extension of a work which God has been pleased to bless among poor boys in Clifton and Bristol. Any parents visiting in or near Clifton may obtain further particulars from Mr. E. W. Perry, Avonleigh, Stoke Bishop, Bristol.

OUR DAILY HOMILY.

SUNDAY, January 20.

"EVERY PLACE THAT THE SOLE OF YOUR FOOT SHALL TREAD UPON."—Josh. i. 3.

ALL the land was given, but every inch of it had to be claimed. Israel had to put its foot down upon the land, whether wilderness or Lebanon, plain or hill, and say, "This is mine by the gift of God." And as the right was asserted God made it good. No man was able to stand with them in the lot of their inheritance.

The settler who has purchased a plot of land in the Far West claims it to its furthest borders, and, if needs be, invokes the aid of the Government to make good his purchase. So with our possessions in Christ. All spiritual gifts are ours in the Risen Saviour. From the wilderness of the earth even to the river that makes glad the city of God, and unto the glassy sea on which the sun never goes down, is our border. But we must put the foot of faith down and say, "All things are ours; we have been blessed with all spiritual blessings in the heavenlies in Christ. He hath given us all things that pertain to life and godliness."

Let this be the beginning of a new life for thee. Reckon that thou art on the resurrection side of death. Do not look at temptation or difficulty, but claim by steadfast faith whatever God has taught you to feel the need of. Do you ask how that strong courage may be yours? The answer is at hand. Meditate on the Word of God day and night, and depart not from it to the right or left. The strength of the inner life finds nourishment only in the Word of God.

MONDAY, January 27.

"THIS LINE OF SCARLET THREAD."—Josh. ii. 18.

It speaks of the precious blood of Christ. Scarlet is the colour of Calvary. Twine it round the window through which thou lookest out on thy foes, and away to the river of death. Nothing can hurt the soul which has put the precious blood of Christ between it and condemnation or alarm. Let every outlook to the future be associated with a remembrance that his blood was shed for thee, and be thou thankful.

That scarlet thread had been the means of salvation to the spies. By it they had been let down to the ground and saved from death. It must have been strong. So the blood of Christ avails, not only for us, and for all who shelter with us in the house, but for others who find it the means of life as they receive it from our hands.

Let us see to it, that like Rahab, we gather father and mother, brethren and friends, to share with us the shelter and safeguard of the precious blood.

But, after all, it was not the cord that saved, that was only the emblem and type. Behind it on the one hand was God's oath, spoken through the spies, and on the other was Rahab's faith. The true safety of that house on the wall stood in the moral attitude of one woman in it. Rahab believed God who had dried up the water of the Red Sea, and who was God in heaven above and in earth beneath. This faith raised her afterwards from her life of shame to become the ancestress of Christ. Such wonders does the blood of Christ work in outcasts from the commonwealth of Israel, bringing them nigh.

TUESDAY, January 28.

"WHEN THE SOLES OF THE FEET OF THE PRIESTS THAT BEAR THE ARK OF THE LORD SHALL REST IN THE WATERS OF JORDAN."—Josh. iii. 13.

The floods of the Jordan were high; so may be the floods of trial and sorrow that sometimes overflow their banks, so the floods of conviction of sin, and so, to some at least, the waters of death. Possibly this overflowing is needed for the time of harvest; the width of golden grain in the Jordan valley was

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no doubt to a large extent dependent on the far-spreading of those waters. How the heart trembles, as we hear the gurgling and rushing of the floods. Hark, how they lift up their voice!

But, when the priest's foot touches them they shrink away. Jesus has stepped down into these floods as our High Priest. In Gethsemane their overflowing tide washed around Him. At Calvary the water-spouts went over his head. In the grave He seemed momentarily to have succumbed. But since then they have been cut off. Through the ages He has stood, bearing the ark of propitiation, and arresting the tumultuous floods. "Thus far and no further."

Sinful soul, deeply convicted, "Look for the Priest," on whose person the storm broke, and by whom it has been checked and stayed! Tried believer, be sure that the water-floods cannot pass Jesus, to reach or drown thee! And when death approaches thee, O fearful and trembling one, thou wilt find Jesus standing between thee and its might, making a path by which thou shalt pass o'er dry-shod.

WEDNESDAY, January 29.

"THOSE TWELVE STONES WHICH THEY TOOK OUT OF JORDAN, DID JOSHUA SET UP IN GILGAL."—Josh. iv. 20.

They had lain in the river's bed, they now stood on the Canaan bank of the river. They were a perpetual memorial of where the people had been, of the grace which had brought them forth, and of the position to which God had conducted them. Children in after days would gather round those mighty boulders and be instructed, and it is a great matter that the deliverances of God should be graven as with a pen of iron on the soft and yielding surface of the child's heart; thus the coming generation shall revere and love the name of Jehovah. "Come ye children, hearken unto Me," should be the perpetual appeal of one generation to the next.

The story of these stones is told again by the Apostle Paul in Ephesians ii. We were dead in trespasses and sins, and lay hopelessly in the grave, like stones in the heart of the river of death. But we were brought forth by God's mighty hand and outstretched arm. We were raised up together with Christ. The resurrection of Jesus is the memorial stone of our position in the sight of God; from this we should never recede. How those old stones would have cried out if Israel had gone back over the Jordan! And does not Christ's empty grave protest against our living amid the pleasures and cares of the world from which He has gone, and going, has taken us also? This is not our rest; let us make good our standing in the risen Christ.

THURSDAY, January 30.

"BEHOLD, THERE STOOD A MAN."—Josh. v. 13.

When Jericho, its fortifications looming dark through the night, must be assailed, then the Divine Man may be looked for. Only let circumcision do its keen work of separation, so that there be nothing of the flesh with its energy and pride to vaunt itself before God; then as we stand face to face with some imminent peril, God will be revealed as our very present help. Not weeks before our need, not before the Jordan has been crossed in faith, not before circumcision has been performed, but when all God's demands have been met, and to-morrow calls for action, then behold there will stand the Man Christ Jesus, not by Himself, but as Captain of the Lord's host, awaiting in mighty legions on the wing for his least word.

It is sometimes thought that the Divine Warrior had come to supersede Joshua; this is not so. He was Prince of another host than Israel. His host was the celestial armies, which were going forth to war against Canaan. As long as Israel was true to God, these were its allies. Look up, Christian soul! Thou thinkest thyself alone; or countest sorrowfully thy poor array; but in very deed, the Man of

Calvary and of the throne is beside thee. A heaven owns his authority, and will supplement thine efforts. Be reverent, obedient, full of faith and prayer. Keep step with the goings forth of God. Thou shalt have light work to do. Before the impact of his might, thy Jericho shall fall.

FRIDAY, January 31.

"EVERY MAN STRAIGHT BEFORE HIM."—Josh. vi. 20.

We must be sure that our way lies through and beyond Jericho, and that God has called us to take it. When that is ascertained, we may be perfectly certain that the frowning walls of difficulty, which rise between us and the further land of promise, will fall down flat.

There must be times of *waiting*. Israel waited a whole week. We may have to wait still longer. Let patience have her perfect work. There is no such teacher as she is; her pupils become perfect and entire, wanting nothing. Patience worketh experience, and experience hope.

There must be times of *obedience*. The people could not understand the meaning of these repeated marchings around the walls. They were not, however, asked to understand, but simply to obey. First the priests and ark, then the warriors. We must subordinate our armed activities to the slow and reverent pace of faith, hope, and love.

There must be times of *exultant Faith*. There was no quaver or hesitation in that cry. The Word of God, as communicated by Joshua, hushed every doubt and misgiving. In confident assurance, the people shouted, and according to their faith, so was to them. "By faith the walls of Jericho fell down." There are no walls of superstition and sin strong enough to resist Faith's shout, when God says that her shouting time is come.

SATURDAY, February 1.

"THE LORD SAID UNTO JOSHUA, GET THEE UPON JERICO."—Josh. vii. 10.

There was something very beautiful and impressive in that prostrate form. And as the awe-stricken people gathered around in silence to contemplate their leader thus prone upon his face, it must have greatly touched them.

There was cause for soul-anguish. Joshua had counted on unbroken victory through the might of his covenant-keeping God; but here it appeared either that God had deserted his people, or that He could not cope with the gods on which the Canaanites depended. In either case, Israel was in awful peril; obviously she had not strength sufficient to cope with the seven nations of Canaan. If left to herself, she must inevitably be cut off. But even this prospect alarmed Joshua less than the discredit that would attach to the name of Jehovah.

There are hours in our life when we are called from the exercises of devotion, good and God-honouring, though they may be, to deal with the sin of our people, or to cut out some source of failure and defeat. Our place then is no longer before the ark, but arraigning the people by their tribes, casting lots for the offender, or consigning the accused thing to fire. Child of God, do not be content with weeping and praying before God; diligently ascertain and put away the accursed thing which has hidden his face from you.

Sunday Rest.—The New Year's address issued by the Working Men's Lord's Day Rest Association states that, whereas in 1867 out of 25,902 postmen only 4941 rested on Sundays, in 1894, out of 136,447 postal employees, 95,175 rested on Sundays. The defeat of prominent Sunday opening candidates at the General Election; the prohibition of Sunday games in the parks by the London County Council; the failure of Sunday opening proposals in the Common Council, Manchester, Oldham, Lancaster, Tunbridge, Ipswich, Colchester, and Leeds, and the closing of museums, public reading-rooms at twenty towns where they had been experimentally opened on Sundays, are some of the topics noticed. 452 sermons, seventy-five lectures and meetings, the issue of 167,000 publications, the despatch of 42,000 postal packets and parcels, etc., are some of the association's operations. The secretary is Mr. Charles Hill, 13 Bedford-row.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor,** 12, Paternoster-buildings, London.

"It Won't Come Sweet."

LAST week we had the first of our "talks by the seaside," but as it is often rather cold there in the winter, we will not go to the sea for our subject this time, but sit by the tea-table instead.

I am going to let someone else who is interested in this "children's page" write to you to-day. I cannot give you his or her name, because I do not know it myself, as it was not contained in the envelope in which the rest of it came by the post. But I think it will very nicely follow up the lesson we learned by the sea about our temper, for it shows how our lives may be made sweet and pleasant to ourselves and to other people as well. Now for the story and what it teaches. The writer says:—

We were sitting round the tea-table one evening, and Jennie, Cissie and Bertie, the little children of our host, sat with us; and though we talked clearly and loudly, yet we could not help noticing Cissie as she vigorously stirred her tea, until there seemed some danger of her making a hole in the bottom of her cup.

She sipped and made a wry face, then stirred again. Once more she sipped and stirred, and this was repeated several times. Then, in a sorrowful tone, and holding her spoon in her hand, she said to her mother, "Mamma, it won't come sweet!" Of course we all laughed. "Oh dear!" said her mother, "I quite forgot to put you any sugar," and she quickly mended matters by dropping two nice lumps into her little daughter's tea.

Now I expect many of us have been stirring away at our lives to make them purer and sweeter, but, like Cissie's tea, they "won't come sweet!"

Our lives are not naturally sweet. Solomon said years ago, "The heart knoweth its own bitterness"; and in the story of Ruth you may remember how Naomi said, "Call me not Naomi (pleasant), but call me Marah (bitter)." Selfishness, falsehood, temper, pride, envy, are like the bitter tea-leaves that make our lives distasteful to ourselves and others.

Nor will stirring make them sweet. Perhaps some of you have been trying lately to be sweeter in your temper, purer in your life, kinder in your words. I daresay some of you elder ones went to the Watch Night service and made good resolutions for 1896. But you have broken them already. Just as Cissie found all her stirring useless, so all our resolving and doing will fail to make us pure and holy. No amount of digging and pruning can make the fruit of the crab-tree pleasant; and no amount of training, even in the sheep-fold, can change a wolf into a lamb.

But what stirring will not do, sugar will. The mother knew the cause of the bitterness and the remedy as well, and the lump of sugar did in a minute what the stirring would not have done in a month. So we need the sweetening influence of the love of Jesus in our hearts before they can "come sweet." But when his love comes in we shall feel (like the two disciples on the way to Emmaus—Luke) our hearts burning within us.

Now we may stir; for what was useless before is now necessary. We cannot work for our salvation, but having learned to love Jesus we can work for Him. Let us, as Canon Kingsley quaintly wrote:—

Do the thing that's nearest,
Though it's weary whiles
Helping, when you meet them,
Lame dogs over stiles.

This will make the sugar dissolve and spread, and soon our whole lives and homes will be full of the love of Jesus. This will make those around us happier and better too.

"Why is it, my dear," said Dr. Doddridge to his little daughter, "that everybody seems to love you?" "I don't know, papa," she replied, "unless it is because I love everybody." This is the secret of all lovable and happy lives, for dropping the lump of sugar into others' lives sweetens our own. Loving, helping, blessing another is the stirring which will make the sugar spread in our own cup.

"Whatever are you laughing at?" asked a gentleman of two lads swinging on a gate. "I don't know, sir," said the elder. "I makes Jim glad, and then I gets glad myself." Thus the true secret of happiness is to do a kindness to someone every day, for

Kind deeds pay back a hundredfold,
Like good seed freely sown;
And sunshine made for other hearts
Is sure to warm our own.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

IHAVE been particularly interested in the letters I have received this week. I will tell you about a few of them.

MAUD RUSPINI (Tulse Hill) sends some verses she has composed, and I expect some day she will be able to write for magazines and periodicals in prose and poetry.

ETHEL DOUGLAS-HAMILTON (Boxmoor) says: "I want to learn as much of my Bible now as I can, as when I am grown up I hope to be a missionary." Let us all pray sometimes that her desire may be realised.

A **FATHER** writes from Gipsy Hill and says: "My children, ages from eleven to fourteen, have much enjoyed doing the work you have set them for the last two Sundays, and I hope you will be as successful every week in interesting them as you have so far."

KATIE CLARK (Glasgow) tells what hymns were sung at the little home service, at which the "Children's Page" was read. They were numbers 345 and 294 in *Sacred Songs and Solos*. The last one speaks of Jesus as our *Friend*, and that is just what He wants to be to each one of us.

ALEC and FANNIE WARING (co. Kerry) are very anxious to see my portrait in *THE CHRISTIAN*, and say "that would be grand." Now that is very kind of them; but as I have not had a photograph taken since I was a young man I am afraid they would be disappointed, so I have decided not to do so; for the present at any rate.

DAISY PULLEN (Finchley) had to write her verses in bed, poor child. She thought the hardest part was to find out the book in which the hidden text was to be found. But after a diligent search she succeeded.

FLORENCE and BEILE DANCE (Chatham) are two little girls who find out texts together because one of them has had cataracts on her eyes and cannot write. **ETHEL BURCH** (Gosport) sends her answers from a sick bed, and says, "I am still under the doctor, as I have something the matter with my heart, and cannot go to school. I have to take great care of myself. Please excuse the writing as my hand shakes on account of rheumatism." I should like all you boys and girls who are healthy and strong to ask God to make these three little girls well again.

Some of my young friends ask me to look at their papers again, because they are *sure* they answered right, and yet their names are left out. Now, I have three friends who examine them all very carefully, besides myself, so that no mistake shall be made; and I have been quite sorry sometimes to see how *nearly right* some of the answers have been, and yet not quite. You had better keep an exact copy of the answers you send, and compare it with the answer which appears in *THE CHRISTIAN* the next week; then you will be able to tell whether I am wrong or you. Some children get *THE CHRISTIAN* a few days late, and are therefore unable to send their answers in time. I am sorry I cannot extend the time; you must ask your parents to get you a copy on the day it is published, which I am sure they will try and do. If you are going back to school, ask to have it sent to you there, so that you may not get left out.

No. 2 (Jan. 9).—Correct answers (second list) received from—

Irene Harrison, Gertrude Soundes, J. E. Cason, Herbert Bradden, Millie Gibson, Florence Mackenzie, Ina Allen, Eleanor Noel, Margaret Macphee, Ralph Sandwith, Ruth E. Harrison, E. Glascock, Muriel Joseelyne, Effie Graham, Edith Ker, Roy and Nellie Lockhart, Evelyn Crisp, Winnie and Elsie Cockrem, J. Paisley, E. M. Paisley, A. G. Paisley, K. A. Paisley, Geo. Paisley, Frank and Ruth Conpe, Lettice Combs, Mabel Cox, Jennie Campbell, Alice Briggs, Ivor Rickers, Elsie Brinkworth, Lexie and D. J. Jack, Daisy Bentley, Violet Studdert, Bertha Hopkins, Mima Young, Francis Devish-Moares, Josephine Taylor, S. Brodie, Mabel Hiseox, Lionel Calvert, Nellie Lovegrove, Nellie Dowsett, W. E. Dowsett, Jack and Tom, Charlie Bellerby, Albert Bellerby, Willie Bellerby, John Hogg, Margaret Hogg, Ernest Clift, P. W. Jessie Beare, Jennie Allan, Emil Campbell, Mary Braithwaite, Millicent Bentley, Stella Faithful, Annie Todd, John Logan, Selim Malone, Ada Macnutt, Joseph Robinson, Willie Findlay, Muriel Sherwin, Florence Abbott, T. M. Stanier, Kathleen Fowleraker, T. Byrne, Muriel Shaw, Nettie Bell, Mary Calvert, Edith Skelt, Mary Reed, Chrys Reed, Ethel Crisp, Helen Gregory, H. Dring, L. Wilkinson, Sabina Mackintosh, Henry Keable, Robert Keable, John Inglis, C. W. Jacob, Charles Jacob, May Meredith, Kathleen Meredith, Florence Meredith, Douglas Homan, Douglas Fowler, Ernest Fowler, Minnie Giddings, Robert Giddings, Wilderton Stable, Marjorie Tupper, Dorothy Tupper, Frances Tupper, Ernest Morris, C. E. Gouldsmith, Mildred Huig, Constance Daniels, Daisy

Philen, Bertha Barton, "Chris," Thomas Wootton, Edith Ward, F. Skelt, Emmie Butler, M. E., Allen Barker, Theodore Barker, Annie Hine, Maggie Gray, Louisa Ashdown, S. C. D. Meares, Fanny Field, Daisy Robinson.

THE ANSWER TO No. 3 (Jan. 16):—

1. "And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear" (Ex. xxxii. 18).

(Spoken by Moses to Joshua.)

2. "The Angel which redeemed me from all evil, bless the lads" (Gen. xlviii. 16).

(Spoken by Israel to Joseph when blessing his sons.)

3. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. xxviii. 20).

(Spoken by Jesus to his eleven disciples.)

4. "Come thou with us and we will do thee good: for the Lord hath spoken good concerning Israel" (Num. x. 29).

(Spoken by Moses to Hobab.)

HIDDEN TEXT.

"Overcome evil with good."

WHOLE TEXT.

"Be not overcome of evil, but overcome evil with good" (Rom. xii. 21).

Correct answers (first list) received from:—

Muriel G. Joseelyne, Ethel M. Harris, Helen C. Gregory, R. A. Bentall, Joan Mannington, Annie A. Foord, M. Palmer, Charles H. Bentall, Ethel S. Williamson, Sidney Frost, Elizabeth Hall, Mabel R. Penner, Gertrude E. Diprose, S. C. Morgan, Queenie Dale, Enid Campbell, M. A. and G. Cowell, A. K. Narracote, Héloise Boswell, Emily Dellow, Raymond Theobald, R. Walker, Ada Macnutt, Edith Hearn, Susie Keen, Edgar Maleham, Julia Johnson, G. Berryman, Florence Meredith, George Phillips, Katharine Blackie, Ethel Mackenzie, Mary Cumbers, George Paisley, Ellen S. Anderson, Arthur Pickersgill, Frank Pickersgill, E. Crawford, Ethel Barrow, Clarice Telford, Florence Bellerby, Edith Southon, Thomas H. Firth, Dorothy Morrison, Edith Wallis, Ernest Stevens, Bertha Dunn, Margaret Vincent, Edith Harris, Salome Hood, Pollie Cornish, Arthur Couch, Hyacinth Fitzsimons, Frank Tupper, George Vincent, Blanche Kelland, F. Skelt, Trevor Matthews, Marjory Matthews, Edith Skelt, M. F., Mabel Cox.

THIS WEEK'S BIBLE SEARCHER.—No. 4.

Read carefully the chapters mentioned below and say what lessons are to be learned from the passages in which the following animals are mentioned:—

The lion, 2 Sam. xvii., Prov. xxviii., Rev. v.

The lamb, Is. xl., John xxi., Acts viii.

Correct answers will be acknowledged in *THE CHRISTIAN* for Jan. 30 and Feb. 6.

Write your name and address distinctly.

UNCLE TOM.

Loving Deeds.

Oh, never deem that little deeds

Of kindness e'er shall fail

Upon the barren soil of life,

And bear no fruit at all.

For as the shining drops of dew

Refresh the drooping flowers,

So loving deeds give strength and light

To hearts in darkest hours.

And He who took the grains of sand

To make the ocean's shore

Doth take the kindly deeds of men

To make a path before

The struggling souls upon life's sea,

Who seek amidst the din

A place where they can safely tread

Above the waves of sin.

—Selected.

Children's Special Service Mission.

Mr. Hutchinson and Rev. W. S. Standen, Dublin, to Jan. 30.—Mr. Hutchinson, Liverpool, Feb. 1-3; Losells, Birmingham, Feb. 4; Lenton, Nottingham, Feb. 8-14.—Mr. J. S. Tyler, Summerfield, near Birmingham, Jan. 25-26; Birmingham, Jan. 24; Aston, Jan. 29; Moseley, Jan. 30; Lickey Hills, Feb. 6-7; Birmingham, Feb. 9-11; Mr. J. H. P. Cutting, Reedham, Norfolk, Jan. 27, Feb. 2; Mr. Hewlett, Little Dean, Jan. 25-31; Lewisham, Feb. 1-10; Mr. Goodman, Walthamstow, to Jan. 26.—Mr. Falkner, Walthamstow, Jan. 23-24; Tolmers St. Mary, near Hertford, Jan. 29; Waltham Abbey, Jan. 31; Grays, Feb. 7; Aston, Feb. 8; Mr. E. Hughes, Portland Town, to Jan. 24; Mr. J. L. Field, Down Lodge Hall, Wandsworth, Jan. 23. Mr. Herkiots, Blackburn, Jan. 25; Micklehurst, Jan. 24; Stockport, Jan. 25; Aughton, near Ormskirk, Jan. 26; Congleton, Jan. 27; Bolton, Jan. 28; Clitheroe, Jan. 29; Slaidburn, near Clitheroe, Jan. 30; Newton-le-Willows, Jan. 31; Oldham, Feb. 1; Moss Side, Feb. 2; Mr. Spiers, Cambridge Hall, Cambridge Avenue, Kilburn, Feb. 6-21; Whitley, near Newcastle-on-Tyne, Feb. 28-Mar. 13.

Children's Scripture Union.—Portions for week ending February 1, 1896.—Sun., Jan. 26, Daniel x. 1-11; Mon., Jan. 27, x. 12-21; Tues., Jan. 28, xii. 1-18; Wed., Jan. 29, Matthew, ii. 1-12; Thurs., Jan. 30, ii. 13-23; Fri., Jan. 31, iii. 1-17; Sat., Feb. 1, iv. 1-11.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANA.

THE LAST PHILISTINE WAR.

THE WONDERFUL GRANTING OF DAVID'S PRAYER
AND THE PSALMS TREATING THEREOF.

THE last war which David was compelled to fight against the enemies of Israel, and by which the victory over all the neighbouring tribes was completed, was one of three years' duration against the Philistines.

It is this war of which a description is given in 2 Sam. xxi. 15—22. The whole of the twenty-first chapter should be read with care in order to understand the important connection of events—how the description of the three years' war is added to the previous account of the three years' famine, and prefixed to the succeeding chapter (xxii.) in which Psalm xviii. is included. This Psalm then, from certain allusions, evidently contains an account of the event which turned the scale in this the last of David's wars against the heathen.

The Philistines, who had already been partially brought into subjection by David (2 Sam. viii. 1), now rebelled. No doubt they were led on to do so by the three years' famine which, according to 2 Sam. xxi. 1, 2, was come on Israel as a judgment because of Saul's slaughter of the Gibeonites. In spite of the promise made to them by Joshua, Saul had endeavoured to extirpate all the Gibeonites within the boundary of Israel. The famine only ceased after David, at the demand of the Gibeonites, had surrendered to them seven of the sons of Saul, who were hanged, or, more correctly speaking, crucified by them in Gibeah as an atonement for Saul's crime.

The Gibeonites, in defence of their demand, might have pleaded the Lord's word to Moses (Num. xxv. 4), when the people had allowed themselves to be persuaded to whoredom and idolatry by the Midianites: "Take all the heads of the people, and hang them up before Jehovah against the sun, that the fierce anger of Jehovah may be turned away from Israel." The Gibeonites use exactly the same words, "Give us seven men and we will hang them up before Jehovah." While Israel now had bad crops the Philistines were in possession of abundance of corn (comp. a similar case in 2 Kings viii. 3), and the temptation therefore at this time was great for them to try and throw off the yoke. This they attempted to do in the three years' war with the Israelites.*

The war was the more perilous, not only because David had "waxed faint" (2 Sam. xxi. 15), but also because, during the first year's war, his life was threatened by the Philistine giant Ishbi-benob, who had procured a new sword for the purpose of avenging on David the death of Goliath.

David was saved in single combat with him by Abishai (2 Sam. xxi. 17.) Then David's men vowed that he should no longer go into battle with them, that he might not "quench the lamp of Israel"; and yet it was David who, in the prayer recounted in 2 Sam. xxii., and Psalm xviii., later on saved both the army and Israel.

Immediately following on the account of the Philistine wars is placed Psalm xviii., the only one of David's psalms which is quoted in the historical account. The introduction to the psalm, is, as will be shown later on by its strophical divisions, a part of the psalm itself. The words "from the hand of Saul," have led to the supposition that the psalm was intended to represent the whole series of David's deliverances from the time of Saul onwards, in a general picture under the allegory of a fright-

ful storm. But it is expressly stated "in the day that Jehovah had delivered him out of the hand of all his enemies, and out of the hand of Saul." The deliverance from Saul's hand, and from that of all his enemies must have happened on one and the same day, and that day is emphasised in Psalm xviii. 18. The words "out of the hand of Saul," then, find their explanation much more in the fact that the famine caused by Saul's guilt had also occasioned the repeated incursions of the Philistines; and God, in saving David from both the one and the other, delivered him practically and finally "out of the hand of Saul," who was the cause of all that occurred.

No less misleading is the opinion that David's deliverance may have been poetically depicted in the psalm, in a picture of the intervention of God by means of supernatural phenomena, by which it was not actually accompanied. The reader is by this view thrown backwards and forwards between idea and reality without being able to gain a sure footing on either. Other psalms prove that David, at war with the Philistines, "the sons of the stranger" as they are called (Psalm cxliv. 7, and xviii. 44), did solicit just such supernatural aid of God. Is it not that of which Psalm xviii. tells us? The historical writer included this very psalm in order to let David, in his own words, describe what occurred in this supreme hour of his life. By this obvious historical assumption, no fewer than seventeen psalms find their proper places which have hitherto been adrift, and have been thrown hither and thither by the interpreters.

By various characteristics and allusions the connection of this psalm in 2 Sam. xxii. with the previous historical account of the Philistine wars, is brought to light.

1. At the end of Psalm xviii. (verses 44, 45) are mentioned the Philistines—the sons of the alien, or the stranger—as those against whom the war was being made, and to whom the song refers.

2. When, in 2 Sam. xxii. 18, the words occur, "my strong enemy," and again in v. 49, "Thou hath delivered me from the violent man," our thoughts are directed to Goliath the Gittite (2 Sam. xxi. 19), who, in 1 Chron. xi. 5 is furthermore mentioned as Lahmi, the brother of Goliath, who rendered so dangerous the third and last battle, which alone can be referred to in the Psalm.

3. In 2 Sam. xxii. 29 we find the words, "Thou art my lamp, O Lord," which in Psalm xviii. are changed to, "Thou wilt light my lamp" (v. 28). This manifestly refers to the soldiers' words, "that thou quench not the lamp of Israel" (2 Sam. xxi. 17). David humbly lays at the feet of the Lord this name of honour given him by his warriors, when they feared that by going into battle he might quench the lamp of Israel. It was just at this time that Jehovah let it shine, and proved Himself to be the lamp of David.*

4. This assumption is now confirmed by a whole series of psalms, which can only be understood on the supposition that David, during this last war with the Philistines, under the pressure of the famine, and the fear of the terrible Philistine giants, craved of God supernatural assistance (Psalm cxliv.) and, moreover, experienced it, as is plainly described in Psalm xviii. and 2 Sam. xxii. 15.

5. But also the second supposition which the historical sequence in 2 Sam. xxi. brings to light—namely, that it was the famine and consequent weakness of Israel which caused the Philistines to break their oath of allegiance (Psalm cxliv. 8 and 11), and, under their united kings, to stream into Judah, is confirmed by Psalm xviii. and Sam. xxii. 19: "They came upon me in the day of my calamity." Is not "the day of my calamity" the self-same day as that mentioned in the heading of Psalm xviii.? It is the same day as that which in Psalm xx. 1 is called "the day of trouble," and, again, in Psalm lxvi. 14 is mentioned in the words: "When I was in trouble." (Compare also Psalm xxxiii. 10, 19.)

(To be concluded.)

* The usual word *or*, "light," is not used here as might be expected, but the less common word *nér*, used by the soldiers, and which really means "lamp."

Jews in Paris.

WE HAVE again had the privilege of seeing a member of the House of Israel added to the Church of Christ through our humble instrumentality. The case is one of more than ordinary interest.

In the early part of last year, while passing our Mission Hall, 2, Rue du Roi de Sicile, a son of Abraham was attracted by the singing of a hymn. He entered and listened to my discourse on Matt. xi. 3, "Art thou He that should come, or do we look for another?" I spoke to him after the meeting, and pressed upon him the prophetic evidences of the claims of our Lord to the Messiahship, and called his attention to the historical facts which corroborate the same. From the few remarks he made I observed that he was an educated man, and at the close he frankly said, "You have convinced me that Jesus is the Messiah, and I thank you for it." He accepted a New Testament, and promised to come again. He did so, and at length received a course of regular Christian instruction.

The inquirer being a medical student in his third year, and much occupied, I had to make special arrangements for his instruction. He paid great attention, taking notes and writing papers on the different subjects. He became more and more interested and earnest, and at last expressed a wish to confess Christ openly. On Sunday, December 22, he boldly and solemnly confessed Christ in baptism, before a large congregation, at the Embassy Church, Rue D'Aguesseau, the chaplain, Rev. Dr. Noyes, administering the rite. A few days before his baptism he told me that he intends to work for the Lord as a medical missionary, as soon as he has finished his studies.

Our work in general has of late expanded and increased in every branch. A few days ago, at our Christmas treat for women, we had thirty-three present. It was a very interesting and cosmopolitan gathering, including Poles, Russians, Hungarians, French, Dutch, and Germans. They paid marked attention to an address on "The Advent of our Lord." A much larger number attend our Sunday-school, and the children take great interest in the lessons.

W. C. MAMLOCK, London Jews' Society.
119, Rue de Rome, Paris.

Chamberi Mission.

WE reached Madrid on October 25, and were cheered by a warm reception from about seventy members of the Chamberi Church who had met for their usual quarterly gathering. The schools have been reopened. Previously we had the eight teachers for conference and prayer. It is truly a cause for thanksgiving that they are all Christians. They spoke of the general good conduct of the children, and of their attention at the daily Bible class; they were also much encouraged about the spiritual condition of several of the elder ones.

On New Year's Day there was a special time of prayer, after which I preached to a good congregation. One of the members died last week. I visited him frequently; was thankful to receive up to the last his testimony to God's peace, and to witness his love for the precious Word. The purchase of a portion of the property on which our chapel and two schools stood is a triumph indeed, and most gratefully do we acknowledge the Lord's hand in guiding us to such premises. It is important to secure the other portion immediately: £1000 we still require. Mr. A. Boake, Stratford, London, is treasurer of this purchase fund.

CHAS. E. FAITHFULL.

Paseo de Areneros, 6 prowl., Madrid,
Spain, Jan. 13.

Rev. J. Hudson Taylor, in a recent letter to the Arbitration and Peace Society of the United States, says:—"You will know what dreadful things have been taking place in China, and can imagine how full our hands and hearts are. Pray earnestly for us. Oh, if Christians would only pray instead of fighting, God would have a chance of blessing us. The spirit shown by our own missionaries, in and since the riots, has been very lovely. The mistaken views of some Christian people are, to me, as saddening as riots. I long for the coming of the Prince of Peace, and for the ending of these awful scenes of bloodshed and war."

* It must be assumed that the three wars with the Philistines, of which an account is here given, took place in successive years; comp. 2 Sam. xi. 1 (B.V.), "And it came to pass, at the return of the year, at the time when David went out to battle," etc. Also that the three wars were immediately on each of the three years of famine. Without this, it is hardly probable the Philistines would have ventured an attack.

The Late

Mr. John Gifford, Edinburgh.

THE friend whose portrait we give to-day was born at Edinburgh on May 5, 1821. He had the great privilege of a godly parentage. His father, a shrewd, active man of business, took his share in the public affairs of the city, especially in connection with the Merchant Company, in which he was "Master," or President, in 1840. This office his son filled nearly fifty years afterwards. Mr. Gifford had a tender memory of the home of his boyhood, especially of its unintermitted morning and evening family worship. "Many a prayer" (he once wrote) "did father and mother send to God on our behalf."

His business life began at the age of fifteen, when he became an apprentice of the National Bank of Scotland. By successive steps he rose to the position of cashier, where he was responsible, to a large extent, for the business at the head office. In 1884 he retired, after forty-eight years of service. His business qualities and courteous manners made him a great favourite with the customers and employes, by whom he was much beloved. His influence was exerted constantly, both for their temporal and their spiritual welfare, and there is reason to believe not without results.

Long before his retirement from the service of the Bank he was well known in Edinburgh in connection with religious and benevolent organisations. Even in the busiest period of his life much of his spare time was devoted to their work. His name could be found for many years on the committees of the Destitute Sick Society, the Magdalene Asylum, the City Mission, Carrubber's Close Mission, etc.

He did not merely "give his name" to a committee, but always gave his labour also. In 1873 he was elected one of the "Assistants" or directors of the Merchant Company, and from 1887 to 1889, as already mentioned, he filled the office of Master. One department of the work of that corporation is the superintendence of the large educational institutions which have grown up under its fostering care, now attended by nearly 6000 scholars. In everything connected with this department Mr. Gifford took a prominent part.

Mr. Gifford had no sympathy with the sentiment that Christian men should eschew politics, as being "of the world." When more at liberty than during his bank connection, he took his share in them as part of the duty of a Christian citizen, regulating himself in all such matters—as in business and in family life—by Christian principle.

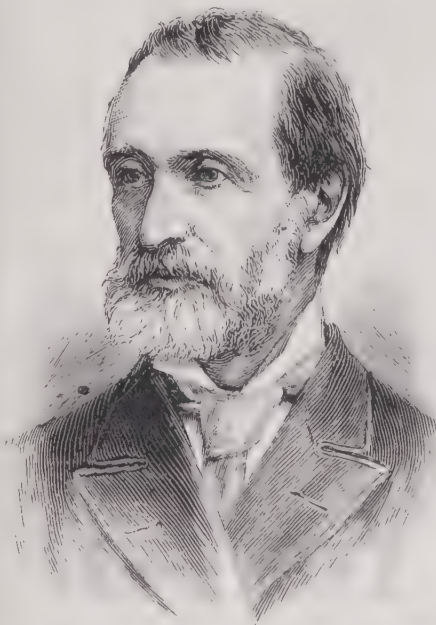
While still in his apprenticeship, at the age of seventeen, he began teaching in the New North Mission Sunday-school, Castle Hill. His uncle, Mr. Alexander Gifford, had long conducted a Sabbath evening school in Quarry Close, Cross Causeway, which had been originated by him and his brother (the father of Mr. John Gifford). In 1853, the latter joined his uncle in the management, and after some time became superintendent. His interest in Sunday-school work, and in that school in particular, never ceased till his death, having continued for a period of nearly sixty years. With Mr. William Dickson, Mr. David Dickson, and Mr. Charles Inglis—all now departed—Mr. Gifford helped in the origination of the Edinburgh Sabbath School

Union; and was the first editor of its magazine, and furnished the Notes on Lessons for Sunday-school teachers. It is due to his memory to record what he said of them. "These were the first I know of, though now they have extended over the world." He said, in words well worth recalling:—

In the Sabbath-school work I found a great reward. It taught me to know my Bible, to think of and feel for my fellow-creatures, and humbly to serve the Lord with his true disciples in doing good.

Mention must be made of another work in which he took a warm interest and an active part till his dying day—the Carrubber's Close Mission. This mission had been instituted in 1858 by Mr. Gall, and was moving along the lines proposed by him, when it was overtaken by the wave of the memorable revival of 1860. In Mr. Gifford's words:—

Suddenly the Prayer Meeting became a place of revival; crowds of hearers and many anxious souls made additional workers necessary. The whole scene was new to me. The style of speaking, singing, praying was unusual, especially "the second meeting"—asking people about their souls; kneeling with one before many onlookers, and urging submission to Christ was startling—almost offensive.



(From Photograph by Mr. J. Moffat, Edinburgh.)

I remember deliberately considering, "Shall I join, or draw back?" I found it was only the modes and the accessory circumstances that were peculiar, and I willingly gave what help I could.

There were twenty or thirty enquirers each night. To relieve Mr. Jenkinson, who was more constantly there than anyone, I offered to take the Tuesday evening meeting if he would stay at home. He agreed, and since 1861 I have kept that evening for that work. It has been always interesting to me—deeply so, as a border land between this world's territory and Christ's; where the fight was to be fought, and souls won. Many, many a soul has Christ gained to Himself there.

These notes were written in 1882, Mr. Gifford continued to have charge of that Tuesday meeting till within a few months of his death, when, from failing health, he was unable to come out in the evening, a period of thirty-four years. Besides this weekly service, on the death of Mr. Jenkinson he undertook the Young Women's Bible Class on Sunday afternoons. This he conducted most successfully for several years, and thus gathered around him a band of earnest and devoted Christian workers to whom his memory is specially dear.

As a young member of the New North Free Church congregation (under the pastoral

charge of the late Dr. Charles Brown), and later as an elder in the same church, under Rev. Dr. R. G. Balfour, the present minister, Mr. Gifford was zealously active in all the good work undertaken by the congregation.

Mr. Gifford was blessed with a remarkably strong constitution. Some months before his death there were indications of a complaint which could have only a fatal issue. Four weeks before his death whilst yet apparently comparatively well, he wrote to a friend: "All these tell we are getting near the gate of the grand new life." At the end, however, he was spared all suffering. For a few days speech failed him. Five minutes before the close he opened his eyes wide, and gazing intently forward seemed to raise himself slightly, then lay back, and shortly after "entered in through 'the gate' into the city."

One characteristic of the deceased to which reference has not been made, was his singular equanimity of temper. A servant long in his employment was asked if she had ever seen her master in low spirits. "No, never," was the ready answer. He also had, what is of no small value even in the matter of Christian influence, the lively sense of humour which is almost always associated with a pathetic heart. It is often too true that where that is wholly wanting, usefulness in recommending a Christian life is sadly impaired.

Rome in Canada.

IN a recent letter Pastor Chiniquy writes to us from 65, Hutchinson-street, Montreal:

I am happy to tell you that the number of converts from Rome, now, is much more than 45,000! and it is rapidly increasing every day. We do not count less than 100 young ministers of the Gospel, all converts, with whom it is my privilege to work. We have helped thirty-seven priests to give up their errors to accept the Gospel.

We have now six large institutions or colleges, where more than 1000 young men and girls, all born in the Church of Rome, are receiving a Gospel education, and preparing themselves to scatter the good seed of the Gospel among their relations and friends in a near future. We are in need of 100 more young ministers, for the new fields which are constantly opening. We are also in need of new modest churches or halls, where we can gather the new converts, and address them. Such a mighty work in our young country is much above our means. It would have been a wreck long ago if our English Christian friends had not come to our help, and strengthened our feeble hands.

I intend, this year, to send my booklet, "The Perversion of Dr. Newman to the Church of Rome; in the Light of his own Explanations, Common-sense, and the Word of God," to every one of the friends who will extend to me a helping hand, and be kind enough to send me his address. It will do them good to understand the true, though secret and mysterious reasons, which caused him, with all the other perverts of our day, to exchange the saving light of the Gospel for the dark night of Popery.

The Mother of Manuel Matamoros.—Mr. Wm. Greene, 3, Endsleigh Gardens, N.W., writes:—After much difficulty we have opened the memorial hall built in remembrance of Manuel Matamoros at Malaga. Mrs. and Miss Browne have given about £200 towards the building, and it is opened without any debt. As Miss Browne has emptied her purse on the hall, she can no longer help the mother of Matamoros, and I make this appeal, hoping it may be heartily and lovingly responded to. This lady, now nearly eighty-eight years old, is worthy of our deepest Christian sympathy, as to her solid Christianity, the faithfulness of her son is principally due. In a letter received from Malaga, dated January 7th, she says that they are in the greatest straits.

Mr. Varley in Sydney.

THE recent visit of Mr. Henry Varley to Sydney was marked by new developments in evangelistic enterprise, which show that there is a feeling growing up in the minds of many good men that new methods, as well as the right spirit, are needed to meet the changing requirements of the time. Mr. Varley's long experience in evangelistic work, and extensive knowledge of men in many countries, have taught him the need for a more direct and practical mode of attack upon the enemy than the evangelists of a past generation would have deemed permissible. His conservatism of character, which is an element of his strength, does not suffer, in our eyes, by the readiness he has displayed, in recent years, to adapt his method of dealing with certain forms of sin specially noticeable in these colonies so as to meet their peculiar needs. Being oppressed by a sense of the evils of gambling, intemperance, and impurity, which are eating out the moral life of great numbers of people, who systematically stay away from public services, and never hear anything to arouse them to a sense of their sin, he has boldly gone down to places where gamblers and sinners congregate, with warning words, which during the last few weeks have impressed many thousands.

At 108, King-street, one of the busiest parts of Sydney, and specially favoured by gamblers and intemperate men of all grades and conditions, Wisdom has lifted up her voice. One of the sights in that thoroughfare was the constant crowd of curious observers gazing at the shop windows, and reading intently telegrams, bills, placards, and calico signs, covering the whole front of the spacious window and building. They had never seen it in this fashion before, many being fairly baffled in the attempt to make out "whatever the man could mean" by making such a display. It was amusing to watch the faces of the people as they stopped to read the striking and original sentences at the foot of some well-known cartoon which Mr. Varley had pressed into his service, and invested with a new and hitherto undreamt-of meaning. The full significance of this new departure in Christian warfare was not long in manifesting itself to the betting fraternity, who cleared away from the locality as if smitten with a sense of shame. Here was a man occupying a shop, recently closed by the police as a gambling den, for the purpose of carrying on a crusade against the gambling demon, which has spread its black wings and blown its hot breath over tens of thousands, and not in the least ashamed either to employ methods objectionable in the eyes of many "precise Christians" who are afraid to offend the devil.

Mr. Varley had his reward for his expenditure of money and time in the profound impression he has made upon one of the greatest gambling centres in Christendom. The whole population at times goes mad over racing and other events, which mean the loss of money and the deterioration of character to thousands.

Mr. Varley has been too long before the Christian world to require any descriptive sketch from my pen, which does not lend itself readily towards flattery; but it is no exaggeration to say he is made of stuff out of which England's greatest sons have been fashioned, embodying qualities which would make him a leader and commander in great enterprises. His pugnacity, however, which other circumstances might have directed against England's enemies, who would fain despoil her of her fair possessions or restrict her expansive power, is employed under the guidance of God's grace in assailing her spiritual adversaries. Everyone who knows Henry Varley privately can bear ungrudging testimony to the essential kindness and gentleness of the man whose one aim in life is the salvation of man. Though an ardent believer in the second coming of Christ as commonly understood, he lives and acts as if the world's redemption depended on his exertions. Many who cannot embrace Mr. Varley's theology have learned to recognise in him a gifted man who has gained a great influence over tens of thousands of people in many lands. JAMES HILL, N.A.

Bourke-street Congregational Church,
Sydney, N.S.W.

The R.S.U. at the Guildhall.

ON Friday evening this ancient hall witnessed a strange and motley gathering. Some 1200 children, from the poorest corners of London, mustered by the workers of the Ragged School Union, were invited to dinner, and afterwards entertained with a pleasing variety of shadow pictures and "Punch and Judy."

Organised under the auspices of the Ragged School Union, and financially supported by the members of the Corporation, with Mr. Alderman Treloar as the leading spirit, the gathering may now be looked upon as an established affair, this being the third season that the event has taken place, and it is hardly necessary to say that it is looked forward to by both teachers and children.

At half past three the children were to assemble at the entrance of the Guildhall in King-street, but before the bells chimed the half-hour the little guests had begun to arrive, and were marshalled into battalions for taking up their position at the tables. In hundreds they arrived from Costers' Hall (Hoxton), Haggerston Drift, Spitalfields, and Commercial-road, while fifties came from the Borough, Royal Mint-street, Banner-street (St. Luke's), Lansdowne-place (Bow), Hoxton Market, Lambeth, Fox-court (Leather-lane), Hatfield-street

Mission, Gospel Lighthouse Mission (Borough), South London Mission, Radnor-street (St. Luke's), Ashley Mission (Bethnal Green), Deptford Ragged School, Johnson's-court (Whitechapel), and George-yard (Whitechapel).

Half-an-hour was fully occupied in seating the youthful visitors, and when silence had been obtained grace was said by Archdeacon Sinclair. The teachers took up the office of stewards, and plates of roast beef, with the accompaniment of hot potatoes and bread, were soon passed round, followed by plum pudding. The youngsters were soon working with a will, and here and there they might be seen discarding, as cumbersome and ineffective, the use of the knife and fork for the spoon, or oftener still reverting to those useful appendages provided by nature—hands. Interested spectators, amongst others, of the busy scene were the Lord Mayor and Lady Mayoress, Mr. Sheriff Pound and Mrs. Pound, Mr. Sheriff Cooper and Mrs. Cooper, Mr. Alderman Treloar and Mrs. Treloar, the Baroness Burdett-Coutts, Mr. Alderman Alliston, and Lady Ellis.

After the entertainment, which the children greatly enjoyed, useful and earnest words were spoken by Mr. Stone and Alderman Treloar.

It is understood that any surplus there may be after all the expenses have been defrayed will be handed to the Ragged School Union, who will expend it in giving similar dinners, on a smaller scale, in some of the poorest parts of the metropolis.

It may be interesting to add that among the willing helpers were the teachers and scholars of the Allen Olney School, who raised no less than £20 towards the expenses of the gathering.

Bible Carriage Work.—Within the past few weeks, Mr. Northcote Willy has been labouring with the Liverpool carriage at Wath, Swinton, Mx-borough, and Denaby. He is now at Doncaster.

"Wars and Rumours."

"THERE shall be wars and commotions; nation rising against nation, kingdom against kingdom.... They shall deliver you up to be afflicted and shall kill you; and ye shall be hated of all nations for my name's sake."

Surely, never were these words more applicable than at the present time. How many of our poor Christian brethren in Armenia have been butchered in cold blood for no other crime than that of being Christians.

Christ is calling loudly to his slumbering Church. When He cometh shall He find faithfulness on the earth? To the believer the hope of the Lord's coming should be three things:—

1. *An inspiration to service.*—The coming of the Lord will seal the doom of the world. Surely, if we have any love at all for the unsaved around us, the thought of this will stir us up to greater efforts to get them saved. Have we done all we can to point them to the Lamb of God? Have we been as earnest in pleading as we might have been with our unsaved friends, for instance? If we knew for certain He was coming at this hour a week hence, how earnestly we would strive with them and implore them night and day with tears to be reconciled to God.

2. *A purifying influence.*—"Every man that hath this hope in Him purifieth himself even as He is pure." "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness!" The servant who is ever expecting his master's return will be careful to do nothing which he would be ashamed for his lord to see. Oh, to so live that the world may know by our actions that we belong to Christ, that the sceptic and the ungodly man alike may have to confess, "That man lives up to his profession."

3. *A comforting hope.*—"Sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him." What reunions at his coming! The Master comes to his garden and gathers the lily. Do not fret; that is only the stalk in the wee grave yonder; the flower is up yonder, brightening and beautifying the Heavenly Home with its presence.

Only a little while and "He that shall come will come and will not tarry." "Even so, come Lord Jesus." F. DAWSON.

True Preaching.

THE late Dr. A. J. Gordon often told of a Sabbath on which he went in the morning to hear a distinguished preacher who was celebrated for his Biblical knowledge. He came home delighted with the clear and brilliant expositions of the truth that he heard, but chilled with the icy coldness of the message. It was true, clear, scriptural truth, but as cold as an iceberg.

He went in the afternoon to hear another preacher distinguished for his fervour, and he came back delighted with the earnestness and unction of the preacher, but it was a fire of shavings, and there was not truth enough in it to make it lasting.

He went again at night, and heard a third preacher, and he came away not only instructed, but thrilled; because this sermon had been not only an exposition of scriptural truth, but it had also been alive with the power of God, and full of the fire of the Holy Ghost. It was not a fire of shavings, but of substantial fuel, and it left not only a memory of truth, but a glow of warmth that filled his heart with joy and love. This is the power of the Holy Ghost speaking the truth in love; the Bible ablaze with holy fire; the Word of God dissolved in unction and love, until it can be observed in every fibre of our being and become the nutriment of our life.—*Watchword.*

Paraguay.—The South American Missionary Society has six missionaries working amongst the Indians of the Paraguayan Chuco. This special mission was started five years ago, and has been attended with signal success.

THE EVANGELIST.

"Why do You Want Him?"

By REV. P. B. POWER, M.A.

"WHAT do you want Him—Christ—for?" This is a curious question, you will say, to put to anyone. Well, perhaps the answer you would give, though good enough in itself, I might consider quite as curious as you consider the question.

Your answer most likely will be, "Of course, to save me."

Yes, indeed, you do want Him for that, and so do I; but also for a great deal more than that, so far at least as many understand the word "saving."

"Well," you say, "what do you want Him for, over and above what we do?"

"You want Him, do you not, for death, and only for death, and what comes after death; and but for that would probably not want Him at all; I want Him for life, as well as death; and for the one, as much as for the other."

Christ may be wanted for death and judgment, but in no real saving way at all; indeed He is to some little more than a charm. Only too many have cried out "Christ! Christ!" upon a dying bed, without knowing why He came to earth, or, I might almost say, anything about Him.

I will tell you what I want this blessed Jesus Christ for, who, coming to our poor world, has put Himself so graciously within our reach.

I, too, do indeed want Him as a Saviour. I want his blood to cleanse all my sin; without that I could not face the judgment day. I want Him for the future, but I want Him for the present also: in life, in every day of life, as well as in the hour of death and in the day of judgment.

The blessed Jesus came to earth to be a Man, to live as a man (only sinless): the Babe in the manger being the life-start of the Man, who died upon the cross; and I want Him all his life long between these two.

I want Jesus to be my Example; I want something above what even the best of my fellow-men can afford me. Nothing lifts us up like a good example. Jesus' life as a man gives me the very best of all.

There was once a Hungarian king who was be-nighted with his followers. They were very weary, and wanted to lie down on the snow-covered ground, where they soon would have slept the sleep of death. The king commanded every man to tread in the footprints he himself should make. They felt that, wearied as they were, what their king could do they ought to try to do, and they followed in his steps and were saved.

I want to see the Divine thoughts about holiness gathered into a fact, and that fact I have in Christ's daily life. I can look closely at that life, and try in God's strength to copy it. I know that my poor copy is at best but blurred; but, the honest trial of God's children in the strength of the Holy Spirit He will always honour.

Then I want Him (reverently speaking) for my Companion. I want someone to talk to, and who will talk to me about all the great things of my soul; about heart affections, which are deeper, keener, than any earthly ones; a very living Christ.

A Spanish evangelist trying to comfort a woman who was suffering much in body, asked her "if she knew Jesus?"

"Oh, yes," she said, "and what is more I have Jesus." "Indeed," said he, "and where have you got Him?"

"In that oratory there," pointing to a small niche containing a figure of the Saviour. Here Jesus had eyes which saw not, and ears which heard not, and lips which spake not; but the One,

who became Man on earth, is still Man in heaven; and I want Him to talk to me, and hear me, and look on me; and I want to talk to Him, as I cannot to any one on earth; for He only knows soul-concerns in their depth; and I wish Him to know mine.

I want One who will never desert me; who knows what the bitterness of desertion means, by having been deserted Himself. Life is full of changes, full of disappointments, full of failures; even the most faithful of our dear ones have to leave us; I want some one who will say, "I will never leave thee nor forsake thee" (Heb. xiii. 5): and Jesus will be with me to the end.

And I want One who is always accessible; and the Jesus who is still Man in heaven is this. Any poor person, any sick person, any sad person might come to Him when He was upon earth; and they may come to Him now. I, a poor sinful man, may always come near to the glorified Man—Jesus Christ.

I feel that I want a living power in my life, and Jesus, the Man Christ Jesus is to be that power. He is the One to energise me to good; the One to restrain me from evil. The Holy Spirit takes of his things, and shows them to his people; and when the blessed Spirit does that, and teaches us about what Jesus would do, or would not do, we are helped to do or leave undone the like.

And there is one thing more that I greatly want Him for: that is, as the object of my affections. I feel that I have powers of love which the world cannot satisfy. Many people may be very dear; but, much as we may love them, and they love us, they cannot fill our hearts; it would be a bad thing for us, if they could. God has made us with powers of love, which must have something great to spend themselves on; the Holy Spirit fills us with the love of Jesus, and then makes us pour out our love to Him.

So, I want Jesus in life, as well as in death; and I want Him for eternity also. That would be a lonely eternity that had in it no Christ; the heart craves one supreme object on which to fix itself; and this is to be God in Christ.

Yes, I want the Christ to save me not only from the condemnation of sin, but also from its power, and love; and I want Him for his very Self, even when the thought of sin is not uppermost at all.

I hope that you will want Him thus. Oh! the more you want Him the more shall you be filled with Him. The man who feels that Jesus has saved him still wants Him ever more and more.

This is the man who would be able to give something like a worthy answer to the question, "What do you want Christ for?"—*The Christian Irishman.*

Pardon for the Captive.

Luke iv. 19.

IN Nazareth's synagogue He stood,
And read the sacred Word,
While every eye upon Him gazed,
The Christ of God—the Lord.

He read his mission to the earth,
And hasted on to tell
The day of grace had come at last—
"The year acceptable."

He closed the Book; nor further read,
For He had come to heal;
No "day of vengeance" He proclaimed,
'Twas love—pure love's appeal.

Deliverance for the captive soul,
And freedom for the slave,
As over all the ruined race
Should roll salvation's wave.

And still He speaks; though now on high,
Faith knows Him on the throne;
The year acceptable is still
His precious theme alone.

For He to Calvary's cross has been,
And paid the judgment score;
Mercy is free to save and bless,
The wide creation o'er.

ALBERT MILDANE.

London Barmmaids.

ONE of the most difficult, as well as most important, branches of the work of the London Y.W.C.A. is that carried on for the benefit of barmmaids and attendants at restaurants. This department has its habitat at 14, John-street, Bedford-row, where there is a home for barmmaids out of place, and where many varied endeavours are made to advance their best interests. The secretary of the work, Miss C. M. Gough, is indefatigable in her earnest and sympathetic efforts to help these working sisters, and to bring them under better influences than those which surround them in their daily calling.

A social gathering was held recently at Morley Rooms, in John-street, when nearly a hundred guests accepted the invitation of Miss Morley, who continues to show a lively interest in the work. To the regret of all she was prevented from being herself present owing to the death of her uncle, Mr. John Morley, of Clapton. She, however, wrote a kind letter to her guests, full of wise counsel and best wishes for the New Year. A very happy and profitable evening was passed. Several kind friends contributed to the brightness of the occasion by their skilled music, and Mrs. Brower narrated some experiences of foreign travel.

For twelve and a-half years this work among barmmaids has been going on, and Miss Gough has been privileged to see not a little fruit, in changed lives and in strength gained to meet the trying circumstances of an occupation marked by many spiritual perils. Some have been enabled to leave the temptations of bar-life, and other suitable avenues of industry have been opened up. With so many competing for the chance of earning daily bread, that is not always easy; but where the young woman has been led to a conscious experience of God's saving and keeping grace, the way is generally made plain. The work needs much sympathetic support, and it deserves it. We wish that similar efforts could be set on foot by Christian ladies in all our large towns, where so many young women are employed as barmmaids and waitresses.

Progress in Madeira.

We need sympathy and help in our efforts to give the Gospel to the vast population of this island. We wish particularly to call public attention to the work of one of our evangelists on the mountains here, among an illiterate people, who have been very eager attendants on the ministry of the Word for sometime. These people are anxious to have an evangelist permanently among them, who will also be able to form a school for the children.

For some time past much opposition has been experienced from the Roman Catholic clergy, who have influenced the Count on whose ground lives the friend who has been in the habit of receiving us. This good brother has been threatened with instant eviction if he continues to receive us. In view of this threat, our kind brother offered us as a gift a site away from the Count's ground, if we would consent to build on it. This we agreed to do, but were afterwards obliged to relinquish the gift out of consideration for the donor and his family, as the Count (instigated by the parish priest) again threatened eviction if we obtained the land.

Fortunately for us, a well-wisher, who was heartily disgusted with such high-handed proceedings, offered to sell us what we wanted of his land close by. We closed with the offer, and are now the possessors of the best and most convenient piece of land in the neighbourhood, right in the midst of the people, and very suitable for building. We purpose to put up a building to serve the purposes of school and chapel, with accommodation for the evangelist. For this about £150 is needed.

W. J. SMART,

F. A. JEFFERY,

Funchal, Madeira.

Missionaries.

Wellington-road Hall, Stoke Newington.

—Dr. F. Montague Miller, in compliance with the wishes of many friends formerly worshipping at Wellington-road, has consented to resume the weekly gathering, for deepening of the spiritual life and study of the Scriptures, in the small hall, Assembly Rooms, Defoe-road, Stoke Newington. The first meeting of the series will be held on Tuesday evening, February 4, at 7.30. On a recent evening Dr. Montague Miller was presented with a chiming clock as a token of affection by friends who in the past have attended his meetings.

LONDON POVERTY.

Drink and Distress.

LITTLE as I have said, in this series of papers, on the evils of intemperance, it has not been for the want of material. The saddest and most pitiful of my recent experiences in the haunts of poverty have been the wrecked homes where the drink demon has worked dire disaster. The pity of it is that the genuinely sympathetic visitor scarce knows how to relieve the distress, which is so evidently caused by vice. Christian effort for the reclamation of the drunkard, by leading to Him who alone can save, is not without glorious result. But this takes time and patience, and meanwhile there are the famished children, and weary, heart-broken wife, or in some cases the hopeless husband, who sees his hard-won earnings squandered at the ginshop, and his little ones left hungry and ragged. The true worker feels keenly the distress of the children, yet finds it hard to extend present relief without affording fresh opportunities for self-indulgence. So strong is the craze for drink that frequently the once fond parent will not scruple to rob the family by pawning or bartering for drink the food or garments provided by charity. This the Christian helper has to guard against, and generally does so with some success, for the experience of many disappointments has given wisdom in this matter. Only the precautions required involve increased labour and pains; and often enough it seems so thankless a task that one feels tempted to abandon it in disgust.

One or two cases which have come before me will illustrate

THE HOME-HAVOC

directly due to intemperance. These are typical of thousands. In a little mews, lying behind a West-end crescent, I was directed to an unhappy family in great trouble. The little boy who opened the door called his grandfather, who proved to be a frail old man whose working days were over. He spoke of his son's "misfortunes"—out of work, with six children, while the mother could earn but little. The broken panes in the windows, the crippled chairs, the ruined interior, the dirty, neglected aspect alike of the rooms and the children, spoke eloquently of a deeper cause. On pressing inquiries I found that the son "took a drop of drink." Losing his place as a coachman, he became a cabman, but forfeited his licence through intemperance. He got employment as a cabwasher, but lost that also. Unwarned by her husband's folly the wife trod the same sad way. Everything pawnable went for drink. Now, the old man wailed, "I'd hoped ne'er to see the inside of the work'us, with the little a daughter in America sends me now and then, but it's like it now. My son's wife was as decent and hard-working a woman as you could find, till she lost heart, and went wrong. It's these little 'uns I'm sorry for." Ay! there, and a thousand times over, it is the bairns who suffer.

Take another picture of a ruined home from Bermondsey. On the second floor we enter an empty room, where two children in deplorable rags crouch in the corner. The father was, not long ago, a commercial traveller and fairly well to do.

THE CUSTOMS OF HIS CALLING

led to tippling, the habit became formed, and intemperance led to his discharge. He tried again, broke down, and once more lost his place. Gradually he sank, dragging with him wife and family. Friends helped for a time, but tired of him. His hopeless struggles proved unavailing, and now he seems utterly abandoned to self and sin. There is at times a ray of hope in the fact that he knows and bewails his own folly, but he is a slave to the vice and escape seems hopeless; unless the faithful missionary could at last succeed in leading him to the Saviour.

Two instances will illustrate the ruin when the mother takes to drink. A miserable, wretched room

in St. Giles' still haunts my mind with its tokens of callous neglect. Yet the husband seemed a decent fellow. The truth is, his wife wastes at the corner house every penny he earns, and has more than once sold up the few things in the room in her frenzied crave for gin.

So, again, in Lambeth lately, I stood in a gloomy cellar, where four little ones had been left to die by a drunken, worthless mother, who had once been very respectable, but had lost her very womanhood through drink.

But enough of this; the sad tale might be indefinitely extended, even from my own recent observations. Nor is this all. These instances of absolute ruin might be regarded as exceptional—due to hereditary weakness or the backboneless personality of the individual. But beyond and besides these, one meets with hosts of cases in which families are living in constant want, simply because every penny is wasted in the public-house. A riotous burst on Saturday night, something on Sunday to quench the burning thirst created, and the rest of the week in penury, unless an advance be had from the employer. Such is the weekly and ordinary round of thousands in this great city.

A STORY OF DELIVERANCE.

Efforts on behalf of such are by no means futile. Many have I met with who were once slaves to drink, but have been saved by grace, and are now standing firm, having lost the very taste for strong liquor. One such case must suffice. I cannot give it in all its detail, but it amply proves that the worst may be saved, that such effort is not vain toil, but that to be successful it must be patient, personal, prayerful, and persistent.

In a large Industrial Block dwell a family who, amid surrounding poverty, show signs of refinement and culture. A few years ago the father had a large and flourishing business, and owned considerable property. Intemperance gained hold of him, gambling followed, and eventually the inevitable ruin ensued. In despair he drank yet more deeply, till he became a common and noisy drunkard. Sinking to the lowest, they drifted into a vile slum, where a devoted L.C.M. missionary found them in gloomy despair. All workers know that such cases are amongst the hardest to reach. Remorse and shame oft make them morbidly averse to the intrusion of the Christian visitor. A dread possesses them that the past may be unveiled. Hence the missionary who lighted on the family, in his house-to-house visitation, had the door closed in his face. Nothing daunted, he called again and again, until some chance word revealed, what he had suspected from tone and speech, that they had fallen from good standing. Patiently he sought to win a hearing, and at length succeeded in gaining the confidence of the mother, so far as to learn something of the cause of their ruin. Laying himself out specially to catch the father, he got hold of him, only to find him surly and reticent. Often the missionary sought him, as oft to be repulsed. At last a little kindness during illness opened the door; but even then it wanted patience and tact to get a hearing for the Gospel which the poor man seemed to hate, for had he not been a Christian professor in the past, and what availed 'it to save him? By-and-by the long sad story I have hinted leaked out, with vehement declarations of dislike to religion. "I come," was the reply, "to tell you of the loving sympathetic Christ and not of mere religion." The outcome of many visits was conviction of sin, leading to conversion to God and from intemperance. Then followed full disclosure of the past, with earnest consideration what was to be done. In all this the missionary was consulted, as the true friend who had, spite of many rebuffs, patiently persisted with his message of hope.

I cannot detail all the upward steps. Suffice it that the family were moved into a decent Industrial

Block, while work was found for father and boys. If they chose to live on present earnings they would now be fairly comfortable; but with general consent they are living sparsely and cheaply, resolved to pay off certain old debts before they seek comfort for themselves. From first to last it is a thrilling story—not told fully lest pain be given by its publication. The utter ruin brought by drink could scarcely be more sadly shown, while on the other hand the redemptive power of Grace is marvellously displayed. With salvation, hope dawned, resolve returned, and so far as may be the past is being redeemed.

Thus even in the hopeless hosts, enslaved by intemperance and vice, the Gospel wins its gracious triumphs; and the Christian labourer, amid much to dishearten, finds fresh assurance that the good tidings he bears have still energy to save and uplift the lost and despairing. Sunken and abandoned as the poor he seeks may be, no true servant of Christ loses faith in the conquering power of the Gospel he is honoured to carry to the sad and sinful who know so little of the possibilities of a new and better life.

PEARL FISHER.

Regent's Park Baptist College.

Dr. S. G. GREEN presided at the annual public meeting on Friday evening in the College at Regent's Park. The report expressed gratitude for the measure of recovery granted to Principal Roberts after serious illness, and notified that arrangements had been made which would spare his strength and yet secure the efficiency of the College. It was largely owing to Professors Green and Gould that the work of the session had been so little affected by the illness of the Principal. Rev. Vaughan Pryce, of New College (Congregational), had also kindly lectured during the session on Systematic Theology, continuing a subject upon which Mr. Roberts had been engaged. The financial statement was satisfactory, the receipts being £4,382, and the expenses leaving a balance on current account of £155. There are at present thirty-four students in the College.

The address was delivered by Rev. W. J. Henderson of Bristol Baptist College, in which he urged that the students ought to adopt a comprehensive plan of teaching in their ministerial life as supplementary to their pulpit work. Classes should be established to suit all kinds of their hearers, the chief being a Bible class to meet weekly, instead of the usual week-night service. As an illustration Mr. Henderson mentioned that a minister had begun with five men "taken out of the street," and now there were no fewer than forty classes, attended by 1600 men in the aggregate every Sunday morning at half-past seven. Such a system of classes would require hard work on the part of the minister. Dr. Angus, Rev. James Stuart, of Watford, and others took part.

The Pure Literature Society issue a plea showing that in view of the spread of education and the alarming flood of evil and debasing literature, the work of this society, in commending only reliable and wholesome books, and in making grants at half price to school and village libraries and similar institutes, is of the greatest importance, and has a strong demand and claim for support. The secretary is Mr. R. Turner, 11, Buckingham-street, W.C.

The Soho Mission is now carried on by a number of voluntary helpers, Mr. W. J. Benham being the secretary, assisted by special evangelists. Mr. W. Harrison, the former superintendent, has now his special work at the Orange-street Church, which is simply a mission in the interests of the poor. He found the building, which holds a thousand people, with about twenty worshippers and no funds. The work is growing, and already it is becoming a power amongst the poor of the district. He is gathering around him a good staff of Christian workers here, and is opening up much new ground for mission effort.

Missionary Prayer Union.—The quarterly meetings in connection with this Union were held in the West Cliff Tabernacle, Bournemouth, on Sunday, January 12. The sermons were preached by Rev. J. H. Anderson, formerly of Barisal. At the afternoon meeting, Mr. Feller, the secretary, gave a report. It was expected that about £24 would be sent to the Baptist Missionary Society. The letter from Mr. Hale, the missionary supported by the Prayer Union, was read both afternoon and evening. Mrs. Hale already proves a help-meet, having mastered much of the language difficulty before she started from this country. A few new members were added to the roll for the ensuing quarter.

Armenian Horrors.

THE Bible Lands Missions' Aid Society has issued a special supplement of *The Star in the East*, giving six letters from important centres of missionary effort, describing the sorrow and destitution that have followed in the wake of recent persecution and slaughter. Whether from Trebizond, Mardin, Marash, or Aintab, the story is the same. In one letter we read:—

"In the town nearly every Christian house was pillaged, and many were burnt, with the households, after the women and girls had been dishonoured. Among the many who were burnt were three notable Protestant families. Among others who were forced to accept the religion of Islam, was an Armenian ordained clergyman of the English Church, who, on his refusing the offer, was killed with torture. It is not known yet the number of the victims, as for the last twenty days no one has dared to go out. All the murders, pillages and outrages were committed by fanatical Turks, who were sent to protect the town. Those Christians who were wealthy are now dying through starvation, and have nothing to put on in the severe winter."

A correspondent sends us a letter received from a mission worker, who says:—"For the past three months all our mail, letters excepted, has been confiscated. Papers, whether or not they contain news regarding Turkey, are all put into the fire. So far, our town has escaped from the awful massacres which have prevailed in the country; but it has been and still is threatened. In the Christian villages around, all is death and desolation, many of them being now without a single inhabitant. Multitudes, in order to save their lives, are renouncing Christianity, and adopting the Moslem religion. As it appears to us, the Lord's work is being greatly hindered. Some of our preachers and teachers have been killed, and others imprisoned, while churches and schools have been torn down, burned, or converted into mosques. Although I am a British subject, I was recently imprisoned and subjected to shameful treatment for no other reason than that I am a foreigner. Yet we hope and fervently pray that present events will ere long result in the opening of a more effectual door for the Gospel in this land, which has never yet known peace or rest."

A lady missionary writes to an esteemed correspondent:—"The Moslems, having finished their noon-day prayer on Nov. 15, rushed out to begin their work of slaughter. Our poor Armenians are in great fear still. Every Friday they expect another massacre, as bad Turks constantly threaten them. On such days they hide away, and barricade their doors. We do all we can to reassure them, but they will not believe the word of the governor that there will be no more such work. The people are poor; thousands are out of employment. All the looms are idle. The churches and schools are closed, and the best citizens fear to go into the streets. The Government is giving two and a-half tons of bread each day to the poor, and we hope it will continue to do so; for if this help fails the suffering will be very great."

The husband of the writer of the foregoing, connected with an educational institution, writes:—"Through God's goodness we still live, and are well, though our faith and courage have been tried to the last degree. The afternoon of November 15 will never be forgotten by us—the hours during which we awaited the Lord's will, defenceless as we were, expecting every moment the crashing in of our gates, and the inpouring of the avalanche of death and destruction. But for the good hand of our God upon us, we must have perished by the guns, knives, and clubs of the mob. Bullets flew about us; the mad crowd were rushing for us; but some soldiers sent by the Governor just

in time, together with some kindly-disposed neighbours, stemmed the tide, turned off the blood-thirsty rioters, and saved us. The Lord gave us fortitude in the trial, when it seemed that no earthly power could save us. We had inward agony, but kept outward calmness. We gathered the poor students and girls in our rooms, and engaged in prayer and the reading of Scripture promises. Knowing little of the extent of the calamity in other quarters of the town, what was our horror, the next day, when wagon-loads of dead bodies were brought out into the valley in front of us; all day long we saw corpses, to the number of a hundred, lying on that spot, and at length they were buried in a trench. Ever since that day the Government have kept a guard of thirty soldiers in our grounds, and no person goes through our gates without scrutiny. There seems to be a determination to protect the Americans, and none of them have fallen, though several have been shot at in mobs. We get no newspapers; so we do not know what is going on; we continue our work, having over two hundred boarding pupils."

A CALL TO PRAYER.

The following call to prayer on behalf of the persecuted Armenians is signed by a number of leading ministers belonging to different denominations, and is issued by the Information Bureau, 3, Arundel-street, Strand. We learn that copies are being sent to representatives of all the Christian churches throughout the world:—

"Christmas has gone, the New Year has come, and still the dreadful tragedy proceeds. An ancient Christian people is being plundered, starved, murdered, and martyred. This is happening in the sight of all Christendom; with its full knowledge; within the range of its public responsibility. Men are tortured, women are outraged, children are violated, homes are burnt; no one can doubt it; Consuls have reported it; Ambassadors have known it; eye-witnesses have placarded it; photographers have recorded the terrible proofs. These unhappy people for the most part are without arms, and it has only been in two or three exceptional cases that, after years of despairing appeals, they have turned on their oppressors.

"These outrages, barbarities, massacres, still continue. The protest of the European Powers has, hitherto, served only to intensify the horror or multiply the death. Thousands of men, women, children, homeless and foodless, are awaiting the terrors of an iron Asian winter. It is incredible, it is intolerable that Christendom should continue to look on in apathy and impotence at a sight so appalling.

"We most humbly and earnestly implore all those who influence the mind and direct the efforts of the Church of Christ scattered throughout the world to draw the whole force of the Church's Corporate Prayer into an entreaty to God the Father, and Christ our King, and the Holy Ghost the Comforter, that this shame may cease; that this crime may be stayed; and that we may no longer, by our selfish indifference, our hindering jealousies, withhold the righteousness and compassion of God from coming to the succour of his people who are keeping fast their faith to the death."

Bombay.—A conference in connection with the Student Volunteer Movement was arranged to be held at Bombay, January 9-12. Among the speakers were Messrs. J. R. Mott and R. P. Wilder.

Leeds.—At the sixth annual gathering of the Leeds Model Lodging-House Mission, which took place in St. James's Hall, nearly 700 people sat down to tea. During the past year the Mission held 435 services in the common lodging-houses, with a total attendance of 9290, or an average of 21 persons at each service. The work is appreciated, judging by the good behaviour and interest of those who attend the services. The leader of the Mission is Mr. E. J. Burrell, and the secretary Mr. H. Cann, 14, Howarth-place, Camp-road, Leeds.

Letters to the Editor.

SPIRITUAL CONVERSATION.

DEAR SIR,—The remark made in a recent issue concerning seasonable and suitable times for introducing spiritual conversation is very opportune. Doubtless the paucity of efforts and the deficiency of interest in this matter is one cause of the low spiritual atmosphere in the Church at the present time. May I make a suggestion to your readers which could be taken up or improved as each may prefer for the end in view—the glory of God.

The tittle-tattle of our average tea-table consumes much precious time, and to every devout soul this is much. Our circumstances are very varied, but at our tables a way can be opened up for usefulness which we may have little thought of.

Those whose homes contain believers only are to be congratulated; their lines have fallen in pleasant places, since their very meals are partaken of as reminders of the sacramental supper. Such need no advice in the matter. A majority, however small, will guide with a truly spiritual instinct, and even where there are the two or three the promise of a hearkening God is sure. For souls longing for the coming of Christ's kingdom this may prove to be a door opened, and should there be many adversaries it may manifestly be the more effectual.

Your remark about sanctimoniousness is much needed, but if we wait on God in this matter He will not deny us a large share of his guidance and help.—Yours, etc.,

Edinburgh.

A. B.

THE INFLUX OF REPORTS.

DEAR SIR,—You ask what secretaries have to say on the question of publications. May I give our experience? Two years ago our quarterly magazine was superseded by a penny monthly. It has been proved to have the following advantages:—

(1) Interest is better sustained. We often lost supporters because they forgot our work in the long intervals between the issues of the quarterly.

(2) Contributions have increased. We are now able to make special needs known more promptly, and receive more responses. The change has certainly helped us to extend our work.

(3) The circulation has increased. Booksellers dislike quarterlies, and will not push them. Our committee are most anxious to avoid unnecessary expense; but a society which does not keep in close and constant touch with its supporters is not likely in these days to extend its work, and would find it difficult to hold its own.—Yours faithfully,

A SECRETARY.

SIR,—I have read the letters in your valuable paper on this subject, and having been engaged in philanthropic work for many years I should like to express the opinion that the fault largely lies with the givers of the money rather than with those who conduct the affairs of our various societies.

Until Christian people give their money more prudently than they now do, there is not the slightest probability of the apparent waste of money being curtailed. For example, a donor wrote me the other day that he could only give me two guineas instead of eight, as he was subscribing to 162 philanthropic societies. That means he must receive 162 reports; and from what I and others know, it is not reasonable to suppose that he could give more than an average of two guineas per annum to each society.

Another who had hitherto always sent me two guineas, wrote that she could only now send five shillings, as she was apportioning the amount of her former gift to eight different societies. That means eight reports for her.

In my judgment, these facts meet the criticisms of your correspondents; and I submit that, until the philanthropic public consolidate their gifts, matters must continue as they are.

This subject is continually before those who have the administration of charitable work, and it is a great grief to them that they have to spend so much money unnecessarily because people will not be more prudent in the distribution of their gifts. Surely it is better to give two pounds to one society, and to be truly interested in its work, than to send five shillings to eight different institutions.—Faithfully yours,

IN UTROQUE FIDELIS.

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"For the Sake of the Name."

"FOR the sake of the Name."

So run the words on the page before me, and as the eye reads them the mind irresistibly ponders over the irony of that mass of work to which they would be inapplicable. For the sake of applause—for the sake of the newspaper leader the next morning—for the sake of a seat at the next election—for the sake of—Ah! the list would be a long and pitiful one—but for these things how many platforms are crowded, how many committees attended, and how much even charity administered?

But, thank God, there is a fair side to the picture also. Thank God "For the sake of the Name" is a watchword holding its own even in these days of hummer and puffery, and its disciples, hidden maybe from public gaze, commonplace, unromantic men and women maybe, are yet the great leaven which is working to day for righteousness in our midst, and in numbers they are not a few. I would have you come with me, reader, to the haunts of some such lives, and try and catch from them the inspiration that has changed their poor clay into a pure marble.

And first let us stop one evening at an ordinary-looking house in a populous street of one of our large cities. We enter by the side door, and passing through the yard and a long, narrow strip of garden, find ourselves at an odd little lean-to room that was fixed up against a wall there years ago, nobody seems to know why exactly. The room is lighted up and occupied, to judge by the laughter that greets us as we enter. Inside are four or five young women—working girls who have come straight from their factories and warehouses. One of them is seated at a tiny organ trying over a hymn. Two others are busy dusting cups and laying a cloth for some meal. A fourth, with sleeves tucked up, is blowing vigorously at the fire, which refuses to catch. There is an air of freshness and merriment about the whole party which some smelling oil lamps and a smoky chimney don't appear to damp.

"What is all this for?" we ask. The answer given us is, that it is just a pleasant evening that every week these hard-working girls have set themselves to give to the poorest, wildest, and roughest of their sisters—to the girls who hawk salt and fire-wood, etc., about the streets in some towns. Half an hour later we are allowed to have the object lesson itself. In the guests troop, some of them escorted by their hosts, who have been out to fetch them, others with the cards of invitation that the girls had given them that morning or on the previous Saturday afternoon. But there they are; some with wan, pinched, sin-sick faces, some hard and defiant, inclined to treat the whole thing as a good joke, and one evidently so puzzled at the kind thought that she keeps up an incessant giggle. A few have hats, but many are without, and almost shoeless. Hats, indeed, they appear to consider superfluous, and the present to them of some old ones that their hosts have had given for the purpose, with the ceremony of trying on their new head-gear before a glass, creates great fun.

Three amongst the guests are mothers, and they have brought bundles, which after much unwrapping, we discover are their little ones. These are well protected, however scant is the clothing of those who have brought them. "General Gordon" is the name of one big boy brought by his sister, and bailing from "the Muck Alley" as his address.

The evening begins with a hymn, sung lustily by the hosts; then one of their number kneels and asks very simply for the blessing of the Father's presence in their midst. The coffee supper which the girls have prepared follows, and during this one reads a short tale aloud, another sings, and another nurses the baby who insists on crying. After the guests have made a good meal there is

more singing and chatting, and the meeting closes with a few earnest words on life and its value from some lady who has come down to help the girl hosts.

The door is shut, and we are out again under the stars in the frosty winter night glad to breathe the fresh pure air, but gladder still to have been with that little company because they, we have a sure conviction, have been with their Master. Twice a week—once for the older, once for the younger girls—we are told this meeting is held; and what does it mean? It means that hard-working girls busy all day in the grind of factory life, often tired out after long hours of business, gladly for his Name's sake give up their precious hours of leisure to help those who are among the under-current, and to hold out to them the loving hand of sisterhood. Few outsiders visit this room, no one applauds them, nothing do they gain from the world. Neither is this a spasmodic effort. Go another evening into the same little room and you find a Christian girl teaching twenty or so younger ones in the Faith, the truths which are precious to her. Go at Christmas and you would see the same girls giving a tea to 500 or 600 little street lads and lasses, singing to them, and giving to the poorest garments they have made. Go some day between one and two o'clock on a Saturday afternoon, and you may chance to find a self-constituted caretaker who has run over from her work and means to use a few minutes of her dinner hour, perhaps in sweeping and dusting and generally putting the room to rights ready for the Saturday evening meeting. And the secret of it all, "the backbone of it all" as one of their number expressed it, lies, I think you will agree, in that particular meeting which takes place every Saturday evening. There regularly, week after week, the little band gather for consecration and for intercessory prayer, and then surely they win "Inasmuch" and the blessing which is making rich their lives.

I. M. M. KENWARD.

The Fire at Mansfield House.

DEAR SIR,—May we ask the sympathetic aid of your readers to repair as far as possible the great damage caused by the disastrous fire at Mansfield House on Sunday evening last? The severest loss is that which falls upon the warden, Mr. Percy Alden, who has lost his entire library, all his papers and lectures containing the work of the last ten years, a vast amount of collected and compiled information relating to social settlements, and very many things of value that no insurance company can possibly replace.

But our friends can, if they will, do much. This calamity has befallen our club premises just as we were driven to contemplate enlargement at all costs. Though the building was insured there is always in these cases a much greater loss than can be met in this way; there will be both increased cost and diminished income for some time in carrying on the different sections of the work. We are face to face with a certain loss on the mere putting of the existing premises and class rooms in repair. The scheme of enlargement is indefinitely postponed, unless our friends come speedily to the rescue. At least £1000 will be required if this is to be done.

It is a matter of great thankfulness, that though the hall was full of children no injury befel anyone. All panic was avoided both there and in the public hall, at that time packed with 1300 attendants at the evening service. Will all friends who have kindly promised to lecture, or in any way assist at Mansfield House during the next six weeks, be kind enough to send their address, and if any fixture has been made the date of their engagement, to the Warden, Mr. Percy Alden, as soon as possible?—Faithfully yours,

WILL REASON,

Financial Secretary.

Mansfield House, Canning Town, E, Jan. 20.

Friendless and Fallen.—On Thursday last the New Year's prayer meeting, in connection with the London Female Preventive and Reformatory Institution, was held in the Council Room, Exeter Hall. Rev. W. H. Dickenson presided, and Rev. W. R. Mowl delivered a short but faithful heart-searching address. The devotional exercises were well sustained. The institution, which has entered upon the fortieth year of its work, shows no sign of declining activity in its merciful mission.

Another Jubilee.

THE Seaman's Christian Friend Society celebrated last week its Jubilee by a series of enthusiastic meetings on Tuesday and Friday, both at Exeter Hall, and at the headquarters in Ratcliff Highway. Workers gathered in large numbers from the various branches of the society in other ports. We learned from the secretary's statement, the report, and the several addresses that the Society was founded originally in an old sugar-house in Ratcliff-highway, which at that time swarmed with sailors, crimps, and fallen women. For fifteen years after the Society came into existence it was a frequent occurrence for men to be stabbed in the neighbourhood of the mission premises. The locality had a world-wide reputation for villainess, but since then it has become more habitable and more respectable. It is still, however, the haunt of sailors of all climes and nationalities, and the Society was never more active or more needed than now. The work throughout has been eminently successful, but during the last ten years it has more than doubled the work of the previous forty years. In addition to the London work, the Society missions a great many ports on the British coasts, the Isle of Man and Ireland; maintains a number of sailors' rests, Bethels and Institutes, coffee-taverns and sailors' homes, and employs nearly twenty missionaries and agents, whose time is spent in helping seamen in every possible way. In 1893 it became necessary to rebuild the headquarters, and a handsome block, comprising large and small halls, reading library and recreation rooms, store-rooms and coffee tavern, replaced the old sugar factory at a cost of between £8000 and £9000. About £3100 of this is still due to the bankers, and some time since it was resolved to raise a Jubilee Fund of £5000 to clear the freehold buildings and the general fund of debt.

At a meeting on Tuesday afternoon in Exeter Hall, an address was given by Rev. G. J. Hill, the secretary, who has been connected with the work for thirty-four years. The chairman, Mr. T. A. Denny, made an enthusiastic plea for the work, urging its importance and usefulness. Lady Hope also spoke in her own pointed and effective way; while among other speakers were Revs. J. G. Train, W. Fuller Gooch, and G. M. Butler.

The evening meeting at Exeter Hall was largely attended, and the gallery was filled with seamen of varied climes and colours. Mr. F. A. Bevan presided, and in the course of a most interesting address enforced the claims of seamen upon British sympathy, and eulogised the great work carried on by the Society for the past half century. Rev. G. J. Hill gave a brief and graphic account of the origin and growth of the work, and declared that a vast number of seamen had been brought to the Saviour through its operations. Rev. Canon Keith, M.A., Rev. Thomas Spurgeon (Metropolitan Tabernacle), Sir George Hayter Chubb, Messrs. H. W. Maynard, W. H. Seagram, and George Lampard pleaded most earnestly for the more generous support of this important work.

This series of jubilee meetings was brought to a close by a great missionary gathering at the Society's headquarters, London Dock, on Friday evening, when Mr. T. B. Miller presided, supported by Rev. Joseph Fletcher, Rev. R. D. Wilson, Mr. J. Kitchin, and others. Brief and cheering addresses were given by a number of missionaries from the coast stations, and the proceedings closed with testimonies from some of the many to whom the mission has been made a blessing.

Sligo.—A Sligo telegram says that after the lapse of a month the street preachers made their re-appearance there on Sunday afternoon. Protected by a large body of police, they commenced speaking opposite Albert Street Barracks, but a large crowd which had assembled created a noisy demonstration, lasting for a quarter of an hour. The mob then stoned the police, and injured several constables, and continued the disturbances despite several baton charges by the officers, in which a number of the rioters were severely handled. Finally the crowd was dispersed, and matters calmed down.

Peckham Tabernacle.—Pastor Frank M. Smith, late of the Peckham Rye Tabernacle, having acquired the eligible premises lately known as the meeting place of the "People's League," opening services were held on Wednesday, Jan. 15. Rev. Charles Spurgeon preached in the afternoon to a large congregation. The premises will seat nearly 1000 persons, and there are a number of large rooms for Sunday-school, Bible-classes, &c. The pastor will preach on and after Thursday next, at 11 a.m. and 6.30 p.m., and on Thursdays at 7.30 p.m. It is believed that in this densely-populated neighbourhood a great work may be done.

The Y.M.C.A.

THE Very Rev. Dr. Pigon, Dean of Bristol, has recently become a vice-president of the National Council of the Y.M.C.A.

An interesting series of meetings was held every evening last week by the Coldstream Association in connection with the week of prayer.

The Mayor of Thornaby presided at the first quarterly meeting of the year at the Stockton-on-Tees Y.M.C.A. on Wednesday evening. Over a hundred members and friends were present.

Mr. Burnsides's labours in the Glasgow district have been greatly appreciated, and have been productive of the best results in some places, while in others the need of spiritual quickening was revealed.

The first of the Y.M.C.A. demonstrations under the auspices of the National Council is to take place at Hamilton on February 14, when it is expected that, *inter alia*, some limelight views illustrative of Y.M.C.A. work will be shown.

Mr. and Mrs. Moor, of Sunderland, gave an "At Home" at the rooms of the Hartlepool Y.M.C.A., on Monday week. Addresses were given by Capt. J. E. Murrell, president, Mr. Moor, and others. There was a crowded attendance of members.

New buildings are about to be erected for the Sunderland Association, which, with an adjoining house just secured, will provide this vigorous and growing association with a splendid centre for work. The cost will be £5000, towards which Mr. A. Backhouse, the president, has given £2000.

At the annual conversazione of the Edinburgh Y.M.C.A., Dr. Carment, the president, stated that he had received 6000 young men to tea at his house on Saturday evenings during the last thirty years. This is a form of Christian work which might be more general, especially where there are young men in lodgings.

At the annual meeting of the Darlington Association, held on Thursday evening, Mr. Arthur Pease, M.P., was unanimously elected president for the ensuing year. Mr. G. D. Wilson presided, supported by Mr. J. C. Moor, the travelling secretary; and, a capital report was presented. There are now 154 members and associates.

The Saturday evening tea meetings in connection with the Hamilton Association are proving most successful. These were started to take the place of the Saturday night open-air meetings, which had been stopped by the police. This association has also recently started a meeting especially for children, and are informed "the hall is always crowded."

Eight members of the Hackney Association have gone forth as foreign missionaries during the past four years, the eighth leaving on Friday for Bulawayo, Mashonaland, under the auspices of the Wesleyan Missionary Society. Two other members will shortly leave for other parts of the mission field, whilst another is still in college preparing to follow.

Rev. C. H. Yatman, American evangelist, has closed a four weeks' engagement with the Honolulu Association in the course of his round-the-world tour. The meetings were held in the association hall, and resulted in much good to the city as well as to the association. During the week of prayer 119 men professed conversion in the association building. The Association in Honolulu is doing a successful all-round work, and has the warmest sympathy and support of the community.

Through the munificence of Sir George Williams, who has contributed the sum of £5000, and by the great kindness of other influential friends, who have given a similar amount, the financial burden which, in greater or less degree, has oppressed the work of the Central Y.M.C.A. ever since the acquisition of Exeter Hall, has been entirely removed. This satisfactory state of things, which greatly encourages the committee, who now look forward to considerable increase in the work, has been brought about very largely by the indefatigable exertions of the chairman of finance, Mr. George Spicer.

Irish Church Missions.—A meeting for thanksgiving and prayer was held on Thursday last in the parlour of Exeter Hall. Rev. C. A. Fox, of Eaton Chapel, applied the words of John xi. 40—"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"—to the work of the Society. General Haig reviewed the progress of the Society's scheme for extension, which had already borne fruit in the opening of two mission houses in large towns during the past year. He also testified to the abundant success vouchsafed to the itinerating and the colportage work of the Society. Similar meetings were held on the 16th at Dublin, Clifton, Liverpool, Derby, Leamington, Colchester, Hereford, St. Leonards, Southsea, etc.; and on the 17th at Bath, Brighton, Birmingham, and Great Malvern.

The Y.W.C.A.

A NEW branch will, it is hoped, be shortly opened in Falkirk.

A New Year's tea, followed by a service of song, was held on the 9th inst. at the Swanage branch, Rev. T. A. Gurney presiding. The sec. gave a short address, and spoke encouragingly of the work.

The eleventh annual meeting of the Rothsay Institute was held on the 9th inst., Rev. R. Forgan presiding. The average attendance had been well maintained, while there is a good increase of members in the temperance branch.

On Tuesday evening, Jan. 14, Mrs. Tattersall, president of the Blackburn Y.W.C.A., gave a tea to the members, of whom about 120 were present. A very interesting meeting followed, addressed by Miss Whitwell, president of the North of England Y.W.C.A., and local friends.

The thirteenth anniversary of the Victoria branch of the Y.W.C.A. was held at the Melbourne Town-hall on Nov. 28. There was a large and influential gathering. Lord Brassey, the Governor, presided, and made a powerful appeal in support of the many and varied branches of Christian work carried on by the institution.

A plan is on foot for presenting a Bible and casket to H.R.H. Princess Maud of Wales, on her approaching marriage, from members of the Young Women's Christian Association, and any other women of the United Kingdom. Subscriptions may range from 1d. to 5s. Collecting papers and all information may be had from Miss Ethel Dashwood, 39, Bryanstone-square, London, W.

The annual reunion of the Nottingham branch took place on Thursday week. There was a good muster of members. After tea Mrs. F. C. Smith, president, took the chair. A good programme of vocal and instrumental music was rendered by the Shaftesbury House Choir, assisted by friends. Miss Macleod gave a most helpful address from the words of the motto for the year, "Come unto Me," "Come after Me," "Come with Me."

The classes at Princess House, Brompton-road, continue to grow, the membership list at the close of 1895 showing an increase of 92. The finances have been most satisfactory, as the year closed with only a small deficit, against £10 of the previous year. The boarding-house and restaurant have been much appreciated, many letters having been received from those who have stayed in the home telling of blessing received. About seventy-five or eighty are usually present at the Sunday afternoon Bible-class.

A meeting of the Rochester Institute was held at 212, Walworth-road, on the 15th inst. to celebrate the opening of the new premises. Mr. C. E. Tritton, expressed his warm interest in the efforts of the workers to reach the girls in the surrounding factories. The Hon. Emily Kinnaid followed, telling of the good that is being done and explaining the circumstances which had led to the taking of the new house. Economy would be one result of the new arrangement, but there was every need for continued financial help. The Factory Helpers' Union will be responsible for the Institute, aided by a grant from the London Y.W.C.A. The Duchess of Bedford, who is president of the Institute, stated the pleasure she felt in being present, and gave to Christian workers an address full of beautiful thoughts and spiritual power.

A well-attended meeting in connection with the Foreign Missionary Department was held at the Morley Halls on Thursday afternoon. Mrs. Percy Grubb presided. Miss Hodges, who last year was travelling secretary for the Students' Volunteer Missionary Union, and has recently been appointed travelling secretary for the London Y.W.C.A., was the first speaker. She told of the growth of the S.V.M.U. movement, and of the marvellous blessing and power felt at the recent Missionary Conference at Liverpool. Similar addresses followed by the Hon. E. Kinnaid and Mrs. Percy Grubb, who urged more prayer in work, better organisation, and that secretaries should do all in their power to bring their members and the work of their branches into line with God's purposes and plans for the evangelisation of the world. Col. Oldham presided at the monthly conference which followed, and gave an address.

The Opium Question.—Sir Joseph Pease, having forwarded to the Secretary for India a copy of the resolutions adopted at the recent Anti-Opium Conference, has received the following reply from Lord George Hamilton:—"I shall be glad to lay on the table of the House, when Parliament meets, the correspondence showing the action taken on the report of the Commission. The papers will show the policy pursued in the Punjab and elsewhere of granting no licences for the sale of opium. The question of taking legislative measures to prevent the use of rooms as opium smoking saloons by the public, or by so-called clubs, is under consideration."

Christian Endeavour.

THE Stirling C.E. Society reports progress and good results.

Joint meetings of committees of the C.E. Societies and the Epworth League have been held in Chicago in order to formulate some harmonious line of action.

At Edenbridge the Young People's and Junior Societies have held their first anniversary. A consecration meeting was held, in which societies in Western Kent C.E. Union were invited to unite.

Endeavourers on the Pacific coast have been helping the Los Angeles Gospel Mission in the lowest part of a Californian city, and the leaders report that it has been good alike for the members and the mission.

At the first anniversary of the Holbeach U.M.F.C. Society Rev. E. J. Travis preached special sermons. On the Monday the Wesleyans joined us in a Model C.E. meeting. Six addresses of five minutes' duration; very good attendance; memorable meeting.

The Central South London held its usual quarterly meeting at Surrey Chapel, Blackfriars-road. There was a large and enthusiastic gathering. Rev. J. Fleming (president) took the chair. After addresses by Rev. J. Tolfree Parr, D. J. Rounsefell, came the roll-call and a season of prayer.

It has been decided by the London council to hold a Convention in four divisions, for the purpose of the presentation of Divine truth especially helpful in strengthening the Christian life of the young people, and increasing their usefulness in Church life and service. Following are particulars: Western division, Westminster Chapel, Saturday, February 1; Northern division, Mildmay Conference Hall, Saturday, February 8; Southern division, Christ Church, Westminster Bridge-road, Saturday, February 15; Eastern division, Bow Baptist Chapel, Saturday, February 22. The meetings will begin at seven p.m.

Scottish Notes.

REV. R. S. SIMPSON, of Turriff, has accepted the second call to the pastorate of the Free High Church, Edinburgh, as successor to Dr. Walter Smith.

Mr. W. G. Carr has seen much fruit in connection with a mission at Hopetoun Hall, Edinburgh. On Jan. 7 thirteen persons publicly confessed Christ in baptism.

The death is recorded at Stirling of Rev. John Douglas, for many years pastor of New City-road Congregational Church, Glasgow. He was an ardent worker for temperance.

Mr. C. W. Cayzer, M.P., in view of the objections raised to the establishment of a home at Cove in connection with the Sailors' Orphan Society, has agreed to give £5000 to build or buy a house suitable for the purposes of the institution.

At the recent annual meeting in Glasgow, the Scottish Protestant Alliance passed a resolution condemning the growing tendency on the part of some Protestant churches towards adoption of ritualistic and Romish rites and forms of worship.

During the past year the Aged Christian Friend Society of Scotland admitted to a share in its benefactions eighty-one new pensioners. The amount expended in pensions during the same period was £1290, distributed among 240 recipients all over Scotland.

Medical Work in Tunis.

DEAR SIR,—A doctor is greatly needed in Tunis to minister help to hundreds of suffering men and women, whom we are now compelled to turn away from our door. The house we can offer to the doctor is large and suitable. Added to this there is a staff of willing workers anxious to help, some of whom understand dispensing the medicine prescribed.

Our doors were closed some months ago owing to the ill health of our doctor, who has since been obliged to leave the town. We were grieved on that last morning to be obliged to return ninety-one poor suffering women to their homes, uncared for. We were accustomed to open twice a week to men and twice to women, and now we have to reply to the oft-repeated questions of "When is the doctor coming?" by "We do not know, but we hope soon."

The Lord has graciously set his seal on the effort by calling out from among our patients a gentleman of good position, and he has been privileged to prove through release from prison that religious liberty does exist in the Regency and that it is possible to live the life of a follower of the Lord Jesus in the midst of his countrymen, in spite of rejection and persecution.

Mr. Glenny, secretary, North Africa Mission, will gladly receive communications, and I would thankfully fill up details of information while I am at home.—Yours in the Master's service.

MARIAN B. GRISSELL.

Mission House, 21, Linton-road, Barking, Essex.

Temperance Notes.

THE Abstiners' Advocate devotes some pages to portraits and a biographical sketch of Sir Wilfrid Lawson.

Several Norwegian districts have, by popular vote of men and women over twenty-five years of age, decreed the suppression of the "samlag," or spirit companies, thus putting an end to the public-houses, as empowered by a recent Act.

At the North Central Mission, New North-road, London (in connection with the Wesleyan "Forward Movement"), Mr. E. Tennyson Smith has concluded a ten days' Gospel Temperance Mission. A large number have signed the pledge.

A missionary working at Bristol among sailors says that out of thirty ships which in one year left Bristol for trade on the coast of Africa, the cargoes of twenty-five, for the purposes of commercial exchange, were confined to gunpowder and rum.

The Sunday closing of saloons in New York continues, and the effort of the police commissioners has been a great success. The saloon keepers have taken the new order of things as a matter of course, and only the lower order of saloons now attempt to violate the law.

The Temperance Times, a monthly magazine devoted to the advocacy of the temperance movement in its varied aspects of total abstinence and legislative action, is issued as the official organ of the North Metropolitan Union, British Women's Temperance Association.

At last week's meeting of the Society for the Study of Inebriety, a paper was read by Dr. Kesteven, in which he declared that if any real, permanent good was to be contemplated for the habitual drunkard, the voluntary system must be eliminated, and he would have to be regarded as a lunatic.

The Bishop of London, addressing a temperance meeting in Fulham, said he thought, as temperance reformers, they might look forward, at any rate within the next two or three years, to a great deal of progress. He believed they would be successful in inducing the Government to reduce the number of public-houses.

"Tied Houses": the serious attention now being given to the evils associated with the system which puts the publican wholly under the thumb of the brewer lends much interest to a pamphlet issued by the C.E.T.S., wherein Mr. Stileman-Gibbard fearlessly exposes these evils. He maintains that the system is detrimental to the interests of the consumer, the ratepayer, and the publican.

At a conference held in Leicester to discuss the future of licensing reform, a committee was appointed to consider the advisability of supporting some such scheme as that brought forward by Aberdeen. This provided that no new licences should be granted, except to a municipality or trust company; that at the expiration of five years the right to sell intoxicating liquors should rest exclusively in the municipality or trust company; that all public-houses should be acquired at a five years' valuation.

There are not many temperance men in the United States Congress, but the number seems to steadily increase with each new Congress. The temperance people are much gratified that Speaker Reed, in selecting the chairmen of the House Committees, made a temperance man—Representative Dingley, of Maine—chairman of the leading committee, that on Ways and Means, and another temperance man—Representative Morse, of Massachusetts—chairman of the Committee on Alcoholic Liquor Traffic. Mr. Morse is a tireless and energetic worker against the encroachments of King Alcohol.

The Church of Christ needs to-day every child to be a member of the Band of Hope, every member of the congregation to be an abstainer, every minister of religion and Christian worker a temperance advocate; temperance societies to be linked closer together for united aggressive purposes. Let every abstainer subscribe for a temperance periodical at once, and take in a juvenile temperance magazine for his children. Let there be in connection with every church a temperance meeting at least once a month. Ask your friends to sign. Carry a pocket pledge-book. See that your school library is well supplied with temperance literature.—*D. Jervis.*

An important development in temperance teaching is reported from America. An agreement has been entered into by the Board of Counsel of the Temperance Educational Association and the trustees of the American University, Washington, by which, upon the payment to the treasurer of the University of 250,000dols., a college shall be created in the University for such original investigation as will furnish to the public schools teachers of the new branch, entitled "Scientific or Physiological Temperance." The department is to be called "The College of Scientific Temperance," and will be a school of instruction in physiology, hygiene, and pathology, with special reference to the nature of alcohol and kindred substances, together with their effects.

Personalia.

Rev. Dr. Chapman, the evangelist, has accepted a call to return as pastor, in conjunction with three others, to Bethany Church, Philadelphia.

Dr. J. Sandilands has sailed for the New Hebrides as a medical missionary in connection with Dr. Paton's mission. His wife has been an earnest helper in the work at Bethany Hall, Glasgow.

Dr. J. G. Paton has returned to Australia after six months spent on Aniwa and the other islands of the New Hebrides group. He has expressed satisfaction at the progress made, and cherishes sanguine hopes for the future.

Bishop Taylor lately sailed from Liverpool for Liberia, accompanied by Mr. and Mrs. U. L. Walker, Miss Rachel Mair, and Miss Jessie Arms. The two last are the first deaconesses sent to the African missions superintended by the bishop.

Mr. D. L. Moody has paid a visit to Hartford, Conn., speaking to crowded audiences in the Y.M.C.A. halls and various chapels. Great interest was shown, and the evangelist himself is said to have been in good spirits and full voice and vigour.

Mrs. Amanda Smith has felt it her duty to do something for the orphan children of her own race in America. An Industrial Home for orphan children is to be opened in Chicago as soon as a sum of five thousand dollars towards the building has been raised. Mrs. Smith will give the proceeds of her evangelistic services to the maintenance of the home.

Dr. Pierson's coming meetings for this month are: Brecon and Trevecca Colleges, January 24; Newport (Mon.), January 26-28; Abergavenny, January 29-31. He also has to fill the following engagements in Ireland:—Dublin, February 23-26; Waterford, February 27, 28; Cork, March 1-3; Galway, March 5-6; Belfast, March 8-11; Newry, March 12, 13; Londonderry, March 15-17.

Evangelistic Notes.

Great Assembly Hall.—The Weaver Brothers, who are evangelising in the Mile End Hall during the present month, are awakening considerable interest, and there are evidences of much blessing.

New Haven, Conn., is at present the scene of a Gospel campaign by Rev. B. F. Mills. Great expectations have been aroused. Mr. Mills has recently conducted similar services at Louisville and at Columbus, Ohio.

Ireland.—Evangelistic services are now in progress in many parts of Ireland, and amongst others in the following places:—In Armagh Presbyterian churches, in Moira, Tralee, Belturbet, Letterbreen, Knockninny, and Limavady Methodist churches, and at Killorglin, co. Kerry in the wooden hall of the Irish Evangelisation Society.

Tottenham.—Mr. Charles Inglis has been preaching during the past fortnight at Tottenham, and much blessing has resulted. Night after night souls have been under conviction of sin, and it has been the joy of the workers to lead them to Christ. Deep interest has been taken in the afternoon Bible lectures. Mr. Inglis is now evangelising at Tunbridge Wells.

Dr. Newman Hall has recently preached and conducted mission services at a large number of places in Methodist, Baptist, Presbyterian, Congregational and other churches. During the winter months he confines his work chiefly to London and its vicinity. At the close of every evening sermon there is an after-mission service, at which inquirers have an opportunity to hold up a hand for intercession and confirmation.

Dublin.—Mr. Wm. Thomson, of Glasgow, has been carrying on a very successful mission during the past fortnight in the Christian Union Buildings, Dublin. His Bible-readings each afternoon have been practical and forcible expositions. In conducting children's services he has held the rapt attention of his youthful audience, and all leading up to the personal acceptance of the Saviour. There can be no doubt that many a young heart has received deep and lasting impressions. The meetings throughout have been attended by large and increasing audiences.

Messrs. Moody and Sankey had a service in Cooper Union, New York, on January 6, when a great audience came together. The service was the first of a series of five weekly meetings, arranged by Rev. A. C. Dixon, of Brooklyn, who gave a Gospel address. Mr. Moody also spoke, and Mr. Sankey sang. In the immense audience were nearly 800 city ministers and a large sprinkling of business men. Mr. Moody recently addressed a large gathering at Union Theological Seminary on "How to reach Non-Churchgoers." Mr. Sankey and Mr. Stebbins lately occasioned much interest by their singing, alone and together, at Association Hall.

Obituary.

MR. E. G. WOOD.

THIS well-known scientific instrument maker in the City, who in past years did good work in connection with Rev. Samuel Martin at Westminster Chapel, and in later days in the Barbican and at New Broad Street, has passed away. Mr. Wood's death, at the ripe age of eighty-five, will be widely regretted, as his long and useful career had endeared him to many, who owed to him the grinding of their steps in the way of life.

REV. J. B. GIRLING.

Mr. John Girling, of Hackney-road Mission, has received news of the death of his son, Rev. John Barry Girling, Presbyterian Minister, of Salinas Stanislaus City, California, on December 27 last, of apoplexy, aged twenty-five years. The deceased—prior to his departure for Mr. Moody's Institute, Chicago, in July, 1891—was an earnest worker in the North and East of London. In the Hackney-road Mission, the Salvation Army, Mildmay Conference Hall, Dr. Grattan Guinness' College, and Clapton Hall, there are many who remembered and loved him for his work's sake. Will the Lord's people remember the bereaved parents and family at the throne of grace?

MR. WILLIAM EADSON.

On Thursday week, says a correspondent of *The Manchester Guardian*, one of the noblest and most generous of Christian toilers in this city passed out of our sight. We have known this devoted worker for some twelve or fourteen years. Ever on the alert amongst the haunts of vice or at the prison gate to rescue the degraded and prevent what are really the worst forms of cruelty, many an outcast he helped back to the position she had lost. Few have more grateful friends. Besides a large family of his own, he brought up, on very narrow means, another family as large, which he and his equally self-sacrificing wife adopted from the outcast children of the street. Two poor girls were among the many mourners at the Southern Cemetery, who brought white flowers to the grave, and said in their tears that but for him they would have still been among the lost.

PROF. G. L. WHITE, FISK UNIVERSITY.

The original Jubilee Singers are well remembered by many. These singers were endowed richly with the sweet and mellow voices that nature has given to their race, but they had also a training under a most skilful and magnetic teacher, Professor George L. White. He not only had a genius as a teacher of music, but a profound faith in God that prompted him to undertake a seemingly hopeless enterprise, without adequate means and with little encouragement from others. Their first trip through the States produced £4000, and a second "campaign" in Great Britain and on the Continent was even more successful. As the result of the efforts of the Jubilee Singers under different leaders, nearly £30,000 was realised, which was expended in grounds and buildings for Fisk University—an eloquent though silent monument to their remarkable undertaking. Mr. White died suddenly November 9, being stricken with paralysis. Memorial services were held in the chapel of Sage College, and also at Fisk University, where some of the original band of singers rendered some of the old Jubilee hymns.

REV. PREBENDARY WILLIAM ROGERS.

The venerable rector of St. Botolph's, Bishops gate, whose illness we have noticed during the past weeks, passed away on Sunday. His advanced age and the good work he has done for many years in London, gained him wide and general respect; but apart from these he was in many ways a remarkable man. He was the pioneer of popular education long before the nation awoke in the matter, and he occupied a prominent position on the Royal Commission on Education, appointed in 1858, and when the first London School Board was elected he was returned at the head of the poll for the City. His hearty catholicity of spirit and willingness to fraternise with Nonconformists, and recognise good work wherever found, were marked characteristics of his public career. It is true that the sobriquet, "Hang Theology Rogers," attached itself to him, but all who knew him were aware that the expression was used in a connection which robbed it of theological significance, and was not to be taken as an indication of his own views or preaching. As Rev. R. Clarke said on Sunday evening:—"A personality—a great personality—had been removed after long years of service in the interests of the rich and of the poor. The late Rector's work was not confined to his parish. His influence had been felt throughout the whole City, and his characteristic was thoroughness. His thoughts were not for himself, but for his people, and his parish. The poor always looked up to him as a friend, and his place could not well be filled."

From information that has recently come to hand from the Continent, it is clear that the public press of many countries in Europe is in corrupt hands. The *Spectator* points out that in every one of the great scandals which have recently shocked France, it has been found in the end that, whether politicians were guilty or not, newspaper proprietors and journalists had been either accepting or extorting money. Many as are the evils connected with our own press, it is generally acknowledged that it is free from this monstrous evil. But there is one direction in which even the English press is vulnerable. No newspaper can carry on its existence without depending largely on advertisements, and there is great danger of allowing its public influence to be privately used in this way for unworthy ends. Then certain departments of news, that had far better be suppressed, help greatly to sell a paper. This is notoriously so with the betting

intelligence. The result is that we have so far no daily paper that has had the courage to leave this subject alone.

Mr. A. J. Balfour, speaking recently on the uses and abuses of party government, dealt with the need of softening the "severity and occasional brutalities of public life." These brutalities arise when contending politicians misinterpret one another's motives, and impute unworthy ends and purposes to each other in their public actions. He claimed that a great and salutary change has taken place in this matter since the French Revolution, though there is still abundant room for improvement. We are glad to know that most of the leading politicians on both sides of the House are personally on the best of terms: and that after a heated discussion they often cross the floor of the House and quietly chat over the question at issue in a manner they would do well to emulate in their public utterances. The tendency of the day is to see through the comparative shallowness of these "brutalities," and to enable each side to enter into all that is good in the aims of its political opponents. The time has yet to come when this will be publicly acknowledged, and the "stage warfare of words" be free from the bitterness and insincerity that occasionally creep into it.

If Lady Henry Somerset has rightly judged the case of poor Jane Cakebread, that unhappy woman ought to be in a lunatic asylum, rather than in a prison. It is brain weakness from which she suffers, though that may have been induced by the drink-crave. She is doubtless one of a pretty large class. The same thing might be said of a large number of fallen girls and women: they are imbeciles. All effort on their behalf fails, because they have no strength of mind to work upon; they are rescued and sheltered in homes to-day, and are out again to-morrow, wandering the streets. Of course, the danger of instituting any legal means of controlling either class is great. The power to lodge any person in an asylum may be made an instrument of oppression; and in legal work for the unfortunate class there is always the risk of corrupting the agents employed. Nevertheless, under proper safeguards, some legal provision should be made.

Dr. Pope writes to *The Manchester City News* defending the "Manchester Mission" from an attack which has been made upon it. In reply to the question, "What is it that attracts the people?" he answers that it is the warm, comfortable, homely character of the halls and chapels which are used, and also the personal interest which is shown in the people by house-to-house visitation of them. The spirit of true Christian brotherhood attracts them. "What are they attracted from?" Mostly from the streets and the slums; chiefly they have been non-worshippers. "What do neighbouring chapels report of the effects of the work?" The chapels in the neighbourhood of the mission are better filled, especially those nearest the Central Hall. Out of 200 persons recently received into fellowship, it was found that more than 80 per cent. had not been in the habit of attending any place of worship. Dr. Pope's defence is a very valuable testimony to the usefulness of such work.

It seems very doubtful whether the "Life of Cardinal Manning," by Mr. Purcell, will either bring honour to the prelate's memory

or glory to his Church. As for himself, it shows too much of the subtle, intriguing, ambitious man of the world for esteem and regard to be accorded to him. As for the Church, it lets too much light in upon the inner condition of things, upon the state of parties, upon the way in which the Church is made a political machine; for her to win the trust of those who seek for spiritual things. These exposures are nothing new; are they not written in the history of the Papacy, and in the history of every nation under heaven? Nevertheless, it is a good thing that the British public should see exactly what the Church of Rome is to-day as she works among us.

In his new work on the Christian doctrine of Immortality, Professor Salmond presents us with an exhaustive treatment of this all-important question. He has set himself to the task of calmly and dispassionately considering the ethnic and Old Testament preparation for the teaching of Jesus Christ, and then presenting that in a series of chapters that for scholarly treatment and devout sentiment is a model of what such a work should be. It is a book that should be in the hands of every preacher, for this, among other reasons, that it presents the New Testament doctrine in an unprejudiced and judicial spirit. He concludes his long survey of the question with these wise words: "A true theology on this subject will seek to be positive up to Christ's Word. It will not be ambitious to go beyond it. It will be satisfied to be silent where Christ's voice has not spoken, and it will leave much that is dark in man's life here and hereafter to the Eternal Wisdom that keeps so much in reserve."

If all writers in dealing with this doctrine were to emulate this spirit, we should not be so much divided on the subject. The reason why opinions vary so widely is that each thinker has his own theological axe to grind, and the doctrine is shaped accordingly. Preconceptions are what we must most guard against in interpretation. Many profess to find this or that theory in the words of the Master, and all the time the theory is their own, and nothing but the words are his. Few things are more striking than the reserve of the New Testament teaching on the question of the future life, and while enough is revealed to show the finality of this life for those who have accepted or rejected the Christian offer of salvation, we are left in the dark on many of the wider issues, and we must be willing to wait for light on these till God shows it yonder.

The Word of God is no flatterer; it holds the mirror faithfully up to nature, and reveals every man to himself in his right character. That is one reason why those whose lives are wrong within do not care to read the Bible; and one of the first signs of a decaying spiritual condition is a growing distaste for the "daily portion." A minister tells how he was once visiting at a farmhouse on the edge of an Ayrshire moor, and the farmer's wife informed him that they were reading through the Book of Proverbs at family worship, and that the servant-girl said to her one day, "I dinna like yon buik; it kens ower muckle aboot folk." No better testimony could be given to the searching element that pervades the Bible from Genesis to Revelation. The human heart is laid bare in its evil, and selfishness, and wrong; and were it not that it points us also to the remedy, it

would be unbearable to read its scathing exposures of human depravity.

In science our first quest is for evidence; in religion it is for authority. A religion which is open to question at every step, is no religion at all, and will soon be discredited. It must speak in the imperative mood, or it will appeal to no one for long. And so Jesus Christ comes with the voice of one "having authority." His word is Yea and Amen. His commandments ring out clear and strong above the din of the conflicting voices that appeal for our attention. But his supreme demand is for obedience to Himself as the self-evident source of all authority. We must bow to Him with absolute submission, or we can never know the blessed amen He has to give. It is because so many give Him but half or a portion of their allegiance, that their spiritual lives are so miserable. He must be all in all to us, or He can be nothing at all to us.

Christ's Prayer for Unity.

IN his intercessory prayer our Lord asked for his disciples, "That they all may be one; that the world may believe that Thou has sent Me." Was the unity for which He prayed one great society, with one government, doctrine, and worship? If so, the prayer seems farther from fulfilment than ever. The Church of Rome and the Eastern Church, by exclusive claims, are hopelessly separated from all others, some of whom in turn deny the validity of the "orders" of all others, and require, as a condition of unity, conformity, not confederation. Outside these are many who hold very conscientiously differing opinions, which, at present at least, they cannot surrender. Moreover, many consider that for the sake of peace and godly rivalry, the Church as a whole is more pure and useful with its varieties of denomination. The fact remains that unity by organisation is impossible.

But can we suppose that such a petition offered by the Great High Priest of the Church, just before his sacrificial death and his return to glory, offered by Him "whom the Father heareth always" has not been answered during nearly two thousand years?

Was there not, concurrently with the prayer, an actual unity of believing hearts? When the Holy Ghost descended at Pentecost the disciples were "with one accord in one place." When persecution drove them into distant countries they remained one in the truth of God and in the love of one another. Varieties of administration did not disturb unity or brotherhood. All believers confessed "one Lord, one faith, one baptism," one new birth and sanctification by the one Spirit, one Christ living in the hearts of all who believed, one zeal in his service, one hope of his coming, one readiness to be martyrs in his name? Is not such harmony more reality than any external organisation? Our Lord prayed for what He expected. The world did see the harmony—might see it more plainly if instead of striving after the impossible, and sometimes contending about it, we cultivated more diligently, more lovingly, more prayerfully what is so possible and delightful, so beneficial to the world, and so honouring to Christ—the manifestation of this existing unity. Oh, for more mutual forbearance, sympathy, co-operation, exhibiting to each other and the world the oneness for which our Lord prayed, and which exists already, convincing the ungodly that the Father sent the Son to be the Saviour of the world.

NEWMAN HALL.

Rallying Points.

V.—WORSHIP.

"LET US lift up our heart with our hands unto God in the heavens."—Lam. iii. 41.

"LET US worship and bow down, LET US kneel before the Lord our Maker."—Ps. xcv. 6.

"LET US sing unto the Lord."—Ps. xcv. 1.

PROMINENT amongst the memories of our childhood stands out the picture of little Samuel, with the flaxen curls falling loosely around the fair placid brow, and with folded hands lifted in supplication.

Another favourite is the picture of Moses, whose weary but uplifted hands were supported by Aaron and Hur, lest, drooping, loss to Israel should result.

It seems a matter of regret that the old-time custom of teaching the little ones this same attitude of reverent worship should have fallen, to some extent, into disuse; for it is a beautiful and an impressive one. The outward form, without the inward homage is, indeed, valueless, and we may well guard against making anything into a lifeless ritual; but, whilst fully recognising the dangers of that side, one feels constrained to plead against error of an opposite kind. Is there not, alongside of the mere ceremonialism and formality which one deprecates, a very different but very real danger to be discerned in the want of reverence which too often marks and mars our modern approaches to God? Is not the heart sometimes pained and shocked by the *appearance*, at least, of undue familiarity in addressing God—a familiarity greater than we find in the recorded language of our Lord Jesus Christ to the Heavenly Father? Do we not sometimes in our prayers, and sometimes in our hymns, too, forget the precept, "Let not thine heart be hasty to utter anything before God, for God is in heaven, and thou upon earth; therefore, let thy words be few...When thou vowest a vow unto God, defer not to pay it" (Eccles. v. 2, 4).

Would not the consideration of such a passage as this, and of others like it, check the too-ready taking upon our lips of language which is, perhaps, altogether beyond our experience, and of supplications from which there is no real desire? Would it not make us hesitate to put into thoughtless lips words which are practically meaningless to an unregenerate heart?

"What things soever ye *desire*, when ye pray" (Mark xi. 24) indicates a startling corrective of much that we regard as prayer.

Undoubtedly there is a difficulty about the point, since many a saintly soul is helped and stimulated by the very expressions which are as "an unknown tongue" to others; but there is certainly need for prayerful thought lest words of the most sacred import should, in some sort, lose to us their true significance through constant use.

Let us, at any rate, remember for ourselves, and urge others to remember that prayer and praise are definite transactions with God; and that even our attitude should be an act of definite worship; more so, surely, and not less so than the prostration of the heathen, who

In his blindness
Bows down to wood and stone.

There is immense comfort to the thankful, reverent heart in the certainty that our very bowing down before God—if the heart as well be bowed—is acceptable worship. Through weakness, weariness, or other physical causes, there may be, at times, little power to join either in the articulate prayer or the articu-

late praise, but our very attitude may still be a direct act of homage to the adorable Lord. "Let us worship and bow down, let us kneel before the Lord our Maker." "Let us sing unto the Lord"—definitely and really unto Him, however unmusical the utterance.

Childlike tho' the voices be,
And untunable the parts,
Thou wilt own the minstrelsy
If it flow from childlike hearts.

"*Thou wilt own.*" Herein lies the stupendous miracle of grace that He who has the undivided and perfect worship of sinless hosts (unfallen as *we* are), is yet pleased to bow his ear, and most graciously to accept our feeble, faulty utterances. Nay, more, if only we in spirit and in truth draw near, we have the Divine all-comforting assurance, "the Father *SEEKETH* such to worship Him." If He could only accept perfect worship we should never be able here to render it, for our very best is tainted with sin and infirmity, but because He, in his own exceeding love, values the feeble expression of ours, let us not withhold our gratitude and praise, whilst we seek, in simple obedience of his will, or offer both prayer and praise according to the divine pattern. "See that thou make all things according to the pattern showed to thee in the mount." "Grace is to be had for the asking. He giveth more grace." "LET US, then, have grace, whereby we may serve God acceptably, with reverence and godly fear" (Heb. xii. 28). With such acceptable "reverence and godly fear," the most happy communion and the most holy confidence are entirely compatible. Yea, it is to those who draw near in this spirit that He will the most intimately reveal Himself, as He did to the prostrate exile of Patmos, as well as to prostrate Daniel and Isaiah of old.

"We want more reverence for God . . . more reverence for the Bible. Do not be flippant about God. Do not joke about death. Do not make fun of the Bible. Do not deride the Eternal. The brightest seraph cannot look unabashed upon Him. Involuntarily the wings came up. 'With twain he covered his face'" (Talmage).

O worship the Lord in the beauty of holiness,
Bow down before Him, his glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore Him; the Lord is his Name.

LUCY A. BENNETT.

The Evangelical Alliance.

THE council of the British organisation of the Evangelical Alliance has issued (in English, French, and German) their invitation for the tenth International Conference of the Alliance, to be held this year in London, in celebration of the Jubilee. It is proposed to hold meetings from June 30 to July 4, and into this period there will be compressed a number of addresses on subjects of wide and general interest to Evangelical Christians throughout the world. It is expected that a large number of delegates will attend from all parts of the Continent of Europe, from the United States of America, Canada, Australia, and from many other countries. A number of distinguished men, representing the Evangelical Alliance in various lands, have already intimated their intention to be present at the Jubilee celebration.

It is proposed that in connection with the Jubilee, there should be some gatherings of a local kind in several of the principal cities connected with the origin of the Evangelical Alliance, such as Edinburgh and Glasgow, Liverpool and Manchester. It is, therefore, arranged to limit the London Conference to four days, so that some of the distinguished foreigners present as delegates from the various branches of the Alliance may be able to visit the cities referred to, and take part in local conferences. Particulars regarding the proceedings will be supplied from time to time by Mr. A. J. Arnold, General Secretary of the Evangelical Alliance, 7, Adam street, London, W.C.

The Incarnation a Mystery.

By DR. G. F. PENTECOST.

"**THAT** Holy Thing which shall be born of thee shall be called the Son of God." If the miraculous conception of our Lord was a great mystery, our Lord Himself is a still greater mystery. Who shall understand how the Eternal God could enter into union with human nature? how this flame of eternal God-head could dwell in the bush of human nature and yet not consume it? We may well turn aside to see "this great sight," and take off the shoes from our feet, for this place whereon we stand is holy ground. Who can tell how the Eternal Son could become truly and really man? and how the Man, Christ Jesus, could be truly God? How such a union could be perfected in *one* personality? how there could be the union of these two natures, the infinite and the finite, the Eternal Spirit of God and mortal nature of man, and yet not be confused, the human nature not losing itself in the divine and the divine not diminishing itself into the human?

"All this is beyond our comprehension," say the sceptics, "therefore we cannot believe it." Very likely; but when you urge that as a reason for not believing the Incarnation and in the Incarnate God, would you have us believe that you understand even *one* of the *common* mysteries which are involved in our own nature and being? How does the soul and spirit of man unite with his body? How do such diametrically opposite substances as spirit and matter come together in such complete union as they do in our persons, the spirit being entirely distinct from the body, and yet permeating it at every point? Can any wise man tell us at what point in the body the spirit unites with it?

Do you understand the lesser mystery of life? "The life is in the blood." So says the Scripture, and after five thousand years science has at last consented. But can you find life in the blood? Is a drop of blood from a dead man's veins any lighter or different in substance from what it was when pervaded and filled with life? Can you explain or even understand the mysteries of your own consciousness? We discriminate between consciousness and will, and reason and affection; but who can locate the one or the other? Love and hate dwell together in the same heart; but who can tell how the one or the other is excited, or how they are differentiated in the same consciousness? Yet these powers and emotions of the human soul are never confused the one with the other, though they are united in one consciousness. Surely, if we ourselves are such a mystery to ourselves, we should not be startled at, much less protest against, the mystery of the Incarnation. Nor should it stagger our faith, even though it transcends our understanding and reason, except that highest reason which bows before the mysteries of God. Rather let us gladly avail ourselves of the help of faith.

If any of you are disposed to reject the mystery of the Incarnation because you cannot understand it, or because it is an event out of the common order of nature, can you suggest how or by what means we are to deliver ourselves from the plague of sin, the curse of the law, and the despotism of death? Can you imagine how else God Himself could have redeemed us and given to us eternal life?—*Marylebone Pulpit.*

Birmingham.—Extensive arrangements have been made for a United Mission to be held in this city, Feb. 10-21, in connection with the Evangelical Free Churches of the district. A preparatory public meeting was held in the Town Hall on 20th inst.

Letters from Africa.—2.

I HAVE been much interested in the kindly work of an American lady, the wife of one of the partners in an engineering firm who is on his way with his family to Johannesburg, where they will remain probably for a year or more. Address: Mrs. Robt. W. Chapin, care of Messrs. Morgan, Hodges, and Co., Paris; or until the fall of 1896, P.O. Box 1,809, Johannesburg, South Africa.

Mrs. Chapin, being in delicate health after the birth of her little girl, engaged as nurse [a young mother of nineteen, who became a very efficient nurse and remained six years in her family. As Mrs. Chapin lay ill for several months she thought of the many incompetent and inexperienced girls who were "helps" in families, and of the worn-out women who had once been such, and had spent the best years of their lives in other people's homes.

While thus musing, it occurred to her that she might get some young girls taught and trained to more efficiency than is usually the case, and thus help three classes—the girls, the mothers, and the babes.

She accordingly arranged with the directors of a children's hospital to take six such young women, between the ages of eighteen and twenty-five, to whom she undertook to give a small wage of about 5s. a week, and to pay the hospital for their board; their services being given in return for the instruction received.

In a short time, through mentioning it to her friends, Mrs. Chapin had raised enough money to pay for six girls for six months. In that time they learned to wash and dress a baby, and to prepare infants' food, listened to lectures on giving first aid to the injured, were instructed in kindergarten methods of amusing and teaching the little ones, were employed in plain sewing, washing and scrubbing the children's wards, and other menial duties, which they were taught not to consider derogatory; they learned the dignity of honest labour of every kind. They wore linen dresses, caps, and aprons, and became skilful in such duties of a nurse as the use of the fever thermometer, making poultices, administering mustard baths and elementary massage; but were debarred from administering medicine, except as prescribed by a medical man.

At the end of six months all six graduated as nurses, and there were fifty ladies as applicants for their services as nurses to children under two years of age. This was in 1889, and now twenty nurses graduate yearly, and the contributions have enabled the hospital to double its size and to increase its accommodation from twenty to more than forty beds.

As an illustration of results, a lady, who had been obliged summarily to dismiss her nurse in the morning, applied for one of Mrs. Chapin's girls. Before her arrival the lady had to leave home to fulfil an important engagement. When she returned she was met at the door by the new maid in her nursing dress, who told her that her little girl had a bad sore throat, but there were no diphtheritic symptoms; she had put the room in order, given the child a gargle of salt-and-water, taken her temperature (102), and sent for the doctor.

It will occur to others, as it does to me, to ask why, instead of groaning for the good old times when few servants could read or write, we should not have them taught such desirable things as these? Why should we imagine that we can be better served by ignorance than by intelligence? Is not the vulgarity of perpetually ridiculing 'Arry and 'Arriet, their 'elps and 'indrances, more inexcusable than the native vulgarisms of those young people themselves, which their critics do nothing to alleviate? And why, above all, should not Christian ladies win the confidence and affection of those who are charged with being "the greatest plague of life," by showing interest in them, instructing them in ways of usefulness,

and using the influence thus gained to lead them to the Saviour?

Another of Mrs. Chapin's benevolent schemes was on this wise. A dear little child had died, and she was almost paralysed with grief. Lying alone, she began to think whether out of her sorrow she could not find some way of giving pleasure to others. She found a New England town where the reputation of the girls was bad. She got six of them together, told them that a great joy having gone out of her own life, she wished to talk to them about seeking joy in wrong and right ways, and to help them to the right. She would meet them again in a week, and they should each tell her what they wished to do or learn, and as far as she could she would help them. Next week fifty-two met her. They wanted to learn the piano, to sing, to make a dress, to trim a hat. Out of all their wants there was not one vicious or unworthy.

"Now, girls," said their friend, "we shall want some money." So they all set to work to produce something for a fancy and useful sale, and the proceeds, with gifts from friends, amounted to £300. In a few months there were 108 members—American, English, Irish, German, etc. What an opportunity for bringing together different nationalities in a friendly way! A house was taken—the rooms were made attractive with pictures, plaster casts, flowers, ornaments. Three classes a week were instituted—for glee-singing, physical culture, and plain sewing.

In about a year a letter came, asking for a kindergarten for the children. This was provided, as well as a debating club for boys. Then a music club on Saturday afternoons, talks about the lives of men, and other means of interesting the girls and lads, and giving quite another character to the town.

Mrs. Chapin did not feel called to pursue her work on distinctly Christian lines; but those who would wish to do so may learn a valuable lesson from her method of establishing communication with the young people concerning their simple human interests. Jesus won the heart and saved the soul of the woman at the well by asking her for a cup of cold water, not even in the name of a disciple, but of a weary fellow-creature. The experience of the Apostles teaches us that we must win others to believe in us before we can lead them to believe in Him.

I have given the address of Mrs. Chapin that any lady wishing to communicate with her may do so.
Cape Town, Jan. 3. R. COPE MORGAN.

Visiting the Poor.

A MINISTER in a well-to-do London suburb, having obtained the names of some poor folk, set out to visit them. They all lived in one short street of about sixty houses, not a poverty-stricken street so far as appearances go, but rather the contrary. Yet in the first house there were two widows living, one eighty-six years of age, the other eighty-two; both of them cheerful and grateful, though in utter poverty.

In the next house was a widow, who lost her husband two years ago, and has four children, three of whom are dependent on her. God had been "good in giving her strength to do work," i.e., washing, but it did not always come in sufficient quantity. In the fourth house was a widow of seventy-four, cheerful and thankful. In the fifth house was a widow of fifty-six, quite unprovided for; husband killed only ten weeks ago; son a cabman, who earned a few shillings a week, and had a family of his own; a young daughter does some dressmaking. In the sixth house a gardener out of work, a son an invalid; a daughter at school. In the seventh house a man with poor health, often unable to work, wife lets lodgings, but no lodger just now, and the last one had board and lodging for a week, and went away without paying; five children.

The minister went out at the bottom of the street saying to himself, "How much sorrow there is." Yes, and a good deal nearer to most of us than we suspect; let us look about.

Aggressive Work.—19.

A WHILE ago I was staying at a Welsh resort, during which time I spoke personally about spiritual matters to a great many people. Amongst the rest I happened to come across a well-known scientific professor, who became very much angered, and afterwards wrote to the newspapers because I had politely asked if his soul was saved; so that the circumstance was quite a subject of conversation in the neighbourhood. It is a good thing to have such subjects as Gospel work and Gospel truths talked about, there is such a general disinclination to discuss them. They are thought by many to be too sacred to speak of anywhere but in an ecclesiastical building and on a Sunday. A man called out the other day whilst I was speaking the Gospel in a railway carriage, "I object to these solemn matters being discussed in a railway carriage." Such men don't protest against swearing in railway carriages. Away with such cant. The sect of the Pharisees is still in existence. Oh, for a manly speaking out for Jesus wherever we go (Deuteronomy vi. 6-9.)

However, one morning a group of several ladies and an elderly clergyman were seen standing on the railway-station of this Welsh resort, closely conversing, when a friend of mine passed, and overheard the clergyman exclaim, "No; surely not!" Then one of the ladies replied, "Yes, indeed; it is perfectly true. There is a dreadful man going about here with tracts." They were referring to the above-named circumstance, and I happened to be that "dreadful man." Had I been going about with pistols and bowie-knives I could understand their horror; but fancy the clergyman's feelings when told there was a dreadful man going about with such murderous weapons as tracts!

Upon another occasion I was travelling by railway from London towards the north, in a very full third-class carriage, in which I think there were twelve of us. Amongst the rest was a clergyman. We had not gone very far when I began speaking to all about spiritual matters and the knowledge of salvation. They listened attentively, but without making any remarks. After a time the clergyman leaned over, and whispered to me that he felt rather ashamed of himself for not having spoken upon this subject himself before I, who was a layman, had done so.

Three dock gatemens were standing by the bridge of one of the docks here as I passed. I stopped and asked how many of them had their souls saved? One said he had been saved six years. Another said he had been saved two years; and then, looking at me, he said: "Don't you remember asking me about two years ago at the other end of this dock, whether my soul was saved?" I replied that I did not remember it. "Well, then," he continued, "you did, and that question was the means of convincing me of sin, and about three weeks afterwards I found peace." To God be the glory.

Liverpool.

D. M. DRYSDALE.

Brunswick Hall. Mead Place, Brunswick-street, Well-street.—During the past year the Sunday evening services have been well attended, and much blessing has followed the effort that has been put forth, and numbers have found the Lord, and are now seeking to make known this blessing to others. This has been a most successful year of work, at least thirty-one souls have been saved during the year, no less than twenty-three being scholars from school. The hon. sec. is Mr. W. Holland, 62, Bentham-road, South Hackney.

Albany Institute.—On Sunday last the Sunday-school anniversary was held. In the afternoon an address to children and parents was given by Miss M. J. Street. The evening service was conducted by Mr. Wallace. A tea, followed by a public meeting, was held on Wednesday, the chair being taken by Mr. C. Goddard Clarke. The report showed the school to be in a prosperous condition. He asked for special help to clear off a debt still due on account of the enlargement of infants' room. Rev. R. A. Elvey, Mr. Barr, representing Ragged School Union, and Mr. W. A. Cordery gave short addresses.

Altrina.

By MRS. HARVEY-JELLIE.

THE warm glow of the fire shone across the table, screened off from the large room where two nurses sat at tea. They had been on special demand at the hour for the usual afternoon rest, and they were together.

"How serious and thoughtful you look, Altrina."
"Do I, Rachel? I have been here a long time, and perhaps makes one feel serious to realise the many opportunities that have been given! I have often before me the faces that have looked at me from these beds, and I know I shall meet them again, and——"

"Don't, nurse, don't talk so solemnly; we can do our duty."

"Every good workman in any sphere will do his part, Rachel. To go beyond that line is the part which the love of Christ constrains. That work is not tabulated here; it is out of our calculation."

"You have many who will bless you, Altrina. You know how that miserable woman used to long for you when I was on duty, because she said you gave her something better than medicine. I knew that she meant, but I could not give her that; we cannot give what we do not possess."

"Rachel, to see suffering and bear suffering, to love and know we have to die, and not have that something better, is too dreadful to think of."

The conversation was interrupted by a summons for Altrina.

Over the hospital brightly shone the heavens, and away in the calm region above, it seemed as if no sound of the sin and cries of earth could pierce. The night was cold, and all around was still, save for a moan now and again. Altrina sat watching a woman whose case had almost baffled the doctors. One day she promised well, then sudden fever or fresh pain brought her nigh to death.

"Nurse, tell me now; shall I get well, or must I die?" "I cannot tell you that, but do you know what the house doctor said this morning? He spoke of your easily excited nature, and he said, 'She could be all right, if there was more rest in her.'"

"But I can't alter myself; I always was a restless one."

"Do not look so anxiously at me, I cannot speak for your body, dear, but you can have rest of soul, and with that rest, I can say, your soul shall never die." "Can the soul die, then, nurse?"

"Die to heaven and God, I mean; to 'go away into utter darkness,' is dying enough, isn't it? Oh, my patient, never risk it, leave no uncertainty on this all-important question, but take the rest Jesus offers, and say you will live, truly live, and for ever."

Altrina's magic touch was needed at another bedside, a young girl asked for her.

"I cannot sleep, nurse, and the thought of my wicked life seems worse where you are; you must make me good."

The hot head was placed more comfortably, and some cooling drink given, as Altrina said, "Try to say it meaningly, Nellie—

Just as I am, without one plea,
But that thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come."

Moving away, she left a sense of rest to the tired girl, who was trying to say that prayer from her heart.

"Is the poor arm more comfortable?" she whispered to the child in the next bed, who looked for word. "Will mother come to-morrow, nurse?"

"Very likely, dear, I'll love you for her till she comes; sleep now." Thus passed the night of gentle ministering.

"Must it be, nurse; can I bear it?" asked the woman who had been longing to get well. She was worse; fresh danger had arisen, and prompt measures were to be used.

"You can't bear it, can't even bear the fear of it; but do you not hear Christ saying about it all—'Come, I will give you rest,' even from that burden?" Altrina saw the poor trembling soul was slowly coming at the mighty call, and with that soul on her heart she waited upon God in earnest prayer.

The time had come. "Let nurse speak to her," said the chief doctor, who had seen the power she had to soothe. Altrina simply said, bending over her, "When thou passest through the waters, I—I will be with thee." It was enough for the sufferer, and years after it was enough to give courage to the doctor (who then heard it savingly) as he went through the depths of sorrow.

A week later danger was over, and the patient talked of her gratitude. "Nurse, I cannot think Jesus has gone away from this world, while such as you move about in it."

"He said, 'Lo! I am with you alway,' and He is here. It is not I you should praise, but the One who works in and through me," said Altrina, and giving gracious advice, she had a parting prayer, for soon another one would occupy that bed.

On the day that Altrina was seeking the "grace sufficient" for the task of caring for a patient who was rebellious and hard to deal with, there was a new joy in a little home in the far east of London. The wife and mother had returned, with new health, a new light in her eye, and new hope in her heart, to tell husband and children of the place where she got healing for body and soul. As little Harry read the story of Jacob's dream, she said, "There, dears; that place was like to Bethel. I lay down there in that ward, and felt lonely and sad, and it turned out to be the house of God, and Nurse Altrina the angel who pointed me up to heaven and Jesus."

The hospital on Sunday! What an opportunity for a disciple of the Great Physician! Would that our self-denying nurses realised this fully! It was toward evening. The chief duties were over, and quiet reigned. Here and there a group of nurses stood by the fire, one by this or that bed. Altrina saw an "open door" was set before her: she had asked for it, should she shrink! She was returning to her post after her rest, and straight from "waiting" upon her Lord, and entering the long room (not yet lighted for evening), she stood a second to gaze on the pathetic scene of pain and weariness, and yet expectancy. Taking up her Bible, she went into the centre, and before the nurses were aware, she read out *Psa. cxxi*, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord,"

to the end. There was a faint tremor in the solemn voice, as she closed the book, and her eyes also, and said, "Almighty God, help these dear suffering ones to look away from pain and trouble to Thee, and while by thy blessing we try to heal their bodies, wilt Thou save their souls through Jesus Christ!"

Soon the speaker was faithfully attending to one in pain—but the name of Jesus spoken in loving reverence, started a vibration in hearts that had not heard it since childhood; and in eternity she will hear of it again.

Altrina no longer walks the wards in Christ's name, to bless. In leaving her loved work, she said, "Even so, Lord"—and she is waiting for the day of "shining as the stars." She knows not how many souls she won for her Saviour, and the one who tenderly cares for her, is Rachel, who thanks God, through Jesus, for that "something better," which is hers for ever.

Huguenots in Canterbury Cathedral.—For many generations the Huguenots and their descendants have worshipped in the crypt of Canterbury Cathedral, and the right so to meet has long been jealously guarded. Now, however, a majority of the "Consistory" has consented to yield their undoubted right, and meet in the Black Prince's Ghantry. A minority raised a strong protest against the change, regarding it as a surrender to sacerdotalism and priestly domination.

The Outlook in Ireland.

[By A CORRESPONDENT.]

THE great outstanding fact in the Irish religious world at present is the tremendous effort being made to unite the divided political factions, and drive them once more in Rome's harness. Last winter quite a small synod of Irish Roman Catholic bishops was assembled in Rome, and it leaked out through the Press that a united effort was to be made to fuse all the Roman Catholic parties, and present a united ultramontane front in favour of denominational education in the coming session of Parliament. The Parnellites made some speeches here in the autumn, declaring that if education is to be subsidised from the rates, then the ratepayers must have a controlling voice in the management of the schools. Such doctrine is rank heresy in ultramontane eyes. The Roman Catholic bishops alone are to have control in the schools.

Now, since the return of the bishops from Rome the olive-branch is held out to the Parnellites. The bishops and their journals are piping notes of peace with most edifying harmony. Cardinal Logue is still in Rome, and no man can doubt that a supreme effort is being made to set up denominational education in the United Kingdom.

The report of the Connellan Mission for 1895 is a deeply interesting document. Mr. Connellan pleads earnestly for a federation of evangelistic bodies, at least to the extent of meeting frequently for prayer and consultation. Many deeply interesting passages are given from the journals or reports of workers, and we are told that "in every case the workers are converted Roman Catholics."

With the exception of Sligo, where an organised effort has been made to provoke riot and disorder, the country is profoundly quiet, and the evangelist may go into any district with perfect safety. Of course great prudence and intimate knowledge of the people are necessary in order to avoid mistakes. The seed of God's Word has been sown broadcast, and continues to be sown every day. Marvellous cases are known of persons in high station and of great intelligence, who, although in outward conformity with Rome, are kept there merely by human respect. Such a condition of things cannot last long.

The saddest thing about the large cities is the number of young men who have left Rome only to wander into utter infidelity. A mother spoke to a priest about one such recently, and he said, "Oh, don't annoy yourself. He'll sow his wild oats and then come back." If he had become a Protestant all the machinery of Rome would have been set to work, but as he was only an infidel it was a matter of small consequence.

"For Ever."

The grass withereth, the flower fadeth; but the word of our God shall stand for ever.—*Isa. xl. 8.*

THE freshness of the spring-time

Can never with us stay,
The snowdrops, in their beauty,
Must quickly fade away.

For spring, with all her brightness,
Is but a passing thing;
All angel-like she cometh,
But may not fold her wing.

The tender grass doth wither
Beneath a summer sky,
Whose glowing days but herald
An autumn drawing nigh.

And autumn's leaves but redden
To pale on chilly blast,
Until, with moisture laden,
They meekly fall at last.

Yet, though the winter cometh,
With frost, and ice, and snow,
And though the words, "We stay not,"
Are writ on all below;

Still let us gladly gather
True comfort for to-day
By resting upon something
That ne'er shall pass away.

God's word doth stand for ever;
And we ere long shall be
Where nothing that we value
Shall "fade" for you or me.

CHARLOTTE MURRAY
[105]

OUR DAILY HOMILY.

SUNDAY, February 2.

"HE WROTE A COPY OF THE LAW OF MOSES."—
Joshua viii. 32.

IF we view this act typically, it is very significant. These things happened to Israel as a type and foreshadowing of great spiritual realities. Now, Canaan is an emblem of the heavenlies, that blessed condition of joy and peace and spiritual power which is ours in Jesus, and becomes ours to enjoy, when we receive the gift of the Holy Ghost. It might have been supposed that under these circumstances there would be no need for the Holy Law of God, as given at Sinai, and repeated in Deuteronomy. But it is not so. Even in the heavenlies the law is written again.

Jesus said, *I came not to destroy, but to fulfil* (Matt. v. 17).—Not to abrogate, or set aside, or supersede the Holy Law, but to re-enact it after a more spiritual sort, and to secure, not an outward, but an inward compliance with its precepts. Our Lord complied, not only with the moral, but, as a Jew, with the ceremonial law; and his great aim and purpose was to honour and magnify it in the hearts of his people.

The Apostle Paul says that the ordinance of the law will be fulfilled by those who walk after the Spirit (Rom. viii. 4).—It is holy, just, and good, and they who are carnal and sold under sin cannot by their own resolutions and efforts comply with its demands; but when the soul is yielded to the Holy Spirit, He works in us the will and the power.

The Epistle to the Hebrews says that it will be written on our hearts (Heb. viii. 10).—This is the provision of the new covenant, not on stone, but on the tablets of flesh, so that we shall love it. Oh, Spirit of God, write a copy here!

MONDAY, February 3.

"THEY ASKED NOT COUNSEL AT THE MOUTH OF THE LORD."—Joshua ix. 14.

It was a bad business! Certainly the Gibeonites did their work with wile, and were more than a match for the chosen race. Probably they would not have dared to attempt such a piece of imposition on men of their own sort, but the Israelites seemed a likely prey. They had so recently come into the land, that they might be supposed to be unfamiliar with the guile of Canaan. Yet how astute they fancied themselves!

So the children of God are imposed upon still! Women get married to unconverted husbands, supposing all the while that they are converted. Ministers of churches admit ravening wolves into their midst, deceived by the device of the sheepskin. Young converts get seduced from the simplicity and purity of the faith by lying spirits, that seem as lovely as God's angels. This is due to their relying on their own judgment, and not asking counsel of God. We must try the spirits, whether they be of God, for many false spirits are gone out into the world.

Yet God held Israel to the covenant that their leaders had struck, and in after years their breach of this promise was awfully avenged (2 Sam. xxi. 1-2). When we have taken a false step we may be forgiven, but we shall be held to its results. Oh, souls, be sure to call in the Priest, with the Urim and Thummim, that He may give you counsel. Seek the purged eye and the pure heart to be able to behold it!

TUESDAY, February 4.

"THERE WAS NO DAY LIKE THAT AFTER IT."—
Joshua x. 14.

The sun stayed in the midst of heaven, and lasted not to go down; but there has been no day like that, and there will be none. You may bid the westering sun of another's life stay its downward track toward the western sea, but in vain. It may be some revered minister, some sainted parent,

some life dearer to you than your own, but it obeys not your bidding. Surely and inevitably the little daughter of Jairus fades like a flower plucked from its stalk; and Lazarus sinks into his death-sleep, despite the eager message of the sisters to the Life-giver.

So with the sun of your own life. Slowly and steadily it descends. Work while it is called to-day, for the night cometh, in which no man can work. Finish the work that your Father has given you to do; there is only just time enough for it to be done within the span of your days.

But there is one Sun that goes not down. "Thy sun shall no more go down, neither shall thy moon withdraw herself, for the Lord shall be to thee an everlasting light, and the days of thy mourning shall be ended." Ah, precious Sun of Righteousness, when once Thou hast risen upon the soul, Thou shalt know no setting, ever higher and higher shalt Thou rise until the perfect day; no twilight or night can come where Thou art; no darkness draw its veil across the sky! Neither life nor death, principalities nor powers, things present nor things to come, shall be able to separate us from the love of God, which is now shining upon our hearts.

WEDNESDAY, February 5.

"SO JOSHUA TOOK THE WHOLE LAND...AND JOSHUA GAVE IT..."—Joshua xi. 23.

This is almost an exact parallel of the words addressed by Peter to the crowds on the day of Pentecost: "Having received of the Father the promise of the Holy Ghost, He hath shed forth this." In his representative capacity, as the Head of his Church, and the Forerunner of the great host of the redeemed, it was necessary that Jesus should first receive from God the Father all that spiritual inheritance which he was to communicate to those who should afterwards believe in his name: and having received, He is prepared to give.

The whole land of spiritual blessing is now in the hand of Jesus. The prince of this world is cast out. The power of the Anakim is broken. The seven nations of Canaan and all the power of the enemy is under his feet. His are the rivers of the fulness of the Holy Ghost, and his the mountains of fellowship; his the slopes where the vines of Eshcol ripen and the corn of Canaan goldens; his the green pastures and the still waters of communion, as well as the rocky defile of death. Whatever then you desire, you must seek at his hand, in whom it is vested for thee, and me, and all of us: and He will give it.

The land had rest from war. Cease, then, from strife. You will not win by sore wrestling. The lame take the prey. Learn to take; let Him cause you to inherit; let Him give according to the division allotted you in the providence and determination of God. "It shall be given to those for whom it is prepared." "They that receive the abundance of grace shall reign."

THURSDAY, February 6.

"MOSES, THE SERVANT OF THE LORD, GAVE IT."—
Joshua xii. 6.

We must not press a type, or analogy, unduly, though we may employ it to illustrate a doctrine well established from other parts of Scripture. Such an illustration is here. It is remarkable that the two tribes and a half which Moses settled beyond the Jordan took little part in the national life, and were soon wiped out of their inheritance. They were apparently absorbed by the nations whom they were supposed to have superseded.

This was partly due to the devotion of the people to their material prosperity. In the words of Deborah, Reuben preferred to sit among the sheepfolds, to hear the piping of the flocks, than to take part in the emancipation of Canaan from Midian. But, looked at typically, may we not say that whatever Moses gives will ultimately evade our grasp and slip from our possession? Like the tables of

stone, it will fall from our hand and be broken in pieces. All that you try to be or do in the power of your own resolution and energy will inevitably fail and deceive you. The land looks fair and the tenure seems good, but you will not be able to retain it.

The deepest blessings of the spiritual life cannot be won or held in the strength of our own purpose, even though it be a holy and earnest one. These things can be ours only in so far as we abide in Christ, in whom our inheritance is vested, and from whom we receive it as we need it, by faith. We can hold nothing apart from abiding fellowship with Jesus.

FRIDAY, February 7.

"THERE REMAINETH YET VERY MUCH LAND TO BE POSSESSED."—Joshua xiii. 1.

This is true in many directions:—

Of the Bible.—How many pages of our Bible are unpossessed? We have not underlined any verses in them, or put any marks in the margin to indicate that God has spoken through them to our souls. They are as clean as when they came from the printers. It is well sometimes to consider this, and to resolve to master some unfamiliar portions of God's Word, believing that no word of God is devoid of power.

Of doctrinal truth.—Doctrine groups texts, and compares them. Doctrine is to isolated texts what laws are to particular facts. We should know the doctrines of the Bible. We should understand what is meant by Predestination, or the unction of the Holy Ghost, or the Second Advent. How much unoccupied land there is here, which, if brought under cultivation, would yield grapes, and corn, and other produce for the refreshment and strength of the soul.

Of spiritual experience.—Talk with some deeply taught saint, and you will see how little you have traversed of the good land beyond the Jordan, or know of its blessed extent. To know the length and breadth, and depth, and height of the love of Christ seems given to but few, but it need not be. There is no favouritism in the kingdom which excludes some poor souls from the richer portions and shuts them up to barrenness and a northern aspect. Rise, go through the land in the length and breadth of it; it is all yours; the gift of God in Jesus Christ; claim and possess it.

SATURDAY, February 8.

"AS MY STRENGTH WAS THEN, EVEN SO IS MY STRENGTH NOW."—Joshua xiv. 11.

Men sometimes lose heart as they grow old. They say: My intellect will become impaired, my physical strength will abate, my power for service will wane. Yes! but if the outward man decays the inward man shall be renewed day by day.

Those that wait on the Lord shall renew their strength: whether to war, to go out for service, or to come in for fellowship and rest. Be of good courage, and He shall strengthen thine heart. He shall satisfy thy mouth with good things, so that thy youth shall be renewed as the eagle's. God's angels are always young. The drain of the years is amply met by the inflow of his all-sufficient grace. There is no reason why we should decline in usefulness and fruit-bearing with the increase of years, but the reverse. The last sheaves that fall beneath thy sickle shall be the heaviest, and the width of thy swath shall be greatest as the angel of death touches thee and bids thee home. The secret lies in wholly following the Lord.

But Caleb did not rely on his strength to win Hebron. Very modestly and humbly he said, "I may be that the Lord will be with me." Not that he for a moment doubted it. Could it be for one moment supposed that the God whom he had wholly followed for eighty years would desert him in the supreme crisis of his life? But he put it thus in the sweet lowliness of his soul, because he counted not himself worthy. The strongest men are they who count that they are helpless, and who put their weakness at the disposal of God's might.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

Some Bible Laddies.

THERE are several bright little lads mentioned in Scripture whose experience and service may guide and help the boys and girls who read this column. They hold, as it were, a lamp with a shining light across the path of all who are following in their footsteps. The Holy Spirit has introduced these interesting lads, no doubt, to teach us a few clear lessons of prayer, obedience, blessing, activity, and service. I have given you the chapters, you can find the verses.

1. We first meet a *Suffering Lad*, in Gen. xxi. who shows us the value of Prayer.

"And God heard the voice of the lad"...and God was with the lad." He cried in his suffering and distress, and the Lord heard him. "Crying" is the natural way for a child to make known its needs to its father, whilst "Praying" is the cry of our souls to our Heavenly Father. The Lord always hears us (Ps. xxxiv.).

2. The *Submissive Lad* comes next, in Gen. xlii., with Obedience as his motto.

"And I and the lad will go yonder, and worship, and come again to you." The secret of Isaac's happy, peaceful life was his willing obedience to God. Isaac was an example of obedience. "They went both of them together," a lesson of loving submission, "and laid him on the altar"; a light to the Lord Jesus, "God will provide Himself a lamb."

3. Now let us notice the *Saving Lad*, in Gen. xliii., who is a Blessing.

Little Benjamin was the centre of interest, the link of blessing, and the bond of union. No corn, nor happiness, nor hope, without him. In these particulars Benjamin is a picture of the Lord Jesus, and a help to every boy. Every true Christian is a link of blessing to others.

4. The *Selected Lad*, in 1 Sam. xx., teaches us the value of Activity.

"And he said unto his lad, Run and find out now the arrows." This willing active lad did a great work in Israel that day. He was a signal of warning to David, "Is not the arrow beyond thee?" a smart servant for Jonathan, "Make speed, haste, stay not"; and a saviour of a king and a kingdom, even though he knew it not (v. 39).

Every Christian boy should be active for Jesus, and always ready to help and be kind to others.

5. There is one more, the *Serving Lad* in John vi. Service is his lesson to us.

There were three things which fitted this lad for service. He was following Jesus. He was in the right place—close to Jesus. He had five loaves and two fishes. He had the right things—grace and gifts. He was found willing to lend them to Jesus. He had the right spirit—a willing heart.

These are the qualifications needed for the Lord's service.—We must be near, prepared, and willing. "Who will be the next to follow Jesus?"

This lad would have delighted John Wesley, whose advice is:—"Do all the good you can. By all the means you can. To all the people you can. In all the ways you can. In all places you can. As long as ever you can."

When Count Zinzendorf was a little boy at school, he founded a small Guild amongst his schoolfellows, which he called the "Order of the Grain of Mustard-seed," and thereafter that seedling grew into the great brotherhood, now known by the name of Moravians, who have proved such a blessing to the world. C. EDWARDS.

Soldiers' Home, Winchester.

Children's Special Service Mission.

Mr. Hutchinson, Dublin, to Jan. 30; Liverpool, Feb. 1-3; Loxley, Birmingham, Feb. 4; Lenton, Nottingham, Feb. 8-14; Nottingham, Feb. 15-20; Mr. J. S. Tyler, Moseley, Jan. 30; Birmingham, Jan. 31; Kingswood, Feb. 1-2; Southall, Feb. 5; Lickey Hills, Feb. 6-7; Birmingham, Feb. 9-11; Mr. J. H. P. Cutting, Redditch, Norfolk, to Feb. 2; Mr. Hewlett, Little Dean, to Jan. 31; Levensham, Feb. 1-10; Stoke Newington, Feb. 15; Mr. Falkner, Waltham Abbey, Jan. 31; Arays, Feb. 7; Acton, Feb. 8; Sandford-on-Thames, Feb. 12; Banbury, Feb. 13-14; Oxford, Feb. 16-17; Mr. Herk, Joss, Slaidburn, near Clitheroe, Jan. 30; Newton-le-Willows, Jan. 31; Oldham, Feb. 1; Moss Side, Feb. 2; Blackburn, Feb. 3; Dukinfield, Feb. 4; Collyerston, Feb. 5; Blackpool, Feb. 6; Little Hulton, Feb. 8; Chorlton-on-Medlock, Feb. 9; Mr. Spier, Cambridge Hall, Cambridge-avenue, Kibbourn, Feb. 6-21; Whitby, near Newcastle-on-Tyne, Feb. 28-Mar. 13.

Children's Scripture Union.—Portions for week ending February 8, 1896.—Sun., Feb. 2, Matthew iv. 12-25; Mon., Feb. 3, v. 1-16; Tues., Feb. 4, v. 17-32; Wed., Feb. 5, v. 33-48; Thurs., v. 1-18; Fri., Feb. 7, vi. 19-34; Sat., Feb. 8, vii. 1-12.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

I WANT my little friends to read carefully the last of the paragraphs in small print just above, because I received a great many answers after the Thursday morning which had to be marked "Too Late." That is why some, which were really right, have had to be left out.

Another reason why some competitors to No. 3 do not find their names in the list, is because they forgot to write out the whole verse (Rom. xii. 21) in which the Hidden Text was found.

If you read the directions very carefully every week you will be less likely to make mistakes. I am afraid last week's "Searcher" (No. 4) has proved rather hard for some; and others have just gone back to school and have not had time for it; so I have not received so many replies. I think you will be able to manage No. 5 better. I rather expect the postman likes a hard one best, so that he may not have so many answers to carry. And what about poor Uncle Tom himself, having them all to examine? But you need not be afraid of hurting either of us. The postman is a nice good-tempered man and will not mind; so let us see how many can send answers to this week's "Searcher," and get some of your little friends and schoolfellows to join you as well.

Next week I shall be able to say something about the prizes which I hope to arrange for later on.

No. 3. (Jan. 16).—Correct answers (second list) received from:—

Margaret Hogg, Florence Stone, Annie Nicol, E. B. Annesley, John Menzies, Freda Hunton, Kate Fletcher, Bessie Fletcher, Jane Ethel Kirkpatrick, J. A. Kirkpatrick, Mary Davy, Mary E. Magill, Effie Simpson, John Simpson, Mary H. Aitchison, Mary E. Plumb, C. L. Barnes, N. A. D. Sharp, Douglas Fowler, Flora King, Ruth Harrison, Florence Abbott Katie Dennis, Hilda Vickerman, G. A. Harper, C. E. Goldsmith, Gertrude Lowndes, Minnie Giddings, Margaret Macpherson, Charles G. Remington, Fannie Waring, Alec Waring, L. Roberts, Jessie Deane Roe, Ruth Coupe, Charlotte Webb, Lottie Orr, Ethel Craigie, Hilda Vickers, Louisa Bagot, Edith Ker, Mima Young, Grace Dawson-Scott, Letty Powell, Elsie Johnson, Lily Ferguson, Nora Mackay, H. C. C. Tinfnell, Amy Stokes, Gertie Wood, Ernest E. Smith, Grace E. Wright, Maggie Stewart, Ida Wright, Rachel McDonald, G. Fitcher, J. Stamir, Annie Todd, N. Buffard, Reginald H. Courtenay, Rosie Sherwin, Mary E. Buftwaite, Constance Lawson.

THE ANSWER TO No. 4 (Jan. 23):—

I. THE LION.

1. 2 Sam. xxvii. 10.—*A Lesson of Bravery.* The lion is a brave or "valiant" animal, and a brave man is like a lion.

2. Prov. xxviii. 1.—*A Lesson how to become Bold.* Goodness makes people bold like lions; but sin makes them cowards.

3. Prov. xxviii. 15.—*A Lesson about Bullying.* A wicked ruler frightens and hurts his people like a roaring lion would do.

4. Rev. v. 5.—*A Lesson of Christ's Power.* "The Lion of the tribe of Judah," that is, Jesus Christ, is able to do what no one else could do.

II. THE LAMB.

1. Is. xl. 11.—*A Lesson of God's Loving Care.* God is like a shepherd leading his sheep and carrying the little ones not big or strong enough to walk. Children are his "little lambs."

2. John xxi. 15.—*A Lesson of our Duty to Others.* All who love Jesus are to be kind to his little ones and take care of them.

3. Acts viii. 32.—*A Lesson of Patience in Trial.* Jesus was like a lamb, gentle and quiet, even when He knew He was going to be put to death.

There has necessarily been great variety in the form of the answers received this week, no two being expressed in the same way, and some being much more complete than others. But all contain the ideas given above have been counted as right. The others have missed the central point of one or more of the passages.

Correct answers (first list) received from:—

Arthur Llewellyn, Una Broxholm, Violet Broxholm, Annie M. Cole, Hilda Schaeffer, 79, Goldington-road; Bessie Seantlebury, Percy Berkeley, R. Anthony Bentall, Lilian Cox, Harry Sutton, Helen C. Gregory, J. A. Chamberlain, Florrie Palmer, Enid Campbell, Sidney Frost, Elizabeth Hall, Rock Cottage, Harold Wodson, Winnie and Elsie Caiskrem, Duncan and Phillip Unwin, Isabel Paisley, A. G. Paisley, Joan Mannington, Irene Coppard, Maud F. Tyson, Edith S. Tyson, Emily Bridgewater, Harold Stevenson, Mary E. Plumb, Lynette Armstrong, Claude W. Hadley, Rosie Sherwin, Dorothy Morrison, Edith Mary Cole, Lilian Blackie, Nellie J. Bigley, Edith Ward, Arthur Couch, Maggie Gray, Ellen S. Anderson.

THIS WEEK'S BIBLE SEARCHER.—No. 3.

1. What bird is mentioned in Matt. xxvi. and in which verses?

2. How is it referred to?

3. In which of the other Gospels is the same incident recorded?

Correct answers will be acknowledged in THE CHRISTIAN for February 6 and 13.

Write your name and address distinctly.

UNCLE TOM.

A Play-class Festival.

DURING the sleet and snow of a recent Friday evening, which made the by-streets of the Borough a sea of slush, the members of a girls' play-class were holding high festival at Collier's Rents, Long-lane, S.E.

A play-class! What a contradiction it sounds in the ears of well-to-do children! But what a beautiful service of "these little ones" it is! Can it be necessary that the girls and boys who dart about the reeking courts and narrow streets of that malodorous locality should be taught how to play? Nothing is more needful if they are to play rationally—if play is to be an innocent, helpful thing to the opening minds of the children of the streets. Real, healthy recreation seems so very far away from them. Where are they to play? Where is the quick, invigorating breeze, laden with the ozone of the sea, or the inspiring breath of the mountains, to come from, that puts health and colour into the cheeks of little country children? Where are the glades and the glens, the green grass, and the bright flowers, in such a dense, poverty-smitten district? No other playgrounds than the gutters, the alleys, or the stairs and door-steps have these pale-faced, dwarfed little ones had from the moment they could toddle.

Some kind souls have had pity upon them and founded a play-class, where a noble Christian lady every week teaches a hundred girls and more what love, mirth and life can be put into innocent play.

The playground is not, therefore, a green field, open on all sides to God's broad sunshine, with hedges all aglow with wild flowers. It is just the prosaic sanded floor of Collier's Rents Mission Hall, surrounded with four walls.

But it is a gay place week by week "for a' that," if children's laughter, shouts and merriment have any significance in them at all.

On this Friday evening, however, everything that transpired was special. When I entered the hall, a short time before the juvenile guests of the evening were admitted, it required only a glance to see that loving hands had already busied themselves in preparation for the evening's enjoyment. The tables were being laid; in an inner room a group of young people were cutting up and arranging piles of cake and bread-and-butter, while displayed at the back of the platform was a varied selection of dolls and other toys and sweets, together with bags of oranges, apples and nuts. These spoke of gaiety indeed. No ordinary play evening could this be, I knew in a moment.

After tea, the festival began. The usual games were dispensed with on this occasion. Vocal and instrumental music and recitations, rendered chiefly by young people from Lee and East Dulwich, made the scene as much like a Christmas home-party as the circumstances would allow. And when it came to the distribution of the toys, how difficult it was to restrain the eagerness; every little face was a picture of expectation, until the coveted treasures were really in the thin hands of the girls—all their own—to take home with them. As they left the building, after great cheering, each child received an orange, an apple and a large handful of nuts.

So the play-class came to an end for that evening, and I saw how child-life, even in that poor neighbourhood, could be made beautiful for a little while. The words would come to me over and over again as I hastened home: "Inasmuch as ye did it unto one of the least of these...ye did it unto Me."

It seems to me that no better work than this has ever been touched by the philanthropic branch of the London Congregational Union. I am quite sure that Rev. Andrew Means, the secretary of the Union, or Mr. L. Wilson Gates, the superintendent of this material ministry of help, at the Memorial Hall, Farringdon-street, will be glad to supply any information about the bairns that any young or older reader of this article may desire.

JOSEPH WOODHOUSE.

18, Hindley-road, E. Dulwich, S.E.

Chastening.

IT is an easy thing to praise our God when the skies are fair, and the sun of prosperity shines upon us. But when the dark clouds gather, and storms of trouble and affliction sweep over us, and everything seems to be against us, then the devil and our own evil hearts tempt us to think that God is hard and unkind. Then it is that we need more than ever to fly to the "mercy seat" for "grace sufficient" to help in time of need.

"Pray without ceasing," and "in everything give thanks," are closely connected. It is hard to be able to give thanks for trials and affliction; yet they are necessary to fit us for our place in the kingdom of heaven, and are as much tokens of love as the very brightest and best of God's gifts to his children.

There are three thoughts in Scripture which bear out this last statement, and perhaps will afford comfort to some who may be passing through deep waters:—1. Chastening is an assurance of sonship. "If ye endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

2. It is a proof of God's love. "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." "As many as I love," saith Jesus, "I rebuke and chasten."

Though He may send some affliction,
'Twill but make me long for home;
For in love and not in anger
All his chastenings will come.

3. It is for our profit. "We have had fathers of our flesh which corrected us, and we give them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of his holiness."

We cannot understand all the Father's dealings with us now, but we shall know hereafter, when we see with unclouded vision in the glorious light of God. What now seems strange, hard, and unkind, will then, when viewed in that light, be plain, just and good. As one has said, "We are as yet only this side of the tapestry of life, and do but see the unfinished workings of a Divine Providence; when we get to the other side we shall see the Divine pattern in all its exquisite beauty and completeness and perfection."

Not now, but in the coming years,

It may be in the better land,

We'll read the meaning of our tears,
Up there, up there, we'll understand.

Till then let us patiently wait, and bow in submission to "His" will, even though it seems hard and unpleasant. Let us not rebel, but, strong in faith, may our confidence in God be like that of Job, who said, "Though He slay me, yet will I trust Him."

F. DAWSON.

Boys' Bible-class, Bristol.—In our notice, last week, of work amongst boys in Clifton it was implied that in addition to the efforts put forth amongst better-class boys something was also done to reach the poorer lads of Clifton and Bristol. This is not the case; the work described being confined to the sons of well-to-do parents.

Persia.—Dr. Carr, of the C.M.S., writes to us from Julia:—"I am anxious to send home an appeal to medical men on behalf of Persia. Of course, all countries have their great needs, but perhaps none need the Gospel more than poor Persia, and in few countries is medical work more valuable in bringing the people under the sound of the Gospel. We have now urgent need for three medical men, one to begin medical mission work in Yezd, a large city containing chiefly Mussulmans, but also many Parsees and Jews; a second to take up work in some other place which we hope to be able to open shortly, and a third to help me in my work here."

(1896)

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANA.

THE LAST PHILISTINE WAR.

(Concluded.)

DAVID'S victory over the Philistines by means of the Theophany and the storm, is the conclusion of a history between the two peoples, extending over a period of five hundred years. The Philistines are the first tribe of whom mention is made in the account of the exodus of the children of Israel (Ex. xiii. 17), and they, more than any of the neighbouring tribes, became pricks and thorns in the side of Israel (Num. xxxiii. 55). They not only disputed possession of the country with them, but more than once threatened the existence of Israel as the chosen people of God. It was they who compelled the Danites to seek dwelling-places northwards.

Delilah's cry to Samson, "The Philistines be upon thee," was, in truth, the cry which Israel was always obliged to be prepared for. Even after David had sung Ps. lx. 8, "Philistia, shout thou because of me" (R.V.), and the reins of the capital, Gath, had been taken from their hands, came the hardest time of all, during which the Philistines were more to be feared than ever. This was caused by Gath breaking her oath of allegiance and joining cause with the four other kings against Israel. The visitation, caused by a long-forgotten national sin, in the shape of a three years' famine, David's weakness, the yearly-increasing boldness of the Philistines' attacks, supported as they were by the four sons of the giant (Raphah; see A.V. and R.V. *marg.*)—everything, especially in the third year, gathered as before a rising storm.

The Philistines,* like the Israelites, were an immigrant tribe; hence their designation, "the sons of the stranger" (Ps. xviii. 44, *marg.*). They seem never to have given up the hope or the desire of regaining the land to which they even gave their name, Palestine, or the Philistine land; nor to have relinquished their claim upon it. There was never any question of exterminating them, for they did not belong to the original Canaanitish population. In Deut. ii. 23 they seem to be placed on an equality with the children of Edom, Moab, and Ammon, who were to be treated leniently. Likewise, in Ezek. xxv. 16, they are classed with the three other kindred tribes, and are called Cherethim. They were without doubt a mixed race, possibly originating from Egypt, and also from Crete, receiving through this extraction a strong Japhetic element.†

David's bodyguard, the Cherethites and the Pelethites (2 Sam. viii. 18, and elsewhere), if these words mean Cretans and Philistines, gives the impression of a mixed race. The peculiar strength with which they, as a mixed people, were endowed, was also increased by the fact that they were both agriculturists and seamen. If their ports, which are now destroyed by the filling in of sand, were small, they at any rate gave opportunity for trade and piracy (Amos i. 6). The sea beyond was also called "The Sea of the Philistines." Their religion, too, indicates of what importance the sea was to them. The name of their god Dagon comes from *dag* ("fish"), and is represented by a man whose nether part is a fish's body. Their language seems only to have varied dialectically from that of the Israelites. Small as was the country they

* The name is said to be derived from a Semitic root, meaning, to rove, wander, migrate.

† The origin of the Philistines is still too difficult a question for historical science to solve. It has been supposed that they were the ancient Hyksos, the Semitic shepherd-kings who were driven from Egypt, also that their name was connected with that of the Egyptian border fortress, Pelusium. It has been asserted with still greater probability that their name is allied to that of the Pelasgi, the aboriginal inhabitants of the coast of the Mediterranean, and through them they derived a Japhetic origin. Their uncircumcision is hardly to be supposed in a race long settled in Egypt, but is explicable if they came from Crete. In 1 Sam. xxx. 14, the south is called the Negeb of the Cherethites. In Zeph. ii. 5, in a reference to Philistia, mention is made of "the inhabitants of the sea coasts, the nation of the Cherethites."

had acquired, it was, however, rich, and has been called "little Egypt" on account of the abundance of its corn. None of the most fruitful prairies of America can be compared with it for fertility.

If, like no other people, they fought against the Israelites, to whom also they were formidable with their horses and chariots, which the latter were not permitted to use (Ps. xx. 7), so also did God manifest Himself to them in a singular manner. As their five kings held steadfastly together against Israel, so also did they rely steadfastly on their Dagon against the God of Israel. They knew well enough of the exodus of the children of Israel, and the judgments that had fallen on the Egyptians, and they realised that the same thing might happen to them. God sent upon them through Israel many supernatural visitations—visitations exactly suited to them, but they would not yield. They trusted in their giants, and just through that giant of giants, Samson, God met them with a unique manifestation, and that still more in his death than in his life. They trembled and shook when the Ark of God entered the camp of the Israelites, but they only united the more firmly in rallying themselves; their great victory was turned into a crushing defeat for Dagon, and compelled their reverence towards Jehovah, as manifested in their treatment of the Ark, although they remained equally obdurate.

When David defeated them the first time, they were compelled to leave all their gods behind them; the second time he "put them to a perpetual reproach" by defeating them from the rear (2 Sam. v. 20 and following verses), to which Asaph refers in Psalm lxxviii. 66; then he humbled them by taking the reins of the capital out of their hands (2 Sam. viii. 1). During the famine the temptation proved too strong for them, and they broke the oath of allegiance (Ps. cxliv. 8) by which they had saved themselves from a punishment similar to that of Moab, Edom, and particularly Ammon. To those who prophesied by the clouds, the Lord eventually revealed himself, just when, in the third year of the war, the Philistines had every prospect of conquering David and his people. He revealed Himself by means of the clouds of heaven, by means of thunder and lightning; and in vain the Philistines sought, after the signal defeat caused by panic, to call on Jehovah (Psalm xviii. 13, 14, 41). Their hypocrisy could not save them from complete subjection, which rendered them harmless for a long time to come, after the fourth and last of the sons of "the giants" was slain at the taking of Gath (2 Sam. xxi. 20-22).

And yet this great martial mission can hardly have been without fruit. King Achish saw in David an angel of God, and that at a time when David far from deserved it (1 Sam. xxix. 3, 9). And in Ittai we see at last a ripened mission fruit (2 Sam. xv. 19-22). When David's own son fails him, and the great ones of the land "hasten after another" (Psalm xvi. 4, *marg.*), Ittai determines to follow David into exile with the bodyguard, and becomes one of Israel's first chiefs in the great distress and trials of the civil war (2 Sam. xviii. 2-5, 12).

P. S. A. Coming of Age.—The members of the Ebenezer class, West Bromwich, held on Sunday week their annual prize distribution. The mayor (Councillor G. Salter) presided, and testified to the great usefulness of the movement. Mr. Blackham, the conductor of the class and founder of the P.S.A., mentioned that the class was established exactly twenty-one years before in the adjoining school-room, and as that was the origin of the movement it might be said to have attained its majority. Dr. Satchell, of Handsworth, delivered an impressive address on "What think ye of Christ?" About 900 men were present, the chapel being well filled, and 500 prizes were distributed for regular attendance. A large number of new members were enrolled. There are in West Bromwich alone about twenty of these classes, with a membership of from 4000 to 5000. Taking the country generally, it is computed that there are considerably over 1,000 branches, with upwards of 100,000 members.

The Late Mr. John Morley, Clapton.

THE following is the substance of what was spoken in Clapton Hall at Mr. John Morley's funeral by one who had long been associated with him in work for God:—

"I have known Mr. Morley only for the last twenty-five of his eighty-eight years. I cannot, therefore, speak of him as the wise and successful business man that others have told me he was in his early years, honoured and trusted by all associated with him. When I first met him, in May, 1875, he had for years retired from business; or, rather, he was making the winning of souls for Christ, and the laying up of treasure in heaven, the business to which he devoted his means and his life.

"I do not know at what time or under what circumstances he first trusted the Lord Jesus as his Saviour; but he has often told me what an era 1859 formed in his spiritual history. That was the year of a great awakening in the North of Ireland. He, accompanied by his devoted and altogether like-minded wife, and their beloved friend J. Denham Smith, visited the scene of that awakening. It was from that time that he was drawn so closely to God, and that he learned what a wonderful thing it was to have eternal life and to be a son of God. No longer his own, he sought, as one redeemed by the blood of Christ, to live for the One who had died for him.

"Let me say a few words about the path of service into which he was led, premising that I make no more than this passing allusion to the countless numbers of the poor and needy whose hearts he made glad by the help which the large means entrusted to him enabled him to give them. He was, as hundreds could gratefully testify, a generous giver, who sweetened his gifts by the kindness with which they were bestowed.

"Though faithful and wise in dealing with individuals, he had not the gift of public preaching, but he encouraged others to preach. He sent a number of ministers to get their souls quickened in the scene of the Irish revival. He gathered meetings in his own neighbourhood, in Freemasons' Hall, in Norwich, Lowestoft, and in other places, and invited eminent servants of Christ to address them. He erected an iron room in Upper Clapton, opened 1867, capable of holding about five hundred persons, where such men as J. Denham Smith, Howard Johnson, T. Shulldham Henry, and others still living, preached the Gospel with much blessing. In 1880 the present larger and more substantial building was opened, where the Gospel of a free and present salvation through faith in Christ might be preached without charge to all who chose to come. These buildings were put up and all the expenses of the Gospel work defrayed entirely at his own expense. Besides this he largely helped Gospel work elsewhere; and to the very last, with great personal labour, he circulated a vast quantity of Gospel publications far and wide over the world.

"His form of service was largely settled for him by our Lord's words: 'Unless a man be born again he cannot see the kingdom of God.' His Bible still contained the verse, 'In this the children of God are manifest, and the children of the devil.' He held indeed that while it was false and cruel

to teach men in their sins that they were already sons of God, the very chief of sinners might become a son of God. That was what he aimed at—to get souls joined to Christ.

"Let me now refer to some traits of his character, and trace them to the source from which they sprang and were maintained. He was a singularly lovable man, knowing beyond most how to make friends and how to retain them. He had a winning courtesy that at once attracted you, and that never changed. He was methodical and orderly; a thorough business man in everything he put his hand to; a man of great soundness of judgment, with a certain weight and dignity of character that all who came in contact with him felt and owned. But it was his unfeigned godliness that formed his chief attraction. He separated himself from everything that he believed contrary to God's mind, and made it the aim of his heart to please God. How unostentatiously he gave time and influence and means to his service, we all know.

"The steadfastness with which he pursued the path of service to which he believed



(From Photograph by Messrs. G. & R. Lavis, Eastbourne.)

himself called arose mainly from the certainty of his faith. As regards the joyfulness of his character (for he was one of the sunniest of men), it was largely traceable to the certainty with which his heart grasped God's perfect love for him.

"Another thing I must add—he owed the cheery, hopeful, forth-reaching attitude of his character very largely to his sure expectation of the return of Christ to receive his redeemed people to Himself. To him the future was never darkened by the fear of death, but brightened by the hope of Christ's coming, not to judgment, but 'a second time without sin unto salvation.'

"He spoke many words in his last illness that proved how faith and love and hope were maintained to the close. His very last words were a fitting close to his happy life. 'Do you suffer pain?' he was asked. 'No.' 'Have you perfect peace?' 'Yes.' 'Is Christ with you?' 'Yes.' Then, after a few seconds, in a low voice, but quite distinctly, he said, 'My Saviour, my Saviour.' He never spoke afterwards. The harp was breaking in pieces, only a fragment of its last string was left, and this was the note it sounded."

The Needs of South America.

IN a recent number of THE CHRISTIAN there appeared a short article on the Mission to South America, which has been commenced by Dr. Bremner, late of Toronto. As one result of the notice twelve young men were led to offer themselves, and some contributions were sent in for the Mission. Some of the volunteers are especially suited for work in the South. One of them has been for six years engaged in mission work in Spain, and can speak the language perfectly; his mind has for years been drawn towards South America.

These things show that the Spirit of God is moving on the hearts of his people inclining them to do something practical to take the Gospel to this "neglected continent." This is a time of opportunity for the South, and it seems very desirable that some of these young men should proceed at once. It is proposed, if the Lord opens up the way, that two or three should accompany Dr. Bremner to South America about the end of February.

Mr. Millard, in his interesting book, says: "Our hearts are stirred beyond measure with the sense of the tremendous responsibility which falls upon every professing follower of the Lord Jesus Christ with regard to the thirty-seven million souls of South America. The conviction deepens that some definite steps should be taken." Rev. G. C. Grubb, who was accompanied by Mr. Millard in a South American mission tour, also wrote: "May God pour on each member of the one body the spirit of grace and of supplication, that he may be able to join with the prayers of Christ for South America. For nearly 400 years Romanism of the most corrupt type has spread its blighting influence over this vast continent. The true and unfailing harvest of Romanism—namely, indifference, sensuality, infidelity, and anarchy—is being plentifully reaped." ("The Neglected Continent," by Miss Guinness and Mr. Millard. Marlborough & Co. 1s.)

Dr. Bremner and those whom he hopes to take with him will go trusting that the Lord will incline his people to supply the means for commencing and carrying on this great enterprise. The work is interdenominational and Evangelical in character, and the great aim will be to preach the Gospel. Several well-known gentlemen in London, Manchester, Liverpool, and Glasgow are referees and in hearty sympathy with this work. Dr. Bremner's present address is Cambridge Villa, Hadley-road, New Barnet, London.

Marchmont, Belleville.

THE "Summary of work among the children during 1895" at the above Home, has been issued by Mr. and Mrs. Wallace. Two hundred and thirty children have been received and placed out in comfortable Canadian homes. The short extract given will be read with interest. It is a matter for thankful praise that so many little orphans have been transplanted to a land where there is plenty of room and work and food for all.

"One of a family of five boys thus helped out to Canada, writes lately of his growing prosperity as follows:—'By hard work I have been fortunate enough to get a home for myself and wife and little boy John. I have had to study economy to near perfection, older men, and men with more money, have broken down in the same trade owing to the depression, but I have been very fortunate. I am proud of being a member of the Royal Templars, and work hard for temperance, no matter if it hurts my business or not. We have some local officials here who talk against immigration, but reference back to their parents proves them to be of the same class. I think it the noblest work of any Christian to bring the boys to this country, and put them in a way to do for themselves.'"

Lord Rowton's Model Lodging-house for men has proved so decidedly successful, as a welcome retreat for the decenter class of men who, while poor and unfortunate, dread being compelled to go into common kitchens, that he is now building another large house to afford accommodation for, we believe, 800 men.

The Armenian Horrors.

DEAR SIR,—It is with a breaking heart that one now thinks of the unhappy Armenians. More than twelve months have gone past since the horrible work of outrage, torture, and destruction commenced, and still we hear of Turkish doings which fire our spirits and make our hearts bleed. According to official estimates which are being made up, the number of victims will be 150,000, and some put the figure at 200,000. The Lord have mercy upon the remnant of these persecuted Christians, and send them speedy deliverance. As it is good, and I think profitable, that our hearts should be kept in sympathy with our cruelly-treated brethren—and I am glad to see that scarcely a week passes but what THE CHRISTIAN contributes something to keep this alive—to this end will you allow me space to make one or two practical remarks?

The main thing that should be brought home to us is our responsibility towards the Armenians. I wish every Englishman, and especially every Christian, would take the trouble to understand it, because, to an extent, upon the understanding of this depends the measure and depth of our sympathy. A few words from a speech of Mr. Bryce (late Under-Secretary of State for Foreign Affairs), delivered on Tuesday, should afford proof. He informs us that it was England that set aside the Treaty of San Stefano (by which Russia had undertaken to protect the Armenians), and substituted for that Treaty the Treaty of Berlin, in whose 61st article our obligation stands plainly written.

But if anyone is desirous of studying the subject let me commend him to Canon MacColl's pamphlet on "England's Responsibility towards Armenia." At the time the Treaty was made it was thought that England was going to do great things for Armenia. "The wilderness was to blossom as the rose, and the murderous crack of the Kurd's rifle was to give place to the whistle of the steam plough; and such would be the rapid development of the resources of those regions, under England's fostering influence, that new and valuable markets would be found for English goods...It is just seventeen years years since those rosy hopes were held out to the expectant Armenians, and what has England done since then to redeem her promises, made to them in the face of high heaven? She has left them in the condition described...not stirring a finger to help them, unless that can be called help which begins and ends in an occasional futile remonstrance, that might just as well be addressed to the deaf adder that stoppeth her ears, as to the Government of the Sultan. In a speech at Croydon, in 1878, the late Lord Sherbrooke declared that English policy 'had turned the keys of hell' upon the Christians of Turkey. It was a strong expression, but was it exaggerated?"

It seems to me we ought to ask God to forgive us, as a nation, for the share we have had in bolstering up this cruel, corrupt nation of Turkey. Twice we have fought on the side of this anti-Christian power, and have enabled it to live up to the present. Surely, if Christian nations go to war, it should never be on the side of the oppressor? Will not God visit us, and other nations, for our sin and selfish policy, whereby an ancient Christian race is being gradually exterminated?

Let our sympathies flow forth freely towards these persecuted saints of God, and let us show them by the relief we send them, that although we seem powerless to deliver them, yet we think of them, and bear them on our hearts night and day before God, who alone can send succour in his own good time.

D. E. P.

The trusted correspondent whose statement was published by the Evangelical Alliance last month sends further particulars:—

"Fresh details are constantly being received respecting the attempt, made upon religious grounds,

to extirpate Christianity in Eastern Turkey. The information which is to hand is as yet fragmentary. Every obstacle is placed by the local authorities in the way of the transmission of information even to the religious chiefs of the communities which are involved. All that can be done is to collect the facts as fast as they can be verified, and to supplement each statement by fuller details as these are received. The world can never know the thousandth part of the brutality which has been practised in the country districts to destroy Christianity. As one has already said, 'It is difficult to find any page of the world's history which is blacker than this, for wide extent of the crime, for diabolical cruelty of the plan, and for inhuman barbarity of its execution.'

"It now comes to light too fully to be controverted that the massacres in the Eastern provinces of the Turkish Empire are a religious war upon an unarmed and defenceless people, undertaken with the definite purpose of extirpating the Christian religion, and carried through relentlessly to this object; and that, in the understanding of the mass of the Mohammedan population of several of the provinces, Christianity is prohibited in the Empire, and Mohammedanism has proved that it can do its will unmolested by any force from outside of the

Empire. It is from this point of view that the horror of prohibiting the succour of Christians in the provinces of Harpoot and Aleppo has been added to the awful crime of murder and outrage on women.

"There is no advantage in multiplying details. In the provinces of Harpoot and Diarbekir alone 8000 Armenian houses have been burned, and more than 15,000 Christians are known to be killed, while every day adds to the list. Fifty or more Armenian ecclesiastics are known to be killed for refusing to accept Mohammedanism, and the list of martyrs among the Protestant pastors has now risen to nineteen. Some of these are among the best and most influential men in the Protestant community. At Cesarea, in the province of Angora, on November 30, 500 Christians were murdered by the Turks of the city. In one of the Protestant houses of the city a father and his little daughter, twelve years of age, were alone, the mother having gone to visit a married daughter before the massacre began. A fierce-looking Turk suddenly burst into the room where the little girl was sitting. He spoke to the child in as kind a voice as he could command. 'My child,' said he, 'your father is dead because he would not accept the religion of Islam. Now I shall have to make you a Mohammedan, and if you will agree to it I will take you to my home, and you will have everything that you want just as if you were my daughter. Will you become a Mohammedan?' The little girl replied: 'I believe in Jesus Christ. He is my Saviour. I love Him. I cannot do as you wish even if you kill me.' Then the ruffian fell upon the poor child with his sword, and slashed and stabbed her in twelve different places. What followed, no one knows. The house was pillaged and burned, and the body of the father was burned in it. But that evening a cart

was brought by a Turkish neighbour to the house in another part of the city where the mother of the little girl was staying. The Turk said to her, 'I have brought you the body of your little girl. You are my friend and I could not leave it. I am very sorry for what has happened.' The mother took the senseless form of the little girl into the house, and found that there was still life in it. A surgeon was summoned, he restored the child to her senses, and she is now in a fair way to recovery. She had been taught from her earliest years to love the Saviour and to study her Bible. She proved her faith by that noble display of the martyr spirit. Is not that the sister of every Christian in Europe? Is she to be left to fall a victim sooner or later to the men who have been encouraged by the impunity allowed them to believe that it is considered right by Europeans as well as by their own rulers, for them to go on with the work of obliterating Christianity in the Turkish Empire?

"The Christian world must no longer disregard the cry of this oppressed and down-trodden people. A wail of despair is heard throughout the length and breadth of the land; the blood of hundreds of martyrs cries to God from the soil; the shrieks of women and maidens are heard as they are dragged into a captivity worse than death. Cannot the eyes of the world be opened to these atrocities, and its conscience aroused to a sense of duty in the direction of causing them to cease? The Master's voice still rings in the ears of a generation to whom He appeals. Must it still be in vain? Shall Christians wrap themselves in their comfort and say, It falls not to us to interfere; these are Asiatics, not of our noble European blood? What answer can we have in that day, if the Church of Christ lifts no voice, and stirs no muscle, to save those who have cried in vain to the soulless politicians of the present decadent age? In every case the offer of life on these terms was made; in several cases, time was allowed for consideration of the proposal, and in each case faith in Jesus Christ was the sole crime charged against the victim:—

1. Rev. Krikor Pastor, at Ichme, killed Nov. 6, 1895.
2. Rev. Krikor Tamazarian.
3. Rev. Boghos Atlasian, killed Nov. 13.
4. Rev. Mardiros Siraganian, of Arabkir, killed Nov. 13.
5. Rev. Garabed Kilijjian, of Sivas, killed Nov. 12.
6. Rev. Mr. Stepan, of the Anglican Church at Marash, killed Nov. 18.
7. The preacher of a village of Hajin, killed at Marash, Nov. 18.
8. Rev. Krikor Baghdasarian, retired preacher at Harpoot, Nov. 12.
9. Retired preacher living at Divrik, killed Nov. 8.
10. Rev. Garabed Hoesepian, pastor at Chermouk, Nov. 5.
11. Rev. Melcon Minasian, pastor at Shepik, Nov. 9.
12. Pastor at Cutterbul, Nov. 6.
13. Preacher at Cutterbul, Nov. 6.
14. Rev. Sarkis Nakashjian, pastor at Counkoush, Nov. 14.
15. The pastor of the church at Severeck.
16. The pastor of the church at Adiyaman.
17. Rev. Hohnanes Hachadorian, pastor at Kiliase, Nov. 7.
18. The preacher at Krabash, near Diarbekir, Nov. 7.
19. Rev. Mardiros Terzian, pastor at Keserik, near Harpoot, Nov. 11.

Jan. 15, 1896.

An American resident in Turkey writes:—"The missionaries in Armenia and Asia Minor are still in the greatest danger. Their lives have been saved thus far by the constant reiteration of threats by the American Minister and Sir Philip Currie; but any indiscretion might cost them their lives, and put an end to the work which they are doing to save the people. We have to remember that the Sultan has found out that he can do exactly what he pleases without any fear of intervention on the part of the Great Powers. I suppose that there are not less than 400,000 Armenians who are in a starving condition. The Armenians here, though they suffered much from the destruction of their property and business in the interim, are contributing nobly for the relief of their people, and recently—within ten days—it has been possible to send clothing and money to many places in the country. But all that we can do here will not go

far as the winter goes on. What is done must be done quickly to do any good. The Constantinople aid will soon be exhausted. Who could have believed it possible that the people of Europe would look on with utter indifference while a Sultan slaughtered 50,000 Christians, and reduced 400,000 to the alternative of starvation or Mohammedanism—that even England would do absolutely nothing to restrain him? This is the most incredible event of the century, as the work of the Sultan is the greatest crime of the century.”

SPECIAL RELIEF FUND.

SIR,—For many years it has been the duty and pleasure of the Bible Lands or Turkish Missions' Aid Society to send grants in aid for Evangelical work in Aintab, Bitlis, Cesarea, Erzurum, Harpoot, Marsovan, Marash, Sivas, Trebizond, etc. Very considerable spiritual results have followed missionary endeavour in these centres of activity and the out-stations belonging to them.

All these have been swept by the fiery torrent of Turkish persecution and slaughter. Desolation and sorrow, destitution and want, are upon those who survive; and it behoves us to show our sincere practical sympathy by sending relief to these remnants of the household of the faith, in the hour of their anguish, necessity, and poverty endured for Christ's sake.

Already a relief contribution of £50 has been forwarded to one of these impoverished centres, and we are anxious to send an equal expression of our sympathy to the others named above. The channels for the transmission of aid are open and secure. Donations for this special object should be sent to the hon. sec., Rev. W. A. Essery, 7, Adam-street, Strand, London, W.C.

(SIR) WM. MUIR, Vice-President.
KINNAIRD, Treasurer.

Marylebone Medical Mission.

DR. CHAMBERS, in continuing his good work among the unhappy poor in and around Lisson Grove, finds the pressure of sorrow and want very sore. The cases treated during the past year have been more numerous than ever; and many of these have been distinctly traceable to the want and destitution experienced during the long frost with which the year opened.

Among cases of this kind is that of a poor girl, who, on entering the consulting room, fell fainting on the floor from sheer want and illness. She was sent home in a cab, and on the nurse following her as soon as possible, she found there was neither fire nor food in the house. Every necessary was provided, and a fire being lit, the sick one was made comfortable. Eventually, after much care, she recovered.

The Mission Dispensary is open three times a week, and is crowded by the poor, who hear the Gospel plainly put, and are medically treated as necessary. Those unable to attend are visited at home, and in every visit the Gospel is set forth. Many most encouraging evidences have lately appeared of the power of the Gospel spoken in this way. As one woman lately said, "Here I heard of Jesus, for the first time, as dying for me. All my life I had been despised, but I found He did not despise me; so I let Him take me."

Another woman stopped the doctor as he was leaving a house, saying, "I used to come to your Mission, and the words spoken laid hold of me and led me to God. My husband and I are now members of the Wesleyan Church; and, besides, I have been blessed to win three others, who are, I may say, grandchildren of your Mission." Many similar instances might be given from recent experience.

The medical work, the Gospel services, the women's Bible-class, and the patient, personal service of the deaconess-nurse have all been used of God in bringing in the lost. The Mission is greatly in need of help at present, not only funds, but also clothing, blankets, and other comforts for the sick and shivering. Full information may be had from the medical superintendent, Dr. R. Chambers, Marylebone Medical Mission, 12, Bell street, Lisson Grove, N.W.

THE EVANGELIST.

From Bondage to Liberty.

WHEN I was about twelve years of age, I had a great fear of death; I knew I was not fit to die, but how to get made fit I did not know. Once I told my trouble to an old servant, who replied that "were she to die in the night, she should go to heaven, as her sins had been washed away in the blood of Jesus." How I envied her sense of security, but yet would not listen to any more that she would have told me, because she was a Dissenter, and I had been taught to look on all Dissent as very wrong. At sixteen I was confirmed, and quite thought then I had started on the right road to heaven. Alas, though I used a little book containing good resolutions for every day in the week, I never managed to keep them, even to my own satisfaction. Sunday after Sunday I listened attentively to sermons, exhorting to a good life, but the preacher, who was really an earnest man in his way, always stopped short of how to lead this good life, and to overcome besetting sins. "Come regularly to Holy Communion" was his great antidote.

I went on in this uncomfortable state of mind, trying not to think too much about it, and comforting myself with the thought that many others were in the same condition, till I was nearly twenty; when one day a Ritualistic friend, in whom I had great confidence, said to me: "If you are so troubled about your sins, why don't you go to confession? It is such a comfort to have them forgiven and put away." I did not quite like the idea then; but soon after, I heard a sermon on confession which seemed to me very convincing. I thought, "This is just what I need to make me truly happy." So I went to a well-known priest (in the Church of England). He told me to get a "Vade Mecum," or "Treasury of Devotion," and, by the help of this book, to examine my life as far back as I could remember (no easy task) and write down all my sins and how many times committed, and then come to him. This I told him would be such a trial and humiliation that I feared I could not do it. His answer was, "It is like having toothache and then having the tooth out; it is worth the pain for the ease one gets after, so it is worth the pain and trouble of confession for the ease of conscience after." I believed him at the time.

Having thought over my life, and written down as many sins as I could recall, I then went to the "priest" to make my first confession. I often wondered how Roman Catholics felt in going to confession, but supposed that being brought up to it from childhood they did not feel it as I did; for, however long my life is, I don't think the memory of that dreadful night will ever be effaced. I recollect the tears shed, the heart beatings while I waited in the dimly-lighted church for my turn to go into the little vestry, fitted up as a sort of confessional box, and then the actual confession. It certainly was a relief when it was over, and I had heard the words, "I absolve thee in the name of the Father, Son, and Holy Ghost; go in peace and sin no more," with instructions to learn the 103rd Psalm.

I went at intervals to confession for about two years, and was sometimes asked questions I would not like to repeat; but I never found the peace I sought. One day I asked my confessor how it was I gained so little victory over temper and other sins. He told me I must partake more often of the Blessed Sacrament, for it was in that alone one could get spiritual strength. I can see now that even in those dark days the Holy Spirit was striving with me, for at times I felt very uncomfortable in my forms of religion, and wanted something more satisfying.

About this time my father died, which was a great trouble to me, and I tried to comfort myself with

praying for his departed soul, especially at early communion, for I was taught that prayer offered then was more effectual than at other times.

I was a Sunday-school teacher, and going into church one Sunday morning, one of my scholars asked me "if she should turn to the east, and use the sign of the cross as I did when I passed the altar." My reply was, "You had better wait till you are older, and you will then understand better what you are doing." Although I did these foolish things myself, something kept me from teaching the children the same. At one confession I had to own that I had been to a midsummer morning service at a Baptist church, and had also been to evening Communion with my mother. I remember being most solemnly warned against ever again "committing such sins against God and his Church."

The last time I ever went to a priest for confession was on a Good Friday evening, in preparation for Easter Communion. Coming out of church I met a girl friend, who had been waiting for me. She said, "Don't you feel happy, knowing that all your sins are forgiven and put away?" "Well," I answered, "I should indeed be happy, if I really believed it; but I don't, and I won't go again." Even then God, by his Holy Spirit, was shaking my faith in the commandments of men.

I never went to confession again; for a short time after I was sent for to go home to nurse my mother, who was ill; and I remember expressing my disgust to a lady that there was no church in the town "High" enough for my liking. However, one Sunday afternoon, this same lady persuaded me to go to a children's service at a decidedly "Low" church. Being struck by the simple way in which the clergyman spoke to the children, I went again in the evening. The church was full, and the preacher took for his text, "Jesus of Nazareth passeth by." I had never heard such plain preaching before; it was quite different from anything I had been taught to believe. I cannot remember much of that sermon except that he spoke of Christ's finished work, and said that to some in that church, that evening might be the last time that Jesus would pass their way. I know I went home feeling very wretched, and made the remark to my friend, that if what Mr. F. said was right, then I was all wrong. I was so much taken up with what I heard, that I did not seem to mind the loss of the ornate ritual. A few days after I was introduced to this clergyman, and from him I learned more fully the simple way of salvation through Jesus. In a few days light came into my dark soul, and I could say, "Whereas I was blind, now I can see." One thing I found a difficulty in grasping was, that Jesus could keep me always, I was so afraid of falling back; but John x. 28, 29 was my comfort and assurance. How much I had to unlearn in those days, for (to quote the word that one used in reference to me) "I was saturated with Ritualism." How I do thank God for bringing me out of such bondage into the glorious liberty of the children of God.

I think there are many young Christians who may have been doing as I did—trusting Jesus for forgiveness of past sin, but not trusting Him daily and hourly to keep from the sins which do so easily beset us. How many of us have had our Christian life and influence spoilt through some little sin, or inconsistency that comes upon us unawares; perhaps a hasty temper, or unkind word, or a sudden wish to assert one's rights, or some one of the other little foxes that spoil the vines. May I beg of you who read this, to let Jesus in now, as Master of your life. He will take possession and turn out all that offends; for Christ and sin cannot live together.

I could write much more on this subject, but I close with prayer that God will use this simple narrative of facts for his glory, and to help some soul weary of sin into this blessed rest which outward observances, however diligently followed, can never give.

A Missionary's Appeal.

SINCE my return from furlough, in February last, one thought has oppressed my mind. *The thing that might be done is not being done.* What, indeed, might not be done—when every land is unlocked, every language learned, and almost every creature ready to listen to the word of Christ! What might not be done when Britain counts her youth by thousands—free to serve! What might not be done when our “great” societies (as they are sometimes called), with their century of success, their fine organisation and splendid staff of officers, exist for the very purpose of meeting this wondrous opportunity with the wealth and devotion of the Church!

Yet the Church lies listless and the societies are in debt. The soldiers on the field are held down in the trenches, with a breach in the enemy's walls to look at instead of to storm. Their numbers are reduced, and reinforcements come seldom if they come at all.

The situation must be squarely faced. Mere printing of plaintive appeals, however widely scattered, will have little effect. The Church will never be galvanized into action by watching a procession of funereal figures led across the stage in our magazines or at public meetings. The Church has a shrewd suspicion that some of the men who print those appeals have money enough in their own purses to meet them. *The time calls aloud for honesty and heroism in the missionary leadership of the Church.* The Church knows that much has been given by wealthy men, and that much has been given up, but she cannot reconcile the sums that are reserved with perfect good faith in those professions of felt responsibility and of piteous pecuniary need which she is accustomed to hear. Let her once be convinced that the heads of our missions are in real earnest to save the world; let her see them unhesitatingly exhaust their own personal store—and she will bring even her jewels to the altar of sacrifice.

Has not the hour struck for a new sort of missionary committee? I mean a committee of men pledged, as the missionaries are pledged, to the absolute surrender of life and of all superfluity of income in the interest of the spread of the Gospel? The opportunity is large enough now to fill any man's thoughts and consume all his powers. It is required of those who serve on the field that other aims should be relinquished and this one thing be done. Should a different spirit animate the service at home? Is it right that those who submit to the supreme test should merely carry out instructions whilst those who give them go free? Shall less be demanded of those who direct affairs than of those who simply obey?

Surely here is one secret of serious weakness and waste. A missionary society, both at home and abroad, should consist entirely of sworn soldiers who have consented, for life, to take a subsistence allowance (whether retained from their own earnings or drawn from the general fund) in order to prosecute Christ's war in the world. This rule would exclude no worthy pastor or merchant from a seat on the committee, whilst the sincerity that has staked its all would stir the blood of the Church. We annually cheer, in Exeter Hall and elsewhere, the recital of heroic sacrifices made by the poor. But to what purpose do we cheer, unless we are prepared to copy what we so publicly approve? I was told, in London, by one of the greatest missionary secretaries of the day, that the question of reinforcements is simply a question of money. “We have got the men,” he said, “the right sort of men, and men willing to go; but we haven't the money to send them.” And, again and again, I heard the same statement made during my deputation rounds. But, after all, will this plea bear being closely examined? What if the superfluous

wealth in the hands of mission committees alone should be sufficient to meet the need? Verily, it costs more than we think to be true to our own words.

There are other things, besides the surrender of money, in which our leaders might set an example to the Church. What about a “Personal Call” to the work abroad? Is the question done with for ever because one is comfortably settled in England, for instance, and a member of the Missionary Board? Are we right in assuming infallible wisdom for the judgment of college days? Does the wealth of the years—a stronger physique, perhaps, certainly new store of knowledge, sympathy, and faith—make no difference to the point of view? Are we always to print appeals and never to heed them? What if the going forth of a consecrated man should be the finest of all appeals? Why is it still the fact that few go while thousands stay? Are all who stay guiltless? Am I? These questions are sword-thrusts, but they cannot be shirked. Of the twelve men in the first Baptist committee, one went abroad. He was not exactly in the dew of his youth, nor without success in the ministry, nor free from family ties. Why should it be thought impossible to-day that some sitting on the directors' benches should be called to join the force on the field? It cannot be that they are unwilling to obey their own rules or disapprove of that abandon for themselves which they have blessed in others. *Brethren and fathers of the front rank—suffer me to say it—some of you surely should be here!*

Let missionary committees give evidence of whole-hearted personal surrender, and they may safely pledge all the resources of the Church to support the men whom Christ has sent. It may not be “business” to incur a debt, but Faith is better than business as a working principle in missions, and there is no room for Faith if all that is attempted falls within the clever calculation of business men.

WILLIAM CAREY.

Barisal, East Bengal, India.

Life in the Living Lord.

Tune—“Wonderful Words of Life.”

SOUND the Gospel of grace abroad,
Life in the living Lord!
Spread the news of the gift of God,
Life in the living Lord!
Mortal man requires it,
God above inspires it,
Tell it around! let it abound!
Life in the living Lord!

All by nature are doomed to die,
So saith the Holy Word,
Welcome, therefore, the joyful cry,
Life in the living Lord!
Welcome news of gladness!
Antidote to sadness!
Tell it around! let it abound!
Life in the living Lord!

Angels, prophets, apostles, all
Published with one accord,
This deliverance from the Fall,
Life in the living Lord!
Glory be to Jesus,
Who from bondage frees us!
Tell it around! let it abound!
Life in the living Lord!

Pardon, power, and perfect peace,
“The words of this life” afford,
Never, then, must the tidings cease,
Of life in the living Lord!
Open wide the portal
Unto every mortal!
Tell it around! let it abound!
Life in the living Lord!

G. P. McKAY.

Day of United Prayer (Exeter Hall, December 5th, 1895).—Mr. Albert Head reports that the receipts from collections, sale of tickets, etc., amounted to £234 3s. 4d., and the expenses to £95 9s. 9d., leaving a balance of £138 13s. 7d. This will forthwith be transmitted to Rev. Andrew Murray for his work in South Africa.

The Crisis in the Transvaal.

NOW that letters are being received from South Africa, glimpses are afforded of the perplexity, anxiety and apprehension, which filled the minds of Christians in Johannesburg at the time of the agitation for reform, culminating in the unfortunate raid of Dr. Jameson and his men.

Doubtless some extracts will interest your readers. Mr. Dudley A. Kidd, of the South African General Mission, writing from Johannesburg, December 28, states:—“The air is thick with rumours of war, but no one seems to know in what it will end. Everybody one meets talks about the probabilities of war, and men are straining their ingenuity to the utmost to forecast the effect. Necessities of life are going up very much in price. If I can secure seats, I am sending six or seven of our deaconesses to Cape Town; I and three or four others remain. In the midst of all we had a full hall last night (Sunday), and several decided for Christ. We feel that Johannesburg will need people who will witness for Christ at this time.”

Under date Jan. 6, 1896, Mr. Kidd writes:—“Only a few know what is going on under the surface, but I am sure the people here do not want war. We are only here to see if we can point souls to Christ. We had a good open-air meeting on Saturday (Jan. 4), and two open-air meetings on Sunday (Jan. 5). We have seen definite results from these meetings. It appears strange to hold these ‘open-air’ whilst affairs seem on the brink of war. The public-houses are shut, and a most effective police force is in control. We have about twenty-five women and children quartered in our hall for refuge, and shall probably have more if things become increasingly serious. Prices of all commodities are very high; still we have had to get in a stock of provisions. We have to keep on paying rent, but we have no collections now to meet this. Then there are the fares of our sisters from here and Pretoria to Cape Town.”

Thank God, we now know that matters have been arranged so that war is averted, but I am sure there must be many who have friends or relatives in the Colony and interests at stake, or whose hearts have been stirred to prayer, for maintenance of peace, who would now gladly record their gratitude to God by a thank-offering, which would cheer the hearts of those who held the fort during these days of anxiety. I would be pleased to receive any such gifts on behalf of the South Africa General Mission.—Yours faithfully,

ALBERT A. HEAD.

Corrie Lodge, Wimbledon, S.W.

The Coasting Mission.

THE Mission steamer, *Good News*, has been working in Normandy and other French ports for the past six weeks.

At Trouville, the port first visited, and where the Mission have a mission house, the Lord brought several to Himself, specially young men, who are now walking well. The work since we left has been going on with renewed energy, the hall, where before we only used to get twenty to thirty people, being now full at every meeting.

Honfleur was another port visited, and there the Lord worked wonderfully, and during the fifteen days we were there over thirty souls professed to find peace through Christ. When we think of the difficult surroundings of these converts we “thank God and take courage”; but they do need the prayers of the Lord's people.

At Rouen, where we are now lying, the Lord has again been pleased to use the services held on board the boat as a means of leading souls to Christ, and last week almost every night we saw one and another give themselves up to God. There is a great work to do in this large town, and there are very few workers.

Thousands of barges visit Rouen. The barges live on board, and some of the men have had no other home, being born and brought up on board. They are out of the reach of the priests, and are open for the Gospel. One woman said to us whilst visiting: “What you say is not what the priests teach, but much better.” If anyone could take up this barge work in France, a rich harvest could be reaped. I would be glad to answer any questions with regard to this work, and communications may be addressed either to Mrs. Cook, 47, Stoke-road, Gosport; or to me at Repos des Merins, Deauville-sur-Mer, France.

FRANCIS C. BRADING.

Shiraz Still Waiting.

By J. E. BUDGETT MEAKIN.

A NEW generation has been born, and has died, since Henry Martyn showed by his example what a field there was here for a consecrated able man of God; still this centre is unoccupied. Since that time Teheran, Ispahan, Tabriz, Urumiah, Hamadan, and other points have been attacked, but Shiraz, gay and irreligious Shiraz, though the first in modern times to hear the Message, remains without a witness of the Gospel. For some weeks I have been living in a native house and mixing with the people to such extent as has been possible with a very limited acquaintance with the language. All I have heard and seen impresses me with the conviction that there is a great work waiting here for such another as was Henry Martyn.

I doubt if much could be accomplished, at first, at least, by the establishment of a regular mission station, though that might follow in time. I would even recommend that anyone taking up the work should not permanently reside here, but visit it periodically in turn with other places, spending a month or two at a time. If he were acquainted with literary Arabic, though he need not be able to speak it, it would be of very great use, but neither this nor his Persian must be that of Hindustan. There is no place for the study of Persian like Shiraz itself. Previous experience of Orientals elsewhere is to be most strongly recommended.

There are about a dozen Europeans here, mostly English, but the services we have had the last few Sundays have been, with one exception, the first for three years. The Persians, like most Orientals, have an idea that we have little or no religion, and no one appreciates more the contrary fact when ascertained. Nor is anyone more keen to approve of total abstinence. But, after all, it is the life that tells, the life of active sympathy and spiritual love.

The Mohammedans in Persia are very lax on many points, on others absurdly bigoted, and in many ways oblivious to the teachings even of their own Koran. Strong drink and pictures are in favour, notwithstanding their prohibition; yet they refuse to eat from the same dish as a Christian or Jew, though specially permitted to do so by the Koran. Their scribes, or *mullahs*, have become almost a priesthood, though Islam knows no such order. They are the centres of most bigoted and fatal ignorance, even a greater curse than the priesthood of Rome. Were it not for them the whole face of things would change, but it is their bread, and "Great is Diana of the Ephesians."

For the last half-century the reaction against their dead and venal formalism has found scope in the new sect of the Bábis, who have absorbed a large proportion of those whose longings were after something more real, more deep. The Báb, in this very city of Shiraz, entered the breach no servant of Christ was ready to enter, his followers by thousands suffering martyrdom in the support of their belief.

Pierce opposition will have to be met, and heartless persecution, as was seen in the case of the Bábis, for though religious toleration is the law of the land to-day, perverts from Islam are doomed. Yet surely what the Bábis have endured can be endured again by Christians. Persia calls, though she promises little; her needs are great, though her hearts are cold: the promises and the protecting power are from above.

Shiraz, December, 1895.

London Temperance Hospital.—On Sunday afternoon, Rev. Dawson Burns, D.D., in delivering the fifty-sixth annual temperance sermon in Church-street Chapel, Edgware-road, referred to the history and work of the London Temperance Hospital. The annual expenditure, exclusive of extraordinary outlay, is about £9,000. The rate of mortality during twenty-two years among 11,652 in-patients has been under 6·5 per cent., although the severest cases, medical and surgical, have been welcomed. During the same period, alcohol in any form has been prescribed in only nineteen cases.

The Figueras Mission.

THE latest "Letter from Spain" issued by the director of the Figueras Mission, gives an animated account of the departure from Figueras of a thousand Spanish soldiers for Cuba, and the distribution among them of one thousand pocket Testaments. Two Christian maid-servants and the young son of Pastor Rodriguez undertook the task, and meeting with a good reception from officers and men, had it nearly completed before the priests awoke to action. Every effort was made by the emissaries of Rome to induce the soldiers to throw away or give up the Testaments, but for the most part in vain. An officer who was watching from his carriage window called out indignantly to the priests, "If either of you dare to come here and molest my men I will knock you down. I know your game!" Unabashed they went on to another compartment, shouting "a penny for a book, who will sell?" "Not I, for one," replied a soldier, "I would not think of selling what has been given to me as a present." "Nor I," said another, "if you offered a hundred dollars I would not part with so kind a gift for you to destroy. I intend always to keep it as my last recuerdo (souvenir) of Figueras."

A comrade from the Castle who had come to say "good-bye," was standing next to the priest, when he gave the order to "throw away the book." One soldier only obeyed, and as the Testament fell to the ground, our friend from the fortress snapped it up saying, "Thou shalt not escape," and putting it into his pocket walked off with his prize. The next day he was seen reading it in the canteen, surrounded by comrades all eager to see the book which had been condemned by the priest. Prayer is desired that the many thousands of Testaments and tracts distributed amongst these and other soldiers may be blessed to many who never had the Word of God in their hand before.

Meanwhile, and apart from such special efforts, the general work of the Mission goes on vigorously and with increased opportunities for service. The financial statement now issued, shows that the funds are low. This is the more to be regretted, inasmuch as doors are opening in many directions for the Gospel, and appeals come in from many places for labourers and for schools for the children. We trust many will remember Pastor and Mrs. Rodriguez and their loving helpers, who greatly need the prayers and support of the Lord's people. The treasurer is Dr. Macwhirter Dunbar, Hedingham House, Clapham Common, London, S.W.

Mrs. Ginever's Homes.

IN the three Homes linked under this title there are, according to the new report, 172 children under the loving care of three experienced Christian matrons. Notwithstanding many anxieties, every need has been met, and the year closes free of debt.

The trustees state that "the moral and spiritual results of our work, not so easy to gauge, do, as far as we can trace them, confirm our position. Among our children a quiet work of grace goes on; some of the elder girls love Christ, and say so, and their conduct is consistent with their profession. During Bible instruction and at religious worship their attention is marked, and their behaviour all that could be desired. No onlooker who understands the dewy freshness of the morning can mistake what hour of the day it is in the spiritual life of some of our children. But perhaps our greatest satisfaction is found in those who have left the Homes, and gone out into life to encounter the world. The value of home teaching, training, and influence is then tested. Fifty-seven of our girls have gone into service, nine of whom are respectably married and doing well, and five have become trained nurses at their own cost, and are now engaged in that most useful calling. Of the rest, one has been five, another six, and another ten years in the same situations; all bear excellent characters, and not a few have become consistent members of Christian churches. Whenever they have holidays or are out of situation we welcome them back to their old home in the Orphanage, and many gladly avail themselves of this privilege."

Letters are given showing the way the hearts of the children are won, and the efforts made for their highest welfare. The whole ends with an earnest plea for kindly support. The secretary is Mr. R. T. Smith, 18, Pemberton-road, Upper Holloway, N.

Letter to the Editor.

TO HELP THE ARMENIANS.

DEAR SIR,—In regard to the letter in your issue of Jan. 16, by Pastor Thoumaian, appealing to the Christian churches all over England for help to his suffering country, one would indeed feel thankful should any result come from it. Seeing that the inability of our Government to protect Armenia has permitted the destruction of its inhabitants to go on to the number of 200,000, as ascertained by official inquiries, and that those who are left are for the most part robbed of everything, and must perish during the bitter cold of the Armenian winter unless help is sent, and that speedily; it would seem a little alleviation of this terrible result if we now, as a nation, devoted some portion of our surplus revenue to the object of saving them. £60,000 is required to keep them alive, Sir Philip Currie states, and it is to be feared that private effort will fall far short of this sum. If therefore the Christian churches of England could be stirred up to ask that some of our surplus revenue might be devoted to saving these suffering people, it would seem a worthy act for us as a nation to do. Already a very large portion is sunk in the enormous preparations going on for battle-ships, but perhaps £50,000 out of the nearly £6,000,000 might yet be devoted to this work of Christian charity, and surely we may believe that He who ruleth the nations would bless us in doing so.

One of our statesmen says, "England rests her power, not on physical force, but upon her principles, her intellect, her virtue."

Let us then show, by this act, that we have yet left some principles, some intellect, some virtue, as well as some sense of our responsibilities as a nation, and some compassion.

A CONSTANT READER.

The Welsh Colliery Explosion.

ANOTHER mining calamity has happened in South Wales. Early on Monday morning there was an explosion at the Tylorstown pits of the Ferndale Colliery Company; the cause at present undetermined. Usually a thousand men are employed in the workings, but the accident seems to have taken place between the night and day shifts, when only about ninety men were at work. According to the latest accounts about fifty men have been killed through the disaster.

Writing on Monday evening, Mr. T. M. Wintle, of Pontymoile, near Pontypool, says he was just starting for the scene of the accident to minister consolation to the suffering relatives. He asks the fellowship of our readers by prayer and by some timely help for the bereaved families.

Islam or Death.

THE Moslem has thrown down the gage of battle. It is no longer a question of revolutionists, Armenians or any other. The fight is between Islam and Christianity. A situation far worse than that which stirred Europe to the Crusades faces Christendom to-day. It is no mere site dear to Christian memories that is in danger; it is the life of a Christian people; and the preservation of that life has become the test of the loyalty to their faith of every other Christian nation of the world. To-day, in wide sections of the Turkish Empire, where only a few short months ago there were multitudes of Christian churches and thousands of Christian families, the churches have been turned into mosques, and the one alternative offered the worshipper has been "Islam or Death." Thousands have chosen death; and from every section of the Empire, from mountain and from plain, from city and from village, comes an ever-increasing roll of names of those who have laid down their lives, rather than dishonour their Lord. Pastors, preachers, teachers, pupils, have gone to swell the number of those who through great tribulation have washed their robes, and made them white in the blood of the Lamb. And what of the thousands of others? Is it any wonder that so many have yielded? No sadder picture has ever been drawn than that of strong men going through the forms of a false faith in agony of soul to preserve not their own lives, but the lives, and still more the honour, of those dearer to them than life itself. The silence over that plain of Harput, in the mountains of Bohtan, on the slopes of the Taurus, is the silence of death—death not merely physical, but moral.—*New York Independent.*

The Y.M.C.A.

THE Y.M.C.A. in Cape Town, under Mr. Sprigg, has now a membership of 600. The theatre services conducted by the Adelaide Association, are reported as having lately been greatly blessed.

Sir Thomas Fowell Buxton delivered an address in hearty support of the Y.M.C.A. at the official opening of the recent spring festival, organised by the Adelaide Association.

The members of the Mountpottinger Y.M.C.A. have heartily welcomed their new secretary, Mr. James Millar. The various meetings have more than doubled their attendances since the new year.

Mr. John Kent, late of the Hastings Y.M.C.A., has been the means of founding, and is now the general secretary of, an excellent Association at Kimberley, South Africa. Writing under date, Dec. 30 last, he reports a membership of 230.

In South Australia the Y.M.C.A. is making resolute efforts to reach out into remote towns where no associations exist. In this way Gausler, Kadina, and Hindmarsh have been occupied; but in Moonta, Pirie, and Mount Gambier nothing has yet been done for young men.

The "South London Magazine" for young men, having become well established as Y.M.C.A. organ on the south side of the Thames, has now changed its title to *The Young Londoner*, and aims at appealing to young men all over the metropolis. The first issue of the magazine under its new form should win for it many fresh friends.

The New Year's social gathering in connection with the Kingston and Surbiton District Y.M.C.A. took place at the Albany Hall, and was a distinct success. The body of the hall was filled to overflowing, many having to resort to the gallery, and the gathering was of the most representative character. Captain Cundy presided, and the company numbered upwards of 400 persons.

The thirty-eighth annual meeting of the Ryde Young Men's Christian Association was held in the Town Hall on Tuesday, 21st. Addresses were delivered by Rev. T. W. H. Jacob, vicar of Shirley, on "Christian Peace;" Rev. A. E. Sharpley, naval and military chaplain, Eastney, on "The Christian's Joy;" and Mr. J. A. Stooke, from China, on "The Y.M.C.A.: a Recruiting Ground for Christian Service."

A finely illustrated account of the work of the Oxford Association has been issued. The flourishing Bible class, conducted by Rev. W. H. Griffith Thomas, is especially noticed, as also the P.S.A., and the Preachers' class, educational and social agencies are shown to be in a prosperous condition. The pamphlet is well written, and ought to awaken much practical sympathy for such fruitful service among young men.

Rev. G. H. Krikorian, pastor of the Evangelical Church at Yozgat, Galatia, gave a most interesting illustrated lecture on "Armenia" last week at the Hackney Y.M.C.A. One of the missionary members of this Association has recently started Y.M.C.A.'s at Rustchuk and Lom Palanka, Bulgaria. Another formed a branch at Salem, South India; whilst another of the missionary members founded the first Y.M.C.A. in Persia.

A "Williams Fellowship Union," in honour of Sir George Williams and his work, has been founded by an Association in the United States. "Its membership is made up of men and women who are interested in work for young men as carried on by the association. They meet three times a year for supper, and to listen to brief addresses by prominent clergymen and business men." The movement has greatly extended interest in Y.M.C.A. work.

On Wednesday evening Mr. and Mrs. C. J. Dymond invited workers of Newcastle-on-Tyne Association to tea to meet the delegates from the neighbouring Y.M.C.A.'s, when interesting reports were presented by Mr. W. P. Hall and Mr. J. B. Service, Sunderland; Mr. C. Procter, Mr. H. G. Fletcher, Mr. H. Armstrong, Newcastle; Mr. Cowey, Hebburn; Mr. Haswell, South Shields; Mr. E. Laing, Stockton, and others. Colonel Yates, R.A., also gave an address.

The annual social meeting of the Manchester Y.M.C.A. was held last week, when the large hall and other rooms were crowded by members and friends. The chair was taken by Mr. W. J. Crossley (president), and addresses were delivered by Dr. Stubbs (Dean of Ely), Rev. Dinsdale T. Young (Wesleyan), and Dr. Wilson, of Birmingham. The annual report, read by the hon. sec. (Mr. W. H. Newett), showed that 602 new members and associates have been enrolled during the past year, and the report referred to the many Bible classes, athletic clubs, and educational classes, etc., in connection with the Association.

The first annual public meeting of the Omagh Young Men's Christian Association was held on the 17th inst. Mr. John G. R. Porter, J.P., president, occupied the chair. The extracts from the annual

report, which were read by the secretary, Mr. Wm. Thompson, were of a very cheering nature, and go to show that the Association is doing a practical work, and that the young men of the town are availing themselves of its privileges. During the year seventy-four new names were enrolled. Special prominence is evidently given to religious work, and a list of the several meetings towards developing the young men in this direction was given. Public meetings in connection with four different missionary societies were arranged for by the committee.

The annual "Radley's" meeting—the anniversary of one of the original gatherings of the Y.M.C.A. to which London's committeemen and secretaries were called, and which was for many years held at the Old Radley's Temperance Hotel, Blackfriars—took place at Exeter Hall on Wednesday evening. In the unavoidable absence of the president, the chair was taken by his son, Mr. Howard Williams. There was a large attendance, and a practical and suggestive conference was sustained upon the subject of the development and training of honorary workers in the associations. Mr. A. C. Furse, of Camden Town, opened the proceedings with an excellent paper, and was followed in the discussion by Mr. H. G. Lomer (Wimbledon), Mr. Arthur Hill (Kingston), Mr. W. Hind Smith, Mr. Conder, Mr. Lawrence, and others.

In the West of England, Sidmouth Association is doing a progressive and valuable work, sustaining three Bible-classes and three village meetings weekly; the work at Yeovil also has much revived. Taunton has held a most successful three days' festival this week—the formal opening of the new gymnasium taking place on the 22nd, the annual public meeting on the 23rd, and a special members' meeting on the 24th, at which a presentation was made to the much-respected president, Mr. J. E. W. Wakefield. The Torquay branch of the Young Men's Christian Association is now free from debt, and starts the New Year with a balance in hand of a penny. Although that amount appears insignificant, it is of importance as indicating the energetic efforts which have been made by both the president and the hon. sec. to relieve the local association of arrears amounting to upwards of £80.

The quarterly meeting of the North-Eastern District Union was held on Saturday, 18th, at High Cross House, Benwell, Newcastle, the residence of Mr. H. Crawford Smith. Representatives were present from Newcastle, South Shields, Sunderland, Stockton, Darlington, Hebburn, Bishop Auckland, Oakenshaw, Bedlington, Deptford, West Hartlepool, Annfield Plain, and Yarm. Reports were presented by the district secretary, Mr. J. C. Moor, from the executive; from Mr. J. W. Watkin, Yarm, upon extended deputation work in the south part of the district; by Mr. W. M. Hudson, South Shields, from the Evangelisation Committee, who have arranged for missions at Darlington and Hebburn; by Mr. C. Thompson, Sunderland, of delegates meetings held; and by Mr. J. C. Fraser, Stockton, as to proposed honorary corresponding advisers and village work. An invitation to hold the Easter conference on Easter Tuesday at Darlington was accepted.

Junior Civil Service Christian Union.—Some ninety members and friends of this Union were recently entertained at Exeter Hall. Tea was followed by short speeches by members. The hon. secretary, Mr. F. J. Foot, 14, Melody-road, Wandsworth, desires to state that the purpose of the Union is to reach young men entering Government offices (especially those coming to London from country homes) and to band them together in Christian fellowship.

The Dauphine Valleys.—Sir,—In October, 1890, you inserted a short notice of an effort being made to help the scattered mountain villages of La Drome, Dauphiné. The aim proposed was twofold—to raise a sum for the education of a pastor's son, and the permanent endowment of a scholarship at the Theological College of Montauban, for the benefit of a student to be specially ordained for work in the High Valleys of La Drome. The result proposed has been slowly but surely attained. Samuel Matras, son of M. Matras, of Ancelon, near Barnave, La Drome, has been educated since 1887 at the preparatory schools of Tournon and Batignolles, and last year passed all the examinations required to qualify him as student in theology at Montauban. The school fees being now no longer required and the principal set free, £700 sterling has been handed over to the French trustees appointed to receive it, to be administered in the founding of a permanent scholarship at Montauban, to be held by a student for the pastorate in the French Alps. Samuel Matras has entered as first nominee, and it is hoped he will be an earnest and devoted pastor, the first of many such benefiting by this scholarship, and trained as desired by the founders to keep alive in some remote parts of France the pure light of Gospel truth.

Lindfield, Heywards Heath.

S. MOLONY.

The Y.W.C.A.

THE annual meeting of the Waterford branch was held on the 16th inst. Rev. H. Line presided. Pastor J. L. Stanley and Miss Ardill are to address the annual meeting of the Tulse Hill Branch tomorrow (21st inst.).

The Hon. Mrs. Tollemache has undertaken to conduct the Park Mission Bible-class at Old Cavendish-street on Sunday afternoons for three months.

On the 17th inst. a "Social" was held by the members of the Blairgowrie branch. Miss Fenton delivered an address on "Women's Work in Galilee."

In our issue of January 16 it was made to appear that the Young Women's Christian Institute at Hove, Brighton, is connected with the Y.W.C.A. This is not the case.

The annual New Year's gathering of the members of the Hastings Y.M.C.A. and Y.W.C.A. took place in the Brassey Institute on the 15th inst. There was a good attendance. The meeting was addressed by Rev. H. C. Sturdy, of Dorking.

The first quarterly conference of the workers of the Dundee Y.W.C.A. took place on the 18th inst. The subjects discussed were "Difficulties and Discouragements" and "The Remedy and Power for Service." The proceedings throughout were marked by a highly spiritual tone.

About 170 members and friends were present at the annual meeting of the Montrose Branch, held in the Memorial Hall. Earnest Gospel addresses were given by Mrs. C. Scrimgeour and Miss Hayward. Reports were given by Miss Mudie and Mrs. Cumming of the work in the adult and junior divisions. There are 100 senior and 40 junior members.

A tea-meeting in connection with the Blackburn Branch, held in St. Paul's School, was attended by about 140 members. Mrs. Tattersall, president, spoke on "Christ our Pattern," and presented to each member a handsomely-bound copy of "Grace and Truth." An address on whole-hearted service for Christ was given by Miss Whitwell, of Kendal.

The Bishop of Hereford, presiding at the annual meeting of the Hereford Branch, held on the 16th inst., said he was much gratified to see that the Association was growing in interest, and bringing Gospel influence to bear upon the hearts and lives of those around them. He was glad to notice the prominence given to reading and studying the Bible, and exhorted his hearers earnestly to love and reverence the sacred volume.

The twenty-eighth annual meeting of the Torquay Y.W.C.A. was held on the 20th inst. This branch is one of the most active centres of work among young women in the West of England. Bishop Hellmuth, who presided, bore testimony to the character and usefulness of the work. He spoke of the institute rather as resembling a university, and rejoiced to find that in providing spiritual enjoyment they were developing a force of a far higher and nobler character than the greatest discoveries of science.

A meeting was held at 316, Regent-street, on Wednesday afternoon, to welcome Miss L. Duff on her coming to reside at the Welbeck Home, 101, Mortimer-street, and to undertake, with Miss Wingate, the honorary superintendence of the Welbeck and the Morley Halls. Miss Burmester presided. After prayer had been offered, the Hon. Emily Kinnaird read a letter from Miss Wingate, who was absent through illness. Miss Kinnaird expressed the great pleasure which all felt that Miss Duff was taking up the work. Mr. G. L. Dashwood, a member of the committee, warmly welcomed Miss Duff, who briefly replied, and the remainder of the time was spent in prayer.

Trinity-street Mission, Borough.—The annual "mothers' tea-meeting was held on Thursday evening. Rev. F. B. Meyer gave a soul-stirring address, which was followed by a very pleasant programme of sacred music. An address was also given by Mrs. Heywood Smith, and the meeting was concluded with a season of prayer, which resulted in much blessing. The year's work of the Mission has been very encouraging, and there is every reason to thank God and press forward.

Home for Motherless Girls.—Miss Lee's excellent Home for Motherless Little Girls is known to our readers. During the last year she has lost some generous helpers, and is only able to take eighteen girls in a house which could accommodate forty. The landlord has renewed a previous offer of allowing the money already paid for rent to form a cumulative fund towards the purchase of the long lease (ninety-one years). A thousand pounds now on mortgage he allows to remain, thus leaving £450 for Miss Lee to raise before a permanent Home is secured for the orphans. Of the £450, £100 is already promised. The Home, when purchased, will be vested in the hands of suitable trustees. Donations for this special purpose, or subscriptions towards its maintenance, will be gratefully received by Miss Lee, at The Home, Oaklynge, Eastbourne.

Christian Endeavour.

THE *Christian Endeavour*, believing that some are losing faith in tract distribution, raises a vigorous protest, showing how much tracts have been blessed of God.

A "sunshine" committee in Hampshire has hit on the idea of buying a Bath-chair, and taking frail old people and convalescents out for a ride in the fresh air.

The Portsmouth Convention has proved full of interest. A visit reports that the Endeavour movement in the town seems remarkably vigorous and influential.

Many Scottish Endeavourers who were present at the great International Conference at Liverpool have been telling in their own meetings at home of the wonderful enthusiasm of that gathering.

The *Missionary Review* remarks that a C.E. Society at Moreton has become a slave-holder. One of its members is a missionary in Amoy, where her interest was greatly roused in a young Chinese girl, whose parents were going to sell her for a slave. The Mission tried to induce her parents to give her to them, but they would not unless the full market price of £3 was given. Not having the money the missionaries appealed to the Moreton society, which raised the money.

Irish Notes.

HALL'S-ROAD Methodist Church, Belfast, has commenced a free dispensary for the poor.

Collections were taken up last Sunday in the various Presbyterian churches in aid of Presbyterian missions, which are doing an excellent work in India and China.

The Home Mission among the Blind is doing a good work in Belfast and the neighbourhood. The mission has now two homes, and the Bible-women are constantly employed in visiting the sick and poor and in holding meetings.

The Methodists of Kilkenny have opened a Soldiers' Parlour for the military of all ranks and classes stationed in that city, in which they can read the daily papers and the monthly magazines, and get refreshments at a reasonable rate.

Scottish Notes.

DR. JAMES BONAR, son of the late Dr. Andrew A. Bonar, of Glasgow, has been appointed the chief of the permanent examiners under the Civil Service Commissioners.

Rev. Dr. Adamson last week received a cordial farewell by temperance friends in Edinburgh, previous to his leaving for Windermere, where he has accepted a pastoral charge.

Mr. Wm. Quarrier has received a gift of £300 towards a "Servants' Home" which he contemplates erecting at Bridge of Weir, as a place of rest for worn-out and weary Christian workers. He needs £1500 to complete the project.

In connection with the tercentenary services at Barony Church (Established), Glasgow, Rev. John Watson, of Liverpool, showed a brotherly spirit in preaching for Dr. Marshall Lang last Sabbath morning and evening.

A meeting was held at the Christian Institute, Glasgow, last week, in aid of Waldensian Missions. It was resolved to establish a Glasgow auxiliary. Rev. B. Revel, of Venice, gave some interesting details of the work carried on, and of progress made.

A united mission of the Springburn U.P. and Sighthill Free Churches has been conducted by Mr. E. P. Telford. At the close of the first fortnight in the U.P. Church a large number had made profession of faith in Jesus Christ. Mr. Telford began the second fortnight of the united mission in Sighthill Free Church on Sabbath, 26th inst.

"An Indignant Mother" writes to the *Glasgow Daily Mail* with reference to the recent prosecution of a disorderly house in that city. She protests against the injustice and unfairness of publishing the names of the young girls implicated, whilst the names of the male sinners (some of them in good social position) are carefully withheld.

The annual meeting of the Stirling Railway Mission was held in the Arcade Hall on Thursday evening last. There was a very large attendance. Rev. Dr. Andrews, chairman, referred to the blessing vouchsafed to the mission in the past, and spoke encouragingly of the future. Mr. Stewart, ex-president, who is leaving, referred to the inception of the mission seven years ago, and told how the work had gone on increasing in numbers and in spiritual results. Rev. Wm. Hutchinson, Coatbridge, gave an encouraging word to the workers.

Australian Notes.

[BY OUR OWN CORRESPONDENT.]

THE sad intelligence has been received in Melbourne of the death of Mrs. John Adamson, who accompanied her husband, Rev. John Adamson, to the mission-field in Corea, to which place he went to labour as a representative of the Presbyterian Fellowship Union of Victoria.

Mr. Robert Gillespie, President of the Presbyterian Fellowship Union of Victoria, recently returned from London, and was accorded a most hearty welcome by the members of the Union, who assembled in large numbers at the Alma-road, St. Kilda Presbyterian Hall. Mr. Gillespie's address was stirring and encouraging.

General Booth has paid another visit to the Australian colonies. He was received with great enthusiasm wherever he went. Mayors and members of Parliament, not to mention governors and judges, presided at his gatherings, and spoke on behalf of his work. The meetings were also said to have been productive of great good in the way of conversions of sinners and strengthening of believers.

Some time ago, while travelling on a river steamboat on the Murray, I met a Chinese cook who had been converted. He could play Mr. Sankey's hymns on the piano, and on deck sang quite a number of these, being accompanied on the concertina by a passenger, a young station manager from up country. His singing was quite understandable, and his music was evidently of a higher order than that of most of his countrymen.

Two good men and true leave Melbourne shortly, purposing to remain in the old country. The Rev. C. H. Irwin, Presbyterian minister, and for some years past colleague with the Rev. D. McEachran, at Carlton, will be very much missed in Victoria. He is well-known for his thorough hearty work as a preacher, and also as an evangelist of no small merit. Rev. Thos. Bird, Baptist minister at Auburn, leaves on Jan. 4. His health has not been robust of late years, and the duties of a large and increasing charge must have told considerably upon him. He has done good service in connection with the China Inland Mission.

The Ministering Children's League had a grand field-day lately. On Saturday, Dec. 7, Lady Brassey opened the "Cottage by the Sea," which had been erected by "ministering children" and their friends as a convalescent home for sick children. This picturesque institution has a most commanding site on the ocean coast, a mile or so from Queenscliff Pier, and about seventy miles from Melbourne by rail, though only about half that distance by sea. The air is bracing; and the scenery, embracing ocean, bay, and coast line, is particularly fine, so that little ones who are privileged to be sent there for a change should soon get strong and hearty.

Abbey Road Chapel, N.W.

SPECIAL services on Tuesday last week commemorated Pastor H. E. Stone's fifth year of work at Abbey-road Baptist Church, St. John's Wood. Pastor A. G. BROWN, of the East London Tabernacle, preached in the afternoon, when the chapel was filled. The sermon, based upon the words, "Let us draw near," was indeed a rich time of refreshing and stimulus.

The public meeting was presided over by Mr. A. M. GOODRICH, one of the members, who, in a hearty, outspoken address, bore affectionate testimony to the faithful preaching of the Gospel and the spiritual condition of the church. Rev. J. EWIN, of Streatham, followed, in a speech marked by lofty enthusiasm and apt illustration. Taking for his theme the words, "Ancient Lights," he spoke of his joy in knowing that the inspiration of the Word, the preaching of the Cross, the headship of Jesus, and the separating of the church from the world, was faithfully taught. Professor McCART, LL.D., set forth the different terms employed in the New Testament for Christian service, and called forth the enthusiasm of the gathering as he gloried in the power of the Gospel as exhibited in their midst. Four of the deacons spoke in loving terms, and in grateful words acknowledged the Divine blessing resting upon the church. Mr. Simmonds incidentally noted, in looking through the register of church members, that of the 950, 450 had joined since the pastor's settlement. Altogether, it was a day of joy and gladness within, and the pastor's closing prayer that "Low before God would we bow in grateful dependence for guidance and blessing," was echoed in every heart.

A Prayer for All.—Lord, pardon what I have been; sanctify what I am; order what I shall be: that thine be the glory and mine the eternal salvation. For Christ's sake. Amen.—DR. BETHUNE.

Temperance Notes.

LORD SALISBURY has signified his willingness to receive a deputation in support of the legislative proposals of the Church of England Temperance Society.

Rev. L. M. Isitt, of New Zealand, has concluded a seven days' mission in Doncaster, under the auspices of the Gospel Temperance Union. His meetings have been largely attended.

The Princess of Wales has consented to open in May a bazaar in aid of the Hackney and East Middlesex Band of Hope Union, which commemorates its twenty-first anniversary this year.

The Archbishop of Canterbury, on behalf of the Episcopal Bench, has requested the Prime Minister to appoint a parliamentary committee to inquire into the whole question of licensing reform.

The Bradford Band of Hope Union reports that the local membership now exceeds 28,000. The year just closed has left the lesson that whatever hard work has been done in the past, there is harder work yet to be done.

Temperance men are usually interested in peace. Thus messages praying for the preservation of peace have passed between Hon. Neal Dow, as representing American temperance societies, and Mr. E. M. Hilton, as representing the temperance crusaders at home.

The Police Temperance Society of Hull has been celebrating its fifth anniversary. The mayor, who presided, said the town had reason to be proud of the superintendent and so many members of the force who stood out conspicuously as members of that society.

Sunday last was observed in Liverpool as Temperance Sunday. Amongst the special preachers was Archdeacon Wilson, vicar of Rochdale, who discoursed to large congregations—in the morning in Christ Church, Linnet-lane, Sefton Park, and in the evening at St. George's, Everton.

The National Temperance League's useful and convenient *ANNUAL* for 1896 was issued last week (23, Paternoster-row, 1s.). It is a well-arranged and comprehensive guide to events and points bearing on temperance, and essential for speakers and writers on the theme to know. The *Annual* contains besides, many important "Facts and Statistics," and other information.

Sir Wilfrid Lawson, addressing a meeting in Newcastle, stated that he believed from all that he could hear that the prohibitionists were never more resolute, more united, more unflinching, or more hopeful of victory than they were at that moment. Their policy would be to support all that was good in the Bishops' Bill, and object only to anything that might give the liquor traffic a firmer footing.

Jane Cakebread has had to leave the Inebriate Home near Reigate. Lady Henry Somerset explains that the weakness of the unfortunate woman is not inebriety. During her residence in the home she has not exhibited any craving whatever for strong drink. She has, however, given so much trouble of late that it has been found impossible to keep her longer. A medical man has certified that she is insane. On leaving the Home the poor woman was handed over to Mr. Holmes, police-court missionary. She, however, managed to get amongst old acquaintances, with the result that she was charged before a London magistrate for the 280th time with being drunk and disorderly.

A temperance demonstration has been held at the Public Hall, Rochdale, to focus the opinion of the town, and to discuss the reform of the drink traffic in a practical and effective manner. The hall was crowded by men of every creed and party. Alderman James Duckworth, J.P., ex-president of the United Methodist Free Churches, occupied the chair. Archdeacon Wilson, the vicar of Rochdale, submitted a resolution, which embodied the reforms recently accepted at the National Temperance Conference in London. This was seconded by Rev. Daniel Heaton, Methodist minister. The chief speech of the evening was delivered by the Bishop of Chester, who pleaded for moderate and feasible reforms that had the sanction of the majority of the people.

The United Temperance Council for the County of London held on Thursday its first annual meeting in the Holborn Town Hall. Mr. A. F. Hills gave an encouraging account of progress during the year. Before the end of another year he hoped to see temperance County Councils uniting not only the 2000 societies in London, but similar societies in each county, so that these central organisations might voice the demands of the whole temperance party. In the evening a new year's temperance party drew many hundreds of visitors to the same hall, filling all quarters to overflowing. The programme opened with light refreshments, followed by a concert, interspersed with addresses by Lady Henry Somerset, Canon Wilberforce, Canon Barker, and Mr. Joseph Malins.

International S.S. Lessons.

FEBRUARY 9.

THE SERMON ON THE MOUNT.—Luke vi. 41-49.
GOLDEN TEXT.—Verse 46.

TRADITION says that this sermon was delivered on the Horns of Hattin, a mount with two peaks, and two or three miles west from the Sea of Galilee.

According to Luke's Gospel, the sermon followed the election of the twelve apostles, which was preceded by a night spent in prayer (12-16). Having formed the nucleus of the new kingdom, it seemed necessary to declare who were its subjects, and what were its principles. If the blessedness of being in the kingdom is to be ours, we must fulfil the conditions upon which admission to the kingdom depends.

While in Matthew there are eight beatitudes (v. 3-11), in Luke there are only four; and these are contrasted with four woes pronounced upon those who are marked by principles opposite to those of the kingdom of God (20-26).

The distinguishing feature of this new kingdom is love, of which, in contradiction to the teaching and practice of the Pharisees, even enemies are to be the objects (27-35). This love is to find expression in patient endurance of wrong, and in active benevolence; and is to find its source and pattern in the love of God (35, 36).

The Golden Text suggests that the main thought of this lesson is sincerity as opposed to hypocrisy—truth as opposed to mere seeming. And the lesson is enforced by three homely illustrations.

I. THE MOTE AND THE BEAM (41, 42).—The mote means a little splinter, in contrast with the beam or rafter. The one represents a very slight defect, the other a fault of great magnitude. The illustration shows how ludicrous it is for a man to be judging and trying to correct evil in others, while he does not seem to know the evil that is in himself. Does not our Lord also suggest "the relative magnitude which our own faults and those of our brother ought to hold in our estimation? What is a mote to one looking on another is to that other himself a beam—just the reverse of the ordinary estimate."—*Alford*.

How common is this evil! The most extreme illustration of it is in *Satan*, who is the embodiment of every wickedness, but who is the accuser of the saints. The *Pharisees* did his work well, for, while ignorant of their own sins, they were constantly looking for faults in others. But we all commit this fault. We are ready to magnify the sins of others in order to make our own appear less. Jesus calls this hypocrisy (42), for if we really hated the evil, should we not hate it most bitterly in ourselves? A good prayer for us all would be, "Lord, let me see the worst of myself, and teach me to look for what is best in others."

II. THE TREE AND ITS FRUIT (43-45).—The fruit depends not on the position and surroundings of the tree, but upon what the tree is. "In Palestine there are often seen, behind hedges of thorns and brambles, fig-trees completely garlanded with the climbing tendrils of vine branches."—*Godet*. The thorns and brambles, though in the same soil, never bring forth either figs or grapes. What you are determines what you will do and say. In verse 45, the heart is the inner life of the tree; the mouth is like the branches, which can only produce according to what is in the heart. To be right is the first condition of doing right.

But if our very nature is corrupt, how can we hope to bring forth good fruit? In the same way that the common briar stock in your garden bears the beautiful rose. It had grafted into itself a new life, to which it has now become united. When Christ says to us, "Ye must be born again," He comes to us as the new life. To receive Him by faith is to become united to Him; then the new fruit is not ours but his (Hos. xiv. 8). You cannot make yourself good, but you can receive Him. Have you done so?

III. THE ROCK AND THE SAND (47-49).—"On the shelving lands which surround the lake of Genesareth, there are some hills on which the rock is covered with only a thin layer of earth or sand. A prudent man digs through this moveable soil, digs deep down, even into the rock, upon and in which he lays the foundation."—*Godet*. For us Christ is the rock. By hearing and obeying we build upon Him. The floods which try us are the temptations of the present and the judgment to come. The trial never makes a man wrong; it only proves what he is. Be on the Rock, and though the temptations and difficulties may make you tremble, you will know that the Rock never trembles under you. All are building;—what is our house worth? The mere professor's is built upon sand, and will fall. Only he who hears and obeys builds aright.

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Obituary.

REV. H. H. CARLISLE, SCARBOROUGH.

THE Congregational ministry has suffered a loss through the death of Rev. H. Hermann Carlisle, B.A., LL.B., which took place at Scarborough after a lingering illness. Mr. Carlisle, who was trained for the ministry at the Countess of Huntingdon's College at Cheshunt, graduated at the London University, and in 1859 removed to Above Bar, Southampton, where he laboured successfully for over twenty-five years. In 1885 he removed from Southampton to the charge of the church at Eccles, near Manchester, and after a pastorate of seven years accepted a call to the church of South Cliff, Scarborough.

REV. HENRY WINSOR.

This friend, minister at Thornaby-on-Tees, died at Bournemouth on Thursday, January 23. He had been ill for some months; and recently submitted to an operation for the removal of a tumour from the neck. He contracted a chill during his journey to Bournemouth. Pneumonia followed, and this resulted in his death. Mr. Winsor studied for the ministry in the Pastors' College. His first pastorate was at Beeston Hill, Leeds. In 1881 he took charge of the newly-formed church at Thornaby, where he has done faithful service, winning the increasing esteem and affection of the people. He has been for some years a member of the Thornaby School Board. He leaves a widow, but no children.

MR. B. L. GREEN, MANCHESTER.

This well-known Manchester leader passed away on Sunday, at the age of seventy-two. The son of a Baptist minister, he began life as a publisher, and in association with his brother, now Rev. Dr. Green, of the R.T.S., brought out a Selection of Psalms and Hymns, which met with much acceptance. Later on he removed to Southport, and in 1872 went to Manchester as secretary of the Nonconformist Association. His work for some years was largely political. Later on he became secretary of the Manchester Peace Society. Meanwhile, in connection with Sunday-schools and other Christian work he was always ready to lend valuable service. For some years he was superintendent of the large Sunday-school connected with Chorlton-road Chapel, having over a thousand scholars.

REV. GEORGE HINDS.

This able minister, who for fourteen years did valuable work at Salem, Leeds, passed away at the age of fifty-five on 21st inst., at his residence in the Merton-road, Wimbledon, where he lived since his retirement. Before going to Leeds, he was for some time at Southport, and whilst he was pastor there was sent by the United Kingdom Alliance as a deputation to the United States. In Leeds, where the best years of his ministerial life were spent, he did good work. By his ability and devotion he triumphed to a large extent over the difficulties which a church in the heart of the city has to face. He possessed an excellent voice, and had a fluent and polished diction. His unmistakable sincerity caused him to be highly esteemed, not only by his own congregation, but also by those belonging to other bodies who were acquainted with his work. His labours in connection with the Home Missionary Society took him frequently into the out-of-the-way country villages in Yorkshire; and there, too, his ministrations were prized. In the regard of his ministerial brethren he held a high place. He relinquished the pastorate of Salem on account of impaired health. His wife survives him, and his death is also mourned by a daughter and two sons.

PREBENDARY WIGHTMAN, SHREWSBURY.

This devoted servant of Christ, who for fifty-two years was vicar of St. Alkmund's, Shrewsbury, has been called home. His father was vicar of Saltford, his mother the daughter of a Russian prince. His wife, who has rendered invaluable service during her husband's long career, was the well-known authoress of "Haste to the Rescue." The income of the parish in which Mr. Wightman laboured over half a century being only £34 net, and a house, it is evident his career was one of unselfish devotion. In 1891 he celebrated his jubilee as vicar of the parish, and was presented on the occasion with a purse of £300 and addresses, one from members of the Church of England of the town and county, and the other from a large number of Nonconformist ministers, among whom he was very highly respected. Throughout his clerical life Prebendary Wightman was an earnest and consistent Evangelical, and was never ashamed of the Protestant cause.

A friend, writing in *The Record*, says: "Mr. Wightman's pulpit ministrations were always faithful, earnest, and wise. It was his joy to declare the whole counsel of God, and from first to last he was determined not to know anything among his people save Jesus Christ and Him crucified. But his fidelity to truth and zeal for sound doctrine were

never marked by uncharitableness. He spoke the truth in love. He was remarkable for loveliness. He fell asleep on Jan. 16, in his eightieth year, and was buried on Jan. 21. All Shrewsbury desired to show respect and gratitude to his memory. Bishop and clergy, Nonconformist ministers, Mayor and Corporation, rich and poor, one and all, were eager to place a flower on his grave. Says Bunyan, 'The pilgrim they laid in a large upper chamber, whose window opened towards the sunrise: the name of the chamber was Peace.'"

In Memory of Mr. Spurgeon.

SPECIAL memorial services were held on Sunday in the Metropolitan Tabernacle on the occasion of the fourth anniversary of the death of the late Mr. C. H. Spurgeon. In the morning the service, which was attended by a large congregation, was conducted by Pastor Thomas Spurgeon, who preached from the text, "And Samuel died, and all the Israelites were gathered together, and lamented him in his house at Ramah." He remarked that from Britain to the Antipodes the name of C. H. Spurgeon was greatly honoured, and when Providence saw fit to pluck him from their midst he was sorely missed. The similarity between Samuel and their late pastor was not confined to their deaths, but their whole lives were alike in the work of God. Mr. Spurgeon was emphatically a man of prayer, as was recorded of Samuel, and his faith in God was strong. Samuel was a man of wonderful faith and activity, while Spurgeon's actions and work were characterised by indomitable perseverance. In the afternoon another service was held in the Lecture Hall of the Tabernacle, when the sermon was preached by Rev. William Stott.

In the evening Pastor Thomas Spurgeon again conducted the service. This evening (Thursday) the anniversary of Mr. C. H. Spurgeon's death, a commemoration service will be held in place of the ordinary week-night service at the Metropolitan Tabernacle.

Berlin Christian Mission.

THE evangelistic work carried on by Mr. Fritz Schaaff, is attended with encouragement as well as difficulties. The report for last year says:—

"What we daily see in Berlin eclipses all our experience in English-speaking countries. It is not so much that misery that shows itself already in the exterior in the streets, but in the devilish spirit combined with vice, that seems impossible to be penetrated even by the most faithful Christian effort. In that part of the city where we have our Mission, three-fourths of the population are avowed infidels. Notwithstanding all this, we have been pegging away; if we have not had much success amongst the grown-up people, still we have been the means of bringing joy and comfort to a good many hearts. Our greatest joy is our Sunday-school and Young Women's Christian Union. They both have been on the increase in numbers since our commencement two years ago.

"We have distributed thousands of tracts and booklets which we received through the kindness of the Stirling Tract enterprise. Our finances have kept on the same level—just kept above water, and that is probably just where the Lord wants to keep us. Our own souls have been very much blessed in the work, and notwithstanding all the disappointments and trials of faith, we are willing to go on with the work entrusted to our hands by our Heavenly Father."

Communications to Mr. Schaaff should be addressed 32, Garten-Strasse, Berlin, N.

Dr. Alfred Hogg, of the Free Methodist Church Mission, Wenchow, China, writes from Wenchow, "Some of my opium patients have become enquirers. Wenchow has had its share of persecution this year. There were riots near Ping-yang, and many of the Christians had their houses burned down. At Feng Ling, up north, the Christians have a second time had their property forcibly taken from them by some of the inhabitants, stirred up by the gentry, and four of these were afterwards imprisoned on a charge of having improperly or falsely accused the gentry of so doing." Dr. Hogg goes on to tell of the outbreak of cholera at Wenchow, and concludes: "My medical work is progressing much as usual. There is hope of having an hospital some time soon. I have medical work four days a week, and see each week 150 to 200 patients, while a large number are prescribed for by my two colleagues and myself in country journeys. The work is evidently being blessed, enquirers are numerous, and candidates for baptism not a few, and there is much friendliness and interest in the work manifested by the country people. The troubles all come from the gentry and officials."

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

WE have received several letters from friends who desire to help distressed Armenians, inquiring how they may send money to be devoted to this purpose. We are in communication with Armenia through several channels, and shall be glad to forward amounts entrusted to us, and acknowledge the same as hitherto in our Donation List.

The long-delayed report of the Commission appointed to inquire into the earlier Turkish massacres has at last been published. Its effect ought to be to make those ashamed of themselves who have all along affected to believe that the charges against the Turkish Government were greatly exaggerated. The horrible chain of evidence is now complete, and the last apologist of the Sultan must fall silent. There is a charity that "thinketh no evil"—a thing divine and beautiful; but there is a blindness which is fiendish, because it means that the eyes are closed to everything except what it wishes to see. "Now ye say, We see; therefore your sin remaineth." This report must be hard reading for one or two of our evening editors, all the harder because the work of the Commission is an unwilling one. It has, indeed, shown itself so partial in its attitude that the consular delegates felt themselves bound to issue a separate report, which is as much a criticism of the methods of the Commission as it is a statement of the sad and harrowing facts.

Since the last date referred to by this report, the Armenian atrocities have been proceeding apace, winter has been aiding in the work of extermination, and the "Concert of Europe" has been proved a delusion and a snare. Various rumours have been circulated of a Russo-Turkish alliance, of a Russian movement to act independently, and of other strange and visionary things. While the blood of the innocent and helpless is staining the snows in those far-off mountains, and calling to heaven for vengeance, these things are going on. The situation is truly unparalleled. When Parliament meets next week it will be the

first duty of the friends of humanity and progress to demand full information as to these long-continued delays, and of the intentions of the Government in the future.

Lord Salisbury's speech last Friday night practically denied England's right to interfere with Turkey. Her agreement was, he says, that if the Sultan promulgated certain reforms, she and the other Powers "would watch over the execution of those reforms," and no more. It would seem scarcely necessary to draw up an important clause in a treaty for such a purpose as this. In any case the Powers would "watch" Turkey, for they are constantly "watching" each other, whatever is done. The country has been on an entirely false scent if what Lord Salisbury says is accurate. Its conscience, proceeding on the supposition that England had undertaken the special and very definite responsibility of seeing that the Christian subjects of the Sultan are properly treated, has been disquieted in vain. We have no responsibility in the matter. This is a grievous disappointment. The world, including America, has been looking to England, and England has been looking—in vain—to her Government. There are millions who believe that the Judge of all the earth has also been looking to her, and that she has failed in the hour of trial.

The death of Lord Leighton removes from the world of art its most prominent, and in many ways its most attractive, figure. The obituary notices have been full of references to his kindliness, his unselfish interest in the welfare of young students, and his encouragement to those anxious to make the best of their powers and opportunities. His friend Mr. G. F. Watts said once of him, "He has painted many noble pictures, but his life is more noble than them all." This, coming from such a source, is high praise. At the same time, his special triumphs as an artist were certainly not in the highest direction. He found his subjects rather in the realm of poetic legend than in that where the soul finds its true home. The result is that out of all his beautiful creations, probably not one picture can be spoken of as truly great. Certainly nothing comparable to Mr. Watts's "Light of the World" ever came from his brush. An artist needs some spiritual insight to paint a picture like that.

What will Parliament do with the temperance question? Surely it will go all the length of the demands of the Church of England Temperance Society, and give the nation fewer hours per day and fewer days per week to get drunk in, and fewer public-houses to get drunk at. Reduce the number of houses, and give drinkers fewer facilities to injure themselves; reduce the number of hours for selling drink, and redeem the Lord's Day to its high uses; forbid the sending of children for drink; and we shall soon see an improvement in the land.

Though the international outlook is less threatening, we cannot help feeling that the recent display of "temper" in three great nations nearly allied in blood and interests, over what, in other and calmer times, would pass without rousing any comment, is an ominous symptom of the unrest of the civilised world. Venezuela and Johannesburg are scarcely to be called important on the earth's map. The one is a decaying state; the other is a mushroom city of ten years' growth. And yet they have almost fired the train which would have shaken Europe into an

explosion of war. The root of the mischief is in the despondency that is prevalent in view of the seemingly insoluble problems of civilisation. Men are vaguely disappointed because the "age of iron" has not become the "age of gold." Not till the world turns to higher things will this morbid mood pass away.

We are glad to notice that the National Society for Checking the Abuses of Public Advertising has taken in hand recent developments of the art of advertising. There is real need for their vigilance in several directions, and we wish them all success in their praiseworthy endeavours.

One of the signs of the times is a striking change in the tone of the social reform orator in our public parks. Anyone who compares the Socialist oratory of seven or eight years ago with what he hears in our parks to-day must be impressed with the decrease of that narrow, acrid, vindictive spirit which used to mark it. The stream of talk is as copious as ever, but it has become more intelligent and kindly. The barriers of prejudice between the classes are breaking down. The leaders of the working-men are learning the important lesson that conciliation is the secret of concession, and that just rights are more easily gained by earnest agitation and manly appeal than by breathing forth threats and slaughter against their fellow-men. The "Mission Settlement" and P.S.A. movement have done much to soften old asperities. And the increased activity of the Church amongst the poor is growingly acknowledged by those who benefit by its ministrations.

But there is yet much to be done to win the working-man into sympathy with church life. Even those who freely attend P.S.A. gatherings look suspiciously at all endeavours to bring them into the ordinary church services. This stubborn prejudice against the place where rich and poor ought to meet together in Christ's name is deplorable. It clearly has roots that reach far and deep which will take long to wither away. It would indeed be a happy day for England when the sanctuary should be freely attended by men and women of all classes and conditions, where they might unlearn their mutual prejudices and suspicions, and join in practical brotherhood for the furtherance of the kingdom of God. Every true follower of Jesus Christ should work hard to this end.

Christian workers in great cities, need to see by faith the holy love of God, which broods continually over the mass of darkness and sin around them. Their hope is in God, and their eyes must be continually lifted up to Him for help. The ever-stimulating fact which prompts to work and sacrifice, is his unflinching interest in men, and his strong desire to save them. Instead of speaking of great cities as God-forsaken places, we should regard them as God-filled, "cities of the great King." We may look for the most wonderful displays of power and love, where they are the most needed. Jesus told Paul in a vision by night that He had much people in Corinth, one of the worst Gentile cities of that time; and so we may be sure that where men are congregated there is "much people" to be won for Christ.

It took Samuel twenty years of ceaseless work, of patient teaching, and of brave witnessing for God, to counteract the demoralisation of the people wrought by Hophni and Phinehas in the early days of Eli. No

great exertion is required to do a great deal of harm; it is enough to be easy, complacent, negligent of the hard parts of service. The weeds of sin spring up in the garden of the Lord with alarming rapidity, once the gardener's hands are idle. Eli had some beautiful traits of character, but for all that he allowed the nation to fall into ruin by permitting sin at the very centre of the nation's life—the service of the Tabernacle. To reprove sin, to resist sin, to expel sin from the midst of God's people, is the most painful and most difficult task anyone can undertake; but he saves years of weakness, of shame and of reproach who dares to do it.

Professor Adeney who thinks that the Sunday school needs such radical changes as can only be described by the use of the word "drastic" reform, points to the enormous leakage of scholars as a proof of his contention, and also to the quality of the remnant which is retained. The proof of inefficiency is only too patent. One of the saddest experiences of those who labour among the fallen and drunken is that those whom they seek have almost always been Sunday scholars, who know equally well the hymn and the ribald song. Perhaps this points to the necessity for seeking to win the parents of scholars to Christ; not in the spasmodic and irregular way now too common, but systematically and constantly. It is the bad home influence, much more than the shortcoming of the Sunday-school, which ultimately draws boys and girls away into the ranks of the godless. Until they reach an age when they claim liberty to go their own way, they regard the Sunday-school as a kind of place of discipline, and are glad at last to get free from it. They should, therefore, be sought along with their parents and everyone else in the home; they must be sought and saved in the families, or it seems as if they would not be saved at all, except in rare instances.

Even were the families sought and won, it does not follow that a good deal of improvement might not be effected in Sunday-school methods. Professor Adeney may be right in his contention that teachers should themselves be taught and trained. A regular course of preparation might be an advantage, though that would not avail, unless the heart be in the work. The true point is touched when he insists that a few good teachers are worth a great many who are not in earnest. "The Christian character of the teachers is of supreme importance." The chief cause of failure is undoubtedly the large number of listless, half-hearted teachers. Given that supreme qualification of love to Christ, which is the one qualification our Saviour Himself called for, and then other things would follow. Fewer teachers would do more work, and control larger classes, and could even win attention and lead the children to Christ without a class-room to do it in. To some who remember how much good was done without class-rooms some forty years ago, the outcry about machinery and methods seems to miss the mark.

Among the many ways of doing good and aiding persons to aid themselves, none is more satisfactory than that of teaching men and boys some handicraft, and women and girls some art. The technical schools are, no doubt, doing something in this direction, but much remains to be done. And there are possibilities in it which cannot be measured. Our boys are far cleverer with their hands than many of us think; they have more anti-

tude and taste than we give them credit for. When once you have seen beautiful work in metals and admirable carving in wood done in evening hours by boys and men who had been carting manure, and hoeing turnips, and shepherding sheep in the daytime, you come to believe that a new world may be opened to them. It may not be a spiritual world, but that also becomes nearer and more possible of attainment by them, if they can be kept from the public-house and from a reckless wasting of their money. Keep a man or a boy, a woman or a girl, well employed, and you have made a better chance for the Gospel.

Mr. William Watson has republished the series of sonnets recently contributed to the *Westminster Gazette* on "The Purple East" in a shilling booklet that ought to be circulated widely throughout the land. It is a long time since we have seen the poetic gift consecrated to such high uses. These verses are filled with a prophetic passion that vibrates through every line. They appeal to the Puritan instincts that are still the deepest in our race, but which for the moment seem so hard to rouse. In a striking preface, the writer refers to the "spiritual frost" that lies so hard upon the land, and despairs that any words of his can bear visible fruit. Mr. G. F. Watts, the eminent painter, who contributes a powerful frontispiece to the volume, goes so far as to say that "nothing at this moment is possible except a day of national mourning." Let us hope that matters are not quite so bad as this, and that something worthy of our duty and our destiny as the champions of freedom and righteousness may yet be done.

The Armenian Martyrs.

O God, how grows thy martyr-host! How throng
Fresh witnesses for Thee the heavenly height!
How swiftly climb the battlements of light
The slain of earth through tribulation strong!
What companies each day flame fast along
The white sky-routes! From blackest Moslem fate
Men, women, babes, doomed prey of Kurdish hate,
Mount up to glory from the abyss of wrong.
God, vindicate thy honour and thy love,
While flashing aureoles light this latest day;
At last let direct martyr-anguish move
The World-Powers paralysed and fearful still
Some gain to lose. The ghastly slaughter stay!
Speak Thou! World-Powers obey thy sovereign will!

Amherst, Mass.

MRS. MERRILL E. GATES.

[AN APPEAL TO THE LADIES OF ENGLAND.]

Ye that lie warm at night whilst cold winds blow,
Whose very lap-dogs rest on silk and down,
From your luxurious homes in shire and town,
In pity, let your plenty overflow
For those, your sisters, starving in the snow
Of lands laid waste, whose cries of anguish, blown
Across five seas, re-echo to your own
And call to you for succour in their woe!
Ye that have mourn'd for father, husband, son,
Snatch'd from your arms despite your anxious care,
Let tender thought of such beloved one
Move you to make an answer to their pray'r
Who saw their dead lie naked 'neath the sun,
And watch'd the vultures gar'ring in the air.

"V. F." in *Daily Chronicle*.

Training of the Blind.—Though somewhat belated the Christmas tree festival of the Royal Normal College and Academy of Music for the Blind took place last week in the concert hall of the institution at Upper Norwood. There was a large audience, and an attractive programme was provided. A special appeal is made for funds to maintain those over sixteen years of age. Such children certainly acquitted themselves very well musically, fully justifying the view expressed by Dr. Campbell, the principal, that there are many blind children who ought to have the very best musical training from an early age.

Poverty of Spirit.

By REV. F. B. MEYER.

WE must distinguish between poverty of spirit and self-depreciation. There are some people, most objectionable as I think, who are always saying, "I am nothing and nobody." They insist in taking the back seats, and in declaring they are not worth your notice. And yet you feel that they are as proud and desirous of the first places, as those who in the Lord's parable took the best positions at the feast. Indeed, the pride that apes humility is more detestable than that which casts off all disguise. We sometimes act humbly because we are proud of a reputation of humility. We sit near the door that we may have the pleasure of being asked to the front. We assume a seraphic smile when most annoyed, because we are so eager to pass muster with the saints. Oh, for the humility which does not count itself humble! for the face which shines and we know it not! for the simplicity of the little child that does not turn back with admiration on itself!

For true poverty of spirit we must turn to our blessed Lord, who, though He was rich, yet, for our sakes, became poor. In his case the spring of his action was altogether outside his own lovely and glorious nature, and was found in his Father. He did not forego the use of marvellous power, or the flow of unrivalled language, or that wealth of a noble nature with which He was endowed by the very constitution of his being. But all was held subservient to the will of his Father.

How may we become poor in spirit? First, never look on any virtue as inherent to your character, but attribute each gift and grace to the dower of the Almighty. Be content to be a branch. If the fruit hangs ripe and full, magnify the properties of the root to which it must be attributed. Live by the Son, as He by the Father. The light that shines on sea and shore might rather be credited to the earth which is made beautiful by it, than that any grace of the Christian character should be credited to you or me, as though it were in any sense our own. What hast thou that thou hast not received?

Secondly, contrast yourself not with those below here, but with God above. We are too prone to compare our white robes with the stained garments of others, rather than with those robes which were whiter than a fuller could white them.

Thirdly, look on all the good in others. There is much more than we sometimes suppose, even in those who do not profess to be religious. Look not every man on his own things, but on the things of others. Let each account the other better than himself. These may be reasons why others have fallen short of the highest attainment, which if they had operated in our case would have dragged us to a lower depth; whilst, if others had had our advantages they would almost certainly have stood far in advance of anything that we have attained.

Fourthly, consider yourself a trustee of God for others, so that whenever any demand is made on you for help, teaching, deliverance, you may confess before God your utter incompetence, and humbly claim that He should pass through your hand the wealth of bread which the poor traveller, who has come to your house, craves.—*The Christian Treasury*.

"After These Things."

GENESIS xxii. 1, 2.

GOD had called Abram to go out from his country, and his kindred, and his father's house, to the land that He would show him. Instead of this, however, Terah his father took Abram, and Sarai, Abram's wife, and Lot, his nephew, out of Ur of the Chaldees, to go into the Land of Canaan, and they came to Haran and dwelt there. But when Terah was dead Abram and his wife and nephew departed from Haran to go into the Land of Canaan, and into the Land of Canaan they came.

Abram was seventy-five years old when they left Haran. The time of his delay in that half-way place is not counted, but as soon as he leaves it to pursue his journey his age is recorded. And during the next fifty years the faith and the failures of the pilgrim who attained to be the friend of God, and the faithfulness of God his Friend, are written for our learning, that we through patience and comfort of the Scriptures might have hope.

It would seem to Abraham that the terrible command to offer up his only-begotten and beloved son came like a thunderbolt out of a clear sky. He had learned, after many ups and downs, to worship God in the spirit and to put no confidence in the flesh; for we are told at the end of the previous chapter (xxi. 33) that he "planted a tamarisk tree in Beersheba, and called there on the name of Jehovah, the Everlasting God." He was at peace with God and man, and Beersheba, the well of the oath, was the twofold token of the covenants between Abraham and Abimelech, and between God and Abraham. Surely now he will spend the remainder of his days in calm repose.

No: "It came to pass after these things, that God did prove Abraham." He had had testing times before, and he had often failed; but every failure had done something to lead him not to trust in himself but in the living God. To escape the famine he had left the land into which God had brought him, and in Egypt he denied his wife; but God delivered him: He behaved magnificently to Lot and to the King of Sodom, and when the iniquity of the cities of the plain was full, God, who knew that he would command his children and his household after him, would not hide from Abraham the judgment that hung over those exceeding sinners against the Lord. Under the burden of that awful revelation, Abraham rolled himself upon Jehovah (Psalm xxii. 8), and his confident exclamation, "Shall not the Judge of all the earth do right?" has afforded anchorage for tossed and tempted souls throughout the ages since. Nevertheless, when Sarah proposed a plan whereby they might help God to fulfil his promise before it became humanly impossible, Abraham fell into the snare, and took Hagar to bear the child of promise upon Sarah's knees.

In the Philistines' land he again denied the real relationship between himself and Sarah, and God again delivered him and her, yet not without Abimelech's rebuke. There Isaac was given, and Ishmael banished, and Abimelech saw that God was with Abraham in all that he did. Then as never before Abraham called on the name of Jehovah, the Everlasting God; as in antediluvian days it had been recorded that in the time of Enos (frail, miserable mortal man), men began to call upon the name of Jehovah.

"After these things," after all that had happened since God called him out of Ur of

the Chaldees, God did prove Abraham. The Examination Day had come; and Abraham endured the test.

He had not seen whither each succeeding step was leading him, and the supreme crisis of his life came upon him suddenly, as every crisis or catastrophe comes upon us suddenly, even though it may have been long anticipated. But nothing is really sudden in the physical or moral government of God. The storm is the result of processes which have been surely, if secretly, at work. The sorrows and the joys of life all come "after these things," not merely in the way of succession, but in due order, after the preparation which "these things" have wrought, to prove whether God is indeed God to us or not.

Therefore, nothing in our life is trivial. The annoyances, perplexities, defeats, the alleviations, delights, victories, are all working together for good to them that love God, to them that are the called according to his purpose.

Further: our individual experience is an epitome of the world's history; and the formula, "After these things," is used in the Apocalypse in relation to the great consummation, as it had been in Genesis in relation to the father of believers and the friend of God; it is one of the many links which connect the last book of Scripture with the first. The command to the seer—"Write the things which thou hast seen, and the things which are, and the things which shall be after these"—the mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks"—indicates that the visions lead on to that

far-off Divine event

To which the whole creation moves, and that all relate to the Church of the living God, the redeemed of the Lord, the Israel of God, the lights of the world, the wise who turn many to righteousness, and who shall shine as the stars for ever and ever.

"After these things" is in Genesis and in the Revelation a precursor of blessing. "After these things"—after his generous dealing with Lot, and his victory over Chedorlaomer, after the meeting with Melchizedek and Abram's splendid reply to the King of Sodom—"after these things the word of the Lord came unto Abram in a vision saying, Fear not Abram; I am thy shield and thy exceeding great reward" (xv. 1).

"And it came to pass after these things"—note the preliminary words, "it came to pass," emphasizing the importance of the event—"after these things God did prove Abraham," and conferred this highest honour upon his friend, that He gave him to rehearse in type, two thousand years before the fact, the sacrifice of the Only-begotten Son, and made him partaker of the sufferings of God. And the early promise is mightily enlarged, "because thou hast obeyed my voice;" "now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me."

So also in the Unveiling, "after these things" blessing comes. After the visions ending with that of the seals (which is an epitome of the present age) the four angels hold back the winds of tribulation until the servants of God have been sealed with the seal of the living God. And after the winds have blown they who were numbered as God's elect are in another vision an innumerable multitude, out of all nations, serving Him day and night in his temple, shepherded by the Lamb, and every tear wiped from their eyes by Him that sitteth upon the throne.

After the vision of the destruction of the great harlot (who is that great city Babylon,

as the bride of the Lamb is the holy city New Jerusalem), the Angel who lightens the earth with his glory cries, "Babylon the great is fallen, is fallen," and another voice from heaven is heard saying, "Rejoice over her thou heaven, and ye saints, and ye apostles, and ye prophets: for God hath judged your judgment upon her."

"After these things"—after all the visions, terrible and glorious, which God gave to Jesus Christ to show unto his servants—then the Marriage Supper of the Lamb, and the New Jerusalem, and the throne of God and of the Lamb therein, and the river of life, and its twelve-fruited tree of life, and the leaves for the healing of the nations; and his servants serve Him, and the Lord God gives them light, and they reign—the servants reign (Mark x. 44)—for ever and ever (Rev. vii. 1; xviii. 1; xix. 1).

As each vision passes and another succeeds, "after these things" is implied, if not expressed. For whether it be the story of a world, or of a nation, or of a man only—of an individual saint of the Church, which is in God the Father and the Lord Jesus Christ—our days are bound each to each by the events which happen under the mercy and judgment of Him that sitteth on the rainbow-encircled throne. And every circumstance, whether it be clear as the jasper or lurid as the sardine stone, is working together for good to them that love God.

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord" (Hos. xiv. 9; Ps. cvii. 43). **M.**

Launch out into the Deep.

(Luke v. 4.)

"LAUNCH out into the deep!"

O Lord, o'er sea and land,
We hear the splendour of thy voice,
In tones of high command—
"Not in these shallow bays
With idle oars delay,
But let them sweep into the deep,
At dawning of the day!"

Into the deep of Truth,
That flows from pole to pole,
We plunge, as o'er its shadowed waves
We hear thy thunders roll;—
The Truth that, surging, breaks
On error's rock-bound beach.
And bears us far, 'neath sun and star,
Till we thy presence reach.

Into the deep of Love—
Thy Love, so full and free!—
Beneath whose gleaming waters wide
We plunge our misery;
The Love that softly flows
O'er many a sunken shame,
And to the dim horizon's rim
Is vocal with thy name.

Into the deep of Life—
Glad immortality!—
Whose bright waves fold, on sands of gold,
Beneath a cloudless sky.
O Truth, O Love, O Life,
Why darkly here delay?
Our oars we sweep into the deep,
At dawning of the day!

E. GRIFFITH-JONES.

Stroud Green, N.

The Soudan.—Dr. Battersby says in *Niger and Yoruba Notes*:—"The question of making a real advance into the Soudan is at present engaging the attention of the C.M.S. Committee, and if only suitable volunteers will offer for this service, a forward movement might soon be made. We would commend this matter to the very earnest prayers of our readers."

The Power of Prayer.—4.

By MR. GEORGE MÜLLER.*

THUS far I had published an annual report, and people said, The report is the means of bringing in the money. I said to my co-workers, We can bring honour and glory to God by *not* publishing a report, which would have to declare our present need.

Therefore we stepped into the next year with deep poverty but no report issued, and we went on week after week on to the close of the next year poor as ever, yet helped day by day as before. Still, as the circumstances were about the same, I decided to publish no report at the end of that year also, lest it should be said the poverty is now so great that we were obliged to publish a report. So we stepped into the third year as poor as ever, but were again graciously helped. In like manner we went on for four months longer, when a large sum came from India. Then I said, I will now publish a report to the praise and glory of God. At another time I did the same, viz., did not publish a report till the time of need had passed, for my trust is not in reports (our experience is that the smallest sums come in after the reports are issued). My trust is in the living God, and He alone is our hope.

HE IS THE PATRON,

to Him alone we look, and on Him we depend. There are many in the present day who say, We trust in God, yet in all directions make known they want money. Such trust in God is a profession, but not a reality. With us it is a reality.

After having received a donation of £500, I opened a fourth house in Wilson-street, which gave us room for 120 orphans in the four houses. Two years later I received a very courteous letter from a gentleman who lived in one of the houses in Wilson-street, saying that while he had no complaint to make as to the behaviour of the children, yet so many children together for play at stated times each day disturbed him in his work as a chemist. I spread the letter before the Lord and I said to myself, What should I like to be done if I was the person disturbed? and if I should like not to be disturbed by children at play, ought I to remove them? I felt that I ought to do so if possible. I found, too, that no ordinary rented house would answer for a large number of children like a building erected for the purpose. I, therefore, decided if God gave the funds I would build, and not for 120, but for 300 orphans. I prayed much about this, and finally came to the conclusion that I would pray much for money to build. I did so for five days, ten, fifteen, twenty days, and many times each day but not 1d. came in. At the end of that time I was meditating in the Scripture at the Epistle of James, when I read, "Let patience have her perfect work." I went on praying for twenty-five days, thirty, and thirty-three days, still not 1d. came in, but on the thirty-fourth day I received the first donation for £1000 from a gentleman not at all well known to me, and then quickly followed again and again other donations in sums of £50, £100, and upwards.

At length I was in a position to look out for land to purchase, upon which to build, but I found that for land near the city the price asked was £1000 per acre. At length I heard of some land on Ashley Down, and was told that if I called upon the owner at his house at 7 p.m. I should find him at home. I did so, but he was not at home, and I was told I should find him at his counting house in the city. I therefore went

there, but found he had left for the day, and was gone home. I did not go back to the owner's house, but I said to myself, "The hand of God may be in this preventing my seeing him to night. Therefore I will leave it in his hands till the morning." So I left the matter till the morning, when I called upon the owner at his house. As soon as we met he said, "I have heard about you; you are looking out for land for an orphan house. Last night

I LAY AWAKE FOR THREE HOURS.

I could not sleep, and it was impressed on my heart that I should let you have the land at £120 per acre, instead of the £200 per acre which I have been asking for it."

In a very short time a contract was signed; thus, by quietly watching for the leading of God's hand, and not going the evening before, I saved £560.

I was now ready to go for plans for the building, but here also I cried mightily to God that I might be guided as to the plans, the building, and every detail; and when all was completed, though the total cost was over £15,000, I had a balance of £600 remaining. Still the applications from orphans increased far beyond our accommodation for 300. This brought me to my knees, and God brought me to see that I should provide for 700 orphans. I did so, and then built a third house, providing in all for 1150. About this time a report got abroad that I had £30,000 in hand. Many would have denied this in the papers, but I simply told my heavenly Father, who knew it was a lie of Satan's, and could see to it that the work should not suffer in consequence.

After all was paid for in connection with the building and furnishing of the three homes, I had nearly £2000 in hand. Still, with the accommodation increased to 1150 orphans, I had 900 applicants waiting. Again this brought me to my knees, and at length I said if the Lord wanted more orphans to be cared for by his help I would build two more houses, though to do this £60,000 would be needed. By that time I had become so acquainted with God that if £560,000 had been wanted I could trust Him for it. After six years the two houses, Nos. 4 and 5, were built, and, though they cost £60,000, I had £5000 in hand after they were paid for, and God's richest blessing has rested on the work. Thousands of the orphans are now in heaven, and thousands are on their way to heaven.

Do the Converts Stand?

THE following is the copy of a note recently received by Mr. C. Boardman, of Stratford:—

"Remembering the great interest you took in the mission of Messrs. Moody and Sankey, at Stratford, I thought the following might be of some interest, as you will doubtless remember it is twelve years since that event.

"In connection with our (Congregational) church there were sixty-seven converts of the mission who remained with us as members. During the twelve years twenty-seven have been taken from our books as having ceased to attend. I know, however, that some of these were and still are true Christians, but prefer to worship elsewhere. Three resigned, one of these, an active worker, is still living a holy life in active service. Ten are dead. Seven died fully prepared. Two I cannot call to mind. One for several years was an efficient Sunday-school teacher, then removed to a distance. Ten were transferred to other churches. Seventeen are with us to-day.

"So we may say that upwards of forty, at least, turned out to be good cases. If those taken under the care of other churches have turned out as well, it is, I think, ground for encouragement to go forward, with devout thankfulness to our Heavenly Father.

"THOMAS PORTER."

Possibilities of Sainthood.

By REV. SAMUEL PEARSON, M.A.
Of Broughton Park Church, Manchester.

IT is important to turn the mind away from the question of the possibility of sin to that of the possibility of holiness. The less of negation we have in our Christian life the better. The expulsive power of Christ's righteousness within the soul is beyond calculation; and the best way of escaping sin is to set our faces constantly toward the positions of holiness which have yet to be attained.

There are some controversies which ought to be avoided; because we can see at a glance that they will prove unprofitable; or because they concern themselves with questions which no man can answer. Whether persons can live for an hour, a day, a month, a year "without sin" in the sense in which that term is sometimes used, is a dreamy, metaphysical, and unending controversy into which the Scriptures do not enter. Why need we? Considering that it led some of the old mystics into most grievous immorality let us eschew it.

But it is one of the most hopeful signs of the Church's future victory that the possibility of a higher life has really dawned on a large number of minds; and that already so many new types of the spiritual life have been produced. It is this attitude that the leaders of the churches ought to welcome most heartily and seek to guide as wisely as they can. Christians are called to be saints; and we have yet to explore all that is meant by that old and Scriptural word. The New Testament "saints" were on earth, and we must be careful not to banish them in thought to heaven. They are here. We are surrounded and helped by them. And we find them to be much what the saints of the New Testament were, and sometimes much better. The imperfect Christians at Corinth were "sanctified in Christ Jesus and called to be saints" (1 Cor. 1, 2).

I. GOD IN CHRIST IS BOTH THE SOURCE AND THE IDEAL OF SAINTHOOD.

When our Lord told his disciples to be perfect as their Father in heaven was perfect (Matt. v. 48), He meant that there was no deficiency in God's love; that He loved us; and that we were to aim at the same all-comprehensive affection toward men of every class. The word perfect is one of those terms which does not permit of degrees, for a being is either perfect or imperfect; but the term used in the New Testament is one which refers to completeness of action, as in this case; or to maturity of character, as when Paul uses it (Phil. iii. 15). There is only One who is good. God is that One, and must remain ever far beyond all his creatures, who, whatever their goodness, are always capable of progress toward a goal of holiness which lies ever in the future. It is this ideal of absolute goodness whose contemplation is at once our joy and strength. And lest the vision should be too great for our mortal eyes Christ became one of us; God in the Person of his Son became incarnate. There are boundless studies possible for us, if we will continually look at the spirit in which Christ passed his time here on earth; and without vulgarising the incidents of his course, we shall find how wonderfully the influence of his character helps us to solve the ever-recurring difficulties of our own time.

For sainthood we need God. The gate of holiness is through the wounded flesh of Christ; sin must be atoned for, and it can

* From addresses given at Bethesda Chapel, Bristol.
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only be atoned for by God Himself in the work of his own Son. The defeat of sin is at the cross; the horror of it is learned by us there; and pardon for it is received there. The perfect God provides a perfect sacrifice. But He does more, for He sends a Perfect Paraclete. The Holy Spirit moves on all hearts; He brings the forces of grace to those who look to Christ for redemption; and He is the perpetual presence of God to grant us that "power from on high" which we need to lead the heavenly life. Looking at our own inward tendencies, and at the outward temptations of life, we ask in despair, "Who then can be saved?" But our despair melts into a certain hope as we hear Christ's reply to our fears, "With God all things are possible." The possibilities of sainthood are in Him.

II. THE SPHERE OF SAINTHOOD IS MAN.

When God made man He limited his own action, for He granted man the awful power of moral responsibility, the power to defy Himself. And not only so: man is finite, and what is true of the Infinite cannot be applied to the finite. Man at his very best can never in essence be perfect as God is, and we have therefore to be careful of our choice of terms. If we are not we lead men to expect what will never come, and there will probably be a sad reaction toward doubt, and even despair. Men have found that they could not be perfect in the sense they were led to expect; and they then gave up the search altogether, or turned away from Evangelical truth to the cold regions of Deism. Instances of this tendency have not been unknown in our own time. And they can in some measure be accounted for by the extravagant and exclusive way in which the Divine fulness has been spoken of, apart from the vessel which had to receive the influence. The same Saviour who said "With God all things are possible," also said "If it be possible."

Analogies, when wisely and soberly used, may help us. The babe is neither perfect in itself, nor in its relation to its own future. In health, function, mind, and beauty, all that we can hope is that it approaches an ideal. You cannot cut up its life into days, and say that on such a day it was perfect, for its very essence is that it is growing into another stage of existence. The babe is Paul's picture of an immature Christian. The "full-grown man" is his parable of the mature one, but in this stage the Christian is neither complete in himself, nor in his relation to his own future; for the essence of the child of God is that he is ever growing more and more like God. In contrast to illness, a man may wake up one morning and find himself so well, that as he breathes the air of spring he may exclaim, "I enjoy perfect health." Yet in relation to the future, he can but say this approximately, for he, too, will decay and die! The Bible takes for granted that we shall know something about man, and that we shall use our knowledge. Its truths are not intended for those who are to be made equal with God, nor for those who are superhuman, but for those who at their best belong to a finite, a fallen, and a temptable race.

There will be infinite types of sainthood; for God has many ways of fulfilling Himself in our sanctified natures, and it is by comparison and even competition that we at length shall find out which type comes nearest to the Perfect Man, the Only One.

But when any spiritual man wants to reach the ideal we hear the Bible ask him such questions as these:—(1) Are you sincere in your surrender of self to Christ? (2) Are you stretching out your faculties to their

fullest extent that they may be used by Christ for the good of the world? (3) Are you seizing faithfully every opportunity for doing daily duty as a service for Christ? In other words, the will, self-culture, daily duty are some of the channels through which the Holy Spirit ordinarily moves to do his marvellous work in building up a character which shall stand the rough tests of this work-a-day world, and the severer ones which heaven's white light will bring to bear upon us when we find that nothing that defileth can enter the Celestial City.

Letters from Africa.—3.

REV. ANDREW MURRAY'S HOME.

JAN. 7.—I went from Capetown to Wellington, and spent New Year's Day with Rev. Andrew Murray and his family. The town is amidst mountains, which rise on either side during the whole journey. The variety and beauty of the lights and shadows as the sun was setting were beyond my powers of description. Mr. Murray's house is advantageously situated for quiet and restful thought; the verandah, upon which the sitting-rooms and study open, overlooks a field of vines, which a brook divides from the farm beyond.

The elegant institute in which the young ladies receive their education has a history. The whole was the gift of Mr. Goodnow, an American gentleman, who supplied the architect's plans, and sent the woodwork, prepared and fitted, from the United States. The ship foundered, and all was lost. But not many days after the whole was picked up on the beach, with the exception of the front of the gallery; it cost £50 less as salvage than the import duty would have been; and the wood was greatly improved by the submersion.

Mr. Murray preached on New Year's morning in Dutch. His son, who sat by me, kindly wrote for me the following *résumé* of the address. The text was 1 Peter i. 3-5, specially the words: "kept by the power of God, through faith, unto salvation."

Our inheritance is preserved for us, and we for the inheritance: a double safe-keeping. A father preserves his inheritance for his children. This is not enough: they must be made fit to receive and appreciate the inheritance. God does both. This is the comfort given us in the text. The preservation is expressed in two ways—safe-keeping through the power of God on one side, through our faith on the other.

We know not what awaits us in this new year. But we know that whatever befalls, God is our Preserver. I must enter by faith into his almighty power of preservation. In the first place I speak of the safe-keeping from God's side. What must I think of his power? (1) It is unlimited. It is not confined to certain things in our life. An illustration used in Europe. I lend a man my watch. He allows it to be ruined, and returns it ruined internally, though the case may be unharmed. This is not preservation. God does not only wish to preserve us for heaven, but our lives, our tongues, our temper, our character. Do you think God only wishes to keep you safe from gross sin? God forbid.

(2) This safe keeping is all powerful. God's power keeps me all the day. God's unlimited power may be called upon at any moment to keep us. The son of a millionaire knows that he can draw on his father to an unlimited extent. Why is it, you ask, that you experience God's power so little in your life? (a) You don't expect it. (b) You will not give up your own attempts. God works only in those who declare themselves helpless. Oh that we may know and trust God as all powerful.

(3) God's power is secret. He works slowly and in secret. Compare the growth of an oak. God has patience. He will not force us. One lesson for me to learn—to be still before God and thus to learn to know God. "The people that know their God will be strong and do exploits" (Dan. xi. 32). One book to study—the heart of God. Personal intercourse is the school in which I learn to know God.

(4) This safe keeping is through faith. Faith has to do with the unseen. No faith is needed to know there is someone sitting next me. God lives in the darkness and is only seen by faith. With the heart, not the head, we believe unto righteousness. I want God to shine more clearly into my heart than the sun now shines into my face. God can and wills to do this. Soul, believe this—we must withdraw ourselves from the seen to know the unseen.

Faith is based upon surrender. In sitting down you trust the pew to support, you surrender yourself to the pew. Faith is an acknowledgment that someone else is willing to undertake for you. There must be surrender to God in a growing desire to know God better.

(5) Safe keeping is a continuous state in life. My heart may rest continuously in God. It must be the deep undercurrent of my life. "Praised be God who hath begotten us again." "Kept by the power of God." Let these words be engraved on your heart in the year to come. What anyone keeps he uses: know that God wishes to use you.

I hope to visit Wellington again when the students return after the Christmas vacation.

THE Y.M.C.A. AT CAPE TOWN.

flourishes under the able management of its genial secretary, Mr. W. G. Sprigg, nephew of Sir Gordon Sprigg, the Premier at the Cape.

At present his time is considerably occupied with the numerous young men who arrive from England, seeking employment. I am asked to say emphatically, that while the present state of excitement lasts, there is no opening for young men in South Africa. It is pitiful to see the number who are stranded here, some with little chance of employment at any time.

The effect of our Education Act has been to give the sons of working men the desire to take the next step higher, which they conceive to be into the counting-house; and foolish mothers instil into the minds of their boys the idea that they should get their living without taking their coats off. Consequently the sons of artisans become clerks, and with the addition of young ladies and Germans, the clerical ranks are filled to repletion. We should need another planet, or a treble trade in this one, to employ them all. "Let ours also learn to maintain good works—to profess honest trades for necessary uses—that they be not unfruitful" (Tit. iii. 14). "Let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." This apostolic counsel is wisdom which comes from God; and those who obey it will find themselves sought after, and will not long remain out of employment.

The straight talk to young men in the well-filled hall of the Y.M.C.A. on Sunday afternoon, from 4.15 to 5 sharp, is an admirable and successful institution. On the last Lord's Day of the old year Rev. David Russell, who is one of the live ministers here, took for his subject, "Playing the fool," and drew some valuable lessons from the history of King Saul; showing why, with many advantages, he failed disastrously; and urging young men to the obedience of faith—a course leading to opposite results. On the first Sunday of the new year, Rev. A. H. Hodges spoke from 1 Cor. xvi. 13, "Quit you like men," which he interpreted, "Play the man," and made it the occasion of a most useful and practical talk. Be industrious, be thorough, be faithful, be thrifty, cultivate self-respect, be a man of your word, read good books, above all read the Word of God, digest what you read, don't live spiritually on snacks. The importance of personal dealing with God was pressed home with good effect.

I refrain from saying anything about the complications consequent upon the rising at Johannesburg.

R. COPE MORGAN.

Midnight Meeting Movement.—The voluntary workers connected with this movement assembled at Exeter Hall last week to ask God's blessing on the Society during this year. Mr. Drysdale, a member of the committee, presided, and an excellent address was delivered by Rev. W. H. Dickinson, of Notting Hill, on the parable of the talents. Friends were present from Holloway, Brompton, Clapham, Whitechapel, Westminster, and Paddington, showing that the Society has supporters in all parts of the metropolis.

Social Purity.—A very impressive meeting was held by Mr. James B. Wookey, at the Lozells Mission Hall, Birmingham, on Sunday last. The theme of social purity was fearlessly, eloquently, and tactfully treated by the speaker. The large audience of men was evidently deeply moved by the appeal made to them to abstain from impurity of thought and life, and to realise what grievous wrong is done to the weaker sex, who suffer the shame and the misery, whilst the greater sinner, often escapes (in this world) the consequences of his wickedness.

W. T.

OUR DAILY HOMILY.

SUNDAY, February 9.

"HE GAVE HER THE UPPER SPRINGS AND THE NETHER SPRINGS."—Josh. xv. 19.

CALEB had conquered his giants, and so he was able to give his daughter an inheritance of land and springs of water. It was when Jesus had overcome the sharpness of death that He opened the Kingdom of Heaven to all believers: it was as He trampled under his victorious feet the principalities and powers of darkness that He gave to his Church the upper and the nether springs.

There are two departments in our life, which are closely related and yet one. We occupy the one in our contact with men and our work in the world; in our holy moments of meditation and prayer, the other. It is said of our Master, "Every day He was teaching in the Temple, and every night He went out and abode in the Mount of Olives." His sheep go out to their manifold activities, and come in to feed on the green pastures beside waters of rest. In each of these we stand in daily need of the springs, that are fed from the River which proceeds from the Throne of God, and which is an emblem of the Holy Ghost.

On the Lord's Day, in the House of God, or in private prayer, we climb the hills and stand on the margin of the upper springs that rise there; in the solemn hush we hear the murmur of their waters; on Monday we descend into the valley amid the clang of the battle and the cries of human need, but, thank God, plentiful springs are there also. Upper springs from the Mount of Transfiguration; nether springs for the Valley of Humiliation. Upper springs for the days of health and abounding activity; nether springs for days of depression, and pain, and death. Upper springs in praise, adoration, and rapture; nether springs for taking the yoke, bearing the burden, and drinking of his cup.

MONDAY, February 10.

"AND THE CHILDREN OF JOSEPH TOOK THEIR INHERITANCE."—Josh. xvi. 4.

What a wonderful wealth of blessing these children of Joseph came into! There were the precious things of heaven, the dew, and the deep that couched beneath; the precious fruits of the sun and of the growth of the moons; the metals of the ancient mountains and the everlasting hills; the precious things of the earth, and the fulness thereof; and, above all, the goodwill of Him that dwelt in the bush (Deut. xxxiii. 13-16). Surely they were blessed with all manner of blessings, more than they had asked or thought! The rich gifts of God's grace! An inheritance which could not have been won by their prowess or arms, but was the free gift of God's love—to be taken and enjoyed!

These things happened to them as types: the spiritual counterparts of all are ours in Christ. He is precious—nay, priceless: there are exceeding great and precious promises. The blood by which we were redeemed is precious, has meanings not yet explored; the very trial of our faith is precious as the gold taken from the everlasting hills. How much preciousness there is for us who believe! (1 Pet. ii. 7, R.V.) But we are poor, and wretched, and miserable, and blind, and naked, because we have not taken our inheritance.

We need to do more than ask for it. He that asketh may not rest satisfied till he receiveth. We must take by a faith, which claims, appropriates, employs. Open your heart to Christ, that He may cause you to receive and enjoy all his precious gifts; believe that you do receive; thank Him, and go on your way rejoicing, and attempting what you would have shrunk from, apart from His bestowment.

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TUESDAY, February 11.

"THE HILL COUNTRY SHALL BE THINE."—Josh. xvii. 18.

The hills were steep, irregular, covered with forest. "These shall be yours," said Joshua to the children of Joseph, "you are a great people, and have great power; cut down the forest, terrace the slopes, turn their bare declivities into cornfields and vineyards, fill these vast untenanted spaces with life and song."

There is always room for us higher up. When the valleys are full of Canaanites, whose iron chariots withstand your progress, get up into the hills, occupy the upper spaces. If you can no longer work for God, pray for those who can. If you cannot move earth by your speech, you may move Heaven. If the development of life on the lower slopes is impossible, through limitations of service, the necessity of maintaining others, and such like restrictions, let it break out towards the unseen, the eternal, the divine.

Faith can fell forests. Even if the tribes had realised what treasures lay above them, they would hardly have dared to suppose it possible to rid the hills of their dense forest-growth. But as God indicated their task, He reminded them that they had power enough. The visions of things that seem impossible are presented to us, like these forest-covered steeps, not to mock us, but to incite us to spiritual exploits which would be impossible unless God had stored within us the great strength of his own Indwelling. Difficulty is sent to reveal to us what God can do in answer to the faith that prays and works. Are you straitened in the valleys? Get away to the hills, live there, get honey out of the rock, and wealth out of the terraced slopes now hidden by forest.

WEDNESDAY, February 12.

"JOSHUA CHARGED THEM THAT WENT TO DESCRIBE THE LAND."—Josh. xviii. 8.

In every age of the Church's story, God has sent forth men to walk through and describe the land of our spiritual inheritance. They have become dissatisfied with the low attainments of their brethren, and with great desire have followed the divine suggestions which pointed to a wider knowledge and enjoyment of the possibilities of Christian living. In the first ages, this was the work of men like Chrysostom and Augustine; in later ones, of the Reformers; in later ones still, of men whose names are still fresh in the memory of the Church.

But there is a sense in which all the experiences of life, all our walkings through the land of promise, all our discoveries of springs and valleys and far-stretching campaigns of territory, are not intended for ourselves alone, but for others. We are led by a certain path, that we may know how to direct a poor wanderer on his way. We are comforted, that we may be able to comfort those who are in any trouble. We are shown the mysteries of the Kingdom of Heaven, that we may be able to unfold their joy and helpfulness to others.

The books which come to us from holy men who have traversed the land are of priceless value, like this Domesday book which Joshua prepared. But we who cannot write books should yet describe the land. "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." There is a divine warrant for experience meetings of the right sort, where the form is subordinate to the fresh and living Spirit.

THURSDAY, February 13.

"IN THE MIDST OF THEM."—Josh. xix. 49.

Since Joshua prefigures the Lord Jesus, we are led to think of His inheritance in the midst of his brethren.

In the midst on the cross. "They crucified Him, and with Him two others, on either side one, and Jesus in the midst." Forasmuch as we partook of flesh and blood, He shared the same; and since we

were under the curse of a broken law, He also bowed beneath its weight, and was made a curse for us. He took the mid-current of pain; where the pressure was heaviest, there the Lamb of God bore the sin of the world. On Him God made to meet the iniquities of us all, alike of those who refuse, as did the one thief, and of those who accept, as did the other.

In the midst, in the gatherings of his people. "Where two or three are gathered together in my name, there am I in the midst of them." He is the centre of unity. We come from different quarters with our peculiar pre-possessions and pre-conceptions, with no special affinity to each other, but touching Him, we become one with all who touch Him also. See that, not the sermon, not the supper, not the form of worship is the centre of fellowship, but Christ always and in all.

In the midst in heaven. "In the midst of the throne, and in the midst of the elders, a lamb standing." All the circles of the redeemed, of angels, and of all other beings, revolve around Jesus, as their common centre. They thus become concentric. Jesus is the Heart of Heaven; the Sun of Paradise; the Essence of its bliss; the Centre of its love; the innermost Soul of its life.

FRIDAY, February 14.

"AND FOR THE STRANGER THAT SOJOURNETH AMONG THEM."—Josh. xx. 9.

In this verse there is that great word "Whosoever." These cities of refuge were not for Hebrews only, but for whosoever had killed any person, without malice or forethought, but quite unintentionally, and had fled thither. Some poor Gentile might be sojourning among the chosen people, and suddenly find himself liable to the pursuit of the avenger of blood, but the gates of the refuge city were open to him, and the elders of the city were bound to give him a place that he might dwell among them (4), not only safely but in rest and peace.

Herein there was a foreshadowing of the days when God should open the door of faith unto the Gentiles. "For there is no distinction between Jew and Greek, since the same Lord is Lord of all, and is rich unto all them that call upon Him."

There were two mysteries unfolded to the Apostle Paul; one he unfolds in the Epistle to Ephesians, the other in the Epistle to Colossians. First, he teaches us that the Gentiles may be fellow-heirs and fellow-members of the body, and fellow-partakers of the promise of Christ through the Gospel. Next, he expatiates on the riches of the glory of this mystery, among the Gentiles, that the living Saviour is prepared to dwell in their hearts also, as the Hope of Glory. It is a serious question, how far we are participating in our inheritance. The gates of the promises made to Abraham and his seed are open for us to enter in and dwell there, but there is too much backwardness and hesitancy in us all. "Whosoever will, let him take."

SATURDAY, February 15.

"THERE FAILED NOT OUGHT OF ANY GOOD THING WHICH THE LORD HAD PROMISED."—Josh. xxi. 45.

Such will be our summary of our lives, as we review them from the land of the sunset. We shall see plenty of our own failures, shortcomings, and sins, and sadly acknowledge them. We shall see that our unbelief and disobedience have deprived us of the enjoyment of much that God intended for us. We shall see that whatever was lacking was in no wise due to Him, but to ourselves. The land of our inheritance had been all given us in Jesus, but we suffered the lack of much, because of our failure to enter in.

There may be long delays in the fulfilment of promise. But delays are not denials; and it is better to let the fruit ripen before you pluck it; wait till God drops it into your hand, it will be ever so much sweeter.

There may be enemies and obstacles. But they will give back, before the will of God, as the gates of night roll back before the touch of the dawn. Do not scheme, or fret, or be impatient, God is doing all to make thy life full of favour and blessing. Wait on Him, and keep his way, He will exalt thee to inherit the earth.

There may be ignorance and weakness. But God can deal with this also. Take to Him thine imperfect apprehension, thy faltering faith, He can make right what is wrong, and adjust thee to receive all He waits to give. Heaven will be full of wonder at the way in which God has kept his word, and done all that He had promised, and more.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

"Put in Trust."

IT is a great thing to be trusted, and a greater thing to prove worthy of trust. The sentinel is put in trust to watch the camp day and night against surprise or sudden attack. The sailor on the out-look is placed in trust for the safety of the ship, to see that no other vessel comes too near, lest there be a collision. The engine-driver and guard of a train are in trust for the lives of the passengers, and have to watch the signals and see that all is right. The men of the lighthouse have to look after the lights, and see that they are kept bright and burning, lest harm or accident should come to those out upon the sea. We are all trusted to do certain duties.

When a child is sent on an errand he is in trust; when told to buy something and bring back the change, how careful he has to be over the money. Mothers sometimes trust the baby to an elder child to take care of when asleep or awake. Such confidence should always awaken honour and fidelity.

It is very beautiful for a father or mother to be able to say, "I can always trust my boy or girl; even when my back is turned I know that they will be faithful to the charge I give." A gentleman said once to the master of a British school, "I want a lad I can trust. If I leave money with him, I want to feel it's safe, and when I am away I must have confidence in him. I want a boy whose word I can always rely on." The master recommended a lad he could trust with anything. The gentleman took him, and found him to be worthy of all confidence in word and deed; and though the gentleman has passed away, the lad, grown to manhood, is respected by all in his house of business, in which he has risen to a place of honour and responsibility.

In contrast to that lad there was once a boy at boarding-school who was made treasurer of the school cricket club; he kept an account of the money received and spent. The lad did not know much about business matters, and put all the club money away in a purse with his own pocket-money that he kept in his school locker. One day towards the end of the term a new cricket-ball was wanted. The captain asked the treasurer if there was money enough to buy a new ball. The boy looked at the accounts, and saw there was enough for the ball, with a little over. He then went to his purse, and found, to his great consternation, that he had not, by a few pence, the sum necessary for the ball. He could not tell how this was, but supposed that he must carelessly have spent some of the cricket cash, thinking it to belong to him, without any intention of doing wrong. His shame and sorrow were very great; he did not know what to do. He felt himself to be a thief, and to have betrayed the trust reposed in him. He had to borrow the extra money for the ball, and wrote home to his father making a full confession of his carelessness, and begged for stamps to be sent to make up the deficiency, asking that his pocket-money might be stopped till the debt was paid. His father wrote him a wise, kind letter, accepting the boy's penitence, and urging that this should be a lesson for life, and in future never to touch any money entrusted to him, but always to keep it separate and sacred. The boy did learn a lesson, and the disgrace of that one act taught him to be most careful of all things left in his trust.

It is a great honour and privilege to be put in trust by people we know; but it is a far greater blessing to be trusted by God. He places many gifts and treasures in our keeping. He gives to each of us something to use for Him. Anything God gives us is precious, but God has given to us his very best gift, the knowledge of his love in the Gospel of Jesus Christ. Paul, in writing a letter to some friends living in a town now called Salonica, said, "We were allowed of God to be put in trust with the Gospel," or, as the new version of 1 Thess. ii. 4 gives it, "We have been approved of God to be entrusted with the Gospel," in order to make it known. God commits to us his Word, that we all may obey it and tell it to those who have not heard it. Since God has been so good as to put us in trust of so great a treasure, may we be as faithful to it as to our mother's last word, and honour it as soldiers do their flag, and guard it as a king would his crown.

J. JOHNSON

Sal.

The Dog and His Muzzle.

I DON'T know if it is so in your neighbourhood, but where I live all the dogs have to wear muzzles when they go out. This rule was made on New Year's Day, and the poor doggies have had anything but a "Happy New Year" in consequence.

I saw a pretty collie on Saturday, such a big shaggy fellow, out for a walk with his young master; and every few steps he would stop and rub his nose with his paws to try and get the muzzle off; but he only made his face very dirty, and worried himself for nothing, because the muzzle was so firmly fastened on.

There was another dog, a terrier, coming behind him, looking as perky and as happy as could be, with his little tail high in the air. He seemed to regard his muzzle as a necessary evil, and thought about it as little as possible, and so enjoyed his walk.

I thought how much that is like some of us boys and girls and grown up people. Sometimes we have to obey rules which seem to us "such a bother!" But they are generally made for a wise purpose, to keep us out of some kind of mischief. Let us try and obey them cheerfully, then they won't seem half so hard as if we fret and squirm and cry. What queer faces some children get with tears and dirt! And yet I am sure you are much happier when you are contented and bright. So think of the doggie, and whatever your "muzzle" may be, make the best of it, and wear it as bravely as you can, to please your parents, and, above all, for Jesus' sake.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

No. 4. (Jan. 23).—Correct answers (second list) received from:—

Margaret H. Vincent, Allen C. Baker, Douglas A. Fowler, Violet E. Studdert, Bertha I. Hopkins, Daisy Bentley, Ruth Coupe, Ernest Edmonds, Charlotte E. Webb, Queenie Dale, William M. Murray, Dorothy Harris, G. B. Dyke, Katharine Blackie, May Dring, Mildred Haig, Robert L. Williams, Robert Giddings, Francis E. Harris, Minnie Giddings, Willie T. Graham, Muriel Shaw, Julia M. Johnson, Ruth E. Harrison, Jane E. Kirkpatrick, Jessie S. D. Roe, T. M. Stainer, Ella Dixon, Florence E. Abbott, Lottie Orr, George O'Beirne, John Hogg, Nellie Lovegrove, Mary E. Braithwaite, Emily Dellon, Margaret D. Hogg, Sydney C. Morgan, Annie Connett, Marcus H. King, Gertrude P. Taylor, Arthur Connett, Ethel Craigie, Annie Nicol, Isabel C. D. Roe.

THE ANSWER to No. 5 (Jan. 30):—

1. The Cock; verses 34, 74, 75.

2. In the warning given by Jesus to Peter that he would deny Him; and its fulfilment.

3. In St. Mark, St. Luke, and St. John.

Correct answers (first list) received from:—

Edith S. Tyson*, May Pell, Daisy Groves, Muriel G. Joscelyne, Arabella Onslow, Margaret H. Vincent*, M. Palmer, Elizabeth Hull, Ethel M. Merry, Effie T. Packham, Sidney Frost, Ethel L. Mackenzie, Ada Rose, James R. Beckett, Florence Mackenzie, Daisy de Kergarion, Annie Cooper*, Kathleen Meredith, Florence Meredith, Anthony Bentall*, John Henderson, Flora King, F. Skelt, Maggie Gray, Edith Gray, Harry Sutton*, T. J. Glasscock, Sissie Watts, Bertie Roe, Una Broxholm, Daisy Bligh, May Bligh, Katie Rickards, A. G. Paisley, George Paisley, Isabel Paisley, E. M. and R. A. Paisley*, George M. Vincent, Violet M. Newington*, Violet M. Kirkpatrick*, R. D. Smith, Susie A. Keen, Maggie Sampson, S. M. Cookson, Edith M. Blenkarn, Claude W. Hadley, Rosie Sherwin, Agnes Dunville*, Daisy Fairman, Margaret Bailey, Ethel E. Morgan*, Gerard Morgan, William Budd Dowsett, Nellie Dowsett, Raymond H. Theobald, Nettie M. Bell, Bertie Davey, Aline Hewetson, Queenie Hewetson, S. Brodie, Heloise Boswell, Ethel Greenacre*, E. Berryman, Bertha Hibbert*, Millicent Bentley, Wallace Bentley, Ethel Smith, Gerlie Wood, Elsie L. Hancock, Nellie Burr, Emily Hearn, Edith Hearn, B. Francis Hoyte, L. Carter, Charles J. Bellerby, Nellie Edith Grace Bellerby, William Edward Bellerby, Albert Victor Bellerby, Florence Kate Bellerby, Harry Crespin, Dorothy and Evelyn Hower, Ethel M. Harris, Margie Morrison, Dorothy Morrison, Lynette Armstrong, Birdie Spiller, Hannah Bridgman, Cecil E. Davies, Willie Davies, Ethel S. Williamson, Constance Schaeffer, Edie Nash, Dorothy Vickers*, Florrie and Bell Dance, William Wicks, Maude Tyson, Winnie and Elsie Cockerm, Ernest Stevens, Lionel Calvert, James Hughesdon, Percy Berkeley, Lillian Cox, Ernest Clift, R. D. Smith, Eleanor Noel, Hilda Medill, May S. Meredith, Bessie Lever*, Emily Delsow, Elsie Close*, Theodore P. Crowther, Harold Wodson, A. Rose Anton, Annie M. Cole*, Edith M. Cole*, Mary Ann and George Cowell, Douglas C., Irene Coppard, Douglas Homan, Arthur Cardell, Gwendoline Hill*, Pollie Cornish, Arthur Blackman, Gertrude Edwards*, L. Roberts, S. A. Kirkpatrick, Lizzie Turner, Robert Reeves, Percy H. Collett, Cecil Collett, George R. Mallory, William G. Jobson, S. Unwin, Willie Garden, Elsie Reid, Brenda C. West Watson, Harold Stevenson, Mabel Leverington, A. Arnett, Beatrice Littlejohn*, Violet Broxholm, Walter Cumbers, Lalome Hood, M. E., Hubert Maleham, Lexie and D. J. Jack, Mary Douglas.

A few of the papers have been done with such "extra-special" care and neatness that I have added a star () to the names of the senders.

THIS WEEK'S BIBLE SEARCHER No. 6.

A. But where is the lamb for a burnt offering? (Genesis).

B. What wilt thou have me to do? (Acts).

C. But whom say ye that I am? (St. Matt.).

D. Whence shall we buy bread, that these may eat? (St. John).

E. Why is thy countenance sad, seeing thou art not sick? (Neh.).

(1) Find out where the above questions occur.

(2) Answer them from the Bible.

(3) By whom was each question asked?

(4) By whom answered?

Correct answers will be acknowledged in THE CHRISTIAN for February 13 and 20.

Write your name and address distinctly.

Here is a letter from a little boy in Canada:—

DEAR UNCLE TOM,—I have much pleasure in reading the "Children's Column" in THE CHRISTIAN. My aunt goes to the Orphan's Home in Kingston, and I go with her. I read them your page among other things, and they enjoy it, I am sure; at least, they pay great attention. I think, perhaps, that they would write your questions. I have been out shovelling the snow to-day; it is great fun. Now I will stop.—Remaining, your little friend,

J. MCN. CAMPBELL SCOTT.

About Prizes.

On March 26 there will be special "Bible Searcher" Questions, for which prizes will be given. But only those boys and girls will be allowed to compete whose names have appeared in the lists as "correct" nine times during the twelve preceding weeks.

Those who have joined too late, or have been unsuccessful too many times, to make up nine "correct" weeks by that date, must wait till the next Prize Questions, of which I shall tell you in good time. But you see how important it is for you to send "correct" answers every week if possible, so that you may be able to compete for the prizes when they are offered.

UNCLE TOM.

A Queer Creature.

"I AM going to tell you," said papa, "about an animal that sees without eyes, hears without ears, eats without tongue or teeth, and walks without feet."

"Oh, papa, you are making fun," cried George.

"No, here it is," he replied, and he pointed to what looked like a bright coloured flower growing just under the water. It had a thick stem and a crown of beautiful pink leaves.

"But that is a flower!" exclaimed mamma.

"Do you think so?" said papa. "Can a flower be afraid?" He touched the thing, and in a minute all the long leaves had curled up, and it looked like an ugly knob. The children watched, and presently it uncurled again, the stem swelled, and it was a wide-open flower.

"Can a flower eat?" asked papa. "Look here!" He caught a little shrimp and dropped it just over the pink leaves, or tendrils, and—would you believe it?—they snatched the shrimp and sucked it down into the middle, where papa said it would be digested.

"You see, this animal, which is called a sea-anemone, has no eyes nor ears, but it saw and heard the shrimp coming; no tongue nor teeth, but it has eaten up Sir Shrimp; no feet, but when it pleases it can get off the rock, to which it seems to be fastened, go off to another, and fasten itself there. Now let us remember that God has filled the earth and sky and sea with marvels like this, and greater than this. We can look up to Him and say, 'O Lord, how manifold are thy works! In wisdom hast Thou made them all.'"—Selected.

Children's Special Service Mission.

Mr. Hutchinson, All Souls, Raiford, Nottingham, Feb. 8-14; Nottingham, Feb. 15-20; Atherly, Feb. 24; Highgate, Feb. 27.—Mr. J. S. Tyler, Lickey Hills, Feb. 6-7; Birmingham and neighbourhood, Feb. 8-21; Coventry, Feb. 14; Gotham, Feb. 22-25.—Mr. Hewlett, Letcham, to Feb. 10; Stoke Newington, Feb. 16.—Mr. Falkner, Grays, Feb. 7; Acton, Feb. 8; Saulford-on-Thames, Feb. 12; Banbury, Feb. 13-14; Oxford, Feb. 16-17; Walkers, Herts, Feb. 19; Kington, Feb. 20; Souders, Banbury, Feb. 24.—Mr. Herklotz, Blackpool, Feb. 6; Liverpool, Feb. 7; Little Hulton and Kersall, Feb. 8; Chorlton-on-Medlock, Feb. 12; Leigh, Feb. 10; Collyhurst, Feb. 11; Northwich, Feb. 12; Marple, Feb. 13.—Mr. Josiah Spiers, Cambridge Hall, Cambridge Avenue, Kibbourn, Feb. 6-21.—Mr. Ooodman, Kibbourn, to Feb. 9; Bromley, Feb. 22-25; Whitley, near Newcastle-on-Tyne, Feb. 28-Mar. 13.—Mr. E. Hughes, Knockholt, Sevenoaks, Feb. 29.

Children's Scripture Union.—Portions for week ending February 15, 1896.—Sun., Feb. 9, Matthew vii. 15-29; Mon., Feb. 10, viii. 1-17; Tues., Feb. 11, viii. 18-34; Wed., Feb. 12, ix. 1-13; Thurs., Feb. 13, ix. 14-26; Fri., Feb. 14, ix. 27-33; Sat., Feb. 15, x. 1-15.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTANIA.

WARFARE AND FAMINE.

WE have first two pairs of Psalms: Ps. cxliv., xxxiii., and xx., xxi., which give us a premonition of the expected war; they place it in plain connection with the famine, and give the key to the subjects treated in Ps. xviii. and 2 Sam. xxii., namely, the granting of David's prayer and his deliverance.

In Psalm cxliv. we have David's prayer against "the sons of the stranger," i.e. the Philistines; the only tribe which had broken their oath of allegiance (8)—an oath sealed with clasped hands (comp. 2 Kings x. 15). The Psalm, which alludes to the deliverance from Ishbi-benob's "hurtful sword" (10) in the first year's war with the Philistines (2 Sam. xxii. 16), may probably have been written in expectation of the war in the third year, when Goliath the Gittite appeared (2 Sam. xxi. 19). There is evident reference to this in the heading of the Psalms in the Septuagint "Against Goliath." This of course, refers to Goliath the Second, also called Lahmi. David prays to God to intervene by means of an earthquake and lightning (5, 6); he refers to his weakness (4. "David waxed faint," 2 Sam. xxi. 15); he concludes with a prayer for a good harvest because of the famine (13, 14. comp. Psa. xxxiii. 19), and for deliverance from defeat.*

PSALM CXLIV.

A Psalm of David.

1.

2. Blessed be Jehovah my rock,
Which teaches my hands to war, my fingers to fight.
2. My lovingkindness and my fortress, my high tower and my deliverer,
My shield and He in whom I trust,
Who subdues my people under me.

3. Jehovah, what is man, that Thou takest knowledge of him?
The son of man, that Thou makest account of him.

4. Man is like to a breath,
His days are as a shadow passing away.

2.

5. Jehovah, bow thy heavens and come down,
Touch the mountains, and they shall smoke.
6. Cast forth lightning and scatter them,
Send out thine arrows and discomfit them.
7. Stretch forth thine hand from above!
Rescue me and deliver me out of great waters,
From the hand of the sons of the stranger.

8. Whose mouth speaks falsehood,
And their right hand is a right hand of lies.

3.

9. I will sing a new song unto Thee, O God,
On a ten-stringed psaltery will I sing praises to Thee.
10. It is He that giveth salvation unto kings,
He that rescueth David his servant
From the hurtful sword.
11. Rescue me, and deliver me,
From the hand of the sons of the stranger.
12. Whose mouth speaks falsehood,
And their right hand is a right hand of lies.

4.

12. So that our sons may be as plants grown tall
in their youth,
Our daughters as corner stones hewn after the
fashion of a palace.
13. Our garners full, affording all manner of store,
Our sheep bringing forth thousands and tens of
thousands.
14. In our fields our kine abundant in increase.

* Maclaren has in a very graphic manner summarized the result of the former impressions of Psalm cxliv., in the following words:—"The force of compilation could not farther go than in this psalm, which is, in the first eleven verses, a rechauffé of known psalms, and in vv. 12-15 is most probably an extract from an unknown one of a later date. The junctions are not effected with much skill, and the last is tacked on very awkwardly. The seam is clumsy." It is hoped that the freeing of this psalm from traditional misapprehension will be welcome, and that then it will repay careful study by throwing light on an entire group of psalms.

- No breach and no sally,
And no outcry in our streets!
15. Happy the people that is in such a case!
Happy the people, whose God is Jehovah!

(1) In the midst of the great distress caused by the war, from which David only sees deliverance through God's immediate intervention, the Psalmist has recourse to the praise of Jehovah, who has made him an accomplished and experienced warrior. Everything necessary for belonging to warfare Jehovah is personally to him: fortress and high tower, deliverer and shield; but above everything else, he calls Him "My rock and my lovingkindness," in whom he trusts, and who subdues his people under him.*

In spite of his confident recourse to God as the "Praised One" (1), and in spite of all his great qualities as a warrior, David is constrained to speak the touching words which refer to the mortality of man (3, 4), his likeness to vanity, and his days passing as a shadow. All this will be fully understood when we remember that David had "waxed faint" (2 Sam. xxi. 15). His martial strength was broken, which induced his soldiers to beg him not to take part personally in the battle, that the "lamp of Israel" be not quenched.

(2) All the more does David in this his utmost need require personal and distinct assistance. He therefore prays that God will come to his aid in the approaching battle by sending an earthquake and lightning, in order that he may be saved from the deluging inrush of the false, oath-breaking Philistines, reference to whom, by the name of "the sons of the stranger" (5-8), might be understood by every man in Israel.

(3) In the conviction that God will strike a last decisive blow against them, David will sing a new song on the ten-stringed lute to the God to whom kings owe their salvation, and who has saved him, his servant, from Ishbi-benob's "hurtful sword," a weapon newly fashioned, in order, at one stroke, to slay David (2 Sam. xxi. 16). To Him he again repeats his cry for help against the Philistine (9-11).

(4) By such assistance Israel will derive temporal blessings, and succour from the miseries of war. The whole representation will be immediately understood and acknowledged as an integral part of the poem, on reading Deuteronomy xxviii., where the destruction of Israel by means of war is depicted by Moses as a consequence of Israel's apostasy. Instead of that with which the people are threatened (Deut. xxviii. 32), "thy sons and thy daughters shall be given unto another people," David prays that there may grow up strong sons and fair daughters. Instead of the fruits of the land and all labour being eaten up by strangers (Deut. xxviii. 33), there shall be given garners full of all manner of store—the blessing so sorely needed during the famine. Instead of a strange nation eating "the fruits of thy cattle" so that Israel should not be left, "the increase of thy kine, or flocks of thy sheep" (Deut. xxviii. 51), there shall be plenteous increase of sheep and cattle. Moreover, instead of a strange people besieging Israel in all its gates, to the destruction of its walls and defences (Deut. xxviii. 52), Peretz (breach or defeat, the word so well known from the Philistine war in Baal-Perazim, 2 Sam. v. 20), shall as little strike Israel as sally or captivity and cries of terror from the assaulted in the streets. Should not such gracious assistance be granted the people who call Jehovah their God? How would not this fresh picture of plenty and succour take the people by storm, and cause them to pray with the king in the language of Psalm cxliv.?

(To be concluded.)

* As it is not to be supposed that David would have used the words, "subdue under me" with reference to Israel, it is probable that here "my people" alludes to the subjugated Philistines, whom David still calls "my people," although they are rebellious. He also means the same by the sudden introduction of the word "them" in verse 6.

For the Sake of the Name.—2.

I WOULD ask the reader to leave the little room and its band of workers, where together we have had a glimpse of the possibilities that open to those who, while toiling for their daily bread, yet find time to minister to hungry ones the living bread, and to come with me to a street hard by, filled with tall factories and warehouses. It is mid-day—the dinner hour—and outside every building are small groups of men, smoking, reading, and chatting together, lounging away the time till the whistle disperses them to their several works. We will enter one of the buildings, and climb the rickety stairs till we reach the top floor. Here is the women's department, and just now they are busy with their dinner. Inside the room we are greeted by a regular hubbub of voices, mingled with a clatter of knives and plates, and by a strong smell of cooking. About sixty girls and women are present, some of them, in clusters of twos and threes, are seated on bales of goods, eating their lunch in thorough picnic style. Two are stretched full length on the floor fast asleep. Three or four are combining dinner and work by having the former beside them, while they get a little extra work done in the intervals. It is piece work, and the pay is poor, so that the trifle thus gained is only too acceptable. Wrong of course it is, and illegal. Bad, too, for their health, for the constant grind in that hot stuffy room hour after hour will only mean in the long run a breakdown in some way for several of them. But you cannot make them see it. The present, the present, not the future, is so much in the lives of those who live from hand to mouth.

We sit down amongst them, waiting for our guide, the Christian foreman who has allowed us to come with him. He is going to speak to them. Every week for a few minutes he comes in to hold this short service among the girls. Willingly and joyfully he gives up the precious minutes of his mid-day hour to bring, if he only can, joy and peace to some dark soul. There is no platform, no hymn, no formal introduction; the audience pay little heed to us, and the hum of talk goes on. Then our friend, who is himself a plain working-man, not specially eloquent, but very decidedly in earnest, stands up in the middle of the floor and begins to speak.

The burden of what he says lies in the question, "To what end was I born?" "What are you doing with life, sisters, what are you making of it? Is it a play or a jest, a thing to be just breathed out, or is it something serious, awful, full of responsibilities? Oh, not to fritter it away, not to flutter round its surface a mere giddy moth, but to heed the One who seeks to save you and raise you to a life of peace, and joy, and righteousness. Will you not let Him do so?" So he pleads in some such words as these, and gradually the hum of voices is hushed and there is almost silence in the room. One girl at the far end sits with face buried in her hands, another has turned round from her dinner and is drinking in every word uttered. For a brief ten minutes the address lasts, then the honest, kind voice of the speaker is drowned by the shrill screech of the whistle from below, and, with a hasty prayer that God may bless the spoken words, the little talk is over. The girls wake up from the curious spell under which some of them seem to have fallen, and busy themselves with their work, and our guide beckons us to follow him out of the room.

A dinner hour talk by a working man. That is all on the outside, but in its "inwardness" who can say that it may not have been a work for eternity.

(To be concluded.)

ISABEL M. M. KENWARD.

South Africa General Mission.—At a meeting held in connection with this mission at the school-rooms of Trinity Church, Finchley-road, Mr. Mercer, the secretary, received an offer of £20 a year to the funds of the mission if three others would be willing to contribute a like sum.

Rev. Ernest A. B. Sanders, Rector of Whitechapel.

THE popular ideal of a clergyman is one that most people do not expect to see manifested in the flesh. It is right that the standard should be high, but the combination of intellectual, moral, and spiritual qualities, in such well-balanced proportions that the possessor stands out conspicuously in the high degree of success attending all parts of his work, is of rare occurrence.

It is in some such comprehensive way that the rector of Whitechapel should be regarded. The neighbourhood bears a name which is a constant by-word of reproach against England. Yet here is to be found, in connection with the parish church, one of the most perfect organisations for Christian effort. In addition to the open wickedness of a large part of the population, there is an immense foreign contingent of people who know nothing of real Christianity and cannot speak English. The large-hearted rector regards these also as his charge, and has provided machinery and obtained workers capable of dealing with the requirements of all in the parish. It may be well to say a few words about this energetic personality.

Rev. Ernest A. B. Sanders is the son of Mr. Frederick Sanders, of the firm Woolley, Sanders and Co., of Wood-street, and was educated at Highgate School, whence he proceeded to Worcester College, Oxford. He spent a year at Wycliffe Hall, Oxford, under Canon Girdlestone. At ordination he accepted the curacy of St. John's, Upper Holloway, under Rev. W. H. Dearden, and soon afterwards married Jane, third daughter of the late Mr. J. Graves Biggs, of Dallington, Sussex.

In 1884 Mr. Sanders was appointed diocesan home missionary in charge of the new district of All Saints, Holloway, and vicar in the following year. It was here that the attractiveness of the faithful preaching of Evangelical truth in a simple and direct form drew many to his ministry, and the charm of his personality soon turned his hearers into friends. There is a power in his quiet kindliness which makes one feel able to go to him, without hesitancy, upon any matter. This ministry and personal intercourse are rendered more effective by his broad sympathy and tolerant views, which are held and expressed without giving any idea of laxity, or the relinquishment of any essential principle, while the Gospel of the Lord Jesus is proclaimed in all its fulness. The people recognise in him a humanity broad and deep, and say, "He thinks and feels as a layman. He is one of ourselves." At All Saints Mr. Sanders displayed those business qualities that are requisite for the making of a new parish, and the inevitable building operations which ensue. The permanent church was built and endowed, also the vicarage. The parochial organisation was fully completed upon a basis suitable to present-day requirements. Mr. Sanders believes in getting everyone to work, and in having a church council so constituted that every worker is encouraged to take a deep interest in all its affairs. When he left, after four and a-half years' effort, the communicants' roll numbered over 600.

Such a man could not be hid, and in 1891 the Bishop of London appointed Mr. Sanders rector of Whitechapel as successor to Rev. A. J. Robinson, who took the place of Canon Cadman in the rectory of Holy Trinity, Marylebone. The new sphere of work afforded full scope for all his powers. The great poverty of the people makes it necessary that most of

the money required should come from outside. Over £3000 per annum is required to carry on the mission work of this unique parish, and the "annual record of work done" in it is a wonderful demonstration of what can be accomplished under great difficulties. The indifferent life of so many of the people, and the large foreign population, chiefly Jewish, require robust faith and a determined Christian spirit to prosecute successful work among them.

It is impossible even to enumerate the various forms of activity in which the 240 church workers are engaged. The local conditions under which the temperance work, the Lodging-House Mission, the Church Army Labour Home, the Home for Working Girls, the Home for Christian Workers, the Boys' Brigade and Clubs, the work at the mission church of St. Barnabas, which Mr. Sanders has built, etc., etc., are carried on, have much of interest. Mr. Sanders has taken hold of the working man question with resolution and success. The work carried on among Jewish parishioners is also very remarkable. Another way in which the Church goes to the



(From Photograph by Messrs. Debenham & Gould, Bournemouth.)

people in Whitechapel is in open-air services. Upon every night in the week except Thursday, when the service is held in the church, the Banner of the Cross is unfurled to both Jew and Gentile, while on Sunday two other open-air services are held in Buck's-row and Charlotte-street.

It must not be supposed that reference has been made to all of the work carried on by that wonderful group of workers, so well handled. More than half cannot be told, but here, as in the case of other energetic churches, many ardent spirits go forth to carry the Gospel into the regions beyond. Since 1888 fifteen have gone to China, Japan, India, Kashmir, Uganda, etc., and two ladies are now waiting to go to China.

Mr. Sanders has now accepted the parish of St. Mark's, Dalston, but will remain in his old parish until the end of March. We hope that similar success will attend his labours in Dalston.

Birmingham.—An effort on behalf of the young women employed in the theatres of this city was made last week by Mr. Wm. Forbes. Some forty or fifty were present at a social meeting in the Temperance Institute, when various friends gave suitable addresses.

Rev. J. McNeill in Leeds.

A WORK of great importance and far-reaching in its results has been going on during the last three weeks in the Coliseum of Leeds. There has stood day by day that stalwart man of God, John McNeill, preaching with fire and earnestness. Viewed from the platform, the audience have presented a sight never to be forgotten. How the preacher moved and swayed the mighty crowd, composed principally of men; how his wonderful tact and knowledge of human nature, with a quaint and charming humour, have been used the more forcibly to send home to the hearts of his hearers truths that will change the lives of hundreds and bear rich fruit to the glory of God.

The midday meetings for business-men, with more than a thousand men, all intently listening, have furnished the strongest testimony to the power which God has wielded through the preacher. He has touched the homes of many in Leeds and district, bringing peace and joy where formerly was discord. How the preacher has made the Bible stories to live before his hearers. To the self-righteous or careless Christians he has cried aloud in tones that spare not, and which must burn into the soul. How gently he has pleaded in Christ's name with those who do not know the love of God in Christ, while those who are timid and full of self-upbraidings have been lifted out of themselves and filled with rejoicing. Such is the testimony given by many.

The scene on the last evening of the mission was a remarkable one. Every part of the huge building was packed to its utmost capacity, while outside stood a crowd of disappointed people. On the platform and orchestra were a large number of ministers of all evangelical sections of the Church of Christ. Rev. David Allison, vicar of St. James', Leeds, spoke telling and appropriate words. Professor Banks, of the Wesleyan College, also spoke; saying that only one feeling animated their heart, that of thankfulness and praise to God for the blessing He had given to the mission in Leeds. Similar sentiments were expressed by Rev. A. E. Greening, Baptist minister, and Mr. Robert Slade. The most telling and touching testimony as to the blessing the mission had been in Leeds was given by Mr. William Beckworth, chairman of the mission committee. Mr. McNeill expressed his gratitude to all who had helped him in his efforts for Christ during the mission.

And so this wonderful mission of three weeks' duration has closed. Many blessings from souls that were weary and well-nigh hopeless follow Mr. McNeill to his work for Christ in Sheffield.

M. B.

Church Association Vans.

At the monthly prayer meeting of the Church Association, held on Monday in the library of the society, Mr. C. J. Brooks, colporteur in charge of the society, Mr. C. J. Brooks, gave an account of his work in the eastern counties—mainly in Norfolk and Essex. The day's work begins usually about 6.30 a.m., with cleaning up and driving to the village planned for the day. Arrived there, he seeks, as a rule, the clergyman of the parish, in order to gain his sympathy—alas! the effort is often fruitless; for many who themselves are Low Church are unwilling to identify themselves with the C.A. Van, lest they give offence to High Churchmen. This, however, does not daunt these earnest workers. Pitching on the green or some convenient spot, a meeting is called for the evening, when goodly numbers of the villagers usually assemble, and generally hear the Word gladly. Various incidents were given by the speaker in which sinners were converted, and those who had been led away by ritualism were brought to see the dangers thereof, and to return to the simple faith of the Gospel. He maintained that a valuable work is being done, not only by this particular van, but by all the eleven vans sent out by the Church Association. Trials and difficulties there certainly are, but the encouragements have been very manifest. Both in the way of counteracting sacerdotal teaching, and in the direct proclamation of the Gospel, these van itinerations in out-of-the-way villages and hamlets are being greatly blessed of God.

LONDON POVERTY.

Common Lodging Houses.

HITHERTO the present series of sketches have dwelt with the home-dwelling poor, those who, terrible as their straits may have been, have so far contrived to keep a roof over their head, to retain one little room they call home. Further it may seem impossible to sink, but there are depths beyond. Driven by drink or misfortune, men and women lose at last the little all, to which they so tenaciously cling, and are compelled to hide in those last sad refuges of despair, the common lodging-houses; or to tramp the streets seeking some friendly arch, doorway, or unhitched wagon, some vacant seat on the Embankment or in the parks; wherever, in fact, they can hope to secure shelter from the wind and an hour or two's rest, unless disturbed by the constable's imperious "Move on."

Common lodging-houses—taking the most ordinary class "fourpenny kips"—are to be found in all corners of London. I have visited houses as far apart as Kentish Town and Croydon, Shepherd's Bush and Stratford, but the largest, and those I know best, are in Spitalfields, Ratcliff Highway, St. Giles', Westminster, Southwark, and Lambeth. In a limited area, almost under the shadow of the historic Abbey, there are thirty-five common lodging-houses; in Spitalfields parish there are forty-seven; hence the sum total must be large indeed. Some houses are for men only, others for women, a few are for couples, while some seem to be specially affected by lads.

The interior aspect varies remarkably; some are airy, well-built, designed expressly for their purpose; others (the majority, I believe) are simply old ruinous buildings, ill-adapted for their present use. In the way of cleanliness and ventilation, the most of them leave much to be desired, though the improvement, in this respect, in recent years is very marked. Comfort and privacy there is none. Those who are compelled to resort thither must be content with the company they find—mostly foul-mouthed, unwashed, noisy and quarrelsome. Much depends on the character of the deputy; but at the best this is not an enviable post, and for the most part the deputy is content so long as his lodgers pay their coppers and do not become sufficiently uproarious to attract the attention of the police. As to the inmates, it is one of the

MOST PITIFUL SIGHTS IN LONDON

to stand in a crowded kitchen and watch the hopeless, forsaken, care-for-nothing faces of the men who, amid clouds of vile smoke, throng the tables, lounge on the forms, or struggle round the great fire, cooking scraps of food, picked up somehow and somewhere. For this quiet observation I have found leisure, while those with whom I entered were conducting a Gospel service—for in many districts there are now bands of daring Gospellers who, facing the risks, have won an entrance into such places.

One who has had sad experience of common kitchens declares that not more than 5 per cent. of the inmates are in regular employment. The rest includes street hawkers, petty thieves, crossing sweepers, street musicians and artists, market loafers, railway-station hangers-on, begging-letter writers, "glimmers" (who watch to open or close cab doors), cab-runners, public-house touts and beggars, and a vast army of tramps and casuals, who pick up a trifle somewhere and somehow. The "dossers," as the inmates are termed, have many of them known no other life; but some have been once decent, respectable men; while every here and there one lights upon

SORROWFUL WRACKS,

who once stood high in society. I have myself met and conversed with a clergyman, an ex-cavalry captain, several doctors, and lawyers, who

have sunk into this awful existence through intemperance. It has been estimated that 95 per cent. of the inmates have fallen through strong drink. Nor have the dreadful results of the vice cured them—far from it. Generally they are ready for anything to get liquor. Their enemy is their master. They know it perfectly, but are helpless slaves to their appetite. Hence in these common kitchens are to be found the most dangerous class in the metropolis. They have nothing to lose; they cannot sink more deeply. They will play the meanest tricks on any unfortunate who comes among them. If he has a copper or two, a decent shirt or boots, he will be robbed remorselessly, unless he is very wide awake. Moral or social restraint there is none, only the strong hand of law, and that happily they instinctively dread.

But, apart from such men, one finds in every lodging-house a number of lads, and again and again one asks what brings these boys to such places, surely the

WORST POSSIBLE TRAINING GROUND

for lads. The answer is that many of them are simply homeless, friendless boys, who are either unsuitable for the Homes for Working Boys—Homes which rescue many from this sad life—or care not to avail themselves of such homes, dreading dimly

the thought of discipline. Many would not do well if they had a chance, but others have been decent lads from the country, who, coming up to find work, have been unfortunate, and being too proud to communicate with their friends, have drifted hopelessly into these horrible haunts. But, in addition, one is astonished to find that not a few have parents who have turned them out to do the best they could, owing to the crowded state of the little room called "home." Surely, poor as the parents may be, they cannot know the life to which they send their boy, or the company he is compelled to keep.

So far I have spoken mainly of men's lodging-houses, but there are many for women; and verily these are saddest and most repulsive of all. It is

SIMPLY HEARTRENDING

to go in and out of the female houses in St. Giles', Westminster, or Spitalfields, to see the class of women who resort thither, and hear the way they talk. Most of them are lost to shame, and have forgotten their womanhood, but, alas! every now and then one comes upon a decent girl—usually a servant out of place—who has come in for cheapness' sake, and at first is horror-stricken at what she sees and hears. All the workers with whom I have gone from house to house keep their eyes open to such cases, and whatever it may have been some time ago, it is now the girl's own fault if she remains in the house.

If this rescue of such unwitting inmates were the only good results of lodging-house work, it is well worth doing; but it is far from exhausting the usefulness of such forbidding service. I know many, once inmates of common kitchens, now leading Christian and respectable lives through the coming of the messengers of mercy. Difficult as the work seems, hopeless as the inmates appear, many have heard and heeded the Word of Grace

But again, others working in diverse ways are doing much good. The Victoria Homes for Working Men in Whitechapel and Spitalfields provide a decent home for hundreds, and have been blessed to many. Lord Rowton, who is opening this week a second house, has done good service in his first model lodging-house by giving thousands a tolerable home and inculcating cleanliness and decency. In the same way the County Council house in Parker-street has been of great service. Along these lines, as well as in the way of direct Gospel effort, much valuable work has been done, but the field is vast, and among the tens of thousands who, in London alone, find shelter in the common kitchens, there is room and work for many more devoted and daring servants of Christ, who, like their Master, will give themselves to seeking and saving the lost.

PEARL FISHER.

Children's Ministry.

L.—CHRIST AND THE CHILDREN.

By REV. R. LEITCH.

Little Children.—Matt. xix. 13.

CHILDREN occupy a large place in the Bible. God has much to tell us in its holy pages in reference to them. He is the God of the children. He told his ancient people Israel that they were to teach his commandments and statutes to their children. He gave them some minute directions regarding the training of the young; and when the Great Teacher appeared in human form in the "fulness of the time," Childhood arrested his attention, evoked his sympathy, and afforded material for some of his most sublime and significant utterances.

Jesus made use of the simplicity, innocence, helplessness, and humility of little children to illustrate and enforce certain great moral and religious truths. One of the tenderest and sweetest names that He applied to his own disciples was that of "LITTLE CHILDREN." On one occasion we read of his having taken a little child, and having placed him in the midst of his disciples, telling them to take a pattern from him; and assuring them that the Christian life was, in a certain sense, a return to a state of childhood. Yes, and those very arms, that "for us men and for our salvation," were distended on the cruel cross, took up little children and folded them to his loving and sympathetic bosom.

Christ was, indeed, the Children's Friend. Their childish looks, and speech, and ways touched his large and feeling heart. The climax of the pathos in his lament over Jerusalem is reached when, after speaking of the fate of the city, He adds: "*And thy children within thee.*" The hosannas of the little ones in the Temple were sweetest music to his ear; and when he would comfort his disciples in the hour of their sorrow, in view of his death, He borrows an illustration from children deprived of their earthly parents, and says: "I will not leave you comfortless"—literally "orphans." In fact, one feels as if there would have been something incomplete, something wanting in the life of Christ, if in that biography no mention had been made of the way in which He regarded and treated little children.

Though little is said in the Holy Scriptures about the childhood of Jesus Himself, yet we know that He passed through the stages of infancy and childhood, as "the man Christ Jesus." "The Child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." The child grew. His was a healthy and natural development—body, mind, and soul gradually expanding into manhood, like the sapling into the full-grown tree. Christ knew experimentally what it meant to pass through childhood's days and childhood's experiences.

"Heaven lies about us in our infancy," and whilst the earthly teacher says to the child, "Be a man," the Heavenly Teacher says to the man, "Be a child." "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven."

THE EVANGELIST.

Plucked from the Burning.

A TRUE STORY.

MY father was a very good sort of man, and looked up to as an earnest Christian; he was an office-bearer and local preacher among "the people called Methodists." He was esteemed in the little town where we lived as a most honourable and upright man in all his business and other transactions.

But I could never understand why he, an out-and-out Methodist, and a very zealous worker among them, should have educated me for the ministry of the then Established Church of Ireland. As the sequel will show, it was fraught with disappointment and disaster. I did not at the outset understand all that it involved.

I went to school, and in due time matriculated in Trinity College, Dublin. I passed all my examinations with credit; they were proud of me at home, but a crisis they little dreamed of was rapidly approaching; nor had I myself the least suspicion of what was at hand. I only thought the die would soon be cast, and for good or for evil I would take my place as an accredited minister, fully qualified to take the cure of souls.

I did not yet realise what I was about. I only felt I was obeying a good father, who, I thought, had my welfare at heart. At last the day came, when I presented myself for private conference and examination before my worthy bishop. That day I shall never forget, or at any rate one very memorable incident in it, that really proved to be a crisis point for evil in the whole of my after life.

It happened in this way: I was asked for the first time, "Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and administration, to serve God for the promoting of his glory, and the edifying of his people?" My heart, my conscience, my manhood were all aroused, and I dare not reply, as I was expected to do, in the affirmative, and say, "I trust so." For me this I felt

WOULD BE AN AWFUL PERJURY,

so I honestly gave the reply, the only one really possible to my then state of mind, and said, "No, I do not feel moved by the Holy Ghost." It was my father moved me to this office and work."

I pass by all the arguments and entreaties then employed to get me to look differently on this question. However, I was firm, and dared not yield. Indeed, I could not without doing violence to my sense of righteousness and truth. The whole process then and there proved a very rude shock, and for me a terrible awakening. I returned, a broken-down, dispirited man, to my home, dreading above all things a meeting with my poor disappointed father, for I suspected the shock would be greater and more keenly taken to heart by him than even by me.

I now pass over all the incidents in that very painful episode of my early history, only to remark that my father at once ordered me into his workshop to learn the carpentering business, and I went with the same unquestioning obedience that hitherto marked all my relations with him.

Here I came into associations that turned out to be anything but improving to me.

I soon learned to drink and keep very low company. Things went from bad to worse with me. I got completely on the "down grade," and to make matters worse and far more difficult of any prospect of future improvement, I married, from mere impulse, one in every way most unsuitable. Together we led an awful life, she stolidly indifferent, I completely given over to the power of my contracted craving for strong drink. Now I had to live in a very miserable one-storey cottage, with an earthen

damp floor. Here I frequently beat my poor wife, often threatening her very life. All self-respect was dead and buried. I was forsaken by my best friends, and felt that lower I could not sink, except indeed I dropped into the abode of the lost, which at times I thought was more than likely, as my drunken sprees were of every-day occurrence.

About this time a good and most devoted minister was appointed by the Wesleyan Conference to labour on my father's circuit. He took a wonderful interest in my welfare, temporal and spiritual. God greatly owned his very self-denying and zealous efforts, and the little shanty of a preaching house gave place to a very neat little church. He used to pray for me, oh, how earnestly, while the tears of sympathy flowed copiously from his eyes. With what affection he used to warn me! A father could not feel more deeply for my spiritual welfare than he did. I promised, times without number, to give up the drink, but my most solemn vows and pledges were all in vain while

THE TYRANT APPETITE REIGNED within, ever crying, as only such a lust can, "Give, give."

One day I came home from my work, and found my wretched house as comfortless and untidy as it well could be. I was just maddened, and I grasped my wife with my left hand, and a carpenter's hatchet with my right. It was raised ready to descend on her head, when someone from behind grasped it very firmly. Greatly disappointed, I looked fiercely round to see who dared to interfere thus with me in my own house. To my utter astonishment it was a young minister, lately come as helper to the circuit. I scowled at him and let my wife go, he still holding by the hatchet, and looking me fearlessly in the face. Mustering up all the bad courage I possessed, I turned suddenly on him and growled out, "Sir, are you not afraid? Do you not know I am a very dangerous man?" He very quietly replied, while his steady gaze seemed to pierce me through and through, "G—, I know very well you are a dangerous man, but I am not a bit afraid of you: God is here, and He sees and knows all and will protect me. Now, down on your knees at once, and ask his forgiveness for your great sin against Him and your dear wife."

I had no power to reply, and even if I had it would be of no avail against his ready method, for he dropped on his knees, and so did I; and then, in earnest and most impassioned tones, he began by confessing what a guilty sinner I was, and how much I needed forgiveness and a change of heart and life. The tears came, and at once I wept like a beaten child; and how earnestly I did promise him to live a different and changed life. But like the "washed" but unchanged "sow" I returned to

MY OLD HAUNTS AND WAYS.

This same young minister again and again came after me with Christian prayerful entreaty and kindly warning, but all in vain. On the eve of his leaving our circuit he paid me a farewell visit, and I shall never forget his words or look as he took my hand in his, and held it fast while he said, "G—, as long as I know you are out of hell, I shall be praying to God to save you." He left, and I never saw him more. Yet I could never rid my memory of these burning words of his. Drunken or sober, day or night, they used to ring in my ears; till at last, in very desperation, I used to shout in the dialect of my native little town, "This is to let you all know, I am going to hell and I know it; but if I go there it will not be the young minister's fault." Changing to another corner I would just repeat the same words; then stagger home as best I could. My case was now, humanly speaking, hopeless in the extreme.

Shame was gone, credit was gone, my poor, heartbroken father was gone to the better land. Friends had really done all that seemed possible to reclaim me; and signally failed. At this time I

was shunned as a perfect nuisance, and the question was, "What can we do with him?" Under these sad circumstances a subscription was set on foot to raise sufficient to send me to America with my poor helpless family.

It proved a success, and they placed me and mine on board one of those old-fashioned sailing vessels. We were three weeks at sea. What progress we made I know not, but contrary winds drove us back on a rock-bound coast, where the old ship was completely wrecked. Providentially our lives were spared, with those of the other passengers. We were taken in all sorts of available vehicles to a city distant some twenty miles or more. The fatigue and exposure brought on me a very severe attack of fever, and for three weeks more my worthless life hung in the balance, while I was absolutely unconscious of all passing on around me. In my delirium I thought I had passed entirely off the stage of time, and been consigned to the abodes of the lost, that I had so richly merited, having sinned against both light and love. But it pleased the Great Father, in the riches of his grace and mercy, to raise me up again.

GIVING ME ONE MORE TRIAL.

Consciousness returned, after twenty-one days wandering in dreamland, and once more I woke up to the realities of life. My very first act on the restoration of reason was to look round in wonder and gratitude on the walls and windows of the hospital and murmur to myself, "This certainly is not hell. That young minister said 'he would be praying for me as long as I was out of it.' If he is praying for me it is God who put it into his heart. If God put it into his heart to pray for me He is willing to save me. And if He is willing to save me He is willing to save me now. for now is his time."

Thus I crawled to the Cross, and the great and merciful Saviour received and saved even me, giving me a change of heart. I was a new man, and I knew and felt it.

I returned as soon as health would permit to my old home, but received no welcome, my very best friends felt greatly disappointed and vexed at my return. However, I bore all, and went to work in the name of Him who mercifully delivered me from so guilty a past. Step by step I gradually rose to more than my former prosperity, and lived to witness "He is able to save to the uttermost."

My story is told; I have coloured nothing. Am not I "a brand plucked from the burning"? X.

All have sinned, and come short of the glory of God.

There is none righteous, no, not one.

There is none that doeth good, no, not one.

We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath.

Thou wast altogether born in sins.

Except a man be born again he cannot see the kingdom of God.

(Rom. iii. 23, 10, 12; Eph. ii. 3; John ix. 34; John iii. 3).

Bessbrook Homes for Sandwich Men.—The president, Mr. George Maynard, entertained a large party on Thursday night at Craven Hall, Foubert's-place, Regent-street, when about 1000 of them were provided with a substantial dinner, and were invited afterwards to a meeting at Craven Chapel, to hear of the advantages of the homes and their various agencies. The homes now provide 105 beds at fourpence and sixpence per night, and as a proof of their usefulness it may be mentioned that many of the inmates have so far recovered themselves as to be able to pay for the superior accommodation, and to provide themselves with new clothing. The improvement is, to a great extent, due to the benefits they derive from the labour agency attached to the homes, which undertakes the work of providing sandwich men and pays them on an exceptionally liberal scale undertaking also work suited for wet days, such as circular folding and addressing, and circular delivery. This latter branch furnishes employment for men who have shown themselves to be thoroughly trustworthy.

A Strange Advertisement.

TWO years ago there appeared in an influential London paper the following advertisement:—

"Wanted, for a responsible position, a young man not over 30 years of age, educated, and whose chief credential is that he is a consistent Christian. Salary £400. Apply, etc."

Hundreds applied for this *El Dorado* of situations, and among them hundreds who did not know the meaning of even the words "consistent Christian." Among the latter was a young man of good appearance, perfect education, high references, and undoubted abilities and character.

"I am not a Christian," he said in reply to the interrogation of his prospective employer, "but I will become one if it is necessary to the position and you wish it."

He said this in the most perfect good faith and without an idea of the painful absurdity and contradiction of his proposition.

"Why are you not a Christian?" was all the other asked.

"Well, to speak candidly, sir, I have never thought about it. But when my brother and I saw your strange—pardon me for calling it this—advertisement, we thought that if I suited the position in other respects, I might easily become a Christian, as I am not an enemy to religion."

"What then do you understand by the word Christian?" asked the gentleman. "You interest, while you astonish me."

The young man seemed to think for a moment, then he said:—"I believe the dictionaries define a Christian as one who follows Christ, who is described as the Saviour, the Anointed One."

"Strange that you should know so much, and not know, or wish to know, more!" said the elder man. "But it is no part of mine to catechize or to sermonize you. The fact that you are not a Christian prevents my engaging you, though I feel that you are fitted in every other way."

The young man thought of the invalid mother and the delicate sister in the beautiful town of Penzance, for whom he and his brother loved to work.

"Oh, sir," he said, and yet in a manful way, "this means so much to me! I am

WILLING TO BE A CHRISTIAN

at once if you will but allow me to enter upon this work, if only on trial."

"The work needs Christian *experience*, my dear sir," said the gentleman, "and I have the name here of a young man who has had that experience; but in other things he is not equal. I think I must give him a trial. Yet I hope to see you again."

"Is there no hope for me, sir, then?" asked the young man.

"Every hope," was the reply, "but not without experience."

The employer's manner was kinder than his words; he held out his hand to the disappointed candidate, and shaking it he said:—"Call upon me soon—I should like to meet you again, for I like you. And will you, perhaps, read this?"

He put a copy of Bunyan's "Pilgrim's Progress" into the other's hand.

Two days after this, the brothers, searching the papers, came across another advertisement setting forth that a good reader, one able to make notes, was wanted temporarily by a student. A small honorarium was offered.

"It will be better than nothing, until I can get something of a permanent character," said he whom we shall call John.

"Yes," said Edward, angrily, "and you can snap your fingers at the churl who wanted to see you again! What for I should like to know?"

"Perhaps it was just a matter of form," suggested John. "I cannot complain of the man, I had not the necessary qualification."

John, among two or three hundred others, answered the later advertisement and much to his own astonishment and delight, he was chosen. He found his new employer to be a young man—a student preparing for examination—suffering from cataract; he was all but blind, and was expecting in a month's time to have his eyes operated upon. In the meantime, and after the operation, he needed someone to read to him, and to write for him; the former would be chiefly Greek—the New Testament.

Those were happy hours to John, for he found Mr. H—a man of fine mind and heart, and he wondered if he was a Christian. He was very soon to know.

"Do not be offended with me if I ask you a question," said Mr. H—one morning, "but you read this beautiful Gospel as if you had a living interest in it. Have you?"

"Do you mean by a 'living interest' to ask me if I am a Christian? If so, I must say no, for I have never professed any form of religion, though I am against none."

A shadow, as of pain, crossed Mr. H's expressive features, he sat silent for a few minutes, then he said:—

"The verse (Matt. xxiv. 44) you have just read, then appeals especially to you. I am a Christian, preparing for the ministry of God's Word, therefore I speak plainly to you; but speak how I will, I cannot speak so directly nor with such authority to you as does my Lord."

The other was visibly touched—he liked this honesty, even while he understood nothing of that which gave it origin. He said: "A week ago or so I lost a good appointment through not being a Christian of experience. I offered to become one, but someone was before me in experience; he got the post."

"HOW WOULD YOU HAVE BECOME A CHRISTIAN?" Mr. H—asked. "Had you any idea of what the doing so involved?"

"I would have gone to church regularly, tried to observe the rules of life as taught by the Church; I would have tried to do nothing contrary to those teachings, and I would be faithful to my vows."

"Very good, so far as it goes," said Mr. H—, "but the religion of Christ demands not only your service, but *yourself*. Christianity is a personal thing, as between a personal Saviour and a person to be saved. Christianity is the sinner's life-long response to Christ's call to a holy, perfect life——"

"Then I can never be a Christian, sir, and we will, if you please, dismiss the subject once and for all," said John.

They went on with the reading; notes and remarks followed, and at the close of the appointed time John went home—if that could be called "home" which they, the brothers, rented of a stranger—two rooms with scant attendance, and which they commonly termed "diggings." But, dancing before his eyes whenever he read; arranging themselves to the proper airs he hummed or whistled; obtruding themselves upon his every thought; entering silently into every conversation; disturbing his calmest moments and even forming part of his dreams, were the words of that verse which, done into English, read thus: "Therefore, be ye also ready: for in such an hour as ye think not, the Son of Man cometh" (Matt. xxiv. 44). To escape uncomfortable thoughts, he accompanied his brother, one Saturday afternoon, over Bisley Common. A sudden storm of hail, succeeded by thunder and lightning, overtook them; and even as he turned to Edward, after a particularly vivid flash, he saw that his brother had been smitten, and that his clothes were burning. Over the common, in the blinding play of the lightning's flash, he carried his brother's corpse—his past a chaotic dream; his future an awful dread.

A year afterwards the "strange advertisement" again appeared, and again John saw it. He was just home from six months of foreign travel with the invalid son of a well-known Christian lady.

"Do you think," he asked her, as he showed her the advertisement, "that I have experience enough to warrant me in again applying for the position? For I am still a learner."

"That you will ever be," said the lady, "all God's children are. I should consider you peculiarly fitted for the position, and I advise you to apply for it. I will give you a letter to Mr. L——."

He got the post at once, without a word from himself. "And," said his new employer, "I should like to hear, if I may, your story."

"It is brief," was the reply. "I was tormented by the words 'Be ye also ready,' and had begun to think I was losing my reason, when my brother was struck dead at my side. My mother, an invalid, was so overcome by the shock that she died two days afterwards. I had a very severe illness myself, and my sister came up from Cornwall to nurse me. My ravings sent her to the Bible, and there she found One whom she had for years unconsciously needed—her Saviour. As I recovered she prayed with me and for me, read to me, explained what still appeared mysterious to me, and comforted me until she took the fever and I was like to lose her. One day when I was fairly convalescent, the doctor told me it was but a question of hours, 'only a miracle can save her,' said he. Then I knew I was a Christian, for a conviction flashed through me that Elsa would recover—that God would give her to me from the grave for the asking, and He did. All the afternoon I besought Him—I felt that I could almost hear Him, He was so near; and as I prayed, in an hour when I had not thought Him so near, He came, but not for death. My sister is now in perfect health, and though we have lost our mother and brother, we are happier than ever before in our lives, for we know that we have passed from death unto life, and that we are ready for the coming of God our Saviour."

M. B. G.

Modern Preaching.

IN a leading article in a Philadelphia daily on the mission in progress there under Mr. Moody, the writer says: "A large portion of the Christian clergy to-day are in the habit of preaching almost constantly as if they were on the defensive; not infrequently conveying to their hearers the suggestion whether they themselves are not in some doubt as to their creed or even as to the fundamentals of Christianity. It may be doubted whether these efforts to reconcile religion with science and to refute the critics of inspiration do not puzzle, disturb, or discourage a hundred to the one that they may convince or convert. Mr. Moody, for example, would preach to empty seats were he to play the part of a controversialist, no matter if he had the training or the capacity to answer the questions of the scientists or 'the higher criticism.'"

"The religion which he preaches is the religion that consoles, exalts, and sustains the multitude. There are scores, indeed hundreds, of Philadelphia clergymen who, in preparing their sermons, might well ponder the lessons of what we may call 'Moodyism.' Some of them may profess to look upon his homely eloquence with the mild contempt of the scholar, but how many of them are able in a year to touch the hearts of half as many as those whom Mr. Moody in a single week has sent away with new hopes or stronger hopes of the future, with a sense of cheer and content and strength in their troubled lives, or with their faces turned to better things?"

The Liverpool Mission.

AT the twentieth annual meeting of this Mission in the Town Hall, Liverpool, the Earl of Derby presided in his novel character of Mayor of the city. The splendid work done by the Mission in recent years attracted a very large and sympathetic audience.

Rev. CHARLES GARRETT, who has from the first been so closely identified with the Mission, sketched its origin and development. Having traced the history of each branch, indicating the kind of work each was doing, and declaring that every place in the Mission was a romance, he said, there were now a thousand members of Society, two thousand children of the streets in the Mission schools, while three thousand men and women every Sunday night heard the Gospel preached with a glow of special gratitude. In the three Homes for Lads, they had received 651 lads. Of these 166 were now in situations, sixty-seven in the Royal Navy, thirty-two at sea, and seventeen have been sent to Canada or the United States. The police reported last year 276 runaways, each case representing a desolated home. Of these, nearly one-half they had been able to restore to their friends. He emphasised the fact that they know **how to deal with impostors**, and instead of pauperising the lads found them work and made them taste the joy of self-support. Last year the lads paid towards their own maintenance and lodging no less a sum than £1,198. The first lad received, whose sad plight really led to the establishment of the Homes, is now a teacher of music in a Church of England College, and one of the earliest lads is a student for the ministry. This deeply interesting sketch closed with the cry of the homeless girls who assailed him even in the street and drove him, when sorely over-weighted with the care of so large and complicated a Mission, to add the Girls' Home. Miss Irene Cannington and her father, by their courage and generosity, first made this enterprise successful. Mrs. Garrett, who now takes charge of the Homes in Liverpool and Southport, has 111 girls under her care.

The cost of the Mission last year amounted to £5,111 7s. 2d. The income covered the expenditure, leaving a balance in hand of £8. The Mission is in the happy position of never being in debt. So far, each year's income has met the expenditure.

The noble chairman, who followed, said that Mr. Garrett, with pathetic eloquence, had shown them the need for the Mission. He had told them of the difficulties, and the success attending it. Mr. Garrett's few sentences about the **workers living amongst the people** they sought to save had touched him deeply. Like true fishers of men, they had followed the shoals of fishes as they moved about under the surface of the commercial life of the city. This floating about was unavoidable, and the organisation of the Methodist Church enabled them to follow them as the Church of England cannot. It does not confine itself to any limit where good work can be done. Anyone going about the streets of Liverpool could see its need. Like all seaport towns, there was here an enormous amount of fluctuating and uncertain employment, and this often led to poverty. He was thankful for the good agencies at work in Liverpool. There need be no overlapping. There was ample scope for all, and the aim of Mr. Garrett's mission was to make it easy to do right.

Rev. JOHN WATSON, in the course of a vigorous address, said that he came there with a deep feeling of interest, not only in the cause, but in Mr. Garrett, who had given himself with such devotion to the needs of the city. The work of the Mission was not to weaken the churches, but to increase the kingdom of God. Probably they had churches enough in Liverpool; what they wanted was to fill them. They had plenty of preachers of different sorts; what was wanted was the people to hear them.

Revs. H. J. POPE, D.D., and JOHN THOMAS also supported enthusiastically the claims of the Mission as doing a great work among the lapsed poor of the great city of the Mersey.

Mrs. Whittemore's Work.

THIS lady, whose portrait we gave in November last, is now on a visit to our shores. She was the chief speaker at the Aldersgate-street noon prayer-meeting on Monday, and deeply interested her auditors by the recital of God's leadings in connection with the work of rescuing young sisters from a life of sin and shame. She described her own conversion from a frivolous profession to the joyous and fruitful life of whole-hearted trust and consecration. Briefly rehearsing the way in which she was led into rescue work (told in some detail in our issue of November 21), she said she could now thank God that He had not only given her the "Door of Hope" in New York City, but twenty-one other organisations in different States of the Union.

One case of rescue narrated was singularly pathetic; and remarkable too, as showing clearly the guiding hand of God. She had received a letter from a father in the old country, beseeching her to try and find his erring daughter, saying that the paternal home was still open for her if she would but return. When the letter was received God gave Mrs. Whittemore the faith to believe that the girl would be found. Just then an invitation came to address a drawing-room meeting, with the view of interesting some worldly ladies in such work. Being much pressed with engagements, she was about to write declining the invitation, when the prompting came to her that she ought not to refuse. She replied that she would be glad to go. Meantime the plan of the meeting was altered; instead of a "drawing-room" affair, the meeting was to be held in a certain institution. The meeting was held, and God indeed opened the windows of heaven upon those present.

During the proceedings Mrs. Whittemore's attention had been directed to a group of young women at the back of the room, especially to one who wore a weary and unhappy countenance. Her heart went out towards this poor sister, and she walked straight to the group of girls at the close. After a few words she asked this particular girl if she had ever seen her before. Yes; she had been at the Door of Hope for two or three days many months ago. Her name was asked; it was that of the very one whom she had been entreated to try and find. A thrill of tearful sympathy pervaded the audience as Mrs. Whittemore went on to tell of the sound conversion of this girl, and also of the subsequent finding of the man who had been the instrument of her degradation, of his conversion, and of the immediate marriage of the couple.

Any friends who would have their hearts thoroughly stirred and their Christian zeal quickened, should ask Mrs. Whittemore to speak to them. Letters for her may be addressed to our care.

Four Places for Four Kinds of Christians.

I. A PLACE OF SECURITY FOR THOSE IN DOUBT.—In his hand—for work (Isa. xlix. 16), for rest (John x. 28).

II. A PLACE OF STRENGTH FOR THOSE WHO ARE WEAK.—On his shoulder (Exod. xxviii. 12; Luke xv. 5).

III. A PLACE OF AFFECTION FOR THE TROUBLED.—On his heart (Exod. xxviii. 29).

IV. A PLACE FOR AN UNINSTRUCTED CHRISTIAN.—At his feet (Luke viii. 35, x. 39).

H. R. FRANCIS.

Egypt.—The Medical Mission in Alexandria, which was closed for a time, reopened at the beginning of January. Quite a number of children come under religious instruction in the classes carried on there by Miss Watson and Miss Van der Molen, and soon, it is to be hoped, with additional reinforcements about to start, more extensive work will be undertaken.

St. Petersburg.—The Evangelical movement in St. Petersburg, begun many years ago by Lord Radstock, and so successfully developed by Colonel Pashkoff, has again taken a fresh impetus forward, having invaded several families of Russian aristocrats. Two or three ladies, prominent in Russian society, are holding drawing-room meetings on Sunday afternoons, which are numerously attended by the "best" people. The police will probably find it more difficult to deal with these ladies than with the unprotected peasants of the South.—*N. Y. Independent*.

Salvation Army in U.S.A.

REGRETS are widely expressed in American journals at the contemplated withdrawal of Mr. and Mrs. Ballington Booth from the command of the "Army" in the United States, where they are universally respected, and have won the love and admiration of all who have seen anything of their work. In announcing the fact to their followers, they say:—

The orders to relinquish our command are in accordance with the discipline of the organisation, it being of a strictly military character.

In pursuance, therefore, of military obedience, regardless of our own feelings, we are proceeding to put all things in preparation. . . . that our successors may find as little difficulty as possible upon assuming their command.

We have not at present had the slightest official information as to who our successors will be.

As yet no other command has been offered us, and we have at present no idea what will be done in that matter.

We are glad to note the following tribute to the Army's work in so substantial a contemporary as the *New York Independent*:—

"Their work here has been unusually successful. They have made the Salvation Army in the United States an influential instrument of Christian reform, and have won the high regard of all Evangelical Christians.

"Mr. and Mrs. Booth came to the United States nine years ago. They had just been married, and they came here to enter upon their life work. They took the first steps immediately to become citizens. They have given themselves heart and soul to the work of the Army, and under their administration the prejudice against it has almost entirely melted away. They are sincere, sweet-spirited, cultivated people. Mr. Booth has proved himself to have excellent qualities as a leader. He has ruled so wisely that mutiny has been almost unknown. Studying carefully the character of the field in which his work was to be done, he adopted the best policy for success, and proceeded with rare skill and excellent judgment to make the Army in spirit and practice an American army and not a foreign army on American soil. The earlier criticisms against the Army have not been renewed under his administration. As to Mrs. Booth, she has captured all hearts. Her sweet and womanly ways on the platform, her simple, eloquent, and effective manner of presenting the cause of the Army, have made her very popular. They have given themselves to their work, Commander and Mrs. Booth, with the utmost zeal and devotion, and the whole Christian community will be sorry to lose them.

"It seems to us a great pity that the Booths should be taken from their work at this particular stage. When a general is very successful in leading an army it is not good military tactics to take him away and put someone else in his place. We hope that such representations will be made to the headquarters of the Army in London as will induce the General to change this order of recall, and allow Commander and Mrs. Booth to remain at the head of the Army in this country. It would be very greatly to the interest of the Army itself as well as to the cause which the Army was organised to advance."

Tetuan.—Miss Banks and Miss Bolton reached Tetuan on December 10, receiving a warm welcome from the people. Miss Bolton and her sister are taking the school for Spanish children, and Miss Banks and Miss Hubbard are hoping to give more definite time to house-to-house visitation. Most of the girls attending their classes have lost relations through the cholera; some, one, and others both parents. One result of the plague has been the removal of some of the numerous rubbish heaps, so that the streets are for once fairly clean.—*Norin Africa*.

The Azhar, or Mohammedan University of Cairo, is the great University of the Mohammedan faith. It was founded A.D. 1000, and the students are gathered from all parts of Africa and many places in the East. There are usually from ten to twelve thousand students in attendance, and 321 sheiks, or instructors. The instruction imparted is very superficial, and consists principally in committing to memory and reciting lengthy portions of the Koran and the numerous traditions founded upon it. When their education is finished many of the students return home or get employment in the country, while others, who are to be missionaries, join one of the caravans for the south to spread the fame of Mohammed in the heart of Africa.—*North Africa*.

Letters to the Editor.

TRACTS.

DEAR SIR,—Will some of your readers kindly tell me from personal knowledge some of the best tracts for distribution?

Those who have long worked in the Lord's vineyard must learn to value some more than others. I have a great horror of giving away anything but a really good tract or book; it does more harm than good.—Yours faithfully, S. M. SIMMONS.
Church Missionary College, Islington, N.

UNIONS FOR PRAYER.

DEAR SIR,—In prayer unions numbering thousands of members, there is doubtless much mutual help. God knows all about the individual "requests for prayer;" and answers according to the riches of his glory. But we have only a vague idea, and consequently a less intense sympathy with those for whom we thus pray, than if they were members of our own family or personal friends.

Could there not, in many places, be a union for prayer the members of which should never exceed the number we can easily remember, that in our prayers we may be able to do something more than merely name? For example, four or five families or individual members of those families might join in such a union for prayer. There are five persons, say, in each family; some unconverted, some backsliding, some in special need. These would be quite sufficient for us specially to supplicate by name, in addition to other requests.

What a help it would be. There need be no elaborate organisation, no expense. And when the prayers are answered, each member could record the answer as an incentive to ask still more from Him who is able to do for us exceeding abundantly above all that we ask or think. W. D.

ARMENIA AND PROPHECY.

DEAR SIR,—Some few years ago I bought Dr. Grattan Guinness's book, "Light for Last Days," which I read and re-read, again and again, until I became thoroughly familiar with its contents. It has ever since been a prophetic text-book to me—an index to the hidden meaning of passing events. The Armenian atrocities, which shocked, and still shock, the civilised world, reminded me of a critical terminal date, given by Dr. Guinness, in relation to the Mohammedan Power, as represented by Turkey. It is given on page 176, and any of your readers who have the book will see that it is 1897 on the solar scale. Did your space permit, I would have liked to transcribe the whole paragraph in which it occurs, as it is profoundly interesting and significant just now.

We all mourn over this abominable butchery of our Armenian brethren, and, I trust, unceasingly pray to our Great Father to intervene on their behalf; but in doing this, do not let us cease to trust his love and his wisdom. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

We have wondered, perhaps, at the delay to take measures to stop this horrible tragedy by the European concert of nations, but recent events have thrown considerable light upon this matter. The British Government, I feel sure, would act if it could, but it cannot, in spite of the so-called concert of nations, for underlying the surface there are jealousies and a bitter opposition to this nation among other nations, as recent events have shown. Is there not a hidden meaning in all this? "God maketh the wrath of men to praise Him," and restraineth the remainder. His hour has not struck, but the "Judge is at the door" and very soon this blood-thirsty and red-handed apostasy of the East will feel his hand. Events are ripening, and the bitter harvest for Turkey is sure. The old man, now sick, will be in his death struggle. The wheels of God grind slowly, but they grind surely.

At the beginning of the times of the Gentiles, Nebuchadnezzar, in deep affliction, learnt and acknowledged his own impotence and God's omnipotence (Daniel iv. 34-35); and at the end of these times the Sultan, and all like him, will learn it, if not in their meek submission to Christ, by his righteous judgments. The blood of martyrs cries from the ground, and their souls from under the altar in heaven are saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And white robes

were given unto every one of them; and it was said unto them, that they should yet rest for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. vi. 10, 11). For the fulfilment of this time, and the coming of the King to reign in righteousness and peace, is the prayer of yours very sincerely,
FRANK RUSSELL.

Kirkdale Tabernacle, Liverpool.

The Month & Its Lessons.—2.

FEBRUARY.—The Rainy Month.

FEBRUARY was the last month of the ancient Roman year, and the one during which they made their sacrifices of expiation. Even in these dark days the people had a consciousness of guilt, and sought for something to put away their sins. It seems they had no knowledge of God's method of putting away sin, and therefore no knowledge of his pardon and peace.

February has been called the Whisper of the coming Spring, the season of life and liberty for the early flowers, and the time of rain, and thaw, and preparation for nature to awake out of sleep. The time when God "renews the face of the earth" (Ps. civ. 30, Ps. cxlvii. 16, 17, 18).

LESSONS FROM THE RAIN

1. A Mark of God's Goodness (Ps. cxlvii. 8, Matt. v. 45).
2. A Proof of God's Faithfulness (Deut. xi. 14, Acts xiv. 17).
3. A Type of God's Word (Is. lv. 10).
4. A Sign of God's Blessing (Lev. xxvi. 4).
5. A Picture of God's Grace (Deut. xxxii. 2, Hos. x. 12).
6. A Token of God's Promise (Ps. lxxii. 6, 2 Sam. xxiii. 4).
7. A Warning of God's Judgment (Gen. vii. 4, Matt. vii. 25).

The shining sun, the refreshing rain, and the fresh air are all emblems of the freshness, fullness, and fruitfulness of God's boundless love.

Bishop Trower once said, "You have seen the ground so hard and parched that it might almost be taken for rock, but the rain has come in gentle shower, 'He maketh it soft with the drops of rain,' and it receives into its bosom the seeds that shall bear fruit in due season. So many a hardened heart has been softened into penitence, and penetrated by the heavenly doctrine. In due time, the 'good tidings of great joy' are the truths which fall upon the heart like showers on the mown grass and like the dew upon the tender herbs. Silently and gently the truth makes its way, when all else is hushed; it has a 'still small voice' to tell of mercy and hope. It comes from above. In the solemnity of Divine worship the heart is filled with freshness and power, and the signs of Divine life are seen in the fruits of a holy life." C. EDWARDS.

Soldiers' Home, Winchester.

Requests for Prayer.—For a special mission now being held in the Tralee (co. Kerry) Y.M.C.A., by Mr. Wm. A. Boyd.—For Gospel meetings in the village of Whitellets, Ayrshire, by Messrs. Kemp and McRostie.

Indian Villagers.—Mrs. E. Lemmon writes of much encouragement in work in the villages round Gonda (Oudh), where she and her husband have gone for a short time. "We are getting calls from all sides to come and tell them the old, old story of Jesus and his great love. We go out every day preaching to the poor natives in these villages. The first Sunday we went out three times and preached the blessed Gospel. A poor native followed us a long way. He said, 'The words have touched my heart, I wish to follow you. Take me with you to your house.' I told him to follow Christ, the hope of glory, and we shall meet in heaven. One who was deeply touched begged us to come to his own village—the distance was six miles. I promised to go, the Lord helping me. Last Sunday we went, and had a very good time."

Tientsin Hospital.—Dr. G. P. Smith reports signs of blessing in the hospital at Tientsin. Three patients have lately entered their names as inquirers. One was a young scholar who had been cured of opium-smoking, and who acknowledged that his memory had been impaired by the habit, but was now improving. Another case was that of an intelligent Hunan soldier, who has been spending the time he has been at the hospital in searching the catechism and other books, and who shows by the calm smile on his face that he has got the gift of salvation. Dr. Smith has also heard from a friend that, while travelling to Chi Chou, he met many soldiers who had been treated in the Tientsin Hospital, and one in particular had given evidence of his conversion, and had proclaimed the fact among his fellow-villagers.

THE BOOK WORLD.

Herbert Fry's Guide to London Charities (1s. 6d. Chatto & Windus) has gained general appreciation by its clear and comprehensive list of philanthropic institutions. The new issue for 1896 is revised up to date.

Four Months among Mission Workers in India. By Miss L. R. Goodbody. (1s. Stoneman.) A series of chatty letters by an observant visitor, in full sympathy with missionary effort, and not least with the recently developed work of the Y.M.C.A.

Which House? the New Year's issue of *Regions Beyond*, is a striking missionary study. By letter-press and diagrams it drives home to the heart and mind of the reader the spiritual need of the heathen world, and gives some account of efforts made to meet that need. (4d. Partridge.)

Messrs. Cassell & Co. are publishing a cheap issue, in sixpenny parts, of the new and revised edition of their well-known illustrated **History of England**. The work is to be completed in fifty-two weekly parts, and deserves the attention of all who would read the story of Great Britain and her people.

The One Great Voyage of Life: An Allegory. By John Ashton Savage. (4s. Partridge.) This work depicts the history of a human soul during its progress through mundane life to the eternal world, somewhat after the manner of Bunyan's great allegory. There are many striking illustrations, and Scripture authority for the most important statements is indicated on the margin. The privileges and perils of life are set forth in a way which should make this a very attractive book to young and old alike.

Night Scenes of Scripture. By W. T. P. Wolston, M.D. (Nisbet, London; "Gospel Messenger" Office, Edinburgh.) A series of Gospel addresses, wherein the plan of salvation is set forth with point and potency. The evangelist has a firm grasp of vital truths, a command of fluent speech, and a large store of personal experience, on which he draws freely to illustrate and enforce his appeals. In many respects these are admirable types of what Gospel addresses ought to be. From first to last it is Jesus who is set forth as able and ready to meet the sinner's need.

The Ministry of the Lord Jesus, by Rev. Thomas G. Selby, is a new volume of the series of "Books for Bible Students," edited by Rev. A. E. Gregory. (2s. 6d. C. H. Kelly.) The pages really bring before us the Teacher and his Doctrine; and they do so in a style which is in striking contrast with some modern works professing to cover similar ground. Mr. Selby knows Scripture and human nature; he writes with grasp and insight. Those who know him as an author will, of course, read this his latest work, which we cordially commend to the attention of all who would study the words and deeds of Christ.

Jesus Christ and the Present Age. By James Chapman, Principal of Southlands Training College. (2s. 6d. C. H. Kelly.) This is the twenty-fifth Fernley Lecture, and was delivered in August last at Plymouth. To use his own words, the author "considers the work of Jesus Christ, his teaching, life, and death, in order to see how it stands related to the general modes of thought at present prevailing; how it harmonises with the best aspirations of our time, and satisfies its deepest needs; how it works amid our confusions, confirming what is true, correcting what is false, strengthening what is useful, and rebuking what is bad." The purpose is high and laudable; the performance able and of great practical importance. Though by no means disposed to agree with the author in some of the positions maintained, we admire his lucid and vigorous discussion of great issues.

PILGRIM SONGS. By George Morison. (6d. The Author, 203, Corio-street, Geelong, Victoria.) This is a collection of verses, written in youth and age, by one who has a spiritual mind as well as a poetical sense.

PRAYERS ANSWERED; AND OUR FATHER'S PROMISES TO HEAR US. This booklet exhibits some of the passages of Scripture whereby we are commanded and encouraged to pray without ceasing. (2s. 6d. per 100. H. J. Guerrier, Colville, Woking.)

WORD-GEMS OUTLINED is an excellent booklet, containing useful heads of address for God's busy workers. The author, Rev. R. Raiton, B.A., rector of Clitheroe, knows well how to treat homiletically the stories and teachings of Holy Scripture. (3d. St. James's Book Depot, Clitheroe.)

WHO KINDLED THE FIRE? By Rev. G. H. C. Macgregor. (1d. Marshall Brothers.) A pointed address on some of the serious responsibilities, from a Christian and social point of view, of neglect and indifference to the well-being of others; and not least the injury we may do our weaker brethren by setting a snare before them in the way of drink.

EARTHLY FOOTSTEPS OF THE MAN OF GALILEE. A re-issue of these Palestine pictures, of which over a million copies were sold last year, is being made by The Christian Globe, Great Thoughts, Methodist Recorder, Christian Pictorial, Freeman, and Independent. Each of the twenty-four sixpenny weekly parts contains sixteen beautiful photographic reproductions of views (taken in 1894) of scenes in the Holy Land, illustrating events in the life of our Lord and his apostles.

The Y.M.C.A.

NEW rooms were opened last week by the Kirkintilloch Association.

A demonstration will be held on February 14th, at Hamilton, by the Scottish National Council.

Mr. Clifford Hall, of Hastings, has been appointed assistant secretary of the Croydon Association.

A deeply interesting series of week evening Bible studies is being conducted at the Cambridge Y.M.C.A. A mission to young men is being held this week.

Abergavenny Y.M.C.A., which is not large, has a Bible class of seventy members, and holds a Sunday morning prayer-meeting with an attendance of sixty.

The Totnes Association is doing a good and growing work in the small town in which it is placed, having a membership of 160 young men out of a population of 4000. A new hall and gymnasium have just been added to the building.

The Cheltenham Association is maintaining a good work, a most useful department in connection with which is a well-managed boarding-house for young men. It is proved that this meets a great need, and the young men for whom it provides are warmly appreciative of its benefits.

The annual meeting of the Tunbridge Wells Association was held on January 29th, Lord Kinnaird presiding. The report showed that the Association was in a healthy condition, there being a manifest growth in all departments of the work. The membership is 266 against 232 last year.

The Halifax Association is holding monthly meetings for the deepening of spiritual life and other scriptural truths. At the last meeting Rev. J. C. Smith (late of Dufftown) was the speaker. He intends holding a fortnight's mission in Liverpool, commencing February 9, and the Lord's people are asked to pray for rich blessing.

At Southport Association a kind friend had handsomely refurnished the drawing-room at a cost of £150, and the funds of the Association have been greatly helped by a bequest of £1000, which has been invested. The Bible class has risen in attendance to fifty-six, and the spiritual work has been much quickened by the recent visit of Rev. Dr. Pierson.

The Scottish Union of the Y.M.C.A. and Fellowship Union are seeking for two travelling secretaries. The committee say:—"The position affords rare opportunities for usefulness, and will draw out the highest talents which can be consecrated to the Master's service. It combines the work of evangelist, pastor, and business man. The travelling secretary has special means of getting at young men's confidence and of leading them to Christ."

The Bayswater Association held on Tuesday week a social gathering, alike profitable and pleasing. Mr. W. H. Mills presided. Mr. C. C. M. Baker (barrister-at-law) said that while recognising the social department, yet they endeavoured to "Keep first things first"—viz., to go straight for a young fellow, and rescue him from the power of the devil. Pastor F. B. Monti gave a pithy and forcible address on the reasonableness of taking a bold stand for God, and confessing Him bravely before the world.

The Trowbridge Association has just established a ladies' auxiliary to meet for work fortnightly, and perhaps take up other matters to promote the welfare of the Y.M.C.A. A horizontal bar has been erected, and other improvements effected calculated to increase the welfare of young men, while an endeavour is being made to secure larger premises. Mr. J. Poynton Haden (president) presided over the quarterly members' meeting recently, when fairly good progress was reported, and several young men received as new members and associates.

Y.M.C.A. work throughout France, and particularly that of the large and successful institution in Paris, has sustained a very heavy and irreparable loss in the sudden death of M. Alfred Andre. As president of the Paris (French) Y.M.C.A., M. Andre took a prominent part in the jubilee proceedings in London in 1894, and on his return did much to make the influence of these great gatherings felt in the Associations of his own country. He was a magnificent supporter of the Paris centre, having contributed 300,000fr. to its building and other funds, and was a generous helper also of all Protestant and philanthropic institutions.

The annual meeting of the Fulham and South Kensington Y.M.C.A. was held at the Fulham Town-hall on Tuesday week. The chair was occupied by Mr. W. H. Seagram, who warmly commended the Association in its desire to help young men. Dr. Anderson, C.B., advised young men if they were going to be sceptics, instead of reserving their scepticism for God's Word, to spend it freely upon those who attacked that Word. Prebendary Webb-Peploe pleaded for the consecration of our whole being to the service of God, and no more to call common or unclean that which God had cleansed. The report presented of the past year's work shows that the boarding home has been well patronised, and the spiritual work a success.

The Y.W.C.A.

OPENINGS IN INDIA.

THE following notes of work in India have been received by the Hon. E. Kinnaird:—"At C—— we received a most touching welcome, and the people would hardly let us leave. The need for workers is so very great. It is terrible to think of nominal Christians lapsing into heathenism owing to the lack of teachers or real Christians. For seven years a native earnest C.M.S. catechist has worked there without any conversions, owing, he said, to the shocking lives of such people. I feel that God must wish us to have a light in that dark spot. Miss Bishop and Miss Lambert start to-night. The C.M.S. will lend an old empty Mission-house for a month, but it cannot be used longer as it is not healthy; we must have one high up to catch the breeze from the river, as C—— is very oppressive in the hot season. We are trusting the Lord for all needed supplies.

We had a time of great blessing in the Calcutta Home during our stay at Christmas. I can truly say I have never spent a happier Christmas anywhere. God took away every bit of home sickness, and more than made up for all one would have had at home. India, with its climate, and fever, and difficulties, *with the King*, is a thousand times better than home with all its joys if He wants one here, and it is more than worth all that looks like sacrifice to feel that in some measure one has been able to make God glad. Mrs. Constantine and Miss Orlebar are again leaving us. We spent three or four days at Barrackpore, and left full of joy, as it is all so wonderfully gracious of our God. A week's mission was held at the Garakhpur Y.W.C.A., and three days' mission at Patna. Dear Mrs. Constantine has been greatly blessed to many, and, wherever we go, they want us to stay longer or come again soon—so keep praising God and praying for us.

WORK IN GLASGOW.

The annual meeting of the Glasgow Association was held on January 29th, in the City Hall, which was crowded in every part. The Lord Provost, Sir James Bell, presided, and in a sympathetic speech expressed his interest, as chief magistrate, in such societies as the Y.W.C.A. which were doing so much for the moral and spiritual welfare of the young people of the city. The annual report showed a membership of 2,321, with nearly 1000 more attending the meetings and classes without being on the roll. There were forty-one branches, including teachers' branch and hospital nurses' union, and two institutes were in full working order. In the central institute forty boarders were in constant residence; in the servants' home 605 had lodged during the year; in the registry office there had been on the books 3658 employers' names, and 3466 servants. The financial statement was made by Mr. Alex. Sloan, who reported the income as £2937, and the expenditure £2450. After addresses by Miss Reynolds, international secretary, and Miss Guinness (London), Lord Overtoun gave a telling closing speech, relating the touching experience of a friendless girl whom he had met, and forcibly appealing from it to the Y.W.C.A. members present. Revs. Wm. Nelson and J. Buchan also took part in the proceedings.

BRIEF NOTES.

The annual gathering of the Dove Holes (Derbyshire) branch took place on January 20.

The annual reunion of the members of the Inverary branch took place on January 21.

The annual meeting of the Ambleside branch was held on January 21. Miss A. Dixon presided. The number of members at present is 110.

Miss Snelling, secretary of the Tonbridge Y.W.C.A., has recently died from the effects of cancer. She was an active worker in the temperance cause, and will be sorely missed.

At the twenty-first annual meeting of the Exeter branch, Mr. Savile presided. There are now 200 members. In connection with the Institute a duly qualified nurse is giving a course of lessons on sick nursing.

A large company attended the New Year's gathering of the Boscombe branch, held on January 15. A mission is to be held by Miss L. Barter this month, when it is hoped many young women will be reached. Nearly £300 have been collected towards the £3000, the estimated cost of the new building, intended as the future home of the institution.

Through the kindness of Miss L. Duff (district referee for East London), about fifty waitresses from the various bread companies of the City were entertained at the Finsbury Institute on the evening of January 29. Refreshments were provided, and after a pleasant time, spent in friendly intercourse and games, addresses were given by the Hon. G. Kinnaird and Miss Morley.

Christian Endeavour.

SAYS *Christian Endeavour*:—"Seven thousand seven hundred and fifty new Christian Endeavour Societies were formed last year. That is one for every sixty-eight minutes."

The *Golden Rule* gives some interesting details of Endeavour work in Laos, where a C.E. Society was founded last year, and in four months had 230 members, with weekly and other meetings.

On Sunday the C.E. movement attained its fifteenth birthday. The progress made in these few years is certainly wonderful. Our exchanges show that preparations were being made by the young people in many lands to celebrate Endeavour Day.

The World's Christian Endeavour Prayer Chain has for its theme this month:—"For the young converts who have recently been brought to Christ, that they may be strong, unselfish, winsome Christians, and that they may begin at once to show their love to Christ by working for Him."

The Llandudno branch has organised a plan to raise money to support a representative in China. Thirty young people each undertake to obtain one penny a week from ten subscribers. This will produce £30 a year. The scheme is the direct outcome of the Liverpool S.V.M.U. Conference, at which some of the members were present.

The report of the Cambridge-street Chapel, Glasgow, says:—"A valuable agency in connection with the work of the congregation has been the Christian Endeavour Society, which has over 120 members. Several branches of the work are almost wholly carried on by this society, as for example the Gospel temperance tea-meeting and the Band of Hope."

Endeavour work for sailors is progressing with encouraging results, especially on the Pacific Coast. The C.E. Societies of a town appoint committees, who visit ships as they enter the harbour, greet the sailors with Gospel songs and Christian handshakes, invite them to the churches, and to the private homes of the members. Meetings are also held on board ship, and much personal work is done.

Oxford Notes.

[BY OUR OWN CORRESPONDENT.]

TERM has commenced very encouragingly in things spiritual. A special sermon was preached last week by Rev. F. S. Webster, of Birmingham, addressed to University men, and the Word was definitely blessed to several present.

The daily prayer-meeting, too, has made a first-rate start, both as to numbers and power, and there is every evidence of a term of blessing coming.

It is very suggestive of the influence of the work of the Inter-Collegiate Christian Union that a daily union for prayer has been formed among the earnest High Church undergraduates, whose Christianity is not robust and large-hearted enough to unite with Christians who are not too Churchmen. "'Tis true, 'tis pity, and pity 'tis, 'tis true," but yet, on the principle of Phil. i., we may rejoice so long as Christ is sought.

The Missionary Union meeting last week was addressed by Mr. C. T. Studd, and about eighty men were present. Mr. Studd also spoke to the Men's Bible Class at the Y.M.C.A.

We are anticipating the anniversary of the C.M.S. next week, including Canon Christopher's missionary breakfast. This will be followed on the 18th to 20th by a visit from Dr. Pierson, who will be welcomed by many.

The People of Manitoba have declared for unsectarian public schools and against the Romish hierarchy. Of the thirty-nine seats in the provincial Parliament, those opposed to sectarian schools have won thirty-five, and it is not likely that the Canadian Government, in view of this triumph, will dare to coerce Manitoba. All lovers of liberty will rejoice at this victory. The province of Quebec should now throw off the shackles of Rome that have bound her so long.—*Christian Secretary*.

The Poor of Naples.—In a lively account, in the February *Advance*, of an ascent of Vesuvius presumably from the pen of Mr. or Mrs. Price Hughes, there is the following reference to the Neapolitan "submerged tenth":—"The way lies first through the poorest suburbs of Naples, where we had a vivid experience of 'how the poor live,' for they do literally live in the streets. The wretched, filthy houses are merely holes or dens, to which they retire at night to sleep, like rabbits to a burrow. With that exception, toilet, meals, work, family intercourse, etc., all go on in the open air! As our carriage dashed along, pursued by beggars, and shouted at by the natives, we saw enough to sicken us, and to convince us that the social problem exists in La Bella Napoli as well as in grim, foggy London."

Irish Notes.

THE Methodist Female Orphan School in Dublin, which has been in existence since 1804, is doing a valuable though unostentatious work. It has at present 17 girls in residence, and 233 girls have altogether passed through it since its foundation.

A party of boys and girls from the Children's Home, Bonner-road, London, are at present visiting Ireland under the charge of Dr. Bowman Stephenson. Meetings have been held in Belfast, Portadown, and various other centres, which have been largely attended.

The Belfast Female Mission, which has been in existence for thirty-six years, and which by means of female missionaries endeavours to 'carry the Gospel to the homes of the poor, held its annual meeting last Friday. The report showed that during the year the agents paid 12,734 visits, conversed with 18,184 persons, held 621 prayer meetings, and visited 621 sick persons, besides helping many to regain a position of independence. The Mission is a purely undenominational one.

The Qua Iboe Mission held its annual meeting on Jan. 27, in the Large Hall of the Belfast Y.M.C.A. The report presented was most encouraging, a cheering fact being the building of a new church on the site of an idol temple at the Ibuno Station, and almost entirely at the expense of the native Christians, who gave most liberally out of their deep poverty for this purpose. Mr. S. A. Bill, the senior missionary, who is at present on furlough in Ireland, stated that he knew of many centres where new stations could be opened, and that the men could be found who were ready to go, if the means were forthcoming.

Scottish Notes.

MRS. E. W. WHITTEMORE, of New York, has addressed several meetings in Glasgow during the few days of her stay there. Her eloquent appeals and pathetic incidents deeply impressed her audiences.

Rev. James Lyall, from Chicago, has been conducting an evangelistic mission at Kirkintilloch, for the last four weeks, and there is abundant cause to be thankful for his visit. A considerable number have been led to the Saviour, and professing Christians have been much helped and quickened.

Last week a deputation from the Dundee Citizens' Association appeared before the magistrates, and presented a memorial urging that the licensing laws should be more strictly administered with a view to the diminution of drunkenness. Rev. D. M. Ross said that the state of the streets in Dundee on Saturday nights and on holidays was a disgrace.

Some Greenock friends of Mr. Daniel Crawford, who is actively engaged in missionary work in Africa, have in their spare hours built a steel sailing-boat for the purpose of assisting him in the way of conveyance on the great African lakes, and in that way removing a considerable hindrance to his work which at present exists. The boat is fitted with two masts, is about 14 tons measurement, and is furnished with everything necessary to working a boat of her description. She will be taken to pieces, and shipped at Glasgow for Africa.

The annual meeting of the Edinburgh Medical Missionary Society took place last week in the saloon of the Royal Hotel, Princes-street, Edinburgh, Sir T. Grainger Stewart, M.D., president of the Society, in the chair. The annual report mentioned that the year under review had been a somewhat anxious one for those engaged in missionary work abroad, and touched upon the various mission fields in different parts of the world. Dr. Sargood Fry appealed for more liberal subscriptions, and mentioned that eight medical missionaries, including one lady, were about to leave for foreign mission stations. Dr. Stalker, Glasgow, in moving the adoption of the report, said that thoroughly-equipped hospitals ought to be established in every place where there was a medical mission abroad, because the scientific acquirements of the medical men were very much lost when they had not the means of putting their talents to their proper use. Dr. Westwater, Manchuria, and Dr. Fenn, Madagascar, gave experiences of medical missionary work, and spoke of the many advantages which a medical missionary had over a man who knew nothing of medicine.

Jews in Montreal.—A mission to the Jews of Montreal has been opened by Rev. John McCarter, with headquarters at 354, St. Lawrence Main-street. Mr. McCarter is a Presbyterian minister. Besides being experienced in general mission work, he is familiar with the language used by European Jews. He is being assisted by Hebrew Christians, who conduct classes and carry on visitation work.

Temperance Notes.

SIR WILFRID LAWSON has intimated his intention of bringing in a Local Veto Bill in the House of Commons at the earliest opportunity.

Drunkenness and disorderly scenes being on the increase in Chatham, the magistrates threaten to deal more severely with the offenders.

It has been decided to form a department, to be called "The College of Scientific Temperance," in connection with the Washington University.

The Bishop of Liverpool, speaking in connection with the Diocesan Temperance Sunday, made special reference to the increase of drunkenness amongst women.

The Fulham Vestry has complained to the Chief Commissioner of Police that pavements were obstructed by the process of lowering casks of beer into publicans' cellars.

The county council of Cardiff, in framing a new set of bye-laws for the regulation of lodging-houses, has passed one prohibiting licensed victuallers taking in seamen as boarders.

The Irish Temperance League is giving increased attention to Band of Hope work. Sound temperance teaching, with songs and recitations, is generally superseding mere entertainment.

A brewer in Nelson has been fined £20 and costs, and his retail licence forfeited, for selling beer without a licence in a neighbouring district. The brewer's agents took orders, and the beer was delivered the following week.

The Secretary for Scotland, having had his attention called to the practice of collecting public rates in hotels and public-houses in several parts of Scotland, has replied that he "concurs with his predecessors in strongly disapproving of the practice."

The pitiful tossing to and fro of Jane Cakebread seems ended at last, as it ought to have been years ago. Two medical men having reported that she is not responsible for her actions, the North London magistrate has made an order for her removal to an asylum.

A special meeting for nurses has been arranged by the Women's Total Abstinence Union, to be held by permission of the Duke of Westminster, at Grosvenor House, on the afternoon of Friday, February 14. Admission by ticket only. The Lady Elizabeth Biddulph will preside, and addresses will be delivered by Sir Benjamin Ward Richardson and Mrs. Hawkes.

The clergymen of Brooklyn have united in an endeavour to constrain the municipal authorities to enforce the prohibition of Sunday liquor-selling. On January 12 this was the theme of a hundred or more sermons, beside which petitions were offered to the church-goers for signature. The law has been enforced in New York, but evaded in Brooklyn.

The Manchester Women's Christian Temperance Association held its annual meeting last week, the Lady Mayoress presiding. A general summary of the work of the ten departments of the Association showed active educational, social, municipal, scientific, and political work. Direct Gospel and rescue work occupies special attention, and these were greatly blessed in many directions. It was stated that Mrs. Lewis, one of the prison workers, has received official permission to visit Strangeways Gaol.

A law was passed in New York in 1892, forbidding the licensing of a saloon within 200 feet of a school or church. The Tammany Excise board interpreted this to mean that no new licence could be granted within the prescribed limits, but that places licensed before the law was passed could have their licences renewed indefinitely. But the new board, appointed by Mayor Strong, took the view that as a licence is issued for only a year, the board could not renew such a licence, since it would practically be a new one. This action of the Excise board has been sustained by the Court of Appeals. The result will be the closing of between 1500 and 2000 saloons in New York city, and many throughout the State.

The Manchester Retreat for Inebriate Women received 125 applications for admission during the past year. The number of new patients admitted was twenty-eight. There are twenty-five patients at present in the Retreat. The institution has hardly been in existence for six years, and therefore the permanence of its cures can hardly yet be said to have been tested. But it points already to four patients of 1890-1 who are doing really well, five who left in 1891-2, eight of 1892-3, five of 1893-4, and eleven of 1894-5, who stood firm. Experience proves that effect should at once be given to the recommendation of the Departmental Committee on the Treatment of Inebriates, in the report of 1893, that power should be given to compel a confirmed inebriate to enter a retreat when the person would not enter voluntarily, and that the magistrate should have power to commit to a retreat instead of dealing with a drunk and disorderly case by means of a short and ineffective imprisonment.

International S.S. Lessons.

FEBRUARY 16.

THE GREAT HELPER.—Luke vii. 2-16.

GOLDEN TEXT.—Verse 16.

CHRIST proves Himself the Great Helper by the two miracles this lesson describes. The first is a miracle of healing; the second a miracle of resurrection.

I. THE MIRACLE OF HEALING (2-10). The scene of this miracle was Capernaum, where most of our Lord's mighty works were performed (Matt. xi. 23). The subject of it was the servant of a Roman centurion. It is beautiful to note the affectionate relationship between the master and his bond servant. The master did as much for the servant as the most faithful servant could have done for him. The lesson of the incident as taught by Jesus Himself is furnished by the faith of the centurion (9). It was such faith as caused Him to marvel. The following are some of its remarkable features:—

(1) *It was found in an unlikely subject.* Do we not naturally expect to find the greatest faith where there has been the greatest privilege? Yet our Lord puts "the children of the kingdom" in contrast with this man (Matt. viii. 11, 12). His nationality, his occupation, and his very slight knowledge of Christ make his faith the more remarkable. Strange, was it not, that Gehazi in Elisha's household should have been unbelieving, while faith was found in the Jewish maid in the heathen household of Naaman.

(2) *It was accompanied by great humility.* A sense of unworthiness is sometimes pleaded as an excuse for not coming to Christ. Yet our conscious unfitness is our truest fitness. This man's faith was rooted in his deep humility. And his humility was the more remarkable because he had done something of which another man might be proud (5). Observe the three estimates of his character. Our Lord's: "I have not found so great faith" (9); the Jewish elder's: "He was worthy" (4); and his own: "I am not worthy" (6). The greatest enemy to faith is pride and self-sufficiency. We shall never think much of Christ until we have learned to think little of ourselves.

(3) *It expressed itself in a remarkable way.*—"Say in a word, and my servant shall be healed" (7). There was no necessity for personal contact with the sick man. The disease was as much under authority to Jesus as the servants of the centurion were under authority to him (8). No other suppliant had paid such honour to the Saviour. Such is the faith He asks of us. He still "sends forth his word, and heals." True faith receives the word, and asks for no confirming sign or wonder. He who trusts what Jesus says shall never be put to confusion.

II. A MIRACLE OF RESURRECTION (11-15). "Nain" was a small town about twenty-five miles south-west of Capernaum. It is now only a small hamlet, inhabited by a few families. "Carried out" (12)—the custom being to bury outside the city. "Bier" (14)—not a coffin, but a sort of flat couch, sometimes made of wickerwork.

The miracle is specially connected with the compassion of Jesus (13). Before the widow either asked his help, or knew of his presence, his heart was moved with compassion for her. What Jesus was He is still. He is as tender and compassionate now as then. To "heal the broken in heart and bind up their wounds" (Psa. cxlvii. 3) is the work He still delights to do.

Two things:—(1) *The object of his compassion.* Picture the funeral train leaving the little city. The company make a doleful sound, "weird cadences, heartrending cries of agony," "loud, high, prolonged wails" of women. Every detail of the event appeals to the Saviour's compassion. It was the funeral of a young man, "the only son of his mother, and she was a widow" (12). Death could not rend holier bonds or cause more bitter tears. Our every sorrow is a voice that speaks to the compassionate heart of Jesus. The youngest child who knows what it is to weep may find a sympathising Friend in Jesus.

(2) *The power which accompanied his compassion.* The words "weep not" (13) would have seemed almost like trifling if the miracle had not followed. By restoring the dead, and reuniting those whom death had severed, Jesus gave true comfort to the sorrowing widow.

The miracle is a picture of what Jesus now does for us. Many are dead even while they live (Eph. ii. 1). The word of Jesus gave life to this young man; and the same word calls to life those who are dead in sin (John. v. 25).

It is also a prophecy of the future resurrection (John. v. 28, 29). In that all will have a part. Will our resurrection be to life, or to judgment?

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

WE are thankful to receive many letters from parents and teachers, who are finding our Children's Page helpful to them in the instruction of their little ones. We hope its usefulness will be widely extended, and that our readers will recommend it to their friends who find, as one correspondent puts it, that

There are always some of our children not out at church on Sabbath evening, and it is a little difficult to keep them suitably employed.

Some missionaries have planted themselves in Bhot in the Himalayas, at a height of 11,000 feet, in the hope that by winning the Bhutiyas for Christ they may also win the Tibetans. The Bhutiyas have the privilege of regularly visiting Tibet, and of openly associating with its people; thus, where Europeans cannot enter, a neighbouring people may give access for the Gospel. The enterprise seems to be a promising one, notwithstanding the ungenial climate in which the workers have begun, as the natives accord them a welcome.

The Church Times notes with great satisfaction, as a sign of the influence of "Catholic doctrine," that at the funeral of Prince Henry of Battenberg, before the prayer of committal was read, an anthem from the liturgy of Chrysostom was sung, which included the following words:—

Give rest, O Christ, to thy servant with thy saints, where sorrow and pain are no more, neither sighing, but life everlasting.

Our contemporary hopes that the precedent once set in high places may be followed. We hope not; for this "Catholic" departure, in reality an intercession for the dead, encourages unscriptural expectations, and sanctions false ideas of human accountability. It is sad to think of the consequences of such an example set by personages in high station.

Cardinal Vaughan is maintaining the right of every English parent to have his children taught, at the public expense, the religious faith which he believes and practises. This he says, in order to secure State aid for

schools managed by Roman Catholic priests! Now, what is good for England is good for other countries; but we know of no instance in which, where dominant, Rome has practised toward others the tolerant policy for which her dignitaries now plead. That parents should teach their children the faith which they personally hold, is reasonable, but that the State should pay for this being done by public agencies is not reasonable. Carried to its logical issues, the Cardinal's plan would involve as many schools as sects, and spread confusion through the land. What Rome wants, however, is clear; she wants a priest at the elbow of every teacher, in preparation for the time when she may elbow them out, and use elementary schools, as she uses her own, as instruments of tyranny, in the propagation of superstition, and the perpetuation of darkness and ignorance.

The action of the Irish party on the education question is a wedge which is splitting up the union between them and Nonconformist Liberals. The Irish party are, first and above everything, Romanist. The time has come when they can get no political advantage through union with Nonconformists; hence they throw them overboard. They believe they can get religious advantage from the party now in power; hence they join it. It is said that Mr. Dillon,

On his recent honeymoon visit to Rome, was sent for by the Pope and enjoined to give the priests the control of education.

The priests are straining every nerve to get it; and in their endeavours abuse "the Protestant Bible" with unmitigated violence. It is the old struggle renewed between a religion born of the Word of God and one born of a corrupted church; there ought to be no hesitation which side Christians should take.

It is gratifying to note that the differences between the various temperance societies as to Legislative demands, which have long divided the camp, are in the way of being merged in a desire to make common cause. Some *via media* ought surely to be possible, in which all the friends of sobriety may work in harmony. They have the same end in view, and sectional policies should be set aside in favour of a policy which could be pushed forward with a solid front. Divided counsels mean a weakened cause, impeded legislation, a postponed victory. The first condition of success is a thorough conviction, the second is unbroken unity throughout the ranks.

The extraordinary profits obtained in the drink trade, as well as the excessive drinking prevalent, were shown up by the Bishop of London in introducing the temperance deputation to the Prime Minister. He pointed out that whereas it took 1000 people to support a baker's shop, and 700 or 800 to maintain a butcher, both of whom deal in the necessaries of life, there was in many parts of the country a public-house to every 100 or 120 inhabitants. It is a standing disgrace that this excessive number of beershops should be permitted; and, as the Bishop of Guildford afterwards said, a debt of gratitude is due to those magistrates who try to close public-houses. He affirmed that they had partly succeeded in doing this in Hampshire, and that the result was a distinct public benefit.

The friendly memorial sent over from the Sion College Conference to the American Churches in favour of a Court of Arbitration

between England and America has been cordially received on the other side. It was signed here by the official representatives of all the churches, from the Chief Rabbi to the President of the Wesleyan Conference. Pending a more formal reply, we are glad to find that the leading representatives of the American churches have written several enthusiastic letters, among whom are Dr. Barrows, of Chicago; Rev. Josiah Strong (general secretary of the Evangelical Alliance of the United States), Dr. Lyman Abbott, President Thwing, Dr. Gunsaulus and others. A town's meeting of the citizens of Chicago has been summoned by the mayor to consider the proposal of an Anglo-American Arbitration Treaty. This movement is one that every true lover of peace will further to his utmost power. The churches that contain so large a proportion of the best blood of both nations cannot find a nobler channel for the exercise of their energies.

There is one aspect of the overgrown armaments of Europe that is a little hopeful. The art of war, the more it is perfected, becomes more and more dangerous to those who take part in it. The issue of any struggle is increasingly uncertain, not only because new weapons introduce an unknown element, but because once war is declared between any two countries, it is impossible to forecast its effect in drawing others into the struggle. A German military authority has recently pointed out that there is an increasing ferocity in the spirit of war as well as in its methods. The aim of each side will be, in future, not a mere honourable victory, but utterly to crush the power of the other side that it may be able to dictate its own terms.

Curious as the paradox appears, as civilisation advances in humanity, it thus becomes more cruel in war; and yet as the preparations for war become more elaborate and finished, the dread of striking the first blow becomes more deep and salutary. As a result the forces of hatred work on the side of peace—*till the first blow is struck*. The moral is a great and simple one. It is a call to the peoples of Europe to the development of greater national self-restraint; to the Press to lead public opinion in a spirit of greater tolerance and concession; and to the churches that embody the Christian sentiment of every land, to use their influence with greater courage and aggressiveness on the side of righteousness and peace.

A foot passenger in the City of London might think, as he tries to get along between twelve and two o'clock, that there are a great many mischievous lads and giddy girls about, not to say anything of quiet men and women who are standing in groups or sauntering along. It is the labouring population out for dinner. Some Christian men and women have found their sphere of work among the employees in City shops and factories. There is good food provided for girls in some places at small cost, such as the "Old Welcome" in Little Britain; there is good music in other places, such as the City Temple; there are short religious services elsewhere, such as the twenty minutes service at Bishopsgate-street Chapel. The daily help is the most useful, though the weekly is also prized. The work of God may be carried on at many other than the usual days and hours and places.

The millionaire has found a friendly critic in Mr. Bernard Shaw, who has done that much-abused individual the honour of writing

the first magazine article extant for his benefit. In a partly satirical survey of his trials and troubles in the current *Contemporary Review*, he opens up for him a distinctive mission. The difficulty of the millionaire, he thinks, is that he can do scarcely anything worthy of his resources, without pauperising society or individuals; and the only safe rule for him is to do nothing for the public which it would have to do for itself without his intervention. "Never give the people anything they want; give them something they ought to want, and don't." To do this would make him a philanthropist indeed; but, unfortunately, his interest does not often lie in that direction. Hence he is usually content to pile up fabulous sums to be squandered by his descendants in a way that works untold mischief, and does no one any good. "He heapeth up riches, and knoweth not who shall gather them."

The character of our soldiers and sailors and their influence abroad are serious questions for the nation, more so than the kind of rifle they carry. To an inquiry, "Is the camp and barracks life of native or European soldiers in heathen countries demoralising?" which was sent by the Liverpool Peace Society to several missionaries, the answers are emphatically in the affirmative. One missionary says: "The influence of men-of-war's men, when ashore, is vile"; and a medical missionary in China testifies that "where a garrison of Christian (so-called) soldiers exist, missionary work is enormously handicapped." German and American sailors are blamed as well as the English. Every effort, therefore, to Christianise those who are supposed to represent Christianity should be warmly supported.

For truly Christian men have everywhere a good influence. An Indian missionary says that "good soldiers are helpful, bad a hindrance to missionary work." The sympathy between Christian sailors and missionary work is beautifully displayed in the gifts which, on three occasions, Miss Agnes Weston has sent to the L.M.S. from seamen and marines of the Royal Navy. Finding in missionaries in many lands true friends and brothers, and receiving not a little kindness at their hands, our tars have expressed their gratitude by helping a society that sent some of the missionaries abroad.

Immoral ways of conducting business and governing countries inevitably lead to poverty and distress. The farmers' distress, on account of the low price of wheat, is, it seems, due in some measure to gambling in wheat, a practice which began in America in 1876, and in this country in 1883. One expert affirms that if it had not been for the existence of this plan of dealing with "futures," the value of English wheat would never have fallen below forty shillings a quarter; and a leading agriculturist has recently expressed the same view. A Bill is therefore to be introduced into Parliament, intended to draw the line between "proper future sale and fictitious gambling"; all contracts must terminate in actual property. We shall be thankful indeed if this Bill or anything else checks gambling in trade, removes distress, and gives back to our English landscapes the rich colour of the golden corn. Green grass is pleasant, but corn in the field is a feast for the eyes.

Amid the trash that figures among the favourite books of the season, we are glad to

find that the biographies of the missionaries who were massacred in China last summer have been much appreciated, of which edition after edition has been called for in a very short space of time. The value of good biographies is not sufficiently acknowledged. Fiction, especially such as is filled with questionable condiments and spices, makes the palate stale towards simpler and more nourishing food. But it is plain bread that is the staff of life: and the plain recital of the lives and words of real men and women is a thousand times more nourishing for the soul than the imaginary sorrows of beautiful nonentities.

The study of the Book of the Acts of the Apostles is now contributing evidences of the truth of Christianity. In his new work on "St. Paul, Traveller and Citizen," Professor Ramsay deals with the question of the miraculous element in the Acts. After an exhaustive examination, he has come to the conclusion that the narrative, apart from the miracles, is stamped as authentic; and, secondly, that *they are an integral part of it*. He further adds that Paul clearly believed himself to be the recipient of direct revelations from God, that he was guided and controlled in his plans by direct interposition of the Holy Spirit, and that he was enabled to move the forces of nature in a way that ordinary men cannot. Nor can we think Paul, or the writer of the Acts, who Professor Ramsay says was unquestionably St. Luke, was a mere victim of hallucinations. Whereas twenty years ago he found it easy to dispose of the miracles in the Acts, Professor Ramsay is now forced, on grounds of evidence, to believe in them.

Publishers of religious books seem to be favouring, and they do well to favour, small works on experimental religion. Many of these may be doomed to an early burial in obscurity; a few may continue to be read for a decade or two; and one, in the course of a century, may be found to possess enduring qualities. The larger portion have a mission for their day; the elect few are books for all time and peoples. The "Imitation," "Pilgrim's Progress," "Holy Living" and "Holy Dying," Augustine's "Confessions," will never wear out; genius and piety guarantee their immortality. Few, if any, others seem likely to take rank with them, yet a small book which treats wisely and sympathetically of the great questions of the soul's relations to God is of more use than learned quartos.

In his little book on "The Four Temperaments," Dr. Alexander Whyte, of Edinburgh, points out, under the head "The Phlegmatic Temperament," one of the besetting sins of many ministers. That is dilatoriness in the performance of duties that are capable of being postponed from day to day. Both in pastoral work and in preparation for the pulpit, this is fatally easy to men of easy-going disposition. A striking picture is drawn of a week's procrastination and its consequences. Nothing but punctual performance of the daily routine, systematic study of the Word during fixed hours, and a businesslike adherence to each hour's duties, will overcome this temptation. The man of business is bound by his office hours and fixed engagements; the Christian minister is a law unto himself, and for that very reason should see that he is filled with the passion of earnest, faithful, and unremitting toil. Otherwise his very freedom will prove the most ignoble bondage.

Stones for Bread.

NO HELP FOR ARMENIA!
NO HOPE OF TEMPERANCE REFORM!

TRULY Lord Salisbury has struck minor chords which will reverberate with a dismal echo in the hearts of all who desire that God should be honoured in the home and foreign relations of our national life. It is not a question of this party or of that. There are many among the supporters of the present Government who are distressed at the Premier's decisions, as there are also, no doubt, among his political opponents many who are led by their interests to applaud them. It is not the mission of this paper to take sides in politics as such, but there arise from time to time occasions when the Christian conscience must declare itself, whether against the horse-racing proclivities of one Prime Minister or the easy-going time-serving of another.

Small wonder is it that Lord Salisbury's "Nonconformist speech" has greatly pleased the Sultan, who has sent a personal message of thanks to him; and it has given undisguised delight to the official party at the Porte. It is openly spoken of there as a signal confession of English diplomatic failure. Meanwhile, it has filled the surviving Armenians with despair. In this country a feeling of shame has throbbled in the breast of the nation at the heartless abandonment of a stricken race. It is a hideous and intolerable blot upon the honour of England, that a God-fearing and God-loving people, whose tenacity of their faith puts us to the blush, should be forsaken in the hour of its extremity by a "concert" of so-called Christian nations.

That we have obligations to other Governments we do not dispute, but the wording of our treaties stood the same in November as it does to-day. Why, then, did Lord Salisbury raise hopes which he now declares are impossible of fulfilment, thereby blocking for three months action which, had the truth then been revealed, might have been taken in other directions? We may yet have to acknowledge that we have also obligations to the Lord of the nations, the Most High, to whom the blood of his martyred saints calls aloud for vengeance.

Then as to temperance legislation, the Prime Minister, though courteous to the C.E.T.S. deputation, was frankly antagonistic to its appeal, and Mr. Balfour was politely vague. Lord Salisbury believes in no restrictive legislation beyond what would involve "raising the character of the accommodation afforded, and therefore of increasing the respectability." In other words making facilities for drunkenness respectable. There rests the gravest responsibility upon the head of our Government to legislate in the direction of temperance reform, which, from a financial as well as a moral standpoint, is of the highest importance to the nation. We can only hope that Parliament will not be many days old before some decided expressions of opinion will be made to influence our leaders toward a better mind. It has been said that "the Government floated in on beer, and does not mean to float out on water." Let us hope they will disarm such unfriendly criticism. Meantime, it is not enough for us, as Christians, to blame official inaction. Now, more than ever, is it our duty to join hands and hearts in unceasing endeavours. Those that are "ready to perish," from drink or Turk, call piteously for succour. May God stir the nation to respond, and thus transpose the minor chords of hopelessness into the major harmonies of prosperity and peace.

Athaliah.—I.

THE RESULTS OF WORLDLY ALLIANCE.

By PASTOR F. E. MARSH.

AS THE TREES by the lakeside are mirrored in the water, so New Testament truth is seen in Old Testament incident. Where we may not take the incidents and characters of the Old Testament as actual types, we may use them as illustrations. The story of Athaliah thus illustrates the cause, the career, and the culmination of evil, and the curse which such persons bring on themselves and upon others by their conduct.

Athaliah was the daughter of the wicked King Ahab. Her mother was the idolatrous and cruel Jezebel. Athaliah married Jehoram, the son of Jehoshaphat. After the death of Jehoram, his son Ahaziah reigned in his stead for one year. Both father and son were influenced to an evil course of conduct by Athaliah (2 Chron. xxi. 6; xxii. 2, 3). When she found that Ahaziah, her son, was dead, she determined to destroy all the seed royal to gain the kingdom for herself (2 Kings xi. 1); but she was frustrated in her design, for Jehosheba hid the infant son of Ahaziah in the Temple.* While Joash is growing up, Jehoiada, the priest, in a secret manner informs the priests and a number of soldiers of the presence of the infant king. Then, on a given occasion, Joash is proclaimed king. Athaliah, hearing the acclamations of the people, wonders what it all means, and when she is told, she exclaims, "Treason! treason!" She is hurried from the precincts of the Temple and is slain. Thus ended the career of a cruel and wicked woman. She reaped what she sowed, and fell into a pit that she had dug for others.

There are many lessons which are suggested and illustrated in the brief sketch of this wicked woman. I direct special attention to one, namely—Athaliah's presence and power in Judah were

THE OUTCOME OF AN UNHOLY ALLIANCE.

Many good men have made great mistakes which have been fruitful of much evil. For example, when Jehoshaphat came to the throne of Judah, he "strengthened himself against the King of Israel" (2 Chron. xvii. 1), but in an evil moment he "joined affinity" with Ahab (xviii. 1) in war against Ramoth-Gilead (xviii. 3), and nearly lost his life (31). Association with the ungodly always means danger, damage, and distress to the servant of God.

(2) Jehoshaphat joined himself with Ahaziah, the son of Ahab, in a commercial undertaking to make ships to send to Tarshish, but the ships were broken on their first voyage, and never reached their destination (2 Chron. xx. 35-37). Loss and damage again to Jehoshaphat; but he learnt a lesson, for he would not proceed in the unholy partnership (1 Kings xxii. 48, 49). (3) Jehoram, the son of Jehoshaphat, forms an alliance with the house of Ahab by marrying the daughter of Ahab (2 Chron. xxi. 6), who is Athaliah (2 Chron. xxii. 2). Doubtless, through Jehoshaphat's intimacy with Ahab she got to know Jehoram; hence the house of the wicked king of Israel becomes identified with that of Jehoshaphat. From this unequal yoke Ahaziah is born, who reigns for one year in Judea after the death of his father. When Ahaziah dies, Athaliah determines to kill all the seed royal, and reign over Judah herself. These are the links in the chain. Her wicked life is

traceable to the blunder of Jehoshaphat. By forming an alliance with the house of Ahab he brought a blight upon himself and his house.

Do not parents—Christian parents—often make the same mistake when they endeavour to make "good matches" for their children? Alas! as someone has said, many of them turn out to be "lucifer matches." Better a humble cottage in the Lord, than a palace in the world.

Rallying Points.

VI.—VIGILANCE.]

"LET US WATCH."—1 Thess. v. 6.

"Watch well the fort, guard every part,
But most the traitor in thy heart."

OVER and over again are we urged to "watch" as well as to pray—urged by the very lips of our Lord Himself! Yet how slow are we to do it!

Even by our own confession, we are "thrown off our guard," or, in other words, we are not sufficiently careful to be "found in Him" when temptation finds us, as it certainly will find us, whether or not we are prepared for its assaults.

Is there in our hearts an unexpressed feeling that we have, perhaps, passed beyond the need of watching, that it is a thing incompatible with the higher experiences of Christian life? Nay, but let us listen to the Master's own word, "What I say unto you, I say unto all, Watch" (Mark xiii. 37). "Blessed are those servants whom the Lord when He cometh shall find watching" (Luke xii. 37).

Our security in seasons of spiritual danger does not indeed depend upon our vigilance—pitiable were our condition if it did! but we are, not the less, living in disobedience if we are living unwatchful lives.

"Hear, above all, hear thy Lord,
Him thou lovest to obey;
Hide within thy heart his word,
'Watch and pray.'"

Many benefits which result from vigilance will readily occur to us; but there are others which can only be unfolded to us as we obey the loving command, "Watch."

Nor let us think it is only for trial and temptation that we are to watch. That were truly an unworthy thought! Let us, just as eagerly, be on the outlook for blessing. "Watch and pray" must certainly mean this, as well as other things, that we are to watch for the answer to our prayers. How much we miss through the lack of a holy expectancy. What would not the heavenly Father give to his children if He could see their hearts firmly and fully set on receiving the blessings for which they plead!

An earthly parent hesitates to disappoint the child who is full of trustful anticipations, based on his love and power. The weary, toil-stained father would trudge cheerfully another mile or two rather than bring a shadow over the baby face pressed against the window-pane in eager hope of some promised trifle. "How much more" will the Heavenly Father do for those who wait for Him. "My expectation is from Him" is perhaps the most impregnable position a human soul can occupy.

"Not only wait, but watch!

Pray at the door of hope and sing,
Faith's finger on the latch."

Above all, let us watch for the appearing of our Lord Jesus Christ. Let our ears be ever alert to catch the sound of his approaching chariot-wheels. Let us, by earnest expectancy as well as by loving labour, "hasten the coming of our Lord Jesus Christ."

Shall we give the world occasion to think that we are indifferent to the many signs of his return? Shall we practically give the lie to our professed belief that his reiterated promise, "I come quickly," nears its fulfilment? God forbid!

No subject could possibly be more important and more practical than this one. Let us by loving watchfulness "prepare the way of the Lord," and make it our rallying cry, "Behold the Bridegroom cometh; go ye out to meet Him."

"We are watching, we are waiting,
For the glorious King of day;
For the Chiefest of ten thousand,
For the Life, the Truth, the Way."

Pondering those words in Isaiah xxxv. 8, "the wayfaring men, though fools, shall not err therein," a servant of Christ was led by them—or rather by Him who spake them—to visit an asylum, and speak the words of peace to those of the inmates who would listen to them. Amongst these was an old lady whose extreme restlessness had made her a most trying patient. She eagerly listened to the sweet story of old, and was won by the Love that came to this poor world to seek and save the lost ones. Not only so, but she drank in the good news that He who came once to die is coming again to receive his own to Himself, to live with Him in his own bright home. When Mr. — paid his next visit to the place, he found this aged one sitting, as he firmly believes, at the feet of Jesus, but he found her also *watching*. At the window she sat, gazing (like those who saw Him go up) for "this same Jesus" to return. In her simplicity she had taken the words very literally indeed; and her attendant stated that all the former restlessness had subsided. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. cxix. 130). Her heart was at rest, and her poor troubled mind had fixed itself on the bright hope of his appearing, "whom, not having seen," she loved.

"I want to be the very first to welcome Him" were her own simple but beautiful words of explanation; and tears of love and joy flowed down the aged cheeks as she spoke of Him. Day by day, as the months wore on, found her still at the window, still waiting and watching for her coming Lord.

Is there, nothing in this simple but true incident which rebukes our own slothfulness?

Are our eyes as eagerly bent on the red streaks across the dawn? To his assurance "I come quickly" is there ever the fitting response, "Even so, come, Lord Jesus"?

"Lord, we are growing older, the days and years have fled;
And time and change have done their work; and some we loved are dead.

But the Day is nearer now,

Far nearer—

And the signs of thine approach

Far clearer!

"Lord, make us ever ready, as each day hurries by,
To raise the welcome shout of joy, "The Lord, our King is nigh!"

For the Day is nearer now,

Far nearer—

And the signs of thine approach

Far clearer!"

LUCY A. BENNETT.

Seamen's Christian Friend Society.—At this society's headquarters in Ratcliff-highway, Mr. George Lampard recently presided at the annual meeting of the "Gospel Pioneer Band," when an excellent report was given of the year's open-air work by the secretary, Mr. Joseph Kidd. Many members of the band, including Christian seamen, took part in the meeting. On Thursday last the monthly muster of the "Christian Harbour Lights" was addressed by Mr. H. W. Maynard, of Wimbledon. Rev. G. J. Hill, Captain Blackburne, Mr. W. J. Cairns, and other workers gave encouraging accounts of the progress of the mission.

* Josephus says:—"Coming to the palace, where Athaliah's executioners were murdering all the rest, Jehosheba found Joash, an infant of about a year old, amongst the dead bodies of the slain, which, it seems, had been concealed by the nurse."

Conditions of Sainthood.—I.

By REV. SAMUEL PEARSON, M.A.,
Broughton Park Church, Manchester.

IN addressing Christian people on this subject there is one condition which must be made clear, viz., that they are bound to aim high. They have entered into bonds with Christ to live after his commandments; and they cannot release themselves from this liability by any reference to what is the level of conduct and purpose among their fellow disciples. Indeed, most of our difficulties would be removed were we earnestly and persistently to take our life-plan from the "pattern on the Mount." But it must be evident to our own hearts and to the consciousness of others that this is what we are very loth to do. There are some books we are afraid to read, some preachers we are afraid to hear, some claims we are disinclined to listen to, because they would make a demand upon us which we are not ready to meet. This state of mind is fatal, at the outset, to any great attainments in the Christian life. For, as George Herbert says:—

*Sink not in spirit: who aimeth at the sky
Shoots higher much than he that means a tree.*

It is this inward ambition which is essential to high attainment: its presence means inspiration, and that spontaneous response to all God's calls which forms the good ground for the seed of his Word. But, besides this general consideration, there are some particular ones which are also necessary to the attainment of "holiness." These may be arranged under three divisions for the purposes of thought, though in conduct they are all united.

1. THERE ARE SPIRITUAL CONDITIONS OF SAINTHOOD.

Here we are confronted at once by a phrase which is of great value, but which needs explanation and enlargement—"the life of faith." If faith is used to cover all the faculties which must be employed in order to live the Christian life, it is a word so large that it needs analysis and amplification; and if it is narrowed down to a mere passive "trust," then it requires to be supplemented by other terms. We must be **masters of our phrases, and not let them master us.** The Christian life might be described very appropriately as "the life of love"; but we should then have to be very careful to lay stress on the beliefs of the mind, and on the activities of the "daily round." Faith is indeed one of the greatest words of the Bible: it is so because it refers to a faculty of the soul which unites us to God for ever, and also because it is used in such manifold ways to describe our duties, our privileges, and our possessions. A glance at the Subject-Index of the Oxford Bible, under the heading of Faith, will show this at a glance. It is objective for the truth for which we have to contend; it is subjective for the apprehension on our part of that truth; it is active in relation to the works which we have to perform; it is passive as far as the trust in Christ which we have to exercise is concerned.

The Christian's vocabulary should be varied and rich. He may rightly call his course the "life of prayer"; for as the body is sustained by incessant breathing, so the soul-life is made possible by constant supplication. But it would be unwise so to fix the mind on this supreme duty of prayer as to forget everything else. The doctrine of justification by faith emerged into prominence through the stress of controversy; and that of sancti-

fication by faith has become necessary in order to rebuke sharply the twofold modern tendency to lean on form or mere morality for the power of the "inward man."

Naturalism and formalism both rob us of the living Christ; and it was time that we were reminded that neither by works nor by rites could we be perfected, but only by Christ working in our hearts by faith. But all lines of thought if pursued exclusively tend to run to seed; and they then become half errors, because they omit the truths which are complementary. And it has been so with this use of the word "faith." Yet how infinitely precious the word is! We must not allow it to be monopolised by any school; but we must be careful to show that, rightly understood, it includes the due exercise of all the spiritual faculties with which we have been endowed.

And we ought to accustom ourselves to a variety of phrase, so as to see our duties in manifold lights. Is faith the hand by which we lay hold of Christ and of unseen realities? Then prayer is the mouth by which we speak to and for God, moved and helped by the indwelling Spirit. Love will be the heart beating in healthy rhythm the blood of new purposes through the whole being. Hope will be the eye ever looking forward to fresh enterprises and to new victories. Work will be the feet of the soul moving swiftly and readily on the road of active service for God and man. Meditation will be the ear of the saintly mind drinking in fresh messages from the Divine oracles. And the enlightened and developing conscience will be the sense of smell, disgusted with the ill savour of respectable wickedness, and allured by the sweet odours of those flowers of grace which are to be found in the garden of the Lord! It is not one faculty alone that is active in such a case as this, but the whole inner man, alive and energetic toward God and toward man. If this be the "life of faith," it is one which we need to see more and more in all the churches of Christ at the present day.

(To be concluded.)

A Penny a Week.

REV. THOMAS EVANS, who has recently returned from India, writes:—As I am just now in full work endeavouring to stimulate our churches in Wales to a higher standard of devotion on behalf of work, both spiritually and fiscally, it may afford others a hint if I say that as to money matters I have so far been able to work the "penny a week" system successfully.

Little and often is, I think, the best way to secure enlarged contributions for mission work, and while one penny a week is not a burden to anyone, a goodly number of names for this easy and small sum weekly mounts up to a considerable sum in the year, as a hundred names secures in twelve months no less than £20.

That can usually be given in addition to the ordinary collections and subscriptions. In most of the churches in Glamorganshire that I have so far visited, I have secured on an average fifty names, which means, in each case, £10 in addition to the ordinary contributions.

In Wales it is the common custom for the few to give 2s. 6d. subscriptions, while the great bulk of the people drop one penny a year in the annual collection. The best way to get out of this old low-level rule is to ask for *one penny a week*, which no one can deem a burden, but which if secured in goodly numbers will double the usual contributions and maintain week by week a lively interest in the good cause and a desire to pray for its success.

Did we but secure one-tenth of the weekly pennies spent on tobacco and alcohol, we should soon have abundance of funds to evangelise the whole world. Let us give the system a fair trial, and ask the Divine blessing to rest upon it, and upon those who contribute.

Liverpool Town Mission.

ANOTHER year's work among the masses of this great city has gone. We have held our two annual meetings—one for the general public, which was well attended, and the other for our volunteer workers. The first was presided over by Mr. Thomas Matheson, J.P., a noble Christian citizen, and the second had for its chairman Mr. A. Guthrie, a son of the late Dr. Guthrie, and himself in the front of all good work.

The meeting of the volunteers was a grand sight. There were over 600 present from our twenty-five mission halls, the most of them the fruit of the Mission. When Mr. Guthrie rose to address the meeting, he frankly told us "that till that moment he had no idea that the Liverpool City Mission was so strong, as represented in these 600 picked workers." Rev. C. Musgrave Brown, vicar of Bevington, gave a special address to those thus gathered, and God wonderfully made him a mouth-piece. "The sight of so many earnest and happy faces," he said, "had made a great impression upon him."

This Mission has now been working in Liverpool for sixty-seven years, and it never was more used of God to the salvation of souls than it is to-day. The staff was never more consecrated, so anxious to do all in their power to advance the glory of God. Not a few of them are "out-and-out" Christians. Their private meetings for prayer, and their hours of waiting upon God, all indicate hearts on fire. One told us the other day, in a public meeting, he had been in the midst of the earnest prayer meetings which were held in Scotland in the days of the Revival; but the prayer meetings he was now witnessing, "were such taking hold upon God, that they were beyond anything he had ever seen or felt."

The results have been seen in almost all the districts. Visiting has been easier, more fruitful, and the gatherings in the mission halls large, solemn, and awaking, as with tears the preacher has appealed to his hearers to be reconciled to God.

Those who have been hopefully converted are from all classes, the young and old. A lad of fifteen, "known for his fearful swearing," now takes part in prayer. An old man, seventy-nine, wrote thus in his Bible, "Saved, by the grace of God, our Heavenly Father, through faith in Christ Jesus, our blessed Lord and Saviour. Sunday, November 17, 1895. Welcome Mission Hall." Others have been brought in, in their drink. Wreckers of homes, both men and women, have been changed, and wrecked lives have been saved, and taught to save others.

As this Mission is a mission to the city, all sorts of Christian work is undertaken. The men at the docks are visited, where not less than 1200 are seen each week, and many an earnest word spoken to these sons of toil. The public-houses and lodging-houses are regularly visited. Also all the cabmen of the city, and several of the adjoining districts. The weekly visits to the hospitals are often times of blessing, and our work among the railway men is encouraging. From 500 to 600 meetings are held monthly, with an average attendance of 30,000, and our aggregate attendance at children's services and Sunday-schools for last year was 250,000.

This work could be greatly extended, if the funds would allow us to occupy districts which are at present vacant, and where house-to-house visitation is greatly needed: for whatever other work we do, this "house-to-house" work is ever our chief business, and our most fruitful field.

J. BARNABAS BAIN, Superintendent.

The Dock Labourers' Mission, which seeks to sow the good seed amongst the masses of poor, starving men, women, and children around the docks and wharves in East London, has issued its report. After reference to the bitter cry for food and fuel last winter, which demanded the utmost efforts to meet the intense suffering, it is stated that, "In addition to daily visits among the men at the docks, wharves, etc., we visit above 200 homes weekly and leave a word of comfort, books, tracts, etc., for the women and children. During the past year the Lord's servants were kind enough to supply us with above 30,000 tracts and books, the greater portion of which have been distributed amongst these poor people, and the Lord has led sinners to repentance by means of these." The superintendent is Mr. C. Coleman, 150, Boletyn-road, West Ham, E.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANIA.

WARFARE AND FAMINE.

(Concluded.)

WHERE, then, and how, has David kept his promise of singing to Jehovah a new song upon the ten-stringed harp? There can be no doubt but that this takes place in Psalm xxxiii., which alone among the "new songs" in the Psalter (Psalms xvi., xviii., and cxlix.) is called a new song on the ten-stringed harp.* This song consists of two parts, comprising altogether twenty-two verses after the twenty-two letters of the Hebrew alphabet: it aspires thereby to a certain wholeness and completeness. Clearly it exactly suits the times and their conditions; the first section (4-11), after the prologue with its exhortation to praise, refers to the counsel and devices of the heathen, which Jehovah with his fast-standing counsel will now bring to naught. In the second section (12-19) it is pointed out that Jehovah will also deliver from death and famine. As in Ps. cxliv. 10 reference is made to the salvation of the king, so in Ps. xxxiii. 16 the same thought is repeated in the words, "there is no king saved by the multitude of an host"; and Ps. cxliv. 15 is in effect repeated in Ps. xxxiii. 12. The epilogue is an appeal for a proof of Jehovah's favour towards those who wait for, and hope and trust in Him, and by the use of "our" and "we" David includes himself with the community of believers.

PSALM XXXIII.

1. Rejoice in Jehovah, O ye righteous,
For the upright praise is comely.
2. Give thanks unto Jehovah with harp,
On a ten-stringed psalter sing praises to Him.
3. Sing unto him a new song,
Play skilfully with a loud noise.

PART I.

- 1.
4. For the word of Jehovah is right,
And all his work is done in faithfulness.
5. He loves righteousness and justice;
Of Jehovah's lovingkindness the earth is full.
6. By the word of Jehovah the heavens were made,
And all their host by the breath of his mouth.
7. He gathers as an heap the waters of the sea;
He lays up the deep in storehouses.
- 2.
8. Let all the earth fear Jehovah;
Let all the inhabitants of the world stand in awe of Him.
9. For He—He spoke, and it was,
He—He commanded, and it stood.
10. Jehovah brings the counsel of the nations to naught;
He makes the thoughts of the peoples to be of none effect.
11. The counsel of Jehovah stands fast for ever;
The thoughts of his heart to all generations.

PART II.

- 1.
12. Blessed is the nation whose God is Jehovah,
The people He has chosen for his own inheritance.
13. From heaven Jehovah looks down;
He beholds all the sons of men.
14. From the place of his habitation He looks forth
Upon all the inhabitants of the earth.
15. He that fashions the hearts of them all,
Who considers all their works.
- 2.
16. There is no king saved by a powerful army;
A mighty man is not delivered by great strength.
17. A horse is a vain thing for safety.
Neither shall he deliver any by his great power.
18. Behold the eye of Jehovah is on them that fear Him;
Upon them that hope in his mercy

* The heading "By David" certainly is omitted, but in the midst of a collection of purely Davidic Psalms (ii.-xli) this cannot throw doubt on the Davidic authorship, which so signally confirms itself. The Septuagint has added "By David." In three other psalms of this same series (x., lxvi., lxvii.), the heading "By David" is omitted, for the same reason, as will be shown later.

19. To deliver their soul from death,
And to keep them alive in famine.

20. Our soul waits for Jehovah,
He is our help and our shield;
21. For in Him shall our heart rejoice,
Because we have trusted in his holy name.
22. Let thy mercy, O Jehovah, be upon us,
According as we have hoped in Thee!

That which qualifies this song for the designation "new" is the fact that, in the midst of dangers from the heathen (10) and the famine (19), dangers threatening as never before, David is able, in the prologue, in the full conviction of the hearing of his prayer, to exhort the righteous and upright to praise. In the epilogue, it is further shown who these "righteous" are.

The saying of St. John, "And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John v. 15), really appears here for the first time, and becomes a truth in David's prayers. Through the declaration that God is worthy to be praised in the kingdom of grace (4) and in the kingdom of nature (6), David attains his object of praising Him as the invincible ruler in history (10). Through the word of grace (4) and through the creation (6), he is led on to a consideration of Jehovah's counsel and thoughts (11). As Jehovah's word of grace is right, and his word of creation almighty, so is his counsel unchangeable. Herein is the guarantee that Jehovah must and will frustrate the thoughts and counsels of the heathen, as He does now those of the Philistines in their desire to crush Israel. That this threatened evil should happen is at variance with the covenant of Jehovah with his people from generation to generation, which is just as sure as the right and true word of Jehovah, whose works are "done in truth" (4), and through whose love of righteousness and justice the earth is filled with goodness (5). The whole of the earth, all the inhabitants of the world, must therefore stand in awe of Jehovah (8), who through his creative word (9) called into being the heavens and their host of stars, the ocean and its depths.

In the second part, with a retrospective glance at Ps. cxliv. 15, David speaks of Israel as blessed, and of her people as the chosen of Jehovah for an inheritance. He places them side by side with all the children of Adam—all the inhabitants of the earth. Since Jehovah beholds all, regards all, considers all their works—He also fashions the hearts of all—Israel's hope and trust must not be in the great power of the king, or in the strength of mighty men, much less in that of horses, in which the Philistines put their trust (comp. Ps. xx. 7); nay, it must be in Jehovah, whose eye is always upon his own inheritance (18), upon them that fear Him and that hope in his mercy. He now fastens his eye upon them with the special object, which just at this time is so greatly required, namely, of delivering them from death in the war and from famine in the land (19). David finally makes the people speak themselves (20-22), with distinct reference to the great words in Deut. xxxiii. 29:—

"Happy art thou, O Israel;
Who is like unto thee?
O people, saved by Jehovah,
The shield of thy help,
And the sword of thy excellency."

The people are to say: "He is our help and our shield." As the two sides of the true religious life of the Israelites is characterised in verses 1 and 18, so it is again here in the words which tell of the waiting for Jehovah, the rejoicing in Him, as well as trusting in his name, and hoping in Him. To fear Jehovah, to rejoice in Him, and trust in Him, leads to that which is now demanded—always to hope in his mercy, to wait for Him, and hope in Him. The answer may be long in coming, but the exciting pain of expectation is more than balanced by the joy of confidence. This is looking into the eye of mercy, the eye that rests on Israel. JEHOVAH'S

WORD (4) AND COUNSEL (11)—JEHOVAH'S INHERITANCE (12) AND EYE (18), might be inscribed over this psalm. Well may it be called A NEW SONG!

Upon the two psalms, cxliv. and xxxiii., David looks back in Ps. lxvi. 17 in the words: "I cried unto Him with my mouth (Ps. cxliv.), and He was praised with my tongue" (Ps. xxxiii.).

Testimony to Israel.

HEBREW-CHRISTIAN Testimony to Israel is the title of the work prosecuted by Revs. D. Baron and C. A. Schönberger, and that title implies a method as well as a sphere of work. Though some Jews may appreciate the solicitude of Gentiles whom they have learned to respect, generally speaking they do not listen to non-Jews with the same interest as they do to brethren according to the flesh, who, with true sympathy, and from a loving heart, are able to say—"Jesus, whom ye slew, hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins; and we are witnesses of these things." The sphere, too, is as broad as the method is definite. Wherever there are Jews who have not yet heard the Gospel of the grace of God, there is a sphere for effort on the part of those who have found the Messiah and wish to pass on the good news.

On Thursday last, meetings were held, afternoon and evening, in the Mission Hall, 114, Whitechapel-road, E., in celebration of the anniversary of the work. At the earlier gathering, Mr. J. E. MATHIESON presided, and, after reading portions of Holy Scripture (Isaiah lxx. 18-25, lx. 21, lxii. 12), spoke of God's purpose regarding Israel as revealed in the prophetic Scriptures, and thanked God for the work done by Messrs. Baron and Schönberger at home and abroad. Among those who hoped to attend but were not able, was Pastor Archibald G. Brown, who in his letter of regret for absence, said that his love and prayer for Israel deepened week by week. As it was, there was a goodly array of speakers, while the auditory was larger than the Mission Hall could accommodate, so some had to retire to ante-rooms.

Mr. BARON described at some length the work of the year. The evangelistic meetings had been well attended, also the Bible-class gatherings held every evening. The aim of the mission in East London is to raise up a band of Hebrew Christians with regard to whose character and testimony there shall be no doubt, who, among their brethren, may be a power for good, because of Jesus in the heart as well as on the lip. Thus the name of the Lord will not, as is frequently the case, be blasphemed, and confession of Christ will not be a stumbling-block to others. Viewed on a wider scale, the work knows no local limitations: wherever there are Jews it recognises a sphere of testimony. Hence Mr. Baron briefly outlined his work in Great Britain generally, and in several continental countries. Mr. A. BOAKE, treasurer, rejoiced to say that the needs of the work had hitherto been met. The premises are already too small, and he intimated a willingness to receive special help towards enlargement.

Rev. Dr. GRITTON followed with a few Gentile words to Gentile Christians, based on Rom. xi. 13, 14. He pointed out that the Church was intended to be a channel of mercy to the children of Abraham. Pastor JAMES STEPHENS, of Highgate, commended the work very warmly. The fact that the enemy had been organising disturbance outside the Mission Hall was to him a good sign, showing that advance was being made upon the kingdom of ignorance and sin. He sought to encourage the workers to rejoice and be strong in the Lord.

A pleasant meeting was held in the evening, at which an address was delivered by Rev. C. A. Schönberger, and other friends spoke cheering words. This meeting was mainly occupied with prayer for blessing on the work.

Salonica, Turkey.—The great need of this place is a home to which the seamen of the Mediterranean Fleet, and any merchant seamen who may visit this port, could go instead of being led into the public-houses, of which there are many. Our great prayer is that an institute or home may be opened for this purpose. Further information could be obtained from Dr. House, American Missionary, Salonica, Turkey.

OUR DAILY HOMILY.

SUNDAY, February 16.

"A WITNESS BETWEEN US AND YOU."—Josh. xxii. 27.

THE two tribes and a half made the mistake which all Christendom has made since. They endeavoured to erect an outward symbol of unity in this altar. They hoped that it would secure them from excision from the rest of Israel. They sought to make a unity, instead of accepting this as a fact, and endeavouring to manifest it by three pilgrimages a year to God's altar at Shiloh.

Similarly, some Christians set up a church, a system, a creed, and mode of worship, and maintain that the Divine unity can only be realised in connection with one or other of these. You must be a votary at their altar of Ed, or you run the risk of the sin of schism. They substitute an outward for an inward unity, a mechanical for a vital spiritual fellowship.

If we belong to Christ, we belong to one another. The Church, with all its members, is one vine, one body, one family, and therefore we have to manifest, rather than to make the unity, of which our Lord thought so much in his intercessory prayer.

We are one in the thought of the Father, one in the redemption of the Son, one in the possession of indwelling of the Holy Spirit. Let us be one in our relations to others, pitying, loving, aiding each other, forgiving and restoring, avoiding unkind comparisons and criticisms, remembering that the failure or success of one is that of all, and endeavouring to hasten the hour when the oneness of the Church shall compel the world to believe that the Father sent the Son.

MONDAY, February 17.

"TAKE GOOD HEED UNTO YOURSELVES, THAT YE LOVE THE LORD YOUR GOD."—Josh. xxiii. 11.

We may love God from four parts of our nature (Luke x. 27). From the *heart*, the seat of the emotions; from the *soul*, the seat of individuality or will; in the *strength* of our activities; and in the *mind*, the organ of thought and intelligence. Some natures are more prone to one, and others to another. Each is a gate into the metropolis of Love, or by which the love of God may enter us. And it is of small consequence which gate you use, so long as you use one, and in this way enter the city.

Many people are accustomed to impute love to the heart only, instead of associating it also with other departments of the inner life. Because you have no emotion of love, you therefore conclude that you do not love. But there may be the love of soul, wherein the will crowns Christ as King; or the love of the strength, wherein all the energy of life revolves around Jesus; or the love of the mind, in which all thought is brought into captivity to the obedience of Christ. Choose which you will.

But we must take heed to ourselves. The love of God will come naturally and easily in us as the fruit of the Spirit, unless we do anything to mar or hinder it. Take heed to your speech, acts, intentions, volitions, affections; watch and pray; keep yourselves in the love of God; love one another and so abide in his love; and in you also the love of God will be perfected.

TUESDAY, February 18.

"YE CANNOT SERVE THE LORD."—Josh. xxiv. 19.

It seemed as though Joshua sought to damp down the enthusiasm of the people. They were all on fire to serve, but he repressed their ardour, crying, "Back, back! This is no place for you." We are reminded of a precise analogy in the Gospels, where our Saviour said to Peter and the rest, "Ye cannot follow Me now" (John xiii. 31-38). *Why this Divine reluctance?*

The answer is clear, when we consider the sequel in each case. In the one, we have only to turn a page in our Bibles, to come on all the disobedience,

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anarchy, and backsliding of the Book of Judges; in the other we see that Peter denied and the rest forsook Him. How obviously it was shown that there was a moral incompatibility between their self-confident assertions and the service of the Holy God. But this incompatibility was present to the Spirit's discernment when these strong asseverations were made, first by the Israelites, and secondly by the Apostles.

So it becomes us to speak very reverently and leniently of our ability to obey. We are probably over-estimating our powers. We are like a man, recovering from long sickness, who thinks that he can walk across his room, but finds that he lacks the strength. Created might wanes and fails beneath the searching demands of the Holy One. We need that God should give what we cannot earn by our own endeavour. Lying low at his feet, let us ask Him to work in us to will and do of his good pleasure, content to work out as He may enable us.

WEDNESDAY, February 19.

"THE CANAANITES WOULD DWELL IN THAT LAND."—Judges i. 27.

How persistent evil habits are! They have dwelt in our lives so long that they dislike being dislodged. Why should they quit their dwelling-place, and go out into the void? Sometimes, at the beginning of our Christian life, we make a feeble effort against them, and hope to cast them out, but they stubbornly resist. Whenever a remonstrance is addressed to us, we are apt to reply, "Do not find fault, we couldn't help it." These Canaanites are self-willed and persistent, they would dwell in the land.

But the one point that Israel should have borne in mind was that they had no right there. The land was not theirs, it had become Israel's. And, moreover, God was prepared to drive them out, so that his people would have no fighting to do, but only to chase a flying foe. One man was to chase a thousand (Josh. xxiii. 10).

So these evil habits have no right to persist in the believer's life. The whole soil of his heart has been made over to the Son of God, and there should be no part left to weeds. "Sin shall not have dominion over you," said the Apostle. Nor is this all. The Holy Spirit is prepared to lust against the flesh, that we may not fulfil it in the lusts thereof, or do the things we otherwise *would*. There is a complete deliverance possible to all who will open their hearts to the might of the Spirit of God. Talk no more of these Canaanites who would stay in the land; but say of the blessed Spirit, "He is well able to drive them out."

THURSDAY, February 20.

"THE LORD RAISED THEM UP JUDGES."—Judges ii. 18.

This was better than nothing. It was better to have even the fitful gleam of deliverance than to settle down under a monotony of servitude; but how much better it would have been if their national history had been a steady progression from one degree of prosperity to another, like the sun rising towards the perfect day. It was of God's kindness and grace that the judges created these temporary respites; it was the fault of their own infidelity and sin that they were not always delivered.

This fitful life is too often the experience of the believer. We have our Gideons, and Baraks, and Samsons, times of revival, times of deep and blessed experience, followed by backsliding and relapse; times when the flood-tide of grace rises high in our soul, to be succeeded by the ebb, with long stretches of desert sand. Thank God for the judges, but be on the alert for the reign of the kings, for David and Solomon, Josiah and Hezekiah—for the reign of the King.

The days of the judges were those in which there was no king over Israel. The fitfulness of our

experience is often attributable to our failure to recognise the kingship of Jesus. We worship other gods, the gods of the nations around; the idols of the market-place, the studio, the camp, and the bar. The aims and practices of the worldly and ungodly too much engross our thoughts, and sway our behaviour. Alas for us! Is it strange that God leaves us to reap much bitterness, recalling us when He can, but longing to be able to do some permanent work of salvation and edification?

FRIDAY, February 21.

"I HAVE A MESSAGE FROM GOD FOR THEE."—Judges iii. 20.

God's messages are often secret.—When Eglon was assured that Ehud had brought a Divine message, which could only be delivered in secret, "a secret errand" (R.V.), he fearlessly bade all his retinue go forth from the audience chamber. And in utter loneliness the one passed to the other the message of death. So there are crises in our lives, when God's messengers bring us the secret message, in which none can intrude or interfere. We must listen and obey, each alone and for himself. This is specially so in the death chamber.

God's messages must be received with reverence.—When Ehud said, "I have a message for thee," Eglon rose out of his seat. This was a mark of respect, the attitude of attention. It is with similar awe that we should ever wait for the revelation of the Divine will. "What saith my Lord unto his servant?"

God's messages leap out from unexpected quarters.—Ehud was left-handed, his sword was therefore on his right side, and he appeared unarmed. No one dreamed of looking for his sword, except on his left side; he was therefore allowed to pass unchallenged into the presence of the king. So Nathan strode into David's presence, who thought his sin was undiscovered, and said, "Thou art the man." Cultivate this surprise with sinners.

God's messages are sharp as a two-edged sword, and cause death.—A scimitar is sharp at the edge and blunt at the back to strike, whilst a two-edged sword is made to pierce. God's Word pierces as a two-edged sword to the dividing of soul and spirit in the recesses of the being. When the Eglon of self is dead, the glad trumpet of freedom is blown on the hills.

SATURDAY, February 22.

"THE JOURNEY THAT THOU TAKEST SHALT NOT BE FOR THINE HONOUR."—Judges iv. 9.

Barak preferred the inspiration of Deborah's presence to the invisible but certain help of Almighty God. It was Jehovah who had commanded him to draw his forces towards the River Kishon, and had promised to deliver Sisera into his hand. But he seemed unable to rise to the splendour of the situation. If only he could have Deborah beside him he would go, but otherwise not. He is mentioned in Heb. xi. as one of the heroes of faith, but his faith lay rather in Deborah's influence with God than in his own. Thus he missed the crown of that great day of victory.

It is the mark of the carnal Christian that he has no direct dealings with God for himself, but must needs deal with Him through the medium of another's prayers, and words, and leadership. Barak must have Deborah. It is faith, though greatly attenuated and reduced by the opaqueness of the medium through which it passes. Such do not attain "unto the first three." God cannot honour them as He does those who have absolutely no help or hope save in Himself. "Them that honour Me I will honour, and those that despise Me shall be lightly esteemed."

If God tells you to go alone to a work, be sure and obey. Go, at whatever cost. Dare to stand by yourself, if God is with you. Yet if you are unbelieving, your unbelief cannot make God's faith of none effect. He abideth faithful. He cannot deny Himself. He will still deliver Israel.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

ABOUT PRIZES.

On March 26 there will be special "Bible Searcher" Questions, for which prizes will be given. But only those boys and girls will be allowed to compete whose names have appeared in the lists as "correct" nine times during the twelve preceding weeks.

Those who have joined too late, or have been unsuccessful too many times, to make up nine "correct" weeks by that date, must wait till the next Prize Questions, of which I shall tell you in good time. But you see how important it is for you to send "correct" answers every week if possible, so that you may be able to compete for the prizes when they are offered.

No. 5.—Correct answers (second list) received from:—

Julia Johnson, Louisa Bagot, E. A. B., Winifred Nash,* Mary E. Plumb, Mabel Rose Panter,* May Dring,* A. H. Gillies Hunter, Bertha F. Dunn, Kathleen Fowleraker, Raymond Sullivan, Florence Bray, Joseph Bray, Louie Hooper,* Nellie Couch,* Arthur Couch, William Frederick Williams,* Gertrude E. Diprose, Evelyn Foley. Cora Batchelor, Llewellyn Dale, Queenie Dale, Edith M. Wells, Enid Campbell, Jane Ethel Kirkpatrick, Elsie Casswell, Marion Connell, Annie Tessie Nicol, Muriel Shaw, Cyril G. Bennett,* Elsie A. McClean, Nellie Lovegrove, John Niven Inglis, Hilda Elias, Edith Rachel Ballard, Effie Cargill Graham, Sabina Elizabeth Mackintosh, Charles Calder Mackintosh, Mabel E. Pearce, A. J. A. Watson, Lottie Orr, Florence E. Abbott,* Bertha Barton, George Bacon, James Young, Fredda Hunton, Clifford H. Lawson, Arthur S. Barker, William McMurray, Robert Giddings, Edith Hayward, Evelyn D. Giddings, Grace Forward, Isabel Roe, Jessie Deane Roe, John Ireland, Harold Ireland, Kate Ireland, Jeannie Allan, C. W. Hane, Blake Stack, Charlotte T. Stack, Polly Hobbs, Maggie Stewart, Bee Edwards, Kitty Motteram, Fred. Ross Freeman, Daisy Bentley, Bertha S. Hopkins, Grace Davison Scott, Muriel Sherwin, M. F. A., Ezra Matthews, Mathilda R. Maitland Kerwan, L. E. Frank, Edith Elizabeth Braithwaite, Douglas Parkes, Irene Harrison, G. A. Harper, Marjorie Tupper, Dorothy P. Tupper, Frances Tupper, Margaret D. Hogg, John Hogg, Muriel Taylor, Gertrude Mary Catford, Daisy Robinson, Lucy Hope Lloyd, Lilian Johnston, Hal. Armstrong, Violet Alexandra May Head, Winifred B. V. Head, Agnes Wilhelmine Mary Head, Evelyn Howell, Ella Dixon, Annie Little, Helen C. Gregory, John Menzies, Sophie Constance Devenish Meares, Annie Fortnum, Clara L. Barnes, Mildred Haig, Mary Thorne, F. Morris, Gwen Evans, Arthur Bonner, Nellie B., George Packe, Ruth E. Harrison, Margaret Greenhill, Constance Daniels, Jennie Campbell, Ethel Fillingham, Selina L'Estrange Malone, Annie Todd, Louisa Dundas, Emily Howe, Hilda Vickerman,* Douglas A. Fowler, Winnie Fowler,* Olive Victoria Grant, Eileen Holloway, Ethel Bennett, J. Stanier, Frank Gregory, Fred Gregory, Florence Gregory, M. Eginton, Maude Stanley, Edward H. Ramey, Frances E. E. Harris, Annie Forster Harker, William Weddell, Eileen L. Hill, Marcus H. King, Ruth Coupe, Eileen Cherry, O. Marjorie Johns, Maurice Williams, Sydney Cope Morgan, Dorothy E. Harris, Grace Wright, Ida Wright, Elsie Gladys Wright,* Emily Worster, Annie Campion, Effie Simpson, Florrie Smith, Emma Goodier, Alice Dangerfield, Arthur Dangerfield, Rachel McDonald, Ernest Nash.

I have had such a lot of nice letters that I am going to tell you a little about them. If you get a map you will see what a long way apart some of the writers are from each other.

EZRA MATTHEWS likes the stories very much, as well as the Bible Searcher, and I expect many of you do too.

ARTHUR BONNER (Plumstead) liked the piece about the "Bible Laddies," because he says it shows that even little children can work for Jesus.

HYACINTH FITZSIMONS says:—"I have the toothache and cannot write very well. My teacher says there is no such word as can't, so I have put cannot."

MARY START (Salisbury) is nine years of age, but has been ill a long time, and has only been one term at school, but is better now. I hope she will soon be quite as strong as any of you.

BESSIE SCANTLEBURY (New Cross) very kindly thinks of me and says, "I hope you won't find it too much trouble to read the many answers you have sent to you every week, but I don't fear that much."

ALEC GOLIGHTLY (South Shields) says:—"We have a children's meeting every Thursday night at 7 o'clock, and all who can learn a verse of Scripture; those that repeat it correctly get a prize at Christmas from our teachers."

QUEENIE DALE (Gosport) also liked the "Bible Laddies." She says:—"I like the word 'laddie,' as we often called my angel brother Laddie, but his name was Gwynne. He is buried in the sea, and when Jesus comes He will bring our Laddie with Him." If we love Jesus as Laddie did, then we shall not be afraid to die.

ELSIE HALL (Newbury):—"I am just come back to school, and Miss —, my dear governess, takes THE CHRISTIAN, and she told me there was a 'Children's Page,' and I have tried to answer it. I shall try every week. I am a little motherless girl. I like my governess very much; she is very kind to me. The bell is ringing for supper."

LILY TYERS is Elsie's schoolfellow, and says:—"I have been at school since I was three years old, and now I am nine. I am very happy, and it makes my father and mother very glad. I have been in for examinations."

THE ANSWER to No. 6 (Feb. 6).

- A.—(1) Gen. xxii. 7.
(2) My son, God will provide Himself a lamb for a burnt-offering.
(3) Isaac.
(4) Abraham.

- B.—(1) Acts ix. 6.
(2) Arise and go into the city, and it shall be told thee what thou must do.
(3) Saul of Tarsus.
(4) The Lord Jesus.
C.—(1) St. Matt. xvi. 15.
(2) Thou art the Christ, the Son of the living God.
(3) Jesus Christ.
(4) Peter.

- D.—(1) St. John vi. 5.
(2) Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

There is a lad here which hath five barley loaves and two small fishes.

(Either or both these answers are correct.)

- (3) Jesus.
(4) Philip or Andrew.
E.—(1) Neh. ii. 2.
(2) Let the King live for ever: why should not my countenance be sad when the city, the place of my Father's sepulchres, lieth waste, and the gates thereof are consumed with fire?
(3) King Artaxerxes.
(4) Nehemiah.

Correct answers (first list) received from:—

Julia Johnson, Arthur Llewellyn, Annie Foord, Annie Cooper, May Dring, Ethel L. Mackenzie, Nellie Bigley, Percy Herbert Collett, Irene Beare,* Helen C. Gregory, Gerard Morgan, Mary Haines, Margaret Bailey, Dorothy Hewer, Emily Dellow, Evelyn Hewer, Emily Bridgewater, M. F., Bessie Lever, Daisy de Kergarion, Salome Hood, Arthur Cardell, Lynette Armstrong, S. C. Morgan, Ada Feather, William Sampson Porter, Gwendoline Hill, Dorothy Vickers,* Agnes Dumville,* Frank Morris, E. M. Pasley,* K. A. Pasley,* Isabel Pasley,* Douglas C.,* Helen M. Jordan,* Geo. Pasley,* A. G. Pasley,* W. B. Dowsett, Nellie Dowsett, Francis Hoyte, Nettie M. Bell, Gertrude Mary Catford, Olivia Lilian Ferguson, Harold Wodson, Lilian Johnston, Constance Schaeffer, Lilian Cox, Hilda Schaeffer,* Holoise Boswell,* A. Rose Auton, Edith S. Tyson, Maude F. Tyson, Ada Rose,* J. W. Ingle, Alfred A. Ekins, Beatrice Littlejohn, Freda Haines, Douglas Perry, Charles Walter Hane, Gertrude E. Diprose, Robert Davis, S. J. Unwin, Arthur Couch,* Juliet F. Haines,* S. M. Cookson, Herbert Kinsley, Nellie Couch,* Birdie Spiller, Douglas Homan, Isabel M. Davis, Jeannie L. Allan, Mary Ellen Plumb,* Winnie Page, Elsie Hall, Annie Foster Harker,* Lily Tyers,* Pollie Cornish,* Ethel Greenacre,* Harold Stevenson, E. Berryman, Flora King, Thomas Hubert Firth,* Horace Plowman, Clarice Nichol Telford, Winifred Sophia Telford, Annie May Telford, Gordon Phillips, Daisy Phillips, Winifred S. Kerwin, Archibald S. Kerwin; Annie Jepson, Edith M. Jepson, Elsie Liancock, Mary Anne and George Cowell, Mary Wright, Millie Brett, Susie A. Keen, Muriel Sherwin, Aline Hewetson, Queenie Hewetson, Charley Greeno, Bessie Fletcher, Maggie Fletcher, Kate Fletcher, Percy Berkeley, James Hughdon,* Ernest Clift, Mabel Furlong, Amy Green, Elsie Close,* Nellie Cane, Gertrude Wood, Grace Forward, Florrie and Bell Dance, Katherine Sully, Wallace Bentley, Mary Cavers, Florence L. Meredith, Kathleen Meredith,* Mary Douglas Maitland-Kirwan, Lucy E. Jacob, C. W. Jacob, Charles T. Jacob, Loveday E. Down, James R. Leverington, Ernest Stevens, Annie M. Cole, Muriel Grace Jocelyne, Arthur Blackman, Edith M. Cole, F. E. Nunn,* C. E. Gouldsmith,* Annie Little, Hyacinth S. Fitzsimmons, Ethel Smith, Claude W. Hadley, — (Blackheath), May S. Meredith, Betty Stocks,* Olive B. Coleman, H. C. Eddowes, Douglas Parkes, Harry Sutton, Dorothy Morrison, Helen McKinzie, Edith M. Ward, V. M. Kirkpatrick, V. M. Newington, Ruth May Vincent, Effie Cargill Graham, Edith M. Bleu Maru,* Edith Gray Wallis, Eric B. Annesley, Ethel Marion Smith,* May Bligh,* Willie E. Bellerby, George Kennaway Mallory,* Clara L. Barnes, Catherine Rogers, Victor Bellerby, Florence Kate Bellerby, Nellie E. G. Bellerby, Charlie J. Bellerby, Martha Rogers, Ethel M. Light, Stanley Harrison,* Frank G. Light, Kathleen M. Light, Edith Harris, R. E. Violet Asworth, George O'Beirne, Arthur T. Bench, Charles H. Bental, R. Anthony Bental, Sissie Watts, Hilda Medell, Rosie Sherwin Lexie, D. J. Jack,* Lizzie Turner, Robert Reeves, Elsie Gladys Wright, Grace Wright, Ida Wright, Theodora Spencer, Winnie and Elsie Cockrem, Lottie Carter, Louisa Bagot, Raymond H. Theobald, Etheldora Jefferies, Mary Start, Emily Hearn, Edith Hearn, Ernest Edmonds, Phillis Wright, Noel Wright,* James W. Wicks, Frances Devenish-Meares, Grace Rennie, James Samuel Roy, John Menzies,* Enid Campbell, Richard Morrison, Walter Brown, Arabella Onslow, Maggie Lampton, Queenie Dale,* Llewellyn Dale,* Effie Simpson, V. Broxholm, Ena Broxholm, Dora Duncan, Frank Tupper, B. H. Elliot.

THIS WEEK'S BIBLE SEARCHER No. 7.

Find (without concordance) the following sentences in the first twenty chapters of Exodus:—

Give chapter and verse of each.

Say (1) Who spoke them?

(2) To whom?

(3) Why?

- A. "Ye are idle, ye are idle!"
B. "Shall not a dog move his tongue..."
C. "Why sittest thou thyself alone?"
D. "They be almost ready to stone me."
E. "Is the Lord among us or not?"

Children UNDER twelve need only do A, B, and C, but they must give their EXACT AGE.

Correct answers will be acknowledged in THE CHRISTIAN for February 20 and 27.

Write your name and address distinctly.

Some of my young friends have asked me for particulars of the Children's Scripture Union, which I am very glad to give, and hope that you

will all join it. You can become a member by sending one penny to Mr. T. B. Bishop, the hon. sec., at 13A, Warwick-lane, Paternoster-row, London, E.C., when you will obtain a member's card containing the portions printed for the year. To be a member means to have the card, to read the portion daily, and to pray for the other members every Sunday morning. Anyone may join, from five to eighty-five years of age—or older if they like!

UNCLE TOM.

A Visit to Indian Ladies.

A MISSIONARY physician in India went with an English lady to call on some of her patients.

Word was sent that they would not be ready to receive visitors till four o'clock. Truly when we saw them we were not surprised, for it must have taken the extra hours to take out all their jewellery and put on all the fine paint and clothing.

A gentleman in a blue-and-white turban received us, and we were shown into a very large room, covered with a carpet, but there was nothing else there but a few bamboo chairs and a heap of silk and cashmere shawls, excepting that against the wall were about twenty pairs of boots and shoes, red, blue, and other colours, with pointed toes and no heels.

When the first lady appeared, she almost took away my breath by her astonishing appearance. Her face was painted red and yellow, with a streak of black across her forehead and around her eyes; her finger and toe nails were stained dark red. Her wide yellow satin trousers were fastened round the ankles with huge gold anklets, and from these hung so many jewels that they nearly covered her feet. Her jacket was richly worked with gold. She wore heavy bracelets at the top of her arms as well as on her wrists; around her neck she had put on one gold chain after another, the lowest reaching to her waist. In her hair was one blue and one pink ostrich feather, two wreaths of orange blossoms, and a band of silk; and over that on one side was a black, and on the other a white, gold-spangled veil. On her fingers were nine enormous rings. Her voice was almost as shrill as that of a peacock. She seemed much pleased to turn the musical box with her jewelled fingers.

The second lady now appeared, dressed in all the colours of the rainbow, and, being very shy and foolish, did nothing but giggle, and went to the other end of the room. The door opened again for afternoon tea, carried on a brass tray, the teapot being covered with one large cashmere handkerchief and the cups with smaller ones.

One question weighed on the mind of the yellow-satin trousered lady, and this was, "How do you like my clothes?" The only answer I could think of was, that I had heard and read of such grand clothes, but had never seen anything like them before.

As I could only nod and smile, and the Persian lady folded and unfolded her hands so that every ring might be seen to advantage, I turned out my handbag, and she was enchanted, especially with a work-case, with its little holes for cotton and thimble. Then to crown all, I showed her how to use a safety pin, and made her a present of one.

It was a sad visit, for these poor women have no thought for anything but jewels and dress.

They did not want to hear anything about the Bible, nor to look at our pictures; and when we spoke of the ornament the Lord cared for most, "a meek and quiet spirit" (1 Pet. iii. 4), they accepted the remark with a rude laugh.

By LUCY I. TONGUE, in *The Missionary Link*.

Little Foes.

"BY AND BYE" is a dangerous guide, Who leads to the tower of "Never."
"DON'T CARE" and "NO MATTER" are foes You'd better keep clear of for ever.

"I CAN'T" is a mean little coward Who never will make a man.
You must seek, if you want to resist him, The help of his master, "I CAN."

"I FORGOT" will bring you to trouble.
"I SHAN'T" is a bad boy indeed.

"IT'S NO USE MY TRYING," you grumble.
Keep trying until you succeed.

ADAPTED.

For Notices of the Children's Special Service Mission, see page 26.

Dives and Lazarus.

By REV. J. H. JOWETT, BIRMINGHAM.*

There was a certain rich man. . . there was a certain beggar (Luke xvi. 19, 20).

PROBABLY this is one of the most terrible of all the parables of judgment spoken by our Lord. Here is Dives, wanting nothing that money could procure; his house a centre of festivity, and crowded with gay, fashionable guests. Outside in the darkness, rendered more intense by the glare from the lights of the rich man's house, there crouches a poor beggar, weary and full of sores; hungry for bread, and waiting for some scraps of the feast thrown out after the slaves in Dives' household have been fed. Within the house the rich Pharisee is self-absorbed, revelling in compliments, and feasting on the admiration of others; with neither thought, pity, nor alms for the poor beggar who crouches at his gate.

Then, says Christ, death comes—grim, quiet, impartial death. The beggar died. The rich man also died, and was buried; his carcase was carried in great pomp to its last resting-place. Lifting somewhat the veil that hangs between us and the beyond, the Master informs us that death wrought a strange reversal of the conditions of these two men. The rich, luxurious Pharisee, stripped of all his affluence, lies burdened with the weight of anguish and remorse; the poor, unprivileged, weary beggar has entered into an inheritance of joy. There is something startling in the almost lurid contrast which the Saviour draws.

Such is the parable, and I think it has a very much wider comprehension than we are usually inclined to give it. First, we ought to understand that the teaching of the parable does not confine itself exclusively to the relationship of those who have money and those who have not. Money is one form of power or strength, but only one. Poverty on the other is one kind of weakness and need, but only one. Dives stands for every kind of strength, endowment, privilege, capacity, or opportunity; Lazarus stands for weakness, incapacity, or want of opportunity in any shape or form. So that the teaching of the parable includes the obligation of all kinds of strength to all kinds of weakness. And if that debt or obligation be not paid: if we use our wealth, our endowment, our opportunity solely to please and pamper ourselves, the Master says that death shall reverse the condition. Our strength here will become our torment yonder, and we shall live in the fire of anguish and remorse for ill-spent possessions and a wasted life.

Looking at the parable a little more in detail, let us consider that interpretation of it which regards the relation of the rich towards the poor. How striking is the contrast between the world's way of dividing Society and Christ's way. The world draws across Society a horizontal line, and all above that line are called the upper classes. Then it draws a second horizontal line,

rich men, poor men, working men, and peers. Look on the left hand, and we find the same commingling of classes. The world divides Society according to money; Christ divides it according to character. Christ never respected money; never paid homage to the majesty of wealth. And what He never did, He never wants his followers to do. We need money, and the Church needs money; but she certainly

needs something more, and we must not impoverish the Church's character in order to enrich the Church's purse. The real wealth of the Church consists not in the length of her purse, but in the number of her redeemed and consecrated men and women.

On the other hand—and this also needs to be emphasised—Jesus never despised a man because he was rich. He always got behind the man's position to the man. The question is not as to a man's possessions, but as to how he regards his possessions. If he belongs to the Lord's aristocracy a man will regard his wealth with almost sacred reverence as the Master's gift. There will also be the element of unselfishness. He will open his eyes to see where Lazarus his needy brother is, and he will open his hand to supply that need. We ministers have the privilege of knowing wealthy men of whom we can devoutly pray that their wealth may be increased. But there are others who, when they are enriched, are only enriched themselves while others become poorer. Lazarus is ignored, and the clamorous needs of the world are ignored. Such men hold their possessions on short tenure. Death will strip them bare, and they will enter into the other world absolutely naked.

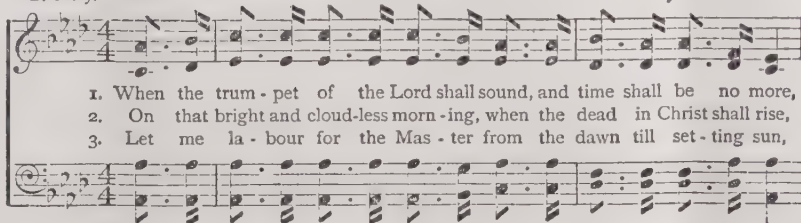
The preacher went on to deal in a like impressive and trenchant style with the responsibility of Dives the refined in ministering to the necessities of the Lazarus of vulgarity; and of those rich in faith to carry hope and comfort to the Lazarus of despair. To faith must be added love. In closing Mr. Jowett said:—I record it as my own deliberate view that I would rather be the Lazarus of despair than the Dives of selfish faith. To be rich in faith and to employ one's wealth solely for one's own salvation: to take no interest in the salvation of a sunken, sinking world, will incur the very scorn and condemnation of the crucified Christ.

When the Roll is Called up Yonder.

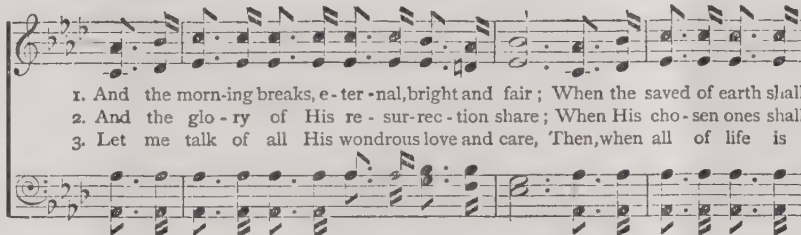
"For the trumpet shall sound."—1 COR. xv. 52.

B. M. J.

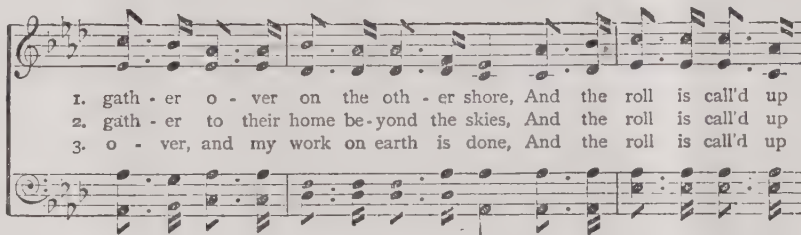
J. M. BLACK.



1. When the trum - pet of the Lord shall sound, and time shall be no more,
2. On that bright and cloud-less morn - ing, when the dead in Christ shall rise,
3. Let me la - bour for the Mas - ter from the dawn till set - ting sun,

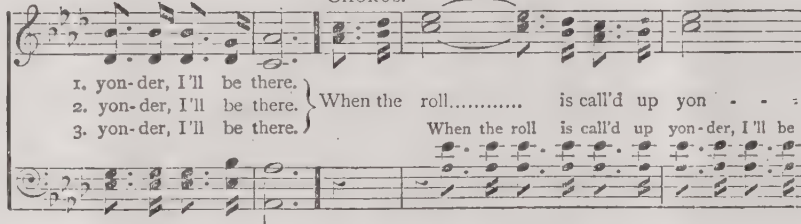


1. And the morn - ing breaks, e - ter - nal, bright and fair; When the saved of earth shall
2. And the glo - ry of His re - sur - rec - tion share; When His cho - sen ones shall
3. Let me talk of all His wondrous love and care, Then, when all of life is

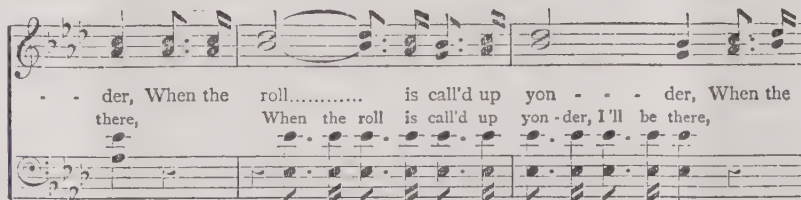


1. gath - er o - ver on the oth - er shore, And the roll is call'd up
2. gath - er to their home be - yond the skies, And the roll is call'd up
3. o - ver, and my work on earth is done, And the roll is call'd up

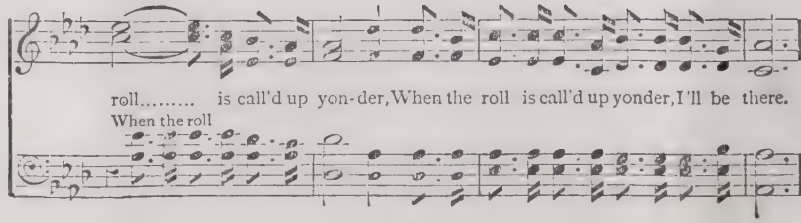
CHORUS.



1. yon - der, I'll be there.
 2. yon - der, I'll be there.
 3. yon - der, I'll be there.
- When the roll..... is call'd up yon - - -
When the roll is call'd up yon - der, I'll be



- - der, When the roll..... is call'd up yon - - - der, When the
there, When the roll is call'd up yon - der, I'll be there,



- roll..... is call'd up yon - der, When the roll is call'd up yon - der, I'll be there.
When the roll

and all between the two lines are termed the middle classes; while all below the second line are said to be the lower classes. Jesus Christ never drew a horizontal line. He took Society, and drew a vertical line through the whole of it, dividing it into two sections. One He called "the right hand," and the other "the left hand"; or, again, the sheep and the goats. If we look on the right-hand side of Christ's vertical line we find all the so-called classes—

Lisson Grove Mission.—At the annual meeting held in the Dauntless Hall, the president, Mr. C. G. Brodie, took the chair, and the hall was well filled. Mr. Ellis, in making his report, said that besides teaching the young God's Word, there are in connection with the school the mutual help society, the sewing class for girls, the lending library, and the country holidays fund, all of which exist for the benefit of scholars. There are many indications that God is blessing the work.

* Condensed notes of address to Central London Mission, at Holborn Town Hall, Friday, Feb. 7.

THE LATE

Mrs. Betsey H. Moody.

OUR readers, especially those of them who have at any time visited Northfield, will hear with regret of the death of Mrs. Betsey Moody, mother of Mr. D. L. Moody. There will be no surprise mingled with the sorrow, as she was within a few days of attaining the great age of ninety-one. From American advices we learn that having suffered from influenza cold for about a week she took to her bed, and after a short attack breathed her last on the forenoon of Sunday, January 26, in the home where she has spent the whole of her long life.

Her son, Mr. D. L. Moody, without knowing of his mother's illness, on the Saturday evening returned to Northfield from holding a mission in Philadelphia. He at once proceeded to her bedside, and in a period of the invalid's consciousness received from her the last greeting she gave to anyone on earth. There were present when her spirit departed her four surviving sons, Isaac, George, Dwight, and Edwin (all living in Northfield), and one of her daughters, Mrs. Walker, of Northfield. The only absent member of the family was another daughter, Mrs. Washburn, who resides at Racine, Wisconsin.

Mrs. BETSEY HOLTON MOODY (says a Boston contemporary) came of Puritan ancestry, and her life has been an example of the indomitable courage of her race, and of what faith in God can do for woman. Her strong character came to light at the death of her husband in 1841. Her eldest child was then but thirteen years of age, and a month after her husband's death another boy and a girl were born. She was left without support, except the little home on the hillside and an acre or two of land, which were encumbered with a mortgage. Some worldly-wise neighbours advised the widow to part with or bind out some of her children, but this she was determined not to do. God had endowed her with unusual strength, both of body and mind; trusting in Him she bravely lifted her burden of poverty and toil. She carried it patiently and hopefully until her children were able to help her, and at last to fill her hands with plenty. Her own brothers in Boston helped her to pay the interest on the mortgage of her house, while the elder sons looked after the little farm. Her children were given the best schooling that the village could afford.

She had abundant experience of adversity in those earlier years of her widowhood, but for many years now her life has been spent in happiness and plenty. In all his success and popularity her son, the evangelist, has never forgotten the mother who sacrificed so much for him. He could never do too much for her happiness in her declining days. For some years past her birthday gatherings (February 5) have been notable seasons at Northfield. She was always an object of deep interest to the thousands of visitors who attended the Northfield Conferences. The success which crowned Mr. D. L. Moody's labours greatly gladdened the mother's heart. One of the earliest buildings of those erected for the use of the young ladies' seminary at East Northfield was the "Betsey Moody Cottage," the name being given to it by her illustrious son.

The Boston *Congregationalist*, speaking of Mrs. Moody's death, says:—

She has lived to see her son honoured throughout Christendom, but none of the world's plaudits, we are confident, have been so dear to him as the quiet, approving smile with which his mother has met him on his return from his various evangelistic campaigns. One secret of Mr. Moody's marvellous career is the fact that behind him have been, all these years, the potent influence of a mother's love and the example of her godly life. Speaking of this beloved son one day, she remarked, with a twinkle in her eye; "I always thought D. L. would be either one thing or the other." Time has certainly justified her confidence.

Mrs. Moody's maiden name was Holton. Both the Moodys and the Holtons were old families in the little mountain Massachusetts town. The Holtons were among the first settlers on the plantation of Northfield, which was purchased from the Indians in 1678. William Holton, who had a hand in laying out the township, was of English descent, though born in Massachusetts; Betsey Holton was of lineal descent from him in the fifth generation.

The deceased was laid in her last resting-



place on Wednesday, January 29. A pathetic incident is recorded by *The New York Tribune*, in connection with the funeral service held in the Congregational church. Mr. D. L. Moody, standing by the open coffin which held the mortal remains of his departed mother, paid a touching tribute to her life of self-sacrifice and devotion, and recounted in simple language the story of his own early life of privation. As he spoke, the hundreds of people who filled the church were moved to tears. The sight of the world-famed evangelist, reading from the old leathern-bound family Bible, expounding the passages in homely phrase, turning anon to the dead face and saying, "God bless you, mother, we love you still," was sufficient to move the sternest heart.

Eight years ago we gave in these columns a portrait of Mrs. Moody. We now reproduce it, feeling sure that it will be welcome to thousands of readers who know and love her son. We are reminded of the fact that Wednesday of last week (February 5) was not only the birthday of the deceased, but of Mr. Moody himself. The usually joyous celebration of the day by the many North-

field friends, especially those attending the schools for young men and young women, must have been sadly chastened by the sense of loss which he has sustained. As representing a host of friends of the evangelist on this side of the sea, we tender to Mr. Moody and his household our most heartfelt sympathy and loving regard.

True National Strength.

THE American Ambassador, the Hon. Thomas F. Bayard, presided last week at the thirty-eighth annual dinner of St. John's Foundation School, which took place at the Hôtel Métropole, and was largely attended. Nine years ago, when the present secretary, Rev. S. Patterson, was appointed, there was a voluntary income of £8,532; it has now reached £15,714. During that time £27,266 has been spent upon increasing the buildings and land, and there has been an addition to the reserve fund of £16,317. Nine years ago there were 117 boys; now there are 246 boys connected with the foundation.

In the course of a thoughtful address Mr. Bayard said he had been thinking of the resources of this kingdom. The hearts of men who loved England had lately been stirred to consider the true forces of England—how England should be continued and strengthened. The common and patriotic thought had naturally been turned to the armed forces, to the great ships, to the brave armies, to the stout hearts, to the earnest conscience of her people; but there were forces that made and kept a people that were not noisy, but which were ever potential. Therefore he ventured to ask special attention to a most important source of the strength of the country, which, by making this country strong, should make his own country strong. He meant those fountains of moral force which were the true basis of the world's advancement, and formed under God the chief rock of its dependence.

It was primarily the moral and intellectual strength that guided the material forces. Patriotism might be considered enlarged selfishness or enlightened self-interest, but the strength of a community consisted unquestionably in the number of reliable and virtuous individuals that it contained. If computing the strength of England, he would ask what families added most to that strength? They were the families that were found in those plain homes where morality, religion, sobriety, thrift, self-denial, truth, simplicity, and personal refinement were the governing forces. The first element to be noted in the homes of the clergy was peculiar to that profession. They did not work for gain.

He did not mean to speak disrespectfully of the mercantile instinct, or to utter a tirade against the men who struggled to make themselves rich, or make those around them more comfortable, but he did say that in our time the thirst for wealth and for property needed some qualification. There must be something better and higher than that, and he turned for that chiefly to the profession that could not possibly connect personal gain with its pursuit. Among those who followed the profession he bowed his head respectfully to the poorer members. The luxury that sapped morality could not be found in their homes, but there must be self-help and mutual help, or those homes could not exist. He claimed that they had furnished a large share of the distinguished men of the country.

Fellowship with Jesus.

I SEEM to have got beyond wishing for anything in this world, as regards myself. I long only to know a deeper fellowship with the Lord Jesus. I pass by doctrines now to get at once to Him. He leads me to doctrine, not doctrines to Him. Nothing does for me now but my precious Jesus, my ever-loving Friend, who is touched with the feeling of our infirmities. "God so loved the world that He gave His ONLY BEGOTTEN SON" [not a thing, but a person], "that whosoever believeth in HIM—" I just seek now to love Him more and more, and then I am sure the believing will spring up.—Samuel Chase, 1871, shortly before his last sleep.

Letters from Africa.—4.

ON our outward voyage in the *Moor*, Captain Griffin read prayers on the Sunday mornings and the first officer read the lessons. Rev. Andrew Murray conducted a short service on these evenings, each well within an hour. His addresses were (1) from Eph. ii. 8, "By grace are ye saved through faith," and (2) Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us." The Gospel was faithfully and uncompromisingly preached. On board ship, in first-class saloons, more than on land or among the steerage passengers, there is a temptation and sometimes a tendency to trim, to which good men have been known to yield. But on both these occasions there were tears, and there was a power in the Word to make men tremble who never weep.

One of Mr. Murray's illustrations was this story. A trader in South Africa, as he was journeying, saw a black man run down to a river's edge, plunge in, and swim across. Almost immediately after, five men appeared, evidently in pursuit. They wounded him with an arrow, and the trader stood to see what would follow.

The fugitive was an escaped slave. The chief ordered his men to kill him, but the trader interceded for his life. The chief said there was only death for a runaway slave, and again commanded one of his men to kill him. The trader caught the stroke on his own arm, and his blood fell on the trembling creature at his feet. The chief, seeing that he had shed the blood of a white man, and fearing consequences, withdrew his order and spared the slave. The trader told the fugitive that he was free, and could go where he pleased, but he clung to his deliverer's feet, saying, "Massa has saved me, I your slave for ever;" and would not leave him.

Mr. Murray also spoke on Christmas morning from Luke ii. 15—Love, Salvation, Free Gift. He is receiving numerous invitations to hold meetings in different places. At present, I believe, he is under medical orders, taking absolute rest for some days. Before this appears there will probably have been a public meeting to welcome Mr. and Mrs. Murray home.

The Week of Prayer has not been observed in Capetown for the last year or two. It is summer time at Christmas and the New Year, and many of those who would organise meetings are absent on vacation. Two united meetings were held, on the Wednesday and the Saturday evenings. The former was at the Wesleyan Church, at which Rev. Mr. Bosman, Dutch Reformed minister, presided, and Rev. Mr. Abraham, Wesleyan minister, spoke on "Praying in the Holy Ghost"—a very valuable Scriptural and spiritual address; evidently the speaker's own experience, and calculated to be very helpful to those who heard it. After reading several passages, such as Ps. xcv. 1-7; 1 Tim. ii. 1-4; 1 Pet. i. 5, 6; Isa. ii. 2-4; Rom. xii. 10-15; Jude 20, 21—he said the only prayer that does good is in the Holy Ghost. No wonder that the world mocks at prayer, if the Church is not praying in the Holy Ghost; when she does, there will be a Pentecost. If we pray in the Spirit, and the Spirit makes intercession for us and in us, the powers of evil must fall and Jesus must prevail. Referring to the troubles then occupying everyone's mind, he said—"Let us get together and pray for Johannesburg; it will do more good than all the fighting." There was a spirit of prayer in the meeting—the subject of the day was for Nations and their Rulers. The Saturday evening meeting was held in the hall of the Y.M.C.A.

The public reading of the Scriptures, if not a lost art, is often far less impressive and expository than it might be. On the first Sunday in the New Year the most interesting part of the cathedral service to me was the reading of the lessons by the Dean—such reading as reminded one of the days

of Ezra, when "they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading." A sermonette of eleven minutes by another of the clergy followed, from a large text—"He taketh not hold of angels, but of the seed of Abraham he taketh hold." It was shown that for the fallen angels there is no redemption, and the difference between the sin of untempted Lucifer and that of Adam under temptation was dwelt upon; but the subject was too great to be dealt with in so short a time. We want another Latimer to restore preaching to its true place. Sermons about earthly things, and sermonettes about the mysteries of the kingdom of heaven, are not calculated to convict the ungodly, nor to fill those who hunger and thirst after righteousness.

There are three clergymen in the neighbourhood of Capetown whose praise is in all the churches—Mr. Daintree, of Mowbray, and Mr. Hyam and his curate, Mr. Lichfield, of Wynberg. They were all, I believe, recommended by Principal Moule, under whom they had studied at Ridley Hall, Cambridge.

What will be the issue of the Johannesburg fiasco we wait to see. The conviction of some in the town who held aloof was, that it was a capitalists' attempt in their own interest. They have got Kimberley into their hands, and made a monopoly there; it is believed the same thing was intended at Johannesburg. Mr. Rhodes is a man of proved ability and

grasp and force. He has had an ovation at Kimberley. He says he is not at the end, but at the beginning of his career, and that he will be a greater power than ever. Perhaps he will, but just now this does not seem the general opinion. As some wise man said, "It is not many a man who can bear to be a millionaire." The love of money acts like despotic power on the character of the man that possesses it.

Dr. Jameson, it is now thought, was duped by the conspirators, and his men were deceived through him. They were inexpressibly brave and enduring, but the raid was unjustifiable, whether from a moral, a political, or a tactical point of view. I express what I hear, and what appears to me to be near the truth. But whatever difference of opinion there may be on the larger subject, all are agreed in feeling that the lightest possible penalty should be inflicted on "brave Dr. Jim" and his men; and even the people of the Transvaal are probably all one with the rest of the country in this sentiment.

As to the Transvaal Government it has unquestionably been harsh, overbearing, unreasonable, and unjust to the Uitlanders (the foreigners) and to its own people; but the President and the people have acted well in the present case, and the issue may be not an aggravation but an alleviation of race antipathy. The demand for universal suffrage, which would at once put it into the power of the foreigners to outvote those in possession, is under the circumstances out of question. If England were to grant universal suffrage to India we should probably be voted out of the country speedily. President Krüger and his Government are not likely to commit political suicide.

The entanglements here and in Europe, and in-

deed all over the world, surely indicate that the end is drawing near (though that seems the last thought with the majority in these young countries). On this account, as on every other, the watchword of our translated brother Reginald Radcliffe, continued by Andrew Murray and many more, needs to be taken up by every Christian, "Pray, pray, pray."

The following items are from a Capetown paper, under the head of "Y.M.C.A. Notes":—

Preparations are being made for the publication, in pamphlet form, of the journal of the recent conference in Johannesburg, and it may be expected to make its appearance during the current month. This should make very instructive reading, and doubtless those interested will find many hints which will assist them to keep the association deserving of the high encomiums showered upon it as "the premier branch in South Africa." It should also prove a valuable index for young men proceeding up-country.

Letters have been received heralding the arrival of Mr. Charles Yatman, of New York, who is on a tour of the world, and will conduct special services in the Y.M.C.A. Hall, Long-street. Mr. Yatman is well known in America as a most successful evangelist, and correspondents from various quarters he has visited combine in highly praising him.

The *Hawaiian Star*, just to hand from Honolulu, reports that "Mr. Yatman has won his way into the hearts of everyone. Honolulu has not seen such a day for many a year." In a long article it eulogises his power over all classes, including natives and Portuguese, and gives résumés of various of his addresses which promise interesting times when he arrives.

The *Association News* for December, in an article headed "Young Men in South Africa," contains the following by the Rev. D. Burford Hooke, secretary of the Colonial Missionary Society, who had just returned from an official visit to the leading towns of South Africa:—"I should like to caution young men especially against going out without being provided with such letters of introduction as will ensure their being received into a circle of Christian friends. There are not many branches of the Y.M.C.A. in South Africa, probably not more than half a dozen. I only came across three—Capetown, Durban, and Johannesburg. Young men cannot do better than make straight for these. The Association at Capetown is one of the best in any part of the world."

R. C. MORGAN.

The Peruvian Mission.

DEAR SIR,—We have closed the second year of the Peruvian Mission. Rather than magnify the persecution and opposition, we will thank God for the grace that has sustained us in the hour of danger and need. The seed has been sown by visiting, personal dealing, and Gospel meetings, and the Word of God has been placed in the hands of many.

The work has been maintained in Lima, and another branch has been attempted in Cuzco. Our two brethren, Messrs. Peters and Jarrett, were pioneers to that ancient capital, a veritable stronghold of Romanism. In the interior, the Dept. of Junin has been visited and some itinerant work accomplished in the immediate surroundings of Lima. Many know of the illegal expulsion of Messrs. Peters and Jarrett from Cuzco through priestly influence. This event has aroused interest and sympathy, and may yet be overruled by God for the furtherance of the Gospel. The work there may be resumed at any time, but the position is a perilous one, and we crave the prayers and sympathy of British Christians.

One's soul is stirred by the awful spiritual famine there is here, through the lack of the Bible. The people are steeped in superstition, ignorance, and spiritual darkness; but even in their superstition and darkness, they willingly listen to the Gospel until poisoned by the priests.

We are in this distant field without a home committee or secretary to sustain and create interest. A small paper, *The Land of the Incas*, is published once a quarter. In the past it has been issued from a foreign press, but a friend in London has now kindly undertaken to publish it. Friends desirous of a copy may have it by applying to Mrs. A. Wise, 200, Burrage-road, Plumstead, London. Dr. H. Grattan Guinness, of the East London Institute, Bow, London, E., will forward any remittances which may be sent. At present we are in communication with several consecrated workers who are desirous of entering the field in fellowship with this work.

Yours for the Evangelization of Peru,

A. R. STARK.

C/o British Consul, Lima, Jan. 6.

Children's Ministry.

II.—THEIR MINISTRY IN LIFE.

By REV. R. LEITCH, M.A.

GOD has many "ministers" besides those who bear that distinctive name. He has many such in nature. The babbling brook, the deep blue sea, the starry firmament, the many-tinted flowers of the fields, and the birds of the air, all speak to men's hearts about the glory and majesty, the power and the bounty of the great Creator. It is, however, of the Ministry of Little Children that I wish on this occasion to write.

How poor, how dismal, how uninviting would our world appear if there were no children in it! Children are the poetry of human life; and how dull social life would be if children's merry laughter were never heard, if childhood's lovely face were never seen, and if childhood's winsome ways were all unknown. Children are like the buds of Spring, telling us about a coming summer, and a coming autumn, laden with their rich and golden treasures. They are emblems of hope, as well as sources of joy. They relieve the weariness and anxiety of human life. Unconsciously, in many instances, yet most powerfully, they influence those of riper years, and tend to keep the heart young and hopeful and contented.

In his "Marmion," Sir Walter Scott describes the charm that youth has the power of exerting on sympathetic hearts:—

And much I miss those sportive boys,
Companions of my mountain joys,
Just at an age 'twixt boy and youth,
When thought is speech, and speech is truth.

How many a father, returning home from the cares and toils of the day's business, has had his heart cheered and strengthened by the prattle of the children in the nursery! It has stilled the tumult of his anxious, fevered heart, and made him feel as if he himself were a child once more.

The birth of a dear child has often been the means of knitting the hearts of the parents more closely and more tenderly together. Alluding to the birth of their first-born, one has finely said:—

How his coming knit our two hearts
Into one, that now nothing parts;
How our love leapt into new being,
Deeper, finer, than all seeing,
As before the Giver we knelt,
Brokenly uttering what we felt.

God speaks to us through his children. He taught Eli by young Samuel. He used the little boy to instruct the aged man, the priest. He revealed Himself concerning Eli by this innocent child. And has not God, in like manner, often spoken since Eli's days to those of riper years through the lips of children? He has manifested Himself through a child's prayer, through a child's questions, through a child's piety, and through a child's example. He has taken infantile lips and filled them with strange and startling and weighty messages from Himself. Have not a little child's words often been God speaking through the child, warning, rebuking, or comforting?

Childhood teaches us many lessons in many ways. The traits of children are most instructive. How many in mature years have longed to get back again the sweetness, the innocence, the faith, the simplicity, the teachableness, and the joys of early life! How many have yearned, but yearned, alas, in vain, for—

Life's gay morn when sprightly youth
With vital ardour glows.

A child looks at persons and things very much as they are in themselves. A child, in this respect, is a little philosopher. A man is to him only a man, and a woman is to him only a woman. His vision is not distorted by the many unfavourable influences that guide and control the vision of full-grown men. Faith is natural to the child. He looks at the bright side of things. If sorrow overtakes him, he does not allow it to gnaw his little heart like a vulture.

The tear, down childhood's cheek that flows,
Is like the dewdrop on the rose;
When next the summer breeze comes by
And waves the bush, the flower is dry.

The child is not ashamed to confess his weakness and his ignorance; neither does he let the mysteries of human life paralyse his energies, or weaken his faith, or daunt his fortitude, or cloud his brow.

Children appeal to the highest and best instincts of our nature; and as one has well observed, "No ministry affects human hearts so touchingly or universally as a child's."

Well is it for those who, when they come to encounter the stern realities of life, and to battle with the world and all its vices and trials, are able, by the power of Divine grace, to preserve the guilelessness, the winsomeness and unselfishness of childhood's days! Happily they who can say with the poet—

Thou, God, wert my childhood's love,
My boyhood's pure delight;
A presence felt the livelong day,
A welcome fear at night.
I could not sleep, unless thy hand
Were underneath my head,
That I might kiss it, if I lay
Wakeful upon my bed.
And quite alone I never felt—
I knew that Thou wert near—
A silence tingling in the room,
A strangely pleasant fear.
With age Thou grewest more divine
More glorious than before.
I feared Thee with a deeper fear
Because I loved Thee more.

Rest for the Aged.

A MOST interesting endeavour to soothe the declining years of aged poor in Scotland has been in progress for some time past. A Home of Rest at Prospect Bank, Portobello, has done excellent service for the past five years. In the latest report of the institution the following account is given of the origin and objects of the Home:—

"Some years ago, a lady, while on a visit to a country poorhouse, was deeply touched at the sad and distressed condition of its aged inmates. On ascertaining the cause of this sadness, she resolved that, should her life be spared, she would endeavour to establish a Home for a few such, and solicit public sympathy on their behalf. This resolution led to the inauguration of the present institution on February 14, 1891. The objects were (1) to provide a comfortable Home for aged and deserving poor, whether single or married, who have no alternative but going to the workhouse. (2) To express sympathy with them in their old age, and to help them, as far as possible, to make it bright and happy. (3) To keep before them the Gospel of the grace of God, and the hope of eternal life set forth therein to all believers."

In a communication to us the hon. secretary of the Home, Mrs. Pearson, 80, Thirlestane-road, Edinburgh, describes very pathetically the condition of aged couples when compelled by circumstances to apply for parochial relief. At the workhouse doors they are separated, and the tender association and companionship of a long married life are abruptly severed. Need we wonder that the greatest reluctance is felt by these aged couples at going into "the house." It was to meet this state of the Scottish poor law that the Home of Rest at Portobello was opened, and it has provided a channel of blessing and comfort to many poor aged friends. Many more would have gladly availed themselves of it if there had been room.

There is now, we regret to say, a considerable risk of the Home being broken up. The house at Portobello is about to be disposed of by the owners, and £1150 is asked for it. The present funds of the Home will not permit of this expenditure, and the promoters make an earnest appeal for the help of Christian friends in the endeavour to raise the amount, and so secure the Home in perpetuity for its blessed mission of ministering comfort and solace to aged poor in central Scotland.

THE EVANGELIST.

How a Drunkard was Saved.

"WHAT'S up? What's up?" exclaimed a group of people, as they observed crowds running up a back street in one of our large towns. The reply was that a drunken man had attempted to murder his wife.

On making inquiry we found that K—— had gone out of his mind through drink, and had rushed at his wife to kill her, under the delusion that she had put poison into his food. He was seized, however, by the police before he could accomplish his wicked purpose, and was sent to the county asylum, where he seemed to be gradually sinking into hopeless idiocy. But the Lord, who had compassion on Nebuchadnezzar, and restored him to his kingdom from the lowest state of insanity, had also determined that K—— should experience a total deliverance from drink and its blighting consequences, and should become an earnest worker in Christ's cause.

The following are his own words, in relating the story to me some years afterwards:—

"One Sunday morning, while sitting vacantly in chapel (in connection with the asylum in which I was confined), the minister's voice attracted my attention, and his words roused me up from my morbid broodings, as he said, 'Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he should turn from his wickedness and live.'

"These were the only words I heard out of the whole service, and they took possession of my entire soul. I thought to myself, 'Can these words be true? Can God so love sinners that He wishes them to live, and not to perish? Then He does not wish my death, but would rather that I should repent and live.' I felt drawn to Him who first loved me, and, filled with these thoughts, I was quite happy, and went about the grounds whistling for very joy.

"Next day the doctor noticed the improvement that had taken place, and turned it to good account. He called my attention to one of the walls, stated that they intended to make it look better, and asked me to help. For an hour I worked hard, rubbing the wall with a heavy stone, until the perspiration ran down my face and back, all the time feeling happy and cheerful. Still the delusion that my wife had mixed poison with my food remained, and I felt bitter against her. I thought I would forgive her, but I would not again live with her. I would go up and down the country working for a living, and would tell others what God had done for my soul.

"By degrees my delusion passed away, and I plainly saw that drink had deranged my mind, and I vowed never to touch alcoholic drink again in any shape or form. Now, by the blessing of God, I am in my right mind. I am in comfortable circumstances, and am taking my wife to the sea-side, instead of trying to injure her. Yea, what is better than all, I know that my Saviour loves me; and my great desire is to save others from drink, and bring them to Him whom I have found so precious."

I enjoyed the friendship of K—— for many years until his death, and always found him leading a consistent course, careful to give no offence to the enemies of religion, and active both in the Sunday-school and in the church. With rough lads he had great influence. He told them what he had been, and what grace had done for him, and with loving counsel he exhorted them to live for Christ.

Z.

THE GOSPEL OF JESUS CHRIST.

There is no man that sinneth not.
There is not a just man upon earth, that doeth good, and sinneth not.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

When we were yet without strength, in due time Christ died for the ungodly.

Jesus said:—I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Repent ye, and believe the Gospel.

1 Kings viii. 46; Eccles. vii. 20; Rom. v. 12; Rom. v. 8; Rom. v. 6; John xii. 46; Mark i. 15.

Countess Schimmelmänn.

THE announcement that the Danish Countess, of whose trying experiences and devoted faithfulness so many have heard, was to speak at the House of Rest last Friday afternoon, attracted many, and crowded the room to the door. Nor were those who came disappointed, for as the Countess told, in good fluent English, strongly marked by a foreign accent, of her conversion, persecution, and simple reliance on God, every heart seemed strangely touched.

After reminding her hearers that God is the same now as in the days of the Patriarchs, the Countess spoke of her early life, as a professing Christian craving after something real, but knowing nothing save the formal observances of the Lutheran Church and the daily round of Court etiquette and pageant. For years she was unsatisfied and longing. At length God used a sentence in a novel to reach her heart and reveal where true satisfaction might be found. The novelist made one of his characters say, "The love of Christ is the strongest feeling which can move the heart of a human being." This came to her as a new revelation. She had never known such love. She must have it or die. From that moment the desire after the love of Christ became the consuming passion of her soul.

To attain it, she was ready for everything: she would give up all, she would bear all. But not thus comes the love of God, and she had to learn that it is not by works lest any should boast. Her experience at this period, with no one to guide her, seems to have been stern and real, doubtless fitting and preparing her for the work of the coming years. At last God revealed, not her love to Him, but his love to her. As this entered her soul, she found her views of things around changing. No more had the world, with all its pomp and parade, its etiquette and forms, attraction for her. She had found at length the One who alone can satisfy.

Since then she has known persecution, slander, loss of friends, cruel treatment, deprivation of liberty, but God has been with her and that has sufficed. Although heiress to great estates, she had at one time to walk alone with an old nurse from her ancestral castle to the railway station with but a few pounds in her pocket, an exile from home. Friends came forward offering aid, provided she would return to Court and worldly life—but she could not; and again she had to face cruel persecution. In the midst of it all God spoke to her, gave her the rest of his love, and that made up for all. Never had she imagined that any human heart could have borne the happiness which thus flooded and filled her soul.

About this time, God used a dream to direct her thoughts towards winning souls for Him, and especially in the direction of seeking after the lost. Henceforth she had but one thing to live for—to be blessed to others, to bring them to the joy she had tasted. In this sense she said to her persecutors, "For every tear you make me weep, for every sigh you make me heave, I will seek to win one soul." God has honoured her to do more than this.

Next came an account of the horror expressed when she, a Court lady—in a land where women were never supposed to speak in public—began to enter on Gospel service. At first she found openings among prisoners and the poor; but ere long was led to visit Rugen, an island on the northern coast of Pomerania. There she discovered that the poor fishermen were living in a half-wild condition, caring for little else than drinking and gambling. Finding how things stood, she resolved to make her home among them, sleeping in a miserable tavern and putting up with every possible inconvenience and deprivation in order to reach them. While winning her way, she certainly had most startling experiences, but once she had proved her mettle and shown them she really sought their well-being,

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her influence became great. The work has spread over thirty villages, and the whole character of the population has been changed.

In somewhat similar fashion she has gained in recent years entrance among the Socialists of Berlin, Hamburg, and other cities. No matter how determined the opposition, and savage the threats uttered, her calm unflinching faith in God, whose message she has been sent to speak and means to speak, seems to gain the day. Thus she has declared the Gospel of Divine grace in many socialistic halls and to vast audiences of Socialists.

In her address the Countess made no reference to her present visit to this land; but from Miss Mason we learned that on board the yacht now lying in the Commercial Docks she has a number of poor boys in training, that she has been led out in rescue and similar work in Berlin, and that, while she says nothing of money in her utterances—leaving it all with her Father—she is praying that 500 friends may be led to offer £1 per annum each to provide support for the work she has in hand. Her own small income, cruelly crippled by unjust means, will not meet the necessities of the work springing up around her. Apart, however, from any such consideration, no one can hear Countess Schimmelmänn without the persuasion that her whole soul is fired by the love of God, that her faith is singularly child-like and simple, and that her knowledge of the Scripture is close and practical. All will rejoice in the great things to which God has called her from the glories and gaieties of Court life.

The Union Tabernacle.

IN the heart of the populous working-class district stretching along the Wandsworth-road, an enterprising home mission work is actively carried on by Rev. D. M. Cameron and his helpers, who find the centre of their operations in the Union Tabernacle. A local paper points out that not only is the district densely crowded, by a class who largely ignore the claims of God, but there are at least three public-houses to every one church or chapel. The work has been going on for over seventeen years. Not content with preaching to those who are willing to come, these earnest helpers go out to seek those who are careless and heedless. The streets are systematically visited; the poor are sought out, and many have been persuaded to give attention to higher things. The pastor says:—"God has been graciously pleased to bring many to a saving knowledge of the truth as it is in Jesus. The building in which we hold our meetings is situated right in the centre of an exceedingly poor and populous district, the inhabitants consisting chiefly of the artisan and labouring classes, who are engaged on the railways, gas-works, and other factories which abound in the neighbourhood. The work is considerably helped by the people who attend the services, but they are not equal to do all. Besides the meetings for preaching the Gospel, the Sunday-school, mothers' meeting, and band of hope, etc., are in full operation."

During the winter many suffer from want of work, and there is consequently considerable distress. To meet this need special efforts have been organised, and in this way many have been cheered and comforted, while a hearing has been gained for the message of mercy.

The Tabernacle itself has lately been in great need of renovation and extension, and for some time efforts have been made to raise funds. These have been so successful that the work has been put in hand, and on Sunday next the Tabernacle (which has been closed for a time) will be reopened, while on Monday Mr. James E. Mathieson will lay a commemoration stone in connection with the new portico and other much-needed additions. Mr. Cameron, whose labours as an evangelist during the past thirty-five years have been much blessed, will thus put, as it were, the corona on the labour to which he has given the best part of his life. The sympathies and good wishes of many will be with him. His address is "Thurlow," 515, Wandsworth-road, S.W.

From Tongoa, New Hebrides

IN a recent letter Rev. Oscar Michelsen reports a visit of Rev. Dr. Paton to the beautiful little island of Tongoa. The *Rob Roy* had other missionaries on board, and several of them addressed meetings of the natives, their words being interpreted by Mr. Michelsen. Returning from the annual conference and synod at Aneityum, Mr. Michelsen visited his friend Rev. Peter Milne, who for many years has been working on the island of Nguna. Here Mr. Michelsen spent the first year of his missionary life, 1878-9; he was now greeted with much heartiness by those who remembered his early labours and rejoiced in his subsequent work on Tongoa.

An interesting item in the letter is an account of the baptism of new converts. Mr. Michelsen writes: "The teachers handed in lists of names of persons who had been attending my class, and whom they considered fit for baptism. These were again examined by me, each individually. It is astonishing what satisfactory answers were given in some cases where the teacher, who saw their daily life, did not believe there was a change of heart. On the other hand, there were very many who in their lives showed what one must take as the fruit of the Spirit, whilst they gave only stupid answers. The examination was, therefore, a very anxious time. Some of the candidates gave

INTERESTING ANSWERS.

I asked an old woman what she thought of Christ, my words being capable also of being understood as 'How do you think about Christ?' She said in reply, 'I think of Him always.' Another old woman, when asked how she knew that she was saved, said, 'The good water is flowing freely, and why should not I wash?'

"Perhaps the most interesting candidate was old Manangoroi. He is one of the two survivors of the nine men who were waiting in the bush to kill us the day we fled from our old station in 1881. (See account and illustration in my book.) When I asked him about his sins, he said, 'They were both great and many,' and among them he mentioned murder. I asked him how many he had killed. He said 'dua-lima' (*dua*=two, *lima*=hand, i.e., ten). That does not mean that the number was exactly ten; it might have been more. It was the full first ten, but probably not twenty. The counting of the people is rather vague when it exceeds the ten fingers. It was very interesting to find that most of the candidates had a distinct recollection of the time of their conversion, and in very many cases it was due to personal dealing either by myself or the teachers."

"No day in the history of this Mission can be compared with the day when I baptized

SEVENTY-TWO MEN AND WOMEN.

A fortnight afterwards we had communion, when 189 of us (185 natives) partook. I need hardly say what such an event was to me. The service was conducted at the very spot where the heathen images stood when I came to the island, and within fifteen or twenty yards from the spot where Malakaleo lifted his club to strike me down in 1879. This communion did not include all our church members, as there are many who could not come over from their own islands. At the close of the service we had a silver and gold collection. The plate was sent round to the church members, who contributed £11 18s. 3d., and to give adherents an opportunity to give something to the cause of Christ, if they felt so disposed, a plate was left at the door, and on it was found £1 5s. 9d., making a total of £13 4s."

Mr. Michelsen has begun to provide for orphan children. What with the care of such and the children's school, Mrs. Michelsen's strength is overtaxed. A trained Christian teacher is an urgent necessity. In consequence of drought, the head mission station has been removed from Lumbukuti to Selemanga, on the opposite side of the island. The people of the latter village are putting up a school-room adjoining the church. Mr. Michelsen adds: "My Friday afternoon Bible class continues to be the centre of heat on the island. The attendance is about 200, but I have had it as high as 240. As an indication of the people's appreciation of the Word, I can mention that only the other day I remitted £40 in cash for books sold, mostly for Scripture portions."

* CANNIBALS WON FOR CHRIST. (2s. 6d. Morgan & Scott.)

The Central London Mission.

THIS aggressive and go-ahead Mission had its anniversary on Friday last. The meetings were held in the Holborn Town Hall, and awakened much interest among the members and friends of the Mission. At noon a sermon was preached by Rev. J. H. Jowett, of Birmingham, the young successor of Dr. Dale. Some notes of this practical and striking utterance will be found on another page.

After luncheon, Mr. Hazell, M.P., took the chair, at the speechifying, and earnest words were spoken by Revs. W. L. Watkinson, T. G. Selby, and R. W. Allan. The CHAIRMAN spoke in high terms of the work. He remembered the time when the church in St. John's-square had diminished in its congregation to about 100 people, but since then new methods had been adopted with conspicuous success. It was the fault of the churches if they did not adapt themselves to the times. He was convinced that the working-classes had no objection to the presentation of Christianity as such, but they did object to conventional methods. In London they had to cope with the difficulty created by the separation of the various classes in this great city. The rich went in one direction, the middle-class in another, the well-to-do working-class elsewhere, and the poorest of the poor to other districts. Anything which tended to bring Londoners together and make them feel their common sympathies was worthy of commendation. He was glad that the mission carried out the principle that Christ came to save not only in the future, but here and now, and to make life nobler, sweeter, and purer.

The afternoon meeting was devoted, as usual, to the work of the sisters. The interest of the large assemblage was fully held by Mrs. Wakerley and other sisters, who told of their work among the people in Central London.

At the evening hour there was another goodly gathering for the final and more public exposition of the work of the Mission. The president was Mr. G. WARREN, of Luton. In an informal report of the year's work, Rev. J. E. WAKERLEY said it had been one of great blessing. The work had been extended by the holding of Sunday-afternoon services at Holborn Town Hall. That effort has been a channel of great spiritual good. There has been a large proportion of working-men at these meetings, many of them "non church-goers." Scarcely a Sunday passes without direct evidence of the saving power of the truth. The class-meetings, said Mr. Wakerley, were equal to any he had ever seen or known in connection with Methodism. The congregations at St. John's-square had been larger than ever during recent months, and the gifts of the people have been proof of the reality of their religious life. The Sunday-schools are in a flourishing condition. The speaker said he could tell some thrilling incidents of the conversion of those who had been drawn to the chapel by the brass band, and who stayed and gave themselves to God. Much work is done of a social and temperance as well as a spiritual sort during the week. The work of the sisters is influencing the life of the people of God in their homes. The branch work in Camden Town is also laying hold of the people there. Dr. Howard Downes, of Hornsey, continues his weekly gratuitous service for the medical mission work, and the assistant at Camden Town, Mr. Startup, does the dispensing. In conclusion, Mr. Wakerley made an earnest appeal for financial help for the expanding work of the Mission. The congregation, though poor, has raised £1000 during the past year, but the annual cost of the mission is £1800.

The addresses that followed were in keeping with the stirring and joyous character of the occasion. The speakers were the Chairman, Rev. C. H. Kelly, Rev. F. Luke Wiseman, and Rev. W. D. Valters, the Secretary of the London Mission.

Sailors' Rest, Dunkerque.—Mr. and Mrs. Stewart Mackenzie, in their new report, trace the experiences of the past three years, and give letters showing how greatly God is blessing the work. The need being felt for larger premises, a house has been secured near the dock gates, well adapted for the purpose. This involves increased expenditure, and about £100 to defray cost of fitting up coffee-bar and mission-room. Details are given of the visits paid to ships, hospitals, etc., the tracts distributed, and the meetings held. The address is, Mr. D. S. Mackenzie, Sailors' Rest, Dunkerque.

Mrs. Baeyertz in Hull.

[BY A CORRESPONDENT.]

LAST week Mrs. Baeyertz concluded a fortnight's mission at Prospect-street Presbyterian Church (Rev. J. J. Mackay, pastor). Tidings of her marked success in Scotland during the past two or three years had preceded her visit, so that there were great expectations and much prayer for blessing.

From the very beginning the attendances were very large. At the afternoon Bible-readings the attendance steadily rose from under 300 to over 600. These Bible-readings for Christians have been a very prominent feature in Mrs. Baeyertz's work. The addresses were singularly tender, faithful, and full of Holy Ghost power. The Word of God has been made more real than ever before to very many, and Christians have been led to a higher level of spiritual life.

At the evangelistic services in the evening the large church was crammed full in every available corner, and towards the close of the mission many could not get in. On Sunday evening every foot of standing room was packed, and the door shut long before the time for beginning the service; then the large lecture-hall, with gallery, was filled with an overflow meeting, which was addressed by the pastor; and even then hundreds turned away disappointed. The Gospel addresses were singularly clear, terse, and Scriptural. Mrs. Baeyertz preaches the old Evangelical Gospel, as one who believes it with her whole being, and who knows its power in her own life, and undoubtedly she "preached the Gospel with the Holy Ghost sent down from heaven."

Every service produced manifest results. There were large after-meetings, in which she spoke to all together from God's Word, every inquirer having Bibles put into their hands, so as to get their own eyes fixed on God's own Word, as text after text was referred to; thereafter workers spoke to individual inquirers, whose names and addresses were taken. During the fortnight a large number of names were handed in, and these are now being visited. The closing day of the mission was to have been very special; three services were arranged. Unfortunately Mrs. Baeyertz took ill early in the morning of that day, and could not be present. Rev. J. J. Mackay, the pastor, took her place, addressing a large gathering at noon, a crammed one at three, and speaking in two churches at night. Prospect-street Church was packed in every corner where standing ground could be had, and an overflow of over 1000 nearly filling Albion Congregational Church. Rev. A. Allan assisted in the evening. Mrs. Baeyertz was sufficiently recovered to travel to St. Leonards-on-Sea two days later, where she is now recruiting.

It has been a time of great blessing to Hull; "showers of blessing" have fallen. The Christians have been very markedly revived and led to a deeper and fuller life of faith, and all over the town many have been awakened and converted. No mission of recent years has stirred up so deep and widespread an interest in the town as this has.

Dependence.

THE sea-swayed mosses clinging to the rock,

The little pool left by the ebbing sea,
The dying echo of the thunder's shock,

The leaflet swinging on its parent tree.

Each by some tie invisible is bound,

The weaker still depending on the strong;

The parted waters to the deep profound,

And faintest echoes to some voice belong.

So have I felt myself a very part

Of elemental worlds I cannot see.

A swinging leaf, my pendant, quivering heart

Grows on the tree of old Eternity.

A clinging shred, I stay my tide-swept will,

And anchor it on ageless rocks of might.

A tiny, land-locked pool, I feel the thrill

Of wide, unfathomed waters out of sight.

A human fragment, I am not alone

In this vast universe, so deep and broad;

But I belong to worlds beyond the sun,

And I, an atom, still am joined to God.

M. C. GATES.

South-West Hartor, Maine.

The Brothers Weaver.

A STRANGER walking down the Mile End-road, and wending his way into the Great Assembly Hall any evening during the past month, might well ask the question, "What is it that brings these crowds of people together nightly?" During the month of January the whole of the other meetings were suspended, so that an uninterrupted mission might be held, and the New Year commenced with evangelistic meetings every night. The Weaver Brothers, who were so greatly blessed a year ago, took the entire services from Sunday morning till Saturday night.

From the very beginning there were signs of blessing, and as the time wore on it increased. These two young evangelists have become great favourites with those attending the hall, and so earnest have the workers been that outsiders have been induced to come and hear them; many who do not usually go to any place of worship have for the first time come to the Great Assembly Hall, and through the preaching and singing of the Brothers Weaver been brought to the Lord. The inquiry-room has been used after every meeting they have held, and on Sunday nights the hall has been filled to its utmost capacity, some nights hundreds having to go away unable to find room. During the month, hundreds were dealt with about their souls' welfare, and the inquiry cards show that persons from far and near came forward inquiring the way of salvation.

Some extremely interesting cases came under the notice of the Weavers, and while the new-born souls were rejoicing in their first love of the dear Saviour, the workers of the mission have praised God for such a glorious month of soul-saving to begin the year 1896 with.

E. H. K.

For the past week the Brothers Weaver have been conducting a Gospel mission at the Primitive Methodist Chapel, Queen's Park, Kilburn-road, N.W. The meetings have grown each night in numbers, interest, and power. The mission continues till February 23.

Glasgow Christian Workers' Union.

THE seventeenth annual social meeting was recently held in St. Andrew's Halls. The large hall was completely filled. Mr. A. B. Munro, president, occupied the chair. After tea the chairman explained the object of the Union, which embraces Christian workers from many of the Evangelical Churches, missions, and undenominational meetings throughout the city. A monthly conference is held regularly in St. Andrew's Halls. This conference is so largely attended that they have been obliged to remove on four occasions during the last few years, to find accommodation for the people. No other hall in the city could accommodate them.

The object of the monthly conference is to stimulate Christian workers to greater zeal in evangelistic work. Perhaps no city in the world has a larger number of evangelistic workers than Glasgow. Often they carry on work under adverse circumstances, and with much discouragement. The monthly conference brightens and encourages them; meeting with like-minded workers in one centre at regular intervals is a great help. Hearty singing and earnest addresses make the conference attractive. Generally two speakers of tried capacity give short addresses on a subject previously announced.

The social meeting was afterwards addressed by Rev. Jas. Smith, Mr. Logan, Mr. Gerrard, Mr. Armstrong, and others.

A "Penny" Missionary.—On Friday last the members of the Missionary Pence Association had a hearty gathering in the lecture-hall of the Y.M.C.A., Aldersgate-street, to bid God-speed to a young friend going out to Africa as the first representative of the Association in the foreign field. Mr. John Jackson made an interesting statement respecting the objects and operations of the M.P.A. The outgoing missionary is Mr. G. J. Wilkerson, who has passed through a period of training in the South London Missionary Training Institute. He is proceeding to Matabeleland under the direction of the London Missionary Society. Rev. G. Cousins and others gave addresses.

Mr. W. R. Lane.

CHRIST CHURCH, WESTMINSTER BRIDGE ROAD.

THIS evangelist recently conducted a very successful mission in the church. In the course of six days many names were handed in of those who were ready to be conversed with. There is every reason to believe that a large number have received Christ. Girls from Miss Heath's Home, Lads from the Southwark Lads' Home, and several husbands and wives, were amongst the inquirers. Mr. Lane is wonderfully popular with our working men, and his clear, scriptural, earnest addresses attracted large audiences every evening. F. B. MEYER.

CHELMSFORD.

The London-road Congregational Church, Chelmsford (Rev. T. McDougall Mundle, pastor), has been for the last week the centre of a mission by Mr. W. R. Lane. The building accommodates about 1200 persons, and was several times filled to overflowing, especially last Sunday evening. A special service for men only on Sunday afternoon was attended by 600 or 700, many of whom were evidently not accustomed to attending any place of worship. Bible readings on the afternoons were an important and much appreciated feature of the proceedings, and were largely attended. Mr. Lane's practical common-sense presentations of Scripture truth being very helpful to many Christians of all denominations.

A considerable number of persons were enabled to confess their acceptance of the truth, as it is Jesus, and many who were already believers have derived much instruction and stimulus in the Christian life from the ministrations of our friend. It is confidently expected that much lasting good will result. A. J. T.

Mr. C. Inglis at Tunbridge Wells.

THE hearts of the Lord's people are filled with gratitude for all they have seen in the meetings held here by Mr. Charles Inglis under the auspices of the Bible Mission. The meetings were held the first week in the Baptist Tabernacle, and the second week in one of the suburbs. From the first the Spirit of God was felt to be working in a most gracious manner, and as soon as the opportunity was given numbers passed into the inquiry-room to be taught in the way of the Lord more perfectly.

The second Sunday was a very memorable day. The new building, in which Mr. John McAuliffe carries on so successful a work, was crowded to overflowing, while Mr. Inglis was preaching on the "The Strait Gate and the Closed Door" many were deeply stirred, and we believe that not a few names were enrolled in the Lamb's Book of Life as the result of that and subsequent services.

The unity among Christians has been very marked. The afternoon Bible-readings were well attended and owned of God. C.

Tylorstown Colliery Explosion.

DEAR SIR,—Permit me to thank your readers for their prayers and practical sympathy in our efforts to minister comfort to the sufferers caused by this explosion.

Though in point of numbers not so serious as many in the past, yet there are circumstances connected with some of the cases that make them exceptionally distressing, and now that the crowd of visitors are gone, funerals past, the collieries working, and the excitement subsided, the poor bereaved ones are feeling their position more keenly, and their sorrow is more poignant. I shall, as in similar disasters, continue to visit the homes for some time, and distribute any money entrusted to me amongst the most needy cases.—Yours in Christ's service. THOS. M. WINTLE.

Pontymoile, Pontypool, South Wales.

The Church Temperance Society of New York, after careful investigation of their successful use in England, is to establish a system of temperance bar-rooms, a large temperance liquor-store, lunch-cottages near car-stables, cab-stands, and in similar places, push-carts to carry coffee and other refreshments to coachmen waiting by their horses in the cold, as well as enlarged and improved night-lunch wagons. Library and lecture-rooms will be added to the bar-rooms. Bishop Fallows, a trustee of the United Society of Christian Endeavour, has set the same enterprise on foot in Chicago.

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Missions at Taunton.

A WAVE of blessing seems to be passing over West Somerset. The centre of interest is the capital of the county, but the blessing is by no means limited to Taunton. Bridgwater, Wellington, and the neighbouring towns and villages are all awaking to the Gospel's joyful sound.

In December of last year Mr. Geo. Clarke visited the district. During the mission there was visible a beautiful unity of effort. In addition to lay workers there were about twenty clergymen and ministers praying, speaking, and working in the inquiry room. The result was that numbers professed to have found blessing through the meeting.

A month before the mission Rev. F. B. Meyer held a Prayer Union conference in the town, which was attended by Christians of all denominations. Since the mission Rev. J. Manton Smith has conducted services for ten consecutive evenings. These services were crowded each night. This is the third time Mr. Smith has visited Taunton, and each time his hold upon the people has seemed to grow. L. P.

Temperance Notes.

FRIENDS in Birmingham and Liverpool will provide the cost of a cottage in Lady Henry Somerset's Inebriate Colony.

The Bristol Temperance Society, one of the oldest teetotal organisations, has been celebrating its sixtieth anniversary.

Nearly 400 pledges were taken at Mr. Tennyson Smith's Gospel Temperance Mission at Falmouth; and on Sunday week, at Morriston, South Wales, 114 pledges were taken.

A symposium on "The Drink Problem" has been appearing in the *Belfast News Letter*. In the majority of instances total abstinence is regarded as the only means of stemming the growing evil.

A new temperance paper will shortly appear, the necessary arrangements being now nearly completed. It will be of a most aggressive type, and will maintain a thoroughly uncompromising attitude towards the liquor traffic.

Mr. T. P. Whittaker, M.P., presiding over the annual meeting of the London Auxiliary of the United Kingdom Alliance, said they would never cease to demand power for the people to protect themselves against the liquor traffic.

The first of a series of meetings for young people, organised by the National Temperance League, has been held in Sion College. The aim of the promoters is to bridge over the gulf between the Band of Hope and the senior temperance organisations.

At the Aston Police-court application was made for the transfer of a licence to a noted pugilist. The chief constable opposed the application because of the following the pugilist would have, and the magistrates, regarding the objection as fatal, refused the licence.

Many eyes are watching with deepest interest the Industrial Farm Home Colony for Inebriate Women, which is gradually approaching completion, in connection with the British Women's Temperance Association, and under the immediate supervision of Lady Henry Somerset. The originator and secretary of the work is Dr. Sarah J. Anderson Brown.

The representatives of seven town councils in Scotland had a conference last week with the Secretary for Scotland, in Edinburgh, on the subject of the extension of the powers of the Public Houses Hours of Closing (Scotland) Act, 1887, to the burghs now excluded from it. The deputation urged that 10 o'clock at night should be the closing hour for public-houses all over Scotland. Lord Balfour of Burleigh, in reply, said he thought that the deputation, coming as it did with so strong a case, afforded very strong *prima facie* evidence indeed that it was the deliberate wish of the communities which it represented that an alteration should be made.

Mr. James Whyte, secretary of the U.K.A., has published a letter on drink and the death rate, showing that abstainers have a great advantage in the matter of longevity. *The Times*, commenting thereupon, admits that "Mr. Whyte's statistics, if they are accurate and complete, tell strongly in favour of abstinence from alcohol. We admit that as a body teetotallers enjoy probably a higher average of health and have a better expectation of life than an equal number of their neighbours who use alcohol, including among the latter both moderate and excessive drinkers. This, in all probability, may be attributed not a little to the fact that the teetotallers as a class are persons of strong will, which always makes for health and longevity, and frequently of a native physical energy not requiring artificial stimulants."

International S.S. Lessons.

FEBRUARY 23.

FAITH ENCOURAGED.—Luke viii. 43-55.

GOLDEN TEXT.—Verse 48.

EXPLANATORY.—"Ruler" (41)—one of the laymen who had charge of the synagogue. Possibly he had been one of the deputation which waited upon Jesus on behalf of the Roman centurion. "The border of his garment" (44)—not the lower hem of his garment, which it would have been impossible to touch in such a crowd, but "one of the tassels or tufts of scarlet woollen cord attached to the four corners of the outer robe, and intended to remind the Israelites of their law." "Bewailed" (52)—the word means, to beat their breasts for grief. The professional mourners used the most extravagant modes of expressing their grief (see Mark v. 38).

The lessons gather around the two miracles, and are intended, as the title suggests, to encourage faith.

I. The first miracle (43-48) took place on the way from the house of Matthew (Matt. ix. 18) to that of Jairus. To the ruler it was an unwelcome interruption, for his child was at the point of death (42). It is well to see in this afflicted woman (1) *An illustration of our own condition*. Sin is a disease like that from which this woman suffered. It rendered her ceremonially unclean (Lev. xv. 25), as sin unfits us for the presence of God. It was incurable by any efforts of her own (43), as sin cannot be cleansed by ceremonialism, penance, good works, good resolutions; nor can it be forgotten by indifference or worldly pleasure. *It must be cured, or we can never enter where God dwells* (Rev. xxi. 27).

(2) *An example of simple faith*. Not that her faith was perfect. It seems to have been mixed with superstition. She would steal the cure without the knowledge of Jesus. Yet her faith was strong. She recognised in Jesus such fulness of life and power that a mere touch would do for her what all the physicians had failed to do. And so she acted her faith. Picture her pressing through the throng risking their displeasure, putting forth her hand, and obtaining immediately what she desired. Imitate her. The throng that keeps men from getting near to Jesus is the ever-increasing occupations of life—its duties, cares, pleasures. Press through them all, and get into contact with Him who can heal.

(3) *An illustration of public confession*. It was not good for her, nor for the people, nor for Him, that she should go away undiscovered. Jesus knew the difference between the pressure of the crowd and the touch of faith (45, 46). Besides making this woman a witness before the crowd of the power of Jesus (47), her confession was a blessing to herself. It corrected her mistake concerning the readiness of Jesus to heal; it made the healing, not a kind of magical effect from touching the garment, but a result of faith in Him (48). Imitate her confession. The attempt to be secret disciples is vain (Matt. x. 32).

II. In the second miracle (49-55) our Lord seems to aim particularly at strengthening the faith of Jairus. He limited Jesus, first, as to *method*. He deems contact with his daughter necessary. And, next, as to *time*. He believes that "while there's life there's hope"; but when life is gone, of what use is it to "trouble the Master" further (49)? The incident corrects these mistakes in three ways:—

(1) *By trial*. The interruption and delay are necessary for Jairus. The case must become absolutely hopeless; and yet he must learn that Jesus never loses a case He undertakes. If, after committing our difficulty to Jesus it gets worse instead of better, it is only in order that we may trust Him for a greater blessing.

(2) *By a promise* (50). Though spoken to this man it is a message for all. Unbelief produces fear, and "fear hath torment"; but faith is the antidote for fear. "Believe only." The danger is, not that Christ's power will fail, but that the ruler's faith will fail. Receive the message. In our Lord all fulness dwells. We never exceed in our expectation what He is able to do. Whether the need is in yourself, or in others, "Believe only."

(3) *By the miracle* (51-55).—Picture them entering the chamber of death. Upon the bed the child lies, only twelve years old, yet dead! Death claims all sorts of victims. The companions of Jesus (51) were the three favoured disciples, and the parents. The professional mourners were put forth. They are not needed in the chamber of death when Jesus is there. In his presence death becomes sleep (52), not for this child alone, but for the bodies of all his people (1 Cor. xv. 20). Why fear the cemetery if it is but the sleeping place of God's children until the bright Resurrection morning? Though mocked for the word (53), yet the work which followed proved his word correct. What power is that of Jesus! Even Death releases its victim at his command. Unbelief towards such a Saviour is without excuse.

The Y.M.C.A.

ATone of the Cape Town weekly fellowship meetings, Mr. R. C. Morgan, of London, editor of *THE CHRISTIAN*, was present, and gave an address.

The report of the Exmouth Association shows a steady increase in the membership, and much blessing on the evangelistic and other operations. The annual meetings, held on Wednesday week, were addressed by Rev. S. C. Porter, Mr. W. H. Roberts, and Mr. Seagram.

A social evening was spent on Wednesday at the Cairns Memorial House, Bournemouth, with the object of bidding farewell and making a presentation to Mr. W. J. Meredith, who for eight and a-half years has held the post of secretary to the Bournemouth Association. There was a good attendance, Rev. George Wainwright presiding.

Under the auspices of the Walsall Y.M.C.A. Foreign Missionary Auxiliary, a series of missionary meetings have just been conducted by Mr. S. A. McCracken. Ten large meetings were held from Saturday to Tuesday, and much interest in the "Regions Beyond" awakened. The limelight exhibitions, representing Dr. Guinness's famous hand-painted pictures, vividly assisted the mind in realising the claims of heathendom.

The Employment Bureau at Cape Town is in full swing, and the general secretary, Mr. Will G. Sprigg, has his hands full in registering those in need of work. The present crisis on the Rand has made itself felt quickly, a large number who landed at Cape Town with the intention of going up-country being now obliged to stay in Cape Town, which, added to the number of refugees from Johannesburg, threatens a serious state of affairs unless steps be immediately taken to cope with the difficulty.

A recent visit to the Association of the City of Mexico has directed attention to the brave struggle that has been made to sustain a Protestant religious work for young men in this centre of Roman Catholicism. The membership now numbers 180, and eighty of this number are Spanish-speaking young men, of intelligence and good business standing, who, through the Association, have had the only opportunity of which they would avail themselves of coming into contact with the Protestant faith.

The Coldstream branch of the Y.M.C.A. have commenced, on Sabbath evenings, a course of evangelistic meetings to be conducted in the Y.C.M.A. Hall by the ministers of the town, in the following order: Revs. J. L. Elder, A. M. Caldwell, Rutherford, A. Nisbet, and P. Mearns. The success of the meetings during the first week of the year has encouraged the young men to arrange for a longer series of meetings. The members visit the houses in the lower parts of the town, distributing tracts and small books, to encourage attendance.

Rev. G. H. C. Macgregor, of Notting Hill Presbyterian Church, has become an active worker at Exeter Hall. For some time past, he has been addressing a meeting of men every Thursday evening, with a success which is shown by rapidly increasing audiences. His subject last week was "Formation of Character"—a theme which gave him scope for a variety of moods. At one moment he was discussing a biological problem, and the next he was using idioms familiar to the unlearned portion of his audience. Throughout his address Mr. Macgregor was listened to with the closest attention.

The monthly meeting of the National Executive of Y.M.C.A.'s was held at Exeter Hall on Friday afternoon, under the presidency of Mr. M. H. Hodder. At the conclusion farewell was taken of Mr. and Mrs. Frank J. Clark, who are proceeding to India. Mr. Clark was for eight years honorary secretary of the Bombay City Association. He has been in this country on extended furlough, during which his marriage has taken place; now, accompanied by Mrs. Clark, he is returning to his Indian appointment, and will resume his hearty and most valuable co-operation in the work of the Bombay Y.M.C.A. Mr. Henry Conder, ex-president of the Bombay work, was amongst those present at the farewell gathering.

The public religious life at Yale centres in its Y.M.C.A., which is the largest and the leading among the many college societies. Dwight Hall, the Association building, is one of the handsomest on the campus. Its purpose is primarily to furnish a home and centre for the religious life of the whole university. It forms, with its attractive reading-rooms and library, a common meeting-place for the students. Here its general secretary has a permanent office, where his fellows can meet him for any service he may be able to render them. An employment bureau, for the benefit of the multitude of Yale men who depend on employment to meet their expenses, is sustained. The membership is now more than a thousand, and it is the largest of the 525 College Y.M.C. Associations in the world.

The Y.W.C.A.

THE Greyfriars Institute, Reading, met on Thursday for the New Year's tea and social. Mrs. Tottenham, of Wimbledon, gave the address.

The Windsor and Eton branch reports steady progress in membership and in attendance at the classes. A series of special services by Rev. W. H. Stone were much blessed.

Mrs. E. Crossley presided at the annual gathering of the Halifax branch, when about 140 attended. Several addresses were given, including one on Work in Inland China, by Mr. Marcus Wood.

The formal opening of a new restaurant and boarding-house at No. 1, Bank-street, Dundee, took place in presence of an influential gathering. In the evening a crowded meeting was held, when Miss Reynolds again gave an address, and a number joined the Y.W.C.A. in response to an appeal by Miss M. N. Jessiman.

At the annual meeting of the Aberdeen branch, Mr. Gray C. Fraser, who presided, made special reference to the arrival of Miss Lewis as senior lady superintendent. She had commenced the work under very favourable auspices, and there was every indication that the work would prosper under her care. Revs. Martin Lewis, T. B. Kilpatrick, and others gave addresses.

In order to raise a sufficient sum towards the fund for extending the premises of the Plymouth Y.W.C.A., on behalf of which a sale of work was opened on the 29th ult., Alderman W. Law has generously offered the sum of £50, provided that £500 were raised within a reasonable time, or £100, if £1000 could be collected. It is sincerely hoped that the necessary sum will be raised. Miss Pitt (hon. treasurer), 1, Queen's-gate, Plymouth, will be happy to receive donations.

A Y.W.C.A. Conference was held on the 30th Jan. at Dunfermline. Miss Hay, president of the Scotch Division, took the chair at the forenoon meeting. Miss Douglas, Edinburgh, spoke on "Y.W.C.A. Work"; Miss Guinness, London, on "Prayer"; Miss Galloway, on "Bible Study"; Miss Brand, on "Practical Matters"; and Miss Connell, on "Service of Others." The Countess of Moray occupied the chair at the afternoon meeting. Miss Reynolds spoke on "Y.W.C.A.'s Abroad." A public meeting was held in the evening.

The annual tea of the Hampstead branch was held on Thursday, 30th ult., by the kindness of Mr. Gibbard Hughes, at the Children's Hall, Denning Road. The room was well filled with the bright faces of old and new members, many of whom came from a great distance. There was, as usual, an attractive programme of games, singing, violin and other instrumental music and recitations. Miss Minchin gave an interesting account of the society's work in Hampstead and in London, and Rev. J. A. Bevan concluded with an address which came home with power to many hearts.

On Friday evening, Jan. 31, the annual meeting of the Tulse Hill and West Norwood Branch was held at the New Institute, 191, Tulse Hill, Mrs. Tottenham presiding over a very full meeting. The report was a very encouraging one, seventy new members having joined during the past twelve months. Miss Ardill spoke on the work of the Association. Mrs. Tottenham took as her message, "Behold, I come quickly," urging all to be ready for that coming, washed, yielded, "all glorious within," and "loving all the day." Rev. J. L. Stanley closed the meeting with a very helpful address on "The Grace of God and the Peace of God."

Miss Reynolds, sec. of the Y.W.C.A. World's Committee, delivered an address on the 31st ult., in the Gartshore Hall, Edinburgh. The Earl of Moray presided. She spoke of the Y.W.C.A. as a training school for the churches. Forty-one years ago the first association was started, and to-day they had 5000 associations, with a total membership of nearly half a million, speaking in almost every language. In France, 130 associations had been started, in many cases the direct result of the M'All Mission. Throughout the British Isles there were 1340 associations, in the United States 360, in Sweden thirty-six, while in Australia over forty branches were now in full operation.

The particular attention of all workers and members of the Y.W.C.A. is called to the Week of United Prayer which has been arranged for the 16th to the 23rd inst. Mrs. Penn-Lewis, in a letter addressed to the members, asks what hinders effectual prayer, the answer being (1) Iniquity in the heart (Psa. lvi. 18), (2) Idols in the heart (Ezek. xiv. 3), and (3) Doubt in the heart (Mark xi. 23). Sin, idols, and unbelief are the causes of unanswered prayer. The conditions of effectual prayer are all included in a God-possessed life, necessitating a life of obedience (1 John iii. 22), a life permeated with his word (John xv. 7), and a life of prayer in the Holy Ghost (Jude xx.). The conditions are fulfilled in us by our receiving the

fulness of the Spirit (see John xiv. 13; Phil. ii. 13). This gives the needed power in prayer, unites us together, and, eliminating self from our petitions, brings down a rich pentecostal blessing on our labours, and gives renewed strength for future work. Special meetings are arranged at nearly all Institutes.

Christian Endeavour.

LONDON'S fifteen or sixteen local Unions of Christian Endeavour have been federated into a London Council of Christian Endeavour, with Rev. F. B. Meyer as president.

During a county convention at Dover, Okla. T., thirty persons expressed their purpose to lead Christian lives. A revival service followed the convention, and many others were converted.

The Turkish sword evidently has few terrors for Endeavourers. During the height of the excitement concerning the Armenian atrocities, a junior C.E. Society was organised at Mersine.

Not content with doing remarkable evangelistic work among the heathen of their own town and neighbourhood, the Endeavourers of Nellore, India, propose adding a Foreign Missionary Committee to their working forces.

A public reading-room is supported by the C.E.S. of Honesdale, Penn. Visits to the number of 8010 were made to the reading-room last year. The Society has observed one month as self-denial month, in behalf of this work.

The missionary spirit that is abroad in Christian Endeavour was manifested at a service lately held at St. Thomas, Ont. These three questions were asked at the consecration meeting:—"1. How many would be willing, if they knew it to be the Lord's will, to go to a foreign mission field? 2. How many would like to go? 3. How many expect to go?" Notice had been given four weeks in advance that these questions would be asked. Of the eighty active members, thirty-five answered affirmatively to the first, twenty to the second, and nine to the third.

Three prize banners will be awarded at the Washington Convention to three Christian Endeavour local Unions. The first banner will go to the Union making the best showing in the way of definite and practical Christian citizenship work. The second will be awarded to the local Union having the largest number of individual members who give not less than one-tenth of their income to God. The third, or fellowship, banner will be secured by the Union organising the largest number of new Christian Endeavour societies. Local Unions should send detailed reports of their work to Secretary Baer, Boston, U.S.A., before June 15th.

Hants Village Mission.

THE Hampshire Village Colportage and Evangelistic Mission, in its seventh report, tells of happy personal work in scattered places over the county. Some most interesting incidents are given, showing the ignorance of the truth, and the way in which God has blessed this wayside ministry. The Gospel van and Bible cars have been actively in use in Hants, Sussex, and Surrey, sowing the seed of the Word, and stemming the tide of impure literature. It is stated that "Visiting in out-of-the-way places, we frequently meet with people who have never received a truly spiritual visitor in their lives. During this year we discovered an old man and woman, who had been living on a small farm five years, and had never once been so visited. During this time the wife had tried to get to the church, several miles away. On returning, she said, she had to sit on a bank, thinking she must stay there until her old man fetched her. To see this poor old couple drink in the Word of Life, as though parched for the want of it, and to feel the grip of their handshake, was in itself a reward for the exertion it had cost to reach them. A young woman, on our asking her where she went to on the Lord's Day, replied, 'Go to, in this heathen place?' She seldom went anywhere, because of the miserable provision provided at the only two places within her reach, and because it would be four miles each way, and dreadful roads, to hear the Gospel."

We regret to observe that this good work suffers for lack of funds, and there is a danger of its relinquishment if help be not forthcoming. The superintendent is Mr. J. Hasell Charlton, Mission Depot, Fareham, Hants.

Cape Colony.—We observed the Week of Prayer here last week, and trust that blessing in rich measure may be vouchsafed by the Master on his cause throughout all the earth. Ten people here have lately professed conversion to God. We hope to see many more brought to the Saviour's feet during this year. Many thanks for *THE CHRISTIAN*, which comes to hand weekly. We pass it on to others to read.

A. WELSH.

Emgwali, Döline, Cape Colony, Jan. 13.

Scottish Notes.

M. R. DAVID HUNTER, of Sea Tower, Ayr, ship-owner, died on Monday week after a short illness, aged sixty-four years. Deceased, who was a native of Ayr, was well known in shipping circles all over Scotland. Of a retiring disposition, he took little part in public affairs apart from charitable and religious movements, of which he was a warm supporter.

Rev. Alexander Smellie has intimated his resignation to the Session of the Stranraer Original Secession congregation, of which he has been fourteen years pastor, in order to fulfil a literary engagement in connection with the Sunday School Union, London.

A farewell missionary meeting in connection with the departure of sixteen missionaries to Manchuria and Old Calabar was held last week in the Synod Hall, Castle Terrace, Edinburgh. Short addresses were given by several of the missionaries about to depart for the foreign field. The valedictory address was delivered by Rev. J. B. Hastings, who, in speaking to the missionaries, bade them farewell in the name of the Church as well as of the great audience. The following are the names of the missionaries:—Dr. A. M. Westwater, Rev. James Stobie, Rev. J. Miller Graham, Rev. Dr. J. M. Grieve, Dr. D. D. Muir, Dr. Katherine K. Paton, Dr. Mary C. Horner, and Misses E. C. Jones and M. S. Davidson, who are about to leave for Manchuria; Messrs. W. T. Weir (missionary teacher), C. Ovens (missionary carpenter), P. M. Shiels (missionary teacher), T. G. Campbell (missionary carpenter), and Misses Isa Budge, Elizabeth Liddell, and M. A. C. Murray, who will soon leave for Old Calabar. The news of the death of the venerable missionary, Rev. W. Anderson, of Calabar, adds interest to the departure of these new workers.

Irish Notes.

UNDER the auspices of the Belfast Presbytery a series of evangelistic meetings is being held in about fifty Presbyterian churches in Belfast and neighbourhood, and thus a vigorous effort is being made to reach the unsaved in the churches as well as the lapsed masses.

The Belfast City Mission is doing a really noble work in connection with the Presbyterian Church. The Mission employs now twenty-four agents, who during the last year paid 57,000 visits, besides 500 visits to hospitals and workhouses. They also conduct twenty-eight Sunday-schools, in which there are 6000 children and 500 teachers, hold very many open-air and evangelistic missions, and conduct several Bible classes.

Barcelona Protestant Cottage Hospital.

THE value of the Barcelona Cottage Hospital becomes more and more evident as time goes on. Necessity first led to its opening on a very small scale, and as Gospel work takes root the institution is increasingly valued. "The congregations are composed of the poor and working classes; and many members, in case of illness, have no means whatever of securing the attendance they require, nor could anything be expected but bitter persecution if any of them were to enter the Roman Catholic hospitals of the city. During the year we have had fifty-eight entries, including some re-admissions. Of these, thirty-three were cured, nine were alleviated, four were discharged with little or no improvement, nine who were received in a hopeless condition died, and three remained in the hospital on Dec. 31. We began the year with a small balance in hand for current expenses, and we close it in similar circumstances. Our trust, however, is in the living God, who evidently guided us at the first to this work, and has continued to bless it year by year."

Reports and information may be obtained from Miss A. von Mielecka, Ridgemoor, Englefield Green, Surrey.

Irish Distressed Ladies' Fund.—The Earl of Erne draws attention to the numerous distressing appeals that the committee are receiving from Ireland, showing what an amount of suffering among the unfortunate ladies continues to exist, notwithstanding the efforts made to cope with it. Large numbers of ladies have been, and are being, relieved, and arrangements are being made to provide work for those able to help themselves. But the calls upon the committee are large, amounting to £250 a month, and the funds they have at their disposal are totally inadequate. A depot for the sale of the work of the "Irish Distressed Ladies" has been opened at 17, North Audley-street, W., and the offices of the charity have been removed to the same address.

Evangelistic Notes.

Rayleigh, Essex.—A mission has been held in the Wesleyan Chapel here by Mr. and Mrs. Alexander, of Dalston. God has vouchsafed much blessing on the labours of his servants.

Darlington.—A series of special services has been held at the Y.M.C.A. rooms by Messrs. Henry Armstrong, C. J. Dymond, and W. M. Hudson, and great interest is being manifested.

Tring, Herts.—Eight days' special evangelistic services have been held in Western Hall, from February 2 to 9, by Mr. B. H. Angel of Wembley, attended with much blessing. Quite a number of children and young people have confessed Christ as their Saviour.

Moulton, Northampton.—A nine days' mission has been held in the Carey Baptist Chapel, conducted by Miss Haddon, of Clipstone. The services have been well attended, and there have been good results in quickened spiritual life and fresh decisions for Christ. The mission concluded with a tea, to which about 120 sat down. F. C. W.

The Midland Bible Carriage has been working in Humberstone Gate, Leicester, for the last four months. Many have come out on the Lord's side, as night after night the Gospel has been told out. The evangelist, Mr. C. Taylor, has received a summons to appear before the magistrate this week for preaching the Gospel from the Bible Carriage.

Dublin.—The mission held by Mr. William Thomson, of Glasgow, in the Christian Union Buildings, Dublin, has borne blessed fruit. During this short mission, under three weeks, a large number of persons of all ages, and connected with nearly all the churches of the city, and many connected with no church, were personally dealt with.

The Barracks, Newcastle.—An eight days' mission has been held in the garrison schoolroom. Good attendances were secured. The Gospel was spoken and sung by various friends, Col. H. T. S. Yates lending effective aid. Several soldiers yielded to Christ, while some women also professed conversion. At the closing testimony meeting evidence appeared of genuine result.

Weston-super-Mare.—A fifteen days' mission has been held in Christ Church Mission-room, by Mr. J. G. Stanger, of the Evangelisation Society. The addresses have been most solemn and searching both to Christians and to the unsaved. The Holy Spirit has been striving with many hearts and some have found peace in believing. We do indeed thank God for his servant's visit. C. N.

Ireland.—Evangelistic meetings of a very successful character have been held in Larne, by Mr. S. G. Montgomery. The two Presbyterian congregations in the town heartily united, and there were several professed conversions. Similar meetings have been held in Deerpark Methodist Church, by Rev. G. W. Rea, of Longford; in Tempo, by Mrs. Brown-Anderson, of America; and in Agnes-street Methodist Church, Belfast, by Rev. J. H. Moran, of Lurgan.

Glasgow.—Mr. David Rea, of Ireland, began meetings in Garscube Hall early in January. The interest increased nightly, week night meetings being well attended, and Sunday evenings crowded. Prayer meetings are held three times daily. One outcome of the work has been the taking of the Olympia, a place well known as the New City-road show ground, now covered in, and capable of holding thousands. Thousands have heard the Gospel here on Sunday evening.

Ridgeway, Ontario.—At the invitation of all the pastors, Rev. E. P. Hammond has held nearly two weeks' meetings in this place. The buildings have not been large enough to hold the crowds that have assembled. A large number of young and old profess conversion. The meetings resemble in power those conducted by Mr. Hammond in Ontario seventeen years ago, when audiences of from three to five thousands in the drill-sheds of London, Brantford, and Toronto assembled night after night to listen to the earnest preaching of the Gospel. F. I.

American Colleges.—Mr. S. M. Sayford is doing a remarkable work amongst American students. During the last few years he has visited more than 200 colleges, and God has greatly owned his labours amongst all classes of young men—the Christian professors, the careless, the godless and sinful, the sceptical and infidel. Last month he was at Boston working in ten colleges, this month he is in Andover and Vermont. The characteristics of his preaching are fearless denunciation of the vices of students, and the setting forth of the absolute claims of the Lord Jesus for full surrender.

Camberwell.—Mr. Charles Edwards, of Winchester, has delivered in the Baptist Chapel, Charles-street, Camberwell New-road, a series of instructive lectures, illustrated by large pictures, by which he makes the old, old story of the blessed Gospel stand out in clearness and power. The crowds increased nightly. Among those who received God is one who up to last week was a thorough

infidel and despiser of God. The evangelist has a wonderful power over young people. He is willing to help any chapels, churches, or missions with his illustrated pictorial addresses; any requests should be sent to him at the Soldiers' Home, Winchester.

JOHN WAITE, Pastor.

The Christian Instruction Society is holding special Evangelistic missions in many of the London churches. Services have been conducted in Sutherland Chapel, Walworth-road, by Mr. W. P. Crombie, Evangelist, from Canada, assisted by Rev. R. Mackay, and the pastor of the Church, Rev. G. W. Keesey. Missions have also been carried on at the Pilgrim Fathers' church, and at Millwall. Last week special services were held at Coverdale Chapel, Limehouse, while this week a mission is going on at Burdett-road Congregational Church. Within the next week or two missions are to be held at Bedford Chapel, Camden Town, Barnsbury, Arthur Street Baptist Chapel, and Forest Gate. Applications from other churches may be sent to Rev. R. Mackay, the Memorial Hall, Farringdon-street, E.C.

Gipsy Smith.—Mr. Joseph Dawson, of Boston University, writes that Mr. Smith arrived in New York on January 14. On the evening of the same day he began a series of services in Boston. Ere long signs of a great awakening were seen. Hundreds have been converted to God. The revival is felt throughout the city and suburbs. Many come from curiosity that they may see and hear a "gipsy" preach. The meetings are devoid of sensationalism. Gipsy Smith has no theatrical tricks that he uses to attract the people. A pathetic incident occurred one night when two men from England, who had heard Gipsy Smith preach at home, but resisted the appeal, knelt side by side, and were converted to God. When the meeting began, about 1,000 persons were present. Last Sunday, both morning and evening, 3000 people packed the church. The services are held in the "People's Temple," the largest Methodist church in Boston. The signs are that hundreds more will be converted before the meetings close. "Gipsy Smith" believes that hundreds of God's people in England are praying for him.

Personalia.

Professor Henry Drummond, we regret to know, makes slow progress towards recovery. He suffers considerable pain from the rheumatic affection that has laid him aside.

Rev. Dr. Maclaren completed on Tuesday his 70th year, having been born on February 11, 1826. He is now the senior Nonconformist minister in Manchester, having held the pastorate of Union Chapel, Oxford-road, since 1858.

Rev. D. C. Boyd is now general secretary and treasurer of the Anglo-Indian Evangelisation Society. His address is 11, Albion-street, Dowanhill, Glasgow. Mr. Boyd's predecessor, Rev. J. Fordyce, has left Cambridge for 8, Walpole-terrace, Brighton.

Rev. Dr. A. T. Pierson, who preached on Sunday week at West Croydon Baptist Chapel, was on the preceding Saturday afternoon baptized by Dr. James A. Spurgeon. In the course of an address, he explained to the friends present his reasons for taking the step.

Rev. G. C. Knapp, of Bitlis, Turkey-in-Asia, has been singled out for persecution by the Sultan and his agents. An attempt has been made to arrest him on a charge of sedition and murder, based on an accusation signed under coercion by certain Armenian prisoners who are still in gaol. Mr. Terrell, the American Minister at Constantinople, insists that in the event of the Turkish authorities maintaining the accusation, Mr. Knapp shall be conveyed to the capital for trial before him. Mr. Knapp, who is seventy-two years of age, is one of the most highly-respected of the American missionaries in Turkey. In our issue of June 13, 1893, we gave a portrait of him and a sketch of his work. He has laboured in Armenia for full forty years, doing a great deal to advance education, as well as diffuse the Gospel. From Bitlis as a centre there is a network of stations going into the surrounding country.

South London Police-court Mission.—A long-felt want in connection with our Police-court Mission in South London has been a Shelter Home for Boys. Through the munificence of an anonymous donor, who has sent us £350, we have been able to take a suitable house at 134, Camberwell-road, S.E., which we hope to open in February; but before we can get to work the house must be furnished, and a stock of clothing obtained. If we have to purchase all this, a considerable hole will be made in our funds. Magistrates often ask our missionaries to take charge of lads rather than commit them to prison; the missionaries are constantly in great straits as to what to do with them.

EVAN GRIFFITHS, Diocesan Secretary.

12, Gubyon-avenue, Herne Hill, S.E.

Obituary.

MR. HENRY TOYE, LEWISHAM.

VERY early in the morning, on the first day of the week," Mr. Henry Toye entered into the palace of the King to hear from his Master's blessed lips "Well done, good and faithful servant." This aged servant of Christ was well known to the readers of THE CHRISTIAN as the founder of the Home for the Fatherless in Lewisham, a work which he carried on in simple dependence upon God for the supply of the children's need. Our readers will pray that God may indeed be a Father to those who are thus left doubly fatherless. Mr. Toye was 74 years old; the interment will take place to-morrow (Friday) in Lewisham Cemetery at 2 p.m.—F. H. D.

REV. W. ANDERSON, OLD CALABAR.

The death is reported by the African mail steamer at Liverpool of the venerable African missionary, Rev. William Anderson, aged eighty-four. In our issue of November 28 we gave a portrait and sketch of the man and his pioneer work. He laboured at Old Calabar for nearly fifty years, and was known to the natives as "Daddy Anderson." The United Presbyterian body some time since superannuated him, but in September last he returned to his work, as he said, to end his days in Old Calabar, and be buried by the side of his wife, who pre-deceased him. Soon after arriving out, he preached to large congregations, but in December he was stricken with fever, which terminated fatally.

"Where is Mount Sinai?"

At a meeting, last week, of the members of the Victoria Institute, Professor E. Hull, LL.D., F.R.S., the leader of the last surveying expedition to Arabia Petraea, read a paper in which he described the work of the Survey and the errors to which currency had lately been given in certain works on Eastern sites. In beginning, Professor Hull replied to the question put by Professor Sayce in a recently published pamphlet, by showing that the position of Mount Sinai (the Mount of the Law) is really that assigned to it by tradition, and is the Jebel Musà situated in the centre of the Sinaitic Peninsula. This view he proved to be the true one, showing (1) that the position was in accordance with the account in Exodus of the journeys of the Israelites from the Red Sea (Gulf of Suez) to Sinai; (2) also with that from Sinai to Ezion Geber (Akabah) and Kadesh Barnea; (3) by a consideration of the physical features of Jebel Musà itself as regards camping ground, water supply, and pasture for the flocks and herds of the Israelites.

Professor Hull also considered the case of alternative sites proposed by some authors, such as Jebel Serbâl, &c., but showed that none of them accorded with the account in Exodus and Numbers to the extent of Jebel Musà. In the views here indicated the author claimed to have the support of Dean Stanley, Professor Palmer, Dr. Robinson, and the officers of the Ordnance Survey of Sinai, and they were also the result of a personal survey of the region. He supported his contention by describing the features of the surrounding district, and the physical characteristics of the mountain itself, all parts of which had been carefully surveyed under his superintendence, or personally examined. Sir Charles Wilson, K.C.B., F.R.S., and several members took part in a discussion, in which the immense value of survey work such as that carried out by Professor Hull was commented on.

London Cabmen's Mission.—Mr. Dupe's latest report shows that the work goes on quietly, and with tokens of blessing. The Gospel services at the Mission Hall, the visiting of the men on the banks, the Gospel temperance meetings, and the work among the children have all been well sustained with much encouragement. Unhappily, a deficit of £27 is shown on the year, raising the debt on the mission to £500. Thus there is great need for help. The superintendent is Mr. John Dupe, 165, Hemingford-road, Barnsbury.

A Lodging-house Tea.—The workers of the Holborn and Gray's Inn-road Lodging-house Mission entertained a large company of men and women from the houses to tea at John-street Chapel on Monday week. Mr. W. C. Parkinson, L.C.C., who presided, dwelt on the necessity of fighting the craving for strong drink. During the evening earnest addresses were also given by Messrs. J. Groom, White, S. Evans, J. Eidmans, Austin, and Fielder. Through the kindness of the British and Foreign Bible Society, the workers were able to distribute a large number of copies of the Gospels. The work, which has now been carried on for a number of years, has again and again received evidences of God's blessing, but the workers are handicapped by the want of pecuniary support.—Address the secretary, Lodging-house Mission, John-street Chapel, Bedford-row, W.C.

THE BOOK WORLD.

MR. RADCLIFFE'S LIFE.

MANY of our readers, we feel sure, will be eager to welcome and read the memoir of this loved evangelist, written and compiled by his wife, which is now issued under the title of **Recollections of Reginald Radcliffe**. (4s. 6d. and 6s. *Morgan & Scott*.) It is a loving and faithful tribute to the memory of one of the most devoted servants of God and his Church that this generation has seen. Mrs. Radcliffe has aimed at presenting the facts of her husband's remarkable life, rather than at constructing any mere literary monument to him. The facts, whether embodied in the author's own delightful recollections, or in the contributions made by other hands, describe a life whose single and constant purpose was to proclaim the love of God to men in Jesus Christ, and to impress on all fellow-believers the privilege of heralding the same glorious message. In pursuit of this all-absorbing object, Mr. Radcliffe traversed at various times almost all parts of his native land, a great portion of the European continent, and, in one of his later years, he visited America. In most of these journeys Mrs. Radcliffe accompanied him, so that she is able to speak of them from personal cognizance, and to recall from copious diaries many deeply interesting incidents and experiences. Though poor physical health never permitted him to visit distant heathen lands, in heart and spirit at any rate Mr. Radcliffe went out to the whole round world, and almost his expiring breath was given to framing a faltering but fervid appeal to all Christians to share in its evangelisation. Through his frail human tabernacle there seemed to thrill and vibrate the zeal of a dozen ordinary saints; while the simplicity of his faith and the fervid artlessness of his prayers were truly phenomenal. It was a marvel to many, how he sustained to the very close of life all the freshness and ardour of youth. The great secret of all was his clear apprehension and tenacious hold of the unseen and eternal, and his implicit trust in the promises of the Heavenly Father.

It seems to us that a bright and steady light disappeared from the horizon of human endeavour when our much-loved brother was translated to the higher service. We earnestly trust that this simple record of his lifework will help to perpetuate and to extend its marvellous influence. It may be that in the purpose and providence of God, some young man, through the reading of it, will be baptized for the dead by the Spirit of vision and of power, and will thus be prepared for taking up a part of the burden which our brother has been called upon to relinquish.

The important address on **National Crises and Missions**, by Dr. George Smith, of Edinburgh, which lately appeared in our columns, has been reprinted as a neat booklet. Copies can be had from the Student Volunteer Missionary Union, 93, Aldersgate-street, E.C.

The Mission World, or "The Missions of the World," is an excellent monthly edited by Rev. Gavin Carlyle. The January issue continues a description of the great societies, and an account of work in Tierra del Fuego, by Mr. Robert Young. (3d. monthly. (*C. Hornsby*, 12, St. Bride-street, E.C.)

For the Garden. Two useful and seasonable works are before us: **The Encyclopædia of Gardening**, by T. W. Sanders (*Collingridge*), is a handy and comprehensive dictionary of cultivated plants, with directions for treatment. **Special Manures for Garden Crops**, by A. B. Griffiths (2s. *Collingridge*), gives minute directions in a popular form as to the cultivation of flowers.

The proceedings of the recent Conference of Friends in Manchester has been published in book form, and can be had from Messrs. Headley Brothers, 14, Bishopsgate-street, E.C. Nearly 400 pages of beautifully printed and highly stimulating reading-matter for sixpence (nett) will be admitted to be a marvel of production, even in these days of competitive cheapness. All students of contemporary religious thought and movement ought to possess this volume.

Daily Light Birthday Book (2s. 6d.) is the title of a little volume, beautifully printed and strongly bound, issued by *Bagster & Sons*. The devotional pages, in the very words of Scripture, are alternated with plain ruled pages on which may be written the names of friends and acquaintances. **Broken Bread for Daily Use** is a companion volume, giving thoughts and comments on the headline texts of "Daily Light," by Rev. Evan H. Hopkins. It is calculated to prove helpful to many.

The Faithful Dead, by A. Lay Churchman, has for its secondary title the question, "Shall we Pray for Them?" It is a thoughtful examination of a subject which has much exercised some minds, and the result is a demonstration that the doctrine of an intermediate place of purification, and prayers for

the dead, is without Scriptural authority. The teachings of Dean Luckock and Canon MacColl are subjected to pointed criticism, and the teaching of the Book of Common Prayer is reviewed in a manner which will greatly interest Evangelical members of the Church of England. (2s. 6d. *Nisbet*.)

On Sermon Preparation: Recollections and Suggestions. Rev. A. R. Buckland writes an introduction to this volume, in which eleven well-known preachers explain their methods of sermon preparation. The authors include the Bishop of Ripon, Deans Lefroy and Farrar, Archdeacon Sinclair, Prebendary Webb-Peploe, Rev. Dr. Moule, and Rev. F. J. Chavasse. Rev. W. Hay Aitken deals especially with the mission sermon: Rev. A. J. Harrison with the evidential sermon; and Canon Tristram and Rev. H. Sutton with the missionary deputation sermon. The articles originally appeared in *The Record*; they are sure to prove of service to many in this more permanent form. (3s. 6d. *Seeley & Co.*)

Eden Lost and Won: Studies of the Early History and Final Destiny of Man, as taught in Nature and Revelation. By Sir J. William Dawson, LL.D., F.R.S. (5s. *Hodder & Stoughton*). Some thoughtful papers, which originally appeared in *The Expositor*, are collected, with additions and emendations, in this attractive volume. The themes are fascinating to thinking minds, and they are treated with reverence and wisdom. The Book of Genesis and its narratives of Early Man and Eden, and the Antediluvians and the Deluge, are examined in the first part, which also contains chapters on the Personality of Moses, and the Dispersion of Abraham, and the Exodus. The second part deals with Man before the Fall, the Fall and its Results, and the Restoration. Natural knowledge and spiritual intelligence combine to make the author a powerful champion of Christian truth, as opposed to agnostic philosophy and destructive criticism; and we trust his pages, so luminous and helpful in their bearing upon creation and redemption, history and prophecy, will have many readers.

Mrs. A. Bennett, of Broughton Giffard, Melksham, Wilts, has written and published some earnest Gospel leaflets. Copies may be had from her, 3d. dozen, post free.

BOOKS RECEIVED.

From *Cassell & Co.*—**THE LIFE AND ADVENTURES OF GEORGE AUGUSTUS SALA**. Written by himself. Cheap edition. (In one volume, 7s. 6d.)

From *C. H. Kelly*:—**THINKING ABOUT IT: Thoughts on Religion for Young Men and Women**. By Albert H. Walker, B.A. 2s. 6d. **LION THE MASTIFF: from Life**. By A. G. Savigny. 1s. 6d.

Requests for Prayer.—On behalf of Miss Milner, author of "Lessons to an Adult Bible-class on the Life of Christ," who is passing through serious illness with much suffering.—For special services being held in Tipton by Mr. James Eyres, of Liverpool.—For blessing on Dr. Pierson's meetings at Colchester on Feb. 13 and 14, and at Oxford from Feb. 18 to 20.

Missionary Breakfast at Oxford.—On Saturday morning Canon Christopher, rector of St. Aldate's, Oxford, gave his annual missionary breakfast. About 250 graduate and undergraduate members of the university and others assembled at the Clarendon Hotel. The meeting was addressed by Mr. G. L. Pilkington, C.M.S. missionary in Uganda for four and a half years, who gave an interesting account of his work there. Sir H. Acland said that the study of physical science had within the last half-century become an essential part of the University of Oxford, and he asked himself whether the time would not surely come when their able, thoughtful Oxford undergraduates who studied in the department of human knowledge would not qualify themselves especially to go as highly-accomplished medical officers to assist missionary work throughout the world.

British and Foreign Sailors' Society.—The South London branch of this Society is doing good work, notwithstanding many difficulties. During the past quarter 1550 sailors of all nationalities have visited the reading-room, 3206 tracts, and 1143 magazines, besides Gospels and Bibles in various languages. Much blessing has been experienced in the services held at the Rest, and several have decided for Christ. Ships and hospitals have been visited. On December 2 a poor Zulu boy, nineteen years of age, was brought to the Rest. He had arrived in England ten days previously; but almost as soon as he received his money he was robbed in a lodging-house of it all. He was turned into the street after he was robbed, and when found he was wandering about (unable to speak a word of English). Homeless and hungry, he was admitted into the Rest, and provided with food and clothing, and may be seen there now. The missionary has arranged for a ship to take him back to his native land. While in the Rest he has decided for Christ, and wishes to return to Zululand to tell the story of Christ's love to his own brethren. The Countess Schimmelmänn, a few days since, conducted a service in the Rest.

The Bible League.

A CORRESPONDENT writes:—

Rev. John Tuckwell, hon. sec. of the Bible League, has commenced his onerous duties with every indication of blessing in the work. A successful meeting was held at Wellington-street Chapel, Luton (Rev. G. D. Hooper, pastor), on 22nd ult., when Mr. Tuckwell delivered a lecture entitled "The Bible Right: Confirmed by Babylonian Archaeology." Following the course of modern discovery from its commencement, the lecturer was enabled by means of splendid lime-light views to bring clearly and forcibly before his audience the important part the ancient Babylonian cities and monuments and their inscriptions have played in testifying to the full inspiration of Holy Scripture. Not only have these relics of past ages been the means under God of identifying many hitherto obscure Biblical personages and localities with great historical events, but they have afforded confirmatory evidence of great force concerning the direct creation of man by God, the Fall, the Deluge, and other declarations of the Word of God. The discoveries in the ruined mounds of Babylonia, Mr. Tuckwell pointed out, proved beyond doubt that man in the earliest twilight of his history possessed an intelligence, a knowledge, and a faith in the spirit world which placed him far above all other creatures. An earnest Evangelical tone pervaded the lecture, and the need for prayerful and steadfast adherence to the Bible as the inspired and infallible Word of God was impressively set forth.

A similar opportunity was afforded Mr. Tuckwell of lecturing before a large audience at the Shoreditch Tabernacle on 30th ult. Rev. Wm. Cuff specially invited the members of Council to be present, and Mr. W. H. Seagram (president of the Bible League) occupied the chair. Col. Morton, of Mildmay, opened the meeting with prayer. The audience repeatedly manifested their deep interest in the lecture, and a profitable and soul-refreshing time was spent.

Meetings were held at Bedford on the 6th inst., under arrangements kindly undertaken by Col. Corry Smith, when addresses were delivered by Revs. Wm. Cuff, W. Fuller Gooch, and John Tuckwell.

Doncaster, Shepherd's Bush, Bournemouth, Aldershot, Fordingbridge, Salisbury, Dover, etc., will (D.V.) be shortly visited. The prayerful interest of God's people is earnestly requested.

Appeals.

DR. BARNARD, in his "Personal Notes" in the February issue of *Night and Day*, makes a strong appeal for the poor "who suffer from chronic starvation." He finds that distress is widespread and intense in certain East End quarters. He gives two or three very sad cases, showing how terribly some families are at present suffering; and for such as these he makes an earnest plea. The familiar address is 18, Stepney-causeway, E.

HOWARD-STREET GOSPEL MISSION, WANDSWORTH-ROAD, S.W.—The soup kitchen was opened in November, since which several thousand children and adults have been supplied with nourishing food. Although the weather is not so severe, there are large numbers of the labouring class out of work, and the poor children are the sufferers.—J. SOAMES.

Children's Special Service Mission.

Mr. Hutchinson, *All Souls, Relford, Nottingham*, to Feb. 14; *St. Mark's School, Nottingham*, Feb. 15-20; *Anerley*, Feb. 24; *Highgate*, Feb. 27.—Mr. J. S. Tyler, *Birmingham and neighbourhood*, to Feb. 21; *Gotham*, Feb. 22-25; *Loughborough*, Feb. 27.—Mr. Hewlett, *Stoke Newington*, Feb. 16.—Mr. Falkner, *Banbury*, Feb. 13-14; *Oxford*, Feb. 16-17; *Walkern, Herts*, Feb. 19; *Nettlebed, near Henley*, Feb. 22-23; *Kusfield, near Henley*, Feb. 25; *Souldern, Banbury*, Feb. 24; *Sydenham, near Thame*, Feb. 25; *Chignal, Chelmsford*, Feb. 27; *Turville Heath, near Henley*, Feb. 29.—Mr. Herklotz, *Chester*, Feb. 15-16; *Penketh, near Warrington*, Feb. 17; *Micklehurst*, Feb. 18; *Liscard*, Feb. 19-23.—Mr. Josiah Spiers, *Cambridge Hall, Cambridge-avenue, Kilburn*, to Feb. 21; *Whitley, near Newcastle-on-Tyne*, Feb. 22-Mar. 15.—Mr. Hankinson, *Brixton*, Feb. 17.—Mr. Goodman, *Bromley*, Feb. 22-26.—Mr. E. Hughes, *Westminster-road*, Feb. 16; *Chelsea*, Feb. 27; *Knockholt, near Sevenoaks*, Feb. 29.—Mr. J. L. Field, *Clapham*, Feb. 21.—Mr. W. H. Wilson, *Gosford, near Newcastle-on-Tyne*, Feb. 24-Mar. 6.—Mr. Welch, *Ebury-square*, Feb. 14.

Children's Scripture Union.—Portions for week ending February 22, 1893.—Sun., Feb. 16, Matthew x. 16-31; Mon., Feb. 17, x. 32-42; Tues., Feb. 18, xi. 1-15; Wed., Feb. 19, xi. 16-30; Thurs., Feb. 20, xii. 1-13; Fri., Feb. 21, xii. 14-30; Sat., Feb. 22, xii. 31-50.

King's Daughters in Japan.—Three weeks ago we had a very interesting gathering, at Aoyama, of the King's Daughters Society, or rather representatives from the different circles. From 180 to 150 must have been present—such intelligent, interesting faces—mostly school girls, though there were a few older women among them, and all are pledged to do some work for Christ. The week before was the women's prayer meeting, when the largest church in Tsukje was filled. It was conducted entirely by women, and almost so by Japanese women, just two foreigners who have the language taking part. M. A. GUNDRY.

AMONG THE CHURCHES.

Church of England.

A UNITED mission is being held in Exeter, for which prayer is desired.

Bishop Kestell-Cornish, of Madagascar, will resign next Michaelmas.

Rev. Henry John Shaw, vicar of All Saints, Brightside, Sheffield, has been appointed rector of Earl Stonham.

Rev. F. Roberts, curate of St. Mary Magdalene, Holloway, has been appointed vicar of St. John's, Southall.

Rev. H. A. James, D.D., Head Master of Rugby, will be the preacher at St. Paul's Cathedral on Sunday, Feb. 16.

The Bishop of Derby has arranged a general Church Mission in all the parishes in that town from Nov. 7 to Nov. 17.

Rev. W. H. Griffith Thomas, Canon Christopher's curate at Oxford, has, we hear, been appointed to Portman Chapel.

Rev. T. Selby Henrey, whose work as curate of St. Botolph's, Aldersgate-street, is so well known to many, has been appointed vicar of St. George's, Old Brentford.

At the Committee of Correspondence of the Church Missionary Society last week, Miss Lillias Sara Digby, Miss Mary Harmer, M.D., and Miss Helen Adey were accepted for missionary service.

The Church Missionary Society is approaching its centenary, and a private conference has been held to discuss arrangements for celebrating the occasion. It is probable that a sub-committee will be appointed to take the matter in hand, but there is plenty of time, for the centenary year is not until 1899.

The College of Women Workers, Blackheath-hill, known as the Grey Ladies, states in its third report that a third house, with nineteen rooms, has been added to the two previous in occupation, and the three are now full. Two ladies have left, one to take up work in the diocese of London, the other owing to ill-health. The numbers have, however, increased to thirty-two.

Congregational.

Rev. J. E. Hodge has entered on the pastorate at Bedford.

The L.M.S. has accepted Mr. A. J. Macfarlane for mission work.

Rev. Sydney T. Butler has been welcomed to the pastorate at Felling-on-Tyne.

Wellingborough Chapel reports 750 members and 1533 Sunday scholars. The P.S.A. has 800 members.

Rev. Elvery Douthie has undertaken the Sunday evening services at Central Hill Chapel, Upper Norwood.

Rev. W. Garrett Horder, of College Chapel, Bradford, has intimated his acceptance of the call to Ealing.

Rev. T. G. Crippen, of Milverton, has been appointed librarian of the Memorial Hall in Farringdon-street.

Mrs. Hurdall, we learn, still continues in a semi-conscious state, and does not realise the death of her husband. She is able to take nourishment freely, but does not seem to regain strength.

One hundred and fifty Chinese converts were baptized during the last twelve months by Rev. Hopkin Rees, a Welsh missionary of the London Missionary Society, who is located at Tientsin, North China.

The report of the Wickhambrook Chapel shows that, under the pastoral care of Rev. A. Butcher, earnest work is being done and real progress is being made. It is cheering to note that missionary interest is well sustained.

Rev. A. Welsh writes from Emgwall, Dohne, Cape Colony: A good work is going on among the "reds" on the farms in this district. Several have lately professed conversion to God. A number of the people of this church have been evangelising. Our temperance work continues to prosper.

Rev. Leonard J. Thacker, temporary assistant to Rev. Colmer B. Symes, of Leytonstone, has been accepted by the directors of the Colonial Missionary Society for service in South Africa. Mr. Thacker has been appointed to the charge of the church at Philipton, with the branches in the Kat River Settlement, Cape Colony, one of the oldest mission settlements in South Africa.

The annual meeting of Kensington Chapel has been characterised by great heartiness, and the reports presented were full of encouragement. The membership of the church has now risen to over 500, a very substantial increase having accrued from the mission recently conducted by Dr. Horton. The report of the mission at Olaf-street, Latimer-road, was of a most interesting and hopeful character. The Sunday-school has doubled its numbers, and all the various activities are well sustained. Mr. Silvester Horne referred with gratitude to the harmony and unity of the congregation. He spoke of the need for a strong body of Free Churchmen in that neighbourhood, at a time when all kinds of influences were at work, which were, in fact, hostile to religious liberty and Christian truth.

Calls.—Rev. D. C. Hart, to Penmaenmawr; Rev. W. Jones, of Dowlais, to St. Paul's, Swansea.

Resignation.—Rev. John Davies, of Tarheron, Glam.

Baptist.

Rev. S. J. Robbins has commenced work at Blakeney.

Rev. W. A. Wicks, of Christ Church, Aston, has been laid aside by illness.

Rev. T. G. Pollard has been recognised as pastor at Park Church, Brentford.

Rev. G. Wearham has been welcomed to the pastorate at Lewisham-road, Greenwich.

Rev. Andrew J. Reid, late of Shoreham, has been welcomed to the pastorate at Croham-road, South Croydon.

Mr. W. Hemmings, late of Small Heath, Birmingham, has commenced his ministry at Gosford-street, Coventry.

Rev. W. Dickens (late of Herne Bay) and Mrs. Dickens sailed last week for Egypt to enter upon missionary work in connection with the North Africa Mission.

The church under the care of Pastor F. E. Marsh at Sunderland reports 826 members, with seven mission stations, conducted by the Bethesda Evangelisation Society.

Highgate-road Chapel, that grand centre of evangelistic and mission work in north London, reports 678 members. Twelve members of the fellowship are now serving in the foreign field.

The Baptist churches in Wales and Monmouth report 102,366 members, an increase of 1457 on the preceding year. The chapels number 793, the ministers 491, the Sunday scholars 112,273.

As a result of cottage services held in the village of Wingfield by the Young People's Mission Band, of Back-street Chapel, Trowbridge, a church has been formed and it has been decided to erect a small chapel.

Principal Henderson, lecturing at Regent's Park College on "The Minister's Educational Duties," especially in "The Education of Young Disciples," maintained that the

ordinary services, however admirable, did not suffice. Closer communion was desirable than that which now existed between pulpit and pew, and so was a more detailed discussion of doctrines, ecclesiastical usages, ethical obligations.

Calls.—Rev. Theo. Jones, of Flint, to Ynysbwl, Glam.; Rev. J. A. Jones, to Porthcawl.

Resignations.—Rev. R. Oliver, of Brixham; Rev. James Ault, of Monmouth.

Methodist.

Special services have been held at Bromyard.

A large and useful conference of local preachers has been held at the Central Hall, Birmingham.

The united Methodist Mission in Bristol has aroused great interest, and has resulted in much blessing.

Rev. Seth Dixon, superintendent of the Tenby Circuit, had an apoplectic fit on Saturday week. After being unconscious for some time he recovered somewhat.

Rev. F. Galpin, who has arrived in England from China in a very unsatisfactory condition of health, went to Ningpo in 1867, and, with some brief furloughs, has rendered valuable service.

Work and Workers states that Rev. Dennis Kemp has had several officers of the Ashanti expedition quartered upon him at the Mission House, Cape Coast Castle, the school-room being occupied by the men. Among the officers was Major Sinclair, brother of the Archbishop of London.

The second anniversary of the Primitive Methodist London Council has been held. Papers on "The Ministry of the Holy Spirit," on "The Present Position of Primitive Methodism in London," and on "The Mothers' Meeting," were read in the morning and afternoon. Dr. Guinness Rogers preached the annual sermon in the evening.

Nelson-street Chapel, Newcastle-on-Tyne, which has long been the historic centre of northern Primitive Methodism, has, like many other chapels, suffered severely by the migration of population from the centre of the city, and it was intended to sell it. During the last few months, however, there has been a remarkable improvement, so that it has been decided to make extensive alterations to fit it for a centre of mission work.

Presbyterian.

At Peel-road Chapel, Bootle, a good work is reported and steady growth.

The new church at Ilford was to be opened last night by Principal Dykes.

Trinity Church, Bootle, reports a membership of 600 and many tokens of progress.

St. Mark's, Greenwich, reports great activity in church work, and progress all round.

The report of Jesmond Church is of an encouraging character. The free pew system has proved a success.

Rev. Donald Matheson, of Putney, has asked leave of the Presbytery to sell the present church and build a new church on a fine site given by a sympathiser.

It is stated that the Home Mission Fund of the English Synod has closed the year with an expenditure of £700 in excess of the income. The income has increased, but it has not kept pace with the expenditure.

At the annual meeting of Trinity Church, Norwich, Rev. C. W. Claridge, a local vicar, took part, and in the course of a sympathetic address expressed his belief in that reunion of Christendom which was not bound by conventional limitations. Rev. Alex. Connell, of Regent's-square, congratulated the church upon its position, with a pastor (Rev. W. A. McAllan) whose ministry dated from 1866, a total absence of debt, and a membership well maintained.

The annual meeting of Trinity Church, Notting Hill, was held on 5th inst. Encouraging reports were given of blessing and progress during the past year—98 names had been added to the communion roll and an increase to income of £452, most marked advance being in amounts raised for foreign missions and Women's Missionary Association. Rev. James Mackenzie pleaded on behalf of the new church extension movement of the Presbytery, and Rev. J. R. Gillies followed with an address on "Christian Chivalry."

Calls.—Rev. D. Fyfe, of Glencairn, to Fairfield, Liverpool; Rev. Hugh Craig, to Little Sutton; Rev. D. Ferguson, of North Leith, to Invekeithing; Rev. J. Barr, of Wamphray, to Dennistown; Rev. T. Marshall, of Newmilns, to Motherwell; Rev. J. L. Munro, to Selkirk; Rev. A. Gibson, to Kinfans; Mr. T. Evans to Peel-road, Bootle.

Resignations.—Rev. R. S. Coffin, of Infirmary-street, Bradford; Rev. D. C. Davies, of Blaينا, Mon.

Salvation Army.

New Rescue Homes have just been opened in Amsterdam and San Francisco.

Forty-three new centres of work in English villages have just been commenced.

The new Metropole for men opened in Edgware-road¹ three weeks ago is already crowded out.

General Booth's Indian meetings are reported as surpassing all his previous gatherings in that country.

Over fifty officers are engaged on social work in Holland, where there are now twenty-five men on the Farm Colony.

Commissioner Cadman has been given the direction of the work in both the City and Farm Colony sections of the Social Scheme operations.

Society of Friends.

Friends in many places are very heartily helping in "Free Church Councils," and in Birmingham have taken a most active part in the work. The need of union among lovers of the Bible and of liberty thus finds happy expression, and a barrier is raised against priestcraft and injustice.

At the Meeting for Sufferings on Friday last the education question, and that of peace, were earnestly considered, and it is satisfactory to know the heart of the Society is sound and strong thereon. Probably no representative body in the land is more up to date in its consideration of current matters, as they affect the public religiously, morally, or socially, and none could be more harmonious than that monthly meeting at Devonshire House for over 200 years.

Last week's *Friend* is full of interesting and, indeed, stirring news. The subject of the Manchester Conference, in November last, has engaged the attention of Friends and others far and wide, and there have been local conferences and discussions in York and in Birmingham, at which able papers were read, and considerable contributions made towards a real revival in the Society. The special adjourned quarterly meeting of London and Middlesex, on the 28th ult., deals with a cognate theme, and able papers there, too, indicated the growing earnestness of feeling, and, indeed, of dissatisfaction with present conditions in London. How to revive and strengthen congregational life, to extend the invitation and welcome to those around, to preach a more attractive, because clearer and more powerful Gospel, occupied the meeting. Some great move is needed and expected.

(For "Fallen Asleep" see p. 28.)

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

THE Queen's letter of thanks to her people for their sympathy in her daughter's recent loss is full of the womanly charm that marks all Her Majesty's personal communications. In the midst of their sore bereavement, she and the Princess Beatrice have been cheered by the universal sympathy of the nation. The distance between palace and cottage has been erased in the presence of a loss common to both. No living sovereign, and few dead ones, have felt the sanctifying influence of sorrow as our Queen has done; and surely none has shown a greater power to profit by its lessons. The final sentence of the message emphasises the same fact in the case of her widowed daughter: "My beloved child is an example to all, in her courage, resignation, and submission to the will of God." An example of this lowly and gentle spirit in the one that stands at the centre of our national life has far-reaching influence. What wealth, power, and sovereignty cannot do is possible through the grace of God; and this within the reach of the poorest and meanest as well as of the highest.

Major Lugard, in dealing with the question of slavery in Zanzibar, affirms that slavery can easily be put down in that dependency if only tact and firmness are shown in dealing with the question. It is, however, startling to hear him express the following opinion:—

The Koran merely sanctions slavery, just as the early Christian code did [?]. It strongly condemns slave-raiding, and regards the emancipation of a slave as a most meritorious act. Hence the abolition of slavery is no violation of Koran law, any more than it is of the doctrines of St. Paul, who equally recognised its existence and gave it his tacit sanction.

Is this consistent with Philemon 15, 16, where Philemon is exhorted to receive Onesimus back "for ever, not now as a slave, but above a slave, a brother beloved"? If language means anything, this means that the runaway slave was to be manumitted and received back by his former master as an equal in Christ. And this amounts to a strong

tacit condemnation of slavery from the Christian point of view.

The reviews for February teem with papers dealing, from various points of view, with the remarkable position of isolation and distrust in which England has suddenly found herself. It is startling to find so well-disposed a man as M. Francois de Pressensé, the foreign editor of *Le Temps*, while showing personal goodwill towards this country, speaking of the possibility under certain eventualities of a French invasion. Mr. Arnold Forster deprecates the idea of the interests of Russia and England being necessarily antagonistic, but allows the deep suspicion with which our policy is watched in the great empire of the Czar.

Two very bitter articles appear in *The Fortnightly Review* against Germany, who is accused of almost every crime and evil intention in her international policy, while in *The Contemporary Review* an "Ex-diplomat" accuses England of having forfeited the friendship of that country by her treatment of German claims in Angra Pequena ten and fifteen years ago. A spirit of concession is clearly called for from us in the future. We occupy too much of the earth's surface to be loved by our neighbours, even though, in our own judgment, we may be turning it to quite as good use as they would have done. Still, if we would conciliate them, we must show ourselves less unselfish as a nation.

Among the items of temperance legislation which the Government have declined to promote is one to prevent the sale of drink to young children for consumption at home, and there is none more important. The inducements by way of reward which many publicans offer constitute a great evil, and the whole system is a grave national danger. The drinking in public-houses by respectable young women is largely traceable to their familiarity as children with the bar-counter. Failing legislation, Christians of all ranks may do much to counteract the practice by pointing out its evil, and by circulating suitable literature, at mothers' meetings and religious gatherings of all kinds.

The "conversion" of Prince Boris of Bulgaria to the "Orthodox" Greek Church, as an act of national expediency, brings home the dangerous farce of making the religion of rulers a part of their politics. Here is an infant, who is incapable of distinguishing between the elementary differences of opposing Churches, who is being solemnly transferred from one communion to another, both of which, according to our deepest convictions, are almost equally wrong. In this significant act he has no lot or part except a passive one. The real actors in the transaction are opposing parties in the State, whose true object is to checkmate each other. No prominent event has ever happened that shows more conclusively the hopeless fallacy of combining the secular and the spiritual in unholy alliance. It is a *reductio ad absurdum* of the doctrine of sacramental efficacy. Conversions based on other than a spiritual change have no religious meaning. And whatever political meaning they can have must be detrimental to true religion.

We see propounded in a contemporary the startling theory, already suggested in some of the daily papers, that the Johannesburg raid was occasioned by a mistake in punctuation in the despatch sent by the Uitlanders to Dr. Jameson. Whether or not this was so will

yet be determined. But the very possibility raises a feeling of uneasiness. There are times when conflicting forces in human affairs are so evenly balanced that, while the determining element may be of the very slightest importance in itself, yet the consequences may be disastrous and widespread, even as a mistimed laugh or the crack of a whip may loosen an avalanche that will bury villages in ruins. Such a possibility brings home in a startling manner the responsibilities of human action. In our personal lives it should make us circumspect in little things, to keep a watch on our lightest word and step, lest through foolishness or carelessness we bring disaster and ruin into other lives as well as our own.

The successful opening of new Roman Catholic centres is bringing to the front the unquestionable increase in the number of Romanists among the middle classes of our country. The way lies through the door of Ritualism. Silently and subtly that leaven works, unknown often even to the devout worshippers who give themselves over to the hands of Anglican priestcraft; and before they realise their position they find themselves drawn quietly over the inner threshold into what is termed the "more logical and stately fellowship" of the Church of Rome.

It seems to us the greatest danger lies in the oblivion of all danger on the part of most Protestant churches. It shook Europe to throw off the Papal tyranny and corruption at the Reformation. Unless we wake to our responsibilities, we shall lose the ground gained, and have to fight the battle over again. With every determination to be tolerant, it is no use blinking the fact that Protestantism and Romanism are absolutely incompatible with one another. Now that national funds are being openly demanded for the reconversion of the nation to the Romish Church, it is high time to consider how far that is to be allowed.

The efforts of Roman Catholicism to undo the work of missionaries are not an unmixed evil. If Romanists come into contact with the truth they may become disciples of it. It has not been the priest and his assistants who have always changed the faith of those to whom they have gone. One of the warmest preachers of the Gospel of the Son of God we ever heard had originally gone as a priest to India, where he was converted. The island of Arorae, in the Gilbert group in the South Seas, has a thousand inhabitants, whose spiritual welfare is cared for by Tipani and his wife. The Church of Rome, which has tried hard for a year to get a footing there, sent a native teacher; but, weary of his non-success, he has himself become one of Tipani's pupils. There will be converts in Madagascar, and who knows whether there may not return to France from that island a wave of saving influence? It would not be the first time that a conquered people had been made a blessing to their conquerors. God works on a broader scale than we can measure, and by agencies which we cannot manipulate.

Our Lord, in parting from his disciples, promised them the "Spirit of Truth" to help them in their work. He had already given them the truth, in his own life and teaching and sacrifice. But the truth was not enough to produce conversion. The old

Socratic contention that if knowledge is but given to men, they will grow naturally virtuous, is utterly false. Men who know all that can be revealed to them of God's truth and love, yet live dissolute and evil lives, The great need is for a power whereby the truth is carried home to the heart and made effectual. Thus Jesus promised those who were the first preachers of his Gospel the Holy Ghost, whose work was not only to lead them further into all the truth, but to "convict the world in respect of sin, and of righteousness, and of judgment." Without this Spirit the most skilful presentation of the Gospel will fail; and for it all who minister in holy things need to pray and wait.

How is it that confessedly Christian men will sometimes meet to take counsel on the most important work, and talk about it for an hour or two without once touching upon the vital aspect of it? Say they confer on the work of preaching the Word of God, or on prayer and praise, and the conference closes, as we have known it do, without a reference to the Holy Spirit. Is it that they presuppose his agency, and therefore say nothing about it? How many on these occasions fail for lack of a little courage to call the attention of their brethren to the one thing that would change the aspect of every other thing? And how often do the arrangements almost choke free and happy speech where its exercise would bring life and reality?

What may be the cause or causes of the apathy of most Londoners to anything beyond their own business and family concerns may be a question that none can answer perfectly. The fact is there. How the apathy can be disturbed and removed is, however, a question which Christians are bound to answer. Social reformers, and politicians who might be supposed to handle questions that affect and interest the richest and the poorest, are impotent to touch it. Religious men and women hold the key of the situation. It is a revival of religion that is wanted to destroy the selfish indifference, and to wake up the dormant enthusiasm of the greatest city of the world. Once let the heart be moved aright on the most important theme, and it quickly responds on every other theme.

There is no patent method for procuring a revival. It comes now one way, now another. Yet one thing is certain—if each Christian dwelling in London were to seek a deeper work of grace in his own heart, if he were to confess his own sins and the sins of his fellow-citizens, if he were to receive the Spirit of Christ more largely, a revival would soon come to the Church, and the manifestation of it before the world and the ingathering of unbelievers would inevitably follow. Jesus the Saviour of men is ready to begin now. He is offering Himself as the answer of difficulties and the solution of our tremendous problems. If He changed the old pagan world into a world inconceivably better, so can He change the present state of things into something inconceivably higher and purer. He is the only hope of London—but He is a sufficient hope, one that will not put us to shame.

Perseverance in well-doing will be ensured, not so much by wise methods, however important these are, but by right and adequate motives. If we are prompted in our religious endeavours by considerations of policy, by the desire of earning men's gratitude, or by a passion for success, even of the best kind,

we shall surely fail, and the fountain of enthusiasm will run dry in the hour of trial and suspense. Nothing but the great motive "for Christ's sake" will bear the strain that his people have to bear. When all the springs of effort are dry, that continues to rise up like a cool artesian well, unaffected by drought and frost. "Everyone that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall become in him a well of water springing up to eternal life."

Fellowship with God is more than prayer and praise. It is silent and adoring meditation on his name; it is the loving recognition of his nearness to us, as when a child looks up into his father's face, and presses his father's hand; it is being still with Him, as when two friends walk in silence side by side; it is submission to Him, our hearts yielding to his influence, and our wills adopting every purpose of his love and wisdom concerning us; it is listening to Him, when He speaks in his Word or by his providence; it is rejoicing in Him because He is God. We have not always something to ask for; though we always have something to give thanks for; but apart from things altogether, there is the ever-blessed God.

The secret of a true life lies largely in learning the value of simple pleasures. We are prone, as we grow older, to form artificial tastes, and depend on acquired sources of gratification. That is the tendency of civilised life. Wise people avoid this peril, and feed their hearts on "simplicities." That man has mastered a great secret who can take as his own the words of the late J. R. Green, author of the finest of the shorter histories of England: "What seems fairer to me as life goes by is the love, and grace, and tenderness of it, not its wit, and cleverness, and grandeur, and knowledge, grand as knowledge is, but just the laughter of little children, and the friendship of friends, and the cosy talk of the fireside, and the sight of flowers, and the sound of music." These are common blessings, but they are healthful gifts of God, and blessed are they to whom they never grow stale.

It is often claimed for times of war that they strengthen courage, self-reliance, and endurance. However that may be, we see at present a development of some of the highest qualities of a nation by other means, by the determination of all our best men to keep the nation at peace. We are beginning to feel what a support are the great principles of truth and righteousness. We are turning to moral rather than material forces; reason and fair-mindedness are taking the place of the sword and the cannon. The difficulty with America is practically settled, in spite of certain troublesome men on both sides. The gravest of our dangers are those in Africa, but if we can still subdue pride and avoid panic, and get through without an appeal to arms, we shall come out of the experience a far stronger people than we have ever been before; we shall have reached a higher plane of national life.

It is said by Professor Schodde in the *Homiletic Review* that, on an average, nearly five hundred of the brightest college and seminary graduates of the United States may be found in Germany, eager to discover the secret of the success of its professors of Biblical and philosophical learning. Besides this, German books and periodicals, both in

translations and in the original, "furnish America's thinking world with its most nourishing food." This is an important fact; for it is to be remembered that the German specialist is professedly guided merely by the spirit of scientific investigation. He is in danger of coming to his work in an antagonistic attitude rather than in a state of sympathy; he is "more critical than just." Especially is this the case if he is the disciple of some school of philosophy; the Bible has then to be interpreted accordingly. All this shows in a measure how difficult and yet how necessary it is to keep the Bible in its own simplicity, explaining itself, defending itself, and making its own impression on the souls of those who study it.

While German universities are so permeated with "liberal thought," it is a remarkable fact that the pulpit generally gives positive teaching, and the pew loves to have it so. Dr. Schodde testifies that, on the whole, the Protestant Church of Germany is Evangelical to its core. Twice within three years has there been an emphatic expression of opinion in favour of Evangelical as opposed to rationalistic teaching. The simple historic meaning of the Scriptures has been vindicated, and the old truths concerning the birth and death of our Saviour have been reasserted. We know Germany mainly by its conspicuous destructive critics, but there is another Germany which in faith and love walks quietly in the paths of truth and of obedient service.

"Fire and Sword in the Soudan," by Slatin Pasha, is a book which ought to hasten the downfall of Mohammedanism. Its pictures of life where Mohammedan fanaticism is supreme cannot but create a holy abhorrence of the cruelty, duplicity, lust, and greed of this false religion. There may be a good deal of these vices in every Government, but they are essentially a part of Islam. The condition of the land of the Mahdi corresponds with terrible minuteness to the condition of other Mohammedan lands. Slavery alone is a withering blight which destroys every fair thing, the fertility of the land and the happiness of the people. Slatin Pasha believes that seventy-five per cent. of the Soudanese have perished, and whole provinces, once populous, have become waste. Since Christianity is now touching this religion at so many points, we may hopefully pray that the influence of the false prophet may give place to the light of the Gospel.

Great calamities have their redeeming side, and the terrible fire which took place in Soho early on Sunday morning brought out the latent heroism that lies hidden in some of our policemen. Nine persons have lost their lives out of seventeen inmates of the tenement; and the survivors were saved by the bravery and presence of mind of the constables on duty, who plunged into the burning house, warning some and carrying others through the smoke and flames safely into the street. But for this prompt courage, all would inevitably have perished. We do not think often enough, probably, of these men who are the guardians of our peace by day and of our lives by night. Their stalwart figures are a part of the landscape, and that is all. It is only in such sudden crises that their sterling qualities are brought into relief, and the man peeps out through the uniform. Good spiritual work is being done among the policemen of London, whose temptations are many and great.—Let us remember them more often in our sympathies and prayers.

Athaliah.—2.

THE EVILS OF WORLDLY ALLIANCE.

BY PASTOR F. E. MARSH, SUNDERLAND.

WORLDLY association always works mischief to the child of God. We cannot touch pitch without being defiled, and, being defiled, we shall defile others. It is as a *parasite to rob us of the joy of the Lord*. As the ivy by clinging around the oak will suck away the life of the tree by living upon its sap, and will thus cause the branches to wither and die, and instead of the tree being a shelter and a pleasant sight, it becomes unsightly by its dead branches, so those who, like Peter in the judgment hall, mix with the world, lose their joy of the Lord. Instead of witnessing for Him, they deny Him, and thus further the enemy's designs instead of the purpose of the Lord.

It is as a *fog to hide the presence of the Lord*. As the sea-fret will obscure the harbour's entrance from the view of the mariner, who is making for port, so will worldliness hide the face of the Lord from our gaze. Compare, for illustration, the case of Abraham, who, all the while he was in Egypt, had no communication with, or revelation from, God.

It is a *dampener to quench our zeal for the Lord*. As the stoker will damp down the factory fire when he does not wish it to burn brightly, so the worldly spirit will prevent our burning well in holy zeal, as the Judaizing spirit in the Church at Galatia hindered them from running well in the faith.

It is as a *leak in the hold to spoil the peace of the Lord*. As a leak in a vessel will cause detriment to the cargo, so worldliness will damage the quiet of the soul. Lot found this out, when in Sodom "his righteous soul was vexed."

It is as a *tarnish to dim the word of the Lord to us*. In reality nothing can tarnish the pure gold of God's word; but as a piece of silver becomes discoloured when unused, so will our appreciation of his truth become dull and lose its brightness, if, through worldliness, we neglect to study it prayerfully. It was so in the days of Eli, when there was no open vision in Israel, because of the worldliness of those who were priests in Israel.

It is as a *clod to hinder the power of the Lord*. As when the pipe through which the water passes becomes clogged, so worldly companionship will hinder the inflow and the outflow of the power of the Spirit of God. This is seen in the Church at Corinth, when they allowed one who was living in sin to heaven them with his wickedness.

It is as a *blight to mar the testimony of the Lord*. When a blight settles upon the fruit tree, it mars the blossom and prevents it fructifying. In like manner when a believer walks in the counsel of the ungodly, their company will act as a retarding influence to his fellowship with the Lord, as may be seen in Solomon, whose strange wives estranged his heart from following the Lord.

The only remedy is to *live in the presence of the Lord*, to companion with Him and Him alone. When He is between us and the world we are kept from its contaminating influence. When one is charged with electricity, but has no non-conducting substance between him and the earth, a great deal of the electric power is lost; but when a plate of glass is put between him and the earth, then the power is resident in him, because he is separated from the earth, and if one touches him then the fire of the electricity comes out from him. In like

manner if we are in touch with those who are of the earth earthy, then a great deal of our power is lost; but when Christ stands between us and the world, and the electric power of the Holy Spirit in his grace and godliness, in his love and liberty, in his truth and joy, are coursing through us, then there shall flash from us the power and life as men come in contact with us, yea, as they come in contact with us they shall come in contact with God.

Conditions of Sainthood.—2.

BY REV. SAMUEL PEARSON, M.A.,

Broughton Park Church, Manchester.

LAST week we saw there were Spiritual Conditions of Sainthood. I would further point out that there are

2.—CIRCUMSTANTIAL CONDITIONS OF SAINTHOOD.

The flesh is around the spirit and interwoven with it, and sainthood has to use this mass of nerve, muscle, and bone for its own purposes. To be a saint one needs to be healthy. A holy man is a spiritually healthy one. Sickly persons are often most beautiful characters, for they have been refined by submission to suffering. Further, it is often necessary that there should be a touch of asceticism in those who wish to keep under the body, and a cutting from the Jewish tree of "fasting" is not a bad graft for the due development of the Christian character. But the ideal is a sound body, able to enjoy with thankfulness all that is good in God's manifold gifts to his creature man. And many persons are sadly hindered from attaining sainthood by inattention to the first laws of health. An irritable temper often needs for its cure not prayer, so much as a sound and simple diet. Despondency, especially about the safety of one's soul, has sometimes a physical cause; and on the other hand apathy about spiritual things may arise from over eating, drinking, and sleeping.

So too the home and its surroundings have much to do with real purity of mind. The dirt of some houses, and the soft luxury of others are inimical to the work of the Holy Spirit. Here we have to be very careful against laying down general laws for all sorts and conditions of people. The right of private judgment must be exercised on a thousand points; for were it otherwise we should lose one of the best means of disciplining our characters. We need to avoid censoriousness about our neighbours; while most carefully scrutinising our own daily habits. For the sake of the young, home needs to be kept bright; with music, with fun and frolic, with interesting literature, and with well-planned amusements. But who does not see that in all these things there is danger? Yes! but we need to remember that in all these things there is a wholesome means of taking the strain off the spiritual for an interval, so that all the inmates of the home may return to prayer, faith, work, and love with renewed energy. It is certain that he will not be the greatest saint who is always thinking of sainthood.

The Sanctuary and its privileges are of vast and far reaching importance to us. An annual conference like that held at "Keswick" has both its advantages and its defects. It would be ungracious on our part to criticise it; but if it were all that its most devoted attendants affirm it to be, yet we should say that the sanctuary is better for the development of the spiritual life. Our

own sanctuary may not bring us into contact with the picked speakers, and to the enjoyment of the long and leisurely hours of summer days in the mountains: it may mean a minister of very poor attainments, a people very mixed in character, a service rather dull in tone; but it is an opportunity of finding God which comes every week; its very deficiencies may be the discipline which we need. Sainthood is not "Lo, here! or lo, there!" It is a power born and sustained within us by the indwelling of the Holy Spirit.

3.—THERE ARE OPTIONAL CONDITIONS OF SAINTHOOD.

Opportunities are offered us of an exceptional character, which we may refuse or decline at our will. We dare not make a distinction in the nature of the will-surrender, which is necessary both at the beginning and during the continuance of the Christian course. All are commanded to give themselves up to Christ, to be pardoned through his death, and to be purified by his Holy Spirit. But there are differences of attainment in holiness; there are degrees of excellence; "one star differeth from another star in its glory." In this matter of types we are safe in asserting that no one is the perfect type, and we do well in matters both of practise and of doctrine to call no man master. "One is your Master."

But though we cannot all be amongst the leaders, the heroes, the witnesses (or martyrs) of the faith; yet occasionally there are calls to take the higher road rather than the lower one. Both roads seem the right ones; for they both lead to God, but one is more difficult than the other. What shall we do? Well! it depends upon what we want to be and to achieve for others. A little touch of the heroic is what perhaps we need to redeem us from mediocrity. And the call will not be wanting. It comes to the most uninteresting persons; it is a call to forget self for the good of others. See how the face of a man shines when he has given more than he intended to do, or more than he thinks he can afford. It was the overplus which cost him something that gave him the glow. Many a man has lost himself for the sake of a Sunday-school class, and has become so fascinated with his work that he could not give it up, for it has put within him the joy of holy sacrifice. And if we look carefully enough we shall find these "saints" in all the walks of life. They need looking for; they will not reveal their good deeds. When we find them, the world and the Church seem changed; the breeze of heaven is blowing about us, the fragrance of God's flowers is wafted to us from the garden of grace, and we know that "summer is nigh."

Orphans at Lewisham.—On Friday last the remains of the late Mr. Toye were laid to rest in Lewisham Cemetery. About a thousand gathered around the grave. The work at Lewisham-road will continue. Mr. Toye's son will seek to care for the little ones. Any reader who would like to help in this Christlike work, might communicate with Mr. Toye, Home for Fatherless Children, 64 to 76, Lewisham-road, Lewisham, S.E.

Mission Schools, Beyrout.—Our most pressing need at the present time is money to build the boys' school. The sum needed is £600, and I have got £253 towards that amount. We desire to begin to build in the spring; I have the freehold land to build on. Twenty boys are waiting to come in, and the teachers ready to teach them. It is very sad to see the boys we have been teaching sent to the Jesuit or Moslem school when too old to be taught with the girls. We are praying the Lord to move the hearts of his people to supply this need.

LOUISA PROCTER,

Superintendent, Schwifat School.

Beyrout, Syria.

Songs in the Night.

By THEODORE L. CUYLER, D.D.

WE always think of our Lord and Saviour as a divine teacher, preacher, and worker of wondrous miracles; we seldom or never think of Him as a singer. Yet there is every probability that on one occasion his voice joined in a service of sacred song; and He may have done this on other occasions. On that night when He had eaten the paschal supper with his disciples, and delivered his last loving discourse to them, "they sang a hymn"; and we may well suppose that the Master's voice blended with them. The hymn usually sung at the close of the passover supper was that majestic old Hebrew song of praise, beginning with the words, "Oh, give thanks unto the Lord, for He is good; for his mercy endureth for ever." Gethsemane, the betrayal, and the awful conflict in the garden were just before Him; yet our Master set us the sublime example of a "song in the night"—and that, too, the darkest night He had ever known on earth.

A few years afterward Paul and Silas are confined in a stifling dungeon at Philippi—their backs lacerated with the scourgings of their brutal persecutors. Instead of wails and groans, the two heroes break forth into such a triumphant burst of sacred song that their fellow-prisoners are awakened by the extraordinary duet! Paul must have been as familiar with the old Hebrew psalmody as our soldiers were with their war songs around the camp fires. It was a glorious triumph of spiritual exultation over bodily tortures, when, in the black gloom of that midnight,

Paul and Silas, in their prison,
Sang of Christ the Lord arisen.

In these experiences of our Lord and of his two apostles there were literal *songs in the night*; and they were the antetypes of thousands of Christian experiences in all subsequent times. It has always been the test of the deepest and the strongest faith that, like the nightingale, it could pour forth its sweetest melodies in the hours of darkness. This is a spiritual phenomenon, not to be explained by ordinary natural law. It is supernatural. The Bible tells us that "God our Maker giveth songs in the night." This happy phrase explains itself. It means that in times of sorest affliction our Heavenly Father gives to his faithful children cause for songs—both the matter to sing about and the spirit of grateful praise. While they are sitting under the shadow of severe trial, He can wrap them about with "the garment of praise," and fill their mouths with singing. While selfishness is fretting and unbelief is blaspheming, faith has a voice of its own—pitched to a high key of love and trust, and gratitude and holy joy. That old-time saint had caught this pitch when he sang: "Although the fig-tree shall not blossom, neither shall fruit be on the vines, and the field shall yield no meat, yet I will rejoice in the Lord; I will joy in the God of my salvation." You cannot starve a man who is feeding on God's promises; and you cannot make any man or woman wretched who has a clean conscience, and the smile of God, and the love of Jesus shed abroad in the soul.

What a thrilling outbreak of triumphant faith was that which came from the brave old Thomas Halyburton of Scotland in the darkest hours of his bereavement! When a much loved son was taken away, he makes this record: "This day has been a day to be remembered. Oh, my soul, never forget what this day I reached. My soul had smiles that almost wasted nature. Oh, what a sweet day. About half-an-hour after the Sabbath, my child, after a sharp conflict, slept pleasantly in Jesus, to whom pleasantly he was so often given." His own fatal sickness was very protracted, and was attended with intense suffering. After a night of excruciating pain, he said to his wife, "Jesus came to me in the third watch of the night, walking upon the waters, and He said to me, 'I am Alpha and Omega, the beginning and the end, and I have the keys of hell and of death.' He stilled the tempest

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in my soul, and lo! there was a great calm." A philosopher of the Hume and Huxley School would be likely to dismiss all this as a devout dream of an excited imagination. But Halyburton was a hard-headed professor of theology in a Scotch university—not a style of man easily carried away by the allusions of a distempered fancy. "Thou art beside thyself," said pagan Festus to the actually logical apostle who wrote what Coleridge pronounced to be the most profound production in existence.

No sceptic's sneers can explain such spiritual phenomena. When men of the calibre of St. Paul sing such "songs in the night" as he sent forth from Caesar's pretorian guardhouse, they cannot be explained on any theory of frigid psychology. While dark hours of calamity or bereavement bring to the ordinary man of the world distress and peevish complaints, they bring to a Christ-possessed soul tranquil submission, and often an uplift of triumphant joy. Such experiences are contrary to the ordinary course of nature. They can only be accounted for by that deeper and divine philosophy which makes God to be the direct personal comforter of his own people in their season of sore affliction. When they pass through valleys of the death-shadow it is his rod and his staff that support them. The path of trial may lead down into grim and gloomy gorges that no sunbeams of nature penetrate; but "Thou art with me" is the cheerful song that faith sings along the darksome road. As Maclaren beautifully says: "He who guides into the gorge will guide through the gorge; it is not a *cul de sac* shut in with precipices at the far end; but it opens out on shining table-lands where there is greener pasturage."

There are some of us old-fashioned Christians who still believe that a loving God creates dark nights as well as bright noondays; that He not only permits trouble, but sometimes sends troubles on his own children for their spiritual profit. As many as He loves, He sometimes corrects and chastens, and a truly filial faith recognises that all his dealings are perfectly right. "Happy is the man whom God correcteth; therefore despise not thou the chastenings of the Almighty." I have seen a farmer drive his ploughshare through a velvet greensward, and it looked like a harsh and cruel process; but the farmer's eye foresaw the springing blades of wheat, and that within a few months that torn soil would laugh with a golden harvest. Deep soul-ploughings bring rich fruits of the Spirit. I have often had occasion to tell my parishoners that there are bitter mercies as well as sweet mercies; but they are all mercies, whether given to us in honey or given in wormwood.

The day is God's and the night also. This is as true in the realm of grace as in the realm of nature. God orders the withdrawal of the sun at evening time, yet that very withdrawal reveals new glories in the midnight sky. Then, how the creation widens to our view! The stars that lay concealed behind the noontide rays rush out and fill the spangled canopy. So in the night seasons which often descend upon the Christian, fresh glories of the divine love are revealed, fresh power is given to our faith, fresh victories are won, and a new development is made of godly character. What sweet voices—like "the influences of the Pleiades"—are God's promises to our chastened hearts! What deep melodies of praise do the night-hours hear! The Lord commandeth his loving kindness in the daytime, and in the night his song shall be with me.

I trust that these simple, honest words may come as a lamp into some sick chamber, or into some house of sorrow, or into some sorely-troubled hearts. Bethany had to become a dark town to two poor women before Jesus could flood it with joy. Before Gethsemane's midnight struggle Christ Himself chanted a hymn; and happy is the man or woman who can go into life's hard battle singing! The ear of God hears no sublimer music than a Christian's songs in the night.

Brooklyn, N.Y.

Naples.—The progress of Naples Sailors' Rest may be understood by the fact that there is scarcely any appearance of disorder among seamen, either on board ship or ashore. Formerly this was not the case. H.M. Consuls have testified in their reports that "the remarkable change may be ascribed to the good influence of this and other Sailors' Rests." More than one thousand seamen above any preceding year attended the religious services in Naples Rest during 1895. Many are receiving spiritual blessing.

STEPHEN BURROWES,
Superintendent Missionary.

Mr. Moody in Philadelphia.

I CHANCED to go to New York in the same train as Mr. Moody. He spoke with great pleasure of the work in Philadelphia. As to the circumstances which led to his being in Philadelphia, he said:—

"Owing to illness in my family, and to domestic circumstances, I had made no engagements for December and January; but the health of my family so far improved that I found myself able to leave, and it occurred to me that I would give a few Bible readings in Philadelphia. Through a friend I inquired of Dr. Conwell what would be the price for the use of the Temple for two or three weeks, at such times as he was not using it. Dr. Conwell treated me like a prince. He replied, 'Mr. Moody cannot pay anything for the Temple. He shall have it just as long as he wants it, and at any time he wants. We will give up the field entirely to him, and it shall be a union service. I will keep out of the way, so that everything shall be in his hands.' He even protested against our paying a small sum for the daily expenses and care of the building."

"I intended at first to give only a few Bible readings, but the work grew on my hands. I never saw so great results produced from so short a series of meetings. There were many very marked instances of the work of God in answer to prayer. There was a father, living in New Jersey, whose son had caused him great anxiety. He and his family had just been praying for him, at family prayers, and as they rose from their knees, a telegram was received from the son telling them that he had been converted at the meetings. Everywhere I went people were ready and willing and anxious to talk. I went into the office of one business man who said, 'I want you to talk to my brother. I will bring him in and introduce him, and then I will go away and leave you together.' No sooner had he gone than the brother, without a word from me, asked, 'What shall I do to become a Christian?'"

Mr. Moody did not know at this time that his aged and honoured mother was in a very critical condition. She had been attacked with "grip," and Mr. Moody reached his home only in time to stand by her death-bed and to receive her last farewell and blessing.—Dr. Wayland in "The Examiner."

"My Neighbour."

Down South you tell a white man that the negro is his neighbour and his brother, and he has got through all dealings with you. You cannot preach to him any more. It is the same in California. It will not do to tell a white man in California that the Chinaman is his neighbour and brother, or he will get mad at you. I was going down a street in San Francisco when a white hoodlum rushed out and seized a Chinaman by the queue and pulled him over flat on the walk. I interfered on behalf of the Chinaman; the hoodlum was mad at me, said he didn't think so much of me as he did of the Chinaman; he drew a knife, and I came near losing my life, just because I didn't want to see the Chinaman abused.

We are no better than the Jews who despised the Samaritans. We are a mean lot, the whole of us. It is so easy to be a priest or a Levite. Tell a high-toned man that the reeling drunkard in the city streets is his neighbour, and he will be indignant at you. We do not get acquainted with ourselves. If we did we should come closer to the knowledge of who our neighbour is.—D. L. Moody.

Jesuit Policy.—A recent convert from Roman Catholicism to Protestantism, who was for years a prominent member of the Jesuit order—Count Paul von Hoenbroech, of Berlin—says in the *Deutsche Revue*:—"To rule at all times, to rule in all lands, to rule over all men, to rule under all circumstances, to rule in the State, to rule in the family, and again and again to rule—this is the Alpha and the Omega, the beginning and the end, of the Vicegerent of Christ. The Roman Catholic Church knows neither kings nor princes, neither independent Governments nor Parliaments; she recognises only subjects; she claims for herself the right at all times to exercise her prerogatives even against law."—Rev. Donald Miller, in "A Voice from Italy."

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANIA.

THE TWO ROYAL PSALMS.

PSALMS XX. AND XXI. form a pair, the latter being, as Maclaren says, a pendant to the former. Psalm xx. is the people's prayer for the king while he is sacrificing, and at the same time it is the king's own conviction of victory and of the granting of his prayer. Luther describes the psalm as "a shout of triumph before the victory, a shout of joy before the help." The psalm is to serve as a devout and holy war-cry.

In Psa. xxi. the people thank Jehovah for the gladness and rejoicing of their king. Based on his confidence in Jehovah (7), they assure him of certain and glorious victory in battle. What Psa. lx. was in the Edomite and Psa. lxxviii. in the Ammonite wars, such were these two beautiful psalms, with their wonderful originality and symmetry, in the approaching Philistine war.

PSALM XX.

For the Chief Musician. A Psalm of David.

I.

1. Jehovah answer thee in the day of trouble,
The name of the God of Jacob set thee on high—
2. Send thee help from the sanctuary,
And support thee out of Zion.

II.

3. May He remember all thy meat offerings,
And accept as fat thy burnt sacrifice. *Selah.*
4. Grant thee thy heart's desire,
And fulfil all thy counsel.

Chorus—

5. May we exult in thy salvation,
And in the name of our God set up our banners.

ANTIPHON.

I.

Jehovah, fulfil all thy petitions.

6. Now I know that Jehovah saves his anointed.
He will answer him from his holy heaven
With the saving strength of his right hand.

II.

7. These boast in chariots, and these in horses,
And we—we boast in the name of Jehovah our God.

8. They—they are bowed down and fall,
And we—we are risen and stand upright.

Chorus—

9. Save, O Jehovah,
Let the King answer us when we call.

While the king is sacrificing in the sanctuary (2, 3) one person, on behalf of the people, sends up four wishes for him. At the mention of the burnt sacrifice, the fat of which had to be burnt (1 Sam. ii. 15), and of the meal offering, by which the burnt sacrifice was accompanied, the music chimes in with its *Selah*. The sacrifice is thus emphasised as the occasion and the chief cause. It is made in the day of trouble, the trouble named in Ps. lxvi. 14, and the day of calamity mentioned in Ps. xviii. 18. The allusion is Gen. xxxv. 3: "who answered me in the day of my distress?" Therefore, the prayer continues: "The name of the God of Jacob preserve thee." Jacob's day of trouble was that in which he awaited Esau, as now David and his people await the Philistines. The wish for the granting of the prayer in the day of trouble (1), for help from the sanctuary on Zion (2), and for remembrance of the sacrifice (3), culminates in the desire for the realisation of all the king's projects (4), evidently those which are set forth in detail in Psa. cxliv.

In verse 5 occurs the chorus of the people, as it does later on in v. 9, with a petition to be enabled to rejoice over "thy salvation," that is, the salvation of Jehovah ("thy" is also mentioned in Ps. xxi. 1 and 5), and to raise the standard in the approaching war in the name of Elohim.

Thereupon the king himself speaks, and petitions Jehovah to grant all the wishes addressed to Him. He declares his conviction that Jehovah will save his anointed (comp. Psa. cxliv. 10) by answering with the mighty works solicited of Him in Psa. cxliv. The people asked for help from the sanc-

tuary on Zion (2), but David raises their expectation to the heavenly sanctuary (6), which in Psa. xviii. 9 and xxix. 9 is also said to be the place whence the help really proceedeth. In verse 7 he includes himself with his people: "We boast," in contradistinction to the Philistines, who in their praises boast in their horses and chariots, and against which the royal law warned the children of Israel (Deut. xvii. 16). David declares that Israel will boast in the name of their God in the same manner; and by their so doing will assuredly come the defeat of their enemies and victory for Israel.

Again the chorus joins in with an appeal to Jehovah for deliverance—to the heavenly King (see Psa. cxlv. 1) that He will hear their prayer.*

PSALM XXI.

For the Chief Musician. A Psalm of David.

I.

1. Jehovah, in thy strength the king rejoices
And in thy salvation how greatly he exults!
2. Thou has given him his heart's desire,
And hast not withheld the request of his lips.
[Selah.]

II.

3. For Thou goest before him with blessings of good,
Thou settest a crown of fine gold on his head.
4. Life he asked from Thee; thou gavest it him,
Length of days for ever and ever.

III.

5. His glory is great in thy salvation,
Honour and majesty Thou layest upon him,
6. For Thou settest him to be blessings for ever,
Makest him glad with joy in thy presence.

Chorus—

7. Yea, the king trusts on Jehovah,
And through the mercy of the Most High he shall not be moved.

ANTIPHON.

I.

8. Thine hand shall find out all thy foes;
Thy right hand find out those that hate thee.
9. Thou shalt make them as a fiery furnace
At the time of thy presence.

II.

- Jehovah in his wrath shall swallow them up,
And the fire shall devour them.
10. Their fruit shalt thou destroy from the earth,
And their seed from among the sons of men.

III.

11. For they intended evil against thee,
They meditated mischief; they will achieve nothing.
12. For thou shalt make them turn their back,—
Make ready with thy bowstrings against their faces.

Chorus—

13. Be thou exalted, Jehovah, in thy strength;
We will sing and praise thy power.

From the words of the choruses we may conclude that the psalm sings the praises of Jehovah's mercy (8) and Jehovah's strength (13); or, in the words of verse 1, Jehovah's strength and salvation.

In the three first tetrastichs, the people thank Jehovah for their king, who rejoices in his strength and his salvation, rejoicings based on Jehovah's giving him his heart's desire and the request of his lips. This is confirmed by a triumphal *Selah*, "leading to the inference," says Delitzsch, "that it was the offering up of a well-known public prayer, which occasioned the psalm to be written." What other prayer could it be but that uttered in Psa. cxliv., of whose fulfilment David has expressed himself so confidently and joyously in Psalms xxxiii. and xx. This now becomes a link in the chain of blessings which Jehovah had already conferred on the king. As such may be named the Ammonite crown, the symbol of the great victory over Ammon, but above all the memorable hearing of David's prayer, which was granted on the king's supplication in 2 Sam. vii. 29.

* The English national hymn, "God save the king," has its origin in v. 9—"the king" being, in the Septuagint and the Vulgate, placed in the first line. But the Hebrew text must here decide the matter. As, however, David expressly observes (6) that God saveth his anointed, no objection can be raised to the words "Jehovah save the king" being connected in verse 9.

The common form of salutation which was used after this time, "May the king live for ever!" (1 Kings i. 31), was in this way made possible, and became a reality through the promise to David's seed.* The king's honour became great (1 Chron. xvii. 18), greatness and glory were heaped upon him, everlasting blessing was assigned to him (2 Sam. vii. 29), and joy abundant,—wholly and solely through the instrumentality of God's salvation.

This address of gratitude to Jehovah is interrupted in verse 7 by a direct assertion or exclamation on the part of the chorus, declaring that the king, because he trusteth in Jehovah, shall not be moved in the approaching most perilous battle.

Whereas the first three strophes are speeches to Jehovah, the last three, which compose the antiphon, being based on the speech to the king in verse 7, are not supplicating, as in Psalm xx. 1-4, but are confident and prophetic in form. His hand shall find out all enemies; directly he shows himself they shall be changed to a fiery oven (2 Sam. xii. 31), for the wrath of Jehovah shall consume them; those who before have been spared shall be destroyed from the earth (10), and that rightly, for they intended evil and deceit against the king. Those who are now the aggressors must ignominiously turn their backs, and take to flight (comp. the fulfilment, Psa. xviii. 40).

The chorus then invokes Jehovah to arise in his strength, He whose might, as revealed and proclaimed in verses 9-12, must be lauded and praised.†

If David, in Psa. cxliv., ventured one of his boldest petitions to God, and praised Him in advance for the fulfilment of it, he has in these two psalms made the whole of believing Israel a party to the matter, and has with fervour put into their mouths the prayer and intercession used during the sacrifice. They were, by this means, to be induced to fight with him, and to experience the strengthening power and perfect joy of prayer. They would thereby receive him as graciously pardoned by God, and fully rehabilitated as king.

Four Jewels.

"But we behold Him."—Heb. ii. 9 (R.V.)

FOUR radiant jewels, precious, peerless, grand,
Held by our Father's gracious loving hand
Before faith's eye; to sparkle in the night
Of every sorrow:—blessed, beauteous, bright.

"But."

Day hath its night, Life hath its hopes and fears,
Sky hath its clouds, Joy hath its smiles and tears;
So, desert there must be, that we may know,
The sweet oasis of his Love below.

"We."

Our Father taketh in his wide embrace
His children all; oft He alone can trace
The features of a child—He knows his own,
Tho' they may have to walk life's path unknown.

"Behold."

Look to the heaven bent over us above;
The heaven of all his firmament is Love.
Is there a sun, or star, that faith can see,
Like to the glory shining forth from Thee?

"HIM."

Oh, name of Love; love that knows no declining,
Bright star of morn, all other stars outshining;
Thou faithful One and True, forsaking never,
We praise Thee, Jesus, Lord, now, now, and ever.

S. TREVOR FRANCIS.

* The French saying, "Le roi ne meurt pas," became in this way a real truth in the case of the Davidic kingship.

† It deserves to be remembered that it was this twenty-first Psalm which was read in the service on January 18, 1871, when the Emperor William was proclaimed Emperor of Germany at Versailles. How could a more suitable psalm have been chosen, and the thought in choosing it is expressed in the prayer which was read: "O Lord, let the mighty judgments with which Thou hast visited this proud and powerful kingdom, which in these halls personally confront us, be to us a warning against all self-seeking and forgetfulness of God,—against all praise and boasting of our own might."

OUR DAILY HOMILY.

SUNDAY, February 23.

LET THEM THAT LOVE HIM BE AS THE SUN WHEN HE GOETH FORTH IN HIS MIGHT."—Judges v. 31.

SO sang Deborah, and we may take up her strain, making it our prayer for all that love the Lord Jesus Christ in sincerity.

We desire it for His sake.—It cannot be for his glory that his followers should be weak-kneed and decrepit, waning and flickering, backsliding and inconstant. Men will judge Him and them, and will count his light a vanishing luminary if He cannot maintain the glow and fire in those that follow Him. Besides, how great the anguish of his heart must be when those on whom He has expended pains and care, deceive and fail Him.

We desire it for their sakes.—Think of the beneficent ministry of the sun, awakening bird and blossom, painting the rich colours of natural beauty, ripening fruits, gladdening children and grandsires, carrying everywhere healing with his beams. If he were conscious of the good he imparts what blessedness would be his. Would he grudge the expenditure of his vitalising forces, when from millions of upturned lips he heard himself blessed? Such may the bliss of the Christian worker be, if, without diminution of light and heat, his life grows to the perfect day. Blessed are they who bless. If it is happy to receive, it is far happier to impart.

We desire it for the sake of others.—The world is sunless enough! Many are perishing for a bath of sunshine! Darkness broods chill and deathly. Let no clouds dim your pathway, or, if they do, transmute them to gold. Shine forth, ye righteous, in the kingdom of your Father, satellites of the greater central sun of righteousness!

MONDAY, February 24.

"AND THE LORD LOOKED UPON HIM AND SAID, GO IN THIS THY MIGHT, AND THOU SHALT SAVE ISRAEL. HAVE NOT I SENT THEE?"—Judges vi. 14.

The strength-giving power of a look from the eyes of Christ! Gideon was weak enough. He said, quite naturally, "My family is poor in Israel, and I am the least in my father's house." But from the moment of that look, accompanied by that summons, he arose in a strength that never afterwards faltered.

It was a look of expectation.—Gideon felt that the angel expected him to save Israel. It is a great matter to excite hope in a man. Tell him that you are anticipating some noble deed from him, and you may light a spark that will set his whole soul aglow. It is of immense importance to stir the timid and retiring with fresh conceptions of the possibilities of their lives.

It was a look of encouragement.—Those gentle, loving eyes said, as though they spoke, "I will be with thee; do not hesitate to look for Me in every hour of need." Such looks Christ still gives us across the battlefields of life.

It was a look of strength-giving might.—It carried help with it. On its beam new spiritual force sped from the speaker to the listener, from captain to cadet. So from the excellent glory one look from Jesus will bring reinforcement. As He looks on us He imparts to us, and says, Go in *this*, thy might.

TUESDAY, February 25.

"A CAKE OF BARLEY BREAD."—Judges vii. 13.

Like most dreams, incoherent and grotesque! Who ever heard of a cake of barley bread upsetting a tent! To the dreamer and his comrade, there was no sense in it. But how much it meant to the two Hebrews, who had crept up to the other side of the curtain, in the thick darkness, and were drinking in each word.

The dream was very humbling.—It brought Gideon back to the simplicity and helplessness of his own resources. In the gathering of these crowds of warriors, in the notoriety he had

achieved, in the loyalty of the 300, there was much to inflate his pride. Therefore God brought him face to face with himself. He was only a cake of barley bread at the best. Before God can uplift, use, and anoint us, He must show us what we are, humbling and emptying us, bringing us into the dust of death. Before God can use thee to work a great deliverance, He must convince thee of being only a cake of barley bread. "Five barley loaves, and two small fishes."

It was full of hope.—A cake of barley bread might be a worthless thing, but if God were behind it it would upset a tent! So when the weakest life is placed at the disposal of the Almighty, and taken in hand by Him, it becomes mighty to the pulling down of strongholds.

It is full of teaching.—How much has to be learnt by us on these lines! We are too strong for God. We vaunt our might, we count our warriors, we magnify our generalship. This may not be! No flesh may glory in his presence! So God brings us down to the brook and tests us there, and reduces our force to 300 men, and ourselves to barley-cakes, and there gets the victory with his right hand, and his holy arm.

WEDNESDAY, February 26.

"AS THOU ART, SO WERE THEY; EACH ONE RESEMBLED THE CHILDREN OF A KING."—Judges viii. 18.

It was a magnificent tribute to the royal bearing of this illustrious family. All the children had the stamp of kingliness on them, which had impressed even these barbaric princes. Would that a similar confession could be extorted from those who behold the members of the royal house of Jesus. But it is too much to say of the majority of those who profess the name of Jesus.

The children of a king! It is within the reach of any who aspire to it. By the second birth we become the children of God, joint-heirs with Christ, and the Spirit witnesses to our sonship, teaching us to cry, Abba Father. As children of the great King we should bear the sign of our high lineage in our bearing and walk.

Royalty of demeanour.—There is an aristocratic bearing in the scions of noble houses among men. The head is lifted high, the mien is proud, the manner distant and reserved. But in the family of God, meekness and lowliness, humility and contriteness are marks of family likeness. We walk as Jesus walked, of whom the Baptist said, "Behold the Lamb of God."

Royalty of dress.—The king is marked by the brilliant orders glittering on his breast. Purple and ermine become those who date their descent from a line of kings. But the emblem of our family is the cross, our colour is scarlet, our insignia is the towel and basin that speak of lowly service.

Royalty of occupation.—The earthly king does nothing servile. He is waited on with lowly obeisance. But they who are of the same family as Jesus are found performing the lowliest acts of service, in gaols, hospitals, and slums. In this they follow closely on the steps of Him, who went about doing good.

THURSDAY, February 27.

"THEIR HEARTS INCLINED TO FOLLOW ABIMELECH, FOR THEY SAID, HE IS OUR BROTHER."—Judges ix. 3.

Is not this the reason why God has set us in families? Had He so chosen, each of us might have been created alone as Adam was, and sent out with no special connection with others of our race. But instead we are closely connected. It is very rarely that a man is so utterly bereaved as to be destitute of some relative.

Between a man and his brother there is a special tie. It may be truly said, in the case of brothers, that a doorway has been made through the walls which ordinarily part men, which may be bricked up or filled with debris; but the wall there will always be thinner than anywhere else, and some day the doorway may be opened for the passage of the messenger of peace. Men are always more inclined to follow the man of whom they can say, "He is our brother."

Brotherhood, sisterhood, relationship of any kind, is therefore a very precious talent, and it becomes us solemnly to ask ourselves whether it has been put to use. Have you ever spoken or written to your brother or sister about Christ?

As soon as Andrew had found Jesus, he started off to find his own brother Simon; and Simon was glad to follow him because he was his brother. Had another tried, it is as likely as not that he would have repelled him. But what could he say to the man who had shared his childhood's sports, and had helped him haul in a net of fish many a time after a night of hard work?

This is the reason that Jesus has so strong a hold on human hearts. He is our brother, bone of our bone, not ashamed to call us brethren, and surely there is much in this to incline us to follow Him.

FRIDAY, February 28.

"HIS SOUL WAS GRIEVED FOR THE MISERY OF ISRAEL."—x. 16.

This is a very strong way of stating the pitifulness of God. It is applying to Him terms borrowed from our own experiences as men, and in no other way could we realise the tender love and compassion of our Heavenly Father. Israel's miseries were due to the sins with which their history was marked, but, nevertheless, God's love brooded over them, longing to deliver.

This is the explanation of God's first words to Adam. One of the versions substitutes for "Where art thou?" the words "Alas for thee!" as though God were treading the glades of Eden with a broken heart, grieved for the misery of his children.

This was the lament of God's Spirit throughout the Old Testament. "How shall I give thee up, Ephraim? Mine heart is turned within me, my compassions are kindled together." "O, Israel, thou hast destroyed thyself."

This led to the Incarnation and Passion of our Lord.—He looked, and there was no man; He wondered that there was none to help, therefore his own arm brought salvation.

This characterised our Lord's earthly life. When He beheld the city, and foresaw all the evil that could accrue to it, he could not hold back his tears. "His soul was grieved." In all likelihood, you, my reader, may be suffering keenly the result of your own mistakes and sins in earlier life. The troubles that hem you in, as the children of Ammon and the Philistines Israel, are the direct outcome of your having forsaken God. He could, and would, have saved you, but you made it impossible, because you withdrew yourself from his care. And now He grieves over you. If only you would forsake your sins and turn to Him, He would assuredly raise up a Jephthah for your help.

SATURDAY, February 29.

"AND JEPHTHAH SENT MESSENGERS UNTO THE KING OF THE CHILDREN OF AMMON."—xi. 12.

Jephthah's procedure was admirable in his quiet expostulation before resorting to force in the defence of home and country against the aggression of Amalek. It was quite clear that Ammon had no right to the lands of which Israel, at God's command, had dispossessed the Amorites. "Thou dost me wrong to war against me." But before repelling the invasion Jephthah did his best to show the unreasonableness of Ammon's pretext.

Thus our Lord expostulated with the servant that smote Him. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?"

It is in this way that we are to act still. "If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother."

In the Master's judgment the wrong-doer injured himself much more than anyone else; and therefore earnest words of expostulation were so desirable to stay him from his own destruction.

How admirable it would be if we would act in such a spirit of meek conciliation. Then our cause might fairly be submitted to the Judge of all (27); and we should be strong in after times to stand for the sacred rights of others.

There is no need to bribe God's help, as Jephthah did, by his rash promise. He will give gladly and freely out of his own heart of love the help and deliverance we need, if only our cause is rightly ordered before Him. When we are right with our fellow men we can confidently count on God's almighty helpfulness.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

Elephants and Their Tusks.*

By Rev. DAVID DAVIES, Brighton.

I WANT to speak to my young friends about the elephant in the Bible. The nearest word I can find is "ivory," or, according to the marginal reading, which is, indeed, the literal translation, "elephants' teeth." So we get the elephant in by his tusk. It does not matter how we get him if we manage to drag him in somehow. Nor would the elephant much object to this, for he is a good-natured creature, and likes to please children. He is very big, and tremendously powerful, but, like most big people, he is genial and good-tempered, and would be very glad to know that anything said about him interested you. Therefore, in speaking to you about ivory, I will first of all speak about the one who produces ivory—the elephant. (See 1 Kings x.)

I have said that he is a big creature, not very good-looking, but yet one that attracts our attention at once, and one to whom children take very readily. You see that he is not an unkind creature like many are, for he does not take advantage of children. He remembers every act of kindness done to him. You have, no doubt, been in the Zoological Gardens and seen a little child at one corner of the crowd with a biscuit in his hand, and the elephant has looked very politely at the child. By way of giving a gentle hint perhaps, he often puts out his trunk toward the biscuit, and when he gets it he politely withdraws his trunk, and places the biscuit in his huge mouth. This is one way in which God has specially provided for the elephant. His neck is so very short that if he had to reach everything he had to eat he would probably starve; but the Lord has given him a good long trunk so that he can lay hold of things, and thus reach out for his food. Thus the smallest donations are gratefully received.

But he remembers an unkindness, too. I should not like to tell you all that I have seen an elephant do to a man, who was wicked and foolish enough to put tobacco into his trunk, except that he lifted him up by his garment, and held him up in mid-air for a time; and then, when all the conceit was knocked out of him, dropped him down. The elephant knows better than to take tobacco; and if a man will throw his tobacco into his trunk, he is sure to remember it, and teach him never to offer tobacco to an elephant in the future.

Then, again, elephants are very friendly to each other. They live together in companies, sometimes as many as fifty and even 100. A procession of elephants is a very imposing sight in such cases. Elephants pay every possible respect to age. The oldest elephant goes in front—he knows which way he ought to take better than the younger ones behind—and the second elephant in age brings up the rear. All this is done so that none of the younger ones shall wander or get into danger. What an example to us! How wise the younger ones must be to acknowledge that the older ones are wiser than themselves. The wisest lad is not the lad who thinks he is the wisest, but the one who says, "Well, father has lived longer in the world than I have; and he knows a good deal about its evils and dangers of which I am ignorant." The same thing applies to your mother and teacher.

Now, elephants are often killed for the sake of the ivory which their tusks supply. I have no doubt that the elephant when alive thinks a good deal of his two fine tusks. And that is one reason why the African elephants appear to be much more proud and aristocratic than the Indian elephants; the Indian elephants have very short tusks, but the African very fine ones. These tusks are very valuable. Thus in all ages the poor elephant has had a hard time of it. Even far back in distant ages ivory was greatly valued. In our text we find that it was brought in order to make a throne of ivory for Solomon.

Pliny tells us that in his day, in Ethiopia, the people made doorposts of the tusks of elephants. But that day has long since gone by. Ivory is far too precious for making ordinary doorposts. All kinds of things of exceptional value have been made of ivory and overlaid with gold, just as the throne

of Solomon was. I can imagine an elephant feeling proud of the fact—if he knew it—that even after he had been killed his tusks would be used for such high purposes as these. There is nothing to compare with ivory for its fineness of texture, its cream-like colour, and its capacity for exquisite polish.

Now I wonder if when you look at the elephant next time, you will remember some of these things. What mischief the elephant would do if he made use of his power as recklessly as some men make use of their power. Sometimes an elephant is irritated, and then he rushes at trees and everything else, and lifts them up and hurls them aside with his mighty trunk; but as a rule he is a very gentle creature, desirous of doing harm to none. Have you not, at some time or other, been seated upon an elephant's back just for a treat with half-a-dozen other children? You have had no misgiving as to his being able to carry all of you. He can carry two thousand pounds weight; that is the load generally which can be put on an elephant's back; and often he has served men in that way by carrying the burdens of others.

Now, dear young friends, cannot we do something like that in our life? Our backs are not strong; but there is some one weaker than ourselves, whose burdens we can take for a little time, or at least share it. There are some in trouble, and the trouble crushes them down to the earth. Cannot we just put our shoulder under the burden and sufficiently lighten it, at least, to enable the troubled one to carry it? There is much that we can do if we only look out for the opportunity. There is nothing so noble in life as first to carry our own little burden of care, and then to be ready to share the burdens of those who need our help. If you go on through life in that unselfish spirit, counting it all joy to use your greater strength in helping those who are weaker than yourselves, you will live to a good purpose, and at last the Master Himself will say to you, "Well done, thou good and faithful servant!"

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

ABOUT PRIZES.

On March 26 there will be special "Bible Searcher" Questions, for which prizes will be given. But only those boys and girls will be allowed to compete whose names have appeared in the lists as "correct" nine times during the twelve preceding weeks.

Those who have joined too late, or have been unsuccessful too many times, to make up nine "correct" weeks by that date, must wait till the next Prize Questions, of which I shall tell you in good time. But you see how important it is for you to send "correct" answers every week if possible, so that you may be able to compete for the prizes when they are offered.

No. 6.—Correct answers (Second List) received from:—

Lilian* and R. Harbottle, Margaret and Elinor Greenhill, Arthur Dangerfield, S. Ethel*, and Eva* Hutchings, Ada Dairs, Tom and C. D.* Stanier, Louis Tibbitt, Fred Freeman, Alice Middleton, Edith* and F. Skelt, T. E. D. Byrne*, Mary Braithwaite, Ethel Marrey, Josephine Taylor, Ethel Craigie, Amy Kidler, Cyril and J. K. Bennett, Lillias*, Nora* Tennant and Wilfred Sloan, Ella Dixon, Ellen Anderson*, Leslie* and Harold Frank, Eveline Crisp, John* and Margaret Hogg, Annie Hodder, Lilian MacMurtry, Ethel Taylor, Jeannie Thompson, Mabel Leverington, Margaret Macphie, Florence Abbott, Hubert Matcham, Louis Hooper, Ruth Lawrence*, Cecil Collett, Daisy Annett, Lillie Hay*, Clara Lyddon, Mary Thorne, Winifred Nash, Emily Howe, Barbara Norton, Thomas* and Ethel Kirkpatrick, Jessie and James Boston, Amy Stokes, Lottie Orr, Valerie Maitland-Kirwan, Frances Tupper*, Ada A. Watson, Bertha Barton, Bertha I. Hopkins, Daisy Bentley*, Violet Suddert*, Edward H. Rainey, N. McNaulan*, Gertrude Edwards, Kathleen Fowleraker, Grace Ireland*, Isabel Roe, Jessie Deane Roe, Sophie Devenish-Meares, Annie Nicol, Joan Mannington, C. A. Stennett, Marion E. Wilson*, Mabel Rose Panter, Mildred Haig, Eleanor Noel, Fredda Hulton, Katie Ricardo, Clifford Hazel Lawson, Lionel Calvert, Gladys Calvert, Gladys Mary Phipps, Evelyn Foley, Nora Low, Katherine Blackie*, Teresa Blackie*, Amy Margaret Pyle, Hilda Vickerman, Lilian Blackie, Ruth Coupe, Maggie Faithfull*, Muriel Shaw*, Lucy Lloyd, Edith Wolfe, Matilda R. Maitland-Kirwan, C. Leonard D. Roberts, Grace Dawson Scott, C. Horne, Gertrude Brookfield, Nellie Brookfield, Kate Ireland*, Kathleen Chapman, Fanny Cockrem*, Marion Connell, Ruth E. Harrison, Ezra Matthews, Dora Berry*, Mary Elizabeth Magill, Elsie Johnson*, Ada E. Palmer, Geo. M. Vincent, Margaret Hope Vincent, L. Powell, Annie Campton, Florrie Smith, Edith Quirk, Miss King*, "Aberdare," Sutton, Ethel Fielder, Mary Fleming*, Ada B. Macnutt, Allen and Conyers Baker.

THE ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 7).

A.—Exodus v. 17. By Pharaoh to the officers of the children of Israel. Because they complained of having to make bricks without straw.

B.—Ex. xi. 7. By Moses to Pharaoh (or God to Moses). To show that God would protect the children of Israel, when the plagues came upon Pharaoh because he would not let them go.

C.—Ex. xviii. 14. By Jethro to Moses. Because the work of judging the people was too much for Moses to do alone.

D.—Ex. xvii. 4. By Moses to God. Because the Israelites murmured at having no water to drink.

E.—Ex. xvii. 7. By the children of Israel to each other, or to Moses, or to God. Because there was no water.

Correct answers (first list) received from:—

Bertha Dunn*, Edith and Maud Tyson, James Roy, William Weddell, Thomas Beckley, William Porter, Lizzie Tadgell, Albert Davis, Ethel Light, Winifred Bannfield*, Edith Ward, Enid Campbell*, Phillis Wright, D. Parker, Rose Antan*, Julia Johnson, Mabel Panter, Gertrude Diprose, Arabella Onslow, Louisa Bagot, Queenie Harris, Annie Ford, Harry Elliott*, Constance and Hilda Schaeffer, Noel Wright, Edith Blenkarn*, May Dring, May Gilson, Douglas Perry, Heloise Boswell, Muriel Joseelyne, Sidney Frost, Mary and George Cowell, Lucy Robertson, Flora King, Muriel Dennis, Margaret Bailey, Annie Harker, Charles, Lucy and C. W. Jacob, Joan Mannington, Susie Cumbers, M. F., Esther Enderby, Arthur Cordell, Lucy de Kergarion, Grace Rettle*, Margie and Dorothy* Morrison, Charles Horne, Ethel and K. Pasley, Isabel, George, and A. Paisley, Thomas Firth*, Annie and Edith Cole, Gerard Morgan, Ethel Williams, Edith and Emily Hoorn, Arthur Barker, Ethel Taylor, Millicent Bentley, Bertha Ling, Edie Nash, S. and Douglas Cookson, Edith Harris*, May, Florence and Kathleen Meredith, Aline and Queenie Hewetson*, Mary Macgill, Louisa Dundas, Emily Bridgewater, Helen Gregory, Mary Plumb, May and Ernest Bligh, Douglas Homan, Susie Keen, Edith Greenacre, Arthur Llewellyn, Tom Foulger, Harry Sutton, Lillette Armstrong, Janie Handasyde, John Clarke, Frederick Freeman, Nellie Cane, Ruth Coupe, Stuart Ellacont, Bertie Davey, T. Greene, Amy Page, Bertha Hilbert, R. Bentall*, Gladys Sharp, Katherine Sully, James Wicks, Ethel Dora Jefferies, E. Berryman, Clara Barnes, Arthur Couch, Mary Start, Florrie Dance, Frank Morris, Florrie King, Grace, John, and H. Ireland, Noel Sherwin, Elsie Hancock, George O'Beirne, T. Oldham, F. Nunn*, Eleanor Noel*, Elsie Johnson, James Leverington, M. Palmer, Winnie Page, B. Elliott, Nellie and Arthur Bonner, Frank Tupper, Susie and Mary Watts.

THIS WEEK'S BIBLE SEARCHER (No. 8).

Find five prayers in St. Luke's Gospel.

- (1) By a son to his father.
- (2) By lepers.
- (3) By a Pharisee.
- (4) By a Publican.
- (5) By a thief.

Learn each, and write it out from memory, giving also chapter and verse.

I must ask my young friends and their parents to excuse my referring to their answers again if their names do not appear in the lists. I have acceded to several such requests, and in every case have found that the answers had been inaccurate, and the names, therefore, properly left out. It involves considerable labour to search out particular papers, and my readers, young and old, must accept as final my decision as indicated by the lists.

I may also say, in answer to many inquiries, that it is not necessary that answers should be sent on postcards; but, let me add, it is necessary that letters should be properly stamped, and that names should be written very distinctly.

UNCLE TOM.

A Japanese Boy's Composition.

A GENTLEMAN, whose brother teaches in a Government school in Japan, has sent the following genuine schoolboy's composition to a New York paper:—

"THE WHALE."

"The whale live in the sea and ocean of all the country. He is a large and strong in among all kinds of fish, and its length reach to ninety foot from seventy foot, and he has a large head. When swim in the up water he is so large as Island. When struck the water on angry he is so voice as ring great deal thunder. If he danced make the storm without winds, and also when blow the water almost lay down the fog on the weather. His the form is proper to live, for his frontlegs make Hire, and afterlegs is not, and the tails is a Hire that open on the up waters, and the mouth have no leaves, but have leaves that is a hard narrow beard as with horns. His bodys though is a fish, he is not a fish, but he is a creatures. His leaves is names whalesleaves. The men make the everything with it. Every years to seven or eighth month from four to five month, the whaler man catch on the sea or ocean. He may live on the sea of North seaway or five Islands, of Hirado on Higen country in Japan. Written by T. Hirakawa.

"P.S.—The tell of the whale is more, but I do not know fully to tell."

Little Snowflakes.

STILL and gentle all around,
Little snowflakes soft and light,
One by one spread o'er the ground,
Making it a fleecy white.

As we watch these little flakes,
Falling down so soft and light,
Who would think so few it takes
Thus to form this robe of white?

In this way are duties done,
Quietly, gently, every hour;
Smallest deeds, we early learn,
Give to life its greatest power.

For Notices of the Children's Scripture Union, and Children's Special Service Mission, see page 16.

* From "Talks with Men, Women, and Children." Sixth Series. 6s. Alexander & Shephard.

Deep Sea Fishing.

IN the February issue of "Night and Day," under the heading "Personal Notes," Dr. Barnardo writes of two of his recent rescues:—

My net has to be cast on the right side of the ship. In it are enclosed a great multitude, representing widely different needs. Take, for example, dear Dixie. She is a sweet little maiden of only seven. Look at her face, as her big eyes glance out at you from



"DEAR DIXIE IS A SWEET LITTLE MAIDEN OF ONLY SEVEN."

this page, and tell me if you could guess the home from which she comes. Perhaps she is like some dear child in your own family circle, and you think of kind hands always about her, of gentle words always spoken in her ears, and of tender and refined home influences in her up-bringing, even although poverty may never have been far from the door at any time. Would that it had been so!

But, alas! little Dixie's mother is a poor, degraded creature, whose life-story I dare not set forth in these pages. Dixie herself (only seven, remember!) lodged with her mother in one of the worst quarters of the metropolis. There she was constantly being familiarised with the most demoralising and repulsive aspects of the degraded life that was being lived around her. She had no father to look to; she went to no school; she was learning evil words from her earliest childhood. The whole atmosphere she breathed was laden with moral malaria inimical to virtue. Nothing short of a miracle could apparently save Dixie from being like any one of the fifteen or twenty girl-children living in the same court, who lolled in dirty rags about the alley, shouted out in coarse tones the hideous gossip that formed their only communications, and gradually ripened into premature womanhood, with no memory behind them of that freshness and innocence which constitute the charm of childhood. Religious and moral influences were out of the question. Quite recently five other degraded women, with Dixie's mother, slept in the small room with Dixie herself.

Dear Dixie! One cannot help loving her, as did the matron of the Quarantine House in which we first placed her. She was even then, however, gentle, innocent, child-like, unscathed by the fires through which she had passed. It seemed as though a miracle of grace had been exemplified, firstly in preserving her unspotted, and then in delivering her permanently, from the evils to come. Do you ask where dear Dixie is now? She is boarded out with a good Christian woman of the peasant class, the wife of an agricultural labourer in one of the home counties. The little one has

already become a member of the family, and is beloved by them all. She attends the village school and the village church, and shouts with childish glee as she plays upon the village green with her companions. Best of all, she forgets—oh, thank God for that!—forgets all the dark scenes amidst which her earliest years were passed.

Not unseldom in my deep sea fishing my net closes round a big fish. How would any reader of these pages like to have the destiny of William O'Reilly on his hands? Look at the engraving of his photograph! I had almost termed him "*Bill Sikes, Junior*," for he has the family countenance and cast of features. Only a little longer continuance of his recent life on the streets would develop him into a fully fledged law-breaker. But, I think (and I have had some experience) that I have taken William O'Reilly in time, although only just in time. His history is all against him. His father is dead; the mother has not been heard of for three years. William has been something of an Ishmaelite in his time; his hand has been against every man's; but he would explain, if asked, that that was only because every man's hand was against him. For Bill Sikes, junior, is made as much by his conditions of daily life as by the hereditary tendencies in his blood.

Surround Bill by drastic prohibitions, deprive him of food and shelter, cast him upon the streets at say thirteen years of age, tell him that every policeman he



WILLIAM O'REILLY (17): "AN Ishmaelite."

meets voices the dread words, "Thou shalt not," let his comrades be denizens of the lodging-houses, let his wits be sharpened by a struggle for the coarsest livelihood, let him be taught, by the worst of companionships, that the only wrong is to be found out in your wrong-doing, and then, as certainly as by the operation of the law of gravity a body falls to the earth, so certainly will Bill Sikes, junior, blossom out into Bill Sikes, senior.

But let Bill Sikes, junior, be stopped as near the outset of his career as may be, taught that somebody cares for him, and that while there are many "shalt nots" staring the wrong-doer in the face, there are also as many encouragements to virtue and good-living. Let his reasonable animal wants be supplied; let him live in an atmosphere of decency and of industry; let hope be awakened in his bosom, and let him have as an incentive the anticipation of success and independence; above all, let practical religion, the warm blessed religion of Christ, be daily brought to bear on heart and life, and it is possible that as we watch Bill Sikes, junior, under such altered conditions, the characteristic expression of the family face will die out, new light will come into the eyes, a new hope diffuse itself in all his movements, and the future, when it becomes the present, will show us, not Bill Sikes, senior, but a veritable new creation, a

useful member of society, and a God-fearing and upright man.

I would ask the prayers of all God's people for a blessing to rest upon our efforts to extend the Kingdom of God among the children of the slums.

18 to 26, Stepney Causeway, London, E.

Progress in Japan.

AS the year 1895 closes in Japan there are many things that give reason for encouragement and gratitude to God. It is not the same, however, now as some twelve or fifteen years ago. Then the forces that were not in favour of Christianity were more or less indifferent, and evidently regarded the few thousand converts as too trivial to make any considerable impression on the religious or political history of the country. For that reason but little was said or done to oppose its progress.

But now all available forces seem to be massed in opposition to vital Christianity. Not only are the Buddhists and other forms of heathendom arrayed in active conflict; one man who was once a prominent missionary is furnishing to the daily press elaborate articles for the purpose of undermining the very foundations of the Christian faith.

Yet there is evident progress, and God is with his people in their work. A missionary lady, who has been visiting the sick and wounded soldiers in the hospitals at Hiroshima, recently said that at any time she could find twenty men ready and eager to hear the Gospel. Some of the soldiers said to her that her coming among them, with words of cheer and comfort, was more helpful to them than the work of the physicians. Another lady missionary, who had been visiting one of the military hospitals in Northern Japan, writes that when she took some Gospels to the hospital for distribution there was a regular scramble to get one of the coveted books.

A missionary writing from Hiroshima says that there is increased attendance at the churches and a considerable religious awakening. Another missionary writing from Kobe says that there seems to be a general looking up in evangelistic work. Many who have been keeping their membership letters in their pockets are bringing them out and uniting with some church. Some lapsed Christians are coming back, and a few inquirers are reported from nearly every part of my field.

One thing that is especially hopeful is that the controlling political party has been associated with Christianity more than any other. Its head (Count Itagaki) invited Rev. Dr. Verbeck and others to visit the city where he resides and teach the people the doctrines of Christianity. As the result of such teachings large numbers of his followers became Christians, and two of his most intimate associates are prominent officers in the Presbyterian Church. One of them was the vice-president of the party and also of the last House of Representatives. He is a man who is widely known and has great influence. That influence will be sure to be exerted on the right side.

Thus, in one way and another, Japan is moving, and moving in the direction of more light and more in the path of Christian teachings.

H. LOOMIS.

Yokohama, Japan, December 26.

Children's Special Service Mission.

Mr. Hutchinson, St. Mark's, Nottingham, to Feb. 20; St. John's, Penge, Feb. 24; Highgate, Feb. 27; Grantham, Feb. 28; St. Simon's, Leeds, Feb. 29 to March 6.—Mr. J. S. Tyler, Birmingham and neighbourhood, to Feb. 21; Gotham, Feb. 22-25; Loughborough, Feb. 27; Holy Trinity, Leicester, Feb. 28 to March 11.—Mr. Falkner, Nettlebed, near Henley-on-Thames, Feb. 22-23; Nuffield, near Henley, Feb. 23; Souldern, Banbury, Feb. 24; Sydenham, near Thame, Feb. 25; Turville Heath, near Henley, Feb. 29; Tetworth, Oxon, March 1; Aston, near Bampton, March 2; Charlbury, March 3; Woodstock, March 4; Basingstoke, March 6-7.—Mr. Josiah Spiers, Cambridge Hall, Cambridge-avenue, Kiburn, to Feb. 21; Whitley, near Newcastle-on-Tyne, Feb. 24 to Mar. 13.—Mr. Hewlett and Mr. Goodman, Gloucester, Feb. 29 to March 10.—Mr. Goodman, Bromley, Feb. 22-26.—Mr. E. Hughes, Chelsea, Feb. 27; Knockholt, near Sevenoaks, Feb. 29.—Mr. J. L. Field, Clapham, Feb. 21.—Mr. Hankinson, High Barnet, Feb. 27-28; Kenley, March 6.—Mr. W. H. Wilson, Gosforth, near Newcastle-on-Tyne, Feb. 24 to Mar. 6.—Mr. T. L. Sayer, Sutton, March 7; Eidon Hall, Streatham, March 11.—Mr. Herklotz, Liverpool, Feb. 19; Egremont, Feb. 20; New Brighton, Feb. 21; Egremont, Feb. 22; Liscaid, Feb. 23; Flint, Feb. 24; Birkenhead, Feb. 25; Didsbury, Feb. 26; Moseley, Feb. 28; Lindow, near Alderley Edge, Feb. 28; Dukinfield, Feb. 29; Liverpool, March 1; Blackburn, March 2; Newton Heath, March 4; Knyperley, near Congleton, March 5; Mellor, near Marple, March 7-11.

Children's Scripture Union.—Portions for week ending February 29, 1896.—Sun., Feb. 23, Matthew xiii. 1-17; Mon., Feb. 24, xiii. 18-30; Tues., Feb. 25, xiii. 31-43; Wed., Feb. 26, xiii. 44-58; Thurs., Feb. 27, xiv. 1-18; Fri., Feb. 28, xiv. 19-36; Sat., Feb. 29, xv. 1-14.

Rev. C. H. Parkhurst, D.D. PREACHER AND REFORMER.

ONE of the most important functions of the ancient prophet was to trumpet forth, with fearless voice, the testimony of God's Word against the wickedness of the great cities of his day. Notwithstanding two millenniums of Christian civilisation, the great cities of modern times are still the focus of all that is evil and opposed to righteousness. The office of public mentor seems largely to have faded into desuetude; or perhaps the mantle of the prophet is mostly to be found nowadays on the shoulders of the man who fills the editorial chair. But here and there we find an elect soul, who has been clearly chosen of God to testify against the crying sins and wrong-doings of his time. Such an one is the well-known American preacher whose portrait we give to-day. To Dr. Parkhurst, more than to any other individual, is due the recent awakening of a civic conscience among the lovers of purity, honesty, and righteousness in the great city of New York.

CHARLES H. PARKHURST is a son of the New England State of Massachusetts, and he is now close on fifty-three years of age. For the following facts relating to his worthy career as a preacher and reformer, we are indebted to a most interesting and comprehensive sketch which appeared, some months ago, in *Our Day*. At the age of twenty he entered Amherst College; graduating there in 1866, he spent the next two years as a teacher. After a six months' visit to Germany, he was appointed to a Greek and Latin professorship in a seminary at East Hampton, in his native State. While there he was advised by the president of his *alma mater* to enter on the vocation of a preacher. This resolve being taken, he revisited Germany, accompanied by his young wife; having among his professorial teachers the renowned Tholuck. Says the writer from whom we are quoting:—

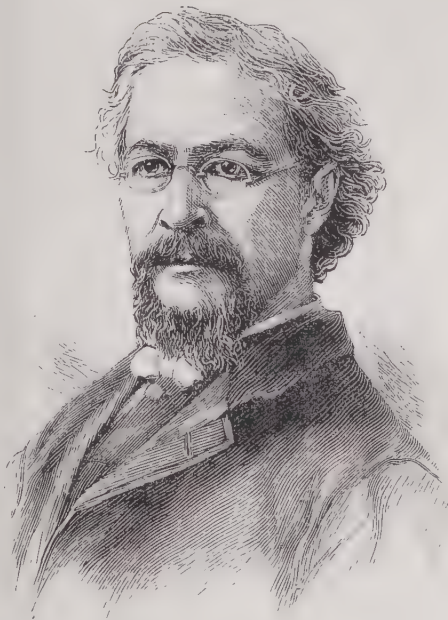
Though intensely scholarly, Dr. Parkhurst never became a theologian in the customary sense of the word. The reality of God's operation in the human soul has ever been for him a more fascinating study than all the abstruse speculations of all the theologies.

His first pastorate was at Lenox, Mass., where for six years, we are told, he built up a flourishing church and distinguished himself for his practical philanthropy. In 1880 he was called to the church in Madison-square, New York City, where he has since ministered in spiritual things to a large congregation, composed mainly of "the common people," but also having in it some of the most representative citizens. His ministry in this central and populous location has been eminently fruitful in its influence on varied classes of society. Efforts specially for the uplifting of boys and girls in the poorer districts of the city have proved highly beneficent and successful. His preaching is marked by intense earnestness and practicality.

It is as a great civic reformer, however, that Dr. Parkhurst's name will be longest remembered by posterity. Into this line of service he was not drawn by any social or civic ambition, but by the stress of circumstances, and the desire to help young men and women in their struggles with the overwhelming temptations of a great and wicked city. America is said to be the land of freedom, but too often we fear that freedom has included the doubtful privilege of doing what seems desirable and profitable in one's eyes, whether or not it might be intrinsically good, and pure, and true. The social misrule in New York City, by that conglomeration of

place-hunters, known as "Tammany," has long been a hissing and a bye-word. The wonder is that the best elements of society have been so long and so tamely acquiescent, under its intolerable crookedness. Towards the end of 1890, in view of the annual election, Dr. Parkhurst was moved to preach a scathing discourse, in which he exposed the glaring abuses of municipal administration. As a result of this sermon he was invited to join the board of direction of the Society for the Prevention of Crime; he was shortly after elected its president on the death of Dr. Howard Crosby. The time was ripe for strenuous, determined action, and with the hour there had come the man.

Space would altogether fail us to follow in detail the energetic steps taken by Dr. Parkhurst, in order to make effective his protest against the wrongs from which the City of New York was suffering. His objective point was to prove that between the caterers for shameless vice and the police officials, there was direct and systematic complicity when there should have been open and undying antagonism. His earlier indignant public



utterances on this point landed him in the City Hall as a defendant before the Grand Jury. Having spoken mostly from report, and not from personal knowledge, he could not legally prove his charges, and the outcome was a rebuke from the authorities. This result did not daunt his courage, but drove him into the necessary though painful course of personal investigation of the city's vice and wickedness. He did not shrink from such a disagreeable ordeal of "traversing the avenues of our municipal hell," as he forcibly expressed it. Then he once more appeared before the Grand Jury, and was able to convince them that there was ample ground for arraigning at the bar of justice, not only the positive offenders, but their own officials and servants as aiders and abettors of the foulest crime.

Of course Dr. Parkhurst had to encounter the most determined opposition of all the evil brood whose unholy gains were endangered by his action. He suffered also in reputation, we regret to say, from the criticism of "a class of people who are too righteous not only definitely to rebuke evil, but even to contemplate its being done." Happily these virulent attacks awoke sympathy for the brave reformer throughout the city

generally, and this sympathy was expressed in public assembly. It also took the practical shape of the formation of the City Vigilance League, whose subsequent work helped largely to the sweeping defeat of the Tammany ring in the city elections of 1894. Towards that result the investigations and exposures of the Lexow committee also materially contributed. The control of municipal matters passed from the base and perjured Tammany ring, into clean and honest hands, and in these hands the government of the city still remains.

It is true that a mixed and perhaps fickle constituency has in a later election reverted, in some degree, to the former conditions of rule, but, as we say, power is for the present in the hands of the reformers. The saying is ever true that eternal vigilance is the price of true freedom and righteous rule. All honour to Dr. Parkhurst and his fellow-workers for the noble service they have rendered to a great community; a service which we feel certain they will continue to give while life and strength are granted to them, and while the necessity remains. We would that every great centre of population, on both sides of the Atlantic, had in it such an one who loves God, hates evil, and fears not the face of man.

From Miss Annie Taylor.

WRITING on November 29 from Yatong (*via* Darjeeling), Miss Annie Taylor, of the Tibetan Pioneer Mission, says:—"The Tibetan chiefs want me to start a sort of cottage hospital. I will have to take time to pray and think about it, as my hands seem full already. The Lhasa lama chiefs, who are returning to Lhasa, sent me lately a present of a piece of Tibetan yellow woollen cloth with which to make a gown. Puntso arrived yesterday. I am so glad to have him with me again, as he is a great help. We are leaving the hut at Gnatong to take care of itself, or rather God will protect it for us.

"The attacks on me in the Indian papers have done good; so far as the Tibetans are concerned, they got to know about them before I did, and told me not to fear, for they said, 'This is our country, and we want you here.' The Lhasa chiefs paid me a long visit last Sunday, and some days before the Tibetan chief at Phari-zong came to the shop. I have taken over a hundred rupees for medicine and goods, the Tibetan chiefs being the principal purchasers. 'My help cometh from the Lord.'"

Writing later Miss Taylor says: "The house here is as comfortable as one can make it in these parts. We have no choice as pioneers; we can but take the huts or houses open to us, or tell our Master that He is expecting too much of us. It is the Lord's will that the Gospel should be preached in Tibet. The command is 'to every creature,' and 'in all the world.' Being 'content with such things as ye have' does not mean grumbling and growling at every little inconvenience. I am here for Jesus, and He is here with me. That makes the hut into a palace, and 'home, sweet home.' I expect that in the spring the way will open up further on into Tibet. I have a large supply of food—nine sheep and one goat. It costs nothing to keep them, and they are not always to be got. I have also two pigs, as well as some hens, also flour, potatoes, and other stores. In the early spring it is difficult to get goods, and then the rains set in.

"On Christmas morning I had a number of Chinese visitors, and in the evening over forty, principally Tibetans, came to tea. The tea was boiled with salt and soda, and then churned with butter; we had also bread and jam and currant cake. After tea there were about sixty in all at a Christmas tree and magic lantern exhibition. I told the Gospel story, and at the end we sang in Tibetan, 'Jesus loves me.'"

Miss Ferguson has recently sailed from England to join Miss Taylor in her work.

Letters from South Africa.—5.

BLACK AND WHITE.

SIXTY years ago, more or less, I was the possessor of a medal struck in connection with the Anti-Slavery Movement, having for its device a kneeling negro slave, holding up his chained hands; and for its legend, "Am I not a man and a brother?"

I come to South Africa, and find a large coloured population of all shades, from Kafir or Nubian blackness to the almost whiteness of the octoroon, and my instinct and education lead me to regard them as men and brethren. But while few would, in words, contravene this view, practically it is not endorsed, and I am told that when I have lived here some time I shall come to see things in the same light as the Afrikanders and the Colonists. Possibly so. But there are some circumstances in which conscience is a better guide than custom, and in which lookers-on see most of the situation.

There are three views of the relationship between coloured and white. (1) There can be no communion, either Christian or social. (2) There may be Christian but not social communion. (3) There should be both Christian and social communion.

The first was held, even by good Christian people, within the last 150 years. The second is that held by the most advanced Christians in lands where the coloured races, pure or mixed, abound in contiguity to the white man. The third is said to be a counsel of perfection, impracticable and transcendental, propounded by ultra-Evangelicals and Exeter Hall.

I venture to express the opinion that there is a radical unsoundness in making colour the basis of any such distinction. God and man are both opposed to it. "God hath made of one blood all nations of men for to dwell on all the face of the earth." Moses married an Ethiopian (Cushite) woman, an aboriginal black, descended from the son of Ham the son of Noah, and Aaron and Miriam spoke against him. Presumably this was the first agitation of the colour question, and Aaron and Miriam were the first professors of the white persuasion. But God did not approve their protest, and Miriam became whiter than she desired, white with the awful and unnatural whiteness of leprosy; and after being shut out of the camp for seven days she was restored at the intercession of Moses, against whom she had rebelled.

The Queen of Sheba, another coloured lady, was hospitably entertained and magnificently treated by King Solomon.

To Simon of Cyrene, a man of colour, the Lord and Saviour was indebted for the bearing of his cross.

When Ethiopia, in the person of the eunuch, stretched out her hands to God, Philip was specially detached from the pentecostal work at Samaria, that he might join himself to the coloured inquirer, lead him into the light, baptize him on the confession of his faith, and send him on his way rejoicing, to open up Africa to the Gospel of the glory of the blessed God. "For God so loved the (white and coloured) world, that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Again and again in the last book of Scripture the inhabitants of the world—people, kindreds, tongues, nations—are spoken of, without reference to colour, as equally recipients of the everlasting Gospel; redeemed to God by the blood of the Lamb that was slain; having come out of great tribulation, clothed in robes made white in the blood of the Lamb; standing before the throne and before the Lamb with palms in their hands. On the other hand, equally without distinction of colour, the dwellers upon earth are found opposing God's two faithful sack-clothed witnesses; and the waters where the harlot sitteth are peoples and multitudes and

nations and tongues. Alike for good and evil men of all colours will be found among the sheep and the goats; they are travelling in company to heaven or to hell; names of each are written in the Lamb's book of life; each will be judged out of those things which are written in the books, according to their works. The sea will give up its white and coloured dead; death and Hades will deliver up the dead which are in them; and whosoever, whether white or coloured, is not found written in the book of life will be cast into the lake of fire.

If the curse is still unexhausted upon the seed of Ham, may not their and our common Creator say to Portuguese, and Dutch, and English, and American descendants of Japhet, "Upon the ancient hast thou very heavily laid thy yoke"? "I am very sore displeased with [the white people] that are at ease; for I was but a little displeased and they helped forward the affliction." "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." "For thy violence against thy brother shame shall cover thee. Thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced in the day of their destruction;

neither shouldst thou have spoken proudly in the day of their distress."

And man, as well as God, lifts up his voice against the unequal dealing of men with their fellows. Pope said:—

Were I so tall to reach the pole,
Or grasp the ocean with a span,
I must be measured by my soul,
The mind's the standard of the man.

And Burns:—

The rank is but the guinea stamp,
The man's the gowd for a' that.
For a' that, and a' that,
A man's a man for a' that.

I met long ago with the following lines. I forget the singer, but the song abides:—

With no proud unchristian quail,
Canst thou shake the horny palm
Of the meanest in the land,
Freely as a jewelled hand?

Yes; whether the horny palm or the jewelled hand be black or white. I hope I may not live long enough in Africa or anywhere else to backslide from that Christian and Scriptural position. I shall not be in danger of doing so as long as I am kept mindful that the blood of the Lamb of God was shed to make each, like Himself, white as no fuller on earth can white them—white as the light in which the redeemed, whether here they were black or white, shall walk with Him for ever.

The subject is confessedly delicate, difficult, and complicated, and must be dealt with gently, courteously, candidly, and, above all, in the fear of God. This is why I have first appealed to Scripture—to the law and to the testimony.

The question was discussed in *The Cape Times* a few months ago, in consequence of an incident which occurred in a religious meeting of men only. Two well-dressed and well-conducted coloured brethren took their seats in the middle of the room, and were asked by the usher to remove to the lower end, where places were reserved for men of

colour. This was strongly animadverted on in a letter to the *Cape Times*. It was replied that men coming out from home to the colony would not attend the meetings if they were to sit by men of colour. This is, I think, a mistake. It is not with the men fresh from home that the difficulty exists, but with South Africans, those born in Africa, and whose influence extends only too soon to colonists—those who come from home to settle in the Colony. And what is true of Africa is true of India and elsewhere, wherever coloured and white come into relation with each other.

The early settlers hated the native people, whom they robbed and spoiled. It is natural to hate those whom we oppress, to revenge on them the rebukes of our own conscience. That hatred refused to recognise the aborigines as human beings; they were shot down without compunction, and as for the women,

Toiling through the livelong day,
And at night the spoilers' prey,

was too often their unhappy lot. The present prejudice is the result of this ancient iniquity and hatred, which has descended from father to son through successive generations.

But when I speak in this way I am told it is quite right theoretically, but practically any alteration of the present condition is impossible. In other words, it is impossible to harmonise practice with principle. That is the way every reform has been opposed at first—by Christian people not less than others. The foundation principle of the United States Government was that all men are equal, but the practice was slavery for the man of negro blood. Every reform has simply been the bringing of practice into conformity with principle. It was for this that Jesus died—slain in God's purpose from the foundation of the world. The counsel of peace was between them both—peace between principle and practice in the universe. What is heaven but this—all creatures living out in practice the eternal principle of their Creator, who is Love?

What is hell but the place
Where damned ones dwell,
Full in the sight of Paradise,
Beholding heaven and feeling hell?

Principle and practice in eternal harmony in the saved, but in everlasting discord in the lost. To deny the possibility of true principles being embodied in right practice is the worst kind of infidelity—it is the essence of Antichrist—it is to deny the Father and the Son—the love of God and the finished work of Christ.

We need not encumber our minds with the threefold division mentioned above. There is no difficulty which is not easily solved when we stand upon the solid principle of our common manhood. In kind, if not in degree, the very same problem permanently exists among white people. Lords and labourers do not unite in social fellowship, but if they are Christians they hold Christian fellowship. Sometimes a man, by force of character, or education, or holiness, rises into a recognition which the high born acknowledge, and this is true of coloured as well as white. I suppose if a man like Frederick Douglass or Khama were found in a white meeting, no usher would ask him to take a back seat. A chairman who understood his office would probably invite him to the platform.

Colour ostracism is neither godly nor humane. But there is no need to foster fellowship between black and white. A breath of old-time wisdom settles the whole question, "Birds of a feather flock together." That is the unalterable nature of things. There are affinities and repulsions which operate with the force of law.

Black spirits and white,
Blue spirits and grey,
Mingle, mingle, mingle,
You that mingle may,

is more than a witches' song. There is spiritual law in the natural world: it is to our own hurt and vexation that we interfere with it.

I am far from advocating any attempt artificially and from the outside to alter the status of the coloured people. Like water, men find their own level. What seems to me wrong and indefensible is the animosity against colour as colour, which ostracises those who, in every respect, are worthy of equal recognition, even though the trace of colour may be only an eighth or a sixteenth, or less—the white man ostracising his own children.

R. C. MORGAN.

The Ministry of Little Children.

(Concluded.)

By REV. R. LEITCH, M.A.

IN DEATH.

CHILDREN die. Even those who have not partaken of "the similitude of Adam's transgression" nevertheless succumb to the stroke of the last enemy. Every graveyard in town or country teaches this. What mean those little round earthy mounds in God's acre? Do they not affectingly tell us of the cord that bound many a young life to this mortal body having been snapped asunder by the cold and powerful hand of death?

The death of a little child is a deep, unfathomable mystery. It seems to be the *reversal of Nature*. It seems to be the right, the becoming, the *natural* thing for the child to have to close the parents' eyes in death, and not for the parents to have to close those of the child; and yet, alas! parents often *outlive their children!* The bud is plucked, whilst the full-blown flower hangs feeble and withered on the stalk. The young perish, and the old live on. In the Book of Genesis we meet with these words: "Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees." Instead of Haran having to follow Terah to the tomb, Terah, on the other hand, had to follow Haran, the son. So has it often been in human history. "Weeping fathers build their children's tombs!"

But sad and painful though the death of a little child is, it is nevertheless fraught with many and most useful lessons. Useful it often is to *parents*; for now, if they are believing parents, they can better understand than ever before the great mystery of our holy faith; that God the Eternal Father gave up his Son to the death because of his love for us. In the time of bereavement, in the hour when the child is taken from them, they see deeper down into that wondrous abyss of Divine love which led God not to spare his own Son, but to "deliver Him up for us all." "Father, if it be possible, let this cup pass from Me," said the Son; and the Father virtually answered, "Not possible, my Son, if a sinful world is to be redeemed and saved."

If we only understood the whole of God's administration, we would see perhaps that even the early death of our offspring is not a calamity to be grieved over, but a mercy to be gratefully acknowledged; we would see that on God's part it was a giving of the "crown without the conflict"; that it was a delivering of them from the sins, and snares, and sorrows, and tears of a vain and ungodly world.

Heaven, I believe, is largely made up of little children. "Perhaps," writes the late Rev. Dr. Thomas Guthrie, of Edinburgh, "God does with his heavenly garden as we with our own. He may chiefly stock it from the nurseries and select for transplanting what is yet in its young and tender age—flowers before they have bloomed and trees ere they begin to bear."

Through the doorway of the decease of one of tender age the Saviour has often come to a parent's heart, and the blank that has thus been made He has been allowed to fill. As the shepherd, when he would lead the mother ewe to a certain place of warmth and of safety and of fertility, often takes up her tender, fragile lamb and carries it away, knowing that the ewe is sure to follow, so God, the heavenly Shepherd, may take to the regions of the blest a dear little child that, weaned from a transient and evil world, the hearts of parents may become still more centred upon Himself, and that they, too, may at last be found in that blissful world where there shall be "no more death, neither sorrow nor crying; neither shall there be any more pain."

When such a blow falls upon a household as the removal of a beloved child is felt to be, how comforting and how refreshing are the promises and doctrines of the Word of God felt to be! What can infidelity do in such a crisis? Has it any drop of comfort to pour into the sorrow-stricken heart? Has it any power to assuage the grief and to dry up the falling tear? How cold, how hollow, how unsatisfying, how comfortless, does unbelief at such a time appear, when the Angel of Death steals into our dwelling, and lays low those who are bound to us by the tenderest and closest of all human ties!

It may seem as if, when a little child dies, it has had *no mission* to fulfil; but such, we believe, is a great mistake. Not in vain has it been launched on the great sea of human life, even though its frail barge may have put into port before the voyage has been well begun.

For the parents the child may have had a mission. In this way God may have been aiming at making their own hearts more tender and more sympathetic, and more like the heart of Him who "was made perfect through suffering." One friend, writing to another friend who had been deprived of a sweet babe through death, used these words: "I can speak more feelingly, because I remember the dark days when we lost a dear child. That loss raised in my mind a commiseration for all mankind, and made me have a deeper love for my fellows, which has never left me." A common experience of suffering is a wonderful teacher. It is the widow that can speak most feelingly to the widow. It is the heart that has been smitten by the hand of bereavement that can feel most tenderly for another's woes. If God empties the heart of bereaved parents, it is that He may fill it with his own fullness. It is to let them see how strong are his consolations, and how real and true and faithful are his promises. If He remove one of the fairest of his creatures, it is that He may show us how much we can find in our Creator Himself. If He dry up the stream, it is to let us know how much there is in the fountain.

Let us never imagine that our children *are our own*. I know we fondly speak of them as such. But, after all, they are not ours, but *God's*, and the Giver must not be blamed when, for some wise and beneficent reason, He sees fit to recall the gift.

What'er we fondly call our own
Belongs to Heaven's great Lord
The blessings lent us for a day
Are soon to be restored.
'Tis God who lifts our comforts high,
Or sinks them to the grave.
He gives; and when He takes away
He takes but what He gave.

A Labour Doss Union.

A PROJECT has been set on foot by the Church Army for organising work on behalf of the numerous vagrants or "dossers" who perambulate our country districts. Trampdom, it is said, has largely increased in certain favourite parts during the last decade. In Germany a serious effort has been made to grapple with this social cancer; the result is that confirmed vagrancy has been reduced almost to a minimum, despite an increasing population and slackness of trade. The Church Army executive are seeking to model their plan on the German system of co-operation and industrial expedients.

Briefly, their efforts are to be expended in the following directions:—Lodging-houses at selected distances are invited to join a Labour Doss Union. Tramps genuinely in search of work will be received and catered for in these dosses at very reasonable rates; with appropriate labour tests of an industrial and remunerative kind. "Work orders" will be freely circulated among those likely to be applied to by tramps, and these will be a passport to due relief, on condition of the work being properly performed. Vagrants who cannot produce these orders, and the "recommendation cards" that will also be given, will be at a great disadvantage and will run the risk of being refused relief. It is hoped that "eventually no destitute person, whether an honest man or a rogue, will dare to travel in Great Britain without a card."

The system proposed, if heartily and judiciously taken up throughout the country, seems well calculated to meet the evils of vagrancy, and to minister relief where it is really deserved. Fuller particulars may be had from Rev. W. Carlile, the hon. secretary of the Church Army, 130, Edgware-road, London, W.

In the Heart of India.

IN the early part of March, 1893, your paper contained a brief report of a gathering of friends met to bid farewell to a worker returning to India. The Lord has been pleased to use that worker (myself) in the opening up of new ground, and a few lines concerning the work may be of interest to your readers.

Having had my attention and sympathies attracted to the hill country of the Central Provinces, after much inquiry and prayerful consideration I decided to set to work independently in the unoccupied Balaghat District of the C.P. One of the missionaries of the C.M.S. from the neighbouring district of Mandla had several times crossed the border and preached in the northern part of Balaghat, but the district had never had a resident worker, nor, so far as I have learned, did it contain among its 400,000 population a single Christian convert, native to the place.

The northern part of the district is where I have made my home, after spending over a year viewing the land and preaching over a wide area. Here are found, among the hills and jungles, scores of miles away from railway stations and towns, numbers of people of the aboriginal tribe of Gonds, with several of the lower Hindu castes. I here found little difficulty in getting into intimate relationship with the people, and during the past twelve months the foundation of the Church of Christ in Balaghat has been laid. We have now a little Christian community of some twenty souls, with numerous inquirers seeking admission to our ranks, while my heart rejoices in the evident sincerity of all the dear people, and the true piety of several.

So far, however, little seems to have resulted among the Gonds, whose conversion I had chiefly in view in selecting this field. While they are heartily despised by the higher Hindu castes, the Gonds are among themselves as tenacious of caste as the Brahmin. Although not a few have professed repentance and faith in Christ, none have yet found courage enough to confess Him openly or take any step involving breaking of caste. I have no doubt, however, that a break among the Gonds will come ere long, and when it does come I think it will be a considerable one. The C. M. S. have a number of Gond converts in Mandla, but there is so little communication between the two districts that the Gonds here seem rather sceptical when I assure them that there are Gond Christians in existence.

I am rejoicing, however, over the beginning of a good work among another aboriginal tribe, the Baigas, who are a yet more jungly people than the Gonds, subsisting largely on the raw produce of the jungle. Three adults of this tribe have been baptized—with one solitary exception the first of their people to turn to Christ—and two of these three are developing into zealous preachers of the Gospel.

So far I am alone here, having no helper, European or native. The field seems to me to be a most promising one, and I feel sure that the work that has been thus begun here might be repeated in half-a-dozen other centres of population in the district were the men forthcoming. The country is poor, and some measure of self-denial is called for in matters of eating and drinking, and so on; but to see these dear people emerging one by one from the darkness of idolatry into the light of God's love is an abundant recompense, and would cause any true-hearted servants of Christ to rejoice in rather than regret any inconveniences and sacrifices involved.

I have no means for the support of European workers, but should welcome anyone coming out at his own charges, and able to arrange for his maintenance in some other way. £50 a year is quite sufficient to ensure a fairly comfortable style of life for a single man, who could make the food of the country his staple diet. Any friends desiring it may obtain full information respecting the Lord's work here by writing either direct to myself or to my sister, Miss Lampard, 114, Clapton-common, London, N.E.

J. LAMPARD.

Baloghat, C.P., India, January 13.

A Message from America.

I AM sure the following from our beloved friend and brother, Major Whittle, will be interesting to many besides myself. It reached me in Cape Town on January 18, and will not appear until over two months after it was written; but its matter will not be the less valuable on that account. I do not think the writer will object to my giving his friends and mine the benefit of it, and I hope its personal references will not seem self-obtrusive on my part.

R. C. MORGAN.

Cape Town.

LETTER FROM MAJOR WHITTLE.

For many years you have been on my prayer list, and your work upon THE CHRISTIAN has been a part of my spiritual food since 1874. I can truly say that "I thank God for your fellowship in the Gospel from the first day until now." By-the-by, in my judgment, THE CHRISTIAN was never more ably conducted than just now. It is bright, readable, and spiritual. The report of Andrew Murray's "Quiet Days in East London," has been made a special blessing to my soul, and I have no doubt that thousands have had the same experience. I rejoice that you have aided this dear man of God, who is being so used in our day to awaken the churches to spiritual life. I saw years ago the expression in one of his books, that the Son of God took upon Him, or became connected with, our "fallen nature," and regarded it as very unfortunate, and was prejudiced by it. But we must not, after his letter to you disclaiming all thought of what might be implied from the phrase, allow his testimony to truth to be weakened by any withdrawal of confidence. I bless God over and over again for what those addresses at Mile End have been to me. The reading of them has stirred me, and led me nearer (it seems to me) to the Lord Jesus Christ than I have ever been before. I have before me the words, "Separated unto the Holy Ghost," and God speaks by them to my soul.

You ask as to evidence of blessing in America, from the visit of these two dear brethren.* It abounds on every hand, in the deeper spirituality and desire for true humility, on the part of ministers, evangelists, and lay workers who were brought in contact with them. There has never been a time in my experience in Christian work in America, when there was so much teaching as now about the Holy Ghost, and so much direct prayer on the part of believers to know more of what it means to be "filled with the Spirit." The remarkable book of dear Dr. Gordon on "The Ministry of the Spirit," and the teaching of Rev. F. B. Meyer in his visits to this country, with the addresses of Messrs. Brookes, Chapman, Moody, Needham, Pierson, Simpson, Torrey and others on the same line have contributed to this result.

I think the prevailing interest on this line of more consecrated Christian living may be indicated by the fact that in nearly every place where I have laboured during the past year (Mercer, Penn.; Piqua, Ohio; Syracuse, N.Y.; Cincinnati, O.; Kalamazoo, Mich.) I have held a convention to consider the topic, "The need of the Holy Ghost for Christian life and service," and blessing has invariably followed. I think it likely that all our evangelists are more or less on the same line.

My experience (and the experience of fellow-workers is similar) is that communities as such are harder to move by our methods of Gospel work than formerly; that marked revivals, with large numbers of genuine conversions, are scarcer; and that there is no general or widespread awakening in the country at large. But on every hand there are blessed evidences of the presence of the Holy Spirit calling out believers to holiness of life, and to consecration of heart to the Lord Jesus. The truth used for this purpose is on the line of dear

Mr. Murray's teaching, with the addition of the testimony of the Word to the return of our Lord Jesus, and of "our gathering together unto Him."

There is an increasing number in all of the churches who believe that we are in the last stage, and that an apostasy has set in, that is preparing the way for the speedy manifestation of Anti-Christ; and that the Spirit of God is working with holy energy and divine power to gather out Christ's people for the day-dawn that is at hand.

"Even so. Come quickly, Lord Jesus."

For the Sake of the Name.—3.

TWO other pictures I would have you look at, my reader, from this same factory, before we finish with it. This time we will go in at tea-time and take a glimpse into that room unobserved.

There is no talk or thought of service now. It is Christmas time, and to-night is a field night for the girls. They are going to have a rare good time. For weeks they have been collecting for to-day. Tinned lobsters and salmon, whisky, port, sherry, fruit, cakes, and other sweets, are being arranged by the two girls who are the M.C.'s for the occasion. At first sight every one seems to have entered into the fun, and to add their quota to the jokes and peals of laughter that resound through the room. But watching awhile, we detect a discordant note from a group in the centre, and hear some not very charitable remarks from the women who compose it.

"Well, you *are* a wet blanket, Liz! I'd be ashamed if I was you to spoil the fun like that. But there! that's you pious folks all over." "Just the same game you played on last Thursday." And so forth.

What is it all about? In the middle of the group stands a young girl, and she appears to be the focus of the raillery. A pale, delicate, quiet-looking girl, she is evidently having rather a *mauvais quart d'heure*. As she stands there facing the rest, one would hardly dream, if it were not for a few strong lines about the mouth, and for an inexpressible something in the eyes, that she would stand out very long against any of her mates. The present apple of discord is the wine, which in a few minutes will go the round of the room. "I won't help towards buying brandy and that stuff," we hear her say. "It isn't right. I'll give my share for something else, that you shan't say I backed out of it, but I won't join in this, and in buying spirits for us girls."

So she stands fire, and at last the others, knowing theirs is a hopeless job, leave her to her cranks and crazes.

"What was Lizzie's offence last Thursday that you flung at her?" we inquire afterwards from one of the girls.

"Oh, only this," is the reply we get; "we had a sweepstake, and she would not join; she never will in any of the bets. There's a clerk that comes in and takes what we put on a horse, and we won half-a-crown each the other day, all but 'Liz, who's got converted or something, and won't bet now—the mean thing." Poor Liz! We got a little talk with her afterwards, and she confesses how hard it is day after day not to give in for the sake of peace and quiet, how the taunts do hurt even now, and how some of the girls try to force the spirits into her mouth to make her break her pledge. But withal there is a triumphant ring in her voice as she adds, "I've got something better than they have, though, and Christ comes and helps me."

We do not say much, but before our mind there rises the vision of a great company who out of weakness are made strong, and among them is surely our friend Liz.

One other glimpse, and we will come away. This time we will pass into another of the women's rooms. Here the air is altogether calmer; the girls, we learn, have more difficult work, and they are

more or less skilled workers. Perhaps that is partly the reason why they are quieter and more self-restrained in their manner; several, too, we learn, are Christians, and it is to a party of these and to some project they have in hand that we will turn our attention. One of their number has a written list in her hand, and is checking off various payments. One by one the girls about her have handed in their threepences, and, this over, the business of drawing lots commences. "It's your turn first, Sally," she remarks as a girl by her side draws from the hat a slip of paper marked *one*. "I'm number two," breaks in another; "And I'm third," "And I'm fourth," and so the chorus of voices goes on.

What are they doing? "Only a club she's holding" is the answer we obtain, and apparently it is just nothing more than one of those innumerable clubs which girls have such a keen relish for. A day or two later we are visiting in a tiny room a sick woman. Bare and wretched enough is her abode, and she herself incurably ill is a sad enough sight. But she brightens up as we ask her how she manages in her trouble, and says it is all right for the next ten weeks, thank God. Why? "Oh, there is the mite from the parish, and then there is the money from the girls." The secret is out, and by degrees we learn it all. Our friend who was holding the club had come to know the state of this home and the want of its occupant. She herself was poor enough in all conscience, but this sister was poorer still; and so, as the latter is clever with string work, she will make some string baskets for the girls, and she will get eight of them to join in a club and take them in that way. By paying threepence each for ten weeks, each girl will pay in altogether half-a-crown, and as eight of them have joined every week, she can forward to this woman two shillings a week for the next ten weeks. The girl who drew lot No. 1 will have her string basket the first, and the one who drew No. 8 will have her's last, but both will pay the same amount in the end, despite their turn.

It was a lovely thought of these girls, we think, as we say good-bye, and are out in the street again. The club-holder herself would not tell us of her scheme. She looked on it as a very ordinary sort of arrangement, but to us behind the ordinariness of the plan, behind its commonplace, we seem to see a faint endeavour, clumsy and poor it may be, but still an endeavour, to obey the command, "Love as I have loved you," and it has all been done for "the sake of the Name." ISABEL M. M. KENWARD.

The Walworth Crèche.

A WORD FROM THE NURSE.

WHAT could claim our pity more than a little half-starved, pinched-up, shivering baby? The father is lazy and the mother a drunkard. They had a good home once, and have brought all their troubles on themselves. The poor babe cannot help it. The Walworth Crèche is in its first winter, but it can record pitiful tales of misery and want. In the morning a mother will say, "Give him something to eat, nurse, he's had no breakfast; we've neither food nor fire." Twelve hours after the tale is, "I've bin all round, but there's no hands wanted anywhere. Take this 2d., it'll pay for baby; I got that for cleaning a step." Who could take the hardly-earned pittance—though the funds are low and the crèche coal cellar empty?

One's heart aches for the poor coster who brings his motherless bairns on his barrow; for the consumptive-looking man whose wife has left him with three; and for the weary woman bread-winner whose sleepy twins are the last called for, and who, as she bids you good night says, "I hope he's out; he knocked me down before I started this morning, and said he'd do for me to-night. It's not myself, nurse, I care about, it's these children." One wonders sometimes how the slum babies of Walworth fared before we opened. We are striving to do our best, not only for them, but for their mothers and fathers also. We can exercise sympathy, but sympathy in these cases must be practical. The hon. superintendent is Mrs. F. Kingborne, of Richmond-street Mission, and 18, Wilson-road, Camberwell.

Polytechnic Christian Mission.

THE "Poly" has become famous as a hive of young life and educational activity, but it is also a great centre of Christian efforts, springing from the zeal and devotion of young converts. These distinct operations formed some time ago the above union for mutual helpfulness, and of this the anniversary was held on Monday night in the large hall, which was crowded.

The feature of the evening was "five-minute reports" by secretaries of different societies, including Tract Band (100 workers), Christian Endeavour (seventy members), Sunday Services Helpers, Christmas Dinner Fund, Temperance Society, Dorcas Society, Holiday-by-Proxy Fund (sending poor people to the seaside), Bible classes, Lantern Mission, open-air workers, and the Princess Theatre services, each of these carrying on, in some definite direction, real and useful work.

As to the theatre services, the report showed that the season which closes on Sunday week began on October 22. The theatre has been crowded at each service, and more than once multitudes have had to be refused admission. These hosts have been mainly young men and women not in the habit of going to church or chapel. The dissolving views accompanying the preaching have proved of great service as setting the Gospel before the eye as well as the ear. Mr. Nix has preached each evening with great power and grip. As regards results much fruit has appeared. Some evenings as many as fifty, sixty, or 100 have made a profession. The scene at the close of the service is of a most interesting character. God is using these services to win many.

Mr. T. A. DENNY, who presided at the anniversary, spoke briefly. The address of the evening was, however, that by the honoured founder, Mr. QUINTIN HOGG, who said that from the first the principle of the "Poly" had been, not to limit itself to one line of work, but to touch the different sides of a young man's being. There were, already, various institutions dealing with the physical, intellectual, social, and religious; but none which touched all, and this has been the aim of the "Poly" from the start. The importance of the work is evidenced from the fact that here there is a greater constituency of young fellows than in any University, College, or School. What a tremendous responsibility! Those who do most have realised most fully how little after all they are doing. But let them remember that God uses the small things. Even this great work sprang from a meeting of two crossing-sweepers and a boy of eighteen. God has used it in a way that filled its founder with humble thankfulness. It has been to many as a new start in life. It has laid the foundation in tens of thousands of character and usefulness. But above all it has brought thousands of young people face to face with God's love and God's salvation. Coming home three weeks ago from the West Indies, one of the first letters he received was from a mother rejoicing over her boy, who came to the "Poly" for education, and found something of which he had never dreamt, even life in the Lord Jesus Christ. Results such as that were worth all the cost and toil expended on the Institution from the outset.

Lady Hope, Dr. Lunn, and Mr. Josiah Nix also gave brief addresses, rejoicing in the work going on, and in the consequent training of many young people in practical Christian service.

A Munificent Gift.—Mrs. Symonds, who recently handed over the gift of £20,000 to the Cumberland Infirmary, has made a further benefaction to the Church of England in the Penrith district. She has vested £2000 in 2½ per cent. Consols, and £750 in India 3½ per cents. The trustees are to spend the income from the capital in "providing suitable rooms in which to hold and carry on mission meetings, Bible classes, and religious services in connection or in conformity with the Church of England; lectures or other kindred objects in certain parishes in Cumberland and Westmoreland; in employing a Biblewoman or Biblewomen, nurse or nurses; and if the local trustees think fit any other suitable person or persons to spread a knowledge of the Holy Scriptures in the said parishes, and generally to carry out the objects aforesaid; in purchasing and distributing in the parishes aforesaid Bibles, Testaments, religious books, and tracts, and other Christian, religious, and instructive literature."

Dr. A. T. Pierson.

AS INTIMATED in previous issues, Dr. Pierson has been engaged since the Liverpool Students' Convention delivering addresses in different places throughout the country. The subjects dealt with include: "The Inspiration, Authority, and Sufficiency of Holy Scripture"; "The Holy Spirit: Person, Office, and Work"; "The Secrets of Spiritual Life and Victory over Sin"; "The Blessed Hope of the Lord's Coming"; "Christian Missions and Systematic Giving."

The first place visited was Southport, where deep and sustained interest was aroused. The same might be said of the subsequent meetings at Cardiff, Hereford, Brecon, Newport, Abergavenny, and other places in South Wales. Many friends in these places are now following Dr. Pierson with their prayers, as he proceeds on his mission.

Meetings were held in Cambridge Feb. 9-12. On the Sabbath Dr. Pierson preached impressively to two crowded congregations in the city. On the three following days addresses were given, afternoon and evening, in the Guildhall. Mr. C. T. Studd took part in the speaking, and great missionary interest was the outcome of the gatherings. Students from the University attended in large numbers. Two days' meetings at Colchester were held in the end of last week. Dr. Pierson is now holding a series of meetings in Oxford, and will spend a month in Ireland, commencing in Dublin on Sabbath next.

Christians in Mesopotamia.

A PATHETIC and powerful appeal for immediate succour has been addressed to us by the senior American missionary in Mesopotamia on behalf of the Christians of the old Syrian Church; the substance of it is as follows:—

Their chief city, Mardin, and their Patriarch's seat, "are still safe," having been energetically defended by them, with the help of all their Moslem fellow-citizens and of the Turkish authorities, against a determined attack by a horde of Kurds, who swept down upon them after their fights with Armenians to the north. The Kurds, baffled by the union of Moslem and Christian, and enraged at being beaten off, attacked the surrounding villages and killed those who resisted being plundered, and burned many villages.

It is not yet in Mesopotamia a question of religion as between Moslems and Christians, as it has become in Asia Minor, but the danger is imminent that "if allowed to continue it will soon become so, and spread to these regions also." Be it ours to rescue the survivors from perishing of winter cold (now very severe in the highlands) and of starvation. They deserve help as innocent Christians and law-abiding subjects. E. A. FINN, Hon. Sec.

75, Brook-green, W.

Union in Evangelism.

AN encouraging attempt at union in Gospel work was fully successful last week at Birmingham. A general canvass had demonstrated that more than a hundred thousand people attended no place of worship. The city was divided into districts, each of which was carefully visited. The work was undertaken by the congregations and ministers of the Presbyterian, Baptist, Congregational, Wesleyan, and Primitive Methodist churches.

About twenty missionaries of various denominations were invited from a distance to combine with the local pastors and other workers. Besides some preparatory services on Sunday week, two services were held daily on the following Monday, Tuesday, Wednesday, and Thursday afternoon and evening in thirty different churches, which were mostly crowded. The sermons and addresses were purely evangelistic, aiming at conversion and holiness. At these after-services nearly two thousand persons held up their hands in confession and for prayer. The utmost harmony prevailed, and no one, from anything done and said, could suppose that those engaged were not all members of one church, as they evidently were zealous for one and the same object—the salvation of souls. Why may not such union be still wider, and be still more calculated to convince the unbeliever, and win wanderers to the fold? H.

United Mission in Sheffield.

THE well-known evangelist, Rev. John McNeill, has concluded a fifteen days' mission in Sheffield, February 2 to 16. From the beginning the meetings were crowded, and the interest was not only sustained but greatly increased. The Albert Hall, which will seat about 3000 persons, was packed night after night; while on Sundays, in addition to a large afternoon meeting, the Empire Palace was densely filled with some 4000 persons. About an equal number were unable to obtain admission.

A special feature of the mission was the midday talk to business men, held from 12.30 to 1.15. Straight from the office and the workshop nearly 1000 men assembled daily in the body of the Albert Hall, and followed with close attention the powerful words of the missionary. Many ladies availed themselves of the balcony, which was set apart on these occasions for their use. Mention must be made also of a deeply spiritual meeting for men only in the Montgomery Hall, when many surrendered themselves to Christ. Mr. McNeill preaches the old, old story, and, blessed by God's Spirit, his words come home with a freshness and power which rivets the attention of the hearers. In his hands the histories of David, Daniel, Ruth, Zacchæus, the miracles and parables of our Lord, are applied to the needs of the human soul by the great spiritual truths which underlie them.

The arrangements for the Mission were made by the Y.M.C.A. through Mr. Walter Jervis, the secretary; clergy and ministers of all denominations entered heartily also into the work. We believe that many persons will ever thank God for the visit to Sheffield of John McNeill, their lives testifying to the reality of their newly found faith. P.

The Atonement.

PREBENDARY REYNOLDS, in the course of his weekly Higher Science lecture at SS. Anne and Agnes, Gresham-street, on Wednesday, said:—

Christ's Atonement is the wonder-mark of the Gospel of the world's redemption. His life is the gold given for our salvation, the price of our admittance into heaven. On one side of the coin is, "He died for us willingly"; on the other, "God laid on Him the iniquity of us all." Christ is that Seed, which, buried in the earth as dead, sprang up again, grew higher than the stars, and now bears fruit in heaven.

There was no other than our blessed Saviour who could take away our sin, free us from every spot and wrinkle of defect, and lead us to life and habitations of glory; therefore God gave his Son to be made sin that He, taking away our sin, might give us righteousness. This wonderful love in dying for us quickens our love; we turn from sin, die to sin, live to righteousness.

Scripture is full of it. The sacrifices were symbols of it. The ceremonies were preparations for it. The commandments required it. Isaac foreshows the Son of the Father; the Paschal Lamb antitypes the Lamb of God. The devil wrought the apostasy, but God won us back by a greater deliverance than that from Egypt—even from the second death, giving happiness and life for ever. Creation is the miracle of nature. Redemption is the miracle of salvation.

Delagoa Bay.—The Portuguese Local Government have expelled the Protestant missionaries, all of whom are of Swiss nationality, from Delagoa Bay. The president of the Missions Society has protested against this action to the Federal Council.

Japanese in London.—I am informed by the Secretary of Japanese Embassy that seventy men-of-war's men from Japan are now in the East-End. It is of the greatest importance that steps should be taken to supply them with Gospels and Testaments. Mrs. Robertson, hon. secretary of the Society for the Free Distribution of the Scriptures, Chesils, Christchurch-road, Hampstead, will be glad to receive help for this object, or the portions may be obtained direct from the Bible Society. No doubt some of your readers will be glad to contribute.

M. McLEAN.
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International S.S. Lessons.

March 1.

JESUS THE MESSIAH.—Luke ix. 18-27.

GOLDEN TEXT.—Verse 35.

CESAREA PHILIPPI, where this conversation took place (see Matt.), was situated some thirty miles north of the Sea of Galilee, near one of the sources of the Jordan, and just under Mount Hermon. It was enlarged and beautified by Philip the Tetrarch, who named it after himself and his master, Tiberius Cæsar.

A new era was being reached in our Lord's ministry. Galilee, where his mighty works were done, had rejected Him. He was soon to commence his journey toward Jerusalem, there to be rejected and put to death (22, 51). The occasion calls for a clearer revelation of his Messiahship, and of his sufferings as the way to his glory. Our Lord's habit of making every crisis the occasion of special prayer (18) is an example to us.

The points of the lesson are two:—I. THE IMPORTANCE OF THINKING RIGHTLY OF JESUS (18-22). What is Jesus to us? There is no question upon which such important issues depend. "As a man thinketh in his heart" toward Jesus, "so is he." Your present relation to God, your eternal welfare, depend upon this.

A man who professes never to think of Christ at all, and to have formed no estimate of Him, says in effect that Christ is not worthy of a moment's serious thought. He thus ranks Himself with those who "despise and reject" the Son of God. If those who treat the Saviour thus would only say deliberately, "I utterly ignore and despise Jesus as beneath my notice," they might be startled out of their guilt. In these days of formality and thoughtlessness this is a sin into which many may drift.

The people were not so bad as this. Their estimate of Jesus was very complimentary (19). They saw in Him something so far beyond others that they could only compare Him to the Baptist risen from the dead, or the greatest of the Old Testament prophets returned to earth. It was good to go so far, but it was not far enough either to do honour to Him, or to bless themselves. What we want is not a great teacher, or a fearless prophet, but a divine Saviour, dying to atone for sin, and rising again from the grave. As such He claims to be received; only when we receive Him as such have we life through Him.

It seems strange that the people should not have gone farther. Their interest was so far aroused that they might have compared the facts of the life of Jesus with prophecy, and so have discovered his Messiahship. They had light enough to obtain more, if they had used aright what they had.

Peter's confession (20) is in striking contrast. The cause of Christ had never seemed at so low an ebb as just then. The enthusiasm which men had felt for him had changed to bitter opposition and rejection. It required confident faith and great courage to confess that one whose work seemed such a failure was the Messiah! Even Peter's faith failed when our Lord predicted a further humiliation and apparent failure awaiting Him at Jerusalem (22), and he received a well-merited rebuke (Matthew). But that rebuke must not make us overlook the splendid courage manifest in this confession. Imitate him in this. Identify yourself with Christ even when He seems to be in the minority. The future is with Him, and with those who confess Him before men. Press the inquiry—What do you "say" of Jesus?

II. RIGHT OPINIONS OF JESUS MUST LEAD TO RIGHT CONDUCT (23-27).—The profession that He is the Christ must lead to likeness to Him. Saying must be followed by doing.

And the feature that must characterise the true disciple is exactly that at which Peter stumbled. He could not see the reason for the cross either in Christ or in himself. Why not have the triumph without it? But God's way to life is through death—to glory is through suffering. And turning to us He says:—"You must accept my way, and like Me must die in order to live."

What a hard word that seems! Self-gratification is so natural to us. To do what we please seems necessary to our happiness. To deny self is to say of it, as Peter of Jesus, "I don't know the man." The cross is always the emblem of death. To take up the cross is to be willing to die to our own will and to accept God's, which is so much better than ours. Each one has "his cross"—the size and weight and character of it are peculiarly suited to himself. Any change would mean loss and difficulty. He must bear it "daily" (23). Continual dying is needful to continual living. The little things in which we may die to self are constantly meeting us. Shame (26) is one great hindrance. We are not willing to die to the good name of others, and to share reproach with Jesus. How can we hope to reign with Him if we do not suffer?

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Highgate Road Chapel.

UNDER the leadership of Mr. James Stephens, M.A., Highgate-road Baptist Chapel has become generally recognised as an important centre of evangelistic and missionary activity. Not only do many valuable missions in poorer districts draw some of their best workers from this congregation, but the church itself carries on directly, in Kentish Town and other needy North London corners, thriving little missions. Nor is this all, for the missionary spirit is alive and active. Foreign missionaries are always welcome; missions are well supported, and many members have given themselves to service among the heathen. It is fully acknowledged that, under God, much of this is due to the spiritual and faithful Bible ministry of the beloved pastor.

At the nineteenth anniversary gathering about 400 members and other friends partook of tea. The public meeting, presided over by the pastor, was more largely attended than on any previous occasion. The church secretary reported that seventy-six had been added to the fellowship during 1895, of whom thirty-three had made a profession of faith for the first time. The present number of members was 679. There were 661 scholars in the Sunday-schools. The venerable treasurer, Mr. James Coxeter, presented a most satisfactory balance-sheet, which showed that about £680 had been contributed for foreign and continental missions during the year. The principle of giving adopted from the commencement of the pastorate of Mr. Stephens has been purely voluntary, all claims being met by free-will offerings in boxes placed at the doors of the chapel.

The chief event of the year has been the providing a new mission hall in Falkland-road, which was opened last month free of debt.

Pastor Thomas Spurgeon addressed the meeting in a telling, racy, helpful manner on "Holding on," "Holding fast," and "Holding forth," as enforced by the Word of God. Pastor G. D. Hooper also spoke most helpfully on the Worship, the Witness, and the Work of a Christian church. The meeting was a crowded one, and gave cause for much thankfulness and encouragement.

Leeds Wesleyan Mission.

THE anniversary of Oxford-place, one of the three centres of the Leeds Mission, was held last week. This large chapel, seating 2500, had in earlier days been a great centre of activity, but in recent years dwindled away owing to the movement of the city population. In these circumstances Rev. Samuel Chadwick undertook to work the chapel on "Forward" lines, and the result so far has been surprising. Mr. Chadwick has a special gift, undoubtedly, for handling these great North country populations. Every Sunday night the great chapel is well filled. A large proportion of the people are men, and chiefly of the non-church-going class. When the chapel was lately being cleaned, service was held for three Sunday nights in the Coliseum, which seats more than 4000. Each night it was crowded to the doors long before the time of service. The financial requirements are not excessive. There was a debt on the year of £68, and an old loan to the Chapel Committee. Altogether Mr. Chadwick asked for £200, and on anniversary night he got all he asked. The report tells of prayerful, plodding work. Many had professed conversion. Several new classes had been formed which were centres of great spiritual enthusiasm and life. The Bible-class, with 500 members, was a success.

Dr. R. F. Horton, who preached in the afternoon, spoke at the evening meeting with great force and fervour. Referring to Purcell's "Life of Cardinal Manning," he said that in spite of the antagonistic criticisms of Cardinal Vaughan, there were certain incontrovertible facts made known, which ought to make it impossible that they should be overwhelmed by the onrush and revival of Romanism at the present time. They were on the eve of a great conflict, and within the next thirty years the young men and women of to-day would be called on to decide as to whether the New Testament was to be read in the light of the Church of Christ or of St. Peter at Rome.

Requests for Prayer.—For Dr. Pierson's meetings this week at Oxford.—For special work among the young people in Doune Free Church.—For Gipsy Smith's meetings in America.—For an outpouring of the Spirit on a young women's meeting in Edinburgh.—For blessing on a ten days' mission, at Twodales Wesleyan Chapel, near Matlock, commencing Sunday, February 23rd, conducted by Miss Parker.—For a Mission to be held at St. Thomas, Lambeth, on March 9th to 15th, by Rev. W. R. Mowll.—**Praise.**—For answered prayer in the village of Whitellets, Ayrshire.

The C.M.S. in Africa.

THE Church Missionary Society has issued a statement regarding the missions in Africa. It is calculated that there are in Africa 1,000,000 Protestant native adherents, of whom over 100,000 are communicants, more than 1200 European missionaries, and some 1000 mission stations. It is further stated that during the seven years 1888-95 the number of converts and communicants in Uganda has practically doubled year by year. The number of adult baptisms in Uganda in 1894 was over 1000. Some of the heathen in that country say that baptism consists "in making an incision in the head and rubbing in a powerful medicine which kills the old heart, and then there comes in its place a new religious heart that does not lust for anything." During the great persecution of 1886 in Uganda the native Christians exhorted one another with the words, "Be willing to die rather than deny." More than 200 Protestants and Roman Catholics lost their lives because of their faith. The Christians of Uganda have sent twenty-one missionaries to foreign lands—i.e., to tribes outside Uganda. In the report of the late Sir Gerald Portal on Uganda, dated November 1, 1893, one of the factors of the question is said to be "the firm hold taken by Christianity on the country." In regard to West Africa it is pointed out that seventy-five years ago the darkest heathenism prevailed in Sierra Leone, whereas now there is a self-supporting native Church with its own missionary society. At Bonny, on the West Coast, a church, to build which the natives gave £2000, now stands close to the spot where formerly was a heathen temple, part of the walls of which consisted of human skulls. Two native clergymen were consecrated in June, 1893, as assistant bishops in Western Equatorial Africa.

The Gospel in Spain.

In the latest report of the Association for the Diffusion of the Gospel in Spain, Mr. Armstrong gives an account of work at Barcelona, Valladolid, and other places. He says:—

"The difficulties which impede the progress of the Gospel are ever increasing; the Romish priesthood, controlled by the Jesuits, and those controlled by orders from Rome, are once again more or less the governing power in this land, and the civil authorities bend to their influence. These are hard times for Spanish converts, especially in the villages. Contrary to the wish of the majority of the Spanish people, Spain has lost the God-given right of liberty for every man's conscience; at present there is a bare toleration, and which is ever becoming barer.

"To add to the poverty, misery, and sufferings of the people has come this Cuban war, the horrors of which are hidden by the military authorities. Alas! for the tens of thousands of young men, conscripts, forced to go to Cuba, a large proportion of whom will never return! Yellow fever and other diseases have already swept away thousands, utterly unprepared for eternity. Alas! for the desolate homes left behind in Spain, where are broken hearts, poverty, and starvation, since the bread-winners are gone! 'They have taken my three sons,' said a mourning mother, 'and the three are dead;' In a little Gospel meeting, chiefly of women, outside of Barcelona, I noticed a woman dressed in black, who was there for the first time. 'Are you a widow?' I asked. 'Yes, I am,' she replied; and then bursting into tears, she added: 'They have taken my son for Cuba. Oh, pray for him!'

"What will the end be for Spain? The cup of her national sins is rapidly filling up. So much for man's work. Let us turn to God's work. His work in Spain prospers. Let anyone who loves this people for God's sake, and has tact and common sense, enter the small towns, and especially the villages, and quietly tell of Jesus as the One who died for them, and bore their sins and sorrows and sicknesses, and is Himself the remedy for all, and some hearts will respond, because such a Gospel satisfies their felt needs."

Guernsey.—The members of the Moral Reform Union have petitioned Her Majesty's Privy Council against the recent decision of the Guernsey States of Deliberation to introduce what is practically the regulation of vice by a compulsory examination of women.

Sir Wilfrid Lawson says that Lord Salisbury "bowed the bishops out," but he cannot bow the temperance question out. Sir Wilfrid proposes that a Bill should be introduced during the coming Session simply providing that "it shall be made legal for the inhabitants to instruct the licensing justices in those instances where they object to having public-houses licensed, and for that instruction to be operative and imperative in the appointed area."

The Y.M.C.A.

THE Harlesden Association is arranging for meetings for the deepening of spiritual life on March 18, 19, and 20.

Tunbridge Wells annual meeting was very successful, and was attended by Lord Kinnaird, who delivered an address on the moral and spiritual training as an equipment for life.

At Eastbourne, twenty-two new members have been enrolled since the opening of the year, and the attendance at the Sunday afternoon Bible-class has risen to fifty-seven.

The annual meeting of the Penzance Association has been held during this week, and was attended by Sir George and Lady Williams, whose presence contributed greatly to both the interest and success of the proceedings.

At the annual meeting of the Plymouth Association, held on Thursday, Dr. Hingston, who presided, gave an address reviewing the progress of Y.M.C.A. work throughout the world. Mr. W. H. Roberts dealt specially with progress in the two western counties of England, that is in Devon and Cornwall, where great vigour is now being thrown into Y.M.C.A. work. Addresses followed by Sir George Williams, Mr. J. P. Goldsmith, and Rev. N. Vickers.

The annual International Social Reception was held on Thursday last at the Hackney Y.M.C.A., at the invitation of Mr. W. H. Seagram, who presided. Brief addresses were given by representatives of various nationalities, including Germany, United States, British Guiana, Africa, France, Switzerland, Holland, Persia, Palestine, Egypt, Poland, Wales, Scotland, and England. The local Y.M.C.A.'s were well represented.

An earnest effort is being made to resuscitate the Devizes Association, which has been in a difficult position. The Trowbridge Association is seeking to aid their brethren in the Wiltshire county town. At a "young men's social," held recently at Trowbridge, the attendance included thirty-four members, fourteen associates, and six outsiders. One of the latter has since joined and a second is expected. The Bible class and prayer meeting are engaging more interest.

Exmouth annual meeting, recently held in the public rooms, was well attended. The report recorded the most successful year's work since the Association was formed in 1889. The membership had increased, and all departments were vigorous and healthy. A series of men's meetings were afterwards held, addressed by Mr. Seagram, and many were led to decision for Christ. The attendance at the weekly Bible readings and devotional meetings has largely increased, and the blessing is spreading among the young men.

The February Association News is one of the brightest and most interesting numbers that we have seen. There are good portraits of the late Mons. A. André, of Paris, Mr. W. R. Lane, Mr. Howard Williams, and Lord Overton, with cuts of the new Association buildings at Kirkealdy and Newcastle. The literary matter is also excellent. The tone of thankful courage revealed in the leading article, "A New Era," will, we hope, be contagious through the Associations. The first instalment is given of a thoughtful and timely paper on "The Baptism of the Spirit."

A meeting has just been held in Tientsin (at which were present over 100 English-speaking Chinese students, from all parts of the Empire, pupils of the four great institutions of this place) to welcome Mr. D. W. Lyon, who has been sent to China as the representative of the American Y.M.C.A. executive, for the purpose of organising Y.M.C.A. work there. The remarkable success of the Association student movement in Japan, and the great promise afforded by the early stages of the same enterprise in India, attach particular significance to this commencement of Y.M.C.A. collegiate work in China. It is felt that, rightly directed, the results of this movement may be far-reaching and important.

Upwards of seventy representatives from the Clapham, Clapham Junction, Kennington, Southwark, Croydon, and other South London Associations, assembled for conference at the rooms of the Clapham Association on the 12th. inst. The reports of work presented from the different centres showed that much earnest and aggressive effort is being maintained both within and outside the Associations. Bible class work is carried on with great success at Clapham and at Clapham Junction, there being an average attendance of sixty young men at each class. Croydon, too, reported an excellent work in all departments. Southwark has a home for young men, which meets a felt need. Kennington is the centre of open-air effort, and of work among the poor at the Workhouse. A practical and useful discussion took place in regard to Association agencies, and the spirit and character of the meeting were such as to greatly encourage the workers.

The Y.W.C.A.

WORLD'S Y.W.C.A.

THE first annual meeting of the World's Y.W.C.A. Committee was held at the Morley Hall on Thursday, 13th inst., when visitors to the number of thirty or forty were present. Mrs. J. Herbert Tritton, the president, was in the chair. The treasurer, Miss Morley, presented a cash statement showing that England had contributed £300 and America £300 towards the initiation and carrying on of the work. Receipts had met expenditure, but soon the question of raising funds to continue the work which was opening would have to be considered. The reports which followed were unusually interesting. Miss Reynolds, general secretary, said that her report could only be considered a chapter of beginnings. Her visits to European cities had included Paris, Berlin, Copenhagen, and Stockholm. Much had been done in these places to encourage and strengthen the workers. Details were then given of work done in visiting the Cape, Tasmania, New Zealand, and Australia. The first Inter-colonial Conference at Sydney was expected to lead to important results. Miss Reynolds had travelled 38,434 miles. She urged that there is a great opportunity both in Europe and Asia for the World's Y.W.C.A. A report of the continental department was read by Mrs. Gardner James, and the Hon. Mrs. Waller read the report of the standing committee for other continents. Considering that the World's Y.W.C.A. is only sixteen months old, the record of work done is full of encouragement and promise. The meeting closed with prayer.

BRIEF NOTES.

The annual meeting of the Wigan branch was held on Wednesday, February 5. Mrs. Phillips presided. Miss J. Smith read the report, and a very satisfactory balance-sheet was presented by Miss Taylor.

A meeting, under the auspices of the Llanelly branch, was held at the Athenæum Hall, on the 4th inst., when Mr. W. Howell presided over a large audience. After a few remarks by the chairman, the Hon. Emily Kinnaird delivered a stirring address on the Y.W.C.A. Mrs. Jones, hon. sec., and Miss Taylor, an active worker in Llanelly, also spoke.

The annual meeting of the day-school teachers' branch of the Y.W.C.A. was held at Leeds on the 8th inst. Mrs. J. Hitch presided. The report showed that the members had increased from forty-seven to sixty-eight. The chairman spoke of the immense influence teachers possessed in the building up of children's characters and setting a good example.

An interesting and successful gathering of the Y.W.C.A.'s in and around Bristol was held in the Blind Asylum on Friday week. About 300 members sat down to tea, and the meeting which followed was conducted by Mrs. Neville Sherbrooke, president. Addresses were delivered by Miss Savill (on the motto of the Association) and by Revs. F. J. Horsefield and J. G. Mantle.

The first annual conversazione of the Girvan Y.M.C.A. and Y.W.C.A. was held on February 3, presided over by Dr. Valentine. Over 200 members attended. The chairman in his remarks drew attention to the valuable lessons to be deduced from the analogy between physical and spiritual life. Miss Todd gave some valuable hints gleaned from her work as travelling secretary of the Y.W.C.A. The institute has one member at Gibraltar—Miss Hannah.

The annual social meeting of the Bombay Y.W.C.A. was held on January 16. The hall was well filled with members and their lady friends. Through the indisposition of Mrs. Freeman, president, Mrs. Arnot, ex-president, took the chair. Mrs. Squire read the report, which showed increased activity in the various branches of the institution. Miss Freeman spoke of the site near the Town Hall as being suitable for the new home it is proposed to build for the Association. Miss Ramsay, the newly-elected secretary, gave an earnest address on Ex. xxxiii. 14. The Society's funds now amount to nearly Rs.15,000, towards which Lady Harris had generously given Rs.2060. The great and peculiar need is more workers; ladies who will give themselves wholly for the sake of the young women of India.

Cloudesley Institute having entered on its twenty-first year, a well-attended special meeting was held on the evening of Saturday, Feb. 8. The chair was taken by Mr. T. A. Denny, who has for many years evinced a warm interest in the place, and excellent addresses were given by Lady Hope, Revs. W. H. Barlow, J. A. Faithfull. A short statement was read by the hon. secretary, telling of continuous increase in numbers, and marked spiritual blessing on the Sunday and week-night Bible classes. The Christian members are zealous and steadfast helpers in every department of the work. S. T. P.

Irish Notes.

THE Assembly's Board of Missions has appointed a minister as an itinerant missionary for the province of Munster. For the present his sphere of labour is to be West Kerry.

Rev. W. B. Douglas, who had been for some time assistant to the late Rev. Dr. Moore, principal of the Irish Presbyterian College at Puerto Santa Maria, has been appointed Dr. Moore's successor as principal of that institution.

Rev. David Baron has paid a much-appreciated visit to Belfast in connection with his mission to the Jews. He addressed Willowfield and Albert-street Churches on the Sunday of his sojourn, and also gave a most interesting account of work amongst Israel in the hall of the Y.W.C.A. Mr. Baron called on a number of Jewish families during his brief stay in Belfast, and in almost every case had an attentive and willing hearing given him. Mr. Baron was to visit Dublin, Cork, Limerick, and Tralee.

Scottish Notes.

THE annual meeting of the Scottish "Monthly Visitor" Tract Society (which originated through the efforts of David Naismith, sixty-three years ago) was lately held in the Queen-street Hall, Edinburgh, Sir James A. Russell presiding. The chairman expressed satisfaction at the evidently prudent management of the society, and emphasised the spiritual opportunities afforded by its plan of personal house-to-house distribution of *The Visitor*. The report showed an average monthly circulation of over 401,000, being a total for the year of 4,813,136. This year, Mr. John Hume, who has occupied the position of depositary for forty years, is succeeded by Mr. R. Henderson Smith (late Y.M.C.A. travelling secretary) as secretary. Interesting and stimulating addresses were delivered at the meeting by Revs. Geo. Wilson, Established Church, A. R. Henderson, Congregational Church, and R. J. Drummond, United Presbyterian.

The jubilee of the Students' Missionary Society of the United Presbyterian Church was celebrated on Tuesday week by a great missionary meeting in the Synod Hall, Edinburgh. Rev. Dr. Kinnear, Dalbeattie, said that during the past fifty years the Society had raised over £50,000 for missions. Dr. John Smith, Edinburgh, said their church had missions in every quarter of the globe, and their ordinary missionary and revenue income exceeded some £40,000. They had over £400,000 of invested funds. There were seventeen men in the hall ready to go out as missionaries whom the church could not send. Their church required more than anything else, the enthusiasm of a great example, the inspiration of great sacrifice, and it would rejoice the hearts of the church if that sacrifice came from the students. Dr. George Smith, Free Church Foreign Mission Society, said he would like to see the three Presbyterian Churches banding themselves together for work among the Mahomedans. He questioned if even the Scottish Church could have passed through such a persecution for eighteen centuries as the Armenian Church was now doing. Rev. Wardlaw Thompson, Secretary L.M.S., said the world was now broken up for a great forward mission work, and what was wanted was funds to enable the work to be carried on. Rev. Egerton R. Young spoke, and other addresses followed. A similar meeting was held in Glasgow.

Matamoros Gospel Hall, Malaga.

THE Matamoros Gospel Hall was opened on Sunday, Feb. 2, the day on which the Papal Nuncio invested the Bishop of Malaga with the pallium of Archbishop of Seville, and promulgated a Bull with indulgences.

The night was wet and stormy, so it needed goodwill and zeal for the poor of Malaga who love the Gospel to cross the swollen river to attend the opening; nevertheless, the hall, which holds 150 persons, was full. Pastor Vila, who directs the Spanish and Portuguese Aid Society's work in Malaga, took part in the service, as also did Señor E. Blanco, a young evangelist labouring at Granada, and others.

The Hall is free from debt, and it is hoped that those who have contributed to the building will help to support the work. Mr. W. Greene and I hold ourselves responsible for the right administration of the funds. The mother of Matamoros, who is feeble and tottering, has given of her substance to the raising of the Hall. She sat beside me at the meeting.

MARGARET BROWNE.

The date of the Crystal Palace Temperance Fête has been fixed for July 21.

Christian Endeavour.

THE National C.E. Council will open at Bristol on May 23.

Three denominations have Endeavour societies in every one of their churches in the district of Columbia.

The first convention of the United Societies of Wisbech and district shows that Endeavour is already strong in the Eastern counties.

Rev. W. Bainbridge, of Hull, head of the C.E. work of the Methodist New Connexion Union, is issuing a bright little eight-page Endeavour monthly.

Endeavourers in connection with the Crayford Baptist Chapel have a plan for sending suitable and useful books to missionaries in the foreign field. Details of the working of this capital idea may be had from the secretary, V. Blaker, Crayford, Kent.

Miss W. O. North states that at Tonbridge the Sunday-school Committee have taken up work which is proving to be helpful among the young people. Every other Sunday they arrange a class for Christian boys and girls and inquirers, which is held in one of the class-rooms for about half-an-hour after school in the afternoon, the object being to promote a useful Christian life among the young.

The Christian Endeavour Society in America is not satisfied to be anything less than a whole-hearted movement touching all sides of life. In Ohio and in other parts of the States, according to the *Sunday at Home*, a vow of citizenship has been adopted as follows: "Believing that my ballot is my testimony, and that as a Christian citizen I should make it witness for political righteousness, I record my vow that I will, whenever possible, attend the caucuses and primary, and demand the nomination of honest and capable men; that I will seek the divorce of national issues from municipal and State elections; that I will work for the extermination of the saloon; and will support for office for such men only as are in favour of righteous legislation and the impartial enforcement of the law."

The London Soldiers' Home.

THE anniversary of this Home, held on Friday week, was largely attended. Sir George H. Chubb, who presided, thanked all those who had assembled that day to celebrate the sixth anniversary of the Home, which was, he was glad to say, doing an excellent work, and meeting a felt need. As Methodists they recognised their duty to the State, and were doing their share in regard to civil, social, and religious work. Mr. Percy W. Pocock, as honorary treasurer, submitted particulars showing that subscriptions and donations amounting to £157 16s. 10d. had been received, which it was hoped to increase by another £40. Rev. R. W. Allen said that the Home was developing self-help, and announced that during the year sleeping accommodation had been provided for no less than 2400 men. Then came a most interesting speech from Major-General Lord Methuen, who spoke of the good which was being done by such a Home, as the best that could be done for the soldier, and bore testimony to its unsectarian character. Rev. Dr. Jenkins referred to the vast improvement he had observed in the morale of the Army since he first went to India, just fifty years ago. He was a man of peace, but he loved the British soldier. He urged that all who knew the work and success of that Home should spread the knowledge among their friends who were able to contribute to its support.

Bermondsey.—The good work carried on for eleven years in a small, ill-ventilated room in Weston-street, has had many difficulties to contend with. At length, however, a convenient little hall close by has been secured, to the great encouragement of the workers. This was opened last week, and much interest was awakened. It appeared that not a few present had been converted in the old room now abandoned. About £20 is needed to complete cost of fitting up, &c. The missionary is Mr. W. Narroway, 118, Weston-street, S.E.

Whitevale Shelter, Glasgow.—The much-needed additional rooms are now completed, and one of them, the quiet sick room, has already proved a great comfort. Quite a number hold a little prayer-meeting each day at the dinner-hour, and remain for prayer after the meeting on Sabbath afternoons. This interest in spiritual things is very cheering to the workers, and impresses the newcomers. Last week seven who had come during the fortnight remained for conversation, all of them women who had been led astray by strong drink. It is hard to prevent such from despairing of anything but a repetition of failure, yet we have faith to believe that their prayer for help reaches the heart of Him who is able to save to the uttermost.

1, Delmar-terrace, Pollokshields.

M. WHITE.

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Obituary.

DR. PETER BAYNE.

THIS veteran journalist, who was in his early days associated with Hugh Miller, has passed away at his residence in Upper Norwood. In addition to his life-long labours on the religious press, he published many books and essays, one of the best known being his "Life of Hugh Miller." A native of Ross-shire, he studied in Aberdeen for the ministry, but turned aside to literary work, in which he speedily made his mark.

MR. R. L. HAMILTON, J.P., BELFAST.

Sincere regret is felt in Belfast and the North of Ireland at the death of Mr. R. L. Hamilton, J.P., of Belfast, who has been called away after a few days illness, at the age of seventy. Deceased was a son of Captain Hamilton, of Shankill, co. Monaghan, and came to Belfast several years ago, and at once began to take an active interest in all kinds of Christian work. He established a Bible class for young men, which was largely attended, and through his influence mainly the large suite of rooms known as Clarence Place Hall, and which cost about £20,000, was built and paid for. Deceased was a leading member of the Church of Ireland, a thoroughly evangelical man, and a helper in almost every good work. For many years he was one of the most prominent figures in the religious business life of Belfast, and his loss is deplored by all creeds and classes.

DR. TALBOT W. CHAMBERS, NEW YORK.

By the death of Dr. Talbot W. Chambers, America loses one of her most influential theologians. One of the oldest and most highly respected Presbyterian ministers in New York, Dr. Chambers was known to many in Great Britain from his long connection with the Pan-Presbyterian Alliance, in which he took a very lively interest. As a writer he contributed frequently to several of the reviews and journals; he was a member of the Old Testament Revision Company of America, and published in 1885 a "Companion to the Revised Version of the Old Testament." He was sound in the faith, and abundant in labours. In 1892 he was appointed president of the General Presbyterian Alliance, and it would have fallen to him in that capacity to open the council at Glasgow next June and preside generally over the Alliance. Dr. Chambers was in his seventy-seventh year.

REV. J. G. MIALL.

One of the oldest Congregational ministers in the North, and the oldest ex-chairman of the Congregational Union, with the solitary exception of the venerable Dr. Stoughton, has passed away in Rev. James Goodeve Miall. Having reached the age of ninety, his recollections went back to the stirring events in the early part of this century, for at Poole he saw the Scots Greys embark for Belgium shortly before the battle of Waterloo. Trained at the Theological Academy, Hoxton, he was ordained at Framlingham, Suffolk, in 1826. Six years later he removed to St. Neots, and in 1837 to Bradford; the journey was taken at that time by post-chaise, and occupied three days. Mr. Miall's pastorate at Salem Chapel, Bradford, where he was succeeded by Rev. T. G. Horton (father of Rev. Dr. Horton), extended to nearly forty years. In 1861 he filled the chair of the Congregational Union of England and Wales. Among the more substantial products of his pen were "Memorials of Christianity," and the "History of Congregationalism in Yorkshire."

M. ALFRED ANDRÉ, PARIS.

By the death of M. Alfred André, French Protestantism sustains a serious loss. A son of Mme. André-Walther, he was the head of a great banking house. He was brought up in the fear of God, and in politics and business, as well as religious life, sought to do the Divine will. He gave time and energy, as well as money, for the advancement of many varieties of Christian work, home and foreign; and occupied highly responsible positions in connection with the Reformed Church of France. The Young Men's Christian Association was very dear to his heart. He joined the Paris Association in 1861, and quite recently gave £12,000 to render its building free of debt. In December last he accepted the presidency of the National Council of the Y.M.C.A.'s of France.

M. André succumbed to an attack of influenza, at the age of sixty-eight. The Paris newspapers have told at length the story of his useful life, the religious journals being unanimous in deploring the great loss. M. Jean Bianquis, in the *Protestant de Normandie*, says: "M. André's activity is explained by his Evangelical faith. We have seen him in the home circle, presiding at family worship morning by morning, and in the presence of his servants strike up the *Cantiques Populaires*, several of which were from his own pen. M. André's homes in the city and in Switzerland were meeting places for Christians of all nations." In compliance with Mr. André's expressed wish, no

eulogium was delivered over his tomb. He insisted that there should be nothing more than a Gospel appeal."

MR. CHAS. BUTTON, J.P.

With feelings of unfeigned sorrow (says *The Hackney Gazette*) we announce the death of Mr. Charles Button, the chairman of the Hackney Vestry, which occurred unexpectedly at his residence, 18, Gascoigne-road, South Hackney, last week. The deceased gentleman had been suffering from a cold for some few days, but no serious apprehensions were aroused. The patient passed quietly away in the presence of his wife and family. The sad news came as a great shock, and cast a gloom over the entire district of Hackney, where Mr. Button's name was a household word. By his kindness of heart, invariable courtesy, and unswerving integrity, he endeared himself to a wide circle of friends, and the great tact and ability he brought to bear upon his self-denying work in the public interest proved of inestimable value, and will be long remembered. For over twenty years Mr. Button was the official shorthand writer of the Probate and Divorce court. His public life in Hackney extended over a period of eighteen years. With conspicuous ability he discharged the duties of overseer and churchwarden, and about the commencement of last year was unanimously elected chairman of the new vestry. He took an active interest in religious and philanthropic work, being the hon. superintendent of the Homerton Evangelical Mission, in connection with which he held a very successful young men's Bible-class. The special religious services for the people at Morley Hall and elsewhere likewise claimed his generous support. It would be difficult to name any worthy cause to which Mr. Button did not give his encouragement and support, and while he will be sadly missed, his life will long remain an inspiration for good. At the sitting of the Probate and Divorce court following Mr. Button's death, Sir Francis Jeune and Mr. Justice Barnes referred in terms of deep regret to his death. The President said Mr. Button was a man of the highest possible integrity and the greatest industry, and had a sense of right and justice such as he had seldom met with. Sir F. Jeune was present at the funeral on Saturday afternoon, which was a public one and very largely attended.

Gregorian Armenians.—A Reuter telegram, dated Constantinople, February 15th, says: "From intelligence received here it appears that the Gregorian Armenians in the vilayet of Sivas are seriously considering the advisability of their conversion to Roman Catholicism in order to escape persecution and massacre. They argue that they see no prospect of Russian support, whereas the Catholic Armenians enjoy a certain amount of security in view of the fact that the Catholic institutions in Turkey are under the protection of France."

Mission to Lepers.—In a recent letter from India Mr. W. C. Bailey writes: "I have had the privilege of visiting the Home for Lepers in Mandalay, Upper Burma. In March, 1891, Rev. A. H. Bestall, of the Wesleyan Missionary Society, gathered in the first four wretched lepers into that institution. Since then the work has gone on steadily, and there are now seventy-four inmates. Rev. W. R. Winston has been for a considerable time in charge. About forty lepers are professing Christians. I have also visited Rangoon, where I hope we have secured a site for an asylum at Insein, nine miles from Rangoon, where I trust ere long we shall have a Home for some of the unfortunate lepers, now rotting in the streets of Rangoon or lying on the steps of the great Pagoda. We shall need at least £300 to start a Home at Rangoon. Communications may be sent to me, at 17, Greenhill-place, Edinburgh."

The Sailors' "Welcome Home," Ratcliff Highway.—The report for last year says:—"The Home in Ratcliff-highway and the country branch in Epping Forest have been great blessings to many seamen of various nationalities, who have stayed with us at intervals, whilst looking out for employment. The coffee-room, which stands as a lighthouse to warn passing sailors of the dangerous rocks, as the public and other houses round about might be called, has done its quiet and effectual work. Our fo'c's'le, used for Gospel and Gospel temperance meetings, has been the scene of many interesting gatherings, amongst which are those in connection with the Christian Lifeboat Crew and the free suppers. At the monthly musters of the C.L.B.C. a text is given out on which those present generally speak, in addition to the accounts given of the work of the various branches in different parts of the world. The taking care of clothes, money, etc., the remitting of the same to friends, have been increasingly appreciated, and many are the letters of thanks received for these efforts." Communications should be addressed to Miss Child, Sailors' "Welcome Home," 173, St. George's-street, Ratcliff-highway, E.

Evangelistic Notes.

Dr. L. W. Munhall has closed a two weeks' mission at Geneva, N.Y. Deep interest was awakened, and many professed to receive blessing.

The Brothers Weaver are having many tokens of blessing on their work in the Primitive Methodist Chapel, Queen's Park, Kilburn-lane, N.W. The mission closes on Thursday night.

Tralee, co. Kerry.—Mr. W. A. Boyd has held a mission in this town. From the first the Spirit was manifestly working, and at the close a large number of names were handed in as professing to trust the Saviour.

Ireland.—Evangelistic meetings have been held Magheragall Methodist Church, near Lisburn, by Rev. P. Martin and Mr. E. J. Johnson; similar meetings have been held in Sligo by Rev. John Good, and in Shinrone by Rev. W. T. Cairns.

Poplar.—Mrs. J. B. Horton and Miss Parker have concluded a ten days' mission at Poplar and Bromley Tabernacle. Many professed to accept Christ, and on the last night numbers of Christians as well as converts testified to having received much blessing.

Newton Abbot.—Mr. John B. Rochfort, of the Evangelisation Society, concluded on Sunday week a very successful fifteen days' mission at the Baptist Chapel, Newton Abbot. Much good has been done, both in reviving the believer at the Bible readings, and in the converting of sinners at the mission services, many having professed conversion. S. L.

Bayswater.—Mr. W. R. Lane has, during the past week, conducted a five days' mission in the Church Room, Moscow-road, in connection with the parish of St. Matthew's, Bayswater. Much blessing has crowned the effort. Mr. Lane addressed crowded meetings each evening; the attendance on Monday, February 10th, necessitated an overflow meeting in the lower room.

Grimsby.—A mission has been conducted in the Tabernacle, Grimsby, by Rev. C. B. Sawday, who is specially gifted in stirring up and stimulating God's own people. The services have been marked chiefly for their awakening power amongst believers, resulting in a great increase of spiritual fervour in the church. The meetings grew in interest, and were well attended throughout.

Basingstoke.—A fourteen days' mission has just been concluded in the Longcroft Mission Hall in this town, by Mr. G. London, of the Evangelisation Society, whose addresses made a deep impression upon saved and unsaved. Some professed faith in Christ, prejudice was broken down, unity among Christians promoted, and the meetings well attended, every available seat having been filled some nights.

Tundergarth, Lockerbie.—Mr. Robert Snaith, of Newcastle, has closed a three weeks' mission here. The meetings were the largest ever held in this scattered country district. God's presence was manifest at every meeting. Numbers of souls were dealt with, while some passed from death unto life. There was a real work of grace among the young, and there are tokens of changed lives and genuine witness for Jesus. G. H.

The Christian Instruction Society.—The evangelistic mission lately held at Coverdale Chapel, Limehouse, has been a distinct success. Mr. W. P. Crombie, evangelist, of Canada, was assisted by a number of brethren. Last week the mission at Burdett-road Congregational Church was conducted by Mr. Lawson Forster. The meetings were largely attended, and were a great blessing to Christians; others were led to yield up their hearts to the Saviour.

Johnstone, N.B.—The series of evangelistic services in the Good Templar Hall, Johnstone, which are being conducted by Mr. Thomas S. Metrusky, have been visited by remarkable revival power. Every Sunday night the large hall is filled by different classes of society to hear the plain Gospel of the grace of God. Many persons have been led during the past four months to Christ, and some of these have been rescued from the very depths of sin. Great joy is being experienced by God's people at such a token of his favour.

Eastbourne.—Mr. Newton Jones recently conducted a successful mission at Eastbourne. Services were held in the Congregational, Baptist, Wesleyan, and Presbyterian Churches, and were well-attended. As a result, many teachers have stated that they have been much encouraged, and that they will go to their classes in future with a new spirit and a determination to put more heart into their work. Many young people have also been impressed, and accessions of Church membership are confidently expected.

Canonbie, Langholm, N.B.—Miss Thompson, of Stanwix, Carlisle, conducted a four weeks' mission in a barn at Tod Clenchside on week nights, and in Rowanburn on Sabbaths. Every evening both places were filled to overflowing long before the services began. Many attended who were not in the habit of

attending places of worship, and for miles round about the whole district was moved. Much blessing has been the outcome, and many have taken a decided stand for Jesus Christ. Personal dealing with the people in their homes was very much blessed. J. EDGAR.

Harpley, Norfolk.—Mr. C. Chenery, of the Evangelisation Society, has been conducting special services at the Gospel Hall, Harpley. A great awakening has spread through the whole district. Large congregations have been gathered night by night for the past three weeks, while numbers have professed to receive Christ. One of the peculiar features of the revival has been the united spirit of prayer. The power has been such that it has often been impossible to close the meetings before 10 o'clock. On one occasion, after the lights were extinguished, a second meeting had to be held, several young men returning to seek the Lord.

Personalia.

Mr. Ira D. Sankey has gone to the Pacific coast to hold a two months' series of meetings. He will be assisted by Mr. George C. Stebbins.

Mr. Richard Weaver is somewhat better. He is thankful for sympathy in prayer, and trusts many will continue to plead on his behalf.

Rev. Dr. Talmage, who lately went to Washington to assist in the First Presbyterian Church, has now become the pastor of the church, his co-pastor having resigned.

Rev. J. G. Greenhough, M.A., the President of the Baptist Union of Great Britain and Ireland, is laid aside by a temporary disability, occasioned by overwork, and has been ordered to take complete rest. He has, therefore, been compelled to cancel all engagements for the present.

The Dale Memorial.—Principal Fairbairn announces that about £4000 has been received for the memorial to the late Dr. R. W. Dale. Besides the public statue, it is intended to found a lectureship on the model of the Bampton lectures. Probably the specified subject for the lectures will be that which is associated most intimately with his name, the doctrine of the Atonement.

Mrs. Grimke writes: "The Lord has led me to seek favourable air and brought me along the Riviera to Rome. Here an attack of lung congestion, which unknown to me had probably begun in England, has culminated in severe illness. By God's blessing on the means used, there are now good hopes of restored health. I hear of fourteen cases of text cards, with new languages, having arrived since I left (490,000 cards). A letter from Miss Annie Taylor has followed me with blessed news of their work and value, and of course like many others asking for additional supplies. Ask the Lord to raise me up, and to send me abundant means to pour out these small but living streams to refresh the sin-stricken world."

Mr. J. E. Budgett Meakin writes from Basra, on the Tigris:—"I spent a very busy seven months throughout India last summer, visiting seventy-two of the chief places, and covering over 11,000 miles, passing fifty-six nights in the train." Since then I have had two months in Persia, and now I am sailing up the Tigris to Bagdad, whence I hope to cross to Damascus and Jerusalem. All through I have been blessed with the best of health and with exceptional facilities for travel, as well as in obtaining information. I have been peculiarly impressed with the needs and opportunities of special men and women among the English-speaking students of India, and may possibly return there next winter, after visiting Madagascar, Zanzibar, the Cape, New Zealand, and Australia."

A "Revised" Bible.—The Board of Education of Chicago has now completed its abridged Bible for the use of schools. The committee who have had charge of the work have expunged all passages or incidents which seemed to them unsuited for the young. This "revised version" of the Bible has been in preparation for some years. It contains only two prayers, one being the Lord's Prayer, which is set to music. The twenty-third Psalm also finds a place in it. The Song of Solomon is entirely omitted, as are also the stories of Jacob and Sarah. The Psalms have been greatly cut, so that only terse extracts appear. The story of Joseph has been treated serially, each incident being narrated in a separate chapter. The Potiphar episode is left out. This abridged Bible opens with the thirtieth and thirty-first verses of the twelfth chapter of the Gospel according to St. Mark, followed by the tenth chapter of the same Gospel. Then come the Proverbs, the Book of Job, and the other selected passages. The whole volume consists only of 200 pages of large print.

Temperance Notes.

PROHIBITION has won a notable victory in the Manitoba elections. Out of thirty-nine constituencies voting recently, thirty-two returned representatives pledged to Prohibition.

The Bishop of Winchester, speaking at Aldershot, said he was one of the deputation to Lord Salisbury, and he must own that they did not receive as warm a welcome as they expected.

Mr. Robert Lewis, district agent of the North of England Temperance League at Workington, has been appointed secretary of the Manchester, Salford, and District Temperance Union.

The temperance party have got two Bills well to the front this year. One is the Scotch Liquor Veto Bill, and the other the English Sunday Closing Bill. Both these measures have obtained good positions, and are likely at least to reach a second reading.

Mr. Firth, a waste merchant of Huddersfield, who became an abstainer three years ago, resolved to obtain 1000 pledges last year, and did so in eleven months. He is now addressing meetings in pursuance of a plan to procure 10,000 pledges during the present year.

The consumption of absinthe in France is increasing at such a rate that a return has been issued by the Ministry of Finance. Men, as a rule, take the absinthe diluted with water, while women drink it neat. At the present moment there is one absinthe seller in Paris for every three houses.

Mr. John Morley, replying to a deputation at Arbroath, promised to vote for the extension of the ten o'clock closing hour for public-houses in the seven exempted Scotch towns, and for the second reading of the Local Veto Bill, leaving himself free to consider amendments on the question of compensation.

Dr. J. J. Atteridge, in a paper on abstinence, read before a large number of men in Sutherland-place, Bayswater, dismissed the theory that alcohol could be used as a food, and said that after a long study on this question he had come to the conclusion not only that alcohol was not a food, but that it was better outside than within the body.

The Berlin correspondent of *The Times* reports some remarkable statements as to the use of alcohol in German spheres of influence in Africa. The Evangelical Mission in the Cameroons report that in certain Government plantations in Victoria the native labourers receive on Saturdays a bottle of spirits as part of their wages. It seems that the price at which the bottles of spirits are reckoned enables the Government, when employing 200 men, to save 100 marks a week.

The Lever, giving an account of the first of a series of meetings in Chicago commenced in a Congregational church by Mr. Francis Murphy on Jan. 19, says:—"Mr. Murphy comes back with his old vigour. He is a bit whiter and a bit older in years, but his enthusiasm and magnetism are of the same power. He secured a large number of signers to his blue ribbon pledge at the conclusion of the service, and announced he would speak and have the best music in the city for ten more evenings at least. The church was filled."

On the afternoon of February 14 a crowded meeting was held at Grosvenor House, under the auspices of the Women's Total Abstinence Union. A paper, written by Sir Benjamin Ward Richardson, who was prevented by illness from attending, was read by Miss Docwra. Sir Benjamin declared that of all classes nurses were most in need of protection from alcohol, and nothing did so much to preserve their efficiency and good looks as total abstinence. He advocated the establishment of a Temperance Nurses' Pension Fund, to be supported by the public as well as the nurses themselves. Mrs. Hawkes next made an earnest appeal to the nurses for their practical sympathy and help in the total abstinence movement.

The Central Association for Stopping the Sale of Intoxicating liquors on Sunday held its annual meeting at the Manchester Town Hall; Mr. A. Pease, M.P., presiding. The annual report stated that, although no progress was made in Parliament during last year with the Sunday Closing Bill, the advanced position held by the movement throughout the country was fully maintained, and in some respects considerably strengthened. In the judgment of the committee the events of the year justified their policy of adhering strictly to the programme agreed upon at the inauguration of the Association—Sunday closing for the whole day and the whole country. The chairman said the result of canvasses which had been made showed that in some constituencies seven out of eight people were in favour of total Sunday closing, while in others the proportion was even greater. It was sometimes said that Sunday closing would lead to private drinking. The most satisfactory answer to that was that, whereas in Scotland the population had increased more than thirty-three per cent. between 1852-53 and 1892-93, the consumption of spirits in the latter year was 160,000 gallons less than in the former year.

THE BOOK WORLD.

The Story of an Old Oak Tree: Told by himself, by G. T. Fancourt (*Elliot Stock*), is a diverting fable about a talking tree and equally wonderful things, for the delectation of young readers.

Duty's Call. By H. N. B. (3s. *Simpkin, Marshall & Co.*) A story of considerable merit, giving vivid glimpses of undergraduate life, and also of womanly devotion in the service of the outcast and the poor.

The three addresses delivered by Rev. Andrew Murray at his farewell meetings in Exeter Hall are issued in a neat and well-printed booklet under the title of **Eagle Wings**. Their careful study will be a most profitable exercise. (1s. *Marshall Bros.*)

God's Food for the Afflicted. By Rev. J. Barnes. (9d. *G. Stoneman.*) A booklet containing wise and helpful words to the sorrowing. Its tasteful get up will commend it; while its message of true comfort admirably adapts it to be put in the hands of them that mourn.

Helen Murdoch. By Alice Jane Muirhead. (2s. 6d. *H. R. Allenson.*) A story of trials bravely met, and of light ultimately arising out of the darkness. The character-sketching is well done, and the tale is altogether wholesome and profitable, as well as full of absorbing interest.

"Translated": A Memorial of Eustace G. D. Maxwell. By his Mother. (1s. *Marshall Bros.*) This outline of a beautiful life is in its fourth edition. It is a means of grace to read the pages; they have attractions for young and old, and we trust they will yet have a widely-extended circulation.

The Secret of Holiness. By Rev. F. S. Webster. (1s. net. *Marshall Bros.*) This, the latest issue of the Keswick Library, is a very fresh and stimulating utterance on different aspects of the spiritual life. Mr. Webster is nothing if not practical, and his chapters are full of home thrusts, from which the reader finds it hard to escape.

Tales told by the Fireside. By Rev. Charles D. Bell, D.D. (*Elliot Stock*.) These stories, at once vivacious and pathetic, reveal the ex-rector of Cheltenham in a new light. His gifts of imagination are well-known through his poems, but this book proves him to be a born story-teller. The tales are full of tragic and human interest, as well as being admirable specimens of constructive and descriptive literary work. May Dr. Bell be long spared to exercise his varied gifts.

A Bright To-morrow. By Rev. J. H. Townsend, D.D. (1s. *Marshall Bros.*) The "Upward Life Series" has already provided some helpful devotional books, and this, its latest issue, is a welcome addition. Its theme is the personal return of Christ, and the author, shunning minute details, endeavours to stir a loving longing for the Lord Himself. Believing this great event to be imminent, he urges earnest and prayerful preparation. The book will doubtless be a rousing message to many hearts.

A biography of Sir Arthur Stevenson Blackwood, the late Secretary of the Post Office, is to be published by Messrs. Hodder & Stoughton. It is compiled by a friend, and edited by Lady Blackwood.

Two new publications by John Kensit (a penny each) are **PROTESTANTISM: Its Perils and Its Duty**, the substance of an address by Dean Farrar; and **GACE'S CATECHISMS**, an Exposure, by John Kensit.

Messrs. Blackie & Son have issued three new series of children's books, in prettily-designed cloth covers, illustrated. Already six have been brought out at a penny each, six at twopence, and six at threepence. Historical incidents and stories of adventure are well represented in the series.

EXPOSITION OF MATT. XXIV., with special reference to the Signs of our Lord's Coming, by Silas Henn. This is a thoughtful pamphlet on a much discussed problem. Though we do not regard it as settling all the difficulties which encounter the expositor, we commend it to the prayerful attention of students of Scripture. (2d. *The Author*, 4, Himley-road, Dudley, Worcestershire.)

THE LORD JESUS TEMPTED. By Dr. Neatby. (1d. *Shane*.) A letter booklet on a great subject. It shows the greatness of Christ's work, and the blessings flowing therefrom. In conclusion, Dr. Neatby says:—"Is it not a rock beneath our feet in temptation, to know that our High Priest Jesus, the Son of God, is He who has overcome Satan by an absolute trust in God, and shown that 'IN HIM IS NO SIN'? God help us to value Him more! May He give us to make better use of One so divinely fitted to meet all our need!"

THE REUNION OF CHRISTENDOM MADE PRACTICABLE AND PACIFICATORY, by Rev. W. Earle, M.A., B.D., curate of St. Clement Danes, W.C., is a large pamphlet. Non-Episcopalians are hardly likely to think that the author understands their position. (2s. 6d. *Simpkin, Marshall & Co.*) A much more valuable essay is **THE UNION OF CHRISTENDOM**, a sermon by Rev. Wm. Baillie, M.A., rector of Killybegs (2d. *Partridge*), in which spiritual union is recognized, and an appeal made for loving co-operation in testimony for Christ. Dr. Handley Moule gives the booklet a prefatory word of God-speed.

BOOKS RECEIVED.

From Elliot Stock.—THE ROMANCE OF RAHEER, and other Poems. By Edward Hardingham.

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AMONG THE CHURCHES.

Church of England.

THERE is at present considerable activity in the direction of Church extension in Sheffield.

Rev. George Covey Stenning, rector of Bishopstoke, has been appointed to the rectory of Overton, Hants.

The Liverpool papers state that Canon Burbridge will next October resign St. Michael's-in-the-Hamlet.

The income of the East London Church Fund amounted last year to £17,780, £1000 less than the previous year.

Rev. E. W. Stringer has now taken up work with Rev. Dr. Pring at St. Luke's, Deptford, a parish of some 15,000 people, nearly all poor.

The enthronement of Dr. Jacob, the new Bishop of Newcastle, took place on Tuesday week in St. Nicholas's Cathedral, Newcastle.

A telegram has been received by the C.M.S. announcing the death of Miss Constance Lancaster, who went out to the girls' school, Agra, in 1893.

A new Evangelical society is, it is stated, about to be formed in the North of Ireland, under the title of the "Protestant Church Union."

Rev. Edward Marsden has resigned the charge of Aston-by-Sutton, which he has held for fifty-two years, and will be succeeded by Rev. Charles Wray.

The Bishop of Liverpool held on Thursday week his annual "quiet day" with the clergymen who have just been ordained in his diocese. Papers were read by Archdeacon Bardsley and Rev. T. W. Drury, principal of the Church Missionary College, Islington.

The Great Hall of the Church House was formally opened last week by the Duke and Duchess of York. The new hall aroused general admiration. It is spacious, well lighted, and acoustically perfect. The Archbishop of Canterbury and others rejoiced in the provision of such a hall, in which Churchmen could meet as such.

Congregational.

Rev. T. Nicholas has been recognised as pastor at Hyde.

Rev. W. Pedr Williams is still progressing towards recovery.

Dulwich-grove reports 180 members; in the Sunday-school there are 505 scholars, with thirty-nine teachers.

Rev. T. A. Leonard has decided to accept the invitation recently given him to resume his ministry at Colne.

Rev. Thomas Green has completed the fortieth year of his pastorate at Rycroft Church, Ashton-under-Lyne.

Mr. Leo J. Thacker is to sail for South Africa on 29th inst., expecting to reach the Kat River about Good Friday.

One Sunday evening each month has been set aside at Kentish Town Chapel for a free service. Addresses to non-church-goers are given by the pastor.

At Hatherley Chapel, near Cheltenham, the annual meeting was presided over by Mr. W. Norman Jones, and the various agencies were reported to be working well.

Rev. Henry J. Weatherhead has been recognised as pastor at Earlsfield. About 200 assembled for tea, after which Mr. E. Wilson Gates presided over a large and enthusiastic meeting.

Rev. John B. Nichols has entered upon the third year of his ministry at Haverstock Hill. The church membership has increased considerably, and the various organisations are reported to be in a healthy state.

Mr. William T. Ball was ordained to the pastorate of the East Cowes (I.W.) Church last Thursday. A public recognition meeting was presided over by Mr. J. B. May, chairman of the Hants Union. Stirring addresses were given to large gatherings.

It has been resolved by the pastor and elders of Lyndhurst-road Church, Hampstead, to devote one Sunday evening service in each month exclusively to praise. The first of these was on last Sunday evening, conducted by Professor Adeney. The service concluded with the Lord's Supper.

The year book for 1895 of Leytonstone Church, under the care of Rev. C. B. Symes, shows an income for the year of £1647, including £279 for the L.M.S. Eighty-one new members have been added during the year, the total number being 494. The numerous societies are all reported as in a flourishing condition.

The forty-second annual meeting of the English Congregational Chapel Building Society was held at Finsbury Park Congregational Church. In the afternoon the anniversary sermon was preached by Rev. Dr. Joseph Parker, and in the evening a public meeting was held under the presidency of Mr. T. J. Hankinson, J.P., treasurer of the society. The annual report states that the past year has been one of steady progress. The amount of aid advanced has been the largest during any twelvemonth during the past twelve years. The total receipts during the past year amounted to £5642, and there is a balance in hand of £304, besides the capital invested.

Calls.—Rev. W. Pierce, of Tollington Park, to St. James, Newcastle; Rev. Harper Riley, to Gately, near Cheadle; Rev. John Williams, of Preses, to Dalton-in-Furness; Rev. H. Storey, to Dogley-lane, Huddersfield.

Resignations.—Rev. J. Sherratt, of Brighton; Rev. T. Woodhouse, of Bexley.

Baptist.

Pastor F. Wynn has been welcomed at Batley.

Rev. John Smith, formerly of Gore, Dartford, has been recognised as pastor at Eynsford.

The Spring Assembly of the Baptist Union will be held at Bloomsbury Chapel, London, April 27 to May 1.

Mount Pleasant Chapel, Northampton, reports 340 members. In the Sunday-school there are 750 scholars and fifty teachers.

Interesting services have been held at Abbey-street, Bermondsey, in connection with the settlement of Pastor A. V. G. Chandler.

Girlington Chapel, Bradford, reports 250 members; in the Sunday-school are 617 scholars and fifty-five teachers. The income from all sources was £2193.

Highbury Hill Chapel reports a net increase of ten in the membership. Last year's income for all purposes was £1271; £160 of this was for foreign missions.

Rev. A. D. Brown, pastor at High-street, Herne Bay, and son of Rev. Archibald G. Brown, having been ordered to take a sea trip for the benefit of his health, has left for a six weeks' voyage.

The 158th annual meeting of the church at Graham-street, Birmingham, has been held with much encouragement. The work is growing and prospering. The membership now numbers 555.

Rev. John Thomas, of Liverpool, referring to the current rumours that it was his intention soon to leave the pastorate at Myrtle-street for the purpose of accepting a theological presidency, has assured his people that he had not formed any such decision, and that he had every expectation of continuing his work in Liverpool for a long while to come.

The second anniversary of Rev. John Spence's settlement at Chelsea Chapel, was celebrated on Tuesday week. During the past two years 151 have joined the church, and 109 have been baptized. The pastor's sermons have been published monthly, and there has also been an increased attendance at all the services, both Sunday and week-day.

At the annual meeting of Upton Chapel, Lambeth-road, Rev. W. Williams took the chair. Sixteen reports were given, bearing testimony to the activity, generosity, and un-failing blessing which the church has for many years enjoyed. The conditions of the neighbourhood make Christian work more and more exacting and difficult. But the church has more than held her own. Sixty-eight new members were received, and after heavy losses, there is a net gain of twenty-two. The membership of the church is 616. Much labour is expended among the poor of North Lambeth, and material, as well as spiritual help is afforded.

Methodist.

Whitewick reports a great revival with good results. Mr. J. Sampson has held a successful mission in Lincoln. The Methodist New Connexion is building a new chapel at Nunhead, S.E.

Successful Gospel services have been held at Coddesham, near Stowmarket.

A series of special services have been held at Burbrook, Market Basen, by Mr. and Mrs. Harrison.

At Baillie-street, Rochdale, good results have followed a mission held by Sister Ethel, of Bowron House.

The "Out-and-Out" Gospel Mission cars have now been taken over by the Wesleyan Home Mission Committee.

Miss Hornby, who recently left this country to enter upon mission work in China, has arrived safely at Ningpo.

Fruitful missions are in progress at Holdforth-street, Leeds, Spen Colliery, co. Durham, Keighley, and Great Corby.

Rev. J. Proudfoot, who has charge of the Bocas-del-Tora Mission in Central America, tells of substantial progress. The Mission is much too extensive for the present staff, and new chapels are to be built on at least two stations.

Rev. R. Woolfenden, writing from Ningpo, gives interesting details of a visit paid to a station recently established, and situated about six hours' sail east of the city. There he baptized six converts, ranging from twenty-six to sixty-six years of age.

Mr. F. C. Isaac, who for the past sixteen years has been an acceptable local preacher and active temperance worker in the Bristol circuits of the United Methodist Free Churches, is about to remove to Cornwall, his services having been engaged by the Liskeard Circuit. He will reside at Looe, and will be engaged more particularly among the churches in that section of the circuit.

Presbyterian.

St. Thomas's, Hackney, formerly a Congregational chapel, will be opened on March 22 as a Presbyterian church.

A new preaching station is about to be opened by the St. John's Wood congregation at Salusbury-road, Queen's-park, W.

The work at Regent-square is in a prosperous condition. The membership is returned as 672, and the income for last year as £2870.

Rev. J. A. Gardiner, who at one time was minister of Grosvenor Square Presbyterian Church, Manchester, has undertaken the pastorate of Manly, New South Wales.

No Moderator has yet been found for the English Presbyterian Synod, although several well known names are mentioned, such as Revs. Dr. Moinet and D. Fotheringham.

At the annual meeting of the Grange-road, Birkenhead, Rev. William Hutton presided, and reviewed the work of the year, and called attention to the approaching jubilee of the church. Reports were read in connection with all the different societies in the congregation. During the year thirty-nine had been added to the roll, which now shows a membership of 553.

Camden-road Church held its annual meeting on the 12th inst., Rev. Dr. Thornton presiding. The church roll stands at 417, and the mission rolls at 202; total 619. There are 838 Sunday scholars in the three schools and 101 teachers. Two local missions are vigorously worked by this congregation. Encouraging reports were submitted by the office-bearers, and admirable addresses were delivered by Mr. R. T. Turnbull and Rev. D. C. Macgregor.

An animated and very useful discussion has been held by the Presbytery of London (North) on religion and morals among the people. Dr. Gibson, in introducing the subject, asked how it was that people could not be induced to attend a prayer-meeting, when they would be present if there was to be a lively address? The need of their churches was more spiritual life. Amongst those who took part in the discussions were Rev. A. A. Ramsay, G. H. C. Macgregor, J. A. Scott, Z. B. Woffendale, R. C. Gillie. The chief theme was how to get hold of the mass of the people.

Calls.—Rev. W. Williamson, of Islington, Liverpool, to Trinity, Sunderland; Rev. A. N. Bogle, of Edinburgh, to Larbert Free Church; Rev. J. Macmillan, of Nairn, to Lansdowne U.P., Glasgow; Rev. H. W. Perry, of Rathfriland, to Portadown; Rev. John Davies, of Landilo, to Carmarthen.

Resignations.—Rev. Walter Morison, D.D., of Westbourne Grove; Rev. R. Edwards, of Rhiwar; Rev. R. Edwards, of Cefnecard.

Society of Friends.

Samuel James Capper is extremely active in promoting the propaganda of peace, and is especially engaged in urging a court of arbitration, rendering war with America for ever impossible.

Another venerable Friend, by the decease of Wm. Bennington, of Scarborough, in his ninety-third year, has just passed away. The longevity of many Friends, recently removed, is remarkable, and the average length of life seems to become higher.

American Friends have just liberated two of their number for missionary work in South Brazil. New York quarterly meeting gave them a very warm welcome last month, and seems waking up to a deep sense of the privilege of advanced work.

Luke Woodard, of Indiana, writes an able letter to last week's *Friend* on the burning theme of "By what means is the Society of Friends to be revived?" And the editor invites discussion thereon. Some earnest words and action are sure to follow.

Theodore Neild, B.A., of Dalton Hall, Manchester, has been lecturing in a very interesting manner in Leeds on "John Dalton, the Quaker chemist." Among other notable things referred to was his remarkable likeness to Sir Isaac Newton and his colour blindness.

The Home Mission Committee has arranged to render help, over the country, in the holding of "General Meetings," viz., series of Gospel meetings, for the purposes of awakening and instruction, leading to the spread of spiritual truth, thus antagonising indifference, formality, and every other evil.

(For "Fallen Asleep" see p. 28.)

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

WE have received several testimonies of keen interest in Pastor Storjohann's articles on "King David and his Psalms." Some have not hesitated to declare them a very valuable contribution to the study of a great theme. This week we are compelled to hold over a section already in type. The remaining articles in our hands pursue the subject with remarkable insight and lucidity.

Our readers will, we believe, have read with profit the articles by Miss Lucy A. Bennett entitled, "Rallying Points," which have been appearing in our columns. There are many more which might be added, could we afford the space, but some of our readers may like to search them out for themselves, and a very profitable study it should be. In these days of divisions and competing interests it is well for us thus to join forces and estimate our strength. "LET us draw near," "LET us hold fast," "LET us consider one another to provoke unto love and to good works."

A minister who has been a reader of THE CHRISTIAN for several years writes:—

I would tender hearty thanks to the Editor for spiritual help and refreshment. Owing, no doubt, to the natural bent of my mind, there is often much which does not commend itself either to my sympathies or my judgment. But there is also always much that is profitable, often very helpful, sometimes richly suggestive.

We thank the writer as much for his candid criticism as for his kindly appreciation. There are few things in life which any of us find entirely to our liking; but we shall do well to regard them in the same spirit in which our friend's letter is conceived.

A terrible disaster has befallen Johannesburg, in the form of a dynamite explosion, which has caused the death of at least fifty persons, besides injuring 200 others, and ren-

dering thousands homeless. Twenty tons of the explosive, which were being unloaded, blew up through the effects of the extraordinary heat of the weather, and excavated a hole 30ft. deep, 200 long, and 80 wide. This calamity has created universal sympathy, and has called forth a generous liberality on the part of the wealthier inhabitants, who in a few hours subscribed a sum of £60,000 for the relief of the distressed and wounded. The "mushroom city of the Rand" is passing through a severe trial. Its brief prosperity made it a centre of much temptation and iniquity. Its sudden falling on evil times, may, and we trust will, be a means of purification. Communities, like individuals, are often redeemed by calamity and suffering.

New countries and new cities always abound in temptations to sin; nowhere is faithful Christian work more needed. And, thank God, someone is always raised up for the emergency, in some cases the greatness of the evil calling forth the least likely of persons to grapple with it. In San Francisco, which, like all "gateways" of the world, is full of abominations, the women have risen up in defence of young girls, and are demanding justice on their seducers. Mass meetings are being held in the interests of social purity. The wrongs done to Chinawomen by men of their own nation, who entrap and bring them over to America, and then sell them for immoral purposes, are also being redressed by one or two Chinamen of a better mind. It is not easy now to do any of these wrong things in the dark, as the Press is so eager for all kinds of news, and vigilance committees are practically in every place. The awakening of woman has also been her safeguard. She is the best able to speak with the enemies of her sex in the gate.

Our greatest temptations lie close to our greatest qualities. Where we are strong, there too are we weak. Moses fell into impatience, though he was the meekest of men. David was full of spiritual fervour, yet his sins were of the coarsest kind. Elijah was bold enough to face a nation, yet fled from the wrath of a woman. There must be some reason for this, and it is not far to seek. We do not guard our strong places, and so the evil one takes them by surprise. It is the compensation of frailty that it keeps us humble and watchful. Therefore, while watching unto prayer in those things where we are weak, let us not forget that it is just as important to watch and pray over our "virtues" and strong qualities. We need Divine help and grace at all times, and in all parts of our sinful nature. Self-reliance and self-despair are trap-doors that must be equally well guarded.

Travel has its religious advantages, if it brings its own temptations. A visit to Rome has often proved to be a complete disenchantment to those who had a Romeward tendency and a confirmation of the faith of intelligent Protestants. A journey from Rome, a prolonged residence, has often broken the formal tie which held some of "the faithful." The second or third generation of Romish emigrants to America are said to leave that Church. At the present time the large colony of Italians who have planted themselves at Alexandria is found to be very open to the teaching of the Gospel, and the efforts of Christian workers have had marvellous success. No doubt these emigrants feel it to be a new thing to have spiritual friends who will

teach their children, aid their mothers, and prove their love by self-sacrificing devotion.

Mr. H. J. Wilson, M.P., called attention the other day to a fact which, we fear, is not sufficiently realised, viz., that in many places, even in large towns, Protestant children are being forced into Roman Catholic day schools, because of the insufficient accommodation in Board Schools. The Church of Rome has only to provide much more accommodation than is wanted for her own children, and the School Board or Protestant churches to be remiss in providing enough for the Protestant children, and at once an engine of proselytising is set in motion at the cost of the ratepayers. It would be worth while for the Romish Church to plant schools by the hundred, if she could obtain the superintendence and education of children who otherwise would never have come under her influence. It is high time that Protestants saw that in the elementary schools we are threatened with a re-establishment of Popery.

Recent events in many directions have been eloquent in the exposure of evil, and in the vindication of the righteous laws through which the Ruler of Nations vindicates his will. The railway scandals which have been gradually unveiled in France during the last few months have been a perpetual source of political disturbance. All the efforts of corrupt officials in the Government and out of it have been directed towards hushing these scandals up and defeating the hand of justice. But slowly and surely the exposure has proceeded, and a severe crisis, in which the very constitution has been threatened, has resulted from a conflict between the Chamber of Deputies and the Senate on the question. The difficulty seems to be the fact that members of all parties are more or less implicated in corrupt practices, so that there is no section of politicians solid for reform. But it is unlikely that any efforts can long avail to stay the advancing step of justice. It is established from of old that though that step is slow it is sure.

Two great federation movements have received a distinct filip during the last week. First, an important step in advance has been taken in Free Church Federation. By the generosity of leading Nonconformists provision is being made for an aggressive movement extending over five years. Great preparations are being made in view of the next Congress at Nottingham, at which one of the leading features will be a large meeting for young Nonconformists in the Mechanics' Hall, to be addressed by leading representatives of the Churches. This work of bringing the Evangelical bodies into line for common purposes is likely to have far-reaching consequences. The former attitude of aloofness and isolation was perilous to spiritual life in all the Churches, and a standing argument of unbelievers against the common faith, which had great practical influence among the undecided. We are glad to see such clear signs that the reproach is in a fair way of being wiped out.

The other movement is that for securing a permanent Court of Arbitration between England and America. It seems after all that this will be the real and happy outcome of the recent war scare arising out of the Venezuelan difficulty. The bare possibility of conflict between the two great families to whom, as Mr. Payard, the American Ambassador to this country, says: "God has given

the English language," has stirred the deepest chords of mutual relationship and regard. This sentiment of goodwill has spread from the religious to political circles, and has been voiced more and more emphatically by leading statesmen on both sides of the Atlantic, until by this time there is a real hope of definite results being speedily attained. The steadying influence of such an agreement between the English-speaking nations on the peace of the whole earth cannot be estimated, besides being a practical example for all the other races of the civilised world.

The history of the arbitration movement, as summarised in an article in *The Daily News* of February 21, is full of encouragement for those who are leading "forlorn hopes," and who are so frequently denounced as "faddists and visionaries" in the secular press. The Parliamentary history of the arbitration movement only dates back some twenty-three years, when Mr. Henry Richard, secretary at that time of the Peace Society, moved an address to the Crown on the subject. There was a simultaneous motion in the House of Congress at Washington. The matter then languished so far as the political world was concerned for fourteen years. But it was making steady progress in public opinion, mainly through the influence of the Churches; and a memorial signed by 234 members of the House of Commons, and presented to the President of the United States by Mr. Cremer and Sir Lyon Playfair, was cordially received. One of Mr. Gladstone's last public acts in 1893 was to give his influence in aid of a House of Commons resolution in favour of the same thing. Now the little one has become a thousand, and if no untoward event interferes, the dream of 1873 is likely to become the reality of 1896.

The Bishop of Hereford, in his Lenten lectures in Lombard-street, has been insisting that if the Christian life of to-day is to have its due transforming power, there must be seasons of personal detachment from the stress and worry of daily work. We become the slaves of our surroundings if we do not seek solitude with God; the cares of the world and the lusts of other things choke the Word, and it becomes unfruitful. The more we live under the distinct influence of God the safer shall we be from the world's influence, and the more power shall we have to influence the world.

The return of the Jews to the Holy Land—the burden of ancient prophecies, the expectation of many earnest believers—has found a champion in Mr. Holman Hunt, who writes a remarkable letter on the subject in *The Jewish Chronicle*. His point of view is that of the philo-Jewish philanthropist and the statesman. He says that Palestine "will soon become a direful field of contention to the infernally-armed forces of the European Powers, so that it is calculated to provoke a curse to the world of the most appalling character." Russia, Greece, Italy, France, Austria, and Germany, are even now actively pushing their interests there, and England cannot afford to allow the land to get into the possession of any of her rivals, because Syria is the key to Egypt, as history plainly shows. This all points to the possibility of the country becoming once more the centre of political disturbance for the modern, as it was for many centuries for the ancient, world. Mr. Hunt would suggest that the settlement

of the Jews on their own soil, as an independent kingdom, would be a satisfactory solution of the impending problem.

The means suggested by the eminent painter for this end are eminently peaceful. He affirms it as his conviction—the result of years of residence in Syria—that the poor oppressed Israelite is passionately sincere in his longing for the re-establishment of his nation in the land of his fathers. The sentiment throughout the world is so intensely strong in favour of this dream of the ages that every hour its advocates will increase. There is an enormous mass of wealth in the hands of the Jewish race that would be freely available for the purpose. By purchase from the insolvent and hated Sultan, the land could be readily obtained, if only the sanction of the civilised nations could be gained. Then a wise expenditure of capital in renewing the exhausted resources of the country would complete the Restoration. The plan looks feasible—if only the "Powers" could be brought round to it. But the Powers have just proved themselves to be Impotencies where questions of humanity and progress in the East are concerned.

In these days, when so much of the popularity of some of the most widely-read tales and sketches depends upon the free use of dialect on the part of the characters introduced, it is refreshing to notice that the old and immortal books have never a trace of such a thing. Bunyan could, no doubt, have very easily made Christian speak in the Bedford dialect, and Mr. Greatheart in that of Leicester, and Mr. Facingbothways in that of Northamptonshire. But how long and how widely would they have been read? Their dialects would, two centuries and a-half ago, have marked the limit of the travels of the wonderful "Pilgrim's Progress," and the curious language would soon have proved the grave of the book. The greatest teachers have employed no amusing oddities of language and manner, but simple English, as it is understood by persons of all classes; and they have had their reward in ministering to successive generations. The more widely scattered the English-speaking people are, the more extensive becomes their usefulness.

The inquest upon the hairdresser's lad, aged thirteen, who committed suicide by drowning himself in the Thames, throws a painful light on business life. It appears that this little fellow, when an errand-boy to a chemist, had been frequently sent to pay gambling stakes to gentlemen of over £100 at a time. By the hairdresser, to whom he was next sent, he was trusted with less sums, but for equally bad purposes. No wonder the boy had a love for "common books." The important lesson from the case is that parents and guardians of children should be very careful to send their children to good places of business—a suggestion, no doubt, more easily made than carried out in these days when poor people are only too thankful to get work anywhere for their children to do.

In the world of theological thought there is no question just now that more fascinates the minds of earnest thinkers than that dealing with the mystery of our Lord's Person. Two notable works on this subject have been published by leading men representing widely separated sections of the Christian Church, but both uncompromising in maintaining the reality of the Saviour's Divine and human

natures. One is by Canon Gore, entitled, "Dissertations on Subjects connected with the Incarnation"; the other is by Principal T. C. Edwards, D.D., of Bala Calvinistic College, on "The God-Man." The latter is an earnest and scholarly but somewhat too condensed treatment of the questions relating to the conditions of our Lord's earthly life. It is full of suggestive thought, and is written in a spirit redolent of loving and devout worship. The book forms the first of the "Davies Lectureship," founded by an earnest citizen of Bootle, near Liverpool, for the purpose of expounding various aspects of Christian thought and life. Dr. Edwards is one of the first Welsh theologians, and his book should have a wide circulation among those who are much perplexed on this important and living subject. It is the result of close study, and is filled with evangelic fervour and charm.

The future life is again becoming the theme of thought and speech in a very marked degree. This time it is not being presented as a subject of speculation, or of debate as to the destiny of the race, but as bearing directly upon conduct and life. We greatly need the reinforcement of its mighty and solemn powers in order to fight victoriously against the domination of things seen and temporal. If to-morrow we die, and there is an end of us, then, indeed, we may say, "let us eat and drink." Or if it is all dim and uncertain what the future of the wicked and of the righteous will be, if the reward is doubtful, then we are robbed of one of the most powerful motives by which to warn and persuade men. Judgment to come still has awe enough to make even such men as Felix tremble; and the good hope of the joys at God's right hand has attraction to lift men higher. Even the phlegmatic Strauss, who had abandoned with many other good things the hope of the future life, would have been glad of its comfort when he saw his mother lying dead, the only occasion on which he craved for it. The future life should have a prominent place in Christian teaching.

The courtesy and wisdom of the Apostle Paul in determining not to build on another man's foundation is at all times, in all places, and by all Christians worthy of imitation. It is wasted time and strength to do work twice over, or to occupy a place with two men where one would serve. It is almost certain to breed envy, strife, and every evil work for new hands to meddle with work which other hands have toiled to raise. The "enemy" is sure to find his opportunity in this clashing of wills. As yet the world is wide enough for everyone who has an honest wish to do anything for God's kingdom to do it without jostling and hindering a fellow-labourer.

The same courtesy which made Paul sensitive about work is evidenced in his treatment of other workers. He had what may be called a proper pride that would not detract from the value of any labourer, however obscure or humble, and that would not allow him to obtrude himself. He was quite ready to withstand even Peter when Peter "walked not uprightly according to the truth of the Gospel," but no trace can be found of his ever having interfered between Peter and his converts among the Dispersion. He was a Christian gentleman. Some of the friction which causes pain to gentle and retiring natures might easily be avoided in churches and societies if everyone would be careful to walk wisely, not exalting himself, and not bringing himself into comparison with others.

Indifferentism.

By REV. WM. HARDY GAUSSEN.

"Gallio cared for none of those things."—
Acts xviii. 17.

"None of these things move me."—Acts xx. 24.

A TRUE magnet is not indifferent to magnetic substances; to all else it is, and must be, if it is to possess any value. It would be of little use for extracting a particle of metal from one's eye, if it exercised an equal amount of attraction on the eye-ball and on the steel-filing. The illustration may help us to see that when we speak of indifference, we must, before forming a favourable or adverse judgment, ask the question—Indifferent about what?

There is a marked distinction, and even opposition, between Gallio's indifference to eternal realities and Paul's indifference to the evils of life. The two cannot co-exist, at least in their full strength. They vary in direct proportion. It should form a subject for prayerful inquiry in each of our hearts, how far the latter state of mind has ousted the former. While we look at the things which are not seen, we look not at the things which are seen.

The Apostle Peter aptly characterises the Gallio type in the words, "seeing only what is near" (R.V.). The species has never been wholly extinct. Representatives of it abound in our day. No Christian worker, especially in places where much effort has been put forth, can fail to be struck with the callousness of multitudes both to law and grace, to sternness and tenderness. Among professing Christians also, how much carelessness there is as to the fate of those without Christ! If this is in any degree a feature of our times it may be explained, but not excused, by the high pressure at which we live—the cares of this world choking the Word—by the materialistic atmosphere we breathe, and by the scepticism engendered of the "oppositions of science falsely so called."

On the other hand, how few there are who "count all things but loss for the excellency of the knowledge of Christ Jesus" their Lord, whose eyes are inwardly ablaze with the things that are eternal, and whose ears are deaf to the siren voice of pleasure! The Pauline immovability somewhat reminds us of the Stoic conception of "apathy," though Paul was free from its great defect, the absence of pity. That he was keenly sympathetic is evident from his words, "What mean ye to weep and to break my heart?" (Acts xxi. 13). But the difference between the Christian and the stoic has been well put thus—"the one upholds individual independence, the other absolute faith in God." J. S. Mill approaches the Stoic ideal when he says, "The conscious ability to do without happiness gives the best prospect of realising such happiness as is attainable." The Christian ideal is expressed in the words of the Psalmist, "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord" (Ps. cxii. 7).

As the root of failure is unbelief, so the remedy is "the supply of the Spirit of Jesus Christ." He alone reveals things in their innermost reality, in their due collocation and true bearing. He it is that produces in us the precious fruits—faith, love (Gal. v. 22), and hope (Rom. xv. 13), of which three, if we may change the figure, faith is the fulcrum, without which hope and love cannot exercise any leverage. We want heavenly eye-salve that we may see. "We needs must love the highest when we see it." Were the man with the muck-rake once to look upon the crown which one that stood over his head did

proffer him, he would be indifferent to the straws, the small sticks, and the dust of the floor, and no longer "disobedient to the heavenly vision."

Rallying Points.

VII.—STEADFASTNESS.

"Let us hold fast our profession." Heb. iv. 14.

"Let us join ourselves to the Lord in a perpetual covenant." Jer. i. 5.

IT is a heartening sight to see, in early springtime, the delicate pink-and-white blossom peering forth, with shy enterprise, from its sheath. It is, to the eye of the gardener, a better thing to see, in golden autumn, the ripening fruit hang, large and luscious, on the bending boughs.

It is good to see young and unselfish spirits cemented in mutual love and friendship. It is better, after the lapse of years and the pitfalls and dangers of every human affection, to find the old ties firm and enduring.

It is pleasant to watch the vessel set sail in her gay young glory, with fair sails spread to catch the favouring breeze; it is grander to see her, though torn and battered perhaps, re-enter the harbour, bringing with her the spoils and the honours of a successful voyage.

In like manner we esteem it even a better, gladder sight to see the soldier of the Cross faithful to his colours at the close of the long campaign, than it is to see him buckle on his sword and address himself to the battle.

"I have no greater joy than to hear that my children walk in the truth," was the wise decision of a veteran Apostle; and it is one in which every Christian parent, Christian pastor, and Christian worker can surely join most heartily. The exhortation of Barnabas to the disciples at Antioch, was that "with purpose of heart they would cleave unto the Lord" (Acts xi. 23), and a greater than Barnabas uttered the too-often forgotten words, "Continue ye in my love" (John xv. 9).

Chief of the charges against the Church of Laodicea was that of lukewarmness; and even over Ephesus, active in service, and patient in tribulation, there was the one mournful cry, "Thou hast left thy first love."

From many another warning and tender word we learn how especially grievous and abhorrent to the Lord's heart is the unfaithfulness of his people. This it is that stirs Him up, both in the Old Testament and the New, to words of tremendous force and import. And the more attentively we study the many passages in which He condescends to plead with one treacherous heart for a firm and full allegiance, the more eager shall we be to pass on to others, and to heed for ourselves, the clarion cry, "Let us hold fast our profession."

There are many waverers, and many too, alas! who are not only waverers, but who seem eager to throw off entirely the restraints and obligations of Christianity—even as a profession. The unrest of unbelief has become more widely felt, and to the cry, "Who will show us any good?" men will not wait for the answer. Is it a time for us,

who love the Lord, to slumber, or to go on in indifference or carelessness, as if the eternal verities were as capable of readjustment as the slides of a magic lantern? Is this a time for lowering our standard, for going with the stream, for acting as if we were without strong convictions on any subject whatever?

Nay, but let us all the more earnestly hold fast our profession, and all the more determinately take our stand on the side of Christ, resolved that whoever wavers, we will, by his grace, be faithful to the end.

Hold Him fast, tho' men deride Him,
Count it joy, to stand beside Him.

Would not the enemies of Christ oftener be, to say the least, shamed into silence, if his friends were as loyal and outspoken as they should be?

It is told of the late Sir Robert Peel, that he was once at a dinner party in London, at which the conversation turned into a channel dishonouring to our Lord. Whilst the other gentlemen were talking, this distinguished guest was silent, and presently he asked that the bell might be rung. When the servant appeared, he ordered his carriage, and with gentle courtesy apologised to his host for his enforced departure, as he was "still a Christian."

"Let us hold fast our profession." Outward profession is however, but a part of true discipleship. It needs that the homage of the heart's true allegiance be personally rendered to the divine Master, and be reverently maintained.

"Let us" then "join ourselves unto the Lord in a perpetual covenant." Let body, soul and spirit, be veritably yielded unto the Saviour, in the same spirit which animated the mighty men who came to the rejected David at Ziklag, "Thine we are, David, and on thy side, thou son of Jesse."

Nay, but the tie is incomparably closer, so close that we need to give expression to it in the words of inspiration, for we had not presumed ourselves to speak them, "He that is joined unto the Lord is one spirit."

"We are members of his body, of his flesh, and of his bones."

Blessed be God, the covenant is his, and it is a perpetual covenant, one of which He will "ever be mindful" (Ps. cxi. 5), however forgetful we may be.

Let us, then, with glad and grateful hearts again look at its wonderful provisions and its seal of blood; singing sweetly the old-time refrain, "Come, and let us join ourselves unto the Lord in a perpetual covenant."

I change, He changes not,
The Christ can never die;
His love, not mine, the resting-place,
His truth, not mine, the tie.

LUCY A. BENNETT.

The Birmingham Mission.

From February 17 to 21 this mission was continued at Smethwick, Small Heath, and the Town Hall, Birmingham. At Smethwick Rev. F. C. Spurr was the missionary. He gave some most instructive Bible readings. Many inquirers gave in their names in the inquiry-room. At Small Heath a notable feature was the great number of letters of thanksgiving received. These letters contained many warm expressions of gratitude to God for blessing while the mission was proceeding.

On Friday afternoon, at Carr's-lane Chapel, reports from the secretaries of the eighteen districts were read, showing that the whole mission has been an untold blessing to the churches and the people. On Friday night Rev. Thos. Cook instructed the "converts" at the Town Hall—1000 invitations having been sent. The Town Hall was packed. Many of the inquirers in the central district came from the slums of this city. B.

Irish Society.—Seldom have the facilities for evangelistic work and the work of scriptural education in Ireland been more encouraging than at the present. The last census returns show that 307,000 persons still understand Irish in the province of Munster alone. There are in Ireland nearly 700,000 who understand and are attached to the vernacular, while many thousands speak Irish only. During the past year nearly 3000 pupils, old and young, presented themselves for examination in reading, translating, and repeating from memory the Society's selected portions of Holy Scripture in Irish and English. The secretary of the Society (Rev. T. Keane, 32, Sackville-street, N.) desires the prayerful sympathy of friends.

The Present State of Europe.

By GEORGE WASHBURN, D.D.

President of Robert College, Constantinople.

THE events of contemporary history can never be fully understood by those who take part in them, and no statesman can foretell with certainty what course they will take in the immediate future; but I believe that there is a general impression among thinking men in Europe that we are approaching a great crisis in the world's history. It is certainly within the bounds of possibility that this year may see the great Christian nations engaged in a universal war. I am by nature and choice an optimist. I like to find out the good rather than the evil in men and in nations; but a man must either shut his eyes, or fall back upon an unwarranted faith in God, to be an optimist in Europe to-day—so far as the immediate future is concerned. There are wealth and culture here as well as poverty and ignorance—nobility as well as meanness. There are servants of God as well as slaves of Mammon; but, taking the nations as a whole, with their rulers, judging them in the light of their national life and their public policy, nothing could be more hopeless than the present state of Europe. A year ago we might well have hesitated before using such strong language; but now God, in his providence, has tried and tested these nations by a call so clear and unmistakable that their answer to it was of necessity a choice between God and Mammon—a determination of their own character; just such a call as comes to every man who hears the words of Christ, and, in accepting or rejecting Him, determines for himself his position in the spiritual world.

The events which have taken place in Turkey during the past year have forced each one of the Great Powers to decide whether it would act in view of its own selfish, political interests, or of the demands of humanity, justice, and Christian sympathy. There was no doubt about the facts, or the responsibility, or the duty. There was no question of ability. Yet they each and all chose to sacrifice half a-million of their fellow-Christians to their own selfish interests. Has the world ever seen such a spectacle before?

They are not all equally guilty. It may not be possible to determine the exact responsibility of each of the Powers, but certain facts are clear. So far as the people are concerned, it is only in England that there has been any general interest in the fate of the Armenians, or any recognition of any responsibility for what was going on in Turkey. With rare exceptions, the newspapers on the Continent have either ignored the subject, or defended the Turks, or made it an occasion for abusing England. The speculation in South African gold mines has excited ten times as much interest as the Armenian massacres; and, as far as we see, it would not have roused any excitement if the whole Christian population had been either killed or forced to become Moslems. If Nordeau had written his book a little later he would have needed no other evidence than this of the degeneration of European people and the general prevalence of egomania.

This is also a happy illustration of the "altruism" which scientific unbelief has substituted for Christianity, as the basis of personal and national morality, which practically means that everybody should make sacrifices for us and that we should make sacrifices for nobody. It is perfectly plain that the civilisation of Europe is rotten to the core; and if we can learn anything from the lessons of history, it must pass through the throes of death before it can rise again to a new and higher life. If it were only the Governments which were corrupt the people might rise in their strength and overthrow them; but with a degenerate people there is no hope.

That Europe will suffer as much as, or more than,
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Turkey for this great crime, there can be no doubt. And, like all God's judgments, it will come in a natural way, in a conflict of those selfish interests which the nations worship, and great wars, or in the rapid degeneration of the people and internal strife, or perhaps both together. If it were not for the vital force which there is in Christianity we might expect a gradual relapse into barbarism; but there is an invisible kingdom of God in Europe which can never die, and out of it there will come some day a new and better Europe, which will worship God and not Mammon.—*New York Independent*.

Conference at Ongole, India.

TEN years ago American Baptist missionaries in the Telugu country celebrated the jubilee of their Mission. Canadian missionaries took part in the celebration because the Canadian work grew out of the American. Then it was decided to hold a union conference every five years, and the first was held at Cocanada. Now, after another five years, we have been meeting at Ongole, a name well known because of the great ingathering on that field just after the famine of 1876-77. We went from nearly all parts of the Telugu country, and travelled in all kinds of conveyances—railway carriages, bullock-coaches, ox-carts, palankeens, and canal-boats—I almost forget to add, bicycles.

When we all got there we numbered eighty-two missionaries, including our wives, four visitors, and twenty-six children. I counted fourteen tents in the Mission compound, and there were several more in the college compound. The bungalows of the sub-collector and the superintendent of police had also been kindly placed at the disposal of the Ongole missionaries, so there was ample accommodation. Meals were served in a large pavilion covered with bamboos and mats, and as one sat where one chose, there were good opportunities for social intercourse.

The Conference assembled on Saturday, Dec. 28, at 8 a.m., the first hour being spent in devotional exercises. This was the case on the following days also. At 9 o'clock Dr. CLOUGH took the chair, and in his address of welcome gave some interesting reminiscences of the early days of the Mission. Visitors were invited to a seat in the Conference, and several responded, among whom was Mr. Fry, of the new Industrial Missions Society. In the evening, historical sketches, covering the past five years, were read.

The second day was Sunday. As the Lord had evidently given a message to the preachers, it was considered a good day by most people. Mr. CRAIG preached in Telugu in the morning to an overflowing house. His text was, "I am Jehovah thy God; I brought thee out of the land of Egypt; open thy mouth wide, I will fill it." It was inspiring to look into the faces of such a congregation of missionaries and Telugu preachers and others. In the afternoon, Mr. DAVIS, of Cocanada, preached on the text, "But ye shall receive power, after that the Holy Ghost is come upon you." And at night, Mr. MONSZ, of Bimlipatam, preached in English from the words, "It is expedient for you that I go away." All these sermons dealt largely with the work of the Holy Spirit, a subject that had been before us in Saturday's devotional meetings, and that was resumed on Monday morning, when both the devotional hour and the following hour also were devoted to it.

On this day papers were read by Mrs. CHURCHILL, of Bobbili, on "Work among Caste-women," and by Miss Dax, of Madras, on "Bible-women's Work." The organisation, discipline, and support of our Telugu churches were treated respectively by Mr. BROCK, of Kanigiri, Mr. HOPKINS, of Palmur, and Mr. DAVIS, of Cocanada. Considerable discussion followed.

On Tuesday the subject of Telugu literature was

presented by Dr. McLAURIE, of Bangalore, who reported on behalf of a joint committee on the question of organising a society for the publication of Telugu literature. The report was adopted, and the Conference adjourned to allow time for the organisation of such a society. In the afternoon officers were elected, and the Telugu Baptist Publication Society was fairly launched. May God make it a means of great blessing to the Telugus! In the evening the subject of technical education was before us. Dr. CLOUGH told what had been done towards the opening of a Technical Institute at Ongole.

To everyone's surprise, light rain fell on Sunday, Monday, and Tuesday. But the new year opened with bright sunshine, and in the afternoon we all went to the top of Prayer-meeting Hill, and listened to the story of the first meeting on the same date forty-two years ago, when Dr. and Mrs. JEWETT and three Telugu Christians prayed for a missionary for Ongole. One of that little company, JULIA, of Nellore, was present, and told the story herself, both in English and Telugu, after which several persons led in prayer. On the way back we marched through the bazaar, singing English and Telugu hymns. A social meeting and service of song at the Mission House brought this happy day to a close.

Many other interesting subjects connected with our work were brought before the Conference, the papers and addresses being of considerable merit, and invariably interesting. Several meetings for business were held, the outcome of one being the formation of a stock company to publish the *Baptist Missionary Review*. Resolutions were passed in reference to the death of beloved brethren of note in America, among them being Dr. S. F. Smith, the author of the well-known lines on the Lone Star. Meetings were conducted every afternoon by our Telugu brethren, but the missionaries were seldom able to attend. I am sure that they too had a good time.

The closing meeting came at last, and the farewell words had to be spoken, but we parted stronger in the Lord, and in the power of his might, because of the exhortations we had listened to, and the seasons of communion we had enjoyed.

Akidu, India.

JOHN CRAIG.

Coming Spring.

THE snowdrop bows to the coming spring,
The daisy* looks on the sun;
Oh, why will the northern tempest fling
A pall on the life begun?

And I, when thrilled by the Living Light
To the rapture of love divine—
Oh, why do I wander where sin can blight
The fault, my soul, is thine.

But still through the sunbeams and the showers,
Will the infant spring grow strong,
Till the world is a garden of summer flowers,
And the wood is a hall of song.

And thus does the grace of God lead on
Through the dark and wintry way,
To the rise of the great unsetting sun
Of the endless summer day.

Donegal.

J. K.

Crystal Palace Bible Stand.—The latest report of this institution says:—"Over a third of a century has run its course since this was commenced, at the International Exhibition of 1862. More than 12,850,000 of separate Gospels, including many Bibles and Testaments, and 13,450,000 cards and leaflets (all Scripture)—in all over 26½ millions—have been disposed of." The Bible carriage work in France continues, in the hands of M. F. Pointet, who goes from village to village, giving away the Word of God, and preaching the Gospel at fairs and market places. He says that the opportunity was never so great as now, when liberty of speech is freely granted. The secretary and general manager of this excellent enterprise is Mr. W. Hawkes, Bible Stand, Crystal Palace, S.E.

*Daisy is said to be the original name of daisy.

Letters from South Africa.—6.

ON January 8 the two ladies I have previously mentioned and myself paid a visit to

ROBBEN ISLAND,

an hour's voyage by a small steamer from Cape Town. Miss Holt had obtained an order for us to visit the Government establishments for lunatics and for lepers, which are the principal objects of interest—painful interest—on this desolate-looking sandbank in the sea. But in the spring it is verdant with grass and beautiful with flowers.

The lepers used to be located at a place in the mountains between Sir Lowry Pass and Caledon, called Himmel-und-Erde (Heaven and Earth), under the care of the Moravian United Brethren; but they have now been removed to this island, and are under the charge of the Episcopal Church, the clergyman taking a warm and kindly interest in the patients. We were delighted to find in the attendant in the men's department a Swede, an earnest Christian, and I had some conversation with one of the patients, who was also rejoicing in the Lord. It is difficult to conceive a more depressing sight than a ward full of beds wherein lie fellow-creatures whose bodies are falling to pieces, and whose features are in all stages of decay.

The trial of leprosy to its victim consists less in the suffering than in the separation that the disease entails. "Do they suffer much?" we asked of the attendant who took us through the wards. "No," he replied, and then in his broken English continued to assure us that the physical pain was slight in comparison with the mental suffering caused by the severing of the home ties, and the complete separation from all loved ones—suffering which has in it much of the element of despair as the patient realises that his is a life-long isolation.

The hospital overlooks the sea, and in passing out we lingered in conversation with one of the inmates, who was standing in the doorway. "You have a beautiful view," we remarked.

"Oh no," was the pathetic response. "To me it is not beautiful, but dreadful," and then he went on to explain to us that his home was on the farther shore, and that the bright waters were to him but the reminder of his perpetual desolation—the barrier which must for ever lie between him and all that he held most dear. This patient spoke well of the comfort of the hospital and the kindness he received there; but he dwelt much on the agony which such entire banishment was to them all, and said that he had written to the Queen to beg her to have some other arrangement made for them, adding, "She is your mother, but though only a coloured man she is my mother too, and I love my mother."

In the female lunatic asylum the matron was exceedingly kind and sympathetic, and the nurses partook of her consideration and pleasant influence. One poor woman I shall never forget; her whole bearing in face and figure was the embodiment and expression of perplexity and despair. When spoken to, she would turn her head away, and say, as if to herself, "It's too dreadful," or "I didn't do it." It seemed as though she had been, perhaps, falsely charged with some offence, and that the anxiety and misery had been too much for her. All the sad faces of the lepers did not impress us with a deeper sense of anguish than that one mentally-afflicted woman; and this, together with the sorrow of the leper first mentioned, could but suggest that the torment in the lost world will rather be that of mind and soul and spirit, than of the outward frame. It reminded me of Mr. Moody's story of a maniac bemoaning his fleeting opportunities in the perpetual lament, "If I only had! If I only had!" It was a relief to hear that the poor woman appeared to be, however, slowly recovering.

Before we left the island we were kindly and

hospitably entertained by the Civil Governor or Commissioner, Mr. Piers, and his genial wife.

THE AFRICAN CART.

In America the favourite and almost universal carriage is the light, narrow, four-wheeled buggy. You scarcely ever see a two-wheeled vehicle. In Africa, on the contrary, we travel in a cart and pair, or four-in-hand, or in a bullock-wagon. Only now and then an Englishman or an American, in or near a town where the roads are good, reminds himself of the home-land by importing a home-built vehicle of the kind to which he has been accustomed there.

Our first experience of the African cart (which is as well adapted for Africa as the buggy for America) was in this wise. We left Cape Town one afternoon at four, by rail, alighting at the station at the foot of Sir Lowry Pass. Here we had secured seats in the post-cart, but the driver said there was no room, the bed of the cart was full of mail bags. However, the two ladies bravely decided to make the attempt, and at 6.45 p.m. we started on our forty-mile journey to Caledon. We began with a team of four horses, and when we had shaken down into our places we found it not nearly so bad as had been represented. Indeed the weight of the letter-bags steadied the cart, so that we were not so much shaken as we were afterwards without them. We were charmed with our drive through the silent, solemn mountains, by the light of the brilliant stars, though the heavens above the southern hemisphere seemed to us less grand than those above our own; and the constellation of the Southern Cross was somewhat of a disappointment, both as to size and brilliancy. We understood that later in the year it is brighter than now. The journey, after the first stage over the hills, was performed with a pair of horses, of which there were three relays.

We arrived at Caledon at one o'clock a.m., and, after some hours' sleep and visiting the mineral baths, and bathing in the most iron-impregnated waters in the world, we left at 3 p.m. on our journey of three hours and a-half to

GENADENDAL.

Dutch looks an uncouth language in print, but the name of this place is more euphonious than may appear at first sight to an Englishman. Probably the reader has already pronounced it Jenadëndal, with the accent on *den*; but the true pronunciation is Genāhdendal, with the accent on the second syllable (German, Gnādenthal). The original name of the locality was Bavians' Kloof, the Hill of Apes, because baboons dwell there. But when Governor Jansen, in 1806, a week before the colony was ceded to the English, made a grant of a considerable tract of land to the Moravians, to secure the permanence of their mission there, he said: "Bavians' Kloof is not a fit name for such a paradise as you have made the place. It is *genaden dal* (a vale of grace)." The Moravians saw at once the appropriateness of the title, and Genāhdendal—the Vale or Dale of Grace—superseded Bavians' Kloof, in name as it had already done in fact, though the original inhabitants haunt the mountains still.

The history of this unique and interesting institution is briefly this. In 1737, George Schmidt, a working carpenter, a Moravian by birth, who had been an evangelist in Bohemia, and suffered six years' imprisonment for the Gospel's sake, went, the first missionary, to South Africa, and settled in Bavians' Kloof. He laboured for several years among the natives, and baptized some of them. The Boers could not endure that Hottentots—*scheppele*, animals, as they called them—should be regarded as fellow-men, to whom "the sacraments were to be administered." Dogs and Hottentots were not admitted to their churches. Nor were the Dutch worse in their treatment of the natives than other European nations. Schmidt was

forbidden to baptize any more, and at last was summoned to Holland to answer for his conduct. He was never permitted to return, though his heart was there. For fifty years the work was stayed, but living seed had been scattered, and whatsoever a man soweth that shall he also reap, if not here yet yonder, where the sower and the reaper shall rejoice together.

In 1792, three brethren, artisans, arrived, and found an old blind woman, Magdalena, or Lena, the last living disciple of George Schmidt. She had been the means of leading a few to Jesus, and had preserved a small Dutch Testament carefully wrapped up in sheepskin, which she and her few fellow-disciples read together; and, like the noble Bereans of old, found in their own experience that the things there written were so. A pear-tree which had been planted by George Schmidt, had died away, but out of its roots a new and fruitful tree had grown; and this was, and still is, taken to be an object lesson in nature, showing how in grace, life comes out of death, and how the work of God, though it may seem to perish, is perpetuated in another form.

Our visit to this interesting spot will form the subject of another letter.

SETTLERS IN SOUTH AFRICA.

It is better to emigrate to this or any other country before twenty-five to thirty years of age, rather than later in life; otherwise habits are formed which create a constant pining for the mother-country, to whose apron-string the emigrant has become tied. Young men who have no trade, business, or profession are of little use. I read in *The Times* some years ago a remark worth remembering: "To know a handicraft often makes the difference between a living and starvation." It is as true here as at home. It is cruel to send men here who are wasters at home. They are almost certain to go more quickly to utter ruin in any foreign country than among their own friends. Just now drought, locusts, and the political complications, make everything trying and depressing. But artisans and young men who understand a business or banking, and who are industrious, capable, and trustworthy, will become more and more a necessity as the country is developed. Train up your children according to their character and capacity. Study them from infancy, and you will know what they are fit for as they grow up. Pray for and with them, and God will guide you to guide them wisely. Teach them honest trades for necessary uses (Titus iii. 14), and they will be wanted almost anywhere.

R. C. MORGAN.

Worthing.—The convenient building, bought and adapted as a Tabernacle in connection with the labours of Pastor Crouch, has been opened with many hopeful tokens. According to the inaugural statement the work in the Tabernacle will be carried on on undenominational lines, following no teaching but that of the sacred Scriptures, and no head but that of the Lord Jesus Christ. Details were given of the site, the building, and the outlay on alterations, showing about £500 needed to clear present liabilities. Sympathetic addresses were given by Mr. C. R. Hurditch, Revs. G. Turner, W. Fuller Gooch, and C. B. Sawday.

Protestant Reformation Society.—Rev. Preb. Webb-Peploe presided and gave the address at the monthly prayer meeting of this society held on Thursday last. Praise was offered for the blessing which has rested on the work of the missionaries, specially at Halifax and Weston-super-Mare. Many requests for prayer in connection with the work at Hastings, Manchester, Oxford, and Liverpool were read. Preb. Webb-Peploe's helpful address was based on Col. iii. 14-17. He drew attention to the high standard of Christian life in this passage, dwelling chiefly upon the four following points: (1) The love of God, as a hand above all, covering all, completing all. (2) The peace of God, ruling in our hearts (the word implies as a judge with authority). (3) The word of Christ dwelling richly in us, our lives permeated by it. (4) The doing everything in the name of the Lord Jesus, and thankfulness pervading the whole life.

OUR DAILY HOMILY.

SUNDAY, March 1.

"AND HE SAID, SIBBOLETH."—Judges xii. 6.

IT was only the omission of "h," but it meant the death of the man who missed it. One little letter, and the whole wonder and beauty of a human life was forfeited. It is only recently that the peace of an empire was in jeopardy, because a full-stop was misplaced. Dr. Jameson's premature entrance in the Transvaal is said to have been due to this.

How thankful we should be, that our admission to the privilege of the Kingdom of God does not depend upon our pronunciation; that the reality of the new-birth is not tested by the accuracy with which we utter the creed; that we shall not be excluded from the gates of the New Jerusalem because we fail in the utterance of an "h." Our acceptance with God does not depend on how much we believe. The woman who was healed had very inadequate notions of faith and Christ. She thought that his garment would communicate blessing, yet she was cured. The dying thief had but a glimmering ray of knowledge of the majesty and power of Jesus, but he entered Paradise in his company. The prime necessity with us, is not faith in the sense of *creed*, but as standing for *TRUST*. It is not our belief about Christ, but our trust in Him; not our ability to answer the questions of the Catechism, but our coming to Him, and finding rest to our souls, that will pass us across the fords of Jordan.

MONDAY, March 2.

"IF THE LORD WERE PLEASED TO KILL US, HE WOULD NOT HAVE RECEIVED AN OFFERING AT OUR HANDS."—Judges xiii. 23.

Manoah was a pessimist, given to dark foreboding, fond of anticipating misfortune. So soon as he realised that he had seen the face of God, he made sure that his wife and he would die. His wife, on the contrary, was prone to look on the bright side of things, and she must have been an admirable help-meet. How much some of us owe to the temperament of those with whom we live! Many a time would Christian sit down to die, and succumb in the dark waters of the river, if it were not for Hopeful, who pierces the gloom, and beholds the light shining beyond the cloud.

Often enough Foreboding whispers, "We shall surely die." It is the voice of conscience, dreading the result of sin. It is the voice of mistrust, which fails to look beyond the hills for its help. It is the voice of human frailty. At such times let us look back and recount the blessings of the past. Did not God receive our burnt-offering? Did He not conspicuously answer our prayers? Did He not give his only begotten Son? Has He not led us by his right hand and holy arm? Has He not delivered us in severe troubles? Besides, has He not pledged Himself for the future? Has He not showed us "all these things"? It is impossible to believe that He will allow us to be overwhelmed.

"His love in time past forbids me to think,

He'll leave me at last in trouble to sink," etc.

TUESDAY, March 3.

"OUT OF THE EATER CAME FORTH MEAT."—

Judges xiv. 14.

Young lions roar at the saints. The lion of hell gives them no little trouble, though he may not come upon the path of holiness, for no lion shall be there, yet he comes very near it. "He goeth about like a roaring lion." Temptation may well be compared to the attack on Samson by the young lion of Timnath.

The lion's carcase, lying where Samson had rent and cast it, became the home of honey bees. And as the hero went back to look at it in after days, he obtained meat and sweetness.

How apt the parable! Every conquered tempta-

tion yields these two things—strength and sweetness. We are more than conquerors, not only vanquishing the foe, but dividing the spoils of victory.

It yields strength. Each time we overcome sin, the strength of the temptation passes into our hearts, as the Indian warrior supposes that the might of each warrior whom he levels to the dust enters into himself. To resist impatience, makes us more patient in proportion to the strength of the temptation we resist.

It gives sweetness. There is a new gentleness to those who have been tempted, a humility, a modesty, a consciousness of the presence of God, through whom the victory has been secured; a new zest for the word of God. How sweet are thy words to my taste; sweeter than honey and the honey-comb?

WEDNESDAY, March 4.

"AND NOW SHALL I DIE FOR THIRST?"—Judges xv. 18.

It had been a great victory. With the jawbone of an ass Samson had smitten a thousand men. But he knew where to attribute the glory. It was not he, but the Spirit of the Lord which had come mightily upon him. This is distinctly recognised when he called unto God, and said, "Thou hast given this great deliverance by my hand." It was because he had been expending his strength for God, had been, so to speak, burnt up by the Divine fire, that he was able to claim God's interposition for his thirst.

This is the great law of prayer. We have no right to count on God in the agony of a crisis, unless we have been walking in fellowship with Him previously, or are exhausted in fighting his battles. There is nothing that we may not claim of Him when we are living in the current of his life, or when we are exhausted in his service. "Thou hast given me this great deliverance, and now shall I die for thirst?"

God's springs burst out in unlikely spots. He is never at a loss. If there is no natural spring, He can create one. If all around the mighty rocks reflect the sultry heat, and our spirit seems on the point of exhaustion, then in the wilderness, He will cause streams to break out. Be of good courage, fainting warrior! The God who made thee, and has used thee, knows thy frame, and what thou needest before thou askest. Hereafter the place shall be known as "the spring of him that called!"

THURSDAY, March 5.

"HE WIST NOT THAT THE LORD WAS DEPARTED FROM HIM."—Judges xvi. 20.

Beware of unconscious deterioration! Grey hairs may be here and there upon us without our knowing it. The Lord may be gone out on foot so noiseless, that we are not aware that his Spirit has glided along the corridor, and through the doorway, whispering, Let us depart.

Deterioration is unconscious because it is so gradual. The rot that sets in on autumn fruit is very gradual. The damp that silences the violin or piano does its work almost imperceptibly. Satan is too knowing to plunge us into some outrageous sin at a bound. He has sappers and miners engaged long before the explosion, in hollowing subterranean passages through the soul, and filling them with explosives.

Spiritual declension *blunts our sensibility*. The first act of the burglar is to gag the voice that might alarm, and poison the watch-dog. So, sin blinds our eyes, and dulls our keen alertness to the presence of evil. Thus, the stages of our relapse are obvious to all eyes but our own. We are drugged as we are being carried off captives.

The progress of evil within us is a matter of unconsciousness, largely because we are *quick to discover reasons to justify our decadence*. We gloss over the real state of affairs. We call sins by other names. We insist on considerations which in our eyes appear to justify our conduct. We still

attend to our religious duties, and try to persuade ourselves that it is with us as in times past.

FRIDAY, March 6.

"DWELL WITH ME, AND BE UNTO ME A PRIEST."—

Judges xvii. 10.

Men crave for a priest. In every age of the world's history, where there has been a tent indicating the presence of human life, there has been an altar indicating man's consciousness of God, and a priest suggesting his consciousness of unworthiness to enter into the Divine presence. Man has perpetually taken one of his fellows whose character seemed less blemished than that of others, and after setting him apart with special rites from the ordinary engagements of life, has promised him maintenance and honour, if only he will act as priest. Be my priest, say for me to God what I cannot say. The sacrifices offered by thy hands are more likely to avail with Him than those rendered by mine.

Two mistakes must be guarded against. (1) Let us beware of the religion which ignores man's craving for a priest. The world abounds with attempts at religious systems, from which the conception of the priest is eliminated. These reduce the worship of God to a system of high-thinking, but fail to deal with man's consciousness of sin, and his yearning for a settled basis of peace. (2) Let us remember that all human priests will ultimately fail, and God has put them all aside, setting up the priesthood of the blessed Lord. Stars are needless when the sun has arisen. The human priesthood is rendered unnecessary since the Son of God has passed into the heavens to be a priest after the order of Melchizedek.

SATURDAY, March 7.

"YE HAVE TAKEN AWAY MY GODS, AND THE PRIEST."—

Judges xviii. 24.

Whatever can be taken from us has the mark and signature of man upon it. Since the Jewish priests were not permitted to continue, by reason of death, it was evident that they were men at the best, and nothing that man makes is adequate to supply the immortal cravings of the soul which, having come from God, craves for God.

Change cannot take away our High Priest. All around us is in a state of flux. No two days in the most brilliant summer are quite the same. The hues are deepening towards autumnal decay. But He continueth ever, and hath an unchangeable priesthood. All that He was years ago, He is still, and will be. What to our forefathers, that to us.

The concerns of other souls cannot take Him away. It is not difficult to conceive of the attention of a human priest being diverted from those who once claimed all his help, to fresh interests and younger generations. But, however many they be who flock, as doves, to the windows of Christ's mercy, they will never be able to divert an atom of his love and sympathy from us.

Sins and failure cannot rob us of Him. Indeed, they make Him nearer, dearer, more absolutely necessary. The bands of Danites left Micah wailing, but neither principalities nor powers, sorrows nor sins, can sever us from Him who ever liveth to make intercession.

Manchester.—Mr. W. R. Bradlaugh has delivered ten anti-infidel lectures under the auspices of the Lancashire and District Christian Evidence Society. Much blessing has attended this effort to reach the sceptical and the indifferent, especially among young men.

Dublin City Mission has eleven agents visiting from house to house, and room to room, in the city, the poor, the sick and dying, instructing them and teaching them the glorious principles of the Gospel. The thirty-fifth annual report states that plenty of work could be found for double that number of missionaries, there being many nominal Protestants embedded in a mass of people only too ready to proselytise them. A number of incidents arising in the work are given, the committee believing that the past year was one of real and constant blessing to souls. The office of the mission is 9, Anglessea street, Dublin.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

The Mandarin's Little Page Boy.*

I HAD often noticed Chih Shwin's bright black eyes and intelligent face as he sat on a bench quite near to me during the Sabbath services. I had not been very long in China then; but the Chinese faces, which to anyone fresh from home seem to look so very much alike, were beginning to appear as distinct and different to me as the faces of friends in dear old England.

One summer Sunday afternoon, when I had been in Wuchang for about a year, the afternoon service being over, I was sitting waiting till Mr. Bryson should have finished answering the questions of some of the congregation who wished to speak to him. My little friend Chih Shwin came into the room, and began to talk to me. Now, it happened that I had in my pocket a small tract or leaflet, which had been written by one of the Chinese Christians. It was in simple ballad form, like many of the songs which the Chinese like to hear. Instead, however, of some foolish tale of the strange doings of the gods, or some foolish sentimental love story, it told of a babe which had a manger for a cradle, but at whose birth heavenly strangers sang sweet songs of peace and joy to all men. It went through all the wonderful history in graphic, simple rhyme. The characters in which the verses were written were easy to read, and I asked my little friend to go over them with me. He tried to do so, but stumbled over many words, and looked so much confused that a coolie, who was peering curiously in at the door, laughed aloud. "You pretend to read!" he exclaimed. "Why, boy, you hardly know a word!" Poor Chih Shwin looked quite abashed, for Chinese boys are as vexed at being laughed at as English children.

"How I wish I could learn to read better," exclaimed the lad. "Some time ago I used to come regularly to the school Mr. Bryson carried on here. Then he went back to England, and it was closed. There is no Christian school I can go to now, and father says I shall not go to the other schools, where the boys must worship Confucius and the god of literature. How I wish we had a Christian school opened here again."

I wished that too, nearly as much as Chih Shwin, but there was just one obstacle in the way. You cannot open a school either in England or China, without having some money to pay the teacher, and buy stools, desks, books, writing materials, and other necessary things; and where was the money to come from? We thought about the matter a good deal, and prayed about it too; at last, one day, when the English mail came in, it brought me a letter from a Sunday-school in a town far off in England. It said that the children of the church of which John Bunyan was once pastor had sent me some money which they had collected, and wished to be used in teaching Chinese children. How glad the boys and girls were, when I told them, and particularly some of the older Christians, who knew something of Bunyan, and his wonderful pilgrim. The "Pilgrim's Progress" has been translated into Chinese, and Christian appears in the dress of a Chinaman in the illustrations, with pig-tail and flowing robes. With this contribution we commenced our school, and though often we had very little money to carry it on, the gifts of friends in England, and the contributions of gentlemen in the English settlement of Hankow, have enabled us to keep it open ever since.

Chih Shwin was, of course, one of our first scholars, and we were much pleased with the rapid progress he made in all his studies. He continued to attend school for some time, till at last his father's serious illness made it necessary for him to do something for his own support. A sympathising friend, who had some influence in the yamen, or official residence of the Futai or mandarin, obtained for him the situation of a page-boy there. So Chih Shwin left school, and was at once thrown into the midst of a number of men who hated the religion of Jesus, and who were always inventing wicked tales about the Christians. He carried with him in his little box his school Bible. Sometimes he used to feel tempted to keep the sacred book hidden away, fearing lest the other servants might see him

reading it and take it away from him. Then he remembered all he had learnt at school, as well as the wise counsels of his Christian father, and determined that, although he was only a very young soldier, he would not be ashamed of his colours.

But the mandarin, his master, was accustomed to go round the house sometimes at night, when all the rest of his household had retired. One evening, he suddenly opened Chih Shwin's door, and there he saw the boy, by the dim light of the flickering lamp, bending over his book intently reading one of the beautiful Scripture stories.

The boy was discovered at last, and he expected nothing less than dismissal from the mandarin's service when he discovered that he was connected with the despised sect of the Christians. It was with a fearful heart that Chih Shwin placed his Bible in the official's hand, which was held out to receive it. The Futai turned leisurely over the pages, reading a passage here and there. Apparently the verses which caught his eye were such as met with his approval, for after a time he returned the volume to the lad with the remark, "I have read strange stories of that book, but do not notice any evil teachings in it. You can keep it if you like." Chih Shwin felt as if a great load had been lifted from his heart as his master left his room, and his faith was stronger than ever in the God who was able to protect him in the mandarin's mansion, just as He had preserved the little Israelitish girl long ago in the home of the Syrian general.

The mandarin had become attached to his little Christian page, and asked Chih Shwin to accompany him to the far-away province of Kiang-Su. So the lad went, and remained with his master for about a year, till hearing of the serious illness of his father, he gave up his situation, and came the long journey up the great Yang-tse-kiang, that he might see him once more before he died.

After his return to Wuchang he was taken into the service of an American missionary, who allowed him to come regularly to his old class in the Sunday-school. His master was much pleased with the lad's industry and attention to his duties. After Chih Shwin had been with him for a little time he felt anxious that a lad so bright and intelligent, who was also a Christian, should have greater advantages in the way of education, so that in the future he might be able to teach and preach the Gospel to his own countrymen. So Chih Shwin, through his master's influence, was admitted into a training college in Shanghai, where many young men were being educated for the Christian ministry. He has been there for some years now, and in time to come, the God whom he served in the mandarin's yamen will strengthen and bless him when he stands up to proclaim the glad tidings of salvation through Jesus, to those who have never heard it before.

What a Pail of Water Did.

YOU have heard, I expect, of the dynamite explosion in Johannesburg, where such dreadful havoc was caused. Your parents will tell you all about it if you ask them.

Large pieces of burning material flew about in all directions, and one piece actually fell into a dynamite factory some distance away. This was enough to cause a second explosion far more terrible than the first, which would have caused destruction of life and property for miles round. What do you think prevented it?

The dangerous missile fell into a pail of water, which extinguished it. What a hissing it must have made, and how frightened the people in the factory must have been until they understood what had occurred.

I think that is something like children's tempers. Sometimes a quarrel arises which causes a great deal of trouble, and in the heat of the discussion a fiery remark or threat is shot out which will make things worse than ever. But some wise boy or girl, by tact or kindness, manages to turn it off so that it expends itself in a bit of splutter, but does not do any harm. "A soft answer turneth away wrath," "Let not the sun go down upon your wrath." Look up these texts—the first in Proverbs, and the second in Ephesians. Learn them by heart, and try to remember them directly the quarrelling begins.

Children's Scripture Union.—Portions for week ending March 7, 1896. — Sun., March 1, Matthew xv. 15-28; Mon., March 2, xv. 29-39; Tues., March 3, xvi. 1-12; Wed., March 4, xvi. 13-28; Thurs., March 5, xvii. 1-13; Fri., March 6, xvii. 14-27; Sat., March 7, xviii. 1-17.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

ABOUT PRIZES.

On March 26 there will be special "Bible Searcher" Questions, for which prizes will be given. But only those boys and girls will be allowed to compete whose names have appeared in the lists as "correct" nine times during the twelve preceding weeks.

Those who have joined too late, or have been unsuccessful too many times, to make up nine "correct" weeks by that date, must wait till the next Prize Questions, of which I shall tell you in good time. But you see how important it is for you to send "correct" answers every week if possible, so that you may be able to compete for the prizes when they are offered.

No. 7 (February 13).—Correct answers (second list) received from:—

Llewellyn and Queenie Dale, Ethel Burch, Stanley Harrison, Lillian Harbottle, Eva, Ethel, and S. Hutchings, Gladys Calvert, Gordon and Daisy Phillips, Dorothy, and Marjorie Tupper, William Watson, Connie and Alice House, Ethel Walls, Robbie Keable, Louisa Moore, Mary Thorne, Norah Lowe, Lexie Jewell, J. May, Dora Leonard, Catherine Rogers, Irene Beare, Ida and Madge Cullen, Ernest Edmonds, David Allan, Robert, Minnie, and Evelyn Giddings, Elsie Simpson, Theo. Byrne, Marion Connell, Jessie Boston, James Craig, Pollie Cornish, Louie Hooper, Freda Hinton, Isabel Brown, Ada Watson, Dorothy and Evelyn Hewer, Gertrude Lowndes, Eugenia Ginnthillie, Charles Mackintosh, John, and Margaret Hogg, J. H. and T. M. Stanier, Kathleen Fowler, Rester Cox, Muriel Shaw, Letty Powell, Maude Knight, Hubert Morris, Gertrude Edwards, Willie and Ada Palmer, Robert Poole, Lois Beard, Marcus King, Horace Heath, Edna Armstrong, Kate Ward, Alice Middleton, Ernest Stevens, Isabel and Gladys Piolet, Harold E. Bowman, Claude Hadley, Elsie, Grace, and Ida Wright, Mary Flann, Barbara Macconchy, R. Barbottle, Wesley Hooper, Ada Feather, Edward Ramey, Malcolm and Angus Thomson, Annie Todd, Jane and Thomas Kirkpatrick, Norman and Daisy Bebrides, Maggie Simpson, Mary Wrench, Jessie, Isabel and Elmina Roe, Fannie and Rex Wang, Daisy and E. Knicht, Allen Baker, Cyril Bennett, Mary Braithwaite, Marion Wilson, Elsie McClean, Ethel Mackenzie, Lottie Orr, Annie Hodder, Mabel Hiscox, Maggie Stewart, Amy and Kathleen Armstrong, Mary Maltland-Kirwan, Winnie and Louie De Russett, Dorothea Page, Ernest Clift, Douglas Fowler, Reginald Bailey.

THE ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 3.)

- (1) Luke xv. 21. (2) Luke xvii. 13.
(3) Luke xviii. 11. (4) Luke xviii. 13.
(5) Luke xxiii. 42.

Correct answers (first list) received from:—

Sidney Frost, Winnie Campbell, Elizabeth Hull, Louise Bagot, Arthur Llewellyn, Minnie Elese, Kathleen and Ethel Light, C. W. and Lucy Jacob, Sisile Waits, Muriel Oldham, Violet, Harold E. Bowman, George, Frederick Freeman, Emma Stokes, James Wicks, Alice Talbot, Mary Plumb, Nellie Lovegrove, Una Violet Broxholm, Thomas Eirth, Irene Beare, Harold Stevenson, Nellie Dowsett, R. Harbottle, Daisy Robinson, M. F. Rose, Anton, John Menzies, Elsie Dunn, Daisy and May Bligh, Maude Knight, Stuart Elmholt, Ethel Greenacre, Gwendoline Hill, Amy Green, Olive Edwards, Pollie Cornish, Agnes Dunville, Mary Stark, Nellie and Arthur Conch, Douglas Perry, Emily Bridge-water, Julia Johnson, Bessie Scantlebury, Claude Hadley, Mabel Panter, Flora Brighton, Mary Cavers, Susie Keen, Rubie Vincent, Nellie Bigley, Florrie and Bell Dance, Frances Devenish-Moore, Flora King, Lynette Armstrong, Katherine Sully, Har and George Cowell, Beatrice Littlejohn, Jannett Davies, George Mallory, Thomas Beckley, Cecil Collett, Maud Hopkins, Florrie Howard, Cissy Lee, Winifred and Archibald Kerwin, Grace Forward, Grace Retic, Robert Davis, Catherine Moncrieff, Isabel Davis, Ada Macnutt, G. A. Stennett, Lizzie Porter, Stanley Harrison, Hilda and Constance Schaeffer, Ethel Williamson, Heloise Boswell, George O. Belme, Gerrie Wood, Jane Toy, Winifred Banfield, D. de Kergerson, James Hughesdon, Mabel Leverington, Robert Beveridge, Edith Cole, Annie Cole, Arthur Bench, Cecil Bradford, R. Anthony Bental, Louisa Dundas, Annie Jepson, Clara Barnes, Helen Gregory, Jack and Vernon Clarke, Nina Mould, Gladys Dyce, Mary Liesching, Hetty Woodson, Elsie Johnson, Mabel Hiscox, Ethel Bland, Edith Blenkarn, Dorothy Morrison, Jane and Thomas Kirkpatrick, Mabel Pearce, Gertrude Catford, Maud Ruspim, Winifred Nash, Phillips and Noel Wright, Marion Wilson, Katie Richards, Florence May, and Kathleen Meredith, Ernest King, Maude and Edith Tyson, Emily Dellow, Arthur Sandens, May Gilson, Dorothy and May Vickers, Douglas Homan, Arthur Blackburn, Eleanor Noel, Bessie, Maggie, and Kate Fletcher, H. B. Fitzsimons, Percy Berkeley, Winifred Seaton, Margaret and Elinor Greenhill, Lexie Jack, Frank Tupper, Fred Skelt, Bessie Cheale, — Tunbridge Wells, Katharine, Teresa, and Rowland Blackie, Mary Maltland-Kirwan, Robert Reeves, Elsie, Ida, and Grace Wright.

THIS WEEK'S BIBLE SEARCHER (No. 9.)

1. Find (without concordance) in the first twenty chapters of Jeremiah the following expressions.
2. Give chapter and verse of each.
3. Copy out the whole of the verses containing them.

- A.—An arrow shot out.
B.—A hole of the rock.
C.—A pen of iron.
D.—Broken cisterns.
E.—Cakes to the Queen.
F.—Heath in the desert.
G.—The point of a diamond.

NOTE.—The passages are not set in the order in which they occur in the Book.

Children under twelve years of age need only do A, B, C, D., but they must state their EXACT AGE.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, Highgate, Feb. 27; Grantham, Feb. 28; St. Simon's, Leeds, Feb. 29 to March 6; Wellingham, Bradford, March 7-13.—Mr. J. S. Tyler, Loughborough, Feb. 27; Leicester and neighbourhood, Feb. 28 to March 11.—Mr. Falkner, Osford, Feb. 26; Turville Heath, near Henley, Feb. 29; Tetworth, March 1; Aston, near Hampton, March 2; Charlbury, March 3; Woodstock, March 4; Basingstoke, March 6-7; Chignal, near Chelmsford, March 9; Aylesford, March 10; Andover, March 11.—Mr. Josiah Spiers, Whitley, near Newcastle-on-Tyne, Feb. 28 to March 13.—Mr. Goodman, Bromley, Feb. 26; Woodford, March 20-22.—Mr. E. Hughes, Windsor, Feb. 27; Knockholt, near Sevenoaks, Feb. 29; Balham, March 4; Notting Hill Gate, March 18.—Mr. Hankinson, High Barnet, Feb. 27-28; Kenley, March 6; Waltham Cross, March 27.—Mr. Hewlett, Bole and Milton, to March 1; Putney, March 7; Bedford Hall, Clapham, March 18.—Mr. W. H. Wilson, Gosforth, near Newcastle-on-Tyne, to March 6; Berwick-on-Tweed, March 8-13.—Mr. T. L. Sayer, Sutton, March 7; Eldon Hall, Streatham, March 11.—Mr. Herklotz, Disbury, Feb. 26; Moseley, Feb. 27; Lindow, near Alderley Edge, Feb. 28; Dukinfield, Feb. 29; Liverpool, March 1; Blackburn, March 2; Newton Heath, March 4; Knyresley, near Congleton, March 5; Mellor, near Marple, March 7-11; St. Anne's-on-Sea, March 12; Liverpool, March 13.—Mr. H. T. Sayer, Oakley Hall, Chelsea, Feb. 27.

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* FROM CHILD LIFE IN CHINESE HOMES. By Mrs. Bryson. (Religious Tract Society.)

British College Christian Union.

We extract the following from an occasional paper recently issued by this Union (formerly known as the Inter-University Christian Union).

THERE can be no question that the Spirit of God is working mightily in our midst: from colleges in all parts of the country come tidings of the formation of new Unions, and of fresh forms of activity undertaken by old ones. Five new Unions at least have already been formed, viz., at Durham University, Liverpool University College, Yorkshire College, Leeds, Gorton College, Cambridge, and Newnham College, Cambridge; while Westfield College, London, and the Medical School at Newcastle are taking steps in the same direction. At the same time contact has been made with some other institutions which already had a more or less organised Christian Union, but which had not yet entered into any practical relationship either with the B.C.C.U. or S.V.M.U. Among these may be mentioned St. David's College, Lampeter; the Women's Bible and Missionary Union of University College, Aberystwith; Cavendish College, Cambridge; Cheltenham Training College (men), and the Military Academies at Woolwich and Sandhurst. It will be of interest to know that in both of the last-named places, there is a small body of Christian men who are seeking to uphold the standard of Christ, and whose arms we must faithfully support by prayer.

"In many of the older Unions new departures have been taken, and definite results have been achieved. Oxford entered upon work among the freshmen after a special conference for college secretaries and others, held at Wycliffe Hall. This has borne fruit, and a larger number of freshmen than in any previous year are reported as attending the daily prayer-meeting; in one week ten men were led to Christ, largely through personal work. There is strong probability also that the quiet work which has been going on in the ladies' colleges will speedily culminate in definite organisation.

"Cambridge arranged a special mission at the beginning of term, and at the closing meeting, when an invitation was given to those who were desirous of taking a decided stand for Christ to signify the same by rising, upwards of 100 men stood up, this being in the majority of cases their first public profession of Christ. Among five of the London hospitals a special mission was organised by the Medical Prayer Union, a meeting being held at each in turn.

"The Edinburgh Medical Students' Association have organised six social meetings at the houses of professors or doctors, the plan being to invite about an equal number of senior men and freshmen, in order that the latter may have an opportunity of becoming acquainted with the former. The Arts Christian Association has made considerable progress. We hear also of a splendid start having been made among the lady students. Glasgow reports the acquisition of new Association rooms, and the starting of two daily prayer meetings. The Christian medical students at Bristol are uniting to pray for a great revival both among themselves and their fellow-students. Newcastle tells of a daily prayer meeting, and of many students having attended Rev. John McNeill's much-blessed Mission. A conversation of a missionary character is held in connection with Magee College, Londonderry, and a large attendance recorded; the Victoria College ladies have a successful campaign among the new students.

"All this should inspire labour in prayer and effort yet more fervently for the salvation of fellow-students."

A CALL TO PRAYER

for theological students has been issued by the Union. There are nearly seventy theological colleges in the British Isles, with a student population of over 2000. This means that every ten years more than 8000 men pass through these colleges

into spheres of unique influence. There is much need to see to it that spiritual vigour is daily increasing, and that religious activity is spontaneous and not professional. For the week of special prayer the present week is being observed. The definite subjects of intercession should be:—

(1) A great deepening of personal religion among theological students; (2) The promotion of the spirit of true unity; (3) The evangelisation of the world. To accomplish this purpose more effectually, the following methods may be found useful:—

(1) At daily prayer or the meetings of classes mention should be made of these points. (2) The students should meet once each day for united prayer and the quickening of spiritual life. (These meetings might be made very powerful by including a series of addresses on personal holiness.) (3) Colleges near each other might arrange to have united meetings during the week. (4) Ministers should be requested to commend theological colleges to the prayers of the Church.

LONDON POVERTY.

The "Dossers Out."

THE wrecks of humanity who crowd the common kitchens have reached, it may well seem, the lowest and last stratum of utter wretchedness; but still there remains a depth beyond. If the "dossers in" be unfortunate, what of the pitiful "dossers out" who throng the Embankment, crouch under the parapets in the small hours of the night, or huddle together in the recesses of the bridges? These are the shelters most frequently sought; but the absolutely homeless may be discovered in all sorts of out-of-the-way nooks and corners, in doorways, under arches, in standing vans, and on common staircases where the front door lies open all night, as in many of the lower-class dwellings. The poor tenants suffer much from the "leavings" of these free lodgers; but, as one woman remarked to me, "What can we do? The poor creatures have nowhere to go. If we complain and have them turned out, they'll die in the streets, so we've to let them be; but it's bad for us, they do leave such a lot behind them."

A little while ago I joined a scouting expedition among "dossers out." Our object was to seek such before they settled down to sleep, and discover those who were on the streets by genuine misfortune, and who might really be helped. Alas, there are

THOSE WHO SEEM BEYOND HELP;

whose one aim is but to win a few coppers daily to spend in drink, and who care not where or how they pass the night. Long self-indulgence, dire want and misery, sometimes disease, have brought them to sheer hopelessness. Now and then, as by a miracle, one may be awakened to accept a chance of escape; but mostly they are in a lethargic, anæmic condition, caring only to be let alone.

Not so with all "dossers out." Every here and there one comes on decent people, "down on their luck." Homeless and helpless, they sleep on the streets simply because they have nowhere else to go. These are largely country people, unfamiliar with London, scarce knowing that there are casual wards or where to find them. Others are labouring men and women, out of work, and hopelessly stranded. Being strangers to the dodges whereby the habitual tramp finds something to eat, these are often in utter starvation, unless a fellow dosser with a bag full of scraps take pity on the gaunt, famished women and children. It is a gross mistake to fancy these shivering wanderers are all depraved—the truth often is rather that they come to this condition because they are not depraved. The men have not learned to steal, the women to sin, and even the children are as yet ashamed to beg. Anyone who keeps his eyes open will see such families, walking along wearily and aimlessly, asking nothing from anyone, yet evidently nearly dropping on the ground with faintness. At night they have no coppers for a "kip," and cluster

together in some corner to gain a few hours' sleep and forgetfulness. One such family we found

HUDDLED IN A HEAP

in a sheltered doorway not far from the Minories. They had tramped—the man being out of work—from Leicester. On the country roads they managed to get food from cottagers, but in London, friendless and frightened, nothing was to be had, or, rather, they did not know how to get it. Work, in the condition the father then was, was hopeless. The three children were wailing with hunger, the mother like to faint. A day more must have ended it for some of them; but help had come. We could not leave them thus. They were guided to a Shelter, fed, warmed, and cheered. Now they have gone back to the country, wiser by this grim, hard lesson.

Another, a big, strong, hulking lad, but an utter stranger to London, had come seeking work. Not knowing how to go about it, he had failed. His clothes became shabby, and he lost hope. A few words—the first kind words since he reached the great city—won him. Coming with us, he was sheltered, and put on his feet once more.

Among a knot of men crouching together on one of the bridges, we found several who declared they had lost their places because they were advancing in years, and younger men were preferred. Three had been clerks, one a baker, one a painter, and another worked in a brewery. Most of them suffered badly in their legs from constant tramping, getting wet, and want of food. Work was improbable, and while shelter and food were offered for the night, they were urged to go into the workhouse.

Many men in this and other groups were obviously

"THE PUBLICAN'S LEAVINGS,"

that is, ruined body and soul by drink. Their only idea in life now was to loaf at the corner, and cadge for a drink from old mates, or anybody else looking likely to stand them one. There are many such in the common kitchens as well as on the streets, for they know enough to get a few coppers for a bed when they care to.

As to the women found dossing out, they are (apart from countrywomen tramping up to London with their husbands, and failing to find work—a class who may easily be helped when discovered) charwomen and seamstresses out of work and ailing; deserted wives, whose homes have been sold out by the landlord; friendless servant girls, who, in some inexplicable way, considering the demand for maids, have lost their places, have no character, and have come to want, being turned out of their temporary lodgings when funds ran out; also, here and there, though not a large number, of sick homeless outcasts, tasting the last bitter days of sin. Amongst these various types, some can be helped to work, others sent to hospitals and workhouses, while a few cannot or will not be helped at all—give them gin, they care for nothing more.

But, now, are there helpers for such? Are there those who

SEEK THE HOMELESS OUTCASTS,

the tenants of the streets? There are. Field-lane has its refuges for such. St. Giles' Christian Mission has its shelter where every night policeman knows he may send a homeless girl found sleeping out. The Christian Community offers a warm hall to sleep in, and counsel and aid when likely to be of service. Medland Hall shelters large numbers of the homeless class, and is adding a fresh shelter to help more. Ham Yard, too, offers retreat to others. And the Salvation Army, with its Blackfriars and other penny shelters, provides for hundreds who can find a single copper. Thus, as I said in opening, those who know their way about can, if they choose, find somewhere to go. It is the greenhorns—those who have come down, or who have come in, from the country—who know not where to turn. There are, happily, those who seek for such, but it is trying work; it means late, weary hours, and contact with malodorous and unpleasant people; and only the strong in faith and the strong in physical health can undertake it with hope of success. One rejoices to know that even a few such night toilers are ready to bear all so that the lost may be found.

PEARL FISHER.

THE LATE

Hon. Walter Stuart, MASTER OF BLANTYRE.

ALMOST a year ago there was called home from his early stewardship and service, in the prime of life, one who trod so closely in the footsteps of Jesus Christ that his death brought to a wide district the sense of irreparable loss. This was the Master of Blantyre. A brief but pathetic and beautiful biographic monogram of his last years has been written by Miss Catherine Marsh (*Nelson and Sons*), and it is from this book that the following details are drawn.

WALTER STUART was the only son of the twelfth Lord Blantyre, and according to Scottish custom he bore the honorary title of Master of Blantyre. He was born in 1851, so that when he was taken to his heavenly rest last Spring he had scarcely attained his forty-fourth year. Miss Marsh thus sums up his position and character:—"The possessor of many earthly advantages, he had before him the prospect of a life of wide-spreading influence. Brave as a hero when confronted with danger, and gentle as a woman to those whom he loved, he combined the strength of a resolute man with the tender heart of a child."

From childhood, as we learn, he had shown the fearless hardihood and love of adventure which were distinguishing traits in his after life. While still very young, he began to take a keen interest in farming, and made it his life occupation; first in Argyllshire, then for a season in Australia, and latterly in the north-western corner of the Scottish mainland. Before settling down, he had gone round the world, meeting with not a few adventures, and having some hairbreadth escapes. For twelve years he was tenant of a large sheep farm in Sutherlandshire, and in that district he enjoyed a popularity which one of his biographers describes as "quite unique," by reason of his unwearied helpfulness to the poor of the neighbourhood, and his genial kindness towards all. The last years of his life were chiefly passed at Eilanreach, in the district of Glenelg, Inverness-shire, where he had a farm, and where he spared neither thought, pains, nor purse, in his earnest endeavours to promote the physical comfort and spiritual welfare of his neighbours.

A relative writing to Miss Marsh after the Master of Blantyre's death, alludes to the service he was glad to render to the poorer section of the community. In these days, when so many complaints are heard of the gulf of indifference which separates rich and poor, it is truly refreshing to learn how the grace of God wrought in the heart and life of this young nobleman, prompting him to constant deeds of thoughtful self-sacrificing kindness to those of a humbler social station. Says the writer:—

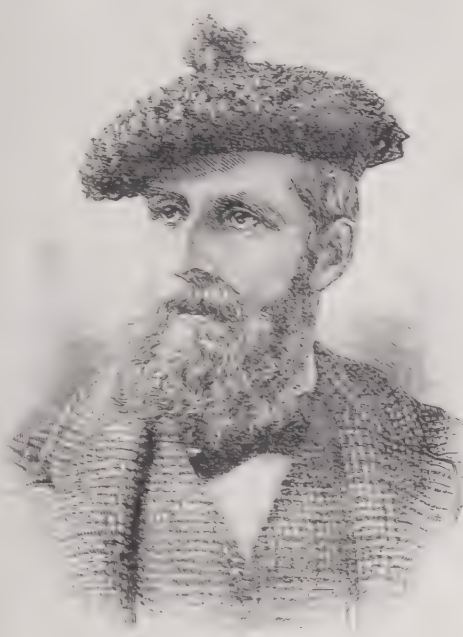
He did much to improve Glenelg when he was there. He made a postpath, kept it in repair, and got a daily post provided. He secured a telegraph wire, by giving a large guarantee. He built good houses for his shepherds. He kept three pairs of horses that were quite unnecessary for himself, and which he used to plough the crofters' lands for them. He grew potatoes, oats, and turnips in order to give the people employment, though it would have been much cheaper to have bought them. He provided the poor with coals at two shillings a ton less than it cost him to procure them, and delivered them free of cartage. He took a leading part in the work of the Parochial Board, and the people went to him constantly for advice. During the last winter of his life he conducted magic-lantern services for the people in the Mission Room which he had built. If the people were sick he visited them and sent them

food: he also lent them money to enable them to tide over bad times.

If all the titled class of Society in these realms were animated by such a spirit as those actions indicate, there would surely be no dissent from the famous couplet which has brought down no little satire on the head of its author:—

Let laws and learning, art and science die,
But leave us still our old nobility.

A great part of Miss Marsh's interesting sketch is taken up with the spiritual experiences and Christian endeavours of this truly noble scion of our Scottish aristocracy. Before she met him first, early in 1891, he had been earnestly feeling after God, and desiring more conscious knowledge of and communion with Him. She was able to minister guidance to him, and his subsequent correspondence with her reveals a heart thoroughly set on pleasing and serving the Saviour, in making Him known to others, and in commending his Gospel by a lowly consecrated life. He was full of schemes for the enjoyment and the spiritual good of the people. The lantern services which have been referred to were utilised to illustrate the



"Pilgrim's Progress" to the country-folk in the long winter evenings. He arranged special Gospel missions, with the sympathy and help of the local Presbyterian pastors. Throughout two winters, and on into the early spring, he engaged the continuous services of an evangelist, who laboured earnestly and successfully among the people. His own Christian life, moreover, was singularly bright and cheerful; no one could say (as might truly be said of not a few in that part of Scotland) that his religion had made him gloomy or morose. His presence, says Miss Marsh, was like the sunshine, or like a breeze from his beloved sea.

This reference to the sea reminds us of his yachting voyages along that beautiful, but wild, western coast. He used his yacht not alone for personal recreation but for the good of others in varied ways. A month, or rather more, before his death he got delivery of a new yacht which he had specially built, that he might help the crofter fishermen of the district to get their goods to and from the markets at nominal rates. His devotion to the interests of his neighbours, indeed, was the immediate cause of his being prematurely cut off in the very prime of his days. He

had made several voyages in the new yacht between his residence and the Clyde, round the Mull of Cantyre, in the terribly cold weather of February of last year. Though in command he always took his four hours' turn on the bridge, day and night. Thus the fatal chill was taken. "He who lived for others, without a thought of self, literally laid down his life for them; and to that heroic nature no other ending of life could have been so welcome."

The cold settled on his lung, and although he had all the attention and care that the best medical skill could procure, he succumbed to the attack after a brief illness. During his sufferings he exhibited such calmness and resignation and even joy, at the prospect of entering into the nearer presence of his God and Saviour, that one of the doctors was constrained to testify: "I have seen many sick beds, but none that affected me so much as his." The account given of his closing earthly moments by the other medical attendant is singularly pathetic:—

Just before his last breath expired, he appeared to summon up all his energy and regained a conscious and clear state for a minute. He shook hands with Dr. F— and myself. Then he took hold of Mr. C— by one hand and Duncan F— (his personal attendant) by the other, and said, "Good-night, good-bye; I am dying. Pull together, boys, when I am gone." A moment later he said, "Full steam ahead," then he sank back on his pillow and calmly passed away, the expression on his face one of happiness and peace.

Great and genuine was the mourning among gentle and simple alike when the sad news of the Master's death was known. His body was followed by a large and sorrowing company to the yacht that bore the loved remains to Glasgow, whence they were taken to the family place of sepulture in Haddingtonshire. For nearly a year now he has been experiencing the joy of his Lord, but many a year will pass before his loved and cherished memory will fade from the stricken hearts of the people for whose well-being he planned, and toiled, and died.

Mr. Sankey in California.

IN the San Diego Union of Feb. 3 we find some very interesting references to Mr. Sankey's visit to the Pacific Coast. Our contemporary says:—

"Hundreds of persons were unable to get into the First Presbyterian Church building last night to hear Mr. Ira D. Sankey sing. Nearly every seat was occupied half-an-hour before the time set for beginning the services. Men and women stood up along the wall and in the aisles. There were many in the congregation who seldom go to church, but the fame of the singer was sufficient to draw them to the sanctuary. Mr. Sankey expressed great pleasure in being in Southern California at this season, and stated that the journey from Brooklyn had been taken for the benefit of Mrs. Sankey's health. They expected to remain a few weeks on the coast, he said, and would then return to the east, where he is still engaged with Mr. Moody in evangelistic work."

After describing the impressions made by Mr. Sankey's songs (among others, "When the Mists have Rolled Away," and "The Ninety and Nine") the account proceeds:—"Mr. Sankey is an eloquent preacher as well as a singer. After his opening song at the Methodist Church he preached an able sermon, from Matthew iv. Altogether, yesterday was a very busy day for Mr. Sankey. In the morning he assisted in the services at Graham Memorial Church at Coronado, and in the afternoon preached and sang to the sailors on board the cruiser *Philadelphia*, in the harbour. The evening was passed at the Presbyterian and Methodist churches."

Bible League.—A conference in connection with this league was recently held at Doncaster. Among the speakers were Pastors W. Cuff, F. E. Marsh, W. B. Neatby, J. Tuckwell, etc.

Against the Tide.

A STORY FOR GIRLS.

EVERYBODY stopped to look at Rose Cottage and its garden. That is, everybody who loved flowers, and was attracted by an air of the most comfortable cleanliness, and the most cleanly comfort. Inside, everything was just as sweet, neat, and homelike as the outside was inviting. From this little nest of a sweet country home Mary Ellam was sent one day in early spring to a large house in London, where she was to train as house-maid under several other servants and a housekeeper.

The morning she left home, her father and mother specially commended her to God's keeping, care, and love.

"For," said her father, "you are going among strangers, and some of these are sure to think and act contrary to the teachings of Christ. Be on your guard, dear child, and watch against temptation." At prayers the night before, father, mother, and five children had asked that Mary in everything might serve only God.

As the young girl stepped out into the fresh morning air her mother said to her, as she gave her the parting kiss: "'Tis not to be expected as you'll find London air so good as this, but there's many things you'll learn there for your good as I can't teach you here. Be a good girl, that's all, and you'll find your place here always ready for you when you come home. And here's a posy for your new missis."

The "new missis" was Mrs. Grant, the housekeeper, and when Mary put the country flowers into her hand, she smiled and said, "Ah, sweet, fresh things! But they'll soon fade here. Don't let me see that *you* fade, by getting into any bad ways!"

"No, ma'am," said Mary, "I truly hope I may not."

After Mary had been three months in her new place, a very valuable ring was missed from one of the visitors' rooms. Valerie, the ladies' maid, said she had seen Mary leaving the room silently half an hour before the robbery or loss was discovered. The housekeeper questioned Mary as to this:

"Yes," said Mary, "I did leave the room quietly. I had been called there by Emily to help strap a trunk, and I left the room noiselessly because I was not on my own floor." Emily was questioned, and said Mary's explanation was the right one.

"I had to strap a trunk for Mrs. A." (the visitor who had lost the ring), "and I saw Mary passing through the hall and called her up for a minute. She kept quiet for my sake, as I felt I ought not to have called her upstairs."

But, somehow, Valerie managed her story so well, and insinuated one or two other things besides, that Mary was regarded in the servants' quarters with doubt, to say the least of it. At last Valerie complained of the loss of a silver bracelet. "Someone is a thief in this house," said she, "and I am going to find out who it is. I think I know, but I will be sure."

The servants offered to have their boxes searched, but Mary—unversed in the ways of the servants' world, was silent. She felt she did not care to have all her little home treasures displayed before so many unsympathetic strangers.

"We will begin with the youngest," said the butler, winking. He and the ladies' maid were great friends at this time.

Mary reluctantly gave up the keys of her box, and almost the first thing that came to view was a piece of lace, the property, as Valerie testified, of the lady of the house. Then the bracelet fell out of a folded apron, and everyone was ready to say, "Look farther, the ring is sure to be there." Mary was stunned. She could not believe her eyes "I did not put those things into my box," she sobbed, "and last night they were not there, I am sure."

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Everyone laughed at this. Then the butler asked, "Did you lend your keys to anyone else, my dear?" "No-n-no!" sobbed Mary, "I always keep them in my pocket." "Well, we shall have to see what is to be done," was the butler's verdict. "This will have to be put into the proper hands, but as it's late to-night, and there's a big dinner on, I think we'd better wait till to-morrow." That night the poor child thought her heart was broken; she could not sleep—they had put her in a tiny room off Valerie's, the latter saying "she would take care the little thief did not escape in the night." She heard Valerie come late to bed, and about an hour afterwards the sound of crackling, and a low roar attracted her to listen, in the midst of her weeping. A bright light glowed into her little room—she rushed into the next room to find it in a blaze, Valerie fast asleep, a brandy bottle and glass by her side near the bed, and the flames fast leaping to where she lay. The child shook the sleeper—"Oh, do wake, Miss Valerie! Oh, Mademoiselle, the house is on fire, and you'll be burned to death! Wake—wake!"

At last the maid awoke from her heavy sleep—a sleep made fast and foolish by strong drink—and shrieked with fear. She was mad with terror and rushed to the door, locking it in her frenzy. Mary struggled with her, trying to open the door, but the mad woman clung only the closer to the handle. "Oh," she screamed, "save me, and I will confess that I took the ring—I put those things in your box—I—oh, save me!"

Mary felt that she must at all costs get the maid out of the room somehow—she was suddenly happy and calm, and in her joy did not see that the flames were creeping to where they stood by the door. It was no use speaking to the maid, she was mad; with all her strength the poor girl wrested the other away from the door, half-supporting her, and, turning the key, led the fainting, terror-stricken Valerie out to the landing. Then, without a thought of herself, or of rousing others, she returned to the chamber, and was attempting to put out the roaring flames with the water she found in the room, when suddenly she felt dizzy and fell fainting to the floor. By this time Valerie's hysterical cries had roused the household, who came from their different rooms to the scene of the fire, which was now appearing on the landing. Everyone set to work, and it was stayed, but Mary was found to be severely burned and quite unconscious. Valerie, in her terror, confessed everything—she did not know what she was saying, but fright acted upon her conscience and her tongue, and Mary was cleared.

The poor girl was still unconscious next morning, when the doctor said that shock, as well as her burns, caused this. For some days her life was despaired of; but when she began to mend, she did so rapidly.

"Who is this girl who not only forgives but rescues her enemy at the risk of her own life?" asked Mary's master, who had heard the whole story, having demanded to do so. He was told she was a country girl who had evidently been well trained at home. The housekeeper added, "She is religious, like her parents. It was that which first made Valerie dislike her, and resolve to get her out

of the house. I think, sir, that Valerie is now a changed woman." When Mary's parents heard everything, they resolved that as soon she was well enough to travel she should return home, never to take service in London again.

"I cannot hear of it," said her mistress. "Mary has nearly lost her life in my house; she must stay that I may prove how I value such a character and such services."

So after a month's rest at home Mary returned to London, and finding that Valerie (who had begged to be allowed to remain and retrieve her lost character) was there also, she asked that she might continue to sleep in the little room adjoining the maid's. In this way the two grew to be great friends, and Mary had the joy of finding that Valerie was really a changed character.

Mary wrote home to her parents, six months after her return:—"I feel I must shine for Jesus here, there is so much need of it. Valerie is my best friend next to my mistress; she is sincerely penitent and really a Christian now."

"Dear mother, though things looked so dark here at first, that text you gave me on the morning I first left home, how true it is! 'All things work together for good to them that love God.' Even in the fire this is true."

Mary's mother gave me this account, saying:—"Many girls go with the tide and are lost. Ah! if they only had enough Christ in their hearts to love and to resist their enemies, don't you think, ma'am, domestic service would soon become the most honourable employment?" And I said, "I do."

M. B. GERDS.

Armenia.

IS this the vision of the Seer of yore?

Lies the great tribulation at our door?

Staggers poor Earth the last stage to ascend?

And have we "the beginning of the end"?

The skies are blue, no thunder-cloud is there;

Yet bolt on bolt may cleave the charged air.

Though springing flowers are ready to our hand,

Hangs not the curse of Meroz o'er our land?

Beats not the nation's heart? Can deeds of wrong

Awake no other answer than a song? [vain]

If swords must gleam, bear they not swords "in

Who draw them not to cup the captive's chain?

Are we, like priest and Levite, passing by,

Regardless of our suffering kinsmen's cry?

What if white Britain writhed in mortal pain!

What if the cries were ours, all cried in vain!

Though strange paralysis be on "the Powers"!

Must weeks and months be measured from the hours?

Arise, O Lord, for there is none but Thou;

Send thy salvation, send thy succour now!

Avenge the sorrows of a martyred race,

And purge the nations from their dark disgrace!

LUCY A. BENNETT.

Cootham, Sussex.—The work at Cootham Mission-room has now been carried on for something like twenty-two years, with many signs of God's blessing. It was first opened by the late Mr. Walter Stanford as a place where the "Gospel of the grace of God" might be preached in its purity. Four services are held weekly, expenses connected therewith being met by the offerings of the people. The seating capacity is now greatly taxed, and the earnest desire is to enlarge it to the extent of about fifty more sittings. This can be done at a cost of £35. Towards this amount we shall be glad to have the fellowship of all who desire to enlighten the dark villages. (Mrs.) P. VALLANCE.

Court House, Cootham, Pulborough, Sussex.

West Chelsea.—A large and substantial block of premises specially built by a firm of brewers for a public-house is within measurable distance of being directed to evangelistic purposes. The house, known as the "Ashburnham Arms," stands in a district containing 5000 of the working classes and poor people, and there is no mission room in the district. Vigorous mission work is carried on in St. John's parish, and cottage meetings are held regularly, but the want of a mission room has been long felt. Repeated application has been made at the Brewster Sessions for a licence, but vigorously opposed, the vicar himself appearing in court to oppose the granting of a licence. £200 are needed to purchase and fit the premises for mission purposes. Communications should be sent to Rev. F. W. A. Wilkinson, St. John's Vicarage, West Chelsea.

A Children's Palace.

"NO subscriptions are asked for; none will be accepted; this institution is fully endowed."

What a refreshing announcement to meet with among the thirsty sands of circulars and prospectuses through which the charitable public is daily called upon to force its weary way! One can hardly believe one's eyes, but it is true nevertheless; the writer has not only read it, but has visited the institution to which it refers—the Yarrow Convalescent Home, at Broadstairs.

The history of this delightful retreat is an interesting one. It was founded last year by the gentleman (of torpedo-boat renown) whose name it bears. Finding it in his heart to set aside a large sum of money (considerably over £100,000) for a philanthropic purpose, he hit upon the happy and sensible plan of erecting a Home for the children of respectable parents who, by reason of circumstances, are unable to provide them with that most exhilarating of tonics—a sojourn at the seaside.

It needs no descriptive pen to picture the benefit that such a scheme affords to the thousands of, not exactly poor, but still, *necessitous* families who, having to maintain a certain social position, find it a hard struggle, year in and year out, upon a limited income to make ends meet. The clergyman with a small stipend, the widow who has seen better days, the clerk whose income barely suffices to keep the home together, the unsuccessful professional man, the skilled foreman—these are types of the classes the institution is designed to befriended. The children have perhaps been ill, and are now on the road to recovery; a brief change would "set them up." "But where is the money to come from?" ask the perplexed parents; and the thought has no sooner seen the light than it is perforce banished into the darkness of disappointed hope.

Here it is that Mr. Yarrow steps in and offers to boy or girl a three weeks' sojourn at his beautiful Home.

The conditions are simple. A nominal payment of 5s. a week, and a specially-reduced railway fare (from London) of 1s. 9d. each way; an assurance of respectability given by a householder; and a medical certificate that the child has neither been suffering from an infectious or contagious disease, nor come from a house where such maladies exist—such are the chief conditions for the admission of the young visitors.

Accommodation is provided for fifty boys (from four to fourteen years of age), and fifty girls (four to sixteen), and *such* accommodation is rarely met with. The building itself is palatial; the internal arrangements are perfection; the sanitary, ventilating, and heating appliances are elaborately carried out upon the latest scientific principles; while extensive grounds, which lead directly to the cliffs overlooking the sea, are Nature's contribution to the beneficent scheme of the founder.

"And are you happy here, little one?"

"Oh yes. I wish I could be as well looked after at home as I am here," was the reply.

She was a sad-faced little maiden whose form bore evident traces of recent illness, but here she was now, heartily enjoying the blessings of fresh sea air, excellent food, good and careful nursing, and bright surroundings. Standing, sitting, or playing near her were other children, paralysed, crippled, weakly, in various stages of convalescence; but all fully appreciative of the kindness of the certificated nurses (under the able superintendence of Miss Power, late of the Children's Hospital, Great Ormond-street), whose cheeriness and care add so much to their happiness and the prospects of physical recovery.

The Home is vested in four trustees, and full particulars respecting admission may be obtained of the secretary, at the London offices, 73A, Queen Victoria-street, E.C.

All that is wanted is a good supply of little inmates. There are thirty now in the Home which only needs to become known to ensure occupation of every vacant bed. This ought not to be a difficult matter. It will rejoice the founder's heart; and will it not also win the blessing of the "Friend of little children," who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me?"

G. E. M.

For London Cripples.

A MOST important and significant conference was held on Tuesday week at the offices of the Ragged School Union, 37, Norfolk-street, Strand, on "How to make permanent recent developments in work among crippled children." Before the recent *Daily Telegraph* Crippled Children's Fund, over 2000 home cripples were registered on the R.S.U. books, and were visited and cared for in divers ways. But the general interest aroused by the Fund brought in hosts of names, previously unknown. Every case was investigated by R.S.U. workers, and all proving genuine were registered. Thus there are now some 6500 on the books, and the question is, How are all these to be really helped? Of course many fresh workers have also been called forth, but all feel the need of organisation to prevent overlapping and to promote efficiency. Hence the conference.

Mr. F. C. MILLS opened with a paper, based on long experience in this work, reviewing the origin in the ragged schools, describing its remarkable development, touching on the helpless condition of most of the afflicted ones discovered, and urging the fact that over 6000 now need care, and are open to visitation in London alone. After emphasising the call for fresh helpers, he spoke of home-teaching—such as Miss Smith carries on—and in especial industrial training in arts, by which they can earn in some measure their living.

It is, he said, comparatively easy to get up treats, but much other real work needs to be done. He wants: (1) Visitors to visit regularly helpless cripples who cannot leave home, to tell them of Jesus. (2) To provide instruction for them, either the visitor at home, or in small groups, when possible. (3) By teaching of trades, and in some cases apprenticing the older ones. (4) By providing fresh air and Christian influence at Seaside Homes, suitable to their peculiar needs.

A very practical open conference followed this paper, shared in by Mr. R. Stone, Mr. J. Hall Richardson, of the *Daily Telegraph*, Mr. John Kirk, Mr. Percy Alden, Rev. J. S. Lidgett, and Sister Grace, of the Bermondsey Settlement, Mr. C. J. Montague, Mr. James Robertson, and several deaconesses and workers. The outcome was the formation of a small committee to consider the whole matter, and confer with the London School Board and the London County Council as to the best and most effective measures to be taken to help most beneficially the hosts of home cripples in London. Friends interested or willing to aid personally should communicate with the secretary of the R.S.U. at the address given above.

A Lesson in Memory.

I. SON, REMEMBER.—Luke xvi. 25.

- (a) Days of wealth (John xxi. 18).
- (b) The fashion of this world (1 Cor. vii. 31).
- (c) Pleasures of sin (Heb. xi. 25).

II. REMEMBER LOT'S WIFE.—Luke xvii. 32.

- (a) Her disobedience.
- (b) Her judgment.
- (c) Her monument.

III. WE WILL REMEMBER THY LOVE.—Cant i. 4.

- (a) His love brings nearness to Him (Eph. ii. 13).
- (b) It makes us his children (1 John iii. 2).
- (c) Opens a new prospect (1 Peter i. 8).
- (d) Gives us an eternal home (John xiv. 2).

IV. WHAT THE LORD WILL NOT REMEMBER.

My sins (Heb. viii. 12).
They are cast into the sea (Micah vii. 19).

HERBERT R. FRANCIS.

Rome in India.—Eighteen nuns and a number of monks were brought to Bombay in Christmas week. The Church of Rome is constantly sending reinforcements of this character, and none but those who are wilfully blind can avoid seeing what stupendous efforts are made by the Roman Church to gain control of the education of the European and Eurasian girls of India. The boys are by no means neglected; but evidently the first care is to get the girls. If the Church of Rome can get the girls of the present generation, she will control the homes of the next generation.—*Indian Witness*.

Lifeboat Work.

FOR a long series of years the National Lifeboat Institution has been sustaining one of the grandest works of Christian philanthropy known to this age, in the rescue of shipwrecked mariners by means of lifeboats stationed along our rock-bound coasts. As every reader well knows, this work is carried on sometimes at the expense of the lives of the would-be rescuers. The recent Kingstown disaster was one notable and lamentable instance of this. In order to help in maintaining the beneficent operations of the Society, a movement, known as the Lifeboat Saturday Fund, was started in Manchester some five years ago. It caught the popular heart, and since its inception it has quickly spread over a large part of the country, with local committees in most of the large cities and towns of the provinces. Very substantial help has in this way been poured into the coffers of the parent Society.

Last year it was deemed advisable that the headquarters of this young and growing movement should be transferred from Manchester to London. With the new year this transfer was carried out. The Lifeboat Saturday Fund now has offices in Adelphi-terrace, W.C., and Mr. A. P. Smith, of Manchester, who has been associated with the work from its beginning, is the very capable London secretary. The Fund works, of course, in the fullest harmony with the parent Society. Sir E. Birkbeck is chairman of both committees.

Last Friday a meeting was held in the United Service Institution, Whitehall, for the purpose of publicly inaugurating the London work of the Saturday Fund. The chair was filled by the Marquis of Londonderry, who made an earnest speech on behalf of this affiliated channel of awakening and securing public support for the good cause of life-saving at sea. Addresses in advocacy of it were also given by Lord Kinnaird, Lord Tweedmouth, Archdeacon Sinclair, Messrs. J. H. Wilson, M.P., and E. Flower, M.P., Rev. T. S. Treanor (author of "Heroes of the Goodwin Sands"), and Sir E. Birkbeck. It was stated that every effort will be made to secure the co-operation of London employers and of the industrial masses of our great city, in commending the movement to general sympathy. A committee of influential ladies has been appointed, with Lady Rodney as hon. sec., and it is hoped soon to have district committees scattered throughout the metropolis.

the Broussa Orphanage.

THE new report finds its keynote in the Armenian atrocities, which have stricken the people with terror, devastated whole districts, and left many fresh orphans to be cared for. At one time a van-load of orphaned children appeared at the gate. The work in the Orphanage goes on steadily; several boys have left to learn trades, and girls to become teachers. The superintendents say: "Our labour for the next year will be a very difficult one. From our own country we dare not expect any substantial help, for all over the country collections are started for the victims of the late atrocities, who escaped with their lives and skin, hiding themselves in caves and hollows of trees, feeding upon leaves and roots. For these, all collect now, and our help is expected in the way of rescuing some of their starving little ones. We, for this purpose, look for chief help to our dear friends in Britain, who during twenty years have lent us a helping hand, without getting faint and weary." Communications may be sent to Rev. W. A. Essery, Bible Lands Missions' Aid Society, 7, Adam-street, Strand, London, W.C. The superintendents are Mr. and Mrs. Baghdasarian.

Deacon Abraham, in a recent letter, says: "My wife and I are very thankful for what the Lord has done for our work. Do not forget us in your prayers. We trust that Simon Lazar and David Mar Yausef will return in good time to their native land, David to be a preacher, and the other to teach the orphans in the workshop. This will prevent our young people from going to Russia and falling into the snares of Satan. We have many refugees from our people in the mountains of Kurdistan; and although we are in debt we cannot withhold our compassion towards them." Communications regarding the work may addressed to Mr. H. Taskor, Brookside, Andover, Hants.

L.C.M. at the Mansion House.

FOR some years it has been the custom to hold at the Mansion House an annual gathering on behalf of the work of the London City Mission in the Central and East-end districts, closely connected with the City. This was held on Thursday evening, when there was a large gathering.

Mr. SHERIFF COOPER presided, and the district secretary, Mr. James Dunn, stated that the Central and East-end comprised 116 districts worked by the L.C.M. As partial support the parent society required £6718 last year, but the amount raised came short of that sum by £850. The committee still retained agents in sixteen districts for which there was no guaranteed support, trusting that God might raise up subscribers.

The CHAIRMAN stated that the number of missionaries at work four years since totalled 500, but, at the present time, owing to lack of funds, there were only 480. Of this number 121 were special missionaries, men who by reason of previous occupation understood the difficulties of those amongst whom they were sent to labour, and were thus particularly fitted to minister to them with success. Mr. F. A. BEVAN, treasurer, explained that it was the two million people in London who never went to a place of worship that the missionaries were seeking to save from moral and spiritual destruction. Mr. Bevan called upon three missionaries engaged in Billingsgate, the Central Meat Markets, and the City taverns, each of whom gave interesting testimonies of their work. Men have been influenced to sign the pledge, others have been converted. As many as 170 men would stay at a time to listen to the Gospel preached. One specially interesting instance mentioned was that of a man who had given up drink and gambling, and was enabled thereby to save £1 a week of his earnings. In conclusion, Mr. Bevan stated that some gentlemen on the Corn Exchange were anxious to raise £80 a year in order to maintain a missionary to labour especially amongst men employed at flour mills. He pleaded earnestly for increased support on behalf of this additional effort and the whole of the Society's work.

Rev. H. E. Fox, of the C.M.S., besides bearing valuable testimony from experience to the earnestness and zeal of the missionaries, dwelt on three important factors which must exist in all successful mission work, namely, system, sympathy, spirituality. His address was a fine vindication of the necessity for such work, as rendering valuable evangelistic aid to the churches, and in no way competing with them. He concluded with a forcible appeal to his audience as to their own living interest in spiritual matters.

Rev. W. WRIGHT, D.D., of the British and Foreign Bible Society, also spoke, pointing out the great and increasing need of such effort as that carried on by the London City Mission.

The Salvation Army.

MANY will hear with regret that the American split, caused by the approaching removal of Commander and Mrs. Ballington Booth, has become gravely accentuated. Public feeling in the States seems to be on the side of the Commander retaining charge of the American work, and he has now formally resigned his position in the Army. Pending General Booth's return, the resignation has not been accepted, and Miss Eva Booth is temporarily placed in charge of headquarters in New York.

Jews and Usury.—In times of oppression, when honourable occupations were generally denied them, many Jews adopted money-lending on usurious interest as a means of livelihood. During recent generations, with less excuse, the race has furnished many petty bankers with the spirit of Shylock. The nobility of Jewry in recent years have been much exercised on the subject, and the late Chief Rabbi of British Jews, Dr. Nathan Adler, in his ethical will, said: "Whatever be your calling, continue to shun every kind of usury; for usury still constitutes, alas, the malignant canker which eats into the vitality of the House of Israel." That a wholesome sentiment on this matter is growing, is evident from an article in last week's *Jewish Chronicle*, which records the fact that at Glasgow a notorious money-lender has been informed that he will not in future be allowed to hold a sitting in the synagogue.

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Glasgow Evangelism.

FEW meetings this winter have been more inspiring and more encouraging in the cause of city evangelisation than the annual meeting of the United Evangelistic Association held in St. Andrew's Hall, Glasgow, on Monday, February 17. The great hall was not only filled, but crowded, and crowded for the most part by men and women taking active part in aggressive work throughout the city.

Lord OVERTOUN, president of the Association, took the chair, and accompanying him to the platform was a large force of ministers and prominent Christian workers, while behind them were the Mizpah Band choir, the students of the Bible Training Institute, and members of the various choirs of the Association. Before the meeting and during its progress hymns were sung by the Mizpah Band choir, and by the students, the latter being accompanied by the American organ, a cornet, a flute, and two violins.

The Association was an outcome of Mr. D. L. Moody's work in 1874, and as an indication of the progress made, the hon. treasurer, Mr. Alex. McKeith, stated that in 1874 the ordinary income (from voluntary offerings) was £3848; while for 1895 it was £18,294. During the twenty-two years of the Association's existence £177,945 had been sent in as voluntary contributions. Mr. J. W. Arthur, as hon. secretary, and Mr. MacKeith gave their reports, with illustrations by limelight views of the interiors of the various halls, the modes of work, homes of the fresh-air fortnight scheme, etc., and this novel style of report was much appreciated.

Lord OVERTOUN's address, as president, mainly dealt with the scope and aims of the Association's work, pleading with earnestness that it was not outside the Church, far less was against the Church, but was the Church; ministers and office-bearers of churches forming its directorate, and every worker received into its ranks being understood to be a church member. Mr. JOHN ANDERSON, of the Bible Training Institute; and Mr. ALEX. SLOAN followed, in brief, terse, and bright speeches.

Rev. JOHN McNEILL gave the closing address. Mr. McNeill goes forth on his missions under the auspices of the United Evangelical Association, and it was therefore appropriate that he should report for himself on his world-wide work. Fresh from the large gatherings in Sheffield and Leeds, he was very warmly received, and after a few passages touching upon South African and Australian visits, he came back to the need of the meeting before him, and, from the grand old story of David and Goliath, drove many a lesson home to the assembled workers. He spoke of David's three victories, (1) over himself; giving to Eliab "the soft answer that turneth away wrath," a lesson pointed by the old warrior Paul to young Timothy, "Take heed to thyself, and the doctrine," yourself first, then your rifle; (2) over custom; he could not go in Saul's armour, he must be himself the herd laddie from the hills; (3) over Goliath. What a backing he had! "I come to thee in the name of God." Silence! Silence until you can go in the name of God! And what an easy victory when God works! One stone, and four to spare. So will it be if we go to the fight as the stripping did.

Pastor Brown's Thank-offering Day.

PUNCTUALLY at 7 o'clock on the morning of February 24 Pastor Archibald G. Brown was in his vestry to receive the freewill offerings of those friends who had reason to thank God for blessing through the preaching of his own Word in the East London Tabernacle.

Prayer-meetings were held in the schoolroom below during the day, and the first words of praise, which ascended at 7.30 a.m., "All hail the power of Jesu's name," gave expression to, and were prophetic of, the experience of succeeding hours.

There was a steady stream of offerers all day long. By 10 a.m. £100 had been brought him; by 1 p.m., £200; at 4 p.m., £450; while at the close of the day the total amount stood at £634 6s. 8d.

H.

The Home of Industry.

WHO are these ever-increasing crowds of children that come before the saints of God month by month at the workers' meeting asking their prayers? They are typical of the thousands, now men and women in Canada, who might have been among the submerged but for the hand of loving help. The few condensed histories given below show that it is well to gather them in ere they fall into the fowler's snares. Emigration is a necessary safeguard for the population. If the lovers of children do not wisely see a little money (£10 per child) expended judiciously, much larger sums must be afterwards spent upon them in gaols and workhouses. It is proved that 98 per cent. of the little emigrants grow up into citizens in our colonies.

We place them principally in the farming districts where they are placed side by side in school and in business with the best in the land. Those with special gifts have been aided by a college course, whilst others have become heirs to the farmers' homestead. Over a thousand happy marriages speak louder than words, whilst here we sigh to think of the struggles to live in the one-roomed house, and rear children amid the surrounding drink temptations.

Last summer, a minister called upon us, and selected a boy of nine; he now looks from his pulpit upon three other small boys being reared among the people of his congregation. Hundreds of wholesome facts, verified with one's own eyes last summer in Canada, have encouraged us to rescue the 70th party now in our Training Home: having arranged with Messrs. Allan, of Liverpool, that they shall sail on April 16, under the care of Mr. James Merry. After this we go on training the 71st party, hoping to accompany them to Canada in June or July.

CONDENSED HISTORIES.

Charlie and Georgie, 11 and 10.—Mother dead five years. Father suffering from an incurable disease in the hospital. Unlikely ever to come out again.

Fred and Johnnie, 12 and 9.—Mother died of decline. Were sheltered day after the funeral. In dying, mother asked district lady to bring her boys to us.

Georgie, 11 years.—Father terribly unsatisfactory. Mother, with heart disease, may pass away any moment. Five children on the borders of starvation.

Gordon, 10.—Father did wrong after being in one situation fifteen years, now thoroughly repentant; is in a Salvation Army Home working for his board.

Edward, 13.—A nice boy. Been some years in the workhouse. Two little brothers already in Canada. Father dead, and deserted by mother.

Janie and Mary, 8 and 6.—Mother died a year ago. Father an elderly man, weak in mind, and able to do but little work, quite incapable of looking after them.

Sallie.—An orphan, who lived with an aunt. The aunt was separated from her husband, and obliged to take a situation; so lonely little Sallie was brought to us to love and care for.

Daisy and sister, 10 and 7.—Father's whereabouts not known; supposed to be dead. Mother very unsatisfactory, but trying to do right in a situation.

Thank God, we have hearts in the Home of Industry and its Training Home who can love these dear lambs enough to bathe them and cleanse them, and to try if love and patience for the next few years can make useful men and women of them. It is royal work ministering to such, but it is done for the Master's sake. If those who have stitched and sent us garments to fill the boxes could see the change in each one—no longer self-willed, but obedient and diligent to their teachers—how pleased they would be! When a Canadian mail comes in, bringing us letters brimful of gratitude and happy recollections, all the tears and sad memories blotted out, we can thank God, and take courage. We gratefully acknowledge the help of the readers of THE CHRISTIAN.

ANNIE MACPHERSON.

Ardrossan, N.B.—The Y.M.C.A. and Y.W.C.A. have carried on work here for some fifteen years, during the latter part of which the operations have been much hindered by changes and unsuitable premises. Our present hall has been let over our heads, and we know of none in which to carry on the varied work of the Associations. We have for some years been collecting funds to build a hall of our own (estimated cost £500), to consolidate and give permanence to the work. Towards this we have £220 in hand, but our sources are now exhausted. Any help will be very thankfully received.

EDWARD J. HILL, President Y.M.C.A.

Bank of Scotland, Ardrossan, N.B.

Evangelical Alliance.

JUBILEE CELEBRATION.

THE Council of the Evangelical Alliance have had under consideration for some time past the detailed arrangements for the Jubilee Conference. One of the greatest difficulties has been to secure a suitable place for the meetings, outside the din and noise of the main streets of Central London. Another difficulty was to avoid clashing with the Mildmay Conference (which is always held at the end of June), and especially as our president is chairman of that Conference, and many of the friends interested in that gathering are members of the Alliance. In view of these circumstances, consultations have taken place with the leaders at Mildmay, and it has been arranged that the Evangelical Alliance Conference should be held jointly with the Mildmay Conference, which was itself founded by a highly-esteemed member of the Council of the Alliance (the late Rev. William Pennefather), and has ever since been conducted on Alliance lines.

The principal subject selected for the Conference is practically the very foundation of the Evangelical Alliance, and at the same time equally appropriate for a Mildmay Conference. It is as follows: The true unity of the Church which is the body of Christ: (1) *In new birth and life*; (2) *in growth and development*; (3) *as perfected in glory*. This general topic will be followed at the morning and evening meetings, except on the Friday evening; while the afternoon sessions will be occupied with other and more general subjects suitable for an Alliance Conference.

The celebration of the jubilee of the Alliance will commence on Tuesday, June 30, at Exeter Hall, when the preliminary prayer meeting will be held in the Lower Hall at 3 o'clock, followed by the conversation and reception; and a public meeting in the Great Hall. All the other meetings will be held at the Mildmay Conference Hall, commencing July 1. On Wednesday, July 1, and each morning afterwards, there will be a prayer meeting at 7 o'clock. This will be followed by the morning session, from 11 to 1 o'clock, at which addresses will be given in English on the leading subject named above—the speakers being British and foreign. In the afternoons the Conference will be divided into sections—French, German, English, etc., at which addresses will be given in various languages by selected delegates. In the evenings brief addresses (in English) will be given by selected speakers, British and foreign.

On the afternoon of Friday, July 3, the united Communion Service will take the place of the sectional meetings, and in the evening of that day there will be a great missionary meeting, followed by two or three brief farewell addresses. On Saturday morning, at nine o'clock, there will be a special conference of Alliance delegates only, to consider matters affecting the whole Alliance; and this will be followed by a praise meeting at eleven o'clock.

It is hoped that the alteration in date will be found convenient to all the delegates from various countries. The invitation to the Jubilee Conference is addressed to Evangelical Christians in all lands; and those intending to be present are requested to communicate as early as possible with the general secretary at the office in London. The council assure all visitors of a hearty Christian welcome, and hospitality will be provided as far as possible for all duly appointed delegates from foreign branches of the Alliance. It is important that early intimation should be given of such appointments.—On behalf of the council,

A. J. ARNOLD, General Secretary.
Alliance House, Adam-street, Strand, London.

The London Sunday School Choir held their annual festival on Saturday last at the Royal Albert Hall. Mr. Luther Hinton, who has conducted these festivals since their commencement, was absent through ill-health, but a very attractive programme was rendered, consisting of oratorios, choruses, etc., by the choir of 1000 voices, assisted by the London Sunday School Orchestra.

Work in Costa Rica.

DEAR SIR,—I do not know the kind friends who regularly send THE CHRISTIAN to me, but I would like to express my gratitude for their kindness, and assure them that it is greatly appreciated. The Jamaica Baptist Missionary Society, with which I became connected in 1893, has been labouring here for nearly eight years. At Port Limon a church, holding nearly 500 people, and filled every Sunday (with a substantial dwelling-house), has been built. Along the Costa Rica Railway for fifty miles churches are planted, and being planted. About 122 members have been gathered into these churches, but lack of funds prevents us going forward. It is hard work getting the necessary means from negroes who labour on the banana farms with just enough to support them.

The Roman Catholics are now building churches, in opposition to us, where we have put churches. They get money by lotteries, gambling, and drink for this purpose. Recently they tried to get up a petition to expel all Protestant missionaries from the field, but fortunately the President is too liberal, although we are only tolerated here. They have burned and torn the Bibles sold by agents of the British and Foreign Bible Society. One priest got a lot of ruffians to attack Mr. F. de P. Castells, of the B. and F.B.S., with machetes, knives, and revolvers. Rome does not like the Bible. Missionaries of the Central American Missionary Society in the interior have had to flee at night, under protection of officials, through a priest inciting the people to attack them.

Amongst the Indians, who are in a low, degraded condition, seven missionaries from the U.S.A. have gone to commence work by forming themselves into an industrial mission. Others are expected in the spring.

A magic-lantern, with slides, could be used to great advantage here.—Yours truly,

JAMES HAYTER.

Port Limon, Costa Rica.

Evian-les-Bains, France.

IN a report of their work in the Haute Savoie during last year, the Misses Wellington have to tell of sad disappointments as well as of encouraging successes. What with the darkness of the people and the intrigues of the priests, the lives of our Evangelical friends are a round of anxiety and hard work. The report says:—"There was at one time a great deal of sickness in the villages round, and our nurse's help was invaluable. She was kept well, though out at all times and in all weathers; but it was impossible to reach some of the cases, the villages lying one, two, and three hours away. This made us long for rooms where we could have them under one roof, thus avoiding so great an expenditure of time, strength, and money. We thought and prayed much about it, but the way was not opened, and we were obliged to do the best we could.

"The women's knitting meeting was well attended, and about 100 pairs of stockings were made by them. It was most painful to know of the need last winter among these women, but a generous order for 50s. worth of stockings, which were afterwards sent to poor children in London, enabled us to give them work at home as well as at the weekly meeting, and so tided them over the most difficult moment. It had long been a *chateau d'Espagne* with us to be able to give employment to the men during those months of the year when they have no work; directly the bad weather comes many find themselves among the unemployed. With the help of three Evian gentlemen a wood yard was opened, which, though on a very small scale, succeeded admirably.

"The Café de Temperance and reading room has been opened as usual to the men in the evening, and to the market women at the weekly market. There is a band of young men who are to be found there nearly every evening, and who thus come directly under Gospel influence, through the meetings and the talks of the evangelist. All the total abstainers are now formed into a section of the Croix Bleue Française. This society is recognised by the State. The lending library has been well used.

"The evangelist, of a singularly sympathetic and loving nature, has been much discouraged by

late difficulties. He felt at one time that he must give up his post, but he has taken courage again. The need of distinct Gospel work in the villages round about is pressing much upon our hearts, and we hope to be able to open a room where the evangelist could hold a series of meetings, first in one and then in another, until all the villages have been visited; but this plan will require more money than has hitherto been sent us."

Inquiry Room Cases.

THE following are some of the cases met with in the recent Mission by the Brothers Weaver at the Great Assembly Hall:—

A most interesting case was that of a master cooper, a man of respectable connections, who had been a backslider for fourteen years through the drink. Twenty-five years ago he worked with Richard Weaver and Rev. William (now General) Booth, and was much used of God. It was a touching sight to see him pleading that God would restore to him the joy of salvation.

A sad case of a young gentleman who had spent his all in riotous living. Twice he had been to Australia, to make a fortune and spent it, leaving himself in debt there. When Christ spoke peace to his soul, his one thought was the debt unpaid. He came to see Mr. Weaver, and, filled with joy, said his cousin was paying his way back to the Colonies, where he was going to cancel the money he owed.

One night we found in the inquiry room, a fine bright lad of some eighteen years of age reduced to rags. His story was the fifteenth of Luke retold. We wrote home, found his story quite true, and forwarded him to his parents in the country.

One of the saddest cases was that of a young Irishman and his wife. They were most respectably connected, but the drink fiend had robbed the husband of all true, manly instinct. He had drunk the home from over their heads, and for two nights the young wife, with babe in arms, had walked the streets. In an agony of soul, he poured out his heart to God for forgiveness. The next day, Mr. Charrington sent them home to Ireland, and we have since had a letter saying he had arrived, and confessed Christ to all at his native place.

Modern Spiritualism.

IN the *Journal Religieux* for February 15, a *précis* appeared of a series of lectures on Spiritualism and cognate subjects, given at Geneva and Lausanne by Professor Alois Berthoud. Contrasting with the Christian supernatural that which is false and deceitful, the professor pointed out that "whereas the former is a Divine manifestation, the latter has a miserable intercourse with darkness. In all times the effects of thaumaturgy have been *nil*; magical arts have revealed nothing, have made no contribution to the welfare of the race. In fact, they have but terrified men—have never made them better.

"As to modern spiritism, which arrogates the title of a religious system, spiritualist doctrine, it is unquestionable that it brings men into contact with the world of spirits; but assuredly it does not bring them near to God. Spiritualism is a return to Gnosticism, to Brahmanism; it is the doctrine of emanations reversed. This aberration was victoriously combated by St. Paul, when, even in the first century, it attempted to enter the Church. In the Epistle to the Colossians the Apostle sets over against the entire world of spirits, the Christ in whom all fulness dwells, who fills up and bridges over the abyss between God and man.

"That there are spirits, that there are angels having spiritual ministry upon earth, who will deny *a priori*? But mere phantoms there are none, excepting in diseased imaginations. The dead can only come back by way of resurrection. Appeals to the dead are the outcome of unbelief, which ever gives rise to superstition. To get rid of the Gospel of grace and pardon, of repentance and sanctification, and to avoid meeting the living and holy God, unbelief, of the type which easily germinates in the human heart, loves to launch into the gloomy and unwholesome spheres of counterfeit marvels.

"In Christ we have all. Even those who seek with wavering need not be discouraged; whose seeks will find. The thirsty shall be satisfied by Him in whom are hid 'all the treasures of wisdom and knowledge.'"

THE BOOK WORLD.

"HIGHER CRITICISM" CRITICISED.

BOOKS which reduce the Pentateuch to a jumble of documents of doubtful origin and still more doubtful authority, are very numerous; and those which "reconstruct" Israelitish history in harmony with an unscriptural theory of development are a great host. Therefore, it is with pleasure that we hail such a work as Rev. Dr. Baxter's *Sanctuary and Sacrifice*, which is a reply to Wellhausen and all his tribe, a defence of Scripture, and a vindication of what has come to be styled the "traditional" view of Israelitish history.

This substantial volume, by the minister of Cameron, N.B., is a fair and square examination of the modern views, which are shown to be irreconcilable in themselves as well as contrary to Scripture. Those who have followed Old Testament discussions of the past few years will not need to be told that the title of Dr. Baxter's book suggests subjects which go to the root of the controversy. The pages are singularly refreshing as an exhibition of keen criticism; and as we read we are frequently puzzled to choose between the ignorance of Scripture and shortness of memory which consort so easily with analytical genius and historical intuition. Though by no means anxious to be Scriptural, Wellhausen might have aimed at consistency, but this assuredly he did not achieve; and this flagrant deficiency is not supplied by numberless assumptions dogmatically advanced.

In conclusion, Dr. Baxter well says: "The points raised by Wellhausen cannot possibly be regarded as trivial, or as subsidiary. They practically confront us with the alternatives—Is our Old Testament a succession of reliable records? or, Is it a bundle of impudent and discredited inventions? The errors charged throughout our pages have been so numerous, and so glaring, as to put the 'higher criticism,' as represented in its most admired champion, quite effectually on its trial. In assailing his speculations, our only weapon has been a fair and independent comparison of his pages with those pages of Scripture which they profess to expound. We have taken the Bible student to the Bible, and the Bible alone, and there we have felt a firm confidence, as well as a great delight in showing him that Wellhausen's speculations are an unsupported—*Imagination*." We trust this timely volume will find its way into the hands of many who have been fascinated with recent fabrications, German and English, under the name of Criticism. (6s. *Eyre & Spottiswoode*.)

Lion the Mastiff. By A. G. Savigny. (1s. 6d. *Kelly*.) The autobiography of a dog, written with a purpose—the inculcation of kindness to animals—and written in a winning and readable style, which will attract young folk and aid in influencing them in merciful ways.

Bethesda Chimes, edited by Pastor F. E. Marsh, is a bright Gospel monthly, of which the first number (dated March) has just been issued. Its contents are of a spiritual type, and it is suitable for localisation. (1d. monthly. *F. G. Marsh*, 3, Park-place West, Sunderland.)

The Glorious Lord, by Rev. F. B. Meyer, B.A., is the first volume of the "Golden Library of Christian Doctrine." It contains eleven papers on spiritual heights and depths. In the last, some practical hints are given on the subject of Bible study. (1s. *J. E. Hawkins & Co.*)

The Bible its Own Evidence. By W. Collingwood. This is a thoughtful little book on the Bible and its writers, teachings, and characteristics. The pages are as simple in style as they are helpful in substance, and we trust they will have many readers. (1s. nett. *Scriptural Knowledge Institution*, 78, Park-street, Bristol.)

Everybody's Guide to Poultry-Keeping is a useful illustrated manual, by Denzil Sherraton. **Everybody's Book of Confessions**, for young and old, proposes a host of questions, and gives space for a record of the reader's opinions and feelings, also for a family register of births, marriages, and deaths. (Cloth 6d.; leather 1s. *Saxon & Co.*)

Life of Christ. Messrs. Cassell & Co. are issuing to the readers of *The Quiver* Farrar's famous "Life of Christ" at 1s. 6d. As the book was originally issued at 2s., it will be seen that this is a remarkable offer, and affords an opportunity which few will care to miss. The conditions, which are fully set forth in the March number of *The Quiver*, include the buying of three numbers of that magazine.

Rest and Reaping. Vol. IX. Edited by Charlotte Mason. (2s. *Morgan & Scott*.) In this volume of her useful little monthly, Miss Mason keeps notes on expository and prophetic subjects well to the front; but, besides, attention is given to the claims of Christian work and workers at home and abroad, not forgetting the House of Rest, with which she is so

intimately associated, and for which she is responsible. Thus the annual volume presents much that is stimulating and helpful.

God's Food for the Afflicted.—In our notice, last week, of this book, we gave the author as Rev. J. Barnes; it should have been Rev. J. Burns.

Recent useful additions to Miss Headland's excellent "Sketches of C.M.S. workers" are: "ARCHDEACON COWLEY, for many years a labourer in British America; and Rev. GEORGE SMITH, who did good work in Fuhchow thirty years ago. (2d. each. *Nisbet & Co.*)

Messrs. Marshall Brothers have issued in pretty booklet form (one penny each) four of Rev. Andrew Murray's very helpful addresses, as follows:—"YE ARE THE BRANCHES"; "WE CAN LOVE ALL THE DAY; CARNAL AND SPIRITUAL"; and "OUT OF THE GRAVE A NEW LIFE."

Professor ZOEGLER, in the *Beweis des Glaubens*, speaks in high terms of "Lex Mosiaica," the volume of essays, edited by Dr. Valpy French, and published by Messrs. Eyre and Spottiswoode. He declares the proofs given of the antiquity of the Pentateuch to be of irresistible importance, and hopes the work will be translated into German. M. E. Doumorgue, writing in *Le Christianisme*, says that a French translation would probably be equally useful.

BOOKS RECEIVED.

From *Cassell & Co.*—LOVEDAY: A Tale of a Stirring Time. By A. E. Wickham. (6s.)

From *The National Education Emergency Committee*, Surrey House, Victoria Embankment, W.C.—THE EDUCATION CRISIS: A Defence of Popular Management in Public Education. (6d.)

Barnwell Mission, Cambridge.

THE new report states that though this Mission bears the name of "Barnwell" it has the whole town for its parish, and reaches to the villages around. Mention is made of the renovation and improvement of the building, the old Theatre Royal, during the past year. The whole work is now in a most flourishing condition. The Weaver Brothers paid a visit to re-open the theatre in August, and their Mission was signally blessed—numbers professing conversion; since then our services have been much better attended, owing to the labours of Mr. Hart, supported by many undergraduates from Corpus, and also of our missionary, Mr. Walker, who by God's blessing has been able to knit our people more closely together in brotherly love and the bonds of the Gospel. During the year we have started a Christian Endeavour Society, which will embrace a fund for the relief of those in sickness or distress. Never in the history of the Barnwell Mission have we had such good reason to thank God and take courage. Next June we hope to celebrate the coming of age of the Mission, the work having been commenced in the Ragged School in June, 1875, by our valued friend, Rev. W. R. Mowll, and others, some of whom have gone to their reward. The hon. superintendent is Mr. Wm. K. Vawser, 38, The Cury, Cambridge.

The Zanzibar Rest.

MR. AND MRS. KNAPMAN have undertaken the charge of this work, and go forth relying on the help in prayer of the Lord's people at home. The new report of the Zanzibar Rest has been issued, showing how God has blessed the constant and faithful testimony of his servants. Reference is made to Mrs. Agnew's return home last year, after three years' useful service, and to the devoted work of Miss Hurditch while holding the fort single-handed.

Readers will like to know something of the friends who are now taking charge of "The Rest." Mr. Knapman spent three years at Harley College, during which time he worked frequently amongst the sailors at the "Ratcliffe Strangers' Rest." He afterwards went to Ireland, where he worked for one year in connection with the Open-air Mission, often amid great persecution, but with abundant blessing from God; he also had charge of a church in Yorkshire, where God manifestly owned his labours. Mrs. Knapman has also been trained by Dr. Guinness, at Doric Lodge, and has varied experiences in mission work. Both these missionaries know "the blessedness of living and working for Him"; their hearts have long been in heathen lands, and they rejoiced when the call came to them from the Master to go to East Africa. Their position is very responsible and important; they will have many difficulties in reference to language and climate, and we would ask the prayers of God's children for them. In conclusion, we would say this work is in great need of liberal help; it depends on God, and on his stewards. Our missionaries who have gone to Zanzibar have no independent means, no private resources, no guaranteed support. Communications should be made to Mr. J. T. Isaac, The Strangers' Rest, 163, St. George's-street, E.

Mr. William Noble addressed a large and enthusiastic temperance meeting at Newport, I.W., last week. On the preceding evening he gave a lecture on "J. B. Gough" to the members of the Ryde Y.M.C.A.

Scottish Notes.

DR. JOHN ROBSON, of Aberdeen, is mentioned as the probable Moderator of the next U.P. Synod. Mr. Robert Donald, of Wellwood, a much-esteemed citizen of Ayr, died last week. He took a deep interest in temperance, educational, and religious work.

The students of the Missionary Society, Edinburgh Theological Hall, have undertaken to raise the cost of establishing a new training college at Bellary, South India.

At a meeting in Cowcaddens Free Church, Glasgow, in connection with the pioneer work of the congregation, Rev. Wm. Ross made a very gratifying statement of progress. Mr. John Galloway and Lord Overton, two of the founders, gave addresses.

Special services have been held at the Free High Church, Aberdeen, in celebration of the semi-jubilee of the pastor, Rev. H. W. Bell. Dr. Williamson, of Belfast, Mr. Bell's predecessor, preached on Sabbath, and a meeting of the congregation was held on Monday.

Help is needed to enable the Y.W.C.A. to open a restaurant at Peterhead for the women who go there from different parts of Scotland and England for the herring fishing season, which usually lasts from the beginning of July till the end of August. There are generally from 1400 to 2000 women. The secretary, Y.W.C.A., 116, George-street, Edinburgh, will be glad to hear from friends who can aid the work.

At the forenoon service in Mayfield Free Church, Edinburgh, last Sabbath, Rev. Lewis Davidson closed his sermon with an account of the unhappy condition of the Armenians under Turkish rule, and made a strong appeal on their behalf, both on the ground of the terrible massacres that had taken place and the famished condition of the survivors. A retiring collection was taken, which amounted to £120.

Rev. Donald MacEachern, minister of the parish of South Knapdale, died suddenly on Sunday week while on his way to church. The congregation had gathered in the church for the usual Gaelic service held in the forenoon, but as Mr. MacEachern did not put in an appearance, one of the elders went to make inquiries, and found the reverend gentleman lying dead on the road. Dr. Hunter, of Lochgilphead, who was sent for, certified that the cause of death was the bursting of a blood-vessel.

Two cases of deep public interest, were decided last week in the law courts. The Court of Session held that the codicils added to his will by the late Sir W. Mackinnon, revoking legacies amounting to £35,000 for certain Free Church objects, because of the passing of the Declaratory Act, have made these bequests void. The same authority has declined to upset the testamentary dispositions of the late Mr. John Hope, by which he left £85,000 for carrying on total abstinence and anti-Popery crusades. It was contended by the next-of-kin that Mr. Hope was of unsound mind, but the judges could find no evidence of this.

Irish Notes.

A new Methodist mission hall has been opened at Killymaddy, near Armagh.

The evangelistic meetings held under the auspices of the Belfast Presbytery during the past week have been largely attended. Preparations have been in progress since December last. A weekly prayer meeting, begun at the new year, has been continued since, with encouraging results. Revs. S. R. Macphail (of Liverpool) and J. J. Mackay (of Hull) rendered great service during the week.

Gathered Gold.

PREACHING CHRIST.

A philosopher may philosophise his hearers, but the preaching of Christ will alone convert them. Men may preach Christ ignorantly, blunderingly, absurdly, yet God will give that preaching efficacy, because He is determined to magnify his own ordinance.—*Cecil*.

THINGS THAT WILL COME.

Offences.—Luke xvii. 1.

Death.—Heb. ix. 27; 1 Cor. xv. 22; 1 Kings ii. 2.

Judgment.—2 Cor. v. 10; Rom. xiv. 10.

He will come.—Heb. x. 37; 1 Thes. iv. 16.

F. I. B.

THE FOURFOLD ORDER OF DUTY.

"Take care of number one"—that is, thy soul.

Thy house is second—seek to save it whole.

The church is third—its health and peace pursue.

The world is fourth—oh, seek to save that too.

Follow this fourfold plan—

In Christ's great strength—YOU CAN.

Arthur Augustus Rees.

The Y.M.C.A.

MEETINGS for the Deepening of the Spiritual Life were held in the Shaftesbury Hall, South Parade, Leeds, on Friday, Feb. 14th, by Rev. John Sloan, of Glasgow.

For a prize distribution at Aldersgate-street on Wednesday evening the Association was privileged to have the presence of Mr. Alderman and Sheriff Pound, who delivered an appreciative address.

At the Penge annual meeting a balance in hand was reported of £61. Mr. S. Thompson occupied the chair, supported by local ministers and clergy; and Mr. W. Hind Smith represented the National Council.

The Bedford Association reports fifty fresh members since October. The Bible classes, mission services for non-church-going young men and women, open-air services and other operations have been most encouraging.

The annual meeting of the Bishop Auckland Association was held on Wednesday evening, and was well attended. Mr. G. E. Markham, president, was in the chair, and satisfactory reports were presented by Mr. R. Oliver, secretary, and Mr. Joseph Lingford, treasurer.

The Oxford Association held its anniversary gathering on Wednesday week in the Examination Schools. About 1200 were present, and the meeting was pronounced a great success. The Rector of Exeter College presided, the report was wisely taken as read, and addresses were given by Revs. F. B. Meyer and A. T. Pierson, D.D., and Mr. Robinson Souttar, M.P.

The annual meeting of the Birkenhead Association was crowded and enthusiastic. Mr. C. J. Proctor presided. The report showed an increase in membership, now 559, and a large amount of evangelistic and other work. "Success and progress" has been the keynote of the year. Amongst the speakers at the anniversary were Rev. E. J. Kennedy, Dr. Stansfield, and Messrs. Lee and Ralston.

A sub-district conference was held at the rooms of the York Association on Wednesday week, presided over by Mr. J. C. Moor. Interesting papers were read by Mr. J. P. Howard, of Newcastle, and Mr. C. H. Ellison, of York. A meeting of the local Association was held in the evening, presided over by Mr. J. R. Hill, J.P., when addresses were given by Mr. A. K. Yapp, North Midland District secretary, Derby, Mr. J. C. Moor, travelling secretary, Mr. W. D. Dobson, Harrogate, Mr. Thomas Moffett, Leeds, and Mr. T. Herring, Darlington.

A successful demonstration was held at Hamilton on 14th inst., on the occasion of the visit of the National Council. Ex-Provost Wylie presided, and addresses were given by Mr. Macpherson, of Glasgow, on "Personal Religion"; Mr. John McPhail, of Greenock, on "Local Association Work"; Mr. Jas. Gavin, of Stirling, on "District Association Work"; and Mr. Archibald Kennedy, of Edinburgh, on the "International Work of the Association." Mr. Kennedy's address was illustrated by lime-light views of Association buildings all over the world, different branches of Association work, and prominent workers.

The first annual meeting of the Camden Town Association since the death of the late beloved president, Mr. John White, was held on Thursday evening; and, though necessarily somewhat saddened by the frequent references to the heavy loss the institution has sustained, was nevertheless a great success. Mr. Henry Robson occupied the chair, and part was taken in the proceedings by Rev. D. M. Connan, Mr. A. C. Furse, Rev. W. R. Mowll, Mr. F. L. Jermyn, Mr. Hind Smith, Mr. J. L. Whelan, Mr. J. G. Murdoch, Rev. Alex. Connell, Rev. Geo. Hawker, Rev. H. Coley, the general secretary (Mr. T. Swanston Smith) and others.

The foundation stones of the handsome new premises of the Sunderland Young Men's Christian Association in John-street and Borough-road were laid on Wednesday afternoon in the presence of a large gathering. Mr. John Henderson (secretary of the Building Committee) made a brief statement as to the origin of the Association in 1871 and its progress since. The total cost of the new erection he said would be £5000, of which £3700 had already been subscribed. The ceremonies were followed by a public meeting in the evening, when over a thousand were present. Dr. G. B. Morgan presided. Mr. Clement Thompson gave an interesting statement of the history and development of Y.M.C.A. work in Sunderland during the past twenty-five years, and an address was delivered by Mr. Robinson Souttar. At the conclusion of the meeting an exhibition of limelight views, showing the rise and progress of the Y.M.C.A. in the world during the past fifty years was given, with a descriptive address by Mr. W. M. Hudson, of South Shields.

In the last bright and successful conference of the Y.M.C.A.'s for French-speaking people in Switzerland, held at La Chaux-de-Fonds, that which

struck us most was the clear, categorical affirmation of the public and social action that is henceforth to be taken. The Y.M.C.A. is no longer what it was perhaps for a time, what some people may still think that it is, some very pious young men meeting privately, round a smoky lamp, to sing a few hymns and murmur a few prayers. No, the Y.M.C.A. has left the quiet chamber to go out into the street; it shows itself in the broad daylight. The long procession of seven or eight hundred young men going twice through all the streets of La Chaux-de-Fonds, the triumphal arches, the decorated churches, the cannons re-echoing from the valley, all clearly proclaimed the coming of a new, young, strong, courageous troop. We greeted this manifestation with deep joy, for the Y.M.C.A. is, before all, a society for the future; its organisation sufficiently says so: work for the young by the young.—*The National Church.*

The Y.W.C.A.

ANNUAL WEEK OF PRAYER.

THE Week of Prayer commencing February 16th has now closed, and numerous are the evidences of blessing which have been received at the various institutes engaged therein. As an opportunity for quiet communion with our loving Father, and as refreshment by the wayside, the past week has resulted, by God's grace, in renewed strength and fervour for the work of the Y.W.C.A.

At the Central Institute, 316, Regent-street, W., Miss L. Duff gave the address at the praise meeting held on Sunday, while special meetings for prayer were held during the week. On Thursday, Rev. Prebendary Webb-Peploe delivered an exhortation to a crowded audience on "Love," drawing illustrations from David and Jonathan. On Friday, Mr. C. T. Studd, from China, spoke on the heartrending contrast between a Christian and a heathen country. Rev. F. B. Meyer followed with an address on the Holy Spirit as "The Living Waters."

Miss Rouse, of Putney, and Miss Pacy have been stirring up the members of the Lavender-hill and Clapham Junction Branch to a more diligent and prayerful study of God's word, closing with an address on "The Beautiful Gate" (Acts iii.). The presence of God's Holy Spirit has been felt at these meetings.

Addresses have been given every night at the Brixton Institute to crowded rooms, as well as a three nights' mission for juniors. Rev. W. R. Mowll delivered the sermon on Sunday, 16th, at Christ Church, and a special address to Christians was given by Col. Oldham on Saturday. Miss Garrett, hon. sec., writes: "This has been one of the best weeks we have ever had."

At the Cambridge Institute special prayer meetings have been held, followed by an address. Miss Freeman spoke on "Three Prayer Meetings" mentioned in Acts (chapters ii., iv., and xvi.). Miss E. Coryton gave a reading on "The Candlestick." There were good attendances throughout, and a deep interest and spirit of prayer realised.

The Week of Prayer at the Clapham Institute has been a time of searching and refreshment, and God's presence has been manifestly felt. Rev. J. Pettiman, Capt. Treeby, and others were the speakers at the meetings.

Miss Boxer reports that meetings were held every evening at Eastbourne House (Sydenham), as well as on Sunday, for prayer and praise. At Gipsy Hall (Upper Norwood), members waited definitely upon God in the spirit of prayer and expectancy. The Hon. Gertrude Kinnaird and the Hon. Emily Kinnaird were among the speakers at the Finsbury Institute.

Special meetings were arranged for at Princess House (108, Brompton-road, S.W.). Miss Soltan gave an address on "The Prayer of Jabez," Miss K. Barlow on "God's Everlasting Covenant of Peace," while Miss Barlow spoke of our bringing everything in prayer to our Heavenly Father.

A special evening service was held at Eaton Episcopal Church on Thursday, in connection with the Belgravian Institute and Princess House. Lady Bangor, Mrs. E. Streafeld, and Miss Maunsell conducted meetings at the Belgravian Institute from February 16 to 19.

Mrs. W. T. Paton reports good attendances at the Cloudesley Institute meetings for prayer and praise, a deeply earnest and prayerful spirit being manifested throughout.

A mission has been held during the week at the Putney branch. Miss Rouse spoke on Sunday, and Bible readings were given each afternoon by Miss Oakeshott (C.I.M.), Mrs. McLaren, Mrs. Dixon, and others.

"Hindrances to Prayer" was the keynote of the address given by Mrs. W. H. Stone at the St. James's (Hatcham) branch, and meetings (February 19-21) for Bible study and prayer were held each evening,

conducted by the members. Miss Evans spoke on "Unity in Prayer," and Miss L. Meager on "Praise, the Outcome of Prayer." Many have testified to blessing received at the Percy Institute, and the meetings have been owned of God in a marked way. A praise meeting was held on Friday, led by Rev. F. T. Snow, when definite results were looked for in the power of the Holy Spirit. At other centres in London and throughout the country meetings have been held with most encouraging results. C. W. D.

MORLEY HALLS CONFERENCE.

THE monthly conference, on Thursday, 20th inst., was of more than usual interest, the meeting at 3 o'clock being largely attended. The hon. Mrs. Waller presided. Interesting letters from Y.W.C.A. workers in India were read by the Hon. Gertrude Kinnaird, asking for more workers, more prayer, and increased funds. The Hon. Emily Kinnaird read letters of praise for prayer answered, and for God's wonderful way of working. Half an hour was spent in prayer and praise on behalf of India.

After tea, served in the gymnasium, the large hall was crowded to hear an address from Mrs. Penn Lewis, on "Effectual Prayer and its Conditions." Mrs. Lewis said it takes a deeper life to pray than to work, and lack of power in prayer results in a resort to human resources. A number of points were then powerfully enforced:—First, what is effectual prayer? Our Lord shows that it is not always asking, but to "ask and receive." We need power to take. The conditions are expressed in the words "Ask the Father in my name." This is not merely mentioning his name, but asking in his nature, in union with Him. Then there is the promise of what Jesus would do, "I will shew you plainly," etc. The Holy Ghost reveals Christ, and Christ manifests the Father. Prevailing prayer is a life of prayer, the very desire of the heart, Christ in union with us asking the Father. It is impossible to live two lives and have power in prayer. We cannot live in the spirit of the world and then, at stated times, have power with God. This is only possible to spirit-possessed souls.

The hindrances are—(1) love of sin; (2) idols in the heart—position, views, theology, work; (3) a grudge in the heart, an unforgiving spirit cannot pray effectually; (4) unbelief in the heart; (5) self. The power of the Holy Ghost cleanses the heart, removes idols, begets love, brings in faith, and deals with self, and we then ask and receive to the glory of God.

The remainder of the time after the address was occupied with prayer.

BRIEF NOTES.

A scheme which has long been in contemplation, for providing dinners and boarding accommodation, at very moderate cost, for members of the Y.W.C.A. and others, has been successfully commenced in Dundee, under the management of a committee presided over by Mrs. Ogilvy Dalgleish, to whom the credit of organising the affair is due, and who has generously given £100 towards the expenses of the undertaking. Miss Reynolds formally opened the building a few days ago, and Miss Grant, of the Glasgow Institute, will start the new work.

At the annual meeting of the Lady Havelock Branch, Hammersmith, the chair was taken by Mr. H. Trengrouse, and addresses were given by Revs. H. Denning, of Bristol, J. L. Brooks, and W. Page. The report shows a year of very successful work. The meeting was somewhat saddened by the resignation of the hon. sec., Miss M. Holt, who has held the post from the commencement of this branch nine years ago, and who, by her self-denying labours and earnest efforts, has contributed so largely to the success of the work. Several members referred to the efficiency of this work. This branch is also losing the services of Mrs. Page, who has been the president from the beginning.

Madagascar.—The interests of all foreigners (says a *Times* correspondent), whether traders, explorers, or missionaries, require the speedy establishment of French power and influence throughout the island. The personal safety of a large number of Norwegian and British subjects in the south is just now hanging in the balance. Should the insurgents succeed in their intentions, the Norwegian mission stations will be destroyed, and the Betsileo province and its capital, Fianarantsoa, attacked.

Union Tabernacle, Wandsworth-road.—Interesting services were held last week at this tabernacle in connection with the completion of the necessary alteration and the laying of a commemoration-stone. Amongst those who took part were Mr. James E. Mathieson, Revs. P. A. Milne, R. McIntosh, W. Fuller Gooch, and Mr. P. M. Thornton, M.P. In laying the stone, Mr. Mathieson expressed his sympathy with and confidence in the work carried on by Rev. D. M. Cameron and his helpers.

Christian Endeavour.

IN and around Hull the Endeavourers have become a force for good in many directions. The fifth anniversary of the Christian Endeavour Society at Newbridge, Mon., showed a membership of 110 and vigorous work.

The Endeavour movement is taking hold in South Wales, and societies are being formed by the Congregationalists, Presbyterians, and Baptists.

In Lamartine, Penn., the Union C.E. Society has closed a personal-work campaign in connection with Gospel meetings, when eight souls were saved.

The Christian Endeavour Society in the prison, Michigan City, Ind., has about three hundred members, more than a hundred of whom have been baptized.

The National Lutheran Christian Endeavour Union of America have published a leaflet showing how well the C.E. organisation is suited to the Lutheran Church.

The C.E. Society in connection with the Athlone Baptist Chapel is truly missionary in its character, having a missionary working party for children and adults, a missionary giving union, and a postal department, the object of which is to send *THE CHRISTIAN* and *The Life of Faith* to foreign missionaries.

H. CLARKE, secretary.

An enthusiastic rally of the Gloucester Y.P.S.C.E. Union was held in Tyndale Chapel on February 20, the president, Rev. G. M. Smith, in the chair. After papers on "Consecrated Energy" and "Power of Association," and an address by Rev. J. Moore, a consecration meeting terminated a happy and profitable gathering.

F. C. HARPER.

The Endeavourers of Alameda Co., California, believe that Christian Endeavour means aggressive work for the unsaved, and they have formulated a plan that is worthy of widest imitation. A committee has been organised to go out on evangelistic tours into neighbouring towns and country districts. Recently seven young men and nine young women visited a small inland town, thirty-five miles inland, and held services; and nine souls accepted the Gospel invitation.

Oxford Notes.

[BY OUR OWN CORRESPONDENT.]

DR. PIERSON'S visit last week proved to be a season of real blessing. Christians of the various churches have been instructed and stimulated, while University men, who attended in good numbers, have also received great blessing. Dr. Pierson also addressed the annual meeting of the Y.M.C.A.

The death of Sir Charles Aitchison is a very serious loss to the cause of Evangelical truth in Oxford. God's work ever found in him an earnest advocate, and the high positions in the State to which he had attained made his testimony of special service in the city and University.

Sermons in aid of the Colonial and Continental Church Society were preached on Sunday last by Rev. J. M. Ham, Association Secretary, who had much of interest to tell about this valuable society's work.

Conference at Margate.—A very profitable conference, arranged by Mr. Owens Mell, on the Second Advent, was held at Shaftesbury House last week. The speakers included Revs. H. C. Sturdy and John Wilkinson, Pastor Fuller Gooch, Mr. Walter Sloan, and Captain Baring. The interest manifested was extremely encouraging. W. M. C.

The American Baptist Publication Society has had its fine premises in Philadelphia burned to the ground. Early on Sunday, February 2, a conflagration broke out at the next building; the flames spread, and in a short time nothing remained of the splendid depot but four black walls and a heap of charred ruins. The loss is expected to be £100,000. In the building were the offices of the Publication Society; the Missionary Union and the Home Mission Society, as well as the Pennsylvania Education Society, the State Mission Society, and the City Mission, and various other Baptist societies.

Artillery-lane Mission, Fournier-street, Spitalfields.—God has greatly blessed the workers in this Mission. Many cases of conversion might be given, especially among young women in the lodging-houses. Amongst the meetings held are lodging-house visitation, Gospel meetings, mother's meetings, and open-air work. During the winter months, free breakfasts have been given to the poor and destitute every Sunday morning; 2,730 free meals, breakfasts, have been given during the year. This winter these breakfasts have already been given on six Sunday mornings. These earnest workers are sorely in need of funds.—(Mrs.) S. FINN, Hon. Supt., 29, St. Ann's-road, South Tottenham. [204]

Obituary.

MRS. MATHEW HALL.

ON February 13 there peacefully entered into the joy of her Lord the last surviving member of the family of the late Mr. Samuel Evans, of Ottery St. Mary. Early in life she gave herself to the Lord Jesus, and engaged in Christian work. After her marriage she became the true helpmate of her husband in all Christian work, and especially did she shine as the centre of a large family circle. Her Christian hospitality was large, especially to those who most needed it. In January last her husband and she celebrated their golden wedding, surrounded by twenty-eight children and grandchildren. She was apparently as well as usual, but early in February she was called to her rest.

M. FRANCOIS NÆF.

Lausanne has lost a noble son and benefactor by the death of Francois Næf, at the age of 63. He was a descendant of the famous Félix Næf, whose work among the people of the Upper Alps is well known. He was one of the first members of the Y.M.C.A. in Switzerland, and in 1858 became a pastor in the Free Church. He laboured in several spheres, and took a wide interest in evangelistic effort. He studied philanthropy with keen sympathy, and was actively associated with a large number of societies, leagues, and committees. In 1880 he started at Lausanne popular meetings after the type of the McAll meetings in France, and thus became the pioneer of an important home mission enterprise. At length, in 1893, he was elected to the Communal Council of Lausanne. So he served his generation in a variety of ways; and his decease is widely and deeply mourned alike in Switzerland and France.

REV. WILLIAM RICKARD.

The whole district of Child's Hill and Cricklewood seemed bereaved in the falling asleep of this beloved pastor, who entered into rest on Jan 21. During his twenty-nine years' ministry of the Baptist Chapel, Child's Hill, N.W., he had gathered a warmly attached congregation; but, as we have found evidence on visiting the place, his peculiar power lay in his pastoral work. While health permitted he was ever busy from house to house, cheering and comforting the sorrowing, whether belonging to his flock or not, and exhorting the careless to flee from the wrath to come. Thus he was a man greatly beloved by the people for his self-denying labours and untiring energy on their behalf. The last two or three years of his life were spent in much suffering, which necessitated his retirement some eighteen months ago. The funeral took place on the 25th, the service being conducted by Rev. W. Brock, of Hampstead, when the whole of the village appeared to have gone into mourning, and hundreds attended to show their respect and love for him.

REV. C. F. COBB, TESTON.

This devoted servant of Christ passed away at the Rectory, Teston, near Maidstone, on Monday, February 3, aged sixty-nine. The son of a faithful Evangelical rector, he was trained in his earliest days in warm sympathy with evangelical and missionary work. Entering the ministry, he engaged in parish work for two years, and then offered himself to the C.M.S., and was sent to Benares as principal of the Mission College there. Failure in the health of his wife (a daughter of Rev. E. B. Elliott, the well-known author of *Horæ Apocalyptice*) led to resignation of his post and return home. The hearts of husband and wife were, however, in missions, and from that time they have been constant and ready friends and helpers of the C.M.S. Mr. Cobb succeeded, in 1873, the late Rev. W. Pennefather at St. Jude's, Mildmay Park, and though his stay was brief, the memory of his devoted ministry is still cherished at Mildmay. In 1875 he went to Teston, where since then he laboured with great success. Mr. Cobb's efforts stretched out much beyond his parish and its care. In addition to numberless missionary and other home and foreign interests, he organised in his own parish a splendid work among hop-pickers, who come in crowds in the hopping season. In his call home many indeed will feel they have lost a godly and faithful friend.

SIR CHAS. W. AITCHISON.

This well-known friend of missions, who was not afraid during his Indian career to witness on behalf of God and righteousness, passed away, aged sixty-three, on Tuesday week, at St. Christopher's, Oxford. A native of Lasswade, he was educated at the High School and University of Edinburgh. Joining the Indian Civil Service in 1856, he successively filled several important positions. He was secretary to the Government of India in the Foreign Department from 1870 to 1878. At that date he was appointed Chief Commissioner of British Burmah, which post he held till 1882, when he was appointed Lieutenant-Governor of the Punjab, holding that office till 1887. A few years ago he left India for

this country, and resided principally in Edinburgh. As member of the Council of State for India, his advice on all matters pertaining to the administration of the country was highly valued. He was an authority on Indian matters, and was the author of several important works. During his administration he was greatly esteemed by the natives for his just and honourable dealings with them and the means he took to improve the commercial and social conditions of Bengal. In 1863 Sir Charles was married to Miss Beatrice Cox, daughter of the late Mr. James Cox, of Clement Park and Cardean, at one time Provost of Dundee. He is survived by a widow and grown-up family. The Aitchison College, for the instruction of the sons of chiefs, and the Lady Aitchison Hospital for Women, will perpetuate his memory in India, and the Punjab University was his creation. For the last six years he was the chairman of the Church of England Zenana Missionary Society, retiring only a few months ago, and was frequently to be found presiding or speaking at missionary meetings, ever ready to bear testimony to the proved value of the work being done in India and Burmah by missionaries.

A Picture Mission.

THE two weeks' mission conducted at the Baptist Chapel, Charles-street, Camberwell New-road, S.E., by Mr. Charles Edwards, of Winchester, has resulted in greatly reviving Christians and bringing salvation to some who were without God and hope in the world. The pictures by which the evangelist illustrates the Gospel have been the means of throwing entirely new light on old Bible truth.

A lady who was an infidel has boldly professed Christ, and has written to ask if she can obtain Mr. Edwards' addresses and Bible talks to send to an infidel brother of hers. A man came to me in the chapel one night and said he wanted to give himself up to God, and would close his shop on Sundays. One after another cases are forthcoming. Our congregations have increased and the young people's meetings have received a stimulus.

Ministers and missionary superintendents would do well to invite Mr. Edwards with his wonderful pictures to conduct missions. Under God, they would be the means of much blessing.

JOHN WAITE, Pastor.

The Scriptures in Bengali.

PASTOR HÆGERT, of the Bethel Santhal Mission, writes:—At No. 6, Dhorrumbola-street, Calcutta, India, lives Mr. C. Bomwetsch. He is seventy-five years of age, and has been fifty years in this country as a missionary of the C.M.S. He was for years an editor of a Bengali religious newspaper, enjoying a pension; he needs nothing for himself or family.

This man spent seven years in translating the New Testament into Bengali. It was quickly sold. Then he worked nine years on the revision of the translation, which is now completed, but he needs £200 to have it printed. It would greatly cheer him if funds should be forthcoming for the printing of his Bengali New Testament.

There is a former translation, good for pundits, but not understood by the common people, as it is stilted, and almost all the missionaries agree that a new translation is needed. Mr. Bomwetsch's translation is the best.

Pugilism in the States.—There is now no inch of soil in the United States where prize-fighting can be legally carried on. Congress has passed a Bill, and the President promptly signed it, which makes it a crime in the District of Columbia, or in any territory of the United States, or in any strip of country under Federal control, to hold a prize fight. This is a final victory for good morals and humanity over a species of entertainment that has come to rank with bull fights and other degrading sports.—*N.Y. Independent.*

Requests for Prayer.—That the Armenian atrocities may be speedily brought to an end.—For blessing on mission at Raphoe, co. Donegal, by Mr. Crawford.—For a series of special meetings to be held in Bloomsbury Chapel, W.C., March 7 to 15, by Revs. W. Y. Fullerton and J. Manton Smith.—For the outpouring of the Spirit on young men in Doune.—For Gipsy Smith's meetings in America.—For a month's mission at St. Just, Cornwall, by Mr. and Mrs. Clegg.—For blessing on a mission for men, by Mr. Monro Collings, at the Y.M.C.A., New Cross, S.E., from March 1 to 9.—For an eight days' mission at the Soldiers' Home, Aldershot, by Mr. J. C. Rainey, commencing March 1.—For special mission, Shaftesbury Hall, Ealing, March 2nd to 14th, by Charles Cook and choir.

Evangelistic Notes.

Garratt, Herts.—Mr. Hugh C. Wallace, of the Evangelisation Society, has concluded a most successful six days' mission to the Baptist Chapel in this interesting village.

Arlington, Gloucester.—Mr. C. B. Jolliffe, of the Evangelisation Society, has concluded a mission in the Baptist chapel here. Christians have been revived, and souls have been led to Christ. L. B.

Wirksworth.—A fourteen days' special mission has been held here by Mr. A. Hanson, with much cause for thankfulness. God's own people have been blessed, and a number of souls decided for Christ. Much interest was manifested in the meetings.

Newent, Gloucester.—Mr. Frank Tarrant, of the Evangelisation Society, finished, on Sunday, 23rd inst., a three weeks' mission at the Congregational Church here. God wonderfully blessed the effort through the clear statement, the natural manner, and the quiet power of his servant.

Ireland.—Gospel meetings have been held in Stewartstown Methodist Church by Mr. John and Mrs. Brandon, of Newcastle, co. Down. Similar meetings have been held in Clones by Mr. Jas. Dixon, of the Belfast Central Mission, and in Aghnacloy by Rev. Henry Ball, Methodist Conference evangelist.

Major Cole is conducting union meetings in his own city, Adrian, Mich., during the day, then urging the people to their individual churches in the evening, where the services are conducted by their own pastors and such assistance as they may secure. The meetings are growing in power, and give the minister a blessed opportunity to keep in touch with his own people.

Belmont, Bolton.—Mr. James Eyres has been here for a mission during the present month. Meetings for men only, women only, and for young people were held. Bible-readings were given each afternoon, large audiences and much blessing attended all the meetings. Abundant testimony was borne at the farewell meeting by converts and others as to cheering results.

Mr. F. Schiverea has lately laboured with success for four weeks at Listowel, Canada. A local paper says:—"During the services over three hundred professed conversions have taken place, and among them a large number of fathers and mothers, several business men, and scores of bright, thoughtful young men and women, as well as some with grey hairs and tottering frames."

South Shields.—Mr. E. P. Telford, on Feb. 21, concluded a twelve days' mission in the Laygate Primitive Methodist Church. During the week hundreds were unable to find even standing room. The Master gave Mr. Telford many words of power, which drew sinners to the Saviour. Many have made public profession of faith. The huge audiences were delighted by the sweet and powerful singing of Mrs. Telford.

Gosport.—A ten days' mission in connection with the Portsmouth and Gosport Seamen's Mission has been concluded in the Bethel, Gosport, by Mr. Owen Harris, of Bideford. God's presence has been very manifest, and a real work of grace has begun in some hearts, more especially among the men and lads. One evening sixty watermen came to tea, and much blessing was felt and known in the meeting with them afterwards.

Kilburn.—The Weaver Brothers have closed a most successful three weeks' mission in the Primitive Methodist Chapel, Kilburn-lane, London, N.W. (Rev. Geo. Shapcott's). Christians have been awakened, backsliders reclaimed, and sinners saved. After we had nearly all said good-bye on Thursday, and were leaving the chapel, we found a young lady on her knees and Mr. B. F. Weaver by her side. That soul, too, yielded. It was a time never to be forgotten. CHAS. HENDERSON.

Bishop's Stortford.—Mr. Henry Thorne has concluded a very successful ten days' Gospel Mission at the Baptist Chapel, Bishop's Stortford. Every afternoon Bible readings were given to a goodly number of people who gathered from time to time. The evening meetings grew in power, and the Lord was present to save. Many came into the inquiry room and sought the Saviour, while at the same time a great blessing has come upon those who through Divine grace had already believed. W. W.

Banff, N.B.—A series of Evangelistic meetings, conducted by Mr. John Smith, Evangelist, Aberdeen, and Mr. Davidson, of Inchmarlo, in the Y.M.C.A. Hall here, has been brought to a close. The interest gradually deepened, and a considerable number, more especially of young men and young women, profess to have given themselves to the Lord. The Christian workers in Banff have been greatly cheered by his blessing, which has accompanied the labour of his servants during the past three weeks.

Mr. William Hall, who has been working for twenty-years in the North of England, is looking out for opportunities of Christian testimony in the Midlands. A friend supplies salary, also tent and forms. A godly minister in a needy district might secure Mr. Hall's services during the summer and onwards by sending particulars to Mr. J. N. Carr, Carlisle. Local expenses should be met.

Personalities.

Dr. Joseph Cook is at Clifton Springs, N.Y., and is slowly recovering from his nervous prostration.

Mrs. Whittemore, of New York, is at present visiting Paris, and is the guest of Miss De Broen.

Dr. Th. Cuyler is not quite up to his usual health and vigour (says *The Evangelist*), and his physician has enjoined a whole week of rest as the thing most needed.

Rev. Alfred Bird has returned from Australia to England. He will be greatly missed in Victoria (says Rev. H. Macartney, of Melbourne), but will be warmly welcomed into the "Keswick" circle at home. Few more thoroughly recommend themselves both by his spiritual tone and his sound theology.

Mr. L. D. Wishard, who has lately taken a period of much needed rest in Greece, is now fully restored to vigour, and is at present in Scotland. He purposes sailing on May 2 for the Cape, and will spend about three months in visiting the young men's colleges in Natal, Zululand, the Orange Free State, etc. He hopes to attend a Students' Conference at Wellington in July.

Mr. J. R. Mott is now finishing a series of Students' Conferences in India, which have been full of encouraging interest. He sails for Australia about this time, and will make a thorough tour of the colleges in that country and New Zealand. Afterwards he hopes to visit China and Japan on the same mission, of arousing missionary interest in the colleges of those lands.

Rev. Dr. Griffith John, who, owing to his engrossment in his work in China, some time ago declined an invitation to return to England to act as president of the Congregational Union of England and Wales, and who declined a second invitation last year to return and take part in the centenary celebrations of the London Missionary Society, has decided to visit England this year.

Dr. Talmage.—The Boston *Congregationalist* describes this American preacher as one who is heard and read by more persons throughout Christendom than any other living preacher. "It is a great thing to see at the nation's capital (Washington) a splendid company of men and women, white and black, rich and poor, learned and ignorant, filling Sunday after Sunday the seats and galleries and aisles of one of the largest edifices in the city, to hear, not Talmage only, but the Gospel of his Master that he so powerfully proclaims."

Dr. W. T. Grenfell is a young Englishman of interesting history—an Oxford student and athlete, a London surgeon who was converted under the influence of Mr. D. L. Moody in that city, and consecrated his life to caring for the physical and spiritual wants of sailors. For several years he worked in the North Sea, at first with one mission vessel, afterwards with several. For four years Dr. Grenfell has spent his summers cruising along the wild coast of Labrador, carrying on the same double work among the fishermen of ship and shore, healing those that have need of healing, and holding simple, religious services in whatever harbour his mission steamer was anchored.—*Congregationalist*.

New Hall Mission, Wellington.

THE new report of this mission, founded and carried on for many years by the late Dr. Cranage, shows that the work is well sustained and doing real service in the town. Special mention is made of the Sunday evening Gospel services, both for adults and children, which had been well attended and followed by gracious results. The personal labours of the missionary, Mr. John Jones, from house to house has been of great service in many ways. We commend the whole work of the mission to the prayer and sympathies of the Lord's people. The superintendent is Mr. Robert Weston, Carlton House, Wellington, Salop.

In Arctic Regions.—Mrs. Canham, who with her husband, Archdeacon Canham, of the C.M.S., has been labouring at Rampart House, on the Porcupine River, Alaska, since 1881, gives in her latest letters animated accounts of work and life within the Arctic circle. In a sense it is one long struggle with the rigours of the climate, but there are men living there, and so these missionary heroes toil on and endure that they may seek to save souls. God is blessing the work among the Indians employed by the Hudson Bay Company or coming to the station for trading purposes. The home correspondent is Miss L. A. Large, 1, Spencer-road, Craneswater Park, Southsea.

Temperance Notes.

THE Home Secretary announced in the House of Commons, on Monday evening, that a measure for the treatment of habitual drunkards is in preparation.

A defendant has been heavily fined in the City for selling liquor without a licence. He was the actual owner of the house and took the profits, the licence being held by another man who had no interest in the premises.

A Bill introduced into the House of Commons by Mr. Broadhurst, and directed against tied houses, proposes that every licence shall be in the hands of an independent holder, who would be free to purchase his goods where he likes.

Last week Mr. E. Tennyson Smith concluded a temperance mission at Bromley, Kent. At one of the meetings a resolution against liquor traffickers holding office in Christian churches was carried by an overwhelming majority.

An American writer declares that abstemiousness constitutes to-day the predominant feature at all the European royal and imperial courts. To Queen Victoria's influence the growth of temperance is due more than any other monarch.

In a medical address to ladies delivered at Edgbaston, Dr. Rayner Batten dealt with the claims of the temperance movement upon women. At the close he answered a number of inquiries from the audience dealing with some special difficulties often met with amongst women.

Mr. Peter Gilston, ex-Mayor of Leeds, speaking in Wakefield, said that he entertained about 10,000 persons last year, including lords, bishops, princes (amongst them the Prince of Wales), dukes, and Her Majesty's judges, and he did not provide a drop of intoxicating drink for any of them.

The Scottish Baptist Total Abstinence Society reports that "the number of abstaining Baptist ministers in Scotland is now 102, several of whom have retired from the active work of the pastorate. In ninety-nine of our churches unfermented wine is used at the Lord's table, and there are now seventy-six Bands of Hope connected with the churches."

Rev. Allan H. Watts, vicar of Lenton, preached the Temperance Sermon on Feb. 17 to the Nottingham Good Templars.—The debt of £900 on the Good Templar and Temperance Orphanage has been extinguished during the year.—The Governor of Gibraltar presided at the recent anniversary meeting of the Good Templar soldiers, who are doing well on that famous fortress.

A conference, under the auspices of the British Temperance League and the Y.W.C.T.A., was held last week in Wakefield. Miss Briggs expressed the hope that one result of the gatherings would be to unite the various temperance workers in the city. Miss Helen Wilson, M.D. (Lond.), read a paper on "Physiology Teaching and Temperance," and this was followed by a discussion, in which Rev. S. C. Whalley, Mr. W. S. Caine, Mr. Simeon Stephenson (vice-chairman of the Wakefield School Board), and others took part.

Dr. Dawson Burns states that the increase of expenditure for intoxicants in 1895 over the previous year was £3,676,984. The total expenditure was £142,414,812, showing an average expenditure per head of £3 12s. 9½d. for the United Kingdom. The increase in the use of drink was chiefly in England, which country is responsible for £2,865,116 of the sum stated; Scotland and Ireland made up the remainder with £532,505 and £279,363 respectively. This increase of drink expenditure is more than double the annual income of all the missionary societies in the nation.

Dr. Henry M. Field, while attending the meetings of the National Editorial Association at St. Augustine, Fla., at which there were present 356 editors, looked them over as they were seated at table in the dining-room, and he was struck by their abstinence. He says:—"Sitting near the entrance of the hall, and thus seeing from end to end, I did not see a single man touch a glass of wine or mug of lager beer! I confess that I was surprised at what I could have hardly believed except for the testimony of my own senses, but which was most gratifying, not only for the editorial profession, but for the country which they represent."

In a letter to *The Scotsman* on "The Maine Law in Maine," General Neal Dow re-tells, for the sake of present-day workers, the story of the Maine campaign, which led to the adoption of Prohibition. Having shown how this has altered the whole character of the people, he adds: "In more than three-fourths of our territory, containing more than three-fourths of our population, the liquor traffic is practically unknown; an entire generation has grown up there never having seen a rum shop or the effects of one. In our larger cities and towns, a fragment of the traffic remains mostly on the sly, the parties resorting to many devices to keep their liquors concealed from the view of the officials."

International S.S. Lessons.

March 8.

TRUE LOVE TO ONE'S NEIGHBOUR.—Luke x. 25-37.
GOLDEN TEXT.—Verse 27.

OUR Lord's journey from Galilee to Jerusalem led Him along the border between Galilee and Samaria, across the Jordan into Perea, then southward to the fords of Jericho. It was probably in Perea that this incident took place.

"Lawyer" (25)—a student and teacher of the Jewish Scriptures. "Tempted" or tested; either to verify some statement he had heard as to the teaching of Jesus, or to secure the assent of Jesus to some opinion of his own. The lawyer's quotation (27) is taken from Deut. vi. 5, combined with Lev. xix. 18.

"Went down" (30). The distance of Jerusalem from Jericho was about twenty miles, and the descent was about 3500 feet. It was literally, as well as morally, a going down. The road was wild and rocky, and infested with robbers. So frequent were murders and robberies that one portion of it was called "the bloody way." In 1820 Sir Frederic Henniker was stripped and murdered by Arabs on this very road.

Jericho contained about 12,000 priests and Levites, who ministered in the Temple services. It was therefore most natural that a priest and a Levite (31, 32) should pass that way. "Oil and wine" (34), the wine to cleanse the wound, and the oil to heal. "Inn," not such a khan as that connected with the birth of Jesus, but one at which food could be obtained. "Two pence" (35), or denarii, a sum equal to two days' wages.

The parable is intended to serve a threefold purpose.

I. TO CONVICT THE LAWYER.—The application, "Go and do thou likewise" (37), is not an answer to the lawyer's first question (25), but to his second (29), which he asked in order "to justify himself." That he had not loved all men as himself he knew, but with a restricted meaning to the word neighbour, he might yet claim that he had fulfilled the condition on which eternal life depended. Jesus takes away that hope from him. Neighbour means not his personal friend, but every man to whom at any cost he could show kindness.

II. TO PRESENT A PICTURE OF THE SAVIOUR'S WORK FOR US.—What is our condition if we have failed to answer the Law's requirement? We become like the traveller who was left on the road naked and half-dead. We are helpless, and become objects of compassion. The Law—with its ceremonialism—and its righteous demands—passes us by. Whence comes our help? From One on whom we have no claim, whom we have not obeyed, whom we have treated with greatest ingratitude. But "He had compassion" (33), and with entire forgetfulness of self He undertook our case.

III. TO SHOW WHAT HE REQUIRES OF THOSE WHO ARE SAVED.—It reveals to us the essential characteristic of our Christian life. The indifference and callousness seen in the priest and the Levite—two ministers of religion, are not intended to set aside all forms of religious worship; but to show how possible it is for these to be alone, and therefore utterly valueless. Love is the great end of the Gospel as of the Law. Not the performance of outward ceremonies, but little deeds of kindness, of self forgetfulness, of unselfishness—these are to be the true expression of our godliness (see 1 Cor. xiii.).

It reminds us who are to be the objects of our loving ministry. Much of our Christian activity is determined by selfish considerations. We are interested in those whom we like, and who respond to our loving ministry. But what of those we don't like, and who bitterly dislike us? Is not their peril equally great? Dr. Maclaren says:—"Perhaps, if Jesus had been speaking in America, He would have made this man a negro; or if in France, a German; or if in England, a 'foreigner.'" The poor, the degraded, the outcast, the loathsome—these are to be our neighbours, even though they are found in the heart of Africa.

It shows us the form in which our love must express itself. It must be prompted by Christlike compassion, must lead to self-sacrifice, must be prompt, and thorough. For such service the needs of men afford abundant opportunity. Objects of misery are continually appealing for our sympathy. Among many illustrations take only one:—Years ago Linda Gilbert, passing the old brick prison in Chicago, saw a hand beckoning to her from a cell window, and heard a weary voice asking for something to read. She was but a little girl, but she went Sunday after Sunday to that prison, carrying with her a book from her father's library for the prisoner to read. "Little girl," said he, before he died, "you have saved my soul." And she gave him a promise to do for other prisoners what she had done for him. She has kept her word, and has established good libraries in many prisons, and has helped many prisoners back to honest lives.

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AMONG THE CHURCHES.

Church of England.

THE vicar of Sutton-in-Ashfield, Rev. F. R. Pyper, has accepted St. Andrew's, Nottingham.

The annual conference of the Craven Evangelical Union was held last week in Leeds, when a large number of members were present.

The Bishop of Peterborough will lecture on "The Church of England in the Reign of Elizabeth" in the Church House on April 23, at 5.30 p.m.

Rev. Samuel Morley who has been in India since 1875, and is a member of the C.M.S. committee in Madras, has been appointed Bishop of Tinnevely.

Rev. Dr. Hodgins, formerly of St. Stephen's, Edgehill, Liverpool, lies dangerously ill at Wavertree. He is eighty-three years of age, and for thirty-three years ministered in St. Stephen's parish.

Lord Salisbury has sent £100 to Rev. P. M. Bayne, rector of Little Ilford, Manor Park, E., towards one of the new churches which are urgently needed in that rapidly-increasing part of "London over the Border."

Newcastle has developed a promising young mission-preacher in Rev. W. M. D. Falla, who has conducted a successful ten days' mission at Sacriston, a mining parish in Durham. The miners flocked to hear him, and many professed to receive great blessing.

The Record says that there will be widespread satisfaction in England, as well as in Ireland, at the choice of Dr. Chadwick, Dean of Armagh, as the new bishop in succession to the late Dr. Gregg. His expository and homiletical writings have long made his name.

The Archbishop of Canterbury, addressing, last week, the C.M. Younger Clergy Union, urged the study of foreign missions, and of those obvious facts of life which bear upon foreign missions. Among the less obvious, but important underlying facts, the Archbishop mentioned the problem of Mohammedanism.

Archdeacon Taylor, at a meeting of the Liverpool Church Association, said he was unable to agree that the supporters of voluntary schools had a right to expect these to be placed on a perfect financial equality with Board Schools. In his opinion they should be prepared to pay for the privilege of imparting denominational instruction.

The Bishop of Liverpool, speaking on Monday evening at the opening of new schools, said that he thanked God for the Liverpool Board Schools. If it had not been for those Board schools a large number of the children of that great city would have been left nothing better than heathens. Still, at the same time, he liked to see schools in close connection with every church.

Congregational.

Mr. E. Jones has been recognised as pastor at Selston.

The church at Lye is arranging to purchase the mission chapel at Stamburmill.

Rev. Charles Waring, formerly of Clitheroe, has entered on the pastorate at Paignton.

Rev. Joseph Henderson has been warmly welcomed to the pastorate at Cheetham-hill, Manchester.

Caterham Church reports 129 members. The Sunday-schools have 256 scholars, with 29 teachers.

Rev. J. Milton, of Appledore, after an illness of eight weeks is still prostrate and unable to leave his bed.

Spring Church, Grimsby, reports good work and many indications of blessing. The Christian Endeavour Society is vigorous in aggressive evangelisation.

Rev. W. Mottram, organising secretary of the C.U. Temperance Society, has been conducting Gospel temperance meetings at Hastings and St. Leonards.

Norwood Church, Liverpool, reports 547 members, including 144 on the roll of the mission in Bodley-street. In the Sunday-school there are 511 scholars.

Much interest has been awakened in Leicester during the past week by the announcement that the Congregational Union will hold its Autumnal Conference in that borough in October next.

The members of Princes-street Church, Gravesend, on Sunday week, in response to an appeal from the pastor for £100 to clear off the debt on the late jubilee renovation, sent in nearly £150.

Rev. Evelyn Thomas has completed his first year at Victoria-road, Newport. The whole work seems full of encouragement, and a hundred new members have been added during the year.

The Congregational Home Missionary Society is stated by Gen. O. O. Howard to have operated in forty-five States and territories. Of the 5300 churches of the Congregational order, 400 have either been planted or sided by the Society, and over one-half of the Congregational churches in America are now being aided. There are besides 227 missionaries preaching the Gospel in thirteen languages.

Calls.—Rev. George Fuller, of Stratford, Ont., to Murphy Memorial Hall, New Kent-road, S.E. (accepted); Rev. H. E. Holmes, of Bideford, to Trinity, Croydon (accepted); Rev. F. H. Baine, of Stralder, to Oak-road, Leeds; Rev. Marco Ami, to Halkett-place, Jersey; Rev. T. J. Hosken, to Tacket-street, Ipswich.

Resignations.—Rev. M. Holland, of Redbourn; Rev. Joseph Shillito, of Sutton Coldfield; Rev. C. Potter, of Shaldon.

Baptist.

Rev. R. Scott has been recognised as pastor at Guiseley.

Rev. W. H. Payne has been recognised as pastor at Bovey Tracey.

A nine days' mission has been held by Rev. F. C. Spurr at St. George's, Canterbury.

The jubilee of Bungay Church is to be celebrated this year by a series of services.

A ten days' mission has been held at Stony Stratford by Revs. F. T. Smythe and J. W. Tomkins.

Queen's-road, Wallington, reports that over £1000, including £300 for debt, has been raised during the year.

Rev. W. J. Buchanan, who is leaving for South Africa, preached farewell sermons on Sunday at Kent-street, Portsea.

Trinity Chapel, John-street, Edgware-road, reports a net increase of 22 members. The total income was £520. The jubilee will shortly be celebrated.

A committee has been formed to raise subscriptions for a memorial of the services of Rev. Dr. McLaren, on the completion of the fiftieth year of his ministry.

Kidderminster Church has entirely liquidated the debt upon the new schools. During the year seventeen have been admitted to the church, bringing the membership up to 282. In the two Sunday-schools are 645 scholars.

Scarbrick-street Chapel, Wigan, is holding special services this year in celebration of its jubilee. Rev. F. G. Kemp reports that during his nine years' pastorate 123 have been received into membership, 80 of these by baptism. On the church roll are now 138.

The Strict Baptist Mission held last week in Soho Chapel a meeting to say farewell to Mr. Samuel Hutchinson and

his wife, who are leaving to take the oversight of the mission stations in Madras and the Tinnevely district, whence Mr. Hutchinson has recently returned from a tour.

Calls.—Rev. W. J. Styles to West-hill, Wandsworth (accepted); Mr. H. T. Stonekake to Eaton Bray; Rev. J. H. Kelly, of Amptthill, to Swaffham; Mr. T. Douglas, to Waltham Cross; Rev. R. A. Burrows to Regent Hall, Douglas, Isle of Man.

Resignations.—Rev. W. E. S. Rowland, of Bluntisham; Rev. D. Davies, of Llysane, Cardiff.

Methodist.

The Malin's Rigg Mission, Sunderland, reports a great revival of the work.

A very successful mission has been conducted in Holder-ness-road Chapel, Hull, by Rev. J. Griffin.

A new Wesleyan chapel has been opened at Catford by Rev. Walford Green, ex-president of the Conference.

The anniversary of the Men's Meeting of the London Central Mission was celebrated last week. There are now 300 members.

A united mission in the various chapels of Portsmouth has been promoted by the Methodist Council, the chief missionaries being Revs. T. Waugh, E. Davidson, J. G. Bennett, and V. C. Cook.

An "Adult Bible Meeting" has been commenced at Broomhill Chapel, Sheffield, on Sunday afternoons, intended for men and women of all ranks "who desire knowledge, worship, and friendship." The aim is to make it a "bright, homely, and helpful meeting for the people."

An action raised by the landlord of the "Rose and Crown," a public-house in Ratcliff-highway, against Rev. Peter Thompson, of the East End Mission, for statements as to the character of the place, has been dismissed, the jury failing to agree. Already the costs are very heavy.

Rehoboth Central Mission, Leeds, held its anniversary on Sunday week. Sermons were preached by Rev. George Parkin, Northampton. On Tuesday a public meeting was held, Mr. J. W. Pawson presiding. Addresses were delivered by Revs. G. Parkin and H. O. H. Richardson. The report showed that good work had been done during the year.

As showing the growth of Methodism in the Transvaal, it is stated that ten years ago the entire membership reported from the Transvaal and Swaziland district was 744; now it is 4653. At Johannesburg, where ten years since there was no Methodist work at all, there are now a number of flourishing churches and schools, both English and native, with seven English and two native ministers. In the Transvaal there are twenty European and twelve native Wesleyan ministers.

Presbyterian.

Eastbourne Church has raised £196 during the past year.

The services held last week in connection with the opening of the new church at Ilford proved very satisfactory.

The Association of North London Choirs gave their ninth annual service of praise in Marylebone Church on Tuesday evening.

Stratford reports a membership of 450. Last year there were fifty-three additions to the communion roll. The Sunday-school is in a vigorous condition with 345 scholars. Dr. Monro Gibson's congregation at St. John's Wood raised last year £6536. The membership is returned at 878, besides a mission membership of 300. Thus the work is plainly prospering on all hands.

At the annual meeting of the Marylebone congregation much interest was aroused by the evidence borne of good and growing work. An income of £4116 for the year was reported. A debt on the church of £600 was nearly wiped out at the meeting. New premises for mission work are in contemplation.

Brunswick-street, Manchester, as we learn from its annual report, has a membership, including the branch church in Ardwick, of 539. There are 696 Sunday scholars, with sixty-one teachers, and the membership of the temperance societies exceeds 1000. The congregation is the oldest of the Presbyterian order in Manchester, and dates from 1790. The branch church is now self-sustaining.

Calls.—Rev. Dr. Moinet, of Kensington, to Bromley, Kent; Rev. C. Anderson Scott, of College Park, to Moseley, Birmingham; Rev. J. Cochrane, formerly of Coleraine, to Whitby; Rev. C. Cowie, of North Leith, to Rothies.

Resignation.—Rev. J. Barr, of Johnstone, N.B.

Salvation Army.

A rescue home is to be opened in Chatham. The Social Gazette has now reached a circulation of 50,000 weekly.

11,100 persons were relieved by gifts of food and clothing during recent strike in Belfast.

A new shelter for men has been opened in Buenos Ayres and a further shelter in Sweden.

Forty-three new centres of work in the villages of England have been established by the Army.

General Booth returns to this country on March 11. His campaign in Gujarat has been a great success.

Permission has been obtained to place collecting boxes for social work on railway platforms in Holland.

Fallen Asleep.

At Tynehouse, Lyndhurst-gardens, South Hampstead, on the 14th inst., Mr. ANDREW COMMON, J.P., Mrs. Dr. Parker's father, and one of the most prominent men in Sunderland, a devoted Christian.—At Grinnell, U.S.A., Rev. Dr. MAGOUN, aged seventy-five, first president of Iowa College.—At Loudoun, N.B., Rev. J. ROBERTSON, aged seventy-three, minister of the parish.—At Berwick, Mr. ADAM DALLING, J.P., aged seventy-five, thrice Mayor of the town and an earnest Christian.—At Watlington, Oxon., Canon ASHURST, aged seventy-eight, rector of the parish.—At Portrell, N.B., Rev. JAMES REID, in advanced years, who for upwards of forty years, had ministered faithfully in this corner of remote Skye.—At Bourne, Mr. W. BNAK, aged eighty-two, an active worker for many years.—At Hyde, Canon HUMBERT, aged seventy-seven, late vicar of St. Bartholomew's.—At Pontardulais, Rev. J. G. HOPKINS, aged thirty-one, late Baptist minister in Caerphilly.—At Ponkey, Rusdon, on 14th inst., Mr. D. GRIFFITH, aged forty-eight, an active and willing helper in good work.—At South Knapdale, N.B., by the roadside, on his way to preach, Rev. D. MACEachern, minister of the parish.—At Biggleswade, aged fifty-six, Rev. JAMES DANIEL, formerly a Methodist minister, and in recent years in business, but a warm helper of Christian work.—At Holmlea, Sunderland, on 13th inst., Rev. A. S. SAVILLE, minister of Mint-street Chapel, Lincoln.—At Huddersfield, Mr. GODFREY STOKES, J.P., aged seventy-eight, a leading local Methodist.—At Menston, Ilkley, aged thirty-eight, Rev. THEO. JOPLING, a devoted preacher of the Gospel.—At Dublin, JANE MACBRIAN, elder daughter of Rev. C. H. Crookshank, of Kingstown, who died in the Adelaide Hospital of typhoid fever, caught in the discharge of her duties as a nurse, aged twenty-three years.—At Kilcormack House, Ferns, Rev. EDWARD F. LAWLER, Canon of Kilrush, aged seventy-seven years.

Few things in the contents of the message of Jesus to his apostles are more remarkable than the restraint shown in the revelations of the New Testament concerning the future life. Immortality, with its allied doctrines of rewards and punishments, occupies a central place in the teaching of the Saviour. This life is dealt with as the mere prelude or apprenticeship of the life to come. We are encouraged to draw our determining motives from the armoury of eternity. And yet we are told almost nothing of the details of the heavenly life. It would seem as though Jesus left his followers freely to exercise their sanctified imagination on the cloud-curtain of the undying dawn, and to body forth their own heaven according to their spiritual insight. What blessed assurance is given us in the words, "I go to prepare a place for you,

that *where I am*, there ye may be also." "If it were not so, I would have told you"! There is profound wisdom in thus giving the soul ample room to paint its pictures of the great future behind the veil. It stands in striking contrast with the barren and uninspiring details of the heaven of spiritualism, whose "revelations" concerning the state of the "blessed dead" carry their own refutation in their spiritual poverty.

The Professor of Poetry at Oxford in a recent lecture has been discussing the place of authority in matters of taste, and holds to Matthew Arnold's opinion that it is of great importance to have some common standard which will help to control the extravagancies of individualism in art. As a matter of fact the authority of experts in all departments is very powerful, and often tyrannical, and yet when experts differ, there can be no court of appeal outside the common sense of the average mind. This is one of the perennial difficulties in religion. There has always been a craving for an external authority in the minds of many people, and this it is which gives the Romish Church her power. But the New Testament gives no colour to such pretensions. The appeal of the Gospel is to the sanctified mind under the influence of the Holy Spirit. One is our Teacher, and One is our Master, even Christ; and One is the Comforter whom He sends to all who will receive Him, for guidance into the truth. There are many questions in theology that can be settled only by the devout judgment of trained experts; but the great questions of salvation and Christian character are within the reach of all who are willing to live by the "inner light."

One of the most interesting biographies of the season is that of the eminent scientist, Mr. G. J. Romanes, who died last year at the early age of forty-eight. This eminent scientist had a remarkable spiritual career. In his youth he was profoundly religious, and distinguished himself as an undergraduate by winning the Burnley prize at Cambridge for an essay written from an Evangelical standpoint on "Prayer and Natural Law." Very soon afterwards his faith was shaken by his scientific studies, and he embodied the results of his thinking in a treatise called "A Candid Examination of Theism," in which he took up an uncompromisingly Agnostic attitude.

This book differs from most attacks on revealed religion in that it betrays a deep melancholy on the part of the author at having to take up a negative position towards the truth in which he had been previously brought up. In this he resembled Renan, who tells us in his autobiography that when he finally parted from Christianity he felt as if "he had fallen on a world of pigmies." But Mr. Romanes differed from Renan in that with maturing years he gradually returned to his early faith, and was engaged at the time of his death in writing a vigorous reply to his own earlier work, which has since been published under the editorship of Canon Gore. This biography completes the story of this soul's pilgrimage from light unto darkness, and then back again into the light.

As might be expected the book is full of deep interest. It is written by Mrs. Romanes, who is able to tell the story of her husband's spiritual life with ample knowledge and sympathy. His reception into the Church of

England a few months before he died created a great sensation in scientific circles. These beautiful words sum up what Mrs. Romanes has to say on this point:—

The change that came over his mental attitude may seem almost incredible to those who knew him only as a scientific man; it does not seem so to the few who knew anything of his inner life. To them the impression given is not of an enemy changed into a friend, antagonism altered into submission; rather is it of one who for long has been bearing a heavy burden on his shoulders bravely and patiently, and who at last has had it lifted from him, and lifted so gradually that he could not tell the exact moment when he found it gone, and himself standing, like the Pilgrim of the never-to-be-forgotten story, at the foot of the Cross, and Three Shining Ones coming to greet him.

"The Literary Study of the Bible" is an old theme, though Dr. R. G. Moulton seems to have done exceptionally well in his treatment of it. Some attempt was made in portions of the Revised Version to give English readers an idea of the kind of composition they were reading, but the treatment of the Psalms, Job, the Song of Solomon, and the Proverbs might also have been extended with advantage to portions of the prophets. We agree with Dr. Moulton that the proper literary form of the books ought to be preserved, and that the Bible is an infinitely superior book to any of the classics for use among boys and young men. Its lyrics, its rhetoric, its contemplative prose, its idylls, its parables, its biographies, are unapproachable.

Yet if its literary form were so clearly reproduced as to aid eye and ear, we do not believe it would ever be popular as a classic is popular. Underneath the literature is a spirit which grapples with conscience, and convicts of sin, and men do not like to hear its condemnation. The late Henry Rogers's argument for the superhuman origin of the book is unassailable, and touches this point:—"Man could not have written such a book if he would, and he would not if he could." If he would not have written it, will he, if living without God, be likely to be an ardent student of it?

The friends of social purity in Geneva are making a brave fight to save their Republic from the degrading system of State-regulated immorality, and their determination to succeed is none the less earnest because Mrs. Butler is not far away from them. They are pressing the Grand Council to repeal its regulation statutes, and the upholders of these statutes are resorting to the old and familiar tactics which once prevailed in England. A petition in favour of repeal, signed by 22,000 citizens, was, a few years ago, put into the waste-paper receptacle, on the ground that such a subject as it referred to ought not to be named in the public ear. The system might be carried on ceaselessly under the public eye, but no one was to say a word about what everyone saw and knew! In January last, when the subject came before the newly-elected Grand Council, the President spoke in favour of the *status quo*, and his speech was reported, but when he had had his say the public and the reporters were cleared out, and the rest of the proceedings were conducted with closed doors.

"A conspiracy of silence" in defence of vice never can succeed, "the stone shall cry out of the wall, and the beam out of the timber shall answer it." Neither silence, where it can be enforced, nor lies, when they are scattered broadcast, can shut out the truth for ever. Brave and good men are on the

Grand Council, who can and will speak; the press is not all on the wrong side; and a band of resolute reformers are pledged to the work of repeal. The greatest difficulty in Geneva, as in every country which has long tolerated any wickedness in its midst, is the prevailing deadness of feeling. Men get so accustomed to the sight of wrong as to forget that it is wrong, or to think that it cannot be removed, and thus its continuance is indefinitely prolonged. But even indifference can be aroused into attention, and selfishness into action. And should Geneva be untrue to itself early this March, when its immoral regulations come up before the people for judgment, there still remains the authority of the Federal Government, which may decide to make this city the same as the rest of Swiss cities; it may order the removal of the one plague spot from Swiss soil.

Details are to hand of the two recent successful expeditions against the slave-trading African chiefs Mlozi and Zaraf. In these two cases, every other means had failed to wean the savage and covetous slave-raiders from their cruel occupation. In the heart of British Central Africa, they carried on their practices in defiance of all warnings and appeals. At last strong contingents, headed by English officers of experience, were commissioned to destroy their strongholds, and after fiercely contested engagements they both fell. Mlozi was captured and summarily hanged; Zaraf deserted his followers as soon as he realised that the case was hopeless, and fled beyond the reach of pursuit. The power of both chieftains seems to be permanently broken, and a large number of slaves have been released and cared for.

It is reported, too, that on the day Prempeh was taken prisoner "thousands and thousands of people were freed from a thralldom which was worse than slavery." All, but the courtiers and chiefs and their immediate followers, are delighted at the thought of British rule being established. If England will but steadily pursue this policy of breaking the last link of slavery in Africa, she will be fulfilling one of her noblest missions, and earning the gratitude of the continent that is so largely under her influence and protection. Nevertheless, the use of force to get it is a matter for regret. Poor Africa! From the Cape to Cairo, and from Abyssinia to the mouth of the Congo, it is the scene of struggles or the occasion of diplomatic contention.

The unhappy position of the Sultan in his own capital is strikingly shown in the fact that he is practically an absolute prisoner in his palace. On the occasion of his visit to the old serail at Stamboul for the purpose of kissing one of the many shawls that cover the Prophet's mantle in that sanctuary, the police were so afraid for the safety of the "Shadow of God" that they advised him not to venture into the streets of Constantinople unless they could first effect the arrest of certain persons who were suspected of an intention upon his life. This is the penalty of the reign of terrorism we have recently seen in Turkey for which the Sultan is personally responsible. He cannot face even his own fellow religionists without being in danger of his life. There is probably as much of a reign of terror in this iniquitous ruler's heart as among his poor persecuted subjects in Armenia, with this distinction, that in his case the terror is a guilty one, while theirs is innocent of evil memory or intent. Their case is not so pitiable as his.

Work in the Light.

By MRS. MERRILL E. GATES.

IT lately happened that a lady was repairing some garment of a dark colour. She wondered in an absent way why she got on so slowly, and why her work did not give her more satisfaction as she went along. The light by which she sat seemed to cast a shadow on her work. At last her sub-conscious state of dissatisfaction led her to move her lamp and lift her work up into such a position that the bright rays of light fell directly on the place where she was trying to set her hitherto ineffective stitches. She not only experienced at once great relief in the stress of her labour, but began to feel the joy which comes from the proper execution of a piece of work, no matter how insignificant, which begins to look as we fancied we could make it.

The work was the same and her ability was the same, but the work was far better and far more easily and happily and quickly done under the light which showed her so plainly where to set her stitches.

Work often seems a tedious unsatisfactory process, simply because the light does not fall on it.

What is true of the labour of our hands is also true oftentimes of our spiritual work.

What is the light in which we should hold the work we do for God? Let us take our missionary efforts, and see in what way it would be possible to make them at once more effective and more easy in their accomplishment.

The three great rays of primary light in which we must ever hold our work for this purpose, are:—1. The light of the command; 2. The light of the promise; 3. The light of the future of God's great plan for the world and its salvation. The threefold light which streams from these united beams will set any work for God in a blaze of clearness and glory.

The light of the command would be enough if we had no other to make our work very clear and very glorious. "Go ye into all the world and preach the Gospel." "Pray ye the Lord of the Harvest that He would send labourers into his harvest."

Add to this all-sufficing ray—the light of the promise. "My word shall not return unto Me void." He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," and we have a noon-tide glory of hope and fulfilled purpose falling on our work.

Then, when we take those world-wide voices that chant a future universal kingdom of God upon the earth; when we look up and see a kneeling universe, fallen prostrate at the name of Jesus; when the sounding trumpet of the great Seventh Angel proclaims that the kingdoms of this world are become the kingdom of our Lord and of his Christ—our work is placed beneath a light that falls from the seventh heaven of God's glory. What more could we ask?

Let us bring our smallest and least significant work for God under this triple radiance of God's command, God's promise, and God's glory.

Amherst, Mass.

Armenian Relief.—Miss Clara Barton, of the American Relief Fund, has proceeded into the Armenian country. She had an interview with the Turkish Minister for the Interior, and received permission to undertake her mission of succour. The movement in America to raise funds for distribution among the Armenians is progressing very favourably.

Our Reasonable Service.

ROMANS XII. 1.

CHRIST gave Himself for us in the glory of his eternal sonship, and of his spotless holiness, to be a sacrifice for our sin. This might be a reason why we, in our helplessness and poverty, should give ourselves to Him. But there is a deeper reason still, for let us remember that in the day when He redeemed us from the hand of the enemy, He also purchased us as his own inheritance, wholly given to Him in our entire being by the Father, as the fruit of his obedience unto death.

This is shown in John xvii. 11, 24, "Those whom Thou gavest Me," "Thine they were, and Thou gavest them Me," and was an actual and completed transaction between the Father and the Son, ratified by the shedding of blood on Calvary, and sealed by the Divine Spirit, sent down to enter and take possession of the gift, not given only as a "glorious church" to Christ, but each individual chosen as a distinct temple for Him to dwell in.

According to the ritual of Jewish sacrifice the devoted thing was brought in its living, undivided condition to the priest, and the whole was included in the one offering. The offerer did not claim any part for his own use, neither did he come to the altar to take back any part of what the priest had laid upon it as his freewill offering. Neither did he speak again of giving any of the devoted thing to the Lord, because the whole had been already given.

Now, let us remember that we, body, soul, and spirit, are God's gift to Christ, the fruit of the travail of his soul on our account, when for us He sank in the "deep mire where there is no standing" (Psalm lxxix.) Therefore we cannot, in one sense, give ourselves; but we can "present" ourselves for his acceptance; we can set our seal to God's deed of gift; we can hold ourselves ready every moment for the blessed indwelling and outworking of his Spirit.

Or we can hold ourselves back—we can take again off the altar the gift, or any part of it, which was never our own, but his. He will not hinder us. We may, indeed, grieve his Spirit, and wound the heart pierced for us on the accursed tree; we may on our own part suffer present and eternal loss; but we are free agents either to present the lives that God has already given to Christ as our reasonable service, or to take back from the altar of consecration that which is only his. Which shall it be?

Our lips may be silent, we may shrink from the solemnity of expressing our choice, yet hour by hour our life is the answer which the eye of God reads as on an open page, and notes it in his book of remembrance (Malachi iii. 16). We are manifested in the light that searches out every purpose and every secret thought, and weighed in the balance of the sanctuary where all that is not of Christ comes short of the glory of God. A. E. W.

St. Patrick's Day.—The Dublin Council of the Evangelical Alliance invite Christians to unite in the observance of Tuesday, March 17 (St. Patrick's Day), as a day of Special Prayer for Ireland. They indicate that, "Since this Day of Prayer was first established, a remarkable and satisfactory change has taken place in the moral and social condition of the country. From being one of the most troubled and unsettled countries, it is now one of the most peaceful. While not overlooking the many and serious dangers which still threaten our national well-being, we devoutly thank God for the improvement which has taken place. While second causes have been at work, we gratefully recognise above them all the gracious hand of a prayer-hearing God."

Betting and Gambling.

AN APPEAL TO THE NATION.

WE believe that the public morals are being seriously affected in every class of society, while the national sports, especially horse-racing, are degraded by the development of betting and bookmaking, which are steadily increasing. The increase is to a great extent to be traced to the trade of the professional betting men, which has been allowed until recently to grow quite unchecked. That the danger of continued indifference to the evil has been at length recognised by the magistrates is shown by the multiplication of convictions, and by the severity of the remarks from the bench which frequently accompany the decisions.

The principles of English law in dealing with social evils, while respecting individual liberty, forbid temptation being placed in the way of others for profit; and this distinction seriously needs emphasising in the case of betting, by a systematic enforcement of existing laws, and of such amendments to them as public opinion may sanction. It has become necessary in this way to restrain the demoralising work of the bookmakers, whether carried on in the public streets or in places where they are allowed for an entrance fee to ply their traffic. And to the enforcement of the law must be added strenuous efforts, in every direction, to influence public opinion by that moral suasion which alone can be used in dealing with individuals and their action.

We have satisfied ourselves that the National Anti-Gambling League would in no way trespass upon the liberty of the subject, nor meddle to the slightest extent with the sports of the country. The evil it opposes is assuming the proportions of a grave social national peril. The Society has already done much by its unselfish educational labours to arouse and improve public opinion. Its funds are administered with economy; the principal part of its work is done without remuneration; all shades of religious and political opinion are represented by its members, and we consider that it is worthy of generous countenance and pecuniary support.

Signed by:—

The BISHOP OF LONDON,
The BISHOP OF DURHAM,
EARL NELSON,
VISCOUNT HALIFAX,
REV. J. MORLAIS JONES
(Chairman of the Congregational Union),
REV. RICHARD LEITCH
(Moderator of the Presbyterian Church of England),
REV. J. G. GREENHOUGH
(Chairman of the Baptist Union),
REV. D. J. WALLER, D.D.
(Westleyan),
SIR JOHN H. KENNAWAY, Bart., M.P.,
HON. THOMAS H. W. PELHAM,
MR. QUINTIN HOGG,
JUDGE THOMAS HUGHES, Q.C.

What God Said—What Man Said.

(Jer. vi. 16.)

1. The Word of the Lord.
Its power (Mark iv. 39).
Its purpose (Ps. cxix. 9).
2. Three things we are asked to do:—
"Stand still" (Exod. xiv. 13; Ps. xlv. 10)
"See" (John xii. 21; Heb. xi. 9).
"Ask" (John xvi. 24).
3. Man's way is—
Difficult (Ps. cxxv. 5).
Deceitful (Jude ii).
Dangerous (Matt. vii. 13).
Downward (Prov. xiii. 15).
4. We are to ask for "The good way," God's way, which is—
Simple . . . "Come" (Matt. xi. 28).
Plain . . . "I am" (John xiv. 6).
Easy . . . Believing (John iii. 16).
5. Man's Answer to the Divine call:—
But they said, "We will not" (Luke xix. 14).

H. R. FRANCIS.

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Letters from South Africa—7.

I AM indebted to Miss Emily Jacob for the following sketch of our visit to Genadendal, in continuation of the reference to it in my last.

R. C. MORGAN.

A MORAVIAN SETTLEMENT.

"In all the beauty and brightness of a South African summer we left Capetown on the afternoon of Friday, January 11, to visit the Moravian Mission Station at Genadendal, and to spend the Sunday with the missionaries working there. Our party consisted of Mr. Morgan, Miss E. Holt, and myself.

"Our road led us over much uncultivated moorland—brown and dry at this season, and would have been somewhat uninteresting but for the grand and rugged beauty of the mountains. Here and there we passed a diminutive plantation or a solitary clump of trees, but these were few and far between, and it was a great delight to us when, on rounding the brow of the last hill, we saw the Moravian settlement in its wealth of luxurious foliage, nestling in the valley beneath us.

"Genadendal! How vividly the word describes that spot of beauty! a veritable oasis in a wild and untilled tract of country; but you must visit the valley and understand something of its past history in order to appreciate in a deeper sense the appropriateness of its present name. Once known as Bavianskloof, or baboon's cliff, now rich in verdure and richer still in peace and true prosperity, it is a very real Genadendal or Vale of Grace, and once more, as of old, thoughts arise which can only find expression in the exclamation, 'What hath God wrought!'

"We had still some distance before us after entering the valley over the river which fertilizes it, called Zundereinder—without end—for it never runs dry. About twenty minutes' further drive brought us to the Compound, or centre of the settlement, and to a warm greeting and welcome from the missionaries. Several large trees shade this square; round it lie the church, the schools, the houses of the missionaries, the Training Institute, and the 'Logement,' or village inn. In the latter we found rooms prepared for us, and, after some refreshment, we were just in time to attend the service of song which is held on Saturday evenings.

"The church is a fine building, holding about 1400 people. In its present form it has been completed about four years, and was almost entirely built and provided for by the natives themselves. It is lofty and well lighted, and supplied with a good organ. Its only adornment is a massive wreath between each of the side windows and a large cross over the minister's table or desk. This is raised on a broad platform extending the whole width of one end of the church, and here sit the brethren who are not officiating, with their wives and children, facing the congregation. There are galleries all round the church, the organ and clock being in that opposite the platform. There is a small choir, and the singing is excellent. The men and boys occupy one side of the church, the women and girls the other, a high partition down the centre dividing them, as is the custom of the Moravians. All the women and girls, in lieu of bonnet or hat, wear a handkerchief, generally white, loosely knotted under the chin. The dresses are plain, and of a white or some light-coloured material, though there are few exceptions, and these as a rule very bright colours. The missionaries and their families are the only white members of the Settlement.

"The land granted by Government to this Moravian Station covers 5600 acres, and the whole of the cultivation and planting has been done by or under the direction of the missionaries, and where in bygone years there was nought but barrenness, there now exists luxurious growth of every description, and fruit of all kind abounds. The pine plantations flourish, while the oaks and other

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forest trees are vigorous and beautiful. The gardens are productive and well kept. Each head of a family has his own plot of land, which must be properly cultivated or else forfeited, for the rules of the station are strict in regard to sanitation, cleanliness, and order, both in house and land.

"The missionaries have supreme authority in the colony, but under them, of the people's own appointment from amongst themselves, they have officers equivalent to elders, deacons, and deaconesses.

"The settlement numbers about 3000, but many are absent during the week, or even for weeks together, at work or in service at distant places. There is but one policeman at Genadendal, and he is also the postmaster, a fact which speaks for itself of the characteristic peace and well-being of the station. A magistrate used to come once a month, but as there was so little to do he now only comes once in two months. There are one or two smaller stations in the neighbourhood, though at some miles distance, and these are visited on the Lord's Day by one or other of the missionaries.

"In addition to the direct spiritual portion of the work and the charge of his own district, each of the brethren is responsible for some special department which meets the need of the colony—the general store, the mill, the printing office, the gardens, etc., and the sisters, in addition to the ties of household and family, have each their special ministry in the community. There are at present seven missionaries now residing at this station, all married, though one had lost his wife about a fortnight before our visit, Mrs. Schutze having been called home a day or two after Christmas, leaving three little girls. Each missionary has his own house, with its true home life; but for the two most important meals of the day—dinner at 12 and supper at 6.30—all meet in the large dining-hall, only the little ones under four years of age being absent. Here they also assemble at 2 o'clock for coffee, when they have a short respite in their busy life and a brief opportunity for social intercourse, a chat over varied matters of general or home interests, or a discussion of new schemes for increased usefulness. Even at this hour the fingers are busy, and socks and stockings grow rapidly under the swift ply of 'mother's' knitting needles.

"The life of the Genadendal missionaries in a true sense responds to their name of 'United Brethren.' There is a real oneness of spirit in the little community, and the bond of love is a marked feature of the workers in that happy valley. The sorrow in one home is the sorrow in each, and what brings joy to one household is the source of gladness to all.

"At the close of the service of song, we returned with Herr Hennig, the superintending missionary, to his house, and spent a happy hour with him and his wife, in hearing much of the work of the mission past and present. We were shown the New Testament given by George Schmidt, the first missionary of the station, to one of the early Hottentot converts, and presented by her, fifty years later, to the three missionaries who returned when allowed to take up the work which had been so long abandoned. Blind Lena's Testament is treasured in the station, and kept in a box specially made for it from the wood of the first pear tree planted by George Schmidt. Later on, we were shown the staff presented by Her Majesty to the last Hottentot chief and bearing the royal insignia.

"Early hours are kept, and at 7.30 on Sunday morning we breakfasted with Mr. and Mrs. Hennig, after family prayer, and then visited the class held at eight o'clock for the candidates for baptism or fellowship. At 8.30 a short liturgical service was held in the church, and at 9.30 the morning service and sermon. The latter Mr. Morgan preached from Rev. i. 5-6, Mr. Gunther interpreting into Dutch. The services were most hearty, all joining in the re-

sponses, and the singing really beautiful. Nothing could surpass the reverent and earnest attention of the whole congregation throughout.

"It was our privilege while at Genadendal to be received into the large family, and during our stay there we had all our meals with the missionaries, and greatly enjoyed this little share in the home life. We rested for an hour before dinner, and then repaired to the dining-hall. We had unwittingly but providentially chosen the annual missionary Sunday for our visit. This is quite a festival in the valley. The morning had been ushered in by German chorales from the band of the Boys' Training Institute, and there was even more music than usual in the services throughout the day. At 2.30 there was a large open-air gathering under the trees, when almost all the missionaries spoke, giving an account of the work of one and another of the distant Moravian Mission stations, such as in Labrador, the West Indies, Australia, Alaska, etc., and Herr Hennig gave an account of the early days of their own station.

"It was a pretty sight, the little ones in front, the women to the left, the men to the right, the children sitting on the grass, the adults on forms or standing in groups, and behind the boys of the Institute with their band instruments, supported by the choir, and all gathered round the missionaries. It was touching to watch the changing expressions on those dark countenances, and to see the very real love they had for the cause, which they were so anxious to do all in their power to support. Every shade of colour was represented, from the coal black of the Kaffir, to almost white; many of the children are remarkably pretty. There was a hearty response when the plates were handed round not only at the missionary meeting, but after the morning service.

"After the people had dispersed, we wandered through the cool woods, by the little river, and then into the cemetery, so fitly called by the Brethren 'God's Acre.' Some of the very first missionaries lie there, and many little ones, and the newly-made grave where so lately one of those devoted workers had been laid to rest was covered with flowers, loving tributes to the dear wife and mother who had been amongst them but a few days before. At 7 o'clock the church was again well filled, and Mr. Morgan's message was deduced from the story of Abraham's sacrifice. After the evening service, we all gathered at the Training Institute for teachers, and spent a pleasant hour of singing with the young men, whose leader is an accomplished musician.

"On Monday morning we visited the schools. All the teachers are coloured; Dutch and English are taught, and the fourth standard has to be passed to secure the Government grant. There is a capital kindergarten, and an industrial school in which straw-plaiting and basket work are taught. About 500 children attend the schools.

"The happiest visits must have a close, and at 3 o'clock in the afternoon we said good-bye to our new friends, and started for our long homeward drive of sixty miles, which we broke, as in coming, at Caledon. Mr. Hennig accompanied us to Cape Town on his way to visit other Moravian Mission stations in the Colony.

"I thank God for those two days of communion with his honoured servants at Genadendal—for the lessons of faithfulness and self-sacrificing love gleaned from their bright example, and the new proof of the all-satisfying portion of those whose lives are spent in the service of Christ."

Prayer and Effort.—Public meetings of the friends and supporters of Dr. Barnardo's Homes will be held in the Lower Exeter Hall, Strand, London, W.C., on Monday, March 30. Admission by ticket, free. A statement as to the thirty years' work of the Homes will be laid before the meetings. Plans will be considered for raising the proposed reserve or foundation fund, and the difficulties of the situation will be laid before God in the prayers of his people.

A Prophet in Fustian.

THE men were taking the new organ into a little chapel by the roadside in the village of W——, and as they did so, a man clothed in fustian, leaning against the chapel railings, remarked, "Ah, now, I aint never heered one o' they things, but I guess 'at they've got the wheedlin'est voices it 'ud be possible to hear. Shouldn't marvel if the wust soul in the village was caught by the sounds of it, and whisked into the service o' the Almighty before he knew what was happenin'. Mark my words, now!"

"There's no one needs that change more nor yourself, Jim," remarked the chapel-keeper, as she shook and brushed a pew-cushion, and watched Jim's retreating figure up the village. He did not hear her, however, and went placidly on his way.

"Sort of a prophet in fustian, I should say," one of the organ-men observed to the woman. "Looks as if he knew what the inside of a gaol was like, by the cut of his hair."

"Ah, he's a nice sort, he is," said the chapel-keeper; "when he ain't in gaol he's poaching, and when he ain't poaching he's in gaol; and when he ain't neither, he's drunk, and beating his wife."

Meanwhile the subject of this conversation had entered the bar of the "Old King Cole," the village public-house, and was qualifying himself for the third stage in the chapel-keeper's category of occupations he was wont to indulge in. All the afternoon he was in a state of stupor, and as he emerged from this into the quarrelsome and brutal stages so well known and shunned by his wife and children, he could scarcely be recognised for the genial wayfarer of the morning, whose words had seemed so brotherly.

As the evening shadows lengthened, his wife watched him preparing to go out. She ventured to speak.

"Jim, do be careful! You're not yet sober, and they've doubled the keepers. Suppose you get shot or took!"

"Ah! If I didn't know no more'n a poor, stupid thing like you, all sorts o' horrors med happen. But as it is, though I be full o' liquor, I'm worth a hundred o' you."

A storm was brewing, so his wife kept out of his way, and saw no more of him until he was brought home in the morning with both his legs broken, and the discharge of his gun in his face and in one hand. He was unable to speak; but when Dr. Parslow had set the broken bones and had dressed the flesh wounds, he turned to Jim's wife.

"He may do," said he, "but I doubt it. It will be a tough case, and you'll have your hands full, my good woman. By all accounts he's not been the best of husbands?"

"People will talk, sir," said the wife, "but there's a many worse nor he. I be sad to see 'un lying there so still."

Her devoted nursing and care were rewarded by the doctor's saying, at the end of about eight days—

"Well, you've saved him—he is on the safe track, and he's got to thank you for it. But he will always be lame."

As Jim got better he explained, as well as he could, how the accident happened.

"I'd a thought what my old woman had said about the keepers, and I says to myself, 'Lie low,' I says. Then I crept into the hedge off the Warren preserves, and I took a sip o' Dutch courage. I could hear the keepers plain as plain, and I was on the watch. Presently I thought as I heard my mates a comin' along the road, and I stepped out to warn 'em; but I see nothin', only I heard a voice I knew to be Bill Tucket's, the head keeper, and I give a frightened jump back. That were nearly my death, for I'd a sprang into the ditch backwards, and to save my gun goin' off I let my legs go, and

they doubled under me—broke clean above the ankles. I knew it, but I said I wouldn't be caught that time, and I listened for the voices o' my pals, but the pain was too much for me, and I must a gone off."

"But how about the gunshot wounds?" asked the doctor.

"Ah, I were comin' to that. When I come round a bit I began to feel for my flask, and in tryin' to turn, I just touched my gun, and bang went the whole charge into my face and hand. Well, that finished me, for I can't remember no more till I found myself lyin' here, and pretty uncomfortable I found myself, I can tell you!"

Two months later Jim took his first walk out, upon crutches. "After three months teetotal I'm a goin' to see if I can't forget it, in the bar o' the 'Old King Cole,' and I shan't tell doctor."

Now there was one in the parish who thought of the soul of poor Jim, and that was Jim's wife. Knowing of his curiosity in regard to the new organ, she had supplicated the organist, who was also the schoolmistress, to waylay her husband with sweet sounds on the eventful afternoon of his first outing. It was a half-holiday, the chapel was again being dusted, and as fate (in the shape of the thoughtful chapel-keeper) would have it, a chair or two, in the process of work, had been placed outside the door. The swelling notes of the new organ floated out on the air, and the *vox humana* stop being out, a pathetic appeal arrested Jim as he reached the chapel door. Tears started to his bleary eyes, he sat himself with difficulty on one of the friendly chairs, and gave himself up to the pleasure and pain of "the wheedlin'est voice it 'ud be possible to hear."

Then the "Hallelujah Chorus" woke up all the spirit that was partially stifled in Jim's hardened heart; and "In Native Worth" brought about a tender change of feeling. He was glued to the spot—the tenderness of convalescence, the balmy airs of the afternoon, the thought of childhood, which good music ever awakens, clung to him, and like the ministers of God they were, awoke slumbering thoughts of better things in the poacher's breast. But when the organist, as a final (and unconsidered?) performance, played Gounod's "Nazareth," all the fountains of Jim's nature were broken up, and he sobbed like a little child.

The "Old King Cole" did not see him that day—he crawled home, and everyone marvelled at his new quietness and patience. Next Sunday all W—— was electrified, and God's children were glad, to see Jim sitting in the little chapel, his wife and his crutches beside him, and tears stealing down his cheeks as he tried to sing, in an unaccustomed voice, the songs of Zion. "Eh, dearie me, it does my heart good to see him here," said the chapel-keeper to Jim's wife, as she lingered behind. "I don't forget what he said the day the organ came in." And then she repeated Jim's prophecy, said in a jest.

One quiet day Jim arose with a new resolve in his heart; it was purely his own, for no one had attempted, outwardly, to influence him in this matter, knowing that, in his case, it might hinder the good work for which they and their minister were so definitely beseeching God. In the dusk of the evening he set forth, and no one asked him where he was going. It was the evening of the prayer-meeting, and he had to pass on his way thither the cottage of bedridden Molly Haines. As he passed, he thought he would just peep in and give her a surprise. He gently opened the door, and at once saw that six persons were on their knees, and one was praying.

He knew this one to be the minister by his voice—it was not light enough to see him—and he heard for whom he was praying, "our dear, long-sought brother, James Crawley." He listened—his heart seemed to stand still, and when the voice of

his own wife took up the petition, and he heard her say: "Oh, Lord, Thou canst save his soul as Thou hast saved his body. Thou canst keep him from sin, from the drink, from all forgetfulness of Thee; Thou canst heal him and help him. Thou canst fill his heart with love, and make him thy dear son, a kind father, and my good husband —," he could restrain himself no longer—flinging himself upon his knees in the doorway, he cried out: "Ah, do this, Lord, for my Saviour's sake, for my wife's sake, for I long to walk in the way of righteousness!"

And God answered, as is his wont, with showers of blessing, so that others beside Jim came to Him that night, and the prayer-meeting became a praise-meeting in the chapel, and Jim is God's sturdy, faithful son all the days.

"How true you spoke that day of the organ's coming!" says the chapel-keeper. "Someone called you a prophet in fustian."

"Did he?" says Jim, "well, you know I'm a brand plucked from the burning." And he limps off, for he will be lame all his life.

M. B. GERDS.

Scottish National Bible Society.

THE annual meeting of the National Bible Society of Scotland was held last week in the Christian Institute. Sir John N. Cuthbertson, chairman, said that this year the number of copies of Scriptures was larger than that of any previous year, and the contributions also exceeded those of any other year. The largest number of copies of Scripture had been circulated at home, but the great mass of the publications had been circulated in heathen lands. The agents numbered 500.

Mr. Sloman read an abstract of the report. Unless the income be enlarged, the present policy of expansion must soon be restricted. It was worthy of note that every second book went to a heathen, one in every six to a Roman Catholic, three out of every four to men of foreign speech. The charity of the Bible Society began at home, but embraced the world. The total issues since the union of 1861 amounted to 15,654,307 Scriptures, of which nearly ten millions had gone to foreign countries and the colonies.

Rev. Dr. MacEwen said that one of the most striking facts stated in the report was the extraordinary ingenuity of the colporteurs in carrying out their labours. One French agent during a holiday travelled on a tricycle and disposed of 3,800 copies of Scriptures. The agents also incurred dangers—in Austria the danger of imprisonment, and in Spain the danger of losing their lives. The saddest report was from Turkey, where only 1,000 copies were circulated last year, and from Syria, where the circulation was 120.

Rev. G. Gladstone said that never before was the Bible more subjected to criticism; but wisdom was justified of her children. Reaction had already set in, and we could afford to possess our souls in patience, as we saw the gracious Word retained all its old power and its old adaptation to the needs of man. Mr. Gladstone spoke of the fundamental position upon which the society was based, and the reasons why further efforts should be put forth to promote the work of the society. Dr. George Smith and Mr. James Murray also spoke.

Home for City Workwomen.—For nearly fourteen years the Convalescent Home for City Young Workwomen has carried on a quiet work among the City workwomen, and 3000 have since it was opened paid longer or shorter visits to it. A debt burdening the Home has by a sale of work been reduced to £10, and we are very anxious to get this cleared off before the close of our financial year in March, and before our busy season begins. Last year we had to disappoint many girls who could not afford to pay for a rest in the country, and we shall be so sorry to have to refuse deserving cases during the coming summer. We have a good supply of work over from our sale, and if any lady would offer a room and be willing to invite her friends to buy it would probably clear our present debt of £10. Further particulars, with a report, would be forwarded to anyone applying for it.

(Miss) HELEN REYNOLDS.

Epping New-road, Buckhurst Hill.

OUR DAILY HOMILY.

SUNDAY, March 8.

"AND IT CAME TO PASS IN THOSE DAYS WHEN THERE WAS NO KING IN ISRAEL."—Judges xix. 1.

It will be sufficient to ponder these words, which occur four times in this book, without reading further in this terrible chapter, which shows the depths of depravity to which man may sink apart from the grace of God. Where Christ is not King, drunkenness, impurity, cruelty, selfishness are supreme, and pursue their ravages unchecked.

The Book of Judges depicts the state of the heart which has not admitted the Kingship of our Saviour. Where there is no recognition of this, and a man does as he likes, then the heart breeds all manner of uncleanness, and sin when it is finished bringeth forth death.

In connection with the present marvellous movement afoot in our colleges, 500 Japanese students met recently under the motto, "Make Jesus King." Oh that this might be our life-motto!

Let young men and women, who may read these words, specially ponder this suggestion. Perpetual failure in life indicates failure in consecration. If you are continually broken in upon by raids of evil, it is certain that you have never enthroned the Son of God. He is never Saviour in the fulness of his power till He is acknowledged King. Directly the coronation has taken place, He assumes the responsibility of putting down all rule, authority, and power; overcoming the evils that had held sway; and bringing every thought into captivity. Such are the warnings and appeals of this chapter and the following. "Make Jesus King."

MONDAY, March 9.

"AND PUT AWAY EVIL FROM ISRAEL."—Judges xx. 13.

The earnestness and promptness with which Israel dealt with and put away this evil thing were very commendable. They had gathered from all the land, even from Gilead beyond the Jordan. They were knit together in a perfect unity of feeling and action. They resolved to subordinate all things beside to the excision of this evil.

So must it be in the Church. The Lord Himself took Ananias and Sapphira out of the infant Church; and the Apostle very earnestly besought and commanded the Corinthians to put away from among them the wicked person, who had committed a sin that would not be named among the Gentiles. "Christ, our Passover, is crucified for us;" therefore, we must purge out the old leaven before we can keep the feast (1 Cor. v.).

At the close of this age God will send forth his angels, to sever the wicked from among the just, and to cast them into the furnace of fire.

In our own life it is impossible altogether to avoid contact with such people. Indeed, to do so, as the Apostle says truly, we must go out of the world. But we can abstain from their friendship and company. It is an altogether different thing to have dealings with a worldly man in business, and to admit him into bosom fellowship and comradeship in our leisure hours. The first is permissible, but not the second; else our companions will seduce us from our loyalty to God. Beware of taking on the colour of the ground on which you lie.

TUESDAY, March 10.

"WE HAVE SWORN BY THE LORD."—Judges xxi. 7.

Amid the gross evils of this time, the people of Israel were very tenacious of their vows, which had been ratified in the presence of God, and under the solemn sanctions of the tabernacle. Because they had sworn not to give their daughters in marriage to Benjamin, they had to devise an expedient to obtain wives for the 600 who had escaped massacre, that the tribe should not become extinct.

The same spirit was manifested by Jephthah, when he said, "I have opened my mouth to the Lord, I cannot go back." No doubt there was the

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implied conviction that God would avenge the violation of an oath solemnly taken in his name.

What new emphasis is added by this conception to the words of the Epistle to the Hebrews: "God, willing to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Since He could swear by no greater He swore by Himself, that He would bless and multiply Abraham and his seed. If then you are of the faith of faithful Abraham, you have the right to claim the fulfilment of God's promise in this double aspect: He will *bless and multiply*. And it is impossible for Him to alter or fail in the word He hath spoken.

The Psalmist said that God's statutes, *i.e.* the things which He established, were his songs. Surely we have every reason to sing, who know that the covenant of God's love is as steadfast as his throne. Let us turn his statutes into songs.

WEDNESDAY, March 11.

"CALL ME NOT NAOMI, CALL ME MARA."—Ruth i. 20.

So she spoke, as many have spoken since, not knowing that God's ways are ways of pleasantness and *all* his paths peace, when they are not isolated from the plan of our life, but considered as parts of the whole. We cannot pronounce on any part of God's dealing with us, until the entire plan has been allowed to work itself out. How grieved God's Spirit must be, who is lovingly doing his best, when He hears these words of murmuring and complaint. Let us lift the veil, and notice the pleasant things in Naomi's life.

True, her husband and sons were dead, but their deaths in a foreign land had left her free to come back to her people and her God; to nestle again under the wings of Jehovah; and to share the advantages of the tabernacle.

True, Orpah had gone back, but she had Ruth, who was better to her than seven sons.

True, she had no male child to perpetuate her name, but the little Obed would, within a few months, be nestling in her aged arms, and laughing into her withered face.

True, she was very poor, but it was through her poverty that Ruth was brought first into contact with that good man, Boaz; and, besides, there was yet a little patrimony which pertained to her.

Yes, Naomi, like thousands more, thou must take back thy words. Thou didst deal bitterly with thine own happiness in leaving the Land of Promise for Moab, but God dealt pleasantly with thee in thy return and latter end.

THURSDAY, March 12.

"UNDER WHOSE WINGS THOU ART COME TO TRUST."—Ruth ii. 12.

In after days this was a favourite image with David in his wanderings and escapes among those same hills. Perhaps he had received it as a fragrant legacy from the life of his good ancestor Boaz. At least on one occasion Jesus employed it in saying that He had wished to gather Jerusalem, as a hen her chicks.

How warm, cosy, and safe the chickens are, when they have gathered under the wings of the brooding hen. It must be a very heaven for them. The storm may roll through the sky, the heavy rain-drops fall, the hawk may hover above, poisoning itself on its wings, but the body of the parent-bird is interposed between them and all that threatens. What wonder that the Psalmist said that he would hide under the shadow of God's wings, till all his calamities were overpast.

Are you sheltering there? Have you come out of the storm and tempest to hide there? If so, remain in happy confidence. God is between you and all evil or alarm. Be still; yea, be still.

If you have not come to trust under the outspread wings of the Cherubim, do as Ruth did. Leave the land of your nativity, the far country of Moab; leave your people and your gods; tear yourself away even from some twin-soul, dear as Orpah;

come across the border-line, and glean in the fields of the Gospel. There you will meet with the true Boaz, and become affianced to Him, and live at home for evermore in the house of bread.

FRIDAY, March 13.

"THE MAN WILL NOT BE IN REST, UNTIL HE HAVE FINISHED THE THING THIS DAY."—Ruth iii. 18.

Boaz had many good traits—his religious demeanour and speech, his courtesy in greeting his servants, his refusal to take advantage of Ruth's trust; but none are more satisfactory as an index of a noble character than this well-known and acknowledged promptness of action, when he had once taken in hand the cause of the needy. From of old, Naomi had recognised this quality in her kinsman, and knew that he was a man of his word, who would assiduously complete what he had undertaken to perform.

It is a characteristic that we should do well to cultivate. Let us not arouse hopes, and finally disappoint them; let us not make promises to forget them. Our words should be yea, yea. Those who commit their cause to us should feel perfectly at rest as to our executing what we have promised.

How true is it of Jesus! For Zion's sake He does not hold his peace, and for Jerusalem's sake He will not rest. He has undertaken the cause of the Church, albeit that it is so largely composed of Gentiles, and He will not be in rest until the marriage-feast is celebrated. He has made Himself responsible for thee and me, and He will not rest until He has played the part of a Goad to the furthest limit, and accomplished our redemption.

SATURDAY, March 14.

"RUTH HAVE I PURCHASED TO BE MY WIFE."—Ruth iv. 10.

So this exquisite idyll, which began with three deaths and famine, ends with marriage rejoicings. Shall not all God's idylls end thus? Shall it be left to the dream of the novelist only, to make happy for ever after? God has eternity at his disposal, as well as time. Only trust Him; "thy darkest night shall end in brightest day."

It is impossible not to read between these lines, and see the foreshadowing of another marriage, when the purchase of the Church shall issue in her everlasting union with the Son, in the presence of God the Father. Let us, however, apply these words to ourselves as individuals.

The Lord Jesus has purchased us to be his own, not with corruptible things, as silver and gold, but with his precious blood.

He has purchased also our patrimony; this earth is his; and shall be yet rid of all intruding evil, to shine as the brightest jewel in his crown.

He has received the shoe, the symbol of dominion and authority. He is not only our lover, but our Lord.

He waits to take us to Himself, in a love that shall not cease, and compared to which all the love we have ever known, is as moonlight compared with sunshine.

Wigan's Evangelistic Mission.—The report of this mission, carried on in Queen's Park Tabernacle, Queen's Park estate, Harrow-road, shows vigour and go in the various branches of the work. The Sunday-school and other agencies for the children are flourishing, while the Gospel open-air and tent services have been greatly blessed. It was no uncommon thing last season to see more than a thousand working men and women listening to the Gospel. Mr. Henry Wigan may be addressed, 13, Albert-gardens, Albert-road, Kilburn, N.W.

Slade Mission, Plumstead.—The report states that the attendance at the Gospel services has steadily increased, and there has been much real blessing. The open-air band continued its work during the summer months. The prayer meetings have also been well attended. The monthly cottage and B.W.T. gatherings have been a means of much blessing to many. An addition has just been made to the mission of a fine class room. The Sunday-school has also been much blessed. The treasurer is Mr. J. G. Brodie, 1, Gossage-road, Plumstead.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM**, the Children's Editor, 12, Paternoster-buildings, London.

Uncle Tom at the Seaside.—2.

IT is quite a long time since I had a chat in this column with my young friends; but you know you have kept me pretty busy with the questions and answers of the Bible Searcher, so that I have been glad of the help of other kind writers whose articles I hope you have enjoyed reading week by week.

I had about two hundred nephews and nieces when we had our last talk about the sea, seven weeks ago, and now I have got nearly a thousand. So I think it is quite time we met each other again, even if it is only in print.

When you go to the seaside in your holidays you know how crowded the sands are with children of all sizes, and their parents too. But at this time of year they are almost deserted, and in many places you would not see a dozen children upon them in a day. Most fathers and mothers are engaged at business or at home, and have not time to spend a fortnight or a month by the sea, except during the summer; so that the visitors who go there in the winter are principally of two kinds—either those who do not have to work for their living, and can go when they like to where they like; or else those who have been ill and have gone away to get strong again.

"Ah," I think I hear some of you say, "I know which I should like to be. I should like to belong to the first kind, and have no work, no school, and no lessons to do. What a jolly time I should have!" Yes, I daresay you would; but, you know, you would soon get tired if you never had anything to do but idle away your time. Of course I know that—

All work and no play
Makes Jack a dull boy,

and I like to see children enjoying a good game, and I think Jesus does too. But I once knew a boy who, when asked what work he did at school, said, "There's so much play to be got through, I've got no time for work!" Well, he's grown up now, and I'm afraid he still thinks too much about games and sports, so that he neglects many more important things and does not make the best use of his life. And children who play when they ought to be working are likely to grow up useless men and women.

So I want you to remember that it is not always the people who have least to do, or who think only of their own pleasure, who are the most happy. Read Eccles. ix. 10; Col. iii. 23; 1 Cor. x. 31.

Now, what about the other class of people at the seaside—the invalids? "Oh," you say, "I don't want to be one of them. I like to be able to run about, and feel quite well and strong." I'm sure you do; so do I; and when we see pale, delicate persons just able to sit out upon the sea-front, we feel sorry for them, and are, I hope, thankful to God for our good health and strength.

I expect you very often do things, and want to do others, in which you say, "there is no harm"; and because there is "no harm" in this or that you think it is right. But here is a little lesson I want you to learn from these poor invalids. They are "doing no harm" as they walk, leaning upon their friends, or are wheeled along in bath chairs. But you said just now that you do not want to be like that; then you must not be content with "doing no harm." You must aim to make your life a useful one, by doing all the good you can in all the ways you can; and thus follow the example of our Lord Jesus, who "went about doing good."

Whenever you feel unhappy, do something to help someone else, and that will make you feel better yourself. This verse suits young and old:—

If sad at heart upon thy way,
When thou art left alone,
Give joy to others every day,
And thus secure thine own.

Now one of the reasons why both these classes of people go to the seaside in the winter is because they find more sun and less fog than in the smoky towns and cities. At Brighton, for instance, a notice is put up every day to say what the weather is like in London. We all like the bright sunshine better than a dark, cloudy day, and I remember once how glad I was at being there on a bright, sunny day, when I read that in London there was a thick, yellow fog. I wonder if, when you have done something to displease your parents, it ever seems to you as if there was a cloud between you and

them. You feel uncomfortable in their presence until you are forgiven; then it is like getting into the sunshine to have their kiss and smile once more. In the same way sin comes like a cloud between us and God, and to be really happy we must seek his forgiveness for all our wrong-doing, and try to please him. Then our life will be pleasant to ourselves, and other people will enjoy its sunshine as it falls upon them.

These are three lessons for you to learn, then:—(1) Be earnest in whatever you have to do. (2) Try and make other people happy. (3) Live in the sunlight of God's love. Then you will, like Jesus, "grow in favour with God and man."

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

ABOUT PRIZES.

On March 26 there will be special "Bible Searcher" Questions, for which prizes will be given. But only those boys and girls will be allowed to compete whose names have appeared in the lists as "correct" nine times during the twelve preceding weeks.

Those who have joined too late, or have been unsuccessful too many times, to make up nine "correct" weeks by that date, must wait till the next Prize Questions, of which I shall tell you in good time. But you see how important it is for you to send "correct" answers every week if possible, so that you may be able to compete for the prizes when they are offered.

No. 8 (second list).—Correct answers received from:—

Aline Bazett, Dorothy and Evelyn Hower, Dora and Kate Symes, Douglas Fowler, Florence and Ethel Mackenzie, Minnie and Robert Giddings, Clara Lyndon, Louisa Morse, Mary Thorne, Millie Prestos, William Aston, Gertrude Edwards, Edward Bailey, Mary and Catherine Hall, Dorothy Arbuthnot, May Hanson, Mary Ormiston, Bertha Hopkins, Violet Studdert, Daisy Bentley, Margaret Macphie, Eugenia Gononhiac, Lottie Orr, Fanny and Alice Waring, Evelyn Howell, Ida Cullen, Louie and Winnie de Russet, Connie Rowe, Elmina, Isabel, and Jessie Roe, Florrie and Daisy Stone, Kathleen Forrester, Rose Cox, Gertrude Lowndes, Raymond Theobald, Thomas Moffat, Willie Findlay, A. J. Macdonald, Edith Ker, Martha and Catherine Rogers, Florence Minter, Phebe Sartin, S. and Eva and Ethel Hutchings, Annie and Louie Tibbitts, Lilian Harbottle, Ethel Fielder, Annie Stowe, Jennie Campbell, Ernest Leigh, Percy Leigh, Valerie Maitland-Kirwan, James Craig, Margaret and George Vincent, Ella Durr, Grace Davison-Scott, Annie Harker, Ellen Cherry, Annie Hodder, Rachel Macdonald, George Roe, Marjorie Tupper, Florence Reynolds, Bertha Barton, Marion Connell, Ethel Crispie, Cyril Bennett, John Bennett, Annie Nicol, Ezra Matthews, Louie Hooper, Florrie King, Kate Oliver, Charlie Hooper, James and Jessie Hanson, Mary Fleming, John and Margaret Hogg, Ruth Lawrence, Samuel Moreland, Sinclair Jackson, Florence Abbott, Fannie and Jessie Cockrem, Mary Wrench, Effie Simpson, Ada Davis, Mildred Harg, Lois Beard, Mary and Henry Magill, Leslie Frank, Sarah Driscoll, Dorothy Grove, Norah and Cecil Lowe, Enid Campbell, Walter Carter, Isabel, A. G., George, E. and K. A., Paisley, Arthur Danfield, Ruth Harrison, Ethel Merry, William Williams, Marcus King, Victor, Willie and Florence Bellerby, Annie Todd, Lillias and Morna Sloan, Ada Watson, Evelyn Shaw, Angus McQuillan, Freddie Euston, Cecil Horne, Ellen Anderson, Maggie Gray, Lilian Cox, Wilfred Madge, Jeannie and Katie Allan, Muriel Wallis, Evelyn Foley, Isabel and Gladys Phipps, Mary Draithwaite, Dorothy Cooper.

THE ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 9).

- A.—Jer. ix. 8. Their tongue is as an arrow shot out; it speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.
- B.—Jer. xiii. iv. Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.
- C.—Jer. xvii. 1. The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars.
- D.—Jer. ii. 13. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.
- E.—Jer. vii. 18. The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods, that they may provoke me to anger.
- F.—Jer. xvii. 6. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness in a salt land and not inhabited.
- G.—Jer. xvii. 1. The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars.

Correct answers (first list) received from:—

Ethel Bland, Maud Hopkins, Holcote Boswell, Una and Violet Broxborn, Lizzie Hill, Arthur bench, Daisy Petrides, James Hughesdon, Anthony Bentall, May and Harold Puttock, Samuel Moreland, Mabel Pearce, Flora Brighton, Amy Stokes, Mabel Leverington, Winnie Campbell, L. Wilkinson, Tom Foulger, Violet Newington, Katherine Sully, Ethel Greenacre, Dorothy Morrison, Elsie Hancock, May, "Fairholme," E. Berryman, Edith Wallis, Daisy Groves, Annie Cooper, Thomas Beckley, Harold Stevenson, Cecil Bradford, Ernest Stevens, Daisy Wane, Annie Fortnum, Gertrude Catford, Isabel Phipps, Reginald Bailey, May Parrish, Edith Hearn, Florence, Nellie, C. J. Willie and Victor Bellerby, Phyllis and Nellie Wright, Dorothy and Evelyn Hower, James Wicks, Juliet Haines, C. A. Bedford, Olive Coleman, Lizzie Turner, Robert Reeves, M. F., Gertie Wood, Harry Sutton, C. A. Stennett, Nellie Lovegrove, Harvie Crespin, Florrie Howard, Annes Dumville, Florrie and Bell Dance, Minnie Elsie, E. Suwell, Edward Howell, Arthur Lowell, Ethel Williams, Elizabeth Bull, Amy Green, Arabella Onslow, Louise Bagot, Rose Brand, Ada Rose, Sydney Bowman, Elsie Dunn, William Weddell, Clifford and Clarence Lawson, Leslie Mallory, Winifred Nash, Raymond Theobald, Evan Daw, Marion Wilson, Katie Richards, Florence and Ella Burton, Beatrice Littlejohn, Evelyn Shaw, Margaret Bailey, Susie Kern, Mary Start, John Hancock, Jessie Lee, Agnes Menzies, Bertha Dunn, Mary Plum, Edith and Naude Tyson,

A. S. and W. Kerwin, Annie Sloan, Louisa Dundas, Daisy, May, and Ernest Blich, Jane and Thomas Kirkpatrick, Fanny Langton, Katherine Higgs, Effie Merritt, Evelyn Freeman, Marion Offer, Annie and Edith Cole, Elsie Johnson, Bessie and William Cheale, Hetty Woodson, Angus Thomson, Queenie and Alue Hewatson, Edith Bill, Julia Johnson, Ada Macnuth, Helen Jordan, Edwin Peters, James Matthews, Grace Lettice, David and Maxwell Allen, Samuel Roy, Ernest Kings, A. Ross Anthon, Douglas Parkes, Gertrude Edwards, Effie Simpson, Hilda Schaeffer, Lizzie and William Porter, Enid Campbell, Muriel Taylor, Theodora Spencer, May and Dorothy Vickers, Douglas Homan, Arthur Cordell, Sylvia, Lilian, Eva, and Raymond Harbottle, Nellie and W. B. Dowsett, Millicent Bentley, Helen Gregory, Gwendoline Hill, Cecil Collett, Daisy Phillips, Bessie and Kate Fletcher, Fred Freeman, Helen Willoughby, Katharine, Rowland, Teresa and Lilian Blackie, Daisy Robinson, Ruth Coupe, S. M. and D. M. Cookson, Frank Tupper, May Watson, Ethel and Kathleen Light, Daisy Strangman, Elleanor Greenhill, Sexie and D. J. Jack, Fred Skelt, Edie and Ernest Nash, Muriel Shaw, Flora King, Arthur Blackman, Pollie Cornish, Beulah Day, Mabel Pantor, May Baker, Florrie King, John and Kate Ireland, Ethel and Edith Blackman, Ida Grace, and Elsie Wright, Nellie and Arthur Couch, Susie Cumbers, Olive, and Bertha and Ethel Kelsey, Hyacinth Fitzsimmons, Thomas Firth, Hilda Medill, Eleanor Noel, Ethel Cumbers, Muriel Jocelyne, Gladys Phipps, Charlie Hooper, Florence, May and Kathleen Meredith, Ruth Salmon, Victor Armstrong, Harry Gray, Percy Leigh, F. Grigg, Evelyn Foley, Olive Talbot, Emily Dellow, T. V. Greene.

THIS WEEK'S BIBLE SEARCHER (No. 10).

- 1.—Give chapter and verse in the book of Acts in which mention is made of each of the following.
- 2.—Describe each incident, with as many points as possible, in your own words.

- A.—A viper on a man's hand.
- B.—A young man who fell out of a window.
- C.—A town clerk who made a speech.
- D.—A man who escaped from prison.
- E.—One who was let down in a basket.

Children under TWELVE may choose ANY THREE of the above. EXACT AGE must be given.

A Dog's Fatal Mistake.

I READ in the newspaper the other day that a gentleman with a fine Newfoundland dog went to stay at a hotel in New York.

One evening the proprietor was surprised to hear the dog howling, and went upstairs to see what was the matter. As the bedroom door was locked, he burst it open, and found to his horror that the man had taken poison to kill himself. Of course he ran to help him, but the dog, thinking he was going to hurt his master, would not let him go near. Consequently the man died before any help could be given him.

Poor old doggie, he was so fond of his master and so faithful that we can hardly blame him, but you see what an unwise friend he was.

Dear lads, remember that some companions who perhaps are very fond of you may one day prove to be very false friends, if they make fun of good things and prevent your being helped towards God by your teachers and parents. Be very careful what sort of friends you choose. "If sinners entice thee, consent thou not" (Prov. i. 10). **UNCLE TOM.**

A Child Shall Lead Them.

SOME time ago a missionary from Madras was travelling through crowded villages, and received an invitation to go to one never before visited. On his arrival, the people collected around him, and begged him to send them a missionary and a schoolmaster to teach them "the sacred Book." The missionary asked them, "What do you know about my sacred book?" And an old man sitting near him answered, "I know a little of it," and began to repeat in Tamil the first two or three chapters of St. John's Gospel. To his surprise, also, he found that the man was totally blind. He asked how he could possibly have learned so much, when the man answered that a lad from some distance, who had been taught in a mission school, had for months been working in this village, and had brought with him a part of the New Testament. He had read this aloud so often that the blind man had learned it by heart, and although the boy had left the village some time before, not a word of these precious truths had been forgotten.—*Missionary Link.*

Children's Special Service Mission.

Mr. Hutchinson, Leeds, to March 6; *Manningham, Bradford*, March 7-13; *Blackburn*, March 16; *Bolton*, March 17; *Greenfield*, near *Oldham*, March 19; *St. John's*, March 20; *Blackheath*, March 22-28.—Mr. Tyley, *Melton Mowbray*, March 5; *Measham*, March 6; *Melton Mowbray*, March 7; *Leicester*, March 8-10; *Medbourne*, March 11; *Coventry*, March 13.—Mr. Falkner, *Ramsdell*, near *Basingstoke*, March 5; *Basingstoke*, March 6, 7; *Chignall*, near *Chelmsford*, March 9; *Alresford*, March 10; *Andover*, March 11; *Erookside*, near *Andover*, March 12; *Hemel Hempstead*, March 15; *Kimpton*, March 16; *Old Ford*, March 17.—Mr. Herklotz, *Knyppesley*, near *Conington*, Mar. 5; *Mellor*, near *Marple*, Mar. 7-11; *St. Anne's-on-Sea*, Mar. 12; *Liverpool*, Mar. 13; *Leigh*, Mar. 14; *Wingates*, near *Bolton*, March 15-19.—Mr. Hankinson, *Kensley*, March 6; *Waltham Cross*, March 27.—Mr. Hewlett, *Lymington*, to March 6; *Putney*, March 7; *Chadderton*, *Lancs.*, March 14-16; *Bedford Hall*, *Clapham*, March 18.—Mr. Goodman, *Woodford*, March 20-22.—Mr. W. E. Wilson, *Gosforth*, to March 6; *Berwick-on-Tweed*, March 8-13.—Mr. T. L. Sayer, *Sutton*, March 7; *Streatham*, March 11.—Mr. E. Hughes, *Notting Hill Gate*, March 18; *Streatham*, March 25.—Mr. Spiers, *Whitley*, near *Newcastle-on-Tyne*, to March 13.—Mr. J. H. P. Cutting, *Mendlesham*, March 9; *Wickham Market*, March 10-13.—Mr. E. Collier, *Hoxton*, March 9-13; *Bolton Half-yearly Meeting*, in *Central Hall*, March 17.

Children's Scripture Union.—Portions for week ending March 14, 1896.—Sun., March 8, *Matthew xviii. 18-35*; Mon., March 9, *xix. 13-30*; Tues., March 10, *xx. 1-16*; Wed., March 11, *xx. 17-32*; Thurs., March 12, *xxi. 1-16*; Fri., March 13, *xxi. 17-32*; Sat., March 14, *xxi. 33-46*.

Santals and the Gospel.

By SELMA COLLIANDER, LUND, SWEDEN.

TRAVELLING by railway from Calcutta, one reaches the frontier of Santalistan in five or six hours, and from Rampur Haut Station it is a distance of but twelve miles, on a broad and good high road, up to Ebenezer, the station of the Scandinavian Santal Mission. The frontier of the country towards the North is principally formed by the river Ganges. There the Santal people, a branch of the original inhabitants of India, but belonging to quite another race than the Hindoos, live in the lonely valleys of the low and inaccessible but very beautiful Vindhya mountains. The complexion of the Santals is dark; they have thick lips and glossy hair, and are more strongly built than the Hindoos. Their language is very rich, having more than fifty different sounds; the verb has twenty-three tenses and so many forms that it can give expression to the finest shades of thought.

The Santals believe in one Almighty God and Creator. They call him Thakur; but they themselves say that they have given up worshipping him, as he is good, and does not do them any harm. Instead of him, they adore the devil, Marang Burn, and all the other demons, the Bongaes, and serve them by all kinds of sacrifices, as well as by drunkenness and other vices.

FORTY YEARS AGO

these people worked their way up from the south of India, being considered to belong to one of the lowest of the races of Hindustan. They were oppressed by their neighbours, the Bengalese usurers, who, as farmers of the taxes, ground them into the depths of poverty and ruin. Indeed, the Santal nation would certainly have become quite extinct if God had not sent them his Gospel at the eleventh hour, and Christian missionaries to befriend them and strive for their enlightenment, relief, and elevation.

About 1855, Mr. Droese, a Church of England missionary at Bhagalpur, who was working amongst the Paharis of the Rajmahal Hills, extending his labours southward, came across the north extension of the Santali migration; he did not know their language, but at their request opened village schools amongst them. Subsequently Mr. Puxley, at his own cost, placed himself at the service of the C.M.S., and taught them the Gospel in schools and by preaching. In 1863, Rev. W. T. Storrs was removed by the Church Missionary Society from Lucknow to Bhagalpur. He knew Hindustani and Persian, and after some study sought, by framing addresses in Santali, to bring home the Gospel to the understandings and hearts of the people. Since then the operations of the Church Missionary Society have realised great extension, and lately a band of associated evangelists has been resolved on.

WORK OF SCANDINAVIAN MISSIONARIES.

In 1867 Hans Peter Borresen, a Dane, and L. O. Skrefsrud, his intimate Norwegian friend, began evangelistic work amongst the Santals, first on their own responsibility, and afterwards in union with the Scandinavian Lutheran Santal Mission. We cannot go into the sacrifices which they made to undertake mission work, nor the sufferings they endured at the beginning. At first these two men of God stood alone. They were in a foreign

country without friends, and they had only a little money; in Germany and in their own country they were misunderstood and misrepresented. But God raised up Christian friends for them in Calcutta, who helped them in their distress.

In May, 1867, they began their missionary work amongst the Santal people, and for them alone. They resolved to give themselves up thoroughly to adaptation to them, and to every kind of effort and self-sacrifice for their conversion, amelioration, and elevation. They lived with the people, and followed their customs and manner of life, but it was long before they could break down the barriers that lay between the full confidence of the Santals and themselves as missionary immigrants. The neighbouring nations had been hard upon the Santals,

and Mr. and Mrs. Skrefsrud were taken ill of the climatic fever, to which Mrs. Skrefsrud succumbed, and which so prostrated Mr. Skrefsrud that when his wife lay dying he had to be carried to her death-bed to take his farewell of her!

God at length enabled the missionaries to resume their work of evangelisation, and the very important auxiliary to it, the erection of their mission station. In the beginning of 1869 everything constituting the headquarters was ready. The houses were made of clay, with sloping roofs of straw, their outer walls two feet thick. The work was done by the two missionaries, with the help of the Santals. All the timber and ironwork was made by the missionaries themselves. The expenses of erecting the mission station, amounting to 10,000 rupees (about £2000), involved

GREAT AND STRENUOUS ENDEAVOUR.

Mr. Skrefsrud devoted his time to the study of the Santal language, whilst Mr. Borresen travelled about the country begging money from the rich Europeans who lived in that part of India. To find out the guttural sounds of the Santali tongue, Mr. Skrefsrud had recourse to the laryngoscope, and in order to command the spoken language, both the missionaries mixed freely with the people, and won their confidence.

Moreover, they accompanied the Santals on their hunting excursions, and sat and conversed with them round their nightly camp fires, and, as far as possible, joined in the habit of the hunters to relate stories and legends. The opportunities thus opened to them they embraced in order to relate stories from the Bible, and particularly to tell of the incarnation of the Son of God, and his atoning sacrifice, and of the pardon, salvation, and full redemption of man by faith in the efficacy of the expiatory sacrifice of Jesus Christ. At length the oral story of the manifested love of God to men in the gift of his Son, that whosoever believeth in Him should not perish, but have everlasting life, supplemented by tracts and copies of the Holy Scriptures in the language of the Santals, which had been made for them and taught them by Mr. Skrefsrud, produced effects in the decided conversion of the people in considerable numbers to genuine discipleship to Christ.

(To be concluded.)

Malta Marriages.—A judicial settlement has at length been arrived at with regard to the question of the validity of mixed marriages in Malta, which was a good deal discussed during the tenure of the late Government. The subject was publicly discussed before the Judicial Committee of the Privy Council in February, 1894, but no judgment was given until

July last; the judgment will be shortly issued as a Parliamentary paper. The Press Association understands that the effect of the judgment is to uphold the validity of marriages by Protestant clergymen between Protestants and Catholics in Malta.

The Canning Town branch of the Lockhart Mission reports that the work is spiritual, social, and philanthropic. "The Gospel of Christ is still our theme. At our adult meetings, in our Sunday-school, and also among the older members of our Band of Hope, many have been saved, and are now endeavouring to live the Christian life. In our temperance work we have also been encouraged in seeing many rescued from that terrible enemy, strong drink." During the winter efforts have been made to deal with distress in the district around. The superintendent is Mr. G. H. Driver, 8, Percy-road, Canning Town, E.

Saved by Grace.

"By grace ye are saved."—EPHESIANS ii. 5.

GEO. C. STEBBINS.

F. J. CROSBY.
* DUET.

1. Some day the sil-ver cord will break, And I no more as now shall sing;
2. Some day my earth-ly house will fall, I can-not tell how soon 'twill be;
3. Some day when fades the gol-den sun Beneath the ro-sy-tint-ed west,
4. Some day; till then I'll watch and wait—My lamp all trimm'd and burning bright—

1. But oh, the joy when I shall wake With-in the pal-ace of the King!
2. But this I know—my All in All Has now a place in heav'n for me.
3. My bles-sed Lord shall say, "Well done!" And I shall en-ter in - to rest.
4. That when my Sa-viour opes the gate, My soul to Him may take its flight.

REFRAIN. *rit. . . a tempo.*

And I shall see Him face to face, And tell the sto-ry—Saved by grace;

shall see to face,

rit. . . a tempo.

And I shall see Him face to face, And tell the sto-ry—Saved by grace.

shall see to face,

* If Refrain is sung as Duet, Contralto sings small notes.

so at first the Santals regarded the missionaries with suspicion, and would have nothing to do with them.

Cow-houses served for lodgings until a hut of leaves could be built with money which Borresen had brought with him, the proceeds of property sold on leaving Berlin. A building plot was bought close to the country village Benagaria—the spot whereon Ebenezer, the present headquarters of the mission, is situated. The missionaries endured heroically the discomfort and unhealthiness of this manner of life, which at one stage in their early experiences was nearly the death of the missionaries, as it was of the wife of Skrefsrud; this was soon after their residence at the spot which they chose as the centre of their efforts. In their leafy, low, and unsanitary abodes, Mr. Borresen

Mrs. Bella Cooke.

"A PRISONER OF THE LORD."

ABOUT a year ago we gave portrait and sketch of "a prisoner of Jesus Christ" the late Mr. James Talbert, of Dundee, who had lain for sixty-four years glorifying God in the furnace of bodily suffering. We were thankful to find how many tired ones were cheered and comforted by our brief story of one whose prison became his palace. But there are other and similar witnesses to the wondrous sustaining grace of God. We have lately been reading another "record of loving kindness and tender mercies" penned by one who has been a helpless pain-stricken sufferer for forty years.

BELLA COOKE, of New York, whose little room has been a place of precious communion for many saints, and the birthplace of many souls, was born in Hull in 1821, of godly parents, and brought up among the Methodists. Her early spiritual experiences were very vivid, her convictions deep and almost agonising. About the age of thirteen she believed herself converted, and apparently was, but does not think she entered into fulness of rest until later years. Marrying an earnest believer, she looked for a quiet home life, but financial loss came, and in 1847 they emigrated to New York. After some trying experiences in a strange city, a Christian sister, who became a true and constant friend, induced her husband to employ Mr. Cooke. This friend, Mrs. Lankford, was used to lead the young Englishwoman into a new sense of calm rest in God. And much was it needed, for the cloud of affliction was gathering fast. Already she had lost two babes, and now in 1849, after a few years of married life, her husband was taken from her by cholera. Her own account of her experiences at this time are pathetic, her sorrow is intense, yet her faith in God is calmly confident. The widow's God (Jer. xlix. 11) raised helpers for her, though darker grew the way; her baby was taken, and her own health was failing.

In 1852 she began to suffer much, and three years later went into the Women's Hospital. From the outset in her illness, loving earnest Christian doctors, ready to do anything for her, for Christ's sake, seem to have been raised. As one who came voluntarily and devoted to her years of constant care and willing gifts put it (on her objecting to his doing so much without hope of fee): "If He has given me a little more money and knowledge than you, ought you not to be willing to allow me, as his steward, to share it with you?" While still able to be about at all, she was constant in labour for the poor; and the interest did not fail, for right through her long continued helplessness she has helped and aided poor women by strong faith, constant prayer, and the gifts of loving friends who seemed to have been attracted by her presence and sweetness, and to have been glad to give or do just as she needed or wished.

Again and again, suffering from a complication of diseases, she seemed passing away, but came back from the margin of the river to suffer and witness yet awhile. The keynote of her letters at this time may be shown by one extract: "Remember, dear, that He who sits as a Refiner will not let the precious metal perish; but when his image is reflected He will say, 'It is enough,' and no matter how fiercely the fire may burn, He hath said. 'I will never leave thee, nor forsake

thee.'" This was penned forty years ago, and still the writer is glorifying God in the fire. Fifteen years after she says: "It has seemed at times while writing as if I was almost lifted up to the third heaven, and then I had to stop and weep with joy at the dealings of my Father, and exclaim, 'Glory! Glory! to Thee, Thou who art my Husband, Brother, Friend.'" Again, "Unable to speak, sight almost gone, almost in an agony of pain... yet I lay encircled in the arms of my Beloved, and was safe." The constant correspondence with her friends (often by amanuensis) reveals a marvellous spiritual insight. Her conversations with those who frequent her chamber are, as some of our readers know, remarkably fitted to call out longings after God, after intenser devotion and fuller service.

How singularly and closely her visitors and helpers for Jesus' sake became attached to to her, and she to them, is disclosed on each page of her story.* They find joy in ministering to every need, while she enters into their thoughts and interests, and when they are called home (as many have been in these long years) mourns them as friends beloved.



There are no more touching pages in the whole book than those in which she notes the calling home of her first and special friend, Mrs. Lankford, and long years after of another peculiarly dear friend, Mrs. Doremus, whose daughter having been trained to find joy in waiting on the invalid, promptly and gladly took her mother's place as closest of friends. Miss Doremus says that her mother's friendship with Mrs. Cooke lasted thirty years, and "has become an inheritance in the family."

Then, through it all, the poor are not forgotten by the helpless one—now we find "her room crowded by twenty-eight turkeys, and clothing and gifts" for distribution, the "Bella Cooke Bank" is opened and kept in funds by friends, so that the sufferer may draw from it at will for poor cases. All this and much more is simply in answer to prayer. She hears of need, lays it before God, and ere long some one—often a complete stranger—comes in, saying: "Are you praying for anyone in especial? I felt I must come. How much do you want?" Thus, an immense amount of suffering has been re-

lieved. While herself a Methodist, her helpers seem largely to have been Friends, not that other persuasions are absent, but that Friends predominate.

This is no place to raise questions as to faith-healing; we merely, therefore, note that her book describes hopes held out by certain who hold such views. Dr. Cullis is stated (page 275) to have declared, "In three days she will walk." For such an helpless one, this was a very trying position. Her one thought was to bring glory to God. She knew He could heal her if He willed, but if she said anything she might unsettle others, so she kept silence and left it in her Father's hand. "I felt," she says, after such an episode, "I was just where God would have me."

One characteristic of these journals and letters is the care the author takes to record the names of loving helpers and ministrants. Hosts of them are unknown yet faithful servants of Christ; but some well-known names occur, such as Mr. Joseph Ashworth, Mr. and Mrs. W. E. Dodge, Virginia H. Field, Mr. George Müller, Dr. Cuyler, Miss Paterson, of India, Mr. Samuel Bettle, Jerry McAuley, Mrs. Prentiss, and Alice and Mary, daughters of Lord Mandeville. Many ministers and missionaries, too, are found seeking in her little room counsel and stimulant for fresh and fuller service. One such writes: "Never shall I forget her counsel and sympathy in trouble, and her heartfelt rejoicing when lost sinners are coming home to God. In that little chamber I have witnessed in this suffering woman a faith and peace which kings in vain might envy, and rich men give their gold to buy. There ministers have been helped to preach, and business men have learned fortitude and patience, amid the trials and struggles of life.

"Twenty-seven years have passed away since I first called on Sister Bella Cooke, and no one but herself knows her sufferings in the furnace of affliction. She still survives, a monument of patience and suffering, a beautiful illustration of the sustaining power of Divine grace. Who can tell how much consolation she has imparted to the afflicted? How much instruction to the inexperienced? How much sympathy and good cheer to all Christian workers who have known her!"

"RIFTED CLOUDS," from which we have drawn our information, is no melancholy record of sorrow; it is rather an inspiring book; bright from first to last with a beautiful spirit of calm repose in the goodness and mercy of the Lord.

France. — The Salvation Army's automotor Bible carriage for the spreading of the Gospel in the French fairs and markets has proved a success. During ten months I travelled over six thousand miles, visited over four hundred towns and villages in Normandy, Brittany, Burgundy, and the south of France, selling several thousands of Gospels and a quantity of general literature. I am on the point of starting for the east of France. ALLEN THOM.
3, Rue Auber, Paris.

Afflicted London Children.—The new enterprise of the committee of the Flower Girls' Christian Mission (Mr. John A. Groom, secretary, 8, Sekforde-street, Clerkenwell, E.C.) is an effort to reach the most suffering class of London juveniles. It is proposed to add three new houses to the waif girls' village which already exists at Great Clacton, one of which will be a holiday home for blind children, one for those who are deaf and dumb, and one for helpless cripples. In aid of the building and furnishing fund (£5000 being required) the Duchess of Teck has undertaken to open a sale and floral exhibition at the Holborn Town Hall on March 10, the sale to continue during the two following days. Contributions for the stalls should be sent to Mr. Groom as mentioned above.

* *RIFTED CLOUDS: The Life-story of BELLA COOKE.* (Fourth Edition.) 5s. (Hodder & Stoughton.)

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANIA.

THE GRANTING OF THE PRAYER, AND THE THEOPHANY.

ONE of the greatest moments in David's history, as well as in that of Israel, is now drawing nigh; well prepared for by distress and anxiety, prayer and sacrifice, praise and prophecy. This decisive battle, in the third year of the famine, in which Lahmi Goliath was compelled to play a leading part, took place at Gezer or Gob (2 Sam. xxi. 19), the mountain pass through which the Philistines had time after time sought to penetrate into the valley of Aijalon* (see also 2 Sam. v. 25).

In four psalms David has sung this, the supreme experience of his life, an experience of Divine hearing and deliverance in a time of danger and distress, both to his life and his country. In Psalms xviii. and xxix. he addresses himself to Jehovah and to the angels; in Psalms lxvi. and cxxiv. to the heathen and to Israel in this great matter.

Psalm xviii. is altogether symmetrical, and its poetical construction provides an important clue to its comprehension. Like most of the longer psalms, it has a prologue and an epilogue, each of three four-lined strophes, which become evident by including the heading, so necessary to the full understanding of the psalm. It was needful to state that the song was sung to Jehovah.

The body proper of the psalm, the description of God's intervention by means of an earthquake, a thunder-storm, and a hurricane, and the panic thereby caused to the Philistines, is comprised in three sections, each of three four-lined strophes—verses 4-19, i.e. sixteen verses in all. The other corresponding part, how the victory was completed by God girding David with strength (32, 39) for warfare (30-34), to pursue and put the enemy to flight (35-40) and not to stop before all the Philistine strongholds were at last surrendered by the trembling enemy (41-45), also comprises three sections of three four-lined strophes, amounting altogether to sixteen verses. The middle of the poem is composed of two sections, each of ten lines, and is really the heart and centre of the psalm. Here David's personal perfection, based on the grace of God, appears as a motive, not a reason, for the salvation experienced (20-24), and, in addition, the universal law of God's dealing thereby comes to light. The number ten, as a complete number, is no doubt chosen with a purpose. The second section of the central part (25-29) takes up again the address to Jehovah as verse 1 in the prologue, and the body of the psalm may be regarded as consisting of two equal parts, viz., verses 4-24 and verses 25-45, and the whole psalm as of ten parts.

The central apologetic and doctrinal part excepted (verses 20-29), it will be seen that the psalm is plainly a historical description of what took place during the battle and pursuit, and that therefore it was quite suited to appear as David's war bulletin, so to speak, in 2 Sam. xxii., after the account of the Philistine war.†

* Curiously enough, this spot was refound in 1873 by the French Consul at Jerusalem, M. Clermont Ganneau, who was put on the track by means of an old Turkish chronicle, in which the place was mentioned; moreover, he found the name hewn in the rock itself.

† The text of 2 Sam. xxii., differing not a little from that of Ps. xviii., presents highly interesting questions to be solved. It is impossible that the writer of the later published account, in the Book of Samuel, can have arbitrarily changed the text of the well-known psalm. It is rather to be supposed that 2 Sam. xxii. is the first form in which this song appeared, in the very camp of the victorious army. The whole song is, in a certain way, David's answer to his warriors, who had asked him not to go into battle personally, that "the lamp of Israel might not be quenched." To this his answer refers: "Thou art my lamp, Jehovah" (29), which, later, in the liturgical song is altered to: "Thou lettest my lamp shine" (28). There are various indications that the two texts stand in the relation to each other of a soldiers' and people's song, and a more carefully treated liturgical song composed for the sanctuary. For this reason, we read over the psalm: "To the chief musician," but not over 2 Sam. xxii. The uncommon Aramaic expression in the introduction, "I love thee, O Jehovah, my strength," is suited to the Temple song, but not the war song.

PSALM XVIII.

For the Chief Musician.

By the servant of Jehovah, David,
Who spake unto Jehovah the words of this song,
In the day that Jehovah delivered him
From the hand of all his enemies, and from the
hand of Saul.

1. He said: Heartily do I love thee,
O Jehovah, my strength!
2. Jehovah, my rock!
And my fortress, and my deliverer.
My God, my rock, in whom I take refuge,
My shield, and the horn of my salvation, and
my tower.
3. As the Praised One, I called upon Jehovah,
And from mine enemies was I saved.

PART I.

1.

4. The cords of death compassed me,
And the floods of Belial terrified me;
5. The cords of Sheol were round about me,
The snares of death came upon me.
6. In my distress I called upon Jehovah,
And cried unto my God;
He heard my voice out of his temple,
And my cry before Him came into his ears.
7. Then the earth shook and trembled.
The foundations of the mountains moved and
were shaken,
8. Because He was wroth smoke went up out of his
nostrils,
And fire from his mouth devoured, coals were
kindled by it.

2.

9. He bowed the heavens also, and came down,
And thick darkness was under his feet.
10. And He rode upon a cherub, and did fly;
Yea, He flew swiftly upon the wings of the wind.
11. He made darkness his covert, his tent round
about Him,*
Darkness of waters, thick clouds of the skies.
12. At the brightness before Him his thick clouds
passed,
Hailstones and coals of fire.
13. Jehovah also thundered in the heavens,
And the Most High uttered his voice
(Hailstones and coals of fire).†
14. And He sent out his arrows, and scattered them;
Yea, He shot out lightnings, and plunged them
into panic.

3.

15. Then the beds of the waters appeared,
And the foundations of the earth were laid bare,
At thy rebuke, O Jehovah,
At the blast of the breath of thy nostrils.
16. He stretched from on high,—He took me,
He drew me out of great waters,
17. He rescued me from my strong enemy,
And from my haters—because for me they were
too mighty.
18. In the day of my calamity they fell upon me,
But Jehovah became a staff to me,
19. And He brought me out into a wide place;
He delivered me because He delighted in me.

PART II.

1.

20. Jehovah rewarded me according to my righteous-
ness;
According to the cleanness of my hands He
recompensed me.
21. For I have kept the ways of Jehovah,
And have not wickedly departed from my God,
22. For all his judgments were before me.

* In 2 Sam. xx. 12 this line is given thus: "He made darkness tents round about Him."

† In 2 Sam. xxii. 14 the repeated "hailstones and coals of fire" is omitted. It would disturb the regular strophical harmony. In this place it is inserted as a repetition of verse 12, for the further explanation of the word "voice."

And his statutes did I not put away from me.

23. I was also perfect with Him,
And I kept myself from my iniquity;
24. Therefore Jehovah recompensed me according
to my righteousness,
According to the cleanness of my hands in his
sight.
25. With the merciful Thou shewest thyself mer-
ciful;
With the perfect man Thou shewest thyself per-
fect.
26. With the pure Thou shewest thyself pure,
And with the perverse Thou shewest thyself
froward.
27. For Thou,—Thou savest humbled people,
And haughty eyes Thou dost bring low.
28. For Thou,—Thou lightest my lamp;
Jehovah, my God, brightens my darkness;
29. For by Thee I have run down a troop,
And by my God I leaped over a wall.

PART III.

1.

30. As for God, his way is perfect;
The word of Jehovah is tried;
A shield is He unto all them—
Who take refuge in Him.
31. For who is God* save Jehovah?
And who is a rock beside our God?
32. The God that girded me with strength,
And made my way perfect.
33. He it was who made my feet like hinds,
And made me stand upon my high places.
34. He it was who taught my hands to war,
So that my arms did bend a bow of brass.
35. Thou hast also given me the shield of thy sal-
vation,
And thy right hand has holden me up,
And thy condescension has made me great,—
36. Thou hast enlarged under me my steps, and my
feet have not slipped.

2.

37. I pursued my enemies and overtook them,
And I did not turn, till they were consumed.
38. I shattered them and they could not rise,
They fell beneath my feet.
39. For Thou hast girded me with strength for
battle,
Thou hast subdued under me those that rose up
against me,
40. And my enemies Thou hast made to turn their
backs upon me,
That I might cut off them that hate me.

3.

41. They cried, but there was none to save,—
To Jehovah, but He answered them not.
42. Then did I beat them small like dust before the
wind,
Like street mud I emptied them out.
43. Thou hast delivered me from stripes of the
people;†
Thou hast made me the head of the nations.
A people whom I had not known,
Medid they serve.
44. At the hearing of the ear, they obeyed me;
The children of the stranger feigned obedience
to me.
45. The children of the stranger faded away,
And came trembling out of their strongholds.
46. Jehovah lives, and blessed be my rock,
And exalted be the God‡ of my salvation.
47. Even the God that executeth vengeance for me
And subdued peoples under me.
48. Thou, my deliverer from my enemies,
Yea, above them that rose up against me, Thou
lifted me up;
49. From the man of violence Thou rescued me;
Therefore will I give thanks unto Thee, Jehovah,
among the nations.
50. To thy name also will I sing praises,
As to Him who magnifies salvations for his king,
And shows lovingkindness to his anointed,
To David and to his seed, for evermore.

* In these three lines "God" is successively the rendering of the Hebrew words *Eloah*, *Elohim*, and *El*, in the order now given.

† 2 Sam. xxii. 44, it is "the stripes of my people," as in Psa. cxliv. 2, which also shows the connection between the two psalms.

‡ In verse 46 the Hebrew is *Elohim*, in v. 47 *El*.

Dr. A. T. Pierson.

SIR,—The following letter from Dr. Pierson has been addressed to the little committee of personal friends who have arranged his present tour in England, and as it disposes of several points in the recent controversy, which has been a matter of sincere regret to them, they hope that you will kindly insert it in your next issue.—Yours truly,

B. BROOMHALL. J. E. MATHIESON.
B. I. GREENWOOD. F. B. MEYER.
J. ROBERTSON.

"My attention has been called to certain statements and comments in the weekly religious Press, touching myself and my conduct and utterances. Without reflecting upon anyone, let me most explicitly state that, in some way, there has arisen a singular and complete misapprehension, both of my words and spirit, which further silence on my part might seem to sanction. These misunderstandings, whether traceable to a want of caution on my part, or to a combination of circumstances, which, though accidental, give colour to accusation, are likely to hinder the Lord's work and cause alienation between brethren. I therefore wish to make the following statements:—

"My recent baptism at Croydon Chapel had reference simply and solely to *one thing*: my individual compliance with a duty never until very lately made entirely clear, as needful on my part in order to fulfil all righteousness. It is true that, for some years, my mind has inclined to believers' baptism, and I have desired to take this step; and on more than one occasion I consulted with Dr. A. J. Gordon and others about it. But there were some reasons why even Dr. Gordon advised me to defer it until God had made my way clearer, and I intended, on arriving in Britain, to ask the venerable George Müller to baptize me. But, finding that I had no meetings in Bristol before the last of March, and was to be in Croydon early in February, I took the first convenient opportunity to be baptized. The baptism was not *private*, being in presence of a goodly number of church officers and friends; and no publicity was avoided, save such as might serve only to gratify a sensational and irreverent curiosity. Whatever 'witness' was borne, was expected and desired to be 'before all men.' Indeed, privacy was manifestly impossible.

"The reception at Croydon was at the suggestion of Dr. and Mrs. Spurgeon, and unknown to me, until the arrangements had been made. I had no voice in it. It was intended simply to give me an opportunity to meet personal friends, living in Croydon, London, and the vicinity, whom otherwise I could not meet, as my stay in and about the city was too short to allow for even a few brief visits to those who, on previous occasions, had acted as my hosts. And this reception had absolutely no reference to any other or ulterior design, its purpose began and ended with the occasion itself.

"The address, which has been so criticised, was wholly informal and unstudied. It was made to a company of friends, gathered from various quarters. The proximity of the place of my baptism to the Tabernacle, and of the time of it to the reception, was, so far as I am concerned, accidental or incidental, having not the remotest significance in my own intention; and such proximity would have been avoided had any such interpretation as has been put upon it been foreseen or even suspected.

"Some sentences in that address are, as I frankly concede, open to misapprehension, and should have been more guarded. An unsuspecting man may often give occasion to others for ascribing to him a purpose and meaning which he does not for a moment intend. But truth compels me to say that certain words, attributed to me, I have no recollection of using. I meant to say nothing which any minister of Christ might not naturally say to those whom he had before served and learned to love, to whom, like Paul, he yearned, if possible, to impart some further spiritual gift,

"Let me explicitly add, as to that grievously misunderstood sentence, in which I am represented as implying that the pastor and officers of the Tabernacle are destitute of the Holy Spirit, that I would be as quick to resent such an implication, on their behalf, as any other of their friends. The whole connection of words must be considered, in forming a just judgment. I had been exhorting members of the Tabernacle present loyally to uphold their pastor in the stupendous work he has undertaken, and had spoken strongly of the help or hindrance any church member might be to such work. And I suggested that if, by earnest prayer to God, a new anointing of the Spirit were bestowed upon pastor, officers, and members, untold blessing would follow in all departments of God's work. Nothing was further from my mind than to impugn the spirituality of any of the parties referred to. I was inciting disciples to appreciate the power of united prayer to bring down over-increasing blessing.

"I may further add that I have not the least intention or thought of again taking any pastoral charge. The impression grows upon me that God is calling me to a different and, in a sense, wider work that would rather be hindered by such limitations.

"These candid words of explanation are made with unreserved frankness and absolute sincerity, in the hope that they may remove all misunderstanding. I cannot but add my sincere regret for whatever controversy I may innocently or imprudently have occasioned.

"ARTHUR T. PIERSON.

"Dublin, Ireland, Feb. 26."

MEETINGS IN IRELAND.

Dr. Pierson commenced a month's mission in Ireland on Sunday, February 23, at Dublin. The meetings were held in the Metropolitan Hall. They seemed to grow in interest. On the last day Dr. Pierson spoke on what he said might be called the right and left arms of all missionary effort—praying and giving. It was urged that united prayer and systematic giving were the duties of all Christians who could not themselves be in active service in the mission field.

From Dublin Dr. Pierson went to Waterford, where crowded services were held in the Protestant Hall, and great blessing attended the meetings. After a series of meetings at Cork, Dr. Pierson returns again to Dublin to speak in the suburbs of that city. He will then travel to the North of Ireland, addressing gatherings at Belfast, Newry, and Londonderry.

The Weather.

"WHAT trying weather!" we exclaim,
As if the weather were to blame;
A test, when rightly understood,
Is surely but a means of good;
Its varied aspects let us view,
And face the subject, then, anew.

Some men are hardened by the wind,
Some e'en from mist relief will find;
And most both heat and rain have blist,
While frost invigorates the rest.

Dread ills we oft anticipate
The glorious storm doth dissipate;
Or warns the feeble ones in time
To seek a calmer summer clime.

How oft the weakly and the old
Hath varied weather gently told
That very soon the call may come
To quit their transient earthly home.

"Distress and suffering abound!
Temptation sore is lurking round;
With grief too keen for thee to share,
And burdens which thou couldst not bear!
Then shrink not from my uncouth touch,
It is because I love thee much;
I urge thee on to that calm shore
Where earth's dark tempests rage no more!"

Great benefactor! pardon those
Who count thee but among their foes;
To all who timely counsel heed,
Thy friendship is a boon indeed.
Such blessed teaching is not lost:
"He sendeth forth his rain," "his frost,"
And oft the thoughtful mind hath heard
"The storm and wind fulfil his word."
Oh! help me, then, one soul to tell
Thy Maker "hath done all things well!"

SUNDEW.

Progress in Assam.

WITH the exception of the Welsh Mission in the Khasia Hills, and a Christian brother working amongst the Singphos, the American Baptist Missionary Union are at present the sole missionary occupants of Assam proper. The need of more workers for the great province was pressed upon the hearts of those attending the Triennial Missionary Conference held at Sibugor, December 15 to 22, when it was resolved to ask the executive committee of the A.B.M.U. for twenty-two more workers. Thirty-two missionaries of the society, excluding native brethren, assembled with three visiting brethren. By bullock-carts, elephants, ponies, rail, and steamer, they came together and returned.

On Monday, the 16th, the Conference considered an application for one of the visiting brethren, Mr. W. Pettigrew, who has been working for two years in the State of Manipur, which is under the Assam jurisdiction, under the directorship of Rev. H. de G. Dalmas, supported by Mr. Arthington, of Leeds. The A.B.M.U. are desirous of joining hands with their brethren in the Burmah field, and as Manipur is a part of the western boundary of Upper Burmah, it was considered by the Conference as a satisfactory place to commence new work, and after due deliberation this brother was unanimously accepted. From Tuesday to Saturday reports from the various stations were read and discussed. Some spoke of difficulties, trials, discouragements, others of blessing and conversions, but the Lord was magnified through it all. There was one subject much discussed upon particularly, viz., self-support. It was gratifying to find that the Garo Hill Christians were doing well in this direction, and the missionaries at Gowhati (Kamrup district) are going along boldly in this line, teaching their churches the principle, and finding great encouragement through it. Another important fact came out in the reading of the Garo Hill report. Of late the question of sending their own people, at the expense of local churches, to evangelise other tribes in Assam, has occupied their attention, and there seems every possibility that soon this interesting departure will commence. When the missionary spirit is seen in a body of native Christians, it is a conclusive proof that the Spirit of the Lord is working mightily amongst them.

Statistics given by each station show progress all along the line, although the Assamese, like the Bengali, are very slow in accepting the truth, their caste prejudices preventing them. However, there was much cause for rejoicing, and a fuller determination to go on sowing and reaping, allowing God to give the increase. One would like to give more details as to the results of the past three years, but it would be best for those whom the Lord may give interest in this work to procure a printed report of the conference from the executive committee at Boston, or from Rev. P. H. Moore, Mowgong, Assam.

Work at Gosport.

HAVING returned from a visit to Gosport, I have had an opportunity of seeing Mrs. Cook's great but quiet work. At the Bethel, a good number of men and boys were gathered together for Bible-reading and other instruction. In the infant-school a large number of the poorest children are educated free, under a kind, loving Christian teacher. There is also a mothers' meeting, which is attended by some of the very poorest.

I accompanied the missionary to the Warner Light vessel and the forts in the Channel. He took with him a large quantity of Gospel books and Testaments, and it did one good to see the faces of these lonely men light up with joy as we approached the vessel—they seldom get a visit from anyone but the missionary. We held a short meeting on board. If the missionary had a steam launch the work could be greatly extended. On the forts we were received in the same manner, and had many personal talks with the soldiers. I visited with the missionary all the merchant vessels in the harbour, and left books and Testaments and a word by the way. It was really astonishing to see the eagerness of the crews to receive the books, etc. The missionary also visits H.M.'s ships lying in the harbour.

There are Sunday and week night Gospel services held in the Bethel, and a large Sunday-school and a young men's Bible-class.

O. H.

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A Secret Society at Cambridge.

THE time has come for inviting public attention to the character and aims of a secret society at work amongst the undergraduates, and at one period also amongst the younger townsmen, of Cambridge. A simple statement of facts, so far as we have been able to gather them, may perhaps suffice to set parents as well as undergraduates upon their guard. Whatever may be the ultimate object in the minds of those who have originated and pushed this organisation, we do not think there will be any doubt as to the wisdom of making its existence and its character known.

1. The ostensible aim of the organisation is to assist men religiously to discharge their duty. But whilst, in a kind of lithographed Lenten Pastoral which is before us, we are told that the organisation "does not profess to be a religious Society," a survey of the documents in our possession suggests that the profession is of little importance in comparison with the facts, for the type of faith recommended to the members appears to be that of extreme High Churchmen. Since another document recommends, as a handbook of "religious teaching," Mr. Staley's "Catholic Religion"; since in the pastoral we have mentioned members are urged to find "a private special adviser, spiritual guide, director"; and since a familiar text is made to run thus: "The blood of Jesus Christ (in Absolution) cleanseth us from all sin," the religious character of the organisation must be deemed distinct.

2. The members of the Society are known as C.S.J. The letters mean Companions of St. John. Members are recruited, as we understand, through social agencies, and are gradually brought up to a point at which they are invited to join the Society. The rules and true nature of the organisation are not disclosed save to members. Thus the novice knows nothing as to the responsibilities he is about to take upon himself. Admission is by an oath of allegiance and secrecy ceremoniously administered. The nature of the act may be gathered from the fact that a member invited to explain the form of admission said he understood that he had committed himself body, soul, and spirit to the head of the Society.

3. An undergraduate who has become a member finds that he belongs to a widespread organisation, said already to number some 1,200 persons, the purpose of which, apart from the inculcation of extreme Anglican teaching, is not apparent. He finds, however, that it is deemed of the utmost importance that he should go to confession; but he finds that he must not inform even his own father of the new organisation for spiritual aid into which he has been brought. Thus an undergraduate who may have been reared in Evangelical surroundings is, without warning and without opportunity of retreat, bound, by an oath of secrecy, to an organisation which presses upon him the theology of Mr. Vernon Staley and the services of a father confessor, upon the understanding that not a syllable must be breathed, even to his own parents, on the subject. Further, such a member seems under the control of others, so that he may be peremptorily summoned away from a C.M.S. meeting, or cut off from such religious influences as some unknown power may choose to ban.

4. The work of this organisation was at one time pushed, we have reason to believe, in the town as well as the University; but its character becoming known an inquiry followed, and its further development in this direction was arrested. So far as the University is concerned, we believe that the master of one college has forbidden its members to join the Society.

We do not feel it necessary to add either inference or conjecture to this statement; but we are bound to say that we regard the existence of such an organisation as a grave peril to undergraduate life at Cambridge. To mitigate that peril by the barest statement of what we believe to be facts is the purpose of this warning.—*The Record*.

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Young People and Missions.

A REPRESENTATIVE meeting of members of The Young Men's and Young Women's Mission Bands, in aid of the L.M.S., was held a few days ago, to confer on ways and means of deepening interest in foreign mission work. During recent years, in consequence of the rise and progress of the Christian Endeavour Societies, the bands have found it necessary, in some degree, to reshape their plans. The Endeavour Societies have their missionary branches, so care is taken not so much to form fresh bands as to unite existing agencies. The Mission Band is constantly losing its best men, owing to their promotion to service abroad, ten former members being now engaged in the mission field, while fifteen are in training with a view to similar service.

Miss MILLEDGE, secretary of the Y.W.M.B., spoke on behalf of that organisation. This band is only a few months old. The objects in view are similar to those of the Young Men's Band. It is sought, by having one or two representatives from each church, to bring the work of the Society more prominently before the young women of our churches. Work is also proposed in the direction of interesting children in day-schools in foreign missionary enterprise. Every member on joining is asked to do some definite work for the Society. There were now seventy-one members, representing twenty-six of the Congregational churches in London. Mr. GEORGE HARDY, of Camberwell Green Y.P.S.C.E., was convinced that for future workers and helpers the missionary societies should look largely to the Endeavour Societies.

Other speakers followed. Among the means suggested whereby help may be rendered, were: Penny a week subscriptions; Sunday-school teachers to inform their children of missionary work; juvenile working parties; sending out magazines and letters to missionaries; local missionary conferences; praying for missionaries, and teaching children missionary geography by means of sand maps.

Rev. J. L. GREEN (Demerara) congratulated the speakers on the practical nature of their suggestions, and referred to the meeting as being one of intense interest. Rev. J. G. HAWKER (Belgaum) compared the L.M.S. to a tree bearing its fruit abroad, but having its roots in the churches at home, whence it drew its strength.

South American Continental Mission.

DR. BREMNER, upon whose heart it has been laid to form a missionary agency, to take part in evangelising the vast and needy continent of South America, sailed with his wife for Buenos Ayres on Thursday last. Before his departure he secured several well-known Christian men as referees, Mr. W. J. Gibbs (48, Gresham-street, London, E.C.) as hon. secretary, and Mr. H. Kellaway (Home-wood, Bromley, Kent) as hon. treasurer.

To differentiate this new departure from the South American Missionary Society, the above title has been adopted. It is intended as a beginning to establish a home in or near Buenos Ayres for the reception of missionary candidates, where the language may be learnt, and from which, as they are found ready, they will be sent out to different stations in the Republics of Uruguay, Paraguay, Argentina, and Bolivia, giving especial heed to the needs of Bolivia. In connection with the Mission Hall, it is proposed to open a small hospital and dispensary. For the immediate need of the mission Dr. Bremner believes that £2000 will be required. Already many young men have offered themselves as candidates, and several contributions have been received. Two or three of the most eligible will shortly follow Dr. Bremner to the south.

Last week a farewell address was given by Dr. Bremner at the central noon prayer-meeting, Aldersgate-street Y.M.C.A. He gave some startling statistics as to the needs of the country. Mr. W. C. Morris, of the Boca Mission, Buenos Ayres, in a brief address, spoke of the cruel spiritual bondage of three centuries under which South America has groaned. Now doors are open, and barriers broken down everywhere. Many of the people are really stretching out their hands to God.

Great Assembly Hall.

THE inspiring meetings that were experienced during the Weaver Brothers' Mission in January, in the Great Assembly Hall, Mile End-road, London, continued during February, when God again wonderfully blessed the message of the Gospel delivered by Mr. Charles Cook. The sweet singing of Madame Marian McKenzie brought many to the Sunday evening services who otherwise would not have been found under the sound of the Gospel. These services were crammed to overflowing, and some very interesting cases were dealt with after each meeting in the enquiry room.

The gatherings for men only on Sunday afternoons in the smaller hall greatly increased. To-day there are men praising God that they were led to give up their Sunday walk and listen to the straight talks of faithful men. Wives and children are also experiencing the joy of altered home life with a real Father to take an interest in them. Such is the power of God's Gospel on the lives of ungodly men. One man on being visited was found at home waiting upon his wife who had fallen sick. She told the visitor that she had never had such a happy time, and remarked, "Fancy my husband stopping at home to see after me! Such a thing he has never done before." K.

South Africa General Mission.

WRITING from Nkanga, Western Pondoland, Mr. Cyril Green says:—"We are at last settled amongst the heathen. We have a square house with three rooms, built of sod and thatch, which accommodates my brother and ourselves. A hut 30ft. in diameter is being built for church and school, and will be ready about the end of February. The people come to the services in numbers varying from forty to seventy or more every Sunday."

Mr. Spencer Walton writes from Durban, Natal:—"God has been working in the Zulu church, and souls have been saved. The congregations are good. On Sunday, Dec. 29, we had the joy of baptizing nine Zulu converts."

"Special services have been held for several Sundays in the Circus in Cape Town, arranged by Mr. Frank Huskisson. They have been times of real blessing, as many as 2000 to 2500 or more have been present."

Mr. Kidd writes: "Things in Johannesburg are still very unsettled, and money is very scarce, as people are holding it in case of emergency. Expenses will probably be in excess of income (humanly speaking) for some six months or more."

British Central Africa.

THE following is from the London correspondence of *The Scotsman*:—

"I hear from the north end of Lake Nyassa, in British Central Africa, that there were loud rejoicings all over the country at the extinction of the Arab slave-raiders and the execution of the Senga Arab Mlozi last December. The slaughter of the slaves is reported throughout the land as having been very great. The Scots Livingstonian missionaries gladly suffered the detention of their home mails and supplies, consequent on Sir H. H. Johnston, the Commissioner, having chartered the *Domira* steamer of the African Lakes Corporation. Locusts were ravaging the native crops right down the Eastern coast districts of Africa from Tanganyika by Natal to King William's Town. Dr. James Stewart's mission farm at Lovedale, from which the Kafir students are fed, was stripped of £400 worth of green crops in a few hours."

Purim is an important season in the Jewish calendar. From year to year the story of the great deliverance wrought by God through the instrumentality of Queen Esther passes from mouth to mouth among the Jews, and what with the attendant fasting and feasting the minds of women and children are specially interested and impressed. Mr. H. Ehrlich, whose work among the Jews of Whitechapel is well known, gives special attention to these classes, and on Thursday last his hall in Old Montague-street was crowded with little ones, who spent a very pleasant evening, singing hymns, reciting poems, and finally, after hearing the story of God's providence in the olden time, received Purim gifts (Esther ix. 22). A number of the mothers were also entertained, efforts being made to introduce a little brightness into their lives, so anxious and weary, owing to the depressing surroundings in which they are passed.

Edinburgh Medical Missionary Society.

WITH a view to stirring a deeper interest in the cause of Medical Missions, and calling forth fresh volunteers and supporters for this important service, the Edinburgh Medical Missionary Society has arranged a series of missionary meetings in various English towns. Thus during the past few weeks Dr. Sargood Fry and Mr. and Mrs. G. A. Barclay have visited Bath, Weston-super-Mare, Reading, Bedford, and Colchester, holding most encouraging meetings, and awakening not a little interest.

On Monday last, in Colchester, a drawing-room meeting was held in the afternoon at the residence of Mr. H. Goody, solicitor, followed in the evening by a large and enthusiastic meeting in the Corn Exchange, when Mr. Barclay and Dr. Sargood Fry gave addresses, while Mrs. Barclay sang several solos, and aided in leading the service of song. From the words spoken it appeared that this Society exists to train medical missionaries, to promote in every way the consecration of the healing art to the service of Christ, both at home and abroad.

The Society is inter-denominational, seeking to supply medical missionaries to all Evangelical missions, and having now fully-qualified men labouring in connection with the Church Missionary Society, the London Missionary Society, the various Scottish and English Presbyterian churches, the Baptist Missionary Society, the Moravians, Methodist New Connexion, and the China Inland Mission. Thus it is the helpmeet of all the churches; but in addition, it has responsibilities of its own in supporting medical missions at Agra, Nazareth, and Damascus, besides a large and important work in the Cowgate, Edinburgh, which has been richly blessed to many of the roughest class, while affording the students most valuable experience in practical mission work.

All who are privileged to hear the details given by this deputation of medical missions in Madagascar and in the East, as well as in India, China, and Africa, must feel the importance of such a training society. These brethren have now gone on to Ipswich, Chelmsford, York; hoping subsequently to visit Sheffield, Liverpool, Derby, and other places.

Sorrow in Sicily.

THE mission work of the Waldensian Church is carried on against mighty odds in several parts of the great Italian field; but it would seem that in Sicily peculiar difficulties are at present being encountered. A sad story reaches us from the province of Girgenti, where the population is starving through the closing of the sulphur mines. Pastor G. Banchetti, who labours at Grotte, on the morning of January 31, had fifty-five calls by poor people begging bread. The Government is unable to find work; it has only sent troops to preserve order! As agriculture is so depressed in the island that the labourers perish with hunger, there is no opportunity of occupation upon the land.

From the same place there comes another cry. For thirteen years an encouraging work has been carried on by the Waldensian Church; now the room which has been used is being withdrawn, and there is no other building available. This means a great deal for the faithful few who have left Roman bondage for Gospel liberty. The erection of an Evangelical place of worship has become an imperative necessity. It is hoped by this undertaking to find work for some at least of the host of unemployed. Friends of Gospel work in Italy may make the scheme practicable. All particulars may be had from Sig. Arturo Muston, Waldensian minister, via Esposizione, Casa Civiletti, Palermo, Sicily.

A True Comforter.

"The peace of God, which passeth all understanding."—Phil. iv. 7.

O peace profound, O holy calm!
When wounded bosoms feel the balm
Which Jesus pours, with tender skill,
On all who love and live his will.

R. Ball Rutter.

Events in Peru.

ON Jan. 24, 1896, the Government paid us an indemnity for the outrage committed upon us in expelling us from Cuzco. The results of this payment will be far-reaching, but we fear will arouse the priests to determined action against us and the Government. In an interesting document which we signed at the request of the Minister of Foreign Affairs, the following facts are demonstrated:—

First, that the Protestant missionary does have rights in Peru, although Art. 4 of the Constitution says that "the State professes and is bound to protect the Roman Catholic religion, and the public exercise of any other is forbidden." Secondly, that the Government is prepared to do what it can to maintain the missionary in the enjoyment of those rights. Thirdly, that in the face of the favourable disposition of the Government and the guarantees that ought to shelter the missionary, he is liable to be outraged when the clergy are the movers in the agitation. With these facts before us we can go forward in our work hoping for the day when the rights which we enjoy will extend to liberty and publicity of worship.

On the ground that the interior is not ready for our work, and that serious consequences may result from our presence there, the Government has refused us permission to return to Cuzco. However, we have no hesitation in stepping forward. We shall not be going into an unknown place this time, neither shall we be entering in opposition to the desires of all its inhabitants. We have many friends who will welcome us to Cuzco. Very shortly we shall be leaving this for the Inca capital, from which a priest-ruled authority expelled us. We ask the prayers of your readers that grace and wisdom may be given, whereby we may be enabled to live in Cuzco and proclaim liberty to the captives in the name of our Great Redeemer and coming King.

News from other parts of the country tell us that in the north a colporteur had his books seized and burnt, and yesterday a telegram was received from Brother Stark, who, with Brother Backhouse, is on an evangelistic tour, telling us that they were in the midst of great excitement, and some of their books had been burnt.—Yours, in the Gospel,

JOHN L. JARRETT.

Apartado 128, Lima, Peru.

Jewish Mission in Montreal.

THE Jewish population in Canada is estimated at between nine and ten thousand, of whom six thousand are in the city of Montreal, a number which is steadily increasing. The majority are from Russia and Central Europe, mainly poor, and of the orthodox type, and hard set against Christianity; while not a few are in an inquiring state of mind. Several hundreds of Jewish children attend the public schools of the city and learn English. They do not generally absent themselves during the hour the Bible is read. One of the Rabbis is employed by the school board to give a daily lesson in Hebrew.

About four years ago Mission work amongst the Jews was begun by Mr. G. A. Newmark, and not without success; but, owing to difficulties, it was discontinued. The Mission has been resumed under the superintendence of Rev. John McCarter, a Presbyterian minister, who has the effective assistance of several converted Jews. A hall has been hired in St. Laurence Main-street, one of the great thoroughfares of the city, in which a meeting is held every Lord's Day. Classes for instruction in English reading and in writing are open four evenings of the week, for the sake of adult Jews desirous of learning English. These several meetings have an encouraging attendance, and the spiritual outlook is very hopeful. The most important agency is family visitation, the families being found friendly.

A female department has been organised by Mrs. McCarter, with several lady assistants, and a weekly meeting commenced to assist Jewish women with sewing, and in Bible instruction. The work is capable of considerable extension were the necessary means at hand. Then, too, there are swarms of bright children, keenly intelligent, and susceptible of teaching, to whom one's heart goes out with yearning over their souls and bodies.

Communications may be addressed to Mr. McCarter, 130, Tupper-street, Montreal.

Mr. Rabinowitch's Work.

THE report for 1895 of the London council in aid of this work opens with a photo-lithograph of Mr. Rabinowitch preaching in the Somerville Hall, Kischineff. It contains a statement by Pastor Faber, of Leipzig, who in May last visited Kischineff, and then a letter from Mr. Rabinowitch himself.

Pastor Faber says, "The great number of Hebrew and Jewish tracts, written by Rabinowitch, are seen sown far away, the hidden germs of which will spring up as a great blessing for Israel. The name of Joseph Rabinowitch is known among the Jews of Russia as far as the Siberian and Persian borders. I myself carried his works to the Karaites, the anti-talmudical Jews of the Crimea, and to the mountain Jews of the Caucasus."

In his letter, Mr. Rabinowitch says:—"Many times during this year the Lord has enabled me to witness publicly of the love of Jehovah to Israel, and to all the world in Jesus Christ. Many Jewish souls have been drawn by the Holy Spirit to come and hear the Word of God preached every Jewish Sabbath, when texts and subjects from the Holy Scriptures have been put into my mouth by the Lord for the instruction, reproof, and correction of my hearers. At our synagogue in Kischineff, the Jewish population, the number of which is about 50,000, is called upon to yield to Jesus Christ solely by the power of the pure Word of God."

The treasurer of the London council in aid of mission is Mr. C. E. Greenwood, "Elim," Copers Cope-road, Beckenham, Kent.

Work in Japan.

I AM printing a little monthly paper in Japanese (*Morning Light* I call it) for evangelising work. The edition is only 3000 a month, but the little sheet reaches many who would not otherwise receive any Christian instruction. I aim to make it useful to church members, inquirers, and unbelievers, too.

There is a little improvement in the conditions that affect Christian work here, but it is now evident that the evangelising of Japan, and the moral and spiritual development of the Christians, will be a work of considerable time. The Japanese are an intellectually acute and alert people, but moral and spiritual development are more and greater than intellectual, and involve more time. The work of foreign missions will not be finished for many years yet.

J. L. ATKINSON.

Kobé, Japan, Jan. 28.

Littlestone-on-Sea Convalescent Home for poor women and girls, has thirty-one beds, and during the past year has received 194 inmates. The Home having been enlarged, can now accommodate between 600 and 700 patients yearly. To achieve this result at least £800 will be required. A most urgent appeal is therefore made for new subscribers. £1 ls. admits a patient free for two weeks. The benefits conferred by a visit to a sea-side Home, with its refreshing air and bright surroundings, coupled with an ample supply of wholesome food, to which, too often, the recipients are strangers, are enormous; they are boons of greatest value, and among those who are wretchedly poor, in ill-health, and fagged out by the burden of continuous labours, a change of such sort may well be the turning-point of a life. The hon. director is Mr. E. H. Tubbs, Bradley, Lawrie Park-road, Sydenham, S.E.

London Spectacle Mission Society.—The hon. secretary of this interesting work gives a very satisfactory account of the work of the society for 1895. The number of applicants has steadily increased. The work of the Mission is now more widely known, and many contributions have come this year from strangers. The hon. sec. has received many encouraging and appreciative letters, testifying to the good and efficient work done by the society, in supplying poor folks, whose sight has failed them, with such suitable spectacles as will enable them to continue their occupations, or to pass the time in reading or sewing. The number of special cases has again been very considerable, and the hon. sec. has felt justified in supplying more expensive spectacles in certain cases where they have been deemed necessary by doctor's orders. Miss Waring, 197, Sutherland-avenue, London, W., will be glad to supply any further information.

Letters to the Editor.

PRAYER AND SOUL-WINNING.

DEAR SIR,—A most startling fact in all church life is the almost entire absence of direct personal service in winning souls. Most Christians seek only personal joy and satisfaction, and seem to forget service altogether, in their efforts to retain salvation. An eminent writer says that four fifths of the nominal membership of the churches add nothing to their real power and effect in the world. They are either a dead weight or a positive hindrance to the advance of the Gospel, as it requires all the vitality and energy their religion possesses to keep and maintain its present position, leaving none to spare for active aggressive work.

During fifteen years of evangelistic work all over the country, I have been struck again and again at the almost entire absence of a systematic, habitual personal seeking of souls amongst members of churches and professing Christians generally. In hundreds of cases I have put the question pointedly, "Do you know that you have been instrumental in leading one soul to Christ since your conversion?" The answers have startled, confounded, and perplexed me. As I have heard their weak excuses, confessions, ignorance, and little interest in such an important question, I have been appalled at the way multitudes of professing Christians are absolutely neglecting the unsaved around them; and grieved to the heart that the question of personal responsibility to Christ, the world around them, and even to their own loved ones was scarcely ever thought of, much less carefully considered and pondered over.

I could furnish instance after instance of definite answer to prayer in the conversion of individuals, and should be thankful if through the influence of this note many will seek to become "soul-winners," and test and try God, to see if He is not still true to his promises.—Yours faithfully,

JOHN Q. COWLEY.

SUNDAY NEWSPAPERS.

SIR,—I recently came across some details of the agencies connected with newspapers, their printing and circulation; and I am impressed with the fact that the increased demand for Sunday newspapers is adding materially to what must be heavy work even for six days. It is important that statistics on this point should be thought over by all classes of society, especially by those who are guided by the Master's orders, "As ye would that men should do to you, do ye also to them likewise" (Luke vi. 31).

It would appear that at least two million copies of Sunday newspapers are now printed for circulation. The papers thus in request are published by some of the wealthy publishers of other papers. The increasing interest in sports of all kinds, with many of which gambling is more or less connected, gives an added interest to the Sunday newspapers. In a recent letter, a newsagent describes his occupation during an ordinary Saturday, showing that work begins at half-past five in the morning, and is continued until one o'clock on the following Sunday morning—nineteen and a-half hours at a stretch. Then comes the Sunday work.

The labour on Sunday papers begins with the printers, who are working up to three a.m., the hour at which the publishing office opens. Then come the men to serve the papers out to the wholesale dealers, who employ a large number of men and boys, with horses and carts, to catch the first trains into the country, and supply all the shops in London, finishing their part of the work about ten a.m. The newsagent and his boys are then in full swing delivering, and it is three p.m. before their work is practically over. Where there is a local wholesale dealer, he supplies the newsagents; otherwise, they have to meet the trains themselves.

Such are some details of a perfectly needless round of labour on the Lord's Day. I find that advocates of the business say that an example is set them by some churches and chapels, where books and periodicals are sold on the Lord's Day. The man or lad who pays 1d. for a localised magazine, may naturally think that another 1d. may go for a newspaper, as he leaves his class or meeting. Cannot some quiet thought prevent such a cause for stumbling, so that subscriptions for books and periodicals could be collected on some week-day.

Clifton, Bristol.

A LOOKER ON.

WORLDLY AMUSEMENTS.

DEAR SIR,—May I ask for a small space in your paper respecting worldly amusements? As I have never been to a hall or a theatre in my life, my opinion of their pernicious influences is not of value to friends. Would any readers of this paper who have given up these amusements for Christ's sake kindly give me the reasons for doing so, addressed to Handcock's, 7, Bishop's-road, Paddington, W.? A. J. D.

The Month & Its Lessons.—3.

MARCH.—The Windy Month.

This month was first called "March" by Romulus, the founder and first king of Rome, in honour of Mars, their idol-god of war. The Saxons called it Length month, because at this season of the year the days begin to lengthen, and other ancients called it Windy-month, Spring-month, and Budding-month.

LESSONS FROM THE WIND.

1. WIND.—A Messenger obeying God's Word.—Ps. cxlviii. 8.
2. WIND.—A Mystery illustrating Divine grace.—John iii. 8.
3. WIND.—A Quickener showing the Spirit's work.—Ezek. xxxvii. 9.
4. WIND.—A Blessing bringing forth fruit.—S. of S. iv. 16.
5. WIND.—A Servant doing the Lord's will.—Matt. xiv. 24 to 32.
6. WIND.—A Power pointing to God's Spirit.—Acts ii. 2.
7. WIND.—A Punishment driving away the wicked.—Ps. i. 4.

All the seasons of the year, as they pass along, speak to us of the solemnities of life, the shortness of time, the opportunities for service, and the nearness of eternity, and each part of the year has a distinct call and lesson. The Spring says, "Be awake"; the Summer says, "Be active"; the Autumn says, "Be fruitful"; and the Winter says, "Be patient."

The ancient figure of the month of March is a very suggestive one. It is a man with a fierce aspect. In his hand almond blossoms, on his head a helmet, in his other hand a spade, and on his arm a seed-basket. The lessons are very clear: they speak to us of life, labour, love, and hope. It seems to say to us, "Work, work, if you want to be healthy. Work, if you want to be happy. Work, if you want to be helpful. Work, if you want to be holy. Work, if you want to be honoured."

Church history opens, in the second chapter of the Acts of the Apostles, with an account of a notable revival—a pentecostal outpouring of the Holy Ghost; and every other revival of the work of God has been by this divine power. In the times of Luther and Huss, in the days of Wycliffe, Wesley, and Whitfield, the Holy Spirit roused, directed, and blessed every effort to the salvation of thousands of souls, and it is the great power now that is needed to sanctify the church and save men's souls.

Soldiers' Home, Winchester.

C. EDWARDS.

The Metropolitan Tabernacle.

THE annual church meeting of the Metropolitan Tabernacle, to which some had looked forward with not a little anxiety, has shown that under the care of Pastor Thomas Spurgeon the general work is prospering. The proceedings of the evening were characterised by much enthusiasm, and it must have greatly encouraged the pastor to be thus assured that the heart of the church at the Tabernacle beat as true to him as it did to his beloved father. The statistics for the year show a slight decrease.

The pastor, introducing the most important item for the consideration of the meeting, that is, the question of an assistant minister, detailed the various steps by which, at last, "with the unanimous approval of the deacons, and the hearty approval of the elders," he was able to mention the name of Pastor C. B. Sawday as the brother whom he desired as his helper. A resolution inviting Rev. C. B. Sawday to assist the pastor for twelve months, and praying that his labours of love might be greatly blessed, was moved by Mr. Thomas H. Olney, senior deacon and treasurer, and seconded by Professor McCaig, one of the elders of the church, and, on being put to the meeting, was carried almost unanimously. Here and there a hand appeared in response to the pastor's question, "Any on the contrary?" and probably, out of two thousand or more members present, not a dozen voted in opposition. After all that has occurred during the past four years, it is a subject for devout thanksgiving that the Tabernacle Church has again passed happily through another of the great crises in its history.

Christ Church.—In the *Christian Treasury* notes for the month, Rev. F. B. Meyer says:—"We have opened our Lads' Institute with good results. We limit the numbers to sixty, as these are almost as many as we can manage. The old factory serves the purposes marvellously well. The combination of talk and drill on Sunday afternoons is so far a capital means of reaching the lads with the Gospel and temperance."

Oxford Notes.

[BY OUR OWN CORRESPONDENT.]

DEAN FARRAR preached last Sunday evening, to a very large congregation, at the University Church. It was one of a course of sermons to undergraduates arranged by the Vicar of St. Mary's. The Dean's text was itself a trumpet-tone (Ephesians v. 6), and the whole sermon was maintained in the same key. Nothing more trenchant and faithful could well be imagined; sin was unmistakably shown in its reality and effects, and then as clearly was the remedy applied, and the Gospel message effectively delivered. If only the High Church vicar would always get such sermons as the Dean's, what rejoicing there would be in very many hearts.

Last week Rev. Egerton R. Young gave a vivid account of his work in North-West America. He addressed a meeting of the Gleaners' Union, and also the weekly gathering of the University Missionary Union. Fancy a Methodist missionary addressing a meeting of the C.M.S. Gleaners' Union!

The Sunday-evening Bible readings, conducted by Rev. F. J. Chavasse, are being held, with great acceptance to the large number of men who attend. This quiet, steady, and spiritual teaching will bear abundant fruit in many a parish by-and-by.

Scottish Notes.

A sum of £1000 has been given to the endowment fund of the Sailors' Orphan Society of Scotland by the family of the late Mr. Thomas Henderson, of the Anchor line of steamships.

Mr. Charles Steele, the recently-appointed manager of the Highland Railway, has been a well-known figure in York, especially in connection with its religious, temperance, and social life.

Mr. Quarrier, of the Orphan Homes, Bridge of Weir, needs about £500 to pay for the outfits and passages of the 180 boys he is sending soon to Canada, and £1200 for the band of girls whom he hopes to send in May.

At the annual meeting of the Glasgow Free Presbytery's Temperance Society, it was declared that Scotland is ripe for a local veto measure. One speaker said the slow progress of the temperance cause was the mass of indifference outside and of selfishness inside the churches.

The reports submitted at the annual meeting in connection with the Carr Night Refuge, held at Dundee last week, showed that the number of persons admitted during 1895 was 10,781, an increase of 269 over the previous year. There was a deficiency on the year's working of £84, and appeals were made to the public for increased support.

Irish Notes.

THE Sligo riots appear at length to be wearing themselves out. A few days ago Rev. Richard Hallows, of Arklow, and Mr. Geo. Williams conducted a service in Quay-street, and there was hardly any disturbance. Patience and perseverance are sure to win in the end.

The fifth annual report of the Dublin District Colportage Society has been issued, and shows that during the year the colporteur sold over 18,000 copies of various kinds of literature, including 1000 Douay Testaments and portions, the total sales amounting to over £60. For this sort of work there appears to be at present an excellent opening in Ireland.

The Belfast Prison Gate Mission is doing a most necessary and Godlike work in trying to help the discharged prisoners to lead a better and purer life. Last year 347 discharged prisoners came to the Home, and 37 of these were detained as inmates, while the expenditure was only about £500. Undoubtedly this organisation is rendering excellent service to the country as well as to Christianity, and it deserves to be supported.

An important arrangement has been effected between the Belfast Y.M.C.A. and the Queen's College Christian Union of that city. For some time a number of the students have been attending Mr. Black's Sunday-morning Bible-class, which has an average attendance of 400 young men. The result has been in a most friendly spirit arising between the Y.M.C.A. and the Students' Christian Union. The latter have appointed a sub-committee for the purpose of keeping in touch with the arrangements of the Y.M.C.A. As a result a deputation of the students attended and addressed the Bible-class on a recent Sunday.

The Friend who has been sending THE CHRISTIAN to Mr. Arthur Thomas, Y.M.C.A., Long-street, Cape Town, is informed that the whereabouts of the addressee is now unknown.

The Y.M.C.A.

AT Brisbane the general secretary, Mr. E. A. Field, is not discouraged by the many difficulties by reason of the financial crisis.

The annual meeting of the Bournemouth Association was held on Thursday evening, the President, Captain Dawson, occupying the chair. The principal speaker was Rev. W. Cuff.

Meetings for the deepening of spiritual life, promoted by the Harlesden Y.M.C.A., will be held at Baptist Church, Acton-lane, March 18; at Presbyterian Church, Nicoll-road, March 19; and at Christ Church School-room, St. Albans-road, March 20.

At the Croydon Rooms on Sunday afternoon, a lively discussion followed Mr. Morgan's opening on the subject of "Fear." Rev. J. Critchison delivered in the evening a very practical address to men. On Monday at the mission band meeting, the subject for consideration was "The Bible—How to Love It."

Sir John Barron presided over the Leeds annual meeting, which was held last week, and an address was delivered by Mr. W. Hind Smith to a large audience. The report of work, presented by Mr. Thomas Moffett, the general secretary, was excellent in every way. The attendance at the Sunday afternoon Bible-class has risen to 160.

Mr. J. J. Virgo has been visiting the Melbourne Rooms, on his way back to Adelaide, and writes hopefully of the work there. After an interview with some members of the Melbourne board, he says he thinks "they have turned the corner"—that is, they are beginning to recover from the depression which had settled so heavily on them.

A short mission to young men was conducted last week at the Derby Association Rooms by Mr. T. A. Bailey. On the last evening Mr. Bailey told his life's story. There was a capital attendance, and, as on other evenings, several men stayed behind to converse with the missionary. The interest was well maintained, and it is believed that much good will result. Mr. and Mrs. T. A. Bailey will be glad of the prayers of all their friends, as they go forth to undertake Leper Mission and Y.M.C.A. work in India.

The annual meeting of Tavistock Association held on Thursday was well attended. The annual report stated that the reading-room and library had been well used, the weekly Bible-class was a most useful adjunct, and there was reason to hope that good results had attended the Sunday night meetings. Mr. W. H. Roberts urged the necessity of making their meetings bright and cheerful if they would attract the young men. He thought they had done exceedingly well considering the small sum of money which had been expended during the year. Earnest addresses were also given by Messrs. R. Morshead (president), Bennett, and Wonnacott.

On Wednesday, February 19, a successful delegate meeting was held at the West Hartlepool Association. Mr. Frederick Robson, Stockton, representing the north-east district union, gave an interesting address. Delegates representing the associations at Hartlepool, Stockton, Middlesbrough, and Darlington, were present and gave an account of the work, which, in every case, was hopeful, as signs of spiritual quickening in each association had been manifest. Spontaneously, at the close of the meeting several local young men gave testimony as to valuable help and stimulus they had received from the Y.M.C.A., particularly in connection with the Bible class.

North-East London Gospel Missions.—Mr. Richard Spragge has held a fortnight's mission at the Cubitt Town branch of the Mission, to the great encouragement of the workers, and with some remarkable experiences of blessing. Some of the factory girls at Bow Common have given satisfactory evidence of a real change of heart. The largest centre of the work is situated at Balls Pond, Dalston, and here Mr. Thomas Johnson has been labouring with most happy results.

Work in Tunis.—We have seen our way to open our hall by day for sale of Scriptures, and conversation with any who like to enter for the purpose. In the window we have open Bibles, texts, etc., in the different languages of Tunis—Hebrew, Arabic, Maltese, Greek, Italian, French, etc. Most of the Christian workers here are united in this effort, and at present we serve the shop by turns. Many stop to read the open page in the window, and not a few have come in to buy and to converse, perhaps more especially Jews and Arabs, but others also. We have only one room, hall and shop in one. We want a miniature "Strangers' Rest," where, in addition to the shop, we could be holding meetings for or conversations with people of different nationalities at the same time. F. E. BERNARD.

8, Impasse de la Paysanne Rue des Tamis,
Tunis, N. Africa.

The Y.W.C.A.

WORK IN INDIA.

FURTHER accounts reach us of new centres of work being opened up in and around Calcutta, and an earnest appeal is made for workers. Active work has been commenced at Hastings, a suburb of Calcutta. There is real need here for a middle-aged woman to take the place of matron to the girls. A Bible-reading is arranged for once a week at Barrackpore. The secretary of the Hindustani work writes that the year has been a very happy one, though not without its discouragements. The members of the "Time and Talent" in England are heartily thanked for the work sent out, and which has been highly appreciated by their Indian sisters.

There are now twenty-five branches, three new ones having been formed during 1895.

It is hoped that recruits may be found among the native Indian women to carry the good tidings of salvation to their countrywomen, who are still "sitting in darkness, and in the shadow of death."

BRIEF NOTES.

Rev. J. D. Watters gave a very practical address at the recent meeting of the temperance branch of the Cardiff Institute.

A large muster of members and associates of the Mayfield Y.W.C.A. came together to hear an address given by Mr. Kinnings.

By kind invitation of Miss Champion the members of the Nettlebed branch met recently for their annual social gathering.

The annual "At Home" of the Totnes Y.M.C.A. and Y.W.C.A. was held on the 20th inst. Nearly 100 members were present, and a very pleasant evening was spent.

At Newport, on February 25, Miss Fields, an American worker in the interests of the British Women's Temperance Association, addressed a large number of members and friends of the Association.

The Witham Y.W.C.A. held a very successful Industrial Exhibition at the lecture hall of the Congregational church, when prizes were awarded for the best specimens of art and plain needlework.

Evangelistic meetings were held last week in connection with the Rothessay Y.W.C.A. Mr. Pratt conducted services, aided by lime-light views, in the U.P. Church, and Mr. Murray addressed meetings in the Gospel Hall.

At a meeting of the members of the Yeovil Y.M.C.A. and Y.W.C.A. Miss Duncan, who has rendered valuable services to both societies, was presented with tokens of esteem and appreciation. Miss Duncan is shortly leaving Yeovil.

The quarterly conference of Y.W.C.A. secretaries and workers in co. Dublin was held on Feb. 20 at the Association rooms, Harcourt-street, Dublin. Most of the speakers expected could not attend, but a good time was spent listening to the messengers that filled their places.

Following upon a course of "First Aid" Lectures, by Dr. Tilstone, in connection with the Clevedon Y.W.C.A., twenty-one students presented themselves for examination by Dr. Griffiths, of Bristol. Dr. Tilstone has kindly consented to repeat the course to a men's class, provided there be a sufficient number forthcoming.

At the annual meeting of the Dorchester Y.W.C.A., an earnest and practical address was given by Miss Thornton. The report states that great interest had been shown in foreign mission work, the Dorchester branch uniting with other branches in supporting a missionary, Miss Owston, who will shortly enter upon her duties abroad.

An afternoon Bible class for members of the Park Mission Branch who cannot attend in the evening has been commenced by Mrs. John Chapman, at 16a, Old Cavendish-street, on Tuesdays, 3 to 4 p.m. to be continued on the first and third Tuesdays in each month. Mrs. Chapman also conducts the Bible class every Wednesday evening at 7.30 p.m.

Mrs. Sara Turnock, Chaplain's House, Rammoor, referring to the McNeill Mission, suggests that the women of Sheffield should form a Y.W.C.A. in that town, which would be used not only for meetings and social gatherings, but also as a home for women engaged in situations, where they could live cheaply and be cared for when away from their own home. The idea, we hope, will soon take practical shape.

On Friday evening, Feb. 21, the Hons. Gertrude and Emily Kinnaird and Miss Ardill entertained the members and friends of the Restaurant branch at Morley Rooms, 14, John-street, Bedford-row. The Hon. G. Kinnaird gave a most interesting lecture on the social life of the Zenana women in India, illustrated with lime-light views. Miss Ballard, hon. sec. Zenana Mission, invited the members to join the Loving Service League. Miss Ardill also spoke.

Christian Endeavour.

SAYS a Welsh missionary veteran, "We have the Christian Endeavour Society in nearly every mission station, and would not now be without one."

In Oldham the Primitive Methodist C.E.S. has sustained an eight days' mission. Every house in the neighbourhood was visited, and invitations given to the services.

A "mission" to young people, carried out by the Archdeacon Lane C.E.S., Leicester, has proved quite a success. Many young people were brought to decision for Christ, and others who were already active members of the society were greatly blessed.

The Glasgow City Mission C.E. Society has endeavoured to increase its membership by means of an open meeting, the members bringing young people who might become members. Rev. J. Dewar gave an address on "The Pledge."

Some members of a Denver Society lately walked two and a-half miles to the Denver Union sunrise prayer meeting, and then walked home again when the meeting was over. The car-fare thus saved went to swell the special C.E. offering that had been preceded by a week of self-denial.

A devoted and successful Methodist minister says:—"The C.E. Society formed here last August has been a very great blessing to us; it has proved a splendid training ground for the young; broken down ecclesiastical prejudices, and kept young people, converted at our special services, together in a way that no other church organisation could."

In Boston the anniversary of the founding of Christian Endeavour has been celebrated with great enthusiasm. It is noted that Bishop B. W. Arnett, D.D., of Wilberforce, O., received a triumphant welcome. The fact that some of the Boston hotels had refused to receive him on account of the colour of his skin gained him a warmer greeting. There is no colour line in Christian Endeavour.

Lichfield Soldiers' Home.

THE annual report states that as each year passes, the importance of having an institution devoted to the welfare of the soldiers at the county headquarters becomes more apparent. Owing to the short service system the country is becoming flooded with men who have served in the army, and the influence of such for good or for evil must be very great. A Soldiers' Home, close to the barracks, through which upwards of hundreds of recruits pass annually cannot fail, if well managed, to have a good influence on the men. It has often been asserted that the first few months of a recruit's career does much to make or to ruin him as a soldier, and the virtues or the vices he may acquire in the army often cling to him for life, long after he has ceased to wear Her Majesty's uniform.

The Lichfield Home, now under the care of an old soldier, Mr. C. W. Harris, has done during the past year valuable work, as shown in letters from soldiers and army reserve men given in the report. Many of the writers testify that the Home has been their spiritual birthplace, and that it was the means of saving them from falling into open sin. Col. A. Raier, on vacating his command of the Lichfield district, bore strong and telling testimony to the value of the work. The hon. supt. is Lieut.-Col. Seton Churchill, White Hall, Lichfield.

Requests for Prayer.—For special services at Purton, Wilts, to be conducted by Mr. John Elliott. —For Gipsy Smith's meetings in America. —For blessing on a mission in Gillford Hall, Sandymount, near Dublin. —For three children of a C.M.S. missionary who are at school in England, that they may become Christ's own whilst yet young. —For a Christian man under very strong temptation, that God would give him grace to "have victory and triumph." For much blessing on a mission to be conducted by J. S. Holden, in Ashton-under-Lyne, March 14 to 22. —For Thursday evening services at the Little Heath Mission Hall, Potter's Bar.

The Missionary Bureau.—The ninth report of this useful agency states that during 1895, six men and four women fared well for stated fields of labour. Eighteen students entered college. Monetary grants were made to eight workers in the field, formerly sent out by the Bureau; and, including missionary pennies, £2464 8s. 9d. was raised for foreign work in connection with various Evangelical societies. During last month, Mr. Geo. J. Wilker, son sailed for Matabeleland, as "our own missionary." Salary to be found, £120 per annum; and Miss S. Page was sent to Jacmel, Hayti, at a cost of £37. During this month three students leave for India and one for the Gold Coast (Basile Mission). Communications may be addressed to Rev. F. B. Meyer, Christ Church, Westminster; or the secretary of the Bureau, 186, Aldersgate-street, E.C.

Obituary.

REV. T. H. CARRYER, LEICESTER.

REV. Thomas Haddon Carryer, of Leicester, has departed, at the advanced age of eighty-one. He was one of the oldest ministers in the county, and the son of a friend of the great Robert Hall. As a young man he passed with honours through Rawdon College. After work in Canada, he was for thirteen years minister of Foxton, and subsequently assisted Rev. F. B. Meyer, in his pastorate at Melbourne Hall, Leicester.

MR. OLIVER GERRING, FARINGDON, BERKS.

This standard-bearer for Evangelical truth died at Faringdon at the ripe age of eighty-two years, on Tuesday, February 25. For over fifty years he was deacon of the Congregational Church in that town, a warm friend of village evangelisation in the villages of the Vale of Berks, a devoted Sabbath school superintendent, and an earnest friend of every good cause. One of the largest gatherings ever seen in Faringdon, of men and women of all parties, surrounded his grave. Rev. T. C. Udall, of London, formerly of Faringdon, and Rev. J. Frewings, Congregational minister of Faringdon, conducted the services.

DR. JUSTIN A. SMITH, CHICAGO.

We hear with sorrow of the death of Rev. Justin A. Smith, D.D., for forty-two years editor of the *Chicago Standard*, the leading Baptist organ of the Western States of America. Born in 1819 at Ticonderoga, N.Y., he passed an excellent preparatory college course, and was a hard worker all his life. In the well-known young people's paper, *The Baptist Union*, for February 15th, Dr. Ira M. Price says of him: "No one in Chicago was more sought for in counsel nor wiser in his counsels. His life was that of a beloved disciple of Jesus Christ. As a pastor in former days, as a journalistic pastor for forty years, as a church member, Dr. Smith was always conscientious, and careful not simply to do his duty, but to do it to the reach of his opportunity. The pastor, the sick, the sinner, and the stranger were all recipients of his attention and kindnesses. He maintained the truth and the Gospel in the spirit of the Gospel. His death leaves a great void, in the West especially."

REV. HORACE WALLER.

This clergyman, so well known for his efforts to raise and emancipate the millions of Africa from the curse of slavery, died on February 22, at East Liss, Hants, at the age of sixty-two. In his early days Mr. Waller was an engineer, and in 1861 went to the Dark Continent in connection with the Universities Mission, devoting his attention to regions which had just been opened up by Dr. Livingstone and Sir John Kirk. Afterwards, as a clergyman, he used voice and pen to oppose the slave trade. In 1867 he attended the British and Foreign Anti-Slavery Society's Conference at Paris, and in 1870 he became a member of the committee of the Anti-Slavery Society. When Mr. H. M. Stanley succeeded in discovering Livingstone, the latter's voluminous journals were intrusted to Mr. Waller for publication, and were given to the public in two large volumes. The intimacy between Mr. Waller and the late General Gordon was of a very close and confidential kind. Mr. Waller was rector of Twywell (Northamptonshire) from 1874 till last year, when he resigned his living, and removed to the more temperate climate of South Hants.

REV. BRYAN ROE, LAGOS.

A telegram was received last week, announcing the death of this devoted Wesleyan missionary, after eleven years' mission service. Converted at the age of thirteen, he became an active Christian worker in Sunday-school and mission bands. Entering Harley House in 1881, he spent a year and a half in the institution, and then went out as an evangelist. In 1883 he renewed his offer for the ministry, and two years later sailed for West Africa. He entered on his work with ardour, and very soon had the joy of seeing scores of heathen turning from idols unto God. His ministry throughout has been very fruitful in soul-winning. Both in England and in Africa his services have been followed by many inquirers after salvation. While staying at Little Popo in 1888 he was attacked by a malignant type of African fever, and for a month his life hung on the slenderest thread. Rev. T. F. J. Halligey, his colleague, nursed him day and night. One morning a homeward-bound steamer called to inquire for cargo, and remained just long enough for the invalid to be dressed and conveyed on board and laid unconscious on the deck. In two or three days he began to recover, and in a few months went back to his post of duty. At the end of 1894, after a furlough in England, he returned to his field of service. In one of the last missionary addresses delivered in this country, he concluded with these words, which have a very pathetic significance at this moment: "I am

going back to my beloved work. I know the climate is against us, but the labour must proceed. I am going to live and work for God; but if you hear that I am gone you will know that I died as a soldier should."

DR. JOHN STEWART.

This devoted medical missionary, who went out in 1885 to China in connection with the C.I.M., and, after ten years' remarkably valuable work in North China, came home for a rest, and to perfect his knowledge of dentistry, has passed away at Glasgow after an operation—for while a healing helper of others he was himself a frequent sufferer. Mr. Archibald Ewing writes: "He came home only last summer, and but lately was talking of soon going back, and full of plans for opening up a new district in North China. He was essentially a pioneer, and rough work was very congenial to him. He loved to have crowds of Chinese round about him, and his home would be always well filled with men seeking his aid, either to break off their opium habit, or for other medical help. 'In labours abundant,' 'in deaths oft,' would form a true summary of his short life of thirty-six years. For I know of no one in China who met with more serious illnesses, accidents, and dangers of various kinds, mostly encountered in serving others. But this never slackened his zeal to do all for them that he could, and thus by kindness and love win them to his Master. His work was more eloquent than his words; and his place will be difficult to fill."

Evangelistic Notes.

Tipton, Staffs.—Mr. James Eyres has concluded a ten days' mission here, meetings for men only, women only, also for young people, forming a feature. Much blessing was experienced by all who attended, as testified at the farewell meeting.

Thrupp, Woodstock.—On Thursday evening last a Gospel mission was concluded here. It lasted nine days, and the Baptist chapel was filled night after night. The mission was conducted by the pastor, Rev. C. Duxbury, assisted by various friends. Much good has evidently been accomplished.

Cox Green, near Bolton.—The fifteen days' mission conducted by Mr. Henry Collins, of the Evangelisation Society, at Messrs. J. and T. Garrett's mill, was brought to a close on Sunday evening last. Many have declared themselves on the Lord's side, and many have been strengthened in their convictions.

Rockferry, Birkenhead.—Mr. John Greenwood, of the Evangelisation Society, completed on Sunday, 1st inst., a fifteen days' mission at St. Paul's-road Mission House. The interest increased up to the very last, and all were sorry at his departure. Many found their way to the inquiry room, and God's people were much stirred up.

Ireland.—Successful Gospel meetings have been held in Fivemiletown Methodist Church by Rev. Hugh Moore; in Springfield Methodist Church by Rev. James Elliott and others; at Wesley Chapel, Cork, by Rev. James Robertson; at Drumkeerin Methodist Church by Mrs. Brown Anderson; and at Drogheda Methodist Church by Miss Wakefield.

Marden Room, near Hereford.—Mr. Douglas Perry has been preaching during the past fortnight in this room to large congregations. Night after night the Word has been with power. At the after-meetings, anxious souls have been enabled to accept Christ, as their Saviour. It has been a great joy to see many rise at these meetings, saying: "I will accept Christ." Believers have been quickened, backsliders restored, and many sinners converted.

J. ECKLEY.

Brynmaur.—A month's united services have come to a close. The old Town Hall was secured for the Sundays, while the week-night meetings were held in the Assembly Room, the permanent place of meeting for this branch of the Gospel Tent Mission. The effort has been graciously owned of God, both in the quickening into fuller life the Christians, and in sinners brought to Christ. Mr. Gerald Coultas conducted special gatherings on the 24th. The new hall at Barry Dock will be opened (p.v.) March 25.

G. R. C.

Little Waltham.—A successful Gospel mission has been held in the Congregational Chapel during the past eight days by Miss Emily A. Backway. During the week preceding the mission special seasons of prayer were held, seeking the outpouring of the Holy Spirit, and during the services many were the evidences of God's gracious presence. As the meetings proceeded the interest and congregations increased until the closing service on Lord's Day evening, when the building was filled to overflowing, some having to go away because there was no room.

Loughborough.—A very successful five days' mission has been conducted, under the auspices of the Loughborough and District Sunday School

Union, by Mr. Newton Jones. Both the children's and adults' gatherings, held in the Town Hall, were largely attended, an increasing interest being manifested throughout. The closing service was most impressive, and the mission has resulted in a large number of the senior scholars and young friends in connection with the schools avowing themselves on the Lord's side. The afternoon Bible-readings and evening services have also been most helpful and inspiring to all Christian workers.

Kilburn.—With reference to the recent visit of the Weaver Brothers, whose three weeks' mission in the Primitive Methodist Chapel we mentioned last week, Rev. G. Shapcott writes: "The mission has exceeded our best hopes. Mr. Frank Weaver (although a good speaker) bears the relation to his brother in the mission that Mr. Sankey does to Mr. Moody. He has a well-trained voice, and his solos were admirably rendered. The discourses of Mr. Bewley Fry Weaver have a rugged eloquence, yet at times are full of the tenderest pathos. We are glad to say that, under God, the mission has been a great blessing, not only to our church, but to many others in the neighbourhood."

Atlanta, Ga., U.S.A.—We are in the midst of a gracious revival in Atlanta. Since I came, nearly one hundred have been converted, men, women, and young people, and some of the most influential coloured people of this city are among the number. It was a joy to see a father, mother, and little daughter all rejoicing together in Christ. The father had been the subject of many prayers. We have had good consecration meetings, when, amongst others, fashionable ladies took their stand to be henceforth whole-hearted Christians, promising to give up every doubtful and questionable thing for Christ. At Lincoln Academy, King's Mountain, N.C., we had thirty-three of the students converted. I go next to the Atlanta University to hold a series of meetings among the students.

JAMES WHARTON.

Personalia.

Mr. and Mrs. Osborn-Howe (says *The South African Pioneer*) have, with deep regret, felt obliged to relinquish their connection with the South African General Mission. Various circumstances have led them to take this step, one of the chief causes being Mrs. Osborn-Howe's present condition of health.

Mr. Ballington Booth (says the *Daily Chronicle*) has been unable to resist the appeals of his society auxiliaries, and has addressed a circular to his admirers announcing his intention to head a new and thoroughly American Salvationist movement. Henceforth, he says, his life will be devoted to redeeming Americans exclusively.

Commissioner and Marechale Booth-Clibborn, in a letter to the officers and soldiers of the Salvation Army in France and Switzerland, intimate that, in common with other leaders, they have received orders to change their sphere of labour. They add: "We have given to France and Switzerland the fifteen best years of our lives. It would have been to us an unspeakable joy if Providence had permitted the realisation of the hope of our hearts, that we might have been able to consecrate our entire lives to the salvation of souls in France and Switzerland, and to die at our post; but we know that God does all things well, and our joy will be to do his will whatever it may be."

Christian Cabdrivers.

THE South London Cabdrivers' Gospel Mission arose from a band of Christian drivers working together in seeking the conversion of their comrades. A Christian Cabdrivers' Association has been formed, with branches in the north, south, east, and west of London. The southern branch has met with much success, and has steadily grown into a large association. The members have held no less than 108 successful Gospel meetings in the past year, in various parts of South London, with very cheering results. For a long time they have prayed that God in his love would give them a hall of their own so that they might be able to invite their fellow drivers to the meetings, and provide a spiritual home for those who have decided for Christ. In answer to prayer, a place has now been offered with immediate possession, on very advantageous terms. It is a fine commodious hall in the main thoroughfare, in the centre of the South London cab trade, and in every way suited for the work. On taking possession, a premium must be paid for fittings, musical instruments, etc., which, together with slight alterations, will amount to about £80. The rent, gas, etc., will cost about £90 per annum. Part of this money has been secured, and there will be contributions from members, but the larger portion must be raised from friends. The hon. sec. is Mr. W. Pearson, 72, Camberwell-road, S.E.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

THE cry for opening museums, etc., on Sundays is once again to the fore, some influential names being among the supporters of the movement. Apart from the question of the sanctity of the Lord's Day, these points are worthy of notice. First, in answer to the specious pretext of "keeping the people out of the public-house," note that the latter is closed between 3 and 6 p.m. when the museums are open, and that most of these institutions close about the very hour the public-houses open!

Second, the classes from which most of the patronage comes are not those that cannot visit such places during the week. Third, in nearly all the provincial towns where the experiment has been tried it has failed for lack of support. The "weary worker," on whose behalf the movement is ostensibly promoted, is not sufficiently interested to give it adequate encouragement.

Mr. B. Moore has been giving his views of the "Local Preacher in Lancashire"—what sort of hearers he has to preach to, and how he ought to preach to them. He thinks that one of the striking features of Lancashire life to-day is the commercialised mind. The same thing seems to us to be true of many other parts of the country, certainly of London. To meet this characteristic, he advises preachers not to talk as if business men could cut off their work as you can turn off the gas in your dining-room. Business men should be encouraged to cultivate the unworldly spirit, for it is not so much the amount of work that men do as the spirit in which they do it that determines whether they are Christian or not. Yet Mr. Moore is not in favour of commercial sermons being preached; he advocates directing the mind from the material things of the week to the higher things of the spirit. Is not the philosophy of the remedy in the words of the

Scripture, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh"?

It has often seemed to us, as we have gone about the villages of certain quiet districts of England, and compared them with more flourishing places where congregations are larger and money more abundant, that, after all, the quiet places had a purer religious life. There was less excitement and noise about their religious work, but more sweetness and beauty in it. Less money was contributed, but a higher scale of duty had been reached: the proportion of their means consecrated to God was more. A minister who has recently changed his district of work said to a friend that his new congregation earned more money than his old one, but did not give so freely. They spend it upon themselves, and largely in the way of holidays, three holidays, even for wage-earners, being required in a year. This testimony agrees with the testimony of another observer concerning the same district, that higher wages result in every kind of provision for well and ill regulated entertainment. This shows that in the quiet place we may be nourishing the more Christ-like life.

Is it always remembered by the friends of missionary work that the growth, which is a sign of life, must inevitably increase the size and cost and burden of the work? When a mission is founded amid much enthusiasm and with high hope, and God puts honour upon it by making it a converting power, it is obvious that new requirements will spring up. Books, schools, churches, dispensaries, hospitals, native evangelists and pastors have to be provided and maintained. An absence of growth would keep the demands at the original point, but life calls upon us to keep up with it in our own faith, and effort, and gifts, and sacrifices. The origin of a mission indicates a quickened condition in the church, but the development of the mission ought to be attended with a corresponding growth in the church—they should mutually foster each other; but if the parent neglects her ever-increasing family she will be sure to suffer for it. No more certain pledge of the triumph of the Gospel at home could be given than for all the churches to accept to the full the responsibilities which their own labours have been the means of creating. There is no finality to our giving and doing.

The disaster to the Italian arms in Abyssinia has once more disturbed Europe, and may have far-reaching consequences. The eyes of the civilised world are turned in astonishment on the country which has so suddenly proved its ability to cope with the resources of a fully equipped European army on equal terms. As long ago as last January King Menelik offered to submit the points in dispute between Italy and himself to the King of the Belgians, since, as sovereign of the Congo State, the latter is familiar with African questions. Menelik explained that he made these overtures not from fear or of necessity, but

To ensure peace to my people, to avoid longer and criminal effusion of Christian blood, I will make all sacrifices compatible with the dignity of my Empire. Do not neglect any means of making known to our friends in Europe that I am not an ambitious aggressor or greedy of the property of others. If I have taken up arms it is after having exhausted all means of conciliation. I convoked all my people to the war to protect the independence of our country, the keeping of which God had intrusted to my illustrious ancestors, and has delegated to me as a sacred trust. As to us, we remain here firm and confident in the justice of our cause and in the goodness of our Redeemer.

King Menelik has, it seems, for some years had two European advisers, both of whom have formed a very high estimate of his genius and character, and who have given him much help, both in the education of his people and the shaping of his policy. According to one of these advisers, the king, who is described as a devout Christian, combines in his remarkable personality all the qualities of "a national hero, a skilful general, and a pious believer."

A few months ago there were some startling revelations of the spread of Agnosticism among the undergraduates of Oxford. We now hear that gambling is rapidly gaining ground among them. This, we are told, is true not only of the "fast set," which is always found in our fashionable centres of education, but among the rank-and-file of the students. Certain tradesmen, it is said, make by far the largest portion of their profits by bookmaking with the University men. The proctors are accused of being too inactive in the matter. Young men who have disgraced themselves, and got hopelessly into debt, are "sent down" month by month, and these examples are made with a view of having a wholesome influence on the others. But so long as the sources of temptation are ignored the evil is not likely to stop.

This matter is of vital importance. So long as our centres of learning are centres of temptation to the impressionable youths who go there to be prepared for the battle and duties of life, the fountain of well-being in educated society will be fouled, and disastrous consequences must follow. The career of a man is largely determined by the habits he forms at college, and the thoughts among which he lives. Even if he survives the sudden ruin in which the career of so many freshmen ends, the habit of gambling enervates and debauches his whole nature, and makes him unfit to meet the demands of any high career. When we contemplate the higher question of spiritual consequences, it is unspeakably sad to think of the numbers of young souls who are ruined in this way. It is time the evil were faced resolutely and finally by the authorities at our universities. Judicial ignorance of such a state of things is little better than a crime.

The moral of the Armenian question was pointed out with scathing plainness by Lord Rosebery last week. The incapacity of Europe in directing the affairs of the Ottoman Empire and her abdication of the function of defending the oppressed is a terrible commentary on the present state of international morals.

This is what we have come to, after nearly nineteen centuries of Christianity, with a Europe which counts her armies on a footing of war not by thousands, nor by hundreds of thousands, but by millions and by millions, in face of a population not reckoned at above twenty-eight millions. So that, in all probability, it is not too much to say that Europe, every part of which worships the same Christ, and believes in the doctrines of the same New Testament through one way or another, is prepared, on the verge of the twentieth century, to relinquish its suffering fellow-Christians to the cruel mercies of barbarous Kurds, directed or connived at by a still more barbarous Government.

These are solemn words, and put the case only too accurately.

Meanwhile, the meeting at the Queen's Hall in promotion of the principle of arbitration between England and America was a marked success, though the number of people who attended was not so great as might be desired. The feature of the gathering was the splendid and representative letters from

distinguished personages in various professions. Philosophers like Herbert Spencer, popular novelists like George Meredith and Hall Caine, poets like William Watson, politicians like Mr. Gladstone, Mr. Balfour, Mr. Bryce, Mr. Asquith, artists like Sir John Millais, and numerous leaders in the Episcopal and other churches, joined with one accord in giving the weight of their influence to the movement. It is a significant fact that the one question of all others which has brought forth this striking unanimity among men, in many other directions so antagonistic, is the burden of the angels' song over the fields of Bethlehem, "Peace on earth, among men of goodwill." Seldom have so many discordant voices joined in such a harmonious and heartfelt echo to that celestial music.

The Herald of Peace calls attention to the bellicose utterances of several of the bishops and archbishops of the Roman Catholic Church in the United States during the time of the excitement caused by President Cleveland's message. One of them said that he was emphatically in favour of the enforcement of the Monroe doctrine at any cost, "even to the extent of going to war with England." It is to be feared that they spoke rather the old feeling of hatred of Protestantism than love for America, and their language affords another powerful reason for establishing as soon as possible a permanent court of arbitration for the settlement of disputes between this country and the United States.

The morals of factory girls, as depicted in one of our monthlies by one of them, are not worse on the average than those of other classes of workers. The factories in the centres of large towns are mostly worked by the more ignorant class of girls; while those on the outskirts of such towns employ girls of a higher type. Early marriages, it is stated, are not so frequent as formerly, and when they do take place the wives generally face the hardships of their lot with patience and endurance. The writer, who has been fifteen years in a factory, speaks strongly of the moral dangers to girls from unworthy overseers, and wonders that ladies who are interested in the girls so seldom warn them of the perils to which they are exposed. She stoutly maintains that she would rather go to the factory than into domestic service, and that it does not unfit a girl for becoming a good wife and managing a house.

The exposure of the World's Marriage Association that resulted last week in the conviction and exemplary punishment of the chief agents, is full of sad reflections. There must be a very large number of people who are morbidly anxious to "better" their condition by means of the marriage tie, and who are willing to enter it rashly and blindly if only this prospect is opened out to them. There is no subject on which young men and women need education more than on this, which lies so close to their whole future welfare. Foolish marriages mean ruined lives, for it is a tie that can only be ended through death or sin. Is there enough being done to warn, and advise, and direct our young people in the responsibilities of this all-important choice? The delicacy of the matter, and the natural sentiment that surrounds it, should not debar preachers, and especially parents, from doing their duty.

The true Marriage Association would be one in which those who desire to enter that state are guided into a wise, earnest, and suitable

selection of partners, with the fear of the Lord before their eyes. "Be not unequally yoked together with unbelievers" is a too often forgotten command.

Merely to state the number of insane persons in England and Wales in 1893 and 1894 is enough to excite a feeling of alarm. They were respectively 89,822 and 92,067, an increase of 2,245 in a year. Of that number London supplied 800, or double what it ought to do in proportion to its population. Our asylums, which have increased from 41 in 1859 to 67 in 1894, are still being added to. Enormous sums of money are spent upon them, and the best that human skill and experience can do for the patients is done; yet insanity spreads wider and faster. What is the cause of it? There seems little reason to doubt that it is alcoholic brain poisoning for one thing and vice for another. Heredity, tainted with these deadly influences, also accounts for a good deal; but the root of this threatening plague is the open sins of our people. Our national supineness in the matter of the drink traffic, which has already done us so much injury, will do us manifold more in the future, unless we mend our ways.

The proceedings of the American National Purity Congress, held at Baltimore, have been published in a noble volume. All the contents, with one exception, have an intensely religious tone, and display that spirit of dependence on God in which this work was born in England, and has been carried on in every land. The subject has been treated from the medical, from the moral, from the educational, from the social, from the spiritual, from the personal, from the national and international point of view.

No one can understand the great colour question in the United States until he takes into account the terrible facts which are laid bare in Martha Schofield Aitken's paper on "Slavery's Legacy of Impurity." They are a solemn warning against national sins. America hugged slavery for generations, and involved herself in moral guilt which even a fierce war has not wiped out. "Thirty years of missionary work in the South," says Mrs. Aitken, "forces the conviction that the blackest shadow lies on the white race." The sad thing is that just as in slave days no minister could preach on slavery and remain in the South, so now "free speech of the truth of impurity is barred and bolted by custom and inheritance, while the messages of the Lord wait for utterance." Rays of light are coming in here and there through the labours of Christian women; but the general apathy, ignorance, and impenitence prevent an onward movement.

Motives in Prayer.

If we have prayed for a long time for something, and our prayer has not been answered, it is often a wise and profitable thing to ask ourselves, "If I had this for which I have prayed would it be for the glory of God? Would it tend to my spiritual help and profit?" And peradventure we might often have to admit that it would not be so, that if we had our desire it might do us harm, it might puff us up, it might not draw us nearer to God, but might lead us further away from Him.

It is, therefore, of the utmost importance that we should bring our prayers to this test, "Do I desire before all things and above all things the glory of God, and my growth in grace in the things for which I pray?"

Nothing that would *really* be good for them will He withhold from them that fear the Lord and walk uprightly (Ps. xxxiv. 10; lxxiv. 11).

GEORGE MÜLLER.

Free Church Congress.

THIS young but vigorous federation of non-conformist churches is in session this week at Nottingham, and is being largely attended. An opening conversation was held at the Castle Museum, by invitation of the Mayor, on Monday evening.

The Congress proper began with a sermon on Tuesday morning, by Rev. J. H. JOWETT, of Birmingham. Thereafter was delivered the presidential address by Rev. H. PRICE HUGHES. It was a weighty utterance, and one worthy of the inspiring occasion. After referring to the rapid growth of the organisation, and the large support it is receiving, Mr. Hughes said that such a combined movement has been made possible by the fundamental theological agreement now existing between the associated free churches; it is demanded by that "portentous revival in our midst of extreme mediæval clericalism, which our fathers believed had disappeared for ever from England." "Our unanimous determination is, God helping us, that England, the land of civil and religious freedom, the land of gospel light, shall never sink to the degraded level of Spain."

The president went on to say that the Congress is wholly non-political, in any narrow or party sense, and is intended to cope with great national and social questions, such as the temperance, purity, anti-gambling, and peace movements. It is distinctly Christian, and also ecclesiastical in the sense that it is a federation of churches, and not merely of individuals. It will promote fraternal intercourse and mutual charity; it will foster a deeper spiritual life; it will strengthen all aggressive efforts to reach the unevangelised masses. The doctrine of true Scriptural and catholic church unity was ably formulated by the speaker as opposed to that which finds its centre in obedience to a Pope, or in State control. "Oneness in Christ," as the great and only Head, is its watchword.

Near the close of his comprehensive address, Mr. Hughes said:—

In this country there are to-day three gigantic and wide-spread trades in vice. There is an immense trade in drunkenness, an immense trade in gambling, and an immense trade in impurity. And the Nonconformist conscience, without indulging in any inquisitorial practices, without creating hypocrites by coercing men into a profession of virtue they do not possess, will never rest until, by the power of God and in the name of Christ, it has struck down these inhuman trades, and has snatched the resources of civilisation out of hands that seek pecuniary gain in the ruin and misery of mankind. There is one other colossal public evil, a two-sided public evil, which we must attack with all the forces at our command. As the representatives of the Prince of Peace, it is our urgent duty to promote the substitution of arbitration for war, in the settlement both of international disputes and of those industrial wars which are the supreme curse alike of labour and of capital.

The year's report submitted on Wednesday by Rev. Thomas Law, organising secretary, showed a wide and rapid extension of the federation. As one outcome of it, in the direction of purely religious effort, the recent united Gospel Mission in Birmingham was referred to. Social service and civic work had also been entered on, and the interests of the Nonconformist churches had been advanced. A great campaign of district councils is being planned for next autumn and winter.

Southsea Mission.—A correspondent states that this mission, under the care of Mr. John Denning, is in a vigorous and flourishing condition. Open-air and other Gospel meetings are held, and house-to-house visitation carried on with the circulation of Christian literature. There is an interesting and well-attended Sunday-school which is a channel of blessing to many children. New classrooms are needed.

Army and Navy Mission Union.—The fourth annual meeting of this Union was held in the Soldiers' Home, James-street, W., General Hutchinson presiding. The report announced a great advance in the year 1895 in the number of members, and gave a long account of the work in the foreign field as recorded in the reports from the missionaries. The chairman dwelt on the importance of sending out missionaries to the heathen. Rev. Barnes Lawrence, speaking on Abraham's obedience in offering up Isaac at the bidding of God, said there was a threefold gain—God gained a friend, Abraham gained by being one of the first witnesses for God and seeing the day of Jesus Christ, and then the world gained a lesson of self-sacrifice. Colonel Robinson took for his subject the account given of the Apostles waiting for the promise of the endowment with the power of the Holy Ghost.

The Lesson of Suffering.

A MESSAGE FROM A SICK BED.

FROM the midst of active work I have been laid aside with acute suffering. I returned home from visiting the poor folk in a neighbouring village, to go to bed with fast approaching pains that have racked my body, more or less, ever since. So I am writing to my fellow-sufferers in pain of body as one who knows. I have had time to think, and these have been my thoughts.

What is the meaning of all this pain and suffering — of this enforced dropping of legitimate, honest, and much needed work? Then I have pushed the question another stage further back. What is the meaning of life altogether? For what purpose are we placed in the world at all? Is it to get on in life, according to the usual acceptance of that word, "to build ourselves more splendid habitations, and to fill our houses with paintings and with sculptures," and to environ ourselves with all that makes life pleasant and agreeable?

Without presuming to answer this question fully here on my sick bed, this much I do say, that to a man with anguish of neuralgia torturing his body, or with the crushing gnawing pain of rheumatism rendering life a burden, the most beautiful works of art, or the most lovely views from his windows forming the most delightful environment, will not be appreciated so much as one brief hour of quiet restful sleep. But, thank God, we have in the Gospel the unfolding of a purpose for man that meets us on the bed of pain as effectually as in the exchange of the City, or in the field at play.

It is from my bed of anguish that I would direct my fellow-sufferers to this Divine purpose for us all here and now. Is it not this: Life is given us for a time of testing and discipline, whether we are conscious of it or not; whether we are anxiously meditating upon it or otherwise, each one of us is passing through the crucible of inexorable circumstance, with the very best to which we may attain somewhere before us, though removed from our mortal sight, and the very Best ever near to help, invigorate, and inspire us, for the attainment of this high purpose. God, our Father, wishes to make the best He can of us, and his purpose is ever aimed at the enduring character of his children, and not at the passing possessions of a vanishing and fleeting life.

How, then, is character formed? The history of mankind has a very definite answer. By money-getting, by pleasure-seeking, by the continual thought of self? No! But by patient submission to God's appointments to us in the daily providences of life. To bear pain patiently; to meet disappointment and evil fortune with cheerful submission; to sing in the storm, and to quell the murmur of rebellion with a song of trustful obedience; to us who are in the fire just now, this high privilege comes.

Brethren in distress, comrades in pain and imprisonment, let us glorify God in the fire. One like unto the Son of Man is with us in the furnace, and the whole drift of the Scripture teaches us, that if we so engrave our character on our life, here and now, that character is the only thing that will endure the fires of earth, and be found an eternal, a real, and an abiding thing for us when we are removed from the scene upon which we now live out our brief and chequered lives. The first and the last thing for us to remember, while in the anguish of this mortal endurance or conflict, is that God is for

us, that Christ is in us, and the Holy Spirit is ever present to sustain, to comfort, and to bless. Let us, each hour of the day and night, summon to our aid, faith, courage, patience and joy. So I send my message from this my bed of pain and disappointment.

Hanwell.

B. J. W.

"A Holy Thing Unto the Lord."

Lev. xxvii. 23.

THIS is a somewhat remarkable chapter; it comes up rather abruptly, and at first sight appears rather uninteresting. But sometimes gold is found where least expected, and it is so here. Herein lie principles and truths of practical importance. The special form has passed away, but the principle remains.

The chapter relates to extraordinary vows; to things not exactly obligatory, but nevertheless encouraged and provided for, viz., the dedication of persons and property to the Lord. Notice:

1. *The thing contemplated or suggested.*—It is anticipated that Israelites will at various times, as an expression of gratitude for mercies and special providences, make such vows as those indicated. Observe, it is not prescribed that they shall do it, but it is clearly indicated that such acts will be acceptable. The laws really contain suggestions. Room is left for something over and above prescribed duty; a spirit of devotion is expected and encouraged. And so it is now. There are, indeed, prescribed duties which are of the very essence of Christianity, but they do not cover everything. There is room for Christian affection to work and expand in acts of voluntary service. Love asks, not, What must I do? but, What may I do? Christ does not order the alabaster boxes to be lavished on Him, but if love brings them He will gratefully accept them. Observe:

2. *The conditions of acceptance.*—In all these Acts an Israelite had to remember that he was dealing with a holy God. He could not do exactly as he liked. There was room for *freewill* but not for *selfwill*. If, for instance, someone now wished to make a present to the Queen, he could not act as he would in the case of an ordinary or private friend. He would, in making his presentation, have to conform to certain rules of court etiquette. We need not wonder, therefore, that the King of kings lays down certain conditions to be observed in the making of these special vows. So we find rules as to the estimation of value, the specification of things which might or might not be dedicated, and one express rule forbidding exchanges. There must be no unholy freedom, but the greatest reverence in approaching God with such offerings. They were not to imagine that God was laid under any obligation by their vows: the truth was rather the other way, they were laid under obligation by his acceptance. But the next point is one of much importance, viz.:

3. *The seriousness with which God regarded the whole matter.*—All the conditions laid down show this, but especially the one forbidding any exchange. Here is a principle touching *voluntary* service now, and it is one often forgotten. They were free to vow or not to vow, but once they had vowed they were to abide by it. God would have no trifling or mockery; everything must be sober, serious, earnest. Better that they should not vow than vow and not pay. Ananias and Sapphira were free to give or not give their property, but God abhorred

their dissimulation in offering as they did. Now how does this touch Christian service at the present time? In this way. You resolve to devote a portion of your time to the service of God as preacher, Sunday-school teacher, tract distributor, district visitor, singer in the choir, or in one of the many forms of voluntary Christian work. How do you regard this purpose? Do you look upon it as "*a holy thing unto the Lord?*" It is to be feared that very many who take such work upon themselves do so with the idea that, being a perfectly voluntary thing, they can take it up or lay it down at pleasure; they can be present or absent as suits them best; in fact, that they can study their own convenience, and can lay down the work either when they become disinclined for it, or when they take offence at something done by a fellow-worker. Does not this explain many an irregular attendance on the part of Christian workers? Is not the work too often taken up in a dilettante spirit, instead of being done seriously as unto God? Surely all Christian workers should endeavour to write upon all their undertakings, "*a holy thing unto the Lord.*" Then with punctuality, fidelity, and regularity would all the work be done. We like God to keep his word with us; let us then keep our word with Him. Finally, consider:

4. *The importance of the Divine estimation.*—Note how often this phrase "thy estimation" occurs throughout the chapter. The priest was the representative of God, and his valuation (not the offerer's) settled every thing.

How significant! We are not competent for the estimation; we are not sufficiently disinterested. It would be well for us to remember this in regard to "sinless perfection." It is God's business to estimate, not ours. The divine and the human estimate are often at variance—"that which is highly esteemed among men is abomination in the sight of God." But at the same time, remember, God often puts a high value on that which the offerer esteems but lightly. So Christ put a high estimation on the widow's mite cast into the treasury; and bestowed high praise on Mary, who anointed Him with the spikenard. She, in the love of her heart, anointed Him as a guest. He, in the love of his heart, accepted it as an anointing for his burial. Let us follow her example and copy her spirit.

JAS. L. STANLEY.

West Norwood.

A Door of Hope.

NEVER poet's sweetest song,
Never minstrel's saddest strain,
Sounded in the listening ear,
All of human joy or pain.

In the deep sea of the soul
Mighty undercurrents flow,
Hidden mysteries of life,
Depths that only God can know—
Wounds that none on earth can heal,
Tenderest chords for ever riven!
Speechless groanings of the night,
Misery's blind appeals to heaven.

From the maddening cares of time,
From the death beyond the grave,
From our sin—the source of woe—
Christ, and Christ alone, can save.

He whose feet have touched the rock
Underneath the deepest sea,
Uttering there earth's bitterest cry—
"Why hast Thou forsaken Me?"

Christ, who heals the broken heart,
Who for us could weep and bleed,
Lord of heaven and Lord of earth,
Let us trust Him in our need!

Donegal.

J. K.
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Letters from South Africa—8.

THERE is a strong feeling among our countrymen in the Colony, in which, so far as I am able to judge, I concur, that the English press, in many instances, has acted prematurely in pronouncing upon the merits or demerits of the recent disturbances, and that the situation may be complicated, and race animosities be aggravated, by judgments expressed upon insufficient data.

The matter is now *sub judice*, but it may be that if the inquiry be exhaustive, judgments will have to be modified on both sides. As Burns says:—

What's done we partly may compute;
We know not what's resisted.

So we may say as to the present case, what has been done is evident, but what led to it has yet to be made manifest. In the critical state of affairs, here and in Europe, speech may be silver, but silence is golden, while the facts are being sifted.

CAPETOWN TO DURBAN.

On Jan. 24 we left Capetown by the *Mexican* for Durban, where we arrived on the 31st, after stopping four days at Port Elizabeth, and one day at East London, to put out and take in merchandise. I am staying here with my friends Mr. and Mrs. W. Spencer Walton, of the South Africa General Mission. This is the eastern branch of the Mission, which is superintended in Capetown and Johannesburg by Mr. Frank Huskisson and Mr. Dudley Kidd. They have a good bookstore in Longmarket-street, where they have built premises, including a handsome hall, which has considerably improved the value of adjacent property. They had during January mass meetings on Sunday evenings in a circus holding about 2000 people. Here I met a Mr. Ayres, formerly of Colchester, who said he knew my partner better than me; he had often preached in Mr. Scott's barn at Birchwood, Dedham, Essex. Again and again I have been accosted by friends whom I had no expectation of meeting here. "The world is very small," as a fellow-passenger observed, and we are continually falling in with people we have known at home. A few days ago we were invited to

A LAWN PARTY

by Rev. Mr. Copeland, a young Evangelical clergyman in the Berea, a part of Durban where the well-to-do people have made their abode. St. Thomas's Church, which adjoins the vicarage, is on the site of the first Zulu Mission, established by that faithful man, Captain Allen Gardiner, whose young daughter lies in the graveyard adjoining. Mr. Spencer Walton and myself had a valuable opportunity of setting forth the Gospel of God to an influential congregation.

On the previous Sunday evening I had heard an English sermon in the morning, and a sermon to Zulus in the afternoon, and I spoke in the evening by interpretation to the same Zulu congregation, in the little Zulu church on the grounds of the S.A.G.M. The subject on each occasion was the locust, which has been and is working ruinous havoc in the fields and gardens. No one can help seeing that, as the locusts devastate the earth, so do the fleshly lusts devastate the soul. In each case it is as the Garden of Eden before them, behind them a desolate wilderness. The more the locust is studied the more abundant and obvious will the parallel be found.

One day, in company with Mr. and Mrs. Spencer Walton, we visited Marianhill,

A TRAPPIST SETTLEMENT,

some twenty miles from Durban. The train to Pinetown passes through a most lovely and fruitful country. The colony of Natal is the garden of South Africa, and reminds one of home more than anything else I have seen. In addition to the native races, the Kaffirs, Zulus, Swazies, &c., there is in Natal a large and increasing population of 46,000 coolies from India, who are as slight and

nimble as the Zulus are athletic and strong. These latter do the more laborious work, while the Indians are employed on sugar estates, farms, in railway work, in hotels and private houses as waiters, &c. The aim of many is to get a plot of land where they can cultivate fruits and vegetables, with which to supply the markets. Through miles of their gardens we passed yesterday, where pineapples, bananas, oranges, and mangoes were growing luxuriantly, while the wooded and grass-lands were like the park-lands of England. No effort seems as yet to have been made to reach these coolies with the Gospel of Christ.

We were met at the station by a wagonette-and-pair, driven by a Trappist who had been a military officer, but looked very unlike a soldier now. He is a man of culture, and edits the periodical of the community. The Trappists' vow of silence was religiously kept on our journey, and no communication was made to us beyond a movement of hand or head, during our four-mile drive.

There are in the community about 200 brothers and sisters, almost exclusively Germans. The buildings for the latter are about a quarter of a mile from those of the brothers. Before entering the sisters' gate we came to the cemetery in which the dead are buried, in their clothes, without coffins. There had been an epidemic in January of last year, which had cut off eight of the brothers. All the graves were carefully tended, and although their vows prevent the members ever leaving the place, or seeing their relatives any more, there was an evident affection for those whom "Father Sturmius," our guide, spoke of as having been "laid to rest."

The sisters have two great advantages (or disadvantages) over the brothers; for while the latter are strict vegetarians, the weaker vessels are allowed to eat meat; and while the brothers are always silent, the sisters are allowed to converse for fifteen minutes after dinner and after supper. The lady abbess described this as a very lively quarter of an hour. The only persons excepted from the rule (which Father Sturmius described as a very good one) are the abbot and abbess, and the fathers, who may be spoken to about religious matters, and the four stewards who have to do with secularities. When we consider the mischief wrought by the unruly and untameable member, perhaps the unnaturalness of the rule of silence is not altogether without compensation. I must admit, however, that the pleased and cheerful faces we observed belonged to those who were less fettered by the silent rule. Talking on their fingers is not prohibited, and, of course, the teachers must speak to the boys and girls whom they instruct in the schools.

This Roman Catholic community of German Trappists is about twelve years old. It has 100,000 acres of land. There are twelve similar establishments in South Africa. The former Abbot of Marianhill is now at the head of a community in East Griqualand, occupying a farm of 50,000 acres. The extent and character of their influence may be gauged by the fact that around Marianhill they have 1,200 baptized Kaffir members, and 1,500 native children under their instruction. They receive the Government grant, which requires education up to the fourth standard. The girls are taught the use of the sewing-machine and other industries, and the boys learn to be blacksmiths, saddlers, printers, bookbinders, photographers, etc. We were astonished to hear that some beautifully executed frescoes inside the church were the work of Kaffir boys.

A good deal is being said about German influence. At Genadendal and here is a kind of influence which the Christians of England, that claims to be the paramount power in South Africa, would do well to take note of. Comparing the Moravian with the Trappist Settlement, our sympathies must be with the former; but they are both alike in this,

that they recognise the natives and their children as fellow-creatures of God, treat them with human sympathy and kindness, and necessarily win their love and confidence.

I am told that in Johannesburg white men do not allow a Kaffir on the sidewalk with themselves, and that in the Orange Free State the Dutch will not permit them to be taught to read, but rule them with the whip, as in the old slavery days. Some One once said, "The first shall be last, and the last first." Is it possible that in the reign of righteousness, when He shall break in pieces the oppressor, Canaan, the servant of servants, may exchange places with Japhet and Shem—the last be first, and the first last?

R. COPE MORGAN.

Durban, Natal, Feb. 11.

Lost and Found.

NEARLY a year ago I happened to be staying for a few days at one of Dr. Barnardo's "Ever Open Doors," as the guest of the resident agent and his wife. Amongst the children sheltered in the home there one boy greatly interested me. His mother had that day been sentenced to a term of imprisonment for gross cruelty and neglect. It was the old story of drink and crime. The magistrates, after sentencing the mother to imprisonment, handed the boy of whom I write over to the care of Dr. Barnardo's agent, who happened to be in the court. Leave was given to the boy to see his mother before she was removed to prison, to bid her farewell, but she drove him off with oaths and curses. Poor little lad! He had a nice, quiet, honest, loveable face, and I soon became greatly interested in him. "How long has your mother been like this?" I asked. "Ever since I can remember, sir, it has been nothing but whisky, whisky, whisky." Whisky had killed his father, ruined and impoverished his mother, and left him at twelve years of age worse, far worse, than an orphaned.

In due course the boy was permanently admitted into one of Dr. Barnardo's London Homes, and so far as I was concerned was lost among the crowd of 5000 children. Some few days after, at the Aldersgate-street noon prayer-meeting, I requested prayer for the poor boy, briefly detailing the facts, and followed by asking our Father in heaven to bring the boy to Himself, and to enable him to realise that the Good Shepherd was seeking to bring him into his fold. I had hardly concluded, however, before another voice pleaded with God for the poor unhappy, drink-cursed mother, in her lonely prison cell. That prayer I shall never forget; I could not restrain my tears, and I verily felt thoroughly ashamed of myself, that in my prayer I had not even mentioned the mother, as though she were past praying for. But I thanked God for the other friend's voice, and if his eyes should haply read these lines, he will see how his prayer has been answered.

On the day the mother was liberated from prison, she was met at the prison-gates by some gentle, holy women, and induced to enter a home. In this home she has become completely changed, and is now a humble follower of the Son of God. I was present a few days ago when mother and son met for the first time since those dark sad days of a year ago. How can I describe that meeting—twelve months ago, the child repelled and driven away by his cursing mother; now, they fall on each other's necks, with the sobbed-out words, "My darling boy!" "My mother! my mother!" Surely it is the old story, "Was lost...is found!" "Was dead, and is alive again!"

The boy is very desirous of going to Canada, where some day he hopes to be able to have his mother join him (as hundreds of other young emigrants from the Homes have done in the past). May our Father in Heaven who has helped both mother and son so marvellously hitherto, help them all their journey through.

J. B. W.

Going up to Jerusalem.

By REV. R. BALGARNIE.

WE expected to be in Jerusalem on New Year's Day, but the winds were contrary, and to land at Jaffa was impossible; in vain signals were run up for the surf boats to come off. No native craft could live in such a sea, and so within sight of this ancient place we were tossed to and fro until the dawning of the next day; but even then "the sea wrought and was tempestuous." So we had to pull up the anchor and run for shelter under the lee of Mount Carmel—about sixty miles off. Here our thoughts turned to 1 Kings xviii., and to the memorable event on that mount, when the prophets of Baal were discomfited, and all the people exclaimed, "The Lord He is the God." It was just above us there that Elijah cast himself upon the earth, and his prayer was answered by the little cloud like a man's hand, and the abundance of rain that followed.

Next day we were on our way back to Joppa; passing close to Cæsarea, we were reminded of the noble Paul who here was kept in prison two years, who was tried before Felix, Festus and Agrippa, and from which he set out on his disastrous voyage to Rome. We landed at last in Joppa, and were not long in finding out the reputed house of "Simon the tanner, whose house is by the sea-side." In front of it is a stone tank, where it is said the hides were tanned. We went up to the housetop where Peter had his remarkable vision, where he received the messengers from Cornelius, and where he crossed the line from Judaism into the liberty of the Christian faith. It was here, too, he was sent for from Lydda to restore Tabitha to life.

After this we set out for Jerusalem by the train. The neighbourhood is full of orange groves, with cactus hedges dividing them. The first station is Lydda, where Dorcas dwelt; the second is Ramleh, where Joseph of Arimathea was born. We pass through the plains of Sharon, but the roses were not in bloom. We skirted the region of the Philistines, where Samson achieved his fame. To the right is Bethel, high up on the hills, and mentioned in Solomon's Song, "My beloved is like a roe or a young hart upon the mountains of Bethel." Now we are in the hill country of Judæa; the train has a hard pull up the steep gradients. Rocks, stones, boulders are everywhere, and constitute the chief feature. One wonders where pasturage for flocks can be found, and where "the milk and honey" of former days came from. Nearer the city are vineyards among the rocks, and here and there olive trees were visible, but for the most part barrenness prevailed.

After three hours and a-half in the train the Holy City was at last reached. It is about a mile outside the walls; one expected to approach it in solemn meditation, but alas! the cabmen vied with each other which would reach the hotel first, so that the Valley of Hinnom was crossed at full gallop. It was late at night, but the moon was full, and we set out at once to the Mount of Olives. Stillness reigned in the Valley of Kedron, broken only by the barking of the homeless dogs which kennel in the caves and ruins around. We crossed the brook which Jesus often crossed, but it is without water; by Gethsemane we lingered, but it was shut. We ascended the mount which his feet often trod, up to the place where He stood, and beheld the city, and wept over it. Oh, it looked beautiful in the silver light; it stood out in grandeur like a city of marble, with its massive walls, and towers, and minarets. And this is the city more renowned than any in the world's history! The armies of the nations have often encompassed it and laid it low; yet it has risen again. And the Temple stood yonder; and the Ark of the Covenant within it. Thither the tribes went up to worship God, and the sacrifices

were there offered, and the prophets taught, and the Son of Man suffered and died. It was deeply affecting to be on that mount; but when we entered the city, what a change! Its narrow streets crowded with traffickers, and camels, and donkeys, its wretched-looking people, its offensive smells, its miserable beggars, clamouring for backsheesh, its starving dogs prowling about—all this seemed to reverse the picture. Still nothing can destroy the holy memories that gather round this sacred city. Sacred because in its neighbourhood Jesus was born; at Bethany, He often sojourned; in the hall of Caiaphas He was tried; in the palace of Pilate He was condemned; and from thence, bearing his cross, He passed along the Via Dolorosa, on his way to Calvary. All these sites we visited.

Where is Calvary? For many ages tradition has associated it with the Church of the Holy Sepulchre: there is the place of scourging—where He was nailed to the cross—where the cross stood, the tomb where He was buried, the spot where the three crosses were afterwards found; here too is the tomb of Adam, and other such superstitious relics. But surely it was not here that the greatest event on earth took place, even the sacrifice of the Son of God! It is incredible. We seek the place outside the city, which during these last years has been identified by eminent authority; that place is near to Golgotha or the Skull. No one can mistake this mark, for it is engraven legibly in the rock, not by human hands, and must have been there for ages. Calvary is on a hill; it is a "green hill," as Mrs. Alexander puts it, and is now used as a Moslem burying-ground. There are three high-roads near it, so that "all passing by" could have seen "the great sight." As Jesus hung on the cross, the city, the Temple, Olivet, were in view; so we lingered there in silent awe to think of Him who had died to redeem us all, when the sun was darkened, and the rocks rent, and the dead awoke.

I thought that had my personal salvation depended on a visit to this spot, as superstition has often taught, then mine was secured indeed; but no cross is there now. No, the eye of faith turns from things seen and temporal to Him "whom having not seen we love," yet believing in Him "we rejoice with joy unspeakable and full of glory." If this be the real Calvary the sepulchre cannot be far off, and recent excavations have uncovered it; of this Canon Tristram and others have no doubt, and they have purchased it, so that henceforth it will be intact for ever. Here there is a garden "nigh to the place;" in the garden is a sepulchre cut out of the rock; it is that of a Jew—of a rich man; in it no one had been laid, for there is but one prepared. Surely this is the actual tomb of Joseph of Arimathea, where Jesus was laid. We entered in as the disciples did. We looked down into it, with silent awe. And here He slept for three days, vanquished death, burst the gates of the tomb, left the grave-clothes, and came forth to live for evermore! The silence of the sepulchre was broken by one requesting me to offer prayer. So we all knelt down around the empty tomb. Perhaps we should have sung "The Lord is risen indeed," and rejoiced with exceeding great joy," but I could only pray in broken words, with strong crying and tears, unto Him "who died for our offences and was raised again for our justification."

We went out to Olivet again. Gethsemane was open, and we were permitted to walk round it. Some old olive trees remain, but the garden is now trimmed, and used for the cultivation of flowers, which a monk gathers for anyone wishing them. The fourteen stations of the cross are marked off along the walks, and outside the entrance the spot is pointed out where Jesus was betrayed; thence up the mount whence He went up to glory. But here, too, alas! superstition has its story. Two churches now claim to have secured the real spot, and on one of them His footprint is left! And yet, again, on Mount Moriah also Mahomet left his footprint when he went away!

"As a Little Child."—I.

[The following touching little story carries its own lesson with it. Perhaps others of our readers can record instances in which children have been the means of similar awakenings of thought in their elders. We shall be pleased to hear of such.—ED.]

"Out of the mouth of babes and sucklings thou hast perfected praise."—Matt. xxi. 16.

HERE is an incident which took place during this last Christmas between two of our infant-class children:—

Bertha: "Chrissy, what should you like to have best this Christmas?"

Chrissy: "A dolly."

Bertha: "So should I. I wonder what we'd better do?"

Chrissy: "My teacher says we ought to ask Jesus for everything we want."

Bertha: "Let's go and ask Him."

Away trotted the little mites upstairs, into their bedroom, and, kneeling down together, asked Jesus to send them a dolly.

On Christmas morning the children came downstairs, full of excitement and wonder; and there, sure enough, lay two dollies. "Oh," said Bertha, "I wonder what we ought to do now?"

Again Chrissy came to the rescue. "Teacher says we ought to thank Jesus when He sends us what we want."

"Come on, then; let's go and thank Him."

And off they ran, with their treasures clasped in their arms; and, kneeling down in the very same place where they had sent up their petition, they thanked Jesus for sending them their dollies.

What a lesson for some of us older children. We may not get "everything we want," but like the ten lepers, how few of us "return" to thank Him for what we do receive.

In our young days almost the first words we were taught to say were "Thank you," and how often, in our excitement over the gifts bestowed upon us, we had to have the gentle reminder put to us, "What do you say for it?" So, too, after the many blessings we receive from our Father, might He not put the same question to us, "What do you say for it?"

If, instead of always looking at our troubles and thinking of our cares and worries, we were to watch his hand, and trace his goodness in all our lives, our mouths would be filled with praise continually.

Elisha's "young man" could see nothing before him but trouble, fear, and death, but as soon as his eyes were opened by God he discovered that the place all round about him was full of God's protecting hosts. And so with us; we only need our eyes opened and we, too, shall see that God's mercies are everywhere, that we are "compassed about with songs of deliverance."

Let us make it our special business to look out for and count up his mercies. It would be a revelation to some of us, and our lives would be full of unceasing praise.

"Oh that men would praise the Lord for his goodness!"
N. BRISTOW.

Female Orphan Home, Hampton.—The committee is anxious, in view of the close of the financial year, to make it known that £100 will meet all liabilities for this outgoing year. Though the amount is comparatively small, we feel strongly desirous that it should not fail, because it is an honourable tradition of the work that it does not incur debt. There are sixty children in the Home; will all think what this means in consolation and relief to many a widow, in addition to the direct benefit to these sixty young lives, spiritually and physically, morally and socially?

JOHN D. COOPER, Sec.

79, Finsbury-pavement, E.C.

"Fortunes in a Hurry."—In the course of a Lenten sermon at St. Botolph's, Aldersgate, Rev. J. W. Horsley, preaching on "Commercial Morality," argued, last week, that the sin of covetousness was at the root of all the vices of competition which afflicted business relations. Only the day before, he said, he had seen an advertisement bearing this inscription, "Fortunes made in a hurry." He for one would be sorry for the man who made a fortune in a hurry. Fortunes were difficult enough to manage when made slowly, but when made in a hurry they were likely to act upon the maker like a hurricane. He had known men who made haste to be rich, and who had sought to make fortunes in a hurry, and he could tell the congregation where to find them. They might be found at Wormwood Scrubs and at Portland.

OUR DAILY HOMILY.

SUNDAY, March 15.

"I HAVE Poured OUT MY SOUL BEFORE THE LORD."—
1 Sam. i. 15.

HANNAH'S soul was full of complaint and grief, which flowed over into her face and made it sorrowful. But when she had poured her soul out before the Lord, emptying out all its bitterness, the peace of God took the place of her soul-anguish; she went her way, and did eat, and her countenance was no more sad. What a glad exchange! How great the contrast! How much the better for herself, and for her home!

Is your face darkened by the bitterness of your soul? Perhaps the enemy has been vexing you sorely; or there is an unrealized hope, an unfulfilled purpose in your life; or, perchance, the Lord seems to have forgotten you. Poor sufferers, there is nothing for it but to pour out your soul before the Lord. Empty out its contents in confession and prayer. God knows it all, yet tell Him, as if He knew nothing. "Ye people, pour out your hearts before Him. God is a refuge for us." "In everything, by prayer and supplication make your requests known unto God."

As we pour out our bitterness, God pours in his peace. Weeping goes out of one door whilst joy enters at another. We transmit the cup of tears to the Man of Sorrows, and He hands it back to us filled with the blessings of the new covenant.

MONDAY, March 16.

"HIS MOTHER MADE HIM A LITTLE COAT."—
1 Sam. ii. 19.

What happy work it was! Those nimble fingers flew along the seams, because love inspired them. All her woman's art and wit were put into the garment, her one idea and ambition being to make something which should be not only useful, but becoming. Not mothers only, but fathers, are always making little coats for their children, which they wear long years after a material fabric would have become worn out. How many men and women are wearing to-day the coats which their parents cut out and made for them long years ago?

Habits are the vesture of the soul. The Apostle bade his converts put off the old man, and put on the new, put off anger, wrath and malice, whilst they put on mercy, humility, and meekness. What words could better establish the fact that habits are (as the name indicates) the clothing of the inner life. Where and how are habits formed? Not in the mid-passage of life, but its dawn; not in great crises, but in daily circumstances; not in life's arena, but in the home, amid the surroundings of earliest childhood.

By their behaviour to each other and to their children; by the ordering of the home-life; by their actions, more than by their words; by the way in which they speak, and spend their leisure hours, and pray, men and women are making the little coats which, for better or worse, their children wear ever after, and perhaps pass down to after generations.

TUESDAY, March 17.

"AND THE LORD CAME, AND CALLED AS AT OTHER TIMES, SAMUEL, SAMUEL!"—1 Sam. iii. 10.

See the urgency of God! Four times He came, and stood, and called. Mark how He stands at the door to knock. At first He was content to call the lad once by name, but after three unsuccessful attempts to attract him to Himself, He uttered the name twice, with strong urgency in the appeal, Samuel! Samuel! This has been called God's double knock. There are seven or eight of these double knocks in Scripture: Simon, Simon; Saul, Saul; Abraham, Abraham.

How may we be sure of a Divine call?

We may know God's call when it grows in intensity. If an impression comes into your soul, and

you are not quite sure of its origin, pray over it; above all, act on it so far as possible, follow in the direction in which it leads—and as you lift up your soul before God, it will wax or wane. If it wanes at all, abandon it. If it waxes, follow it, though all hell attempt to stay you.

We may test God's call by the assistance of godly friends. The aged Samuel perceived that the Lord had called the child, and gave him good advice as to the manner in which he should respond to it. Our gifts and circumstances will also assuredly concur in one of God's calls.

We may test God's call by its effect on us. Does it lead to self-denial? Does it induce us to leave the comfortable bed and step into the cold? Does it drive us forth to minister to others? Does it make us more unselfish, loving, tender, modest, humble? Whatever is to the humbling of our pride, and the glory of God, may be truly deemed God's call.

WEDNESDAY, March 18.

"LET US FETCH THE ARK OF THE COVENANT OF THE LORD."—1 Sam. iv. 3.

Israel had been defeated with great loss. Their only hope of being able to hold their own against the Philistines and the people of the land was in the protection and help vouchsafed to them by God. These, however, had been forfeited by their sins. But they thought that He would still be on their side if the ark was in the field. They forgot that it was only the material symbol of a spiritual relationship, that it was useless unless that relationship was in living force, and that the bending forms of the cherubim, emblematic of the Divine protection, would not avail if their fellowship with the God of the cherubim had been ruptured by backsliding.

There is a sense in which we are always sending for the ark. The reliance on outward rites, such as Baptism and the Lord's Supper, on the part of those who are alienated from the life of God; the maintenance of the forms of prayer and Scripture-reading which no longer express the passionate love of the soul; the habit of church-going, which so many practise, not because they love God, but because they think that it will in some way secure his alliance in life's battle—all these are forms in which we still fetch the ark of the covenant, whilst our hearts are wrong with the God of the covenant.

It should never be forgotten that nothing can afford to us protection and succour but vital union with Christ. We must dwell in his secret place if we would abide under his shadow. We must dwell in the most holy place if we would be shadowed by the wings of the Shekinah.

THURSDAY, March 19.

"DAGON WAS FALLEN UPON HIS FACE TO THE EARTH BEFORE THE ARK OF THE LORD."—1 Sam. v. 3.

The idols of the heathen represent demons who are their accepted gods, just as the ark was the symbol of the presence of Jehovah. In the one case there was a material representation of the demon, but in the case of the ark there was only a throne, the Mercy Seat; but there was no form of Jehovah. When placed in the Holy of Holies, the Shekinah shone between the cherubim, the garment of the Divine Spirit who filled the apparently vacant throne. When these two symbols met, it was as though the demon spirit and the Divine Spirit came into contact, with the inevitable result that the inferiority of the one should be represented in the crash of its effigy to the ground.

What a lesson this was to the Philistines! Similar to that given Pharaoh in the plagues of Egypt, leading him to see the superior greatness of Jehovah! How great the encouragement to Israel! To know that God could defend his superiority! And how striking the outlook into the future, when all the Dagon of the world shall be broken before the symbol of Divine Power and Love.

Bring the ark of God into your life! Set it down

in your heart. And forthwith the Dagon which have held sway for so long will one after another succumb. "The idols He will utterly abolish." Let Christ in—that is the one need of the soul. He will do his own work. Darkness cannot abide light, nor the defilement of the Augean stable the turning in of the water of the river.

FRIDAY, March 20.

"AND THE KINE WENT ALONG THE HIGHWAY, LOWING AS THEY WENT."—1 Sam. vi. 12.

That two milch kine which had never borne the yoke should move quietly along the high road, turning neither to the right nor to the left, and lowing after their calves, clearly indicated that they were possessed and guided by some mysterious power, which we know to have been God's. And if He was able thus to overpower the instincts of their nature, and to compel them to do his will, may we not infer that all things else, and men, however unwittingly, and against their natural instinct, are subserving the purposes of his will, and bearing on the ark? The fish yields the tribute money, the colt of the ass waits where two ways meet to bear the Redeemer, the man with the waterpot leads to the upper room, the Roman soldiers enable Paul to fulfil the mission of his life, in preaching the Gospel without hindrance in the very heart of Rome.

As we go forth into the world, let us believe that the movement of all things is towards the accomplishment of God's purpose. Herein is a fulfilment of the Psalmist's prediction about man, which can only be perfectly fulfilled in Jesus Christ, the second Adam, that all things are under his feet, all sheep and oxen, yea, and the beasts of the field. Everything serves Christ, and those who serve Christ. In a true sense all things are ours, they minister to us, even as Christ to God. Against our natural inclinations let us always regard the claims of God as paramount. Let us go His way, though our heart pines for those we leave behind.

SATURDAY, March 21.

"CEASE NOT TO CRY UNTO THE LORD OUR GOD."—
1 Sam. vii. 8.

Samuel was famous for his prayers. They are repeatedly referred to in the brief record of his life. In the Psalms he is spoken of as the one who called upon God's name. Indeed, he fought and won Israel's battles by his strong intercessions. Many of Scots said that she dreaded the prayers of John Knox more than the battalions of the king of France. The people were accustomed to think that if the prophet's hands were held out in importunate prayer, their foes must be restrained.

In the Life of Mr. Reginald Radcliffe, one who contributes a reminiscence interjects a remark which deserves to be carefully pondered:—"The great secret of the blessing which came from God to the awakening of whole districts, the quickening of Christians, and the salvation of multitudes, was prayer, continued, fervent, believing, expectant. There was never anything striking in the addresses, but through communion with the living Christ, the Word came forth with living and life-giving power. Often would the forenoon be spent in continuous prayer." This may well convict some of us of the cause of our failure. We have expected the Lord to thunder and discomfort our Philistines, and with a great deliverance, but we have ceased to cry unto the Lord. It is mentioned as a rule in the Life of W. P. Lockhart, that his private prayer for Divine help was of equal length with the address he was about to deliver.

Switzerland.—Allow me to ask the prayers of Christian friends for our country, from now till March 22, when the people are called upon to vote on the question of the State regulation of vice, and on the closing of immoral houses. We are taking all possible means to enlighten public opinion on the question, and earnestly pray that the popular voice may decide on the side of morality.

Geneva.

FRANCES MERLE D'AUBIGNÉ.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

"John Three Sixteen."

"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

THIS is perhaps the favourite text in the Bible, one of the first texts which you learn as children, and one whose meaning becomes only the more precious to you as you grow older. For in these simple words the whole Gospel is summed up—the depth of God's love, the greatness of his gift, and the blessing which He freely offers to us, all are made known to us every time that we repeat it.

1. And first of all, they remind us of the love of God? "For God so loved the world."

"But why speak of that?" perhaps you say. "We know it so well already. If there is one thing certain about God it is just this, that He is love." And yet, children, I wonder if you always think of God's love in the right way. Do you never imagine that it was only because Christ lived and died for us that God loves us, instead of remembering that it was because God loved us that Christ came?

God loves the world. Not one people only, or individual persons here and there, but the world, all who are in it, good as well as bad; God loves all, and longs after all to be his true children.

Once, a preacher tells us, when he was addressing a large Sunday-school in England, he asked the assembled children whether God loved them whilst they were wicked. Some answered "no," and some answered "yes." They were evidently not at all sure about it, and most seemed to think that it was only when they were good that God cared for them. But just think, children, if God did not love us when we were wicked, He could never love us. The very wonder and beauty of God's love lie in this, that even when we had sinned and wandered far from Him, He still loved us, and sent his Son to die for us.

2. For, secondly, the greatness of God's love leads to the greatness of his gift—"his only begotten Son."

There is a pretty story told of a little German girl who picked up one day a scrap of paper containing these words in her native tongue:—

"For God so loved the world that He gave—" That was all, and then the paper was torn off. Joyfully the child ran off with it to its mother, crying: "Listen, mother, listen what I have here. 'For God so loved the world that he gave:—'" "Well," was the answer, "What then? what did God give?" "I don't know," replied the child; "it doesn't say; I only know that God gave, and because God gave it must be something very good." God gave the Life and the Death of his "only begotten Son." With no less gift than that could his love be satisfied, the very best that He had He gave for us.

3. And, thirdly, God gave his Son, that "whosoever believeth in Him should not perish, but have everlasting life."

You do not know much just now, children, about sin. But there is not one of you but knows that he has not always done what is right in God's sight, and that he needs God's forgiveness. Well, that forgiveness is offered to you in Jesus. Because He was perfectly pure and holy and good, He can save all who are looking to Him and trusting in Him, from what is dark and sinful.

Let me tell you the story of one to whom this glad news came, and which may help you in remembering all we have been trying to learn. He was a little Irish street boy, who had left home and fallen into bad courses. One wintry night, as he was waiting at a street corner in Dublin for his evil companions, he suddenly felt a hand upon his shoulder, and a kind voice asked him why he was not off home to bed.

"I have no home, no bed," he said.

"My poor boy," continued the gentleman, "that is very sad. But if you go to a certain street and house (which he named) they will give you a bed there; but you mustn't forget the 'pass.' Can you read?" "No, sir."

"Then listen; I'll tell it you: 'John, three, sixteen,' that's the pass. Now, don't forget: 'John, three, sixteen.'"

Away the boy ran, found the house, gave the pass, and was taken in. He had to leave the next day,

* Abbreviated from LAMPS AND PITCHERS: And other Addresses to Children. By George Milligan, B.D. (1s. 6d. Oliphant, Anderson, & Ferriar.)

and while wandering through the streets was run over by a passing cab. In the hospital where he was taken, his sufferings brought on a high fever, and he became quite delirious, talking loudly, not knowing what he was saying. But all through his delirium one thing he repeated again and again, "John Three Sixteen, John Three Sixteen; it was to do me good, and so it has; John Three Sixteen." At length consciousness came back to him, and as he lay with his eyes wide open wondering where he was and what had happened to him, a voice from the next bed said, "Well, John Three Sixteen, and how are you to-day?" "Why," exclaimed the boy, "how do you know my new name?" "Know it," said the man "why, haven't you been shouting it all these days?" The boy was more astonished than ever, and asked the man what he meant.

"Oh!" said he, "don't you know? It's in the Bible." And then from St. John's Gospel he read him our text, the sixteenth verse of the third chapter, "For God so loved the world, that whosoever believeth in Him should not perish, but have everlasting life."

"That's beautiful," murmured the boy. "It's all about God, and love, and a home for ever." And after he had learned the words carefully for himself he fell asleep repeating them.

Nor did he afterwards forget them. They changed his whole life. He could not be John Three Sixteen and go with bad companions and love evil ways.

And so, children, with you. Do not be content with repeating only the words of our text; but ask God to write them on your hearts. And the more you can remember his love and all that Christ has done for you, the better will you be able to be his children on earth, and afterwards share his home in heaven.

Loving Back.

LITTLE Alice was playing with her doll while her mother was writing. When her mother had finished her writing, she told Alice that she might come and sit on her lap, and Alice said:

"I'm so glad! I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am very glad that my little girl loves me so, but I fancy that you were not very lonely while I was writing; you and dolly seemed to be having a happy time together."

"Yes, mamma, we were, but after awhile I got tired of loving her."

"And why?"

"Oh, just because she never loves me back."

"And is that why you love me?"

"That is one why, mamma, but not the first one, nor the best."

"And what is the first and best?"

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so."

That was a very good reason, and even mamma herself could not have given a better one.—Our Little Ones.

Children's Special Service Mission.

Mr. Hutchinson, Manningham, Bradford, to March 13; Shipley, March 14; Bolton, March 17; Staleybridge, March 18; Greenfield, near Oldham, March 19; St. John's, March 20; Blackheath, March 22-28; Broxbourne, March 31.—Mr. Tyler, Leicester, March 12; Coventry, March 13; Worthing, March 15; Hassocks, March 23; Petworth, March 27; Chichester, March 28.—Mr. Falkner, Hemel Hempstead, March 15; Kimpton, March 16; Old Ford, March 17; Hook End, near Reading, March 20; Newbury, March 21-22; Sutton Wick College, near Abingdon, March 23; Sible Hedingham, March 24; Knebworth, Herts, March 29.—Mr. Hankinson, Waltham Cross, March 27.—Mr. Herklotz, St. Anne's-on-Sea, March 12; Liverpool, March 13; Leigh, March 14; Wingates, near Bolton, March 15-19; Newton-le-Willows, March 20; Bolton, March 21; Accrington, March 22; Higher Broughton, March 23; St. Helens, March 24; Ashton-under-Lyne, March 25; Marple, March 26; Nantwich, March 27; High-lane, near Stockport, March 28; Ancoats, March 29.—Mr. Hewlett, Chadderton, Lancs., March 14-16; Bedford Hall, Clapham, March 18; Birmingham, March 21-April 2.—Mr. Goodman, Woodford, March 20-22; Perimeter-street, Bethnal Green, March 23-29.—Mr. W. H. Wilson, Berwick-on-Tweed, to March 13.—Mr. E. Hughes, Notting Hill Gate, March 18; Streatham, March 25.—Mr. Spiers, Whitley, near Newcastle-on-Tyne, to March 13.—Mr. J. H. P. Cutting, Wickham Market, to March 13.—Mr. E. Collier, Hoxton, to March 13.—Mr. Arrowsmith, Oxford, to March 12; Cambridge, March 13; Fulneck School, near Leeds, March 22-26; York, March 27-29; Harrogate, March 30-31.—Bolton Half-yearly Meetings, in Central Hall, March 17.—Holy Trinity, Kilburn, Mr. E. T. M. Dennes, March 23.

Children's Scripture Union.—Portions for week ending March 21, 1896.—Sun., March 16, Matthew xxii. 1-14; Mon., March 16, xxii. 15-33; Tues., March 17, xxii. 34-46; Wed., March 18, xxiii. 1-14; Thurs., March 19, xxiii. 23-39; Fri., March 20, xxiv. 1-14; Sat., March 21, xxiv. 15-33.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

ABOUT PRIZES.

On March 26 there will be special "Bible Searcher" Questions, for which prizes will be given. But only those boys and girls will be allowed to compete whose names have appeared in the lists as "correct" nine times during the twelve preceding weeks.

Those who have joined too late, or have been unsuccessful too many times, to make up nine "correct" weeks by that date, must wait till the next Prize Questions in June.

No. 9 (second list).—Correct answers received from:—

Elma and Dorothy and Annie Grove, Lucy Talton, Edith and Dora Corrie, H. Murrell, Frances Devenish-Meares, Nancie Parker, Winnie Shaw, Louisa Morse, Ella Durie, Mary Thorne, Barbara Tennant, May Adamson, Annie Nicoll, Madeline and Valerie, Maitland-Kirwan, Ida and Madge Gullen, Eugenia Ginnolhuise, Stella de Sator, Ethel Taylor, E. Slurr, Violet Hadden, T. E. Byrne, E. and K. A. Pasley, Geo. and A. G. Paisley, Francis and Herbert and Alice Milne, Charles Duguid, Ruth Harrison, Eileen Hill, Joseph Robinson, Maggie Faithfull, Tom Welbank, Bertha Fowler, Mabel Haythorpe, Mary and Freda Haines, Maggie Stewart, Rachel McDonald, Isabel Brown, Florence Abbott, Elsie McClean, Kathleen Fowleraker, Marjorie and Dorothy Tupper, Robert, Minnie, and Evelyn Giddings, Fanny and Jessie Cockram, Muriel Fall, Lottie Orr, May Hamson, Daisy and Florence Stone, Kathleen Graham, Millie Preston, Olive Barnwell, Eric Chance, Violet Bright, Gertrude Gaudies, C. W. Hadley, Dora Leonard, Cecil Rea, Ada Watson, Oswald Roberts, Dorelle and Elsie Perks, Margaret and John Hogg, Louisa Northcote, Muriel Duke, S. and Ethel and Eva Hutchings, Violet Studdert, Bertha Hopkins, May Bentley, Esther Enderby, Mona Wilfred and Tennant Sloan, Edith Mason, Hilda Vickerman, Margaret and George Vincent, William Williams, Cyril and J. King, Bennett, Annie Reid, Barbara Norton, Eileen and Theodore Roberts, Norah Stack, Willie Brown, J. and T. M. and C. D. Stainer, Ethel Allen, Henry Anton, Alice and Connie Rouse, Annie Stowe, Rosie Sherwin, J. W. Ingle, Roberta Melkie, Allen and Conyers Baker, Robert, Isabel, and Albert Davis, Edward Rainey, Eve Gamgange, Angus Quiklan, A. J. Macdonald, Walter and Jessie and Maggie Carter, Harriett Westoby, Horace Heath, Jenny Wight, James Craig, Frederick Chisholm, Catherine Rogers, Ada Davis, Sinclair Jackson, Mary Davy, S. C. Morgan, Elsie and Edith Wheeler, Charles and Sabina Mackintosh, Norah Lowe, Flora Jenkins, Millie Brett, Marion Burton, Helen Kilton, Fredda Huxton, C. W. Jacob, Margaret Macpherson, Marcus King, Mary Fleming, Mabel Russell, Willie Findlay, Clara Barnes, Ethel Merrey, Douglas Fowler, Isabel and Elmina and Jessie Roe, Robert Keable, Jessie and James Boston, Janie Handasyde, Dorothy Hamper, Willie and Ada Palmer, Polly Griffin, Mary Hayes, Dora and Millicent Maher, Harriett Griffith, Olivia Ferguson, Ezra Matthews, Ernest Clift, Florence Gregory, Edith Berryman, Annie Hodder, Dora Smith, Daisy Knight, Louie de Russett, Edith Mosson, Mary Dring, Mildred Haig, Harold and Eleanor Frank, Winnie Page, Fannie and Alec Waring, Dora and Kate Symes, Effie Graham, Alfred Bailey, Bertha Lucking, Sybil Page, Amy Cox, Frank Morris, Alice Monk, Ethel Applin, Florrie Smith, Jeanie May, Mabel Burns, and Myrtle Perry, Percy Collett, Ruth Lawrence, Nora Cottrell, Grace Scott, Annie Harker, Henry Smith, Lily Gady, Rose Chenu, Ethel Fielder, Nannie and Louie Tibbits, George and Grace McClure, S. Harrison, Muriel Dennis.

THE ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 10).

(AS GIVEN BY A LITTLE GIRL.)

A.—(1) Acts xviii. 3.

(2) Paul and his companions were shipwrecked on the island of Melita, where they were shown great kindness by the barbarians, who lit a fire for them. But while Paul was putting on some sticks, a viper came out of the fire and fastened on his hand. The people thought that this showed that he was a murderer until they saw him shake it off and receive no harm, when they changed their minds and said he was a god.

B.—(1) Acts. xx. 9

(2) On the first day of the week, the disciples had come to break bread. Paul preached to them for a very long time, so long that a young man, named Eutychus, sitting in a window, went to sleep and fell from the third storey. He was taken up for dead, but Paul worked a miracle on him and said unto the people, "Trouble not, he liveth." And they were comforted.

C.—(1) Acts xix. 35.

(2) A great uproar was made because Demetrius, a silversmith, declared that Paul had taught the people not to serve gods made with hands, and the great goddess Diana was despised by many. Then the town-clerk made a speech, telling the people there was no cause for this uproar; did not all the city worship Diana? To Demetrius he said, "If you have anything against any man, go to the law, it is open." And after saying they were likely to be called to account for the uproar, he dismissed them.

D.—(1) Acts xii. 10.

(2) Herod had imprisoned Peter, intending to kill him as he had done James. But God sent an angel at night, who awoke him, told him to dress and follow him. Peter did so, and all the doors opened to them of their own accord, even the large iron gate leading into the street, where the angel left him. Peter went to Mary's (John's mother's) house where he was admitted after much hesitation.

E.—(1) Acts ix. 25.

(2) The Jews sought to kill Saul because he went about preaching. So they lay wait for him at the city gates day and night. But Saul was let down by the wall by the disciples.

Correct answers (first list) received from:—

Ethel Burch, Nellie Lovegrove, Samuel Moreland, Annie and Edith Cole, Lucy and C. W. Jacob, Katherine Tully, Betty Stocks, A. Rose Auton, Ernest Kings, George Mallory, Nellie Dwyer, Thomas Beckley, Ernest Stevens, Julia Johnson, Robert Reeves, Izelle Turner, Bertie Davy Juliet Haines, Mary Plumb, Maude and Eustace, Florrie and

Bell Dance, Vernon and Jack Clarke, Katherine Higgs, Evelyn Freeman, Kate Finn, Marian Offer, Effie Merritt, Fanny Langton, Elizabeth Hull, Millie Brett, Mary Ann and George Cowell, May Stone, Lizzie Porter, Evelyn Shaw, B. Seantlebury, Annie Cooper, May Pail, Daisy Grace, J. Robinson, May Dring, Edward Howell, Grace Scott, Florrie Howard, D. Morrison, Alice and Connie Rouse, Edith Bell, Grace Rettle, Harold Wodson, Kathleen and Amy Armstrong, Rubie Vincent, Edith Mason, Elsie Hancock, Jane and Thomas Kirkpatrick, Lizzie Hill, Nellie and Arthur Couch, C. A. Stennett, Effie Simpson, Eric Chance, Kathleen Cole, Elsie Johnson, Arthur Bench, Arabella Onslow, Phillips and Noel Wright, D. J. and Serie Jack, James Wicks, Mary Liesching, Edith Campbell, Annie Harker, Cecil Bradford, Beatrice Littlejohn, Edwin Peters, Florence and Marion Burton, Ethel Williamson, May Watson, Sydney Frost, Mervan Dene, Harold Richards, Stanley Harrison, Stuart Elliott, Katie Richards, Ethel Greenacre, Heloise Boswell, Harry Crespin May and Harold Purtock, Francis Lonsbottom, Wallace and Millicent Bentley, Hilda and Constance Schaeffer, Ethel and Gerard Morgan, A. H. Ferrimann, Edith and Emily Hearn, Lynette Armstrong, A. Dunville, Edith Jenson, Anthony Bentall, George O'Beirne, Una and Violet Broxholm, C. E. and Edgar Yerbury, Harold Stevenson, Mabel Leverington, Florence, Charles, and Willie Bollerby, Harry Sutton, May and Gordon Bligh, Thomas With, J. Hughesdon, Evelyn and Dorothy Hewer, Daisy Phillips, M. F., Bertha Fowler, Winifred and Archibald Kerwin, Aline, Bazett, Edith and Margaret Gray, Margaret Elliot, Alicia Johnstone, Tom Forger, Lois Bear, Eleanor Noel, Mabel Panter, Isabel Scott, Arthur Blackman, Hyacinth Fitzsimons, Bertha and Olive Kelsey, Sissy Lee, Arthur Llewellyn, Arthur Cordell, Annie Tawse, Emily Bridgewater, Cecil and Percy Collett, Helen Gregory, Kate and Bessie Fletcher, Edith Hayward, Ruth Coupe, Bessie O'Leary, Rose Sherwin, Sissie Watts, Rose Brant, Ada Macnutt, Ivy Parker.

THIS WEEK'S BIBLE SEARCHER (No. 11).

You will see that I have given two sets of questions, so please notice the RULES.

Juniors must (1) be under 11. (2) Give exact age. (3) Write answers in PENCIL, not ink.

Seniors must use INK, not pencil.

ALL must spell correctly, and not leave out any words in copying. Reference Bible may be used, but not Concordance.

JUNIOR QUESTIONS (see rules).

In Proverbs xx. to xxxi.—

(1) What living creatures are described as (a) exceeding wise, (b) the strongest among beasts, (c) little upon the earth, (d) which go well?

(2) What is said about (a) the adder (b) the horse (c) the bear, (d) the serpent?

(3) What is heavier than a stone?

(4) By what is a child known?

Copy out the verses in full. Say where they are found.

SENIOR QUESTIONS (see rules).

From the Book of Proverbs write out all references to—

(1) LAZINESS; (2) DILIGENCE.

(Or other words with same meaning.)

Give one verse from the New Testament on each subject.

Give chapters and verses for all.

A Word of Thanks.

I must thank parents and other friends who have kindly written me offering suggestions and criticisms regarding this page. I value both. I want to meet the children's needs, and am always glad to be told what they are; and to receive hints for making the Bible-searching as interesting and useful as possible.

To my young Friends Abroad.

After March 26th I will have a special "Foreign List" to acknowledge every week correct answers from those who are on the Continent or in any other foreign country. You can thus compete for the June prize, as I will keep all your papers separate. But (1) you must post your answers on or before the third day after you receive THE CHRISTIAN. (2) You must write on your paper the date the questions reach you, the date you post your answers, and your full name and address. Don't forget these instructions.

LLEWELLYN and QUEENIE DALE.—I wrote to you on February 28th, but the letter was returned, as your ship had just sailed for India. Send me your address; and go on answering the questions every week. God bless you in your new home.

UNCLE TOM.

A Redeemed Malagasy Slave.

SIR,—I desire to thank your readers who so kindly responded to my appeal last March for redemption money to free a Christian female slave in Madagascar. Her desire was to be employed in spiritual work, but she was hindered by being under the bond of slavery. I have received a letter from this redeemed slave, translated and forwarded by Mrs. Peill, wife of Rev. J. Peill, Madagascar. She says:

"I and my two children are free. Please thank the editor of THE CHRISTIAN for writing about it in his paper, and tell him how grateful we are to him. Tell the Christian friends who gave money for redeeming me, that I thank them with all my heart; and not I alone, for all my relations are exceedingly glad, especially my husband, who sends a warm message of gratitude, and my brother, who received a like benefit himself before."

There was enough money subscribed to cover the redemption price from slavery of her husband also, and I believe he, too, will be free by this time, but the negotiations were not fully carried out when I heard.—Yours sincerely,

C. M. D.

The Bible League.—A conference on the inspiration of the Bible was held on March 5, at Westbourne Grove Chapel. Dr. Anderson, Revs. Chas. Stirling, G. D. Hooper, J. Tuckwell, and others delivered addresses.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANIA.

THE GRANTING OF THE PRAYER, AND THE THEOPHANY.

[Notes on Psalm xviii., as set out in last week's issue, in strophical form, divided into prologue and epilogue, parts and sections, according to the poetical construction of the Psalm, and in the light of its subject matter.]

TO express the solemn assurance of his heartfelt love for Jehovah, David has recourse to the most tender, most all-comprising names and images of what God Jehovah is to him, and the tenth and last expression is "the Praised One." The whole secret of the victory he at last finds in this, to which also the four previous psalms give us the key: I called upon the Lord as the one to be praised; as such he praises Him in Psalm xxxiii. before the prayer was heard; this was the way by which he was saved from his enemies.

Part I. (1) In the fiercest turmoil of the battle, when the hordes of the Philistine army, like an overflowing stream, threatened to overwhelm the famished Israelites (cxiv. 4), and David with dismay saw himself encompassed by death and destruction, the kingdom of death holding him, one may almost say, within its grasp, he uttered a cry which reached the ear of Jehovah, and which was followed by an immediate answer from the heavenly temple (verse 6 and Ps. xx. 6). This was first remarked through the shaking of the mountains by an earthquake. The wrath of God, kindled against the enemies of the people, was at the same time manifested by a gathering storm, harbingered by lightning and a glow of fire.

(2) On the wings of the storm Jehovah descends, wrapped in the masses of darkness from which proceed hailstones and lightning. During the crashing of the thunder—the voice of the Most High—the enemy is scattered by the lightning which darts among them like arrows and throws them into confusion and panic.

(3) A hurricane rises, a raging storm from the east (Psa. xlviii. 7), by which the "sea of the Philistines," visible from Gezer, is whipped into a whirlpool, so that its bottom could be seen at a great distance. Thus David's salvation is accomplished at the critical moment by the powerful intervening hand of God, which draws him out of the roaring waters of the enemy, saves him from the strength of Goliath, and from the already conquering Philistines who had attacked him in the "day of calamity," that is, the time of famine. He leads him from the midst of the conflict into "a wide place," and by all this shows his pleasure in him.

Part II. (1) From this stormy, breathless description of the Theophany and deliverance, the song now sinks into the quiet depths of spiritual life, from thence to draw the glad reason which accounts for the marvellous granting of his prayer. In Deut. xviii. 13 occur the words, "Thou shalt be perfect with Jehovah thy God." This, after his great fall, David can say of himself by virtue of the forgiveness he had received (v. 23).^{*} He does not describe himself as perfect in himself, but as perfect, whole "with God" (comp. Phil. iii. 12-15). He does not deny that he is a sinner, for he must watch against sin (v. 23; comp. Ps. xix. 12, 13); but he does not wilfully and maliciously commit sin (21). His rescue is a gracious requital of a righteousness of heart and life which does not set aside any of the Lord's commandments (v. 22; comp. Matt. v. 19), or take any sin lightly. David knows

^{*} Maclaren says:—"If the author be David, this voice of good conscience must have been uttered before his great fall, after which he could, indeed, sing of forgiveness and restoring grace, but never again of integrity." No, certainly not of the integrity of his whole life; but his very fall it was which necessitated the self-defence which we have in this Psalm, and later in Psa. lxxvi. 18. In both cases David bases the Divine favour shown him upon his integrity. It was of the greatest moment, owing to the fall of David, that a testimony should be brought forward by which the integrity which David had regained could be proved.

well what he is saying; the same words with which he began in v. 20, he concludes with in v. 24). It is the gracious wages of faith which he has received.

(2) From such personal experience David is able frankly to express before the face of Jehovah how the Lord shows himself to us human beings (25-29). His reciprocal relations with the pure who are wholly with him, and who purify themselves, are in terrible contrast with his relations with the froward. This is manifest in God's relations to the oppressed and suffering people, and the Philistines with their bold ambitious plans. It is God Jehovah who let David's lamp shine when his warriors feared it might be quenched if he went into battle; for it is by Jehovah that he broke through the ranks of the enemy and leapt over the wall. Jehovah is powerful in the weak and weary.

Part III. (1) The great word "perfect," which has now become the chief word of the psalm, is again taken up with reference to Deut. xxxii. 4. "The Rock—his work is perfect, for all his ways are right," and is made a starting point for the third section. God, whose way is perfect, makes also David's way perfect by girding him with strength, and teaching him to be a model warrior, quick to attack, invincible in defence; as well versed in the use of his sword as of his bow. But God is not partial, He has no favourites; He does all this because He will be the shield of all those that trust in him. It is on this principle, which everyone must yield to, and can benefit by, that David wishes to be a pattern to his army and his people.

(2) Thus, then, has God acted in this bitter struggle, and David lays the honour of the successful issue of the campaign at his feet, turning to Him with the tenderest address of gratitude:—"Thou, who art the shield of all believers, Thou it is who hast given me the shield of salvation" (Deut. xxxiii. 29). Thy right hand hath holden me up, and thy condescension hath made me great. Thou hast cleared the way before me. Thus I am enabled to pursue and reach mine enemies, and not to stop before I have crushed them. David, who in v. 32 speaks of God girding him with strength for his career, uses the same words in v. 39 about the war. With the strength for the war with which God invests him, David bends and puts to flight his assailants, exterminating the most refractory among the enemy—his maligners.

(3) Finally, we have a graphic description of what straits the Philistines, who are mentioned only at the end of the psalm, are reduced to when their fruitless cry for help was addressed to Jehovah (v. 41). This tragic hypocrisy completes David's victory, and moves God to punish the Philistines, thus saving Israel from further conflict.^{*}

David so completely subjugated the Philistines, even those hitherto unknown to him, that, on his mere threat, they pretended subservience, as was prophesied of the enemies of Israel (Deut. xxxiii. 29), and—what a dramatic conclusion to the war—came forth trembling from their brigand strongholds (Psa. lxxvi. 4, 5).

The epilogue begins in the form of a doxology with the holy words of the oath-formula: "Jehovah lives," calling Him (as in verses 2 and 31) Rock and God of Salvation, who caused the unavoidable war of revenge to be a victory and a complete subjugation of the enemy. In three touches the reason is proclaimed why David will praise Jehovah among the heathen: Because He (1) freed him from his enemies; (2) raised him above his adversaries; (3) saved him from the "violent man," Lahmi Goliath, the strong enemy (v. 17). And for three more additional favours will David praise the name of Jehovah: (1) For the great deliverance of the king; (2) for the favour towards God's anointed; and (3) towards David's seed for ever. As the psalm began with Jehovah's servant David, so it ends with "his anointed" and with David in association with holy seed.

St. Paul, in Romans xv. 19, cites verse 49 as a proof that salvation belongs also to the heathen. "When the anointed of the Lord makes war on the heathen with the sword, it is in the end the blessing of Jehovah's recognition, for which, in this manner, He makes a way" (Delitzsch). In Psalms lxxvi. and ix., is the fulfilment of David's promise to sing praises to the name of Jehovah among the heathen.

^{*} By this victory the heathen were subdued for half a century to come.

Mr. Thomas Langton, THE YORKSHIRE EVANGELIST.

ONE of the glories of the Methodist Communion is the scope it has given for the exercise of preaching talent in those of humble station and slender culture. The office of "local preacher" in many an instance has been the stepping-stone to positions of great usefulness in the Church of Christ. To a far larger extent than some other churches our Methodist friends have recognised and utilised that diversity of gifts and of operations of which the Apostle wrote so explicitly to the early Corinthian believers.

The *genus* "local preacher" has given to the cause of Christ some remarkable specimens of natural ability combined with Divine equipment. The subject of our sketch to-day is a notable example. For many a long year the name of THOMAS LANGTON has been familiar as a household word in the sequestered dales and vales of Yorkshire. He does not seem to have gone very far afield in the pursuit of his ministry, or to have aimed, like his great exemplar Wesley, at getting the world for a parish; but within his home sphere he has secured the favour alike of God and man. He has certainly not been one of those prophets who are bereft of honour in their own country.

The life story of Thomas Langton, lately written by Mr. Isaac Watson, and published by that gifted son of Methodism, Rev. Thomas Champness, from his *Joyful News* depot in Rochdale, is one of the most vivid and vivacious personal narratives extant. The reader is borne along on the stream of the story, and is rejoiced to know when he reaches the last page that the subject of this wonderful tale of God's working through a human medium, is still in active service, though he is now on the verge of three-score years.

Thomas Langton's father was a village innkeeper of the good, old-fashioned sort; he would permit no working-man customer at his tavern to drink more than two glasses of beer at one time. If any showed a desire to indulge further he would say:—

Billy, doesn't thee think thy wife could do wi' a new frock? Little Mary looked varry cauld this morning as shoo went to t' school; buy her a pair o' good strong boots, and don't spend the brass in sich foolery as strong ale.

We wish every boniface, whether in town or country, were after this pattern; the drink problem would soon be a good way towards solution. Mr. Langton, sen., was also a farrier and farmer, and some samples given in the book of his homely cuteness in trafficking with sharpers of the horse-dealing persuasion, are highly amusing.

The son, Thomas, when twelve years old, was sent to learn the trade of a tailor and draper. After nine years he changed masters; and it was in his new situation that the great change passed over his spiritual life. We must make room for the story of his conversion:—

Mr. Seymour [his new employer] welcomed him with, "Are you a converted man? I don't wish to have anybody in my house who is not converted, or who is not desirous for good."

"I can't say that I am exactly converted, but I am desirous for all that is good," was the reply.

"All right, my friend. God Himself has given you those desires, and it will be our joy to lead you into light. You'll not be long in the dark here."

The whole arrangements of Mr. Seymour's home were those of a veritable house of prayer. Grounded as Thomas was in the knowledge of those things that make for eternal life, it needed but this personal contact with a Christ-like family to melt him down completely. At a prayer meeting in the large kitchen, ten days after he removed there, he sought

and found pardon, to the joy of all the household. He was requested to engage in prayer, very much to his embarrassment, but when he had finished one present said to him:—

"Why, you surely must have been a preacher, Thomas; why have you kept so quiet about it?"

"No, sir," he replied, "I have never prayed in public before, but to-night God has melted my very soul, and opened my mouth, and it was easy to talk to Him."

Thomas was speedily thrust into the work of public exhorting, and during the two years that elapsed before he devoted his life wholly to itinerant evangelism he not only gained rich experience in public speaking, but he had received many seals to his ministry. The call came in a very definite way, and God's leading was humbly, but gladly, responded to. "Since that day," says his biographer, "God has prepared the way for him; and though Mr. Langton has never made a charge for his services, or asked for remuneration, the wants of his parents were always supplied as long as they lived, and his 'barrel of meal' has not wasted, neither has his cruse of oil failed."

It is impossible to follow in detail the Gospel labours of "the Yorkshire evangelist" as they are recorded in these thrilling pages;



we should like to send our readers to the volume itself. The account given of Mr. Langton's methods and preparation may be of service to would-be evangelists. After describing his physical and mental equipment, the writer says:—

Perhaps the manner in which he gets his sermons is as remarkable as anything about him. Being a great visitor, when missioning he devotes much time to this very necessary part of the evangelist's work. He thus comes in contact with many shades of character and unique incidents in real life unknown to the mere student, and these weave themselves into the fabric of his sermon. When he feels that a subject has "hit" him, he rises early in the morning, at four or five o'clock, and with his Bible, his experiences, and his God, he gets his sermon. He writes out the thoughts pretty fully, tracing the argument logically, rewrites again and again, until he feels that it is "fit"; then, and not till then, does he preach it, in the full conviction that God has given it to him.

Almost every chapter contains some striking testimony to the power of the Gospel message thus delivered in releasing men and women from the bondage of sin, and introducing them into the liberty wherewith Christ makes free. We read, for instance, of one place where there was a wonderful visitation of God's saving power following on the sudden and tragic death of a scoffing couple. At the

Sunday evening service there were about a hundred and thirty people at the service, of whom nearly sixty had given their hearts to God during the previous week. During the sermon the Holy Spirit so wrought and the influence was so constraining upon every one that not a solitary person left when the prayer-meeting began. The penitent form was filled immediately, and many could not get near. In batches of sixteen they came forward, until every soul in the place, without a single exception, had yielded themselves to God.

A noteworthy and unusual incident recorded is the conversion of the vicar of one parish through a visit by Mr. Langton to the parsonage in response to a special invitation. After conversation the Spirit enabled him to lead the anxious seeker to light and liberty. The servants were called into the room, and in their presence the vicar thanked God for the blessing that had come to him, requesting the evangelist to address the household. He did so, and at the end of the short service one servant confessed Christ, while others were visibly affected. A son and daughter of the clergyman were converted in the course of the same mission, and afterwards devoted themselves to work in the foreign field. Needless to say, the evangelist was ever after a welcome visitor at that vicarage.

So incessant and arduous were Mr. Langton's labours throughout these Yorkshire villages that his health completely broke down, and for the space of two years he had to take compulsory rest. The biographer states that "during a period of sixteen years he had not missed a day a year without holding services of one kind or another, often taking three, four, and five appointments a day." No wonder the tabernacle gave way for a time. Recovery came at length, and he resumed his loved work, finding, as before, that God was with him of a truth, enabling him to point multitudes of stricken souls, in different ranks of life, to the Saviour. The story of a converted thief, told in one of the later chapters of the book, is a truly marvellous illustration of the truth that Christ can save to the uttermost in degree, as well as to the end. Here we must leave our Yorkshire friend, glad to know that "he is still busy preaching here and there, ever welcome where he goes; speaking at missionary meetings, and conducting special services; and, 'best of all, the Lord is with him.'" Would that the number of such God-ordained and God-endowed evangelists were vastly multiplied throughout our land.

Doorstep Mission.—Mrs. R. Brown (2, Mount Pleasant-villas, Crouch Hill, N.), hon. secretary of this humble effort in North London, writes desiring the co-operation of friends, in putting out and placing in situations some doorstep girls.

West Africa.—Rev. Dr. Mojola Agbebi, of Yorubaland, who left England on October 12th last, arrived at Lagos, West Africa, on November 9th and commenced work preparatory to aggressive evangelisation in the interior. Mr. Ricketts, who went with him as missionary of the Congo Institute, has taken a station at Ijebu. The railway is in course of construction from Lagos to the interior of Yorubaland.

East-End Mothers' Home.—This institution, situate at 396, Commercial-road, had a constant succession of in-patients during last year, the aggregate number being 230. Besides that, as many as 259 out-patients were registered. During the same period fourteen midwifery and eighteen monthly nurses were trained, all of them passing their examinations satisfactorily. Many a poor woman in East London thanks God for the Mothers' Home and its ministry received in a trying hour.

The House at the Corner.—I.

CIRCUMSTANCES having caused me to spend a week recently in apartments directly overlooking the bar of a public-house, I could not but be struck with the object lesson thus presented continually to my notice.

Although in all respects, probably, a "well-conducted" house, closing punctually at eleven each evening, and turning out, perhaps, fewer drunkards than many a brilliantly-lighted gin-palace in a more crowded locality, yet, nevertheless, the spectacle was a sad one, and led to melancholy reflections.

Glance with me for a moment at some of the frequenters of this bar. From early in the morning till late at night people are seen to pass in and out of its easily-swinging door almost continuously, in strange contrast to the occasional customer who drops into the "high-class hair-dressing rooms," next door, or the butcher's shop on the opposite side.

The customers are of all ages, both sexes, and of many grades in social life. From the old man who can just totter across the road supported by two sticks, to the little child of tender years, all enter that door with the same purpose. Their object is to obtain strong drink, but how different are the motives which prompt, and how different are the lives, how varied the histories, which lead to its gratification!

The grey-headed man comes, tired, weary of life, no joy left him on earth, no brightness but what he finds in the public-house. He has not learned to look for joy beyond his earthly surroundings, and though he cares but little for the drink, his only pleasure, if such it may be called, is to drop in in the evening to that brightly-lighted room, and meet his old companions over a glass of rum or hot gin-and-water.

Notice this group of women chatting in the street outside. It is 10.30 p.m. and they appear to be in eager consultation. Is it that the husbands of one or all of them are within those doors, and the wife weary of long waiting, has come with the intention of fetching him home, hoping he may yet come sober? Or are they merely come as boon companions to have a drink together and listen to the nightly gossip? We cannot tell. Certain it is they all enter those doors, and their high voices mingle with the loud talking and discordant sounds of music which issue from within.

Across the street come several servant-girls with jugs or bottles to fill perhaps with beer for their master's or mistress's supper. Little harm, thinks the mistress, in this. The girl enters the bar, the jug is filled, and she is soon back across the street at her own door. But even in those few minutes spent inside, what are the sights she sees, the words she hears? Who can measure the effect of their nightly influence on her character; and what mistress, I ask, has a right to expose a young woman in her employ to so dangerous an influence, or place her thus in the midst of temptation?

Sadder still is it to see the little child of eight or nine going to fetch the dinner or supper beer in that black bottle, which she hides under her ragged shawl as if ashamed for passers-by to know her errand. Hurriedly she enters, and soon emerges with a half-frightened look as though some rude word or laugh had chilled her sensitive child-spirit.

A father enters next—after him toddles a little one of three or four. The mother expostulates, tries to draw the child away, but it is of no use. The father entices it within, leaving her sadly to pace the street, meditating, one may conjecture, upon that cherished darling's future with such an example before it. Oh! how long shall we stand by and see the children of our land thus taught to drink from their earliest infancy? Pure, innocent little immortal souls becoming familiar from their very babyhood

with the sights and sounds of the public-house, and too often, alas, learning to love the drink from draining father's glass or sipping from mother's jug. What wonder if a race of drunkards is growing up around us when temptations are so thickly strewn in the path of the children? The only wonder is that fathers and mothers who know the evil do not rise with one voice and say, "We will not have these dens of iniquity in our midst, demoralising our children, degrading our women, and dragging down our young men to an early grave, with their fiery liquor and deceitful attractions."

E. M. W.

Amongst London Missions.

THE LONDON MEDICAL MISSION.

THE pioneer medical mission of London has for a quarter of a century been carrying on its double ministry of help and healing in the heart of a dense and dark district, now crowded by poverty and pain, but once rejoicing in the epithet of "that verie pleasaunt village of Sanct Giles." At the corner of Endell-street and Short's-gardens, in a house associated in past days with crime and lawlessness, the Mission has established itself and

become a centre of far-reaching and fruitful ministry, "as well for the body as for the soul."

To this noble Mission Dr. George Saunders consecrated many years of devoted service. To him, amongst others, have succeeded Drs. Pring and Latchford; and now Dr. Henry Soltan, who has had long experience in Burmah, the Islington Medical Mission, and in India, has undertaken the medical superintendence. Those who recall the good work he did in Islington will anticipate blessed results from his labours in St. Giles'.

The name of the Mission has become a household word in the poorest homes. To its doors resort the sick and suffering from all quarters, sure of welcome and attention, if only they be sick and poor. Last Wednesday, for example, I found the waiting-room crowded by sad, weary women and children, many of them wan and worn with suffering and long nights of pain. Three days a week out-patients are seen. All are expected to attend the short Gospel service, when the message of salvation is put in the plainest terms, as to those who have never heard it before. Then the patients are seen by Dr. Soltan, or a lady doctor, who, while preparing for foreign Mission service, kindly gives her services. It had been questioned how a lady doctor would be received by the poor people, but that has been settled by the warm appreciation accorded her. Some helpful friends—would there were more such!—seize the opportunity to speak personally and faithfully to the patients waiting their turn. Thus, each Monday, Wednesday, and Friday the Mission is a busy scene of real work for afflicted bodies and sin-burdened souls. Here, as they have told me again and again, they delight to come, because they tell us about God and religion."

But there are many too sick and feeble to come to the Mission, and these are visited at home, many hours being spent in this important work—important because of the sickness and suffering relieved, the sorrow and misery alleviated, the despair and darkness dispelled, and the entrance gained for the message of mercy in rooms where otherwise no ray of heavenly light would ever penetrate. Experience has proved that the Mission doctor and nurse find a welcome where few other workers may venture. In this visitation from house to house the missionary nurse, Miss Stansfeld, renders valuable service in the quietest and most effective way. She is full of the sorrows of the poor. Her notebook of cases at present in hand shows—a poor widow dying of consumption in a miserable room. There are two daughters and a little boy. One is out of work, the other earning a trifle. "We found them wanting everything, and had to meet their need." Again, a child was found in a damp, gloomy cellar, suffering agonies with rheumatism. The father does "odd jobs," and is mostly out of work; the mother shells peas in Covent Garden; and the six children are half starved. Then a deserted wife is found—over seventy—very ill, and in grievous want. An aged widow, eighty-three, ill and weak, proves to have one farthing in the house—that is all.

"In a small room near the Dials we attend a poor young married woman, advanced in consumption, lying on her bed of suffering and gasping for breath in a choking fog. She has been told so often of the 'Water of Life' and the Gift of God, the word at last seems to have pierced to the marrow, and the light enters her poor soul. She now witnesses by her lips, face, and life, that the peace and joy of the Lord are her strength; and her countenance beams with happiness, as she knows that she is a new creature in Christ Jesus."

But why enlarge? Such cases are all around these earnest workers. Sorrow and distress abound. They cannot find work for all who seek it, but they do their best, while keeping to their special business of healing the sick and suffering; only it would be heartrending to attend such did not loving friends enable them to relieve the distress and lack of necessities of life.

Out of all this, and apart from the more direct Medical Mission work, varied operations have grown, as the Gospel services, held Sunday and Thursday, and well attended; Bible-classes, a mothers' meeting, a C.S.U. branch, a Sunday-school, and lodging-house services; while the invalid kitchen provides needful nourishments for the sick. Flowers are also sent and distributed, and old clothing for the sick and shivering is in constant and large demand. Other and auxiliary agencies are the Convalescent Home at Folkestone, in which 196 were last year received, and the Holiday Home at Braestead Chart, which had last year 264 happy inmates. The usefulness of these, as associated with such a mission, is obvious. Both these homes have been the means of saving lives, but, better still, in both sinners have been won to the Saviour.

In all departments there is great need for larger funds and fresh helpers. The new report is just out. Let all secure and read it. Those who do will find it a readable record of successful service among the sick and suffering poor. It may be had of Dr. Henry Soltan, Medical Superintendent, London Medical Mission, Short's-gardens, Endell-street, St. Giles, W.C.

PEARL FISHER.

Sandwich Men.—Mr. Keates, and ten of the sandwich men who have been saved from the lowest degradation through the Bessbrook Home, 39, Queen-square, Bloomsbury, visited the men's gathering at Christ Church, Westminster Bridge-road, on Sunday; and gave testimony to Christ's saving power, with marvellous effect. May God use them under similar conditions to many meetings of the same character. The age of miracles is not past, whilst such stories can be told.

F. B. M.

Irish Railway Talks.—8.

By GEORGE WILLIAMS.

"THIS thrain won't stop anywhere! This thrain won't stop anywhere!" shouted, with true Hibernian accuracy and vivacity, an unkempt porter as the 5.45 p.m. express was about to leave Westland Row for Kingstown and Bray. In spite, however, of this alarming information, the train quickly filled with professional and business men homeward bound, and, punctually to time, the guard whistled it off.

My compartment was very crowded, nine gentlemen sharing it with me, one of whom was my friend Professor —, of the Royal University. We chatted pleasantly together for some minutes until I produced a packet of tracts and begged each of my companions to accept one. Then indeed, in a moment, everything changed, and it was plain that the offence of the Cross had not ceased. The Professor, in particular, was very angry. He furiously denounced me as a low creature—insensible to every gentlemanly instinct—and proposed to the other men to throw me out of the window. Of course I said nothing, but sorrowfully watched him.

In a few minutes we reached Kingstown, where I was left in possession of the carriage.

Two days later, on reaching Westland Row to catch the 4.45, I found the Princess of Wales was travelling down by the same train. There was, because of this, a large crowd of people, and in the throng I saw the Professor. Scarcely had I seen him when we both were swept by the passengers into the same compartment, and pushed right against the opposite side. He looked very hostile, but I resolved to carry the war, so to say, into the enemy's country.

Boldly addressing him, I said: "You greatly disappointed me the other evening, and wounded me. In the spirit of true friendship I offered you a tract, and you, instead of either accepting it or politely declining it, treated me with gross rudeness. You disgraced yourself both as an Irishman and as a gentleman. We Irishmen are famous all the world over for courtesy, but no one the other evening would have believed you were Irish."

"I treated you as you deserved," he replied. "I am a Catholic, and I consider your offering me a tract was an insult."

"But it could not have insulted you," I answered, "for the tract spoke of how the Lord Jesus loves you and died as a sacrifice for your sins."

"I wouldn't read a word of your tract," he hotly replied. "How do you know that all you have said is true? How do you know that the Bible is true?"

"Because I have proved it."

"How have you proved it?"

"I'll tell you. I was in heart, what you are outwardly—that is, I was really a Roman Catholic, though outwardly a Protestant. I was trying, by good works, by religious duties, by sacraments, and by contrition, to merit salvation and win God's love. I got on very well and peacefully so long as I saw sin in the light of my own conscience. But one day, through God's mercy, I saw sin in the light of his Holy Spirit and I at once felt that no amount of personal merit or righteousness could heal so desperate a disease as I now saw sin to be. I turned, therefore, to the Bible, and I there learned that God refuses to justify a sinner on the ground of merit (Gal. ii. 16), but I further learned that He does engage to declare and constitute righteous the sinner who, renouncing all merit, and turning away from all other saviours, trusts the Lord Jesus alone for salvation (Rom. iii. 26). I cast myself upon that Saviour for mercy and peace, and at once I enjoyed—what I never had before—a sense that He was mine and that I was his. A wonderful peace, light, and love filled all my being. This has never left me; and I am

proving every day that the Lord Jesus Christ is a real, living, mighty Saviour, and that the Bible is God's Word."

By this time the Professor had become much softened, and I could see he was interested; but the train having reached his station he rose, warmly said "good-bye," and added, with some emotion, "I never heard anything like that before."

Not long after, on taking up the daily paper, I read that Professor — had died suddenly on the previous day.

How to Pray.

By REV. W. CROSBIE, M.A., LL.B., NOTTINGHAM.

Praying in the Holy Ghost.—Jude 20.

WHAT a conditioning of prayer! And prayer to avail must be prayer "in the Holy Ghost." The language of prayer may be chaste, elegant, conforming to high literary standards; and the thoughts may be elevated, beautiful, and yet the praying may not be "in the Holy Ghost," but an invocation of nothing really, an apostrophe borne on the wings of the "homeless wind" nowhither. Prayer, on the other hand, may be broken, the sentences ungrammatical, offending ears polite; and yet it may be prayer "in the Holy Ghost," entering the ear and moving the arm of the Lord God of Sabaoth, evoking for answer: "Be it unto Thee even as Thou wilt."

There are prayers that are read. Beautiful litanies some of them are. "Forms of prayer" they are called. And there is free prayer. Those who use forms of prayer may pray in the Holy Ghost; they do pray in the Holy Ghost, multitudes of them, getting very near to God through written words consecrated by the piety of ages, and obtaining answers to their requests. But "praying in the Holy Ghost" is at its highest in free prayer.

Prayer is an instinct of the religious soul, part of the original spiritual furniture. It cannot be repressed, therefore, except temporarily. It will assert itself in the supreme moments of life. Loud, boasting atheists have been surprised into prayer; they have been heard calling upon God when confronted unawares by great perils and alarms.

And against answers to prayer there is no valid argument. Science has not found one yet, and never will. The instinct of prayer is provided for in the very make and constitution of the universe. Answers to prayer are not afterthoughts, nor violations of natural law, but were included in the original plan, and arranged at the beginning, among the pre-established harmonies.

The question is sometimes asked: "To whom should prayer be presented? to God the Father, or God the Son, or God the Holy Ghost?" Prayer may be presented to any of the Three; and yet there is an order, a revealed order; and according to it, the proper object of prayer is God the Father. And He is approached through God the Son—the Divine Human Christ; He is the way, the Mediator. No man cometh unto the Father but by Him. Whatsoever we ask the Father in his name He will do it. "We have an advocate with the Father, Jesus Christ the righteous" (1 John ii. 1). "He ever liveth to make intercession" (Heb. vii. 25). And into his intercession He incorporates our prayers, leaving out the unwise petitions and requests, purging our prayers of all that is born of ignorance, short-sightedness, and selfishness.

The moulds of prayer are the promises. In other words, the promises are the Divine directory of prayer. The Covenant, which is all the promises, gloriously grouped, is the inspired and infallible Book of Prayer—infallible, because every promise is a decree of God, or the duplicate of a decree of God; and the strong things of the universe, the strongest, the things that cannot fail or be broken, are the decrees of God.

The Inspirer of prayer is the Holy Ghost. Corresponding with the Intercessor at the right hand of God, there is an Intercessor in the breast, another Jesus really, close to the springs of being, and thought, and feeling, and desire, conditioning all our imperfections and infirmities; and not waiting for us, not passive, but active, taking the initiative, knocking at closed doors, striving with us, repressing the evil and helping the good, furthering us in all upward, Godward, holy directions; and working for recognition and trust and the appeals of conscious helplessness. And when there is realisation of his presence, and willing surrender to Him, and co-operation with Him, a blending of the human agency with the Divine, there is "praying in the Holy Ghost." "The Spirit Himself maketh intercession for us" (Rom. viii. 26). Our prayers are his, indited by Him; and, moving along the line of the promises, clothing themselves in the language of the covenant, answering to the will of God, and having their echo in the intercession of the Mighty Pleader at the Father's side, they avail. There is not a blessing sought that is not obtained. It is impossible that these requests should not be granted. God cannot deny Himself.

How beautiful, this philosophy of prayer! How complete and adapted the arrangements for prayer! The infinite and eternal Father, the Source of blessing, the Giver of all good; and the way to Him ever open; and at his right hand an Intercessor, Jesus Christ the righteous, to present our prayers; and an all-comprehensive and infallible directory of prayer, the covenant, with its manifold precious promises, God's inventory of our need, in our hand; and within us the Holy Ghost, the Paraclete, that other Comforter, to help and guide and teach us when we pray—so identified with us, so one with us, that our prayers are his, and his are ours.

Where, then, are the scientific objections to prayer? Is the only benefit of prayer in its reflex action? Must prayer be relegated to a place among the exploded superstitions of the past? In the light of this revealed method, prayer is not only perfectly rational, but positive answers to prayer are the greatest of all certainties. The praying one so conditioned, stands within a sphere above which stretches the whole, free, infinite heaven of blessing; and let him ask what he will, it shall be done unto him.

And here, it is averred, is the solution of the problem of Agnosticism. The Agnostic affirms that God cannot be known. It is admitted that, as the living, personal Father, he is not discoverable by the methods of science, and the processes of the speculative reason. Science finds intelligence in the universe, because it interprets the universe in the terms of consciousness; but it does not, and cannot find the living, personal Father. Between Him and its last and highest effort there is a gulf fixed. By quite another method is the gulf bridged; and it has its succinct description in the words, "Through Him (through Jesus), we both have access by one Spirit unto the Father" (Eph. ii. 18). Adopting that method—and what humbling it involves! coming through Jesus, penitently, believingly, and relying on the Holy Ghost, we find the Father, and know Him by direct intuition, and mystic, blessed union and communion.

Is it not a fact that many scientists know nothing of this way to God? And what right have they to dogmatise, and declare that He is unknowable? He is knowable, and known and found by all who seek Him in the way of his appointment—the only way for sinful men. The great argument for his existence, and it is absolutely irrefutable, is the argument of spiritual, conscious experience. They know, and are sure, who are truly his; and the knowledge is the privilege of the poorest, most illiterate, and most obscure of his saints.

THE EVANGELIST.

Thrice Shipwrecked.

By WILLIAM LUFF.

"I HAVE been shipwrecked three times," said a German sailor. But being shipwrecked had not washed him from sin: neither troubles nor dangers can do this. "Nothing but the blood of Jesus."

"We were for a day and a-half in an open boat, and we all said: 'If ever we get ashore we will serve the Lord'; but soon as we be saved, and our clothes dried, we went out, and the people offered us drink; then we forgot all about serving the Lord."

Another time this man was saved and taken to a lightship, where he had to stay for some days, but he got no light for his soul.

At last he came to live at the "Welcome Home," Ratcliff-highway, a place where many have found safety in the Lifeboat of Salvation.

"For thirty-eight years I had kept clear of all Christian people," he said, and his first contact did not seem likely to have much effect, for he went off and spent all his money in what he called "a good booze."

"I got full up, above the Plimsoll mark," said he, "and with my last shilling tried to get a tram home. The conductor said, 'I cannot let you go on top, you are drunk.' 'I am not drunk,' I said, 'and if you think I am drunk, you have never seen a drunken man. If you had a high mast on the top of your car, ever so high, I could climb up easy.' I had scarcely said the word, when I fell back into the road, and three policemen picked me up. The inspector said, 'This man is not drunk. Where you live?' I say, 'Welcome Home,' and sober I was then. He said, 'I thought he was not drunk. They do not make sailors drunk at that place.' So he told the policeman to take me to my lodge."

The officer did as he was told, but not without their visiting another public on the way.

For three days his accident kept him in bed, but on the third evening he managed to get up, though it took him an hour to dress.

"When I got out, I felt that bad, I thought a glass of beer would do me good, so I went into the first house and called for it, but it would not stay down. Perhaps it was bad stuff, so I went to a favourite bar and called for a sixpenny whiskey: that would liven me up. But it was like fire in my throat."

How strange that men should go to the disease to find a cure! Yet it was so in Solomon's time.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again. (Prov. xxii. 29-35.)

"No more drink," said this sailor, after his bitter experience. The devil had overstepped the mark. "I will go to my home at once." He referred to the "Welcome Home."

"Then I began to seek for Jesus; but I did not know where to find Him. They were holding a meeting, as they do every night, and I came down into that meeting. I hear of Jesus. I see Jesus, just the Saviour I want, so I go on my knees and give myself up to Him, and He saved me." He saw Jesus willing to save him from the drink. He saw Jesus able to save him from the drink. He saw Jesus a Saviour for drunkards. He saw Jesus dying for his sins—all his sins. He saw Jesus there, ready, able, longing, to save him, just as he was—vile, guilty, helpless. The only condition was, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31).

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of

God should taste death for every man." (Heb. ii. 9). If for every man, why not for you?

When the sailor told us his story, he had been saved four years, and, though fifty-four years of age, was looking younger than twenty years before.

"I have got a good home now. If you saw it you would not think it belonged to a sailor. I can send money to my wife, and I have got money in my pocket. I was a wreck when I came to Jesus; but He forgave me, and He is with me now."

"Is that All?"

"IS that all?" said the son of a missionary, as his mother, then on a visit to England for her health, explained to him on a Sunday evening what our Saviour had done for us by his death and sacrifice. "Yes," she replied, and as she spoke his heart entered into peace in believing. He was but a boy, yet was troubled with the sense of sin and sinfulness. He was a well-trained boy, and must have heard a thousand times over what Jesus has done for us—at least one would think so—and yet he did not seem to know how simple is the way of life. Whether the reason is that the way is not simply pointed out, or that no attention is paid to the instruction until a deep sense of sin has been produced, we cannot tell, but the fact remains, that large numbers who ought to be rejoicing in the light of God's love are living in darkness or in twilight. If they could only be brought to see and say, "Is that all?"

The boy has now been accepted for service as a medical missionary. His apprehension of Jesus as his own Saviour turned his thoughts and energies towards Christian service, and soon made him a willing, happy worker for the salvation of others as well as a diligent student with a definite object in view as the end of his studies. We mention the case merely to emphasise the fact that the knowledge of Jesus is the secret of peace and the origin of every holy purpose and endeavour. We may be tempted to think that well-trained youths know all that we have to say to them, and they, too, may imagine that they cannot be told anything new. It is not something new that they need, but to see the meaning and to feel the power of the old and familiar. "Is that all?" "Yes." But there is so much of love and life in that "all," that all the demands of this scene of temptation and trial will not exhaust it, and all the ages of eternity will not find it out to perfection.

The Way of Salvation.—What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved. The Son of Man is come to seek and to save that which was lost. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? Acts xvi. 30-31, Luke xix. 10, 1 Tim. i. 15, Heb. vii. 25, Rom. x. 13.

The Gospel of Jesus Christ.—God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.

Jesus said, He that believeth on Me shall have everlasting life.

With the heart man believeth.
John iii. 16, 14, 15. John vi. 47. Rom. x. 10.

The Polytechnic.—The Sunday evening evangelistic services at the Princess's Theatre, organised by Mr. Josiah Nix in connection with the Polytechnic, were concluded on Sunday week, having embraced a series of nineteen gatherings. Upon every occasion there has been scarcely a vacant seat. Dissolving views have been an important feature of the services. The direct results have been most encouraging, from fifty to 100 people rising at the close of almost every service to confess their determination to follow Christ. Arrangements are in progress to keep the large band of workers together during the summer months, in open air and other mission work.

The Brixton Orphanage.

ONE of the events of the year in the southwestern suburb of Brixton is the annual meeting of the Girls' Orphanage in the Barrington-road. That institution is deservedly popular in the district, and its friends generally crowd the Brixton Hall at the anniversary. Such was the case on Tuesday evening last week, when Mrs. Montague's young clients filled up the large platform, looking pictures of perfect health.

The report for the year, read by one of the trustees, contained many points of interest. We give some brief extracts:—

At present there are 287 orphans in residence, sixty-eight of whom have been received during the year, twenty-seven girls have been placed in domestic service, thirty-six have been returned to their friends because they were needed at home or on re-marriage of their mothers, and three dear children passed away. The purpose of the Home is not only to train the girls for domestic service and to make them good and useful members of society, but to teach them to learn and love the great lessons of religion and morality; and it is with great joy and thanksgiving that we record the gracious work of the Holy Spirit in the many young hearts that have responded to the Saviour's call. Most of the girls in service are giving satisfaction to their employers. Three have obtained the reward of a gold watch for six years' faithful service, and many others have received a work-box for keeping their situations one year.

There is always a good muster of speakers on these interesting occasions. The chairman of last week's meeting, LORD KINNAIRD, dilated forcibly on the fact that most of the work done in connection with the institution is voluntary. Referring to the large legacies given during the bygone year, his lordship advised Christian donors to be their own executors, and administer their means in their lifetime. He commented on the economical nature of the management, and the fact that no votes are required for admission, and referred very warmly to the Christian character of the education given to the girls.

Rev. J. P. GLEDSTONE spoke of the great development of the work for orphans since Geo. Müller began his work forty years ago. He rejoiced in the growth of interest in local institutions that is so well illustrated in the Brixton Orphanage. He was a strong believer in the Christians of each generation doing the work of their own time. Looking at the Orphanage from the widows' point of view, Mr. Gledstone spoke feelingly of the silent sorrow and suffering that exist on every hand, and of the struggles that those lonely women pass through in their endeavour to bring up their little ones honestly and respectably. Rev. Dr. J. PORTE mentioned a case known to him in which the Orphanage had brought relief to a poor, destitute widow, and made that the text for a touching appeal on behalf of the widow and orphan.

Humour and eloquent advocacy were mingled in the words spoken by Rev. MARCUS RAINSFORD, jun., who pleaded that all should take a share in maintaining such a noble effort. Last of all came that genial and tried friend of the work, Rev. W. R. MOWLL, whose remarks ran as usual into acrostic form. A good collection was taken, and the Orphanage set hopefully agoing for another year.

From California.

Writing from Pasadena, Cal., on February 18, Mr. Sankey says:—

My brother and wife, and Mr. and Mrs. Stebbins, are here with us. We have visited a number of towns and cities already, holding Gospel meetings and services of song in each place. The services are crowded, and always overflow, Mr. Stebbins taking the overflow. We are to lead the singing at Los Angeles, February 27 to March 1, at the Great Southern California Christian Workers' Convention; also the California State Sunday School Convention at Sacramento, April 2 to 4. After this we go to Salt Lake City, Denver, Chicago, Pittsburg, and home by May 1.

The thermometer was 77 here at noon to-day; the papers say it is 10 below zero at New York and Boston. This is a wonderful place for sick people to recover. I meet many English people, and they are delighted with the warm, dry air.

The Opium Traffic.—The Press Association understands that the report of the Indian Government upon the recommendations of the Opium Commission has now been received and laid on the table of Parliament. It will shortly be published in the form of a Blue book. There is reason to believe it will be found to promise some further restrictions in the opium traffic.

Rotherhithe Free Church.

IN the report of the unsectarian work carried on by Pastor Thomas Richardson, in the Rotherhithe Free Church, Lower-road, S.E., we read:—"During the year we have had an average attendance of 500 in the morning and 1000 in the evening. Our membership now numbers 561, an addition of 156 during Mr. Richardson's two years' work. We have flourishing Sunday-schools, with an average attendance of 170 in the morning and 625 in the afternoon. In connection with our work among the young, we have a very successful Christian Band, in which there has been an average attendance of 75. In this band there has been exceptional blessing, and it has been our joy to receive a number of the older ones into fellowship."

The work has many other agencies for young and old, including the Y.W.C.A., which was inaugurated by Lord Kinnaird, and has been a great success; average attendance, seventy. The men's meeting on Sunday afternoons is quite a feature; this branch, like the young women's, will be greatly extended when we are able to get a larger place of meeting. The Gospel Temperance Society has for its object not only the encouragement of the principles of total abstinence, but also the leading of men and women to the still higher platform, as the first part of its title indicates; average attendance, 500.

The lease of the present building expires in two years' time; and the time has come to consider the erection of a permanent structure. Funds for this, involving an outlay of some £3000, cannot be raised locally. The report says:—"What we want is a plain, bright, octagonal building, to accommodate between 2000 and 3000 people. We have the people, but have not got the money. We have the offer of a most imposing site, one of the finest it would be possible to secure, larger, if anything, than the site upon which Mr. Charrington's grand Assembly Hall is built."

Communications to Pastor Richardson should be addressed, 48, Lower-road, S.E.

Night Cabmen in London.

THE thirty-fourth annual report of the Mission to Night Cabmen in London states that the day and night cabmen number about fifteen thousand, and among them six missionaries are at work. These figures give to each missionary an average of 2500 men, whom they seek in all their haunts, teaching them that Jesus is seeking them also, and would have them to live with Him for ever. The Night Cabmen's Mission requires more annual subscriptions to its funds, which will be thankfully received by Miss E. Hebert, Pembroke House, Redhill, Surrey, who will gladly send a brief report to any applicant.

The missionaries' visits are decidedly valued. It has been frequently said, "This gentleman comes to do us good; if you do not like what is said, you can walk away." "We don't want you to die yet," said another to the missionary; "you are a good friend to us chaps in many ways, and you always give us good advice." The report shows the value of mission-room services; many listen in the open air, who at first avoid the mission-room, but are afterwards found there. Some evince a change of life, and many have signed the total abstinence pledge.

Ladies' Samaritan Society.

THE annual meeting of this Society in connection with the National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, was held on Tuesday, March 3, when the report and balance-sheet for 1895 were presented and passed. The receipts for the year amounted to £413 13s. 4d., and about 600 applications for relief had been attended to in various ways.

The society is a valuable adjunct to the hospital, and it is a source of deep regret to the committee that its annual income should have been greatly reduced by death and other causes. It is proposed to hold a sale of work in June, for the purpose of raising funds to make good this loss, and contributions of useful and fancy articles (which should be sent in at the latest by May 31) will be very thankfully received. Letters and parcels should be fully addressed to the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, W.C.

Dublin Visiting Mission.

THIS agency, in connection with the Society for Irish Church Missions, consists of six females and fifteen male visitors. The report for last year states that 5320 houses are visited each month, and the inmates engaged in religious conversation. A typical case is thus described:—

"Visiting in C— street, had a splendid time with a Roman Catholic family. After a few minutes, the father introduced the doctrine of Transubstantiation. We went through some of our Lord's miracles, and quoted from Scripture to show that Christ's body is in heaven. A long conversation followed about Purgatory; after which the good man of the house brought up the question of the Reformation, making a violent attack upon Luther and all Protestant clergy who marry. I proceeded to turn to 1 Tim. iv. 1-3; the son and daughter took the Testament and read it for themselves; also 1 Tim. iii., about the wives of bishops. They were simply dumbfounded at finding these passages in their own Bible. The father left the room for some time, and we had a nice talk with the son and daughter. After his return we had a long talk on the intercession of the Blessed Virgin Mary. The crowning point was reached when we came to the Ten Commandments. I asked them to repeat the second; they, of course, repeated in the usual way (the third for the second), as it is in the Maynooth Catechism. I then quoted the second for them several times, and gave them the reference in the Douay Bible. They were much surprised. The tract, which we offered and which was refused when first we entered was at length eagerly accepted, and another along with it. The young people seemed deeply interested, and I trust will not quickly forget what they heard."

In an account of open-air meetings in the city we read:—"When we first opened work in the large space up in the Coombe district known as Newmarket, Satan put it into the heart of a local publican to supply some lewd people of the baser sort with cans of porter; their drinking this in derision gave us an opportunity of delivering a straight message on the result of sin. The next plan of campaign was an amateur band, got up at the instigation of a publican. The opposition died away, and large numbers of people stood Sunday after Sunday to listen to the Gospel message. This did not please the priest; so the rev. father, armed with a blackthorn, tried what he could do to drive away his flock, who had now begun to listen to the Gospel. The majority retired to their houses, only to listen from their windows, whilst others refused to be coerced, and remained. Thus the work has gone on from Sunday to Sunday, our gracious God guiding us."

The workers see fruit of their labour, and are privileged to help converts to pass through the fire of persecution. The number of inquirers is increasing. Copies of the report and other information may be had from Mrs. Smyly, 35, Upper Fitzwilliam-street, Dublin.

The Half-yearly Meetings of Christians in Glasgow are called for Monday, April 6, in City Hall, Candleriggs, at 11, 2.30, and 6 p.m., and Tuesday, April 7, in Lesser City Hall, at 11 and 3.30, and 7 p.m., in Grand Hall, when the meeting will be open for conference and short reports of the Lord's work at home and abroad.

Dr. Pierson in Ireland.—The meetings in Cork were held in the Assembly Rooms, and were well attended. Many testified to the blessing received through the three days' services. Dr. Pierson afterwards returned to Dublin, addressing meetings in Kingstown, in the Metropolitan Hall, Dublin. One outcome of the latter meeting was the determination to form a Woman's Missionary Prayer Union in Dublin.

Sheo-yang Mission.—An Occasional Paper describes the progress of the work of this Mission in Eastern Shan-si. Speaking of recent converts, Mr. T. W. Pigott writes:—"Miao, the inn-keeper, grows brighter, and has earned the name of being a changed man. 'He does not lie or curse now,' is the testimony of his brother, who has just been living here to give up his opium, and who himself now desires to follow Christ. Armies on the march, first against Japan, then west to Kansuh against the Mahometans, have somewhat hindered work; but we have to record the Lord's goodness in keeping us all from any annoyance from them. Mr. and Mrs. Johnson arrived a week since, and have greatly cheered us by their presence." Communications regarding the work should be addressed to Mr. W. B. Pratt, 38, Rendlesham-road, Clapton, N.E.

Mrs. Baeyertz in Hull.

NEWINGTON Presbyterian Church, Hull, has had a visit from Mrs. Baeyertz, the evangelist. She began an eight days' mission on February 23. The church can hold 1200. Even at the week-day meetings many have had to stand. On Sundays the crowds have been extraordinary, large numbers being turned away.

But we have grander things to tell of than great crowds. The Spirit of God has been working in manifest power, and men, women, and young people have been "born from above." A goodly number have professed to receive definite blessing. Old sinners have been conquered by the love of Christ; the spirit of evil has been driven out from souls "possessed," and Jesus has entered, and brought heaven with Him. Some who have been walking in darkness for many a day have seen glorious light. We are praising God for the conquests of the Risen One in the midst of us.

The Bible readings in the afternoon have been specially helpful. They have been used of God to bring certainty, deliverance, rest, and victory to large numbers. This honoured servant of God has the gift of making the truth clear almost beyond anything we have ever heard. The last day of the mission was the greatest, both in respect of numbers and of manifest power. God has indeed set his own seal upon this effort, and has used his servant both among Christians and the unsaved.

ANDREW ALLAN.

Welcome Home, Ratcliff Highway.

MORE than usual interest was evinced at the last meeting of the Christian Lifeboat Crew, which was the first in the tenth year since its formation. There was a large muster of the members and friends, and a very profitable and enjoyable evening was spent in prayer, praise, and testimony.

Miss Child gave as the motto for the month Ps. cvii. 9, "For He satisfieth the longing soul." Col. McGregor commented on the opening verses of Ps. ciii., emphasising verse 3, "Who satisfieth thy mouth with good things." Mr. Fort showed how little is necessary to satisfy us, if we have Christ, by relating how a poor woman living on a miserable pittance delighted in praising God, and was satisfied in Him. Several seamen gave testimony, and the editor of *The British Workman* spoke some words of sympathy.

Sin—Saviour—Sinner.

I have blotted out thy transgressions.—Isa. xlv. 22.

I. WHO DID IT?—"I."

- (a) The Mighty One (Isa. lxiii. 1).
- (b) The Holy One (Acts iii. 14).
- (c) The Only One (Isa. i. 18).

II. WHAT DID IT?—THE BLOOD OF ATONEMENT.

- (a) It hides the sin (Ps. xxxii. 1).
- (b) It justifies the sinner (Rom. v. 9).
- (c) It sanctifies the saint (Heb. xiii. 12).
- (d) It glorifies the Saviour (Rev. i. 5, 6).

III. IT WAS DONE ONCE FOR ALL.

- (a) Certainly—He said it (John xix. 30).
- (b) Perfectly—He sat down (Heb. iii. 3).
- (c) Spotlessly—He offered Himself (Heb. x. 14).

IV. IT BRINGS TO THE BELIEVER—

- Covenant relationship (Heb. xiii. 20).
- Constant access (Heb. x. 19).
- Continuous cleansing (1 John i. 7).

H. R. FRANCIS.

The C.M.S. Lay Workers' Union for London is attempting a novelty in missionary meetings, the usual missionary address giving way to twelve answers to questions by twelve members of the Union. The first, devoted to India, proved a great success; the questions—put beforehand in writing—were much to the point, and the answers supplied useful and important information on India itself and on missions in India.

Missionary Bands.—The eleventh half-yearly conference of C.M.S. Missionary Bands for Young Men was recently held at St. George's Church Room, Tufnell Park, N. The conference was attended by friends from all parts of London, representing thirty-eight bands, and numbering in all 156. These missionary bands have been greatly instrumental in extending interest in the work of the Society, and not a few young men have been led to go forth from their ranks into the foreign field.

Letter from Pastor Coillard.

SIR,—The following extract from a letter I have received from Rev. F. Coillard, from the Upper Zambesi, will be read with interest by his many friends in this country. I am sure he will not ask in vain for the sympathy and prayers of those who are interested in his work.—Yours, etc.,

RICHARD H. HUNTER.

27, Jamaica-street, Glasgow, March 5.

[EXTRACT.]

"I am an invalid on sick leave. I have struggled and suffered for more than a year. I could not be brought to see the necessity of yielding; I stuck to my post, but on my return from the Upper Zambesi the disease from which I suffer developed alarmingly. I was laid up for months, racked with pains. We had our conference at Lealui....The brethren unanimously urged my prompt departure from the country in order to seek medical advice, and spare my days for the service of the Mission at home. As Mons. and Madame L. Jalla were soon to leave on furlough, they were requested to start immediately with me. I saw the necessity of yielding; suffering as I did I could do no good, and I risked to be a burden to others.

"I need not tell you how my heart ached in crossing back the Zambesi to go southward. The Lord sustained me. He has not seen fit to grant me the desire of my heart—that of consecrating to his service in the field the rest of my days, but He has graciously given me tokens of his faithfulness. Since 1884, when we crossed the river, what changes in this land! The Lord has done great things indeed, and it is only the beginning. We have five stations manned by European missionaries, and on each there are many who profess to have found Jesus. To me the greatest cause of joy and thankfulness is the foundation of our school of evangelists, which we have entrusted to our brother Ad. Jalla, in every way well qualified for that work. He has opened it with ten pupils, all young Christian men of this country, and Mons. and Mdme. Mercier are on their way to start an industrial school at Sefula.

"The journey is exceedingly trying to me. We have taken nearly a month to make a few days' journey. The rain had transformed those parts into marshes and bogs. We hope to arrive at Buluwayo in a fortnight, and I may find there, by the Lord's own appointment, some medical help. If I am able, I intend to go to Basutoland to meet the brethren in conference at my old station of Leribe, and then proceed to England. You shall ere that hear again from me."

Belgian Missionary Church.

WILL you permit me again, after two years, to appeal to your readers on behalf of the Missionary Church of Belgium? I cannot believe that there is anywhere on the Continent greater need or greater opportunity. Throughout the mining and industrial districts, the people are thirsting for the Gospel. They flock, Roman Catholics and secularists, to the meetings where the Word is preached. There are many conversions, and every convert becomes in time a missionary. The result is a demand which is almost overwhelming for more workers and additional accommodation.

The committee have had to refuse many applications. They maintain more than a hundred churches and mission-halls, at the annual cost of £6000. But this year they are threatened with a deficit of nearly £1000. Pastors and people alike make great sacrifices. I would earnestly entreat old friends and new to come to the assistance of a work so hopeful and already so richly blessed.

Harlesden, N.W.

C. ANDERSON SCOTT.

Open Air Mission.—The thirty-ninth anniversary of the South London Auxiliary was commemorated at the Pastors' College, Newington, on March 3. Major George Mackinlay presided. The report told of considerable activity during 1895. Meetings had been held in various parts of South London. Many interesting accounts of conversion were cited, and blessing attending work amongst drunkards. Addresses were given by the chairman, Rev. F. A. C. Lillingston, and Pastor Thomas Spurgeon.

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New Work in an Old Shop.

ON Sunday afternoon I visited the Women's P.S.A., in connection with Christ Church, Westminster Bridge-road. The great church itself is the scene of a magnificent gathering of men, so the women's meeting has had to find quarters in the Girls' Home, Oakley-street, until its increased numbers compelled removal to a larger room—the hall behind the Nelson Coffee Tavern, 24, Lower Marsh. Many readers will doubtless remember the "old Penny Gaff," as this once notorious place was formerly called. I could not visit it without observing the changes that have taken place in the neighbourhood, which is now comparatively respectable and orderly, though still much in need of evangelistic work. In the old days scarcely a shop was closed on Sundays; all sorts of things were bought and sold in the streets; thieves and bad characters abounded, and crime was common.

When the old "Gaff" was first used as a mission, with Mr. H. W. Street for its honorary superintendent, it was almost impossible to keep whole windows in front of the house, and the throwing of vegetable refuse in the meetings was quite usual, while the building was in such a condition that I have seen half a dozen umbrellas open during a service indoors, when the rain poured in through the roof. Mr. Street gathered a devoted band of workers about him, and great good was done under the preaching of the superintendent, and such men as Ned Wright, George Murphy, W. R. Bradlaugh, and many others, less known, but not less faithful, whose spiritual children are still in many of the churches and missions round about. Only last Sunday a woman in the P.S.A. thanked God that, many years before, she had found Christ in one of the old "Gaff" meetings. The evident improvement in the neighbourhood is without doubt a result of such work as the "Gaff" mission, the late George Murphy's noble labours, the mission-work of the brothers Young, and many similar efforts—not least, Mr. Wm. Benson's long years of unrelenting service as the evangelist of Christ Church.

On Sunday, Rev. F. B. Meyer came in to the meeting and spoke with his characteristic tenderness, asking every woman present to answer his pleading for their surrender to Christ with a whole-hearted "I will." After he left, the meeting was continued in an earnest evangelistic manner. One of the happiest features of this meeting is that Mr. Benson finds his best helpers among the Christian women, who are banded together to help each other, and bring in their neighbours and friends. The results of such work are far greater than appear.

M. J. S.

The Armenian Massacres.

THE Duke of Westminster has received a statement of the outrages in the Kharpoot vilayet of Asiatic Turkey, prepared by a Mohammedan official in the Turkish service, who writes:—"Strong as these statements are, they are not overdrawn. The Armenians on no occasion provoked these attacks. The orders for the massacre were received from Constantinople." For the purposes of these statistics the vilayet is divided up as follows:—Kharpoot and the surrounding villages, Arabgir and the surrounding villages, Egin, Pangan Azun, and the villages and the Kaimakamlik of Kaban, Maden Malati and district, Mutessariflik of Dersim, Palu and villages near Diabekir, and the totals are as under:—Killed by weapons, 29,544; burned to death, 1383; died from hunger, cold, and disease, 5561; died from fear, 793; wounded, 8000; houses burned, 28,562; forcible conversions to Islam, 15,179; churches, religious houses, and schools destroyed, 227; destitute persons existing on charity, 92,960; women forcibly married to Turks, 1532.

The Minister for Foreign Affairs has renewed in presence of Miss Clara Barton, the promises recently given by him and the Grand Vizier to Mr. Terrell, United States Minister, to permit qualified persons to travel in Anatolia for the purpose of distributing relief among the necessitous population. Nevertheless, it is known that the Sultan has given orders staying the execution of the irade authorising Miss Barton to send representatives to the Armenian provinces. Meanwhile large numbers of the inhabitants are suffering from hunger and cold.

Letter to the Editor.

"INDIFFERENTISM."

SIR,—Referring to the article on this subject in THE CHRISTIAN last week, it has often struck me that poor Gallio has had hard measure dealt out to him in being held up as the type of all the careless people in the world who are "indifferent to eternal realities," as the writer of the article expresses it. I have a vivid recollection, when a lad in the country town where I was brought up, of hearing at prayer-meetings the ever-recurring petition for "those who, Gallio-like, care for none of these things."

As far as appears from the short account in Acts xviii., it was not Gallio the private individual, but Gallio the deputy or proconsul of Achaia, who was not minded to be a judge of words and matters of Jewish law, and who, when all the Greeks (or "they all" R.V.) in their blind rage took Sosthenes and beat him before the judgment seat, cared for none of these things that were taking place before him.

Of course, Gallio may have been, and probably was, indifferent to "eternal realities"; but it is in the character of a judge that he comes before us, and, so far, his conduct may be taken as an apt illustration, though I doubt whether he himself was intended to stand for all time as a type of the class of people (alas! so numerous around us) who are utterly careless as to those solemn realities.—Yours faithfully,

LEA.

Among Italian Navvies.

SOME of your readers who purpose visiting the Continent this year may care to hear how they can combine ministry to their fellow-creatures with their own enjoyment. An English lady visiting Lucerne last summer found there a number of Italian navvies, to whom her kind words and interest were most acceptable, and she earnestly desires to meet with other ladies, able to speak a little Italian, to help in the work. Large numbers of Italians are employed wherever any building operations or road-making is carried on in Switzerland. Many thousands are in the country now, and I only know of three or four Christian workers among them.

"Our roads and railways are constructed at the cost of human suffering and human lives. As we rush through the St. Gothard Tunnel, for instance, can we realise that its construction cost six hundred lives? The road over the Malaja Pass was a scene of privation, suffering, and death, such as it would have wrung our hearts to see. It is to help these poor fellows by deed and word that we ask the assistance of men and women, who are filled with loving sympathy, divine daring, and humble perseverance.

"These brave Italian navvies lead a very industrious and frugal life, to earn enough to send to their families. In a strange country, and absent from home for months, they are very lonely, and are peculiarly open to a little kindly interest and teaching. Accidents are of daily occurrence, and it is very touching to see how patient and uncomplaining the sufferers are; and their gratitude for any kindness when ill is sincere and hearty. The great work of the Simplon Railway will shortly be commenced, and we trust this opportunity will not be neglected by English Christians who visit the beautiful Swiss mountains in comfort and safety. We want to be able to send an evangelist to the Simplon, and if possible a Christian doctor. We hear that the one appointed by the State is not sufficient for the many cases of accident and sickness. Perhaps some medical missionary, whose health may not permit him to go to Eastern lands, might be able to help in this way. Then we urgently want a portable tent or wooden barracks, which could be placed on the lines of work, where it is generally impossible to get a room or any place for meetings. To this tent we would ask the men to come on holidays and Sundays, to rest, write a little, etc. We would sometimes have bright Gospel meetings, with plenty of singing, which Italians like so much, and in the long dark evenings of autumn and winter this tent would be most valuable for a night school."

Other ways in which visitors will be able to help include the distribution of portions of Scripture (which are readily received and read with interest), and bringing musical instruments for use in the services. In the spring and summer of last year there were 5000 Italian masons and navvies in and around Lucerne, and it is expected there will be as many this year, as the loop line of the St. Gothard Railway is not finished.

Friends may communicate with Miss G. M. Maynard, The Cottage, Hawkhurst, Kent. G. S.

The Y.M.C.A.

THE Liverpool Association has on its roll over 3000 members.

In connection with the Leeds Association the mission band is doing grand service.

Mr. Meyer's Saturday afternoon Bible talks at Aldersgate-street are awakening great interest.

The Omagh Association reports over a hundred members, and much success in the Gospel and other aggressive work.

The Berwick Y.M.C.A. has been resuscitated, and a vigorous effort is being made to put the work upon a firm and permanent footing.

The report of the Walsall Association shows that over 100 new members joined last year. The various agencies are in full and fruitful activity.

On Thursday afternoon Alderman S. T. Mander opened a new and comfortable reading-room at the premises of the Wolverhampton Association.

The National Council of Scotland has secured the services of Mr. Charles Shirreffs for a series of evangelistic missions among the Northern Associations.

Mr. Wm. A. Boyd, of the Dublin Association, has held some successful Gospel meetings at Moyallon, co. Down. A Y.M.C.A. is to be started soon as a result of the mission.

Croydon Y.M.C.A. is arranging a cycle tour in Ireland in July next, *via* Bristol, Cork, Waterford, Killarney, Londonderry, Dublin, returning *via* Holyhead, &c., and visiting Y.M.C.A.'s en route.

The Auckland, New Zealand, Association has benefited very greatly from a mission held under its auspices by Rev. C. H. Yatman, of New York. The workers have raised during the visit of this evangelist a sum of £2500 in reduction of the debt on the Association building, and are greatly cheered by the revival they are experiencing.

The annual meeting of the Kingston-on-Thames Association was held on Thursday evening in the Albany Hall. The president, Captain Cundy, occupied the chair; and the principal address of the evening was delivered by Mr. H. H. Bemrose, M.P., of Derby. An attractive programme was successfully carried out; and an excellent report was presented by the general secretary, Mr. Arthur Hill.

The monthly meetings of the National Council were held on Friday. In the morning, attention was devoted to furthering the arrangements of the British Conference, which is to be held at Derby, June 16-19; and in the afternoon, in the absence of Sir George Williams, the executive met under the presidency of Mr. M. H. Hodder, for general business. The reports by the travelling secretaries of work in various parts of the country were of exceptional interest, and afforded much encouragement. A series of suggestions to Associations respecting the management of their athletic clubs was adopted after careful revision; and Dr. Wilson, as honorary secretary, presented a statement of the past year's work of the Y.M.C.A. Bible Reading Union, which is developing its work in different countries.

The forty-sixth annual meeting of the Dublin Association was held on Thursday in the Metropolitan Hall, Mr. John R. Wigham presiding. The general secretary, Mr. William A. Boyd, read extracts from the annual report which denoted marked progress. Archdeacon Madden, of Liverpool, said he was persuaded that one great mission of the Y.M.C.A. was to emphasise the brotherhood of Christians, they ought to keep it constantly before the world that in spite of their unhappy divisions there was a great bond of union amongst all those who loved the Lord Jesus Christ. Mr. S. A. McCracken urged the young men to strive to show themselves approved unto God and workmen that need not be ashamed. Rev. George Jackson, B.A., of Edinburgh, spoke on fearless witness-bearing. Revs. Henry Fiske and Wesley Guard also spoke.

Uganda.—Letters have come to hand from Bishop Tucker, who is still in Uganda. He writes in the warmest praise of the material improvement in the country since it has been a British protectorate. Order reigns in the place, and there has been a great increase in cultivation. But it is the spiritual progress in the place which naturally claims most of the bishop's attention. The new church in the capital has been built to hold 4000 people, and in the surrounding neighbourhood there are twenty-three smaller churches, which are all served from the capital, and attract large and attentive congregations. Scattered throughout the country there are now some 200 churches, where service is reverently and orderly conducted, and a church has been lately erected within the King's Compound. Mwanga himself is not yet a Christian, although his attitude towards Christianity has much improved. The native church has caught the missionary spirit, and large numbers of the native Christians go into all the country round as evangelistic agents.

The Y.W.C.A.

LORD OVERTOUN will be one of the speakers at the annual meeting on April 23, at Exeter Hall.

An appeal has been issued by the hon. sec. and president of the Boscombe Y.W.C.A., to raise funds for building a new institute, at an estimated cost of £8000.

The annual gatherings to be held in April will take the form of a members' conference. Full information may be had from Miss C. Probyn, Princess House, 106, Brompton-road, S.W.

Mr. Bell, of Stanwix, recently visited the Cumberland Association, and gave an earnest address to the young people, urging upon them a whole-hearted consecration of their lives to the Master's service.

At the annual meeting of the Dingwall Y.W.C.A. Rev. Mr. Macaskill occupied the chair, and in his introductory remarks referred to the good work done by the Association. The annual report stated that there were fifty-three names on the roll, and that the average attendance was twenty-nine.

The annual meeting of the Liverpool Y.W.C.A. took place on Feb. 28. The committee were able to give a very encouraging account of the work at Sandon House. The missionary interest is well sustained. The Association has 834 members. Unfortunately, there is a deficit of over £100 in the funds.

A meeting was held at Morley Halls, Regent-street, on Thursday, to bid farewell to three Y.W.C.A. workers from the Y.W.C.A. Training Home, Chelsea, who are leaving for India. The Misses Mold and Couch, out-going workers, and Miss Hunt, who is going as the new matron of the Calcutta Home, gave stirring addresses.

In a recent number of *Our Outlook*, the Highgate-road Chapel magazine, Mrs. Stephens gives an interesting account of an effort, made by the branch of the Y.W.C.A. over which she presides, to increase the interest on behalf of foreign missions. A sum, amounting to £123 16s. 10d., was received from 160 members and their friends.

A successful mission has been held at the Crouch End Institute. Meetings had been arranged for a week, but the presence of the Lord was so realised that Miss Hull, who was conducting the mission, consented to lengthen her visit. Blessing was poured out exceeding abundantly, souls were saved, and lips were opened. Although Miss Hull has left, the meetings are still continued.

The annual meeting of the Fulham branch was held on Thursday, at the Town Hall. Lord Kinnaid took the chair. The report records an increase of membership, the number standing at 186, and the attendance at the Bible-classes has kept up well. Lord Kinnaid urged that the object of such homes and institutes was not only to amuse and entertain, but to train the members in those principles which would bring a blessing to themselves, and lead them to be a blessing to others. Rev. S. Marriott (Wesleyan) gave an address on prayer, while Prebendary Webb-People spoke on self-sacrifice and self-consecration.

A League of Womanly Compassion has been formed by a few earnest ladies to pray daily for the women and children of Africa; to seek by every available means their uplifting and salvation; to give, if possible, at least one penny a day towards the support of a lady missionary, or towards educating and training a native child. Miss Annie Watkins, a nurse trained in St. Thomas's Hospital, has been accepted as the first missionary in connection with the League. Full information may be had from the secretary, Miss Bailey, 1, Gresham-street, London, E.C.

Mission to Mediterranean Garrisons.—Mrs. Todd Osborne in the thirteenth annual report of this work says:—"As I look over the letters of the past year I can only wonder and adore our gracious Lord for the many proofs He has given us of his presence and power. Souls have been saved on land and sea. Our workers have been untiring in their devotion, and there has been unbroken unity and love among them. There have been changes. Miss Iaa Campbell has gone to India with her husband, who is a true follower of the Lord. We pray that they may be used in blessing to many. Mr. Moffat, by the doctor's advice, had to bring home his wife and family, and now works as a missionary in Glasgow. On September 10, Captain Armstrong, for nine years our true yoke-fellow, was called to see his face and serve Him. A life lived wholly for God for twenty-five years had a fitting ending. The friend who gave so liberally for the purchase of our coffee-room, and to whom we owed £100, has kindly forgiven us the debt, for which we are most thankful; but there is still £284 of the debt owing for the Home, which I would gladly wipe out." Communications for Mrs. Todd Osborne should be addressed Rysland, Newton Mearns. N R

Christian Endeavour.

MR. IRA D. SANKEY took part in a recent C.E. convention at San Diego, Cal.

The Presbyterian C.E.S. of Holden, Mo., has now four volunteers for the mission-field.

The New York City Union now has an admirable organ, *The Endeavour*, a bright sixteen-page monthly.

In Salt Lake City the C.E. Union has a committee that visits the hotels every Saturday, and personally addresses invitation cards to the services on Sunday to all the guests. The back of the card contains a list of the city churches, with the names of the pastors and the time of the services.

The president of one C.E.S. asked each member to pay one penny a week for one year to missions, half for home and half for foreign. Each person who so pledged promised also to endeavour to get at least two outsiders to take the same pledge. By the close of the year over £30 had been raised for missions.

The Michigan Endeavor tells about a society of that State that discontinued "the contribution habit" two years ago, taking up the pledge plan of systematic giving. Now the society "has so much money on hand that it hardly knows what to do with it, and its contribution to the church funds has been largely increased."

The first meeting of the Christian Endeavour Union of Great Britain and Ireland will be held at Bristol on Whit-Monday, when the National Council will be elected from among members previously nominated. To ensure invitation to that meeting the names of representatives and personal members must reach the hon. secretaries of the National Council on or before March 25.

Rhode Island's latest and best convention met at Woonsocket, on February 12. This was the tenth annual gathering of the Christian Endeavour forces of the State. In attendance, interest, and helpfulness the convention excelled any that has gone before. It was a characteristically Christian Endeavour convention, and the spirit of practical evangelism that possesses Christian Endeavourers the world around found utterance in the noon evangelistic meeting, conducted by the delegates.

Scottish Notes.

THE Aberdeen U.P. Presbytery have had an interesting conference and public meeting on foreign missions.

There are thirty-five missionaries at work under the Glasgow City Mission. Special efforts are made on behalf of police, cabmen, tram-car men, telegraph boys, &c.

Mr. C. T. Studd and Mr. Williamson addressed a meeting in the Y.M.C.A. Hall, Aberdeen, last week, in connection with the Students' Volunteer Missionary Union.

Rev. A. Robinson, of Kilburn, is to be proceeded against by his presbytery, by way of libel, in connection with the publication of his heretical book, "The Saviour in the Newer Light."

Some friends in Aberdeen came together last week and bade farewell to Rev. W. J. Moir, of the Lovedale Mission, who is returning to his field of service. His wife is unable to return with him owing to ill-health.

An interesting conference on "Religion and Morals" was held at Inverness last week under the auspices of the Free Church. Addresses were given on Sabbath desecration, work among the young, etc., and there was a suggestive discussion.

Two earnest Christian workers are urgently required to help mission work in the Punjab, in connection with the Established Church of Scotland, particularly two friends who could go at their own charges. Further information will be gladly given by the convener, 49, Moray-place, Edinburgh.

The Gospel meetings begun by Mr. David Rea in Glasgow last December were brought to a close on Friday evening. There have been many cases of professed conversion. The meetings in the Olympia were held for seven Sunday evenings. At the closing meeting last Sunday, over 10,000 must have entered the place.

A Home for Motherless Babes was opened on Thursday in connection with the Chiswick Mission. The beginning is a small one, but it is hoped it may grow. At the opening, Mr. R. T. Smith, the head of the Mission, was warmly congratulated upon the success which has attended his efforts. The day nursery branch of the enterprise promises to be successful. Some of the promoters believe that small orphanages of this type, possessing as they do the home element, are likely to have a more beneficial influence in the formation of youthful character than larger institutions. Mr. R. T. Smith's address is 1, Thornton-avenue, Chiswick.

Obituary.

MR. HENRY C. BOWEN.

THE death is recorded of this well-known American man of letters, for many years the editor of the *New York Independent*. He was trained for a commercial career, and was a dry-goods merchant up to the time of the Civil War. He became one of the proprietors of *The Independent* when it was established as a progressive and anti-slavery organ in 1848. In 1861 Mr. Bowen left commerce and devoted himself wholly to the interests of the paper, to whose prosperity and influence he has largely contributed. He has been active in religious work through all his public life.

MISS JULIA FOX.

Miss Fox, of Kensington Park-road, Bayswater, who passed away on Thursday week, had attained an advanced age, was a devoted Christian, and an ardent supporter of Christian work. Her name will always be associated with the "Luther Home" for Protestant ladies, of which, in conjunction with the late Miss Julia Corke, she was the founder. Miss Fox took a deep interest in many Evangelical and Protestant societies, and very specially in the operation of the Church Association in endeavouring to stem the tide of Romanism and Ritualism within the borders of the Church of England.

REV. W. B. PHILLIPS, CALCUTTA.

Tidings have been received at the offices of the London Missionary Society announcing the unexpected death of Rev. W. B. Phillips, of Calcutta, one of the most honoured and respected missionaries labouring in the Indian mission field. Trained for the missionary life at Western College, Plymouth, he left England in 1875 in connection with the London Missionary Society, and, together with his wife, laboured with great success among the natives. Mr. Phillips only returned to his work in India from furlough spent in England, last November, and the announcement of his death in the prime of life will be received with great regret.

MADAME THEODORE MONOD.

A sudden and most heavy affliction has befallen Pastor Théodore Monod in the departure of his loved wife, after two days' brief illness. Madame Monod was apparently in good health a few days since. Her husband left for Lyons on March 4 to attend the funeral of his nephew, the son of Pastor Leopold Monod, who had met with a sudden and tragic death by swallowing a glass of deadly poison in mistake for a glass of lemonade when occupied in his dark-room at preparing photographs. M. Théodore Monod had arranged to stay over Sunday at Lyons and preach in his brother's church, when he was called back to Paris, and arrived half an hour after his wife had breathed her last. W. S.

Medical Missions.—In the report in last week of meetings held in various parts of England in connection with the Edinburgh Medical Missionary Society the mention of Tunbridge Wells was omitted. One meeting had been planned to be held in the Great Hall; this was so successful that next day, on a few hours' notice, a second meeting was conducted, and drew together a large gathering. Both meetings produced a deep impression. Meetings have also been held in Ipswich, Chelmsford, and other places.

The Salvation Army in America.—A somewhat serious blow was struck at the Salvation Army last week. Mr. William E. Dodge, one of Mr. Ballington Booth's wealthy friends, declined to let the new-comers of the Army enjoy the further use of Cooper Union Hall for their Sunday evening exercises. The hall was hired by Mr. Ballington Booth for Army purposes with Mr. Dodge's money. New York headquarters have also been secured by Mr. Ballington Booth at the Bible House facing the Cooper Union.—*Daily Chronicle*.

Madagascar.—A special correspondent of the *Aberdeen Free Press* writes:—"The new French Resident-General, M. Lauroche, has arrived, bringing a staff of forty officials with him. He seems a very superior man, and one that is most anxious to do the right thing by all, and the very best he can for this country and people; but as he and his wife are Protestants, they are being cursed by the Catholics both here and in France. The Catholic bishops blessed the expedition, sung 'Te Deums' over the fall of the capital, and now they have taken to cursing the French Government for sending out a Protestant Resident-General; but it is of little consequence, only that curses are said to have a knack of coming home to roost! The French are making changes here, for they have already set the Malagasy to repair their ways and make the break-neck roads we had here in the capital into something like decent streets."

Personalia.

Mr. S. Pyall Diprose, who has so long laboured in and around Narberth, South Wales, is removing to Henllis House, Cwmbran, Newport, Mon. He asks prayer that fresh labourers may be thrust forth into these isolated and needy districts.

Miss Annie R. Taylor has secured a pass authorising Miss Ferguson to reside with her at Yatong. At date of writing she was expected shortly to reach Darjeeling, whence she would travel on ponies—a seven days' journey—to join Miss Taylor at Yatong, Tibet.

Rev. Thomas Sunderland, minister of the United Free Church, Manor Park, was one of the injured passengers in the sad accident on the Great Northern Railway on Saturday night. Unhappily, two persons were killed by the accident, while several are in a very serious state.

Rev. W. L. Watkinson, the Wesleyan editor, was to leave about the end of this month for America, as British representative to the general conference of the Methodist Episcopal Church, which meets in May at Cleveland, Ohio, but a sudden attack of illness has for the time prostrated him, and raised the question as to his physical ability to stand the strain of the official tour.

Mr. Thomas Walker, J.P., who had made a noble offer of £5000 to build a central mission hall in Bolton, has met with a very serious loss, the tannery of his firm, Messrs. Walker and Sons, being totally destroyed by fire on Monday week. The damage is estimated at £150,000, and the loss is only partly covered by insurance. Eight hundred workpeople have been thrown out of employment and one life has been lost.

Mr. Lumsden, who has filled prominent and responsible financial posts in the Salvation Army headquarters, and has had "unique experience of Christian finance," has accepted the post of financial secretary to the West London Mission. Mr. Price Hughes, in the editorial notes of *Advance*, expresses his conviction that Mr. Lumsden's co-operation will relieve him of an intolerable financial burden, and will add years to his life.

Rabbi Lichtenstein is expected to arrive in England, at the end of this week, on a short visit. He will address meetings in Edinburgh and Glasgow, and remain in Scotland until March 23. On Friday, 27th inst., a meeting will be held in Exeter Hall to bid him welcome. As this aged servant of God has given up all for Christ, many will be glad to see him and hear his words. Information regarding the Rabbi's testimony on the Continent may be had from Rev. David Baron, 23, Grove-road, Highgate-road, N.W.

Rev. Egerton R. Young and family sail for Canada, by Cunard steamer *Servia*, May 12. Since the Liverpool Students' Convention, in addition to his many other engagements, he has addressed large gatherings of students at Edinburgh, Glasgow, Oxford, Cheshunt, and other places, upon missionary topics. Mr. Young's address until he leaves will be c/o Mr. T. E. Tydeman, 21, Gutter-lane, E.C. He will be glad to be the almoner of any donations that friends may wish to make for the evangelisation of the Red Indians in the Wild North Land.

Mrs. Amanda Smith.—Four years since, through the kindness of some friends, an annuity of £10 was secured to Amanda Smith. Although she has invitations to England and Australia, she is now engaged in providing an orphanage for coloured children in Illinois, her present residence being in Chicago. She can get suitable premises on reasonable terms; 5000dols. will be necessary to make a good beginning and secure the project from failure. When she has received sufficient funds, trustees and managers will be appointed. M. DAVIS.

St. Margaret's, Foxrock, co. Dublin.

Requests for Prayer.—For blessing on a week of prayer, South Shields Tabernacle, commencing March 8th.—For a nine days' mission to be held in the Shacklewell Baptist Chapel, from March 14th to 22.—For blessing on special mission, March 9 to 22, in Theydon Lodge Mission-hall, Theydon Bois, by Mr. John Greenwood.—For Gipsy Smith's large meetings in America.—For blessing on the opening services of the new hall in connection with the Gospel Tent Mission, Barry Dock, to be held by Mr. W. R. Bradlaugh.—For special services at Christ Church, Reedham-street, Choumert-road, Peckham, by Mr. W. R. Bradlaugh, from March 15 to 23.—For a series of meetings in London on behalf of Ireland, March 18 to 24.—For blessing on Gospel meetings at Hockley, by Mr. and Mrs. S. J. Alexander. **Praise.**—For answered prayer in blessing to souls in the mission at the Soldiers' Home, Aldershot, for which prayer was asked a fortnight ago.

Evangelistic Notes.

Mr. D. L. Moody has conducted a twelve days' mission at Nashville, Tennessee. The churches have been greatly stirred, and careless ones have been brought to a knowledge of Jesus Christ.

Edinburgh Castle, Limehouse, E.—Much blessing attended the mission here, by Mr. George R. Cairns, of Chicago, during February. He was specially used of God among the boys and youths of Dr. Barnardo's Homes, many of whom have given evidence of real change of heart. S. E. B.

Rochford, Essex.—An eleven days' mission has been conducted at the Wesleyan Chapel here by Mr. and Mrs. S. J. Alexander. The numbers and interest increased, and many made their way to the inquiry-room. The church members have been quickened, and it has been a time of great rejoicing.

Ireland.—Gospel meetings of an encouraging kind have been held in Saintfield Presbyterian churches, by Mr. S. G. Montgomery. Similar meetings have been held in Sligo, by Rev. John Good, Methodist evangelist; at Churchill, by Rev. Wm. Bryan; at Brookborough, by Mr. F. Bovenizer; and at Achnacloy, co. Tyrone, by Rev. H. Ball.

Ballinderry.—Messrs. Peatt and Crozier, of the Irish Evangelisation Society, have finished a most encouraging series of meetings at Ballinderry, near Lisburn. Frequently crowds were to be seen outside their large movable hall, unable to get in. The Lord poured out his Spirit in a remarkable manner, and the whole country seemed moved. Young and old were led to the Saviour.

Hurstpierpoint, Sussex.—A united mission has been held by Mr. John Bennett, of the Evangelisation Society. Meetings were held nightly either in Mission Hall or Methodist Chapel, and three meetings on the Lord's Day. Many came long distances to hear this servant of the Lord deliver his faithful message. It is a great cause of thankfulness that a united mission has been held in this village.

Pau, France.—Lord Radstock writes: "There is much cause for thankfulness here. Five English meetings and five French meetings a week are well attended. At one meeting there were three clergymen (high, low, and broad), two French pastors, the Scotch minister, Darbyites, and several Roman Catholics. Good meetings are held also at Biarritz. Pray for a work of the Holy Spirit."

Leytonstone.—Special Sunday evening services at the Assembly Rooms, held by Messrs. Borton Brothers, are being well attended, and a steady work of conversion is going on, some who have been under conviction for a long period having found peace in believing. A series of week night meetings for the deepening of spiritual life are now being arranged. Will believers pray for blessing?

Poole.—This town has received blessing by means of a fortnight's united mission, conducted by Mr. George Clarke, at the Amity Hall. Many have professed to accept Christ as Saviour and King; the older Christians have been established, and the Lord's work in every evangelical denomination has been quickened and strengthened. The parish church has started a branch of the Young People's Society of Christian Endeavour, this making the third in the town. A. B.

Forest Gate.—Mr. Henry Thorne has held a mission at Christ Church, February 22 to March 2. Gracious and manifold blessings have been poured out, and each evening we have had cause to praise God for souls won. The mission commenced with a meeting for workers, addressed by Mr. Thorne, the hall being practically filled. At his concluding meeting every part of the building was packed, and numbers unable to gain admission. The attendance at the Bible readings were above our expectation. We render heartfelt thanks to God. C. G. P.

Belfast.—A deeply interesting mission was conducted at Dunmurry, Belfast, by Mr. W. R. Lane. He preached on Sabbath, February 23, morning and evening, and on each evening of the week, save Saturday. Never has it been my good fortune to listen to more Scriptural, earnest, touching, heart-searching, or effective addresses. The whole district was moved by his appeals, and on the last night a number of persons confessed Jesus Christ as their Saviour. One of the most effective parts of Mr. Lane's work here was a talk with young men, whom he asked specially to remain one evening after the others had been dismissed. A.

Appeal.

BOARD SCHOOL CHILDREN.—Mrs. Anna Pennington, hon. secretary of the Free Dinner Fund, 16, Crossfield-road, South Hampstead, N.W., writes:—"We are at the present moment without funds to sustain our work; probably this deficiency is due to the mildness of the winter. Whilst it is true that severe weather greatly aggravates suffering amongst the poor, and increases the number of those who are in poverty; it is also true, that in attendance at Board Schools in poor localities, there are always many children deplorably in need of good food."

The Christian.

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NOTES AND COMMENTS.

THE papers read at the Free Church Congress on Temperance and Social Purity brought very clearly into view the fact that our social improvement can never be safely entrusted to the police, who, though appointed and paid to check drunkenness and disorderliness, will never do it unless they are watched and encouraged by voluntary workers. Mr. Joshua Rowntree pointed to the fact that in Lancashire the proportion of convictions for drunkenness, as compared with London, is three times greater, just because the Lancashire police are three times as alert as the Metropolitan police. He pleaded for societies of self-denying men and women to take the work in hand. The same need is greater in regard to disorderly houses, because the difficulty of dealing with them is greater. The Vigilance Association, we notice, reports an increased amount of police activity and efficiency wherever the police are backed up by organised voluntary workers.

The Centenary of the C.M.S. will fall in 1899, and already steps are being taken to make it both a memorable and a useful occasion. The committee intend, in the interval between now and 1899, to review all its work, and to examine its position and methods, in order to find out weak points, to correct errors, to rearrange forces if necessary, and to inaugurate fresh plans. One of the chief objects will be to increase very largely the evangelistic forces of the Society. This purpose and plan are eminently wise. The best of societies need not only constant care in the working of them, but also a thorough overhauling now and again, in order to see where abuses may have crept in, or mistakes have been made. That the C.M.S. should be looking in the direction of the increased employment of native agency in spreading the Gospel is a happy augury. Englishmen, no matter how devoted, cannot

save the world; the several nations must, under God, work out their own redemption.

The Westminster Gazette is doing good service to commerce and morality by admitting a correspondence on "Commercial Corruption." The cases adduced as illustrations are sad reading. "An Old Contractor" gives a sketch of some of the things done by a partner of his, which reveal deplorable corruption in professions which innocent folk might have thought were pure. This partner, once a working man and of a kindly nature, stood so well with the engineers of the different companies that he could do anything with them. Out of so-called profits on contracts amounting to £25,000, a good deal had to be paid in bribes. Under such conditions honesty is impossible. The Gospel can never flourish until such sins are confessed and forsaken. Here is one great hindrance at home to the spread of the truth.

Mr. Charles Booth's books on the condition of our London poor ought to give us a higher opinion of the mental and moral qualities which are required for the carrying on of certain forms of trade which we probably ignore or despise. Brains are wanted at a costermonger's barrow as well as in a merchant's office. "Great," says Mr. Booth, "are the virtues demanded," of the costermonger; "good judgment, promptitude, energy, prudence, a knowledge of mankind, a ready wit." Were we to take the trouble to see how much intelligence is spent upon humble work, we should have a greater respect for the workers, and this would greatly aid Christian zeal and Christian effort.

Week by week some step forward is taken with the arbitration movement between England and America. The publication of the Venezuelan Bluebook, in which the British case against that Republic is stated, has favourably impressed the politicians on the other side. On both sides public opinion is strongly pacific, a position urgently advocated by leading thinkers in every department. Art, Letters, Science, Philosophy join hands with Religion in this matter with one accord, as stated in these columns last week. At the same time the greatest watchfulness must be exercised by all who love peace. The atmosphere of the whole world is charged with electric forces, and only the lightning conductor of prayer and humble waiting on God can keep these perilous energies from explosion. Most wars, as a writer in *The North American Review* says, occur at moments when slumbering passions are suddenly awakened into life by an "accident." Without widespread vigilance there are plenty of such passions stirring in their sleep at present to involve the world in a universal war.

A letter from Dr. Griffith John, in the monthly *Chronicle* of the L.M.S., describing one of his missionary tours in China, brings two things into clear relief, viz., the value of the colporteur's work, and the injury which is done to Christianity by the diffusion of a debased form of it. Dr. John baptized a man who two years before had bought three books from a colporteur, which he read, and by means of which he was converted. He cast off his idolatry at once, and, though alone in the place, remained true to his convictions until, a native preacher coming that way, he made himself known to him. This is one of many instances which go to prove that when once the Gospel has gained admission into a country its spread cannot be traced or measured. We may be sure that

China and India contain more converts than the missionaries or native preachers know of.

On the other side, Christianity has one of its worst obstructions in the evil influence of Roman Catholicism, which misrepresents its spirit and misinterprets its teachings. Yet the people, when once the true follower of Christ has found his way amongst them, soon detect the difference between him and the priest. They can see that the pastor preaches, the priest does not; the pastor throws his doors open, the priest closes his door; the pastor welcomes the people and talks with them, the priest keeps strangers at a distance and will not allow even converts to come near without kneeling; the pastor has a doctrine to preach, the priest has nothing. One could wish that some English people had a greater amount of discernment, and more love for the free and equal spirit of the Gospel of the Son of Man.

Signora Mario writes to *The Daily News* a letter which throws a vivid but lurid light on the state of Italy. She thinks that the defeats sustained in Africa may prove of great use in teaching the nation to walk in a humbler and quieter way. She is sure that Italy will be a sadder and a wiser nation for a long time to come. In point of fact, however, it is not the people but the rulers who are to blame for the policy which has brought such bitter humiliation. Could Italy only see "in this her day the things that belong to her peace," she would attend to the condition of her own people, and, by strengthening herself within, guard against outside foes and against the worst foe of all, the man at the Vatican, who will seek his chance in her humiliation and weakness.

Writing in the *Homiletic Review*, Dr. Josiah Strong, of New York, states that, according to experience gained in America in the work of assimilating the foreign immigrants to the native population, the greatest difficulty is not in race or in language, but in religion. Irish, German, and French Protestants easily melt into American life with its thoughts, impulses, hopes, and ambitions; Roman Catholics do not. Jews are always a separate people until they change their faith, when they mix with the Gentile peoples, and lose their distinctiveness. It is argued that the chief portion of the ignorance and vice comes from the foreign people, and the question of Christianising them becomes a matter of supreme national importance, for it has the effect, also, of turning them into good citizens. The American nation, to be safe, must be built up on the faith on which it was originally founded.

Dr. Strong thinks that the young persons of the Churches ought to be employed in the work of distributing Christian literature in every home of the United States for the purpose of advancing this patriotic and sacred end. Besides which, were these foreign populations permeated with the Gospel, they would certainly become missionaries to their own countrymen at home. In 1895 some 1170 Japanese were united with the Methodist Churches of California. If thousands of Chinese, Russians, Bohemians, Spaniards, Mexicans, and Spanish-Americans were converted, they would often take home something better than a fortune to be enjoyed by their relations. We speak of carrying the Gospel to the people, but in this providential arrangement the people are being carried to the Gospel, no doubt for the purpose of a swifter and wider diffusion.

American girls who desire a college education, but lack the means whereby to purchase it, solve the question in a way that would be worth emulating in this country were the conditions favourable. This particular plan of self-help is that which allows them to pay a large part of their expenses by assisting in the domestic department of the college, or by doing the same in the boarding-houses where they live, by working in offices, or by singing in choirs. This combination of physical labour with intellectual study is a method of solving a difficult problem that cannot be too highly commended. One of the difficulties of the higher education of women, in this country at least, is the fact that their mental training often interferes with their practical efficiency in the home. This plan combines the needed twofold training which fits women for their future spheres perfectly. It is capable of being applied in many ways. The article on this subject, by Miss Elizabeth L. Banks, in the *Nineteenth Century*, should be read by parents for this and other reasons.

The "failure of philanthropy" is the subject of a striking article in *Macmillan's Magazine*. The writer contends that the present failure is a real one, its object being mainly to get poverty and suffering out of the way, rather than to eradicate their causes. He finds the reason of this in the low range of motives at work among philanthropists. The remedy is Christian godliness—"the continued consciousness of a power making for right, the sense of a love of which all other loves are but broken lights," the love, that is, of the Son of God for men as the lapsed children of God. "The poor man in the street wants not warmth and food: he wants to think, to be good, and to love." "The service of God goes before the service of man." This view is profoundly true. We can only serve our fellow-beings truly by realising their true interests in the light of the Gospel of Christ. First the soul, then the body.

This is also the subject of a scathing exposé of the new conception of Jesus as the demagogue which is finding favour among the revolutionaries of the working classes, from the pen of Rev. Walter Walsh, in the current *Contemporary Review*. He points out that the "three cheers for the Man of Nazareth," won by Mr. Ben Tillett from a crowd of strikers, were given for the Joshua in Him rather than for the Jesus, for the Liberator rather than the Redeemer. He is represented as an agitator for higher wages rather than for a higher life, as an advocate for shorter hours rather than one who has purchased freedom from the slavery of sin. If this be the case, it would certainly be well for those Christian people who advocate an alliance with the demagogic agitations of the time to realise that in succumbing to this tendency they are false to the fundamental mission of Christ. The amelioration of social conditions is certainly a true corollary to the Gospel, but the salvation of the soul is its primary message.

Self-denial is not self-control. To deny self is to ignore it, to treat it as non-existent, to dethrone it from the sovereign place in the heart, that Christ may assume the sceptre and rule by his own unquestionable right. The man who subdues his lower nature that he may rule it exercises self-control. It demands that we give our higher

nature to Him, that He may control that, and through that subdue and eradicate the lower. When this act of absolute self-surrender is completed, it is found that the true self, so far from being impoverished, is really enriched. Then service becomes perfect freedom, and the slave of Christ is raised with Him on the throne from which the whole life is governed in a harmony and a joy that cannot be uttered.

Sabbath Rest or Labour.

THE agitators for the secularisation of the Lord's Day have secured Parliamentary sanction for the Sunday opening of the museums and art galleries of the metropolis, subject, however, to the following restrictions: (1) That they shall not be opened till the afternoon; (2) that no officer or servant of the respective institutions shall work more than six days a week; and (3) that no such servant or officer shall be compelled against his will to undertake Sunday duty.

As concerns the first of these it will be noticed, as we showed last week, that the galleries, etc., will be open mostly during the closed hours of the public-houses. In regard to (2) and (3), these safeguards look well on paper, and may be observed in the case of those at present employed; but in practical working, when it comes to selecting applicants for future service, preference will naturally be given to those who have no conscientious scruples. From that point it will be but one step, easily taken, to have the six day limit evaded or removed altogether.

Then, in the matter of labour involved, it is quite fallacious to estimate it by the number of persons actually engaged upon the premises. If the attendance of visitors is at all large—and if it is not, it shows the innovation is neither demanded by the public nor required—we must further consider the vast army of men employed on railways, buses, cabs, vans, and facilities of locomotion of every class; those, too, who will be led willingly or of necessity to cater for the physical wants of the expected crowds—for it will certainly not be permitted to have the floors of the institutions strewn with the usual leavings of many who "take their lunch with them," such as litter and scraps, and fragmentary tarts of doubtful jam. The shopkeepers in the vicinity will necessarily be faced with the temptation to open for the sake of extra business; and if one does the others must, or suffer loss, because the man who makes money on Sunday can afford to undersell his competitors in the week.

This is no pessimistic idea. We have to judge human nature as we find it, and, a start once made, it is easy to see how the movement will toboggan down the hill with ever increasing speed. For example, take the following from *The Yachting World*:—

If the owners of British boats now in the Mediterranean consent to race their craft on the day of the week when the most enjoyment can be given to the most people, why should they not also give the British working classes an opportunity of seeing the cracks race in home waters on the same day of the week? Just imagine the opening of the Thames season taking place on a Sunday. What a brilliant scene it would be, and what enjoyment it would give to thousands who have never seen, and probably under present conditions will never have an opportunity of witnessing, a first-class yacht race? A leading club of the cruising description, having its headquarters on the Lower Thames, has just decided to try the experiment, having placed at least a couple of events down on its programme for decision on Sundays.

And so it will go on, in spite of all the promises and reservations made at these earlier

stages. First of all, our countrymen abroad become demoralised by the laxity of the Continental Sunday, and then, "If they can enjoy these things, why cannot we?" is the argument which at once finds an echo in the hearts of those who are "lovers of pleasure more than lovers of God," and their willing hands soon strive for its fulfilment.

Meantime, on the Continent itself legislation is proceeding on precisely opposite lines, being all in the direction of decreasing facilities for sports and amusements on the Lord's Day, years of experience having taught that it inevitably ends in "seven days' work for six days' pay."

The working classes, who are made the stalking-horse for these innovations, concerts, lectures, and what not, will suffer rather than benefit thereby; while the people who patronise them most are those who have both leisure and means to do so on other days.

Opportunity will yet be found to oppose the vote to be taken in the House of Commons for providing the necessary funds to carry out the project.

A Blind Child's Discovery.

ONCE heard a clergyman tell what struck me as a very significant story regarding our deafness to those who are trying to teach us the beauty of heavenly things.

It was a true incident of which he spoke, and was about a little blind child, who had never known the blessing of sight until some wonderful operation was performed, and, to her mother's joy, she was pronounced cured.

He attracted all our attention and woke all our sympathies in the pathetic way in which he described the poor child's excitement when the bandage was first removed, and she was allowed to take her first look upon God's beautiful world.

One seemed to see the trembling little creature, and hear her gasp in almost painful rapture and amazement as, clinging to her mother's hand, she stared around the country scene in which she had lived all her little life, yet never known until that wonderful moment.

The parent waited, almost as much excited, to hear what the child would say, for had she not been the patient one to try and explain all that upon which the freshly-opened eyes were now gazing? Had she not toiled with all her ability to make the afflicted one to behold fair sights by careful description, by living word-pictures? And yet the little child turned now, and at last, finding her breath, cried out with a great reproach;

"Oh, you never told me the world was like this!"

Then the poor mother burst into tears.

"I did, my darling, I did, but you were deaf because you were blind, and could not understand my words."

It is years since I heard this little story, but I have never forgotten the deep meaning with which it struck upon my heart. How many of us are like that poor blind little child! We hear the beauty of God and his love told into our ears; we hear the entreaty to look up, to realise all that is in store for those who acknowledge Him their King and Master; but our eyes are sealed, and our ears hear, but do not understand.

And how many, too, like the child, when first a glimpse of heaven shines before us, are as startled at the thoughts of the joy (that might have been ours long ago) around and above us, and cry aloud to our teachers:

"You never told us God's love was like this!"

Well might they reply:

"You were deaf; you were blind." But, unlike the child, we are free, if we will, to see; and "he who hath ears, let him hear."—*Friendly Greetings.*

Thou must be true thyself,

If thou the truth wouldst teach;—

Thy soul must overflow, if thou

Another's soul wouldst reach;

It needs the overflow of heart

To give the lips full speech.

Christ's Lordship over Death.

"Jesus said, If I will that he tarry till I come, what is that to thee?"—John xxi, 23.

ONLY the spiritually blind can fail to perceive the Divine glory of our Lord streaming through the veil of his humanity as presented to us in the Gospels. Like his sacred person, which in the presence of human sorrow and need "could not be hid," so neither can his deity. Though "the Word" (con- descending to our feeble intelligence) "became flesh," yet "the Word was God." The tabernacle of his flesh could not prevail to conceal the effulgent glory of its Divine tenant.

If He speaks, it is "as one having authority." His sayings involve the possession of omnipotence. He speaks as one whose gaze comprehends in its survey the past, the present, and the future; whose purview embraces at once the triple domain of heaven, and earth, and hell. He apportions eternal destinies. He invites a weary world to come to Him for rest. He claims to be competent to expiate a world's iniquities, and to pronounce judgment on each child of Adam. Life spiritual and physical, resurrection alike of dead souls and bodies, He claims as his prerogative. In short, there is no attribute peculiar to God-head which, directly or tacitly, He does not claim to possess.

The passage before us is one of many witnesses to this fact. Earlier (v. 19) He has "signified by what death" Peter "should glorify God." In this, indeed, He did no more than other prophets had done before Him. But in his reply to Peter's question there is something immeasurably beyond the function of a predictor of future events. Here He claims the supreme control over human existences, with power to protract or terminate them at his pleasure. If Peter departs by "the way of the cross," while John tarries indefinitely in the body, *his will* determines both events. *His will* conditions our recall from this earthly scene or our continuance therein. Verily, "our times are in his hand."

To that large class of believers, timid by constitution, beyond others threatened with sickness, and shrinking from the shadow of a death that seems always impending over them, —what solace should this fact afford? He is "the God of my life" (Psa. xlii.); that life of mine, so frail and so cherished, so threatened and beleaguered, subject of such anxious thought and provision. His sovereign will determines the measure of my days, the limits of my sojourn, the process and period of my dissolution. The time, the manner, the scene, and circumstances of our exodus from the body are of his arrangement; nay more, the very exemption from dying of those who shall "tarry till He comes," is the ordination of his will. In all these dispensations, faith assures herself that his love and wisdom have consulted at once God's highest glory and our own best interests.

Blessed Lord! Death encountered Thee in his full panoply of terror. "The curse was in Thy cup." The darkness of desertion, the midnight of wrath, mantled thine expiring spirit. And the unutterable love that wrought in Thee to save us at such a sacrifice and cost, may well be trusted to adjust all the details of our departure. All that was denied to Thee, O dying Lamb of God, in the way of alleviation and relief, will be present to minister to my expiring needs. All the elements of penal suffering and judicial death that invested thy decease with unique

terror, shall for this very reason, be assuredly absent from mine.

Blessed it is to know, that when my soul shall slip her earthly moorings, she shall not drift into eternity, like a derelict vessel at the mercy of wind and wave; but will be steered by the Divine Pilot into the haven of eternal rest.

C. K.

"Small Sins."

By DR. ALEXANDER MACLAREN.*

PROPERLY speaking, the words "great" and "small" should not be applied in reference to things about which "right" and "wrong" are the proper words to employ. The magnitude of a transgression does not depend on the greatness of the act which transgresses—according to human standards—but on the intensity with which the sinful element is working in it. For acts make crimes, but motives make sins. If you take a bit of prussic acid and bruise it down, every little microscopic fragment will have the poisonous principle in it, and it is very irrelevant to ask whether it is as big as a mountain or small as a grain of dust: it is poison all the same. So to talk about magnitude in regard to sins is rather to introduce a foreign consideration. Still, recognising that there is a reality in the distinction that people make between great sins and little sins, though it is a superficial distinction and does not go down to the bottom of things, let us deal with it.

I say, then, that small sins, by reason of their numerousness, have a terrible accumulative power. They are like the green flies on our rose bushes, or the microbes that our medical friends talk so much about nowadays. Like them, their power of mischief does not depend on their magnitude; and, like them, they have a tremendous capacity of reproduction. It would be easier to find a man that had not done any one sin, than to find a man that had only done it once. And it would be easier to find a man who had done no evil, than a man who had not been obliged to make the second edition of his sin an enlarged one. For this is the present Nemesis of all evil—that it requires repetition, partly to still conscience, partly to satisfy excited tastes and desires; so that animal indulgence in drink and the like is a type of what goes on in the inner life of every man, in so far as the second dose has to be stronger than the first, in order to produce an equivalent effect.

Then, remember that all our evil doings, however insignificant they may be, have a strange affinity with one another; so that you will find that to go wrong in one direction almost inevitably tends to a whole series of consequential transgressions of one sort or another. You remember that old story about the soldier who was smuggled into a fortress, concealed in a hay cart, and opened the gates of a virgin citadel to his allies outside. Every evil thing, great or small, that we admit into our lives, still more into our hearts, is charged with the same errand as he had. "He taketh with him seven other spirits worse than himself, and they dwell there." "None of them," says one of the prophets, describing the doleful creatures that haunt the ruins of a deserted city, "shall by any means want its mate"; and the satyrs of the islands and of the woods join together and hold high carnival in the city. So our little transgressions open the door for great ones,

* Extracted from THE BEATITUDES AND OTHER SERMONS. (5s. Alexander & Shepherd.) Thirty grand discourses on vital themes.

and every sin makes us more accessible to the assaults of every other.

Let me remind you how in these little repeated acts of trivial transgression, which scarcely produce any effect on conscience or on memory, but make up so large a portion of so many of our lives, lies one of the most powerful instruments for making us what we are. If we indulge in slight acts of transgression, be sure of this, that we shall pass from them to greater ones. For one man who leaps or falls all at once into sin which the world calls gross, there are a thousand who slide into it. The storm only blows down the trees whose hearts have been eaten out and their roots loosened. And when you see a man, having a reputation for wisdom and honour, all at once coming crash down and disclosing his baseness, be sure that he began with small deflections from the path of right. The evil works underground, and if we yield to little temptations, when great ones come we shall fall their victims.

I do not desire to preach a Gospel of fear, but I cannot help feeling that, very largely, in this day, the ministration of the Christian Church is defective in that it does not give sufficient, though sad and sympathetic, prominence to the plain teaching of Christ and of the New Testament as to future retribution for present sin. We shall "every one of us give account of himself to God"; and if the account is long enough it would foot up to an enormous sum, though each item may be only halfpence. The weight of a lifetime of little sins will be enough to crush a man down with guilt and responsibility when he stands before that Judge.

Look Up.

LOOK up, O child of grief,
God will thy burdens bear;
And though He rules the universe,
Thy needs shall be his care.
When thou has reached the end
Of all that thou canst do,
That moment He will send his aid,
To help thee safely through.
When not one added drop
Thy cup of grief will hold,
Then will he send the sweet relief,
In tenderness untold.
If none of humankind
Thy willing servants be,
He'll send his heavenly messengers
To minister to thee.
Then do not faint, tried heart,
Or yield unto despair;
"Remember that Omnipotence
Has servants everywhere." BETA.

Theatrical Mission.—We had an excellent meeting at our weekly reunion this (Friday) afternoon, when nearly eighty girls listened most attentively to a simple but earnest address. We have had a splendid series of meetings this season, and we know of much good which they have, by God's grace, effected. Those friends who were unable to attend our bazaar at St. Martin's Hall will be interested to learn that, by the kind invitation of Louisa Lady Ashburton, we are to have a supplementary sale in Kent House, Knightsbridge, on Thursday, March 26, from 3 to 6 p.m. ALFRED B. HARDING, Director.

Macready House, Covent Garden.

Portobello and Westbourne Park Mission.—The opening meetings of this mission, in Tavistock-crescent, were held on Wednesday, March 11, afternoon and evening, Mr. J. A. McIntyre in the chair. Among local ministers who addressed the meeting were Revs. L. Holland, J. Fleming Shearer, B. Scott, H. R. Davis, and G. Wearham. The chairman spoke of the mission as an aggressive work, carried on for the past twenty-five years, and now led to enlarge its sphere. In the evening the hall was overcrowded, many being unable to enter. Mr. Barnard gave a *resumé* of the mission history, followed with an account by Jas. M. Marshall (superintendent) of the progress of the building of the new hall.

Letters from South Africa—9.

BLACK AND WHITE.

NO. 5 of these Letters, which was on the above subject, appeared in *The Cape Times*. It elicited in that paper the following reply, my response to which is also given below:—

REPLY TO A NEW-COMER.

To the Editor of "*The Cape Times*."

SIR,—I read with much interest a letter under the above heading in to-day's paper, and beg your kind indulgence to allow me space whilst I endeavour to point out to the writer that the ostracism of the native population is not merely a prejudice against colour as colour, though I can easily understand his forming that impression, judging by my own feelings on first arriving in this colony. After a residence of more than fourteen years in various parts of the Eastern and Western Provinces, I feel I am justified in forming an opinion that has been of slow growth, and the result of my own personal experience, as well as numerous conversations on the ever-vexing problem with other home and colonial born residents.

Whilst cordially endorsing all the Scriptural arguments contained in the communication, and feeling equally as sure as the writer that "God is no respecter of persons" externally so long as the heart is washed pure and white in the "blood of the Lamb," my reading of God's Word teaches me that the very essence of all Christianity is humility, and it is just this very virtue that is conspicuous by its absence amongst our coloured brethren.

Of course I am aware that even the followers of Christ of our own race are often sadly deficient in imitating their Master's teaching and example on this most exquisite of the Christian graces. Still there are some few lowly-minded ones to be found here and there amongst them, whilst I must confess that after my long residence in this country, my calm and deliberate opinion is compelled to side with those who strenuously object to any association whatever with the natives of the Colony, not because of their colour, but because of the intolerable presumption and self-assertion—the slang definition called "cheek," perhaps more fully describes what I mean—that distinguishes the civilised negroes around us.

Not only is their bearing and manner free, with a freedom that would be deemed impertinent in a white person of the same class, but their independence extends to actions as well. Servants, washerwomen, men and boys required to do odd work, charwomen, carriers, it is all the same, they condescend to work at high prices if they choose; if they don't choose they are stolidly proof against any persuasion, and perfectly indifferent to the inconvenience they may cause a family or individual who has been systematically kind to them. I make bold to say that this is the experience of thousands. Indeed, if you threw open your columns by inviting public opinion, it would completely inundate *The Cape Times* with correspondence for months to come.

I know many people attribute this state of affairs to missionary efforts at Christianising the native race, maintaining—with a certain amount of truth—that the raw Kafirs up-country are far superior to their mixed brethren down here. Now this is ungrateful, unfair, and unjust. Those who argue thus forget to take into consideration that the missionary is only the pioneer, so to speak, of Christianity among the heathen. The digger who extracts nuggets of gold from the depths of a mine is not expected to produce the wonderfully constructed watch or dainty bracelet of the goldsmith.

So with our coloured friends, they are unfortunately at present in a transition stage; not long enough removed from their low estate to have acquired a true knowledge of their real position, and yet sufficiently advanced to feel an overweening importance at being made so much of by those who have their welfare at heart, and still further spoiled by the inequality of supply and demand as in the case of domestic servants, etc. We must only endeavour to make the best of things whilst this evolution is proceeding. Theoretically, I believe each one ought to help forward the time when a right understanding between both races should exist; but practically I confess the material is a most unsatisfactory one to work with, as the best-intentioned philanthropist would soon find.

If the coloured people know what gratitude is at all, it most certainly is in accordance with Rochefoucauld's definition.—"An expectation of favours to come." The only really independent white people in this country are those who know how to get on without coloured help; when, by letting

them see plainly that you can do without them, you have a reasonable chance of securing their services.

On one more point I heartily agree with Mr. Morgan, viz., that "Birds of a feather," etc. I certainly believe there may be, and are some really genuine Christian natives, whose religion lends them—as it so often does—an undoubted refinement of feeling and manner: a truly Christ-like man cannot help being a gentleman. To such, I feel sure, many besides myself would far rather extend the hand of fellowship than to some perhaps of our Johannesburg neighbours of our own race.

Just one word in conclusion, to remind your correspondent that he must indeed be a very new-comer to the Colony, or he would have known that the very slightly-coloured people—octoroons—are by far the most difficult to get on with, as they possess in a much stronger degree the intensely aggravating features that render our coloured brethren so objectionable. I again maintain that it is their behaviour and manner—not skin—that creates the barrier.—I am, etc.,

Kalk Bay.

INA WOOLEY.

[REPLY.]

To the Editor of "*The Cape Times*."

SIR,—I am glad to acknowledge the candour and courtesy of the reply, in your issue of Jan. 28, over the signature of Ina Wooley, to my letter on the above subject. It is gratifying to know that in several respects we are at one. I will only ask your permission to reply to some passages which seem to me open to question.

1. The letter is headed, "Reply to a New-Comer." But I had shown that in cases of principle, conscience is a safer judge than custom. It would have been better to have disproved this, if possible, than to have seemed to suggest that a new-comer is incapable of a correct judgment.

2. Your correspondent says that "*the ostracism of the native population is not merely a prejudice against colour as colour.*" Let me give an illustration. A Christian gentleman in Cape Colony, connected with the press, told me that there was a coloured lady, "quite a lady," in his neighbourhood, a fine singer and an accomplished musician, by whom her neighbours were well pleased to be entertained. "But," he added, "my wife could not invite her to a social evening on account of her colour." His wife, he said, since coming to the Cape, had quite lost her interest in "Uncle Tom's Cabin," of which she now disapproved. That seems to me an instance of prejudice against colour as colour. If it is only a rare exception, and not the rule, I shall gladly admit that I am wrong.

3. Your correspondent says: "*My calm and deliberate opinion...[see above]...civilized negroes around us.*" On mentioning this remark I was told of a negress who equally reprobated the "cheek" of the Dutch in South African Republics, who sling a coloured man up to a post and flog him. No less might she disapprove of the "cheek" of those of another colour from themselves, who have taken possession of their country, made them (in Mrs. Wooley's words) "servants, washerwomen, men and boys required to do odd work, charwomen, carriers"—hewers of wood and drawers of water—and then say, with her: "*If the coloured people know...[see above]...expectation of favours to come.*" Favours similar to the foregoing?

4. If the civilised negroes are so objectionable—much more so than "the raw Kafir"—let it be remembered that the deterioration has been produced by the civilisation which the white man forced upon them.

5. I agree with the lady that "*the very essence of all Christianity is humility.*" She complains that "*this virtue is conspicuous by its absence amongst our coloured brethren.*" She only claims, however, "*some few lowly-minded ones amongst even the followers of Christ of our own race.*" If humility is so rare a grace even among the white brethren, is it kind, or generous, or just, to "strenuously object to any association whatever with the natives of the colony" because they do not excel in it? And is not the assertion that this objection is "not because of their colour" manifestly inaccurate?

6. Indeed, our friend gives up the whole position when she says, "*I certainly believe...[see above]...neighbours of our own race.*" How does this agree with the "strenuous objection to any association whatever with the natives of the colony"?

I am delighted to think that the writer, during the progress of her letter, arrived at a kindlier and more righteous judgment than she started with. I am more than satisfied that my letter should have elicited the spontaneous assertion that there are among the coloured race some really genuine Christians, whose religion lends them an undoubted refinement of feeling and manner; that a truly Christ-like man, coloured or uncoloured, cannot help being a gentleman, and that the lady who says so would far rather give the hand of fellowship to such than to some of her white neighbours, and believed that many besides herself would do so too. I shall be delighted to know that the writer of these noble sentiments, and the many besides, have the courage of their convictions. Such acknowledgment and such action by uncoloured Christ-like gentlemen and gentlewomen towards coloured Christ-like gentlemen and gentlewomen would tend more than aught else to the improvement and elevation of the coloured people. For those in subjection to us will be very much what we make them. Some lines of Coleridge are apposite here:—

Oh, lady, we receive but what we give,
And in our life alone does nature live;
Ours is her wedding garment, ours her shroud!
And would we aught behold, of higher worth
Than that inanimate, cold world allowed
To the poor, loveless, ever anxious crowd,
Ah! from the soul itself must issue forth
A light, a glory, a fair luminous cloud
Enveloping the earth—
And from the soul itself must there be sent
A sweet and potent voice, of its own birth,
Of all sweet sounds the life and element!

7. I appeal to the more generous instincts of the Paramount People in South Africa; and still more to the "refinement of feeling and manner" which religion lends to white as well as coloured. I appeal to the Christ-like gentlemen and gentlewomen of the stronger race, that they should lift up the hands that hang down and confirm the feeble knees, that they should show the meekness and gentleness of Christ to their less favoured brethren; that they should support the weak, and remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

With unfeigned pleasure I am able to testify that I have seen this spirit manifested among the real and earnest Christians in Cape Colony; and I believe that with them, more than with any other, lies the rectification of public opinion, and sentiment and feeling, with regard to the civilised or uncivilised coloured people.—I am, etc.,

R. C. MORGAN.

Marseilles.—A brave woman is working amongst the foreign sailors at Marseilles. The Lord is blessing her labours. She teaches the sailors, visits the ships, helps them in their efforts to resist the evil attractions of the harbour, and really endures hardships for their temporal and spiritual good. Much success has attended her labours. She lives at her own expense, but needs contributions to pay rent and necessary outgoings. Any sums sent her will be well disposed of. Address, Mdle. Merry, Le Repos, Marseilles. CHEYNE BRADY.

Villè Honoré, No. 1, Mentone.

The Government of the United States is spending millions of money for battleships and coast defences. True revivals of religion that would turn the hearts of the people to Jesus Christ, and do away with licentiousness, intemperance, hatred of one another, and greed, would be worth them all. The best thing our governors, judges, senators, and representatives could do to save the country would be to take hold with Christ's ministers, and teach the people "out of the book of the law of the Lord." Thank God that so many of them are God-fearing men. Twenty-nine out of our forty-four governors are members of Evangelical churches, and some of them do not hesitate, as opportunity offers, to preach Christ. —Chicago Record of Christian Work.

The House at the Corner.—2.

If you scrutinise somewhat closely the appearance of those entering by this door, you will notice two things. First, that the constant frequenters of the house, those who come again and again, and appear perfectly familiar with its precincts, are always shabbily dressed and slovenly-looking. A certain air of thriftlessness and suspicion clings about them, manifest even in their shuffling footsteps on the pavement, contrasting with the open countenance and manly tread of the free and sober British workman. And what wonder, when these poor victims too often, alas! are held fast as by an iron chain, and could not if they would, humanly speaking, free themselves from it? Many of these are broken down in health, limping with gout, supported by sticks or crutches, pale, haggard, and weary-looking; others, again, florid and fierce in countenance, but none looking healthy or contented, or as if life carried much brightness with it for them.

But as you look, a second thing strikes you. There are some who have been seen to enter that door, just once or twice, in the fulness of health and strength—young men, whistling carelessly, passing in and out with a firm step and a cheery word to the bystanders—young women, light-hearted and innocent, thinking nothing of the danger lurking in the cup as they raise it to their lips. But how long, think you, will the strong and healthy remain thus, how long will the light-hearted keep their joy and their innocence if they continue daily to pass within those doors? Is it not from such as these that the ranks of the drunkards and the harlots are filled up? Were not the men and women who fill our lunatic asylums, work-houses, and prisons many of them just such as these in the days of their youth?

It is a serious matter, and one which all Englishmen ought to consider, how the physical strength of the nation is being lowered and weakened by this same insidious power of strong drink. The "alcohol habit" is impairing the energy and strength of a large proportion of the men and women of our country, its hereditary influence extends to the generations yet unborn, and unless it can be checked while yet there is time, we shall be reduced to the status of a sickly and enfeebled race.

The late Sir Andrew Clark, physician to the Queen, ascertained, on going the round of his hospital wards, that "seven out of every ten there owed their ill-health to alcohol." Lord Shaftesbury, for sixteen years chairman of the Commission in Lunacy, says "sixty out of every 100 come to these asylums directly through drink."

How passing strange that people who value their health—educated people, who know these facts, and have them constantly illustrated before their eyes—should go on imbibing day after day a poisonous drink, which is injuring both the health and the morality of the nation.

There is much talk now of education amongst the great working class of our land. Working men, many of them, are thirsting for more knowledge outside the narrow world which has hitherto been theirs, desiring an expansion of life, wider interests, more leisure for the cultivation of the powers God has given them. Social reformers, men and women, whose hearts beat in sympathy with theirs, are doing their best to forward these hopes and aspirations, to provide for them a better way of life, to share with them some of the good things, feasts of the intellect and pleasures of the senses, which the great Father has bestowed freely for all his human family. But here again the drink-fiend bars the way of progress.

How can a man who constantly spends his earnings in the public-house have time or money, or even inclination, to cultivate his higher nature? How can we expect the brain, sodden with alcohol, or the clouded intellect of the spirit-drinker, to expand or reach out to gather the fruits of knowledge which are only to be plucked by honest effort and concentrated energy? E. M. W.

My Bible.

MY plan of reading this precious Book, followed for many years, has been as follows:—

1. I am always reading through the Bible from Genesis to Revelation.

2. At the same time, I have always one book, or the life of one character, under special minute study, just to find out what the actual teaching of that character has to say to me, here and now. This studious reading, with great care and much prayer, has ever been a literary and a spiritual luxury to me. Jesus Christ has been revealed to me thus hundreds of times in overpowering majesty and sweetness.

3. Difficult passages I make a note of, and seek some book, or any true Bible student, to shed light upon it. I think I have found quiet prayer to God, and reference to other passages, most useful in this respect.

4. Then very frequently I study a subject, and look up the teaching from all parts of the Bible bearing upon that. This I find very helpful indeed.

5. Also, I embrace every opportunity to read right through a book, such as an Epistle, at a sitting. In fact, I constantly read through the Epistles in this way.

Then I have long made it a mild rule to let my general reading always be such that it bears upon the Word of God. I have had the face, and character, and will of God my Father revealed to me through Bible study as beautiful and thrilling as ever the sun has revealed the hidden beauties of a landscape to a patient observer; and in this living way I have long since established in my own mind, more than by any other means, that the Book is Divinely inspired, and is God's message to his finite children. In itself it is an inexhaustible and enriching inheritance. It is a Book full of robust, healthful, and ever-quickening life and inspiration to me.

For a country ramble, or a long sit by the sea, it is delightful to go through an Epistle, or a life, until God is felt to be all round about one, and every common bush is on fire with Him. The heart is thrilled to ecstasy, and spiritual health and vigour glows through every pulsation of the brain and heart. My sweet and precious wife, and my Testament, have been my constant and most delightful companions, at all times and places, for the past thirty years, to my inexpressible joy and delight. Now that my wife is so ill, we sit together, and are cheered and sustained by our living and inspiring companion.

The Book has been to me more than human words can tell, the lamp of my study, the light of my life, the joy and sweetness of my quiet hours, my greatest support in weakness, my source of inspiration when depressed, the comfort and solace in my seasons of pain. When I think of the inheritance I have in its promises I am fairly bewildered. I often find myself falling on my knees in sheer wonder and adoration, and thanksgiving at the contemplation of the marvellous love, wisdom, and forbearance and grace of God my Father through Jesus Christ my Lord, as manifested in the truths this Book contains, of which there is no compassing. Oh, it is lovely!

There is no book to come anywhere near it. There is no end of delightful enjoyment in its careful study from end to end. For a clarion call to fearless facing of difficulties, for earnest, whole-hearted, and steadfast pursuing that which conscience and duty show to be the only right path, there is nothing to compare with its inspiring and thrilling exhortations—such, for example, as we find in Deut. xxxi. 6, Josh. i., Psalms xxvii. 1-4, Psalms xli. 7-11, Ephesians vi. 10-18, Heb. xii. 1-2, and countless passages beside. For assurance of help and comfort in affliction, turn where we may in its

pages, we have our fill of consolation. The old Books of Moses are full of such helpfulness. The Psalms overflow with them. Isaiah is a veritable storehouse. And the words of our Divine Lord are laden with them. So that the whole Bible is the very book of books for comfort, consolation, and sympathy.

For beautiful, heart-melting tenderness and pathos, so human and so refined, we have examples that are matchless. There are passages in Milton, Shakespeare, Tennyson, Longfellow, and Wordsworth, that invariably bring tears to my eyes when I read them, but there is no real comparison between these and the inspired volume. Take, for example, such passages as Gen. xlii., xlv., xlv., Num. xi. 10-15, 1 Sam. xx. 35-42, 2 Sam. xviii. 83, 2 Chron. xix. 1-8, Acts xx. 17-38.

Then its life-giving and light-illuminating power is something wonderful. I have often begun a study of a passage and felt it dull and uninteresting, as though it would yield me nothing much to aid me in my life-work; but as I meditated upon it, and considered it, there has come a movement in the words, a pulsation, a colour, a warmth, and I have grown enraptured with it. The angel in it has revealed himself, and has looked at me tenderly, strongly, with authority, and I have been unable to get away from his dominating influence. Times without number, as I have meditated on its pages in my beloved study, I have become conscious of its life-giving breath and of Another in the room with me, whose Word it is, whose warm breath, whose holy and sacred pulsations, have thrilled me into unspeakable delight and adoring reverence.

I go on in my life-work, feeling strong and rich in the possession of such an inheritance. Praise ye the Lord!

B. J. WILLIAMS.

Hamwell, Middlesex.

The Student Volunteer Movement.

THE March part of *The Student Volunteer* states that Mr. Donald Fraser has visited Paris, Montauban, Neuchatel, Geneva, Lausanne, and Basle, holding meetings, which in every instance have been attended by encouraging results. At a conference in Geneva it was found that more than forty French and Swiss students had joined the new-formed Volunteer Union. Mr. Fraser went on to Germany, Holland, and Scandinavia.

A conference is reported to have been held at Bombay, with others arranged at Agra, Lahore, Lucknow, Calcutta, and Madras. What may not this mean for the evangelisation of India? At Lovedale, South Africa, during the past year forty-one native students have signed the declaration of the Union. Coming to the home colleges, we note that Mr. C. T. Studd, while laid aside from foreign service, is on a six weeks' tour touching a large number of institutions in Britain. Largely-attended meetings have been held at Cambridge, Dublin, Nottingham and Manchester.

There are signs of movement in the women's colleges. Three bands have been started since the Liverpool Conference, and there are individual volunteers in several hitherto unreached colleges. During the past five months seven new Christian Unions have been affiliated to the British Colleges Christian Union, and at least six daily meetings have been commenced, where the S.V. Missionary Union cycle of prayer is used. Miss de Selincourt has visited Edinburgh and Glasgow, other centres being touched by Miss (Dr.) Stuart and Miss Rouse. Copies of *The Student Volunteer* (price 2d.) may be had from the office of the Union, 186, Aldersgate-street, E.C.

The Story of an Indian Library.—In a neat booklet Miss F. M. Reade, of the South Arcot Highways and Hedges Mission, tells how, out of a holiday stay at Cuddalore, at the end of 1891, a most interesting and useful work has arisen. She was visited by numbers of native inquirers, and in order to supply some channel of instruction after she had gone, Miss Reade was able to found a reading and lending library of Christian books and papers. It has developed to a wonderful degree, through the kind help of friends in England. Any who can help, or who would like more detailed information, should communicate with Miss C. M. S. Lowe, 8, Childebert-road, Upper Tooting, London, S.W.

OUR DAILY HOMILY.

SUNDAY, March 22.

"AND THE THING DISPLEASED SAMUEL . . . AND SAMUEL PRAYED UNTO THE LORD,"—1 Sam. viii. 6.

A LITTLE further down in the chapter we learn that Samuel rehearsed the words of the people unto the Lord. His prayer, to a large extent, was a rehearsal of all the strong and unkind things that the people had said to him; and in this way he passed them off his mind, and found relief.

Things do not always turn out as we had hoped, and we get displeased for our own sakes and God's. We have planned in one direction, but events have issued in another, and the results have threatened to become disastrous. There is but one resource. If we allow vexations to eat into our heart, they will corrode and injure it. We must rehearse them to God, spreading the letter before him as Hezekiah did, making request like Paul, crying like Samuel.

Surely it is the mistake of our life, that we carry our burdens instead of handing them over, that we worry instead of trusting, that we pray so little. The grass grows thick on the pathway to our oratory; the cobwebs hang across the doorway. Let us plead with men and for them. This was the characteristic of the beloved Reginald Radcliffe. He pleaded with men for God, and with God for men. He went to and fro between man and God as Samuel, telling the Lord about men, and men about God. Let us pray more.

MONDAY, March 23.

"BEHOLD THERE IS IN THIS CITY A MAN OF GOD,"—1 Sam. ix. 6.

There is a street in London, near St. Paul's, which I never traverse without very peculiar feelings. It is Godliman Street. Evidently the name is a corruption of godly man. Did some saint of God live here once, whose life was so holy as to give a sweet savour to the very street in which he dwelt? Were the neighbours, who knew him best, the most sure of his godliness? Would that our piety might leave its mark on our neighbourhoods, and the memory linger long after we have passed away!

A generation or two ago, in the Highlands, there were earnest and holy men, who were known by the significant title of *the men*. No great religious gathering was deemed complete without them. Their prayers and exhortations were accompanied by an especial unction.

In such manner Samuel's godliness was recognised far and wide. The fragrance of his character could not be concealed. And this gave men confidence in him. They said, "He is an honourable man, all that he saith cometh surely to pass." How much credit redounds to godliness when it is combined with trustworthiness and high credit amongst our fellows.

Let us seek to be God's men and women. Let us not only live soberly and righteously, but godly in this present world. Let us remember that God hath set apart the godly for himself. The godly are the godlike. They become so by cultivating the fellowship and friendship of God. Their faces become enlightened with his beauty, their words are weighty with his truth. The atmosphere of eternity is the element of their existence.

TUESDAY, March 24.

"THOU SHALT DO AS OCCASION SERVES THEE,"—1 Sam. x. 7.

This is an example of how God demands of us the use of our sanctified common-sense. Samuel sketches to Saul the course of events during the next few days; showing how clearly our lives lie naked and open to the eyes of God, and how easily He can reveal them when necessary. But whilst the various incidents are told, the prophet does not feel it incumbent to tell this goodly young man how he should behave in any given instance. "When

these signs are come upon thee, thou shalt do as occasion serves thee."

We are reminded of a parallel in the life of Peter. The Angel of God unbarred the prison-doors, and led him forth, because nothing short of Divine power would avail. He led the dazed Apostle through one street, because he was too bewildered to realise what had happened. But, as soon as the night-air had brought him to his senses, the angel left him "to consider the matter," to use his own judgment. The result of which was, that he went to the house of Mary.

One of the divinest of our faculties is the judgment, before which the reasons for or against a certain course of action must be adduced, but with which the ultimate decision lies. It is a tendency with some to depreciate the use of this wonderful power, by looking for signs and visions to point their path. This is a profound mistake. God will give these when there are complications in which the exercise of judgment might be at fault; but not where it is sufficient. Where no sign is given, carefully divest yourself of selfish considerations, weigh the pros and cons, ask for guidance, dare to act, and never look back or doubt.

WEDNESDAY, March 25.

"COME, LET US GO TO GILGAL, AND RENEW THE KINGDOM THERE,"—1 Sam. xi. 14.

It is good to have days and occasions for renewing the kingdom. Already Saul had been anointed king. It was a recognised matter that he should inaugurate the days of the kings, as distinguished from those of the judges. But his great victory at Jabesh-Gilead seems to have wrought the enthusiasm of the people to the highest pitch, and to have presented a great opportunity for renewing the kingdom. They went to Gilgal to do this, because there, on the first entrance into Canaan, Israel had rolled away the reproach of uncircumcision, which symbolised their lack of separation.

Jesus is our king. The Father hath anointed Him, and set Him on his holy hill, and we have gladly assented to the appointment, and made Him king. But sometimes our sense of loyalty and devotion wanes. Insensibly we drift from our strenuous endeavour to act always as his devoted subjects and slaves. Therefore we need, from time to time, to renew the kingdom, and reverently make Him king before the Lord. Go over the old solemn form of dedication, turn to the yellow leaves of the diary, bring under his sceptre any new provinces of influence that have been acquired, tell Him how glad and thankful you are to live only for Him. Let this be done at Gilgal, the place of circumcision and separation, with the Jordan of death flowing behind, and the Land of Promise beckoning in front.

THURSDAY, March 26.

"THE LORD WILL NOT FORSAKE HIS PEOPLE FOR HIS GREAT NAMES' SAKE,"—1 Sam. xii. 22.

The certainty of our salvation rests on the character of God. Moses saw that God could not afford to destroy or forsake Israel, lest the Egyptians and others should have some ground for saying that He was not able to carry out his purpose, or that He was fickle and changeable. "What will Thou do for thy great name?" Samuel uses the same argument. It remains for our great comfort also.

God knew what we should be, how weak and frail and changeable, before He arrested us, and brought us to Himself. Speaking after the manner of men, we might say He counted the cost. He computed whether his resources were sufficient to secure us from our foes, to keep us from falling, and present us faultless before the presence of his glory with exceeding joy. He foreknew how much forbearance, pity, consolation, and tenderness we should require. And yet it pleased Him to make us his people. He cannot, therefore, now run back from his purpose; otherwise it would seem

that difficulties had arisen which either He had not anticipated, or was not so well able to combat as He had thought. What an absurd suggestion! In the former case there would be a slur on his omniscience; on the other, upon his omnipotence.

"What if God should cast you into hell?" was asked of the old Scotchwoman. "Well," she answered, "if He do, all I can say is, He will lose mair than I will."

FRIDAY, March 27.

"I FORCED MYSELF, THEREFORE, AND OFFERED A BURNT OFFERING,"—1 Sam. xiii. 12.

This was wholly outside Saul's province. Samuel had engaged to come within the seven days; they had nearly come to an end, still there were no signs of the prophet; and Saul, yielding to the promptings of his impatient nature, took the matter into his own hand, and rashly assumed an office to which he had no right. He pretended that it needed a good deal of force to bring him to the act, but, in fact, no pressure had been required in that direction. The difficulty had been not in doing, but in refraining from doing, and before this he had fallen. The promptings of the flesh had prevailed over the strivings of the spirit.

It seemed but a small act, and, to superficial judgment, not enough to warrant the loss of his kingdom; but it was symptomatic of a great moral deficiency. He had not learned to obey the commandment of the Lord; how could he rule? He could not control the hasty suggestions of his own nature, in favour of the deliberate movement of the Divine order; how could he be God's chosen agent? He acted on the showings of expediency, rather than of Faith; how could he be a man after God's own heart?

We must learn to wait for God. He may not come till the allotted time has almost passed, but He will come. Not till our patience has been exercised, but before it has given out. In the meanwhile, be sure that you are safe; He will see to it that the Philistines shall not come down to overwhelm you.

SATURDAY, March 28.

"HE PUT FORTH THE END OF THE ROD THAT WAS IN HIS HAND, AND DIPPED IT IN AN HONEYCOMB, AND PUT HIS HAND TO HIS MOUTH, AND HIS EYES WERE ENLIGHTENED,"—1 Sam. xiv. 27.

The Philistines were in full flight. The Israelites followed hard at their heels, through the wood. It was there that the honey dropped in rich abundance on the ground, and there Jonathan tasted a little, dipping the end of his rod into it. It made all the difference to him, warding off the excessive exhaustion which paralysed the rest of the army.

The Word of God is sweeter than the honeycomb.—Luscious to the sanctified taste; enlightening to the dimming eyes; strength-giving to the weary. It drops in abundance to the ground, as though inviting the hand to take it freely.

Where we cannot take much let us take some.—There was not time for Jonathan to sit down and take his fill. He could only catch up some as he hastily passed through the forest-glade; but that little made all the difference to him. So, in the early morning, or at midday, if we cannot fill our hearts with Scripture, we may catch up a morsel, which will be a real refreshment.

We specially need to do this when flushed with success.—Too often, when we have had success in the battles of the Lord—a good time in preaching or teaching—we are apt to congratulate ourselves, and suppose that we can live on the emotions excited. But we come to discover, ultimately, that nothing can take the place of loving Bible-study. In victory, as in defeat, we must be fed and nourished.

The Rescue and Evangelisation Society of Sheffield reports that in the last four years 258 girls have been rescued and 27 children, and of these 85 per cent. are doing well. The superintendent is Mr. W. Corbridge, 250, Duke-street, Sheffield.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

A Picture of Temptation.

THERE is a picture in a provincial gallery of paintings called "Eve Tempted," by R. Spencer Stanhope. It represents Eve standing by the tree of the knowledge of good and evil, and the serpent, unseen by her, yet visible to those who look at the picture, whispering into her ear bad counsel. The serpent is drawn with a hideous head and face, like that of a very wicked man, and by his evil influence is inspiring her mind with desire for the forbidden fruit. She does not seem to observe anything except the beautiful golden fruit that hangs in rich clusters on the strange tree. She looks very sad and serious; there is evidently going on in her mind a great conflict—she longs for the fruit, but feels she ought not to take it. As one looks at the picture one feels inclined to say, "Now, do come away, why do you listen to the poisonous thought and words the serpent is breathing into your ear and heart?" But there she stands, waiting and debating, hesitating and wavering, and all the while the old serpent, by a coil of his body, is bending down a branch of the fruit-laden tree so close to her open hand that the fruit is almost dropping into it without any effort on her part; a tiny touch and one of those over-ripe apples of gold will fall into the hollow of her hand.

It is as if she were being slowly but surely led away from obedience, and almost unconsciously induced to yield to the tempter in spite of her better nature, her love, and her conscience.

Now, this is just a picture-parable of many temptations and many acts of disobedience, and many falls from honour, purity, truth, and love. There are two kinds of temptation, one from within and another from without, as the picture shows us.

The first kind of temptation is that which comes from within, from evil thoughts and suggestions of our hearts, from desires prompted by the evil one, and from selfish inclinations of our nature. But we can check these; by the power of God's Word and grace we may crush them before they grow great and get the mastery over our wills. For if we give way to them they will soon rule our hearts and lives.

The second kind of temptation is the outward one, the bad example of others. The invitation and urgings of companions to do wrong, and opportunities to gratify our passions and evil tempers, the things that vex us and make us angry, the fears of punishment or misfortune that may tempt us to tell an untruth.

But the worst temptations are those that are like the one of the picture, when inclination is strong and opportunity is present. Often it may be that we feel cross or discontented, but nothing happens to make us angry and say unkind things, or do anything very selfish. Or it may be something occurs and someone tries us, but we have no bitter feeling in our hearts, and we can smile at what might at another time have put us in a passion. But it may be when we feel worst, the opportunity meets us, and that is the time of extreme peril and temptation.

Mr. Spurgeon once said we should be very thankful to God for keeping us out of harm's way, and preserving us from the opportunities of committing great sin, for there is evil enough in our hearts to kill sometimes, only we are prevented from doing so by circumstances, and we should be thankful that sometimes when the opportunity comes there is no inclination to sin.

Some of us are kept from stealing and crime, not because we are good at heart, but simply because our surroundings make such sin impossible. Others, while exposed to many kinds of temptations to do wrong, have no impulse or tendency to fall by these seductions.

Jesus was tempted to do the forbidden things; the evil one whispered wrong desires into his heart, and showed Him the evil things as almost good; tried to implant the suggestion, and offered the

opportunity, but Jesus conquered. And because He conquered, being tempted like as we are, He is able to save us when we are most tempted by our besetting sin, and when all the excuses of opportunity are most present.

His grace, if we ask and seek it, will always be sufficient for us to come off more than conquerors, because it can slay the power of sin within, as well as overcome the might of temptations that are without.

Sal.

J. JOHNSON

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

No. 10 (second list).—Correct answers received from:—

Ada Rose, Harry Gray, Marcus King, Dora Dennard, Edith Ward, Muriel Shaw, Helen Willoughby, Francis and Alice Mills, Ella Dixon, Eileen Hill, Frank Morris, Clara Barnes, Mary Fleming, Marguerite and John Hogg, Ethel Craigie, Henry Anton, Sinclair Jackson, Jessie and Isabella Boston, Roberta Melkie, Maude Knigut, Josephine, Eulielma and Percy Cheal, Ada Watson, Dorothy Arbuthnot, William Williams, George Roe, Susie Long, Edward Ratney, Dora Smith, King and Cyril Bennett, Sydney Boyman, Annie Fortnum, Irene Gill, Ethel Walls, Ralph Morris, Dorothy, Elma, and Annie Groves, Ethel and Edith Corrie, Lucy Tolman, Maude and Ida Cullen, G. Daisy Worne, Ruth Harrison, Charles Duguid, John and Kate Ireland, Maude Bennett, Alice Short, Annie Baxter, Willie and Maude George, Stanley Wright, Kathleen Dallimore, Hilda Vickerman, Margaret Macshee, Fauny and Jessie Cookram, Margaret Findlay, Horace Roberts, Barbara Norton, Martha and Catherine Rogers, Lydia Yundle, Grace Dawson-Scott, Annie Hodder, Ernest Cliffe, Annie Stowe, Aime Hewatson, Violet Ashworth, Annie Loom, Gerrie Wood, Muriel Josephine, Ethel Taylor, Ada Davis, Willie and Ada Palmer, Winnie Page, Mary Thorne, Ella Dunrie, Raymond Theobald, Valerie Maitland-Kirwan, Reginald Bailey, A. J. Macdonald, Ethel and Eva Hutchings, Edith Quick, Winnie Shaw, Mary Cavers, Mary Braithwaite, Susie Keen, Kathleen Poweraker, Emily Dellow, Evelyn Howell, James Roy, Lily Boxer, Walker and Maggie Carter, Freddie Eimann, George Sym, Morna Sloan, Eric Annosley, Dora Muir, May and Florence Meredith, Robert Keable, Flora King, Rowland, Katharine, Teresa, and Lillian Blackie, Isabel, A. G. and Geo. Paisley, Ethel and K. A. Paisley, John and Alfred Henderson, Dorothy and Marjorie Tupper, Reginald Findlay, Douglas Parkes, Florrie Smith, Annie Campion, Douglas Roman, E. Berryman, Isabel and Jessie Roe, Cecil Thorne, Douglas Fowler, Christine and Hannah Parker, Lillian Bevan, Ida, Elsie, and Gracie Wright, Olive Barnwell, H. Seeger, Claude Hadley, Nannie and Louie Tibbits, Daisy Annett, Ezra Matthews, May Bentley, and Thomas and J. Stanley, George and Margaret Vincent, Isabel Brown, Cecil Bea, Barbara Tennant, Mary Wight, Gertrude Lowndes, Lucy Lomax, Norah Lowe, B. A. McClean, Violet Suddert, Sa-Ann Macintosh, Mary Wrench, Ethel and Kathleen Light, Minnie and Evelyn Giddings, Mary and Catherine Hall, Alec and Pannie Waring, Angus McQuillan, Kate and Dora Symes, Annie Todd, T. M. Oldham, Bertha Hopkins, Uta Bennett, John Kenzie, Edith, Caroline, and Muriel Demiss, Rhoda Bentley, Harriette and Lottie Orr, Maggie Fairfull, Arthur Baker.

ANSWERS TO LAST WEEK'S BIBLE

SEARCHER (No. 11).

JUNIOR QUESTIONS.

- 1.—(a) The ant, conies, locusts, and spider. Prov. xxx. 24-28.
- (b) The lion. Prov. xxx. 30.
- (c) Same as (a). Prov. xxx. 24-28.
- (d) The lion, greyhound, and he-goat. Prov. xxx. 30, 31.
- 2.—(a) and (d). [Wine] stingeth like an adder. Prov. xxiii. 32.
- (b) The horse is prepared against the day of battle. Prov. xxi. 31. (Also xxvi. 3.)
- (c) A ranging bear is like a wicked ruler. Prov. xxviii. 15.
- (d) [Wine] biteth like a serpent. Prov. xxiii. 32.
- 3.—A fool's wrath. Prov. xxvii. 3.
- 4.—By his doings. Prov. xx. 11.

[As they would take up so much space I have not quoted the verses in full in which the answers appear.]

Correct answers (first list) received from:—

Oliver Coleman, Thomas H. Firth, Bertha Frampton, Mabel and Lily Tyers, Bessie Salway, Edgar Verbury, Maude Tyson, Robert Reeves, Victor Bellerby, Elizabeth Hull, Noel and Phillis Wright, Percy Collett, Geo. Vincent, Myrtle Perry, Emily Bridgewater, Betty Stocks, Aline Hewatson, Harold Stevenson, Effie Simpson, D. Morrison, Dorothy Hughes-Games, Lillie Petter, Dorothy Hewson, D. O. Phillips, Kathleen Cole, Kathleen, Bessie, Cheale, D. J. Jack, Susie Cumbers, Muriel and Irene Duke, Harry Gray, William Williams.

SENIOR QUESTIONS.

References from the Book of Proverbs to:—

1. LAZINESS.—Prov. vi. 6; vi. 9; x. 5; x. 26; xii. 24; xii. 27; xiii. 4; xv. 19; xviii. 9; xix. 15; xix. 24; xx. 4; xx. 13; xxi. 25; xxii. 13; xxiv. 30; xxvi. 13-16.
2. DILIGENCE.—Prov. ii. 4; iv. 23; viii. 17; x. 4; xi. 27; xii. 11; xii. 24; xii. 27; xiii. 4; xxi. 5; xxii. 17; xxii. 29; xxiii. 1; xxvii. 23; xxviii. 19; xxxi. 13, 27.

NEW TESTAMENT REFERENCES.—Matt. ii. 8; Matt. xxv. 21-30; Rom. xii. 8-11; 2 Cor. viii. 7; 1 Thess. iv. 11; 1 Tim. vi. 11-12; Heb. vi. 12; 2 Peter i. 5-10; iii. 14.

There are other references, making more than forty altogether, in the Book of Proverbs, but the above are those that have been picked out by my young friends. Some have only sent a very few, and I am sorry they will not find their names in the list this week; only those who have sent twenty-five, or more, can be counted as correct. They are as follows:—

C. A. Stonnert, Annie Lawrie, Amy Green, Arthur Llewellyn, Winifred and Archibald Kerwin, Llewellyn Mahy, Mabel Leverington, Euid Campbell, Julia Johnson, Ernest Stevens, Beatrice Listerjohn, Muriel Josephine, Rose Grant, Lillian Sidney, C. W. and Lucy Jacob, James Hughson, Florrie and Bell Dance, Emily Dellow, Lillian Harbottle, Rubie Vincent, Jane and Thomas Kirkpatrick, May Dring, Edith and Annie Cole, Susie Keen, John Menzies, A. Bentall, Heloise Boswell, Mary Anne, George and George, Katherine Snily, Cecil Bradford, Hilda Vickers, Violet Ashworth, Theobald, Ethel Baruch, Harold Woodson, Bessie Sandilby, Elsie Johnson, Edith Ward, Annie Cooper, May Puttock, Winnie Cookram, Connie Rouse, Lizzie Turner.

William, Charles, and Florence Bellerby, May and Daisy Bligh, Helen Gregory, K. Violet Ashworth, Isabel Phipps, Ada Rose, Grace Bettie, Ada Macnutt, Katie Rickards, Nora Cottrill, Helen Willoughby, William Cheale, Arthur Blackman, Frances Devenish-Mearns, Harry Sutton, Texie Jack, Louisa Bagot, Kate and Bessie Fletcher, Hilda Medill George and E. Paisley, A. G. and Isabel Paisley, Marcus King, Pollic Cornish.

THIS WEEK'S BIBLE SEARCHER (No. 12).

Children under ELEVEN years of age may be helped in A and D.

- A. Solve the following:—
My first is in hard, but not in soft,
My second is in stable, but not in loft,
My third is in love, but not in hate,
My fourth is in Lottie, but not in Kate,
My fifth is in hold, but not in fling,
My whole a well-known Scripture king.
- B. What mention is made of this king in the New Testament?
- C. By whom?
- D. Under what circumstances, or for what purpose?
- E. Give chapter and verse in each case.

Next week the PRIZE QUESTIONS will be set, but only those boys and girls will be allowed to compete whose names have appeared in the lists as "correct" nine times during the twelve preceding weeks.

There will be four classes (according to age); in each class there will be sets of prizes and certificates (according to merit). Full particulars and rules will appear next week.

UNCLE TOM.

Helping Others.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,

God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleetier.

If any lift of mine may ease
The burden of another,
God give me love, and care, and strength,
To help my toiling brother.

—Selected.

Children's Special Service Mission.

Mr. Hutchinson, Greenfield, near Oldham, March 19; St. John's, March 20; Blackheath, March 22-23; Bromsbury, March 31.—Mr. Tyler, Hasocks, March 23; Peterworth, March 27; Chichester, March 28.—Mr. Falkner, Hook End, near Reading, March 29; Newbury, March 21-22; Sutton Wick College, near Abingdon, March 23; Bible Hedingham, March 24; Knebworth, Herts, March 29; Hankinson, Waltham Cross, March 27.—Mr. Herklotz, Newton-le-Willows, March 20; Bolton, March 21; Acerrington, March 22; Higher Broughton, March 23; St. Helens, March 24; Ashton-under-Lyne, March 25; Marple, March 26; New-
wich, March 27; High-lane, near Stockport, March 28; Ancoats, March 29.—Mr. Goodman, Woodford, March 20-22; Farmiliter-street, Bethnal Green, March 23-29.—Mr. E. Hughes, Streatham, March 25.—Mr. Hewlett, Birmingham, March 21-24; Liverpool, March 9-10.—Mr. Spiers, Presbyterian Church, Highgate, April 9-24.—Mr. Arrowsmith, Fulneck School, near Leeds, March 22-26; York, March 27-29; Harrogate, March 30-31; Scarborough, April 1; Hesham, April 3-6; Darlington, April 7; Northallerton, April 8; Nyon, April 9.

Children's Scripture Union.—Portions for week ending March 23, 1896.—Sun., March 22, Matthew xxiv. 34-51; Mon., March 23, xxv. 1-13; Tues., March 24, xxv. 14-30; Wed., March 25, xxv. 31-46; Thurs., March 26, xxvi. 1-13; Fri., March 27, xxvi. 14-30; Sat., March 28, xxvi. 31-46.

Dr. Pierson in Belfast.

Crowded gatherings have been held in the Grosvenor Hall and Ulster Hall in this city. The Churches have been wonderfully aroused. The interest in the series of addresses culminated in an address on Friday, March 13th, in the afternoon, on "Women's Work the World Over" and one in the evening on "Abiding in Christ."

Two extra days were given by special request in Belfast. Dr. Pierson left the city for Londonderry, where three days' services in the Guildhall are to be held. On Thursday and Friday he visits Aberystwyth, addressing both the university and the town.

Jews in Scotland.—The Church of Scotland Mission to the Jews was inaugurated last week by a public meeting in the Christian Institute, Bothwell-street, Glasgow. Dr. Donald Macleod, Rev. R. Pryde, and Herr C. T. Lipschitz (London) took part. The missionary, Mr. Moritz Michaelis has had excellent experience in Gospel work, and it is hoped that he will receive every encouragement in this undertaking. The Mission Hall is situate at 104, Cumberland-street.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANIA.

WORDS TO THE ANGELS.

WHEREAS David in Ps. xviii. spoke to Jehovah, in Ps. xxix. he addresses the angels. He refers to the thunderstorm and the torrents of rain which came from heaven, by which the kingdom of Jehovah, the strength of the people, and the peace of the world were secured.

PSALM XXIX.

A Psalm of David.

1. Give to Jehovah, ye sons of God,
Give to Jehovah glory and strength,
2. Give to Jehovah the glory of his name,
Worship Jehovah in holy array!
- 1.
3. The voice of Jehovah is upon the waters;
The God of glory thunders;
Jehovah upon great waters.
4. The voice of Jehovah is with power,
The voice of Jehovah is with majesty.
- 2.
5. The voice of Jehovah breaks the cedars,
Yea, Jehovah breaks in pieces the cedars of Lebanon.
6. He makes them also to skip like a calf,
Lebanon and Sirion like a young wild-ox.
7. The voice of Jehovah hews out flames of fire.
- 3.
8. The voice of Jehovah shakes the wilderness;
Jehovah shakes the wilderness of Kadesh.
9. The voice of Jehovah makes the hinds to calve,
And strips the forests bare.
And in his temple everyone is saying, Glory!
- * * * *
10. Jehovah has seated himself for the flood,
Therefore Jehovah sits as King for ever;
11. Jehovah will give strength unto his people,
Jehovah will bless his people with the peace.

This Psalm is David's exhortation to the sons of God, the angels, to praise Jehovah for the seven-fold thunder of his voice, emanating from his holy temple, and shaking the very foundations of the earth. In Psalm xx. 2 the people craved assistance from the sanctuary on Zion, and David answered that God would hear them from his holy heaven (Psalm xx. 6). From this heavenly temple God also heard David's prayer (Ps. xviii. 6); thence He came down on the wings of the wind, in the darkness of the clouds, shook the earth by a terrible tempest, and scattered the enemy. In this heavenly temple, where everyone speaks of his glory, the sons of God are to do homage to Jehovah, and honour Him who, by mighty thunders, shook the whole earth.

Upon the waters—the great waters—Jehovah's voice of power and majesty has gone forth in the crash of thunder. Jehovah's voice, through the lightning, has cracked the cedars of Lebanon, has shaken Lebanon and Sirion (the Phœnician name for Anti-Libanus and Hermon, cxiv. 4); it has set the sand of the wilderness of Kadesh in a whirlwind, so that the hinds calve from fear, and in the forests the boughs of the trees are broken off. The earthquake and storm have encompassed the whole country from Lebanon to Kadesh-Barnea.

It is a judgment—a deluge—to carry out which Jehovah has seated Himself; as a consequence thereof He now sitteth King for ever (10). Jehovah has therewith given strength to his people, and now blesses them with the peace, with the full realisation of peace (ver. 11). This can be no ordinary earthquake and storm. An earthquake of the usual kind would rather have been looked upon by God's people as something terrible and menacing (see Zech. xiv. 5); and of the Noachian deluge, of which, without the historical premiss, we are constrained to understand the words, "Jehovah sitteth for the flood," it is impossible to say that God really gave his people peace. If, however, such a flood is meant by which God blessed his people with peace, then

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this corresponds admirably to that Philistine flood, called by Kurtz a "quasi flood" (Psa. xviii. 11 and 15), by which, as we shall read in Psa. xli. 9, God "made the wars to cease unto the ends of the earth."

This Psalm is the boldest thought and highest flight of Davidic poetry, one of the most exalted memorials of old Israelitic lyric. It begins with "Glory to God in the highest," and ends with "On earth peace." The exhortation which David here addressed to the hosts of the heavenly army, they answered when, on the holy birth-night, they took the beginning and end of the Davidic song as the text of their psalm on the advent of the true David, through whom God is enthroned for ever. What an exhortation and—a thousand years later—what an answer!

(To be concluded.)

Bible Training Institute, Glasgow.

LAST Saturday, in fine weather, the memorial stone of the new building of the Bible Training Institute was laid by Lord Overtoun. There was a large gathering, the whole first floor being boarded over and filled with Christian workers. The street opposite was crowded with the general public. Punctually at 3 o'clock the audience sang the Hundredth Psalm, and Dr. Marshall Lang offered prayer. Mr. Bryden, the architect of the new building, presented Lord Overtoun—in name of the various tradesmen—with a handsome silver trowel and beautiful mallet with which to perform the ceremony. The mortar was spread, the stone was lowered, the orthodox three knocks were given, and the stone was pronounced to be "well and truly laid."

After the singing of a hymn by the students, the company gathered in the large hall of the Christian Institute adjoining, where a meeting was held, presided over by Lord Overtoun. The chairman, in his address, sketched the origin of the Bible Training Institute in 1892, through the instrumentality of Mr. D. L. Moody. Three sessions had been held, and students had been trained and sent forth to the home and foreign field, well equipped for their work. He paid a warm tribute to the zeal of the principal, Mr. John Anderson, for the manner in which he had guided the students in their studies, and in the practical aggressive work they had done in and around the city. Referring to finance, he told how his sister—the late Mrs. Somerville—had left a sum of £10,000 to help in any such scheme should it be undertaken, and that a sum of £4000 additional had been subscribed; £16,000 was still required to open the building free from debt. There would be accommodation in the new institute for about 100 young men and fifty young women. The offices of the United Evangelistic Association were to be provided for in the new premises.

Mr. John Anderson spoke of the work done during the past three years. He said it was not the desire of the directors to increase the number of home-paid workers, but to train missionaries for the foreign field and to enable congregations all over the country to select and send up for the two years' course young men who would return to their homes and to their businesses, and who would assist the minister and train workers for the congregation and district. He also mentioned that evening classes would be formed for evangelistic workers, Sabbath-school teachers, and young converts.

Professor A. R. Simpson, from Edinburgh, brought greetings from the metropolis, and referred to the great need for such an institute in Scotland. Other addresses were delivered by Rev. Donald Macleod, D.D., Rev. J. Marshall Lang, D.D., Sir John Neilson Cuthbertson, and Rev. Robert Howie.

The memorial stone of the Y.M.C.A. Club on the west side of the Christian Institute is to be laid by Lady Overtoun on Saturday, March 21.

Albion Hill Home, Brighton, for the reception of unhappy girls seeking to escape from a life of sin, reports a falling-off in subscriptions, and a decrease in receipts from home industry, by reason of a fire on the premises. Sixty-eight new cases were admitted last year, and at the close sixty were in charge of the matrons. The secretary is Rev. R. C. Macdonald, Home Villa, Queen's Park, Brighton.

Scripture Gift Mission.

THE Director of the Scripture Gift Mission, Mr. W. Walters, recently, at the noon prayer meeting, 186, Aldersgate-street, described the interesting work of his Mission. Having displayed around the hall a number of the original drawings from which the portions of Scriptures issued by the Mission have been illustrated, he explained that his effort had been to adorn the pages of Holy Writ in such a way as to make them striking to the mind, and in order that people may see at a glance how the Book comes down to human life and its need. The Bible is essentially Oriental in its cast and form, and the pictures given in these portions are designed to arrest attention, explain the unfamiliar, and show the depth of interest in the Book and its teachings.

Since the work of the Mission began, in 1889, two and a-half million portions of Scripture have been circulated, a great thing for a Christian man to accomplish almost single-handed. Beginning with English Gospels, it has gone forward and issued in several foreign languages, and alike from home workers and missionaries abroad there come appeals for the publication of other parts of the Old and New Testaments. One says "Give us the Psalms;" another says, "Bring out the Epistles." Mr. Walters is, however, compelled to proceed slowly; so that while he has brought out all the Gospels in English, only individual Gospels have been issued in foreign languages. Wherever these have been distributed, most cheering testimonies have been received. It is declared that people begin to read and do not stop until they have finished the books. At the same time, from all the continents, there come appeals for the production of new editions in languages not yet touched by the work. Nearly the whole of Mr. Walters' time is now occupied in printing editions for Roman Catholic countries, where people will read the beautifully printed illustrated Gospels in spite of the threats and penalties of the priests.

A recent enterprise of the Mission is a large edition of the Gospel of John in Modern Greek, a benevolent lady having undertaken to circulate many thousands of copies in the Levant. She earnestly hopes that other Christians may be induced to assist in bringing out other Gospels in the same language. A Portuguese edition of St. John is also ready. An urgent application for copies comes from Brazil and Mexico, as well as the continental peninsula where that tongue prevails. Here again there are also requests that the other Gospels be brought out speedily, as one of them may have the Divine message for such persons as the Fourth does not effectually reach. A thousand copies of one of the Gospels in French, Spanish, or Portuguese, may be had, and sent transit free to any part of the world, for five guineas.

The Mission grows apace. The Epistle to the Romans in English is about to be added to the list. Some very striking pictures, by Messrs. Harper and Clark, find a place here. An edition of the same Epistle in French is also proposed. Then preparation is being made for the Acts of the Apostles. These portions will be of special value for distribution among Roman Catholics, as they exhibit Christian doctrine and life in its primitive purity and simplicity. Those who help forward these efforts will render important assistance to an excellent Mission. Communications to Mr. Walters should be addressed 84, St. Paul's Churchyard, E.C.

Livingstonia Mission.

In a letter from Dr. Kerr-Cross, dated November, he says:—

"The work around Karonga has been growing very much of late. At the schools we have an average attendance of 750 young people. We have now eight schools; two have been opened lately at Kayune's village. We are having admirable meetings. Last Sabbath we had a very delightful day; the school-house was quite full, with some standing, and it is a goodly building. Now is the day of sowing, but the day of harvest will come.

I will soon have completed the translation of the first three Gospels, and then go on to John and the rest of Genesis. My medical work is most cheering. I had ninety-seven people one day lately, and the average is fifty per day. Some weeks ago I had two operations. My patients are all doing well."

The Queen of Madagascar.

AMONG the notable women of high rank who by their example and good works adorn the Church of Christ, Ranavalona Manjaka III., Queen of Madagascar, holds a foremost place. One of the humblest and most consistent Christians, she has been for many years a member of what is known as the Palace Church, at Antananarivo, and has taken her stand as a good, true-hearted woman on all questions of social and moral progress in the country. She takes a sympathetic interest in various phases of mission work and worship, and delights to honour all men and women who, from love to Christ, have gone to her land to carry the Gospel of our Lord and Master. She has been erroneously referred to in some journals as a Methodist, and her sympathies limited somewhat to this body. This is a mistake; there being no Methodist missionaries in the island, and Ranavalona's help is as readily extended to one sect as to another. Although Christianity is now the religion of the Hovas, there is no established church as in the countries of Europe.

There are few authentic details to be gathered concerning her earliest years. Her parents were neither wealthy nor influential, though on her mother's side she is descended from Andrianampoinimerina, the head of the present dynasty. The Princess Razafindrahety, as she was called before her accession, was born on 22nd November, 1860, at Amparibe, and we must believe that she received very little care and attention from those who should have guarded and guided her infant years. She is described as "an untidy, unkempt little girl," whom no one regarded as likely to be called to the throne. She is said to have attended the school of the London Missionary Society at Ambohimanga, and afterwards the Friends' Girls' School. Later she was taken by her aunt, the late Queen, to reside at the palace, and sent with a party of princesses and relatives of the Prime Minister to the Girls' Central School of the London Missionary Society in the capital. Here, under the tuition of Miss Bliss, she proved to be the most industrious and satisfactory of the party who came from the palace.

Though naturally proud and haughty, she evinced both gentleness and docility. Only once did she refuse to obey some command which clashed with her ideas of Malagasy etiquette, but after a short opposition she gave in to what discipline required. Soon after leaving school Princess Razafindrahety married Prince Rakimo, one of the most prominent Hovas. The young couple joined the Church and always bore a very good character. Unhappily the Prince died, after suffering some years from heart-disease.

Upon the death of her aunt in July, 1883, Razafindrahety ascended the throne, under the name Ranavalona III., and soon after married the Prime Minister, who thus retained his position at the head of the Government. The Queen is very popular and has endeared herself to the people by her kindness of disposition and her deep sympathy with the poor and afflicted. The acclamations which always greet her appearance in public are as sincere as they are hearty.

Many unjust and erroneous statements have been made concerning Queen Ranavalona's attitude towards her responsibilities as a monarch. It has been said that she is apathetic in matters of government and prefers retirement and amusements. It is

true she does, in her *leisure*, needlework of various kinds, listens to native songs on the *valia* (the Malagasy guitar), and is extremely fond of reading and being read to, though the lamentable fewness of native books limits this diversion. She is, however, all a queen should be with respect to keen interest in her people and her government, and on many occasions has materially assisted in avoiding serious complications with foreign powers. In the late war, it was by her insistence that the flag of truce was so speedily displayed in the final conflict at Antananarivo.

Few modern queens have had a more troublous reign than Ranavalona III., yet she has come through the ordeal well. Miss Bliss, who has followed lovingly the career of her pupil, writes:—"I watched her early years as Queen with deep anxiety, and she has never given me cause to be ashamed of her." This is a significant remark when we remember the temptations of such a Court, and the severe testing which an imperfect civilisation and a newly-embraced religion apply to faith and morality.

It is a matter of regret that the Queen has



not been able to repress, wholly, the evil-doings of some members of the family to which she belongs; but even so absolute a monarch has limits to her power, and no doubt also natural affection tends to make severity within her own immediate circle an almost insurmountable difficulty.

One thing is evident to all, as years move on—her sincere and earnest piety has deepened and become more active. Her chaplains tell us she is a diligent Bible student and a woman of much prayer. When the new Palace School building was opened three years ago she spoke very earnestly to the pupils, urging, above all, that they should study "the best things" and consecrate their lives to Christ's service. She takes a keen interest in temperance work and is herself a total abstainer, and all charitable organisations have her practical support.

In the recent war her inspiring conduct commanded warm admiration. She spoke frequently in public, and sent many admonitory and encouraging messages to the people, urging her beloved Hovas "to put their trust, not in the army but in the God, for love of whom so many of their forefathers suffered persecution and martyrdom."

The Rebellion in Madagascar.

REUTER'S Agency states that a letter has been received by a recent Madagascar mail giving particulars of the spread of the rebellion in that island. The communication is from the Rev. E. O. Macmahon, whose station at Raminandro, belonging to the Society for the Propagation of the Gospel, was destroyed by the natives some time ago. Mr. Macmahon, with his family, succeeded in escaping, and had just reached the capital after a long and perilous journey. He says:—

"We have at last reached Antananarivo, after five weeks of wandering. No doubt you have heard of the rebellion in the western part of Imerina, of which Isaha is one division, and the destruction of life and property there. The Friends lost Mr. and Mrs. Johnson and child, and their central station, at Arivonimamo, was wrecked and burnt. We heard of the outbreak at midnight on November 22, and got away just in time to save our lives. We were about ten miles off when Raminandro was in flames, and the church and all we had was wrecked, and the mission-house burnt, as well as the schools and teachers' houses. The native houses of those who refused to join the rebellion were wrecked, and a price was put upon our heads when they failed to find us. . . .

"The churches and teachers' houses and all the property of Europeans were utterly destroyed. Fifteen or sixteen of our country churches—most of them new buildings—besides the church, mission-house, and two large schools, and a teacher's house at Raminandro, were destroyed. The south part of Imerina, through which we travelled with a large escort of native soldiers from Rainijaonary, is more or less in rebellion, and I fear it will be some time before we see the end of these troubles.

"No doubt the present trouble will be put down by many to persecution of Christians and missionaries, which to a certain extent is true; but that was not the primary object of the rebels. They intended to release themselves from the French, and return to their old ways and idols, and the Christians were in the way and missionaries easy prey, so they commenced with us. So far as I am aware, robber chiefs and runaway soldiers are the leaders of the rebellion, though no doubt if they had succeeded many others would have joined them.

"One good result which I am sure will come of the present troubles will be to show what we have so long said—viz., the Malagasy are mostly still heathen, and Christianity only in its infancy here. I hear on good authority that some of those who attacked and murdered Mrs. Johnson were scholars in their upper school, which is very sad. I am glad to say we had no such treachery amongst our own people."—*The Times*.

The Day of the Lord.

(Isaiah xii.)

I. A DAY OF COMFORT (v. 1).

(a) Because of a great deliverance; (b) because Christ is acknowledged; (c) because sin is put away.

II. A DAY OF SALVATION.

This is—(a) brought to us (Titus ii. 2); (b) believed by us (Acts viii. 37); (c) lived in us (Luke xix. 9).

III. A DAY OF REJOICING.

Joy in—(a) drawing (v. 3); (b) drinking (John iv. 14); (c) giving (Rev. xxii. 17).

IV. A DAY OF PROCLAMATION (v. 4).

To proclaim—(a) his name (Exod. xxxiii. 19); (b) liberty (Lev. xxv. 10); (c) peace (Luke ii. 14).

V. A DAY OF KNOWLEDGE (v. 6).

The work of—(a) redemption (Ps. xxii. 31); (b) restitution (Acts iii. 21); (c) destruction (Isa. xi. 4).

VI. A DAY OF GLORY.

Royalty attends (Ps. xlv. 9-13).
All kindreds worship (Ps. xxii. 27).

H. R. FRANCIS.

London Missionary Society.—At the present time £95,262 has been paid or promised toward the centenary fund of £100,000. Further donations and promises are earnestly solicited.

Santals and the Gospel.—2.

By SELMA COLLIANDER, LUND, SWEDEN.

MR. BORRESEN gives the following account of the first-fruits of the Scandinavian Santal Mission, and of the gathering of the first congregation of Christians in the Ebenezer or Bengarian district:—"One night we found three young men lying on the ground in deep distress of mind, and full of grief about their sins, crying, 'Lord Jesus, help us.' On March 25, 1869, the three first Santals connected with the Ebenezer Mission were baptized; two of those who had been found lying on the ground, as before described, were among the happy trio. The service was attended by a great number of Santals, and a strong impression was made upon those present. Some few were deeply moved; others were exasperated, particularly the chief, Martrue, who became the worst enemy of the missionaries."

When Martrue noticed that whole villages turned to the Lord, he decreed that all who allowed themselves to be baptized should be expelled from their clans. He swore that he would drive away the missionaries, and all the Christians as well. But, quite unexpectedly, he was arrested by the English Government on account of some crime. After hard labour in prison, he fell hopelessly ill. Mr. Borresen went to him, and asked him whether the heathen physicians had done all in their power for him. He replied "Yes," but that all their efforts were unavailing, and that he "must die." "Have you," said Mr. Borresen, "sacrificed to the gods?" "Yes," said Martrue; "but it brought no help." "Then," said Mr. Borresen, "let me pray for you to the Living God, whom you have blasphemed, and whose worshippers you have persecuted—a God who loves you still?"

"IT IS NO GOOD,"

answered Martrue; but at length he consented. "I prayed," says Mr. Borresen, "again and again; and at last I saw the tears roll down the old man's cheeks." Mr. Borresen gave him some medicine, and in a week Martrue was able to walk on crutches. He then called his people together, and said to them: "The God of the Christians is the true God. I shall never again persecute them." Some time afterwards he received Christian baptism, and was evermore a friend of missionaries and converts.

The missionaries advanced their hold upon the Santals in another way. They made themselves spokesmen for them during the rebellion that broke out in 1871, through the oppression of the Bengalese agents of the British Government. Mr. Skrefsrud's thorough knowledge of both the Santal and Bengalese languages, and his juridical talent, helped the Santals to gain their rights. His success on their behalf made them jubilant, and they said that the strangers who had proved to be wiser than others in pleading their cause must be well affected towards them, and be wise in religious matters also. They also called meetings and resolved that henceforth there should be full liberty for all to become Christians. On Christmas Day, 1871, there were no fewer than 500 Santals present at Divine worship, and during the sermon some of them exclaimed: "How shall we be converted to God? Teach us how to be so."

To promote the efforts of Mr. Borresen and Mr. Skrefsrud to make and to teach a written language, school-houses were of the utmost importance at the mission station of Ebenezer. The school-houses were utilised for religious services, and until 1872 one of them was used as a mission-church. First a temporary structure was made, capable of holding 600 persons. In 1882, a college for tutors was erected; it was intended to answer the double purpose of a lecture-hall and a church. This building, capable of accommodating 700 persons, was soon filled, and this place also became too small.

Christianity was, under God's blessing, also advanced by two other collateral causes, viz., a disastrous famine, and the commencement of a

mission tea-plantation in Assam. When the great Indian famine of 1872 befel the Santals, Messrs. Borresen and Skrefsrud conceived the idea of finding employment for the people, and of saving them from starvation, by making a huge reservoir in the elevated ground of Ebenezer, to serve in any after-time of drought. Thither the people gathered to the number of over 3,000, and were supplied with rice as payment for their work. The missionaries took occasion regularly and earnestly to preach the Gospel of Christ to the multitude; and the hearts of the people were so moved that, by the power of the Holy Ghost, a great religious movement began, during which, from April to November, 1872, 2,100 Santals were spiritually, and, it is hoped savingly converted to living faith in Jesus Christ, were baptized, and became members of the Lutheran Mission Church.

Later on, realising the growth of Christian interest amongst the Santals, by their pressing in ever-increasing numbers to hear the Word of God, Messrs. Borresen and Skrefsrud completed their plans for a large church. A new erection, holding not fewer than 3,000 persons was demanded by the congregation that usually assembled, and this demand was made urgent by the

GREAT RELIGIOUS MOVEMENT

that followed the famine, and subsequent sickness in 1892. On September 19, 1890, the missionaries laid the foundations, Mr. Borresen being architect. In order to find solid ground they were obliged to dig 9 ft. deep. The roof, obtained from Glasgow, cost 17,000 rupees; all the rest of the building, the large tower included, did not cost more than 9000 rupees.

Great has been the work accomplished in God's good providence and grace. Whilst some 10,000 souls have been turned from darkness to light

through lively faith in the Son of God, the whole people round about the station of Ebenezer can be said to be convinced of the truth of Christianity, although many of them will not give up their heathen customs and their sins. The rapid strides which Christianity has made at Ebenezer, and the expenditure involved by its marvellous growth there, have rendered it imperative for Mr. Borresen and Mr. Skrefsrud, and others of the mission party, to visit Scandinavia, England, and Scotland, to draw forth Christian sympathy and collect contributions in aid of the work.

Both missionaries have been to Europe more than once, and America has also been visited. During his stay in Denmark Mr. Borresen was ordained by Bishop Martensen in 1877. In 1881 Mr. Skrefsrud was ordained in Norway by Bishop Essendrup. During his stay in Europe he visited Upsala, and his powerful words, in which he described the longing of the heathen for the knowledge of the way of salvation by faith in Christ Jesus, so affected a Mr. Heuman, who had recently taken his degree at the University, and who had obtained spiritual freedom through a living faith in Jesus Christ, that he conceived a strong wish to go out to Ebenezer. In 1886 the way was open for him to join the mission, and at length he assumed the head-mastership of the Mission school. He has ever been careful to guide the development of the characters of the young people under his care. It is hoped that the Santal Assam tea colony, which is rapidly extending, will ultimately be a source of income, and enable the Mission to be self-supporting.

Whilst God has been giving his very marked blessing to the Scandinavian Lutherans, the Church Missionary Society and Free Church of Scotland

workers have been pushing forward the standard of the Cross in Santalistan with signal success. As far as statistics can be ascertained, there are now about 4000 Santal converts connected with the C.M.S., of whom about 1000 are communicants; and encouraging results have followed the Scottish Mission. Also there are 10,000 converts in full membership with the Scandinavian Lutheran Society. It is to be borne in mind also that all this progress of Christianity has taken place in about forty years, at the beginning of which period the Santals were scarcely known to Christian missionaries. Such a change has taken place, to which the language of Scripture might well be applied. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Religious Services in Theatres.

THE winter session of the work of the Special Religious Services in Theatres, etc., is now closing. Through the generosity of a friend, the Queen's Theatre, Poplar, has been opened this winter, as it has for some years past. The very poorest people live all round, dockers and such like. Rough as they are outside, we can testify from personal knowledge to the quiet respectful attention they pay to the Gospel message when inside the building.

The following incident will show the influence these theatre services exercise on this class. One of our preachers was in Hyde Park. Seeing a crowd he joined it, to hear what was being said. A Socialist was declaiming against law and order, and after a time began some blasphemous talk against our Lord and Saviour. A little bustle was heard, and a rough, burly man forced his way through the ring, and faced the speaker. "Look ye 'ere, mate, if you say anything against Jesus Christ I'll knock you down." "Oh you're one of the religious sort," sneered the man. "Never you mind what I am. I tell you fair and square, if you say aught against Jesus Christ, I'll knock you down." He evidently meant it. The lecturer seeing that, slunk away amidst the jeers of the crowd.

The preacher went up to the man, put his hand on his shoulder to ask his reasons, when the man, feeling the touch, turned round. "It's what I've heard you and other gentlemen say at the Poplar Theatre that made me shut him up. Look here, mister, if he had said another word, I'd 'a' downed him." Of course, we deprecate the vigorous method with which our friend proposed to deal with his adversary, but the incident shows that our Gospel services win the respect even of this rough type.

In the Pavilion Theatre, Whitechapel-road, we get a number of very poor folks (dossers they call them) from the fourpenny lodging-houses. At the Agricultural Hall, Islington, we get a more respectable class, mostly skilled artisans, the very pith and sinew of our working class. At the Morley Hall, Hackney, we get much the same; these places, unlike the theatres (which are open only during the winter), go on all the year round, attracting hundreds who would otherwise never hear the Gospel. Several other halls are kept open, and God graciously uses them for his glory. We also help the London City Mission in their beneficent work; this year we have given upwards of £400 in aid of poor districts, as the L.C.M. only provide the worker, not the necessary means for keeping open mission-rooms.

In some districts where these devoted men work, the very poor congregate, and many of their rooms would be closed if we did not help towards bearing the expenses. We therefore, without fear, commend this work to the prayerful attention of Christian people. The financial secretary of the work is Rev. T. C. Udall, 3, Bridewell-place, Blackfriars, E.C.

Gray's Yard.—The numerous friends and supporters of the work carried on amongst the "casuals" at Gray's Yard Ragged Church and Schools, James-street, W., will learn with regret that Mr. Philip Gough, who has for more than twenty years been identified with Gray's Yard, has recently been compelled, under orders from his medical advisers, to resign his post and seek for rest. The work will continue to be carried on under the committee, who have secured the help of Colonel H. G. MacGregor, 4, Brechin-place, S.W., as hon. sub-treasurer, to whom all gifts for any branch of the work should be sent in future.

The Duxhurst Farm Homes.

IN one of the loveliest stretches of lovely Surrey stands the Manor House of Duxhurst, surrounded by a fine farm of over 180 acres. Here an experiment is being inaugurated which will be eagerly watched by all who are actively engaged in promoting the temperance cause. One of the hardest puzzles of the temperance reformer is to know what to do with women inebriates. To aid in the solution of that sad problem, Lady Henry Somerset and her sisters of the B.W.T.A. have secured this farm, and it is now almost ready for the full working out of the plans and hopes that are centred in it. One day last week a CHRISTIAN representative visited Duxhurst. A brief account of what he saw will, it is hoped, excite in the reader a sympathetic interest, and a desire to help on a most admirable scheme. The place is still in the hands of the workmen, but very soon now it will be ready for a formal opening, when those specially interested will be able to inspect it in detail.

Entering from the main road to Brighton, via Reigate, the visitor passes the new and neat-looking secretarial office, and presently finds himself at the pretty cottage Homes; six of these have been erected, forming two sides of a large square, with "Lucas House" as the third side. This latter contains one large dining-hall, and an equally spacious sitting-room for the inmates of all the cottages. The walls of the group are of concrete blocks in wooden framework, and the roofs are thatch. The square space enclosed will be filled with shrubs and flowers. Each cottage will have six occupants—working-women who can only afford a small weekly payment. Four of the cottages are now partially or wholly occupied. Every house will be in charge of a nursing sister.

Some distance further on, we pass through the very large and finely-stocked gardens and shrubberies, and come to the Manor House. In this splendidly-appointed mansion rooms are provided for a dozen ladies who can pay for luxurious accommodation. There are all the concomitants of a first-class country house, so that the ladies who seek a retreat within its precincts will have every help that nature, art, sisterly solicitude, and healthful diversion can furnish. The house is managed by the Sister Superintendent, who controls the whole farm colony. Close to the mansion are the ample farmhouses, orchard, large kitchen garden, and new conservatories. A skilled lady gardener is in charge of this department, with capable assistance. It is the purpose of the founders, through these channels, to give interesting, educational, and profitable occupation to the dwellers in the Homes, so that patients may by industry provide for their daily maintenance in whole or in part.

Some cottages on another part of the farm give accommodation for a number of what may be called intermediate residents, whose resources are greater than those of the working-women, but yet far short of those in the Manor House. The design is to afford opportunity for all grades of women who are sincerely anxious to overcome the drink habit, and fit themselves for re-entering on the responsibilities of ordinary social life.

Last, but certainly not least, the farm provides a habitat for a children's holiday home; this has been built near the entrance from the Brighton road, and has been happily designated "The Birds' Nest." It is structurally after the same plan as the new cottages, and stands on the edge of a goodly copse, which will be the children's special domain, where they can roam and romp and generally enjoy themselves the livelong summer days. The "Nest" is presided over by Sister Kathleen, who has been a helper in the West London Mission, but is now devoting herself to the interests of London's slum children, whom she hopes to welcome in fortnightly batches on to the end of the fine weather. Our representative found Sister Kathleen in the throes of house-furnishing, but hoping to be ready by Easter for the first instalment of her little slum friends. She intends as far as possible to take the

very worst and poorest that West End slum-don can furnish, and to give them such glimpses and experiences of another and vastly different world as will create a divine discontent, even in youthful and untutored minds, with the sordid and wretched surroundings of their present life. This part of the Farm Homes at Duxhurst is different in scope from those previously noted, but equally Christian, and certainly more fraught with hope. Two charmingly written and beautiful booklets, by Sister Kathleen, give a vivid description of the town life of these children, and of the sylvan life to which she introduced some of them last year. Let the reader by all means send a few stamps to this Sister at the Birds' Nest, Duxhurst, Reigate, Surrey, for copies of these booklets, and we warrant they will not only be charmed, but turned into fast friends of a beautiful effort.

Failing space forbids more than the merest mention of the new chapel, the small hospital, and the laundry, which will form part of the equipment of this new Surrey sanatorium. When it is formally opened we hope to say something further about it and its mission. Meantime those who wish for fuller information than we have given in this brief outline sketch can obtain it from the new London offices of the B.W.T.A., 47, Victoria-street, S.W. All who know the ravages that the demon drink is making among women in all sections of society, must wish the fullest and most abiding success to this well-planned and essentially Christian scheme.

Forced "Conversions" in Armenia.

THE TURKISH officials have recently been busy in giving explicit denials to the statement that there had been any "forced conversions" to the Mohammedan faith; but the following statement, received from reliable correspondents, will prove how contrary this denial is to the facts of the case. The third of the extracts will show the state of mind of one of the many thousands of Christians who have become "converts" to Mohammedanism.

If the Great Powers of Europe desire to protect the Christian populations of Turkey, who have already suffered such untold horrors, from the further outrage of forcing the survivors of the massacres into the Mohammedan faith, it seems to be necessary that they should instruct their ambassadors at Constantinople to investigate these statements before accepting the denial of Turkish officials. The value of such denials may be gauged by reference to an accompanying statement, viz., that perfect tranquility now reigns throughout the empire! Surely the influence of public opinion, as represented in the Press of our own and other civilised nations, should avail to bring even the Sultan of Turkey to see the wisdom of proclaiming his condemnation of the forced conversions, and thus to furnish one of the best proofs of his desire for the good government of the Asiatic provinces of his empire.—Yours faithfully,

A. J. ARNOLD, General Secretary.

Evangelical Alliance, 7, Adam-street, W.C.

EXTRACTS.

Writing on Feb. 20, a correspondent says: "While the Ottoman Government thus denies the facts, early in January some of its petty officials in country districts of the provinces of Harpoot and Diarbekir occupied themselves with visiting the villages recently 'converted,' to instruct the people on no account to admit, in case they were asked, that they had been forced to accept Islamism. The people were informed that death would be the penalty for complaints of the compulsion used to convert them. There are 15,000 of these forced converts in the province of Harpoot alone, and 40,000 in the whole region devastated by the massacres. Any dispatch of Consuls by the Powers would easily verify the facts reported, and also would reveal the piteous pleadings of these people for deliverance from servitude to a hated religion into which they have been forced. If the Powers could induce the Sultan to proclaim his condemnation of compulsory conversion, and to proclaim, in addition, liberty to the victims to return to their own faith, his Majesty would clear himself from the stigma of really approving the compulsory conversions, and would provide the

natural remedy for the crime. Information from various points in the provinces of Sivas, Harpoot, Diarbekir, Bitlis, and Van show that the process of forcing the Christians to become Moslems is still in active progress. Week by week the Christians are warned that the massacre which is to destroy all those who have not accepted Mohammedanism is impending."

Another correspondent, writing from Harpoot with regard to the massacres, says, "In this part of the country there has been another element in this crusade, and that is to compel men to accept the Mohammedan faith. In the early Moslem conquests, those who did not wish to accept the religion of Mohammed had their lives spared upon the giving of tribute. The sword was the last alternative. In this crusade, Christians, even before they were plundered, often voluntarily offered all their property on condition that their lives might be spared, but after being despoiled of their goods, they were told that the only condition upon which they would be spared was to accept Mohammedanism. A Turkish official, one of the few Turks who has seemed to appreciate the disgrace to his own people, estimates that there have been more than 15,000 forced conversions to Islam in this district. . . . There are probably from fifty to seventy-five villages in this district where the majority of the surviving Christian population, at least the men, pronounced the formula—'There is no God but God, and Mohammed is the prophet of God,' which is regarded as a distinct profession of Mohammedanism. They were told by the leading Turks in their villages, in most cases, that if they would do this, they would protect them from the Koords, but they might retain their own opinions. After the crisis was over, they were summoned by these same Turks and told that having made the profession of Mohammedanism, they must submit to the rite of circumcision. No subterfuges were allowed; with swords drawn over them, they were told it was submission or death. Multitudes of those who yielded did so, not so much to save their own lives, as to save their families from a fate worse than death."

A letter from an Armenian ecclesiastic of one of the higher orders is addressed to a friend whose name we dare not mention, and the writer says: "With weeping eyes we read the comforting words of your fatherly letter, and were grateful. But at present we have all accepted Islam from fear of death with torture, as also have I, your humble servant, at the age of seventy years. After passing through many narrow escapes from death, and afterwards having no way to escape, against my will, but appearing to be willing, I accepted their faith; but begged that on account of my great age they would excuse me from the rite of circumcision. They would not accept this, so I submitted to the rite to save my head from being cut off; and they did to me as they wished. They threatened to kill me with many and fearful tortures, if, after this rite had been performed, I again returned to the Christian faith, and said that if they did not carry out this threat they would thereby forfeit their faith. As they threatened me, your servant, so they did the people. The greater part of the Christians were circumcised, and the rest are wounded, and do not dare to venture from the places where they are secreted. I wish to tell you that there is no Christianity here, unless help comes from somewhere."

The C.M.S. Centenary.—The committee of the C.M.S. have finally settled a draft manifesto, which they propose to issue forthwith, in connection with the Society's centenary. The document is one of great interest, marking as it does something of a new departure. The committee deprecate the centenary being made an occasion for glorifying the Society, as the Society will not have completed its first century until April 12, 1899, and it has been decided that the intervening three years shall be spent in reviewing in a comprehensive spirit the present operations, methods, and evangelistic forces. Many measures have been resolved upon to provide this advance; and while the results may not be seen for some time yet, it is hoped that just as in the last seven years the Society has actually doubled, so in the next three years a similar advance may be made. An appeal will be issued to the archbishops and bishops of the whole Anglican communion, in the hope that they may be led to take such steps as may tend to arouse the Church to a livelier sense of its obligations to the heathen world. It is proposed to observe Sunday, April 12 next, as a day of prayer in connection with the special efforts to be put forth.

Aggressive Work.—20.

THE other day I entered one of the long saloon carriages on the overhead railway here, and found it packed with over forty people. I spoke aloud, and asked the company how many of us had our souls saved. That I presumed we ought to know, as the Bible made it possible, and if we did not know, it must be largely on account of neglect. I believed more men were lost by neglect than anything else. "How shall ye escape if ye neglect so great salvation?" and so on.

A well-dressed woman in the centre of the carriage spoke up, and said she thought it was neglect in the majority of cases. Then a man near me said he had been saved twenty years. Another said he was saved when quite a boy, having been brought up in the midst of Gospel teaching.

Several respectable-looking seafaring men at the end of the carriage had been conversing together, when one of them, who had just sufficient drink to make him talkative, said to another, "Harry, are you a friend of mine?" Harry was reading a newspaper, and did not answer. Again he called out, "Harry, do you love me?" The train now stopped, and Harry said something about not loving the drink of which his friend had taken too much. His friend then rose, muttering something, and left the carriage along with others.

A soliloquy immediately followed by Harry to this effect: "Horrible thing that drink. When a man goes the way to heaven he goes single-handed, but if he goes to destruction by drink he drags down everybody belonging to him." I thought this sounded well for Harry, so I asked how long he had been saved, and he replied, "Over ten years."

Here were three men and one woman not ashamed to confess the Master in a railway carriage. Often it only requires someone to take the initiative and others are ready to follow. Confessing the Lord is good for us and may become a blessing, and then we have that precious promise in Matthew x. 32, "Whosoever, therefore, shall confess Me before men, him will I confess also before my Father which is in heaven."

However, it was quite an interesting twenty minutes, and as the company were very attentive to what was going on, I think we may reasonably expect good would result. But what an enemy to the Gospel drink is, and a barrier to all that is good; for, as a rule, a man addicted to drink is, humanly speaking, in a hopeless condition—yet there are exceptions to all rules, and I once met a man who told me he was saved whilst drunk in a public-house. When there another drunken man came in and commenced uttering such dreadful oaths that he was staggered and remarked aloud, "What awful language!" The language was of such a nature that the man appeared to be overwhelmed with the great wickedness of it. That arrested him, and he left the house serious, the result being conviction of sin, and eventually conversion to Christ. Truly the Lord's ways are wonderful!

I lately got into another of the overhead railway carriages and found only two men there. I said, "Well, friends, have we all got our souls saved?" One replied, "I have." "That's good," I said. "How long have you been in the way?" And he answered, "About twenty years." Then looking at me he said, "I heard you preach in Wavertree Park one Sunday, and the address greatly impressed me. I wanted to stay behind and speak to you after the meeting, but I had not the courage to do so. I felt as though I would have done almost anything to become a Christian—yes, I think I would have walked on my hands and knees to Jerusalem; but it was not for eighteen months afterwards that I found peace. I then spoke to a man whom I knew, belonging to the Seamen's Bethel Society, and told

him I had heard you preaching and the trouble I had since been in; he talked with me for some time, and I was enabled to see it and so I found rest."

How true it is that "one sows and another reaps." And how frequently it is that the Lord uses several people in leading one into the Kingdom. "Even so, Father, for it seemeth good in thy sight" (Matt. xi. 26).

Liverpool.

D. M. DRYSDALE.

THE EVANGELIST.

A Sailor's Mistake.

SOME years ago a sailor, after a long voyage, was paid off at a seaport on the west coast of England, and immediately engaged to join a ship at London, belonging to the same owner. Having received his pay, a considerable sum, he took a third-class ticket for the metropolis, and departed. But, having taken too much drink, he soon fell fast asleep, and neglected to change carriages at the proper station. So he was conveyed right across the country to a seaport on the east coast.

When he reached this town he was still under the influence of liquor, and not knowing how or why he had come thither, he was questioned by the stationmaster, who, seeing that he was incompetent to take care of himself, and ascertaining that he had a sum of money about his person, induced him to surrender it to his keeping, and gave him in charge of a fellow traveller who was willing to look after him. This disinterested friend conducted him to a wayfarer's board and lodging-house, where he slept that night.

Next day, the landlady, a Christian woman, seeing him in tears, asked him why he wept. "Was it for his sins or from some worldly cause?" "Oh," said he, "Missis, I have been concerned about my soul for two years, but have sinned against my conscience. Can you tell me where there is a prayer-meeting to-night?" "No," she replied; "but I can tell you where you will hear a sermon that will do you good." "Well, I'll go," said he. "Glad to hear it," rejoined the good woman, and pointing to a portrait on the wall, said "There is the man that will preach." The sailor looked up, and fastening his eyes on the picture, exclaimed, "Why, that's the very man that I heard preach in Mr. Spurgeon's Tabernacle two years ago, and that convinced me of my sins." The landlady was astonished.

That evening an elder of the church of which the said preacher was pastor* discovered a sailor, during the sermon, weeping bitterly; and at the close of the service tried to get at him; but he was gone—not however, without being followed by two brethren who had watched his tears, and who followed him to his lodgings, where they took out their Bible, and read suitable passages about the way to salvation. On parting, one of them drew a tract from his pocket, and said, "Read that." It was a paper with several paragraphs, each beginning with the invitation, "Come unto Me." The sailor did not read the paragraphs, but fixed his eye on the invitation, and said he, "Why, that's just what I want; and I will come to Him, I do come to Him." His face was illuminated with joy, the big tears rolled down his cheeks, and he walked up and down the room, rejoicing and speaking of Christ to everyone who came in his way.

"Only think," said he, "that God should carry me, in spite of myself, to the wrong place, which was the right one, in order to save my soul."

*The late Rev. A. A. Rees, Bethesda Chapel, Sunderland.

THE GOSPEL OF JESUS CHRIST.

As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.

Jesus said: Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

Him that cometh to Me, I will in no wise cast out.

Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

Repent ye, therefore, and be converted, that your sins may be blotted out.

Bring forth, therefore, fruits worthy of repentance.

2 Cor. v. 20. Matt. xi. 28. John vi. 37. Isa. xlv. 22. Acts iii. 19. Luke iii. 8.

The Free Church Congress.

THIS important and representative gathering of Evangelical Nonconformists, held last week in Nottingham, had many interesting matters brought before it. The discussions were earnest and full of promise for the future. A delegate present reports crowded gatherings, earnest devotion, and warm interest, as the characteristics of the meetings.

The sermon by Rev. J. H. Jowett on the opening day was "a plea for more passionate, enthusiastic devotion to Christ," and formed a worthy keynote to all that followed. A discussion on "Churches in Towns" was ably opened by Rev. S. F. Collier, of Manchester. He spoke of the special difficulties that arise from the massing of great populations, and of the need for adjusting organisation and method to the needs of the work. He regarded the outlook as hopeful, and said that an ever-increasing number of the working classes are joining the Church of Christ. He pleaded for a more constant use of church buildings, especially on Saturday nights, when the degrading attractions of the ale-house are most perilous. At the same time there must be a great consecration and a lessened spirit of worldliness among Christian professors. Rev. John Smith, of the Primitive Methodist Missions, set forth the position in the villages, and the hindrances from Ritualism, overlapping, etc.

One of the most interesting discussions was that on "The Church and the Press." A suggestive paper was read by Dr. Robertson Nicoll, who contended for greater support to cheap periodicals advancing Free Church principles. Mr. A. E. Fletcher dealt with the shortcomings of the daily secular Press, especially in its encouragement of gambling and betting, its sensational records of vice and crime, and its feeding of the warlike spirit. The Armenian question was the theme of a strong resolution spoken to by Dr. Berry and Dr. Stephenson. A resolution commending international arbitration was heartily passed.

The Congress sermon was preached by Dr. Joseph Parker on the Tuesday evening, from the text, "Preach the Gospel"; it was an eloquent plea for the maintenance of Evangelical doctrine in the pulpit. Next day Dr. Parker opened a discussion on "Preaching"; he declared that the sole purpose of preaching is to save men, and argued for the fullest individuality in the method of presenting the message. Dr. Monro Gibson thought that the great want of the age was the union of Evangelical fervour with largeness and breadth of view. Dr. Mackennal pleaded for personal verification of the truth on the part of preachers; and Rev. F. W. Bourne dwelt on the importance of tone.

A new constitution was adopted, its definition and object being the following: The name shall be "The National Council of the Evangelical Free Churches." The Churches constituting the local councils entitled to representation on the National Council are the Congregational and Baptist Churches, the Methodist Churches, the Presbyterian Church of England, the Free Episcopal Churches, the Society of Friends, and such other Evangelical Churches as the National Council may at any time admit. The objects of the National Council shall be—(a) To facilitate fraternal intercourse and co-operation among the Evangelical Free Churches; (b) to assist in the organisation of local councils; (c) to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches; (d) to advocate the New Testament doctrine of the Church, and to defend the rights of the associated Churches; and (e) to promote the application of the law of Christ in every relation of human life.

There was a lively discussion on the question of education, and on Wednesday evening a largely-attended missionary meeting was held. Pressing social questions largely filled up the closing day. The Council of next year is fixed to be held in London, and Dr. Monro Gibson is to be president.

Stratford Conference Hall.

STRATFORD Conference Hall, with its Y.M.C.A., is a centre of manifold Christian effort in a thickly-populated quarter of London. To those who know it, this institution stands for a combination of organisations for young and old, several bands of devoted men and women, and a network of evangelistic operations. There are leaders whose character and earnestness ensure a hearty following; there is a rank-and-file of workers whom it is at once an honour and a joy to encourage and direct. The work is well known to have been the outcome of the mission held in 1884 by Messrs. Moody and Sankey, and of that memorable time it is a worthy monument. That it is not merely a monument is clear from the record of the past ten years, and the determination of the council, as expressed in the latest report to "forget those things which are behind, and reach forward to those things which are before," in view of the fact that in the advance of God's kingdom "there remaineth yet much land to be possessed."

The annual meeting of the work, held on Thursday evening last, was largely attended, and Lord Kinnaird, who presided, was supported by ministers of various denominations, and other influential friends. No gathering in connection with the place is complete without the genial presence of Mr. C. Boardman, who is treasurer and much besides; and such is the devotion of Mr. E. Fox Butlin, and such the value of his services as general secretary, that one naturally looks for him on all occasions. These friends seemed delighted that, by God's goodness, it was possible to report so joyously upon the past, and look forward so cheerfully to the future. There is now a Y.W.C.A. as well as a Y.M.C.A., and about forty meetings are held every week in connection with the spacious building.

The report for last year says: "It has been our privilege to witness constant signs of blessing. Many a home in Stratford has been brightened through a father, mother, son, or daughter being reclaimed from a life of sin, and being enabled, by the grace of God, to rise into newness of life. By far the most important event of the year was the inauguration, on Saturday, December 7, of the men's book club. After great preparations we had the pleasure of enrolling 240 men as members at the first meeting, and at the close of the third meeting 304 had joined. The effect of this has been that our congregations on Saturday evenings have risen from 200 to 600. Members joining pay one penny per week, and at the close of four months are presented with first-rate books, the publishing prices of which are twice the amount of the money paid in. The Evangelistic Band held 109 meetings in mission halls and other places during the year, and the large band of open-air workers, during the season, lasting from Easter to the end of September, held upwards of 240 meetings, and have seen their simple testimony blessed to the salvation of many. In connection with the work 100,000 tracts were given away, and 133 persons signed the pledge."

Under the head of finance an adverse balance of £24 was reported; but, by gifts and promises in the course of the evening, this was made up and a working balance left in hand. Kind and searching words having been spoken by the Chairman, a vigorous address was delivered by Dr. Barnardo on the Lord's words, "Follow Me, and I will make you fishers of men."

Exeter Hall.—The Monday and Wednesday Parlour Meetings have been continued without interruption, and an increased number of workers for the distribution of invitations in the Strand and neighbourhood has resulted in a larger number of men being gathered in. Several cases of real spiritual blessing have been recorded during the past month. At one of these meetings a lad who had been invited in from the Strand stayed behind, and in conversation with one of the workers told his sad story. It appeared that he had robbed his employer in Scotland, and had run away from home and journeyed to London, where he found himself homeless and penniless. The fact of his presence here was communicated to his father, who at once telegraphed for him to be sent home, and it was with much joy that a letter was received a few days later, stating that he had not only been restored to his parents, but that his employer had forgiven him his wrong-doing, and taken him back into his service.—*Association News.*

Rev. J. McNeill at Cambridge.

THE visit of Rev. J. McNeill to Cambridge has drawn to a close. The size of the meetings testified to the general response in Cambridge to the claims of the Gospel of Jesus Christ as advocated by Mr. McNeill. As night after night of the last week of the mission rolled by, the great Corn Exchange was filled with eager crowds anxious to hear more of the Word of Life.

But, perhaps, of all the meetings, two may be singled out as being more impressive than the rest. On two successive Sunday evenings Mr. McNeill, under the auspices of the Inter-Collegiate Christian Union, gave an address in the Guildhall to University men. The meetings of the Inter-Collegiate Christian Union are always full of go and earnestness. There is no mistake in the true ring of the message which comes from the lips of the speakers Sunday by Sunday. Earlier in the term the platform was occupied by Rev. Prebendary Webb-Peploe, Rev. E. A. Stuart, Rev. G. H. C. Macgregor, and other well-known speakers. Each Sunday a large crowd of men has turned up. During Mr. McNeill's visit, the attendances have been very large. All shades of opinion have been represented, every side of University life has had its exponent. The rowdy man and the "pi"-man alike have sat side by side to hear the utterances of our "Scottish Spurgeon."

Let me try and picture the Guildhall on the evening of Sunday week. Hundreds of men are there—men from every college in the 'Varsity. Neither is there wanting a complement of grey-headed scholastic-looking dons. There is a curious fascination about the preacher, who preaches as if the very souls of the men he is addressing depended upon his effort; now allowing some sally of almost unconscious humour to rouse his audience almost to laughter; now making every heart respond to his touch as he held up before men's eyes the scales of the judgment of God. It was, indeed, wonderful to watch the mass of men in their sombre gowns listening with heart, and ear, and eye. There was no life that could remain untouched surely, after hearing such a sermon. McNeill is no longer there. It is surely the Holy Spirit of God that is striving with that surging crowd of lives; surely there will go forth some new Luther to send the trumpet-blast throughout the world; surely some heart will go forth with the fullness of the desire to serve the living Christ.

And then came the final appeal of the preacher—that climax to his message, that last note that always thrills and moves—the whole preacher's soul summed up in those last words. Yea, surely as the preacher stops and as the heads are bowed in prayer that solemn stillness is one which ushered many souls into the kingdom. "Christ for me" will be the prayer at many a bedside that night. Then we closed and the crowd dispersed—dispersed to talk, to think, to act.

This is a listener's record of the scene. The preacher is gone, but Christ remains. The Inter-Collegiate Christian Union has gained one new friend, Mr. McNeill has gained many. B.

Distress in Newfoundland.

SIR,—I have received a letter from Rev. G. Ward Siddall, minister of the Congregational Church at St. John's, in which he thus describes the present condition of that colony:—

"We are having a terrible winter here, perfect Arctic weather, worse than has been known for the past forty years. Snow lies on the ground from 10ft. to 15ft. deep, country roads completely blocked, communication with the outposts almost entirely suspended owing to ice blockade. The suffering among the poorer classes is very great, especially in Fortune Bay, where the entire failure of the herring fishing has brought the people to the verge of starvation. We have done all we can in the way of relief, and I do not think there has been much actual suffering at our two stations."

I shall be glad to receive and forward any contribution which readers may send to you, or direct to this office, in aid of the oldest British Colony.—Yours truly,
D. BURNFORD HOOKE,
Secretary of the Colonial Missionary Society.
22, Memorial Hall, Farringdon-street,
London, E.C.

Mrs. Whittemore.

THIS lady, whose visit to Europe has created so much interest, left England on Wednesday for America. Happily her son, whose health was the primary cause of her journey, is now in a large degree restored to physical vigour.

A great many invitations were sent to Mrs. Whittemore to address meetings, which she has been unable to accept. Her time, however, has been very fully occupied. Much interest was awakened by her stay in Paris, and it is gratifying to learn that as one fruit of her visit, a Paris "Door of Hope" is about to be opened in connection with Miss De Broen's Mission. Mrs. Whittemore had some meetings in Geneva also that have proved most fruitful, and a "Door of Hope," it is expected, will be established in that Swiss city.

It was our American sister's intention to return home *via* Southampton and the Continent, but the invitations to visit Glasgow were so pressing that she was constrained to comply with them. Here again the deepest interest accompanied her addresses and appeals, and as one outcome a Glasgow "Door of Hope" will be set on foot by Christian ladies. All their efforts will be affiliated in sympathy and method with the New York institution, and it is hoped they will only be the precursor of many similar loving endeavours to win back the erring from the paths of sin and sorrow. Mrs. Whittemore carries with her to her native land and her lifework the prayerful good wishes of a host of Christian friends this side of the sea.

Dublin Visiting Medical Mission.

THE fourth annual meeting of this Mission was held on March 12, in the Mission premises, 6, Chancery-place. Dr. J. W. Moore, who presided, said he was astonished at the progress made by the Mission—he might say by leaps and bounds—since it was first started. This progress was proof of the felt need it supplied in the city. The report for 1892 showed 1400 attendances at the morning dispensaries, and that for 1895 gave an increase to 10,812. The evening dispensary for men, the visiting, and other branches of work have kept pace also with this great increase.

The report for 1895 having been read, Dr. J. J. Long, one of the Mission doctors, gave some interesting details of the working of the Mission. He said there was no better medium for reaching our fellow-countrymen than the peaceful operations of the Medical Mission. There has been much opposition from the leaders of the people; our nurse was hooted and pelted out of an adjoining court, while the doctor was often said to be a clergyman in disguise. Nevertheless, people came to the place; the numbers have steadily increased until they reached the totals given by the chairman. Best of all, however, many are known who have been led to the Saviour, and have manifested the reality of their faith by changed lives.

Dr. David Turner said that this Mission was worthy of the support and prayerful sympathy of all present, because of its object, its progress, and its difficulties. He knew of no work so closely in sympathy with the heart of the Master Himself, meaning, as it does, life eternal to many a dark benighted soul. The hon. treasurer, Dr. Hy. Bewley, gave a short financial statement, showing that the Mission received over £700 last year, but needs about £250 immediately, for an unexpected outlay upon the premises, etc. Dr. Albert Fenn, the second mission doctor, also spoke a few words.

(Mrs.) E. EDITH FEGGIS, Hon. Sec.
6, Simmons-court-villas, Donnybrook, Dublin.

The "Home of Rest," Portobello.—The fifth annual meeting of the subscribers to the "Home of Rest" for the Aged, Prospect-bank, Portobello, was held last week at 5, St. Andrew-square, Edinburgh. General Smith stated that the Home was now occupied by twenty-four aged men and women. It had hitherto been rented, but now the proprietor required that it either be rented for another year from Whitsunday next, with a promise of purchase at the close, or vacated at Whitsunday, 1896. It was impossible, for lack of funds, to purchase the house, for which £1200 was asked, and the promoters appealed to the public for sufficient funds to enable them to effect the purchase. Speeches, in support of the work of the Home were afterwards made by Rev. George Wilson, Rev. George D. Low, Mrs. Pearson (hon. secretary), and Dr. Moir.

London Wesleyan Mission.

THE different branches of this forward movement held their united anniversary in Exeter Hall on Monday evening, in the presence of a very large company of friends. A general report of the year's work was submitted by the secretary, Rev. W. D. WALTERS, who told of progress and success all along the line. He said that £1500 are still required to complete the allocation made to the various missions a year ago. The Mission also has a debt of £5000, which it is most desirable to clear off.

The chairman of the evening, Mr. R. W. PERKS, M.P., said the agents of this home mission are neither politicians, traders, nor scientists; their sole function is to preach the Gospel, to raise the poor, and to help the helpless. He referred with much approval to the part that is being played in the work by godly, cultured women; though he somewhat sarcastically remarked that these ladies are not yet admitted into the pulpits of the Methodist church. On the point of social reform, Mr. Perks, referring to a recent utterance on this point by the Prime Minister, pertinently asked what that powerful politician was going to do for the temperance cause, for the repression of betting, and for the due observance of the Sabbath. Rev. WALFORD GREEN said the work was costly, but it was not to be abandoned on that account. What part of the work could be given up? Whatever the work may cost, it must be maintained.

As a sympathetic outsider, Rev. ALFRED ROWLAND, of Crouch End, said he greatly approved of the high moral and spiritual atmosphere of the meeting, and of militant Methodism. He said the conditions of the times called for the united warfare of all the Churches, and he valued the aggressive efforts of this Mission, as setting an example to other communions. The fight with the habitual and luxurious vice of the West End is especially necessary. We want the blazing light of God shined on these social cancers and skeletons. The speaker made an eloquent appeal for greater individual effort in extending this greatly needed and God-blessed movement.

All the principal leaders of the different branches of the work were on the platform—Messrs. Peter Thompson, H. Price Hughes, J. H. Hopkins, and J. E. Wakerley. The first rejoiced to be able to say that the work of the tenth year of the East End branch had been even more remarkable than that of the first year. The East End, he said, is not the East End of ten years ago. The people are not so indifferent and degraded. The work among the children is changing the songs of the East, and the vile music-hall ditties are being elbowing out by purer strains. There has been a patent decrease in the open public blasphemy and lewd speech of the streets. Referring to recent legal experiences in the courts, Mr. Thompson fervidly demanded that pure morals in Ratcliff Highway should be as much sought after as those of the Queen's palace. He could report 1600 converts gathered out of the courts and alleys of the East-End. There are conversions every week, and the "raw material" is being brought out of the deepest depths by the work of the devoted sisters. A very pathetic incident of this sort, of recent occurrence, was related amid the approving cheers of the audience; which were renewed when Mr. Thompson declared, "We must blot out the liquor traffic!" They were going to object to publicans' licences right along till they are all wiped out.

After the collection, Rev. HUGH PRICE HUGHES spoke. He deprecated the idea that there was any rivalry between mission work and pastoral work. It is by the co-operation of the two that London can be saved. Having just returned from the Free Church Congress, he said that the prevailing feeling there was the substantial unity of all these churches, and the folly of their keeping apart in face of the opposition throughout the country to Evangelical work and doctrine. As to the West End Mission, Mr. Hughes reported continual conversions. But they were overworked and overmaned. The membership was very fluctuating by reason of constant removals, and their members are found in all parts of the provinces. Special monthly services are now held in Craven Chapel for the benefit of young men and young women in West End business houses. These have been happily and

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fruitfully begun, and Mr. Hughes said he looked forward to a great work among the young people. In the closing part of his speech Mr. Hughes alluded to the recent prosecution of Mr. Peter Thompson and his helpers for libel, in connection with an East End public-house, which has landed him, through the disagreement of the jury, in the payment of £600 for costs. He earnestly appealed for public help in meeting this claim.

Rev. J. H. Hopkins and Rev. J. E. Wakerley briefly spoke.

Through the Villages.

LENGTHENING days remind us of joyous work in the villages; the hope that others will be moved to go forth makes us record past experiences. One Saturday evening last autumn after a quiet day of visiting those blessed many years ago, we reached an oft-frequented temperance hotel. We went early to rest and had breakfast at 7.30 on the following day. There are always delays in starting, and a call or two on interested friends made it quite 9 o'clock when we were on the road.

Our first village stood round a green on which we have held many meetings. Visiting from house to house, we had a very hearty reception, and then, raising our voices, made nearly the whole village hear the glorious invitations of God's Word. There is very little Gospel-preaching in the neighbourhood, and during the morning we met with much encouragement in three small places we reached. About mid-day we came to where two roads meet, and took one leading to a village where lives an invalid friend.

Small places, scattered houses, railway navvies, etc., came in our way, and, after a quiet time with the invalid, who always cheers us, we kept on quietly working through one or two more small places until about six o'clock, when we entered a town. The part where the tramps congregate came first, and after a little time there, we took our stand in two or three other central places, including a market square. People were just waiting about and starting to the places of worship. While two were speaking, other two of our party scattered Scripture leaflets in large numbers. In these two ways a large number received the messages of God's Word.

Proceeding, a little quiet visiting and a drive brought us into a large village about eight o'clock. There we had two good meetings, and in the quiet of the autumn evening, the Word came with great apparent power. We specially noted the intense interest shown by friends of a poor invalid now gone home, to whom we were permitted to carry the message of God's love, and who became a very bright Christian. Requests for a direct answer to the Lord Jesus ("Yes" or "No"), as He by his Spirit says, "Come unto Me," often clear away difficulties and bring seekers to decision.

T. S. HELEX.

The Railway Mission.

A JAPANESE native evangelist has been appointed by the Railway Mission to work among the men on the Japanese railways. A copy of the evangelist's diary has been received by the secretary of the Mission, in which an interesting account is given of a tour along the various lines. The Japanese railway men are, with very few exceptions, professed believers in some false religion, but the evangelist found in very many cases an earnest longing for light. In almost every instance his message, telling of the Gospel of Christ, was listened to with great interest, and many inquiries were made by seekers after the truth. The Japanese Government has allowed a copy of the New Testament to be placed at each station for the use of the staff. It is felt that the railway men of Japan, with their facilities for travelling about the country, may become an important agency in the conversion of the Japanese to Christ.

A very encouraging report has also been received, telling of definite blessing among the railway men in Cape Town, where several ladies are doing a good work. The Railway Mission is anxious to find a consecrated man and a soul-winner, who will go to the Cape and work among the men on the lines there. A little coach is provided by the railway authorities, in which the missionary would live and travel about from place to place, visiting the people and conducting meetings at each station. Communications should be made to the secretary of the Mission, Mr. B. Nixon, 1, Adam-street, Strand, London, W.C.

Letters to the Editor.

CHRISTIAN UNION FOR SOCIAL SERVICE.

DEAR SIR,—We have at length acquired a valuable and most suitable estate of 260 acres at Lingfield, in Surrey. The property is secured by mortgages, on which the interest will correspond with a rent of less than £100 a year.

While we share with many others the purpose of endeavouring to help men now drifting into pauperism back to independence, by employment on the land under competent instructors, we are specially anxious to do this with the utmost possible economy, and to keep in constant touch with the churches, so as to ensure their prayerful co-operation. There are so many decent and able-bodied men thrown out of work whom the Churches would gladly help, though they can neither employ nor support them, that the opportunity of giving such a hopeful chance of recovery through our agency, at a cost of 4s. or 5s. a week, will, we believe, be largely welcomed when it is understood.

—Yours faithfully,

F. B. MEYER.

J. B. PATON. J. F. B. TINDLING, Hon. Sec.
(4, Dalmeny-road, Tufnell Park, N.)

THE FUTURE LIFE.

DEAR SIR,—In your number for March 5 you notice "the restraint shown in the revelations of the New Testament concerning the future life." There is this restraint, certainly, and yet we are told more about that life than might at first sight appear. In future blessedness, there are three elements—(1) a positive element which we understand, (2) a negative element which we can also understand, and (3) a positive element which we cannot understand. Taking these in reverse order, the positive element which we cannot understand is that connected with the glorified body. The perceptive organs of that body are in all probability so different from those we now possess, that language could no more describe to us its perceptions than it could describe colours to one born blind. The negative element is the absence of all evil of every kind. This, of course, we can all understand to a very large extent.

But the positive element which we can understand is that which, in a lower degree, we already possess, the spiritual joys of the new life here below, the love, joy, peace, which are the fruit of the Spirit. The highest joy of the glorified spirits in heaven is the joy of love, the joy of God's love to them, of their love to Him, and of their mutual love one to another. To this there is added—or rather with this there is inseparably connected—the joy of beholding God's glory in all his works. All this we can understand, because in lower measure we enjoy it already. But there it will be immeasurably greater, and without drawback. Surely, if this thought is followed out, there is no limit to the views which we may even now have of the glories of the future life.

C. C. F.

Dr. Comandi's Home, Florence.

DR. COMANDI and his wife are passing through very trying times. For some weeks now next to no money has been coming in for the support of the Asilo; the work has no funds whatever, and every day, though the strictest economy is observed, a large sum is necessary for its maintenance. As a result of the war everything is getting dearer, and the future looks very dark indeed.

For over twenty-one years Dr. Comandi has been labouring in Italy among the orphans and the neglected ones. The work has extended, and has been a great power for blessing. At present, however, Dr. Comandi is asking himself what branch has to be given up, as it seems almost impossible to go on. Yet he shrinks from closing any part of the work, knowing what a triumph this would be to the Jesuits, who fight him every inch of ground.

The work is entirely one of faith. Having spent some time at the Asilo, I gathered these facts, and feel it laid on my heart to plead the cause. Dr. and Mrs. Comandi are resting on the promises of our faithful Jehovah. Their address is 6, Via Aretina, Florence.

March

A. B. K.

The Y.M.C.A.

THE Trowbridge Association received a visit from Mr. Geo. Holmes last week, who addressed three good meetings.

Coventry Association is developing a scheme for the acquisition of new premises and the appointment of a general secretary.

A most important move has been made by the Queen's College Christian Union, in the appointment of a sub-committee of the students to keep in touch with the Belfast Y.M.C.A.

The Welsh project for the employment of a travelling secretary has been satisfactorily completed in both the northern and southern districts, and the officer will shortly be at work.

Grantown-on-Spey Association are making progress in the building scheme they have undertaken jointly with the Y.W.C.A. £600 has been subscribed, and other £900 is required. A central block of buildings has been secured.

Norway returns 189 Associations with an estimated membership of 10,000 young men. Seventeen of the Associations own their own buildings, and secretaries are employed at Christiania, Christiansund, Bergen, Moso, Stavanger, and Baklandet.

An Association has been formed of the African Young Men who are in training at the Colwyn Bay Congo Institute. It is hoped that their acquaintance with the purposes and methods of the Y.M.C.A. may, hereafter, lead to a development of the work in West and Central Africa.

In the collegiate school at Samakov, Bulgaria, Rev. W. P. Clarke superintends the work of a small but useful Y.M.C.A. It has eleven members and thirteen associates; and Mr. Clarke writes:—"The spiritual tone is better this year than it has been for several years, for which we rejoice. The object is chiefly to work among and for the students."

The annual meeting of the Grays Association was held on Wednesday week, Mr. R. L. Barclay presiding. The report read by the hon. secretary, Mr. Philbey, shows that this vigorous little Association is doing valuable work in lodging-houses and in outlying villages, as well as in the town itself. The work is full of promise, and well deserves hearty help.

The Berlin Y.M.C.A. ended the thirteenth year of its existence in January. Twenty-one festive gatherings were held for various classes, as 400 soldiers, bakers, 650 waiters, scavengers, etc. At the end of November the funds were very low. They made it a special matter of prayer in the Association, and God answered the prayer, and in a very short time, more than enough money had come in.

Magdeburg has more than 200,000 inhabitants, about 21,000 being young men between eighteen and twenty-five years of age. Out of them 16,000 are strangers. Twenty earnest young men have been longing for an Association for above a year, and gathering a fund towards one. Indeed, one of the said friends since then has given his eight years' savings to the Association now started. On Nov. 9 last some friends met and formed an Association.

The thirtieth annual convention of the Young Men's Christian Associations of the State of New York, met at Newburgh, Feb. 20. Papers on phases in the work were presented. There are now 160 associations in the State. Determined efforts have been made to reach the small towns in which the majority of the young men live. Delegates from twenty-six colleges spoke of work in the Universities, while railroad work was also well represented.

The Sheffield Y.M.C.A. held two very successful anniversary gatherings on March 12. In the afternoon the Rev. J. R. Eyre occupied the chair and addresses were given by Mr. H. H. Benrose, M.P., and Rev. W. Hareus. In the evening the speakers were Mr. Henry Armstrong, Rev. A. B. W. Dennis, and Rev. V. W. Pearson. The secretary, Mr. W. Jervis, presented abstracts of an excellent report, showing good and growing work in every department.

Hamburg has recently celebrated its sixth anniversary. It has 242 members belonging to its men's division, seventy-five to the youths' division, and 160 to the boys' division. The best attended meetings in the Hamburg Institute are the distinctively religious ones held on Tuesdays and Sundays. There was such a demand lately for special Bible instruction that a public Bible-class, with eighty members, has been started over and above the private one held in the rooms.

In Oporto, Portugal, there is an Association for English young men, but a few months ago, on the initiative of Mr. Alfredo Henrique da Silva, an Association was formed at the same place for young Portuguese, and the membership already numbers forty-one; while the good example thus set has induced a number of Protestant young men at Villa Nova de Gaya, on the other side of the river, to form themselves also into a branch which has now a membership of twenty-one. The title of the association is "União Christa da Mocidade Portuguesa."

The Exeter Hall Association has inaugurated the happily-conceived project of seeking to reach young men of different nationalities resident in London. On Monday evening there was a well attended reception of young Irishmen, when a very pleasant and profitable time was spent. Meetings of Welsh and Scotch young men will follow. It is intended, if possible, to organise periodical gatherings of this nature, so that young men in our great city may be able to receive the sympathy and encouragement that come from Christian intercourse with those of their own nation.

The Y.W.C.A.

AT the annual meeting of the Brentwood branch, it was reported that the work had been very successful.

It was stated at the annual meeting of St. John's Wood Institute that three of the members had recently left for the foreign mission field.

The fifth annual meeting of the Highbury Institute was recently held. The report showed satisfactory progress in the work generally, including the missionary branch.

The fifth anniversary meeting of the friends of the Employment Agency Home, Dublin, has been held. The report showed that the good work done by the institution is steadily maintained.

The demand for the motto card and almanack has this year been unusually large, showing a deepening interest amongst the members in the daily Bible readings and the monthly Scripture subjects.

The annual meeting of the Birkenhead Y.W.C.A. was held on March 5. The annual report was very satisfactory. The classes and lectures have been well attended, and the junior branch has increased. There are now 360 members on the books.

Meetings for the deepening of spiritual life have been conducted by Mrs. Penn Lewis in Shaftesbury House, Burton-on-Trent, March 8 to 11. It has been a time of deep heart-searching, and many of God's children have been led into fuller light.

The annual mission of the Sevenoaks branch was held Feb. 29 to March 10, and was conducted by Miss Bazett, of Ealing. Many testified at the concluding praise meeting to definite blessing received. Sevenoaks has the advantage of an institute, combined with a home of rest, under the management of Miss Meredith.

The Leamington Association has issued the report of its Home. Some 93 young women workers and visitors have been received during the past year. As a training home for nurses it continues to render valuable service, a staff of private nurses having been formed. Apart from these the evangelistic and missionary interest is well sustained, and the whole work of the branch is full of encouragement.

A mission, held by Mrs. S. A. Selwyn and Mrs. Hubert Peek in the Swanage Institute and Holiday Home, March 9 to 13, has been greatly blessed, many of the girls openly yielding themselves to Christ. The presence and power of the Holy Spirit were specially manifest during the three closing evenings. In consequence of the steady growth of the holiday work, it has become necessary to add a new wing to the Home.

At the recent meeting of the London Council a report of the emigration department by Miss C. Hope showed that useful work had been done in assisting girls to emigrate. One or two parties will be going out in the course of the summer, and there are good openings for domestic servants with not less than two years' reference. Miss C. Hope's address is 7, Ovington-gardens, S.W. A report of the convalescent, sick aid, and holiday department stated that a large number of girls have been helped.

Homes for the Aged Poor.

A QUIET but praiseworthy work has been steadily going on for the past twenty-six years at these Homes. There are now eleven Homes, in which 134 inmates are cared for. From the commencement up to the present time, 418 persons have been sheltered and cared for. "An empty room" is all that is offered, with 1d. a week rent to make the inmate a legal tenant; the rules, however, demand a weekly income for married couples of not less than 6s., or more than 10s. a week. In single cases the minimum income must be 4s., the maximum is 6s. (the larger income being preferred). This rule brings out co-operation and active benevolence. Why provide special homes? Why not pay the rent of a room in any ordinary house? The reason is this. To be eligible, each candidate must be over sixty years of age; and in life's eventide the needed quietude and rest would not be obtained in a house let out in rooms.

A copy of the annual report will be sent by the honorary secretaries, the Misses Harrison, 5, Grand-acre-terrace, Anerley, S.E.

Christian Endeavour.

A RECENT "rally" at Bromley, Kent, brought together some 250 Endeavourers belonging to various denominations.

Fifty-two young people have been led into the church since last April at Branchville, S.C., by the Endeavour Society.

A company of young men from the C.E.S. in Pittston, Penn., have been conducting evangelistic services in outlying villages.

The Sussex C.E. Union was formed in 1893. The eleven societies affiliated at the beginning have now increased to twenty-three.

Eighteen young men were led into the church as the result of ten days of special services, conducted by the Endeavour society of Fabius, N.Y.

When Colonel Ingersoll visited Kalamazoo, Mich., a short time ago, twelve members of the Christian Endeavour committee distributed anti-infidel leaflets at the doors of his meeting.

In order to seek greater spiritual blessing, a C.E.S. in Fairfield, Ill., was divided into praying groups, to meet daily for a week to beseech an outpouring of power upon the congregation.

Christian Endeavour has at last entered Italy; the first society having been formed recently in the Scotch Presbyterian Church at Florence. A Baptist church in the same city has followed the example of its neighbour.

Several New Jersey towns and cities within the past few weeks have been the scenes of organized evangelistic campaigns conducted by the Endeavourers, in co-operation with the pastors. Remarkable news of united efforts, aroused communities, and converted souls is being received.

A united convention of the Christian Endeavour, Epworth League, and Baptist Young People's Union has been held at Los Angeles. This convention is the first of the kind ever held, says Mr. Sankey, who, with Mr. and Mrs. G. C. Stebbins, took an active part in it; "and the combination of these powerful societies is bound to sweep everything before it." The consecration service was one of great solemnity. The great building was crowded, and the deepest interest prevailed.

The South-West Essex Union of Societies celebrated its anniversary last week at Stratford. Encouraging progress was reported, and stirring addresses were delivered by Alderman Belsey and Rev. F. B. Meyer. The various societies were shown to be doing excellent work for their several churches. One reported the formation of a Smiling-up committee, the members of which agree to take care of the young children of poor women who would otherwise be prevented by family cares from attending public worship.

One of the most wonderful revival stories that has been told of any place for a long time comes from the little town of New Millport, Penn., a place of less than 200 inhabitants. Beginning with the week of prayer, the Endeavour Society held special evangelistic services that from the very first night were attended with much spiritual power. The definite results of the four weeks of service are converts to the number of more than seventy, sixty-one of whom united with the Lutheran Church and the rest with other churches. All of the associate members of the Society were converted, and the membership of the organisation increased more than 100 per cent. A revival of giving also arose in the church. Both the hotels relinquished their licences to sell liquor. The entire community was stirred, and the good work is not yet at an end.

The Women's Holiday Fund is intended to bring a short holiday within reach of some of the tired and hard-working women who require rest and change, but who, unaided, are unable to meet the expense which a holiday entails. The satisfactory results which followed from the work last year makes the committee earnestly hope that the work this summer may be considerably extended. Reports of the work done last year can be obtained by applying to the hon. secretary, 47, St. James's-square, Notting Hill, W.

Mexico.—Mr. Eglon Harris, of Orizaba, reports a visit to Vera Cruz, and the island of Ulua, where he distributed Gospels and tracts to nearly 600 prisoners. He writes:—"As showing the interest awakened by reading our tracts in a small prison in Chalchicomula (about sixty miles from Orizaba), the prisoners got together enough postage stamps to send for a Bible to read among themselves. Mr. Walters is sending good supplies of his useful Gospels. Also I have cards from Mrs. Grimké. I have printed some wall texts, Sunday-school cards, and new tracts, also Mark's Gospel in large type. You will have read about the burning alive of ten 'heretics' by the worshippers of the Virgin of Guadalupe in a Mexican village." Copies of the circular letter may be had from Mr. John Mercer, 143, Dickinson-road, Rusholme, Manchester.

Evangelistic Notes.

Buckhurst Hill.—An interesting eight days' mission has been conducted in Prince's Hall. There were good attendances, and much blessing among the young. Mr. John Brunton, of Croydon, conducted this mission. God's children were much refreshed. G. H. LORD.

Skipton.—A week's mission has been conducted by Rev. R. Balgarnie, in connection the Congregational church here. The mission has resulted in quickening and deepening the spiritual life of the church, whilst a goodly number have made public avowal of their love to the Lord Jesus Christ and their desire to serve Him.

St. James's Hall.—On Sunday night week Rev. H. Price Hughes had one of the best services ever held in this hall. In the after-meeting an extraordinary number of persons arose, and subsequently went into the inquiry-room. In a very marked degree the power of God was present to heal the people.—*Methodist Times*.

Fife.—Mr. Charles Galletly, of the Evangelisation Society, has concluded a Gospel mission at Largo, Fife. The people came out in good numbers night after night during the four weeks of special effort, and seemed deeply impressed by the earnest and heart-searching words of the preacher. Mr. Galletly's visit has proved a source of great blessing to the district. W. P.

Great Assembly Hall, Mile End.—Mr. William Nobbs, who is labouring at this busy centre this month is seeing much blessing. The Great Hall is crowded, on Sunday evenings especially, and there is evidence of deep conviction. Large numbers went into the inquiry room, and it is believed many accepted Christ. Prayer is desired for Mr. Nobbs's remaining meetings at Mile End.

Inverness.—Mr. Mackendrick, an evangelist well known on the East Coast of Scotland, has concluded a series of Gospel meetings in this town. The meetings were held on the west side of the river for three weeks, and many were won for Jesus. The last week was spent at the Y.M.C.A., where a number of young men professed to experience blessing. Mr. Mackendrick spoke several times at the Highland Orphanage.

Lower Tooting.—An eight days' mission, conducted by Mr. Charles Inglis, has been concluded in connection with Miss Bell's mission-hall. The faithful and solemn addresses were listened to night after night with rapt attention. On Sunday night the hall was crowded, when a very searching address was given, and several manifested deep concern of soul. We are hoping that much abiding fruit will result from the mission. T. A. C.

Bath.—A three weeks' mission is now in progress at the Railway Mission Hall, Monmouth-street, conducted by Mr. Wm. Thomson, of Glasgow. The forcible and appealing Gospel addresses of this servant of God are illustrated, with much effect, by excellent limelight views. The afternoon Bible-readings for Christians at 3 o'clock are highly profitable, and greatly appreciated by those who have had the privilege of attending. M. W.

Nottingham.—A series of Gospel meetings have been conducted here by Messrs. Bewley and Frank Weaver, extending over a period of three weeks. This effort has been greatly used of God in the quickening of believers and the conversion of sinners. The Albert Hall, which is the largest building in the town, has been packed to its utmost capacity each Sunday night. The week-night meetings, held in Circus-street Hall and Canaan Church, were well attended. A feature of the mission has been the large number who have gathered each mid-day for prayer. A. H.

Birkenhead.—Mr. Sydney Vivian, of the Evangelisation Society, has recently held a successful seventeen days' mission in St. Mary's, Birkenhead. Much prayer and work preceded the mission, the result of which was a good attendance from the first, and many souls professed to find peace. The boys' schoolroom was crowded with the poor of the parish, whose interest in the earnest and clear Gospel addresses increased as the mission proceeded. A band of earnest workers went out together each evening for one hour before the meeting, singing Gospel hymns, and invited the people in all parts of the parish.

Keady, co. Armagh.—A blessed work is being carried on now in this parish, attended with Divine grace and spiritual result. Every week special mission services are held in various centres, and remarkable testimonies to blessing are recorded. Many young people have definitely decided for Christ. The rector's Sunday Bible-class has been largely increased, and the Friday evening prayer-meeting in the Parochial Schoolroom is crowded with earnest worshippers. The rector, Rev. M. B. Hogg, is assisted by Mr. R. Hastings Rolleston, whose labours are being crowned with abundant success. Several drunkards are being reclaimed, and a general

awakening of the careless and indifferent is distinctly noticeable. God's people here "thank God and take courage." M. B. H.

Boston, U.S.A.—God is honouring the labours of Gipsy Smith in the People's Temple, the largest Protestant Church in New England. The power of God (says a correspondent) has rested upon the people. The preaching has been the pure Gospel of the Son of God, and has been in the demonstration and power of the Holy Ghost. Multitudes have yielded their hearts to God. More than a thousand seekers have been found, and over six hundred profess conversion. The converts include all classes, many of them are men; indeed, sometimes there are more men than women in the congregation. The great temple has been well filled every evening, except in storms, and on Sabbath mornings, and greatly overflowed on Sabbath evenings for six weeks. It is the greatest revival that this city has seen in any single church for twenty-five years. The whole region of country around Boston is benefited by these services.

Personalia.

Mr. Ballington Booth has named the evangelistic movement he has begun, "God's American Volunteers." The new organisation is governed by a quasi-military constitution, with Mr. and Mrs. Ballington Booth as joint presidents.

Mrs. Josephine Butler, who is staying at Lausanne, asks for the prayers of Christian friends that Divine help may be given to the friends at Geneva, who are seeking to free the city from the State-regulation of vice. The opposition is strong and dangerous. A vote of the people will be taken on Saturday.

Rev. John Robertson.—It has been arranged that Mr. John Robertson, City Temple, Glasgow, will preach during the month of August in the new Tremont Temple, Boston, while Dr. Lorimer comes to London to occupy the pulpit of Marylebone Presbyterian Church, whose minister, Dr. Pentecost, takes the place of Dr. John Hall, New York.

Rev. Mark Guy Pearse leaves England on March 27, and will be due at the Cape on April 19. He will be accompanied by Mrs. Pearse, and one of his daughters. His tour will include most of the principal towns in the Cape Colony and the Free State; the Transvaal and Natal will also be visited. His stay in the country will be a little over three months. The news of Mr. Pearse's visit has created quite a widespread interest throughout South Africa.

Pastor Wm. Birch, late of Manchester, and recently settled in Christ Church, New Zealand, is now making a visit to the United States to extend over some months. He desires, as far as possible, to influence public Christian opinion in the States towards fraternal relations between the white and coloured races. Another purpose of his visit is to arrange for the issue of an "All round the world A.B.C." guide book, giving useful information as to routes to travellers. His address will be Pastor W. L. Birch, Post Office, Chicago, Ill., U.S.A.

Rev. Andrew Murray has been welcomed back to South Africa by meetings at Capetown. *The Natal Witness*, of February 22, says:—"No other S. African minister has received such an enthusiastic welcome in Europe and America as fell to the lot of Mr. Murray. The Moderator's tour was a series of successes, and the many invitations from abroad which he has received since his return to the colony shows that he is one of the most popular of modern preachers. Rev. David Russell, late of Maritzburg, was among the speakers at one of the numerous representative gatherings to welcome Mr. Murray. Mr. Russell remarked that Mr. Murray had been telling him that he had received invitations to India and China."

The Salvation Army.

A GREAT demonstration of welcome to General Booth on his return took place on Monday afternoon and evening at the Crystal Palace. It was attended by some 20,000 members of the Army. In the afternoon addresses were given by leading officers, and different parts of the Army work were illustrated.

In the evening came the General's welcome in the central transept. He gave a stirring address, in the course of which he expressed great sorrow at the American "split." Commissioner and Mrs. Booth-Tucker, the new American leaders, were formally dedicated to that post.

Mr. Tritton will, it is stated, introduce the C.E.T.S. Bill into the House of Commons, without any present hope of its being carried, but to insure its provisions being considered by the Royal Commission.

Obituary.

MR. C. M. JONES.

CHARLES M. JONES, superintendent of the American Friends' Mission at Ramallah, has died there of Syrian fever. Last summer he left the States with his wife to take up this important work. Matters were progressing satisfactorily, when illness attacked both Mr. Jones and his wife, the former succumbing to the attack. He was born in Maine, and most of his life has been spent at Winthrop in that State. He accompanied Eli Jones in his last visit to this country and to Palestine, and thus had a good deal to do with the founding of the Friends' Mission at Brumana. The loss of an acceptable minister of the Gospel and a capable leader will be much felt.

CAPT. A. P. WILLIAMS, R.N.

Many to whom Captain Williams was well known as the secretary of the Protestant Reformation Society, will be surprised to hear of his sudden and unexpected death, while on a lecturing tour on behalf of the Society in Yorkshire. He had delivered a lecture on Martin Luther at a village near Selby on the evening of Thursday, 4th inst., and on Friday morning he arrived at the residence of his brother-in-law, Dr. Brett, of The Elms, Bridlington, feeling very ill. He lay in a suffering and very prostrate condition until Sunday afternoon, when he gradually sank, and passed away peacefully. On retiring from the Royal Navy, Captain Williams married a daughter of the late Canon Blakeney. Soon after his marriage he was appointed as the representative of the Protestant Reformation Society at Oxford. Within about a year of his marriage, Captain Williams had to mourn the death of his wife. He continued to reside in Oxford, and carried on a most energetic Protestant work amongst the undergraduates and townspeople. On the death of Rev. George Clements, who had for many years been the general secretary of the Protestant Reformation Society, there was, for a brief period, a danger lest the Society should cease to exist. Captain Williams, however, came at once to the rescue, and accepted the vacant post, at the earnest request of the committee. He removed to London, and soon became the means of infusing new life and vigour into the old society, and rallied to its support a host of friends.

Moslem and Druse Girls, Beyrout.

Miss TAYLOR's work among Moslem and Druse children in Beyrout has been clouded with anxiety owing to the troubles in the East. But in the midst of all the outward disturbance and commotion the work has gone steadily on. The Central Orphanage is always full. The Ras School continues to do its work of daily teaching under Mehesineh and Zareef, and the Ghareef school has also kept prosperous. The new report gives details of quiet, patient, helpful service among the poor, distressed, and oft-times refugee people.

The school work goes on quietly and happily. When in autumn last it was reopened there were thirty-eight children, but a month after came an epidemic in Beyrout which seriously affected the scholars. The Medical Mission work has been carried on with great usefulness. At the close of the year Miss Taylor writes:—"Our mothers' meetings on Thursdays are better attended than they were a few weeks ago. Fear seems to have left them, as they say, 'We say, like the English, trust in God, and do the right.' Our Sabbath meetings are well attended. I am glad to say we have no sickness in the institution. All thanks to our Heavenly Father who takes care of us. We have great cause for gratitude for his watchful care from one year's end to another, and all thanks for his care of the young converts, whose walk would bring credit to older heads. I must not forget to note the number of patients. Our young doctor has had 324 from November 1 to December 31. The poor people need more than medicine. Thanks to kind friends at home, I am giving them two bags of flour a week, for which I join them in returning thanks. I wish you could see their starved and pinched-looking faces."

The treasurer and home-correspondent, of whom information may be had, is Mr. W. Ferguson, Kinmudy, Mintlaw, N.B.

Requests for Prayer.—For a mission at Vernon Chapel, King's Cross-road, by Mrs. E. L. Baeyertz, from March 22 to April 2: that many may be brought to the Lord.—For an eight days' mission March 22 to 29, at Hurstpierpoint, near Brighton by Mr. B. H. Angel.—For a special mission, March 22 to April 3, in Havelock-place Mission, Belfast. For a Christian minister and his family threatened with heavy affliction, that they may be delivered, if it is God's will.

International S.S. Lessons.

March 29.

REVIEW OF QUARTER'S LESSONS.

GOLDEN TEXT.—Luke xii. 8.

THE whole period of our Lord's earthly life, with the exception of the last three months, has been covered by this series of lessons. Two of the lessons (I. and III.) referred to the Forerunner—one to the interesting facts connected with his birth, and the other to the character of his public ministry. There is still an important sense in which Jesus is preceded by a Forerunner. As the ploughman precedes the sower, so the conviction of sin precedes the acceptance of pardon.

Only one lesson (II.) refers to the early life of Jesus. Curiosity asks many questions concerning those thirty years spent in Nazareth; but only one incident is recorded. Yet that is sufficient to show how real was the boyhood of Jesus, and how He grew toward manhood just as we do. The duty of obedience to his parents was exemplified side by side with his entire devotion to his Father in heaven.

All the remaining lessons are occupied with our Lord's public ministry, in which teaching and working were remarkably combined. Recall some of the miracles as in Lessons V., VII., VIII. All bore witness to Him, gave emphasis to his teaching, and enforced his claim to the surrender and faith of men.

For the review, the question is, What use are we going to make of our knowledge about Jesus? Of course, we believe the record; and have been considerably interested in the stories which have manifested his wisdom and his power. But is that all? Note what the Golden Text requires. Are we prepared to confess Him?

We have seen in one lesson (IX.) how our confession may go far, and yet stop short of what He requires. True confession includes an acknowledgment of our need, a distrust of ourselves, a confidence in Him, a fearless declaration of Him as our Lord. Peter made such a confession, and we can only do as he did by the same Spirit (Matt. xvi. 16, 17; 1 Cor. xii. 3).

We are to do it "before men," and at the risk of being subject to severe persecution. Confessors in past days have been martyrs. Recall the story of the Theban legion of soldiers, consisting, it is said, of 6666 men, all Christians. The Emperor Maximian ordered a general sacrifice, and required all his soldiers to swear to assist him in extirpating Christianity from Gaul. The whole legion refused, and the emperor had every tenth man put to death. The rest remained firm; and again every tenth man was slain. The remainder drew up a remonstrance, which concluded with the words, "We confess ourselves to be Christians, and therefore cannot persecute Christians, nor sacrifice to idols." The emperor was only exasperated the more; and the whole legion was put to death. Confession does not now lead to anything so painful; but it still requires courage.

To those who make the confession, how great the reward that is promised! Own Him now, and He will own you "before the angels of God." Cowardice escapes some kind of present suffering, but it also loses the reward. We must "suffer with Him" if we are to "reign with Him."

Pastor Jacob, Oroomiah.

MY DEAR SIR,—Pastor Jacob, who is well known to you, and who has been twice to England to raise funds to enable him to carry on his work, has now again put himself under the direction of our mission, and wishes to give his whole time to this work. Ever since he began this particular mission he has had our cordial support. When he last went to England, the work rather fell out of his hands, chiefly because he was not here to keep close watch of it. He has really done more than anyone else here, native or foreigner, to gather about him and instruct a little congregation, and build up a little church. It has been a cause of great regret to us that this work has been allowed to decline. He has now undertaken to resume it with his first love and zeal, and we heartily endorse his effort.

I am instructed to write to his friends in England and ask them to come again to his help, if possible. He needs support for himself and family and something for the outside expenses connected with the work. I know that the old pastor has next to nothing to live on. The very nature of this work, you will of course realise, is such that, the less said about it in public the better. We feel sure that those who give to the support of this work will be spending their means wisely.—Yours fraternally, in behalf of the Oroomiah Station of the Presbyterian Board of Foreign Missions of the United States,

J. P. COCHRAN (M.D.)

Oroomiah, Persia, February 12.

Temperance Notes.

AT a recent official dinner given in America to President and Mrs. Cleveland no intoxicating liquors were provided.

The Archbishop of York's Sunday Closing Bill provides for somewhat earlier closing on Saturday night. Permission is accorded for licensed houses to be open for one hour in the middle of the day on Sunday for the sale of drink to be consumed off the premises.

The medical officer of Leek, drawing attention to the heavy mortality among infants in Staffordshire, says the most important factor is strong drink. The practice of indulging in strong drink has sadly increased among women, with deplorable results for the children.

The *Deutsche Worte* states that the drink account of the German people for the past year is three thousand million of marks, in which is included five hundred million of marks for schnap spirits. Can we wonder, it is asked, there is a necessity for mad-houses and prisons?

The Intoxicating Liquors Ireland Bill, which has been crowded out in the House of Commons, proposes that public-houses shall be closed on Saturday at nine o'clock p.m. in large towns, instead of eleven o'clock as at present. Also that the five exempted cities shall be included henceforth under the Sunday Closing laws, the *bona fide* limit to be raised from three to six miles.

A series of good meetings have been held by the Women's Total Abstinence Union in Chelmsford and Coggeshall. The annual meeting of the High Wycombe and District Branch of the W.T.A.U. took place on Wednesday week, Mrs. John Thomas in the chair. Earnest total abstinence addresses were delivered by Mrs. J. Christie Mackenzie, Miss Orme, and Mr. John Thomas.

The Mayor of Bradford, speaking in connection with a mission conducted by Rev. L. M. Isitt, said Bradford's share of the drink bill would be about £15,000 a week, and yet there were complaints of bad trade and poverty in their midst. It had been estimated that of the 142 millions spent on drink last year 85 millions came from the pockets of the working and the lower middle classes.

Petitions from Abeokuta, Ibadan, and Lagos, signed by 12,000 inhabitants, mostly native, have been sent to the Native Races and Liquor Traffic Committee for presentation to the House of Commons, calling attention to the immense harm being done in Western Equatorial Africa, as well as elsewhere in Africa, by the traffic in spirits, and declaring that the time has come for decisive action to be taken.

There was a goodly attendance in Streatham Hill Congregational Church last Monday evening at the annual meeting of the Tulse Hill and Norwood branch of the B.W.T.A. Mrs. Gledstone presided, and rousing addresses were given by Mrs. Pearsall Smith, Miss Agnes Slack, and others. A message of deep sympathy was sent to the absent president of the branch, Mrs. Woodford Fawcett, who is still confined to her sick chamber.

The annual statement of the head constable of Liverpool is encouraging to temperance workers. Twenty years ago, more than 20,000 persons were prosecuted for drunkenness in a year, but since 1876 the number had never risen to 17,000, and it has steadily fallen year by year. Last year the prosecutions were only 5035, and that notwithstanding the fact that the figures for the last two months included a very large area newly added to the City jurisdiction.

Alderman W. D. Stephens, of Newcastle, says:—"I have been an abstainer for thirty-six years, and I attribute my good health and spirits to this fact. I have seen during that period hundreds of young men pass away to drunkards' graves. Sons and daughters, in whose young life their parents and friends rejoiced, but who had acquired the habit of tasting, too often learnt and practised at home. And beautiful promising lives have been ruined and lost. Now that alcohol is known to be a poison, intelligent people should treat it as an insidious enemy, which will wreck many on the voyage of life."

The annual meetings of the Hampshire and Isle of Wight United Temperance Council were held at Portsmouth, on Wednesday. At the afternoon conference resolutions were adopted asking the Government to grant a licensing suspensory measure for a discretionary power for the refusal of all licences, a repeal of the Act under which grocers and shopkeepers' licences were granted, for prompt measures to secure closing on Sundays and election days, for prohibiting the sale of intoxicants to children, and for some drastic legislation to prevent a gigantic evil in the shape of the continuance and multiplication of drink-selling clubs. The Dean of Winchester presided at a mass meeting held at the Town Hall in the evening. Amongst the speakers were Rev. J. H. Horslev, Miss Weston, and Mr. Whittaker, M.P.

The Soldiers' Home, Winchester.

THE Home and Mission Hall in Hyde Close Winchester, originated, and so usefully carried on, by the Misses Perks, is well-known to many as the centre of active aggressive evangelisation. The new report says:—"Work throughout the Mission was never in a more healthy state. The seriousness of the times, the demands of the suffering and bereaved ones, with whom we are brought in touch, not only at home, but nearly all over the world, have been the means in God's hands of leading us to prayer, much prayer, and practical sympathy and energetic help."

Letters from soldiers in distant lands bear cheering evidence of continued blessing amongst young recruits and soldiers in whose interests these sisters were led to commence the work. The burden of many of the writers is "Praise God He ever led me into the Soldiers' Home." Here is one extract:—

"During the military manoeuvres we had a busy time visiting the camp and holding meetings. Special preachers came to help us, and many young men yielded to the strivings of the Holy Spirit and date their conversion to God from those services. It was a grand sight to see the soldiers of all regiments after a long and tiring march lying all around us on the grass or sitting on trunks of trees listening earnestly to the 'old, old story,' and joining in the Gospel hymns. A young soldier, who gave his heart to the Saviour at one of these meetings and who is now in India, writes: 'Never shall I forget the 22nd August, 1895, when you came round and spoke to us in our tents. I felt it was God speaking through you, and I could scarcely stand. So soon as you were gone I hurried to get down to the meeting, and although my feet were bad from the march, I didn't seem to feel while the preacher spoke those good words, they went into my heart, and I do know I belong to Jesus, I used to wish I was saved. Thanks be to God He has saved me and now I want to show His love in my life.'"

In addition to their fruitful service among soldiers the evangelistic operations of the mission, under the leadership of Mr. Charles Edwards, reach out into many of the surrounding villages, such as Fulford, Canon Street, Shroner Hill, Twyford, and Shawford; while in Winchester itself open-air preaching, lodging-house services, Bible-classes, Gospel and temperance meetings, are carried on with vigour and cheering results. We commend this work to the helpful sympathy of our readers. The address is Miss L. Perks, Soldiers' Home, Hyde Close, Winchester.

The Tramps' Mission.

THE new report of this Mission describes the work done among tramps in Unions and lodging-houses. Testimony is borne by all the workers in the Mission, regarding the attention and interest with which the casuals listen to the Gospel instruction. During 1895 thirty-eight Unions were supplied with Bibles, Gospels, attractive story books, wall cards, etc., for the use of casuals, and fourteen Unions also received additions to their libraries. 393 workhouses have now been supplied, but 254 still remain without aid from the Mission. Gospel services are now held in 174 Unions for casuals, or the tramps are allowed to attend the regular services of the chaplains. Letters are given from many chaplains and masters showing the value of this work. For example, Rev. T. Hodgson, chaplain of the Shoreditch Workhouse, writes:

"The Tramps' Mission is undoubtedly doing a good and necessary work, and is filling a place in our Christian sociology of the very highest importance. Your Mission is greatly valued not only by those it aids in prosecution of their evangelistic work, but also by the tramps, for whose special benefit it was started; these latter deeply appreciate and use the literature you have supplied, to such an extent, that it would simply astonish those whose acquaintance with tramps is only hearsay. The library sent by the Mission is in constant request, and books lent are carefully read and returned." The secretary, Miss Barnett, 2, Eldon-villas, Battledown, Cheltenham, will gladly give information.

The Darby-street Mission, Royal Mint-street, E., carried on as the East-End Mission of the King's Weigh House Chapel, reports an encouraging measure of success. This mission-hall is now a hive of earnest and useful activity, both among children and adults. Full information may be had of the secretary, Mr. J. H. Kiddle, 66, Grosvenor-road, Ilford.

A Mission of Help.—The report of the Mission of Help to the Suffering Poor gives many cases showing the pitiful extent of poverty and misery, and the way in which these workers have been able to relieve the distressed and comfort the sorrowing. This interesting record of loving service may be had of the secretary, Miss A. F. Perram, 38, Westbank, Stamford Hill, N.

The "Welcome Mission," Portsmouth.

THE report of this Mission shows the character of the work among sailors ex-service men (naval and military), and among the poor. "Few realise how essentially Portsmouth is a naval and military centre. Not only have we stationed here at least an average of ten thousand men in active service, but this is the town of all the world where ex-service men congregate. Many of the latter have been invalided out of the service, and with wives and children are in deepest poverty.

"A problem of national importance, of the greatest moment, is the condition of our 'time-expired men.' Since the short-term service has come into operation this has been increasingly felt. While in the army they have abundance in food, clothing, recreation, and even pocket-money. Once out of the colours, these advantages cease, and having spent in comparative idleness the years that a good workman is in training for his craft, and often having become dissipated by the life peculiar to a soldier and the trials of a foreign climate, these men are at a discount in the labour market, and find it impossible to earn a living."

The need of these ex-service men is illustrated by a number of cases, showing the distress and destitution in which many of them are found.

Circumstances have compelled these workers to give much attention to temperance effort, but above all it is recognised that Christ alone can save and keep, hence Gospel work receives the first and fullest attention. This, as shown by facts furnished in the report, has been greatly blessed in what seemed the most hopeless cases.

Amongst the many important branches are the Mother's Help Society, the Rescue Mission, the letter writing to Bluejackets at sea, and the "One by One" working band, formed in order to lay individuals before the Lord, and to bring to bear on such that personal effort which God is pleased to bless to so many. Amongst the incidents of this kind we read in the report of a young seaman in a man-of-war with over 600 men. So far as he knew, there was not another kindred spirit on board. Some time before he had learned to pray for those whose spiritual interests he had become concerned about one by one daily. He commenced to do so for the men on board his ship, and soon a gracious spirit of inquiry was manifested, and during the first ten months he was aboard over twenty of his shipmates came to inquire how they might enjoy the same peace and happiness he had, and some of the worst men on board have turned from sin to God through his earnest efforts.

We trust this interesting report will be widely read. Copies may be had of the director, Mr. Thomas Hogben, Welcome Mission, Edinburgh-road, Portsmouth.

Newness of Life.

If any man is in Christ, he is a new creation.—2 Cor. v. 17. (R. V. Margin.)

Nor an improvement, or alteration, or patching up of the old, but new life from God for those "dead in trespasses and sins." Life which in its right growth and development will overcome all obstacles, just as the fragile snowdrop finds its way through the earth-cloids.

1. "A new heart also will I give you, and a new spirit" (Ez. xxxvi. 26.) That the latter may be a dwelling-place for God's Spirit, "that we might know the things that are freely given to us of God" (Cor. ii. 12).

2. "The new man which after God is created in righteousness, and true holiness" (Eph. iv. 24). And "is renewed in knowledge after the image of Him that created him" (Col. iii. 10).

3. "A new name" (Rev. ii. 17). Even as Christ said to his disciple, "Thou art Simon...thou shalt be called Cephas" (John i. 42), showing a new character.

4. "A new covenant" (Heb. viii. 8). Ratified by "the blood of Christ" giving an inward knowledge of God's will. Personal communion with Him. A "blotting out" of past sin.

5. "A new commandment" (John xii. 34). Given by Jesus that we may "fulfil the law" (Romans xiii. 8).

6. "A new...way" (Heb. x. 20). Into the "holiest of all."

7. "A new song...even praise unto God" (Ps. xl. 3). "Behold, I make all things new" (Rev. xxi. 5).

E. M. CHRISTIAN.

Mr. Balfour, speaking in the House of Commons, said a large measure of agreement, if not absolute accord, had been arrived at with regard to the terms of reference to the proposed Commission on Licensing. He thought Scotland should be included.

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AMONG THE CHURCHES.

Church of England.

THE C.M.S. lady missionaries in Fuh-Kien are now authorised to return to their stations.

A new mission hall and Sunday-school was opened last week in connection with St. Andrew's, Newington.

Dr. Alexander, the new Primate of Ireland, will preside at the annual meeting of the Church Army in St. James's Hall in May.

Rev. Henry Partington has been celebrating his eighty-seventh birthday, and his sixty-first anniversary as vicar of Wath-on-Dearne.

Owing to an affection in his eyes, Canon Gore has been obliged to give up all work for some weeks, and his Monday lectures at Westminster Abbey will be interrupted.

Rev. F. A. Parker, who has been inducted to the charge of Waddington, is the fourth member of his family who has been vicar of Waddington since the close of the last century.

The twentieth annual conference of the Yorkshire Evangelical Union will be held at York on Thursday and Friday, June 25 and 26, the president for the year being Rev. Dr. Hughes-Games.

The position at the C.M.S. College, Islington, vacated by Rev. W. I. Moran, who is to be the first Vice-Principal of the Elland Clergy School, Hull, has been filled by the appointment of Mr. A. J. Tait, Ridley Hall, Cambridge.

At Tunbridge Wells on Monday a conference was held, with a view of forming a local branch of the N.P.C.U., when an address was given by Rev. Prebendary Webb-Peploe, who also addressed a meeting in the evening on "England and Rome."

Many will be thankful to hear that the Bishop of Stepney has made a practical protest against the Romanising tendencies of many clergymen by refusing to hold a confirmation in a church in which the vicar had rejected some candidates because they declined to go to confession.

Archdeacon Taylor, presiding at a meeting in the Gordon Hall, Liverpool, said there were no fewer than 7000 churches in connection with the Church of England where the Romeward movement was extending and exerting its influence. If the articles of the Church of England were understood, all the doctrines of the Church of Rome would be repudiated and dismissed at a moment's notice.

The annual meeting of the Manchester and East Lancashire Association of the Church Missionary Society was held last week in the Free Trade Hall. Sir J. H. Kennaway, who occupied the chair, said that there were 673 ordained missionaries labouring at the present time in connection with the society, and of these 309 were pure natives. Missionary addresses were delivered by Revs. James Stone, from South India, Hugh Stowell Phillips, from China, and Mr. G. L. Pilkington, from Uganda.

Congregational.

Rev. W. J. Craig has been recognised as pastor at Ivy-bridge, Devon.

A new Countess of Huntingdon's chapel has been opened at Kidderminster.

Rev. Harper Riley, late of South Africa, has been recognised as minister at Gatley.

Rev. Joseph Booth has been recognised in his new sphere at Low-row, Swaledale.

Edmonton and Tottenham Chapel reports 503 members in the Sunday-schools there are 1300 scholars.

The two hundred and fiftieth anniversary of Guildhall-street Chapel, Canterbury, has been celebrated.

Rev. J. S. Drummond, Dr. Berry's assistant at Wolverhampton, has accepted the pastorate of Milton Church, Huddersfield.

The memorial-stones of a new chapel have been laid in St. James's-end, Northampton, in celebration of the bicentenary of Doddridge Church, the parent of the mission.

In connection with St. Leonard's Church, a new church has been built at Bulverhythe, an outlying district of the town, where for three years a successful mission has been carried on.

Rev. W. Pedr Williams, who is still at Bournemouth, is making steady progress towards recovery. He is expected to be able to resume his ministry at Lower Clapton on the first Sunday in May.

Park Chapel, Crouch End, reports good progress in all departments. The roll now numbers 1030. Rev. A. Rowland has completed twenty years' pastorate, during which £73,246 has been raised for various purposes.

Arrangements have been made for a special assembly of the Congregational Union on Wednesday, May 13, for the further consideration of the report of the Special Committee on the Revision of the Constitution.

Rev. F. Gasquoine, of Bedford, has concluded twelve months' special ministry in connection with the Northamptonshire Free Church Council, visiting and holding services in Baptist, Congregational, Wesleyan, and other Methodist chapels, with a view to closer co-operation between them, occasionally holding united meetings.

The manual of Lyndhurst-road is a record of varied and successful activities. Dr. Horton's address is couched in a tone of gratitude for the signs of spiritual prosperity. The number of church members is given as 1089. The total contributions of the church amount to £5792. The sum raised for the L.M.S. was £1962. Nine members of the church are actively engaged in the foreign mission field. The Kentish Town Mission is reported as progressing in every way. "The service, indeed, is so great, and the spirit and efficiency of the workers equal to so much more, that it really has become an urgent question if an extension of the hall buildings should be contemplated."

Calls.—Rev. Martin Anstey, of Gallowtree, Leicester, to Dewsbury (accepted); Rev. E. T. Jones, to Staplehill and Mangotsfield (accepted); Rev. W. H. Pritchett, to Repton; Rev. John Byles, of Ealing, to Zion, Wakefield; Mr. J. E. Simon, to Brampton, Chesterfield; Mr. T. Price Davies, to Meersbrook Park, Sheffield.

Resignations.—Rev. W. Pierce, of New Court Chapel, N.; Rev. A. Henderson, of Ware.

Baptist.

Mr. Thomas Davies has been welcomed at Gold Hill, Bucks.

The Pioneer Mission has taken up the charge of the work at Hampton Court and East Molesey.

A mission at New England, Peterborough, has proved such a success that a new chapel has been decided upon.

A church has been formed at Swanscombe, near Dartford, and steps are being taken to secure a site on which to erect a chapel.

Ferne Park Church reports 401 members, a net increase of eleven. The Sunday-school has 234 scholars, of whom three joined the church during the year.

At Bewdley Chapel on Sunday week Mrs. Lowe, who had arranged to conduct the service, had given out the opening hymn, when she fell dead in the pulpit.

The number of scholars on the roll of Regent's Park Chapel Sunday-school, including infant and Bible-classes, is 435. There is also a branch school, with an average attendance of 209.

Mr. Newton Jones has concluded a six days' mission at the Old Baptist Chapel, Rushden. One pleasant feature of the mission was that the most earnest workers were those brought in during a previous mission two years ago.

With a view to reduce the debt on the South London Tabernacle, the pastor, Rev. E. Roberts, asked the members and congregation to subscribe at least one half-penny per day for seventeen months, which would complete his ten years' ministry. The first month's subscriptions have realised £63.

A mission has been held in Huddersfield, Milnsbridge, by Rev. F. C. Spurr. The afternoon conferences on spiritual life were highly appreciated. The evangelistic meetings produced wonderful impressions, but by false sentiment or hysterical excitement, but by the forceful and logical presentation of the great facts of Scripture.

A series of Thursday evening sermons on "The Glorious Person and Work of the Holy Spirit" is being given at Devonshire-square Chapel, Stoke Newington, N. Rev. Archibald Brown preached the first of the series on Thursday week, and the remaining addresses are being delivered by Revs. W. Fuller Gooch, E. C. Gange, W. Cuff, F. B. Meyer, and G. P. McKay (pastor).

At a conference held in the Church of the Redeemer, Birmingham, to consider the position of the denomination in that town, Rev. J. M. G. Owen stated that there are twenty-seven churches in the city, with a membership of over 5000. The denomination has increased eighty-six per cent. in thirty-five years. This increase, however, compares unfavourably with London, Liverpool, Manchester, and Sheffield, the increase in London being 100, Manchester 173, and Liverpool 170 per cent.

Calls.—Mr. G. W. Bloomfield, to Stanningley; Rev. John Andrews, to Hilperton; Rev. G. Elnaugh, to Zion, Walthamstow; Rev. L. W. Lewis, to Zion, Cefnawr (accepted).

Resignations.—Rev. Thomas Antill, of Pinner; Rev. J. F. Smythe, of Berkhamsted.

Methodist.

Successful evangelistic missions have been held at Aylesbury, Cambridge, Hornsea, and Tadcaster.

Rev. T. Mitchell, Primitive Methodist, is to be a speaker at the Bible Christian Missionary gathering in London.

Mr. George Dingley, of Yarmouth, has undertaken to subscribe the whole of the £200 needed for the erection of a hospital at Wenchow, China.

Miss Kate Howe, of Chatham, has been accepted for service in the foreign mission field, and hopes, after undergoing a course of training at Biddeford College, to proceed to China.

At the anniversary of the Wesley Mission, Leeds, Revs. Thomas Champness and Dinsdale T. Young were the preachers. The report shows a membership of 721, with 212 on trial, being an increase of 55 on the year.

The work at Surrey Chapel has been developing in various useful directions. The house adjoining the chapel has been presented by a friend, and has been opened as a temperance institute, while part is to be used as a residence for the sisters serving in the mission.

The Hull Wesleyan Mission, which four years ago was established in connection with the mother Methodist chapel in the town, then practically empty, has proved a great success. The chapel is now crowded with poor people, and Wesley Hall has a large congregation.

The Clapton Mission reports an increase of twenty members, six teachers, and fifty-three scholars for the year. A mission to Germans is to be commenced, premises having been secured in Whitechapel. The social operations of the mission are so embarrassed by debt that it is expected they will have to be abandoned.

Sir Frederick Howard, of Bedford, has resigned his position as treasurer of the Wesleyan Education Fund in consequence of Dr. Rigg's letter to Cardinal Manning; the special ground being that Dr. Rigg in his defence has expressed regret, not for his attack on fellow members, but only for its unauthorised publication.

The Free Methodist Missionary Committee, at its last meeting, made arrangements for the building of a new mission house at Chau Chia, the training institution at Tientsin, and the re-opening of the girls' school. A committee was appointed to arrange for the welcome home from China of Rev. John Innocent after thirty-six years' service there.

Presbyterian.

Dr. Moinet has declined the call to Bromley, Kent.

The work at Holybourne (Hants) is full of encouragement. Rev. C. Anderson Scott, of Willesden, has declined a call from Moseley, Birmingham.

The Pan-Presbyterian Council is to meet in Glasgow on June 17 and following days.

Chalmers Church, Ancoats, reports a considerable increase on last year. Under the leadership of Rev. J. H. Scott the work seems reviving.

Dr. Walter Morison's resignation of the Westbourne-grove Church has been accepted by the Presbytery, but he has been asked to act as minister-*emeritus*.

The executors of the late Mr. George Sturge, the well-known Friend, have paid over a further sum of £1500 to the English Presbyterian Foreign Missions, making £16,500 in all from that source.

At the annual meeting at New-road, Woolwich, Rev. John More reviewed with thankfulness the work of the past year. The membership is now 226, and the various missionary and evangelistic operations are well sustained.

Tidings have been received by telegram of the death of Mr. Alexander Macdonald, one of the proprietors of *The Presbyterian*, which occurred on Monday week at Cradock, Cape Colony. Mr. Macdonald, who was well known in Presbyterian circles, and was a deacon of Wimbledon Church, left this country for South Africa about twelve months ago, on account of his health. He leaves a widow and two children.

Calls.—Rev. R. W. Wilson to Dudley; Rev. R. Johnstone, of Edinburgh, to St. James, Kirkcaldy; Mr. Leslie Rankin, of Coleraine, to Waterside, Derry; Rev. James Hannil, of Magheramason, to Lauriston-place, Edinburgh; Mr. W. Smith, to Kilinchy; Rev. W. B. Jack, of Arbroath, to Caldercruix.

Resignations.—Rev. W. A. Cathcart, of Ramsey; Rev. W. Pearson, of Earle-road, Liverpool; Rev. D. Henderson, of Rock Ferry.

(For "Fallen Asleep" see p. 23.)

Chingford.—Mr. G. H. Lord has given three lectures on Egypt and the Holy Land at The Hall, King's Head Hill. They were illustrated by a fine collection of diagrams, photographs, and maps. The descriptions were made still more real by the presence on the platform of fifteen persons attired in various costumes.

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If the things of the Gospel were real to all who profess to believe it, as real as the objects they touch and handle, what a great and instant change would pass over the habits and characters of many who now cannot be distinguished from worldlings! Suppose it were real to them that after death is the judgment, what an enormous effect would be produced on the ways of buying and selling, of conducting business and professional affairs! And once professing Christians were all under the influence of the solemn fact of judgment, how quickly the outside world also would feel it. It would steal into men's hearts as a change in the temperature steals into the innermost rooms of a house; it would trouble their consciences more than does the most urgent preaching. The habits of every exchange and market in the kingdom would undergo a transformation. Suppose it were real to all professing Christians that they were "washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God," what good news they would continually be proclaiming in the clearest terms! Surely men would be constrained to say, "We will go with you."

"The light of Nature" does not reveal the Gospel of grace. The laws of the physical and moral order are retributive, but not redemptive. When we would inquire of the universe whether God is good as well as powerful, gracious as well as supreme, it falls dumb. Its spectrum of truth falls short of the "red rose of sacrifice." It is here that the Gospel "in the face of Jesus Christ" comes with its blessed light. It shines out of the darkness, and into the darkness. Where all other voices fall silent the words of Jesus come with clear and convincing emphasis. God is "our Father;" "God is Love." When once we refuse to listen to Him, even though we may retain some faith in the personality of God, we are bound to become agnostics as to his moral dispositions and his message of grace. "No man hath seen the Father at any time; the only begotten Son, who is on the bosom of the Father, He hath declared Him."

If any man ever had an eye for character, and an appreciation of life, whether high or lowly, it was Sir Walter Scott, and his view of the comparative moral worth of the rich and the poor is well worth attention. He told Miss Edgeworth that she should not attach so much importance to literature and literary people; that, although he had known some of the most celebrated men and women of his time, yet he had derived "more satisfaction and comfort from the conversation and example of the poor, unlettered, hard-working people, than from all the wisdom of the learned folks." He said he had heard "finer sentiments and seen finer lives among the poor people than he had ever seen or heard of anywhere outside the pages of the Bible." To him learning was "mere moonshine compared with the culture of the heart." Here is the secret of the moral soundness of all his works; and the explanation, to a large extent, of their enduring popularity.

The official year-book of the Church of England gives encouraging signs of progress during the last year or two, so far as figures go. The voluntary contributions have increased by a quarter of a million sterling, the number of communicants from 1,701,000 to 1,778,000, and auxiliary institutions, such as

the Sunday-schools, show a similar advance. The only movement that seems to have stood still is the temperance department. It would seem that a new spirit of devotion is inspiring many clergy, that they are rising to the opportunities afforded to them by the parish system, and that they are mastering the secret of making use of outside helpers as never before. How much of this energy, however, is being used for Romanistic propaganda is not indicated. Evangelicals must see to it that tares are not sown while they sleep.

The discussion provoked by Mr. Purcell's life of Cardinal Manning shows no immediate signs of abatement; new developments come with new writers. Mr. Purcell, whose revelations have caused such a commotion among Romanists, defends himself with vigour against his assailants, and carries the war still further into their ranks. He does not hesitate to say, in *The Nineteenth Century*, that a tied Catholic newspaper is like a tied public-house, the one gives adulterated drink, and the other criticisms which are neither pure nor undefiled. "On occasions of grave differences of opinion arising among Catholics an outsider enters the office of such a paper, as but too often before has been the case, and takes possession of the chair." The intruder, he says, "poisons the wells of Catholic criticism." Instead of being sorry for having published so much, he thinks it was an evil hour when he listened to timid counsels, and omitted to give Manning's attack on the corporate action of the Jesuits in England and Rome. What will be done with this wayward man, who has a mind of his own? Make him miserable, and so drive him forth? We should not be surprised to hear that he had become a Protestant.

Dr. Ryan's book, "With an Ambulance through the Franco-German War" (*John Murray*), lets us see war as it is. The "glory" suffers at the hands of our moral pre-Raphaelites; who show us a good deal more of the horror and cruelty and uselessness of war. Dr. Ryan describes the agony of men and animals, and the consequences which follow to all the people in the war-trodden countries.

"I will not have one law for men and one for women," says President Theodore Roosevelt, of the New York Board of Police Commissioners—"they shall be treated exactly alike, so far as I am concerned." The principle is the only sound and consistent one on which to go; it is the principle of the New Testament. Were the example of Jesus followed, our laws and customs would at once undergo a great change for the better.

Attention should be called to the painful frequency of infant mortality in London, through suffocation in bed, and juries should be more severe on the parents and nurses who are responsible for them. This is one of the most difficult cases in which distinction has to be made between accident and culpable carelessness or worse. Among certain classes of callous people there is little sorrow shown for the death of their young offspring, who are often regarded as a burden. The utmost care should be exercised by our magistrates and coroners to detect the not infrequent cases of wilful "overlying," and the severest penalty should be visited on those who can be convicted of evil intent. Last week, out of sixty-four deaths by violence in London,

twelve (including eleven of infants under one year of age) were due to this cause! These cases are largely found among the intemperate and improvident classes. Hence the importance that Christian teaching at "mothers' meetings" and in the homes of the people should be accompanied by instruction in habits of thrift and sobriety.

Scripture Readers in Ireland

THE seventy-fifth report of the Scripture Readers Society for Ireland opens with a note of praise to God for the blessing which has during the past year attended the labours of the Society's agents. The report says: "Ireland is at the present moment open for God's Word in a way that it has not been for generations. If the people do not get the Scriptures, there is nothing for them but Socialism, superstition, or infidelity; and will not a measure of responsibility rest upon those who have been hitherto more blessed than they? Additional workers are available if the funds are provided. We seek in a quiet way to bring God's Word before those who are of a tender heart and seem to have 'an ear to hear.'"

The Society's income for last year amounted to £3478, and the expenditure to £3108. The report gives, as usual, extracts from letters by the Readers and their superintendents. One of the former writes:—"The work in my district was never more favourable than during the past quarter. I am very thankful to say that there is no door closed against me by people of any class, while I am often sent for where there is illness or anything requiring special attention. My visits, thank God, have been blessed to many, and several have professed conversion. Many of God's children have been instructed and built up in the faith of Christ; at the same time several who did not come to our meetings or services have been brought in and I trust will continue to come. Another of the Readers says:—

"I cannot say that my work has been much in the sight of man, but I hope the Lord increased it in the hearts of those to whom I read and explained his Word. Thanks be to God, when not able to visit out, I have opportunities of doing work in my own house. Yesterday, when I came in from church, six Roman Catholics entered as they were coming from Mass. One of them said, 'The priest read for us in the Mass to-day what we heard you reading out of the Bible.' I said, 'Will you wish to have me read it again for you?' They answered 'Yes,' and I read Matt. ii. 1-13, and other portions, and explained them. Some of them (who had not heard the Scriptures read before) were surprised to find that what the priest read at Mass could be found in my Bible."

Another Reader writes that, in company with second agent of the society, he visited the tenantry on a large estate. "We visited from house to house, reading passages of Scripture. In each case there was a willing assent, and in many instances a hearty 'Amen' to what we said. Several people remembered our visit two years previously."

Copies of the report may be had from the secretary, Captain James Kearney White, 27, Lower Pembroke-street, Dublin.

Christ and the Old Testament.

THE Great Teacher contemplated the sacred records of the past from the practical standpoint, and found there the active germ-forces of all saving religion, and this aspect of the subject absorbed Him. The sacred writings of the Jews were a record of successive acts of power for the vindication of the covenant, and of the fidelity with which God sought through long centuries to bring near the blessings of the covenant; and he who reads the record aright will always feel the nearness, sufficiency, and strength of the Eternal Presence that asserts itself there. The books tremble with the infinite, like a temple to which God and his flame-winged seraphs have come, but, alas! some lack eyes for the vision. Men must learn through the Word their lessons of Divine power, and if they neglect or despise it, must continue in fatal ignorance to the end.—*Rev. T. G. Selby.*

Search for Souls

SOULS are worth seeking. God thinks so; He gave his Son. The Lord Jesus thinks so; He left his eternal glory, and came into the wilderness to save them. The Holy Spirit thinks so; He is ever convincing them of sin, and seeking to win them back to God. Would that we all thought so! Who can measure their infinite value? Viewed from the standpoint of God and eternity, one single soul is worth more than the commercial value of the whole world. "For what shall it profit a man if he gain the whole world and lose his own soul?"

Sometimes we marvel that we meet with Christians who never do anything in their little minute of opportunity for the salvation of their fellows. But one can only believe that this authentic valuation has never been burned into their innermost heart by the Spirit of God, or it would not be so. Oh, why is it not in all of us as a burning fire shut up in our bones, so that a guilty indifference and a sin-bedrugged inactivity would be grand impossibilities! Oh, to possess a holy enthusiasm for souls! Even as that missionary, who, when taunted with only making one convert in twenty years, said, "And is it true that I have won a soul to Christ in twenty years? Then I will serve another twenty, if I am spared, for one more." He knew his Lord's estimate: "The redemption of their soul is precious."

Yes, souls are certainly worth seeking; but more, they need seeking. They are lost and in great danger. Confined in a bewildering maze of sin, they grope for the light, but all is dark, and they know not the way. We remember the word by the prophet Ezekiel, "For thus saith the Lord God, Behold I, even I, will both search my sheep and seek them out." And God calls upon believers everywhere to have fellowship with Him in bringing back these banished ones from their haunts and hidings.

They are worth seeking, they need seeking, but more also, they must be sought. "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost." We are saved to save; rescued to rescue; blessed to bless. The man who does not realise this must have an extremely poor conception of the salvation of God; he has yet to learn the first principles of the Gospel of Christ. He has not half awaked to the majesty and mystery of eternal life, who has not linked himself to that noble order of men who are in the world to seek and to save that which is lost. This is the chief *raison d'être* of a saved soul—to glorify God in labouring for the salvation of others. As sinners saved by grace, we are debtors to all unsaved sinners, to tell them the good news of a Saviour's love.

But let us examine ourselves. Have we had, in the past of our Christian life, a strong and ruling desire to create joy in the heart of Jesus by winning lost ones from the paths of death? And are we making it our chief business to search for them and woo them to God and a holy life? Is it our daily occupation to seek for those of whom the Lord says, "Other sheep I have which are not of this fold: them also I must bring." These souls are in the wilderness. Thousands are perishing; thousands are dying. Verily, death is busy, and the coming of the Lord draweth nigh.

Do you dread the death of a relative, a friend? If God is real, and the Bible true, and eternity not a myth, ought you not to

dread, ten thousand times more, the death of his soul! You would do anything to save him from temporal loss and pain, how much more should you be willing to give yourself, your all, and work like any slave, to rescue him from eternal ruin and despair?

Still to you comes the voice, "As the Father hath sent Me, even so send I you. Go." Hold back, and you will suffer loss. Be obedient, and you will make the glad discovery that the promises of God, and the purposes of God, and the power of God are all on the side of the God-filled hearts that hunger to save, and the God-empowered hands that are outstretched to succour Christ's straying sheep. But, if through sickness or peculiar circumstances, you are denied the joy of personally seeking the lost, you may help together by prayer, and by loving gifts to those who are literally giving their lives to the work?

The need is great; the call for volunteers real, intense, urgent, awakening. Who will go? Let the answer echo: "Here am I, send me." W. MONRO COLLINGS.

Gosport.

Our Work for God.

By REV. J. R. MILLER, D.D.

GRAVELY responsible is the work of a Christian minister. Whenever he speaks to people, he is laying materials on the walls of God's temple. He must do work worthy of God's honour. If he has only wood, hay, and stubble to bring, he had better never enter the pulpit. The same is true of the Sabbath-school teacher. He also is at work on God's building. If he has only the trifles of week-day topics, bits of gossip, airy nothings, to give to his class, what that is worth while is he putting into the scholars' lives?

The lesson applies to parents. They get the young life from God when as yet nothing has been built into it. What do they bring to put into the character that they are helping to build? What are the influences of their home? What songs are sung beside the child's cradle? What lessons are taught at a time when every lesson becomes a permanent part of the life? What books are put into the young hands when every sentence makes an indelible mark on the soul?

But the teaching is for us all, for we are all builders on the life-walls of others. What opportunities for edifying one another we all have in our conversations, as we sit together or walk by the way! Words are wonderful things. They may become adornments in the life of him to whom they are spoken. They may give happiness, courage, comfort, or impulse. There have been single words that have changed destinies. Then there are also words that are only rubbish—wood, hay, and stubble. Too much of the common conversation of the street, the parlour, the table, is poor building material to put into human lives. Too much of it is only idle words. Too much is criticism of the absent, hurtful gossip about people. Too much of it is wrangling and bitterness.

We may think, too, of what we are building and allowing to be built on the walls of our own character. What are our companionships? Companionships make us. Every one that takes a half-mile walk with us, or talks with us ten minutes, lays something on the wall of our life. The books we read do their part in our character-building. Our thoughts also have their important place among the builders. As we think, so we grow. Trifling thoughts—a flippant, shallow life. Sad thoughts—a sombre character. Reverent thoughts—a life on which rest the hallowed marks of divinity. What are our thoughts—gold, silver, costly stones; or wood, hay, stubble? Are we as careful as we

should be concerning the things we take into our life, God's building?

There is more of the lesson. The fire shall prove each man's work, of what sort it is. Whatever in it is gold, silver, costly stones, shall abide; but whatever is wood, hay, and stubble shall perish. The things we are putting into the lives of others these days—are they imperishable things, things that will be elements of beauty in the heavenly life? It is not enough that they be not evil; the yet more searching question is, are they the gold, silver, and costly stones of truth and love?

Very grave is the responsibility of the man or woman that writes a book—a novel, for example—that catches the fancy of people and is read by thousands. "It is a great success," men say. Yes, but what does it put into the lives of those who read it? What impulses does it start? What impressions does it leave? Does it kindle holy or unholy fires in the hearts of its readers? Is it gold, silver, costly stones, or is it wood, hay, and stubble, that it builds into life-walls?

The work done in our own life must also be proved, and only that which is immortal shall endure. No doubt many of us build much rubbish into our character. We read books that do us no good, even if they leave in us no virus of evil. We spend hours in conversation that consists at best of only idle words, imparting no inspiration toward better things. We indulge in thoughts, feelings, imaginings, longings, which build up in us nothing that we can carry into eternity. That is the true test of life. Only what is fit for heaven is worth while on the earth.

The end of the lesson shows us a man, saved himself, so as through fire, while his work is all burned up. We think of one that has spent all his life in building a house and gathering into it the things for which he has toiled. The house is burned, with all that is in it. The man himself escapes unhurt, but he carries nothing with him. So, says St. Paul, shall some men pass into heaven, barely saved, but losing all their work. They have lived uselessly. They have advanced Christ's kingdom not at all. In all their life they have done nothing that shall endure. The world would have been quite as well without them. We need to remember that it is not enough to be busy, active, ever doing something; the work we do must be true work for God, such as will really bless the world.

It is sad enough to be a useless Christian, doing no good, building nothing that will last. But it is sadder far to live to tear down, with unhallowed hand, what others with love, prayer, and toil, have built up; or by unloving and censorious words to discourage those that are sincerely trying to do God's work and to bless other lives. We should all pray to be saved from the doom of those that destroyed the temple of God.—*The Golden Rule.*

Trust in God.

O PUT thy trust in God! He can and will sustain
The soul that on Him leans, in hours of grief and pain,
O put thy trust in God! He'll keep thy soul secure;
His love that ne'er forsakes will to the end endure.
O put thy trust in God, when gloom o'erspreads thy way!
His power alone can make the darkness as the day.
O put thy trust in God when thorny paths appear!
Thy way is known to Him; faint not, but persevere.
O put thy trust in God! Fear not, but onward move,
Since all things work for thee an everlasting good.
O put thy trust in God! Thy needs He will supply;
His fulness is for thee, his grace will satisfy.
O put thy trust in God! Thy future leave to Him.
The calm that trust inspires is his own peace within.
O put thy trust in God! Doubt not his love so free,
Since everlasting love Himself encircles thee.

Corpus Christi Coll., Cambridge.

ARTHUR HART.

The Stratford Mizpah Band praise God for much blessing received in their lamp mission during the winter months. They rely on the continued prayers of God's children for blessing on their work for God in the open-air, commencing on Good Friday.

J. C. CRAWLEY.

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Letters from South Africa—10.

AS in America, so in South Africa, the Y.M.C.A. is not only a convenience, but a necessity. Many a young man, disappointed or discouraged from various causes on his first arrival, finds in the hearty grip of the hand which is characteristic of the Association an assurance of brotherly sympathy and incitement to hopeful endeavour. Fathers and mothers should do it good in all the ways they can, for they never know how much their boys may need its help at home or abroad; and, if their own should not, other people's children are constantly receiving good from it.

There is no "smoking-room" here, but smoking in the common sitting-room is not prohibited, though not encouraged. There was a discussion on this subject in *The Association News* at home some months ago. The arrangement here goes as far, I think, as the Y.M.C.A. is justified in going. It seems to work unobjectionably, and perhaps brings some into touch with the Association who might otherwise be found in less desirable places. Nevertheless, I am not recommending the plan for home consumption.

Amongst the many men whom I have met in S.A., whom I had known before, or had been acquainted with through their friends, was a son of my old friend, the late Mr. Edwyn Shipton, the historic secretary of the Y.M.C.A. in Aldersgate-street. His son holds a position in the Bank of Africa, in Capetown.

At Durban I was met before I landed by my kind friends Mr. and Mrs. Spencer Walton, whose guest I was for three pleasant weeks, the two ladies I have previously mentioned—Miss Holt and Miss Jacob—finding excellent accommodation and courteous attention at the Royal Hotel, of which travellers may make a note. The former came to escape the English winter, accompanied by her friend, and both were pleased with the opportunity of visiting some of the mission stations. We are, therefore, for the present travelling together. Miss Jacob has been able to call upon several members of the Mildmay Association of Women Workers, which has its representatives in all parts of the world.

My first evening was spent at an open-air meeting opposite the town hall, held by Mr. Spencer Walton and his helpers every Friday evening. Very bright, lively, and profitable occasions they are—brief talks, pointed and pungent, interspersed with hymns, solos, and choruses. Mrs. Spencer Walton and the lady missionaries speak and sing, and are a great attraction. At the close, and during the meeting, opportunity is found for individual dealing. Two young men, one of whom had been a fellow-passenger, stayed afterwards, though both had evidently been drinking. They had been brought up in Christian homes, with holy memories of parents' tears and prayers, yet seemed drifting downwards. They are the type of many whom a kindly word and helping hand may save. At one of our hotels it was remarked that the waiters seemed like the brokendown sons of gentlemen.

Meetings similar to the above are held every Sunday night in the same place, the centre of the town, after the hours of public worship; and also one for railway men, at the station, during their dinner hour on Tuesday.

When Mr. and Mrs. Spencer Walton removed from Capetown to Durban and took charge of the eastern branch of the South Africa General Mission, they wisely cultivated good relations with the churches and their pastors, which has been found in many ways mutually helpful. This Mission is regarded, not as an interloper, but as a fellow worker, which they recognise and help, and Mr. Walton is asked not infrequently to render aid in their pulpits. My kind host and hostess afforded me the pleasure of meeting a number of representative ministers and

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friends at their house one afternoon, from whom I learned much that was gratifying as to Christian life in Natal, though there, as everywhere, there is need of more separateness and devotedness to God.

I mentioned in a former letter a lawn meeting at the residence of the Rev. W. Copeland, C.E. clergyman of St. Thomas's district—on the Berea, a suburb where most of the prosperous people of Durban reside. Close to the vicarage is the church, and in the burial ground a stone bearing the following inscription which will be of interest especially to those who knew Capt. Allen Gardiner and his work. Incidentally it accounts for the name of the locality.

In memory of JULIA, daughter of CAPTAIN ALLEN GARDINER, R.N., first English missionary to the Zulus. He resided near this spot in 1835, and named it Berea. His daughter was buried here May 12, 1837. He went to found a mission in Patagonia, where he died in the service of his Saviour.

Brief space she trod this vale of tears,
But soon the living stream she found,
Redeeming love allayed her fears
And bore her safe to Canaan's ground.
And now she hymns the angelic strain—
"Worthy the Lamb for sinners slain."

The story of the death of Capt. Allen Gardiner and his companions on the bleak shore of Patagonia is one of the most touching in the history of missions.

The oldest missionary at Durban connected with the S.A.G.M. is Mr. Suter, who was formerly a member of Bethesda Chapel, Sunderland, under the pastorate of that faithful man of God, the late Arthur A. Rees. Mr. Suter has been in Natal twelve years, speaks Zulu like a native, and has the charge of a Zulu Church, whose meeting-house is on the premises of the mission. I found him a truly spiritual man, and a student of Scripture with more than ordinary insight. Such men are few. I never forget them when found.

The later arrivals were Miss Ellis and Miss Apps, Mr. Palmer Jones and Mr. Hawkins, who are studying the Zulu language. Of the two ladies one will probably join Miss Harris and the other Miss Gabb, two older missionaries who have been together in Swaziland. The addition of the two younger will enable the mission to open another station.

The two closing and the two opening months of the year are the least healthy in Durban. The Dengue fever was very prevalent when we left. Among other expositions of the word: "Dengue is said to be a compound from Aden and ague formed by the latter syllable of each. The disease is seldom out of season at Aden and on the coast of South Africa. Calomel is its cure."

Leaving Durban on Feb. 19, we spent four delightful days in Pietermaritzburg, 2000 feet higher. Mr. and Mrs. Spencer Walton accompanied us, as the S.A.G.M. had undertaken a Soldiers' Home, which was opened on the following day by Major-Gen. Cox, commanding the troops in Natal and Zululand. In declaring the Home open "for the glory of God, and for the spiritual and temporal good of H.M. troops stationed at Fort Napier, Maritzburg," he said that if it were not for drunkenness, crime in the world and in the army would be very much diminished; and he was quite sure that such an institution would be of very great benefit to the army and to the community at large. It is good to have commanding officers speak out, and take interest in Soldiers' Homes.

Mr. Spencer Walton, in referring to the work of the S.A.G.M., said that in its seven years of existence its missionaries had increased from six to between seventy and eighty. Its work concerned soldiers, sailors, railway-men, etc., as well as all races and colours.

My host here was Mr. Henry Bale, a member of the Legislative Assembly and president of the Y.M.C.A., a good man, and doing good in many ways—not least by his kindly interest in young men, who are frequently invited to his house. He asked the Y.M.C.A. committee to meet me—a band of sterling Christian men.

Notwithstanding the doctor's prohibition, I preached on Sunday morning for Rev. Walter Searle (formerly of Birmingham, successor to Rev. David Russell, now of Cape Town); in the evening for the

Baptist minister, Rev. J. B. Heard; and, later, addressed the evangelistic meeting in the Y.M.C.A. hall—a capital meeting every Sunday night, principally of men, including several soldiers. I was much interested in all these meetings, and I think the people were in some fresh thoughts on familiar themes. I think we are generally interested by new lights on well-known portions of Scripture. I was charmed at Cape Town with a discourse by Rev. W. Abrahams on Martha and Mary, and the discriminative skill with which he sketched the character of each.

In consequence of my disobedience to my doctor, I almost lost my voice. On Monday afternoon (February 24), we went to Howick (1300 feet higher) for a few days' rest, staying at the comfortable Railway Hotel, where (2½ miles) is a waterfall of 364 feet. Returning to Maritzburg, we again saw our kind friends the Searles and Mr. Bale, and reached Johannesburg, passing Majuba and Sir George Colley's grave, and those of the 300 brave men who lie near him. Beyond Majuba the rail rises by zigzags, the engine being removed from one end of the train to the other, until the high tableland is reached, which is a marked feature of central South Africa. We arrived at Johannesburg, at 10.20 p.m., on February 28, and were met by Mr. W. McCulloch, the genial secretary of the Y.M.C.A., who had secured rooms for us, with difficulty. It is like a little London or New York on the top of the mountains.

Johannesburg, Feb. 29. R. COPE MORGAN.

Miss Emmeline Holt writes us from Pietermaritzburg on Feb. 24:—

DEAR SIR,—Would you kindly insert the following respecting Mr. R. C. Morgan's visit to South Africa? Having travelled with him to various places, I am able to see how gladly he is welcomed by all, and how his cheering words strengthen and encourage those who are bravely toiling on amid many difficulties in this vast continent. His visit to South Africa is proving a time of much spiritual refreshment to the various Christian churches in this land. In spite, oftentimes, of bodily weakness he is ever ready to speak a word for his Master, fully believing that it will be owned and blessed "in that day."

Mr. Morgan's name is a "household word" out here, and the right hand of fellowship is held out to him wherever he goes. Especially welcome is he in the lonely mission stations, where his loving words cheer and encourage the faithful workers.

Rev. J. Hudson Taylor in India.

DURING my recent visit to Calcutta, I had the opportunity of becoming somewhat fully acquainted with the work of the ladies who are carrying on the Y.W.C.A. Home, at 31, Free School-street, and was interested to find what a boon it was to the inmates, and what opportunities there were for work outside the home. I am sure that your readers, who may not be aware of the existence of this Y.W.C.A. centre, will be thankful to know that there is such a safe and happy shelter—truly Home, and not a mere institution—where young people engaged in business, teaching, etc., can reside amid bright and Christian influences at a very moderate expense.

The following brief quotation from the last report will show one of the needs for such a Home. "Some months ago an English girl was brought out to India under false pretences, and got into a place of ill-repute, from which she was rescued by some members of the Free Church Mission, and brought to the Home. Her gratitude for its shelter and safety was touching. Homeless, friendless, and in a strange land, she was indeed in peril."

I was particularly interested to find that this valuable work is carried on by ladies who give their services freely, and are looking to God in answer to prayer, to incline his people freely to contribute the 300 rupees a month which are required to supplement the payments of boarders. This need for the first year was met by a special donation from the parent society, but now each month brings its need of about £18, and I feel sure that this only requires to be known, to lead many who love the Lord, to wish to share in the privilege of meeting it. I am writing this from the N.W. Provinces, but the hon. sec., Miss Bethune, would I feel sure, thankfully receive any contributions sent through you.—

Yours very truly,
February 25, 1896.

J. HUDSON TAYLOR.

From the Gate of Day.

By Mrs. HARVEY-JELLIE.

"NO break in the cloud, I fear, Annette," said the doctor, as he entered the dining-room.

"Father woke up just now, and seems quite clear about all; do come up and see him," she said eagerly.

Maclaughton followed the daughter, thinking of the day when he stood helpless by her mother's side—in the presence of a husband's and child's tears.

The smile of recognition that greeted him, as he grasped the hand of his old friend and patient, was good. They had been in true and close relationship as friends, since boyhood, and to lose one such, even for a few years, leaves an unfilled gap.

"Good-morning, Doctor," said Maurice Branstons.

"I came in to say good-night, my friend; you forget, it is late."

"Ah, true, to you it is; you see not yet the breaking of the day; but, Doctor, hearken to me, I am in haste, for I must go. Will you carry the burden of my heart as a message from the gate of day, to my Sunday-school?"

It almost seemed as though death were to be cheated of its prey, as the man who had been unconscious for days firmly grasped his hand and talked—but he had seen such flickering of the flame ere its light went out too often to be deceived.

"It would be a sorry thing to say you 'No,' but I could not superintend a school."

"Nay! you have your work; I only ask for once—and one message. It is this. When Sunday comes, stand in my old place, and give my teachers this, my last exhortation: 'Be filled with the Holy Spirit, and pray, and live, and speak, with the day in view that shall reveal the quality of the work.' Then say to them my loving farewell."

Love is dumb as well as eloquent, and neither spoke for awhile, save as soul speaks to soul, in those silent communings.

It might have been the result of that hour—anyway, instead of turning homeward, the doctor walked a mile out of his way to give another look at the wee sufferer whose mother had watched him so imploringly as he examined her chest earlier in the day. He seemed to long to do something to help others, and thus to cheer himself.

Sunday came, and a heavy fog was over the place where teachers and children met. Alternate hopes and fears had given place to the painful certainty that never again would they behold the man whose presence had been an inspiration and help. Faces were grave, and hearts were sad, and in vain they tried to sing the opening hymn.

It was a surprise, when, faithful to his promise, they saw the well-known doctor walk up the room and take the chair that had been unused since Maurice Branstons sat in it. The order was altered for the afternoon, and attention asked to the platform.

He looked at the expectant faces, and, with difficulty steadying his voice, he said: "You know it, your superintendent is gone. His last words to me were a message for his teachers, and I bring it to you. He said, 'Give them this, my last exhortation: Be filled with the Holy Spirit, and pray, and live, and speak, with the day in view that shall reveal the quality of the work, and say to them my loving farewell.'"

Even the children listened with moistened eyes, and the workers' hearts were full. Then said the doctor: "My friend and yours is in heaven, and we hope to meet him there. I ask myself and you, in prospect of that meeting-day, are we filled with the Holy Spirit? That was the secret of his joyful, useful life." And the words that followed were God-given and God-directed, for the speaker had

not thought to say more than the message from his friend.

School was dismissed, but the teachers lingered. Not one but wished to stay, and searchings of heart and deep contrition, with earnest prayer, continued for an hour, and not in vain. And if he knows not yet, he shall know soon, that "the message from the gate of day" led to a new and consecrated life in those workers, and scholars are being saved. They miss him, but the remembrance of him cheers them to this hour. The doctor's visits in the homes are doubly blest—to the souls as well as the bodies of his patients.

The House at the Corner.—3.

AS in the physical and mental, so in the spiritual sphere. The souls of men are everywhere blighted by this terrible curse. Those who are labouring to bring the glad tidings of Jesus Christ into the hearts and lives of men know well enough what a sad hindrance the drink presents. How many a sorrowful story could be told of those who have set out in fair weather with full sail, and on this rock have made shipwreck of their faith!

Is it not well nigh an impossibility to preach the Gospel to a drunken man? Alcohol sears the conscience, dulls the understanding, stifles the true and generous feelings of a man's nature, and silences his nobler aspirations. Is a man in this state likely to open his heart to the Gospel message? I ask the question because we are sometimes told that the Christian's duty is to preach the Gospel, and leave such matters as temperance on one side. We know that God's Holy Spirit can work, and does work, in the hearts of the most degraded, and can enlighten the most sin-blinded soul. But has not the Word of God, through his prophet of old, gone forth to-day to his servants? "Prepare the way, take up the stumbling-block out of the way of my people."

What greater stumbling-block is there to the spread of the Redeemer's kingdom, both at home and abroad, than this strong drink, with its hardening and demoralising influence? God forbid that those solemn words of the prophet should be applicable to the Christian people of this land, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty." King Alcohol is a mighty foe, and we shall not slay him all at once, but it is only by constant, earnest, individual effort that the battle will be won.

The battle is the Lord's, not ours; but He wants clean-handed, devoted men and women to fight under his banner. Our duty as Christians goes further than to press for legislation, although that is sorely needed, and must come when the voice of the people demands it. But our noblest and wisest temperance reformers tell us that it is of no use legislating ahead of public opinion. Therefore, our part clearly is to prepare, by individual abstinence and united testimony, the way to permeate the nation with true temperance principles, and so to imbue the minds of the people with their truth and reasonableness that they may be ready, when the opportunity is given (as God grant it may soon be given), to shake the country free of this curse, which is binding it, and by which so large a number of its sons are enslaved. E. M. W.

Birmingham.—The ballet and chorus ladies of the principal Birmingham theatres were invited to attend social-religious services in the Temperance Institute, preceded by an excellent tea. The two first meetings were arranged by Mr. William Forbes, and they have since been conducted by Mr. G. J. Hutson, secretary of the Midland Temperance League, assisted by friends. Nine services in all were organised, at which the average attendance was fifty-five. Homely talks were given. Over forty total abstinence pledges were taken. It is confidently hoped that the impressions made will permanently affect the life of those young people.

Students' Conferences in India.

WE have passed through a series of meetings which in their power and blessing have been an answer to many prayers here and at home. I refer to the "Students' Conference," the fifth of a series of conferences held within the last three months in this country. The other conferences have been at Bombay, Lahore, Lucknow, and Calcutta. This is really an extension to India of the Student Volunteer Movement, which, for the last eight years, has been so largely owned and blessed, first in America, Great Britain, and the Continent of Europe.

The central thought of this whole movement, in its application to the mission-field, is that while more labourers are urgently needed to be sent out from the home-lands, the evangelisation of the world must not, and cannot, wait for or depend upon that particular kind of reinforcement. India must be evangelised by the people of India. From the ranks of native Christians, missionaries whom God has called must be separated to the Gospel of Christ, and the evangelising of India. Much prayer has been offered that among the Christian students there might be found many who would be willing to turn aside from worldly ambitions and secular gains, and consecrate their lives to the preaching of the Gospel among their own people, and that prayer has been abundantly answered.

The aggregate attendance at these five conferences in India has been over 1000, representing 127 colleges and schools. So far as results can be tabulated it has been ascertained that 128 students have "volunteered" for missionary work; others definitely accepted Christ as their Saviour, and a large number have pledged themselves to keep the "morning watch," i.e., the first half of the day at least to be devoted to prayer and the study of the Word of God. These numbers represent native students, with a small sprinkling of Eurasians, and one or two Europeans.

The meetings in Madras have been attended with manifest tokens of the Divine presence. The Madras Missionary Conference, a standing body which holds monthly meetings, and includes all the missionaries of the city and neighbourhood, took up the matter very heartily, and appointed a local committee to co-operate with the leaders of the Student Volunteer Movement. The principal speakers were Messrs. J. R. Mott, R. P. Wilder, Campbell White, J. Foreman, and their addresses were felt to be very direct messages delivered in the power of the Spirit. Besides the Madras students, delegates to the number of about 100 came from Vellore, Bangalore, Madura, Tinnevely, Coimbatore, Bellary, and even such distant places as Masulipatam in the East, and Calicut in the West. Many were from secular colleges, where the number of Christians is proportionately very small—one college, e.g. 350 miles from Madras, with 450 students, has only twelve Christians, of whom four came to the Conference. What cause we have to pray and hope, and believe that these lights, shining in dark places, may burn brightly for Christ, and bring others to Him.

Let those who read these lines pray earnestly for this Student Movement. There can be no doubt that God is in it, and that He, by means of it, is moving the native church to realise the responsibility of evangelising India.

Madras, March 5.

R. J. WARD, L.M.S.

Totterdown Mission Band.—The anniversary of this band was held in the new Mission Hall, Bath-road, on March 19. The secretary presented a most encouraging report, telling of much work done in the open air all the year round, and in the hall both for children and adults, as well as the starting of a Sunday-school at Whitchurch, which is making very successful progress. The band have also conducted services in various places, being formed for Christian work wherever there is a call. Fifty-one have professed conversion during the twelve months; some have not stood, but many are bright witnesses to-day to the saving power of Christ. The band, who do not include any well-to-do people, have raised over £50 for rent and furnishing expenses, leaving about £5 still to be collected. The leader's address is F. J. Yeo, Knowle-road, Totterdown, Bristol.

OUR DAILY HOMILY.

SUNDAY, March 29.

"TO OBEY IS BETTER THAN SACRIFICE, AND TO HEARKEN THAN THE FAT OF RAMS."—1 Sam. xv. 22.

THIS is a great principle, which is repeatedly enforced throughout the Bible. Men have always been tempted to distinguish between religion and morality, and to suppose that a certain tribute of sacrifice to God will be sufficient compensation for notorious evil-doing. But in every age God's servants have protested against the notion, and have insisted, as Samuel did with Saul, that it were better to obey, although there should be no spoil out of which to gather beasts for sacrifice.

Let the ritualist beware. There is a grave fear lest extreme attention to the outward rite may induce carelessness to the inward temper. Where the outward observance is the expression of the attitude of the soul, it is to be respected by those who feel that excessive symbolism is hostile to the devout life; but where the rite takes the place of the soul's devotion, or condones a lax morality, it cannot be too sternly deprecated. All the Levitical rites might be observed without flaw, but they could not compensate for persistent violation of the least item of the decalogue.

Let us all beware. We are apt to make sacrifices of time and money and energy for God, and to comfort ourselves with the reflection that such as we are may be excused if in small lapses of temper, or in other ways, we come short of the Divine standard. No, it cannot pass muster. One sin mastered, one duty performed, is dearer to God than the most costly sacrifices that were ever piled upon the altar.

MONDAY, March 30.

"THE SPIRIT OF THE LORD CAME UPON DAVID FROM THAT DAY FORWARD."—1 Sam. xvi. 13.

What may not a day bring forth! Here was a shepherd lad, summoned hastily from his sheep, and anointed king. But an even greater blessing came into his life that day, for he was mightily endued with the Holy Spirit. Without doubt, for long the Spirit of God had dwelt within him, moulding his character, inditing his songs; but, henceforth, the Spirit was to abide on him, as a divine unction.

Why should not this day witness a similar transformation for you; not in the change of earthly position, but in your reception of the divine might through a renewed endowment? Why should not the Spirit of the Lord come mightily upon you from this holy hour, even as your eyes glance down this page? Though it be granted that you have been empowered once, there is no finality in God's bestowals; the apostles were filled and filled again.

The age of Pentecost in which we live is distinctly one of mighty endowment. It awaits all who will separate themselves to God, and receive it for his glory. The characteristic preposition of this age is *on*. If you have not received power, seek it, he that seeketh findeth; nay, receive it, to ask is to get. The great High Priest and Prophet of our profession stands ready; bow meekly beneath his hand, and arise into the full participation of power. You may not be sensible of it at first, but as you begin to use it, you will find it there.

TUESDAY, March 31.

"THE ARMIES OF THE LIVING GOD."—1 Sam. xvii. 26, 36.

This made all the difference between David and the rest of the camp. To Saul and his soldiers God was an absentee, a name but little else. They believed that He had done great things for his people in the past, and that at some future time, in the days of the Messiah, He might be expected to do great things again; but no one thought of Him as present. Keenly sensitive to the defiance of the

Philistine, and grieved by the apathy of his people, David, on the other hand, felt that God was alive. He had lived alone with Him in the solitude of the hills, till God had become one of the greatest and most real facts of his young existence, and as the lad went to and fro among the armed warriors, he was sublimely conscious of the presence of the living God amid the clang of the camp.

This is what we need. To live so much with God, that when we come amongst men, whether in the bazaars of India or the market-place of an English town, we may be more aware of his overshadowing presence than of the presence or absence of anyone. Lo, God is here! This place is hallowed ground! But none can realise this by the act of the will. We can only find God everywhere when we carry Him everywhere.

Each of us is opposed by difficulties, privations and trials of different sorts. But the one answer to them all is faith's vision of the Living God. If our faith can but make Him a passage, along which He shall come, there is no Goliath He will not quell, no question He will not answer, no need He will not meet.

WEDNESDAY, April 1.

"DAVID BEHAVED HIMSELF WISELY."—1 Sam. xviii. 5, 14, 15, 30.

There must be some strong reason for the four-fold repetition of this phrase in so short a space. It is as though the Holy Ghost would lay very distinct stress on the divine prudence and circumspection, which must characterise the man whose life is hid in God. Let us walk with God, abiding in Him, subjecting our thoughts and plans to his, communing about all things with Him, talking over our lives with Him before we go out to live them in the presence of our fellows. Then we too shall have this gracious wisdom, which is more moral than intellectual, the product of the grace of God rather than of human culture.

Our life shall commend itself to men (5). David's was good in the sight of all the people, and more wonderful still, in the sight of Saul's servants, who might have been jealous. Be sure that a life lived in God disarms jealousy and envy.

Our life shall rebuke and awe our foes (15). Saul stood in awe of him. When traps and snares are laid for us we shall be enabled to thread our way through them all, as Jesus did when they tried to entangle Him in his talk.

Our name will be precious (30). People loved to dwell on David's; it was much set by; they noticed and were impressed with the beauty and nobility of his character. Let us so live that our name also may be precious, for the honour of the name of our God.

THURSDAY, April 2.

"AND SAUL HEARKENED UNTO THE VOICE OF JONATHAN."—1 Sam. xix. 6.

It was a noble act of Jonathan. He might have withdrawn from his friendship with David when it threatened his relations with his father; but, instead, he stepped into the breach, and pleaded for his friend, endeavouring to eradicate the false and ungenerous conceptions of which Saul had become possessed. It is an example we do well to study and copy.

Men often misconceive of one another. Jealousy and envy disturb behaviour and actions which are in themselves as beautiful as possible. Misrepresentation will blind us to the true excellences of one another's characters. Wrong constructions are often put on the most innocent incidents. We cannot help these things, they are part of the sad heritage of the Fall; but we may often take up the cause of a misunderstood man, and at the risk of losing our own reputation, and diverting to ourselves some of the odium which attaches to him, may plead his cause.

If we dislike another, as Saul did David, let us give scope to the good Spirit to plead his cause at

the bar of our hearts, as Jonathan did for his friend. Let us consider all the kind and loving things that may be said of him, let us put ourselves in his position, let us be willing to believe and hope all things. This is the work which Christ has chosen as his own.

FRIDAY, April 3.

"THOU SHALT BE MISSED, BECAUSE THY SEAT WILL BE EMPTY."—1 Sam. xx. 18.

There are a good many empty seats in our houses. Those that occupied them can never do so again; they have gone never to return again, and we miss them sorely.

Let us see to it that we do not leave our seats in the home circle needlessly vacant. Let not the mother be away at the dance, or even at the religious meeting, when she should be at home, joining in her children's evening prayers. Let the father be very sure that God has called him elsewhere, before he habitually vacates his place in the evening family circle. Let each of us avoid giving needless pain to those we love by leaving empty seats. But if God calls us away to his service, then for those who miss us, Another Form shall glide in, and sit in the vacant chair, and we shall be conscious that the Master is filling the gap, and beguiling the weary moments.

Above all, let not your seat be empty at the house of God, at the ordinary service, or at the Lord's Table. We are too prone to allow a trifle to deter us from joining in the sacred feasts. At such times we are missed, our empty seat witnesses against us; there is a lack in the song and prayer, which cries out against us. Oh that there may be no empty seats at the marriage supper, vacated through our unfaithfulness!

SATURDAY, April 4.

"THERE IS NONE LIKE THAT; GIVE IT ME."—1 Sam. xxi. 9.

What David said of the sword of Goliath we may say of Holy Scripture, "There is none like that."

There is no book like the Bible for those convinced of sin. The Word of God assures the sinner of God's love in Christ, whilst it refuses to condone a single sin, or excuse one shortcoming. The Bible is as stern as conscience herself against sin, but as pitiful as the heart of God to the sinner. It, moreover, discloses the method by which the just God may be the justifier of those who believe.

There is no book like the Bible for the sorrowful. It tells of the Comforter; it reminds us that in all our sorrow God also is sad; it points to the perfect plan according to which God is working out our blessedness; it insists that all things are working together for good; it opens the vision of the blessed future, when all the griefs and tears of men shall be put away for ever.

There is no book like the Bible for the dying. "Read to me," said Sir Walter Scott, on his dying bed, to his friend. "What shall I read?" "There is only one Book for a dying man," was the answer; "read to me from the Bible." The Book which tells of the Lord, who died and rose again; of the mansions which He has gone to prepare; of the reunion of the saints; of the fountains of water of life—is the only pillow on which the dying head can rest softly.

Secession from the Romish Church.—A deep feeling has been caused in Roman Catholic circles by the secession of Lady O'Hagan, her son, and her daughters from the Catholic Church, and their entry into the communion of the Plymouth Brethren. Lady O'Hagan belongs to the Townley family—one of the oldest Catholic families in England. In the chapel at the family residence, "the Lamp of the Sanctuary" was lighted, according to tradition, at the introduction of Christianity into England, and it has been kept burning ever since until recently. On Lady O'Hagan's secession from the Catholic Church the burning of the lamp became a superstitious observance, and it has been allowed to go out. It can easily be guessed what an effect the step taken by Lady O'Hagan has produced in the Roman Catholic world.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

The Bible Searcher Prize Competition.

First Quarter, January—March, 1896.

RULES.

[Will parents and teachers kindly see that each of the following RULES is STRICTLY OBSERVED? The only help permitted is to explain the meaning of the rules or questions if necessary.]

1. Only those children may enter whose names appear in the following list:—*

Florence Abbott, Arthur Blackman, Louisa Bagot, Wm. Bellerby, Florence Bellerby, Anthony Bentall, Elsie Boswell, Una Broxholm, Violet Broxholm, Edith Cole, Annie Cole, Ruth Coupe, Arthur Couck, Mary Anne Cowell, George Cowell, Florie Dance, Belle Dance, Emily Dellow, May Dring, M. F., Douglas Fowler, Helen C. Gregory, Claude W. Hadley, Annie Harker, Ruth E. Harrison, Edith Hearn, Dorothy Hewer, Evelyn Hewer, John Hogg, Margaret Hogg, Elizabeth Hull, C. W. Jacob, Julia Johnson, Susie Keen, Jane Edith Kirkpatrick, Flora King, Marcus King, Arthur Llewellyn, Ada Macnutt, Dorothy Morrison, Lottie Orr, A. G. Paisley, Geo. Paisley, Isabel Paisley, E. M. Paisley, Mary Plumb, Jessie Deane Roe, Elsie Simpson, Raymond H. Theobald, Maud Tyson, Margaret Vincent, Geo. M. Vincent, Grace E. Wright, Ida Wright, Mary E. Braithwaite, Clara L. Barnes, Charlotte Bellerby, May Bligh, Emily Bridgewater, Minnie Giddings, Bertha Hopkins, Freda Huxton, Elsie Johnson, Muriel Jocelyne, Lexie Jack, Nellie Lovegrove, Margaret Macphee, John Menzies, Florence Meredith, Sydney Cope Morgan, Mabel Pantor, Isabel C. Deane Roe, Muriel Shaw, Rose Sherwin, Harold Stevenson, Harry Sutton, Annie Todd, Edith Tyson, Elsie Wright, Cyril Bennett, J. Stainer.

2. Competitors will be divided into **FOUR DIVISIONS**:—

DIVISION I. Those under **TEN** years of age.

„ **II.** Those between **TEN** and **THIRTEEN** years of age.

„ **III.** Those between **THIRTEEN** and **FIFTEEN** years of age.

„ **IV.** Those over **FIFTEEN** years of age.

3. Write *outside your envelope* in large letters the words **“PRIZE COMPETITION,”** and the **NUMBER** of **DIVISION** to which you belong; and address it to **“Uncle Tom”** as usual.

4. At the **top of your answer paper** write very clearly your **FULL NAME** and **ADDRESS**, your **DIVISION**, and your **AGE** last birthday.

5. **NUMBER** your **ANSWERS** exactly to correspond with the questions.

6. No **CONCORDANCE** and no **HELP** allowed.

7. Every paper must be **SIGNED** by a parent or teacher to testify that Rule 6 has been observed.

8. Answers may be posted any day (except Sunday) up to, but not later than, **TUESDAY, April 7**. The results will be announced in **THE CHRISTIAN** of April 16.

9. Marks will be apportioned for accuracy, neatness, writing, spelling, etc. In each division 100 marks may be obtained. All who receive 90 and upwards will be awarded a **First Prize**; 80 and under 90, a **Second Prize**; 70 and under 80, a **First Certificate**; 60 and under 70, a **Second Certificate**.

10. Every answer will be examined separately by three persons; and no **PAPERS** can be **RE-EXAMINED** after the lists appear.

Those who cannot do **ALL** the questions set for their division must do **AS MANY AS THEY CAN**, and will receive marks accordingly. Although the questions will take longer to do than usual, remember (1) that you are working for a prize; (2) that you have more time than usual for doing them.

PRIZE BIBLE SEARCHER (No. 13).

DIVISION I.

1.—(a) In which chapter of Genesis is a great battle mentioned?
(b) Where was it fought?
(c) How many kings were there on each side?
(d) Give the names of the conquerors.

2.—(a) Where was Elijah fed by ravens (Kings)?
(b) To whom did he say, “Make me a little cake”?
(c) Whom did he “carry up into a loft”?
(d) Tell me all you can about these three events.
(e) Say where they are recorded.

3.—In St. John's Gospel find these passages:—
(a) “Whether He be a sinner or no I know not.”
(b) “Seeth the wolf coming and leaveth the sheep.”
(c) “Lord, if he sleep he shall do well.”
By whom were they spoken?
To whom were they spoken?
About whom were they spoken?

DIVISION II.

1.—(a) Learn and write from memory the ten plagues of Egypt.
(b) In what chapters are they described?

2.—In Numbers—
(a) Of whom was it said, “Ye take too much upon you”?

* Others may study this week's questions for themselves, but must NOT send in their answers. The next ordinary Searcher (No. 14) will be set next week, and will be the first of the New Series, in connection with which prizes will be given in June.

- (b) What was the sin which they committed?
(c) How were they punished?
3.—In 1 Kings, find—
(a) (He) “hid them by fifty in a cave.”
(b) “He found him sitting under an oak.”
Tell me what you can about these incidents.
4.—In St. John:
(a) Who was it said, “Thou shalt never wash my feet”?
(b) What made him say it?
(c) What answer did he receive?
(d) What lesson does the incident teach us?

DIVISION III.

- 1.—About what kings are the following words recorded? Give references.
(a) He “was diseased in his feet.”
(b) “Set thine house in order, for thou shalt die” (Isaiah).
(c) “Who did sin, and who made Israel to sin.”

2.—Write out five texts (with references) referring to almsgiving and works of mercy.

3.—By whom and to whom were the following words spoken? Give the circumstances and references in each case.

- (a) “Let there be no strife, I pray thee, between thy herdmen and my herdmen” (Genesis).
(b) “I have played the fool and have erred exceedingly” (Samuel).

4.—Find (with consecutive letters) the name of a town or city buried in each of the following texts:—

- (a) Now these be the last words of David, the son of Jesse (2 Sam. xxiii.).
(b) Even so, faith, if it hath not works, is dead, being alone (James ii.).
(c) Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat (John vi.).
(d) Also, can any understand the spreadings of the clouds, or the noise of his tabernacle? (Job xxxvi.).
(e) And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom (2 Tim. iv.).

DIVISION IV.

1.—Find (giving references) the following **PRAYERS**—and a **PROMISE** to correspond with each.

- (a) “Teach me thy way, O Lord.”
(b) “Feed me with food convenient for me.”
(c) “Remember not the sins of my youth.”

2.—Find (giving references) the following **COMMANDS**—and a **PROMISE** to correspond with each.

- (a) “In the morning sow thy seed; in the evening withhold not thy hand.”
(b) “Honour the Lord.”
(c) “Seek ye the Lord.”

3.—(a) What outbursts of temper are mentioned in the Old and New Testaments?
(b) Describe the circumstances of each.
(c) Give references.

4.—(a) Name any persons in the Old Testament who were punished in the same way as they had treated (or intended to treat) others.
(b) Give a text from the New Testament which might be appropriately applied to them.
(c) Give references in each case.

5.—In the following chapters select verses (or portions) which you consider applicable to the thoughts in the following stanza, writing them against each:—Ps. xvii.; Is. xxxii.; John xix., Rom v., vii., 1 Cor. x., 1 John i., v.

Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood
From Thy riven side which flowed
Be of sin the double cure
Cleanse me from its guilt and power.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 12).

The following indicate the general lines of the answers given. Owing to lack of space, I cannot reproduce them so fully as my young friends have done. Some of their papers have shown most praiseworthy care and thoroughness.

KING DAVID.

Jesus spoken of as descended from David (Matt. i., Luke i., ii., iii.).

Jesus addressed as “Son of David” (Matt. ix. 27, xii. 23, xv. 22, xxi. 30, 31, xxi. 9, 15, Mark x. 47, 48, xi. 10, Luke xviii. 38, 39).

Jesus refers to David—

1. In reference to the Sabbath—Matt. xii. 3; Mark ii. 25; Luke vi. 3.
2. To show the Pharisees that David foretold the coming of the Messiah—Matt. xxii. 42, 43, 45; Mark xii. 35, 36, 37; Luke xx. 40, 41, 43.

Other references to the Old Testament—John vii. 42; Acts xiii. 22, 34, 36; Romans i. 3, xi. 9; Heb. iv. 7.

Spoken by Stephen before his death—Acts vii. 45.

Spoken to John in Patmos—Rev. iii. 7, v. 5, xxii. 16.

Other references are also given. Six and upwards have been reckoned as correct.

Correct answers received from:—

Ruth Harrison, D. Morrison, M. F., Harry Sutton, Katie Blackie, May Dring, May and Willie Gilson, Kathleen and Grace Dodington, William Wicks, C. E. and Myrtle Perry, Barbara Tennant, Annie Cooper, May Bell, Daisy Grove, Ada Macnutt, Lillian and R. Harbottle, Mary Plumb, Winnie Shaw, Gordon and Naudie Barker, Albert, Nellie, William, Charles, and Florence Bellerby, Winifred Kerwin, Violet Ashworth, Ethel Williamson, Elizabeth Hull, Florence Abbott, Edith and Emily Hearn, Edith and Maude Tyson, Cecil Bradford, Lizzie Turner, Robert Reeves, Mary Anne and George Cowell, Elsie Simpson, C. A. Stennett, May and Daisy Bligh, C. W. and Lucy Jacob, Arthur Blackie, Louisa Bagot, Elmor and Margaret Greenhill, Mabel Pantor, Julia Johnson, Lillian Sider, Llewellyn Mahy, Hilda Medill, Isabel Phipps, Susie Cumbers, Edith and Annie Cole, Ruth Coupe, May Puttock, Nellie Lovegrove, John Menzies, Grace Rattle, Violet Kirkpatrick, Marion Harris, Elizabeth Fitzsimmons, Bwendoline Hill, Beat, Littlejohn, Edith Ward, Arthur Llewellyn, Isabel, A. G. and George Paisley, E. M. Paisley, Annie Harker, George Vincent, Evelyn and Dorothy Hewer, James Hughesdon, Jane and Thomas Kirkpatrick, Helen Gregory, Violet and Una Broxholm, Florie and Bell, Dance, Arthur Bentall, Susie Keen, Elsie Johnson, Marcus King, Barbara Macdonald, Fred Skelton, Violet Huxton, Magda Faithfull, Roberta Meikle, Sinclair Jackson, Dorothy Vickers, Lucy Lloyd, Ethel Burch, Cyril and King Bennett, C. W. and J. Stainer, George Mallory, John and Margaret Hogg, Margaret Macphee, Florence Meredith, S. E. Mackintosh, Emily Dellow, Arthur Bench, Horace Roberts, Muriel Jocelyne, James Craig, Genina Ginnouliac.

No. 11 (second list) Juniors. Correct answers received from:—

Rhoda Bentley, Arthur Hayne, Florie Stone, Sinclair Jackson, Harry Robinson, J. M. Stainer, Aggie Duguid, Ida and Madge Cullen, Cyril Bennett, Mabel McLean, Ezra Matthews, J. King Bennett, Roberta Meikle, Alice Basset, T. Muriel Oulham, Dessie Paton, Sydney Wallace, Mabel Oswald, Gerald Morgan, Barbara Macnechy, Nora Macdonald, Amy Armstrong, Maud Edie, E. Lovett, Keachie, Arthur Couch, Florie Smith, Gertrude Wood, George McClure, Norman, Daisy Pettides, Nannie Parker, Winnie and Evelyn Shaw, Freda Haines, E. Valerie Maitland-Kirwan, Mary Moffat, Elsie Perkes, Henry Simpson, Rowland, Lillian, and Teresa Blackie, Theodore Roberts, Amy Cox, Ada Watson, Ada and Willie Palmer, Louie Hooper, Maud Sall, Ida and Grace Wright, Thomas Beckley, Dora Muir, Maude Knight, Sydney C. Morgan, Elma and Percy Cheal, Evelyn Hewer, Douglas Homan.

No. 11 (second list) Seniors.

Mary Fleming, John and Margaret Hogg, J. Robinson, Charles Duguid, E. A. McLean, J. and C. D. Stainer, George Roe, Muriel Shaw, William Widdell, Annie Sloan, Barbara Norton, Lottie Orr, Millie Prestoe, Jessie Boston, Gertrude Edwards, Ada Davis, Annie Todd, Frederick Chisholm, Mary Maitland-Kirwan, Freda Huxton, Margaret Vincent, Evelyn Howell, Ella Durie, Ruth Lawrence, Catherine and Martha Rogers, Clara Barnes, Margaret Gray, Lucy Lloyd, Margaret Macphee, Ruth Harrison, Isabel and Jessie Roe, Arthur Bench, May and Florence Meredith, Sissie Westall, Norman Lowe, W. McMuray, A. Cordell, S. Ethel and Eva Hutchings, Walter Carter, Nannie and Louie Tibbitts, Allen and Conyers Baker, J. W. Ingle, Nellie Couch, Ethel and Kathleen Light, Emma Hawkins, Edith Gooderham, Mary Wrench, Wilfred Stubbs, Emily Norster, Edith Corrie, Dorothy Grove, Raymond Theobald, Fannie and Jessie Cockran, Nellie Lovegrove, Elsie Howell, Minnie and Robert Giddings, Claude Hadley, Annie Harker, Kate and Dora Symes, Harriet Westoby, E. Berryman, Daisy Bentley, Bertha Hopkins, Violet Studdert, Arthur Barker, Elsie Wright, Marion Oller, Angus McQuilkan, Florence Abbott, W. A. Findlay, Lena and Josie Cheal, Douglas Fowler.

UNCLE TOM.

Fred, the Fo'c's'le Cook.

FO'C'S'LE is a short word used by sailors when speaking of the fore-castle of their ships. But, there, perhaps you children don't know even what a fore-castle is, so I must tell you. It is the place where the sailors sleep and eat on board, and is generally placed right in the bows or front part of the vessel, and is no doubt so called from the fact that in older days, like when the Spanish Armada was destroyed by Sir Francis Drake and his gallant fleet, every ship had a sort of castle perched at both ends of the vessel, so then the one in front would be called the fore-castle, the castle by the old name, which sailors have shortened into fo'c's'le.

Having told you what a fo'c's'le is, let me now explain what a fo'c's'le cook is. You will, as a rule, find one on board a yacht, where he is generally a cabin boy provided to help prepare the men's food ready for the cook. He peels the potatoes, cleans up the fo'c's'le, and washes up the plates and dishes.

Fred was fo'c's'le cook on the steam yacht *Mistral*, and when I met him first was about fourteen years of age, and such a dear bright lad, quite one's ideal of a sailor boy, bright blue eyes, short curling hair of a sunny hue, clear skin, and when decked out in what sailors call “shore-going togs,” brown shoes, white trousers, blue blouse, and broad brimmed straw hat, he looked every inch a sailor. Everybody on board liked Fred, they couldn't help it, he was so upright and pure—his presence seemed to gild everything with sunlight. He was always singing, never idle, and so obliging. Of course, he had faults, for no one is perfect, still his uprightness and goodness all the crew respected, and they said that he was a real Christian.

When he joined the yacht he had just left a training-ship. He wanted to be a “good soldier of Jesus Christ,” but when I asked if he knelt in prayer in the fo'c's'le, he said that he did not like to for fear of what the men would say.

“Is that the way for a soldier of Christ to talk?” I asked. He could not answer, so I then had a little talk with him, and he opened his heart to me about his desire to be a follower of the dear Saviour. I advised him to come to a real decision by accepting Christ, and then to live Him out in his life. He promised, and kept his promise too, thank God, and became a real example to many an older believer.

That very night on retiring he knelt down by his bulk in the fo'c's'le, and offered up his evening

prayer. He expected a storm of abuse and ridicule, but it didn't come. One man shouted out, "Hello, look at Holy Joe." No one else said a word until he got up from his knees, and then the other men began to ask Fred if the captain had been tackling him, and wanted to know if he was "going to be a parson."

But the boy gave no sharp answer. He told them just what I had been saying to him, and when he had finished several of them wanted to know if they could have a service on board. This being reported to me I quickly arranged to hold a service, and night after night we used to sing and converse on Gospel truths. At first some held aloof, but after a bit we had all the crew; several signed the temperance pledge, and quite a number of the men gave in their allegiance to our Lord.

Fred stayed fo'c'sle cook on the Mistral until the cruise was finished, and then I lost sight of him for some time. But not long ago I met him again—no longer a bit of a lad, but a fine well-built young man sailing as a full blown A.B. (able-bodied sailor) in a large north-country steamer—with the same bright, honest face, laughing eyes, and curling hair, and, better than all, he had stood firm in the faith, and was known to those on board as an earnest worker for God, his good influence was felt throughout the ship, several joined him in daily prayer and Bible reading in the fo'c'sle—and before he left the steamer, quite a number of the crew had decided to yield their life's devotion to our Lord and Master. So a poor little fo'c'sle cook was and is the means in God's hand of turning many to righteousness.

A. B.

Children's Special Service Mission.

Mr. Hutchinson, *Blackheath*, to March 28; *Broxbourne*, March 31; Mr. Tyler, *Petworth*, March 27; *Chichester*, March 28; *Sussex*, during April.—Mr. Falkner, *Knebworth*, *Herts*, March 29; Mr. Hankinson, *Waltham Cross*, March 27; *St. Peter's, Derby*, April 11-20; Mr. Herklots, *Marple*, March 26; *Nantwich*, March 27; *High-lane, near Stockport*, March 28; *Ancoats*, March 29; *Warrington*, March 30.—Mr. Goodman, *Parmeter-street, Bethnal Green*, to March 29.—Mr. Hewlett, *Birmingham*, to April 2; *Liverpool*, April 9-10.—Mr. Spiers, *Presbyterian Church, Highgate*, April 9-24.—Mr. Arrowsmith, *Fulneck School, near Leeds*, to March 26; *York*, March 27-29; *Fulneck School*, March 30-31; *Scarboro'*, April 1; *Hesham*, April 3-6; *Darlington*, April 7; *Northallerton*, April 8; *Ripon*, April 9; Mr. E. Hughes, *Chelsea*, March 26; *Windsor*, March 28.

Anniversary meetings of the Scripture Union, Exeter Hall, London, Wednesday, April 1; afternoon meeting, 3 p.m., Rev. E. A. Stuart, M.A., presiding; evening meeting, 5.30 p.m., W. T. Paton, Esq., presiding.

Children's Scripture Union.—Portions for week ending April 4, 1896.—Sun., March 29, Matthew xxvi. 47-58; Mon., March 30, xxvi. 59-75; Tues., March 31, xxvii. 1-14; Wed., April 1, Matthew xxvii., 15-26; Thurs., April 2, xxvii. 27-38; Fri., April 3, xxvii. 39-54; Sat., April 4, xxvii. 55-66.

From Central Africa.

It was only in 1894 that our excellent Commissioner saw his way clear fully to establish representatives of H.M. the Queen at Kota-Kota, in British Central Africa. The town was formerly governed by the late Jumbe, a noted chief.

Until quite the close of his reign, Jumbe remained opposed to any European missionaries residing within his territory, possibly fearing that the illegitimate trade in slave dealing would be stopped. However, in due course the Universities Mission was invited to open a mission at Kota-Kota, and the late Rev. A. F. Sim having just arrived from England, came forward. For a year Mr. Sim worked on, single-handed, in spite of the many difficulties, dangers, and trials. I joined him in September, taking up school and dispensary work. Shortly afterwards my friend was laid low with fever, and passed away.

Thus, at the end of October, I found myself left alone to carry on the various departments of mission work. The loneliness was very painful, and my health became impaired. I had many attacks of malarial fever, but in all my varied extremities, dear Mr. Swann (late of the London Missionary Society, and now on duty as H.M.S. Collector of Revenues) has proved not only to myself, but also to Mr. Sim in his illness, a loving, true, and sympathetic brother. It has been a source of comfort to me to find the school continuing to increase in numbers, the attendance being remarkably good.

Happily the preaching is wonderfully attended under the trees. The mission-ground is at times literally crowded; the women and men's classes are encouraging, especially the former.

JOHN GEORGE PHILLIPS.

Universities Mission, Kota-Kota, Lake Nyasa,
British Central Africa.

Starvation in Sicily.

TWO districts of Sicily have been especially stricken by the sulphur crisis, viz., Caltanissetta and Girgenti. The almost entire shutting up of the mines and the general suspension of the works (owing to the heavy taxation and the markets being already glutted with sulphur) has not only struck a blow at the 25,000 or more families of the miners, but also injured those who got their living from the earnings of these men, and has especially put a stop to the small trade in these places.

The Government not having wherewith to provide work for such a number of people, has considered it prudent to send troops to maintain public order, knowing well what a terrible counsellor is hunger. After having pawned everything, for all must go for food, the people find themselves without clothing in the bitter winter days, and especially during the severe winter nights. Such is the hopeless case of a family of eleven, belonging to our Waldensian Church in Grotte. Having nothing left to pawn, they are obliged to remain in a half naked state in their miserable dwelling, where they cry to God. This is a typical, not a solitary, case.

The unemployed cannot find work on the land, for agriculture is languishing. Let us listen to what the Commission, who studied the question of the landed properties, said on the subject:—"The large number of farm labourers, who form a threateningly great majority in Sicily (two millions out of the three which represent the whole population of the island) are perishing from hunger." This is the reason why those who have still something left emigrate before that also is gone; but the majority have not enough even for that.

In this way the church of Grotte last year lost seven of her best members, who were emigrating to Brazil. At Grotte the Waldensian Church has thirty-three members, 250 Sunday-school children, 155 night-school and 125 day-school pupils. We have until now been carrying on the work there in the rooms of an old palace, which the proprietors, at the present time, are requiring again for themselves. We cannot find a substitute, especially one such as we require.

It is absolutely necessary to provide for this emergency, and there is only one way of doing so possible, viz., by erecting a building to answer the purpose. The starving inhabitants, and especially the members and frequenters of our church, do not ask for a momentary relief of money, which is soon spent, but for work, which they are willing to do on very modest terms, and by setting to work at once, to build church and schools for our mission, we should employ a great number of bread-winners, who would be thus enabled, through the help of their fellow-Christians, to draw their families out of misery by their own efforts. (Rev) O. GOLIA-MAURO,

Waldensian Deputation to England.

6, Clyde Park, Redland, Bristol.

Boca Mission, Buenos Aires.

DURING the past few months I have spoken at many meetings in the metropolis and in the provinces, on behalf of missionary work in South America in general, and of the work of the Boca Mission in particular. Deep interest has been awakened; a number of young men and women (promising workers some of them), have offered for service. Promises and gifts have been received to the extent of about £750; but as a good part of this amount is promised on condition of the entire sum needed being raised, I would ask all who can to enable us to secure the sums conditionally given. My time in England is now very short, and I would plead that the help needed may be sent, and that we may be enabled to take the Gospel to the fifteen thousand who in the Boca district are dwelling in superstition and darkness.

WILLIAM C. MORRIS.

186, Aldersgate-street, London, E.C.

Live thou to-day thy best, and fill
Thy noblest sphere, through good or ill.
He need not fear the future way
Who lives a noble life to-day.

Wait, O my soul, thy Maker's will.
Tumultuous passions, all be still!
Nor let a murmuring thought arise;
His ways are just, his counsels wise.

Beddome.

New Calabar, West Africa.

NEW CALABAR consists of three principal towns, each with a population of several hundred persons, and is situated on three islands in the Bight of Benin, West Africa. Previous to the occupation of these seats, the inhabitants dwelt in another part of the district, in one town, which was the scene of missionary efforts under the C.M.S.; and in the three towns into which that one has since developed, the fruits of earlier work are still visible. One of the three islands is an outpost of the Delta Pastorate, a native undertaking organised and directed by Archdeacon Crowther; the second is at present unoccupied; and the third constitutes our own sphere of labour.

The work here was begun some three years ago by Rev. W. Hughes, of the Congo Training Institution, Colwyn Bay; and our connection with it is approaching the second year. On arriving, our first efforts were directed to clearing some six acres of forest land, that have since been stocked with such plants as will keep the station in food, &c.; and judging from the appearance of the first-fruits, as well as the general aspect of the immature crop, we anticipate a harvest worthy of the outlay incurred.

After living for some time in very insanitary quarters, we have been enabled, through the generous help of friends at Lagos, to begin the erection of a more comfortable house. In the department of education we give prominence to the industrial element, combined with religious and general instruction. The medical art proves itself invaluable. Recently a great chief—a bitter antagonist of the Mission—sent for us to attend a sick woman, although he knew we would pray with all present in the house, which he much disliked. We enjoy the luxury of having to acquire two languages; our acquaintance with the first of these is ripening into intimacy.

Now we have reached our evangelistic work—the sum and summit of the other departments. This work has been somewhat tortuous in its course, owing to the desperate opposition presented. While, however, hostility has been fierce, the Spirit of God has been moving, and we are cheered in our work. Looking to the vast interior, with its spiritual darkness, we are overwhelmed; and on this account we aim at educating native Christians in the duty of witnessing for Christ. The converts at Bonny show how this may be done, several churches having through them been gathered where the voice of a missionary has never been heard. In this work lies hope for the evangelisation of Africa.

THEO. E. S. SCHOLES, M.D.

The Alfred Jones Institute, New Calabar, Feb. 5.

"Not in Despair."

2 Cor. iv. 8.

"Not in despair,"
Though long our bread be cast
Out on the waters vast:
Wide oceans though it traverse round,
It will be found
At last.

"Not in despair,"
Though sore perplexed
On every side, and vexed;
This day his dying marks we bear,
His crown we'll share
The next.

"Not in despair,"
Though friends may prove untrue,
And oft our work undo;
They fail, God faileth not, nor will;
His way we still
Pursue.

"Not in despair,"
Though some lov'd hope no more
For us may dawn before.
He rules the floods which bear us home,
Where wind and foam
Are o'er.

"Not in despair":
Though now we see it not,
His purposes are wrought;
And we shall reap from out the wrong
The right we long
Have sought.

JOHN WILFRID M'CLOURE.

Mr. James Harrison.

"THE BISHOP OF HUNGATE."

SOME forty years ago Rev. James Parsons, of York, had in his congregation a young working-man whose labours of faith and love have provoked not a few to imitate him. He seemed to have an eye for every forgotten or overlooked class of men. With only the limited time and means of one who had to win his daily bread, he has done an amount of work which very few with ample means and leisure have equalled. The economy of time is one of the secrets of his usefulness.

Mr. Harrison's labours began in the streets. On Sunday evenings, during church time, he would take his stand for an hour on the Ouse bridge, and give away tracts. In the first four years of his work he gave away 42,500. If his distribution has continued at the same rate he has given away tracts enough to reach every inhabitant of the city many times over.

Missions to soldiers were uncommon in those days, but Mr. Harrison saw a field of labour open among them, and he visited the barracks in order to win souls. His first and chief object was always to bring men to the Saviour, but he had a large and liberal view of their needs, and adapted himself to such conditions of life as he found.

The debtors in York Castle also had, as long as it was needed, a great deal of his loving attention. They were a strange mixture of sufferers from misfortune and rogues who had cheated their creditors. They were divided into three classes, according to their circumstances and the nature of their offences. The writer remembers one old man in the second class who had been a prisoner more than thirty years. His mind had become unhinged, and he imagined that he was the Prince of Wales. Mr. Harrison was no speaker or preacher, but he knew where to find those who could aid him in holding services and giving lectures. Some of these were youths and young men whom he was thus unconsciously preparing for future Christian work; he was a good college tutor without knowing it. These were times of kindly intercourse with the men in trouble which made the heart tender, or times of solemn appeal touching the great interests of the soul and eternity. In 1860 the debtors convened a meeting by themselves, and passed a vote of thanks to Mr. Harrison for his labours on their behalf; one of the speakers remarked that their friend had visited the prison no less than three hundred times in the course of the year, and had paid twenty-four thousand personal visits. The old castle has seen strange sights, but none more beautiful than that of this working-man in his spare hours visiting debtors in their need. New arrangements as to debtors brought this part of his work to an end.

The Model Lodging House also received some attention, the preachers being taken thither also. Mr. Harrison went diving into every dark pool, seeking to save the lost.

The County Hospital was another place in which his face became familiar, and where his personal contact with the patients often produced the happiest results. One man, a lion tamer, the son of a good mother, was himself tamed in spirit, and after passing through much suffering gave evidence of a real change of heart.

Hungate Mission Schools having been started in one of the lowest parts of the city

by one of his young friends, Mr. Harrison threw himself into its various opportunities of service with all his might. With this district of the city Mr. Harrison had so long and so closely been identified, that, although he has for many years been a member of the Society of Friends, he is often called "the Bishop of Hungate." It had lads and girls to be aided for the present life and for the life to come. They were poor and ignorant and too often vicious, just the material for him to work upon. He thus became a city missionary in the truest sense of the word. In the course of his labours he has visited thousands of parents, and has gathered them together on suitable occasions to hear the truth as it is in Jesus. He has stood by hundreds of deathbeds, giving comfort and hope. For the children free Sunday morning breakfasts have been given in winter, and succour has been carried to the sick in their homes. Among their institutions is a fund given by Mr. Parsons for the purchase of Bibles to be given as rewards. The sale and distribution of the Scriptures has from the first been a portion of Mr. Harrison's work. There is a good library, which is appreciated by the parents of the scho-



lars as well as by the scholars themselves, an average of forty books being issued on a Sunday.

Now that the school has become an established institution its work can be tested in one way—the attendance of senior scholars. This is large, a majority of them being young men and women over eighteen years of age, and several married and in middle life. How many schools would be thankful if they had a similar testimony to give with regard to their senior scholars.

Work of an educational kind has been done on week evenings, one of the scholars to take advantage having been a converted scavenger, who came at the age of sixty to learn to read his New Testament. So anxious and so resolute was he that he would sometimes take off his coat in order the better to grapple with his difficulties, until he fairly mastered them, and could read the good news which had changed his life.

These mission schools for boys and girls have supplied two Sunday-schools in York with superintendents; they have sent forth a city missionary; an old scholar has opened a similar place in the Isle of Man, and hundreds have expressed by word of mouth or by letter to the superintendent or teachers "their deep thankfulness for blessings received there."

The means for all this work did not, of course, come out of Mr. Harrison's pocket, for he has never had more than a working-man's wage, and has had a wife and family to keep. Unknown, he was yet well known. Richer men of all denominations knew and trusted him. He had a character which was as good as a bond. The mission and all the work done by this servant of Christ are an example of the value of minutes and hours, of pence and shillings, of small buildings and humble workers. Here is an illustration of the capacity for usefulness in an English working-man.

Now, in his old age, Mr. Harrison's time is all his own to give to his much-loved and Christ-imposed duties. He says that, although he often sees changes and new methods, he is glad to go on old lines. He still wishes to tell forth the good news that Jesus Christ is the Saviour of the world, since "this message is as full and as joyful as ever."

The Land of a Thousand Lakes.

IN an unfrequented nook of Europe is set the Grand Duchy of Finland, a picturesque and fertile country supplying much of the farm produce of Northern Europe, and carrying on a large timber trade with Hull; it forms an outlying portion of the Russian Empire. Helsingfors is its capital, a noble town containing the seat of government, law courts, a university, and many fine public buildings. The established religion of the country is Lutheran, but a Lutheranism that has lost its ancient fire, and under the sapping influence of its connection with the State has become a mere husk of formal religion.

In 1884 the Swedish Conference of the American Methodist Episcopal Church sent a minister—Rev. B. A. Carlson—to establish a mission in Finland. From that has grown the Finland and St. Petersburg Methodist Mission. Methodist societies were formed on the old lines in the capital and other parts of the country; it grew and expanded, until to-day there are twelve organised churches, 850 members, eighteen preachers, including ministers and local preachers, eighteen Sunday-schools with 800 scholars, and the beginning of a literature; four magazines are published by the book room in Helsingfors, two for adults in each language, and two children's, one in Swedish and the other in Finnish. Rev. N. J. Rosen, in addition to his duties as pastor at the Swedish congregation, and editor of the various magazines and other published matter, was appointed superintendent in 1893. Through his indefatigable labours, and the fervent zeal of his energetic staff of brother labourers, the mission has attained a firm footing, and enjoys legal rights in Finland.

In Finland the inhabitants for the most part speak two languages, the Swedish and the Finnish. It is thus necessary to have two kinds of services in each locality, and accordingly at Helsingfors two halls are rented for the Methodist services. The authorities there have resolved to build a church worthy of their name, being confident that with such a sanctuary the cause will grow mightily. They are endeavouring to raise the sum of £12,000 to purchase a central site and erect the building. A lady member of the church, Mrs. F. Swensson Parker, has come to England in order to secure help. The Finnish Methodists are poor, and have done their best to raise some little portion of this sum; they now appeal to the birthplace of Methodism to assist them in helping along their worthy cause. Anyone who would like further information should communicate with Mrs. Parker, at Miss Mason's House of Rest, 10, Finchley-road, St. John's Wood, London, N.W.

The Irish Temperance League has opened at Belfast a fine new suite of refreshment-rooms as a counter-attraction to the public-houses.

Portsmouth.—The committee of the Midnight Meeting Movement have held a mission here, in concert with Commander Key, R.N., and other local workers. Three meetings were held, and were all well attended. The general moral condition of the borough is very bad.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANIA.

WORDS TO THE HEATHEN.

THE promise given by David in xviii. 49, "Therefore will I give thanks unto Thee among the heathen," he keeps in

PSALM LXVI.

For the Chief Musician. A Song, a Psalm.

1. Make a joyful noise unto God, all the earth,
2. Sing forth the glory of his name,
Make his praise glorious!
3. Say unto God, how terrible are Thy works!
For the greatness of Thy power shall Thine
enemies feign obedience to Thee:
4. All the earth shall worship Thee, and sing to
Thee,
They shall sing to Thy name. *Selah.*

PART I.

- 1.
5. Come and behold the works of God,
He is terrible in his doing toward the sons of
man.
6. He turned the sea into dry land,
They went through the river on foot—
There did we rejoice in Him.
- 2
7. He who rules by his might for ever,
His eyes watch the nations;
The rebellious—let them not exalt themselves.
8. Bless our God, ye peoples, *[Selah.]*
And let the voice of his praise be heard,
9. He who has set our soul in life
And suffered not our foot to slip.

3

10. For Thou hast proved us, O God,
Thou hast tried us, as silver is tried.
11. Thou hast brought us into the net,
Thou layedst a sore burden upon our loins;
12. Thou hast caused men to ride over our heads;
We went through fire and through water,
But Thou broughtest us out into abundance.

PART II.

1

13. I will come into Thy house with burnt offerings,
I will render to Thee my vows,
14. Which my lips have uttered,
And my mouth spoke while I was in distress.
15. Burnt offerings of fatlings will I offer to Thee,
With the savour of rams;
I will offer bullocks with goats.

2

16. Come and hearken, and I will recount,
All ye that fear God,
What He has done for my soul:
17. To Him did I cry with my mouth
And high praise was under my tongue.
18. If I had intended iniquity in my heart,
The Lord would not hear.

3

19. But verily God has heard,
He has attended to the voice of my prayer.
20. Blessed be God,
Who has not turned away my prayer,
Nor His lovingkindness from me.

This psalm is Elohistic; it does not contain the name of Jehovah, but everywhere God's creator-name of Elohim, because it is addressed to the heathen. It could, therefore, only find its place in the second collection (Psalm xlii.-lxxii.). Why it is without the name of the author will be explained later.

In the prologue (1-4) the nations of the whole earth are exhorted to praise God; the words are put into their mouths with which they are to do it: "Through the greatness of thy power shall thine enemies submit themselves unto thee." Reference is here plainly made to what is mentioned in Psa. xviii. 41-44, where the same words are used.

In the first part (vv. 5-12) stress is laid on the two miracles with which Israelitish history begins, the passages through the Red Sea and through Jordan (6). These have, as it were, found their conclusion in a two-fold miracle of deliverance, which, like the miracles above mentioned, are shown "us"; i.e., Israel, in whose name David exhorts the heathen to "come and see." This appears in the following double description, prefaced by verse 9:—

Thou hast tried us as silver is tried,
Thou layedst a sore burden upon our loins;
We went through fire.

Thou hast brought us into the net,
Thou hast caused men to ride over our heads;
We came through water.

We have here the most accurate description of the situation. By the fire is meant the fire of drought, by which the Israelites were purified as in a crucible, and by which the affliction of famine was as a sore burden laid upon them; in which famine, as is expressly said in Ps. xxxiii. 19, God "kept their souls alive" (9). After God had led them into the net, namely, the snare of the Philistines (Psalms ix. 15 and cxxiv. 7), He allowed men (mortals, as in Ps. ix. 20) to ride over their heads (with horses and chariots), so that many of them were killed; and thus they went through the waters, the overflowing crowds of the Philistines, who in Psalms clxiv. 7, xviii. 16, and cxxiv. 4, are designated "great waters." But in this distress He did not suffer their feet to be moved (9), i.e., did not let them succumb, but led them out, brought them forth into abundance. The whole of this double deliverance proves that God watches the nations; only they must not be too presumptuous.

In the second part (again eight verses, 13-20), David speaks in his own name, and addresses himself especially to those who in all nations fear

God (comp. Acts i. 35), the true proselytes among the heathen; he exhorts them to a right understanding of the wonder described in the first part, for which he will praise God with offerings—a wonder evinced in the fact that the double deliverance, from the famine and from the hand of the enemy, has for its background David's prayer. To this appeal he was so sure of an immediate answer that a hymn was already on his tongue (v. 17). This psalm was, as we have seen, the new song, Ps. xxxiii. 3. What is to be wondered at in the incident, is that God received his praise while David and his people were still in the greatest distress. This clearly proves that David "had not intended iniquity in his heart" (18), otherwise God would not thus have listened to a human voice. For the miracle of prayer heard, as the true and greatest miracle, God shall be praised above everything else by those that fear Him. The outward miracle everybody will be able to see, but the inward, the miracle of the granted prayer, will only be believed by the proselytes, and can only be offered them as an exhortation to praise. In verse 5, therefore, we have "come to see"; here, on the contrary (v. 16), "come and hear."

WORDS TO ISRAEL.

How would it be possible for David, after having spoken to God, and exhorted the angels and the nations to praise, not to address a word to the Israelites on this great matter? We have it without doubt in Psa. cxxiv., a psalm sung by the people on their journeys to Jerusalem at the great festivals.

PSALM CXXIV.

A Song of the Goings-up. By David.

1.

1. Had not Jehovah been on our side,
Thus let Israel say,
2. Had not Jehovah been on our side,
When men rose up against us,
3. Then they had swallowed us up alive,
When their wrath was kindled against us.

2.

4. Then had the waters overwhelmed us,
A stream had gone over our soul.
5. Then had gone over our souls,
The proud waters!
6. Blessed be Jehovah,
Who has not given us a prey to their teeth.

3.

7. Our soul is escaped,
Like a bird from the fowler's snare.
The snare is broken,
And we—we are escaped.
8. Our help is in the name of Jehovah,
Who made heaven and earth.

From this song Israel was to learn—"Thus let Israel say"—to thank God that the snare of the fowler (Psa. lxxvi. 11), which had already encompassed Israel through the Philistines, was broken; they were to think of what would have happened to them had the proud waters of the Philistine army gone over them (Psa. lxxvi. 12) and drowned them; Israel would then have become a prey to the teeth of this people (6), of whom Zechariah says that God will take away their blood (which they eat) out of their mouths, and their abominations from between their teeth (Zech. ix. 7). There was good reason to use this expression regarding the blood and raw flesh-eating Philistines: "to become a prey for their teeth."

By the words "Thus let Israel say," the people are, so to speak, taken by storm. The great deliverance is celebrated as a testimony that Jehovah has been with them (1), and that Israel's help is always in the name of Jehovah (8). The raging fury of these men, the proud, perilous, soul-engulfing waters, the craftily-laid snare, all remind us, all depict vividly, the well-known story of the Philistine war. The psalm is as fresh as the song of a bird which has escaped from the snare, and, merry and glad, learns to value its freedom. Composed to be sung at festal journeyings to Jerusalem, its purpose was ever to keep fresh and vivid in the hearts and mouths of the people, the memory of the great deliverance.

A Blind Kafir Apostle.

RIDING over to shake hands with a neighbour last week, I found over a hundred natives in one of his cowsheds. It was a week-day, and the crowd was composed principally of women and children. They were listening to an impassioned, vigorous appeal from a blind Kafir to love the Lord Jesus Christ. When he had poured forth his soul he sat down panting, and recovering his breath gave out a hymn; then a very earnest prayer, a few more words, and invitations to any to come forward. Several responded. Afterwards Ujuani, the blind man, remained to talk with them.

Later on, I had the privilege of conversation with him. It appears he was not a believer, but "a very bad man," a maker of charms and medicine to win the affections of young marriageable girls, when he was suddenly struck blind; the next day he found himself stone-blind but happy, "the book had come into his heart." Where he trained I did not ascertain, but his knowledge of the New Testament, chapter and verse, and the number and words of the hymn-book he quoted (a version of the American Congregational Zulu Mission), was marvellous.

The owner of that shed, a shrewd, energetic Scotch farmer, was deeply impressed, and his good wife and he threw open their grounds to Ujuani. On the previous Sunday there were over 400 natives, mainly heathen, and afterwards about 200 on their knees in the *veldt* seeking God.

To the "wise of this world" Ujuani may be regarded as a fanatic, an enthusiast, who, having practised a kind of sorcery and perhaps got some of his medicine in his eye, or sudden paralysis of the optic nerve, takes up another line. How does that account for this wonderful knowledge of the Gospel suddenly grasped by an ignorant heathen? I could but regard him as not only a Christian brother, but one to look up to for his great faith and simple obedience.

Ismont, Natal.

A. N. MONTGOMERY, J.P.

The Wimbledon Conference.

THIS annual convocation for the deepening of the spiritual life seems now to be well consolidated. Once again it has proved a channel of distinct blessing to many. The uncertain spring weather of last week rather hindered a full attendance at some of the meetings, but the Drill Hall was from day to day a scene of earnest discourse on the higher doctrines of our faith, and an evident receptiveness on the part of the people. Captain Tottenham presided, as in former years, and the audiences were well served with speakers.

Some notes of the addresses on Thursday will indicate the practical character of the teaching. At the forenoon gathering the first address was by a new speaker, Rev. F. J. SLOANE. Judging from some of his remarks, it is but recently that he himself has practically grasped the force and significance of full consecration doctrine, and his line of thought was naturally of an elementary character. "The Divine Hands" might be said to be the title of his address. He referred first to Luke xxiii. 39, where our Lord shows to his frightened disciples his hands and his feet—the tokens of his love and sacrifice on their behalf. Isa. xlix. 16, "I have graven thee upon the palms of my hands" was next considered as teaching the comforting truth of assurance; whilst Numbers xi. 23 speaks eloquently of deliverance. The question is often asked: Will this blessing last? In this connection Isa. xli. 10-13 was commented on as unfolding the continual help that comes from God's right hand of power. The unfailing supply of the needed grace is taught in Ps. cxlv. 16, "Thou openest thine hand liberally, and satisfiest the desire of every living thing."

A closely-reasoned and most helpful address followed from Rev. G. H. C. MACGREGOR, who expounded 1 Pet. i. 2, as being a veritable mine and treasure-house of encouragement to those who are desiring to live up to the point of God's call. In this passage we learn of three forces at work in order to make and keep us holy. There is, first of all, the fore-knowledge of God the Father. The word "fore-knowledge" was conjugated, from the original, by the speaker as being a stronger one than that rendered "purpose," though less emphatic than "predestinate." But this fore-knowledge, or prevision as to the result of God's purpose, is the basis of his fore-ordination. We have thus a three-fold ground of confidence, which ought to drive all fear out of our life. As to the phrase, "through sanctification of the Spirit," Mr. Macgregor said he did not regard that as describing the act or process of sanctification, but the position in which our sanctification becomes possible. It is a position of heart separation from sin; it is a position of self-despair; and it is a state of trust in and surrender to God. The third point mentioned was, "unto obedience and sprinkling of the blood of Christ." This phrase was expounded in the light of Exodus xxiv., where the sprinkling of "the blood of the covenant" is described. The blessings secured by this covenant were pardon, cleansing, daily provision, guidance, victory, and rest. When we remember that Jesus is the mediator of the New Covenant, and that the Triune God is thus pledged to work in us, what room is there for discouragement in the pursuit and attainment of holiness?

In the afternoon the Bible reading was given by Mr. Macgregor. Missionary meetings were also held on this and the following afternoons, when information was given about various foreign fields of work.

On Thursday evening there was a very large gathering to hear the addresses by Rev. J. Brash and Rev. Musgrave Brown. The former took, phrase by phrase, the account of the healing of the leper by our Lord, and applied the miracle, in a spiritual sense, to the work of sanctification in the life. The whole address was remarkable for its

quaint incisiveness, its clearness of thought, and the sympathetic tone that breathed through it. The speaker, evidently a man of mature spiritual experience, and saturated with old-fashioned Methodist views of sanctification, did not make much use of "Keswick" terminology, but he conveyed the familiar truths in a form less technical and more easily grasped than is customary at such conventions. The second speaker, Mr. Musgrave Brown, was of a different caste. "Reality" was the keynote of his extremely trenchant, vigorous, and plain-spoken address. He was very severe in his handling of the failures and inconsistencies of believers in the small daily frets and worries of life, which do so much to nullify the testimony borne at convention times. Nothing, he declared, is a more prolific cause of practical agnosticism and atheism in the world than the low standard of daily living seen among Christian professors.

THE EVANGELIST.

The Case of Old D—.

IN a large populous village we had been holding services, my husband and I, in a comfortable hall, formerly used as a schoolroom.

God had been graciously pleased to accompany the services with marked signs of the Holy Spirit's power convicting and converting many, both old and young. From hearts all around was the inquiry going forth, "What must we do to be saved?" Some cases of peculiar interest arose, amongst which was the following:—

"Old D—," as he was familiarly called, was a retired village shopkeeper, who had earned for himself no enviable character, having been a hard grasping man in his dealings with his poorer neighbours, by whom he was, in consequence, both disliked and feared. Disagreeable both in speech and manner, it was a standing wonder how he ever won his gentle, refined Christian wife, and still more surprising was the fact that, like the flowing rivers, the Rhône and the Arve, flowing side by side, yet for some distance retaining each its own character. These two, so unlike, had journeyed together for long years, growing only more dissimilar. "Hope deferred maketh the heart sick, and the heart of old D—'s wife had grown hopeless, and weary with long drawn desire and prayer for the conversion of her ungenial husband. Looking at him rather than at the mighty power of God, she had almost come to regard it as impossible, and, indeed, he did seem an unpromising subject.

Why he attended the special services none could tell; yet with unfailing regularity he was to be seen each evening in his place, until at last a crisis came. At the close of an address given by my husband a solo was sung by a lady, "Over the Line," one of the sweet hymns so used of God, and for which the Church has to praise Him. Sung with feeling, accompanied by prayer, the words touched many hearts, and the suggestion was flashed into my mind to use it as a test of the state of those present.

Rising as the last notes died away, the Holy Spirit seemed to impel me to say, "We cannot see it, but there is a real dividing line separating those in this hall to-night; we are divided into two companies, saved and unsaved, in Christ or out of Christ. To one or other we each of us belong. To which is it? I am going, as it were, to make a visible line, and I will ask all those, and only those, who are in Christ, and who know it beyond all question, to stand and sing again the last verse of the hymn just sung." Never before had such a thing been known to have been done in the village, and it was with deep solemnity that the Christians rallied to the challenge and rose all over the room, husbands standing whilst their wives sat, Christian wives rising in glad obedience, whilst their uncon-

verted husbands were constrained to remain seated. Amongst these latter was our old friend, looking most uncomfortable, seated between his standing wife on one side and a bright young girl, thus testifying in all the radiance of her first love to her newly-found Saviour, on the other. It was a searching time, and many were blessed that night.

Closing the meeting with a few words of prayer. I hastened to the door to shake hands with the departing people, seizing the opportunity for speaking a word of warning or entreaty as the Lord led. Stretching out my hand to old D— as he passed, I said, "Good night! You did not stand up to-night?" Bending forward to speak close to my ear, he gruffly said, "There's too much of this sort of thing." Guessing what he meant, but not deeming it best to appear to do so, I replied, "Too much of what? Too much of confessing Christ?" Muttering some unintelligible words, he moved off, and in a few moments my husband and I hastened to the home of the kind friends with whom we were staying.

The following morning our hostess, after a visit in the village, said to me, "I don't know what you have done to D—, but I saw him when I was out and he looks ten years older." In the evening we were to hear what had befallen the poor hardened soul. I can recall nothing special in regard to the meeting, but at its close I again took up my position by the door. Presently I saw the old man approaching with the evident intention of speaking to me. Remembering my experience of the previous evening, I awaited with a little trepidation his expected remark. Great was my surprise when, in a humble sort of way, he said, "You've given me such a twenty-four hours as I never had in my life before." "Thank God!" I could but exclaim. Yes it was true; conviction had fastened deep upon his soul, and for many weeks did he carry his burden of sin, seeing no way of deliverance. At last God's sovereignty was to be displayed in the very manner of his finding peace. Our continuous meetings had come to an end, but from time to time my husband or myself would go down to hold a meeting, more in order to strengthen the young converts. On one of these occasions the meeting was closed and the Doxology sung, when a dear Christian man, himself not long converted, said, "We must sing one more hymn before we part. Let's sing, 'Whosoever will may come.'" D— was present, and as the chorus was sung with its reiteration again and again of the words, "Whosoever will may come," the Holy Spirit flashed the truth into his mind, hyper-Calvinist as he was, like many others in the district. It was difficult for D—'s friends, and even his wife to believe in the change, and his application for church membership was received with distrust, and he was put off from time to time, till at last even the most sceptical were convinced of the reality of his new birth, and he was admitted to the Lord's table, where he had the joy of remembering the death of the Saviour who died for him, and who in his old age had showed mercy to him.

As I close this short account of God's dealings with one now within the pearly gates, let me ask my reader, "On which side of the line are you? Have you crossed it and come to Jesus? or are you still without Christ, without God, without God in the world?" If so, I entreat you to come to Jesus, "Whosoever will may come." P. J.

Royal Lifeboat Institution.—The Duke of York presided over the annual general meeting of the governors and friends of the Royal Lifeboat Institution, held on Saturday. The Institution now possesses 303 lifeboats, and has since its establishment been the means of saving 39,354 lives. Last year its expenditure was £9000 more than its income. The Duke announced that May 16 had been fixed for the first "Lifeboat Saturday" in London, and that the Duchess of York had consented to become president of the Ladies' Auxiliary, which has been started in connection with the Fund.

Letters to the Editor.

THE SUFFERING ARMENIANS.

SIR,—You kindly permitted me, last August, to appeal to your readers for aid on behalf of the Armenians of Sassoun, in their dire distress, and the ready response of the public has enabled the Relief Committee to remit £30,000 to Sir Philip Currie, for distribution through the hands of the American Presbyterian Missionaries, who have personally undertaken the work in that difficult and mountainous region. During the past four months the terrible slaughter of Armenians in Anatolia has caused widespread alarm and destitution amongst the survivors, who have fled, for safety and succour, to towns where British Consular officers reside.

It is to enable us to send further sums to Her Majesty's Ambassador at Constantinople, for the service of these unhappy people, that I venture again to beg those who are ever ready to relieve distress to aid with their bounty the survivors of the recent outrages and massacres, which have horrified the civilised world.—Your obedient servant,

ARGYLE,

President Armenian Relief Fund.

Inverary, Argyllshire.

THE FUTURE LIFE.

DEAR SIR,—There is another standpoint from which the future life of the Christian may be considered, beside that of the realisation of the beatific vision, and that is the employment of his perfected and glorified powers when associated with Christ in the government of this inhabited earth. Even here the Christian has something to do for Christ besides feasting upon the joys of reconciliation; "feed my lambs," minister to the sick and needy, preach the Gospel, etc., are loving and blessed duties, increasing present joy, and doubtless preparing in a pre-eminent degree for the hallowed service of the future.

When Christ shall come a second time in his glory, to sit upon the throne of David his father, and to gather the scattered tribes of Israel; He will then raise his sleeping saints from the dead, and translate the living, and they, glorified and perfected, will be associated with Him in the world. Angels who now supply this service (Hebrews i. 14 R.V.: "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation") will give place to the glorified saints. "For not unto angels did he subject the world to come (the inhabited earth, R.V.) whereof we speak." But the saints having "suffered with Him, will also reign with Him." "He that overcometh I will give to Him to sit down with Me in my throne, as I also overcame and sat down with my Father in his throne" (Rev. iii. 21). The future life is a life of service, and the more blessed because unattended with imperfection and failure.

Oxford.

C. U.

THE PARENT AND THE CHILD.

SIR,—In the Daily Homily for March 16, I observe some admirable remarks on the power which we parents possess of moulding the habits of our children.

This idea has for some time impressed me very strongly in regard to the habit of prayer. I observed recently, with much regret, in one of the best of our children's religious periodicals, an expression like this: "She said her prayers to her father and mother." This and similar expressions are thoughtlessly used every day in hundreds of Christian families, but do parents ever think what meaning they convey to the simple senses of the dear little ones?

The common practice to which the expression I have quoted owes its origin, of the parent remaining seated, while the children kneel at her knee, is, I think, a very mistaken one. What can be more natural than that the child should feel somehow as if it were "saying its prayers to mother," or at least that this act of worship is one in which "mother" has no need to participate? Moreover, is not the expression, "Say your prayers" an unfortunate one? Would it not be much more reverent to say something like "We shall pray to God now"?

My invariable habit is to kneel beside my child, and first myself to pray briefly and simply to our dear heavenly Father; after that the little one's prayer, which I "join in" rather than "hear," naturally follows.

One more thought. Do we sufficiently endeavour to

impress upon our children a sense of the love of God the Father? We speak much, and rightly, of the love of Jesus, and yet who should comprehend so well as we how the Father-heart of God was wrung on parting with his Son for our sake; how much easier it would be for us to suffer than to see our child suffering. It is almost only by means of our Lord's own prayer that many children hear of the Fatherhood of God. Such verses as "Thou God seest me," are too often used as a sort of threat, and the communion of soul with a loving God which a little child, with its acute spiritual perceptions, is capable of enjoying, is sadly hindered.

I fear I have expressed these thoughts somewhat awkwardly. I am far from desiring to see a child other than natural and childlike, but it is so easy "here a little and there a little" to guide its feelings rightly, and lay a good foundation for an intellectual apprehension of the doctrines of our faith later on.—Yours sincerely, A MOTHER.

Dublin Prison Work.

For twelve years past the Dublin Prison Gate Mission has been endeavouring to help back to a better life women and girls who have come within the scope of the criminal law. From a statement recently made at the annual meeting, it appears that there is an average daily attendance at the Mission rooms of nearly a hundred and forty. Dormitory accommodation is provided for sixty-five women, but an extension of room is greatly needed. During the past year many of the women have been satisfactorily settled. The laundry work is a source of considerable income to the Mission, but the year shows a deficiency of £200.

Mr. J. R. Wigham (chairman), Dr. Barton, Rev. H. Brown, Rev. C. Inwood, and others spoke on behalf of the work.

Open-Air Work.

With the advent of spring we begin to rejoice in the near prospect of extended opportunities for taking the Word of Life to the multitudes out of doors.

An indispensable and greatly blessed part of our work lies in the distribution of Gospel literature among the people found at races, fairs, and fêtes, and at open-air meetings.

To compass our task we need nearly a million tracts and books every year, while we are quite without funds to purchase more than a fraction of that number. Hence we are almost wholly dependent upon the gifts of Christian friends who have it in their power to send us supplies of such literature. May I, on behalf of the committee, appeal for a renewal of the kindness of your readers to us in this direction? Last year we received 879,182 tracts and other publications as the free gift of seventy-one donors.

FRANK COCKREM, Secretary.

11, Adam-street, Strand, London, W.C.

"The Higher View of Evolution" was the subject of Prebendary Reynolds's lecture on Wednesday last, at St. Anne and Agnes, Gresham-street, E.C. Having exposed various theories regarding the genesis of man, the lecturer said: "Evolution as a universal process, with the working factor natural selection, must be rejected. We believe in a grand future, because in the past we were grandly made. 'The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.'"

The Westmoreland Home Colonisation Experiment.—The director of this enterprise, in his report on last year's operations, says: "There are at present eighteen colonists resident at Starnthwaite Mill and fourteen at Browhead Farm, making a total of thirty-two. This is twice the number of colonists resident twelve months ago. Since the establishment of this experiment, there have been ninety-nine colonists resident, some having remained only a few months, others remaining for more than three years. At Starnthwaite the year had been spent in establishing a group of manufacturing trades, suitable to the district, such as corn milling, timber sawing, the manufacture of gates, hurdles, etc., and the conversion of peat excavated from our own moss-land into peat moss litter." The capital has been inconveniently small for these purposes, but work has gone on continuously, and a fair share of the good will of the district has been secured. Copies of the report, with balance-sheet, may be had from Rev. Herbert V. Mills, Anchorites Wells, Kendal.

A Good Work in Glasgow.

A VERY blessed work among the masses of Glasgow, by Mr. David Rea, Irish evangelist, has been carried on for over three months with interest and blessing increasing up to the last. Mr. Rea and Mr. A. Marshall commenced in a theatre at the east end of the city, and after some weeks the former went to the west end, where a hall had been taken. Here he began the work with three daily prayer meetings, where many Christians of various denominations continued with one accord for over seven weeks, pleading with God for a special work of the Spirit's power. God heard, and exceeded all expectation.

Soon the hall was filled. The Spirit began to move upon the dry bones, and the cry went up from many wounded hearts, "What must I do to be saved?" On Sunday nights the place got packed out, and another place close at hand, called the Olympia, capable of holding 14,000 or 15,000, was secured. Remarkable to say, that for eighteen months previously two Christian women in the district had been uniting in prayer that God would open this very place for the Gospel. This was only known after the work commenced in it.

It came as a great and sudden surprise to all that "The Olympia" had been taken. Long before the time for opening the first meeting, crowds were standing outside waiting for admission, and almost caused a panic in their desire to get in. The numbers increased nightly until it was believed that over ten thousand persons entered the place. Mr. John Robinson, of the City Temple; Mr. Last, of Cambridge-street Baptist Church; and Mr. W. J. Menely gave help in the preaching.

It was marvellous to see such vast audiences being drawn from all classes and sections of society, standing jammed together for upwards of two hours listening to the sweet story of the Cross. As one well said when entering: "What a wonderful sight, and nothing but the Gospel." Many were brought under conviction, and many professed to find peace in believing. The day will declare the true results. Quite a number have confessed the Lord Jesus in baptism; Mr. Rea baptized thirty-three at one time, and twenty-nine at another, four of whom had been Roman Catholics. J. B. KINGSTON.

Glasgow Y.M.C.A. Club.

FOLLOWING upon the laying of the memorial stone of the Bible Training Institute a week before, came the laying of the memorial stone of the "Y.M.C.A. Club" on Saturday last. The weather was brilliantly fine, and the ceremony took place under the most favourable auspices.

A large company assembled, and after praise and prayer, Lady Overtoun laid the stone, in which a jar had been placed containing the usual documents. A meeting was held in the Christian Institute, of which the club will form the west wing. Lord Overtoun presided. Mr. W. M. Oatts made a statement in reference to the plan of the club, and Bailie J. R. Paton, Mr. W. A. Campbell, Mr. D. Dreghorn, and Mr. J. Bruce gave short addresses.

The club is intended to be a boarding-house for 200 young men, under Christian influence, but managed on business lines as a limited company. There will be dining-halls, sitting-room, music-room, recreation-room, etc., and the terms will be within the reach of the large majority of young men who come to the city from country homes—viz., from 15s. to 20s. for full board. While not under the Glasgow Y.M.C. Association, it has a close connection with that body, and will prove a valuable adjunct. All the ordinary shares (5000) and all the debentures (£17,500) have been applied for, and of the 8500 preference shares (£1 each), 6500 have been taken up, leaving only about 2000 to be placed. The total cost of the building and furnishing will be £30,000.

Protestant Reformation Society.—The monthly prayer meeting was well attended on Thursday last, at 20, Berners-street. Mr. W. J. Fraser (the chairman) referred with evident feeling to the sudden death of Captain Williams, the esteemed and valued secretary of the Society, and special prayers were offered for the widow and members of the family, that they may be sustained in this their time of sorrow. Canon McCormick followed with an interesting address upon Psalm li. 13, speaking in very high terms of the workers connected with the Protestant Reformation Society.

International S.S. Lessons.

April 5.

THE RESURRECTION OF CHRIST.—Luke xxiv, 1-12.
GOLDEN TEXT.—Verse 6.

EXPLANATORY.—*First day* (1), our Sunday. The Jewish Sabbath ended at dusk on Saturday. If our Lord died on Friday, He was in the grave a portion of Friday, the whole of Saturday, and a portion of Sunday. *Very early*—compare Matt. xxviii. 1; Mark xvi. 1; and John xx. 1. They set out at the earliest possible moment—a beautiful testimony to the strength of their affection for Jesus, even though they supposed Him to be dead. *Spices*—see John xix. 39. Whether the body needed further embalming or not was not the point. The devotion of these women did not stop at what was barely necessary. Love must give its best. *The stone* (2)—probably a large round stone, rolled against the entrance to the sepulchre, which was cut into the rock. It was too heavy for the women to move (Mark xvi. 3); and was sealed and guarded (Matt. xxvii. 66). The removal of this stone was the first sign accompanying the resurrection (Matt. xxviii. 1). *The Lord Jesus* (3), the first time that this name is given to the Saviour. From this time He is not only Jesus, but the Lord-triumphant, and invested with Divine authority. *Two men* (4), see Acts i. 2. They were angels appearing in human form, their shining garments indicating whence they came. *The living* (5), or (margin) Him that liveth. Compare Rev. i. 18. *Saying* (7), the verse contains the substance of our Lord's teaching. *Must* declares the necessity for his atonement and his subsequent resurrection (46). *Magdalene* (10), not to be confounded either with the woman in vii. 37, 38, or with Mary of Bethany. She had been healed of a fearful form of demon possession (viii. 2), hence her loving devotion to Jesus. *Joanna* was the wife of Herod's steward (viii. 3). The other *Mary* was the wife of Cleopas (John xix. 25).

LESSON POINTS:—I. *Christ is risen* (6).—That is the only satisfactory explanation of all the facts of this narrative. Recall the story. These women had seen Jesus die, and had watched while He was laid in the tomb (xxiii. 49, 55). His enemies had taken every precaution against deception being practised by his followers (Matt. xxvii. 62, 66). Yet on the third morning the sepulchre was found open and empty, the watch of the Roman soldiers had fled, and within the tomb everything was arranged in an orderly manner (12). Who had opened the tomb, and removed the body? Not his enemies, or they would have easily refuted the story of the resurrection by producing the body. Not the disciples, for they had neither the spirit nor the courage to attempt it, and would have gained nothing by it. There is no other explanation than that furnished by the Golden Text. How do you think of Christ? As of any other person who lived in past history? He is more than that. You can not only know about Him as He lived on earth, you can know Him. You can trust Him, love Him, serve Him, walk in his companionship, be one of his personal friends.

II. *The fact of the resurrection is beyond dispute.* The evidence was sufficient to convince even the doubting disciples. The women had no thought of finding Him alive. The angels' words, when told to the rest, were treated as "idle tales," the original word for which means, "words of no value, idle nonsense."

The story was too momentous in its issues to be believed without indubitable evidence. The crucifixion had given a rude shock to their hopes. They would not begin to hope again unless every doubt was removed. Yet remember that they were convinced, and were so certain of the fact that at all risks to themselves they proclaimed it everywhere. Let us be thankful for their previous scepticism; it leaves no room for the shadow of a doubt in us. And the fact of the resurrection makes sure the whole system of Christianity. It verifies every other word spoken by Christ; it declares the certainty of our forgiveness; it secures to all his people a similar resurrection.

III. If Christ is risen, then *our greatest enemy is vanquished.* What is our greatest enemy now? Recall the times when the rooms of your house were darkened, when everybody spake in whispers, when the eyes of all were red with weeping, when loud sobbing was heard in every room. How cruel death seemed to rob you of one so dear! And how mighty this enemy is. No power on earth could withstand him. No resistance could drive him back. But he has found his Conqueror. Jesus has destroyed death, by putting away the sin which was the sting of death, and by rising triumphant over the grave. What was a dark cavern has become a brief tunnel, connecting this life with that in which there shall be no more death.

Help for Brazil.

THE mission known under this phrase has now six missionaries in the field. The report for last year, as given in an "Occasional Paper," just issued, shows the need for larger help on behalf of work in this vast region of gross darkness. The latest worker, Mr. W. Fotheringham, writes home that his medical knowledge is proving useful as a means of gaining a hearing. Mr. and Mrs. Joyce are earnestly desiring to be able to build a meeting hall in Passa Tres. The land is already paid for, probably by Christians in Rio, and perhaps with some contributions on the spot, where, however, the people are mostly exceedingly poor. It is believed that there are materials in the old house which could be utilised, and it is calculated that £250 would cover all expenses.

Miss Melville gives an interesting incident which occurred last December: "I was just on the point of leaving the school at the close of the day's work, when a man came to the door and asked to see the pastor of the church. I told him he would have to go elsewhere to find him, but this did not satisfy him at all. He wanted to have our 'Society,' as he termed it, explained then and there! He appeared really interested, and read the verses after me slowly and thoughtfully. Then he wanted to bring his relations to talk with me, and we arranged he should bring them to the evening service. This he did, two women and a young man accompanying him. At the close I spoke with them, and then arranged to visit them; and the following Monday I spent two hours reading and talking to them. One woman appeared indifferent; the other seemed to hang on every word. She told me she had never before heard the message of love, and there was such a sweet joy in telling the story of redeeming grace to a soul for the first time! The man, too, was present, and listened attentively the whole time, and I left the house feeling much cheered and encouraged. And now mighty prayer is needed on their behalf, that the Spirit of our God may apply his own truth to their heart." Miss Melville, who has latterly been much occupied in the formation of a branch of the Y.W.C.A. in Rio, will soon be joined by another accepted missionary, Miss Ayton, who has for some time been engaged, with much acceptance and blessing, in the Lanarkshire Christian Union.

Copies of this interesting paper may be had of the secretary, Mrs. R. R. Kalley, Campo Verde, Tipperlinn-road, Edinburgh.

Friendless and Fallen.

THIS mission of mercy to friendless and outcast young women and girls will close its accounts for the thirty-ninth year on the 31st inst. By God's good providence, the work, which was begun in one small house for sixteen inmates only, is now carried on in three preventive homes, four rescue homes, and a refuge which is kept open all night; and there is accommodation for 240 inmates. Several hundreds are assisted every year to make a fresh start in life; but above all the temporal aid that is afforded, the spiritual good of everyone admitted is kept prominently in view. Last year the records show that upwards of 2500 Gospel services, Bible, temperance, and other classes were held in the Homes. Two hundred and seventy-six voluntary workers are engaged in this branch of the work, and nearly 100 of this number are ladies. Morning and evening prayer, conducted by the matrons, is not included in the above figures. At the open-all-night refuge many hundreds of poor young creatures have been received in the dark and silent hours of the night, and every effort is made for the permanent recovery of those admitted. Great blessing has attended the work in the Homes, and the letters received by the matrons from former inmates, some of whom are members of Christian churches, and engaged in seeking the rescue of others, testify of the good that has been done. Particulars will be sent, on application, to any address. Those of our readers who can help the work in a pecuniary way may send their contributions to us, or to Mr. W. J. Taylor, the secretary, 200, Euston-road, London, N.W.

The People's Hall, Lee, S.E.—The first anniversary of this mission-hall was held on March 15 and 16, Rev. A. Sturge conducting the service on Sunday. At the public meeting on Monday, Mr. John Woodman, superintendent of the mission, stated that fifty-seven had joined the mission as members, and ninety Gospel Temperance pledges had been taken. The Sunday-school, Band of Hope, mothers' meeting, men's class, and other branches were well attended. Revs. J. E. Martin and A. Hancock, Mr. Hobbs, Mr. Maltwood, and others addressed the meeting.

"Wearing Native Dress."

I AM generally contented to wear the Chinese native dress myself, and beyond this to let the subject alone. But as it has been suggested (not at all in an unkind way) by one whose testimony is likely to have weight, that wearing the native dress is *scarcely straightforward*, I think it is for God's glory that so serious a misapprehension should be removed. And, perhaps, as simple a way as any of showing this may be to relate the following incident:—When at college it was my privilege, with many others, to share the friendship of Mr. Jani Alli, who was then a fellow-student, and who afterwards became the well-known C.M.S. missionary. Jani Alli was a native of India. In coming amongst us he adopted our dress. Did one of us on that account think he was trying to palm himself off on us as an "imaginative Englishman"? Did it seem to any one of us he was not quite straightforward? Such a thing for one moment never entered our heads. How could it? We all know perfectly well our friend was not an Englishman. But by wearing our dress he made it much more easy for us to associate with him and he with us, both in the house and in the street; and so amongst the Chinese. In the smaller inland towns the missionary gets to know many of the families. All of course know him, and he is often received kindly as one of the inhabitants of the place. Whether the people know, as some do, that the English dress is different, or whether they think, as some do, that the Chinese is the only dress worn by civilised people—nearly all of them regard his wearing their dress amongst them simply as a matter of course. None of them imagine he is trying to palm himself off as an "imaginative Chinaman." (That would be impossible.) But all of them would feel less at home with him, and he with them; all would regard him much more as a stranger, and he would certainly feel it himself, if instead of wearing the same as they do, he were to come amongst them in the strange and, to the Chinese, quite distasteful dress of England.

The suggestion which has been made that the Chinese are willing to condone the eccentricities of foreigners if they wear the English, but not if they wear the Chinese dress, is surely theory and not fact? I think the generality of the Chinese would tell you, if they spoke the truth, that from their standpoint, they find less to condone in foreigners who wear the native dress than in those who wear the English.

I can understand missionaries who have not seriously tried wearing the dress of the people entertaining fears respecting it. But as one who for some years wore the English dress, and who now for some years has worn the native, and, therefore, perhaps, as one who can speak with more authority than if he knew one side only, it may be permitted to me to say that I find no genuine disadvantage in wearing the Chinese dress, nor can I think of one genuine or worthy advantage in not doing so. To me, as I believe to hundreds of my fellow-missionaries who adopt it, wearing the native dress has become a question which has only one side. But still, we may all be wrong; and, after all, in the light of other things the outside dress we wear is very secondary. The indispensable missionary dress is here: "Be clothed with humility."

In conclusion, the bond which unites us English and Chinese and all other nationalities is close and strong. We are fellow-men, for whom alike Christ died. The difference of nationality is utterly trivial in comparison with that. In coming to the Chinese we come as men to men, as sinful men to sinful men, all alike needing the one Saviour for sinful men. The thought that they are Chinese and we are English is an intrusion. As far as possible let it be forgotten by us and by them. And let us avoid what would emphasise unnecessarily any minor and accidental difference which exists between us. Let them, or let us, feel to the uttermost that we are of one common race, and that as fellow-men we come together to talk of that which deeply concerns us all. Faithfulness to our commission demands this, for God has sent us surely to deliver his message of love as man to man, as sinner to sinner, and not at all as Englishman to Chinese.

Si-chuen, China.

J. HEYWOOD HORSBURGH.

Dr. A. T. Pierson.—After closing his month's tour in Ireland with a series of services in Londonderry, Dr. Pierson travelled across to Wales. Almost immediately on arriving in Aberystwyth he went to a meeting of students in the University, and after an address delivered by Mr. C. T. Studd, spoke from the words, "Be not overcome of evil, but overcome evil with good." On Friday afternoon a large congregation assembled in the Congregational Church, and in the evening the Baptist Tabernacle was crowded; addresses were delivered on both occasions by Mr. Studd and Dr. Pierson on missionary work.

The Y.W.C.A.

THE Y.W.C.A. week of self-denial for the Northern division has been fixed for April 19 to 26. Mrs. Hett Noble, of Reigate, opened a successful sale of work at Tonbridge, in aid of the funds of the local branch.

Miss Entrinsic, travelling secretary of the Y.W.C.A., addressed, last week, a crowded meeting of the Halifax Association.

The estimated cost of the new institute at Boscombe is £3000, not £8000, as stated, by a printer's error, in a recent issue.

The Liverpool Y.W.C.A. conference will be held on April 7 and 9, and the Liverpool Convention for the Deepening of Spiritual Life, on April 6 to 10, Friday being the Foreign missionary day.

The Upper Norwood and West Dulwich branch reports a total membership of 120. 3440 attended the Bible classes throughout the year. The monthly social gatherings have been well attended.

The annual meeting of the Y.W.C.A. and the Y.M.C.A. was held on the 16th inst. in Shaftesbury Hall, Dawlish. Addresses were given by Revs. W. Mallett and E. Read, and others. The reports of both societies were very satisfactory.

At a meeting of the Newport Y.W.C.A. recently held, arrangements were made for the formation of a Young Abstinents' Union to be carried on under the auspices of the B.W.T.A. and the Y.W.C.A., and the meetings will be held weekly in the hall, West Newport.

The tenth annual meeting of the Leicester Y.W.C.A. was held on the 12th inst. Councillor J. T. Walters presided. Miss Baines read the report, which showed progress in the work. Reports were also presented of the county branches at Oadby, Fleckney, Loughborough, and others.

A series of special meetings in connection with the Ross branch have been commenced. The first day was also the twenty-first anniversary of the opening of the Institute. A large number attended, and an interesting address on the work of the Y.W.C.A. in India and other foreign parts was given by Miss Nisbett, of Worcester.

A series of special meetings, conducted by missionaries and workers connected with the China Inland Mission, have been held in the Y.W.C.A. Hall, Dundee. Mr. and Mrs. J. Simpson, of Hwui-luh, Miss J. Stevens, of Tai-yuen, Mr. G. Brown, C.I.M., and others, were the speakers on the claims and needs of the C.I.M. Daily Bible-readings were also held in the afternoon.

The Mill Girls' Institute in Manchester held its annual meeting on the 16th inst. The Institute is affiliated to the Factory Helpers' Union and the Y.W.C.A., and has seven branches in the town. It is carrying on an excellent and much-needed work, including a restaurant, a commodious gymnasium, and various classes well attended, besides religious and temperance meetings, Bible-classes, a penny bank, and clothing club.

In Borrisokane, a small town in the county Tipperary, with a population under 700, almost all Roman Catholics, a young lady, Miss Exshaw, has established, and for some years carried on, a branch of the Y.W.C.A.; it now numbers sixty-four members, some of whom have come six Irish miles to attend the meetings. These scattered members Miss Exshaw visits on her bicycle, and so keeps in touch with them. Miss Exshaw is now trying to obtain funds to put up an iron room for her meetings, as her work has much outgrown the only available room in the town.

The Glasgow Y.W.C.A. committee gave their annual tea to young women from the Highlands on Friday, March 20. About 180 were present and much enjoyed hearing addresses, hymn-singing, &c., in their own Gaelic tongue. Mrs. W. M. Oatts welcomed the young women in the name of the committee, and Mrs. Hatfield, Rev. D. M. Connell, and Captain Maclean gave addresses in Gaelic. Lime-light views of Scottish scenery and of scenes in the life of our Lord were shown, Rev. D. F. Mackenzie describing them in Gaelic and giving an earnest address. This is the seventh meeting of the kind in Glasgow.

Dr. Barnardo's Homes.—The meetings for prayer in connection with Dr. Barnardo's Homes, announced for next Monday afternoon and evening, March 30, at Exeter Hall, have, we learn, been unavoidably postponed till Monday, April 27.

London Street Mission.—The report of this mission in Dockhead, S.E., is chiefly devoted to the new and larger hall opened lately in the main street, and providing a splendid centre for vigorous evangelistic work. The activities of the mission are now expected to develop considerably amongst the young folk and their elders. During the past year much blessing has been granted and many conversions are recorded. The secretary is Mr. W. Bustin, 13, Pritter-road, Bermondsey, S.E.

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The Y.M.C.A.

THE BAYSWATER ASSOCIATION.

THE large hall at Paddington Baths was crowded last Thursday evening, on the occasion of the annual meeting of this vigorous Association. Mr. R. W. Perks, M.P., presided. The report, read by the secretary, Mr. Walter Wild, recalled the origin of the Association ten years ago, and indicated that during the past twelve months letters have come to hand from many young men in all parts of the world, testifying to the blessing received in the Queen's-road Rooms. Amongst the thousands of young fellows employed in and around Westbourne-grove, there is a wide field for thorough-going work, and in many cases this has had blessed results. Sixty-nine new members and associates were enrolled last year. The various departments for the welfare of young men have proved helpful in many ways, to young men generally, to lonely country lads in London, and to those who had fallen through drink and gambling. The missionary interest is well sustained, and several men converted at this centre are now labouring fruitfully in the foreign mission field. The various operations mentioned in the report showed a wide range of aggressive and resultful effort. In a vigorous address, Rev. H. Graham Thwaites showed that the churches owe a debt of gratitude to the Y.M.C.A. for taking in hand this specific work among young men—a work demanding special means and methods not easily compassed by the ordinary churches. Thousands of our young men are hurrying to ruin. They must be saved. The Y.M.C.A. is reaching them, and in so doing must have the sympathy of all Christians. After addresses by Mr. A. A. Head and the chairman, Prebendary Webb-Peploe gave a long and masterly address on true joy, as opposed to happiness which depends on mere circumstances. His exposition of the sinfulness and the fatuity and folly of immorality as personally ruinous in this world as well as the next, was vivid and must have reached many hearts and consciences.

BRIEF NOTES.

Denmark reports 150 Associations, with a membership of 5000 young men.

A "get one club" has been organised by the Railroad department, Cincinnati.

The Eastbourne annual meeting was held last week, Rev. F. A. C. Lillingston delivering the principal address.

A feature of the twelfth State Convention of the Colorado Y.M.C.A. was the naming of one of the prominent peaks at the entrance of the Grand Canon of the Arkansas "Y.M.C.A. Peak."

The Cleveland, O., Association is planning to increase its membership to 3000. This is the new tide-mark, and already it is anticipated that the mark will be raised to 5000 when the 3000 mark shall have been reached.

The annual gymnastic display of the Hackney Y.M.C.A. took place on Thursday last, and proved a great success. The proceedings were varied by an exhibition of first aid to the wounded by the members of the St. John Ambulance detachment.

The Y.M.C.A. has a centre in Buenos Ayres, and also in two or three other South American cities, which were founded and are most nobly supported by Mr. William Barnett, of Rosario. These centres have done and are doing a really good work among the English-speaking community of young men.

A "membership contest" at Geneva, N.Y., resulted in bringing in 241 new members. The town is thoroughly awakened and renewed interest created for the Association cause on the part of the community. The Milwaukee, Wis., Association has inaugurated a membership contest with the hope of adding 500 members.

A successful reception took place at the Manchester Y.M.C.A., on St. Patrick's Day, March 17, when a crowded gathering of young Irishmen assembled, on the invitation of the president, Mr. W. J. Crossley. A good programme of Irish music, both vocal and instrumental, was arranged, and, after refreshments, short Gospel addresses were given.

An interesting gathering, in the form of a reception, of young Irishmen took place at Exeter Hall, on St. Patrick's Eve, Monday, the 16th inst. After refreshments there was a selection of national music, vocal and instrumental, followed by a brief address, and an exhibition of lantern pictures and Irish scenery. It is intended to hold shortly receptions for both Scotch and Welsh young men employed in the metropolis.

The Hon. John Wanamaker in a phonographic message to a recent Y.M.C.A. convention in Michigan, said:—"I was one of the pioneers of the Y.M.C.A. in America, beginning forty years ago, and whatever part of the world I am in I want to stand up with, and for the Association. The Church of God has no such mighty auxiliary as its out-reaching

or care-taking Young Men's Christian Associations. For every one such Association there should be twenty, and for every dollar expended there ought to be at least one hundred."

The Sevenoaks Association, formed not many months back, largely through the instrumentality of Mr. A. C. Tessier, promises to do an exceptionally good work. A friend known locally as the ready supporter of all good enterprises, has made over to the association the lease of a most eligible building, and has himself expended in adapting it a sum of several hundred pounds. On Wednesday the premises were formally handed over. Lord Kinnaid presided over a crowded assembly; an overflow meeting had to be held, and Mr. W. H. Mills, secretary of the National Council, attended and gave an address.

The Tientsin Y.M.C.A. Bulletin says:—"It is a pleasure to be able to announce the completion of the fund for the purchase of a site for the erection of a Y.M.C.A. Building. It will be of interest to all readers to know that a good proportion of the money has been given by the Chinese young men themselves, implying in many cases no small sacrifice on their part. Both the fact that the money has been subscribed, and the spirit in which it has been given, are great encouragements to the hope that before long the building itself may stand before us completed for its great work. We must now look to friends in America and England to come to our help. It will be trifling with the opportunity which God has placed before us to continue working in our present little room."

Christian Endeavour.

TWENTY-FIVE young women Endeavourers, employed in a factory in Richmond, Va., met for fifteen minutes each noon to pray and read the Word. The result has been several souls saved.

The C.E. Society among the students of the Schofield School for coloured children, at Aiken, S.C., has appointed a "recess committee," to prevent quarrelling and disorder on the playground during recess.

Rev. W. Skinner says, referring to the Christian Endeavour Society, "This Society, which now numbers close on 150 members, is exerting an incalculable influence for good among the young people of the congregation."

Even in the Protestant Episcopal Church, which has been slow to receive the movement, Christian Endeavour is proving its usefulness. The society in the St. James' Church, Woonsocket, R.I., conducts a weekly mission in East Woonsocket, and the erection of a chapel will follow shortly.

The practical results of six years of Endeavour in an individual church are witnessed in the Grace Lutheran Church of Springfield, Ill. From the society one missionary has gone to India, two young men are preparing for the ministry, and one has just assumed his first pastorate.

Writing upon the subject of the various forms of work possible to a C.E. Union, President Clark uses these words: "Whatever work you undertake as unions, for missions, citizenship, evangelism, or anything else, always and everywhere seek the approval of your churches. In ninety-nine cases out of a hundred it will be given, and in the hundredth case do not do it."

Services for Men, Brixton.

THE parish of St. Matthew's, Brixton, like all others, contains a great number of men, old and young, who do not attend the ordinary church services. Rev. Marcus Rainsford, jun., set himself, some months ago, to draw them to hear the Gospel. Sacred music of a high order is provided in the afternoon of the first Sunday of the month. On a recent occasion 1,700 men of all ages were present, eagerly attentive to the speaker's words. Actors, singers, clerks, coachmen, merchants, tradesmen came and listened to the invitation of Jesus. The preacher spoke of our difficulties, our weakness, our evil natures, and our reluctance to accept the call of the Saviour, until we are drawn in spite of ourselves. With an earnest prayer that Christ would draw his hearers from sin, self, and the world's snares, the meeting closed.

Mr. Rainsford stood at the church door and greeted each man with a hearty hand-shake and a friendly word. The ever-increasing numbers prove that Mr. Rainsford's experiment is a success, and worthy of imitation by other ministers of the Gospel in London. P. B. M.

Old Orchard, Maine.—A wealthy American lady has built at this favourite seaside resort a summer house of rest for returned missionaries. It is intended as a memorial of a deceased daughter, and will, therefore, be known as "Minnie's Seaside Rest."

Oxford Notes.

[BY OUR OWN CORRESPONDENT.]

THE term that has concluded has been one of manifest spiritual blessing in the circle of Inter-Collegiate Christian Union. Apart from individual instances of blessing (and there have been these), the meetings of the Missionary Union and the D.P.M. have been exceedingly well sustained throughout, both in attendance and interest. The circular issued by the I.C.C.U. asking for prayer and praise during this vacation is but one indication of the real blessing now coming upon Oxford. Many of the readers of THE CHRISTIAN will doubtless unite and continue in this praise and intercession.

This vacation will see some changes in the Evangelical churches of Oxford. No less than four churches will be losing curates almost simultaneously. Rev. F. J. Hazledine and F. Gmelin, from St. Clement's, are removing to Taunton and Eastbourne, Rev. W. H. Griffith Thomas from St. Aldate's to London, while Rev. E. H. Elwin, from St. Peter le Bailey, has the honour of being called to the foreign field (West Africa). Canon Christopher's curacy will be filled by Rev. G. Stephen Jones, now working in Stratford.

Rev. H. B. Case, of Commercial-road Baptist Church, will also soon be leaving for Evesham after several years of strenuous service in Oxford, amid exceptional difficulties.

Irish Notes.

MANY Methodist circuits report an increase in members this year.

The Belfast City Mission continues to do an excellent work. Intemperance is the great hindrance to work.

Several Methodist circuits in Belfast and the neighbourhood report this year a considerable increase in church membership, and a larger number of candidates are offering themselves this year for the Methodist ministry than have done so for some time.

The Dublin Women's Temperance Association has concluded a successful series of meetings in Dublin and the suburbs, extending from March 10 to 18. Ten meetings were held, most of them being drawing-room meetings—two were for young women in business, and one for attenders of mothers' meetings. Addresses were given by Mrs. E. W. Brooks, of London (representing the Women's Temperance Association Union), and Miss Hanna, secretary of the Irish Women's Temperance Union. Mrs. Brooks also spoke at meetings of the Friends' Temperance Association Society and Band of Hope. Visits were paid to the Prison Gate Mission and the North Dublin Union, and addresses given to the inmates. These meetings have been helpful in giving a fresh stimulus to temperance work.

A controversy between Protestants and Roman Catholics, which is attracting a good deal of public attention, is going on in Dublin. Rev. Mr. Delaney, a Roman Catholic priest, is delivering, on Sunday evenings, in the Chapel of St. Francis Xavier, a series of discourses on "Protestantism," and as these are being published in some of the daily papers they are being replied to, point by point, in their respective churches, by Revs. Dr. Edgar (Presbyterian minister) and Philip B. Johnston (of the Irish Church Missions). It is some years since any controversy like this has occurred in Ireland, and it has been understood that the authorities of the Roman Catholic Church were not favourable to such discussions. It is hoped the controversy will be the means of spreading the light and of doing good.

Scottish Notes.

A CONFERENCE was held in Aberdeen last week on Sunday observance, when the prevailing laxity was deplored and condemned.

Elaborate preparations are being made in Edinburgh for the next annual Scottish convention of the Y.P.S.C.E., to be held there in April. The largest halls in the city have been engaged for the public meetings. Prayer, conference, and open-air gatherings will be held, in addition to denominational rallies. A number of eminent speakers have been arranged for, and altogether the convention promises to be a great success. The movement is now beginning to take firm root in Scotland.

The Stockwell Orphanage.—At the quarterly meeting of collectors and helpers, recently held in the C. H. Spurgeon Memorial Hall, Mr. Thos. Olney presiding, addresses were given by Mr. Geo. E. Morgan, and Rev. Geo. Hay Morgan of Woodberry Down Chapel. Dr. J. A. Spurgeon, who was absent through illness, sent a cheery letter, which was read by the secretary to the meeting. A pleasant evening was spent, the orphan children contributing a very attractive programme, and a display of musical drill.

Personalia.

Mrs. McAll is, we hear, at work writing a memoir of her deeply-regretted husband, the founder of the McAll Mission.

Mr. George Hatton has changed his residence from Newport Lodge, Beulah-road, to No. 20, Guildford-road, Tunbridge Wells.

Miss Frances Willard expects to sail for England in April in order to take part with Lady Henry Somerset in the Convention of the National Council of Women of Great Britain.

Miss Ada Rose, who went out to Australia last year on a visit, is returning to England for Easter, when she hopes to resume her work of singing the Gospel as opportunities occur.

Professor Agar Beet proposes to cross the Atlantic this summer. He has promised to give a course of lectures at one of the Methodist Summer Schools of Theology on "Systematic Theology."

Dr. Joseph Cook is so much improved that he has been able to walk out recently, and it is expected that he will be well enough to leave the Sanitarium, Clifton Springs, in early summer to spend the season at his home in Ticonderoga.

Rev. W. L. Watkinson is recovering from his severe attack of influenza. His brethren on the other side of the sea are looking forward with great expectancy to his approaching visit. He has promised to deliver in May the annual address at the Commencement of Garrett Biblical Institute, New York.

Dr. John Smith, of Broughton-place U.P. Church, Edinburgh, preached at Marylebone Presbyterian Church on Sunday last, for Dr. Pentecost, who is taking a short holiday in Italy. Dr. Smith seemed in vigorous health, and in the forenoon he preached an eloquent inspiring discourse on the joy of Christ. Next Sunday Principal Rainy, of Edinburgh, will preach at Marylebone.

Evangelistic Notes.

Ireland.—Gospel meetings have been held at Irvinestown, Enniskillen, Ballinamallard, and Newtownmore.

Bromley, E.—Mrs. J. B. Horton and Miss M. E. Parker have closed a second ten-days' mission at Poplar and Bromley Tabernacle, London, E. Much blessing has been given and many testify to a nearer walk with God.

Peckham.—Mr. W. R. Bradlaugh has conducted an eight-days' mission at Christ Church, McDermott-road. Each evening the audiences increased. The mission has been profitable to believers, whilst the unbelievers have been kindly dealt with.

Ross Bible Carriage.—Mr. John Coates reports much encouragement in recent work among the villages, preaching the Gospel, and distributing good books. Addresses have been given in the collar and cuff factories at Bridgwater, with blessing to the employes.

Liverpool.—Mr. Thomas Payne has conducted a ten-days' mission in connection with St. Alban's Parish Church, Bevington, Liverpool. His labours have been greatly owned of the Lord, and many have come out for the Lord. His messages have been blessed to both sinners and believers. B.

Macduff, N.B.—Messrs. J. A. and John Smith, evangelists, have brought to a close a three-weeks' mission here. There were large gatherings from the beginning. Those dealt with in anxiety during the first half of the mission were almost exclusively from Banff. During the last week Macduff shared in the blessing.

Juniper Green, Edinburgh.—Rev. Thos. Currie has concluded a series of Gospel meetings in the Free Church Hall of this village. The interest and impression have been great. Christians have been quickened, and many have been brought to accept the Lord Jesus Christ as their Saviour. D. P.

Wiltshire Villages.—Mr. John Elliott has been having crowded meetings and much blessing in the villages of Bushton and Tockenham, Wilts, people walking many miles to attend the services. Some who have been prayed for many years have now come out boldly on the Lord's side, while Christians have been greatly cheered and blessed.

Louth.—A week's evangelistic effort has been held in connection with the Railway Mission (G.N. branch), by Dr. Barnes, of Folkestone. The hall has been well filled every night, and at each meeting the power of God has been manifested in conversion. The afternoons were devoted to Bible readings on the deepening of the spiritual life; they were times of great spiritual refreshment and blessing to believers.

Ewell.—A mission has been held in this village (near Dover) by Mr. George Back, who has been actively engaged in visiting the cottagers in their homes, preaching in the open air, and holding ser-

vices in the mission-room. The little village, which has three public-houses planted in its midst, is in a very dead state, and we trust that some souls may through the faithful proclamation of the Truth be quickened into life.

Koady, co. Armagh.—Rev. Geo. Steen writes that there is a remarkable work in Koady and neighbourhood. It is like the Revival of 1859—not confined to any one church. Before Christmas special services were held; prayer meetings followed in all the churches. Last week a series of services were held in the Presbyterian Church by Mr. Jackson. The church was crowded every night, and many waited in to inquire the way of salvation. Rev. R. S. Porter assisted at all the services. It is interesting to note that the rector and his people have heartily joined in the movement. If an earnest evangelist would visit this field of labour he would find much encouragement.

Obituary.

REV. DR. GETHIN DAVIES.

THE Baptist denomination has sustained a sad loss by the death of Rev. Gethin Davies, D.D. Having been trained at Bristol Baptist College, he began his ministry in 1870. During recent years he did much excellent work in connection with Bangor College, of which he was principal, as well as tutor in theology, apologetics, and Hebrew. Dr. Davies recently underwent a serious surgical operation in a private hospital in London.

REV. THEO. J. MEYER.

Many will hear with regret of the death of the venerable missionary to the Jews of London, Rev. Theodore J. Meyer. For a quarter of a century he laboured in East London, under the auspices of the English Presbyterian Church, and only retired from active duty a year or two ago. He recently took up residence at Gorey, Jersey, and died there at the advanced age of seventy-eight. Mr. Meyer was a German Jew, and being converted to Christianity in early life, he became a pupil of the famous Neander. After coming to Great Britain, he taught Hebrew for many years in the Free Church College, Edinburgh; but, although in a fair way for advancement, he relinquished academic pursuits for the trying work of a missionary to the Jews. After labouring for the time as Free Church missionary in the East, he returned West in 1871, and began his labours in Whitechapel. He combined scholarly culture with spiritual intensity, and enjoyed universal respect for his high personal character.

REV. A. R. H. INGRAM, MYSORE.

The missionary staff in Mysore, and many in England and Scotland, have been plunged into sorrow through the death of one of the most promising of the younger missionaries, Rev. Arthur Romilly Hall Ingram, the son of Rev. D. C. Ingram (chairman of the Scottish district). His early training had been chosen in view of his entering upon some scientific profession, but when the Master called him, "straightway he arose and followed him." After a short time at Richmond, he was sent out to the Mysore district in 1893, and at the close of 1895 was in charge of the High School in Mysore city. His death following on so short an illness has come with a terrible shock to the brethren associated with him in the service of Christ in the Mysore. On the 19th of February Mr. Ingram became slightly feverish, but no serious symptoms showed themselves until quite suddenly on the morning of the 22nd, it was found that he was suffering from the most malignant type of smallpox. All that medical skill and trained nursing could effect was done for him, but there was very little hope from the time that the disease first showed itself, and at 8 p.m. on the same evening he passed away. Mr. Ingram had a rare combination of qualities, scholarly, yet unselfish and sympathetic. He had the mind of the scientist, yet all the passion of the evangelist. All admired his manliness, yet he was tenderness itself, and little children loved him not the least. The scene in the school the morning after the funeral will not easily be forgotten by those who witnessed it. The assembly-hall was crowded with close upon 700 boys and young men, and after prayer had been offered they stood in silence while reference was made to him whom they had loved, but the silence was quickly broken by sobs and crying as strong young men bowed themselves in grief because he had gone.

Mission to Jews and Gentiles.—A week's mission is to be held, under the auspices of the Mid-May Mission to the Jews, at the Central Hall, Philpot-street, Whitechapel. Mr. C. Russell Hurditch will be the missionary, and the meetings will be held every evening, April 12 to 19 inclusive. The presence and active help of Jewish missionaries and Christian workers will be most welcome.

THE BOOK WORLD.

Summer Gatherings for Winter's Need, by J. R. Miller, D.D., is a bright booklet of "words for life's sunny days." (6d. *Sunday School Union*.)

Stories of the Far West, by Frank Mundell, describes scenes and incidents in the advance of civilisation on the American continent. Boys will revel in the pages. (1s. 6d. *Sunday School Union*.)

A Primer of Roman Catholicism: or, the Doctrines of the Church of Rome briefly examined in the Light of Scripture. By Rev. Charles H. H. Wright, D.D. This is a valuable addition to the series of "Present Day Primers." (1s. *Religious Tract Society*.) It deserves a wide-spread circulation.

Cocoa: All About It. By Historicus. (*Sampson Low & Co.*) A wide literature (scientific and historical) has been ransacked in order to place before the public a plain and comprehensive account of the cocoa plant and its nourishing food product. The volume is embellished with many excellent plates and other illustrations.

The Young People's Hymnal is a collection prepared under the direction of the Wesleyan Methodist Book Committee, and intended for the use of children and young people in schools, guilds, and family gatherings. The edition with tunes, brought out under the care of H. Elliott Button, is an attractive book. (1s. 6d. to 2s. 6d. *C. H. Kelly*.)

The Exiled God, by Fred. C. Spurr, presents "some plain words to the men of to-day," showing that God is "exiled" by those who profess to believe in Him, from the family, society, commerce, and science and literature. Finally, Mr. Spurr shows that men who exile God from their hearts must at last be exiled from his glorious presence. (1s. *Marshall Bros.*)

Some Scripture Problems and their Solutions. By T. H. Archer-Hind, M.A. (*Elliott Stock*.) Here are eight papers on much-debated points and passages, including Baptism for the Dead, The Sin unto Death, and the Bible History of Satan. We do not commit ourselves to the author's positions when we say that his suggestive little book is worth the attention of such as study Scripture with critical care.

The Fallacy of Sacramental Confession.—Three discourses delivered at St. Mathias's, Poplar, by Rev. Charles Neil, M.A., with notes appended. (Paper covers, 8d.; cloth, 1s. 3d. *Simpkin, Marshall, Hamilton & Co.*) A thoughtful and succinct treatment of a subject of urgent importance. The notes enforce many of the positions maintained. Protestant Evangelicals should promote the circulation of this useful little work.

Walled-up Nuns and Nuns Walled-in, by Rev. W. Lancelot Holland, M.A., is a work which gives some idea of the tyranny and corruption of the Papal system. The fact that the book is in its third edition is some indication that it meets a demand. Twenty illustrations help the letter-press, and the result is a work which occupies a place of its own in the Romish controversy. (Stiff paper covers, 1s. net; cloth, 2s. *R. W. Hunter, Edinburgh; J. Kensit, London*.)

The Stone Cut Out Without Hands, by Rev. George Lakeman, M.A., B.D., is a statement of Christian evidences that should prove very useful to young people. After outlining the principal religions of the world, and pointing out the distinguishing features of Christianity, the author argues from the progress of the Gospel in the past to its triumph as predicted in Holy Scripture, especially in Daniel ii., from which the title of the book is taken (2s. 6d. *Nisbet & Co.*).

Thinking about It: Thoughts on Religion for Young Men and Women. By Albert H. Walker, B.A. Here are some highly practical chapters on questions of supreme moment. The volume belongs to the Wesley Guild Library, and is as chaste in exterior as it is strong in contents. We trust the work will get into the hands of many thoughtful young people; for we are confident that a prayerful perusal of its pages, at once cultured and earnest, will do much good. (2s. 6d. *C. H. Kelly*.)

A very useful **Map of Palestine** has been issued by the Palestine Exploration Fund. It is a Collo-type Print, or photo-relief, taken from a specially prepared copy of the well-known Raised Map, constructed by Mr. George Armstrong, acting-secretary of the Fund. The large map indicated a new era in cartography; this reduction, which is admirably clear, and perfect in its way, has advantages not to be found in any of the handy maps of Palestine. Students and teachers will find it of great service. (2s. 3d. to subscribers; 3s. 3d. to non-subscribers—post free—*Palestine Exploration Fund Offices, 24, Hanover-square W.*)

The Temptation of Katherine Grey. By Mrs. Mary Low Dickinson, general secretary of King's Daughters and Sons. With an introduction by Lady Henry Somerset. (5s. *Baptist Tract and Book Society*.) This is a story full of salutary interest. The fall

of Katherine as the natural consequence of her life of self-will; the years of deception, during which her higher nature seemed dead, though outwardly leading a useful Christian life; her lack of all true peace and strength, apparent to those who loved her: these are graphically described. The chief beauty of the book, however, is the Christ-like love and forgiveness of those who had been so grievously wronged, and their happy lives of useful service.

Articulation and Lip Reading. By Richard Elliott, L.H.D. (Published by *The Committee for the Education of the Deaf and Dumb, London and Margate*.) This is the best and most complete work of its kind. The author treats the subject in a thorough and masterful style, gathered from years of practical experience. The subject of sound as applied to lip reading is fully explained, so that friends of the deaf mute will find the work a means of opening up oral intercourse with those less fortunate than themselves. It is surprising that lip-reading is not better known and more cultivated even by the partially deaf. When this wonderful art is universally understood and appreciated, the poor deaf mute will be raised to the level of his more fortunate fellow-creatures, who have the precious gift of natural speech.

The East in the West. By J. Salter (L.C.M.). (2s. *Partridge & Co.*) Last year we called special attention to "Pioneer Work in the Great City," a real live book, giving the stirring experiences of a City Missionary among the poorest classes. This has been followed by the present volume, describing work among the Asiatics and Africans who (chiefly as sailors) come to London. The author has plenty of good material in the wild ways, outlandish habits, gross superstition, and ignorance of Lascars, Chinese, Soudanese, Manillas, and other heathen and Moslem birds of passage. Hopeless as his efforts may often seem, this devoted worker has been the means of bringing light to many dark souls. He tells his story in a straightforward and attractive style which should win for the book many readers.

The Power of the Spirit: With Additional Extracts from the Writings of William Law. Selected, and with an Introduction, by Rev. Andrew Murray. (2s. 6d. *Nisbet & Co.*) In bringing before a new generation of readers Law's Address to the Clergy, Mr. Murray declares that he knows not where else to find the same clear and powerful statement of the truth which the Church needs at the present day. He says: "I have tried to read or consult every book I knew of that treats of the work of the Holy Spirit, and nowhere have I met with anything that brings the truth of our dependence on the continual leading of the Spirit, and the assurance that that leading can be enjoyed without interruption, so home to the heart as the teaching of the present volume. It is because I believe that teaching to be entirely Scriptural, and to supply what many are looking for, that I venture to recommend it."

. In our recent review of the Life of Thomas Langton, the Yorkshire evangelist, published from *Joyful News Office*, Rochdale, we omitted to state that the price is 1s. 6d., post free.

Messrs. Penman & Co. have issued a series of striking card tracts, by W. H. Boston, well suited for general distribution. (6d. per dozen.)

INTERNATIONAL ARBITRATION, by W. Catchpool, is a capital booklet on a great subject. (6d. per dozen. *H. K. Lewis, 136, Gower-street*.)

RHYME AND REASON ON ROMANISM, by an Englishman, is a capital protest and deliverance in verse. Such pamphlets should have a wide circulation. (*Partridge*.)

Miss Emily Headland has added to her series of "Brief Sketches of O.M.S. Workers" a capital outline of the Life of ALEXANDER M. MACKAY, of Uganda. (2d. *Nisbet & Co.*.)

Mrs. DENE'S MARY: A true story about an Irish servant-maid, who was found of Christ and left a blessed testimony on her dying bed. (2d. *Rose & Harris, Broadmead, Bristol*.)

THE PAPAL PLEA FOR REUNION TRIED IN THE BALANCES OF TRUTH AND HISTORY, AND FOUND WANTING. By an Oxford Graduate. (4d. *C. J. Thynne, 6, Great Queen-street, W.C.*) A timely pamphlet, calculated to clear the vision of some at the present time.

FROM THE BONDS OF RITUALISM INTO THE LIBERTY OF CHRIST JESUS is a booklet setting forth a remarkable life-story—practically in the same words as it was told in our issue of Jan. 20, under the title "From Bondage to Liberty." (1d. *Partridge*.)

APOSTOLIC SUCCESSION: Its Claims Tested by the Scriptures, History, Facts, and Reason. By Rev. Henry Sturt, late of Dewsbury. An able examination, and a complete refutation of the preposterous claims of Rome and her followers. (6d. *The Author, 23, Leopold-street, Leeds*.)

LINKS BETWEEN SCIENCE AND CHRIST. This is the title of a thoughtful discourse, by Dr. J. Oswald Dykes, preached in September last at Ipswich, in connection with the Meeting of the British Association. (4d. *Publishing Office of Presbyterian Church of England, 14, Paternoster-square*.)

A pamphlet of peculiar interest is "Dr. Martin Luthers funfundneuzig Thesen an der Thür der Schlosskirche zu Wittenberg." The theses are given in the original Latin, with a German translation and introduction by Pastor Kromphardt. (30pfge. *Kiedler & Kluge, Wittenberg*.)

A substantial pamphlet by Rev. Charles Jordan, M.A., LL.B., of the U.P. Church, Greenock, bears the expressive title, **ARE THE BOOKS OF MOSES HOLY SCRIPTURE? OR, THE MODERN THEORY OF THE PENTATEUCH ANTI-BIBLICAL**. The pages are strong in facts and arguments. (4d. *Macniven & Wallace, Edinburgh*.)

"WILL YOU TAKE MY PLACE?" An outline of the life of Edward Roberson, who gave himself for China, and was called home after a brief period of service. When the end was drawing near, he asked the question which constitutes

the title of the booklet. Every page is of sterling interest. (6d. *Partridge & Co.*)

WHY IS YOUR SEAT IN CHURCH EMPTY? An Appeal to My Neighbours who Neglect God's House. By Rev. J. Rogers, of Ulverston, Carnforth. This is a booklet of great force, and likely to prove very useful. We trust it will be circulated far and wide, and bring many under the sound of the Gospel. (1d. *Kensit*.)

THE WHOLE COUNSEL OF GOD; or, How to be Clear of the Blood of all Men. With this title, Rev. W. Lancelot Holland, M.A., publishes his farewell words, full of serious earnestness, on leaving St. Thomas's English Episcopal Church, Edinburgh, and resigning office in the Church of England. (3d. *J. F. Shaw & Co.*)

A valuable issue in Mr. Stead's "Penny Popular Novels" is a copyright abridgment of Baroness von Suttner's work, **LAY DOWN YOUR ARMS**, which is well described as a "Realistic Romance of Modern War." Mr. Stead has opened his series of "Books for the Bairns" with an illustrated edition of **ÆSOP'S FABLES**, which is a marvellous pennyworth. (*Review of Reviews Office*.)

BOOKS RECEIVED.

From *Hodder & Stoughton*.—**CREATION CENTRED IN CHRIST**. By H. Gratian Guinness, D.D. 9s.

From *Elliott Stock*.—**THE REVELATION GIVEN TO ST. JOHN THE DIVINE**. Translation with comments, by John H. Latham, M.A. **THE INTERMEDIATE STATE AND THE LAST THINGS**, by G. S. Barrett, D.D.

Hydrophobia.—DEAR SIR,—On April 2 there will be opened a London Buisson Institute, for the prevention and cure of hydrophobia by vapour-bath, under the direction of a qualified physician. Its present quarters will be at Spring Grove House, Upper Norwood, S.E. At this establishment all treatment will be gratis.—Yours truly, FRED E. PIKIS.
The High Elms, Nutfield, Surrey.

Personal Purity.—At the close of a week's successful advocacy, on behalf of Dr. Barnardo's Homes, in Birmingham, Mr. James B. Wokey, on Sunday afternoon, addressed an audience of over a thousand men at Lozells-street Mission. At the close, practically the whole of the audience rose and took the five obligations comprised in the pledge of the White Cross Army. F. E. R.

A Holiday Conference, on the lines of the Chautauqua gathering in America, is to be held this summer at Davos Platz. The arrangements are being made by the editor of *The Young Man*. The advantages of co-operative travelling are seen in the offer of a thirteen days' Swiss holiday, with second class travelling and first-class hotel accommodation, for ten guineas. Copies of the illustrated prospectuses can be obtained from Mr. F. A. Atkins, Temple House, Temple-avenue, E.C.

American Pilgrimage to England.—The Congregationalist Pilgrims, coming from America to this country next June, have been invited by Dean Bradley to Westminster, and Dean Farrar to Canterbury. The Bishop of Winchester has asked the party to visit Farnham. Dr. Lefroy has also invited them to the deanery of Norwich, and church dignitaries in other cathedral cities are likewise showing personal interest in the visit. During the stay in London (June 20-25) the headquarters of the party will be the Memorial Hall, Farringdon-street. Application having been made by people in this country to take part in the Pilgrimage, arrangements have been made by which a limited number may join for either (1) the entire English and Continental tour (June 12—July 22), (2) the English (June 12—July 2), (3) Continental (July 2—21), or (4) Holland (July 2—11) section. All applications to be addressed to Mr. Albert Dawson, Inglenook, East Finchley, London, N., who, on receipt of an addressed wrapper, will forward programmes.

Requests for Prayer.—For blessing on Gospel services at Kingsbridge (Devon) and neighbouring villages, by Mr. John Elliott.—For a mission by Mr. William Forbes, in the Island of Guernsey, to commence on Sunday, 29th.

The Union of Indian Christians.—Mr. W. S. Caine presided on Monday evening at the first public meeting of the Indian Christian Association of Great Britain, held at the Y.M.C.A., Aldersgate-street, E.C., when a paper was read by Mr. A. Nundy, barrister-at-law, on "The Union of Indian Christians." He said it had been the desire of Christians in India for some time to form a Christian Union among themselves, and he deplored the fact that there was so much wrangling among the Christians arising from the sectarian prejudices and denominational feeling largely into the new converts by the various denominations. The time had come for Indian Christians to organise a union among themselves, and to drop all denominational distinction. Dr. Jenkins, Mr. Percy Bunting, and others spoke.

Sailors in Rotterdam.—The branch of the British and Foreign Sailors' Society at Rotterdam is under the direction of Mr. J. Jones, who has laboured in the port for seven years. The latest report states that during 1895 all the varied efforts were pushed forward. Not only does the missionary preach the Gospel and promote temperance principles among the sailors; he also visits them on board ship and in hospital, and helps them in a variety of ways. The report says:—"The steam launch *Faith* has done good service in bringing seamen to the Sunday services, and enabling the missionary to visit a large number of ships moored in mid stream. The large and growing port received into its river and havens last year no fewer than 3086 British steamships and ninety-eight sailing vessels; so that, allowing an average of twenty men per ship, we find that there were more than 60,000 seamen, from British ships alone, in Rotterdam." Communications to Mr. Jones should be addressed:—"Seamen's Bethel and Reading-room, 126, Schiedamschedijk, Rotterdam."

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

EASTER is once more upon us, with its suggestions of the Passion and Resurrection of our Lord. We stand on the threshold of the season when the supreme event in the world's history is commemorated with devout thankfulness by those who love Him, and realise what He has done for them. Our thoughts should be those of earnest self-scrutiny, as well as of reverent consideration of the great mysteries revealed through and in Him who died, and who rose again from the dead—"the first-fruits of them that sleep." What had we done for Him that He should do so much for us? Nothing; and yet He did it. He suffered the pangs of death that we may enter into the fruits of his sacrifice. He rose again that we may be glorified with Him. At this time we specially remember this great victory of love. May our "meditation of Him be sweet," and may we rise into a real fellowship with his suffering, conquering, love for a lost world.

God, in these early spring days, is giving us an "earnest" of the beauty and fruitfulness that is soon to cover the earth. So, in many earthly experiences, He gives us an "earnest" of the inheritance purchased for us by his Son. In hours of perfect health, when body and mind are in thorough accord, we have a foretaste of the perfect heavenly existence; in moments of high mental experience and spiritual exaltation, we may conceive of the expansion of nature which will be ours when this mortal shall have put on immortality, and this body of humiliation shall be clothed upon by the glorious body of the heavenly state; and in the occasional instances of flawless friendship and love between us and those dear to us, we have a glimpse of the absolute communion of glorified spirits with each other and with their great Head. All these rich and rare experiences are an earnest of better things to come; our highest here touches heaven at its lowest.

"I was envious at the foolish, when I saw the prosperity of the wicked." This is a stumbling block to many—that God is so kind to those who are rebellious and use his goodness for their own evil purposes. If we had our way, unspiritual and wicked people would have poor crops and scanty raiment; their speculations would all fail; their every day would be marked by some sign of Divine displeasure. We are, indeed, often pained at the steady beneficence of nature towards those who hate God. The earth does not refuse to blossom for them, nor their harvests to ripen. It seems as though this ought not to be. But Jesus, looking at the same fact from a higher standpoint, finds in it a beautiful proof of the undeserved goodness of the Heavenly Father. He exhorts his disciples to do good to them that persecute and ill-treat them, that we may become the children of Him who is kind to the unthankful and the evil. This seeming indifference of nature, as God's handmaid, to the moral condition of men, is shown to be but proof of the unwearied love of the Eternal. It is the goodness of God meant to "lead men," not to further rebellion, but "to repentance."

The death of Judge Hughes last week has made the world poorer by the loss of a good as well as able man. The author of "Tom Brown's School Days" was like a personal friend to everyone who has read that popular boys' book. But his claims to recognition were many and great. From his youth up he was remarkable for his sympathy with the poor, and his brave advocacy of the just rights of working-men. With the exception of a period of his undergraduate days at Oxford, he was throughout his life earnestly religious. Among his many literary productions, a little book on "The Manliness of Christ" is one of his best.

A lady writes to our "Children's Editor" concerning the weekly "Bible Searcher":—

I have fifty or sixty children in my class, and several have been very keen over your questions, but they are very poor and ignorant, and often have to come to me for the paper to write upon; and I am afraid they don't get much chance against brighter and more fortunate children, although their delight has been great at sometimes seeing their names appear in print.

The writer is by no means the only Sunday-school or Bible-class teacher who has found similar help from our "Children's Page." Others may like to have their attention called to it.

"The proof of the pudding is in the eating!" Do the people need or desire, to any considerable extent, the Sunday opening of museums, etc.? Evidently not. In no less than twenty towns the innovation has proved a complete failure, and has been replaced by the original condition of things. The report of the Lord's Day Rest Association on this subject will be found on p. 17.

It is satisfactory to note that our legislation has a steady tendency in the direction of treating prisoners more as men. The Prison Commissioners, who have made their "observations" on the recommendation of the report made last year by the Departmental Committee on Prisons, have gone strongly in the direction of preserving the man, the woman, the child, and so of getting rid of the convict. A portion of a prison in each district is to be set apart for the special use and treatment of "juveniles." Special facilities are to be given for conversation with Scripture readers, and to receive the ministrations of local clergy

and others, whose methods and spirit will probably be more interesting and less mechanical than regular prison chaplains. There are to be other reforms, all aiming at making prison life less degrading in its effect on the mind.

All this is a movement in the right direction, but it is not without its dangers. The great desideratum, as was pointed out in these columns a few weeks ago, is not so much to make legal punishments more light, as to make the path of a discharged criminal back to honesty and virtue easier. In so far as prison life hardens and demoralises men, it should be reformed. It has been proved that the more carefully punishment is adjusted to the enormity of the offence, the more deterrent is its influence on crime. But the penalties of the law may be made too light, so that habitual criminals find a positive inducement to commit wrong simply because they are more comfortable in prison than out of it. In America the punitive system has become dangerously light and easy, so that the "terrors of the law" are almost done away with. The great thing is to quicken a kindlier public sentiment towards the discharged offender, and foster the hopeful spirit of Christ, who (according to the R.V. marginal reading of Luke vi. 35) tells us to "despair of no man."

The Sunday Closing Bill of the Archbishop of York has fared badly in the House of Lords, but that need not make us despair of a similar measure when it appears in the House of Commons early in May. Members of the Lower House are in touch with the people, and may be persuaded to do things that the House of Lords would slight. It is for the constituencies throughout the land to move, and to show that they are in earnest; it is for the churches to move the constituencies. Were every minister of religion in England to lead his congregation, we greatly doubt whether any House of Commons would dare to stand by the present facilities for obtaining intoxicating drinks. If prayer were offered for a pure Sunday, and action were taken according to the prayer, we should soon see both Houses of Parliament moving in the right direction.

While there are troubles enough in Europe and Africa, it is most gratifying to know, on the authority of the Prime Minister, that there are now proposals before the Government of the United States, which it is hoped will result in the establishment of some system by which in all cases arbitration might be resorted to. This will be better than the mere settlement of the Venezuelan difficulty. It will be a pledge of enduring peace between two of the mightiest nations in the world, and thus a guarantee for greater peace all the world over.

By whatever combination of circumstances and causes Armenia has been brought into trouble, there can be no doubt that one object of the Turk is to crush out Christianity by killing or forcibly converting its adherents. The strength of the resistance which he has had to face has been in the religious faith rather than in the patriotic fervour of the Armenians. This of itself ought to be enough to raise the question, how far have the churches at home done their duty by their brethren who have suffered and are suffering? They have protested, and given money, and urged their own Government to do something, and prayed. Can they do no more? If Russia holds the key of the

situation, can she not be influenced by the English people if the Government is powerless? Would an appeal from Englishmen to Russians be in vain? If it were, we should then, but not till then, have exhausted all peaceable means for saving our brethren from the hands of savages who have not only persecuted them to death, but are now trying to seize the money aid which has been sent to them in their extremity.

The conquest and occupation of Madagascar by the French has so far proved a very slight hindrance to missionary work. In view of probable danger, and because their work was, for the time being, at a standstill, a few of the workers came home or withdrew to nearer shelter, but the bulk remained with their people. The conquerors have been fair and courteous, and have found in the missionaries friends and advisers whom it is worth their while to cultivate. The number of converts and adherents of Protestant churches is so large that no Government which cared for its own peaceful and easy establishment would think of despising or oppressing them. The schools are a splendid instrument for the advancement of the people in the arts of civilisation, and cannot be safely closed or ignored. The French have an easy task before them, if they will respect the work already done. Their Resident-General bears the reputation of being a right-minded man.

The continued presence of slavery in Zanzibar is a blot on the escutcheon of England. The Sultan of Zanzibar is nominally under our protection, but is really a vassal, and if we put our foot down would be at once forced to abolish slavery. It is stated that by not adopting that course in this dependency we are doing much to perpetuate the "open sore" of Africa, and cause the sacrifice of over a score of thousand lives every year to supply the Protectorate with slaves, besides causing untold misery in Zanzibar itself. England has been associated the world over with the great anti-slavery movement; and yet, for reasons hard to fathom, she here perpetuates the vile traffic in human bodies. It is a disgrace to our name, and steps should be at once taken to put an end to it.

The cause of social purity has unfortunately suffered defeat at the polls at Geneva. By a large majority the voters decided to retain the system of regulated vice in the city; as many, however, as 4800 voted against it. The forces of evil left little, if anything, undone, save assaults on our friends, to accomplish their end. But this kind of thing cannot ultimately prevail, even in a city which has become hardened and blinded by a system introduced a hundred years ago under the military rule of Napoleon. Bad supports of a bad cause become its downfall. When our sorely-tried friends asked Mrs. Butler if she had no word for them, she replied, "Every death of person or thing which is good is followed by resurrection." This was sure comfort. Geneva will have to fight for its own emancipation. The true hearts in it will have to go on educating, agitating, working, praying, until they have won a majority to their side—and they will get a majority; this check is only temporary.

The claims of foreign missionary work are sometimes represented as being opposed to those of work at home; "press for money for the foreign field, and you will lose it for the home field," it is said. The experience of the past year among Congregationalists does not bear the theory out; on the contrary, it

flatly contradicts it. The Centenary Fund of the L.M.S. is close upon £100,000, the greater part of it having been given by Congregationalists, although in honour of the undenominational principle of the Society, some generous donations have been given by members of other churches. At the same time, the Church Aid Society has enjoyed one of its most fruitful years among the churches in England and Wales; its enlarged income will carry joy into many a minister's home. Prudence would have said, "Hold back for awhile"; a sense of duty pressed on, and has had its reward.

The work of the Reformation is attacked from two sides—from that of the sacerdotalist, who hates the doctrines it taught; and from that of the secular historian, who attributes its rise and growth to secular rather than religious causes. Time was when the philosophy of the movement explained it as an emancipation of the soul from the bondage of legalism which inevitably carried with it the freedom of the mind from intellectual bondage, and ultimately the liberation of the man, the citizen, from political servitude. Once man's relation to God, and the ground of that relation, were made clear, intellectual, political, and social advantages were guaranteed. But now such writers as Froude teach that the Reformation was not primarily a question of doctrine. We think, however, that the older view will again hold the field. Men of the middle ages found the intellectual domination of the Papacy to be intolerable, and its morals a scandal; and these elements opened the way for the power which wrought their deliverance—viz. the doctrine of Justification by Faith.

The article of Mr. Bensusan in *The English Illustrated Magazine* on the cruel way in which performing animals are trained, can hardly fail to do some good. His facts are not questioned; it is only affirmed that all trainers are not cruel; though one manager of a theatre where such performances are common, says that "fifty years' experience has taught him that they are attended with cruelty in varying degrees." The root of the evil seems to be want of humane feelings towards animals in other lands. Mr. Bensusan is of opinion that outside Europe humanity to animals is unknown, and that the average foreigner has no soft place in his heart for them. The Society for the Prevention of Cruelty to Animals has work enough, however, among the men at home who kill our gentle birds, and torture our noble horses. Public opinion will be found ultimately to be the only effective remedy.

Dean Farrar tells the case of a young man in whose family there was a taint of insanity, homicidal mania, who, on that account, very properly determined to remain a bachelor. Had he married, the end might have been a tragedy, but he died peacefully in an asylum. That there are some with such nobility of soul and self-control as will refuse to pass on physical weaknesses to another generation, is a fact to be grateful for. Of course, we know little of them; this is a kind of self-sacrifice which cannot be advertised. We only wish that their number were increased. No one can lay down a law of conduct in such matters, but any little aid towards the formation of right feeling and opinion is welcome. If we ought to do to others as we would have others do to us, we ought not to be the means of perpetuating diseases which are a lifelong burden, and may inflict a violent death upon others.

The Reserve of Scripture.

SOME time ago a young man wrote to an older friend and urged, as an excuse for his not reading the Word of God, that it kept him in the dark about so many things he wanted to know:—

"The merest child's book I look into tells me more about the causes of things than the Bible," he wrote, "and a shilling science primer gives me more satisfaction than I can get out of the whole Bible. Why this extraordinary reticence on matters which concern everybody, and which everybody wants to know?"

The reply he received to this began by saying, that because a child's book and a shilling primer satisfied him, was possibly the reason this young man was unable to find satisfaction in the Bible. "However," wrote the elder correspondent, "I will not sharpen my pen upon you, but just send you, as a reply to your letter, a reminder that the glory of God is often to conceal a thing (Prov. xxv. 2). 'Seest thou a man wise in his own conceit? There is more hope of a fool than of him' (Prov. xxvi. 12; xxiv. 7). I send you some thoughts on the subject of the reticence of Scripture, which were written by a friend. I hope they may help you, as they should:—The reticence of the Bible is a mark of its genuineness. It attests its Divine origin. If men, unaided and undirected by the Holy Spirit, had written this Book, they would have told both much less than it tells and a great deal more. No false revelations have the self-control and sanity of this true revelation. The apocryphal writings of the early Christian centuries are examples. "The Gospel of the Infancy" tells ridiculous stories of the boy Jesus working insignificant marvels. In the second place, the reticence of the Bible checks that wild, fruitless speculation on the unseen and the unknown which otherwise would draw off human attention and energies from the real concerns of life."

The revelation of the Son of God incarnate, suffering and dying, and rising again victorious out of death, all because God loves to seek and save fallen man, is to be trusted as the communication of One who would tell us no more if it were best for us. The mercy which saves withholds the premature disclosure of unneeded and perhaps perilous secrets. In the third place, the reticence of the Bible as to questions that lie outside of the domain of practical present life, concentrates attention on present duty. It is more important that men should believe in God and practise righteousness than that they should read the dark riddle of sin's genesis, or start and wonder over the uncovered mysteries of another world. The true life for man is a life of faith, lived by the day in conscious obedience to a present Divine command. Hence so much of the Bible concerns itself with to-day. It is not important that we should know the secrets of the spirit world. It is supremely important that we should live and serve God, and do with all our might the holy work which our hands find to do. It is not important that we should know the mathematical quantity of heaven's population. It is infinitely important that we should be saved ourselves, and thus put into the way and into the enterprise of saving others. It is not important that we should know the day and the hour when the Son of Man shall come in the clouds of heaven. It is vastly important that we should be so living that it will not matter to us how soon He comes, except as it shall be an occasion for unspeakable joy.

Is the Bible silent on some things we ought to know? The Bible is not God's last word to his children. He will not always be silent. His time will come. Meanwhile, this is the message, 'Be thou faithful unto death, and I will give thee a crown of life.'

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the sin I would not do,
Still He, who felt temptation's power,
Shall guard me in that dangerous hour.

G.

The Matabele Rising.—It is intimated that no further news has been received as to the rising of the Matabele. The directors of the London Missionary Society have learned by telegram of the safety of their missionaries in Matabeleland, Revs. D. Carnegie (Hope Fountain), Bowen, Rees, and G. Cullen (Inyati). Rev. C. D. Helm, also of Hope Fountain, reached London on Saturday. Mr. C. J. Wilkinson, a newly-appointed artisan missionary, is at the present time on his way to join the mission

A Life-Giving Tomb.

By REV. W. B. RUSSELL CALEY.

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.—2 Kings xiii. 20, 21.

THIS is a lovely Old Testament parable of "good things to come," a wondrous foreshadowing of that glorious life and immortality which has been brought to light through the Gospel.

It is a story full of practical lessons, and holy encouragements; it brings before us with startling clearness the Divine intention regarding life through the dead.

The prophet, the deliverer, the great national adviser, was dead. Intensely did Israel realise it, and mourn over it. Yet the power of God through him was not dead. Through death flowed a strange power of life.

I. (a) Consider first the man to be buried. *He was dead.* There was no disguising the fact, and his friends carried him to his last resting-place sadly and sorrowfully.

How many of our friends are we daily carrying to their spiritual grave! We have a friend, a relative perhaps, deeply loved, but "dead in trespasses and sins." We mourn over him. Day by day he is being borne along the road to a spiritual grave. We are powerless to assist such; steadily, slowly, but surely, they pass on.

(b) Next come upon the scene "bands of Moabites." Fresh dangers now threaten us. So it may be with our friends. They may not always remain, as it were, respectably dead. Viler passions and more frightful developments of sin may come. Not only sorrow but shame is in prospect. Exposure, degradation are near at hand.

How often has this dreadful fact wrecked the happiness of a respectable and religious home! Some members of the family, though not absolutely spiritually-minded, yet have many charming and attractive qualities. We love them, admire them; yet we know there is no real spiritual life, and some day the indwelling sin may manifest itself in some shameful way; and we shall be awakened to the fact that we cannot bury them quietly and respectably, for the "bands of Moabites" threaten to disgrace us.

(c) But what did the people do? They cast the dead man into Elisha's tomb. It was probably the impulse of a moment. They thought the tomb of the renowned prophet would perhaps be respected, so the body was hastily laid inside. Little did they imagine what would be the consequences of the simple act.

II. Here was a wondrous witness to Elisha's life. *Elisha lived.* Through his dead body came a strange life-giving power.

Surely this is a foreshadowing of some greater truth—a picture of things seen then only "through a glass darkly," but now by us "face to face." Shall we not in earnest anxiety cast our loved ones and ourselves on the dead yet living Christ—"God manifest in the flesh" that through his death, they may receive his life?

Here we have an Easter subject.

Only as we identify ourselves with the death of Christ can we receive power to "walk in newness of life." We must accept oneness with his death if we are to enjoy oneness with his life. As the light of Easter breaks upon us, have we been down into the grave with Christ, and through his incarnation and atonement received freedom from the death of sin, and his resurrection power? And again, have we ever brought a friend into

personal contact with the dead, yet ever-living, Jesus?

Think how unspeakably grateful must this man have been to these earnest friends of his. He now walked in "newness of life"; "old things had passed away, all things had become new" to him.

Also there was henceforth, a new bond of interest and affection between the saved man and his friends, and also Elisha. The latter was no longer to him only a celebrated prophet, or a national hero, but a personal, living power—a *reality*, and not simply a *name*. Is Christ this to us?

And yet again—what holy, tender, inspiring memories, must that tomb have had henceforth for him! Is it so in regard to our souls and the death of Jesus? Do we love to commemorate that death?

As we draw near to the table of the Lord, may it awaken within us a holy and inspiring remembrance of his life-giving death, and enable us by faith to "receive all the benefits of his passion."

And let us not fail to notice the full consequences of this act. The man "stood up on his feet"—not only *life*, but *power*; no uncertain indication of vital energy, but a manifestation of it that no one could doubt. If we have had personal contact with Christ, and received life, we must rise to work and usefulness.

Then, too, faith in Elisha would increase; this marvellous operation of God through him would make people receive with unquestioning faith his predictions. So when we see souls "dead in trespasses and sins" regenerated by the life of Christ, we can feel encouraged regarding his ever-present power and presence, his eternally true promises.

Watton, Norfolk.

Rabbi Lichtenstein.

THE story of Rabbi Lichtenstein is now widely known, and his testimony and work have made for him many friends among those who are interested in the evangelisation of Israel. There is much that is striking in the career of the Rabbi; his witnessing for Christ for years in his own synagogue, and his boldness in leaving the synagogue in his old age. It is a joy to know that Christians in Great Britain have taken up his case, and that he is relieved from temporal anxiety while prosecuting his work in the name of Christ. A few weeks ago the Rabbi came to England for a short stay, and after attending meetings in Scotland, he was accorded a hearty welcome at Exeter Hall on Friday evening.

The chair was occupied by Mr. J. E. MATHIESON, who made some helpful remarks on Zeph. iii., a portion of Scripture previously read by Rev. A. Bernstein. Rev. C. A. Schönberger followed with a deeply interesting narrative of the Rabbi's life and work. He referred to the Rabbi and his fellow witness, Joseph Rabinowitch, as evangelistic prophets in the camp of Israel. In their testimony we should recognise the first glimpses of the dawn of a happier day for poor, benighted, Israel—when the veil will be removed, and that part of the nation to whom blindness has happened will have its eyes open and see Jesus, and adoringly say, "Blessed is He that cometh in the name of the Lord."

An address by the Rabbi was interpreted by Rev. David Baron. He said that as a Jew he could not be at peace with himself and his God. He saw God, but He was far from him; he realised an inward need. In his old age, when his eyes began to dim, he suddenly saw light, and the glory of God's salvation—saw that God had fulfilled his promise regarding the Messiah, and sent a Redeemer in the person of his Son. Then, at a time when he thought himself forsaken in his home, love greeted him, and new friends had stood by him in his hour of need.

Professor DALMAN, of Leipzig, referred with pleasure to the fact that in London there are more Jewish missions than in all the Continent put together. The way to Christ, he said, always leads, not from Israel, but to Israel. Christ is Israel's

glorious King. If He belongs to Israel, and that cannot be denied, then Israel belongs to Him; that also cannot be denied.

Rev. DAVID BARON having spoken of the Rabbi's remarkable pamphlets, General HALLIDAY bespoke help towards the fund in aid of the work.

Easter.

THE blush and bloom of springtime
Are spreading o'er the earth,
Green leaves their grace unfolding,
And new, white flowers have birth.
Oh! may our souls be whiter,
And from our hearts be pour'd
Sweet strains of solemn gladness
To greet our gracious Lord.

He riseth in his splendour,
Our Sun of Righteousness;
He comes, with accents tender,
His waiting ones to bless.
Our weeping eyes behold Him,
Our mourning hearts adore,
Our raptured souls enfold Him,
And we are sad no more.

Is this our lowly Jesus?
Is this the Crucified,
Who on the Cross was lifted,
With robbers by his side?
Yea, even so He told us—
"First anguish, death, and pain,
And three sad days of sleeping—
Then will I rise again."

Oh, ne'er before so glorious,
So radiant as now,
With death and hell beneath Him,
And life upon his brow;
The earth shall bow before Him,
To Him all praise be given,
By angels and archangels
And all the host of heaven.

Is this our lowly Jesus?
It is; for He alone
Hath fought and won the battle,
And now ascends the throne.
Henceforth, to all believers,
The gate of heaven is free;
And death is but the portal
To immortality. CAROLINE TICKNER.

"Till the Shadows Flee Away."

ARE we looking for the coming
Of glad Easter day again;
Learning all its joyful meaning,
Not in vain?

For this day is but a forecast
Of a fairer, sweeter morn,
That upon all faithful watchers
Soon shall dawn.

"I come quickly," is the message,
Flashing forth to all around,
Only those who know the Master
Love the sound.

Yes! the dawn is surely breaking,
Brighter glow those tints of gold;
Yet more glory shall the watchers
Still behold!

Oh! the sweet, yet solemn beauty!
Of that nearing Easter-day;
Reuniting Past and Present
In its ray

Many a sad, a long estrangement
In that Light will disappear;
All earth's distance in That Presence
Wrought so near.

Thou canst hold us, Gracious Master,
In thy hands of love so fast;
Till these swiftly flying shadows
All are past.

Yeovil.

F. E. H.

The Cure of Care.

HAST thou within a care so deep,
It chases from thine eyelids sleep?
To thy Redeemer take that care
And change anxiety to prayer.

Hast thou a hope with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

Reality of the Resurrection.

By REV. JOHN R. BRUCE.

THE Resurrection of Christ is the most prominent and distinctly-emphasised fact in the New Testament; nor is there in the oldest literature any hint that at Jerusalem or among the Jews there was any attempt at an inquiry, with a view to disprove the facts of the case. Christianity, as the oldest documents prove, was not a secret but a public faith, singularly outspoken and aggressive.

Its career began in the very city where its Founder had been crucified; and there, where the hate to Him was deepest, where the memory of his fate must have been most vivid, the faith in his Resurrection lived a fearless and victorious life, challenging an exposure which never came, invincible before the combined interests and passions of priests and rulers.

The fertility of unbelief has invented many solutions of the faith which breathed new joy into that sad band on the first Easter morning; but no other account of this belief has ever been given, which commends itself to the common understanding which accepts what appeals to it. The belief in the Resurrection which so effectually possessed the first disciples remains unexplained by any other supposition than the simple one—that the Lord died and did rise again. The Resurrection of Christ is unique, because He is unique. There are certain

CHARACTERISTICS OF THE RISEN LIFE

of Christ, which correspond to certain features in the new life of faith in the believer.

Of these, *the first is its Reality*. Christ "showed Himself alive after his passion, by many infallible proofs." There have been many attempts to account otherwise for the story; and each of them in succession has "had its day and ceased to be." For instance, we hear nothing now of the coarse old explanation that the Resurrection was a lie, and became current through the conscious imposture of the Apostles. And it was high time that such a solution should be laid aside. A sane, and honourable, and informed spirit could never either conceive or believe such a theory. Who, with half an eye for character, could study the deeds and the writings of the Apostles, and not feel that whatever else they were, they were profoundly honest, and as convinced as of their own existence, that they had seen Christ alive after his passion?

That a company of men could be confederate in evil, for good; that they could preach virtue, or live virtuously, with a lie on their consciences; that they, in the face of death, could cherish the hope of being with Christ in glory, while they were fully aware that He was in the grave—are positions that involve so many psychological impossibilities, that any serious discussion of the matter would simply be absurd.

Then, when this theory was discredited, we were told that the mythical tendency would explain everything. But how came myths to be formed in an age of lively, historical, and literary activity, and a quick historical consciousness? Moreover, there was not time for the myth to grow. Again, what was the Church to feed on while the myth was growing? The idea of a man like Paul sacrificing himself for a myth, than whom no man was ever better fitted to move among the realities of life, or to ascertain what these realities are!

Then came the last theory, which was meant to be a sort of compromise between Christian faith and modern unbelief,

that Christ rose only in the hearts of his disciples. According to this view, the idea entertained by the disciples of the character and work of their Master was too bright and glorious a thing to be buried in the grave; and then, when the first agony of grief was past, the Crucified One presented Himself again to their *imagination*, arrayed in even more than his previous beauty. But the plausibility of this solution ceases as soon as you touch on the actual facts in their variety and completeness. Does hallucination last for a long country walk, and give rise to protracted conversation? Do hallucinations lay hold of five hundred people at once? Does hallucination explain the story of Christ eating and drinking with his disciples? It was no vision created by their own imagination which could at once and for ever alter the Apostles' idea of the Messiah, which they held in common with their countrymen. It was no phantom who could inspire the disciples with unity of purpose, and lead them forward to the most splendid victories men have ever won. No; nothing will explain the faith of the Apostles and of the rest, but the fact of their really seeing the Lord after his death, clothed in power.

Paul makes a comparison between Christ risen from the dead, and the believer walking in newness of life: "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Indeed this Apostle is continually holding up to us the Risen Life of Christ as that to which we are to be conformed. As Christ has done with death, having died to sin once, so must his people be dead to sin, and alive to God with Him. It would have helped the world but little had Christ risen merely in the imagination of his disciples. And it will avail us nothing if we live merely in our own imagination, while we are dead in sin. What is the value of the mere

GHOST OF A MORAL RENEWAL,

of prayers without heart, of actions without a religious motive, of religious language far in advance of our true convictions and feelings? No; our life in Christ must be as real as his risen life, if we are to have a motive for work prevailing through all disappointment and failure.

A second characteristic of Christ's life is that *it endures*. Christ raised the daughter of Jairus, the son of a widow at Nain, and his friend Lazarus of Bethany, after he had been dead four days. These all took up the broken threads of life just where they had left them, and after they had lived their allotted time, fell into the hands of death again. But "Christ being raised from the dead, dieth no more; death hath no more dominion over Him." Or take the account that Christ gives of Himself after his resurrection and ascension: "I am He that liveth, and was dead; and behold I am alive for evermore."

So the life of the Christian is *a life that lasts*. God will certainly be true, and keep what we have committed to Him. He will keep the life of faith alive in us. Every Christian can say, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

As Easter comes round, we are reminded of friends that we have lost, and changes that have taken the colour out of life. But we are also assured that Christ has risen, and in a little while we shall find with Him the Chris-

tian friends who have gone from us. As we believe that Christ rose from the dead, we believe that He has made plain to us the realities in the midst of which we are, as well as of the future, and is our life and strength. Christ is alive for evermore to help us. A dead Christ might have been the object of faint historical admiration, and the fair statue might have stood amidst others in the halls of the world; but the risen Christ can love and be loved; and we, in common with the first disciples, may be glad with the joy of those who have found a heart to rest their hearts upon, and a companion that can never fail.

The Month & Its Lessons.—4.

APRIL.—The Seed Month.

APRIL is the beginning of the new life of the year, the opening of Nature's treasures, and the budding of new mercies and blessing for the world. It is a fit emblem of the spiritual awakening or quickening by the Holy Spirit in the realm of grace, for all true conversion to God is really April in the soul. This month supplies us with innumerable seed-thoughts.

LESSONS FROM THE SEED.

LIVING SEED. A Picture of life in the soul—Gen. i. 11; 1 John iii. 9.

SOWING SEED. A Guide to preaching the Gospel—Psa. cxxvi. 6; Eccles. ii. 6.

WATERED SEED. A Help to life and labour—Isa. lv. 6; Col. iii. 6, 7, 8.

QUICKENED SEED. A Mark of the Spirit's grace—Luke viii. 15; 1 Pet. i. 23.

ABIDING SEED. A Sign of eternal life—1 John iii. 9, v. 13.

SCATTERED SEED. A Measure of earnest service—2 Cor. xv. 36; James i. 7.

April is the emblem of youth, a picture of life, nature waking out of sleep—a link between winter and summer, the month of buds and blossoms, and a messenger whispering joy and hope, a beautiful illustration of grace in the soul and life of the Christian.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

"One day the master of Lukman (an Eastern fabulist) said to him, 'Go into such a field and sow barley.' Lukman sowed oats instead. At the time of the harvest, the master went to the place, and seeing the oats, asked him, 'Did I not tell you to sow barley here?' He answered, 'I sowed oats in the hope that barley would come up.' His master said, 'What foolish idea is this?' 'Have you ever heard of the like?' Lukman replied, 'You yourself are constantly sowing in the field of the world the seeds of evil, and yet expect to reap in the resurrection day the fruit of virtue, as soon might I get barley by sowing oats.' The master was abashed at the reply and set Lukman free." (Gal. vi. 7, 8.)

SOWING AND REAPING (PSA. CXXVI. 6).

Individual effort—"He that goeth forth,"
The right spirit—"and weepeth,"
The good seed—"bearing precious seed,"
The certainty of success—"shall doubtless come again."

Encouragement for every worker—"rejoicing."
Soldiers' Home, Winchester. C. EDWARDS.

Protestantism in Hungary is making itself observed. Through the influence of a pious widow, Mme. de Heggi, a monument has just been erected at Debreczin to the memory of the Hungarian martyrs of the seventeenth century. On March 5, 1674, seven hundred Protestant pastors were cited to appear before a tribunal at Preseburg. Three hundred of the number obeyed, and all were condemned. They were subjected to many cruelties, and forty-one were sent to the galleys. Through the intervention of the celebrated Dutch naval commander, Admiral Ruyter, the King of Spain secured their liberation. Thousands of young people attended the inauguration of the monument, and the occasion was marked by the setting apart of sixty-one young men to the work of the ministry. Among other objects, the monument displays an open Bible, and the names of the forty-one galley-slaves.

Letters from S. Africa.—II.

JOHANNESBURG.

I ARRIVED here on Friday night, Feb. 28, and leave for Bloemfontein and Basutoland on Monday night, March 9. The sojourn here has been full of interest. Johannesburg has been called "a mushroom city." Few terms could be less appropriate. A mushroom springs up quickly, and so has this city, but there the resemblance ends. Bournemouth and Chicago and Johannesburg sprang up quickly, but they came to stay. The causes of their speedy development lie deep in the past centuries. No less than the Pyramids, they are the work of an advanced people. We have been into the Robinson and one of the Barnato mines, and seen the diamond mill, worked by compressed air, boring chambers for dynamite in the hard rocks; we have been deafened by the sound and shaken by the concussion of the dynamite exploded in a dozen such chambers in succession; have looked with admiration on the machinery for stamping the rock to powder, and the skilful, scientific adaption of successive chemical processes for separating the gold from the "slimes"; and we have been rather reminded of the powers described in the Book of Job and in the Psalms than of Jonah's gourd that "came up in a night, and perished in a night."

In the providence of God these stores of gold have been opened to supply metal for the currency required for the commerce of the world. This is one and the chief reason why Johannesburg has sprung up so quickly upon this series of reefs in the Transvaal, and we shall mislead ourselves unless we recognise the fact.

True there is enough, and more than enough, of worldliness and wickedness here. It has proved an awful testing place. The dreadful wreck of houses, covering two or three desolated square miles, the result of the late explosion, is but an outward and visible symbol of the wreck of reputation and Christian profession. Many who came here proposing to win others to Christ have themselves been entangled in the wiles of the devil, and have lost themselves. For that word, "Yet once more," is a continually repeated process, and "signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Thank God there are many who do remain, and are the stronger for the shaking, as of things not made of man but "rooted and built in God."

A new Act is proposed to be submitted to the Council of the Republic restricting the liberty or licence of the Press. As a pressman, I am naturally averse to the Fourth Estate being gagged, but I have long felt that "the liberty of the Press" is greatly abused. There are papers the interest and life of which is perpetual agitation, and which find their advantage in separating those who should be very friends—by aggravation, exaggeration, and exasperation. If it were not for the difficulty of preventing the remedy from being worse than the disease, we might accept with great equanimity a law for gagging the cantankerous and the demoralising portion of the Press. "The liberty of the Press" has indeed become to a considerable extent a fetish and a fraud. A fraud because many papers are the subsidised agents of interests, governmental, financial, commercial, or otherwise. A fetish, so far as it is an article of faith by which people are influenced out of proportion to its reality and truth.

I have been assured that seventy-five per cent. of the mines will be unable to bear the burdens pressing upon them. The monopoly of the sale of dynamite makes a difference to one mine, and that not a large one, of £20,000 a year. This and other burdens ought certainly to be alleviated. And there could be no objection, but the reverse, to the grant

of a reasonable franchise. The Government has passed from almost bankruptcy to a well-filled exchequer by the revenue from the mines, and a righteous and generous policy toward those who have contributed to this result would exalt the nation.

It is said, however, that there is a party who desire to oust the English Imperial power from the South African Republic, and the English language from predominance there; they think they are able to do it, and that now is the time or never. It is evident that these are in no humour to receive advice from Mr. Chamberlain or any other Englishman. They want war, and have no doubt of success. They are, however, an irresponsible and influential section. The better informed are wiser.

On the other hand, there are those among the English and other nationalities who do not shrink from contemplating and anticipating the arbitrament of the sword. There are high-toned men, whose forefathers have fallen fighting for liberty, and who think life is not worth living if the rights of freemen, enfranchised men, are denied them. Others care little about the franchise and an ideal liberty, if the burdens are removed from the industries in which they are interested. Some think that the coming of Christ is hindered, and that the glory of the Lord cannot be revealed, and all flesh see it together, until by political amelioration men prepare the way of the Lord, and make straight in the desert a highway for God; until the valleys are exalted and the mountains and hills made low, the crooked made straight, and the rough places plain. Others, again, think that they hear the voice of the Lord, which breaketh the cedars, saying unto them, "Let the potsherd strive with the potsherd of the earth. Go forth unto Him without the camp, bearing his reproach; for here we have no continuing city, but we seek one to come."

Mr. Rhodes is a man of master mind, great administrative ability, and fearless execution. But he is credited with the assertion that he has "never known a man he could not 'square.' Every man has his price; find out what it is, and if he is worth it, pay it." If those be the principles on which any man works, they are certainly not such as we could expect or ask God's blessing upon.

It seems evident that in the past England has not well understood South African affairs, and has not well or wisely treated some of her best men, such as Sir George Grey, Sir Bartle Frere, and Rev. John Mackenzie.

Mr. Basil Worsfold, in his lectures on South Africa, says: "The cause which lay at the root of the endless divergencies of opinion between Home and Colonial authorities lay in the simple fact that the information, or rather the data, upon which the respective opinions of Downing-street and Cape-town were founded, were different. The Home authorities were guided by certain general principles, the Colonial by a knowledge of the actual facts, acquired locally, and impossible to communicate. It is to this conflict between 'the man in Downing-street' and 'the man on the spot'—whether a civil or military officer—that the disasters suffered by the British arms and the losses incurred by the British Treasury are directly attributable. It is this conflict, too, which has made South Africa 'a grave of reputations' for the Colonial administrator."

It is to be hoped that in any new negotiations "the man on the spot" will be duly and sufficiently consulted. A very intelligent Scotchman, long resident here, tells me that, in his judgment, a Government Commission, sent from England, to become thoroughly informed as to the condition of affairs here, would be the best way of obtaining the information without which no satisfactory arrangement can be made. Each party to a negotiation ought to fully understand the position. At present this is here thought to be very partially the case with the English Government and people.

In the midst of these many voices, what are the churches doing? Where is she, who was once pictured "fair as the moon, clear as the sun, terrible as an army with banners"—the Church which is His Body? Now is her opportunity, her duty, her privilege. Oh, that she may rise to the occasion! "Ask of Me things to come concerning my sons, and concerning the works of my hands command ye Me."

Rev. Andrew Murray has recently been welcomed, and his words made mighty through God, in Great Britain and America. He has the ear of a large body of Christians of both the English and Dutch-speaking peoples in South Africa. And his printed utterances have struck the key-note of the spirit in which these important matters should be treated. I venture to hope that he may take the initiative in regard to the Christian churches and constituencies which he represents, and to the earnest, spiritual, and unworldly of all sections and all denominations; calling upon them to exercise the priesthood which Christ Jesus our Lord has conferred upon us, making us a kingdom of priests to his God and Father, in order that, "first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty."

This precept has been very generally neglected amongst non-liturgical churches, and even where the liturgical words have been said, it is to be feared that in a large number of instances there has been little prayer in the saying. Can we not shake ourselves free from our older and more modern wrangles, and be united together in one solemn covenant of prayer for kings and rulers; for the Sultan and the Czar, that the persecuted remnant of our Armenian fellow-Christians, and the divided and desolated families of our Stundist brethren, may have a little reviving in their bondage and a nail in God's holy place? That the increasing armaments of Europe may be restrained from blood; that South Africa may not experience the horrors of civil war; but that grace and wisdom may be given to the Governments of England and the Transvaal, so that an amicable arrangement may be arrived at, honourable and advantageous to both nations? That the Chartered Company, and any other companies that may be formed, may be kept within the bounds of righteousness? That all men, coloured and uncoloured, may have justice administered, with recognition of equal human rights?

Nothing will more tend to do away with the scandal of a divided Church, and to show the world how these Christians love one another, than to unite together in praying for the peace of Jerusalem. Our Jerusalem may be in the land of Palestine, or it may include the five great portions of the world. The blessing is not confined to prayer for the beloved city, but consists in drawing near to the loving God in the name of his beloved Son.

Enter the Holiest, happy nation;
Love rent for you that opened way.
Faith's utterance is supplication,
Adoption's dearest right to pray.
The boldest comers are most welcome there;
He honours Jesus best who proves Him most by prayer.
R. COPE MORGAN.

Johannesburg, March 7, 1896.

The People's Bethel Mission, Bristol, has for fifteen years been carrying on a good work in the lowest part of this city, and God has wondrously blessed the work to hundreds. Services are held every night in the week. Preaching, prayer-meetings, Sunday-schools, an institute for the lads and girls to rest and have tea or coffee, etc., rather than frequent the public-houses, open all day. A crisis has, however, arisen, the mortgagee having called in, and £350 is required. Will those interested in the work for Christ amongst the poor and fallen help in this difficulty? The need is pressing. The following gentlemen have contributed, and recommend the work of the Mission:—Messrs. R. Cory, J. T. Fry, and Opie Rodway. Hon. pastor, J. J. Elliott, 10, King-square, Bristol.

OUR DAILY HOMILY.

SUNDAY, April 5.

"TILL I KNOW WHAT GOD WILL DO FOR ME."—
1 Sam. xxii. 3.

WE shall never get to the end of all that God will do for us, if only we perfectly give ourselves up to Him. David had a very imperfect vision of all that was in God's plan for him; he had an inkling, but that was all. And we have still less. Yet let us recapitulate some of the things which God will do for us.

He waits to give us the Spirit of Sonship, so that we may ever be conscious of his Fatherhood, and look up into his face in the garden of Gethsemane, and on the Mount of Transfiguration alike, calling Him Abba Father.

He longs to lead us to full consecration, to lead us into such close association with Jesus in his redeeming purpose, that we may become his absolute slaves and chattels, with no other purpose and aim in life than his service and glory.

He desires to deliver us from all known sin, that we may be blameless and harmless, his children without rebuke in this sinful world, and walk before Him in holiness and righteousness all our days.

He wants to anoint us with the Holy Spirit, so that our ministry to men may have more of the savour of Christ, may plough deeper furrows in human hearts, may have more abiding results.

He desires us to come into partnership with his Son. To this indeed He calls us.

Who can know all that God waits to do, not here only, but yonder, when life has entered upon its eternal stage. Let us not thwart or hinder Him, but allow Him to work out all.

MONDAY, April 6.

"HE SAID TO ABIATHAR THE PRIEST, BRING HITHER THE EPHOD."—1 Sam. xxiii. 9.

How many times in this chapter we are informed that David enquired of the Lord! Some three or four times the appeal for direction was renewed, as though he were fearful to stir one step by the light of his own unaided wisdom. In that changeful life of his, it must have been extremely difficult to set the Lord always before him, and await Divine direction. Many a time his circumstances might seem to demand immediate action rather than prayer; and the rude soldiery must have insisted on their voice being heard rather than a priest's; but David was not deterred by one or the other, and still held to his practice of consulting the Urim and Thummim stone, set in the ephod; which was probably a splendid diamond, flashing with God's "Yes," or growing cloudy and dark with his "No."

Let us inquire of the Lord. The answer will surely come, if we wait for it. If we are not sure of it, let us still wait, for it will come. Not so early as to save us from using our faith, not so late as to permit us to be overwhelmed. Direction will come in the growing conviction of duty, in the drift of circumstances, in the advice of friends, in the perceptions of a sanctified judgment. None that wait on God can be ashamed. Whether our duty be to arise and pursue, to sit still, or to escape—"the meek He will guide in judgment, the meek He will teach his way."

TUESDAY, April 7.

"AND DAVID'S HEART SMOTE HIM."—1 Sam. xxiv. 5.

It is well to have a tender conscience, and to obey its least monitions, even when men and things militate against it. It was a very small thing that David had done; he had taken advantage of Saul's retirement in the precincts of the cave, where his men and he were hiding, and had cut off a piece of his robe.

It was a trifling matter, and yet it seemed dishonouring to God's anointed king, and as such it

hurt David to have done it. We sometimes in conversation and criticism cut off a piece of a man's character, or influence for good, or standing in the esteem of others. Ought not our heart to smite us? Ought we not to make confession or reparation?

Circumstances seemed to favour it. Of all the scores of caves in the neighbourhood, the king had happened to choose the very one, in the dark recesses of which David's and his men were sheltering. What more natural than to obtain some token to convince the king how absolutely he had been in his young rival's power? But favouring circumstances do not justify an act which is not perfectly healthy and right. Opportunity does not make a wrong thing right.

His men unanimously approved the act, nay, they wanted him to go further. Their standard was a very low one, not only in this case, but in others. How wonderful that David kept such a high ideal amid such comrades. He exercised himself to have always a conscience void of offence towards God and man.

WEDNESDAY, April 8.

"THIS SHALL BE NO GRIEF UNTO THEE."—1 Sam. xxv. 31.

There was an inimitable blending of woman's wit and worldly prudence in the words of the beautiful Abigail. Poor woman, she had had a sorry life of it, mated to such a man as Nabal was! An ill-assorted pair certainly, though probably she had had no hand in bringing about the alliance. Like so many Eastern women, she was the creature of another's act and choice. But she succeeded in averting the blow which David was hasting to inflict by asserting her belief that the time was not far distant when he would no longer be a fugitive from his foes, and by suggesting that when that happy time came it would be a relief to feel that he had not allowed himself to be carried to all lengths by his hot passion.

It was very salutary advice. Let us always look at things from the view-point of the future, when our passion shall have subsided, when time has cooled us, when we review the present from the verge of the other world—how then?

We can well afford to do this since God is with us, and our life is bound up with Him in the bundle of life. Abigail reminded David that God would do to him all the good of which He had spoken, and would sling out his enemies as from a sling. So God will do for us; not one good thing will fail of all that He hath promised; no weapon that is formed against us shall prosper. Within a little, Nabal was dead, and David's wrong righted. So shall the evil that now molests us pass away. God will deal with it. Let us leave it to Him, and then we shall have nothing to regret.

THURSDAY, April 9.

"THEN SAID SAUL, I HAVE SINNED."—1 Sam. xxvi. 21.

The Apostle makes a great distinction, and rightly, between the sorrow of the world and the sorrow of a godly repentance which needeth not to be repented of. Certainly Saul's confession of sin belonged to the former; whilst the cry of the latter comes out in the 51st Psalm, extorted from David by the crimes of after years.

The difference between the two may be briefly summarised in this, that the one counts sin a folly and regrets its consequences, whilst the other regards sin as a crime done against the most Holy God, and regrets the pain given to Him. "Against Thee, Thee only, have I sinned, and done this evil in thy sight."

Obviously Saul's confession was of the former description, "I have played the fool." He recognised the unkingliness of his behaviour, and the futility of his efforts against David. But he stayed there, stopping short of a faithful recognition of his position in the sight of God, as weighed in the balances of eternal justice.

Many a time in Scripture do we meet with that confession. The Prodigal and Judas, Pharaoh, David and Saul uttered it; but in what differing tones, and with what differing motives? We need to winnow our words before God, not content with using the expressions of penitence unless we are very sure that they are current coin of the Kingdom of Heaven.

FRIDAY, April 10.

"AND DAVID SAID, I SHALL NOW PERISH ONE DAY BY THE HAND OF SAUL."—1 Sam. xxvii. 1.

What a fit of despondency and unbelief was here! We can hardly believe that this is he who in so many Psalms had boasted of the shepherd care of God, who had so often insisted on the safety of God's pavilion. It was a fainting fit, brought on by the bad air he had breathed amid the evil associations of Adullam's cave. Had not God promised to take care of him? Was not his future already guaranteed by the promises that he should succeed to the kingdom? But nothing availed to check his precipitate flight into the land of the Philistines.

Bitterly he rued this mistake. The prevarication and deceit to which he was driven; the anguish of having to march with Achish against his own people; the sack and burning of Ziklag; these were the price he had to pay for his mistrust. Unbelief always brings so many other sorrows in its train!

Let us beware of losing heart, as David did. Look not at Saul, but at God, who is omnipotent; not at the winds and waves, but at Him who walks across the water; not at what may come, but at that which is, for the glorious Lord is round about thee to deliver thee; He shall deliver thy soul from death, thine eyes from tears, and thy feet from falling. He that has helped, will help. What He has done, He will do. God always works from less to more, never from more to less.

SATURDAY, April 11.

"BECAUSE THOU OBEYEDST NOT THE VOICE OF THE LORD, AND DIDST NOT EXECUTE HIS FIERCE WRATH UPON AMALEK, THEREFORE . . ."—1 Sam. xxxviii. 18.

Thus unforgiven sin comes back to a man. We cannot explain the mysteries that lie around this incident, but it is clear that in that supreme hour of Saul's fate, that early sin, which had never been confessed and put away, came surging back on the mind and heart of the terror-stricken monarch. He did not realise that even then the gates of God's love stood open to him, if only he would pass through them by humble penitence and faith; and he perished a suicide.

In strong contrast with this, let us put the assurance of the new covenant: "Their sins and iniquities will I remember no more." When God forgives, He blots out from the book of his remembrance. The sin is gone as a pebble in the ocean.

This was a sin of omission. The question was not what evil Saul had done, but the good he had failed to do. Let us remember that we need pardon for the sad lapses and failures of our lives, equally as for the positive transgressions. And if such things are not forgiven, they will lie heavy on our consciences when the shadows of death begin to gather around us. The New Testament especially judges those who knew and did not do, the slothful servant, the virgin without the oil, the priest that passed by on the other side.

Sheffield.—The King's Herald's Lodging-house Band is doing good work in the slums. Four houses are visited each week by a company of young men and women, and a Gospel service is held. At the monthly meeting, on Saturday last, an address was given by the hon. sec., Mr. A. Shipman, whose address is, Steelhouse-lane, Sheffield, on "How to Conduct an Evangelistic Meeting." During the past quarter over twenty Gospel addresses have been delivered to nearly 200 men and women in the various lodging-houses.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM**, the Children's Editor, 12, Paternoster-buildings, London.

To My Young Friends.

AS this is the beginning of the second quarter, I must write a few lines to those of you who have recently joined in the "Bible Searching," as well as those who have answered the questions week by week since the beginning of the year.

The "Searcher" this week (No. 14) is the first one of the new series, in connection with the June prizes. As before, it will be necessary for all who wish to compete for them to appear in the weekly lists as correct at least **NINE** times between now and then.

I have been very much gratified during the past quarter not only at the increasing interest which my young readers have shown in this page, but also at the kind messages which I have received from them and their parents. It was rather an experiment at first, and I am so glad it has succeeded, and that in hundreds of homes the Sunday evening has now become a greater pleasure than before. I hope you will all do your best to help, and get others to join, because I am sure there are many more children who would be glad to do so if they only knew about it. If every boy and girl would get *one more* to join during this quarter I should be more than pleased, because I should like to make our weekly page useful to as many as we can possibly reach.

I suppose that during the summer months many of you will not be able to give so much time as you have done in the winter evenings, so I must remember not to make the questions too long. I find that some of you think they have "got harder" week by week, so I shall have to remedy that as well, I suppose.

One word more, especially to those (I don't think there are many, but I know of a few) who began very pluckily, but soon ceased sending in answers because they did not succeed in getting them right.

If at first you don't succeed,
Try, try, try again.

I expect you have heard that verse before; but never mind. I hope you will not only learn it but do it. I have found very often that the questions have not been properly understood by the little ones. If that is so, ask your parents the meaning of them first, and then you will be able to answer them better.

Now I must say good-bye and hope that you will all have a very pleasant Easter; and while you enjoy the holiday that it brings to many of you, do not forget why it is observed.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

No. 12 (second list).—Correct answers received from:—

Winnie Page*, Martha Law, E. A. and Mabel McClean, Thomas Beckley, Jessie Boston, W. McMurray, Gertrude Lowndes, Ernest King, Henry Carr, Martha and Catherine Rogers*, Arthur Barker, Lottie Orr, Dora Smith, Isabel and Jessie Row, Muriel and Irene Duke, Daisy Bentley*, Bortha Hopkins*, Violet Studdert, Allen and Conyers Baker, Annie Todd*, Ethel Walls, Kathleen Dallimore, Alice Short*, Annie Baxter, Barbara Norton, Maggie Goodland*, Ethel and S. and Eva Hutchings*, Sexte and D. J. Jack*, Louise Hooper, Mary Wrench, Gerard Morgan, Reginald Bailey*, Gerrie Wood*, Heloise Boswell*, Theo Bryne, Willie and Ada Palmer, Lillian and Dorothy Bevan*, Christine and Hannah Parker*, Louie and Nannie Tibbits, Percy Leigh, L. Culley, F. Gung, E. Elliott, May Meredith*, Kate Ireland, Nellie Couch, Claude Hadley, Mary Braithwaite, E. Berryman, Elma, Percy and Jodie Chene, Florine Smith, J. W. Ingle*, Gladys Calvert, Douglas Fowler*, Minnie Gladings, Fannie and Jessie Cockran.

THIS WEEK'S BIBLE SEARCHER (No. 14).

1.—How many times did Pilate intercede for Jesus' release? Find the verses in St. Luke and St. John.

2.—Write out, giving references, the sayings of Jesus on the Cross.

3.—To whom did Jesus first appear after his resurrection?

4.—What do you know of—

(a) Joseph of Arimathea.

(b) Pilate's wife.

(c) Malchus.

(d) Simon, a Cyrenian.

[Children under TWELVE may stop here.]

5.—To whom and by whom were the following said:—

(a) "Ye have a watch: go your way, make it as sure as ye can."

(b) "Certainly this was a righteous man."

(c) "Why seek ye the living among the dead?"

(d) "Why are ye troubled?"

(e) "Blessed are they that have not seen, and yet have believed."

6.—What text in Colossians refers to resurrection, and what does it teach us?

UNCLE TOM.

A Little Girl's Letter.

DEAR UNCLE TOM,—My little sister and I have been at our school nearly seven years. My dear mother and father brought us over in a big ship from Hyderabad, in India. We both looked so pale and thin, the heat was so great for us, and we used to sit on the ground and everyone laughed at us in England. In India we used to eat rice and bananas.

I am just eleven years old, and have not seen my parents for seven years. They are glad we like Scripture, and I send the paper to them. It takes us a long time to do some of the Searchers, and we laughed at your references to laziness and diligence. I don't think we can be lazy if we do your paper every week, Uncle Tom, besides all our other studies. —Your little friend,

MABEL TYERS.

Hot Cross Buns.

Hot Cross Buns!
One a penny, two a penny,
Hot Cross Buns!

SUCH was the old-fashioned cry. B, U, N, S, buns —four letters, and we will put each letter for a word, and with them make four sentences of four words each, a word for each quarter of the bun.

Two preachers were once put in prison, and in prison they sang; and God was so pleased with them that He shook the prison with an earthquake. This so frightened the jailor, that he ran in crying, "What must I do to be saved?" They replied with a word beginning with the first letter in Buns.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

So we will write on bun No. 1, "Believe on Jesus Christ." What is it to believe on Him?

There was once a preacher, named Peter Miller, who had a great enemy. This enemy got condemned to death, and Peter walked sixty miles, to Philadelphia, to get General Washington to pardon him. All he could say in his favour was, "He is my greatest enemy." The pardon granted, he walked another fifteen miles to stay the execution. The wicked man was being led to the scaffold when he arrived, and, mistaking his errand, said, "There's old Peter Miller come to have his revenge in seeing me hung." When he learned what he had come for, wouldn't he believe in Peter Miller? And cannot we believe in Jesus, who has come all the way from heaven to bring us a pardon?

One Good Friday I addressed nearly 1000 children who had been told by their teachers they should have a bun each. They believed, came, and had two buns and an orange apiece. If we believe Jesus we shall get what He promises, and more.

Now for our second letter U, and on a second bun we will write, "Be Under Jesus Christ."

Suppose a little boy were to have the cane, but just as the stroke is falling the master put out his own great hand and received the blow. The little hand underneath would escape. This Jesus does. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities; and the chastisement of our peace was upon Him; and with his stripes we are healed." (Isa. liii. 4, 5).

Here is a little threepenny bit, precious, but so small he is likely to be lost. Here is a big half-crown brother. How kindly he covers his small relation. We are precious, but so small. Therefore to keep us from being lost, Jesus covers us, and if we are under Him, God will not see our littleness, but the greatness of his Son.

Two firemen were once at a burning building, when a wall was likely to fall.

"When it comes down what shall you do?" asked one. "Run under that staircase," was the reply.

"I shall stand under that pillar," said his mate.

When the wall fell it crashed the staircase with it, and he who was under it perished; the pillar stood firm, and as the brickwork struck it, the masonry parted and fell on either side of him who hid beneath it. Jesus is such a pillar. He bears what we cannot bear, and so saves us.

Upon our third bun, N, we will write, *Neglect not Jesus Christ*. He lives. In the winter six boys were playing upon the canal, when the ice broke, and they were all in danger of drowning. A brave little chap rescued them all; but on the way home he fell into the canal himself and was too weak to get out. Had he lived, surely these boys he saved would not have neglected to thank him. Have we thanked Jesus?

A little girl knelt in an open-air meeting before all the people, and said—

"Lord Jesus, I want to give my heart to you, and be your little lamb for ever."

She did not neglect Jesus, though only six and a-half years old.

If uncle comes and brings a bag of buns, you do not keep him knocking at the door, or neglect to speak to him. Why neglect Jesus?

If we have understood the B, the U, and the N, we may write on our fourth bun S the words, *Saved by Jesus Christ*.

Now, let us look at our four buns, and repeat the mottoes written in their four corners.

No. 1. B—Believe on Jesus Christ.

No. 2. U—Be Under Jesus Christ.

No. 3. N—Neglect not Jesus Christ.

No. 4. S—Saved by Jesus Christ.

By believing in Peter Miller the man was saved from execution. By being under the pillar, the fireman was saved from death. By not neglecting to believe in Jesus and be under Jesus, we shall be saved from sin.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

"Whosoever believeth in Him shall receive remission of sins" (Acts x. 43).

"How shall we escape, if we neglect so great salvation?" (Heb. ii. 13).

WILLIAM LUFF.

Children's Special Service Mission.

Mr. Hutchinson, Leeds, April 21; Withington, April 22; Manchester, April 23; Liverpool, April 24.—Mr. J. S. Tyler, Sussex, during April.—Mr. Hankinson, St. Peter's, Derby, April 11-20.—Mr. Spiers, Presbyterian Church, Highgate, April 9-24.—Mr. Hewlett, Birmingham, to April 2; Liverpool April 9-10; Spofforth, Harrogate, April 11-20.—Mr. Herklots, Manchester, April 23; Liverpool, April 24.—Mr. Arrowsmith, Hexham, April 3-6; Darlington, April 7; Northallerton April 8; Ripon, April 9; Paris, April 14-17; Brussels, April 19-26.—Mr. H. W. Pewtress, Marylebone, April 22.

Annual conference of Scripture Union workers, *Strangeways Hall, Manchester*, 3 p.m. and 6.30 p.m., April 23. *Gordon Hall, Liverpool*, 4 p.m. and 7 p.m., April 24.

Children's Scripture Union.—Portions for week ending April 11, 1896.—Sun., April 5, Matthew xxviii. 1-20; Mon., April 6, Proverbs, i. 1-19; Tues., April 7, i. 20-33; Wed., April 8, ii. 1-17; Thurs., April 9, iii. 1-18; Fri., April 10, iii. 19-35; Sat., April 11, iv., 1-13.

As a Little Child.—2.

"Please, take care of Yourself, God."

LITTLE five-year-old Dorothy knelt at her mother's knee, and said her evening prayer. She had asked God to bless all that she cared for—father, mother, sister, pussy, and the tame white mouse. Then she paused, and a perplexed expression shadowed her fair brow. But it was gone immediately, and her face was full of gladness and love as she added, "And please take care of yourself, God." Evidently in a dim way she felt that her prayer had been entirely taken up with asking for good things for herself and her dear ones, but she had done nothing, offered nothing. "Take care of yourself, God," was her childish way of saying that she did not want all the wealth of blessing showered upon her, while the Great Giver received nothing but empty outstretched hands.

"Take care of yourself, God." We older folks are too often wanting in the spirit which dictated the strange little petition. Our prayers for the most part savour too much of the nature of deputations to some high official authority, who has the power to redress our wrongs and lighten our troubles, if only we can sufficiently interest Him in our cause. We crave everything. We ask everything. But "Take care of yourself, God," or in other words, "Hallowed be thy name," seldom come from our lips with the fervour with which we pray, "Give us this day our daily bread."

Yet, if we only knew it, there is a deep, rich joy in flinging ourselves at the feet of Him who has given us all things, and who will care for us more carefully than we can imagine; and in a devout longing that He will "care for Himself," and for the glory of his name in his dealings with us.

LIZZIE MACE-MATTHEWS.

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Rev. W. H. Aitken in Canada.

IN a recent letter with respect to his labours in North America, Mr. Aitken says:—

The work at Halifax increased in interest and extent as the mission went on, until, at the end, the place was a good deal stirred. A very large number of cards were given away at the closing service, and much most encouraging testimony was offered to blessing received. It was about 11 p.m. before we could bring that very happy service to a close.

In no city that I have visited were the clergy more united in their support of the mission than in St. John's, New Brunswick, and to that circumstance I attribute, under God, to a great extent, the large blessing that followed there. I do not think that in any place I have ever visited so many have stayed to the after-meetings, in proportion to the congregation. I shall always look back on this mission at St. John's as one of the most remarkable that I have ever taken part in; the interest seemed to deepen from day to day, until, towards the end, we were besieged with inquiring souls, who came nominally to apply for memorial cards, but in a large number of cases to seek for spiritual guidance and assistance. The mid-day services for business men were better attended than any other similar services that we held in Canada, and I think that they produced a very considerable impression. Amongst the most regular and deeply interested attendants at the mission services was one of Canada's veteran statesmen, Sir Leonard Tilley, who for many years was Finance Minister under the late Sir John Macdonald. No public man in Canada has had a better or more blameless record, and though he has now entirely withdrawn from political life he is still to-day one of the best known public men in Canada. We gave away between 600 and 700 memorial cards of the mission, and the proportion of those who professed that with them it had been a time of finding a peace to which they were strangers before was unusually large.

Mr. Stephens not only did very satisfactory work amongst the children and young people during this mission, but also had some most useful work in a church across the water, where he held a distinct mission during the first week.

By the time this mission ended we began to feel as if rest would be sweet, for we had had no interval of repose since we commenced at Montreal, and I had preached or spoken publicly nearly 170 times in sixty days. So we fled to Quebec for a little quiet and rest. We had three clear days of rest, and then set off again on our travels, having greatly enjoyed our brief visit to the old historic capital of Canada. It is now almost entirely a French and a Roman Catholic city, as the Protestant population is steadily diminishing, and the others have everything pretty much their own way.

We commenced our work at Ottawa the following Saturday. It was a great experiment attempting a mission at such a time of the year, and no doubt the season and the very inclement weather told against us somewhat at the beginning. But the work, hopeful from the first, became more and more encouraging as the time wore on. The weather during a greater part of the time was really terrible. On the Watch night, with an almost Siberian temperature, it was blowing a terrific gale,

and the large congregation that assembled under such unfavourable conditions was in itself a witness to the hold that the work was taking on the people. The work became most intensely interesting during the latter days of the mission, and as far as man could judge these two missions were the most unmistakably successful of all that we conducted on our tour.

I am sorry I cannot speak as hopefully about the work at Toronto as about any other mission that we held. I think this was perhaps not difficult to explain, but nothing could be gained by attempting to explain it. It will be wiser thankfully to acknowledge that good was done, though not as much as we had fondly hoped for. The disappointment that

are hoping for a good harvest week. Mr. Stephens, who had a most successful work at Ottawa amongst the children, was laid aside for a week at the close of that mission with a painful indisposition. He recovered, however, sufficiently to help in the second week at Toronto, and is now working by himself in Canada, at the city of St. Thomas. Two missions still lie before me, and perhaps a third, ere I set my face homeward. I hope that we shall still have the earnest prayers of yourself and your readers.

Manchester Refuges.

THE twenty-sixth report of the Manchester and Salford Boys' and Girls' Refuges and Homes and Children's Aid Society is a record of steady progress in work beset with many difficulties and discouragements. The Central Refuge, with its family of over a hundred boys, is a hive of industry; and in addition to many Homes and Shelters, there are departments of work for various classes, youthful and adult. During the year 2787 children were dealt with, and helped on the journey of life. As many as 284 were permanently admitted to the Institution, being added to the 430 who were in the Refuge and Homes when the year began; so that a total of 714 were under care and training during 1895.

The report gives some account of the different efforts. The Open-Day-and-Night Shelter, at Chatham-street, Piccadilly, has proved very useful, as many as 450 young people between the ages of three and eighteen being received. The chief authorities of Manchester used the Shelter largely; the police thus avoiding the introduction of all and sundry juvenile offenders to prison associations, and the School Board officers helping in rescue work as well as educational progress. "I saw the red lamp, and found the door open, so I went in," was the remark of one poor girl, a type of many others, to whom the Shelter proved "a door of hope" into a new and better life. It proved such also to M. W., a fine strong girl of seventeen, who applied, telling a strange story of ill-usage and wandering through various parts of Lancashire. She arrived here utterly friendless and penniless, and investigation showed that she had escaped from very dangerous surroundings in a neighbouring town. Fatherless and motherless, with a violent temper and a strong, unruly will, the future for M. looked indeed dark; but, though she lost from these causes the first place obtained for her, another chance was given. Miss Smethurst's last report of M. is, "She has now held her situation for twelve months, and though temper is still the trouble, thank God she is overcoming it." The Rosen Hallas Home, with its laundry

work and training, is the valued complement of the Shelter.

The Prison Gate Mission provided breakfasts for 9896 persons, two-thirds of them males, the remainder females.

On the subject of emigration the report says:—"We sent 103 boys and girls to Canada, who were placed with Canadian farmers. We have now been the means of placing over 1000 poor children in new homes in the West, and on no branch of their work do the committee reflect with greater thankfulness." The year's income, £12,841, rather more than met the expenditure, so that the debit balance of £1213 with which it began was reduced to £1139.

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Brighter than Sunshine.

"He is risen!"—LUKE xxiv. 6.

ELTA M. LEWIS.

JNO. R. SWENEY.

1. A - gain the sweet Eas - ter has ban-ish'd the gloom Of win - ter, so
2. From star - sprin-kled skies, where our Sa - viour, enthroned, Smiles down on this
3. Oh, won - der - ful sto - ry! we nev - er can tire Of hear - ing it
4. The foot - of our Sa - viour has con - quer'd the sod, The rock has been

1. rug - ged and sad; Her mouth fill'd with songs, and her fin - gers with bloom,
2. world of His birth, Shine glo - ri - fied fa - ces of loved ones, be - moan'd
3. o - ver a - gain; Our hearts leap with joy, when the glad Eas - ter choirs
4. tamed by His head; We tri - umph to - day in the tri - umph of God,

CHORUS.

1. She mak - eth us all to be glad.
2. And laid in the dust of the earth. } Oh, the strong Eas - ter an - gels have
3. Burst forth in their ju - bi - lant strain.
4. He liv - eth a - gain who was dead.

scatter'd the gloom, And roll'd all our sor - rows a - way; The light shi - ning

forth from the God - ri - ven tomb Is bright - er than sun - shine to - day.

we suffered there has been compensated by the good news that has reached us since of the blessed work that God was pleased to use our beloved brother, Rev. George (Irubb), to do there; we rejoice to find that Toronto did not miss a big blessing after all, though it did not come through us. Of our last mission in Canada we can speak very hopefully. It was in the neat, pretty little town of Woodstock. There was much to be thankful for there, though perhaps we did not reach the high water mark of blessing attained in some other places. It was what I should call a good average mission.

I am now working with much encouragement in a fashionable suburban church in New York. We are just beginning our second week's work, and

Rev. Walter Morison, D.D.

PRESBYTERIAN CHURCH, WESTBOURNE GROVE.

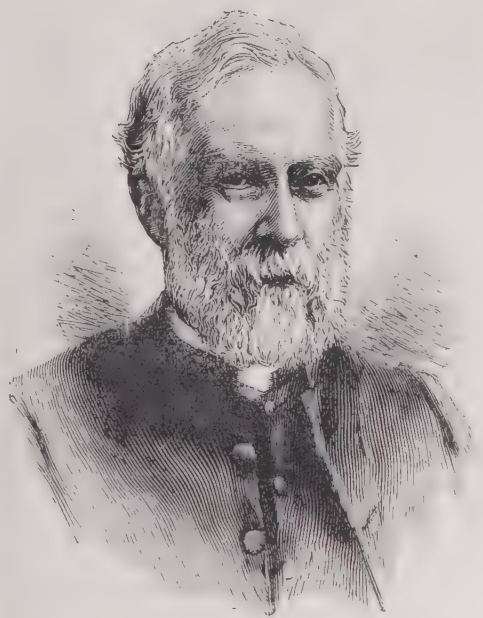
FOR a quarter of a century the Christian pastor whose portrait we give to-day has been a well-known figure in the Presbyterian world of West London. After more than forty years' honest, earnest service in the ministry of the Gospel, Dr. Walter Morison is now stepping down from public office, and passing into the more leisured and reposeful arena of private life. The congregation at Westbourne Grove, to whom Dr. Morison has ministered in holy things these five-and-twenty years, have not allowed him to retire from the active pastorate without carrying with him a very tangible token of their esteem and affection. At a meeting of the church on Wednesday evening last week he was not only the recipient of many complimentary verbal tributes, but there was handed to him a cheque for £1000. Some account of this interesting pastoral valedictory will furnish the leading events and characteristics of Dr. Morison's public life and work.

The meeting was of course chiefly congregational in its composition, but a number of the doctor's ministerial brethren testified by presence and speech their deep interest in the proceedings of the evening. The president was Mr. Justice Stirling, whose clear-cut, mobile, and placid features are so pleasantly familiar to all frequenters of the Chancery Division of the Royal Courts of Justice. His Lordship, in a very neat and appropriate little address, told how four decades had gone since he first heard Mr. Morison preach in a country church near Glasgow at the very beginning of his career. Shortly after that he was settled ten years in the town of Ayr. When the vacancy arose in Westbourne Grove church twenty-five years ago, Mr. Morison was strongly commended for the post by the late Dr. Robson, of Glasgow, among others. In the result he removed from Glasgow, where he had been labouring for some seven years, to London, where he has passed his longest and his last pastorate. Mr. Justice Stirling then referred to the active life which their pastor had led, not only in pulpit and congregational work, but in the church courts of the denomination, and in the wider fields of literature. His weekly pulpit ministrations had always been marked by earnestness; while he had also kept closely in touch with the great intellectual movements of his time, and had sought to influence them in right directions. Now after a long and arduous pastorate the time had come when he felt that he needed to seek relief from the regular duties of the office. While deeply regretting that they had to sever the official tie which had subsisted so long, his congregation did so with feelings of deepest gratitude for his past services, and with their best and most prayerful good wishes for the future of his life.

The speeches that followed were all in the same vein—full of expressions of personal regard and of appreciation as to the work of Dr. Morison's forty years' ministerial career. Dr. David McEwan, of Clapham, eloquently spoke of the close intermingling of his own life with that of his friend—first at college, then as preceding him at Ayr, and for twenty-one years past as a fellow presbyter in London. With the renewed vigour which greater retirement will impart, he hoped that Dr. Morison would yet have many years' valued service before him in the cause of Christ. Rev. P. Carmichael, of Highburv.

testified in most appreciative and happy terms to Dr. Morison's influence as a man and as a preacher, and exhorted the younger friends in the congregation to use well, in the great coming battles for truth and right, those spiritual weapons which their pastor had, through his ministry, put into their hands. Rev. A. Jeffrey, of Stratford, bore testimony to the high worth of Dr. Morison's services, outside his own congregation, in all matters bearing on religious freedom and the best interests of the community.

The chief event of the evening was reached when Mr. Henry Robson, in the name of the church and congregation, presented Dr. Morison with the cheque for £1000. Before doing so, Mr. Robson rehearsed the main features of the pastorate now virtually terminated, making special reference to the clear expositions and earnest enforcements of Divine truth which the people had heard from Sunday to Sunday, as well as the lofty standard of spirituality and of literary ability shown in the discourses. As a pastor and as a friend, Dr. Morison had held a high place



(From photograph by Messrs. Russell & Sons, Baker-street, London, W.)

in all their hearts; and they could not forget Mrs. Morison's unobtrusive but real services in the help of the poor and suffering. With the handsome cheque Mr. Robson also handed to the pastor a silver inkstand, hoping that it might often be used in excursions "through the postern gate" of poetry, now that greater leisure would be at Dr. Morison's command. The pastor's reply, made under the influence of deep emotion, was altogether admirable—full of gratitude to God and to his flock; expressing consciousness of shortcomings in past service, though it had been honestly rendered; and hoping that opportunity would still be afforded him, as pastor *emeritus*, of helping the congregation and the church generally.

Other ministerial brethren added words of esteem and goodwill, and the proceedings were altogether of a pleasing kind for a farewell occasion. Dr. Morison, who finally retires in May, will be followed into non-official life by the prayers and hearty good wishes of many friends. His present assistant, Mr. Clark, is spoken of as a young man of high pulpit gifts, and presumably he will be formally elected to the pastorate.

The Queen has forwarded £200 to the C.E.T.S., to be used in the furtherance of temperance work.

Lord's Day Rest Association.

THE Working Men's Lord's Day Rest Association defends one of the many precious heritages of British Christians, and witnesses against one of the most hurtful tendencies of modern materialism. One of the many services performed by the Association is the diffusion of knowledge as to the observance of the Lord's Day, with the result that those who love God's Holy Day are able with intelligent interest to advance its claims upon the community, as the birthright of the weary toiler, the "pearl of days," fraught with blessing for all.

The thirty-ninth annual meeting of members and friends was held on Thursday last at the Y.W.C.A., 186, Aldersgate-street, Mr. John Jenkins in the chair. The secretary, Mr. Charles Hill, read a brief report, which opened with expressions of regret that the House of Commons should have adopted a resolution in favour of opening the national museums and galleries on the Lord's Day. Other items in the report were:—"The London County Council has prohibited the playing of cricket on Sundays in the parks. The average attendance of the Guildhall Loan Exhibition of Pictures on Sundays in 1894 was 2921. In 1895 the average Sunday attendance had fallen to 1518. A proposal to open the Guildhall as a promenade on Sundays was defeated in the Common Council. At Ipswich the Sunday opening of the museum and reading-room has been a complete failure, and both have been now closed. This makes twenty towns where the Sunday opening of museums, etc., has failed, and been followed by Sunday closing.

"Many classes of tradesmen—the barbers and bakers, the cabmen, newsvendors and railway servants, theatrical artistes and musicians—are feeling more and more the pressure of Sunday labour. The Association has worked much through the press—177,000 publications have been issued. Important movements for Sunday rest are being made in India. Germany has sent a commission to inquire into our Sunday laws. France has enrolled more than 4000 members in its Sunday Rest League. Japan has 600 newspapers and periodicals, not one of which is published on the Lord's Day. The income of the past year has been £1234 10s. 7d.; and we commenced the year with a balance of £162 8s. 9d."

In the course of a vigorous address, Prebendary WEBB-PEPLOW said that if the recent resolution of Parliament should arouse the people of Great Britain to action in defence of the Lord's Day, it will not prove an unmitigated evil. Christians must not be terrorised by the cry that they are insisting upon a piece of Jewish ceremonial law, when standing up for an institution which God gave to mankind at large, and which has proved such an unspeakable blessing to Englishmen. He advised the Association to rise to the needs of the present crisis, and send able men throughout the land to lecture on the Lord's Day, and to awaken public interest in the subject while it is yet possible for Sabbath rights to be conserved. Mr. A. A. Woods was grieved to say that a hostile vote in the Common Council was carried by the help of professing Christians. He urged the Association to make a special endeavour to bring home the importance of Sabbath observance to the youth of the Christian Church.

Addresses were also delivered by Rev. Richard Roberts, Mr. John Cockram, and Alderman R. Cory. A resolution was adopted, appealing to Her Majesty's Government not to adopt a Sunday Opening policy, and a memorial with the same object was signed by the chairman, on behalf of the meeting.

National Industrial Home for Crippled Boys, Woolsthorpe House, Wright's-lane, Kensington, W.—The thirtieth annual report tells of eighty-eight inmates. During last year twenty-six boys left the home after completing their three years' training, twenty-one of whom are now in good situations, and earning their living at the trades they were taught. The religious, moral, physical, and industrial education of the boys has been carried on as usual. The secular education was such as to ensure gratifying reports from the inspectors. With respect to finance the institution is gradually getting into safer waters. After paying the whole of the current expenses of the year, in addition to reducing the debt on building from £1,250 to £600, there was a balance in hand of £120 5s. 9d. on December 31.

The Easter Vigil; OR, "THE FRIENDS OF GOD."

IT was Easter Eve as to time, and the heart of London city as to place. The air was sharp and bracing; the streets were bright and clean; the shops were gay with their exhibitions of spring clothing, and others were full of the good things of this life—nothing seemed wanting to a people's happiness and prosperity. Everything was touched with the spirit of newness; it was the resurrection of Nature.

A young man stepped out of an office into the fast-crowding streets, locking the door behind him.

"Ah, no more business for three days! Good-bye to ledger, cash-book, journal, foreign correspondence. Grind, grind! I wish——"

The soliloquy was abruptly cut short by his coming in contact with a pedestrian as preoccupied as himself. He looked up.

"Ah!" cried a cheery voice. "You live in the clouds. What a fellow you are! A penny for your thoughts."

"Siegfried—thou! Yes, I was among the fjords of our dear land, though my body is in Cheap-side," replied Olaf.

Olaf Hartvigsen had just opened a navigation office, and Siegfried Jansen dealt in medical oils. They had been students at the same university, and were kindly-hearted, simple-living men, enjoying life thoroughly in the best sense, and both were sincere Christians.

"I wonder," said Olaf, who had a vivid imagination, "if there are many as happy as we to-day, my friend! How many miss the true joy of the season through not knowing, as we know Him, the Lord of all!" "Ah," said Siegfried, "I should have known as little as others had not our Lord sent you to me as his messenger. My laundress has a little son who is very ill—dying—and she asked me to go and see him, for she was disturbed about him. But he was asleep when I went, so I promised to go again this evening. Will you accompany me?" "Certainly! But how did the woman think you could benefit her child?" asked Olaf.

"Ah, now do not laugh at me, but I sometimes slip in with my collars a little book, or a line of promise, something to help her, perhaps; and she is always very pleased, and tells me they comfort her."

"Gentlemen," said the poor laundress, as she met them later, "I doubt if you can do any good. The doctor gives but little hope, and I have all my work to take home—how can I sit with my child? He needs watching, yet I have no friend to leave here."

"Look upon us as friends, Mrs. Ward," said both young men, "the clear air and a little walk will do you good. We will take every care of the boy, as you shall see. We cannot spend Easter Eve better than in doing as our Master would do. He will be glad to be remembered in this way."

The woman looked incredulous, as if she rather doubted the mental balance of her visitors. She said, "I knew as Mr. Jansen were one of the good sort—he so often puts little comforty bits in for me. Not as I can always understand them, making no pretence of being religious myself, for I'm nowadays perfect, as I know." So saying, she left the two benefactors, while she arranged her parcels of work for her several customers.

When Johnny Ward opened his eyes after a troubled feverish sleep, they rested upon the two friends. In a bewildered way he spoke. "Ah, you're the new doctors; 'taint no use, I'm goin', and I'm goin' Home!"—there was such rapture in the voice—"but I do want to know 'bout Jesus, Him as I read about in Mr. Jansen's little books; and mother, she can't tell me nuffin." He rambled on, and as the friends tried to calm him by gentle words, soothing remonstrances, and loving reminders from the words of Jesus, he suddenly said, in a low

voice, "You knows *my* Jesus! You knows all about Him, and I knows such a little bit! Tell me more."

"How much do you know, dear boy?" asked Olaf. "Jesus loves me, that I know"; "I am the Good Shepherd"; "Jesus called a little child unto Him," and a little story what I read, as said as how He *did* love boys, and wanted 'em to come to Him to be made like Himself. But I want to know *why*?"

"Johnny, you know a great deal *about* Jesus. He wants you to know Himself; and the reason He loves you and me is because we are sinners, and He is the Saviour who longs to save us." Siegfried's voice was very tender as he spoke.

"Then I want Him to save me," gasped the poor child, "I stole Ned White's marbles, and I cheated at sums, and I've done lots of things I shouldn't if I'd 'a' knowed as He cared. Won't you ask Him to save me as well?"

They feared excitement would prove fatal, but they could not hush his cries, or silence his pleading voice. At last, the mother, returning, found both young men kneeling by the bedside in prayer. They spoke to God as to a well-loved friend, and they asked, not for the life of the child, but that he and his mother might know the power of God's love to save sinners. They

remained kneeling as the clock struck the hour of midnight, for they hoped that a solemn silence might quiet the boy. They were startled at his crying out, "Mother, these is the friends of God; they knows all about Him! Oh, mother, they've told me everything, and I shall get well, and we'll all be God's friends, and you, too."

The poor laundress was overwhelmed—to see her child already, as she fancied, better; to hear herself prayed for as she had been; to listen to her child's words, were all too much for her after a very hard day's work and a long evening's walking; she sat down by her child's bedside and wept.

"Oh, gentlemen," she said, through her sobs, "you are indeed the friends of God, as my Johnny says! And you prayed for me so that I can see myself a sinner."

It was the hour past midnight, and Johnny grew worse. His mother could do nothing for weariness, sorrow, and dread. She let Olaf and Siegfried have their way in everything, and as the latter had very good medical skill, she felt her child was in good hands.

They read passages of Holy Writ to the tired mother, and then she, too, slept. When she awoke, at six o'clock, to a newly-found happiness, they felt that their Easter vigil was indeed accepted of God.

"I know now what salvation is," cried the joyful woman; "for I know Christ as my Saviour from sin."

As they were leaving, the child awoke, and, calmly speaking, said, "Friends of God, I shall get well. I heard you praying for me, but I could not speak. Mother, I'm so happy. I shall never cheat or lie again."

He recovered, and ran about early in the summer. When the two friends again visited the widow and her son, they found she had called in a lonely neighbour—one hitherto despised—to rejoice with her.

"Ah, sirs," she said, "if two gentlemen like you could spend hours in watching your poor washer-woman's child, only God's love could cause you to do it."

M. B. GERDS.

Fox Court School & Mission.

IN a dismal corner between Leather-lane and Gray's Inn-road, on the border line of the City, a few earnest souls were stirred in 1846 to attempt something on behalf of the children, rioting in ignorance, neglect, and entire contempt of law and righteousness. The state of things in this colony of wretchedness was at this time simply deplorable. Since then the whole district has been remodelled, ranges of ruinous old dwellings have been swept away, and thus the character of the place has been altered. But still there are several back streets and narrow courts where poverty and recklessness hide themselves, and where the children need a helping hand, loving care, and Christian teaching. The quiet work begun in a little back room has gone on and developed into the Fox Court Ragged School Mission, which has done and is doing a genuine and useful work. The first public meeting in connection with the school was held on the 28th February, 1853, in the Inquest Court, at St. Andrew's Church, Holborn. The then Lord Mayor presided, and in his address urged strongly the necessity for a day school, and volunteered to open it, which later on he did. New buildings opened in 1884 gave a fresh and healthful impetus to the whole operation.

The jubilee of this institution was held last week in the fine old historic Benchers' Hall of the Society of Gray's Inn. Mr. Justice Gainsford Bruce took the chair. After a tea, given to parents and friends of the children, a public meeting was held, in which bright addresses were interspersed with songs. The Chairman, in a brief but forcible address, urged the claims of this excellent Mission.

The report, read by Mr. THOMAS FAGG, the secretary, gave the story of the origin, glanced at past experiences, and indicated many signs of blessing in scholars grown up and serving the Lord. The present work is described as vigorous and encouraging. There is much need of additional teachers and workers in all departments, both amongst adults and children.

Alderman R. MELVILLE BEACHCROFT, a tried friend of the school, made a strong plea on its behalf as one who has seen and known its happy issues in renewed and useful lives.

Mr. JOHN KIRK followed with a brief review of what Ragged Schools had done for London in helping and saving the children of the poor, in leading large numbers to the Saviour, and fitting them for useful and industrious lives.

During the evening the Chairman made a presentation to Mr. Fagg, who for forty years had been connected with the school as secretary and general superintendent. The presentation took the form of a silver tea and coffee service, accompanied by an illuminated address. In recognition of the services of Mr. Fagg's daughters, a set of books was presented to those ladies.

Bible Class Union.

THE members of the Bible-classes comprising this Union recently held their spring social gathering at Exeter Hall. About 500, representing at least forty-two London business houses, came to tea, and the public meeting at seven was one of the largest ever held. Lord Kinnaird presided, and helpful addresses were given by Revs. Marcus Rainsford, jun., and H. E. Stone.

A short report of the work was read, showing that during 1895 seven houses had joined the Union, and a branch had been formed of the amalgamated classes at St. Albans. In fifty-five London warehouses Christian work is going on week by week by means of Bible-classes, devotional meetings, and Dorcas societies. Although outside agencies are necessarily debarred from free access into the houses, by invitation of the secretaries, ministers and others are permitted (with very few exceptions) to address the young people collectively in their own establishment. This privilege is largely due to the Union's operations.

Ladies and gentlemen desirous of starting classes in their houses of business, or needing assistance in sustaining those already existing, are invited to communicate with the central secretary, Mr. F. Phillips, 11, Vere-street, London, W.

Work Among the Lost.

THE BRIDGE OF HOPE.

"OH, Miss, if you'd look after us girls as you look after the sailors, you'd save some of us from this horrible life"—so said a wild wayward wastrel of Rateliff Highway to one who was seeking to save. It might have been forgotten as a chance remark, but to the worker it sounded as the wail of a sinking soul, and her reply was, "By God's grace, you will never say so again." This unexpected appeal aroused longings after these lost ones, which proved the germ of that remarkable rescue work carried on under the title, *The Bridge of Hope*. Beginning in 1879, it has been the means of clearing away many of the vilest houses, of saving many lost girls, of rescuing large numbers of children from an awful life, and of putting heart of hope into hundreds of despairing and friendless women. The one small room in Princes-square has grown into a large Refuge—one too large for the work going on inside—and a byway of evil fame seems transformed.

Last week I found Miss Steer, who has devoted herself to this trying and toilsome service, deeply engrossed in unravelling the twisted threads of sadly wasted lives, a task demanding patience and persistence by reason of the untrustworthiness and wilfulness of some of the girls concerned.

THE NIGHT SHELTER.

To an onlooker the work seems to divide itself into the Night Shelter, the Refuge, and the Children's Homes—that is the Rescue and the Preventive branches. In the Shelter the fishing work is done in gathering from amongst those driven to seek a night's shelter girls willing to accept a chance of escape. No part of the whole work has given Miss Steer and her helpers more anxious thought than this. Experience has shown the evil wrought by shelters, which may simply encourage wrong-doers by providing for them a retreat when "down on their luck." Amongst these there are many of an utterly reckless class, who care for nothing if they can get a few coppers daily for gin. These will try to spend three nights in one shelter, then in the casual ward, then some other shelter, and so drag on, propagating disease, and getting into a frightful condition. "Against this we set our faces; those we receive we want to help and save."

The principle now acted upon is to receive any miserable homeless creature who comes for the first time. Next morning each new comer is interviewed, and if after earnest and loving entreaty she resolves on going her own way, she cannot be detained, but is not again admitted, unless good cause be shown. If she seems sincere, she has a chance. Often a girl who has refused to stay at first asking, will come again after a time and seek admission to the Refuge. There are of course endless varieties of circumstances. Numbers are simply friendless, helpless women—not vicious, but shiftless—many of these are helped into ways of well-doing.

THE REFUGE AND HOME.

But amongst these come pitifully ruined young girls, whom the workers regard as their peculiar charge. No pains are spared win their confidence and to save them. From such—though alas! many turn a deaf ear—the Refuge is filled. A bath, a little attention, sadly needed, and they are admitted to the Refuge, to be classified, trained, disciplined, loved, and made to feel someone cares for them. They are taught to work—a novel notion to many—in household duties, the laundry, the sewing or woolwork room, as fitting, and all the while under gentle, firm, and wise supervision. The "demon of sin and lawless licence" is not cast out all at once it is a long, painful, tearful task; but in many

hundreds of cases it has been abundantly successful. The ignorance shown by some is appalling. Many have not the faintest idea of what sin means, or why any particular action or line of conduct is wrong; seeming without moral perceptions of any kind. Such girls have to be dealt with in the plainest and simplest way—ordinary religious terms are to them quite incomprehensible.

This service demands peculiar gifts, and as Miss Steer says: "We have to train our own workers—none others can do it on the lines we have found successful." It is sore, hard, anxious work, abounding in disappointments, yet rich in reward; but, to quote Miss Steer once more: "We love the work, if only the Lord's people would leave us free to do it. What we do feel is to have to leave soul-saving work of this kind in order to plead for funds. Were the true outcome of such personal service fully understood, surely ample means would be forthcoming so that we might give our whole attention to the rescue of the perishing. The need is so great I grudge every moment spent in planning how best to find the money. These lost, ruined, betrayed girls claim our thoughts, our prayers, our entire and constant care."

That they benefit by such personal attention became increasingly apparent to me as I passed from room to room and found the inmates busy and contented, giving promise, most of them, that the horrible past is being forgotten, and that they will yet acquit themselves (as hundreds are doing now), a credit to the Bridge of Hope.

So much for the Refuge and Shelter in which, I should add, some eighty starving Board School children have a free breakfast many months in the year. Clothing is also given to shivering little ones. The workers are well supplied with girls' garments, but sorely lack old clothes for the boys.

THE CHILDREN'S COTTAGES.

A trip to Chingford completed my inspection of the Bridge of Hope operations. There I found five cottages occupied by some ninety little girls, rescued, in many cases, from the most awful life; some taken out of the vilest houses, others rescued by the Society for the Prevention of Cruelty to Children from torture and ill-usage. Here they are under motherly oversight, in small families, happy and loved, the past forgotten, the future bright. These cottages are "Regent's Park," largely helped by Mr. Gange's congregation at Regent's Park Chapel; "Hampstead" cottage, "The Cot," and "The Nest." In the schoolroom I heard the girls sing, and being permitted to address them, found them intelligent and responsive.

There are other cottages at Ticehurst, Crouch End, and Clapton, so that nearly 150 children are sheltered and cared for. All this means—considering whence they come—care, cost, and anxiety.

On all the diversified phases of this beautiful service for children one would like to dwell, but after all there is nothing like seeing, and visitors are most welcome. As I have already hinted, this large and intensely interesting work demands support. Its claims on all who pity the helpless, the betrayed, the fallen, are peculiar and pressing. It is to be hoped that many will have ears to hear, hearts to feel, and hands to give heartily and liberally. The address is Miss Steer, The Bridge of Hope, Betts-street, St. George's-in-the-East.

PEARL FISHER.

Tenit, Co. Kerry.—The report of last year's work among fishermen—Manx, Scotch, and English—records evangelistic and other effort attended by much encouragement. The meetings on board the Floating Bethel were well attended during the season, and many testified to blessing received. The reading-room is greatly valued. The hon. sec., Mr. Oliver H. McCowen, Nelson-street, Tralee, will be glad to hear from friends who may be able to supply it with illustrated papers or wholesome books.

St. Giles's Christian Mission.

A NEW DEVELOPMENT.

AMONGST the crowded poor in St. Giles, and the hosts who come within range of the St. Giles' Christian Mission, there are at all times large numbers who are weak and suffering, convalescent, and needing a change, which they cannot possibly afford. For such some provision has been made during past years, but now a bold and fresh departure has been made of a kind likely to commend itself to all. While recruiting for a few days at Hastings, Mr. Wheatley, the director of this mission, had his attention called by an officer of the police, who formerly had known and aided his work in London, to a large old-fashioned house in the High-street, splendidly adapted for a holiday or Convalescent Home, and to be had at a low rent, being remote from the newer and more aristocratic quarters of the town. After careful and anxious consideration, the house was secured and refitted for its new purpose.

The formal opening took place on Thursday last, when with a number of London friends, we travelled down to this lovely seaside resort to "assist" in the opening. We found the House admirably suited to its proposed use; being large, roomy, and airy. The garden in rear runs up the slope of the West Hill, and opens thereupon. The several dormitories for men, women, girls, and boys are spacious. The Home is plainly and economically contrived, yet comfortable and pleasant throughout.

The Mayor of Hastings, Major Stanley Weston, who presided, expressed his interest in the undertaking, told how, when he was a boy, this was a Mayor's residence, and heartily promised co-operation and aid so far as possible.

Mr. W. WHEATLEY touched on phases of the work of the St. Giles's Christian Mission, and showed the need for such a health resort for those unable to work from weakness, and equally unable to afford a change. After telling how he was led to this particular house, he gave a few details of the operations in London, and the benefits to be derived from a convalescent home.

Warm and sympathetic words followed by Mr. George Clark, long a worker in St. Giles, and now a resident in Hastings, Rev. W. R. Peacock, and others. The Home having been declared open for the reception of destitute sick, poor, and sickly children from St. Giles, the whole work was commended to God in prayer.

Any who wish to visit the Home will find it at 113, High-street, Hastings. Information may also be had from the London office of the St. Giles's Christian Mission, 29, Brooke-street, Holborn, E.C.

Dr. Pierson in Bristol.

AFTER having crowded meetings in Aberystwyth, on March 19 and 20, Dr. Pierson commenced a four days' mission in Bristol, by speaking to a large gathering of men in the Y.M.C.A. Hall on Sunday afternoon, March 22. In the evening Dr. Pierson preached in Broadmead Baptist Chapel. The pulpit stairs were used for seating accommodation while many were turned away unable to obtain admission.

Every evening, great gatherings assembled in the Y.M.C.A. Hall to hear addresses on spiritual subjects. Afternoon meetings for the public for ministers were also held. At the closing service, Mr. George Müller, of the Orphan Homes, Bristol, divided the service with Dr. Pierson. Mr. Müller spoke for over an hour, giving the history of his life as his testimony to the prayer-hearing and prayer-answering God. As the subject of the night was "Missions," Dr. Pierson pointed out, and emphasized the fact in connection with his closing address, that every great movement in advance the church had made at home and abroad was due to the united, fervent, and continual supplications of God's people; he implored those present to cry for a great revival in all departments of Christian work

Berlin Church Life.—I.

IT was not till 1560, nearly a generation after Luther's death, that Berlin, then containing 12,000 inhabitants, embraced the Reformed Faith. Berlin owes much of its prosperity to the kindly reception given by the Great Elector, in 1685, to the French Protestant exiles, and later to the Salzburg emigrants, whom Frederick William I. received no less cordially, meeting them at the Brandenburg Gate with bread and wine, in token of welcome. Encouraged by this, the persecuted Bohemians also threw themselves on the king's bounty, and they, too, found an asylum.

The Berlin churches are the plainest and fewest in number of any capital in Europe. The marriages of several Electors to Calvinistic princesses from the Low Countries, influenced not only their architecture, but their doctrines. Paul Gerhardt was banished from Berlin in 1656 for not conforming to the Reformed forms of worship, his noble hymn, "Befehl du deine Wege," being said to have been composed on his flight. Had Calvinism, that unfailing friend of constitutional liberty, predominated, as seemed likely then, would not things in Germany have been a little different to-day? Later, all the efforts of William III. to get the Lutheran and Reformed Churches to combine were in vain.

To anyone familiar with the high Lutheranism of Denmark, Pomerania, and Mecklenburg, the extreme simplicity of the Berlin service must be striking. When the communicants have resumed their seats, *Psa. ciii.* is sung, as in Scotland. Let us visit some of the churches, beginning with the Interim Dome, the old dome opposite the Schloss having been taken down to make room for the new. It is a large barn-like building. The Emperor and Empress sit in the side gallery; seat-holders have keys to their pews, so strangers must wait till the verger unlocks one. The Dome has four clergymen, and the Emperor appoints them. Visitors nowadays, have not the privilege of hearing Hof-predigers Koegel and Stoecker, whose oratorical gifts used to draw crowds—the former a very poet in the pulpit—and neither of them owing their popularity to attempts to make the narrow way broader than God has made it.

Herr Koegel was chaplain to the old Emperor, and retired in delicate health. The young Emperor, perhaps influenced by Herr Stoecker's anti-Semitic proclivities, passed him over in the choice of a chaplain, so he resigned, and joined the Stadt Mission. It was with difficulty the vacancies were filled, but Hof-predigers Kritzing, Faber, and Vierecke are all first-rate men, although they take the liberty of disregarding the Emperor's prescribed limits of twenty minutes for a sermon. Doubtless His Majesty's regular church attendance makes him think himself entitled to a say in the matter, he being four days running at church at Easter. The number of crowded services remind one of a Highland sacrament. There is liturgical Andacht on Thursday, Friday, and Saturday evenings, and the music is very grand. Great numbers communicate on Grün Donnerstag and Good Friday. What in Scotland is called joining the church, or confirmation, is far more general, and happens much earlier. No girl or boy would get work without their confirmation schein.

By following Matthäus Kirchen Weg in the Thiergarten, one reaches a great centre of religious life in the West-end, St. Matthew's. The aged Pastor Braun, a friend of missions, still draws large audiences, while Pastor Israels, a millenarian, and Pastor Fischer are no less beloved. And it is no mere gifts of oratory which conduce to this, as those hushed listeners to Pastor Fischer's spiritual addresses in a side hall at nine o'clock on Sunday mornings, and to Pastor Israels, at his Thursday night prayer-meetings, can testify. More faithful expositions of Gospel truth could nowhere be heard,

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In St. Matthew's deaconesses are often set apart for service abroad, and on these interesting occasions the Empress is frequently present.

The great Garrison Kirche, with its hundreds of soldiers cramming galleries and side areas, is well worth a visit. The highest officers in the land, members of the Government, and of royal households, along with toiling men and women, gather strength for the battle of life from the burning words of the distinguished-looking occupant of this pulpit, Emil Frommel. Here, too, the simple word of life is the magnet which attracts this miscellaneous throng.

And now, in visiting the Dreifaltigkeits Kirche, we are treading on historic ground. This was Schleiermacher's church. He belonged to the Reformed Church and was one of the greatest scholars of Germany, and was the starting point of a new style of preaching, which in his followers, Tholuck, Julius Müller, etc., led to a revival of Reformation preaching, and to that of Tauler, Arndt, Spener, and Francke. And such a testimony was urgently needed then. The evil influence of "der alte Fritz," as Frederick the Great was called, upon religion, still lived, his friendship with Voltaire not being calculated to develop the religious side of his character, although latterly he deplored the falling away of the religion and morals of his people. Schleiermacher was the only city clergyman magnanimous enough to offer his pulpit to Gossner, then a fugitive, and did not object later to his wife frequenting his ministrations.

Dryander, at present pastor of the Garrison Kirche, Potsdam, is undoubtedly the most popular preacher of the day. It is only necessary to hear him once to dispel the illusion that all German theology is rationalistic. It is no cold intellectual essay, but earnest appeals to be reconciled to God, which kept weekly the vast audience that hung on his words, when I heard him four years ago.

Let us now cross the street to Gossner's Church. In the Latin inscription above the door, we read how Frederick William, I., in 1737, gave this "little Bethlehem" to the Bohemian exiles, as a spiritual "Brothaus" to hungry souls, the name being in memory of the chapel in Prague, where Huss was wont to preach. And a spiritual "Brothaus" it has proved to many outside, who failed to find what they needed in the rationalistic pulpits of the city; in fact, it has become a fount of blessing to the ends of the earth. Pastor Jaenicke was the son of an exiled weaver in Wilhelme Strasse. His pious mother said, "When reading the Bible secretly in the caves of Bohemia, I often vowed to be contented with bread and water, if only I might partake of the blessed sacrament according to the Lord's appointment, and now we have house, church, and school! How shall we ever forget the Lord's benefits?" "A fitting nursery for the future pastor of the Bethlehem"! In 1800 Jaenicke began to train artisan missionaries, and supplied the first men to the London Missionary Society. Gutzlaff, of China; Nicolayson, of Jerusalem; and the Albrechts who broke ground in South Africa in 1804, were his pupils. In 1805 the first Bible Society meeting was held in his church, and in 1815 the first anniversary of the Prussian Bible Society was celebrated in the Dreifaltigkeits Kirche. On Monday evenings he had rehearsals of his Bohemian and German sermons, so that any child might understand. These rehearsals, so much insisted upon by St. Paul, continue to this day. In a "Betsaal," hard by, with its tiny pulpit, gallery, and organ, earnest souls met several times weekly to study God's Word, and many who came to mock found a blessing there. Here, also, is held on Thursday evenings, at 7.30, that prayer meeting which has existed for a hundred and sixty years on the same night, and at the same hour! perhaps a solitary instance of the kind. Of Gossner, the successor of Jaenicke, it is needless to speak, he being well known to readers of "Praying and Working."

M. A. C.

(To be concluded.)

Converted Priests in France.

THE Œuvre des Prêtres Convertis, directed by Professor L. J. Bertrand, continues its deeply interesting mission. In the report for last year, we read that sub-committees in aid of the work have been formed in Switzerland and Holland. The specific object is to befriend such priests as feel the yoke of Rome to be a burden upon conscience. According to their temperament and qualifications, worthy ex-priests are helped out into independent life. Generally speaking, they are unable to do anything without assistance; at present, many who have been protégés of the Mission are engaged in commercial and other honourable occupations, and several are earnestly doing the work of an evangelist.

M. Bertrand says: "I have had visits and many letters from curés and abbés, to whom I have given advice and books. One of these inquirers is leaving the Romish Church. The number of curés dissatisfied with their church is constantly growing. These complain of the innovations and superstitions, of injustice and despotism. They say they cannot preach what they do not believe, but they cannot abandon their positions without a prospect of living outside. Many of these hesitating ones have seemed to me deserving of sincere sympathy, but it is impossible to find a situation for them while they still wear the cassock. Fewer unworthy and incapable men visited me last year than in 1894. They find us 'too stern' and, above all, 'too religious.' So much the better. I hope to be less troubled with them as time goes on."

M. Bertrand mentions the need of a refuge or home for priests who boldly throw up their all on conscientious grounds. The report also contains the text of the remarkable letter written by Abbé Bourrier to his bishop, and one by Abbé Bonhomme on his leaving the Roman Church. Communications regarding the work should be addressed to M. L. J. Bertrand, 86, Boulevard Bineau, Neuilly, Seine, France.

Evangelical Church of Italy.

DEAR SIR,—You will be glad to know that our 1895 accounts were balanced without a deficit. Nobody expected such a thing, as it was the worst of all bad years, owing to various trials which befel us, and which caused a larger expenditure. But I have always placed "Jehovah Jireh—the Lord will provide," at the head of our cash books, and all through these twenty-six years the Lord has stood true to his name, in which He has caused us to trust.

There was also during 1895 very nearly double the usual distribution of the Scriptures at our various churches—namely, 1134 Bibles and 1613 Testaments, and exactly one-third more than usual in the number of catechumen—namely, 500. This shows that God can use what seem to be untoward events for the furtherance of the Gospel.

Through the kind help of a Christian lady, our committee lately purchased a large piece of ground in Naples, on which to build suitable premises for our prosperous mission there. Finally, our place of worship in Milan was unconditionally restored to us in December last, and is now the centre of a blessed work under the pastorate of Signor Silva. The good Lord has seen fit to test our faith and patience, but with these and many other tokens of his favour I am sure your many readers will join with us and all our friends in grateful praise.—Yours sincerely,

Florence.

JOHN R. McDUGALL, D.D.

Drury Lane Working Girls' House.—

During last year much good work was done in connection with this institution: help took the form of providing a home for friendless working girls, whether in or out of employment, finding occupation for young servants in search of it, and bestowing care, food, and attention on the sick and suffering. As many as seventy-six working girls (including nine who remained over from 1894) were admitted as lodgers during the year, and for the greater number of these situations were found, while many received medical relief. The sewing class keeps up its numbers well; and the Sunday Bible class consists principally of senior girls, of whom from eighteen to twenty attend. The recreation class presided over by Lady Grantham is highly appreciated, and most beneficial. The matron is Miss Penning, 31, Stanhope-street, Drury Lane, W.C.

Imprisoned for Life.

SIR,—Not long ago I was walking beneath the high walls of a convent in this country. An unexpected opportunity arose of obtaining admission, accompanied by a relative of one of the nuns. In one of the walls of the room we entered was an iron grating some four feet square, with a shutter to it on the other side, before which we sat down. Presently we heard the unlocking of doors in the distance. The shutter was slightly opened, and the nun who had been permitted to receive us peered through this opening, and the conversation began.

Could this poor, frightened-looking creature, white as death, make any complaint to her relations? Could she tell of her longings to return to her former natural life of liberty, and to fly from the slavery she had so long endured?

Possibly, had there been no grating and shutter, but even then it would be no easy matter to formulate a complaint, for the Mother Superior was close at hand to hear every word and watch every movement.

How few of those who, day by day, pass and repass this convent, or any other similar institution, realise that the inmates are more truly prisoners, and deprived of bodily and mental liberty to a much greater degree, than the criminals in Her Majesty's prisons? What crime have they committed to deserve such treatment? None. By what law are British subjects so treated? But, sad to say, British indifference tolerates the carrying out in this country of the laws of the Roman Pontiff, with the result that Her Majesty's authority reaches to the door of the convent, but there the assumed authority of Leo XIII. confronts it with "thus far, and no further." Were the soldiers of France or Russia, as has been well said, to take possession of even one acre of British soil, the whole nation would be up in arms against them; but the emissaries of the Pope erect throughout Great Britain buildings which are really prisons, and hold them in such a way as to defy British authority.

It is almost incredible, but yet too true, that many of the inmates of a nunnery are virtually imprisoned for life without the possibility of release, no matter how earnestly they may desire it, despite the natural right of every law-abiding subject of the Queen to liberty. It does not alter the case that it is done in the name of religion, or that these women first entered the convent of their own accord. Many of them enter when only about sixteen years of age, little knowing what they do, only to discover when too late that they have in a fatal moment been deprived of their liberty, and left at the mercy of authorities responsible only to the Pope. Nuns, like the rest of Her Majesty's subjects, have a moral right to change their minds, and should have facilities afforded them to leave their prison if they see reason so to do.

Very occasionally a letter has gone forth from our prisoner in which there was some manifest hint of intense longing for liberty. How is it that friends without are so seldom made aware of the sorrows of the nun within? Because no letter, except by some oversight on the part of the authorities, is ever posted unless it has been scrutinised by the Mother Superior.

The nun of whom I write, and who was only to be seen behind iron bars, has more than once given hints of her desire to be freed from the terrible bondage. For many years she has not been permitted to lie flat on her back. Her couch is so ingeniously constructed that she can only rest in it with her knees almost doubled up to her chin, nor is she even allowed to repose in such a position for long together, for not infrequently during the dreary hours of the night, has she to arise to perform religious exercises.

In a report presented to our Parliament in 1874, it was shown that in every country in Europe, monastic and conventual establishments are subjected to restriction and state supervision, with the one exception of Great Britain. Consequently, in no country in the world probably have convents more rapidly multiplied than in this, so much so, that

during the past forty years they have increased from fifty or sixty to over 500.

These are serious facts, and it is for our countrymen to carefully weigh them and to act upon them. —I enclose my card, and am, sir, your obedient servant,
EYE-WITNESS.

The Faith Mission in Scotland.

A LADY correspondent writes:—"I have seen some hundreds of real genuine Christian converts of the Faith Mission who are pursuing the ordinary avocations of life in this evil world of to-day—true witnesses to the power and grace of our wonderful Saviour.

"The Faith Mission workers, of whom there are at present about fifty, whose lives and time are wholly given up to the work, aim at quality rather than quantity. The Christian spirit in little as well as great things is made manifest, and self-sacrifice rather than any self-exaltation or aggrandisement are notable features of this soundly Christ-like undertaking. The largest collective sight of the Faith Mission I have yet seen was at my first acquaintance with it, at Rothesay Convention last autumn.

"In these days of multiplied conventions, in many ways this Rothesay one had a tone and character unusual, and of unique value; and most of all to my mind in the definite issue to which it led God's people of lives separated unto the Holy Ghost and his use.

"Some of the occasional District Conferences are full of the presence of God, where the deeper realities of spiritual life may be seen and heard of from living examples of the same, which, to say the least, is more convincing and refreshing than merely to expatiate on these sacred concerns. God has been pleased to reveal his Son in these people, as He did in St. Paul, and the same result follows. 'God is glorified in them,' though the measure and degree must ever differ. In one village in Fife it is interesting to find 'The Faith Mission' co-mingling its living waters with another stream set agoing years before its existence by a lady now in glory, who died before she saw the fruition of what she had planted. She was of French extraction, and lived in Edinburgh, well-known as a genuine Christian in her day. She left a small building in a quiet village in the country, where she hoped men and women possessed of God's Holy Spirit would, under his guidance, carry on his work.

"This unpretentious spot—well named 'The Mustard Seed,' bulks little in the sight of this world, but, strange as it may appear to some Christians even, the glory of the Lord fills that place and marvels of his grace are revealed there, for He reigns within its crowded walls as Saviour, Lord, and Teacher. When will we cease to limit the Holy One?

"In lowly places of meeting where the Lord is found, and in many humble homes in the land, there is a beauty and holy grandeur of character to be seen that rarely can be produced to the same degree where the glare and prestige of this world predominates.

"After such an education as this Mission affords, with its healthy development of life and work, it is not surprising to learn that many of those labourers are called further afield, and are being used for the glory of God in colonial or foreign service among the heathen and others. This Faith Mission was begun in Scotland ten years ago, first got firmly rooted there, and then the branches spread to Ireland and to some foreign countries."

The Bible and Colportage Society for Ireland, established in 1859, to circulate the Scripture and wholesome literature, held a meeting on Monday evening in Exeter Hall on behalf of the great work that was being done in the Sister Isle. Rev. W. Salmond gave some interesting details of the work carried on by the twenty-one agents employed, who were able to go among the people where no clergyman could. They attended fairs, took services for ministers, visited the sick and dying, and assisted in the work wherever they could. Rev. R. C. Hallows said the Irish were a religious people, they would bow to the name of Jesus, and then turn round and tell you to "go to hell." It was just six years ago since they started preaching in the streets, and in spite of all opposition, they had reaped golden fruits; he knew of 100 persons who had professed conversion during the past year, and not one of these had gone back again.

Almora Leper Asylum.

THE patriarch of our Asylum, Jai Bhan, died on February 20. Laid in a rude coffin, his burial was an affecting sight. The coffin was taken up by a few of his sorrowing friends, and carried up the winding path through the Asylum grounds; then down a tortuous path, across a ravine to the little spot where the bodies of the lepers who have died in the faith of Christ have been buried for several years past. Quite a number of simple tombs are rising up there, the laborious, loving work of mutilated leper hands that have wanted to show respect to those who have gone before.

Jai Bhan had not been so long an inmate as several others, nor had his Christian career been so extended; but, owing to his great age—eighty-seven years—and latterly his wonderful development in Christian character, he was looked up to with considerable reverence. When he entered the Asylum he was a Brahman, but he was not long in realising the love of Christ, and in turning to him with full purpose of heart, and that after he had reached the age of eighty. Latterly he suffered much from asthma, and was sorely tried, but he bore up most cheerfully and patiently, and looked forward with great expectancy to entering his heavenly home. Up to within a few weeks of his death he had full use of his faculties of hearing, sight, and speech, and used them in the Master's service. He was regularly in his place at the services, and always ready with sound advice for any of his fellow-sufferers who might be inclined to grumble and quarrel. We laid him to rest, repeating the words of great hope which have echoed down the ages since the Apostle said, "The dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality."

One of the most recent of our admissions and conversions is a young lad of about fourteen years of age, who was baptized last October, on renunciation of idolatry and confession of faith in Jesus. His confession was very clear, and his knowledge of Christianity was more extensive than usual, causing us to wonder how it was that he knew so much. We found that a woman leper who died in the asylum a year or so ago had belonged to his village, and occasionally revisited it, for a day or two at a time, as a few sometimes do, after being admitted to the Asylum. On these occasions she had told her fellow-villagers what she had heard of the Lord Jesus Christ, and how the love of God had come into her heart. This poor boy had remembered what she said on these occasions, and when he, becoming a leper, too obtained admission to the Asylum, he had no difficulty in following the teaching, and was soon ready to see in Jesus his Saviour, and to accept Him as such. He, poor lad, is already terribly scarred and crippled in body; but in his soul now dwells a hope which lifts him out of the putrefying flesh, and helps him, though dimly, yet to realise a glorious transformation in the heavenly kingdom.

Will some of our dear friends in England and elsewhere come to our help again, as they did some years ago, and provide the needed funds to carry on this very Christ-like work? Help is urgently needed to give to the largest number we can the benefits of the institution. Expensive grain, owing to dry weather, and a scanty harvest, is daily increasing our debt and anxiety. Gratitude to God for health and freedom from such a dire disease should induce many to come to the help of suffering lepers.

G. M. BULLOCK.

London Missionary Society, Almora, North India.

Revival at Nottingham.

LAST Sunday was concluded a most encouraging mission by the Brothers Weaver at Nottingham. It was indeed a time of gracious visitation. A very large number of names were taken of those who publicly confessed their faith in Jesus Christ.

The Albert Hall, seating 3000 people, was every Sunday crowded to excess, sometimes half-an-hour before the hour of commencement.

The evangelists are commencing six weeks of meetings in the Free Churches of Glasgow next Sunday, and ask the prayers of their fellow Christians,
B.

The Armenian Martyrs.

MEMORIAL SERVICE IN ST. JAMES'S HALL.

AT half-past two on Sunday afternoon (says *The Daily News*) many persons were waiting for the opening of the doors at St. James's Hall. They had come through the rain, and had still an hour to spend before the service in which they wished to take part. It was a service of exceptional character and solemnity, arranged by eminent representatives of the Free Churches of London in memory of the Armenian Christian martyrs, a co-operation extending to details, for the various hymns, psalms, prayers, passages of Scripture, and pieces of music had been chosen by Mr. Percy Bunting, Rev. H. Price Hughes, Dr. Oswald Dykes, Dr. Paton, Professor Rendel Harris, and Mr. Heath Mills jointly. The idea originated with the Armenian Information Bureau, 3, Arundel-street, Strand, where it is hoped that the example will be followed by churches of all denominations throughout the country. In the meantime, some of those present tried to comfort themselves with the reflection put into words by Mrs. Sheldon Amos, that the Armenian Christians, whatever their present sufferings, are on the side sure to prevail in the end. They were specially represented at the service. Twenty or thirty seats reserved for them were occupied by ladies and gentlemen whose dark regular features would have bespoken their race had not that been done by the deep mourning they wore.

Rev. Hugh Price Hughes presided. The service was deeply impressive, all the more so that the congregation performed their part without vocal hymns, prayers and everything else being on an eight-page pamphlet, copies of which were freely distributed. First the "Dead March" in "Saul" was played, everybody standing silently, after which they sang, "The Son of God goes forth to war." Rev. W. H. Tindall, alternately with the people, recited Psalm lxxix., with its thrilling picture of an old martyrdom. "The dead bodies of thy servants have they given to be meat unto the fowls of the air, and the flesh of thy saints unto the beasts of the land. Their blood they have shed like water on every side of Jerusalem, and there was no man to bury them." Offering prayer, Dr. Monro Gibson petitioned that Englishmen, instead of saying, "Am I my brother's keeper?" might universally ask, "Lord, what would Thou have us to do?" After the hymn beginning, "For all the saints who from their labours rest," Dr. Clifford read verses 19 to 23 of John xvi., with the promise of joy after sorrow; and verses 9 to 17 of Revelation vii. Next came thanksgiving for the Christian martyrs of all times and countries. It was read by Rev. F. B. Meyer while the people stood.

Then followed the hymn, "What are these arrayed in white?" after which Rev. H. Price Hughes gave a brief address. The Armenian horrors were worse than the Bulgarian atrocities. Abominable deeds had been wrought day by day in Asiatic Turkey by permission of the British Government, responsible for the rule there. At least 60,000 persons had been murdered in cold blood, while women and even little girls had been outraged. After citing cases, he spoke of the Sultan as owing to Britain his power to do this devilry, the chief instruments in which he had decorated and promoted. Mr. Hughes would not have joined in this service—the prayers would have stuck in his throat—if he had pretended that his duty ended with remembering the Armenian martyrs before God. Twice in living memory, when the fiendish power of the Sultan would have been destroyed, we saved it. We had spent millions of money and thousands of lives to keep him and his assassins in their position. It was our duty to co-operate in ridding the earth of one of the foulest and bloodiest tyrannies that ever cursed the human race. Hitherto the congregation had shown all [312]

the signs which usually distinguish worshippers—quietness, devotion, and silent attention; but now they gave way to a sudden storm of hand-clapping, renewed when the speaker cried "Oh for a few days of Oliver Cromwell!" For twenty-five years he had advocated peace; but there were some things to which death was preferable; and if we were not justified in using all the resources of the empire to rescue the Armenians, we might as well disband the army and let the navy rust.

Mr. Hughes was followed by Dr. Dykes, who offered prayers for the lapsed, for those now under persecution, and for Christians in these islands, the petition on behalf of the last-named being that they might be stirred to help those who were nigh to perishing. The next thing on the programme was Christina Rossetti's "Martyr's Song," but the congregation were left to read it at home. "O God, our help in ages past" having been sung, Rev. Dr. Paton dismissed the people with the Benediction.

The Spezia Mission.

AN important meeting of this Mission was held on Wednesday week at Hyde Park-gardens. Mr. Arthur Pease, M.P., who presided, gave testimony to the work which had been done by it throughout Italy. Italy's claim on the practical sympathy and help of Christians in Britain is very great. This Mission is doing a good work for Italy.

Mr. R. Cory said:—No country in the world more urgently needed such work as the Spezia Mission is doing than Italy. He would earnestly say that, even if we have to pinch ourselves a little, we should seek to have a part in helping it. Rev. G. Turner and Mr. Reader Harris also gave hearty tributes to the devotion of the workers and the great value of the work which the Spezia Mission was doing.

Rev. H. H. Pullen, co-director of the Mission, read a letter from Rev. Edward Clarke, and gave a brief statement of Italy's present needs, besides an encouraging report of the work.

A Bible Reading on Leaves.

1. WORTHLESS LEAVES, Genesis iii. 7, teaching about *sin*, that it brings us into an estate of misery, shame, and fear; and that all our attempts at self-righteousness are as worthless as leaves.

2. FADING LEAVES, Isaiah lxiv. 6, teaching of *death* which is the consequence and curse following sin, seen in the old and young, rich and poor.

3. LEAVES OF HOPE, Genesis viii. 11, teaching that there is an *abatement* to the curse; pointing to the cross where Jesus stands between the living and the dead, till the plague is stayed, and so bring in a better hope.

4. FADELESS LEAVES, Psalms i. 3, teaching of *life*; the pilgrim at the cross receives the new life, thenceforth grows in grace, and is evergreen.

5. DELUSIVE LEAVES, Matt. xxi. 19, teaching us to *work*—to live to a purpose. A life of show or talk is a hindrance to others, and a disappointment to Christ who prohibits waste. Hypocrisy meets the fate of leaves.

6. HEALING LEAVES, Rev. xxii. 2, teaching *Christ*, and pointing weary workers to rest and home. Christ and heaven are suitable for all who will accept them, free to all, and needed by all.

7. SPRING LEAVES, Matt. xxiv. 32, teaching us of *his coming again*, so that we may prepare for it, look for it, think of it, and be ready. M. J. M.

Metropolitan Tabernacle Bible Flower Mission.—During last year 16,328 bunches of flowers, with text-cards attached, were distributed by this mission. The report shows in a measure how the work was done, and says: "If only for the smile of welcome one receives, the grip of the hand, and often the 'God bless you,' one is well repaid. But we are confident this is not all; we believe souls have been won for Jesus. Especially do we call to mind the case of one dear girl, who at first would only ridicule and laugh, when we spoke about Jesus. In course of time she became interested, and loved to listen to the 'old, old story, of Jesus and his love.' She was a great sufferer, and one could not fail to notice how patiently she bore her pain. Last September she was called to her rest, and we have every reason to believe she was quite ready and longing to go." Communications should be addressed to the secretary of the Mission at the Metropolitan Tabernacle, Newington Butte.

The Figueras Mission.

ABJURATION OF A ROMISH PRIEST.

YOUR readers will be rejoiced to hear something of what the Lord is doing in Spain by the hand of his servants, Pastor Lopez Rodriguez, his wife, his brother, Don Alexander, his six Spanish evangelists, and English lady-workers. It was my privilege this March to see with my own eyes something of what they are doing, but your space would be insufficient even to record a small part of it.

I visited the schools in Figueras, and heard the children examined. The readiness with which they cited a text of Scripture in proof of the articles of our faith was astonishing.

I visited several of the villages where the Gospel is regularly preached, and observed both the faithfulness of the testimony and the eagerness and attention of those who thronged to listen to it.

This part of the work is carried on under great difficulty and opposition. The theatre in a neighbouring town had been regularly engaged, when on the morning of the day a telegram was received from the mayor to say that the proposed service was forbidden by the governor of the province. When we arrived, about seventy people, chiefly men, were assembled in the street, and Don Louis and his brother went to see the mayor. After a long altercation it was evident that the mayor had exceeded his powers. No order from the governor could be produced, and, at length, after much searching, a similar order, given a long time ago, was produced. However, there was no help for it, and the service had to be abandoned, to the great disappointment of the people.

But all is not discouragement. Our friends have recently had a great blessing in the conversion of a Spanish priest. After four months of probation he publicly (and at his own request) abjured the Roman Catholic Church and all its errors. This is probably the first occasion when such a wonderful service has taken place in Spain. The large hall of the Figueras Mission was thronged on the Sunday evening, in spite of the morning papers having suggested that a bomb would be the best thing to use in that service. The Christian mission workers were unmoved, and scarcely thought again of the enemy's threat, as they listened to the solemn service. I do not wish to anticipate, and thus to spoil the effect of the reading of the full account of this unprecedented event.

Our friends will shortly publish full particulars, with a translation of his letter to the Bishop of Gerona, with the bishop's reply, and an account of the service and the ex-priest's first sermon. I strongly advise all your readers to send a post-card to Madame Lopez Rodriguez, Calle Pedro 3, Figueras, Spain, and ask for a copy of the April "Letter from Spain."

Pastor and Madame Rodriguez propose to visit England during this summer. I trust that English Christians will give such substantial help to their mission that they may come for rest, rather than for such work. E. W. BULLINGER, D.D.

Mr. C. Inglis at Liverpool.

A VERY successful six days' Mission has been conducted in the Wesley Hall, Soho-street, Liverpool, by Mr. Charles Inglis. It was prefaced by a week of earnest prayer, and attended by very encouraging results.

During the week Bible readings were given, which were full of originality, and dealt largely with the life, power, and responsibility of the Christian. The Mission has been productive of great blessing. Believers have been quickened and strengthened in the faith, and the whole church has received an impetus for good. Each night there were enquirers, and many decided for Christ. One pleasing feature has been that old men of seventy and youths in their teens have knelt side by side. Missioner and workers were fully alive to their great responsibility, and with scarcely an exception inquirers have had a clear conception of their acceptance with God, that their sins have been forgiven, and that "there is no condemnation to them who are in Christ Jesus."

(Rev.) A. S. LEE.

Pontymoile Christian Mission.

MR. WINTLE has issued, under the title "A Lifeboat of Love," a report of the work of the Pontymoile Udenominational Christian Mission. The evangelistic and other operations, outdoor and in, have been well sustained and much blessed; so also the Bible carriage and Sunday-schools.

At Dowlais and other branches splendid temperance work has been done among a population who sadly need it. One case in which the effect of the Mission's influence has become apparent was that of a greengrocer. He was doing well in his business, but, as he spent practically everything in drink, his wife and eight children were in very straitened circumstances. At a temperance meeting he was induced to sign the pledge, and now the home is transformed, and the husband, wife, and children are doing splendidly. Mr. Wintle—the founder and director of the Mission—was visiting Ferndale a few days after the recent terrible explosion, and he met another man who owes much to the Mission. He was dressed most respectably, and in the company of his son-in-law, was going to bear one of the victims of Tylorstown to the grave. This man, who is doing well in the Rhondda Valley, pressed Mr. Wintle to stay with him, yet ten years ago he was arrested at Pontypool, and imprisoned for attempted murder while mad with drink. When he came out he was induced to attend the Mission's temperance meetings and to sign the pledge, and his changed life and condition bear testimony to the efficacy, under God's blessing, of total abstinence.

The Rescue and Preventive Home and Friendless Girls' Shelter are doing valuable service among girls ruined or endangered by the public-houses with their attached dancing-rooms. Many sad cases are given showing how the Mission has been able to save many of these. The aid lent by the police in the matter has been of the utmost value. There are now seven girls in the home at Pontymoile, and sixteen have passed through it during the year. The Mission badly needs a larger home. Another branch of the Mission's work which is excellent, but limited by circumstances, is that of prison visitation and aid to discharged prisoners.

Touching details are given of the Mission's endeavours in relieving the distress which for so long has prevailed in the Eastern Valley of Monmouthshire. During the early part of 1895 the Mission stood face to face with a starving population. From January 1 to December 31, 1895, the Mission spent more upon relief than during any previous twelve months. The need, unhappily, is still very great. A strong and earnest plea is made for continued help. The superintendent is Mr. T. M. Wintle, Pontymoile, Pontypool, Mon.

Helping One Another.

For over sixteen years there has been in operation a special work amongst women at Hoxton, which is the outcome of the early efforts in connection with the Blue Ribbon Army. Meetings are held every Monday evening for work, Bible reading, and Gospel and temperance addresses. During the past two years 266 women have signed the pledge, 2873 visits have been paid by the members and Bible-women to newly-pledged and sick members. Only five of those have fallen away. There are rainy-day, clothing, and coal clubs; £75 3s. 3d. having been paid into the former. During the severe weather of 1895, many teas and soup dinners were given, while garments, books, and many other articles were distributed. The members help each other in times of sickness and distress. Many acts of self-denial might be recorded to show that women are willing and do show practical sympathy with each other.

The annual meeting at Hoxton Hall last Monday evening was a proof of the vitality of this branch of the work. Prior to the public meeting, over 200 sat down to tea, after which Mr. J. Fyfe Stewart presided. His words on service for others formed a key-note to the addresses which followed. Solos were sung by Miss Shepperd and Miss E. Goodman, and the Hoxton Hall choir sang during the evening. The large and enthusiastic audience sent a message of loving sympathy to the president of the work (Mrs. William Noble) who has been absent for many years through ill-health. Mrs. Howel, the secretary, read the report, and the meeting closed with earnest prayer for the future of the work.

Letters to the Editor.

AN IDEAL PRAYER MEETING.

DEAR SIR,—A circular lay in my pew the purport of which was, "How can our prayer-meeting be improved?" I shrank from giving a reply to the inquiry, but it revived a mental picture of a prayer-meeting I casually attended three years ago, which stands out in my memory as an instance of what a prayer-meeting should be. We (three of a family) were spending our holiday in a provincial city, and to relieve the tedium of a dull, murky evening, in the absence of our usual engagements, dropped into the week-night service at a chapel without any idea of the kind of service about to be conducted.

The vestry was filled with a company of worshippers, and in the absence of the pastor, one of the brethren, at a suggestion from another of the congregation, took the lead. After a few words explaining the absence of the minister, he alluded to some circumstances incidental to the church life, which might be suitably remembered in prayer, and asked for someone to name a hymn, Sankey's book being used. The number and title of one was mentioned in a female voice, and was sung to the allotted tune, led by an harmonium. The leader then read a few words of Scripture, and asked for two or three friends to pray, without naming anyone. Without haste or delay, a young woman uttered a simple, earnest petition, quiet, reverent, but intense, and the blessings implored were real, present, and personal. This was followed by another female suppliant, and then by a male. In this way an hour of close fellowship with God and with one another was spent. It was, I found, the ordinary way in which the weekly prayer-meeting was conducted. When we left, after a kindly greeting at the door, we felt we had without doubt been where true prayer was wont to be made, and that it was indeed no other than the house of God, the gate of heaven.

Of course, the spirit of prayer is not to be obtained by the adoption of outward methods. The secret of the Lord in the heart of the worshippers will make any kind of prayer-meeting blessed with a sense of his presence. Nevertheless, it appears to me, that there are some lessons to be learned from the manner of conducting this one, that would be helpful where the meetings are languishing under their present forms.

Note—First, the absence of formality. There was practically no conductor in the sense of controlling or directing autocratically the order of the service. The chairman was literally and merely the leader, only prompting the successive movements of the service. The choice of hymns being left to the audience, was so utterly unconventional as to give to us, who were visitors—and apparently no less so to the regular attendants—a sense of freshness and zest in the worship, and in fact, as far as externals were concerned, nothing was set or stereotyped. Secondly, the women were on an equality with the men in the functions of praise and prayer, and in the worship of God on earth, even as it is in heaven, there was no distinction of male or female. Thirdly, it was essentially a prayer meeting. Prayer was the primary and all-important purpose for which the worshippers were gathered together, and to it all else was subservient. The modern idea that the prayer-meeting could advantageously be united with the weekly lecture was not entertained.

Such prayer-meetings must be the best outward means of grace to any church, and are at once the evidences and the vehicles of spiritual life and blessing.—Yours faithfully E. R. G.

"NOT AT HOME."

SIR,—I shall be glad if some of your readers will tell me what they do when not wishing to see callers.

I am expected to say, "Not at home," though the lady may be in the house all the time, and I feel I am speaking an untruth. My mistress will not let me say she is "engaged," because "it would be very rude to the visitor"; but she is not a professing Christian. What ought I to do?

A PERPLEXED ONE.

Barry Dock.—The new Gospel Hall was opened on Wednesday, March 25. Mr. John Cory presided over a crowded meeting. Addresses were given by local ministers and friends, while Mr. W. R. Bradlaugh gave a soul-stirring word to the unsaved.

Scottish Notes.

THE Brownland Home for Inebriate Women, Peeblesshire, is doing good service in connection with the Scottish Union of the B.W.T.A.

A prize of £50 is to be offered to students in the three colleges of the Free Church for the best essay on some study of great authors. The subject of the essay will be Augustine.

The annual convention in Dundee on the deepening of the spiritual life was held last week. The gatherings were well attended, and there were many practical and helpful addresses.

The Aberdeen S.S. Union had its annual conference last week. There was a spirited discussion on Professor's Adeney's recent strictures on Sunday-school work, and some strong protests were made to the teaching of denominationalism in Sunday-schools.

The United Temperance party have issued an appeal to the people of Scotland in support of Mr. John Wilson's Liquor Veto Bill, the Bill for the extension of the early closing of public houses to the seven exempted cities and towns of Scotland, and the Bill of Sir John Leng for the abolition of grocers' licences.

Meetings in Scotland by Rev. Dr. A. T. Pierson are being arranged in various centres by the Edinburgh Medical Missionary Society. Among the places to be visited are Inverness, Aberdeen, Perth, Dundee, Kirkcaldy, Edinburgh, Hamilton, and other centres. The meetings commence on April 19, and last three weeks.

The Free Church Colleges have closed their winter season. At Aberdeen, a lecture on the Sacraments, by Principal Brown, was read. Principal Rainy, in Edinburgh, found a theme in the career of the late Cardinal Manning, as revealed in Mr. Purcell's "Life." He declared the Papacy to be a despotism, and every despotism in the nature of the case is worked by backstairs influence.

Open-air work has again been commenced in the thickly-populated district in which is situated Dublin-street Baptist Church, Canonmills Mission, Edinburgh, and it is hoped, as usual, to continue the services during the summer months. The meetings held in previous years have proved very fruitful both in conversions and restorations, as well as in personal blessing to the workers, who desire prayer for God's continued blessing on their efforts.

The Reformed Presbyteries of Edinburgh and Glasgow held last week a joint meeting to complete the arrangements for the Great Convention of Reformed Presbyterians, to be held in Edinburgh, June 30 to July 3. In connection, an exhibition will be open of relics and memorials of Covenanters. Quite a large detachment of American Reformed Presbyterians are expected to sail for New York on June 6 to take part in the convention.

Christian Police Association.

THE International Christian Police Association held its thirteenth annual meeting on Thursday afternoon and evening, in Exeter Hall, which was crowded to overflowing with policemen and their wives from all parts of the United Kingdom. Mr. C. Ernest Tritton, M.P., presided in the afternoon, and dwelt on congratulations, consideration, and consecration. Among the many matters for congratulation were that the Association closed its year entirely free from debt; that it had been permitted to go on in its great and good work, and enabled to bring under its influence the 61,320 men who now formed the total "strength" of the police forces of Great Britain and Ireland. The work was also carried on in all parts of the United States, Canada, Australasia, South Africa, China, Japan, and Ceylon, and soon it was hoped that they would have a representative among the thousands of India, who urgently claim their sympathy. Continuing, Mr. Tritton said that a vast army of immortal souls had been put in their power to win, and they were winning them, for the Association was full of vigour, and was most popular in the "Force." The headquarters of the work at 1A, Adelphi-terrace, Strand, is open to every policeman in the force, of every rank and creed. It has dormitories for those coming from a distance, a restaurant for those wanting a good dinner, etc., reading-rooms, library, etc., meetings, Bible classes, and social evenings. Constables from all parts are always sure of a hearty welcome, and the right hand of fellowship, and all are shown the way of salvation, and taught to put "God first" in everything.

Revs. G. H. C. Macgregor and J. Gregory Mantle gave most enthusiastic and helpful addresses, which carried conviction to many.

Colonel H. H. Oldham presided in the evening, and Rev. Thomas Cook spoke most earnestly on the dedication of the body to the service of God, sacred to Jesus, bound up in Him.

The police choir and string band led the singing, assisted by 160 children from the Metropolitan and City Police and the Provincial Police Orphanages.

The Y.M.C.A.

THE Newton Abbot general committee have appointed Mr. T. James Joce, of Plymouth, to be their secretary.

A new association has been formed at Ringsend (a suburb of Dublin). Nearly thirty members and associates have been enrolled.

A cordial welcome has been given to Mr. Frank Whitehouse to the secretaryship of the Ryde Association. The hardships of pioneer work in China compelled Mr. and Mrs. Whitehouse to return home, and they have taken up work at Ryde.

The annual report of the Camden and Kentish Town Associations speaks hopefully of the Bible-classes, the open-air and Gospel lantern services. During the year 143 new members and associates have been admitted, making 276 in all. The whole work is full of encouragement.

A splendid testimony to the value of the Y.M.C.A. work for railroad men was given by ex-Governor Beaver, in Boston, who quoted the president of the Pennsylvania Road as having said that the thousands of dollars which that company puts into buildings and equipment for railroad Y.M.C.A. work is the best investment it makes, steel rails not excepted. The results are large, immediate, and from every point of view satisfactory.

Special meetings for the promotion of spiritual life have been held at Harlesden in connection with the Y.M.C.A. At one of these meetings Rev. F. B. Meyer said he thought this was one of the most touching services in which he had taken part for a long time. He had perpetual calls to preach sermons, etc., but he seldom found a whole district meeting together in one place to ask for God's blessing on the work of the churches.

An enjoyable social evening was spent last Friday at the New Cross Y.M.C.A. Rev. Edwin W. Stringer presided. The feature of the evening was an address by Rev. E. J. Kennedy, entitled "Purpose." Friends were present from a number of the suburban Associations, and all were pleased with the very comfortable and home-like appearance of the rooms, which is mainly the result of the efforts of the newly-formed Ladies' Auxiliary.

A mission to men is being held this week at the Norwich Y.M.C.A., by Messrs. Alfred Furse and Frank Anderson, and a party of undergraduates. The greatest care has been taken in making preparation. During last week an earnest band of young fellows have canvassed the streets, with the result that a large number of men have been got together, and the interest has increased each day. Numbers of young fellows have had their Christian life stirred, and several have sought and found the Saviour.

The large hall at the Assembly Rooms, Bath, was crowded twice on Wednesday week, on the occasion of the annual meetings of the Bath Association. The annual report showed that the Association has taken a prominent place in the religious life of the city, and that there was abundant evidence that it was appreciated by the young men for whom it existed. The Sunday afternoon Bible class numbered sixty, and the boys' meetings averaged seventy to eighty. There was an attendance of nearly 300 at the Sunday evening Gospel services. Several members were preparing for foreign missionary work.

The Wakefield Y.M.C.A. held its tenth annual meeting on Tuesday week. The gathering was a most enthusiastic one, the speakers being Mr. Robinson Souttar, M.P., and Pastor Fuller Gooch. Mr. Alfred Haley, the president, gave a brief but telling address. The whole meeting was a time of great spiritual power and fervour. The past year of the Association has been one of great spiritual activity and blessing. The membership is well maintained. A missionary zeal is manifest from the fact that £25 is annually raised for the part support of one of the Association's three missionaries now in China.

Mr. M. C. Leite Rozas has received a letter from the Y.M.C.A. of Rio de Janeiro (Brazil), asking for help from Christians interested in the work among young men. Owing to the susceptibilities of the people in the city of Rio, they are hampered whenever they seek to open rooms in any quarter of the city, and there seems nothing left for them to do but to buy or erect a building of their own, where they may carry on this most useful work. A sum of about £5000 is required to build and furnish a suitable house. An appeal for help is made to Christians in England. Mr. Rozas, whose address is 23, Rood-lane, E.C., will be glad to receive and forward aid.

The central international committee of Young Men's Christian Associations, whose headquarters are at Geneva, have addressed a letter to the National Unions of Associations in the different countries of the world, pointing out that in the regions where the persecutions have taken place there exist branches of the Y.M.C.A., situated in the localities of Adana, Aintab, Bitlis, Erzroom, Har-

poot, Marash, and Marsovan. Notwithstanding the steps taken, no direct information has been received with regard to these Associations, and, in consequence of the alarming accounts published, it is not known whether their members are still living, if dispersed, or even massacred. It is one of the privileges of this international organisation to be united in faith and prayer for the support of the Associations menaced by divers dangers. It is suggested that the Associations of the United Kingdom cause special prayer to be offered in this matter at their meetings held during the week commencing April 5.

The Y.W.C.A.

A SALE of work in aid of the funds of the Nottingham branch was opened on the 19th inst. at Shaftesbury House, by the Mayor, who drew attention to the good work being done by the Association.

Miss Thornton, an active and sympathetic worker in connection with the Y.W.C.A., Dorchester, the Railway Mission, the Soldiers' Home, and other agencies, will be shortly leaving, much to the regret of the members.

The committee of the Holiday Home at Colwyn Bay have taken a much larger and more convenient house. The Home is not carried on for the sake of profit, but for the benefit of sisters to whom such an arrangement may be a boon. Full particulars may be had from Miss Marston, Y.W.C.A., Colwyn Bay.

The annual meeting of the Birmingham Y.W.C.A. took place on the 20th inst., under the presidency of Mrs. George Cadbury. Mrs. Udall, hon. sec., read the twenty-first annual report. The various activities in connection with this Association had been carried on most efficiently, and the home had been used and valued by many young women in business.

The annual report of the Leamington branch states that the Home has now completed its twenty-first year. During the past year ninety-three inmates were received. The scheme in regard to a staff of private nurses, it is hoped, will prove a financial success. The missionary interest has been stimulated, both among senior and junior members, and Miss Seymour was accepted by the China Inland Mission. Miss Phipps conducts a Bible-class numbering thirty.

At the annual united meeting of the Dawlish Y.M.C.A. and Y.W.C.A., Capt. Walcott occupied the chair. Miss Fiske having filled the post of hon. secretary to the Y.W.C.A. for eleven years, is now retiring, much to the regret of all, her place being temporarily filled by Miss Pearson. The mortgage on the Shaftesbury Hall has been reduced to £300. The institute has seventy-seven hon. associates, 144 senior, and seventy-one junior members. The reports of both societies were very encouraging.

The annual meeting of the York branch was held in the Mansion House, the Lord Mayor presiding. The report was very satisfactory. Foreign and home mission work had been promoted with earnestness. Encouraging results have ensued from an effort made by the members to attract to the Sunday services young girls who rarely attend any place of worship. During the year seventy-four boarders passed through the Home. By means of a staff of district visitors, each member is visited once a month. New premises are being secured, as the present ones are insufficient for the work.

The Chicago Y.W.C.A. has at last a home worthy of the work. The new building was dedicated on the eve of Washington's birthday, at 283, Michigan-avenue. This organisation was formed here in 1876, and its twenty years have been marked with great usefulness, which ought now, with enlarged facilities, to be greatly widened. Mrs. Leander Stone, one of the original vice-presidents, has been president since 1880. The structure just opened has a high basement and seven stories. Its front windows overlook the park and beautiful Lake Michigan. An elevator, steam heat, and electric light bring it down to date. The first floor has a library, parlour, reception-rooms and dining-room, with accommodation for 300 persons. The second story contains an auditorium, with seating capacity for 600, also class rooms and a number of sleeping rooms. Nearly 300 sleeping rooms are above this. A gymnasium is being fitted up in the lower part of the building.

A Jewish Mission Paper, entitled *Divrey Hayyamim* ("Daily Affairs," or Words—"Chronicles"), has been issued in connection with the Mildmay Mission to the Jews. It is printed in Hebrew and Jargon, and edited by Mr. H. Goodman. It contains a portion of the New Testament, tract and Gospel matter, items of news, and advertisements of mission meetings for the Jews. The magazine is readily taken by Jews. Readers who would like a supply for use in their own districts may secure them by writing to Rev. John Wilkinson, Central Hall, Philpot-street, Commercial-road, E.

Christian Endeavour.

AT East Blue Hill, Me., twelve persons have joined the C.E.S. as a result of a recent revival. At the monthly meeting of the Liverpool Union, five societies were added to the Union. Good progress was reported by the Visiting Home Mission, Deputation, and Floating Society Committees.

The revival services recently begun in Spokane, Wash., in which the Christian Endeavourers have a leading part, continue in full progress. The capacity of the largest church in the city is taxed nightly, and on Sunday evening hundreds are turned away.

Out in Kansas they have a good literature committee that has undertaken a novel enterprise. The farmers come into town on Saturdays for their trading, and in the afternoon, when they return, they find stowed away in their wagons good reading-matter for wife, children, and themselves to read on Sunday.

The Leicestershire Union has concluded a successful six days' mission in Bishop-street Chapel, Rev. W. Y. Fullerton, one minister, and two Endeavourers being the speakers at each meeting. Hundreds of young people were brought into the inquiry room, and a large number of them were led to make a definite decision for Christ.

A Philadelphia society has tried the following capital plan. Toward the close of the service, without any announcement or request, five of the members rise, one after another, in different parts of the room, and each makes a three-minute exhortation to those out of Christ to accept Him at once. This has proved impressive and fruitful.

One C.E.S. has organised a Missionary Band who sign the following pledge:—"I promise that I will endeavour to learn all I can about foreign missionary work.—That I will ask God's blessing upon it every day.—That I will give at least one penny every week towards its support.—This will I do unless prevented by some reason I can conscientiously give to my Lord and Master, Jesus Christ."

The World's Christian Endeavour Prayer Chain has for its special subject of prayer for April—"That Christians everywhere may realise their stewardship, giving more generously, and praying more earnestly for the conversion of the world." Ever increasing numbers of Christian Endeavourers are being enrolled as links in this golden chain of prayer, which is rapidly belting the globe in its helpful and inspiring fellowship.

Dr. Barnardo's Emigrants.

THE familiar Aldersgate-street room, where prayer is wont to be made daily at noon, was on Monday occupied by over two hundred fine, healthy looking lads in white jerseys, about to start for Canada. In introducing these, Dr. Barnardo recounted the case of a young man who, writing home years after, ascribed his conversion to the prayers offered at the farewell meeting in the Aldersgate-street Hall. Passing on, "the doctor" said that the present party numbers 210, composed of sturdy youths from the Stepney Homes, and big lads from the Youths' Labour Home. This fresh addition raises the full number sent out to Canada to 8244, including both boys and girls, all of whom have passed through the Homes, have been tested and trained, and amongst whom the absolute failures have been less than two per cent. Illustrating the useful results, Dr. Barnardo narrated several cases, and indicated that about £4000 have been received during the last five years from boys and girls who have passed through the Homes, which they now aid in supporting. On all this, of course, the indefatigable friend of the poor children based a strong and earnest plea for the famous Homes and their 5000 inmates.

East London Nursing Society has for its object the care of the sick poor in their own homes by means of trained nurses. During last year 5438 persons were nursed, the aggregate of recorded visits being 130,483. That the labour of the nurses has not been thrown away will appear from the fact that out of the 5438 cases 3867 recovered, and to these may doubtless be added a large number of the 483 moved to hospital, and an equal percentage of the 358 still under treatment. The report also refers to the more grave side of the work, namely, 570 patients have been nursed with tender care to the last moment of life; their sufferings have been lessened, and their families have had the untold comfort of a wise helpful friend close at hand, and ready to do all in her power for them in their time of greatest need. The thankfulness often expressed for such help is most cheering to the hard-working matrons and nurses. Full particulars of the beneficent operations of the Society are given in the report, copies of which may be had from the office, 49, Philpot-street, Commercial-road, E.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12 Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

AN important evangelistic project has been launched in Belfast by Rev. Henry Montgomery, of Albert-street Presbyterian Church. This new departure includes the erection of a large hall to seat 2000 persons, in which evangelistic, temperance, and social work can be carried on, and in connection with which there are to be reading-rooms, a medical mission, with advice and medicine free. Christian nurses will visit the poor in their homes, and there will be pleasant evenings to counteract the baneful influences of the drink-shops. A "settlement," where men and women of means and culture can live among the poor and be trained for mission work, is one of the projected agencies. The scheme, which will involve an outlay of about £10,000, has secured the hearty approval of members of the various Evangelical churches.

Readers of Pastor Storjohann's articles on the Psalms of David will have observed that the entire series has had reference to the wonderful hearing of David's prayer, on the occasion of the last Philistine war (2 Sam. xxi. ; 1 Chron. xx. 4-8), an event of the king's life more distinctly critical than many expositors have yet discerned. As the story shows, the war arose in the time of famine. This week's contribution relates to that fact in particular, and those who study it with care will allow that the two Psalms which are included were obviously based on the incident with which Pastor Storjohann so skilfully associates them.

Thousands in every part of the land recall with thankfulness the intensity and power with which Mr. Moody's words reached their souls, compelling them to flee to Christ, or calling them out to fresh and fuller service. From him they learned to read their Bibles as they had never done before, and hence they will welcome a new volume from his

pen, entitled: "PLEASURE AND PROFIT IN BIBLE STUDY." (2s. 6d. and 8s. 6d. Morgan & Scott.) Introducing it Mr. Moody says:—

It is always a pleasure to me to speak on the subject of this volume. I think I would rather preach about the Word of God than anything else except the love of God; because I believe it is the best thing in this world.

We cannot over-estimate the importance of a thorough familiarity with the Bible. I try to lose no opportunity of urging people by every means in my power to the constant study of this wonderful book. If through the pages that follow, I can reach others and rouse them to read their Bibles, not at random but with a plan and purpose, I shall be indeed thankful.

In Colossians iii. the effect of the resurrection of our Lord Jesus Christ is traced in the affections, in the character, and in the hope of believers. "Set your affection on things above," because Christ is at the right hand of God. The passionate attachment of men to Jesus is not merely because He died, but because He died and rose again; and their hearts beat with the warmth of an undying love.

The resurrection also touches *character*; for one who is bound to a living holy Saviour, who has redeemed him with the sacrifice of life, must mortify his members who are upon the earth. He feels caught up by the mighty power which raised Jesus again from the dead. He puts "on the new man, which is renewed in knowledge after the image of Him that created him." And, further, the resurrection becomes the energy of a sure and undying *hope*, which embraces fellowship with the Saviour and participation in his glory. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

The new Education Bill has at length made its appearance, to the delight of denominationalists and to the pain of those who would like to see the education of English children removed from sacerdotal influence. The Bill is largely an upsetting of the existing system, and will plunge the country into a fierce controversy. It is a pitiful thing that the preparation of little children for the work of life cannot be carried on without provoking such intense feeling and such social, political, and religious conflict.

The Licensing Commission is now appointed, and will have to inquire into the laws, which regulate the sale of drink, and into proposals for amending them, "due regard being had to the rights of individuals"—a very suspicious-looking clause. No one, we suppose, except the brewer and the publican, believes that any good will come of it, and to them it means an indefinite extension of time for making money and for destroying the souls and bodies of men. How much money may be made is seen from the case of a tied-house which was worth £32,000 in 1892, but £55,000 in 1896. How many men, women, and children are destroyed none can compute. It is an insult to the nation to deal with such a tremendous evil, known to everybody and admitted on every hand, in such a procrastinating way.

The report of the committee appointed to inquire into the condition of the Metropolitan Pauper Schools contains an unqualified condemnation of "barrack" schools where pauper children are herded together. Many of them are hotbeds of disease—especially of

severe ophthalmia, one form of which was asserted by a prominent surgeon to be a disease "created by the Local Government Board" in these institutions. The elementary education in these schools is undoubtedly lower than that attained in elementary schools, though the struggles through which the children had passed had in many cases prematurely sharpened their intelligence. But the morals of these schools came under the severest condemnation. The dull monotony of institutional life, and its weary routine, which reduces everything to the dead level of colourless experience, have created a peculiar tendency to ill-temper, especially among the girls, and to a shiftlessness and lack of interest in their surroundings which argues badly for their performance of life's duties in after years. The committee makes out a strong case for radical reform.

Following up our recent notes upon our criminal system of punishment, a correspondent urges strongly that the law should require restitution. He says:—

If A is convicted of robbing B he should remain in prison until, by his own labour or otherwise, he repays the cost to which he puts the country in proving his guilt and in keeping him; and until he repays B the sum stolen. Thus a man would know he gained nothing by robbery. In case of burglary the jury should assess a further sum, proportioned to the circumstances, damages for personal injury being also assessed. Thus restitution would in effect be the sentence in every case, and neither judge nor magistrate should have power to alter it.

A letter in our last issue on "Secret Imprisonment for Life" mentioned two facts demanding particular attention:—

1. In every country in Europe monastic and conventual establishments are subjected to restrictions and State supervision with the one exception of Great Britain.

An Englishman's sympathies being on the side of perfect and unfettered freedom in matters spiritual, he resents State intrusion into his religious institutions, especially if they are maintained by voluntary subscriptions. But convents and monasteries are of a special order, and should be dealt with in a special way. If persons may suffer life-long imprisonment in them, such a possibility should be destroyed by adequate supervision.

2. In no country in the world, probably, have convents more rapidly multiplied than in this, so much so that during the past forty years they have increased from fifty or sixty to over 500.

Is England then to be the training ground of priests and nuns for the world? Such facts bring back to us uncomfortable historic recollections.

The Church Times, in a very powerful article on "The Expediency of the Cross," inquires whether the crucifix will ever find its place, by common consent, on the table of the House of Commons, a sign and token that all who speak on that floor would rather die than lie, rather lose all than surrender one jot or tittle of truth's honour? Very likely not; but what then? Can men only speak the truth in the presence of a crucifix? Do they always speak it even then? There are thousands of homes from which, for solemn reasons, the crucifix is excluded, and yet in which truth and honour are dearer than life. There are hundreds of places of business conducted with a scrupulous regard to the ten commandments where a crucifix never was and never will be seen. And, further, it is painfully true that under the very shadow of the crucifix men lie and steal. Christ in the heart, not the crucifix on the table, is the universal need.

Rev. W. J. Woods, Secretary of the Congregational Union of England and Wales, computes in *The Independent* the average length of Congregational pastorates, viz., nine and a-half years. In the Channel Islands it is twelve years. Wales comes next with 11.7 years. The system of grouping churches under one minister in that country, which, while making the pastoral work heavier, greatly lightens the intellectual strain on the ministry, will account for this long average. Scotland figures at the bottom of the list, with 7.5 years. These facts show that there is no general unsettlement in the ministry. If it were otherwise, it would indicate a lack of that happy bond of fellowship between pastor and people without which no fruitful work can possibly be done. The pulpit may not retain its first freshness in all cases, but a church of long pastorates often sends out the noblest succession of Christian workers and citizens.

In spite of the strenuous endeavours to bring the missionary cause adequately before the public, it does not yet take its proper place in the minds of Christian people. With the improvement in trade, it would be natural to expect a corresponding improvement in missionary gifts; but this has not been so far the result. When we remember how the institutions that cater for amusement flourish and multiply, it is humiliating to find that so much effort is needed to get money for the extension of the Gospel among the heathen. We do not rightly appreciate our privileges as Christians, or this would not be so. If we felt the true constraint of the love of Christ we should find it easier to extend the benefits of that love to those lying in darkness and ignorance of its glorious gifts.

The result of the St. George's Election Petition, which has dragged its weary length through six weeks of costly litigation, has shown the strange inadequacy of our present bribery laws, and the difficulty of regulating such matters by legal enactments. The decision of the judges, so far from making clear what the laws really are, and helping Parliamentary candidates in future to know what is and what is not permissible during an election, has plunged the whole subject into a hopeless fog. It is clear that the subject must be reorganised from the foundation, and the laws and limits of responsibility in the matter more clearly defined. The root of the mischief, however, lies deeper than in its legal aspects. It is to be found in the state of public opinion rather than in the uncertainty of the law. We need an awakened social conscience, and a clearer sense of the sacredness of civic duties. No external law can remedy the present condition of things. Not till the moral and religious aspects of voting are more clearly grasped, can the evil of social corruption cease from the land.

If the European Powers cannot keep the Sultan of Turkey in order the representative of the United States was equal to the task when the American missionaries were ordered away from Bitlis. The threat of the charge d'affaires, that diplomatic relations would be severed, soon cancelled the orders for the missionaries to leave. Our ambassador seems to have enjoyed joining Mr. Riddle in doing something at last. If Turkey knew its true interests it would retain and encourage the American missionaries who have done so much for the people wherever they have laboured.

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A Word to Christian Workers.

By MR. GEORGE MÜLLER, BRISTOL.*

AMONG all the manifestations of the majesty of Jehovah, we find nowhere else in Scripture a vision such as we have in Isaiah vi., which shows us the Lord Jesus Christ as the Son of God. Having read one hundred and fifty times the Old and New Testaments, I do not know of one single passage which so brings before us the majesty of Jehovah as this chapter; and we may note that in John xii. 39-41, it is expressly stated that the prophet Isaiah refers to the Lord Jesus. Therefore the majesty of the Lord Jesus Christ, the Son of God, was seen when Isaiah had this vision.

Our great business is to surrender ourselves to God by saying, "Here am I," and to be ready to do the work, whether pleasant or trying, whatever it be. Let us, then, ask ourselves individually, as servants of the Lord Jesus Christ, "Am I willing to accept any service from God?"

There is just an instance in the case of Philip the Evangelist. He had been preaching in Samaria. The whole city was moved, the blessing was wondrously great, and when all this had taken place, suddenly comes the message, "Go away into that desert." To a solitary place he was to go. He does not say, "How can I leave this work? What a strange thing to go to the solitary place where I am not likely to find persons to whom I can minister the Gospel." But he goes, and see how God uses him in the conversion of the eunuch. In all this, beloved brethren, we have to ask ourselves individually, "Am I willing to do anything which the Lord tells me to do?"

That leads to another thought—the full surrender of the heart to God. I was four years converted, in the beginning of November, 1825, but came only into the full surrender of the heart in July, 1829. The love of money was gone, the love of place was gone, the love of position in life was gone, the love of worldly pleasures and engagements was gone. God, God, God alone became my portion. I found my all in Him. I wanted nothing else.

And by the grace of God this has remained, and has made me a happy man, an exceedingly happy man, and it led me to care only about the things of God. I ask affectionately, my beloved brethren: Have you fully surrendered the heart to God, or is there this thing and that thing, or another thing, with which you are taken up, irrespective of God?

The joy and the peace in the Holy Ghost which I obtained at the time, and which I have had ever since, now these sixty-six years afterwards, I cannot tell you what a blessing it has been to my soul. I never get tired of the Word of God. I read it with the greatest delight, and when I read the Bible again, it is a new book to me.

I read a little of the Scriptures before, but preferred other books, but since that time the revelation He has made of Himself has become unspeakably blessed to me, and I can say from my heart, God is an infinitely lovely Being.

Thus, in the deepest and greatest trials (and I have met them by hundreds during these sixty-six years), I have found that the greatest trials afterwards brought the greatest blessings. Oh, be not satisfied until in your inmost soul you are able to say, God is an infinitely lovely Being. Then you will understand what David meant when he said, "Thy gentleness hath made me great."

* Notes of an address to ministers and other Christian workers at the Y.M.C.A., Bristol, during Dr. Pierson's visit.

Transforming Power of the Gospel.*

By DR. H. GRATTAN GUINNESS.

THE proof of the transforming power of the Gospel is not only seen in the experience of the individual Christian, but in the history of Christianity. The religion of Christ has operated during the last nineteen centuries like the great silent forces of nature; it has exercised a world-wide influence as a moral and spiritual power, working from within upon society, changing and transforming its beliefs, customs, organizations, and laws. It has educated the child, liberated the slave and the serf, elevated woman, purified and ennobled man. It has transformed marriage, mitigated the horrors of war, created institutions of mercy, and promulgated the principles of universal brotherhood and peace.

But the work of redemption has wider relations than those of a merely terrestrial character. Moral defection and ruin are not confined to earth. Angels have sinned as well as men, and have been the tempters and leaders of men in their rebellion against God. The kingdom of evil is a complex thing, and is centred in superhuman powers. The Son of God was manifested that He might destroy the works of the devil; He came to cast out the deceiver of mankind, and to deliver the world from his dominion. And Christ's redeeming work not only accomplishes this end, but has an illuminating and establishing effect upon the unfallen universe. Hosts of holy angels have been enabled by its means to behold treasures of wisdom and grace never before revealed, and in their active co-operation with the Son of God, both in the ministration of mercy and the infliction of judgment, have been confirmed in righteousness, and raised to higher degrees of spiritual perfection.....

While the telescope reveals to us the wonders of the physical heavens above us, and the microscope the marvels of the earth beneath our feet, the Christian consciousness enables us to perceive the still more glorious realities of the spiritual universe. Man has spiritual faculties. He is a plant which, rooted in the soil, seeks the sun. Man belongs to two contrasted spheres; on the one hand he has physical needs, powers, and possessions; and on the other spiritual wants, senses, and supplies. Hence religion is not an invention or discovery, but is natural to man, as being made and suited for God. The Christian religion is the highest religion in the world, but it is more than a natural religion. The Christian is a naturally religious being, supernaturally enlightened. He walks in a light which never shone on sea or shore. His whole life moves round a supernatural unseen centre. God teaches him by his Spirit things which the natural man cannot comprehend or receive. The spiritual experiences of such men as Augustine, Luther, Pascal, Brainerd, Edwards, Simeon, and Weitbrecht, in the past, and those of multitudes of devoted followers of Christ in the present, plainly evince the existence and declare the character of the Christian consciousness, and as compared with the experiences of the Apostles and early Christians prove its identity and indestructibility as a distinct faculty or power operating from age to age.

* Extracted from Dr. Grattan Guinness's new work, CREATION CENTRED IN CHRIST. (9s. Hodder & Stoughton.)

Present Day Preaching.

By REV. R. HEPPENSTALL, HULL.

THERE is a tendency in the present day to speak of preaching as an institution of the past, the need and utility of which are passing away before the march of intelligence and the superior influence of the press. Preachers and sermons are the favourite topics of social grumblers. "The foolishness of preaching" is a favourite text of the satirist; and even in the conversation of middle class society—the class which still attends public worship—nothing is more common than a flippant tone of criticism and disparagement, in regard to the inflictions of the pulpit.

The favourite explanation of this decreasing respect for the pulpit is that the press is largely taking its place, and doing more efficiently what formerly was the work of the preacher. It cannot be for a moment doubted that the press is doing a vast work—good work—and some part of what was once the province of the pulpit. All the intellectual side of religious culture is shared by the press. Books, tracts, and newspapers, now diffuse information which men once learned from the preacher, and diffuse it far more widely and effectually than the latter was ever able to do.

The pulpit has no longer any monopoly even of moral and religious subjects, but we find topics discussed by the press, and reflections given, which once would have been thought trenching upon the peculiar province of the ministry. Theology is discussed in books with a fulness and thoroughness beside which any sermon must seem flimsy and incomplete. Even the great foundations which were left for the preaching of special courses of sermons on points of Divinity, such as the Boyle and Hulsean lectures, have gradually come to be, in reality, the mere reading from the pulpit of works prepared for the wider audience and the closer study which books attract.

Now all this may, it is true, point to considerable changes in the relative place of the pulpit to the wants and the agencies of the time, but not to its being superseded. Indeed, many of the changes are rather such as to help the true preacher in his work. They clear the ground for him. They enable preaching to be made more interesting and effective. The increase of education, if it takes away the preacher's monopoly of instruction, gives him a far more prepared soil in which to sow his special seed of religious and spiritual thought.

The preacher can now take much more for granted as known by any ordinary congregation than he could fifty years ago. To those who preach a Christianity affecting all the relationships of life, this must be a very great encouragement. Acquaintance with literature has indeed made men far more critical of the pulpit, and far more expectant from it. The habit of finding every topic of the hour discussed in newspaper articles in a terse, lively, and varied style, makes society intolerant of mere common-places in the pulpit, to an extent unknown in "the good old times." This will be regretted only by those who have no living thought to give forth, and whose prosy platitudes, however they might be tolerated, were just as useless in the past as now.

The true preacher of to-day feels it a great help to him in his work that his hearers are familiarised with many subjects of deep vital interest; and he may now adopt and cultivate a less formal style of expression and illustration. No change, however, can rob

the preacher of the largest and noblest field of influence; and that which has always called into play the most truly prophetic power remains open, wide open, to the preacher as to no other. There is

A POWER IN THE LIVING VOICE

of a man thoroughly in earnest, and whose soul is aglow with the impulses of love and prayer, which has been felt in all ages, and to which the human heart is as accessible as ever.

Occasionally, a preacher is asked by his people to print a sermon, and he prints it; and then the people who were so enlightened and gladdened with it that they wanted it printed, say, "But how different this is!" Exactly so; of course it is. The minister is not there, the congregation is not there, the atmosphere is not there; the only thing the poor print can hold is the residue.

Why, even in the lower field of arousing men to an interest in political subjects, or to an active part in public questions and matters still more thoroughly taken up by the press, there is as much scope as ever for men animated by deep convictions, to make them subjects of spoken addresses to their fellow-men. Now, if newspaper, pamphlet, and book cannot be the substitute for the living voice on these subjects, still less can they be on the subject of religion—the highest, deepest, and most varied subject of human thought. And facts bear this out. Larger numbers congregate week by week to hear the great preachers of to-day than can be got together, even occasionally, to hear any politician, except a few of the very highest eminence.

No human book can appeal to the heart as man can. The preacher still remains the special and most effective agent for the arousing of personal interest in religion and for pressing home to the heart the truths of the mind and the dictates of the conscience. Certainly the history of the pulpit needs no apology; it is full of brilliancy and true greatness. The preacher may exert a power and wield an influence which will be greater than those of platform or press combined.

Dr. Bright in his "Lives of Three Great Fathers," says: "The three gifts which make a preacher in all times and countries are, the sympathy which can move and lift the hearers, the insight into spiritual facts which can present them as luminous realities, and the enthusiasm for a sacred cause which can fire the soul with a congenial devotion." It is true; and, oh, if only this sympathy, this spiritual insight, this enthusiasm could be taught and acquired at will, what a grand and glorious awakening our churches would realise! The preacher of to-day is face to face with

A TERRIBLE SPIRIT OF INDIFFERENCE

on the part of men, in all ranks and shades of society.

Working-men are indifferent about God and religion, always full of lame excuses, and ready to blame anyone but themselves. The preacher of to-day ought not to be out of touch with those whom he seeks to save. It is still his to seek "by any means to save some."

At the same time, it is his duty to remember that spiritual emancipation is first and foremost. It is his privilege to hold aloft the lamp of revealed truth, and to devote his best efforts to the deepening of spiritual life. The rest will follow. The hunger of the Gentile heart is the hunger of the British heart—"Sir, we would Jesus." There is a dignity and sweetness and graciousness of spirit in the words of our Lord which holds men spellbound. The passion for righteousness is kindled when men are brought to a

living Christ. The indifference of the times is not to be dispelled by the reiteration of traditional, theological phraseology about Christ. The living Christ, with fresh living thought about Him derived by a devout heart, and uttered in language simple and sincere, will "ease the burdened and cheer the cheerless." Let the preacher of the day

REMAIN IN THE "OLD PATHS."

and testify to the living presence and power of the Holy Ghost, and refuse to be drawn aside from religion to its clamorous and loud-voiced rivals; and though this may not sound exciting or novel yet it will prove to be all-sufficient for the deepest needs of humanity. Let the preacher be filled, not only with a stern belief, but with a magnificent hope, and keep steadily in view the vision of the spiritual life, and, above all, see in men—all men—depraved, sinful, the image of the Eternal.

Mr. and Mrs. Man Sukh Lal.

MANY readers will be glad to learn of the blessing which has continued to follow the anti-opium work of Mr. and Mrs. Man Sukh Lal in Scotland during the past winter. On Sabbath evenings especially the audiences have been large and overflowing. The climax was reached in Paisley lately, when over 2500 persons were packed into the Clark Hall.

A very encouraging feature has been the lengthy reports of the meetings given by the press in some places. These will reach a larger circle even than the meetings. Will your readers pray that this stream of interest may become a mighty river, whose volume shall help to sweep away the iniquitous traffic which has so long disgraced Britain's name, and hindered the Gospel in China?

GRANT JACKSON, Hon. Sec.

44, Dick-place, Edinburgh.

The Unchanging Saviour.

YESTERDAY, to-day, for ever,
Saviour, Thou art still the same,
Full of grace and changing never,
Ever worthy is thy name.

Earth and all its joys are fleeting,
Playing as the sunbeams play,
Often are our hearts repeating,
When shall dawn a brighter day?

Footsteps light are ever bounding,
In the sunshine to and fro,
Joyful are the echoes sounding,
As those footsteps come and go.

But the sunshine of life's morning,
And the sunny skies of June,
Give no permanent adorning,
Wintry tempests come full soon.

Longs my heart to see the rising
Of a sun that sets no more;
Mists, our peril here disguising,
Gather oft life's pathway o'er.

Thine is an unchanging glory,
Brighter than the noonday sun;
Passing wondrous is the story
Of the victory Thou hast won.

Though our faith may fail or falter,
Till our eyes thy glory see,
Naught thy love divine can alter
As we fix our hopes on Thee!

Ere the silver cord shall sever,
On my heart inscribe thy name;
Yesterday, to-day, for ever,
Saviour, Thou art still the same!

WM. KITCHING.

Walton Park, Clevedon.

The Company for selling liquor on the Gothenburg system at Bergen had a narrow escape last week. This town, with its 60,000 inhabitants, is the second town of Norway. 14,172 voted against the company, 14,590 voted for it or did not vote. Non-voters are reckoned as though they vote "yes." The agitation was very animated. In Christiania, where there is no contest, the company recently distributed £23,000 net profit for the year 1895.

Letters from S. Africa.—12.

THE DAY OF REST.

IN Cape Town the Seventh-day Adventists are actively propagating their doctrine, the tendency of which is to rob man of the Sabbath which God made for him, and to leave him without a day of rest, either first or seventh. I saw this to be actually the case at a town in America a few years ago.

A remedy, however, has been propounded which is as bad as the disease. It is summarily expressed as follows:—

"In Gen. ii., where we have the first mention of the Sabbath, nothing is said about the Sabbath being given to man. We have simply a record of what God did, but nothing about God giving it to man. We have no record in the whole book of Genesis of the day being observed by any man; we have not the word 'Sabbath' used anywhere in that book except in the second and third verses of the chapter already referred to; and amongst all the sins that are mentioned in the first book of the Bible not a word is said about the breaking of the Sabbath."

But this would surely prove too much. If Gen. ii. 2, 3 does not imply that the Sabbath was given to man, to what period does the Lord refer when He says, "The Sabbath was made for man; not man for the Sabbath"? Surely God gave the Sabbath to man when He rested on the seventh day and sanctified it. It is certainly more probable, to say the least, that Adam, and Abel, and Seth and his God-fearing seed, kept it, than that they did not. True, it was not set forth as a commandment, but given as a blessing. Nevertheless, gifts and privileges bestowed by God may not be disregarded. When a king confers an honour or a privilege, the subject is not at liberty to decline it.

The contention of the Seventh-day Sabbatarian is a retrogression from the Gospel to the Law, and genders to bondage. The Law itself confessed that perfection could not come by it. If there had been a law given that could have given life, verily righteousness should have been by the Law; but if righteousness come by law, then Christ died in vain. Thus Jeremiah asks, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good who are accustomed to evil." Man could no more cleanse himself from sin by law than the Ethiopian could change his skin, or the leopard his spots. The Law was weak and powerless, through the spirit of disobedience innate in the flesh; and, therefore, as a covenant of works it has been absolutely and for ever abrogated.

The Law pointed beyond itself to something better than itself. Its number of completeness is seven, the number of the first creation and its rest. But it tells of an eighth day, the resurrection day, the day after the Sabbath, the first day of the week, on which Jesus rose from the dead and brought in everlasting righteousness. The sheaf of first-fruits of harvest, type of Christ the First-fruits of Resurrection (Lev. xxiii. 9-21; 1 Cor. xv. 20, 23), was to be waved before the Lord on the morrow after the sabbath; and counting from that morrow after the sabbath, "seven sabbaths shall be complete, even unto the morrow after the sabbath shall ye number fifty days." The seven of the old creation and of the Law multiplied by itself— $7 \times 7 = 49$. But on the morrow after the exhausted sabbatism of the First Creation and of Law, the risen Christ, glorified at the right hand of the Father, and glorified by the patient faith of his waiting people on earth, inaugurated the New Creation by the outpouring of the promised Spirit on the newborn and united Church. Therefore $7 \times 7 + 1$, the day beyond 49, is the Day of Pentecost—the first day of the Church's week—the Lord's Day.

The day of the resurrection of our Lord, the First-fruits of them that slept, and the day of Pen-

tecost, the birthday of the Church of the New Covenant, which was also a first-fruits (Lev. xxiii. 17; Jas. i. 18; Rev. xiv. 4), both testify that the first day of the week has appropriately and necessarily replaced the seventh-day Sabbath; and, as an historical fact, it has been so accepted and so observed throughout these eighteen hundred years.

The rest of the original Sabbath had been broken by human sin; that sabbath, and all the sabbaths under the law, were a shadow of things to come, but the body is of Christ (Col. ii. 16, 17), in whose finished work God found a perfect and everlasting rest. How utterly incongruous it would have been for the children of the New Age to have continued to keep the shadow of the broken Sabbath of the old creation, and to have disregarded the day commemorative of the true rest which cannot be broken—the Lord's Day, the resurrection day.

The foregoing principle applies also to the great sabbatic year, the Year of Jubilee. The Law in this again witnessed that it made nothing perfect. Not the forty-ninth year, but the year beyond—the fiftieth year—was the Year of Jubilee. And that time of coming blessing, which was foreshadowed in the Year of Jubilee, is not of the Law, which made nothing perfect, but is of the Gospel, which perfects everything in the resurrection glory of the New Creation in Christ Jesus.

The competition is so fierce in the rush and haste to be rich of these last days, that honesty and truth, human kindness and the fear of God, are increasingly laid aside as impedimenta. A weekly day of rest is already considered to be a drag on the wheels of business, an interference with the course of pleasure. It is monstrous that Christian men should play into the hands of the enemy, by teaching, as Seventh-day Sabbatarians teach, that the rest of the resurrection day—the observance of the first day of the week as having superseded the seventh day—is the Mark of the Beast! Whether this is ignorance or blasphemy, or both, it is deadly mischief to the bodies and souls of men. With regard to those who teach these things, I wish to say nothing censorious, but it does seem that they are in line with those of whom the Apostle warned the Ephesians, "Yea, of your own selves shall men arise, teaching perverse things, to draw away disciples after them."

On the other hand, those who oppose the Seventh-day Sabbatarians by asserting that the Sabbath was never given to the Gentiles, appear to contradict the declaration of our Lord that the Sabbath was made for man, and the general testimony of mankind that a weekly day of rest is a physical, mental, and moral necessity to the well-being of the race. It would be a disastrous sign of the times if Evangelical Christians, while enjoying the day of spiritual rest themselves, were to deny that God had ever given it, even as a day of physical and mental rest, to the world at large; and thus, while asserting their own freedom from legal bondage to the Sabbath, were to hand over the toiling multitudes to the worse bondage of a week without a Sabbath, a monotony of toil unrelieved and unrefreshed by a day of rest.

Johannesburg, Mar. 9.

R. COPE MORGAN.

[ERRATUM.—In last week's "Letter" (col. 2, line 15) the phrase "irresponsible and influential" should have been "irresponsible and uninfluential."]

How It is Done.

A FRIEND of the writer was speaking one day to the late Prebendary Gordon Calthrop on the subject of the new heart, or new birth.

"I cannot imagine a man who has indulged in all kinds of sin, or any sin, all his life, becoming pure and fit to call himself a Christian. How is it done?" he asked.

Mr. Calthrop looked at him with a beautiful, patient smile. "Jesus Christ does it," he replied, simply, "by the alchemy of his love, which changes the original elements into opposites. Have you ever observed 'the expulsive power of a new affection'—how a boy who has cherished his old knife will fling it away and forget it, for a new and a better one? That is a poor simile; but when a man lets Jesus into his heart, all else suffers expulsion; it must go, and that is how it is done!"

M. B. G.

Rev. E. P. Hammond in Canada.

IT has been my privilege to spend a part of five winters in Canada and Manitoba, holding evangelistic meetings. They have been held in Montreal, Quebec, Toronto, London, St. Catherine's, Belleville, Peterboro', Hamilton, Chatham, Galt, Blenheim, Dundas, Paris, Winnipeg, Emerson, and numerous smaller places. In several of these localities we have held a second series of meetings, several years intervening. It has been especially pleasant, after an interval of fifteen or twenty years, to hear men and women tell of their conversion years before when they were children. Some who were converted in Montreal more than thirty years ago are preachers of the Gospel as ministers, missionaries, or evangelists. Last winter, in Chatham, Ont., one forenoon was given to those who related their experience, either as young converts or Christian workers in the meetings held there seventeen years before.

The keeper of a large saloon in Montreal attended the meetings in order to ridicule them. But he went once too often, and was stricken under deep conviction of sin. The Christians gathered around him, talked and prayed with him. He asked them to go home with him. They went to a room over his saloon that had been known as a gambling den. The police had fixed upon that very night to make a raid upon the place. Supposing that this well-known room was occupied by gamblers, they burst in upon them. To their surprise, they found themselves in the company of people rejoicing over the conversion of Mr. Miller, the proprietor of the saloon. The next morning he gathered his employés, and ordered them to roll the casks of liquor into the street, and pour out their contents. This was thoroughly done in the presence of a crowd of witnesses.

After seventeen years, I was again holding a series of meetings in Montreal, and I found that converted saloon-keeper an officer of one of the churches. After he had related his experience, his pastor arose and testified that he had since lived a consistent Christian life.

Brantford was a place of only ten or twelve thousand, yet the drill shed was filled night after night with from five to six thousand people. Many came from the neighbouring towns. After I left the pastors continued the meetings with an audience of about 5000 for three weeks. At the Round House on the Grand Trunk R.R. was an amateur theatre in which many of the employés gave entertainments. Among them was a man by the name of Stevens, the comedian of the company. He attended the meetings in the drill shed to caricature them. One day he came into our morning prayer-meeting direct from the smoky workshop. He rose and said, "I have attended these meetings only to ridicule them, but last night I saw myself a lost sinner justly condemned to divine punishment. But I have left my work this morning to ask you to pray for me, and to tell me what I shall do to be saved." We told him of Jesus and his love. He believed, and was saved. He afterwards went with me to London, Ont., and there related his experience to a great audience. I was glad to find, while holding meetings in Brantford last winter, that Mr. Stevens has been a consistent Christian ever since.

The meetings in Ridgeway, Ont., during the past winter were delightful. For nearly six months preparations had been in progress. The influence of the work in Chatham seventeen years ago and again last winter had done much to prepare the way. Much united prayer had been offered for an immediate blessing. At the first Sunday afternoon meeting a large number professed conversion. Very soon the work reached all classes. Every minister in the place was enthusiastic in the movement. So deep was the interest that it was impossible to vacate the crowded buildings till midnight. During the two weeks, 435 signed the covenant cards, not expressing the wish that they desired to become Christians, but the belief that they had found Christ to be their precious Saviour, promising with God's help to love and serve Him.

Facts like these should encourage believers everywhere in the assurance that if they unite in earnest prayer and use the appointed means for the conviction and conversion of sinners, these will be led to rejoice in his love, and, by the transforming power of the Holy Ghost, to live a new life of faith and obedience.

E. P. HAMMOND.

Hartford, U.S.A.

Martyrdom in Armenia.

THE storm of destruction which broke upon Diarbekir, November 1, 1895, was not confined to that city, but spread over most of the province. The Kurds rose up for the slaughter and plunder of the Christians, saying that the Sultan had issued an imperial order to that effect. In the city of Diarbekir, over 1500 shops were sacked and burned, many houses plundered, and hundreds of Christians slain, while in the province more than 200 towns and villages were plundered, some of them burned, and many of the inhabitants killed. Six villages in which there were Protestant communities have been destroyed, two churches and five schools broken up, four ministers and two teachers slain, the people stripped of everything and scattered abroad, while the destruction of property is beyond computation.

On Saturday evening, November 2, the inhabitants of Kutterbul, just across the Tigris, east of Diarbekir, took refuge from the Kurds in the large stone church of the Jacobite Syrians, to which they had already moved their household goods. Fugitives from three other villages, which had been attacked the day before, had also taken refuge here, so the church was packed with goods and people. That night the Kurds, with some men from Diarbekir, surrounded the church, and began to shoot into the high, narrow windows by which it is lighted.

Aboosh Yacobe, pastor of the Protestant Church of the village, was the first one struck, but his wound was not serious, and he kept on his feet, giving such comfort as he could to his distressed companions. Seeing little effect from their efforts to dislodge the people and get at the booty, about midnight the Kurds took up part of the vaulted stone roof, and, first throwing in firebrands through the opening, then poured down kerosene on the blaze, at the same time firing into the defenceless crowd of men, women, and children. A frantic rush was made for the door, but it was locked, and could be opened with the key only from the outside. As is the case with most of the old churches, in order to prevent their desecration by being used as stables for horses, the door was very small, only some 4½ feet high by 2½ feet wide. After much effort it was broken down, and the stifled, scorched, sorrow-stricken crowd poured out from the narrow egress only to meet a deadly shower of bullets from the surrounding Kurds.

Among the crowd was Jourjis Khathershaw, a graduate from the Protestant Theological Seminary of Mardin in 1861, for some years pastor of the church in Mosul, lately engaged in Evangelical work in Egypt, from whence he had recently come to visit relatives. As he came out, he was at once recognised by his beard and intelligent face as one of the clergy, and was seized, thrown down and clubbed. One of the books which had been scattered about by the marauders was thrust into his mouth, and he was mockingly called upon to read the church service. Firebrands were then thrown upon him, and, restored to partial consciousness by the pain, he began to crawl away; he was again clubbed, drawn back, and burned to ashes.

The next to suffer was Pastor Hanoosh Melkie, of Karabash, three miles east of Kutterbul, a classmate of Pastor Jourjis, an earnest worker, and especially efficient as an evangelist. He was ordained and installed pastor of the Karabash church at the time of its organisation, but had resigned, and was expecting a call from the church in Sert, which was then on the way to him. Kurds attacked the village on Saturday afternoon, November 2, but were repulsed, and that night most of the unarmed villagers took refuge in the large dove-cotes around the outskirts of the village. Having received large reinforcements during the night, the Kurds renewed the attack at daybreak on Sunday, in spite of a cold driving rain which had set in; and getting possession of the village towards noon, began

their horrible work of pillage, burning, and slaughter.

As soon as Pastor Hanoosh, in the dove-cotes, where with his family and many others he had taken refuge, knew that the village was taken, he tried to open a small door opposite the one at which the Kurds were already forcing an entrance. Before he could get it open they broke in and he was the first to meet them. Judging from his beard that he was the priest of the village, they supposed he of course would have a large sum of money with him. He had only some bread, and taking a loaf from his bosom he gave it to one of them. This enraged them, yet they would have spared him had he lifted but one finger in token of acceptance of Islam. Refusing to do this, he was struck down with a sword and killed before the eyes of his wife and children. His body was stripped and his family plundered.

The third to fall was Hanna Sehda, son of one of the first pastors, a member of the last theological class, and a preacher of much promise. After graduating in 1890, he ministered for a time to the Sert Church, of which his father had formerly been for a long time pastor. He refused its urgent and oft repeated calls to become its pastor, and had been for only a few months with the Karabash church, which liked him much, and had just built a parsonage for him. That Sabbath morning he led his wife, a graduate of the Girls' High School, and their three little children out of the dove-cote, and fled to a village half an hour away, which had already been plundered, and where they thought they might be safe for a time. Benumbed with the cold and rain, they were glad to find in one of the vacant houses a supply of fuel, cowdung mixed with straw, made up into large cakes. Here they were joined by Pastor Hanoosh's widow and children and others. Towards sunset a roving band of Kurds came upon them as they were grouped around the fire, and stripped them of most of what was still left them.

Later another band came, and enraged at finding nothing left for them to plunder, turned upon the men. They, seeing that the Kurds meant to kill them, rushed out and made their escape in the growing darkness, though fired upon. Hanna had taken his two little boys with him, but finding that he could not get away with them, he let go their hands and made off. Already faint with hunger, and having been stripped of nearly all his clothing, he soon became stiff with cold and could make but slow progress. So he was soon overtaken by Kurds, to whom he refused to yield by accepting Islam to save his life. When he was last seen by one of his church members as he looked back in his flight, he was extending his arms to ward off the sword blows which hewed him down, after which a gun was discharged into his body. A few days after, one of his congregation, compelled by Moslems to go to the village where he was killed, saw that his body had been burned. His baby girl and youngest boy died that night from exposure, while the elder boy and his fair-looking mother were led away into captivity, from which, however, they were recovered later, and are now at her father's house.

The fourth victim was Pastor Aboosh, of Kutterbul, already mentioned as the first one wounded in the church on the Saturday night before the roof was broken in. He escaped through the broken door, and though thrust at with a dagger as he passed out, made off in the darkness and climbed a tree, in which he stayed till near morning. Then he got down stealthily, and made his way to a house in which cut straw was stored, where he stayed hidden until Monday noon, when he felt sufficiently revived to go out in search of his scattered family. He found them in a deserted bath not far from their own house, his wife uninjured, one child killed, a married daughter lying in a corner fatally wounded in attempting to protect her husband, who was killed, the eldest son severely wounded, while a younger

daughter had been carried away captive. They passed Monday night caring for the wounded daughter, mourning over the captivity of the younger one, and praying for deliverance from further woes.

On Tuesday a roving band of Kurds went through the village to see if anything was still left to plunder, and finally coming to the yard of the bath-house, began to abuse some of the pastor's congregation who had gathered there, as it was in a more protected place than most. The pastor overhearing them went out to try to persuade them to cease from further barbarities towards those who had already suffered so much. Perceiving that he was a "spiritual head," as the clergy are called, the Kurds at once called on him to renounce his faith for Islam. He fixed a steady gaze upon them, but said nothing. "Ha!" said one, "see how the Kafir (infidel), still holds stoutly to his faith." Another said to him, "Just raise one finger [this is accepted by them as a confession of one God and Mohammed his prophet] and you will not be harmed." Instantly he calmly replied, "I shall never raise my finger." Immediately a Kurd near him made a thrust at him with a straight dagger, while another a little farther away shot him right in the presence of his flock. His firm faith, and bold confession of it in the presence of death, was the weightiest sermon they had ever heard from his lips. He was the most scholarly and refined among all the Protestant preachers of the region. He came of an educated priestly family, and his grandfather was the author of a grammatical work in ancient Syriac. A sermon preached in Kutterbul, years ago, from the text, "Son, go work in my vineyard," was the means of his conversion, and of bringing him later into the ministry. Soon after graduating from the theological seminary, he became pastor of a church in his native village, Kutterbul, and during his pastorate had erected a beautiful little chapel, the finest in our field, now alas! used as a sheepfold, while the adjoining school-building has been burned. Out of his congregation of 161 souls, ninety-eight went with him into eternity, and of the sixty-three remaining, eighteen of them wounded, most are scattered, some we know not where.

Half of the Protestant pastors have fallen, "not accepting deliverance"; half of the churches are scattered, one third of the out-stations are destroyed. But God still reigns (Psalm ii.). He is faithful and true, and his promises sure. Pray with us that the desolate places may speedily be rebuilt, that his Church, purified and quickened by this tempest of persecution, may apply itself with fresh faith and zeal to his work, and that He will shortly accomplish his purposes of grace for this land.

—Communicated.

As a Little Child.—3.

Who giveth us all things richly to enjoy.—1 Tim. vi. 17.

Two little brothers of three and four were standing by their mother, looking out of the drawing-room window at a beautiful sunset. Even while they looked, its loveliness began to fade; when one little, curly, golden head was suddenly bowed, and an earnest whisper came, "Please God, let it stay a long time!"

Later the same evening, the tiring boy of three was lisping his prayers at his mother's knee, when a new clause was added:

"Thank 'oo, kind God, for that bootiful red sunset!"

More than one practical lesson is suggested by this simple little incident. Are we at all times in a receptive mood to recognise with glad appreciation the good things of God when they come to us; and, while rejoicing in the gift, to remember the beneficent Giver from whom we receive it?

J. E. WALKER.
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OUR DAILY HOMILY.

SUNDAY, April 12.

"WHAT DO THESE HEBREWS HERE?"—1 Sam. xxix. 3.

IT was a very natural remark. The Philistines were going into battle with the Hebrew king and his troops, and it was very anomalous that a strong body of Hebrews should be forming part of the Philistine array. They had no business to be there. The annoyance of the chief captains and lords that surrounded Achish was natural enough. For long, probably, it had been smouldering; now it broke out into flame.

It is very terrible when the children of the world have a higher sense of Christian propriety and fitness than Christians themselves, and say to one another, "What do these Hebrews here?" The word "Hebrew" means one that has passed over—a separatist. The death of our Lord Jesus was intended to make all his followers separatists. The appeal of his cross to us all is, "Come out from among them, and be ye separate." Too often, however, that call is unheeded, and, for fear of man, we mingle with the ranks of the enemies of our Lord.

If Christians attend the theatre; if Sunday-school teachers, elders or deacons of a church, are found participating in the pleasures of the ungodly; if the young Christian man is found loosely consorting with the card-players of the smoking-room of an ocean steamer—may not the sneer go round, "What do these Hebrews here?" "What doest thou here, Elijah?" is the remonstrance of God. "What do these Hebrews here?" that of the world.

MONDAY, April 13.

"DAVID ENCOURAGED HIMSELF IN THE LORD HIS GOD."—1 Sam. xxx. 6.

His God! Doubtless the chronicler heard him say repeatedly, as he was so fond of saying, "My God, my God." "I will say unto God; my rock, why hast Thou forsaken me?" Though he had seriously compromised God's cause, by the failure of his faith, by consorting with Achish and the Philistines, by a tortuous and treacherous policy, yet God was still his God; and, in the supreme crisis which had overtaken him, he naturally betook himself to the covert of those loving wings.

He encouraged himself.—He would go back on the promises of forgiveness and succour, which had so often cheered him in similar straits. He would remember that he had been brought through worse trials than this, and surely He who had helped him against Goliath and Saul would not fail him against the Amalekites. Besides, he had probably left his dear ones in the protection of the encamping angel; and though his faith might be tried, it could not be entirely disappointed. In this way he encouraged himself. All around was tumult and fear, but in God peace and rest brooded, as swans on a tranquil lake. His men might speak of stoning him, his heart be greatly distressed for wives and children, his life be in jeopardy, but God was a very present help. "Why art thou cast down, and disquieted, O my soul? Hope thou in God." In similar circumstances, let us have resort to similar sources of comfort; hide in God; and encourage ourselves in Him.

TUESDAY, April 14.

"WHEN THE INHABITANTS OF JABESH-GILEAD HEARD OF THAT WHICH THE PHILISTINES HAD DONE TO SAUL, ALL THE VALIANT MEN..."—1 Sam. xxxi. 11-12.

This was a noble and generous act. At the beginning of his reign, in the early dawn of youthful promise and prowess, when he was the darling of the nation, Saul had interposed to deliver their beleaguered city. And now, as the awful tidings of his defeat and suicide spread like fire through the country, the men whom he had succoured did a strong and chivalrous deed in rescuing his remains

from dishonour. They could not help him, but they could save his honour.

Are we careful enough of the honour and name of our dear Lord? He has done for us spiritually all that Saul did for Jabesh-Gilead, and more. He has delivered our soul from death, our eyes from tears, and our feet from falling. Let us be swift to maintain the honour of his name among those who are so apt at making it their scorn.

It was well that these men did not wait for others to act. Had they done so, the body of Saul might have rotted piecemeal on the walls of the temple at Bethshan. If they had left this act of reparation for Abner, or Ish-bosheth, it would never have been done. There is no order of precedence, when a wrong has to be righted, or a friend vindicated. The man who is next must act. Let us strike into the fray, and count that our opportunity is warrant enough.

WEDNESDAY, April 15.

"SAUL AND JONATHAN WERE LOVELY AND PLEASANT IN THEIR LIVES."—2 Sam. i. 23.

It was very lovely and pleasant of David to say so. He had no hesitation, of course, in saying this of his beloved Jonathan; but he might have been excused for omitting Saul from the graceful and generous epithets he heaped on the kindred soul of his friend. But death had obliterated the sad, dark memories of recent days, and had transported the Psalmist across the dream of years to Saul as he was when he was first introduced to him. All that could be said in praise of the first Hebrew King was crowded into these glowing lines—the courage, martial prowess, swiftness to aid those who required help, his pleasantness and courtesy in address.

This is the love of God, which He breathes into the hearts of his children. They become perfect in love, as He is. They love their enemies, bless those who curse them, and pray for all who despitefully use and persecute them. Is such love ours? Do we forbear from thinking evil? Do we look on the virtues as well as the failures of our friends? Do we cast the mantle of forgiveness over the injuries done to us, and dwell tenderly on the excellencies of our foes? Such is the love which never fails, but endures when faith has turned to fruition, and hope has realised its dreams.

We need most of all a baptism of love. A piece of clay will become fragrant if placed in continuity to attar of roses. Let us keep very near Jesus till we begin to love as He.

THURSDAY, April 16.

"THE MEN OF JUDAH CAME, AND THERE THEY ANOINTED DAVID KING."—2 Sam. ii. 4.

Thus was David anointed a second time. Hitherto he had been the leader of a troop, now he became king of his own tribe: and his kingdom clustered around the ancient city of Hebron.

Typically, we learn that our blessed Lord will be acknowledged king of his own people, the Jews, before He is accepted by the world at large. Now, his kingdom is in mystery, it is in the Adullam stage. Men are gathering to Him from all quarters, but as yet the world does not recognise it or them. Ere long, the Jews will recognise Him as king, and then we may begin to expect an enthronement over the populations of the globe.

Experimentally we are taught, that as each new department of our life unfolds, we should give Christ a fresh coronation. The attitude, which we took up years ago, of complete consecration, must be applied perpetually to each fresh development of experience. Was He king in the cave, then be sure to acknowledge Him as such, now that you are called from obscurity into the glare of noon. Whenever God says, by the circumstances of your life, Go up; always kneel at the feet of Jesus, saying, "Lord, in the very little I found my joy and strength in serving Thee only, and now amid the greater

responsibility and publicity of my life, I desire to be thy earnest, simple-minded, whole-hearted follower."

FRIDAY, April 17.

"THERE WAS LONG WAR BETWEEN THE HOUSE OF SAUL AND THE HOUSE OF DAVID; BUT DAVID WAXED STRONGER AND STRONGER, AND THE HOUSE OF SAUL WAXED WEAKER AND WEAKER."—2 Sam. iii. 1.

The war between the flesh and Spirit is long, but the end is sure. As the Baptist said of Jesus, so must the flesh say of the Spirit, He must increase, I must decrease. Sometimes, in the long strain of the war, our spirit dies down. Will the bugle never cease to ring out its alarm? Will the assaults never come to an end? When shall we be able to lay aside sword and breastplate, and to enter the land of rest? Oh to be able to say with the Apostle, "I have fought the good fight, I have finished my course, I have kept the faith!"

Yet take heart. The assaults diminish in frequency and strength in proportion as they are faithfully resisted. Each time you resist successfully you will find it easier to resist. The strength of the vanquished foe enters the vanquisher.

Moreover, ultimate victory is secured. It makes a great difference to the soldier, when he belongs to an All-Victorious Legion, and serves under a captain that never lost a fight. And there can be no doubt as to the issue in your heart or mine. "He must reign till He has put all enemies under his feet."

At any moment, we may look for the sudden collapse of a great portion of the confederacy of evil, which has so long menaced us; as when Abner suddenly came to Hebron to give in his adhesion to David. What a huge piece of cliff fell that day into the sea! Expect the sudden collapse of evils which have long troubled you.

SATURDAY, April 18.

"AS THE LORD LIVETH, WHO HATH REDEEMED MY SOUL OUT OF ALL ADVERSITY."—2 Sam. iv. 9.

It was the midday of David's life, and, looking back, he saw how good the Lord had been to him. Step by step God had brought him up out of a horrible pit, and from the miry clay, setting him upon a rock, and establishing his goings. What need was there, then, that men should interfere to hasten the unfolding of the Divine purposes? It had been his life-long habit to wait. Whatever he needed he looked to God to supply. Whatever difficulties blocked his path, he looked to God to remove. Whatever men stood in his way he looked to God to deal with them. Twice in the wilderness he refused to take Saul's life. He had executed the Amalekite because he claimed to have slain Saul on Gilboa. And, in pursuance of the same policy, he could have no complicity in the act of the murderers of Ish-bosheth, even though they made his way clear to the throne of Israel.

Let God redeem thee out of all thine adversities. Do not lose heart or hope. Do not put forth thy hand to snatch at any position or deliverance by an act which might afterwards cause thee shame or sorrow. Trust in the Lord, and do good. He shall cause thee to inherit the land. He will promote thee in due time, and give thee to see thy desire upon thine enemies. He who redeemed thy soul by his most precious blood, cannot fail thee, however long He may tarry. Remember that He ever lives, and loves, and reigns.

St. Thomas.—A lady subscriber, writing from this West Indian port, says: I am about to open a "Door of Hope," especially for sailors. At times there are many ships and men-of-war in our port, and on every hand the seamen are met with drinking saloons. A helping hand must be given to these brethren. I hope to be able to get from time to time some religious literature and tracts at a low rate.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

Learning to Walk.

YOU don't remember learning to walk, do you, children? It was so long ago that you have forgotten all the terrors and the tumbles! But you have watched mother while she gave baby his first lesson in walking, and you have yourself, perhaps, helped to teach him. How does mother teach? She sets baby up against the wall, holds out her arms in front of him, and says, "Come, baby! Come to mother!" Then baby tries to come, and very likely tumbles down all in a heap. But next time, he does better, and by-and-by he gets proud of his cleverness, and tries to walk all by himself? But it takes a long time before he learns to run about quite safely, does it not?

Now, just as our feet have to learn to walk steadily and safely along the streets and roads of our native town, so we all need to learn to walk in God's ways. And as mother teaches baby to walk, so God our Father in heaven will teach us to walk in his ways, which are the ways of right-doing. Let us see what the Bible says about this.

(1) It tells us that we must all learn to walk in God's ways (see Jeremiah xii. ; Deut. x.).

(2) It tells us that God will teach us how to walk in his ways (Ps. xxv. ; Ex. xviii.).

(3) It tells us what the ways of God are, in which we must walk.

WALK UPRIGHTLY.

"He that walketh uprightly walketh surely" (Proverbs x.).

When I was quite a little girl, and was staying at a seaside town in Wales, my father one day took me out walking with him. By and by we had to go down a steep bit of cliff. I wanted to stoop, and to catch hold of the grasses and plants to keep myself from falling, but my father said, "No, Gracie! walk uprightly, and you will not slip!" Then he took my hand, and with his help I walked uprightly and safely. So we must walk uprightly in God's ways. We must never stoop to do a mean or a cowardly thing.

But I could not have walked uprightly down that steep place if my father had not held my hand. Neither can we walk uprightly in God's ways unless He holds our hand, and helps us. There is a short prayer in the Psalms which just suits my little story: "Hold Thou me up, and I shall be safe" (Psalm cxix.). If we walk uprightly all our lives long, we shall enter heaven at last, for we are told that those who walk uprightly shall dwell in God's holy hill (Psalm xv.).

WALK CIRCUMSPECTLY (EPH. V.).

There is a long word for you! Let us cut it in two, in the middle, and make two words of it.

The first half of the word means "round about," and the second half means "looking." Put the two together again, and the one long word means "looking round about." We tread God's paths carefully, looking round us as we walk. Why? Because Satan, our great enemy, is always setting traps and snares for us. He wants to make us fall into sin. So we have to look very carefully all round about us as we walk, for fear of catching our feet in these traps and tumbling down. And if we do tumble down, we shall get the white robe of righteousness which Jesus gives to all who walk in his ways, so sadly torn and soiled. If you have read the *Pilgrim's Progress* you will perhaps remember how Christian and Hopeful once fell into the net which was laid for them by the Flatterer. "Wherefore there they lay crying for some time, for they could not get themselves out." And there they lay until the Shining One came and set them free.

WALK HUMBLY (MICAH vi.).

A little girl was starting off to school on a snowy morning. "Molly," called her father, "you had better wait for me, dear! The roads are very slippery, and I am afraid you will fall." But Molly was in a hurry, and did not wish to wait. "I shall be all right, father," she said, "I shan't fall." But before she reached the school Molly had two or three bad tumbles. Her dress was soaked with the snow, and her hands were scratched. Meeting a little friend at the school-house door, she said, "How did you manage to get here, Carrie? Didn't you tumble down?" "Oh no," said Carrie, "I did not tumble down; my big brother brought me all the

way, and he held me up." And now Molly wished that she had let her father bring her to school. Molly was proud; she thought she could walk by herself, and so she got a fall.

"Those who walk in pride God is able to abase (or bring down)" (Dan. iv.), whilst those who hold his hand are always safe.

WALK AS HE WALKED (1 John ii.)—Our Lord Jesus Christ has gone over all the way before us, and we must follow in his steps (Deut. xiii. ; 1 Pet. ii.).

Look in your Bibles, and see if you can find any more texts about walking in God's ways, and then ask Him to help you to "walk worthy of God, who hath called you unto his kingdom and glory" (1. Thess. ii.). GRACE WINTER.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 14).

- 1.—Seven times.
St. Luke xxiii. 4, 5, 14-16, 20 and 22.
St. John xviii. 38-40, xix. 4-6, 12.
- 2.—(1) Father, forgive them, for they know not what they do.—Luke xxiii. 34.
(2) To-day thou shalt be with Me in Paradise.—Luke xxiii. 43.
(3) Woman, behold thy son; son, behold thy mother.—John xix. 26-27.
(4) My God, my God, why hast Thou forsaken Me?—Matt. xxvii. 46, Mark xv. 34.
(5) I thirst.—John xix. 28.
(6) It is finished.—John xix. 30.
(7) Father, into thy hands I commend my spirit.
Luke xxiii. 46.
- 3.—Mary Magdalene.—Mark xvi. 9-11.
- 4.—(a) Joseph of Arimathea was an honourable counsellor, and a secret disciple of Jesus, who went to Pilate, and begged Christ's body, which he laid in his own new tomb.
(b) Pilate's wife told Pilate to have nothing to do with Jesus, for she had suffered many things in a dream because of Him, and knew he was a good man.
(c) Malchus was the high priest's servant whose ear Peter cut off in the Garden of Gethsemane, and Jesus healed him.
(d) Simon, a Cyrenian, was the father of Alexander and Rufus. Coming out of the country, he was made by the soldiers to carry Jesus' cross.
- 5.—(a) Spoken by Pilate to the Chief Priests and Pharisees.—Matt. xxvii. 65.
(b) Spoken by the centurion to the bystanders.—Luke xxiii. 47.
(c) Spoken by two angels in shining garments to the women at the sepulchre.—Luke xxiv. 5.
(d) Spoken by Christ to the disciples at Jerusalem.—Luke xxiv. 38.
(e) Spoken by Christ to Thomas.—John xx. 29.
- 6.—Col. iii. 1. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." It teaches us to set our affections on heavenly things.

No. 14 (first list).—Correct answers received from:—

Raymond Whitwell, Arabella Onslow, Eric Crawford, Maude, Hilda, and Catherine Bailey, Harold Stevenson, Edith Cole*, C. A. Stennett, William Porter*, Susie Keen, Violet Broxholm, Oliver, Arnold, and Bertha Albrock, Louisa Bagot*, "Derby", May and Harold Puttock, Charles Bewley, Ruth Laue*, Arthur Bench, Elsie Hancock, May, Gordon, and Daisy Eliah*, Grace "ettie", Mary Plumb, William Nash, Noel and Phillis Wright, Mary Tilley, Evelyn and Dorothy Hewer, Juliet Haines, M. H. Daniels, Elizabeth and Mary Hull, Hetty and Harold Wodson*, Lucy Jacob, Evelyn Shaw, Charlie Milledge, S. Harrison, Mary Ann and George Cowell, Jessie Pook, Helen Dunbar*, Florence, Victor, and William Bellerby*, Carrie Brighton

THIS WEEK'S BIBLE SEARCHER (No. 15).

Children under twelve need only do (a) and (b) of each question.

In the Book of Joshua—

- 1.—(a) Whose son was Joshua?
(b) What was he?
(c) How old was he when he died?
(d) Where was he buried?
- 2.—(a) How many Cities of Refuge were there?
(b) What were they for?
(c) Give their names.
- 3.—(a) Who was Caleb?
(b) How old does he say he was?
(c) What was his inheritance?
(d) Why was it given him?
- 4.—(a) What "stood upon an heap"?
(b) What "fell down flat"?
(c) Describe each of these occurrences.
(d) Give reference in every case.

A Puzzle.

My first is in childhood, but not in age;
My second in hero, but not in sage;
My third in diamond, but not in gold;
My fourth in marble, hard and cold;
My fifth in faith, that will endure;
My sixth in truth, steadfast and sure;
My seventh in joy, but not in glee;
My whole, though last of sisters three,
Ranks always in the first degree.

Died at His Post.

A SHORT time back the engine-driver of a train near Montreal saw a large dog on the track. He was barking furiously. The engine-driver blew the whistle but he did not stir, and, crouching low, he was struck by the locomotive and killed. There was a bit of white muslin on the locomotive, and it attracted the attention of the engine-driver, who stopped the train and went back. There lay the dead dog and a dead child, which had wandered upon the track and had gone to sleep. The dog had tried to stop the train, and died at his post.

I wonder how many boys and girls who read this sad little story are as faithful in doing their duty as that poor dog. I am sure you admire him very much, dear old fellow; but I am afraid that sometimes you are very easily frightened off doing something you ought to do if it seems a bit difficult—even your lessons or home duties. Hard work will never kill you. Remember what God said to Joshua, "Be strong and of a good courage." UNCLE TOM.

Killing the Dragon.

A LITTLE boy, four years old, was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father; "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint, and fight a dragon. I am sure I could kill one!" "So you shall, my boy." "But when can I be one?" persisted the child. "You can begin to-day," said his father. "But where is the dragon?" "I will tell you when he comes out." So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book, and his sister Catharine's a beautiful doll. Now John was too young to care for a book, but he dearly loved dolls; and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly: "Now, John, the dragon is out."

The child stopped crying, but said nothing. That evening, however, when he bade his father good night, he whispered, "Papa, I am very glad Catharine has the doll. I did kill the dragon!"

Selected.

The Good We Do.

The good we do with motives true
Will never quite be lost;
For somewhere in time's distant blue
We gain more than it cost.
And oft I think a strange surprise
Will meet us, as we gain
Some diadem that hidden lies,
From deeds we thought in vain.

Oh toiler in a weary land,
Work on with cheerful face;
And sow the seed with lavish hand,
With all the gentle grace
That marks a brave yet loving soul,
A soul of royal birth,
And golden harvests shall unfold
Your own bright blessed earth.

Selected.

Children's Special Service Mission.

Mr. Hutchinson, Leeds, April 21; Withington, April 22; Manchester, April 23; Liverpool, April 24; Plymouth, April 25, May 3.—Mr. J. S. Tyler, Sussex, during April.—Mr. Hankinson, St. Peter's, Derby, April 11-20.—Mr. Spiers, Presbyterian Church, Highgate, April 9-24.—Mr. Herklots, Manchester, April 23; Liverpool, April 24.—Mr. Arrowsmith, Hexham, Northallerton, April 8; Ripon, April 9; Paris, April 14-17; Brussels, April 19-26.—Mr. H. W. Pewtre, s, Marylebone, April 22.—Mr. Hewlett, Spofforth, Harrogate, April 10-20; Manchester, April 23; Liverpool, April 24; Battisford, Needham, April 25, May 4.

Annual conference of Scripture Union workers, Strangeways Hall, Manchester, 3 p.m. and 6.30 p.m., April 23; Gordon Hall, Liverpool, 4 p.m. and 7 p.m. April 24.

Children's Scripture Union.—Portions for week ending April 18, 1896.—Sun., April 12, Proverbs iv. 14-27; Mon., April 13, Proverbs, vi. 6-22; Tues., April 14, viii. 1-18; Wed., April 15, viii. 19-36; Thurs., April 16, x. 9-22; Fri., April 17, xi. 17-31; Sat., April 18, xi. 1-18.

An Evangelic Settlement.

A SINGULARLY interesting experiment is being made in grimy and poverty-stricken Walworth. Some of the methods may seem daring and unconventional, but the whole movement is well worth study as a genuine and practical effort to deal with the pitiful indifference to religion prevailing amongst the labouring classes. Lock's Fields Meeting House was in the early part of this century a famous chapel, crowded by the well-to-do, attracted by the ministry of Rev. George Clayton. Subsequently the district changed, the wealthy went farther afield, the poor thronged in, until there are now more than 115,000 human beings populating less than a square mile; and the new-comers kept aloof from the old meeting-house. Thus the chapel was well-nigh deserted. Various unavailing efforts were made to resuscitate the work, but the place remained empty; while the hosts of poor around were dying without God.

So matters stood about a year ago when Mr. F. Herbert Stead was led to undertake the work on a new basis; his idea being to form a Settlement of earnest men and women who should live among the poor; and seek to win them by practical help and fellowship in every-day affairs. Touched by the forsaken condition of the great masses around, Mr. and Mrs. Stead resolved to seek to meet their deepest and sorest need, by proving themselves in true sympathy with the difficulty and despair of common life; to bring them the help they best understand, in order to win a way for the mightier message of which they know so little. The question these workers sought to ask themselves was, How may we best represent the life of Christ among the people? While the Gospel must be spoken, men and women must be made to feel that behind it is the impetus of Christian hearts in real sympathy with them. This discloses the secret of the operations, however varied, now going on. The leaders believe that it is Christ's work, and they are trying to do it as He would have it done.

The outcome of a year's service on these lines has been that many are beginning to understand that religion has to do with them, that it concerns and controls every department of life. Strong evidence of such results has been afforded at the Watchnight service, and on some other occasions when men have voluntarily borne testimony to their changed views in regard to Christ, and to real and happy change in their lives and homes.

The Settlement centres in "Robert Browning Hall," and the name is thus explained. In the old chapel the Browning family worshipped for many years, and in it Robert Browning was christened. The old records, which I have had the privilege of examining, attest these facts, and also show that Dr. Robert Moffat, on his visits to England, was in fellowship there. This interesting association with Browning gives the clue to the name chosen. The adjoining hall, also in constant use, is

named, after the minister I have referred to, Clayton Hall.

The manifold operations in these two halls include an Adult School for men on Sunday mornings, and conducted on lines familiar to many. The P.S.A. is also proving very successful, having now over 300 members, who form a true brotherhood, marked by freedom, practical helpfulness, and deepening devoutness. The addresses, as elsewhere, deal with many themes, but find their true inwardness in the presentation of the highest truths.

The women have their analogous meeting on Tuesday afternoons, under the anagram P.T.A. The ladies who devote themselves to this service feel highly encouraged by its marked results in life

The weekday engagements include meetings in connection with temperance, thrift, social Bible study, cookery, and ambulance classes, intellectual improvement, and recreation; also clubs of various kinds. Two "poor men's lawyers" see freely at certain hours any who have need of advice. In short, numberless agencies of a helpful kind are in constant operation. Nor are the children overlooked. Several members of the staff devote themselves specially to their interest in Sunday-school, children's service, band of hope, boys' brigade, musical drill, and so on, while one lady has a special class for deaf children. Mr. Main, amongst others, has devoted himself peculiarly to the children; and the cost of most of the happy treats provided for them

has been met by himself. The workers feel that a glimpse of nature's delights is of great value to such classes, and hence, in the season, camps are formed for adults, boys, and girls; and every effort is made to afford as many as possible a real change.

In view of the influence thus gained, it may be asked: Is there a possibility of some sordid motive? Plainly put, Is there such a thing as pauperisation by gifts? There is not. This is felt to be a danger and is sedulously avoided. In extreme cases help has been given, but mostly work is made or found, as when the men were set to work cleaning up the place, and were thus allowed to earn the money. Friends who at times have invited parties to their grounds have observed that poor as the guests seemed, none of them have ever hinted poverty or asked for alms. There is a real heroism in the philosophic answer to personal inquiries, "Well, sir, things is bad, sure enough, but they might be worse!"

Of course the Settlement needs funds, although, as the warden says, "We do the work God has set us to do, believing He will provide the means." Still the means must come through the sympathy of the Lord's stewards. One cherished idea is to transform the old decayed burying-ground behind the chapel into a place where the poor could resort in the summer evenings; but this means cost. Meanwhile the work goes on bravely, the workers are full of hope that thus they bring the light of life into many dark hearts and minds. So doing, in a poor and pitiful district, they merit the sympathy and support of all who under-

stand the condition of the thousands who occupy such densely-populated areas of poverty, squalor, and neglect.

The warden may be addressed Mr. F. Herbert Stead, 82, Camberwell-road, S.E.

PEARL FISHER.

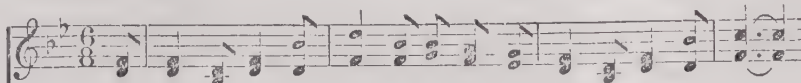
Bank Holiday with the Sailors.—Monday was a busy day at the Strangers' Rest for Sailors, George-street, Ratcliff-highway. Between 200 and 300 sailors, Swedish, German, English, presented themselves. Mr. Isaac was well supported by a number of ladies and gentlemen in administering to the enjoyment of the guests. After tea, Deputy Surgeon-General Partidge gave his object-lesson on "Light in Darkness," illustrated with numerous small and large lamps. The doctor's lecture and illustrations were much appreciated and evidently understood by the sailors.

We'll Never say, "Good-bye."

"We shall never say 'Good-bye' in heaven."—The words of a dying Christian woman.

MRS. E. W. CHAPMAN.

J. H. TENNEY.



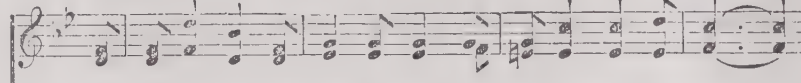
1. Our friends on earth we meet with pleasure, While swift the moments fly,
2. How joy-ful is the thought that lingers, When loved ones cross death's sea,
3. No part-ing words shall e'er be spo-ken In that bright land of flowers;



1. Yet ev-er comes the thought of sad-ness That we must say, "Good - bye."
2. That, when our la-bours here are end-ed, With them we'll ev-er be.
3. But songs of joy, and peace, and gladness, Shall ev-er-more be ours.



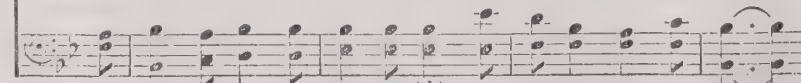
CHORUS.



We'll nev-er say, "Good-bye" in heav'n, We'll nev-er say, "Good-bye,".....



For in that land of joy and song We'll nev-er say, "Good - bye."



Repeat Chorus pp

Death of Richard Weaver.

ANOTHER veteran evangelist has finished his earthly course and "passed over to the other side." There will be deep and genuine sorrow in many a heart and home throughout our land at the news of Richard Weaver's death. We have received from Mr. Bewley F. Weaver, one of the sons of the deceased evangelist, the following account of his closing hours:—

After a short but acute illness of about three days' duration, broncho-pneumonia supervened. Our beloved father very rapidly sank, and died from failure of the heart on Easter Sunday morning. His tremendous exertion long years ago had told heavily upon him during the past few years. Often as he been given up by the doctors; as often he has been raised again to declare the good news of salvation.

On Tuesday, last week, he was forced to make to his bed, but no immediate danger was feared. Thursday saw a great change. Early on Saturday morning he had a further relapse. In the evening it was seen that the end was not far off. All his family were gathered around him excepting his oldest daughter (Mrs. Hardwicke), who was detained through illness of her child. A few tried friends gathered with us.

Early on Saturday evening he could only speak with the greatest difficulty. After one of us had prayed, he began to speak with great unction and wonderful voice. The following are some of the messages from his lips: Many times he shouted, "Victory through the blood of the Lamb"; "The peace of God, which passeth all understanding." Asked if he could see, he replied, "Yes, the Lord is my light." "If you sing," he said, "at my funeral, let it be:—

In evil long I took delight,
Unawed by shame and fear;
Till a new object met my sight,
And stopped my wild career.

"If you put anything on my tombstone, let it be, 'A great sinner saved by great grace.'"

Continuing, he said: "I wish the doctor would tell me when the chariot is coming. By-and-by I shall drink at the fountain. Oh! what a blessing to have Christ! I go to my Father and to your Father.

On Christ, the solid Rock, I stand.
All other ground is sinking sand!

"Come, Lord Jesus, and take me to Thyself. Living or dying, I belong to Christ. All's right. All's well.

What is this that steals upon my frame—Is it death?
Which soon will quench this vital flame—Is it death?

If this be death, I soon shall be
From every sin and sorrow free;
I shall the King of glory see. All is well."

Turning to my brother Frank and myself, he said, "Stick to Christ; stick to the cross. Many young men imitate great preachers. One talent used for Christ is worth a thousand imitations." Then he continued: "What a grand thing Christ is!

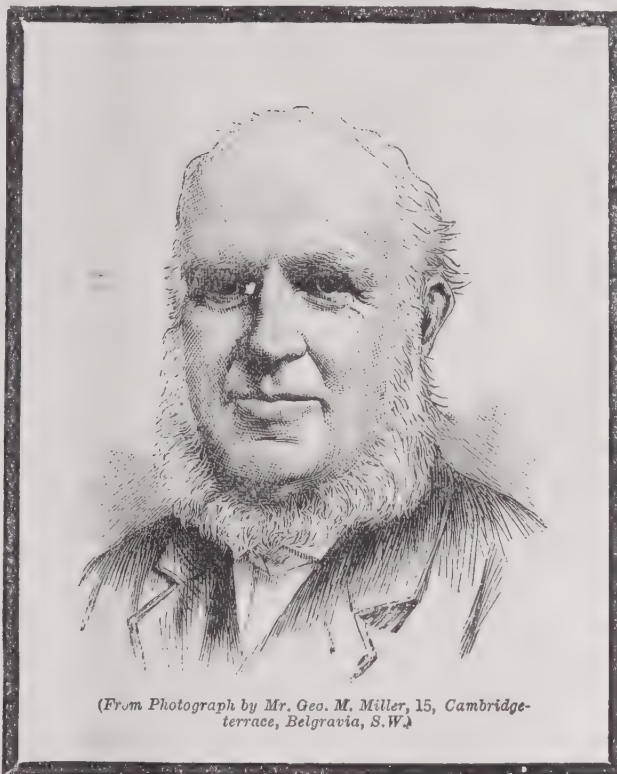
Above all the rest this note shall swell,
My Jesus hath done all things well.

"Christ is all in all to me. I can do nothing; I can only trust now. My prize is a view. Easter Sunday with the Lord!"

After this he suffered most acutely. His breathing was agonising to hear. He could not speak plainly, but was quite conscious to

within three minutes of death. The one word upon his lips seemed to be "Home." Once he said, "Oh that I had a voice to shout the praises of my Lord!" We asked him again, "Have you much pain?" "Yes, but it is only old Nature struggling." At a quarter past eleven on Easter Sunday morning he prayed, "How long, O Lord, wait I for Thee?" "There's a light in the valley." These were his last audible words. His prayer was soon answered. At 11.20 he was taken with one of the fits which troubled him so much twenty-five years ago. He had not had one for twenty years. The paroxysm was soon gone, and there was a glorious calm. His face was heavenly; I have stood by dozens of death beds, but never have I seen such a beautiful expression. He fell back on my arm and was gone.

Our hearts are broken. A better father never lived. But we sorrow not as those without hope. Let us work while it is called to-day, for soon the night will come when no man can work.



(From Photograph by Mr. Geo. M. Miller, 15, Cambridge-terrace, Belgravia, S.W.)

The mortal remains of the departed warrior were to be interred in Ardwick Cemetery Manchester, yesterday (Wednesday). In our next issue we hope to give some account of the funeral.

Rev. Dr. Bruce, late of Persia, has accepted the important charge of St. Nicholas, Durham, vacant by the removal of Rev. H. E. Fox to London.

Rev. Alexander Mackay, Free Church minister of Glen-Urquhart, Inverness-shire, will be the preacher at the bi-monthly Gaelic service in Craven Church, Russell-street, Covent Garden, next Sunday afternoon.

The Presbytery of New York lately passed a series of strong temperance resolutions, one being to the effect "that immediate efforts be made to sustain the policy of suitable scientific temperance instruction in the public schools." The declarations conclude with the words:—"The Church must hold the foremost place in this conflict (with intemperance). It is her natural right and recognised duty. No wide and permanent success can be expected until the ministers of the Gospel are everywhere and unmistakably prominent in fighting indifference, arousing and guiding public sentiment, and making manifest the power of the pulpit in marshalling the forces of righteousness against this universal and desolating foe of the Church and of mankind."

A Little Honey.

IN the days of Jacob, when the famine was sore in the land of Canaan, the old patriarch had to send his ten sons down into Egypt to buy corn. Their journey was prosperous, but the governor kept Simeon, bidding the men to bring their youngest brother Benjamin next time they came. On their return the nine told Jacob all that had happened to them, and how they found their money put back again into their sacks. Time passed on, and when all the food was gone it was necessary for another journey to be taken, but Jacob did not like to part with his youngest son. However, the pressure of the famine was so great that he was reluctantly compelled to consent.

Hunger is a hard master, and it forced poor old Jacob to yield to the Governor's demand that Benjamin should go down into Egypt. But he was determined to act honestly, and wished his sons to take a handsome present of good things and a little honey in order that they might show no ill feeling, and dispose of the heart of the ruler to show kindness, little knowing who he was (Gen. xlii. 11).

Now there was some worldly wisdom, and much common sense, in trying to make the best of this trouble. This homely piece of advice may be useful to us all; when we have a disagreeable duty to do it is often well to take "a little honey" with us, and we may follow this example in a larger and higher way.

The honey, the sons of Jacob were to take, was not a rare gift. It was a simple common produce; there was plenty of it, in fact the land of Canaan was said to "flow with milk and honey." But it would mean a kindly feeling. So we may learn a good lesson, that it is well for us in life's journey to take with us something that will help to sweeten hardships.

When we are going to drive a bargain or do business let us take something beyond the money. If we have to do with people we think hard or unkind, who seem exacting, do not let us forget "the honey." We can all take a smile with us and a word of thanks. If we go into a shop and buy anything we can be grateful to those who serve us. First let us pay for all we have, for Paul says, "Owe no man anything except to love one another"; but more, let us take a kind spirit and a pleasant word.

When we have any disagreeable work let us try and be prepared beforehand, take all that is necessary, but something more, and if possible let it be the sweetest thing we have. A little kindness and goodwill goes a long way in softening rough natures. Little things do much to help or injure. If at any time we are going to see someone we don't like, or think

they have not treated us as nicely as they might have done, remember not to leave the honey at home; it may help more than we know to bring about a better feeling. A little gratitude or civility does not cost much, but it keeps life sweet. A touch of oil in a stiff lock soon makes it go smoothly. For want of a little grease in the wheel the axle caught fire. Friends have sometimes parted for life when a few words of love would have locked their hearts together in closer union.

"A little honey" is the sign of much blessing. It is like the white flag of truce or the olive-branch of peace, or like oil on troubled waters, or the soft answer that turns away wrath. It tends to make the hard things easier, the rough ways gentle, and unpleasant things sweet.

It may be we take "a little honey" with us, but it does not at first make all our way to prosper; yet after many days, if the heart is right and the motive good, we shall find, in God's own time and way, no gracious doing or gift of love is cast away by Him. And so it turned out in the story of old. By-and-by the men who took the presents and the honey found their lost brother and Jacob his missing son, and all a new home with peace and plenty. It will only be at the last great day, when all secret things shall be known, that we shall see what the honey-carriers and givers of cups of cold water have really done in the name of Jesus.

Sale.

T. JOHNSON.

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Confessing Jesus Christ.

By Rev. THEODORE L. CUYLER, D.D.

WHEN Jesus Christ came among men on his Divine mission, He acted upon them somewhat as a magnet acts when it is drawn through a vessel filled with steel filings and sand. The grains of sand are undisturbed; the grains of metal attach themselves to the magnet, and form a shining mass around it. Christ drew unto Himself penitent and believing souls, who formed a distinct, separate body of men and women; they were identified with Christ, and united to Christ by the indwelling of his Spirit. This body of converted people compose the *Christian Church*, whatever denominational "ear-mark" each person may bear.

From the start Jesus Christ demanded an open acknowledgment of himself as Saviour and Lord. "Whosoever shall confess *Me before men*, him will I confess also before my Father which is in heaven." That word "confession" is a very deep and far-reaching one. It refers first to the heart, then to the lips, and then to the daily life. Whoever would be saved must embrace Christ in the heart; that signifies conversion. Next he must acknowledge Him with the lips; this is what is usually styled a "profession of faith." Above all, those who make this open confession are expected to honour Christ by obedience to his commandments; this is vital Christianity. To all those who honestly make open confession of Him our Saviour makes exceeding great and precious promises of help and supporting grace. A very simple and yet a most significant and solemn step is this public confession of Jesus Christ; it is to be weighed by its meaning. It is a very short and simple process for me to write my name at the foot of a note for 1000 dollars; but it seals my obligation to pay that sum on a certain day. The brief monosyllables, "I will," spoken at the marriage altar, signify the solemn vow of a life-long love and mutual devotion. And when a person sincerely trusts Christ, and loves Christ, and desires to follow Christ, then the open confession of Christ is the most natural and significant method of showing gratitude, loyalty, and obedience to his authority. To such persons the Master saith, "Ye are my witnesses."

"Can I serve Christ just as well without enrolling myself publicly among his followers?" To this question, so often asked, we would answer *No!* All the isolated patriots in our land never would have won its independence; an organised army alone could do it. Christ's visible "kingdom" is the organised body of his followers, with its officers and its ordinances. You can serve Him best, not as a "guerilla," but as an enlisted and equipped soldier. You need the sympathy, the watchful care, the household life of the Church. More than all, you need to obey the direct injunction of the Master to confess Him before the world. There are many halting, irresolute people who have a secret faith in Christ—not very strong, but sadly needing to be strengthened. They may be Christians, but the world is not allowed to know it. They carry dark lanterns, and assuredly do not "let their light shine before men." There is nothing manly or womanly in such clandestine attempts to steal quietly along toward heaven without letting anybody overhear your footsteps. Far be it from us to say that no one can be saved who does not join a church; but we do say that every day spent by a genuine convert outside the Church of Christ is almost a day lost. He loses that sense of responsibility which is a stimulating force to do right, and a restraining force from doing wrong; he loses the best opportunities to do good; he loses in self-respect, and if he is kept back by cowardice, he loses the approbation of Him who has declared, "Whosoever shall be ashamed of Me before men, of him will I be ashamed." When Jesus Christ gives conversion, He demands confession.

Perhaps some one of my readers may say, "I am not good enough to make a public confession, and not strong enough to keep such a vow if I made it." To this I would reply that self-distrust is a great deal better than self-confidence. Whatever of goodness you have is from Him; thank Him for what you have and seek for more. Schools and academies are not opened for the well-educated; they are opened for the ignorant who are desirous to learn. Christ's church is not an assemblage of matured believers; it is a school for souls, and the best requisites for admission are an honest, humble, teachable spirit, a hunger after Christ, and a sincere desire to do his will. Whatever the Holy Spirit presses you to do, promptly do it. A sincere, heartfelt promise to serve Christ is always conditional on his infinitely greater promise to help you. I admit that you are not strong enough in yourself to keep the solemn vows involved in a public confession of Christ. But that loving Shepherd who knoweth his humblest sheep by name, when He saith, "Follow Me," also saith, "My grace is sufficient for thee."

Perhaps this article may fall under the eye of many persons who may be raising these vital questions with themselves: "What is it to be a real Christian?" "Am I prepared to take the great step of confessing Christ by uniting with a Christian church?" My own habit, during a ministry of almost half a century, has been to explain as clearly as possible the nature of saving faith as the act of

laying hold on Jesus Christ. I have usually put before those who propose to unite with the church a few simple questions, of which the most important are these: Have you seen yourself to be a sinner against God? Have you not only repented of your sin and sought forgiveness, but are you resisting temptations to sin, and praying to be delivered from the power of evil? Do you trust Jesus Christ as your atoning Saviour? Have you surrendered your heart to Jesus Christ, and are you willing to follow him whithersoever He may lead you? Is it your solemn purpose to cleave to Him as your guide to the end of life? In order to maintain a Christian life, do you make it a matter of conscience to pray fervently for strength, and do you read God's inspired Word as your rule of faith and practice? Are you willing to give your Saviour the best you have of time, talents, substance, and influence?

These questions seem to reach the roots. They embrace the two core-ideas of Bible religion, which are to hate sin and turn from it, to love Christ and follow Him. A hearty "Yes" to these questions proves that there is a genuine spiritual life in the soul; it may be feeble, but if it is strengthened by prayer and practice, you may yet become the full-grown man in Christ Jesus. Do not despise the day of small things, nor be content with small things. Conversion and confession are not the finish; they are only the start. They are not the "harvest," but only the planting. Pray do not enter a church as a "parlour car" to transport you to heaven. Like the Master when He was on earth, you must go on foot; there will be some rough roads to travel and some steep hills to climb, some head winds to face, and many poor creatures will need your helping hand. And "Our Beloved" will be with you on the road, and you may walk in the light of his countenance all the way. At present, your best confession to Jesus Christ will be:—

To Thee I come, a sinner poor,
And ask admission at thy door.
But where Thou art, Lord, I would be;
Jesus! oh, let me go with Thee!

Brooklyn, N. Y.

Home of Industry.

ANOTHER band from our busy hive left us for Canada last week. It was the seventieth party of children from the Home of Industry—boys and girls, of a variety of ages. Some of them were recommended to us by those who knew their need. Others found their way to us through hearing of the bright prospects of those to whom we had given a start in life in Canada, when left homeless by a father's or mother's death.

Eight from among the number went out because they had either a brother or a sister already doing well there. A middle-aged couple were permitted to accompany the party, whose three boys we had emigrated, and who had, after a comparatively short time, succeeded so well as to enable them to provide a home for their parents for the remainder of their days.

Means to train the children, outfit them, and pay the shippers' bills, whilst sustaining a Home in Canada to watch over each individually, have been sent sufficient to meet every requirement. Strength has been given to the workers for the journey, their bright testimony from off Moville filling our hearts with thanksgiving to the Divine Lover of needy little ones. Our prayers follow them, rejoicing that a home in that land of plenty awaits them.

Our training Home is again ready to be filled, and we are seeking to rescue and to sow the good seed in young hearts. Our widows are making another stock of shirts; socks are being knitted by thrifty hands in spare moments. Our faith rests in the Lord, that the empty nests will be filled, and all that is necessary provided, while we continue doing all in our power to win each one to become a lamb within his fold. We ask the prayers of those who love the sorrowful little ones without home and friends.

ANNIE MACPHERSON.

Bethnal Green-road, E.

Dr. Baedeker's Travels.

DEAR SIR,—After an absence of nine months I have once more returned to England. Praising God for his many proofs of loving care, I am also bound to express my gratitude for the many prayers which have been offered on my behalf. I have been kept in perfect health, and have been able, without any hindrance, to sow the precious seed of the Gospel wherever I have gone, the doors being opened more widely than ever before. Praise the Lord who "openeth and no man shutteth."

My visit to the banished brethren, the Stundists, has been successful, and their needs have been attended to without hindrance. Their conditions have not undergone any changes for the better; in some cases their treatment is worse than before. As there are many sects in Russia of people who have dissented from the Greek (Orthodox) Church, not on Scriptural grounds, the Stundists are by the civil authorities frequently classed with them. Thus they are unjustly accused of rejecting the Czar's authority; whereas they are in truth the most loyal subjects, but on conscientious ground refuse to worship pictures and to accept the forgiveness of their sins from the priests. They take their stand on the Word of God in the New Testament, they suffer martyrdom for no other cause; those who know them freely acknowledge that they are the best of citizens, and the most sober and God-fearing men and women. Whilst they suffer in their painful banishment they cease not to offer prayer for the Czar and his counsellors, and they confidently look for liberty for the Gospel to be granted shortly. Surely they have a strong claim on the continued prayer and practical sympathy of the whole Church of God.

Very probably I shall shortly visit Hungary once more, and thence I may go as far as Bucharest and Constantinople to see what can be done for some of my Armenian friends, who have had a narrow escape in the late massacre at Erzeroom. Any help which may be entrusted to me for them shall have due attention.

I desire a continuance in prayer for myself on this new departure.—Yours sincerely,

F. W. BAEDERER.

Wart-Eck, Weston-super-Mare.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANIA.

PSALMS FROM THE TIME OF THE FAMINE.

IT was only in the third year that the cause of the famine was revealed to David, when he made inquiry of Jehovah (2 Sam. xxi. 1). After the first bad year had elapsed, and again a Passover had come round, when the first-fruits of the corn, the first ripe ears of barley, were to be carried to the Temple, it became clear to everyone that another year of bad crops was upon the country; and the people required a voice of warning and encouragement. It was hard to keep the Passover with another failure of harvest in view. The honey, which at other times the bees used to store in the rifts of the rocks, could not be expected now that the fields offered no food for them. It was Asaph, that patriotic singer, who improved the occasion to teach the people how it behoved them all the more to keep a cheerful Passover; and to learn from the Passover in Egypt, and from the story of Massah-Meribah (Ex. xvii. 7), which happened soon after the exodus from Egypt, when the people were in want of rain and water, how the feast was to be kept, and on what conditions God Himself promised to relieve their distress.

PSALM LXXXI.

For the Chief Musician; set to the Gittith,
A Psalm of Asaph.

PART I.

1.

1. Sing aloud unto God our strength,
Make a joyful noise unto the God of Jacob,
2. Take up a psalm, and strike the timbrel,
The pleasant harp with the psaltery.
- 2.
3. Blow the trumpet in the new moon,
At the full moon, on our solemn feast day,
4. For this is a statute for Israel, an ordinance of
Jacob's God,
5. A testimony He appointed in Joseph, when he
went out.

3.

- Over the land of Egypt I heard
A speech which I knew not:
6. "I removed his shoulder from the burden,
His hands shall be freed from the basket."

PART II.

1.

7. In trouble thou didst call,
Then did I deliver Thee,
I answered thee in the secret place of thunder,
I proved thee at the waters of Meribah.

2.

8. Hear my people, and I will testify unto thee,
O Israel, if thou wouldst hearken unto me;
9. There shall be no strange god in thee,
Neither shalt thou worship any strange god.

3.

10. I, I am Jehovah thy God,
Who brought thee up from the land of Egypt;
Open thy mouth wide,
And then I will fill it.

PART III.

1.

11. But my people hearkened not to my voice,
And Israel did not yield to me,
12. Then I let them go in the stubbornness of their
heart,
That they might walk in their own counsels.

2.

13. Oh, that my people would hearken unto me,
That Israel would walk in my ways;
14. I would soon subdue their enemies,
And turn my hand against their adversaries.

3.

15. The haters of Jehovah would come feigning to
him,
And their time (of disaster) should endure for
ever.
16. Then He would feed him with the fat of wheat,
And with honey from the rock would I satisfy
thee.

PART I.—The psalm begins with an exhortation addressed to the people (1), the Levites, the devo-

tional singers and musicians (2), and finally to the priests, to keep a happy and joyful Passover. The priests were to blow the trumpets in honour of the chief feast of Israel. According to Divine law, the great deliverance from Egypt was to be remembered; the people throughout the land of Egypt suddenly became aware of a language they had never heard before. God's words of deliverance (6) are perhaps a quotation from an old familiar song, which would explain the experience of deliverance being made in the first person: "I heard a language that I understood not." Thus, too, the words, "through the land of Egypt," which I have placed in the second line of (5), instead of, as usual, in the first line, will be easily understood by Ex. v. 12, "So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw." In this way the words of deliverance (Ex. vi. 5) were heard throughout the land of Egypt, "And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage."

PART II.—The Lord expostulates with Israel; speaks of how, when they prayed, He delivered them, answered them, and testified to them. The case is the same in the present distress, and rain and water are again needed as in Meribah (7): "Open thy mouth wide, and I will fill it." If there were famine and hungry mouths, yet was the Lord ready, when Israel should open its mouth in prayer, to fill that mouth with food (7-10). If the voice of God was not listened to, the temptation, in the circumstances, was great to turn to the false gods; even, perhaps, to those of the Philistines, the gods of the stranger,* which had now abundance of corn, while the Israelites, without knowing the reason, saw themselves deserted by God, and left to a second year of famine.

PART III.—Because the people—"my people" is the tender expression—would not listen, God was constrained to give them up, so that they died in the wilderness; now, if the people,—again "my people"—will hear and walk in God's ways, their need will soon have an end: the enemy, the Philistines, will be humbled; and God's hand, which now lies heavy on the people, will be turned against the enemy, so that they must "submit" themselves to Israel. These prophetic words, reminding us of the prediction in Deut. xxxiii. 29, were literally fulfilled in the Philistine war, which is proved, both in Psa. xviii. 44, and lvi. 3, where exactly the same words are used. Hatred of Jehovah was to have an end, and famine and distress no longer to be found. The finest wheat was to be grown, and as a consequence thereof abundance of honey to stream down from the rifts in the rocks. The words in Deut. xxxii. 13, 14 were to be fulfilled.

The song is sung on a Gittith, a Philistine harp from Gath, which also seems to intimate that it is the conquest of the Philistines, which is to be sung prophetically, with the premises that Israel will do penance. It is significant, too, that the Psalter contains such a psalm of warning and instruction for use at a time of famine and warfare. There is, indeed, sure to be a use for it.

But could David be silent at such a time of distress? Doubtless it is he who unites his speech of warning to that of Asaph, in

PSALM XCV.

1. Come, let us sing unto Jehovah;
Let us shout unto the rock of our salvation;
2. Let us come before his presence with thanksgiving;
Let us shout unto Him with psalms.

PART I.

1.

3. For Jehovah is a great God
And a great King above all gods;
4. In his hands are the deep places of the earth;
The heights of the mountains are his also;

* The "strange god," or the god of the stranger, reminds us exactly of "the sons of the stranger," by which the Philistines were called, Psalms cxliv. 7; xviii. 44.

5. The sea is his and He made it,
And his hands formed the dry land.

2.

6. Come, let us worship and bow down;
Let us kneel before Jehovah, our maker;
7. For He, He is our God, and we—
The people of his pasture and the sheep of his hand.

PART II.

1.

8. To-day, oh, that ye would hear his voice!
Harden not your heart, as at Meribah,
As in the day of Massah in the wilderness,
9. When your fathers tempted me,
Proved me, but also saw my work;
10. Forty years long was I grieved with a generation.

2.

- Then I said, it is a people that do err in their heart,
And they have not known my ways,
11. So that I swore in my wrath,
Surely they shall not enter into my rest.

This Psalm resembles in a remarkable manner that of Asaph (lxxxi.). There is nothing to prevent its being by David, as the Septuagint designates it, and as is confirmed by the writer of the Epistle to the Hebrews (iv. 7).* And why should the obduracy of the people at Massah and Meribah be quoted just here as a warning to the people, if they were not in similar need—in need, namely, of water—through scarcity of rain, by which arose a famine of three years' duration (2 Sam. xxi. 1)? And if the people during these years were compelled to suffer hardship at the hands of the encroaching Philistines, those, on the contrary, were denied a share in the promised rest which the Lord was constrained to refuse because they hardened their hearts.

In such circumstances, where the temptation to idolatry was making itself felt, an energetic appeal to give Jehovah his praise and honour as the King above all gods, and who, as the Creator, has everything in his hand, was necessary. Above everything, the children of Israel were to feel themselves God's people, as the flock of the Lord; and as such, to beware of the dangers of obduracy, which lie so near in the bitter times of famine. This was to be effected by listening to the voice of the Lord from the sanctuary, which speaks to those who come to worship, and which emphasizes the present day as the day of grace, when help is still ready for those who listen to the Word.

As this Psalm is an earnest warning to the Israelites against hardening their hearts and falling from Jehovah, as they really did in David's time, especially after the Philistine war, so is the same warning again taken up in the Epistle to the Hebrews, to the Jewish Christians, who were in danger of relapsing, and of being hardened by the deceitfulness of sin, in the days of tribulation before the Jewish war with the Romans. The rest in Canaan (11) is the anti-type to the rest of the heavenly Canaan, which is still in reserve for God's people (Heb. iv. 9). The Psalm is therewith dedicated by the Epistle to the Hebrews as the great word of God for every day of relapse among the communities of the New Covenant, and is thus also a Psalm specially applicable to our own times.

Southwark.—The Southwark Band of Hope Union has been having a series of lectures by Mr. W. N. Edwards on "The Chemical and Physiological Aspects of Temperance." The course has proved rich in valuable instruction, providing young workers with a store of solid information for future use.

* It has been thought that the Epistle to the Hebrews, which invariably quotes the words of the Old Testament after the Septuagint (where the Psalm is supposed to be by David), only admits the words to be by David as belonging to the Davidic psalter in a wider sense. But this is only a makeshift. The best reason which, supposing it is not by David, can be shown for the occasion of the Psalm, is Hezekiah's appeal to the people for an act of penance, which was also sent to the remnant of Israel with the prayerful exhortation: "Harden not your necks" (2 Chron. xxx. 8, marg., Comp. Psa. xcvi. 8). But that the famine period under David suits better seems incontrovertible. That appeal, then, of Hezekiah's to the people was the occasion why the Psalm was included in the Hezekiah collection of Psalms as a word of warning suited to that time.

THE EVANGELIST.

The Way of Salvation.*

HOLY Scripture, which tells us that at the creation "God saw all that He had made, and behold it was very good," tells us, shortly after, of the fall of man into sin, and the corruption of his nature which followed. And we have evidence that, from that time to this, this degenerate condition has continued. Pain, sickness, sorrow, and death, which prove the imperfect condition of things existing in the world, remind us continually that things are not as an all-perfect and all-good God would have them be. And this prepares us for those revelations which the Bible furnishes respecting our recovery, our restoration, our salvation.

If we turn to Isa. liii., and read of the universal lapse and transgression of mankind—"All we like sheep have gone astray; we have turned every one to his own way"—we also read of the provision for our salvation already made in the Divine purpose—"The Lord hath laid upon Him the iniquity of us all. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed." It was not, however, till some hundreds of years after this that "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The Gospel histories tell us of his miraculous birth, his being heralded by the promised forerunner, his ministry of mercy, and his voluntary yielding of Himself to the death of the Cross on our behalf.

It may be, however, that your conscience has slumbered, and that you have little painful sense of sin; so that, not being sensible of your need, you are not concerned about the provision made to meet it. John B. Gough writes:—"A young man once said to me, 'I do not think I am a sinner.' I asked him if he would be willing that his mother or sister should know all he had done, or said, or thought—all his notions and desires. After a moment, he said, 'No, indeed; I should not like to have them know. No, not for the world.' Then, said I, 'Can you dare to say, in the presence of a holy God, who knows every thought of your heart, "I do not commit sin"?' No one can thoughtfully read the second and third chapters of St. Paul's Epistle to the Romans without coming to the conclusion that "all have sinned, and come short of the glory of God," and that one great design of Divine teaching is that "every mouth may be stopped, and all the world become guilty before God."

Excluded is my every boast,
My glory swallowed up in shame.
Guilty I stand before thy face,
On me I feel thy wrath abide:

'Tis just the sentence should take place,
'Tis just—but oh! thy Son hath died.

Do you ask how we obtain the benefits of Christ's atoning death? Let me endeavour to show you the way of salvation. Two things are made known to us as necessary on our part—repentance and faith. When the people, with troubled consciences, on the Day of Pentecost, said, "Men and brethren, what shall we do?" the answer was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The Apostles would only baptize them on their profession of faith in Jesus Christ; so repentance and faith were required. St. Paul speaks of his ministry at Ephesus as "testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ."

Upon the foundation of Christ's atonement, "let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the

Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Repentance towards God, faith towards our Lord Jesus Christ, leading to obedience to God's holy will, and an earnest pursuit of holiness, constitute the course which conducts to glory. There shall in nowise enter into the heavenly city "anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." There is no back way; we must be washed, and sanctified, and justified here, or we must be excluded.

THE LOVE OF GOD.

God's love to man precedes any deserving on the part of man. The only form of love of which this is true in human relations is the parental. We do not love our children because they are worthy of it; we love them simply because they are our children. They may be wayward, disobedient, prodigal, yet we love them. So God loves men. He does not await our return to Him, nor demand qualities that call forth his affection. His arms are ever open to the prodigal to return to his bosom; nay, He is as it were out on the wild moor, in the gloaming, in the dark, in the midnight, seeking the lost sheep. We cannot imagine similes more apt, illustrations more striking, parables more exquisite than those in which Jesus Christ enforces this element of the Gospel. They leave no loop-hole for any man to doubt God's love to him, however bad he may have been. "Herein is love, not that we loved God, but that He loved us."

THE GOSPEL OF JESUS CHRIST.

God... now commandeth all men everywhere to repent. God our Saviour will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all.

The Lord is... not willing that any should perish, but that all should come to repentance. Behold, now is the accepted time; behold, now is the day of salvation.

How shall we escape, if we neglect so great salvation? He, therefore, that rejecteth [margin], rejecteth not man, but God.

Be zealous, therefore, and repent. Acts xvii. 30; 1 Tim. ii. 3-6; 2 Peter iii. 9; 2 Cor. vi. 2; Heb. ii. 3; 1 Thes. iv. 8; Rev. iii. 19.

Theatre Employees at Tea.

ON Good Friday the seventeenth annual gathering of employees connected with the various theatres and music halls in the East of London took place at Bishopsgate-street Chapel. A sumptuous tea was provided in the school room. Some 800 persons sat down.

After tea a meeting was held in the chapel. Mr. J. H. Lydall, the chairman, said he had received a letter from Sir George Williams asking him to take his place, as he felt it prudent to husband his strength; the May meetings would soon be coming on, and therefore he had left London. He and Lady Williams sent kindly greetings to all. The pastor of Bishopsgate Chapel, Rev. Thos. Grear, explained that the reason they were not at the Shoreditch Town Hall as usual, was that the building was engaged beforehand, so could not be had, and in the emergency the friends of Bishopsgate-street Chapel came to the rescue. The rev. gentleman then spoke a few words of counsel. Mr. Henry Thorne gave an interesting account of his conversion. Addresses were also given by Mr. Chadwick, Mr. H. Ehrlich, Mr. Goodenough, and others.

The meeting was arranged under the auspices of the Committee for Special Religious Services in Theatres and Halls.

Free Church National Council.—Mr. Evan Spicer has consented to become one of the treasurers of the committee, and to act as chairman of the finance sub-committee. Mr. Macdonald, of Manchester, who has rendered very valuable service as acting treasurer, has resigned that position, and become a member of the committee, as it is now necessary for the acting treasurer to be resident in London. Mr. Geo. Cadbury will act as the treasurer of that portion of the fund which is used to assist different districts in securing local organising secretaries.

Medical Mission in Old Cairo.

THE Church Missionary Society has for several years carried on a Medical Mission in Old Cairo, chiefly among the poorer classes. There is a small hospital containing ten beds, superintended by a duly qualified English nurse. The chief part of the work is among the out-patients at the dispensary, which is open five days a week in the Salamik (guard-house) of an old palace. Here from early morning often till late in the afternoon two doctors, English and Syrian, with their native assistants, are engaged in attending the sick and suffering.

Since 1892 there has been a daily average attendance of over 100, and during the past two years, of which a careful record has been kept, 10,849 persons have been treated, while 1,007 operations have been performed. The patients come from all parts of the country even from as far as Suez, Assouan, Kafr-Zayat, Tantah, and Zagazig, although of course the largest number are from Old Cairo and the neighbourhood. In 1894, 421 districts and villages were represented by the patients. In consequence of the large number of women attending the dispensary, the committee are sending out a lady doctor this year in addition to the present staff.

The Gospel of the love of God in Christ is daily preached, both at the bedside in the Hospital and to the crowds of out-patients at the Dispensary. In the waiting-rooms of the latter an English lady and a Bible-woman sit for hours each day among the women, reading the Bible and telling them its sweet and saving truths, while a native catechist does a similar work among the men. Many of the patients also are visited in their homes, and so the good work begun at the Dispensary is patiently followed up.

The work is carried on under great difficulties, for the Hospital is both inadequate and insanitary, and the whole accommodation of the Mission is costly and uncertain. The committee of the C.M.S. have given a grant for the purchase of a site, and for building houses for the doctors and lady workers, but a further sum of at least £2700 is needed for building the Hospital and Dispensary.

Communications may be addressed to Mr. H. G. Malaher, 20, Compton-terrace, Upper-street, Islington, N.

Dr. Pierson.

GREATLY have we been refreshed by the short visit Dr. Pierson has paid to Bath. During Monday, Tuesday, and Wednesday last week he held five meetings. They were in our largest public hall, and although the time was the worst for getting an audience, being Passion Week, when services were held in all the churches, yet many more gathered than we expected, and the hall was three parts filled.

All the addresses were most helpful, but especially those on the victory over sin and the presence and power of the Holy Ghost. With new light the truth flashed before us that whereas Christ in his personal presence was at the right hand of God in the place of power and authority, yet as really in his spiritual presence was He with the individual believer, so that we can speak to Him here and now, as though we actually saw Him, and thus He becomes very real to us moment by moment. May God abundantly bless his servant in this important ministry of quickening the spiritual life of believers.

G. E. T.

Dr. Pierson also conducted a series of services in Exeter from March 26-29. On Thursday, April 2, at four in the afternoon, he preached in Raleigh Chapel, Brixton Hill, and in the evening at Cornwall-road Chapel, Brixton. On Good Friday, at eleven o'clock, Croydon Tabernacle was crowded when he preached from Heb. iii. 1.

House of Rest, Finchley-road.—The Pillar Room was crowded to excess last Friday afternoon. Dr. Montague Miller gave a short address on Gal. iii. 9, "Blessed with faithful Abraham." The Countess Schimmelmänn spoke of the difference in the two disciples, Peter and John; one a type of belief and goodwill, the other of love. Mere belief in Christ avails little unless the heart be filled with love. The Countess gave a short sketch of the mission work carried on by her among the fishermen of the Baltic and the sailors of various ports.

*Extracted from HEAVY COUNSELS FROM PASTOR TO PEOPLE, by Rev. John Edwin Briggs, vicar of Hepworth, Huddersfield. (2s. Nisbet.)

Children's Scripture Union.

THE members and friends of this Union for the prayerful reading of the Holy Scriptures held on Wednesday week two large meetings in Exeter Hall. In the afternoon Rev. E. A. Stuart presided. After praise, prayer, and the reading of the portion for the day—

Mr. T. B. BISHOP (hon. sec.) made a statement as to the work of the Union. Looking back on the story of the past seventeen years, since the starting of the C.S.U., he felt profoundly thankful that God should have touched so many young hearts to read and ponder his Word. During the present year more Scripture cards have been issued than in any former year. Some 550,000 English cards and seventy to eighty thousand foreign cards have been issued. Moreover, in connection with these there have been many tokens of God's blessing and favour.

As to publications, a department of increasing importance in these days when readers are multiplying in all lands, and when thousands will read the printed who never hear the spoken words, the speaker referred to the remarkable acceptance of, and blessing attending, "Our Own Magazine." During the past year the Children's Special Service Mission has issued, including cards, hymn-sheets, leaflets, magazines, and so on, about six and a-half millions in English, and about two and a-half in other languages. The profit on the sales has paid the expenses of the gratuitous distribution, while the balance has been handed to the foreign literature fund. The various other operations carried on by the C.S.S.M. and the C.S.U. at home and abroad have been fully and clearly shown in recent "Occasional Papers" issued by the Mission, and hence, said Mr. Bishop, details were unnecessary. Special reference was, however, made to the appointment of Mr. Bernard Herklots, B.A., Corpus Christi College, Cambridge, as a Children's Missionary for India. Evidence has appeared that there is abundant scope for such a worker, indeed there is room for hundreds. Having already spent some years in India, and being an enthusiast in the work of the Mission, Mr. Herklots seems peculiarly adapted for this service, on which he will, it is hoped, enter in October.

The chairman, Rev. E. A. STUART, gave an address, as suitable to the season, on the cross of our Lord Jesus Christ. The first grand truth centred around the cross is that Jesus Christ died for our sins, that He died, the just for the unjust, to bring us to God. But while firmly holding by the atoning aspect of the cross, it is right also to consider its other aspect, in which Christ is seen as our example. This phase the speaker developed in the course of an exposition of Luke ix. 23; Matt. xvi. 24; Mark x. 21; Luke xiv. 27, and Luke xliii. 26.

Rev. G. H. C. MACGREGOR, addressing his hearers as fellow-workers with God, called attention to the summons, 1. Chron. xxix. 5, "Who is willing to consecrate his service this day unto the Lord?" In building the temple many forms of labour were needed; so in building God's spiritual temple, different kinds of workers are demanded. There is the quarrying, the gathering in, the evangelistic service; but there is also much work in polishing, preparing, and fitting the living stones for the niches they are expected to fill. Further, there are needed the builders in, the organisers. But the great thing for all is that they should be *willing* workers—an attribute on which the Word of God lays great emphasis. God will have no unwilling servants. Next *individual* workers are imperative; as well as those who are strong in the grace that is in Christ Jesus, that is, men and women of intense conviction and mighty faith. Such as these God is ready to use, and has promised to bless.

Mr. E. T. M. DENNES epitomised in a brief address the results of his examination of some

2000 reports sent in by local secretaries. Generally speaking, the tone of these reports is most gratifying, showing that the definite aim is to win the children to Christ, and to kindle a love for the Word of God. Illustrations were given of the earnest spirit animating branches and members. Another interesting point shown in these reports is the care taken by secretaries to make sure if their members really and regularly read their portion. Curious sidelights were thrown on the working of the C.S.U. by reference to foreign members, branches among special classes, and fresh and novel meetings for specific objects.

Mr. B. HERKLOTS, who is shortly going to India, followed with a brief address on the Union as a union for prayer. After giving a cheering account of progress in the North of England, where he has been working, he closed with a stirring exhortation to personal and definite service.

Mr. J. R. NAYLOR spoke vigorously on confessing the Lord Jesus Christ before comrades and companions, and on the joy of realising that we are workers with Christ, serving in His glorious strength and fellowship, and thus discovering Him as our joy, peace, and perfect satisfaction.

Springtide Gladness.

GLAD spring is here, the peeping flowers
Are lifting up their gaze,
And tinkling bells sweet music make
Along the woodside ways.

It brings all bright things in its train,
And o'er the dale and hill
Full many a glad, wild song I hear,
And many a soft low thrill.

How welcome is the light of spring,
Replacing winter's gloom;
But there's a gift more glorious still
Than even springtide's bloom.

It beareth up through daily toil,
It makes the spirit whole;
It is the gladness Jesus gives,
His springtide in the soul.

Bloom of the lily of the vale,
And heaven's eternal rose;
And every other grace is found
Upspringing where it grows.

Had we not known in cloudy days,
When all is dark to view,
How sweetly, as a glad surprise,
There breaks his tenderest blue?

His tenderest blue, his warmest light,
For ever just and mild,
They never, never fail to break
O'er each confiding child.

Then let us in our Lord rejoice,
And all his love believe,
And, like the waking earth, prepare
His blessing to receive.

CAROLINE TICKNER.

Bethnal Green Free Library.—The twentieth annual meeting of the supporters of this institution, which is something more than a library, was recently held at Grosvenor House. Rev. C. J. Ridgway was in the chair. In their report for the past year, the committee were able to point with satisfaction to an increase in the funds, in the number of books presented, and in the number of readers. Over 800 books had been presented, and the lectures and classes had been well attended. The number of readers registered was 50,746 (an increase of nearly 4000), and the number attending the lectures and classes 12,000.—*Daily News*.

Kensal Town Medical Mission.—The work throughout the year has gone forward steadily, and again there is an increase in the number of attendances. Much blessing has attended the work. In one case a mother nursed two years ago has during the last few months attended the mothers' meeting and accepted Christ as her Saviour, the seed sown has sprung up after many days, and her face now shines with the joy of the Lord. In two other cases, through the conversion of the mother during this time of sickness, the husbands have been won for Christ. At the Home of Rest, Herne Bay, eighty-nine visitors have enjoyed the sea air and change. The hon. sec. is Miss E. C. Thompson, 'The Cottage, Gospel Mission, Kensal-road, W.

Evangelising in Peru.

WE have returned from a month's evangelising on the coast, with the special object of scattering the Scriptures. The journey covered a distance of over 160 miles, mostly on horseback. With increasing interest we journeyed from town to town, and scattered over 480 Bibles, Testaments, and portions. We gave away many tracts and spoke for the first time to many of the Saviour.

The people, although in a low and degraded condition, generally welcomed us, and eagerly listened to the Gospel message. Many of these poor oppressed people live huddled together in miserable huts. The *lambos* or wayside inns where the traveller must stop, are miserable, dirty dens, generally owned by Chinese.

With encouragements and disappointments we visited several towns and villages in the large and fertile valley of Cañete. In Pueblo Nuevo the priest failed in his attempt to have us arrested; we continued our visiting unmolested. From Cerro Azal we took deck passage to Pisco, the port of a large cotton and wine centre. At the beginning of the work there we had a long discussion with a Dominican and several friars, but of all men they are the most hopeless.

After scattering many Scriptures in this port we went on by train to Ica, the capital of the department, with a population of over 8000. A good mission-station could be opened here. It is easily reached, connected to the coast by rail, has a good situation, healthy climate, and is on the highway to the interior of the Southern Peru.

How one's soul is fired by the fierce idolatry in Peru, by Rome's blasphemous worship, greatness, wealth, temples, images, priests, and deluded people. The first blow has been struck by the scattering of the living Word, and the mission work already begun.

Our friends will be glad to hear that the work is about to be resumed at Cuzco. The Government has indemnified us, but refuses to guarantee protection. Of course a mere indemnity does not go to the root of the evil, but it is certainly a moral victory of the highest form for Protestant missionaries in a country so intolerant. We ask that the work may be prayerfully remembered, and that souls may be saved. H. ROBERT STARK.

Peruvian Mission, c/o. British Consul, Callao.

Bethel Santal Mission.

DEAR SIR,—We are grateful to God for help supplied during another camping season. We started from our station, "Bethlehem," on Nov. 15, *en route* to "Bethsaida," our fifth station, about twenty miles, S.E. We made a halt at three places, working in the surrounding villages and markets, where we preached the Gospel, gave a number of magic-lantern services on "The Life of Christ," to which large numbers of Hindoos and Santals came. We also used our musical instruments at the services, and in the villages. Our medicine chest did good service during the season, and Gospels and Testaments were sold and distributed in Bengali and Santali.

After a month's camp life I got malarial fever and sunstroke, which laid me up for a month. Again we began camping at a large "mela" (religious festival) at Dumka, where we remained about a week, and spoke to thousands about the love of God to sinful men (John iii. 16). We were joined here by Dr. McPhail and a band of preachers from the Free Church Mission. On our way home one of the preachers (Arjhun Manghi) was taken ill, and died in a few days, after a very blessed and happy life in the Master's service. Please pray for God's work among the Santals and India's millions.—Yours in Christ, W. BARLOW.

Bethel, via Jamtara, India, Feb. 29.

Howard-street Gospel Mission.—We have brought our free meals to a close for the season. We have fed over 7000 children with dinners and breakfasts, and over 800 unemployed men and their wives with meat soup suppers. Gospel meetings have followed these free meals. Some have decided for Christ, and several have signed the Gospel temperance pledge. J. SOAMES.

Wandsworth-road. S.W.

Father's New Smile.

SOME few years ago a gentleman got into a compartment of a train leaving Waverley Station, Edinburgh. As he sat down he looked about him, and said:—

"I see I've made a mistake—it is not a smoking carriage."

The only other occupant of the compartment, an American clergyman, replied: "Well, we can talk instead of your smoking, if you do not object."

And so they fell to. They touched upon the weather and nearly all the questions of the day, until, hearing a child cry in the next carriage, the smoker said to his companion: "You seem to be one of the real good sort. I wonder how you would have answered a question my little girl put to me this morning?"

"What was the question?" asked the clergyman.

"Well, she had been naughty, and what you call conscience had been speaking to her, when she put her hand into mine, and said, 'Father, dear, who made the sorry little think inside me?'"

"And what was your reply?" inquired the other, deeply interested.

"As I did not know I could not tell her, but said I would try and find out, and let her know."

Simply, briefly, and truly the clergyman explained that God had implanted conscience in the human breast as his monitor, but that even conscience, apart from Him, often went astray, or became blunted, or warped. "In fact," he concluded, "man, separated from God, is a failure." "Agreeing, for the time being, that you are right," said the gentleman, "how shall man become united to God? Is it not impossible?" This was the clergyman's opportunity; letting God speak through him, he explained how God sent his Son Jesus Christ to reconcile us to Him, and how He saves us from our sins.

"And do you believe and rejoice in all this?" the gentleman asked. "Assuredly; it is what I live, and work, and hope by," was the answer. "I believe you, and I thank you," said the other; "but I am not equal to the demands of anything so far above me as this religion."

Here they had to part, and the clergyman, as he shook the other's hand, said:—

"So you think, and rightly. But Christ is the source of supply for such demands, and in Him you become a 'new creation.' Farewell."

A year later the gentleman traveller was in New York, and seeing in his hotel a framed list of the principal churches of the city of Brooklyn, he thought he would spend the Sunday morning in one of them. He wanted to see what American churches were like, "and I shall please Cissy (his little girl), 'if I tell her something of what I hear; religious little soul she is!'" He spoke to the hotel clerk on the subject of churches, who gave it as his opinion that they were all pretty much alike, but that the Rev. — had stayed in that very hotel, and "a better man I don't want to meet," said he, "though he is a clergyman."

To this man's church Mr. S— went. What was his intense surprise to see, in the minister, the parson who had been his companion in the Edinburgh train a year before! The sermon was from the words, "Behold, I will do a new thing" (Isa. xlii. 19), and "Behold, I make all things new" (Rev. xxi. 5). The preacher spoke of the Spirit of God reaching forth to the souls of men, and recreating them by the power of his love in Jesus Christ. He set forth how that man had strayed from God (Isa. liii. 6), and wandered in sin, and how that the voice of Jesus arrested him, and compelled him to turn to Him for salvation, pardon, and a new and true heart.

"That is," continued the preacher, "if he be sick of himself, his sins, and his wandering, and does not harden himself against his Father." It was a very

simple sermon, but through it God touched and turned at least one heart that day. Before it was ended, Mr. S— was wholly decided to yield himself to Him, to walk in his ways, and to become, like his own little Cissy, a child before Him. He was too shy to go and see the preacher before leaving New York, but he wrote and told him how blessed he had been in hearing him, and how he now understood and believed the truths which had before been only as so many wild dreams to him.

"Oh, my dear daddy," cried little Cissy when Mr. S— reached home, "you've been and found such a lovely smile for me while you've been away! Tell me all about it," which imperious command he proceeded to obey in this wise. "Cissy, daddy had a new heart given him while he was in America. He found his own so bad, and so full of sin, that when the preacher-man said God wanted to give him a new one, he believed it at once, and asked Jesus Christ to take away the old, bad heart, and to give daddy one which the Saviour was to fill and to keep always. Does Cissy understand now where the smile comes from?"

"Yes, daddy, I fink it *must* come from God, because it is so nice, and so new," and father told her she was quite right—it was so.

He turned his back upon his old self, his old unbelief, his old habits, his old life, and realised what was meant by God when He said, "Behold, I make all things new." Speaking to a friend he put it thus:—"Life seems an eternity of love to me now, where before I was afraid to think of tomorrow. Nothing is now the same. 'Old things are passed away, all things are become new.'"

And Cissy is such a happy, trusting little Christian. "Father's new smile," as she called it, helped her to understand God's love to her, and who made the "sorry little think inside" her.

Oroomiah, Persia.

DEAR SIR,—A farewell prayer meeting was held last Saturday afternoon, at Miss Barclay's, Urie House, Tranton-street, Bermondsey, when Simon Gauja and Lazar Pera were affectionately commended to the safe keeping and guidance of God on their return to their home in North-West Persia. These two intelligent young Nestorians, formerly orphan children in Deacon Abraham's Orphanage at Oroomiah, were sent over to England five years ago; and, under the fostering Christian care of Mr. Tasker, of Andover, have been thoroughly trained, the one in carpentering, and the other in ironwork, so as to fit them for manufacturing in their own country all kinds of agricultural implements, and teaching some of their young fellow-countrymen to pursue similar industries. They have recently endeared themselves to many of the poor of Bermondsey, in connection with Miss Barclay's Mission, in preaching the free and full Gospel of the grace of God; and in this work they are blessedly equipped by intelligent knowledge of the Word of God and the teaching of the Holy Spirit. They leave England on Wednesday next. Prayer is asked on their behalf.

To enable them better to support themselves whilst engaged in the ministry of the Word in and around Oroomiah, and in carrying on their training of others, it is desirable to purchase for them a vineyard (for the production not of wine but of raisins), which would probably cost about £100. Towards this object contributions will be received by Miss Barclay.

By-and-by, as the way opens up, it would greatly help this native industrial mission if a small steamer could be placed upon the great salt lake of Urmi, which is about sixty miles in length. Such a steamer would be an immense boon to the people of that region, both for purposes of locomotion, and for conveyance of produce. Miss Barclay, or Mrs. Tasker, of Andover, will be happy to give further particulars if desired.—Yours sincerely,

E. MATHIESON.

The Sultan and Armenia.

INFORMATION has reached the daily Press from a trustworthy source that an Imperial iradé, directing the closing of the Christian missions in Asiatic Turkey and the expulsion of the missionaries, has been signed by the Sultan. The iradé is said to be directed against both Catholic and Protestant clergy, who, by their unremitting labours, have kept nineteen relief depôts in active operation. The reasons for its issue are obvious. For twenty years the presence of educated European gentlemen in constant correspondence with the civilised world has rendered it difficult for the Sultan and his agents to throw the veil of secrecy over their proceedings in the interior. The British people have done more than any other nation in Europe in sending out money, and it is at the agents of the Armenian Relief Fund that the iradé is presumably aimed.

Replying to the representations made by the United States Chargé d'Affaires, both the Grand Vizier and the Minister for Foreign Affairs declared that they had received no intelligence regarding the expulsion from Bitlis of Mr. Knapp, the American missionary, and promised to telegraph for information. The fact is, that Mr. Knapp has already arrived at Diarbekir, four days' journey from Bitlis, on the road from Alexandretta. It appears that the local authorities wished to expel him surreptitiously.

Mission Homes, Paris.

As to the winter work of these Homes (77, Avenue Wagram), Miss R. Mouncey writes from the London office, 22a, Queen's-road, Bayswater, that the varied operations have been actively carried on. Much blessing attends the men's Bible-class. The soup kitchen has done valued work. All sorts of people have been helped and comforted, from the highly educated man to the poor neglected child. Many have listened with gladness to the preaching of the Gospel.

The weekly meetings for mothers, the clothing club, Band of Hope, Sunday-school, etc., have all been well sustained. Help is needed to maintain the various departments of work at the Homes and Orphanage.

Christian Endeavour.

INDIANS of the West are organised into the Dakota C.E. Union.

The Lone Star State now boasts a Christian Endeavour Society in its state prison at Huntsville.

Norway was the latest country to admit Christian Endeavour. There is now a society at Christiania.

Rev. Henry Montgomery, of Belfast, is calling attention to "Picket Duty" as a method by which Endeavourers can serve Christ and the Church. It is, that volunteers be found to stand at the door of the Church to which they belong on Sunday evenings, and invite passers-by to enter and hear the word of life.

The North-Eastern C.E. Union recently held a convention at Newcastle. Three years ago the Union started with eight societies; now it has forty-five, with a membership of 2156. Miss Townsend, in a paper on "Thorough Endeavourers," struck a high keynote, while Rev. J. Rorke showed that enthusiasm for Christ is the secret of it all.

Dr. Maclaren has sent "a word of greeting" to the members of the Y.P.S.C.E., and in so doing bears witness to the value of the movement. He has learned from experience to prize it as one of the best agencies in connection with his own congregation in Manchester. While urging the societies to keep in close touch with their churches, yet he utters a word of caution against the tendency of "the meetings to become emotional and the remarks scrappy and disjointed." He is very anxious for the study of the Scriptures to be intelligent as well as loving, for if the educational aim of the weekly meeting be lost sight of, the obligation on all the members to take active part in it may become a great evil. When it is remembered that there are now upwards of 3400 branches in Great Britain it will be seen how important an agency for good may be found in these societies, especially if the danger which Dr. Maclaren points out is carefully avoided.

Letters to the Editor.

THE ARMENIAN MARTYRS.

DEAR SIR,—May we ask you to give publicity to a suggestion that the service recently held at St. James's Hall in commemoration of the Armenian martyrs should be followed by similar services in all our churches and chapels on Sunday evening, April 26, or on some other convenient Sunday? However difficult the diplomatic situation may be in regard to Armenia, we are at one in our sympathy for the persecuted, and in our reverent gratitude for the faith and constancy of the martyrs. And we have our own lessons to learn of loyalty, of firmness, and of unworldliness. The blood of the martyrs is the seed of the Church, and the example of these heroic men, women, and children—ordinary Christians with religion like our own—who when the pinch came were found ready, may give a higher tone to our daily Christian life, and encourage us to believe that, in the hour of peril, the faith of the English churches, which often seems to us so powerless, would not be found wanting.

These services would give an opportunity for contributions in aid of the suffering, and we are authorised to say that if churches like to send up offerings to the Information (Armenian) Bureau, 3, Arundel-street, Strand, London, W.C., they will be received by Lady Henry Somerset, Rev. Dr. Paton, and Mr. Percy Bunting, who will apply them in their best discretion in aid of (1) the existing agencies for relief of the Armenians, (2) the aid of destitute fugitives from persecution, and (3) the expenses of spreading information as to the Armenian cause.

The form of service used at St. James's Hall may be obtained at the Bureau.—We are, yours faithfully,

CHARLES A. BERRY.	CHARLES H. KELLY.
PERCY W. BUNTING.	JOHN MATTHEWS.
JOHN CLIFFORD.	F. B. MEYER.
J. OSWALD DYKES.	WM. FIDDIAN MOULTON.
A. M. FAIRBAIRN.	T. B. STEPHENSON.
H. PRICE HUGHES.	J. GUINNESS ROGERS.

"NOT AT HOME."

DEAR SIR,—I can sympathise with a servant's scruples of conscience, but at the same time I think they are needless. If her mistress required her to say she was "out," it would be a different thing, but "at home" and "not at home" are as much recognised formulas as the words "Dear Sir," and "Your obedient Servant," which no one would demur at.

A lady writes on her visiting card "At home Mondays," and it means she is then ready to receive visitors. She is "not at home" when she is not prepared to receive them, and everyone in the higher circles of society perfectly understands the phrase. It is used for politeness and not for deception, and therefore need not trouble the conscience of a servant.

I should like to add that as a Christian mistress I would rather be misunderstood by an acquaintance than put a stumbling-block in the way of my servants, and so I never expect them to use a phrase which they (from want of worldly knowledge) may misunderstand. At the same time I should consider a servant very foolish to stand out against a worldly mistress in what, when explained, she ought to see is but a usage of society.—Yours faithfully,

G. T.

THE YOUNG MAN AND HIS MINISTER.

DEAR SIR,—In response to the invitation in your issue of 26th ult., I would respectfully submit the following suggestions to ministers, etc.:

1st. In dealing with young men let the spiritual teacher divest himself for the time being of all ecclesiasticism, so as not to obtrude his office.

2nd. Let him not adopt an *ex cathedra* style, nor patronising attitude or phraseology.

3rd. Multiply as many points of contact with the young man as possible in his intellectual and social, and even in his professional, tastes where possible.

4th. Do not treat his doubts or difficulties lightly, as trivial, or "fads," or become impatient.

5th. Treat the case on the broadest lines possible without compromising any principle or truth.

6th. Never allow the young man to suspect that you are prejudiced, prepossessed, or partial in dealing with him.

7th. Above and below all—the foundation and

topstone of all intercourse and dealing with such young men and women—there must be the *true love and sympathy* of Jesus. This is necessary to inspire confidence.

Many pastors, who have never had doubts and difficulties, can hardly persuade themselves that such doubts are very serious in others. Hence they treat them with indifference, or of such non-importance as to require very little time or attention, and some treat such cases with a bluntness and harshness as only tend to increase the reserve and deepen the estrangement already existing between pastor and people.—Yours faithfully,

J. J. M.

Temperance Notes.

MISS AGNES SLACK, honorary secretary of the World's Women's Christian Temperance Union, is holding meetings in Ireland.

At Helston, on Friday, March 27, Mrs. John Ripley gave her lecture on "Unappreciated People" in the Wesleyan Chapel to a good audience.

At the annual meeting of the Congregational Band of Hope, Beckenham, held in the Lecture Hall, Mr. W. A. Beney presiding, Mr. Sharp read the report, which gave an interesting record of work.

Miss Willard and Miss Gordon will arrive in England the beginning of May, and expect to attend the meetings in connection with the National Council of the British Women's Temperance Association, to be held in London in June.

A large and influential meeting of the Manchester branches of the Young Abstinents' Union was held at the Town Hall last week. The Lady Mayoress took the chair, and speeches were made by Canon Hicks, Mrs. Hughes, Mr. Fred Smith, and others.

The King Edward Gospel Temperance Society, Spitalfields, received a few nights ago a visit from Mr. Geo. Garlick, who was for some years "van missionary" of the C.E.T.S. A large gathering of members fully appreciated his lecture, entitled "Four Summers in a Mission Van."

The Swansea magistrates were occupied a whole day with the prosecutions of members of four clubs in the town. The defendants were charged with selling without an Excise licence certain quantities of intoxicating drinks, etc., in contravention of the licensing laws. Those found guilty were heavily fined.

The annual meeting of the Chester Diocesan Branch of the Church of England Temperance Society was held in the Crewe Town Hall on Monday week. In the unavoidable absence of the Duke of Westminster, who had been announced to preside, the chair was occupied by Rev. G. J. Howson, vicar of Christ Church.

A great temperance demonstration took place last week in the Ulster Hall, Belfast, under the presidency of the Bishop of Down. There was a very large attendance, and addresses of much practical interest and importance were delivered by General Geary, C.B., commanding the Northern District, and Mr. F. Eardley Wilmot, R.N.

The "Male Nurses' Temperance Co-operation" sends out, according to *The Lancet*, only total abstainers. This is of itself, if not an absolute, at all events a fair guarantee for steadiness and trustworthiness during an engagement, for it removes one cause of complaint which used to be somewhat common with regard to male nurses.

In connection with the annual Wesleyan temperance demonstration in Birmingham a sermon was preached in Charles-street Chapel by Rev. F. L. Wiseman, of Birmingham Central Mission. A convention was held on Thursday afternoon, under the presidency of Alderman Arrowsmith, of Burslem; and on the same evening a great public meeting took place in the Victoria Hall.

Miss Frances Willard has recently concluded a tour in the Southern States of America, where, accompanied by Miss Anna Gordon, she has visited in all fifty towns and twenty states. The work of the National Women's Christian Temperance Union will be greatly strengthened by this undertaking. Miss Willard's health has not suffered by this arduous task. She says that everywhere they met with most kind receptions and excellent results.

The East London Observer reports a stirring sermon preached by Canon Wilberforce in the parish church, Bromley-by-Bow, at a service for men, from the following text:—Proverbs xxiv. 11 and 12: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. If thou sayest, behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render every man according to his works?" The Canon concluded by placing before his audience the benefits, as a personal protection and an example to others, of the total abstinence pledge.

The Y.M.C.A.

A NEW Association has been formed at Sydenham.

Dr. Pierson was the principal speaker at the recent successful annual meeting of the Exeter Association. Returns to hand from the Malta and Jaffa Associations speak of quiet but progressive work having been accomplished during the past year.

The Scottish National Executive have appointed as their travelling secretaries Messrs. William Wright, of Lockerbie, and Andrew Bell, of Leith.

The Königsberg Association is planning the construction of a building which will serve for the Association quarters, as well as for a board and lodging-house for young men.

A week of very successful special services was concluded on March 29 in connection with the King's Lynn Y.M.C.A. Friends of all denominations, ministerial and lay, helped in conducting the gatherings, which it is believed have had a greatly reviving effect upon the younger members of the institution.

The first report of the Rome Association tells of considerable development; 110 names are inscribed on the roll, of which eighty-six are active members, and twenty-four associates. An encouraging fact is the numerous attendance at the evening classes, which bring about 100 young men in direct contact with the Association.

The usual Good Friday meeting held at Stafford Rooms, Edgware-road, again attracted a large attendance of men. Dr. Gladstone presided, and addresses were given by Revs. W. P. Legg, W. A. Wilson, Morley Wright, G. D. Macgregor, H. E. Stone, J. C. Carlile, and Mr. Russell Hurditch. A deeply earnest tone prevailed throughout the service. In the evening a very interesting and well-attended missionary meeting was held.

Dr. Karl Fries, general secretary, Stockholm, writes:—"The work here is a cause of great satisfaction to us. The Lord has abundantly blessed us. The number of new members for January and February exceeds that for the same months of last year. The Central Association now numbers 950, the southern branch 250, and the two boys' branches, which are united, about 200. In the southern branch meetings have been started for working men. These meetings are well attended."

During the past half-year the North-Eastern District Union has rendered very useful service to several Associations in Northumberland, Durham, and North Yorkshire. At two Associations, Evangelistic services have been conducted for a period of eight days. To another, conductors for a Bible-class have been supplied fortnightly for three months, and in twenty instances deputations have been sent to take part in Association meetings. Within the same period two Associations have been saved from collapse.

The Y.W.C.A.

THE Wilmington, Delaware Branch, recently held their first anniversary meeting at the Opera House.

The first of an interesting series of lectures was given at the Whitehaven Institute by the Hon. Sec., Mrs. Bragg, to an appreciative audience, the subject being "Candles."

Rev. J. Sloan, of Glasgow, delivered an address at the Exchange Lecture Hall, Blackburn, in connection with the Y.W.C.A., on March 24. There was a large attendance.

The New York Y.W.C.A. recently held a large meeting at Carnegie Hall to celebrate the twenty-fifth anniversary of its founding. Many of the clergy and other prominent men of the city were present.

The annual meeting of the Derby Association was held in the Temperance Hall; Mrs. Jebb in the chair. Miss Parker Brown gave an address showing the advantages of membership. Miss Standfield also gave an earnest address on "Decision for Christ."

Canon Quirk, Rector of Bath, presided at the annual meeting of the Bath Institute, held on March 27. There was a large gathering of members and friends. The report stated that the good work of the home in connection with the Association has been greatly appreciated.

Rev. L. Marks said that in the early days of the Church's history women were organised in their work, and were very much in earnest. There was no reason why the moral religious questions of today could not be settled by the young women now as then. Rev. T. J. Mason also spoke of the help and benefits derived from the Association.

The annual meeting of the Boscombe Association was held on March 23, presided over by Rev. S. A. Selwyn. There are 300 members on the books, and the average attendance at the two weekly Bible classes nearly eighty. £426 is already secured towards the first part of the proposed new building, which, it is hoped, will be ready in June.

International S.S. Lessons.

April 19.

THE LOST FOUND.—Luke xv. 11-24.

GOLDEN TEXT (verse 10).

THE occasion of this and the two preceding parables was the fact declared in verse 1, and the complaint of the Pharisees and Scribes in verse 2. All three parables are designed to teach that what was spoken by the Pharisees as a reproach exactly described the work of Jesus. Of course He welcomed sinners—how else could He be a Saviour? A touching story was recently told by Mr. Black, superintendent of the Infectious Hospital, Aston, Birmingham. A little fellow, who had once been an inmate, and found his wretched home a sad contrast to the care he had received in the hospital, was found before the entrance crying. "He wanted to come in," he said. "But," said Mr. Black, "You cannot come in unless you have the scarlet fever." Innocently the boy asked, "Please, sir, how can I get it?" If the Pharisees had known themselves, they would have known that they had the sin that needed the forgiveness of the Saviour. It is for the sin-stricken that Jesus has come (v. 31, 32). He does not deny the statement of his enemies; He accepts it, and glories in it. In effect, He says, "Yes, I do receive sinners. My attitude towards them is that of a shepherd towards a lost sheep; that of a woman towards a lost piece of silver; that of a father towards a lost son." With the last of these our lesson deals.

Our interpretation of the parable is guided by two things; first, that the younger son is the type of every unconverted sinner; and secondly, that the father represents the readiness of Jesus to receive and pardon all who come to Him. The story of the young man may be told in four parts.

1. *Leaving home* (12, 13). He was not driven away, he went by his own choice. He wearied of home restraints, wanted what he thought was liberty to do his own will, and thought he could do better for himself if he could take control of his own life. It is a sad testimony to the alienation of his heart from his father that the only thing he valued was his "portion"—a third of his father's property (Deut. xxi. 17); and that soon after receiving it he departed. Why did not the father detain him by force? Because his unwilling presence in the home would be misery to himself and to his father.

Upon how much a lad turns his back when he goes away from home! From love, and true fellowship, and purest joys. Remember that sinning is departing from God, and this is leaving home!

2. *Away from home* (13-16). The "far country" was some distant city affording every opportunity for selfish and vicious indulgence. To us it means forgetfulness of God (Eph. ii. 13).

His life away from home is characterised by four things:—*Waste* (13). Life and its opportunities that might be used for our highest interests and for God are squandered upon present gratification. *Want* (14). For after self-indulgence comes "a famine." The heart craves for something the far-off country cannot give (Jer. ii. 13). *Slavery* (15), and of the most degrading kind to a Jew. With self as his guide he has pursued liberty, and this is where it has led him! To this sin always leads. A youth is free to refuse the first glass—the first appeal to gamble—but before long his freedom is gone. He drinks and gambles because he must. There is no slavery equal to that of sin. *Solitariness* (16). Where are his friends now? He must have had many companions in his days of luxury and vice. All are gone like swallows when summer is over. No lasting friendships can be formed in a life of wrong-doing. There is but one "Friend that sticketh closer than a brother." To forsake Him is to be friendless in the hour of our deepest need.

3. *Returning home* (17-20).—The repentance is marked by four steps, which, in some degree, are found in every similar case. Reflection (17); conviction (18); resolve: "I will arise" (18); and action (20), "He arose." Don't stop short of the last. Many have reached the third, but their resolve has led to nothing. Say not only "Jesus, I will," but, "Jesus, I do trust Thee."

4. *Welcomed Home* (20-24).—Describe the scene, and then remember that it is only a picture of the joy with which Jesus welcomes returning sinners. He responds to the first movement of a soul towards Him (see Psa. xxxii. 5). His door is not only unlatched, or ajar; it is wide open to every returning wanderer. He saves fully. The prodigal left out the last clause of his intended prayer (compare 19 and 21). How could he ask to be a servant when he was already welcomed as a son? The return is the occasion of great festivity of which we are told that it "began" (24), but never that it ended. This joy is unending (see Golden Text).

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Personalia.

Mrs. J. K. Barney, of America, has closed her second series of meetings in England, having spoken during her visit over 200 times. She was given a farewell service at the B.W.T.A. headquarters, Victoria-street, where Lady Henry Somerset and others spoke most appreciatively of her work. Mrs. Barney is now on her way to America, where she will at once resume her prison work to which she has long been devoted.

General Neal Dow, the well-known Prohibitionist, who recently celebrated his ninety-second birthday, is reported to be in a remarkably vigorous condition. His mental powers have not yet felt the touch of age, and during the late municipal campaign in Boston he wrote a series of articles in which he assailed those to whom he was opposed with all his old vigour. He keeps up his correspondence with temperance workers all over the world, and writes much for publication.

Lady Osborne Morgan has for many years been an active worker in connection with the Welsh poor in London, and one evening last week she gave another exemplification of her sympathies with the Welsh Auxiliary of the London City Mission by a lecture in aid of the mission funds. The gathering took place at King's Weigh House Lecture Hall, Thomas-street, Oxford-street, under the presidency of Mrs. Henry Richard, another well-known worker on behalf of poor Welsh women in the metropolis.

Evangelistic Notes.

Sevenoaks.—Mr. W. R. Lane has concluded a five days' mission at the Baptist Church here. All the meetings were well attended and many were led into the kingdom.

Moor Common.—Mr. Hugh C. Wallace (of the Evangelisation Society) has concluded a seven days' mission at the Mission Hall here. The meetings were of an interesting and encouraging kind.

Liversedge.—Mr. Sidney Vivian, London, has concluded a three weeks' special mission at the Methodist Free Church, Hightown. The spiritual life of the church has been quickened, believers have been built up, and several have confessed Jesus as their Saviour.

Bristol.—Mr. M. H. Kennedy, of Southport, concluded a successful fortnight's mission, in Mount Zion Chapel, on Friday week. The services were well attended, and the plain, practical Gospel addresses of the evangelist reached both the heads and the hearts of the congregation.

Shandon, Yoker, N.B.—Mr. James Lyall has closed a mission in this thriving suburb of Glasgow. Large gatherings have been held in the Shandon Mission-hall, and on Sunday evenings in the Town-hall, Clydebank. The message faithfully delivered has reached many hearts, leading many to Christ.

Torpoint.—A three weeks' Mission has been conducted at the Congregational Church here by Mr. Frank Tarrant, of the Evangelization Society. The Mission proved a blessing to many; some have been quickened who had grown cold in the Master's service. The young people attended in good numbers, and several professed decision. The church as a whole has had a time of refreshing. A. G. H.

Denver, Col.—Mr. John Currie has been holding revival services here in the Judson Baptist church. Large congregations have attended his preaching. His plain practical preaching, quaint wit, and striking illustrations never fail to hold the profound attention of his hearers. Some men and women have professed conversion. The spirituality of the church has deepened, and a knowledge of the Bible much increased.

Aberfeldy, N.B.—Mr. D. M. Bayne has concluded a series of meetings extending over a fortnight. The three ministers of the town co-operated. A considerable number are believed to have passed from death to life, and believers testify to much blessing received. Mr. Bayne met with the children at an early hour, and spoke to them from the Pilgrim's Progress and the little Hebrew Maid, illustrated by lime-light views. Mr. Bayne has very special aptitude for children's meetings.—T. G. I.

Great Yarmouth.—Mr. W. R. Lane recently conducted a Gospel mission at the Congregational Church (pastors Revs. A. Leggatt and S. R. Laver). The meetings were well attended, at the last three the church being crowded to its utmost capacity. Many were quickened in their spiritual life and a considerable number confessed Christ. The ministers heartily co-operated, and rejoice to see signs of spiritual blessing, as the weekly prayer meetings have since been well attended and full of fervour.

Upper Norwood.—A mission has been held in the Congregational Church, St. Alban's-road, S.E., by Mr. Newton Jones. The services in the Sunday morning, afternoon, and evening, also the meetings

during the week were well attended, and from the first to the close of the mission it was evident that the Lord was present. On Wednesday, early closing night in this locality, the place was crowded by young people and many were convicted and compelled to flee to Christ. The last night was a time of great blessing both to young and old. Large numbers of children professed to yield to the Saviour. At the closing meeting for adults sinners were converted, and some of God's children broken down, and many were drawn nearer to himself.

Rev. F. C. Spurr will hold missions at Burnley (April 12-26), Walsall (May 2-16), Cardiff (May 31-June 7), Newport, Mon. (June 8-14).

Obituary.

MR. JAMES CONNELLAN.

MANY who know the good work being done by Rev. Thomas Connellan will sympathise with him in the loss of his father, who passed away at Riverside, Geelvagh. For seventy-six years he had been a devout Roman Catholic, but in latter days the persecutions of his son shook his confidence in Romanism, and at length through the pleadings of his son he was led to the Saviour, in whom he died calmly trusting.

MISS M. A. COOMBES.

The Baptist church at Woodstock has sustained a severe loss in the death of Miss M. A. Coombes, one of its most liberal and active members. Rev. C. Duxbury, the pastor, in his funeral sermon said, that Miss Mary Ann Coombes had from a child the fear of God, being trained by her pious mother. For many years she had been a consistent member with the Baptist Church, and her home has been the home of many of God's servants. She was an ardent lover of Christian missions, and many an hour's work was given to help the funds of the Baptist Mission, and many a missionary was by herself and her sister hospitably entertained.

MR. F. T. PIERSON.

This useful evangelist, of whose labours in the Gospel many of our American contemporaries have been giving glowing accounts, has been called home with startling solemnity in the midst of a busy evangelistic campaign at Oelwein, Iowa. It is feared that overstrain had much to do with his sudden call. He had closed a large and much blessed mission at Augusta, in which the strain must have been great, and going on to Oelwein, started at once with three meetings. On the Sunday he had five large gatherings, on Monday he was fevered and ill, and in a few days he passed away. Thus has a bright and promising career been cut off, as man would judge, prematurely, though well we know that our Father makes no mistakes. Sympathy will be felt for Mr. Pierson's young wife thus suddenly left to mourn.

Irish Notes.

THE members of the Christian Endeavour Society in Cork have undertaken to support a native evangelist in mid-China in connection with Methodist Mission.

The Dublin University Fuh-Kien Mission, which has already sent three missionaries into the field, has at present three graduates preparing for mission work, and the ladies' auxiliary also, which has sent out two lady missionaries, has a third in training.

There will be considerably over 200 of a net increase in the church membership of the Belfast Methodist District this year. There are also seventeen candidates for the Methodist ministry offering this year, being the largest number that ever before offered in any one year in this country.

Drink and Athletics.—The relation of drink to athletics is being more clearly defined, as the art of "training" is more closely and practically studied. The chief trainer of the New York Athletic Club declares, "We regard the use of alcoholic drinks as injurious to one's health, and to his success as an athlete." Mr. G. F. Reinhardt, the trainer, says: "The best men don't drink. The moderate drinker cannot last. He does not have the endurance." The same testimony is borne by Mr. V. Wood, the great Australian trainer, and by other competent judges. As these men judge the question from the purely physical point of view, it is clear that their results are unbiased and worthy of serious consideration. It would be well for many of our amateur athletes to remember them. It is saddening, however, to consider how hard the fallacy dies, that because stimulants have a temporary uplifting effect, they are good for those about to undergo a severe strain. Physically, morally, and spiritually, drink hurts and debases the constitution, and unfits it for great efforts for the prizes of earth as well as heaven.

The Christian.

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NOTES AND COMMENTS.

WE commend to the notice of pastors of churches and others the scheme described on p. 23 for aiding the funds of missionary societies. People do not know what they can do till they try, and nothing succeeds like success.

"That stabbing truth," Sir Thomas Browne calls the words of James in chapter i. 26. "This man's religion is vain." He who does not control his tongue, no matter how good he may appear to be, has a religion which is vain. It is only a form, an emptiness, and the owner of it is a self-deluded man. The "stabbing" power of the Bible is one of its remarkable characteristics; its single words, its short sentences, its casual phrases, its unexpected parentheses, ere ever you know, have pierced "to the dividing asunder of soul and spirit," and have discerned the thoughts and intents of the heart; the reader feels that all in him is naked and opened to the eyes of Him who penned that book. When it "stabs" us in some tender part, we may be sure that it has found out either a sore or a weakness against which we shall do well to be on our guard.

One of the great mysteries of religion is that we know so little of the life that lies beyond the grave. The fact of the blessedness of the dead "who die in the Lord," is clearly revealed; but the conditions of their future existence is only dimly suggested. We often yearn for more information, more light, but the curtain that hangs over the great world of spirits is never shot through with light from the other side. There must be a reason for this. God must have a Divine purpose in thus keeping us in the twilight of our present condition. It may be that it is because if we knew more, we should not be able to meet so well the practical demands of the life that now is. If we knew all, we should not retain the sense of proportion in our circumstances and duties. Too much light is as bad as too little. The glory must be veiled to be truly seen.

There are some troubles sent to us that God expects us to bear patiently till He lifts the burden from our shoulders. There are others He expects us to resist and master, and turn to practical use. Against the first we must not rebel, to the second we must not submit. How are we to distinguish between these? By treating our troubles at first as if they were removable. No man has a right to say "God wills it so," till he has done his best to master his misfortune. Many troubles cease when we cease to nurse them. Many are due to the strain we suffer from when God would carry us the right way and we insist on going the wrong way. If rightly used, the inevitable sorrows of life are the soil out of which the fairest flowers of Christian experience grow. And when rightly met and mastered, the avoidable sorrows are the finest source of discipline for the soul.

The Olympic games have been celebrated, after a lapse of fifteen centuries, as an international affair. In olden times they were one of the chief means of realising the unity of the Greek race, and were strongly impregnated with the highest religious sentiment of the times, such as it was. So far as is known they were quite free from the gambling elements which are the bane of modern sports. In this we have something to learn from this ancient institution. There is nothing immoral in the idea of physical contests and feats of skill; it is the low associations and practices that have somehow been joined with them in modern times that have brought the whole matter into disrepute. It would be a boon beyond price if Christian principles and sentiments could be firmly linked with all trials of skill. They might then become real means of physical advancement and health, as well as of innocent pleasure. "A sound mind in a sound body" is an ideal well worthy of cultivation.

It is probably from the Olympian games that Paul draws his splendid illustration in 1 Cor. ix. 24-27, when he points to the contrast between the physical and spiritual objects of attainment, and shows the unspeakable superiority of the latter over the former. We are to run so that we may attain, as did the runners in the races. We must show ourselves temperate in all things, as athletes are bound to do in order to excel. In physical contests one only of the competitors could gain the prize; but all who persevere in the heavenly race can be sure of their reward. The reward of the wrestlers and runners was a corruptible crown of wild olive; the Christian's reward is an incorruptible crown. If men can do so much in order to gain so little in this life, what ought we not be willing to do in view of the unspeakable glory that awaits the spiritual victor? "Bodily exercise" indeed "profiteth for a little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come," (1 Tim. iv. 8).

A case which has been recently before the public with regard to exaggerated statements suggests one or two reflections. There can be no doubt that the warm and sanguine temperament of some persons does make them honestly believe that they see a great many things which persons of calmer mind do not see. How they can swell fifty persons present at a meeting into eighty or a hundred is undoubtedly a puzzle; they surely must dispense with counting, and take to guessing. In any calling in life strict accuracy should be practised, because it is only truthfulness. To give an

exaggerated view of Christian work is specially blameworthy, and is sure, sooner or later, to be overtaken with exposure and condemnation, with the result of bringing serious reproach on the name of Christ.

The foremost home topic is the Education Bill. Its opponents have been riddling it with criticisms, and its friends praising it for all it gives them, but regretting that it does not give them a little more. Both are agreed that it puts the education of children, which is paid for out of public money, into the hands of ecclesiastics, and thus makes it an ecclesiastical question. Not the education of the child, but the putting him under a certain church influence, is the object aimed at. If the mere appearance of such a bill has caused such intense feeling, one wonders what would be its effect if carried out in every parish in the land. It could not fail, we believe, to create animosity and bitterness beyond anything that has been felt since the Reformation, or since the passing of the Act of Uniformity. It is a revival, in a modern form, of the old struggle for priestly domination over the minds of the English people. Unless it is either defeated or amended into a quite different thing, we have bad days in store.

The *English Churchman* writes on the Education Bill in a strain which permits the hope that Nonconformists and a large section of Churchmen may join in a successful effort to defeat the Romanising provisions of the bill. The article is against the suppression of Board Schools, because they have been a barrier against priestism, and the Bible has had a paramount position in them. It has a fear that in fighting the bill Nonconformists may use the question for party purposes, but we do not believe they will; they have never made education a party question, but always a national one. One of their chief objections to the present bill is that it is sectional and sectarian. We have misread every utterance from them if they would not do as the *English Churchman* does—take their stand upon "the principles of giving to the people the direct control of schools provided at their cost, and of retaining the Bible as the one and only authorised basis of religious instruction."

The Pope and three Romish cardinals have combined to appeal to the English people on the subject of arbitration. When the people of this country were alive to the true character of the Papacy, and when Europe had felt what tyranny and cruelty were associated with its temporal power, such messages would not have been so patiently received. The occupants of the Papal throne have not in past days been averse to war. When the extermination of Protestants has required the use of the sword, there has been no reluctance to draw it. We should require some guarantee that a return of temporal power, which seems to be rapidly advancing, would not be marked by a repetition of the foul deeds of the past. If the cardinals and the Pope speak as individuals, we welcome their attempt to aid us in getting rid of the horrors of war; but if they speak as representing the great apostasy which claims to be the Church of Christ, then we repudiate their proffered help, and only regret that the dignitaries of the Church of England have allowed themselves to be thus forestalled.

We confess to having a greater dread of the Papacy than we have of war; for the Papacy seems to us to embrace every evil, spiritual and temporal, war among the rest, when it can serve the interests of "Holy

Church." History cannot be unwritten, and we cannot be blind to its lessons. It warns us that every public movement of Rome should be regarded with suspicion. In this country she clamours for liberty of worship, and for public money to teach her own doctrines in day-schools. In what country where Rome is in power does she allow to other churches any liberty at all? To every individual, whatever his religious conviction, we would show charity; but charity to the Romish Church as a system is misplaced; as well may we cherish a viper to our bosom.

The Vienna correspondent of *The Speaker* has sent home two letters on militarism which ought to be a warning against the tendency there is to put our trust in armies and navies. One point alone ought to show us that, if we attempt to be a military people, we shall decline in physique, and in the mere animal vigour which is necessary to be a leading nation. He says that statistics show a steady increase yearly of the percentage of rejections as physically unfit, particularly of the young men from the big towns. The causes of this he finds in excessive hours of labour, low wages, insufficient nourishment, "and the horrid immorality so rampant in the large cities in Austria." In one manufacturing town in Northern Bohemia only twenty-six per thousand of the recruits summoned were fit for service. Admitting these things to be true, they show that our best defence is right living, living in the fear of God, who will judge every nation that "makes provision for the flesh to fulfil the lusts thereof."

In the death of Mr. James Ashcroft Noble journalism has lost one of its most honourable and high-minded exponents. He was one of the few critics who stood out manfully and fearlessly against the stream of French nastiness which has impregnated much current literature. His writings were always keyed to a high note of moral excellence, and his taste was unfailingly pure and noble. We can ill spare such critics, who are faithful to a high ideal of their work, and put their highest convictions into their anonymous as well as their signed contributions. A movement had been set going to relieve him from the strain of circumstances which had lately been on him; the sums contributed and promised being now to be devoted to a pension-fund for his widow and family. He was only fifty-three at the time of his death.

An active crusade is being carried on in the parish of St. Anne's, Soho, against the immoral night-clubs which infest that region. During the last two years, thanks to the self-sacrificing devotion of one or two inhabitants, as many as forty disorderly houses have been closed in the neighbourhood. When put in force, the existing law is adequate to deal with these dens of infamy, and the district has been practically cleared of them. But against the night-clubs that have taken their place there is at present no effective remedy. They are mainly kept by foreigners, who exploit them for their own gain, and who have no sense whatever of public decency. The leaders of the crusade are agitating for parliamentary action to secure compulsory registration, satisfactory proofs of *bona fide* membership, and a law making it impossible for any person to start such a club for the sale of excisable liquors for his own profit.

It is high time that publicity were given to the evil against which this remedy is being sought, and that public opinion be roused into earnest action. It is stated that there is

scarcely a night-club which is not also a gambling house, at which large stakes are played for, and of which the profits are often enormous; and still worse evils are rampant. The police never act except when forced on by the vestry and by private individuals, and this is a troublesome and expensive matter. Since these clubs were started, the streets in the early hours of the morning are filled with shameful scenes and noises. But until the law is amended the evil cannot be suppressed. The chief amendment needed is to make the landlords responsible for the evils to which they become parties by letting their houses for this purpose. There is no public movement more worthy of energetic advocacy. "The sight of means to do ill deeds, makes ill deeds done."

Lady Cook has been writing with force in a recent article in *The Echo* on the stubborn fallacy that trade is undignified and labour a reproach. This distinction, she says, is not indigenous to this country, but was imported hither from the Continent, being the result of an inflated military pride. Whether this is so or not, it is certain that it has taken a deep root in present English Society, and has had disastrous consequences even in the Church of Christ, where frequently we find lines of division between those who belong to the professional and "leisure" classes, and those who earn their living by some honest trade. Nothing needs to be more practically emphasised than the fact that we are all brethren in Christ; that there are no bond or free, no high or low grades among the fellowship of the saints. There the only distinction that should hold is that between higher and lower spiritual attainments, and in this case the highest are those who are least conscious of their superiority.

Bishop Thoburn writes to *The Christian Advocate* saying that the Methodist Episcopal Church is close on a missionary crisis. The crisis has indeed already made itself felt in some foreign fields, and will soon be felt in all. It is largely the result of success, and "yet it none the less threatens ruin to our foreign missionary work, unless dealt with speedily and effectually." It seems that four missionary families on furlough from Southern Asia have been told not to return, and nine other families are to be retired from the work. It is also proposed to discontinue one of the missions in China, while other mission fields will share the same fate unless the churches put forth more strength, i.e., give more liberally. "The cost of the mission work has been reduced one half, while its success has been increased fourfold." The broad truth is that the development of missionary work all over the world demands a new standard of giving on the part of the churches; it is the Divine antidote to the love of money which threatens them with such serious evils, and should be accepted with gratitude.

Englishmen may well blush for shame when they read the opinion which Prince Albert of Monaco has of them. He believes that the spirit of gambling is inherent in men, and must have an outlet provided for it, especially in the case of the English people, who constitute the largest proportion of the visitors to the Casino. On the other hand, it is found that there is less disposition to "plunge" than formerly; that men fix a limit beyond which they will not go in risking loss. Yet the man who can afford to risk £1000 at the tables sets a temptation to his clerk to risk £10 in a humbler game, the loss of which may mean trouble, or theft, or both.

The dreadful discoveries of murdered infants in the Thames, near Reading, bring to light a terribly dark side of modern life. The evidence points to a deliberate system of baby-farming culminating in child-murder on an extensive scale. Children whose advent is unwelcome and dangerous to their parents' reputation have presumably been sent to be "taken care of"—that is, disposed of in a manner least likely to lead to detection. How far the evil has been carried on, and what further discoveries will be made in the course of the trial of the persons arrested on suspicion, it is impossible to say as yet. Enough is known to reveal a horrible and inhuman state of things. The social evil unfolds its darkest side in such revelations. The difficulty of sinning without detection leads to frantic efforts at concealment, in which the best human instincts are violated. The whole subject illustrates forcibly the tendency of one sin to lead to another, and the difficulty of extricating oneself from the fatal chain of evil-doing when once in the grip of the first link. "God is not mocked; whatsoever a man soweth, that shall he also reap."

Letter from Rev. Andrew Murray.

MY DEAR SIR,—Mr. Morgan has written from Johannesburg, telling me of what he has said in his letter home of the need of prayer, and suggesting that I should invite Christians to unite on behalf of this country that peace may be restored.

I do so most gladly for more than one reason. It is a privilege to be reminded of the place of power God has given us before Him as priests and intercessors. Scripture teaches that even kings and rulers who knew not God may be blessed on the prayer of God's saints. A thoughtful writer on the Acts has pointed out how remarkable it is that the great world-power—the Roman Empire—which had given over Christ to be crucified, had slain James, had cast Peter into prison at Jerusalem and Paul at Philippi, all at once became the helper and servant of Christ's kingdom in conveying Paul to Rome. He asks the question what the reason of the change may be, and reminds us that there can be but one answer. Within that empire a new power had been called into existence. The churches Paul had formed were praying for him, and even Rome had to become his protector and guide. As believers lay aside everything that can separate them, and become conscious of their power to claim God's power over the hearts of kings, answer will be given.

South Africa is but a small country, with a white population of not much above half a million. But it has already been shown how large are the political interests centred in it, and how easily a fire kindled here, and a small spark, might extend to Europe. I cordially endorse Mr. Morgan's suggestion, inviting Christians to make special supplication for South Africa, that God would so guide the hearts of all in power, who have a voice in our affairs, that righteousness may be done, that the minds of men be led to peace and unity, and that the settlement of our troubles may actually be made to work for the extension of His kingdom. Let us turn our hearts heavenward in desire and faith—it will not be in vain. And may God Himself graciously breathe in us the Spirit of prayer.—Yours most faithfully,

ANDREW MURRAY.

Wellington, S. Africa, March 23.

Prayer Pleas.

IN earnest importunate prayer we have to fill our mouth with arguments, we have to wrestle like Jacob, we have to practise the ingenuity of the Syrophenician woman. We must find something in God upon which we can lay hold that we may reason, and remonstrate with Him even, as in his wondrous condescension He invites us to do. It is a high as well as a holy labour in which we engage when we seek to move Him who moves all things.

When in this spirit we enter into our closet and shut the door, we may remind him:—

1. That his own Word calls Him by this name, "He that hears prayer" (Ps. lxxv. 2). This is an ascription of an attribute, a character, a quality. When it is said, "the Lord is good," that means that goodness is a characteristic of his, a quality, an attribute. Or when in like manner it is said "the Lord is merciful," it is meant that mercy is his habit, his nature, a quality of his being. Equally so when we learn that God hears prayer, we understand by this that to hear prayer is his nature, as it is, if we may with reverence say it, the nature of the bird to sing, the flower to bloom, or the river to run.

We say of a physician that it is his business to heal the sick; of a soldier to fight the battles of his country; or of a teacher to teach; so we may say of God, He hears prayer. It would be absurd to call a man a physician who was neither qualified to heal nor ever answered the call of the sick. It would be absurd to call a man a soldier who never appeared in the ranks, or to call one a teacher who never taught. So equally, since this name is given to God, He must hear prayer, otherwise the name would be a delusion and a snare.

But more than this. The physician is one who has by study become a physician. Once he was not a physician, and he may, for that matter, again cease to be one. But it is not so with God. His attributes are not acquisitions, not arts which He has learned, not something He has won. They are on the contrary the qualities, the characteristics of his being, of his nature. There are some things which God cannot do. He cannot lie. He cannot deny Himself (Titus i. 2; 2 Tim. ii. 13). So there are some things that God cannot *but* do. He cannot but be true to his name, his nature. He cannot but be "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." He cannot indeed change his dispensations, but He cannot change Himself. Hence, if to hear prayer is one of his attributes, He can no more cease to hear prayer, or fail to hear prayer, than He can deny Himself, than He could cease to be holy, or just, or merciful, or even omnipotent, omniscient, infinite in power and in glory.

When we say of God, this is his nature, that is equivalent to saying this is his oath. He swears by Himself. His oath reveals his inmost being. The Aaronic priests were made without an oath, and therefore were a temporary dispensation; their service was a temporary arrangement. But Christ, "this with an oath," therefore a priest for ever. That is to say, the priesthood of Christ is the fruit of his nature, and therefore an eternal arrangement. So, in like manner, we have God's oath, since it is his nature to hear prayer. Here surely is an altar horn to which we may cling with the certainty that we cannot cling to it in vain. The persevering suppliant must succeed since God is God, and,

being the God He is, He must be true to his name, as He who heareth prayer, and to whom all flesh must come. "What would He do for his great name?"

2.—We may again remind God, and strengthen our own faith by pleading *the name of Christ*. We know well that in ourselves we are "wretched and miserable, and poor, and blind, and naked," and consequently cannot claim anything from God on our own account. But He hath given us the *name of Christ*. This is our warrant, our plea, our sure and all-prevailing plea.

What do we understand by the *name of Christ*? We understand all that Christ is, and all that He has. We understand his person, his work, his offices as our redeemer. How precious is this name! Yea, it is preciousness itself (1 Peter ii. 7). It is "unspeakable riches." He is an "unspeakable gift."

But more than this, the coin which is current, and which alone has a present purchasing power, is not only gold, but it is stamped with the image and superscription of the sovereign. It must be acknowledged throughout the dominions of the sovereign. And so the name of Christ is not only precious in itself, pure gold, but it is the divinely appointed medium of commerce between earth and heaven. The name of Christ might be precious in itself, and yet be an unaccepted plea. We might offer something, valuable to the seller in exchange for his goods, but which he might lawfully refuse. However valuable, if it was not the current coin he would be entitled to reject it. But this name is both infinitely precious in itself, and it is the ordained, the appointed medium of commerce. It hath upon it the image and superscription of God.

It is plain, therefore, that were God to reject prayer offered up in the name of Christ, He would throw contempt upon the person and work of his own Son; and He would reject his own appointed medium of intercourse between earth and heaven.

It is possible for us yet to say that, though God hears prayer, He may not hear us because our prayers proceed from such unclean and unbelieving lips. Where does the emphasis lie? Are we heard because our lips are clean and believing?

Does the seller part with his goods across the counter only because the would-be buyer is richly attired? No, the buyer may be clothed in rags, that matters nothing so long as he can produce a well-filled purse. We may feel, indeed, when we present ourselves before God that we are in ourselves only clothed in rags; true, but we have the name of Christ; that is our well-filled purse; that is our plea. And though we ask with faltering lips because of unbelief, we may yet be sure of success because we plead the name of Christ. Let us then possess ourselves of the name of Christ. That is God's gift to us, and to be appropriated by our faith. Then we possess the key to God's storehouse; the door is ever open to us, and what good thing—subject of course, to such conditions as those laid down in Ps. lxxxiv. 11, Jas. iv. 3, 1 John v. 14, and other passages—can be denied us?

3. Of the third plea we need scarcely write, it is so familiar—that which is implied in the prayer: "Do as thou hast said,"—the *word*, the *promise of God*. Can God break his word? Can he go back from his promise? The thought is blasphemous. If we have his promise we have the thing promised, even as the bank note means the gold. Let us have faith in God; He is the Rock, He cannot fail us.

A. F. D.

THE LATE Mrs. Rundle-Charles.

EVERY word will be of value to many, relating to our beloved friend, Mrs. Rundle-Charles, immediately before her "translation" into the presence of Our Father, and the "thousand welcomes sweet." Her death was entirely unexpected, even to those immediately about her. Though she had been poorly for a little while, she saw her friends, and was as large-hearted and interesting as ever; taking walks about Hampstead Heath, and three days before the end being out driving.

It was on Wednesday evening, March 25, that I called to hear about her. She sent for me to come upstairs, and I found her lying down in her room in the lovely glow of the setting sun. She was rejoicing in its beauty, and showed me that she could also see its reflection in a mirror at the side of her room. She inquired lovingly about some of our party just gone abroad, and liked to hear about their start; then, in answer to questions, spoke of "how comfortable" she was, except when the pain troubled her, and caused a feeling of sickness, also preferring to be alone, when ailing, with her "devoted" household, though several of her dear ones were ready to come to her.

She went on to speak of her last book (revisions of and additions to "Christian Life in Song") and of her relief in having "handed it over" and having no further care about it. The subject led her on, and she touched in her beautiful way upon the power of hymns, and the vast increase of their number—of some of them (least expected) penetrating even into our cathedrals. She mentioned also lovingly the name of the authoress of the hymn, "There were ninety-and-nine," and delighted in telling that it had lately been sung during some special service at Lambeth Palace Chapel. She detained me in her enjoyment of her theme, though I feared to tire her.

Two evenings later I again enjoyed the inspiration of her company, and little imagined it was for the last time on earth! Half reclining on her couch near her sunset window, I remember vividly the noble and beautiful expression of her face. Though suffering pain at intervals, she quite burst forth about "the lovely thoughts which had been given her that morning" on the words, "Father into thy hands I commend my spirit." These thoughts were linked with a small picture she much loved, of the "tired dove resting in the patriarchal hands stretched out from the ark for it." The familiar tone of her tender and impressive words abide with me. "Into thy hands I commend my spirit," she repeated; and then went on, "not words, dear, for the end of life only, but for every day, and every need, always, and ever; specially for those to whom the sunshine of his face may seem for awhile darkened—always and continually."

Saturday morning (March 28) found her weakened by a night of increased suffering, and by early afternoon all became aware that her strength was ebbing fast. She had sent for her friend, Miss Davidson, of "Friedenheim" (The Home for the Dying), and others dear to her gathered around. With her hand clasped in Miss Davidson's she lay with closed eyes, apparently unconscious of any earthly presence. As the afternoon wore on to 4.25, when her spirit passed away, the sounds were distinctly caught from her lips of the following sentences from her own translation from "St. Patrick's Hymn": "To-day—the Power of God preserve me."—"The eye of God watch over me."—"Christ be with me."—"Christ before me."—"Christ after me."

E. McL.

Easter Day, 1896.

Evangelistic Mission.—The usual Bank Holiday meetings were held on Easter Monday at Kilburn Hall, Bignold Hall, and the Athenæum Hall, Brighton, and again indeed proved "times of refreshing." This was particularly the case at Kilburn Hall.

Letters from S. Africa.—13.

GENADENDAL.

I HAD intended to insert the following reply of Sir George Grey to a farewell letter from the Moravian Missionaries when he was leaving Cape Colony in 1859. Now that it is the fashion to decry missions to the coloured races, it is instructive to see what this able statesman thought:—

[COPY.]

Government House, Cape Town,
Aug. 8, 1859.

Dear and Reverend Sirs,—Your farewell address has just reached me. As you truly say, God has been very good to me in South Africa, and specially in giving me so many excellent and worthy co-adjutors to further and assist my earnest efforts to promote his service here. May I ever remember this, his Divine goodness, in my efforts to perform my duties elsewhere.

I have indeed done my best for the interests of your missions and people, looking for no reward from you, but your affection and prayers; these can follow Lady Grey and myself wherever we go. Let such be the case as you promise me, and sometimes, hereafter, let yourself and your people remember him, who was not only the Governor of your country, but your friend and well-wisher, as he will continue to be.

(Signed) G. GREY.

To Rev. Supt. C. R. Kolbing and the Missionaries of the Church of the United Brethren, Genadendal

AMERICAN MISSIONS.

While at Durban I visited Amanzimtoti, the oldest mission station in South Africa of the American Board of Commissioners of Foreign Missions. The name signifies "Sweet Waters," and is derived from a small river which flows through this part of Natal. The name of the station has been changed to Adams, in memory of one of the earliest missionaries; but the more euphonious original name is generally retained. Neither has Groutville been able to supersede Umvoti, nor Lindley to supplant Inanda. The original names of these stations give one an idea of the beautiful sounds of the Zulu tongue, which seems, like Italian, a language for poetry and song.

I went one day by rail to Isipingo, and was driven thence five miles along the highway, and five miles across country to Amanzimtoti (not Amanzim-toti), where I was kindly entertained by Rev. C. W. Kilbon, theological tutor, and Mrs. Kilbon. I have before me a photograph giving a general view of the station, showing the church, training home for boys, school-house, rescue-home for girls, hospital medical mission, and operating room, the homes of the missionaries, and (in the distance) those of the Christian natives.

The session had scarcely begun, and there was not much work in progress. But it is evident that a mission of this kind planted in the midst of them, gives the heathen the idea of a Christian home, and is, so far, an education of itself. It may be true generally that there is need also of more personal visitation of the kraals, more individual conversation with the people. It is an axiom that we cannot lead others to believe in Jesus, until first they believe in us. We must gain their confidence and their affection. Then they will believe what we tell them of the Lord, and this takes time. This is certainly the method of these and other missions.

One of the noteworthy features is the rescue of girls who run away from their kraals, sometimes to escape being sold for wives to men whom they dislike; sometimes because they wish to learn to read or to wear European clothing; sometimes because they desire to become Christians. The missionaries give them shelter and food. When parents or friends come after the girls they are allowed to see them, and to use any persuasion they please; if the girls are willing to go back, the missionaries use no effort to detain them. But they will not allow relatives to use violence, or to remove them against their will.

At Amanzimtoti I saw two men who had come after a girl who had sought refuge with Miss Ireland, [346]

the superintendent of the rescue work; but the superintendent of the mission being absent, they could not see the girl that day.

At Inanda, a mother in heathen dress came after her girl, who, however, kept hid away out of the house from the missionaries and her mother. It was touching to see the mother's futile attempts to find her. Perhaps she herself might be willing for her girl to be taught, but was forced by the husband to seek to get her back, for a girl is worth from ten to twenty head of cattle.

One girl was claimed by the father, accompanied by a policeman, armed with a magistrate's order. The girl was taken before the magistrate, who ordered her back to her father. She was sorely beaten, and ran away again. The same process repeated, and she again escaped. This time she was not given up. There are many romantic and pathetic incidents.

Miss Jacob has obliged me with the following reminiscences of our visit to Lindley, in the district of Inanda:—

Pleasant memories of our sojourn in Natal are associated with a three days' visit to Inanda, one of the stations of the America Mission to the Zulus. Leaving Durban on the afternoon of February 14th, rather more than an hour's run by rail brought us to Duff's Road Station, where we found a buggy, drawn by four bullocks, waiting to take us on to Lindley, as the station is now to be known, after the missionary who founded it and long laboured there.

The settlement is one of several centres of work amongst the Zulus carried on by the American Board of Missions, and as is the case in three or four other stations in Natal, one of its leading features is a large seminary, where the four lady missionaries in residence find their chief sphere of labour, all being engaged in teaching. The school had just been reopened after the summer vacation, and about 114 Zulu girls had reassembled, several there for the first time, and some still in the native blanket, as the dress is not given for some days after arrival in case the girl should wish to return to her home.

The morning after our arrival we assembled with the girls at family worship, and Mr. Morgan spoke to them, the native teacher interpreting. Then we went through the class-rooms, and were much interested in noting the different stages of advancement which the girls had attained. The paramount object in these schools is to teach the pupils thoroughly to master their own language, that they may as soon as possible be able to read their own Bible and be quite at home in it. Then they learn English, and are carefully grounded in the earlier standards of our English schools. Singing and the tonic-sol-fa systems and needlework are well taught, and the girls are trained in laundry work.

In the same grounds as the seminary and Mission House is the home of Mr. Pixley, the missionary in charge of the station, who for forty years has been working in Natal amongst the Zulus; his wife is an invalid, one of his daughters is engaged at Amanzimtoti, and another, while living at home, helps also in the school.

Apart from the school is the general mission work of the station, which is quite a large one, with a good church and both Sunday and day-schools. Then there are neighbouring kraals to be visited and services to be held at more distant ones. There is a native evangelist who comes on Sundays to hold the service for the girls in the large school-room of the seminary, as there would not be room for all in the church, where there is already a good congregation. On Sunday, after the school, the morning service, held in the church, which Mr. Pixley conducted as usual, and Mr. Morgan preached from the Invitation of Matthew xi. 28, 29, the native schoolmaster interpreting. In the afternoon service, conducted in the same way, Mr. Bunker, who with his wife and child are staying *pro tem.* at the mission house, having come down from the station in Gazarland, preached again by interpretation to as large a congregation as in the morning, and at the close of the service there was an opportunity given for any who were anxious and would like to be remembered in prayer, to express it; one or two did so, and a short address was given by Mr. Pixley.

In the evening we accompanied the party from the mission home to Mr. Pixley's house, where we had a quiet hour together of reading and prayer.

The memory of our visit will remain with us; we thank God for the privilege of insight to the work carried on by his children in this interesting part of the mission field, and for the hallowed intercourse of those few days.

The enforcement on the natives of the law against polygamy would be an untold blessing to

themselves, and would effect a revolution of a deep and lasting character.

One of the rights reserved to England in the convention of 1884 relates to the protection of the natives. It should be remembered that the section of the Reformed Dutch Church to which President Kruger belongs—the "Doppers"—makes much more of the Old Testament line of things than of the New Testament—has no sympathy with the natives, believing the coloured races under the curse of Canaan, whose destiny and doom it is to be hewers of wood and drawers of water, under the lash, for the benefit of the more fortunate white man. They regard them as animals, and treat them so, for be it noted that there is no recognition of marriage in the Transvaal between coloured men and women. A Kaffir cannot there have his lawful wife, for the Transvaal Government refuses to such a relationship a legal status.

The conviction deepens in my mind that God has a controversy with this land, throughout its length and breadth, on account of its treatment of the native races. They are the Lazarus at the rich man's gate. Nay, more, they are not only full of neglected sores, but of sores caused by repression. The old Dives was negative, the new one is positive.

Not that this is always so. The actual treatment of the natives is in many cases better than the terms in which they are spoken of. People who have loudly repeated the current opinion in England about the coloured races, warmly espouse their cause when they first come here, but in a few months they accept the adverse views current around them, and their opinion is worth as little in one case as in the other, for at home and abroad they only say ditto to what others say. They are actuated by sentiment at home, and by selfishness out here. There is no principle in it, no fear of God, nor comfort of the Holy Ghost.

But there are Christians of different calibre. I am writing now at Leeuw Mills, in the Orange Free State, the property of Messrs. John Newberry and Co., where coloured and uncoloured, black and white, are treated as fellow-creatures, made in the image of God, without sentimentality on the one hand, and without serfdom on the other. The unreasoning denunciation of the natives and the unreasonable antipathy to colour as colour, is proved to be as unjust to the natives as it is disadvantageous to the whites.

R. COPE MORGAN.

The Summer Land.

THE storm clouds rest on the hills of snow,

The sleet drifts over the plain,
The coast is shrouded in blinding spray,
From the wild and wintry main.

Will the beautiful springtime ne'er return?

And the glorious sunny day
When the young leaves dance with the maiden flowers
To the music the wild birds play?

In the wintry deserts of sin and death,
When the storms of conscience roll;
When prayer goes up to a heaven of brass
And comes back to an iron scul?

"For the heart," we cry, "is there not a rest?
No ray from a cloudless sun?
No second birth for a dying soul?
No heaven on earth begun?"

Yes; summer will come to the wintry world,
And God to the waiting heart;
And the long-sought kingdom of God will come,
And the reign of sin depart.

We arise, for our sins are washed away;
We believe at our Lord's command;
And we walk in the light of life with Him
To the endless summer land.

Donegal.

J. K.

Regulated Vice in Geneva.

IN a letter to the friends of repeal in this country an esteemed correspondent gives a vivid picture of the course of events at Geneva on Sunday, March 22, when by a large majority on a popular vote, the regulation of vice was confirmed. The writer says:—

I have been called to witness a dark page in the history of human life. It is painful to me to have to record it; but its lessons are needful and solemn, and I wish I had a voice to reach to the end of the civilised world, that those lessons might be heard. How many years we have had the hard task imposed on us of trying to show people—good people—the horrible principles embodied in the State regulation of vice, and the results which must necessarily follow; and they would not, will not, believe us. You already know the result of the popular vote—we had 4068, as against 8300, a crushing defeat. I must presently explain how the people were misled by the Government; so that this cannot be quite truly said to be the verdict of the people, though to all the world it seems so. It will be, and is, a great triumph for our adversaries everywhere. I am glad that the gates of this inferno were thrown open, and that the results of a hundred years of Government organised and protected vice have been for once fully revealed.

Sunday morning—the voting day—rose brilliantly, a blue sky without a cloud, and the most brilliant sunshine. I went to an early service in a Free church where most of our friends go. They sent me a message to speak a few words. There was great life in that morning service, at the end of which most of us had the Sacrament together, in almost absolute silence. I should rather have liked that we had all received it standing, with a drawn sword in one hand, as the old crusaders did. The spirit of war, however, was there, as well as the Master's benediction, "My peace give I unto you." A dozen or more of our bravest men were absent from that service because they had to preside from 8 a.m. to 6 or 7 p.m. at the different "urns" (polling places), a man of each side had to be present at each, and as the Abolitionist gentlemen were comparatively few, the best of them had to stay all day at that post.

When the result of the poll was known, the leading "tenanciers," with their banners and following, forced their way into the Church of the Fusterie, at the entrance of which the final result of the voting had been made known; and then began scenes and processions which had been organised beforehand. It is a pain to write of it; but it is well that the worst should be known, well that the Genevese should have had the awful revelation of the vileness of what they had been harbouring in their midst. You may know, perhaps, that every house of debauchery under Government sanction and protection is obliged to hang up a red lamp over the door, as a guide to visitors. So that now, and especially since Sunday night, that powerful institution which rules Geneva is designated as the "Lampe Rouge."

They had organised processions in case of a victory, with designs and red lamps. They marched through the whole city, a mass of devilry and obscenity which I suppose could hardly be seen anywhere else except perhaps in Paris. Soldiers had been posted all about the Fusterie, but, nevertheless, the red lamps rushed into the church and marched round it inside, locking the gendarmerie out. The latter could not even succeed in forcing their way round the outside of the church, so dense was the crowd. Inside, it seems, the red lamps held a sort of service to the devil, tramping, swearing, and singing songs of the utmost blasphemy and obscenity. They sang a hymn which is often sung at meetings or street preachings here, addressed to the Holy Spirit, beginning,

"Source divine of light and life" (in French), and they turned it into a hymn of praise of the "Red lamps"—"Divine source" to them of all they find most agreeable! They had a banner, on two poles, with the names in large letters of *de Meuron** and the "Bon Dieu," and a red lamp hanging over both names. They cursed and hissed and howled at the names of God and *de Meuron*. "A bas le Bon Dieu! A bas de Meuron!" "Vive la Lampe Rouge"! They also parodied a hymn which spoke of the Saviour on the cross in a way too awful to speak of, and the indecencies were on a par with the blasphemies.

Having "consecrated" the red lamps in the large church, they went on to all the other churches and filled the air in front of each with their blasphemies. Then branches of the procession went running to the different places which they hated most, and where they hoped to find some abolitionists. They went first to the Young Men's Christian Association, but they had an *avant-courier* in the person of one of our scouts, who ran faster and told that the "red lamps" were coming, so that all the men assembled had just time to get out and disperse, and only windows were left to be battered in. They went to our Federation office, but it was locked up and all dark. So through the long hours devilry reigned in the city, which on that early Sunday morning had looked so fair. It was an open and impudent saturnalia, flaring its own shame before the eyes of all.

This revelation of the source and nature of the opposition to us, and of the fruit, "after its kind," which State protection of vice brings forth, was necessary, and has begun already to bring about a reaction. Most of all, it has opened the eyes of all the good men, pastors, etc., to the moral pestilence in the midst of which they have been living for several generations. It is profoundly humiliating to the proud Genevese; for they are a very proud people, and they feel it all the more coming just before their great exhibition, and because they are being taunted and exulted over by the press of France and other countries. The most respectable journal of Switzerland, the *Bund*, of Berne, has a very grave and good article about the Sunday's vote and horrors, saying they are a disgrace to the whole of Switzerland.

Now to explain, in a degree, the great majority against us. If the question had been, "Do you desire the abolition or the maintenance of the *maisons tolérées*?" every man, woman, and boy would have understood, because the *maisons tolérées* are as much in evidence and known as the Cathedral or market-place. But the regulationist majority on the Grand Conseil invented the double question in order, no doubt, to perplex the people. Our friends in the Grand Conseil opposed it with all their might for several days, but in vain. The questions put before the electors were: (1) "Do you approve of the *projet de loi d'initiative*? Yes or no." (2) "Do you approve of the *projet de loi* of the Government? Yes or no." You can see what a throwing of dust in their eyes this was. Working men were honestly asking, "What does it mean?"

and during the past five weeks our party were not allowed to hold meetings to instruct the people. Every meeting was broken up by the *Lampes Rouges*, and finally every hall and room was closed against us by a police order. Attempting to speak in the streets or roads, our friends were stoned and assaulted and silenced by noise. Freedom of public meeting and freedom of speech no longer exist in Geneva. If we had had those liberties, it is believed that we might have had a majority of votes. Working women told us that their husbands were good men, but meant to abstain from voting altogether because they did not clearly understand the questions. Many hundreds abstained. Then the *Genevois* had worked hard to tell the people

that we had deeply injured *La Patrie*, and troubled Geneva, and spoiled the prospects of the exhibition, and that all the agitators were paid by an English lady who had been sent from London with hundreds of pounds in her pocket. The poor people were misled by this kind of stuff. When one considers all these traps and deceptions put before them, to say nothing of the drink, one almost wonders that there were found 4000 who voted for abolition!

I have many good things still to report, which we should never have known of but for this appeal to the whole people—so many unexpected adhesions, and, above all, such brave and right action on the part of young men at the University, and even boys in schools.

Winter in the Alps.

O MIGHTY God, all wise, all beautiful,
To-day Thou hast before mine eyes displayed
A vision so stupendous, so sublime,
So beautiful in form and colour all,
That only to behold was ecstasy.

I stood amid the towering Alpine peaks,
Before me rose the far-famed Wetterhorn,
Like a gigantic fortress reaching heaven.
Its summit was suffused with amber light,
While on its rugged walls the snow lay thick,
And lower down the forests stood in form
Of serried ranks—a great protecting host.
The outline of the mountain bold and clear
Cut through the sky, and at its side was seen
The flaming crimson, stretching thousand miles.
Further away towards the east it changed;
A sapphire blue mingled with ruby light,
And decked with burnished copper-tinted clouds,
Outspread in forms fantastic as their hues.

Beyond, behold! another tint of blue,
Brighter than cobalt artist ever used.
And then between those further peaks which rise,
Like pinnacles of some cathedral vast,
Is formed a lake, of tint so exquisite
One might divine that God had now decreed
To make a colour that should far surpass
Ought that the eye of man had ever seen,
Or minds imaginéd.

What was that tint so indescribable?
The only thing that might recall its shade,
A turquoise radiant with light, and then
Transparent as the stream in Paradise
Wherein the seraphs dip their glowing wings!
I stood, I marvelled, and I worshipped
Th' eternal source of beauty, light, and truth.
What is this glory, whence this loveliness,
All this strange beauty spread o'er earth and
heaven?
'Tis but the lower fringe of his great robe
Whose beauty fills the universe, whose name
Is God!

Is here no teaching for the soul? no truth?
Christ is earth's Light. He is our sun, and He
Doth beautify and glorify our life.
And oh! the time shall come when He shall be
A Light to all the World—to all our race.
Darkness of sin, and gloom of Death shall pass,
The night that still on Jew and heathen rests
Shall pass, and He, the Sun of Righteousness,
Shall flood the whole of our poor sin-curs'd world
With light and glory, and the universe
Shall then rejoice with greater joy than at
Creation's birth.

Grindelwald.

E.

Factory Girls' Country Holiday Fund.—The eighth annual report says:—"We are able to give a week or fortnight's holiday to many girls who otherwise would never get beyond their work-rooms, their narrow streets and London skies, girls, many of them, still growing, who, but for this little change once a year, would develop into weak and fragile women. In 1895 we sent away 180 more girls than in 1894. Our receipts amounted to £868 13s. 1½d., the expenses being £850 15s. 2d. For this expenditure we were able to send away 874 girls and women, whose individual holidays represented in the aggregate 1440 weeks. But although it is a satisfactory feature that we were able to send away the number of girls mentioned, what an infinitesimal proportion this figure bears to the whole class of factory girls employed in London." The hon. secretary of the Fund is Miss Canney, St. Peter's Rectory, Saffron Hill, E.C.

* A prominent Abolitionist.

OUR DAILY HOMILY.

SUNDAY, April 19.

"AND DAVID TOOK HIM MORE WIVES OUT OF JERUSALEM."—2 Sam. v. 13.

THIS is rather disappointing! According to the notions of the surrounding nations, the greatness of a monarch was gauged by the extent of his harem. But the law of Moses put severe restraint on the multiplication of wives, "that his heart turn not away" (Deut. xvii. 17). It seems as though the soul of David sank into sensual indulgence and luxuriance. It lost much of its early hardihood and strength in consequence, and at this period of his life those seeds were sown, which in after years brought forth such a plentiful and terrible harvest of anguish, murder, and impurity in his family.

Few of us realise how much our character owes to the stern discipline to which God subjects us. The only way to keep us healthy and vigorous is to send us many a nipping frost, many a keen northern blast. The bleak hillside breeds stronger natures than the warm sheltered valley. The difference between Anglo-Saxon and Negro is largely wrought by temperature and soil. The campaign, with its strain on every power of endurance, trains better soldiers than the barracks. As David was a stronger, better man, when hunted like a coney in the rocks of Engedi, so are we braced to a nobler life, when all things seem against us.

Few of us can be trusted with unbroken happiness. God is compelled to withhold what the flesh craves. But where prosperity has shone on your path, be very careful not to abuse it. Consider it as indicating God's loving trust in you. He would rather read his lesson in sunshine than in storm. But walk carefully and humbly, looking to Him for daily grace, and never relaxing the girdle about the loin.

MONDAY, April 20.

"THEY SET THE ARK OF GOD UPON A NEW CART."—2 Sam. vi. 3.

This was their mistake. The Divine directions were explicit that the ark of the living God must be carried on the shoulders of living men. The holy things were indeed carefully veiled in their blue cloths, before the sons of Kohath might lift and carry them. There would have been no stumbling of oxen, no swaying of the Ark to falling, no need for Uzzah to reach out his hand, if only this simple direction had been obeyed. This breaking forth of God was to recall men to simple absolute obedience to the rules and regulations that had been so explicitly laid down in the Levitical code. It could not fall into disuse without grave loss to the entire people. Better that one life should be sacrificed for disobedience than that the whole nation should be impoverished for the relaxation of that ancient law.

We are fond of bringing new carts to God. At every birthday we build the new cart of good resolution, and place thereon the Ark of God. We will be different, and on our fresh endeavours the Lord of Hosts shall ride; but we must drive, and if needs be, steady the Ark. But it is not long before the oxen stumble, and Uzzah our driver is smitten to the dust of death.

God wants, not new carts, but the living shoulders of consecrated men. We must live for Him, surrendering ourselves to his service; not driving, but being driven; not conducting, but being impelled; not imposing our thoughts on Him, but being willing to submit ourselves absolutely to Him. There is no need to fear God, if only we obey Him, and discover the laws by which we may approach and serve Him. Then the power which otherwise flames out to destroy will become the useful servant of our faith.

TUESDAY, April 21.

"DO AS THOU HAST SAID."—2 Sam. vii. 23.

This is the voice of a childlike faith.

Note what led to these words.—Nathan had just [843]

unfolded to the King all the purposes of God's heart towards him. That He would establish his throne, and deliver him from his enemies, and set up his dynasty to succeed him, this and much else. David's heart was full of joy and gladness; he knew that God would not run back from his word, but He felt none the less the duty of claiming the fulfilments of these guarantees. So it is with all the promises of God, though they are Yea and Amen in Christ, it is requisite for us to put our hand on them, and plead them before God, to claim their fulfilment with appropriating faith; and to say, "Do as Thou hast said."

Notice the attitude in which David uttered these words. "He sat before the Lord." Was not this the position of rest and trust? On another occasion, he lay all night upon the earth (xii. 16), in an agony of prayer, because not sure of God's purpose, and hoping to turn God by the extremity of his anguish. But there is a marvellous alteration in the tone of our prayer, so soon as we can base it on the declared purposes of God. We enter into his rest, we put ourselves in the current of his purposes, we sit before the Lord.

Mark the blessedness of communion with God. It is as a man talks with his friend. We are not required always to kneel when we pray, or to say over a certain form of words, we can sit and talk with God, catching up his words as they fall on our hearts, and reflecting them back on Him in praise, and prayer, and happy converse. All true prayer originates in the declarations of God's love, to each of which we answer, *Do as Thou hast said.*

WEDNESDAY, April 22.

"THE SILVER AND GOLD HE HAD DEDICATED OF ALL NATIONS WHICH HE HAD SUBDUED."—2 Sam. viii. 11.

David might not build the temple, but he was bent on making provision for it. Indeed, Solomon had never been able to do as he did, unless his father had gathered these stores of gold and silver. Thus other men labour, and we enter into their labours, but the accomplished building is credited by God to each. He does not forget David when Solomon's temple stands complete. The reward is proportioned to each man's service, according to his work.

It is a glorious thing when we not only defeat our foes, but get spoils out of their overthrow, which we can use for the service of God and man. It is as possible for us as for David. Out of our failures temptations, mistakes, let us get the power of helping and directing others. In death Jesus won the keys of death and Hades.

But the main lesson of this chapter is the foreshadowing of God's purpose, that Gentiles should contribute to the building of his temple. What was literally true in the case of the temple of Solomon, is spiritually true of the heavenly temple, the Church. From every nation, and kindred, people and tongue, souls are being gathered, who form a spiritual house, a holy temple in the Lord. The whole world is destined to contribute to that structure, which is being prepared secretly and mystically, but shall ere long be manifested in its full glory. It is very interesting to get this suggestion amid the chronicles of a nation so exclusive and haughty as the Jews.

THURSDAY, April 23.

"THOU SHALT EAT BREAD AT MY TABLE CONTINUALLY."—2 Sam. ix. 7.

Four times in this chapter we are told of the lame man eating bread at the royal table. But what are these facts recorded and repeated for, save to accentuate the infinite blessings which come to us through the divine love?

Mephibosheth had done nothing to merit the royal favour. Not a word is said of his being well-favoured and attractive. So far from that, he was lame on both his feet, and probably a sickly invalid. In his own judgment he was worthless as a dead dog. His state was impoverished, no deed of prowess could win David's notice, he was almost entirely at the mercy of his servant. In these things

there are many analogies to our own condition in the sight of God. We are lame indeed; and, so far as we are concerned, it is as unlikely as possible that we should ever win the Divine regard, or sit at his table among his sons.

But between David and Jonathan a covenant had been struck, which had provided for the children of the ill-fated Jonathan (1 Sam. x. 14, 15, 16). It was because of this sacred obligation that Mephibosheth fared as he did. Look away, child of God, to the covenant struck between God and thy representative, the Son of his love. It is idle of thee to seek to propitiate the Divine favour, or earn a seat at his table, but if thou art willing to identify thyself with thy Lord, and to shelter thyself in Him by the living union of faith, as a son with a father, then the provisions of that covenant between Father and Son shall be extended to thee; and because of God's love to Jesus thou shalt sit at the Divine table, and be regarded as one of the heirs of the great King.

FRIDAY, April 24.

"THE LORD DO THAT WHICH SEEMETH HIM GOOD."—2 Sam. x. 12.

Israel was arrayed against overwhelming odds. To human sight it must have appeared very improbable that Joab would be able to hold his own. However, he made the best arrangements he could, exhorted his men to be of good courage and do their utmost, and then piously left the issue to the God of battles.

There are times in all lives when the case seems desperate. How can we meet with 10,000 him who cometh against us with 20,000! Heart and flesh fail. What resource is there then save in the flight of the lonely man to the only God? It is for God to act, since the help of man is vain.

In your personal straits. When patience is exhausted, when the last handful is taken from the barrel, when complicated trials meet and hem you in, when the iron gate and the keepers before the door appear to render escape impossible, then look up, God is marching with reinforcements to your aid.

In your work and war for God in the world. We too often act and speak as if success were to be won by the forces that we may be able to bring into the field, whereas God asks us for nothing more than fidelity and the right disposition of such forces as we can command; He will do all the rest.

In your outlook on the conflict between good and evil. It is quite true that there appears to be an infinite disparity between the one and the other. But there are other forces in the field than appear. When the enemy comes in like a flood, the Spirit of the Lord lifts up the standard. "There is none like unto the God of Jeshurun, who rideth upon the heaven to thy help."

SATURDAY, April 25.

"DAVID TARRIED STILL AT JERUSALEM."—2 Sam. xi. 1.

Ah! fatal dalliance in the arms of sensual ease! It led to David's undoing. It was the time of the year when kings generally went forth to the fight, and in earlier days David would never have thought of leaving to Joab or others the strain and stress of conflict when there were hard knocks to give and take. Indeed, on more than one occasion his followers had remonstrated against his exposing the Light of Israel to the risks of the battlefield. But now he sends Joab and his mighty men to fight against Ammon, while he tarries securely at Jerusalem. In this fatal lethargy he betrays the deterioration of his soul. Already the walls were broken down, and entrance into the citadel was easy. We are not surprised to learn that as he sauntered lazily on his palace roof in the sultry afternoon he was swept away before the rush of sudden passion, and took the poor man's ewe lamb to satisfy the vagrant, hungry impulse which suddenly came to him.

Beware of hours of ease! Rest is necessary; times of recruiting and renewal must come to us all; but there must be no neglect of known duty, no handing over to others of what we might and could do ourselves, no tarrying behind the march of the troops when we should go forth with them to the battle. Watch and pray, that ye enter not into temptation. Be most on guard when not actively engaged against the enemy. One unlocked gate may admit the foe to the citadel of the life, and rob you of peace for all after days.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

The Prize Winners.

IT is with both pride and pleasure that I place before my young friends the results of the Prize Competition. As you may imagine, it has been no small task to examine all the papers; but I daresay you will reply it was no small task to you to prepare them! That I can quite believe, for they have been splendidly done, and show a vast amount of hard work and careful study. Even the little folks in Division I. have quite surpassed my expectations, and it is evident that all have put into practice the various lessons of diligence and perseverance learned during the quarter.

I am very glad so many obtained marks enough to get a prize. It would, of course, have been better still if all had done so, but I hope that those who have not succeeded now will do better next time.

FIRST PRIZES.

DIVISION 1.—Grace Emily Wright, Dorothy G. Hewer, Sydney C. Morgan, Christina J. Simpson, Evelyn E. Hewer, Eliza D. Morrison.

DIVISION 2.—Emily Dellow, Mary Ellen Plumb, Muriel Shaw, Violet Broxholme, Una Broxholme, Frances May Bligh, Marcus J. H. King, Elsie J. Wright, Margaret D. Hogg, Emily Bridgewater, Cyril G. Bennett, Mabel Rose Panter.

DIVISION 3.—Ada Macnutt, Flora King, Minnie Giddings, J. E. Kirkpatrick, Heloise Boswell, Frederica Hutton.

DIVISION 4.—Elsie Johnson, Annie Paisley, John Menzies.

SECOND PRIZES.

DIVISION 1.—Ida Sarah M. Wright.

DIVISION 2.—Ruth Coupe, Ethel Paisley, Susie A. Keen, Ruth E. Harrison, Claude W. Hadley, Enid Campbell, Margaret Hope Vincent, W. E. Bellerby, Lottie Orr, Eliza Hull, Harold Stevenson, George Mullett Vincent, Arthur Llewellyn, John H. Stanier, Douglas Alexander Fowler, Margaret Jane Macphree.

DIVISION 3.—Arthur Blackman, May Dring, Helen C. Gregory, Mary Elizabeth Braithwaite, Annie Todd, Marjorie Ferguson, Rosetta Sherwin, Clyde Wm. Jacob, Raymond H. Theobald, Florie Dance, Bertha Hopkins, Jessie S. Dean Roe, May S. Meredith, Edith M. Cole.

DIVISION 4.—Florence Meredith, Violet E. Studdert, Alex. C. Jack, Julia M. Johnson, Thos. A. Kirkpatrick, Annie M. Cole, Florence K. Bellerby, Geo. Paisley.

FIRST CERTIFICATES.

DIVISION 1.—Gertrude Wood.

DIVISION 2.—May Daisy Bentley, Harry Gladwin Sutton, Bell Dance, Maude F. Tyson, Edith S. Tyson, R. Anthony Bentall, Edith Hearn, Isabel C. D. Roe.

DIVISION 3.—Annie F. Harker, Muriel Jocelynn, Nellie Lovegrove.

DIVISION 4.—Louisa M. F. Bagot, Florence E. Abbott.

SECOND CERTIFICATES.

DIVISION 1.—Arthur Couch.

DIVISION 3.—John Hogg, Allen Baker.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the questions appear.

No. 13 (second list).—Correct answers received from:—

Nettie Thomson, Chrissie Lawson, Dora and Kate Symes, Mabel Birney, Freda Hutton, Kate and Harold Ireland, Lillian Bevan, Christine and Hannah Parker, Jessie and Fanny Cockram, Nannie and Lottie Tibbits, Ruth Millington, Fritz Tatzel, Gary Schwenkebecher, Willy Weinstein, E. A. and Mabel McClean, D. Parker, Harriet Lynham, Ada Davies, Edith Mossion, Susie Poulney, Florence Meredith, Lily Tyers, Evelyn Lowndes, Walter Strainer, Dorothy Harris, Frank Wood, Arthur and Edith Cull, Margery and Trevor Matthews, Lucy Soltan, Louise Hopwood, Muriel J. Hyne, Margaret Macphree, S. Ediel and Alice Enkerby, Winifred Rink, Muriel Palmer, Katharine Teresa, and Lillian Blackie, Marcus King, Ruth Coupe, Mary and William Charles, Hal and Victor Armstrong, Lillie Hay, Ethel and Cecil Rea, Eva Monti, Richard Lewis, Grace Dawson-Scott, Isabel Phipps, Christine Arnold, Roberta Meikle, Kathleen and Ethel Light, Nellie Black, Catherine Rogers, Helen Jordan, Dorothy, Marjorie, and X. Tupper, Ruth Harrison, Frederick Freeman, Charles Mansbridge, John Menzies, Ethel Smith, Grace Ireland, Ethel Walls, Horace and Oswald Roberts, Flora Brighton, Charlotte Webb, Barbara Norton, Charles Roberts, Francis and Mabel Rawley, Mary Hamson, Fred Vine-stone, Mary Ormlston, Annie Fortnum, Emily and James Dellow, Angus McQuillan, Alice Rose and Alice Rose, Thomas and Duncan Kirkpatrick, James Hughson, Daisy Annett, Barbara Tennant, Meta and Frances Trotter, Maggie and Gedalia Reid, Sabina Mackintosh, Jessie Bone, Annie and Edith Clarke, Flora King, John Simpson, J. M. and Myrtle Perry, Cecil Bradford, Martha Law, Gertrude Hodgson, Ada Heap, Norah Lowe, Horace Thompson, Florie Dance and Be. Anne, Florie Smith, Amy Bright, Frances Hoyte, Jessie Roe, Alice Thompson, Helen Willoughby, Effie Graham, Rosetta Sherwin, Rill La Brooy, Nellie Brookfield, Eliza Moen, Kathleen and Grace Dodginton, Irene and Muriel Duke, James Roy, Mary Davy, May and Tom Hunter, Basil and Gerard Morgan, Elmor and Margaret Scott, Lillie, Isabella and Ada Boston, Norman Braby, Edith and Maude Tyson, William Aston, Violet Ashworth, William Williams, Enid Campbell, Arthur Llewellyn, Violet Kirkpatrick, Violet Newington, Tessie, Maggie, and Walter Carter, Nellie Lovegrove, Evelyn Foley, Florence and Emily Palmer, C. W. Horne, Alfred Llewellyn, Eudie Reeve, Marion Connel, T. W. Ingle, Kathleen Fowler, Regie and Mabel Turner, Robert Reeves, Edie Harris, F. W. Hollington, Cyril and King Bennett, Dora Morris, Eleanor Noel, Geo. Paisley, K. A. and E. M. Paisley, Rubie Vincent, Harry Robinson, Lavinia Barnes, Edith Dunsley, Ethel Fielder.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 15).

- 1.—(a) The son of Nun.—Josh. i. 1.
(b) The minister of Moses, or, the leader of the Israelites.—Josh. i. 1, 2.
(c) 110 years.—Josh. xxiv. 29.
(d) In the border of his inheritance in Timnath-serah.—Josh. xxiv. 30.
- 2.—(a) Six.—Josh. xx. 7, 8.
(b) To protect any of the children of Israel, or any stranger sojourning among them, who had accidentally killed any person.—Josh. xx. 3-9.
(c) Kedesh, Shechem, Kirjath-arba (Hebron), Bezer, Ramoth, Golan.
- 3.—(a) The son of Jephunneh the Kenezite, and one of the spies sent by Moses to view the Promised Land.—Josh. xiv. 6, 7.
(b) 85 years.—Josh. xiv. 10.
(c) Hebron.—Josh. xiv. 13.
(d) Because he wholly followed the Lord God of Israel.—Josh. xiv. 14.
- 4.—(a) The waters (of Jordan) which came down from above.—Josh. iii. 16.
(b) The wall of the city of Jericho.—Josh. vi. 20.
(c) Before entering the Promised Land the Israelites had to cross the Jordan. God told Joshua that he was to command the priests that bear the ark to stand still in Jordan. "As soon as the feet of the priests that bare the ark were dipped in the brim of the water, the waters which came down from above stood and rose up upon an heap." "And all the Israelites passed over on dry ground.—Josh. iii. 1-17.
(d) The Israelites, with Joshua as their leader, were besieging Jericho. God told Joshua to compass the city, and go round it once every day for six days. On the seventh day they rose at dawn, and compassed the city seven times. At the seventh time the priests blew with the trumpets. Joshua said unto the people, Shout, for the Lord hath given you the city. So the people shouted when the priests blew with the trumpets, and the wall fell down flat, so that the people went up into the city, and they took the city.—Josh. vi. 1-20.

No. 15 (first list).—Correct answers received from:—

Mary Anne and George Cowell, Maria Tilley, Dorothy Patten, Dorothy and May Vickers, Helen Willoughby, Lottie Carter, Lizzie Hill, Theodora Spencer, Flora King, Theodora Hill, Bessie Cheals, Violet Newington, Violet Kirkpatrick, Ethel and Mabel Walton, Mary Plumb, Lillie and Mabel Tyers, Elsie, Ida, and Grace Wright, Grace Seston, Ruth Coupe, Leonard and Frank Bentall, J. E. Brooks, Elmor and Margaret Greenhill, Florie and Bell Dance, Emily and Florie Palmer, Nellie and E. B. Black, Sidney Boyman, Arthur Cordell, Maggie Buchanan, Arabella Onslow, Ada Macnutt, Ernest Edmonds, Mary and Elizabeth Hull, Evelyn Shaw, Cecil and Percy Collett, Edith Jepson, Annie Jepson, Vernon and Jack Clarke, Grace Forward, Margaret, Lillian, and Jessie Cook, Hilma, Catharine, and Maude Bailey, Dorothy and Evelyn Hewer, Winnie Shaw, Edith Cole, Frances Hoyte, Florence Hoyte, Marion Wilson, Violet Ashworth, John and Myrtle Perry, Mabel Leverington, James Roy, Helen Jordan, Daisy Bligh, Edith Gilson, Harold and May Putook, Enid Campbell, Douglas Parkes, Bertie Davy, Daisy Groves, Annie Cooper, Maggie Woods, Gordon Bligh, Stuart Elliott, Dora Duncan, Rose Brant, Arthur Homan, George O'Beirne, Robert Reeves, Katharine Sullivan, Nellie Dowsett, C. A. Stennett, Elsie Hancock, Christine Arnold, Edwin Peters, Eleanor Noel, E. Yerbury, May Dring, Christabel Swift, Hilma and Constance Schaeffer, B. and H. Poole, Clara Barnes, Raymond W. Whitwell, Julia Johnson, Millicent and Wallace Bentley, Queenie and Alno Hewson, Phillis and Noel Wright, Mabel Pearce, Dorothy Sharp, Harold Stevenson, Dorothy Hyde, Thomas Firth, Mary Start, J. J. Brighton, Alicia Johnstone, Raymond Theobald, Basil, Ethel, and Gerard Morgan, Cecil Bradford, Ruth Lane, Louisa Aarot, D. Phillips, Beatrice Littlejohn, Violet and Una Broxholme, Muriel Taylor, George and Mary Mallory, Lillie Carter, S. S. K. Morrison, Clifford and Neville and Gladys Sharp, Helen Dunbar, Dorothy Morrison, Dora Smith, Grace Riddle, Charlie Miledene, Olive Coleman, Victor and William, and Nellie and Florence Bellerby, M. F., Emily Bridgewater, Lucy and Nelly Phillips, J. Hughson, Alfred and Ethel and Mary Greenacre, Ada Heap, Isabel, Geo. and A. G. Paisley, K. and E. Paisley, Millicent and Gertrude Scott, Madge and Ida Gullen, S. James, Gwendoline Hill, Dollie Salt, Rill La Brooy, Eva Monti, Charlotte Webb, Es. Moreton-street, James Dellow, William Nash, Annie Cole, R. D. Smith, Arthur Bench, Susie Keen, Lexie and D. J. Jack, Howard Morris, Winifred Kervin, G. Fitchew, Sissie Watts, Jack and Tom Foulger, Ethel Williamson, Gertrude, Nellie, and Edie Kelsey, Ellen Anderson, Norman Braby, Gertrude Ashby, James Wicks, Annie Tawse, Helen Beckett.

THIS WEEK'S BIBLE SEARCHER (No. 16).

In St. Luke i. to xii.

Find the following verses and say—

- (a) Where each is found?
- (b) By whom, (c) To whom, (d) On what occasion, was each spoken?
- 1.—Command fire to come down...even as Elias did.
- 2.—Man shall not live by bread alone.
- 3.—That we should be saved from our enemies.
- 4.—In an honest and good heart, having heard the word keep it.
- 5.—The chaff he will burn with fire unquenchable.
- 6.—He from within shall answer and say, Trouble me not.
- 7.—Speakest thou this parable unto us?

[Children under twelve may stop here, but age must begin.]

(e) Write out each verse in full.

(f) Take one word from each and make a question asked in the latter part of the book.

(g) By whom, and (h) On what occasion, was it asked? (i) Write out the whole verse containing it.

UNCLE TOM.

Playing "Hide and Seek."

(1 Sam. x. 21-23.; Jer. xiii. 4, 5.)

CHILDREN often do in games what older folks do in real life. In play you imitate your elders. Many games are only but playfulimitations of real work done by men and women. Thus, you may become all the better fitted by-and-by for the serious duties of life, by being engaged in those innocent and lively amusements in which you now delight.

You all know the game of "Hide and Seek." Some of you, no doubt, have often hidden a thimble so that others may find it; or have joined others in trying to find what someone else has carefully hidden. How anxious you are, if you have to hide anything, to put it where no one can find it, and you use all the brains you possess in order to find a convenient niche. Then you call upon the other children to come and find it, and how intensely interested you are in their movements! By-and-by, when it is found, what excitement there is, and what joy among those who have found it! In all this there is the love of discovery, which as you get on in life you will find will grow upon you. What you do now in your play you will do later on in the eager pursuits of life.

Now, this game of "Hide and Seek" is a very old one. I feel certain it has been played in almost every land and in all ages. My belief is that children have always played in their games what they have seen their elders do in life. In ancient days people had often to hide themselves, or their treasures, from others, and children were not likely to overlook this. Indeed, the story of our race begins with hiding. No sooner did Adam and Eve disobey God than they hid themselves among the trees of the garden. Most of you know what such hiding means. There is not much game or joy about that. When you have done anything wrong you hide your face, and run out of sight; and it is well—indeed, it is only right that you should.

There are other instances spoken of in the Old Testament. Moses was hid by his parents, three months, because he was a goodly child—hid from Pharaoh, and from all those who would take away his life. Again, the spies who went to Jericho were hidden by Rahab, who covered them over with stalks of flax. Then there is the case of Saul hiding himself and, later on, of David hiding himself from Saul.

Then, again, Jeremiah tells how he hid, not himself, but the girdle which the Lord had bidden him hide. He hid it in a hole of the rock, and so hid it that no one but himself could find it.

So, right through the Old Testament, you will find in actual life some very real and earnest hiding, as well as very eager search on the part of others for that which had been hidden.

Many things that were so real in the lives of other folks, the children imitated in their play—for children were the same then as now. Why, wherever older people keep shops and buy and sell, children are sure to have a game at shop-keeping! So with regard to most things that children see grown-up people do. They mimic everything in their games. Thus, in those days when men used to hide themselves, or some precious treasure they owned, from their pursuers, children were wont to imitate this hiding and seeking in their games. If they ever heard, for instance, about Saul, the son of Kish, hiding himself among the stuff, they would be sure to try to do the same; or, if they heard of Jeremiah hiding his girdle, some of them would be sure to try the same experiment.

Now this desire to hide is not necessarily wrong. There is a

HIDE AND SEEK

power given to us to keep to ourselves certain thoughts and purposes, and I think we ought to use that power within reason—not unwisely or selfishly, so as to be reserved in manner when we ought to speak out. But there are secrets which we ought to keep, and purposes pure and good which we ought to cherish in silence.

On the other hand, it is noble to seek after many things until we find them. The love for finding is beneath most of the activities of men and women. In cities and towns like London or Brighton, you find men and women rushing to and fro, eagerly and anxiously, apparently with scarcely a minute to spare. Every one is in search of something, if it be only his daily bread. How many thousands are each day eagerly in pursuit of success. They want to find out the secret of getting on. Thus, from morning to night they are hard at work. Now, the little games in which they have been engaged as children have only prepared the way for every

earnest and honourable search. This game, therefore, has its uses in after life.

It is well that children should play. You should be encouraged to do so within limits. It is well that you should use your ingenuity in either trying to hide yourself—without running into danger—or by concealing anything that is given you to hide, in order that the ingenuity of other little boys and girls may be used in trying to find it out. God has given you a brain to use, and, before it is used in hard work, He would have you use it in eager play.

Besides, God Himself hides most things from us in order that we may by diligent search find them out. Every kind of knowledge is at first hidden from us, and can only be found by much seeking. The treasures with which God has made the earth rich are as a rule to be found in unexpected places, and can only be got by hard work. The coal that burns brightly on our hearth has not been got without much thought and labour. Indeed, men and women were thousands of years before they found it out. Many other good things which we have to-day, and which our forefathers had not, have had to be sought for patiently for hundreds of years. God hid them, so to speak, in order that men might use all their powers to find them out, and that they might be better for the very exercise, even when, for the time being, they have not found what they sought. All the wealth with which God has blessed us, in minerals and other treasures, has had to be found out by man. God has shut it up in his coffers, and placed his keys in certain places. If we only look diligently for these we shall find them, and shall be able to open the locks one by one. That is what men have been doing in all ages.

Again, you cannot learn your lessons without hard work, and the lesson that requires the greatest effort to grasp is the lesson worth learning most; so that you boys and girls cannot become scholars, or be fitted for life, without earnest seeking after knowledge and experience.

Last of all, spiritual things must be eagerly sought. "Those who seek Me early," says God, "shall find Me," and "Seek and ye shall find." Even this Book we cannot understand all at once—there is not one of us who does understand it all—we only gradually get to know the meaning of the truths it contains. We have to dig in them as for precious things. "Search the Scriptures." The word "search" means "to dig deep"—dig down as men dig for precious minerals. If you do this in the study of this grand Book, it will repay you gloriously. You will learn more of what Christ has to give in his great love; you will also receive all needful strength to do your duty; and all the guidance you require so as to walk the right path. Jesus would have us seek for Him as the wise men and the shepherds sought Him, and He would have us seek diligently for those things which He can give us, and which will profit us most when found.

So, then, life is a time of search. God, in one sense, has just placed things out of sight, in order that we may use all our powers and opportunities to find them out. And how happy are we when we find them, all the happier for the effort we have made. There is nothing like the joy of finding—a lost sheep, a lost coin, a lost friend. I trust that throughout life you will seek earnestly the things which are above, where Christ is seated at the right hand of God.

A Tiny Mite's Prayer.

"Please, kind God, next time I am just going to be naughty, will you send Satan away, even if I forget to ask you?"

J. E. WALKER.

Children's Special Service Mission.

Mr. Hutchinson, Leeds, April 21; Withington, April 22; Manchester, April 23; Liverpool, April 24; Plymouth, April 25, May 4.—Mr. J. B. Tyler, Kemp Town, April 17, 20, and 21; Brighton, April 23; Hayward's Heath, April 30.—Mr. Hankinson, St. Peter's, Derby, to April 20.—Mr. Spiers, Presbyterian Church, Highgate, to April 24.—Mr. Herklots, Manchester, April 23; Liverpool, April 24; Bell Bush April 29; Heltfield, April 30.—Mr. H. W. Brownsmith, Paris, to April 17. Brussels, April 19-26.—Mr. H. W. Brewster, Marylebone, April 22.—Mr. Hewlett, Spofforth, Harrogate, to April 20; Manchester, April 23; Liverpool, April 24; Battsford, Needham, April 25, May 4.

Annual conference of Scripture Union workers, *Strangers Hall, Manchester*, 3 p.m. and 6.30 p.m., April 23; *Gordon Hall, Liverpool*, 4 p.m. and 7 p.m. April 24.

A special prayer meeting for seaside services will be held at the Y.M.C.A., 186, Aldersgate-street, Tuesday, April 21. Tea at 5.30 p.m.

Children's Scripture Union.—Portions for week ending April 25, 1896.—Sun., April 19, Proverbs xv. 1-17; Mon., April 20, xv. 18-33; Tues., April 21, xvi. 1-16; Wed., April 22, xvi. 17-33; Thurs., April 23, xvii. 1-17; Fri., April 24, xviii. 10-24; Sat., April 25, xx. 1-13.

P.S.A. Conference, Birmingham.

IN Carr's-lane Chapel, Birmingham, on Tuesday week, the National Conference of the Pleasant Sunday Afternoon Movement was held. Mr. JOHN BLACKHAM, of West Bromwich, presided. Beginning in the customary P.S.A. way, there were three minutes of hymn-singing, three of prayer, and three of Scripture-reading. The prayer was offered by Miss HEARN, better known as "Marianne Farningham."

Rev. J. SELICKS, of Leamington, opened a discussion on the women's branch of the P.S.A. Miss GORE (Leamington) testified with joy to the good that had been done. Rev. G. TYPE, of Birmingham, speaking as a recent convert, who formerly had "persecuted the church," said that he now had a P.S.A. membership of 600, and an attendance of 700 or 800 every Sunday.

Mrs. DYSON, of Ramsgate, whose principal work was done in Wakefield, gave a thoughtful and inspiring address. They had felt yearnings for the multitudes who were scattered like sheep without a shepherd, like ripe corn waiting for the harvest, and they were trying to gather the sheep into the fold and the ripe corn into the garner. Of the women particularly she wished to speak. Round about the churches there is a multitude of women bound to them by close ties, who, however, were only at rare intervals to be found within the churches. The life of those women for the most part consisted of a round of ceaseless toil. Often they had to eke out uncertain wages by washing and charring. They seldom got out, they seldom read newspapers, they seldom met their friends. The abounding joy they ought to get from the love of children was lost altogether in the sense of care. The effect of that upon the character of the women was one of three kinds. If she was of strong nature, well brought up, and struggling to keep together a respectable and prosperous home, she grew too often cold, hard, and bitter. If of a tender mould she became reserved and silent, adding lack of sympathy to her other burdens, becoming apathetic and indifferent. Or, in the third case, she sunk into degradation and began to drink and gamble, sometimes even to lose her very womanhood and become a thing of shame. For generations they had been trying to reach these women, but always with a sense of futility and inadequacy. They had longed to find a larger way, and such an opening came to them suddenly from the example of the men's P.S.A. The conviction passed like a flash through the women, that they were entitled to one hour in every week, in which, if they could get the work done, and take baby with them, and be sure to get back in time to get supper ready, the husband or son might consent to sit by the fire and see that nothing happened to the house or the children. That hour they spent in a great gathering known by the letters P.S.A. They felt the thrill of a larger life and a larger sympathy. They got a vision into larger lives. Only those who had seen the simple enjoyment of the women, their child-like self-abandonment, and knew the sacrifices they made to be present, could understand the great and good work the movement was accomplishing.

Dealing next with the possibilities of the movement, Mrs. Dyson placed in the forefront the fact that they were putting heart and hope and energy into the down-hearted and the distressed, and kindling the flame of dormant aspiration. Then there were immense educational possibilities. Freed from all conventions, speaking as one woman to another woman, and with a perfect candour, they could teach much about household economy, questions of health, sanitation, and sick-nursing, and they could lay bare the terrors of drunkenness and impurity, of uncleanness, and of child neglect

They could nerve their hearers to what might result in the purification of whole neighbourhoods by the formation of a healthy public opinion. Speaking formally of correlative branches of the work, Mrs. Dyson advised them that in their visiting there should be no touch of professionalism or patronage, indeed no obvious charity or kindness, but a spirit of pure friendliness.

Miss FARNINGHAM said she was one of those who prayed God to speed the movement on. It was just what the world and Church needed to-day.

Rev. J. O. WEST, vicar of St. Matthew's, Birmingham, spoke of "Some important spiritual needs and aspects of the movement." As a worker in one of the poorest parishes of Birmingham, he expressed his personal indebtedness to the P.S.A. movement.

Rev. G. CAMPBELL MORGAN, Councillor Bisseker, and the chairman also spoke.

At the afternoon session, a letter from Rev. F. B. MEYER was read, in which he said that if he could have been with them he would have urged an increased endeavour to emphasise the spiritual element of the movement, and the suitability of this agency for bringing the working classes and the ministry in closer contact. An address was delivered by Councillor PRICE LEWIS, of Wolverhampton, who said that he was never more struck with the need for P.S.A.'s than when he walked through the streets on the Sundays preceding Bank Holidays, and saw thousands of men crowding to holiday race meetings. The race meetings were amongst Wolverhampton's worst curses. Rev. E. GOULD, of Leamington, argued for the title of brotherhood for the movement. Councillor STEWBRIDGE, of Birmingham, showed how the P.S.A. was doing a work that had never been done before, and advocated a still closer association between the P.S.A. and the Sunday-school.

The Chairman remarked that the movement was to a great extent dependent upon the influence of good women, and called upon Mrs. Dyson and Miss Farningham to speak. Rev. A. C. FERRIMAN, of Bradford, pleaded for a mutual sympathy between the local church and its own P.S.A., but said that would not come so long as the church members were accused of being proud and hypocritical, and so long as the P.S.A. gave the critics any ground for saying they were selfish pleasure-seekers, who only met together for secular entertainment. The meeting was thrown open to general discussion.

In the evening Mr. GEORGE MÜLLER, of the Bristol Orphanage, preached to a large congregation in Carr's-lane Chapel from the words, "Ask, and ye shall receive." His earnest exhortations were illustrated with personal experiences of answers to prayer.

Police Orphanage, Redhill.—The annual meeting and distribution of prizes was recently held. The chair was taken by Colonel H. Macgregor, C.B. The report stated that there were now twenty-six orphans supported by the home, nineteen boys and seven girls, of ages varying from five to fourteen. All are being trained for usefulness in after life. In most cases the fathers of these children had met with their death through accident, or injuries received whilst in the performance of their duty. Capt. G. R. B. Drummond, Chief Constable of West Sussex, spoke a few kindly words expressing the value which all in the police should feel for such an institution. The Countess of Chichester addressed the children and presented the prizes, which had been given by different members of the committee. The Orphanage is entirely supported by voluntary contributions.

Finsbury Park Rescue and Preventive Association.—In reviewing the work of the past ten years, the report for 1895 says: "We were the first to prosecute the owners of bad houses under the Criminal Law Amendment Act, 1885. We have from time to time readily placed all information in our possession at the disposal of the local authorities. While we feel there is, in view of the awful condition of the streets, a great deal more to be done, we desire to place on record our own opinion that all has been done possible, with our limited forces, for the cause of purity in North London. Our efforts to enlist the co-operation of the police are now rewarded by their hearty assistance; in some cases they have themselves (as they should) volunteered the information." Alpha House, 45, Hanley-road, N., has extended help in some very sad cases to wronged and deserted girls. The hon. sec. of the work is Mr. T. Fish, 32, Lancaster-road, N.

THE LATE General G. G. Anderson.

GRACE, though not hereditary, is often found in families through successive generations. General Anderson, who has lately gone to his rest and reward, was for many years a faithful witness for Christ in India and Britain, and he had a happy place among relatives preceding him and following him in the way of life. His father, the late General W. C. Anderson, R.A., was a distinguished officer at Waterloo, and, what is better, an eminent Christian. He is remembered by many as Colonel Commandant of the Royal Horse Artillery at Woolwich, and as having a prominent place in the Evangelical Alliance. Before the days of Keswick, the late Duchess of Gordon had great gatherings at Huntly, at which the General was invited to preside.

GEORGE, the subject of this sketch, born at Portobello, near Edinburgh, on Christmas Eve, 1822, was the second of seven sons, six of whom entered the Army, and three attained the rank of General. George was a bright youth, for he got his commission when only sixteen years of age. Soon after he was sent to India, and ere he was twenty he passed through trials that made his survival marvellous. In 1842 he was sent to the hills on sick leave. He was still in fever when he started for Simla, by palanquin *dak*, the only way then of travelling in those parts. The country was very unsettled, and at sunset he was attacked by twelve dacoits.

The *palki*-bearers at once fled. The young officer shot down the first man with his revolver, and was drawing the trigger for the second when a thrust from a long spear missed him, but disabled the revolver. The dacoits then closed on him, and inflicted eleven wounds, four of them in places endangering life. He bled and fainted, and the robbers, thinking that they had killed him, stripped him, and left him for dead. They carried off palanquin and everything. There he lay all night. In the morning he was found by a mounted patrol, laid on a *charpoy*, and carried to Ludhiana, then the frontier station. It took two days and two nights in the hot winds, which added dangers to the sorely-wounded young man. His only surviving brother writes: "No other man I have met, or heard of, could have pulled through such treatment; but his life was spared, and health restored eventually." Some would say that his having been found in the morning was the merest chance, but it may well be regarded as a fruitful providential interposition—"The Lord had need of him."

The present writer was intimately acquainted with General G. G. Anderson for twenty years, but he is indebted to others, and especially his brother, Captain R. E. Anderson, for glimpses of his early career in India. The brothers were together, officers in the same regiment, and occupying one tent during the Punjab Campaign in 1848-50. Lieutenant George was genial, warm-hearted, and chivalrous. He was more than moral, though not decidedly Christian then; he had a leaning to religion, and advised younger officers, who preferred the messroom, to attend the voluntary services. Long before his conversion the Spirit was striving with him.

In 1852 Captain Anderson took furlough, and came to his father's house at Woolwich. In 1853 he married Annette Charlotte,

youngest daughter of Robert and Lady Mildred Uniacke, of Woodhouse, county Waterford, by whom he had two sons and four daughters. Mrs. Anderson finely balanced her husband's genial, impulsive, and energetic character by her gentleness, and "the ornament of a meek and quiet spirit."

The exact date of the Major's conversion is not known. It must have been in 1860 or earlier. The means of leading him into clear light was a sermon of the late Mr. Spurgeon on "Look unto Me, and be ye saved." The Major surrendered himself to the Lord "spirit, and soul, and body," and showed that Christian decision which ever after was a feature of his character.

After a variety of services, ending with an important appointment at Allahabad as a colonel, he retired in 1875 to Dehra Dun. His official duties were now few, and so he was free as well as ready for every good work in the beautiful Dun, and in the hot seasons at Mussoorie. At this sanatorium he found congenial work among the soldiers at the *dépôt*, and in co-operating with Rev. J.



(From Photograph by Messrs. Maull & Fox, 1874, Piccadilly, W.)

Gelson Gregson and other ministers of the Union Church, and Brigade-Surgeon R. Pringle, M.D. At both places he arranged for a supply of Christian literature, an eminently important work in India.

In 1879 he returned to England, and in 1881 became major-general. At Blackheath he often preached in the open-air, and exercised there, as well as elsewhere, a remarkable gift for dealing with souls individually. He had seals of this ministry. He was an Elder of the Presbyterian Church, and a director of the Anglo-Indian Evangelisation Society. To the last he took a deep interest in this society, which sends evangelists to many places in India where there is neither church nor chapel, neither minister nor missionary.

At Eastbourne and Plumstead the General's whole-hearted Christianity won the regard of ministers and Christian people, and his earnestness for winning souls had its reward. His love for the Word of God was wonderful. He rose at six in the morning for the study of his well-marked Bible and quiet communion with God. This explains his long-sustained Christian consistency and usefulness.

In 1891 General Anderson married Kate, youngest daughter of the late Mr. James Russell, of Horton Court Lodge, Kent. This lady, after her conversion in 1875, began Christian work on a small scale. It grew until it expanded into the Cage-lane Mission, Plumstead, with its large hall. In this work General Anderson found a congenial sphere of action. A great part of his time was spent in a small summer-house in prayer and conversing with inquirers. He said to a Christian worker: "You cannot do me a greater favour than to bring men and women to me to speak to them about their souls."

A severe chill brought on the illness that terminated his earthly life. On November 27, 1895, devout men and women were at the Eastbourne Cemetery, where the esteemed friend and pastor of the deceased (Rev. H. C. Wilson) conducted the funeral service.

Soldier of Christ, well done!
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.

The Cage Lane Mission.

THE anniversary of this well-known mission hall, held on Thursday evening, was well attended, and accompanied by much interest. The general sympathy felt for the devoted founder, Mrs. Anderson, in her bereavement found generous and hearty expression on all hands. Sir ROBERT PHAYRE presided.

The report, read by Col. ST. QUINTIN, opened with graceful and touching reference to the loss sustained by the death of General Anderson, who had for five years devoted himself to the Mission. The work of the past year is described as rich in tokens of blessing. The evangelistic services have been largely attended and full of interest. The various auxiliary agencies have gone on steadily and usefully. During the winter much was done in the way of relieving distress. The Sunday-school has a thousand children under the care of fifty teachers. Many letters have been received from young people in service testifying to the fact of having been led to Christ in Cage-lane Mission Hall. The Bible-woman continues her valuable and resultful labours from house to house, seeking constantly the good of the bodies and souls of the people around. One very interesting case is mentioned in illustration of many such. Reference is made to the temperance and similar operations; and an urgent plea is made for further help in view of the teeming masses populating this growing district, regardless and reckless of their spiritual interests, and left largely without any to care for their souls. Amongst these the mission-hall occupies a commanding position. It is open every night of the week; and every legitimate effort is made to reach the people, hence it merits support as a thorough-going and live mission centre.

Mr. T. A. DENNY made happy reference to the new well-constructed and commodious hall, so considerable an improvement on the old and somewhat awkward place.

Mr. A. BAYNES felt that no one could listen to the story of the work without thanking God for such a centre of light and hope. From his long experience as a chaplain, the speaker recalled case after case to show the deplorably friendless and hopeless condition of thousands, and the absolute necessity of such missions as these, which reach out a helping hand to those who have lost heart, and are ready to perish.

Mr. JOHN WOOD addressed a few ringing and rousing words to Christians who are, or who ought to be, workers for God. He would have all such ponder the direct question, "How much owest thou unto my Lord?" It is a question we can never answer fully. He gave us all we have and are; He gave his Son for us, his choicest and best for our sakes. Does not all this demand whole-souled and unreserved consecration to any service to which He may call us?

Funeral of Richard Weaver.

IT was not a wealthy crowd that followed the mortal remains of the sturdy old veteran to their last resting-place in Ardwick Cemetery, Manchester; but it was rich in sympathy and love. It began to gather long before the arrival of the cortege from Alderley Edge, where Richard had his home. A few stragglers might have been drawn in by a sense of curiosity, but even among bonnetless women, who evidently had not come from far, there were not wanting tokens of respect, and even mourning. Had some of them (one was tempted to ask) heard the Gospel from his lips to saving purpose?

The day (Wednesday, the 8th inst.) was fine but cloudy, so that no inconvenience was felt from either cold or sun; and but for the short notice of his death no doubt hundreds more, especially from a distance, would have gathered round his grave. As it was, the throng was considerable, and it was to be noticed how large a proportion were men.

All his sons were there, manfully battling between deep emotion and the necessity of managing the arrangements; but it was a sore struggle. Among the companions in labour of many years, there were present Joshua Poole, now very frail and infirm, one of the last links remaining of the evangelistic activities of thirty years ago; the mother and wife of the late Henry Moorhouse, one of Richard Weaver's earliest converts; Mr. John Latham; while the fellow-workers of later years were very numerous represented.

IN THE CHAPEL.

In the absence of Dr. Barnardo, who was to have conducted the funeral service, but unfortunately missed his train, the sad duty fell to the lot of Rev. JOHN ROBERTSON, of Glasgow. In the cemetery chapel the proceedings commenced with the hymn

In the Christian's home in glory
There remains a land of rest

—a memory of the old revival days in which, as Mr. Robertson afterwards expressed it, Weaver "burst out upon the nation as a brand kindled by God." It was sung with a degree of heartiness seldom heard at such a time—sung indeed as Richard himself would have sung it, and have had it sung, could he have been present in life instead of death. And some of the tear-stained faces looked brighter as the hopeful refrain rang out—

There is rest for the weary,
There is rest for you.

We are not accustomed to such singing at our sad, solemn southern funerals; but on this occasion at least our brethren further north were true to their faith, to "sorrow not as they that have no hope." The triumph so manifest at their brother's death seemed imparted to them in this and succeeding hymns. In the reading of the Scripture, too, while breathless silence reigned during the more solemn passages, it seemed as if the tension was too great, and suddenly the audience spontaneously joined the minister with one voice in repeating, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ"; so also in the later words, "And God shall wipe away all tears from their eyes."

Then, in well chosen words Mr. Robertson thus traced some of the events in the evangelist's life:—

"Our hearts are stricken to-day. Before us lies the precious dust of one of the most honoured servants of the Lord Jesus Christ in this half-century; honoured by the Master in having committed to him, more than to any other in our generation, the work of calling sinners to repentance and conversion at the Cross of the Crucified. Richard Weaver was a brand kindled by God Himself, and the flame lit up with the atoning love of Christ the hearts of hundreds of thousands of his fellow-sinners.

"Perhaps it is meet that a Scotsman should have crossed the border to lay a wreath of Scottish blue-bells on the coffin of Richard Weaver; for though

he belonged to you English people, and loved his native England, his heart was peculiarly knit to the 'land of the mountain and the flood.' It was in Scotland that some of the most marvellous results of Richard Weaver's preaching were seen; and it was in Scotland that the Holy Ghost confirmed the Word with signs following to an extent that thrilled our staid and solemn country into unwonted hallelujahs. Richard Weaver's hymns flew like wildfire on the wings of the wind, and our grave psalm-singing Covenanters had to open their mouths in the infectious harmony of those new Gospel melodies of his. God was with him, and he is now with God.

"I have thought it remarkable, and designed of God, that Richard Weaver's last sermon in Scotland should have been in the very scene of his old triumphs in preaching the Gospel of Christ—the City Hall of Glasgow, where my congregation now gathers. Thousands on that occasion thronged round him, and listened to some of the most thrilling utterances that ever fell from mortal lips, commending the love and grace of his Saviour. Will any that were present at that last meeting of the

veteran revivalist—for revivalist he was to the end—forget his words when he summoned from the spirit land Abraham and Jacob, David and Isaiah, and all the saints of old, Luther and Calvin, and John Knox, Wesley and Whitefield, McCheyne and Chalmers, to bear testimony to the sufficiency in life and in death of the grace of the Lord Jesus Christ? It was over again the old fervour of the great revival time of 1859-60, and gave some of us that were but bairns at that wonderful time a kind of idea of what Richard Weaver and that great revival were.

"God tried him and tested him beyond most, and he stood the test, and came forth as gold. His hair as I knew him was driven white; not so much with the snows of age and the coming eternity, as from the blanching of the pain and travail of sadness and sorrow, and, I will say, the unmerited neglect and cruelty he passed through. But all is over now; 'There is rest for the weary,' and he has found it in the bosom of his God.

"We commend the bereaved widow and family of him who has gone to God for his own consolation, and as we commit the dust of his servant to the tomb to wait his promise of resurrection, do we not hear the voice say to all of us, 'Be ye also ready, for ye know not the day nor the hour when the Son of Man shall come?' Let us be in earnest, for eternity will soon be upon us, and opportunity will have gone."

AT THE GRAVE.

The four bearers of the coffin had each been converted under the evangelist's preaching. At the grave was sung, in response to his dying request, another of the old revival hymns—

In evil long I took delight,
Unawed by shame or fear.

Regret was expressed at the unavoidable absence in South Africa of Mr. R. Cope Morgan, for nearly forty years one of the most staunch and loyal

friends, through evil and through good report, that Richard Weaver ever had, and author of his "Life." He was represented by his son, who gave an address from the words of Prov. xvii. 6, "Children's children are the crown of old men: and the glory of children are their fathers."

We live, he said, in days of keen competition, alike in the religious and the business world. In each there is a conflict of ways and means, of methods and ideas. Some desire the new; others say "The old is better." In the sad nature of things the younger succeeds the elder, and in the process is apt too hastily to assume its own superiority.

Like the "meeting of the waters," there comes a point at which the old river has received so many inflowing tributaries that its original existence is in danger of being forgotten; and, alas! it sometimes happens that in the fusion there is *con-fusion*, a noise and clamour, a ruffling of the surface, aforesaid so placid and so smooth. Yet this is only so when the stream is shallow and its bed stony. Given sufficient depth, and the new-comer merges with the old in still and noiseless calm, and in graceful concord they help each other on their way.

It is this thought of mutual aid and esteem between the older generation and the new of which the verse referred to speaks. It may be fitting that the elders should some day express appreciation of the generation arising after them. It would also be well if their appreciation were always deserved. But if "children's children" may become "the crown of old men"—a royal blessing on their heads—it is no less true that "the glory of children" should be "their fathers."

We hear much to-day of what is "new" in photography, journalism, criticism, evangelism, and what not, and gladly avail ourselves of all that is good in each. But as one of the younger generation he repudiated the assumption that everything new is of necessity the best, to the depreciation of all that has gone before; and expressed his gratitude to God for the blessed, holy, and fruitful lives of such "fathers in Israel" as the one whose loss we mourned.

Richard Weaver (he continued) belonged to the old school; he clung to old methods; but he believed in the old Bible, and stood upon the old Rock. His character knew no shoddy; he built on concrete, not on dust; and when much else will be burnt up his work will remain. Methods and expressions may change with changing years; but if the work of those who follow him is to abide it must be permeated with the old truth, and tell forth with equal fidelity the "old, old story of Jesus and his love." Elijah exclaimed in a petulant mood, "I am not better than my fathers!" and prayed that he might die. Let us, recognising the same fact, pray to live, that we may carry on the work in which the fathers lay down their lives. Be it ours, to trust as firmly, to pray as earnestly, to work as faithfully, to live as nobly, to die as triumphantly as our father, brother, friend, and comrade, who is now in the presence of the King.

After the singing of another favourite hymn—

Christ for me,

Mr. THOS. WINTLE, of Pontymoile, Mon., referred, in feeling terms, to the welcome visits paid by his departed friend to the colliers of South Wales. Often feeble in body, he was, nevertheless, ever ready to declare the message of the Master's love to a class of the community especially dear to his heart; and to aid Mr. Wintle in his strenuous endeavours to minister comfort to the souls and bodies of those in distress, through calamity or scarcity of work, with whom, alas, the district abounds. His last visit was in December. In fact, it was the last active effort in Gospel work that he undertook before his final illness. As the result, a large number, especially of young men and women, are rejoicing in a newly-found Saviour.

Mr. Robertson then committed the body to the grave with the following words:—

"At this open grave, I have been asked to conclude with a few words. The first time I ever heard of Richard Weaver was long ago, in connection with a hymn my mother, now in glory, sang to me:—

Come ye that fear the Lord
Unto me.
I've got something good to say
About the narrow way,
For Christ the other day
Saved my soul.

"Then the traditions of the great revival of 1859-60, in which Richard Weaver passed through Scotland like a flame of fire, were like a holy atmosphere about Scotch boys such as myself as we grew up. We never saw, but we heard and were glad, and have wistfully longed for that old time of the right hand of the Most High to return. When the annals of the spiritual movements from God on this poor earth of ours are written by the recording angels, one name will be inscribed as a messenger of Christ to our nation deeper than earthly historians seem inclined to inscribe it, and that name is Richard Weaver.

"Just as Wesley and Whitefield were used by God to call out his people from the darkness and unbelief of a degenerate Christendom, so half-way through this century God called Richard Weaver to summon his people from the surrounding chill and death of formality and indifference. No bishop's hands were on his head—the converted collier needed them not. The cross was where he stood and beckoned sinners to come with their guilt-laden hearts to where he had himself got peace and pardon. I never thought he would yet be in the providence of God at his own fireside, loved by the bairnies, listened to by my people, and listened to, as I said inside the chapel, by them in his very last sermon in Scotland, in the City Hall of Glasgow.

"The Evangelical succession has a truth that needs to be restored, for I am surprised to find it too much missing in the ordinary survey of what led up to the entrenched Evangelical position of our churches, that resulted from the visit of Messrs. Moody and Sankey from America in the seventies. Pioneers that do the most difficult work are apt to be lost sight of; perhaps even in this neglect pioneers may be like the Christ Himself, who came unto his own but his own received Him not. Let that link in the Evangelical succession be righteously restored. The link is Richard Weaver. We owe, indeed, under God, the visit of Messrs. Moody and Sankey, to which so much is attributed, logically, historically, and directly to him whose body is about for a time to be enclosed in this grave in Manchester. Though it is not mentioned in the published 'Life of Henry Moorhouse,' it is the case that Moorhouse was converted to God through the instrumentality of Richard Weaver; and it was Moorhouse's teaching and contact with Mr. Moody that sent him over to this country to tell the old, old story with so great blessing from God, for which we will ever praise Him. But in justice let the historical link be realised, Richard Weaver was second to none, and far before many, in natural gifts as an evangelist, apart from the grace of Christ and the power of the Holy Ghost, without which all gifts are vain. The 1859-60 movement, on which like a ship on the inrolling wave he was borne, was weird in its unearthliness. It was God.

"But we will not speak of the servant so much as of the Master; we will not mention at this graveside the sinner saved, but the Saviour saving; we would commend Christ to you all. He whose tongue is silent would do this, we are sure. He is not dead; he sleepeth. Mr. Spurgeon told a company of us before he died that he believed that God would give him a pulpit somewhere in the immensities of eternity, and he would yet proclaim to listening worlds the story of the redemption of the

sinner by the blood of the Son of God. Yes, and Richard Weaver will tell the story, too, to those celestial auditories throughout God's universe. The old theme will be the ever new with him, 'Unto Him that loveth us, loosed us from our sins in his own blood, unto Him be the glory.'

"We have sung around his last couch the hymn he requested the mourners to do, and we give God thanks that in his place his two sons proclaim as evangelists, in speech and in song, the Gospel their father spoke and sang so movingly and long. God comfort the bereaved. Their translated father told them to put on the tombstone that will be erected on this spot the words, 'A great sinner saved by great grace,' and Richard Weaver's last words on earth were:—

On Christ, the solid rock, I stand—
All other ground is sinking sand.

"Farewell, soldier of Jesus, fallen asleep; farewell, dear old Great-heart of the Evangel. And may the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all now and throughout eternity. Amen."

Thus rests, until "that day," "Undaunted Dick," as he was called in his unconverted days, and which sobriquet he lived up to to the end. A few days before his death he had said, "Ten doctors who gave me up and said my case was hopeless have all gone before me!" Again and again he was raised, as it were, from the gates of death, to speak to sinners of the love of God; and now, though dead, he yet speaks and lives for evermore.

MEMORIAL SERVICE IN LONDON.

It seemed but fitting that a Memorial Service should be held at the Noon Prayer Meeting, Aldersgate-street, where so often when in London our departed brother's ringing voice has been heard. Many who could not spare the time to attend the funeral in Manchester were glad to unite in such a service in London. Hence, on Monday, the hall was well filled with friends from far and near, who glorified God for the remarkable work He had enabled this veteran evangelist to do. Many were eager to bear testimony to the great things witnessed in past days. Early experiences with the veteran evangelist in Staffordshire, stirring scenes more than thirty years ago in Liverpool, and moving times in the Old Surrey Theatre, were referred to (bringing one brother to his feet to testify that he and many around him were fruits of these services); work in Leicester and at Dedham, and fruitful labours in Glasgow and Edinburgh were also recalled. Amongst those who spoke were Messrs. W. Greene, Golding, D. M. Cameron, R. Burn, W. Noble, R. Scott, G. E. Morgan, and P. S. Badenoch.

The two closing speakers were Rev. W. Stott and Dr. Barnardo. The former recalled early days with Richard Weaver and John Hambleton in the North, while the latter summarised admirably special points in Mr. Weaver's ministry. Few in these later and more conventional days can form an adequate conception of what it meant for such an evangelist as Mr. Weaver to come into an Irish town, and set it in a stir. He was an untutored man, but he was full of the Holy Ghost. He was certainly thoroughly unconventional; his tunes he picked up by the wayside. He was intensely original, and one of the most fearless of men. Put a stone wall before him, and if he felt God called him, crack he would go at it. True, there came a time when a dark cloud rested on his life. "I thoroughly investigated the whole matter, and was with him through it all. It seemed to me one of the most mysterious providences of God I have ever known—such a life of usefulness eclipsed so sadly. None of us can imagine how dark was the cloud which fell on his earnest soul. But how magnificently God brought him through! He went to the very district where the accusation had been made, and for twenty years, as town missionary, literally lived it down, until the falsity of the charge was confessed on the deathbed of the person who made it. God brought him out of the obscurity to do, in his closing years, a marvellous work. His old vigour and strength were gone, but his ministry was marvellously owned of God in these last days of a wonderful career."

Many may be glad to know that an excellent cabinet photograph of our departed brother may be had (price 1s. 6d.) of J. S. Dodington, 62, Upper-street, Islington, N.

Conventions in the Riviera, Rome, Egypt, and Palestine.

FROM A CORRESPONDENT.

IN these days of hurrying to and fro, it is good to know that God has laid it on the heart of some—especially of one—of his servants to think of wanderers in foreign lands, and also workers there. A series of Conventions for the deepening of spiritual life designed to reach both workers and visitors, has been held now for three years under the presidency of Rev. Francis Paynter, of Guildford. This spring the chain has been lengthened, and has reached over to the Holy Land, where God has granted special tokens of good.

The meetings began in the Riviera. Three or four days were spent at Nice, the meetings being held in a hall attached to the French Church. Some French and Italians were present, many English and Scotch, and an M.P., the representative of a Welsh constituency. At Cannes the Convention was in the German church, and people of that nationality and Russians mingled with French and English workers and visitors in their desire to seek deeper blessing from God. At Mentone the French Protestants opened their temple for the weekdays, and the Scotch pastor his pulpit for the Sunday. At San Remo, a lady to whom God had given "great largeness of heart," made the whole party her guests, and threw open the beautiful hall of her villa to all who would come to hear "things touching the King." The hall was crowded, seven ministers being amongst the company.

Time compelled the speakers to omit other Riviera towns, and even to pass Florence, but at Rome, "in the name of our God," they "set up their banners." The Y.M.C.A. hall was the place of meeting, and (as an old resident said), "the British colony at Rome was well represented" in the gatherings, which filled it twice a day for several days. There, as at most of the other towns, English and Scotch chaplains invited Mr. Paynter and his helpers (Rev. J. J. Luce and Rev. J. B. Figgis) to preach for them on the Sundays.

So far the work was on the lines of former years, but from this a new departure was taken in the extension of the services to Cairo, Alexandria, and Jerusalem. At Cairo they were distinctly services. Endeavours to obtain a large room in first one and then another hotel having been frustrated, Dean Butcher most kindly invited the chairman and Rev. Evan Hopkins (who had now taken the place of Mr. Luce) to take three quiet days in Christ Church, while the American missionaries invited Rev. W. Houghton (who had followed Rev. J. B. Figgis), to give addresses at their church, in the very heart of the city. A very blessed season was vouchsafed. Even in worldly Cairo goodly congregations of visitors gathered, while the workers were cheered exceedingly.

At Alexandria Rev. T. R. Lawrence gave the heartiest welcome to the Conventions in the Soldiers' and Sailors' Institute. There and in the English and Scotch National Churches, and also in the Seamen's Bethel, the voices of God's servants were heard speaking in power. It is believed that some soldiers and civilians found Christ. Two ladies from England who had prepared the work at Cairo followed it up at Alexandria; it is hoped that the blessing will abide yet for many days.

The crowning Convention of the series was that held at Jerusalem during the last week in March. The meetings were held in the Jewesses' Institution and the Sanatorium. Christian workers from Hebron, Bethlehem, Nazareth, and other places had come to seek the revival of their faith, and hope, and love. The ministers of all Protestant churches and teachers of all Protestant schools threw their energies into the movement, and the gatherings often filled the large hall. Both there and at Christ's Church the speakers preached to young and old, Jew and Gentile, on two Sundays, and the enthusiastic utterances at the praise meeting showed how greatly workers in this city of cities and country of countries appreciated the efforts made to cheer and teach and encourage them. The whole chain of meetings is one calling for deep thankfulness to the Most High God.

THE EVANGELIST.

"The Fire and the Viper."

DURING the time when the gracious work of God was going on in a village in which I was engaged in Christian work, there were not wanting many indications that the great enemy of souls was on the alert, and seeking in various ways to hinder the tide of blessing. At last he overshot the mark, and defeated his own purposes.

My husband was asked to speak a few closing words to a Bible-class of working-men, held by our hostess in her own dining-room. The class was composed mostly of Christians, but of an old-fashioned type, many of whom had not testified in any decided manner for their Lord. My husband was led to urge upon them the necessity and privilege of opening their lips in prayer and praise, concluding with the words, "I do not believe in dumb Christians." This seemed to have laid hold of one of the men. He had known the Lord for a long time, and seemed to have felt convicted of unfaithfulness in not having witnessed for his Master.

A few days after, the poor fellow's brain gave way, and he lost his reason. This created a great sensation in the village, and threatened seriously to affect the work, as the report went abroad that my husband had driven the poor fellow out of his mind by telling him that "he would be damned if he did not pray." It was hard to bear, especially to me, who knew how incapable was my (if anything, too gentle) husband, of giving utterance to anything so harsh and unkind; in addition to this, we both felt deeply tried at this attempt to discredit the work, and drive timid ones from the meetings.

At this crisis, a copy of a religious weekly came into my hands with an article by Rev. C. E. Fox, of Eaton Chapel. I only quote from memory, but the article dealt with Paul's shipwreck at Melita, and Mr. Fox remarked something as follows: "Be sure that if God uses you to kindle a fire, out of it will come the viper." It came with great force to my own soul, and I was led to say to my husband, "We have had the fire, now we have the viper; let us by faith shake it off; let us take right hold of God, and claim that out of this apparent evil shall come great good and glory to Him." Poor R— was taken to the asylum, and died shortly after; thus our faith was very sorely tested.

Two or three weeks slipped away, and a nephew of R—'s appeared upon the scene, a very simple, uneducated man, but who gave evidence of real spiritual life. At a meeting, thrown open for testimony, one evening, it was touching to see him stand up and face his friends and neighbours, and to hear him say, "Well, friends; I don't know as I need say much. You all know me. I used to think that I was too big a fool to serve God, but He has saved my soul."

Later he gave me privately the story of his conversion, prominent in which was the fact that it was mainly owing to his uncle's mental derangement and death. Given in his own words it was, as follows:—"I knew that my uncle would be fetched away in the infirmary van, and that it would have to pass along the road by the side of which I was at work. I dreaded to hear those wheels, and the thought would keep running in my mind, 'I belong to the same family, and I may go out of my mind. My uncle was a good Christian man, and I am not. What would become of me if I were in his position?' This led him finally to accept Christ as his Saviour, he attached himself to the Bible-class, before mentioned, and my friend took him in hand, teaching him to read and write, and instructing him in the Scriptures.

He proved an apt pupil, and in a little time became one of a band of open-air preachers, growing so steadily in the Divine life that in a year or two he was universally beloved, and regarded as,

perhaps, the most deeply-taught and spiritually-minded Christian amongst the humble village folk. So much was this the case that he was often in request to visit the sick and dying, and his prayers have many a time been refreshing to my own soul. Thus did God hear our cry, and make what looked like a great disaster "work together for good" to us and his own glory.

L. J.

THE GOSPEL OF JESUS CHRIST.

The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

And ye will not come to Me, that ye might have life.

Jesus said: I am the Bread of Life he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

I am the Door; by Me if any man enter in, he shall be saved.

I am the Good Shepherd; the Good Shepherd giveth his life for the sheep.

I am the Light of the World; he that followeth me shall not walk in darkness, but shall have the light of life.

Except ye repent, ye shall all likewise perish.

Rom. vi. 23, John v. 40, John vi. 35, John x. 9, 11, John viii. 12, Luke xiii. 3.

Forward Movement, Belfast.

By Rev. H. M. WILLIAMSON, D.D.

IT is a hopeful sign of increasing life and coming blessing that in all branches of the evangelical church feelings of discontent with the present state of life and work are spreading, and with this earnest longings for fuller consecration to God, and like compassion for the souls of the perishing around them.

No doubt it is right and proper that wherever a church exists the members should meet and edify one another, and under pastors and teachers seek to advance in knowledge and holiness. But surely this is not the end for which churches exist! The church is the home in which the children are nourished and taught, to prepare them for the business of spiritual life. The church is the drill-ground where the members are trained and taught how to war, how to use the shield and the sword of the Spirit. The church is the headquarters from which the soldiers go forth to fight the Lord's battles and win fights for Prince Immanuel. The church, in a word, exists to be a witness for God and a worker together with Him in the inking of that kingdom which is "righteous and peace and joy in the Holy Ghost."

But all this has, in a great measure, been forgotten by almost all the Evangelical churches. They were regarded by the members as hospitals in which the sick were to be tended and fed—as assemblies in which they met to have their religious ideas increased or modified, and their emotions stirred weekly by one that had a pleasant voice and could play skilfully on the harp. Think of a family which lived just to sleep and awake, to dress and dine, to discuss and hear and tell, to comfort each other or quarrel as the case might be, and so week in and week out fritter away life! Think of a church that exists and meets just to sing and pray and hear, to feel happy if possible, to retire and discuss and admire or condemn the preacher's words and ways; meanwhile, perhaps, a few of the members called "workers" make some effort to tell the good news from heaven to a few of the multitude sitting in darkness that might be felt, or perhaps the church, under some strong appeal, agree to appoint an ill-paid deputy to do work for them in the slums of the city. Such has been, in the past, the history of very many churches. Thank God! many are awaking to see the utter selfishness and sin of all this, and begin to understand what the great end of their gathering together is, and the import of that word of the Master, "to every man his work."

The great problem of the hour is the problem of our cities, becoming in their thousands, every day, more and more alienated from even nominal Christianity, from the form and much more from the

power of godliness, and are settling down into the fetid depth of drunkenness, gambling, and impurity. The churches by their spiritual apathy and disobedience to Christ's commands have made the problem. If it is ever to be solved they must do it, as they solved it of whom it is said, "They went everywhere preaching the Word."

As in all large cities, so in Belfast, increasing in population so rapidly, there are increasing thousands who are alienated from all the churches, or are at least sunk in spiritual indifference. A year ago our Methodist brethren built a very commodious hall and began attractive services on true Gospel lines. The effort has been owned of God and has, by his grace, proved very successful. In a still more crowded part of the city Rev. Henry Montgomery has inaugurated a work of similar kind, but on a more comprehensive basis, including a large hall for preaching the Gospel, and for meetings of all kinds that are attractive and elevating, and fitted to withdraw men from the dram-shop and saloon and gambling dens, and from scenes and places which demoralise and destroy both body and soul. To this are to be added a Medical Mission on Gospel lines and also a Training Home for slum workers and missionaries for the home and foreign field. He has regularly preached the Gospel, assisted by his band of helpers, in the adjoining streets for many months, and with many tokens of the Divine blessing. Last week he, with his congregation, composed almost wholly of working people, held a monster meeting in our great hall, to inaugurate this important work. Many friends who thank God for the work done by him in this part and who sympathise with him in this effort were also present. It was a grand sight to see him, with one thousand of his people, begin this work in the name of the Lord and looking to Him for help and guidance. It inaugurates a new departure and a true forward movement. It is only by such kinds of work that our cities can be reached and salted and saved. The work is a very heavy one, and one from which any man with weaker faith and zeal would shrink. He needs the prayers and sympathy and support of every one who has sympathy with Christ, as he beheld the city and wept over, and who with the same eyes is looking at our cities and would gather in his lost ones. If I had the ear of any of the Lord's stewards, to whom is given much, and whose hand is toward such work in our cities, I would say, help this brother who has undertaken this heavy responsibility, in the exercise of a daring faith, that free from "serving tables" he may get to the work he loves, and in which he has been greatly blessed, pointing men to the Lamb of God that taketh away the sins of the world.

Belfast, April, 1896.

Woman's Medical Mission, Ceylon.

THE Misses Leitch, of Ceylon, with the cordial approval of the committee of the Zenana Bible and Medical Mission and the missionaries of the American Board's Mission in Ceylon, have transferred the Woman's Medical Mission in Ceylon from the care of the former to the care of the American Board.

The Misses Leitch have succeeded in finding two fully-qualified lady doctors, who seem to be in every way suitable for the work in Ceylon. These ladies have made application to the American Board, and if appointed they will go to Ceylon in October next to be at the head of the woman's work.

The Misses Leitch, feeling that the three institutions in the interests of which they have worked so long (the Jaffna College and these two Medical Missions) are now fairly established, have consented for a time to act as honorary collectors for the American Board. With other friends of the Board, they have been engaged in an earnest effort to wipe out the debt of the Board, which amounted to £23,000. This debt has now been cleared off. Misses Leitch have inaugurated a "Forward Movement," and are endeavouring to raise £20,000 to prevent the threatened reductions in the work of the American Board, and to strengthen and advance the work now being carried on.

Berlin Church Life.—2.

BUT what of the Rationalistic preaching, which is so associated with German theology? We would advise those who are susceptible of cold to avoid those churches, or they may experience Burns's sensations in Lamington Kirk:

As could a wind as ever blew,
A could kirk, and in't but few;
As could a minister's e'er spak,
Ye'se a' be het ere I come back.

Over a hundred years ago, Reinhard said, "Whoever wishes a name for learning must declare some book of the Bible not genuine." Happily that day is past. The people tired of secular subjects in the pulpit. The heart craved food, as well as the intellect, so they hailed a new order of things. Not for two hundred years have there been so many earnest and eloquent preachers as now, and where the preaching is simple, evangelical, and clear; there the people flock to the fulfilment of Christ's words, "I, if I be lifted up, will draw all men unto Me."

The Stadt Mission is a living witness to the renewal of church life, and this practical work again reacts on the pulpit. Christian work has ever proved the best safeguard against Rationalism and infidelity, for all workers know that nothing short of an Almighty God and risen Saviour can raise the sunken mass of humanity.

Let us spend a Sabbath at Johannes Tisch, the head-quarters of this Stadt Mission, with its hospiz, where strangers can board, its book depôt, its rooms, where work is provided for discharged prisoners, etc. Here, also, is the "Sprech Zimmer" of Pastor Stoecker, who, to the great joy of all concerned, directs the whole. By eight o'clock 120 homeless men, poorly clad, are seated round a long table in a great cellar below. A ray of brightness lights the care-worn faces as the voice of praise and prayer arises, and hot coffee and bread is handed round by voluntary workers. By nine the people are streaming in to hear Herr Stoecker, whose work is as much valued here as in the Dome, officers in glittering uniform, with their aristocratic wives, rubbing shoulders with the most miserably clad. Before ten the chimes of Heilig Kreuz remind one that another vast audience waits outside. The narrow street is filled with companies of Dragoons, Uhlans, etc., with their officers, ready to fill the vacant theatre. Some who leave Johannes Tisch adjourn to service at Heilig Kreuz, for the parish would need eight or ten churches to hold the people. By half-past eleven the troops march off, to make room for the third congregation—a thousand Sunday scholars, whom a pastor addresses.

Children rarely go to church with their parents, so the pretty pictures of family life seen in English churches are unknown in Germany. Instead, they have "religion" taught in the schools, and go to children's services. On this June evening of 1891 was the first anniversary of the Young Women's Christian Association at five. The guests sat round long tables in the garden beneath the fine old trees, now almost a thing of the past, since the great tabernacle for Herr Stoecker is so rapidly rising. Pastors Stoecker, Braan, etc., spoke, and the lovely singing, with pauses for tea, coffee, and conversation, kept up the interest till nine o'clock.

Innumerable sewing meetings, bazaars, and amateur concerts are held to help the funds of the Stadt Mission, and in everything connected with its welfare their Majesties take the deepest interest. Tickets for the concerts are sold at dinner parties and balls in the highest quarters, and whoever wishes to see the *élite* of Berlin society should try to secure one.

Providing churches for the people is an object very dear to the hearts of the Emperor and Empress,

and this is not easy, the new Dome costing nearly £100,000. If the Stadt Mission sometimes steals a city minister, she often supplies them. Superintendent Krückeberg, of the new Friedens Kirche, in memory of the Emperor Frederick, came from there, and there could be no better training for working such a parish. In 1891 the foundation stone of the Luther Church was laid by the Emperor in the presence of a brilliant assembly, including the veteran Marshal Moltke—the last Saturday of his life.

Before finishing, one word about the Sabbath, which Coleridge calls so much "holy land rescued from the dens of oppression and vain luxury." Germany has not yet rescued that little bit of land, but is striving to do so. The shops are shut during church hours, and on Monday Berlin has to do without its daily paper, but private parties, and water and "land partien" are too common. However, many now long to have the Sabbath for rest, so that they may not begin their work jaded on Monday morning.

M. A. C.

Mrs. Baeyertz at King's Cross.

PRAYER was recently asked in the THE CHRISTIAN for blessing on a mission about to be held by this evangelist at Vernon Baptist Chapel. Your readers will now be glad to offer praise with us for the manifest answers we have to record.

Mrs. Baeyertz's first evening address to a full house was on the "Unpardonable sin." It was a searching time to saints and sinners and drew many to the inquiry room at the close of the meeting. The interest deepened from the commencement. All the addresses were listened to with the most deep and rapt attention, more especially those on the "Lord's Second Coming" and the "Great White Throne."

The address most looked forward to, however, was that on the "Passover." A number of Christians from other churches were present and were profoundly interested. Towards the close the addresses merged into the text "Christ our Passover is sacrificed for us." Tears were in many eyes as the speaker urged the claims of Christ upon all the unsaved present, and several, we have reason to believe, found peace in believing at the close. By a strange coincidence the address took place at the hour the Jews themselves were celebrating the Passover, and the Paschal Moon streamed in at the windows during the service.

The afternoon meetings were much blessed to Christians as Mrs. Baeyertz shed new light on many passages of God's Word. On the last day of the mission there were meetings at twelve, three, and eight, all of which were seasons of much power. There were special meetings for men and also for women, and though the numbers attending were disappointing they were not without results. We have every reason to thank God for his servant's visit, and many prayers will follow her in her future work.

E. N. B.

Dr. Pierson.

A MISSION for the deepening of spiritual life was conducted by Dr. Pierson in Brighton, commencing on Easter Sunday and closing on Thursday, April 9. On the Sunday morning Dr. Pierson preached to a crowded congregation in Rev. J. B. Figgis's church, and in the afternoon and evening addressed great gatherings in the Dome. During the week services in the afternoon were held in Mr. Figgis's church, and on Tuesday evening at the Connaught Institute, Lewes-road, while the Hove Town Hall was used on Wednesday and Thursday evenings.

There were large attendances at most of the services, and many testified to blessing received through the addresses. Dr. Pierson left Brighton for Lewes, where meetings were held, on Friday afternoon in the Wesleyan chapel, and in the evening in the Corn Exchange.

Bolivia.—This South American Republic, four and a-half times the size of the United Kingdom, has not one settled missionary to 2,500,000 people! A young man who hopes to go to Bolivia about July, would be glad to speak on this needy field to any who are interested. The Mission represented is the South American Evangelical Mission. Address, John Linton, Y.M.C.A., Mount Pleasant, Liverpool.

Marvels of Creation.

THE following is an extract from the Higher Science Lectures by Prebendary Reynolds on Wednesday, 1.15 p.m., at SS. Anne and Agnes, Gresham-street, E.C.:—Creation means making the universe in its vastness within the infinitude of space. It was made, for all known mechanical principles indicate that the worlds are not everlasting. Advanced science not only speaks of worlds as physical, but as evidently showing mental purpose.

The worlds, constituted as science says they are, will not exist for ever, and as they are not everlasting in the future they cannot have been everlasting in the past; there must have been a beginning. The work in and by the worlds is the fruit of force; the vehicle of force is matter. Force never rests, matter is ever moving. Force vibrates in every atom like a pulse-throb of some wonderful life; and every world as a mass moves every moment to occupy another portion of the infinite.

Every atom is of triple nature, in its substance and two poles of forces: one positive, one negative, which attract their opposites, repulse their likes, so link or keep apart. Thus creation is wrought. God's wisdom guides, his Almightyness works for further displays of holiness, love and splendour. "As for the earth, it was without form and void; and darkness was upon the face of the deep...and God said, Let there be light." Light, sound, electricity, magnetism, with many other wonders, are the product of energy acting on swift vibratory forces, giving a wavy motion to the ether of space and to the atmosphere of worlds. "The Spirit of God moved upon the face of the waters." Science agrees that light is by the eternal power or energy.

The sun and stars are not light creators, but lamps, or light bearers, constituted even as kings are constituted, by crowning. By some vast process, we believe, the light in space was concentrated in the suns and stars. The firmament is the vast expanse containing the atmosphere, and is the measureless outspread ether between star and star, the spangled expanse which we call "the starry robe of God." Upon earth elements were at war during many ages, until the dawn of life. The small and early forms of life, without eyes, without hands, built structures more beautiful than our palaces.....Nature is a voice from the Infinite calling to a feast of beauty for ever.

Revival in the North.

AT the memorial service for the late Richard Weaver, in Aldersgate-street on Monday, some cheering news of revival in the extreme North of Scotland were given by Mr. Badenoch, of Mildmay. From letters by a Scotch correspondent he quoted as follows:—

"There seems to be a general spiritual impression over the North of Scotland. In Wick hundreds of men and women, chiefly from eighteen to thirty years of age, have apparently been converted. In one east-coast fishing village the boats have been beached for six weeks, and as the evangelist passes along the street, one and another beckons to him to come and talk about soul concerns. One rural village reports some thirty cases of decision; this is a sample of others. In a country parish the crowds flocking to hear were so large that the windows had to be taken out of the church, that those outside might hear."

"From another district a minister reports:—'Numbers of young and old have been brought in, and the work has by no means ceased...The times have been to us all very wonderful, and the 126th Psalm alone can give adequate expression to our feelings. What God has wrought is not yet fully known. From many places a similar message comes. If the people of God were to arise and pray, Scotland might once more experience a great revival.'

"The blessing in Stornoway appears to have begun at the Communion season, when Rev. J. McIntyre (successor of Dr. Andrew Bonar, Glasgow) had gone to assist Mr. Martin, the F. C. minister. They are to have an extra communion there soon, at which Mr. McIntyre promised to assist."

Letters to the Editor.

"THE YOUNG MAN AND HIS MINISTER."

DEAR SIR,—In answer to your request in THE CHRISTIAN, for some practical hints for the breaking down of the reserve which exists between ministers and young men, may I be allowed to submit the following:—

1. Will ministers be more willing to prove to young men that they would welcome any confidence that may be placed in them, than they do at present? Would it not be wise for the minister to come into more direct and personal touch with young men than is generally the case? If it is not possible for the minister to invite the young men of his church individually to tea, could he not invite them for a little quiet conversation in his own study?

2. Can he assure the young men of absolute privacy in all their communications in confidence? Why do young men come to evangelists, often on the last day of a mission, and pour out their difficulties and doubts to those who are almost strangers to them? Is it not that they feel sure that there is no fear of hearing anything again of what they divulge?

I am persuaded that if ministers will convince young men of their interest on their behalf personally, of manly capabilities of meeting their case honestly, and of absolute secrecy of all that is divulged, young men will be more willing to place confidence in their ministers than at present:—Yours faithfully, C. B. JOLLIFFE.

Arlington, Bibury, Fairford, Glos.

HOW TO KEEP ELDER SCHOLARS.

DEAR SIR,—My attention was drawn to the following sentences in your "Notes and Comments" for March 26:—

If only the vexed problem could be solved of how to retain the elder scholars at the time when they are most in danger of falling into sinful and worldly ways, and therefore most in need of spiritual help, the religious future of the country would be safe. But this is a problem that is so far satisfactorily solved in very few schools in the country. Here is the direction to which Sunday-school reformers should direct their earnest attention.

Fifteen years ago, Rev. F. E. Clark, D.D., was perplexed by this very same problem over in the United States of America, and he set to work, determined with God's help to solve it. The result was that widespread and highly-valued society known as the Young People's Society of Christian Endeavour.

Just at the age when a young man or woman begins to feel "too old," to use their own expression, to attend Sunday-school any longer, the Christian Endeavour Society, formed entirely of young people, steps in, and with a kind handshake and cordial invitation opens the door for a new-comer.

If that new-comer be already a Christian, he soon finds an ample sphere of work, where he can bestow his energies and use his talents in the Master's service, instead of having to fold his hands and sit idly watching the older people, feeling he cannot venture to offer his services where his seniors are at work. If he is halting between two opinions, he is still heartily welcomed, and in a true C.E. Society there will be members who will rest neither day nor night pleading with God, and with Divinely-bestowed wisdom outwitting the devil, until that undecided one is "out-and-out" on the Lord's side.

Again, if the new-comer is avowedly not even interested in religious matters, but simply comes "because a friend is a regular attendant," or "because it will please So-and-So," still he is received with open arms, and many petitions will ascend to the throne of grace for him, and many a friendly word and warning will be given, and many a time he will be shielded from Satan's devices. And all the time more members who are working and praying for his salvation will know that every meeting he attends, words are spoken that, guided by the Holy Spirit, may strike home, and lead him in penitence to seek his long-rejected Saviour.

Surely this society meets the need expressed in the words quoted above, and if adopted by every place of Christian worship, and heartily upheld by pastor and people, there would be an end to a great deal of the half-heartedness and absolute indifference so noticeable now among the young people of our land.

The society already exists in all Evangelical denominations, and has been found equally useful

by all; and those interested in it can only hope that the day is not far distant when the Christian Endeavour Society will be considered as necessary a part of a "living" church as the Sunday-school.

—Yours truly,
Caergwile, Wrexham.

C. P. SHARMAN.

DEAR SIR,—Seeing in the CHRISTIAN of March 26, the difficulty of keeping Sunday scholars in the Sunday-schools mentioned, I think I can give a part solution of the difficulty. It is that teachers for the elder scholars are not always provided. My eldest brother did not leave school until he was twenty-one, and then because he had no teacher. You may say he ought to have been a teacher himself, but age does not give grace, and if they are Christians, all do not feel called to teach.—Yours sincerely,
A SUNDAY SCHOLAR.

18, Tredegar-road, Bow, E.

"THE PARENT AND THE CHILD."

DEAR SIR,—I have read with gratitude the letter of "A Mother" in THE CHRISTIAN of March 26, believing that the importance of very early training in the walk and habits of thought of a Christian cannot be over-estimated. Want of reverence, want of reality, mean failure in the very essence of prayer, as St. James teaches us forcibly; while joylessness and constraint close the child-heart, and give no idea whatever of the loving and tender pity of Him who loved us "even as a Father" from the foundation of the world.

Concurring in the practical suggestions of the parent's letter, may I add it was my experience in the care of children that the element of praise seems almost left out in the early teaching of many young minds. Surely worship, pure and simple, should come first, and be followed by the asking for personal needs, whatever the age of the petitioner? My thoughts travel back to a summer when the sunshine of heaven seemed poured into our home in the birth of a first child. Morning and night, standing by the cot, I used to take tiny hands between my own, and repeat softly, but oh, how earnestly, "Thank God for the baby!" and long before that baby could speak I would find the little hands put up ready, and a gathering smile of participation in an act which was felt to be one of love, though not intellectually apprehended. And so on through childhood, the short morning and evening "prayer time" was always made a real thing—never long, never hurried, never perfunctory—each one bringing before our God the blessings and the needs, the sins and the sorrows, too, of the day in its day. And though that parent and child can no longer kneel side by side, as in earlier days, there comes to me a tender greeting this blessed Easter time from a far-off heathen land, and the young missionary and healer whom the Lord has graciously sent into his wide foreign field writes, "Somehow I cannot feel far away from you!"

Dear sister mothers, never be more true, more humble, or more large-hearted than when you are training your sons and daughters. Train for the highest possible end; and, forgive my adding, never tire them with religion; the forced plant droops. Give them the joy of a consistent walk in the spirit, and you may safely leave results in Divine keeping.

ANOTHER MOTHER.

"NOT AT HOME."

DEAR SIR,—Referring to a letter which appeared in your columns, under date April 2, from "A Perplexed One," there can surely be but one answer. Either the master or mistress, as the case may be, is in at the time, or they are not; if they are in, then to say they are not can be no other than an untruth. No custom of society can alter the fact, and therefore can never make such a false statement to be any other than false. I know very well that some defend the practice on the ground that it is a recognised way of saying they cannot be seen, and so they try to regard it as not wrong because it is so recognised; while to say the master or mistress was engaged would, in fashionable society, be regarded as an insult. Surely it is no less, but a far greater, insult to tell the caller that the person inquired for is not in when all the time it is probably known they are in.

I had a case in point not long since. Being in town, I called to see a lady whose family and friends I had known for many years. A servant answered the bell, and in reply to my inquiry said her mistress was not in. I looked her straight in the face,

and saw at once the girl had lied. I said, "Will you kindly give your mistress my name?" She obeyed, and as soon as my name was known, there was a rush to receive and welcome me. But I was disgusted as well as pained, as every right-minded person must be, and I did not fail to speak my disapproval.

"A Perplexed One" will be justified on every ground of truth and rightness to refuse to act or speak in such a way, and should she lose her place as a consequence, she will be a gainer in moral rectitude, in the approval of God, and the 'good opinion of all honest-minded people.—Yours very heartily,

W. ROWTON-PARKER.

Crowle, Doncaster.

SIR,—I never do, and never would, tell a servant to say "not at home" unless it is literally true. At the same time, in a certain set, the phrase is so well understood to be only the conventional form of refusing admittance, that I do not consider my friends who tell their servants to use it are guilty of deception.

My grand objection to the formula is, the burden it lays on an unsophisticated servant's conscience, who does not comprehend its conventional meaning.—Yours truly,
April 8, 1896.

E. L. D.

SIR,—I would strongly advise "A Perplexed One" to stick to the truth, under all circumstances, and leave the rest to the Lord. Let her tell her mistress respectfully that she cannot; her mistress must respect her for it, and she would know at the same time that if her servant would tell a lie for her she could not trust her on other matters, and would assuredly feel that she would also tell a lie for herself against her mistress. I was in the same position myself when young, and never would do it. I always said that my employer could not be seen; I was not asked to tell the lie again. The Lord says, "Him that honoureth Me I will honour." For forty-two years I can testify to this, and I have never found the Lord to forsake me at any time.

OMEGA.

DEAR SIR,—Would not some confusion be avoided if callers would distinguish between the expressions "not in" and "not at home?" The former has only one meaning; the latter has a distinctively technical significance. A servant who says her mistress is "not in" when she is, tells a lie; but that she is "not at home" means she cannot see callers.—Yours truly,

M. F.

Grafton House, Acton.—Rev. Charles Fisher writes:—"We have received into our training college two students. The one, Marcus Daniel, from Kurdistan, is learning the English language and studying theology. On finishing his course of instruction he wishes to return to his own people to labour among them, also the Syrians and Armenians. The other, Mr. Joel K. Mooshey, a Nestorian from Tabriz, Persia, was educated at the Presbyterian Missionary College, Oroomiah, and has been a medical student twelve months. He wishes to obtain a medical qualification, and to return home to work as a medical missionary. Mr. Roger Jones, of the Missionary Bureau, 186, Aldersgate-street, has kindly consented to receive subscriptions in aid of these cases."

Lepers at Jerusalem.—The twenty-fourth report of the Leper Home, situated near the city terminus of the railway from Jaffa, states that Mr. and Mrs. Schubert still sustain the office of house-father and house-mother. It is now four years since they entered on their arduous duties, and they have several devoted helpers. The report says:—"The staff are always ready and willing to tend and nurse the lepers. It is wonderful how love can lighten even such tasks, and make their feet swift to spring to the aid of their patients. The latter would be very lovable if all their characters corresponded to the significations of their Arabic names. Among the men we find Muhammed, the beloved of God; Mustapha, the chosen of God; Saïcht, the fortunate; Salem, or Suleiman, the peaceful; Hussein, the beautiful. Most of the women have euphonious names, too. There are Namé, the good; Heluwe, the sweet; and Halime, the gentle. They are often grateful, but sometimes their patient, faithful nurses have to bear with them. They make kindly allowance for the peevishness of these poor sufferers, and look upward for the help and approval to the great Master whom they serve by tending his lepers." The treasurer of the Home is: Mr. H. O. Essex, The Square, Fairfield, near Manchester.

Missionary Prayer Union.

THE quarterly services in connection with the Missionary Prayer Union were held on Sunday, April 11, in the West Cliff Tabernacle, Bournemouth. The sermons were preached in the morning by the pastor (G. Wainwright), and in the evening by Rev. J. Ossian Davies. The report for the quarter was given at the afternoon meeting by Mr. Feller, the secretary of the union. It showed that there are now nearly eighty members, and that the amount contributed for the last quarter was about £22. The pastor read a letter from Mr. Hale, the missionary supported by the Prayer Union. A few new names were added to the roll for the ensuing quarter.

The scheme inaugurated by Mr. Wainwright some four years ago has had ample opportunity for proving its worth. The results flowing from it may be summed up thus:—A great increase of missionary interest and prayerfulness—a steady income sufficient for the support of a missionary; and a quickened spiritual life, which has told favourably upon every other department of Christian service. We have frequently called attention to this scheme, and are still convinced that its general adoption would do very much towards removing the chronic state of debt and difficulty under which our missionary societies groan. A zealous missionary pastor, willing to urge this matter on his people, at the risk of diminishing his own income, will find the scheme work with success. There are many church members able and willing to pray daily, and to give daily to missionary work. A little organisation in order to provide a card of membership, and a box in which to place their daily gifts, are easily supplied. Will not our pastors try to get the scheme adopted? Let it be remembered that a gift of a halfpenny a day means over 15s. a year. Many could give this who are now doing nothing beyond putting their small amount into the annual missionary collection. To secure the daily gifts and prayers of these would not only be a blessing to them, but would relieve our societies of difficulty.

A Mission at Bridlington.

A MISSION was taken lately by Miss Haddon in the Sailors' Bethel at Bridlington Quay, which was brought to a close on Monday, March 23. Though this was the most convenient undenominational building, the mission had no special reference to the sailors, and was a general effort in which all denominations cordially united. Bible readings were held in the different buildings connected with the churches and chapels in the town. Rev. S. W. Darwin Fox, Vicar of Christ Church, and Rev. J. Scilley, Baptist minister, took considerable part in the mission. There was throughout a solemn sense of the Lord's presence; a considerable number of people were dealt with, and gave evidence of having accepted for themselves the salvation which is in Christ.

One case of interest may be specially mentioned. One evening a number of the workers remained behind to have two hours' prayer. A man who was passing saw the lights, and made his way into the room, apparently indifferent, and half asleep, as some thought, half drunk; but after a time he spoke, and asked for prayer, saying that he was too great a sinner to be saved. For more than an hour he was dealt with, and after that came to all the services up to the present. He seems to be quite a changed man.

Miss Haddon came in great physical weakness, being only able to go from her bed to the meetings; but before the ten days were over she was able to go home thanking God for complete restoration to health.

A Licensing Laws Information Bureau.

AN important Conference, attended by a large number of representative people interested in securing proper enforcement of the existing licensing and kindred laws, concluded at Nottingham on Saturday. Papers were read by delegates from Liverpool, Lancaster, Nottingham, Dover, Bedford, and other places, and it was decided, in order to give effect to a widely-expressed desire, to organise a Licensing Laws Information Bureau, with the object of collecting and disseminating information as to the best means of securing such enforcement. It was also resolved that the Bureau should be in Nottingham, and Dr. Paton was elected President, and Mr. Rothera, Borough Coroner for Nottingham, secretary and solicitor.

The Y.M.C.A.

MR. C. L. CLARKE, formerly of Hammersmith, has accepted the post of assistant-secretary at Tunbridge Wells.

Mr. A. Stewart has been appointed general secretary of the Melbourne Association. He has held a similar position in connection with the Bendigo and Geelong Associations.

The annual meeting of the Jaffa Y.M.C.A. has just been held. The Association is small, but is doing a good work. The anniversary gathering was well attended, and was in all other respects very successful.

At the fourth annual meeting of the Walthamstow Association there was a good attendance, and the report stated that during the past year interest in the work had been fully maintained. The Bible-classes had been well attended; the membership had increased.

The sixteenth annual gathering of the Eastbourne Association, which was largely attended, took place in the Town Hall, and was presided over by the Mayor, supported by clergy and ministers of the town. An excellent report was read by the secretary, showing a year of successful work among the young men of Eastbourne, and a telling address was delivered by Rev. F. A. C. Lillingston.

On Friday evening last, at Aldersgate-street, the final members' conversation for the season was held in the reading-room. The family of Mr. John Lorimer, of Highbury-terrace, assisted by friends, provided a most *recherché* entertainment, consisting of instrumental music of a very high order, interspersed with singing and recitations. Master Arthur Lorimer, a youthful genius, contributed in a very sweet and artless way some very pretty songs, which were rapturously applauded. The evening's enjoyment was very appropriately brought to a close by family worship.

The Easter conference of representatives from the Y.M.C. Associations in the North-Eastern District Union was held at Darlington on Tuesday week. At the devotional meeting an address was delivered by Rev. F. W. Mortimer, vicar of Darlington, followed by short reports of work. In the afternoon the conference was resumed with the newly-elected president (Mr. C. S. Wilson) in the chair. An address was given by Mr. R. F. Drury on "The Work of the Volunteer Students' Movement and the British College Christian Union," and a paper on "Muscular Christianity," read by Mr. Jas. Wilson, the hon. treasurer, Darlington.

The annual conference of the Midland District Union of Young Men's Christian Associations was held on Easter Monday in the large hall of the Burton Y.M.C.A., at which delegates were present from all parts of the Midlands. The proceedings opened with a devotional meeting conducted by Rev. H. F. Walker, of the Congregational Church, High-street, at which a short address was given by Rev. R. H. Stacey, M.A., curate of Stapenhill. An hour later there was a reception of delegates and visitors by Alderman Lowe, president of the local Association. The report of Mr. F. C. Bennett, the travelling secretary, showed that in 1891 the membership of the district was 3195; 1892, 2939; 1893, 3806; 1894, 3895; 1895, 3896; an increase in three years of 641. Mr. J. Herbert Allcroft was re-elected president of the district, and Mr. H. Whitwell, Birmingham, hon. sec. Two papers were presented to the conference, the first by Mr. Henry Armstrong, of Newcastle-on-Tyne, on "Individual Responsibility of Members and Associates," the second by Mr. Robert Burn, of London, on "What is the best rule of membership for the Y.M.C.A.?" In the evening a public meeting was held in the Gymnasium Hall. Addresses were delivered by Mr. Armstrong, Mr. Whitwell, Mr. Bennett, and others.

Requests for Prayer.—For a lantern mission in Helensburgh, N.B., commencing on the 19th inst. conducted by Wm. Thomson, jun.—For a special mission, April 19-26, by Mr. Charles Edwards, in Surrey-square Mission, Old Kent-road. For a fortnight's mission in Portadown, N. Ireland, by W. J. H. Brealey, commencing May 3.

Seamen's Christian Friend Society.—A series of special meetings for seamen, commencing with Good Friday and ending on April 10, has been held at this Society's headquarters in St. George-street, E. In addition to special evangelistic services, in which several Christian seamen assisted, there have been limelight illustrations of the late Mr. Spurgeon's "John Ploughman's Talk" by Rev. G. J. Hill; and the sacred cantata, "Under the Palms," by a choir of fifty voices. These gatherings have been well attended and greatly appreciated by the sailors, and have resulted in a number of pledges, and some conversions. Sailors' teas and special Easter gatherings have also been held at the Society's Sailors' Home at Fowey, Cornwall, Sailors' Rests at Whitehaven and Maryport, and elsewhere.

The Y.W.C.A.

A GYMNASTIC display was lately given by the members of the Finsbury Institute.

The Oxford Association report steady work, good results, and urge the need for a larger boarding-house.

On the 21st ult., the Woodbridge branch held a social evening, at which Mrs. Ratcliffe gave the address.

The New York Y.W.C.A. is appealing for £6000, to be known as the Anniversary Fund, to extend its work among the young women of the city.

At the annual social meeting of the Prestonpans Institute, Rev. P. R. Mackay took the chair, and Mrs. Thomson and Mr. Prentice gave addresses.

Miss Bartlett, who has for some years been matron of the Stanhope House Home, and secretary of the Blandford Y.W.C.A., was presented, on her retiring from her post, with a handsome testimonial.

The members of the Dundee Y.W.C.A. Bible-classes held their annual soirée on the 7th inst. Three hundred were present, presided over by Mr. Andrew Stephen, who gave a short address.

The Galashiels branch brought its session to a close with a social meeting in the Good Templars' Hall, which proved a great success. Eight of the members received badges for six years' attendances.

The annual social meeting of the Oban Y.W.C.A. was held on the 2nd inst. The hall was well attended. Mrs. Somerville occupied the chair. Lady Victoria Campbell gave a helpful and stimulating address.

The annual missionary meeting of the Rothesay Y.W.C.A. was held on the 2nd inst.; Rev. W. Galbraith presiding. Miss Alexander and Miss Crowther, who are receiving medical training in Edinburgh University, gave addresses.

The Free Church Y.W.C.A., Dufftown, held its annual social meeting the other evening; Rev. J. Russell presiding. The report showed an increase during the year in the number of members. Miss Ferguson of Kilmundy gave an interesting address.

The Y.W.C.A. Holiday Home, formed some years ago at Colwyn Bay, for the benefit of those engaged in Christian work, or in houses of business, has given place to a larger and more convenient house. Full particulars may be had from Miss Marston, Abergele-road, Colwyn Bay.

The second anniversary of the Y.W.C.A., Shaftesbury House, Burton-on-Trent, was celebrated by meetings at the Home on Tuesday, April 7. The report shows an increase in membership, attendances at Bible-classes well sustained, and many different agencies at work to help forward home and foreign missions. The present building, which was opened in April, 1894, is now free from debt. Colonel Seton Churchill spoke very earnestly on the spiritual aspect of the work. The evening meeting was presided over by the president, Mrs. Wardle, a very practical, helpful address being given by Mrs. Wodehouse.

Christian Endeavour.

THERE are now fifteen C.E. societies in and around Oxford.

The Southport and District Convention held an enthusiastic convention on Good Friday. Good progress was reported in many directions.

At the first C.E. Convention in Laos it transpired that nine of the missionaries present were supported by Endeavourers in England or America.

The Liverpool and District Union has a missionary committee of five ladies, whose efforts have resulted in many of the societies connected with the Union taking up foreign missions. Amongst these seven Baptist societies are now supporting Mr. C. J. Dodds, a missionary on the Congo.

A united meeting of the Undenominational and Presbyterian societies of Christian Endeavour was held in Caergwile on Friday, April 10. Rev. Owen Lloyd took the chair, and the meeting was addressed by Rev. John Roberts, of Chester, who spoke of the great good done by the Christian Endeavour Society all over the world. At the close of the meeting a copy of "The Christian Year" was presented by the Presbyterian Society to Miss Sharman, who is about to leave the village and go into training for the foreign field. The Undenominational Society had, at a previous meeting, presented her with a gold badge and photographic group of their members.

The Northfield Training School, having for its object the fitting of Christian women for successful and effective work in all forms of Christian service, closed its sixth year on March 26. Of the graduates two are ordained pastors of churches, seven are at work in foreign fields, six are preparing for foreign mission work, fifty are at work in home mission fields, and fifty more are increasing their preparation in other institutions.

Irish Notes.

DURING the past year the Hibernian Bible Society has granted for free distribution in Ireland 26,000 copies of the Bible, in whole or in part; and of these more than one third have been given to the various colportage societies. The total issue for the same period was over 41,000 copies.

The annual conference of the Irish Women's Temperance Union was held in Cork on April 7 and 8. There was a large attendance of delegates and other friends of the union, each of the four provinces of Ireland being represented. The secretary's and treasurer's report showed encouraging progress in the work of the union, twelve new branches having been added during this year.

The anniversaries of the Wesleyan Methodist Missionary Society have been in progress throughout Ireland during the week. The deputation consisted of Revs. Henry Haigh, of the Mysore; T. A. Whitmore, of Madras; A. A. Thomas, of Negapatam; J. A. Goodman, of Manchester; F. W. Gostick, of Megapatam; E. Mortimer, of Bombay; and A. Triggs, of Ceylon. With these were united several Irish ministers; about 200 centres were visited. The meetings generally were largely attended and very successful.

Scottish Notes.

Mrs. MOUNTFORD has been delivering to large audiences a series of illustrated lectures in the Synod Hall, Edinburgh, on life in the Holy Land.

A memorial is being signed in Edinburgh to the magistrates and town council protesting against the Sabbath desecration involved in using the public parks for games on the Lord's Day.

The Baptist Union of Scotland has had its annual sessions at Dundee. The discussions were on present-day questions, and were vigorously sustained. Meetings were held for advocating temperance and missionary effort.

City Total Abstainers' Union.

THE eighteenth annual meeting of this Union was held on Friday evening, at the rooms of the Y.M.C.A., Aldersgate-street. Mr. G. A. Hutchison was in the chair, supported by Mr. T. P. Whitaker, M.P., Mr. J. H. Raper, and other temperance advocates. At intervals musical selections were given by the Kingsdown Orphanage Choir. Mr. F. G. Toller gave some extracts from the report, which showed that additional warehouses in the City and outlying districts had been visited, meetings held in them, and occasional lectures given dealing with the chemistry of alcohol. The practice of introducing temperance drinks among the young people was slowly spreading. The chairman commented upon that gratifying fact, and referred to the time when the late Mr. Samuel Morley called together a private meeting of the heads of City firms to see what could be done towards breaking down the drinking habits that permeated the commercial life of the city in former times. An address by Mr. Whitaker on the commercial aspect of the temperance question followed.

Nestorian Orphanages.—Deacon Abraham writes from Oroomiah, Persia:—"With regard to our orphanages we have at present only thirty-five in the homes, of whom twelve are girls. We believe they are being drawn nearer to God; they behave much better, and love to join together in prayer to Him. We need very much the prayers of all Christian people for our work, as well as support by their contributions."

The Thorne Evangelistic Mission held its annual meeting on Friday evening, the 10th, at Exeter Hall. Sir G. Williams, the president, occupied the chair. Mr. Thorne gave an encouraging report of his work in the past year. The meeting was addressed by Rev. E. H. Pearce, Mr. Robinson Souttar, M.P., Rev. Thos. Hanger, Messrs. Herbert W. Taylor, J.P., and O. G. Poupard. A deficit in the year's income was very nearly defrayed, mainly by the liberality of the president.

Lamb and Flag Ragged Schools and Mission.—For fifty-two years this interesting work in Red Lion-street, Clerkenwell, has been carried on for the evangelisation of a very needy community. The neighbourhood is one of the poorest in London, and the operations of the mission extend to young and old. The latest report states that the Gospel services on Sunday are attended by some 800 people, and the weekly mothers' meeting by 150. The mission performs a ministry of mercy in various ways. Communications respecting the work should be addressed to Mr. George Kirk, 1A, Paternoster-row.

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Temperance Notes.

REV. L. M. ISITT is about to return to New Zealand after a nine months' visit to England.

It is stated that the Protestant orphans of Meath, Cork, Derry, Killaloe, and Down are total abstainers.

The drink bill of the members of the House of Commons, according to the latest returns, amounted to £6,500 in five months.

The local vestry has called upon the authorities to suppress the night clubs and disorderly houses in Soho, which are mostly kept by foreigners.

Mr. Chamberlain has under consideration a draft liquor law which prohibits the sale of intoxicants to the natives in Matabeleland and Mashonaland.

The National Temperance Federation has reaffirmed its adhesion to the Direct Popular Veto and its opposition to compensation and municipal licensing.

During the recent troubles in Johannesburg, one of the first acts of the officials was to close every saloon, compensate the owners for their stock, and then destroy the liquor by pouring it on the ground.

The London diocesan branch of the C.E.T.S., reports a membership of 30,000. Every London police-court, except the Mansion House, is now provided with a missionary. There is a Men's Home at Ealing, a Boys' Home at Bethnal-green, and a home for female inebriates.

The West London Open-air Temperance Mission held its anniversary meetings on Good Friday in Ladbroke-grove Chapel. In the afternoon a conference of workers discussed the plan of future work, after which about 200 sat down to tea. In the evening solos were given and short addresses delivered by veterans of the temperance cause.

Mrs. J. Duff Hewett, of Wellington, New Zealand, superintendent of the Women's Christian Temperance Union work among Maoris, reports progress in work among the aborigines. The Maori king, successor to Tawhiao, is in sympathy with the English of New Zealand and the temperance party, and has expressed pleasure at the fact that English women are showing an interest in their Maori sisters.

The agitation carried on by Mr. E. Tennyson Smith for the exclusion of liquor traffickers from membership and office in the Church has led to the formation of a new society called the "Temperance Ironsides"; its object being to bind Christian men and women together for the purification of the churches. A large number of members have already joined. It is Mr. Tennyson Smith's intention to form branches all over the country.

The Good Templar Grand Lodge held last week its twenty-seventh annual session in Southport, under the presidency of Councillor Malins. The delegates, drawn from all parts of England, exceed 600. The report showed that the adult membership is now 52,664, making, with the juniors, over 100,000 members. A reception was given to deputations from kindred societies. A public demonstration was held, under the presidency of the Mayor of Southport.

The law closing all drinking saloons in New York on Sunday was fully enforced for the first time last week. Under its provisions no restaurant-keeper is allowed to serve wine with dinner, and every saloon and restaurant, except hotels, is required to close from Saturday midnight until five o'clock on Monday morning. In private clubs it is forbidden that drink shall be served to members on Sundays, either with or without meals. A person is even forbidden to offer liquor in his own house to visitors.

The Bishop of London, in a letter to the clergy urging the observance of Temperance Sunday throughout his diocese on the 19th instant, wrote that the Church Society was now in a position in which it was likely to have more influence on legislation than ever before. Other associations for the same object were drawing nearer to them. There was no object which stirred the conscience of the masses so deeply and so immediately as that of temperance. The bishop closes by inviting the clergy to aid in this "great Christian battle."

The Central Association for Stopping the Sale of Intoxicating Liquors on Sunday has issued a letter stating that the Sale of Intoxicating Liquors on Sunday Bill is down for second reading on Wednesday, May 6. Never before has there been such a favourable opportunity of bringing the Bill before the House and getting it read a second time. The great majority of those who would be affected by a Sunday closing law have by means of petitions, canvasses of householders, public meetings, etc., expressed themselves in favour of an imperial measure of Sunday closing for the whole of England. If members of Parliament could only have this fact impressed upon them many votes would be won for the second reading. It is hoped that friends will write to their own M.P. (addressing the letter to him at the House of Commons, London, S.W.), urging him to vote for the Sunday Closing Bill on May 6,

International S.S. Lessons.

April 26.

THE RICH MAN AND LAZARUS.—Luke xvi. 19-31.

GOLDEN TEXT (verse 13).

THE Pharisees also, who were covetous" (14); it is this statement, following the warning of the Golden Text, that indicates the purpose of this parable. It was designed to correct the error of the Pharisees, who regarded their worldly prosperity as a sign of God's special favour; and to forewarn them of the doom to which their selfishness, and greed, and neglect of others would lead.

Explanation and application may be combined. The parable divides itself into two parts, one giving the contrast in this life; the other, the significant contrast beyond the grave.

I. In this life two persons are presented to us, in whom the two extremes of worldly prosperity and of deepest poverty and wretchedness appear. The contrast is first seen in their *life* (19-21), then in their *death* (22). Two things mark the magnificence of the rich man; first, his dress, and, secondly, his sumptuous living. "Purple" refers to the outer robe, often called the cloak. "Fine linen" refers to the under garment, or tunic. It was made from the Egyptian byssus, a flax which grew on the banks of the Nile. A garment of this material was sometimes sold for twice its weight in gold. "Dives" is simply the Latin word for rich man.

The poor man is named (20). "Lazarus" means *God helps*. By the unusual course of giving a name to a person mentioned in a parable, Jesus designs to teach us something concerning the character of the man. The "gate" (20) was at the entrance to the courts. The dogs licking his sores (21), is sometimes mentioned as an alleviation of his sufferings; it was more probably an aggravation of his misery.

The contrast extends also to the death of these two (22). Nothing is said of the funeral of the poor man. The body which no one owned, and no one claimed, was probably thrown into the ditch. The rich man "was buried," no doubt with a funeral befitting the magnificence of his life.

But there is a more important matter than earthly position. It is "the blessing of God which maketh rich, and addeth no sorrow therewith"; while riches may lead to men being "drowned in destruction and perdition" (1 Tim. vi. 9, 10). What is their character before God? Better be a saint in rags than a lost sinner living in greatest outward splendour.

II. The scene in the other world reverses the position of the two men. The torment of the rich man was not the result of his riches; nor the exaltation of Lazarus the result of his poverty. The sin is not in being rich, but in the abuse of riches. Neither is their proof of grace in being poor. Let this be made clear.

The figures used to represent the other world are not to be pressed too literally. Yet it is safe to say that they represent realities, and that no words are put into the lips of either the rich man or Abraham, which do not express a truth concerning the experience beyond the grave.

"Hell" (23), or Hades, is the unseen world of the dead, and includes Paradise, where Lazarus was seen in the place of honour with Abraham (22), (compare John xiii. 23), and Gehenna, where the torment of the rich man immediately began. "Father Abraham" (24), by this our Lord rebukes the Jews (see Matt. iii. 9). "Remember" (25), the faculty of memory seems to be perpetuated in the other world. "Sorrow's crown of sorrow is remembering happier things." "Thy good things," the good things which he had valued, and for which he had lived. (Recall Bunyan's picture of Passion and Patience.) "Gulf" (26). Would our Lord have used such a term if there had been any hope beyond the grave?

The important lesson of the parable is suggested by the later conversation (27-31). The words of the rich man (30) teach that the reason for entering into that place of torment for him and for his five brethren was not that they were rich, but that they did not "repent." The opinion put into the lips of the rich man (30) was evidently intended to rebuke the craving for extraordinary signs from heaven. Does it also suggest that even among the lost there are those who seek to excuse themselves? "If only such a miracle had been performed I would have repented." How mistaken was the opinion (31)! Not long after this, one did rise from the dead, bearing the very name of this poor man—did the Pharisees then believe? (See John xii. 10, 11.) Later still, Jesus rose from the dead—did they then believe? Men live and die unsaved, not for want of a better or more startling testimony, but from an unwillingness to believe.

The Christian.

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NOTES AND COMMENTS.

THE Chancellor of the Exchequer tells this year again the old story of extravagance and waste attendant on prosperity. Enormous quantities of wine drunk or used by successful business men, an enormous increase in the sale of beer, and an astounding increase in the use of tobacco, especially of cigarettes by boys. Sir M. Hicks-Beach believes that as much as a million pounds' worth of cigar and cigarette ends is thrown away annually; that is to say, the nation throws into the gutter, in this shape alone, four-fifths of the whole amount that is spent upon foreign missions. The refuse of extravagance, if added to our Christian treasury, would make us rich indeed. As for the millions spent on war material, one can hardly imagine such a sum ever being given to promote the coming of peace and goodwill.

Prosperity is as searching a touchstone as adversity to the reality of men's religious faith. Uzziah was "marvellously helped till he was strong, but when he was strong his heart was lifted up to his destruction." Some men's principles suffer eclipse on the way to success; the failure in other cases is not apparent till the goal is reached. Self-sufficiency and pride; hardness of heart against those less fortunate in the struggle of life; narrow class sympathies; a love of ease and indulgence; absorption in the comforts and thronging interests of this life to the exclusion of all thought of the other—these are a few of the pitfalls of success. In view of the rapidly-increasing prosperity of the country just now, as revealed by the Chancellor of the Exchequer, it is time to bear these facts in mind. Every great nation that has come to grief in the past, has fallen a victim to luxury and ease. The worst periods of public morals in this country have mainly coincided with great waves of prosperity. It is only by the spread of spiritual religion right through the community that we shall escape the same fate.

So many hard and untrue things are said of missionaries, and sometimes by those who have sat at their tables and enjoyed their hospitality, that it is peculiarly refreshing to hear a traveller who tells a different story. Captain Younghusband, of the Indian Staff Corps, who has been travelling in Manchuria and other far-away places, testifies in his book, "The Heart of a Continent" (John Murray), that in North Manchuria he came upon a village which was entirely Christian. At the service on the Sunday he and his companion were much struck by "the really sincere and devout character of the converts." Having seen the noble men he has met with in the far interior of China, and realised the sacrifices they have made, he thinks that the hearts of all true Englishmen, and of all true Christian nations, "ought to go out to encouraging and helping those who have given up everything in this life to do good to others." We suspect that the nature of the reports given of missionaries and their work depends very much upon the nature of the reporter.

Every great truth is separated by only a short distance from a great error. Even the golden rule may be so handled as to become a fallacy. "Do to others as ye would have others do unto you" is only true when our ideas as to what we would have others do to us are right. A man seeing a thief steal, might let him go scot free, simply because he would like to be set free himself in similar circumstances. Literally this would be fulfilling the golden rule; in reality it would be a shocking violation of it. The law as uttered by our Lord must be taken in relation to his whole teaching. It presupposes that we are under the dominance of Christian principles and ideals already, and is then a working rule for their application. Through oblivion of this fact, there is no Christian precept more often misquoted or wrongly applied.

In dealing with the law of offences, our Lord puts the responsibility of making first advances towards reconciliation on the aggrieved party. There is a beautiful significance in this rule, though it is seldom acted upon by Christian people. If, as is often the case, each party consider himself the injured one, and the other the aggressor, either may be equally ready to move for an adjustment. If it were otherwise, each might hesitate to advance if such a step were an implied acknowledgment that he had been in the wrong; while, however, the offended person knows of his grievance, the one who has given offence may have done so unconsciously, or may be unaware of its extent, or may have entirely forgotten the circumstance. For these and for other deeper reasons, Jesus says, "If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone." If this were done systematically by all who profess to follow our Master, as it is done by a few, some deep resentments would be easily removed, many broken friendships would be quickly renewed, and the majority of differences between friends prevented. The practical wisdom of this precept of Jesus Christ is only equalled by its ideal justice.

The essence of religion from the human side is a sense of spiritual need. The animal, when well fed, and all its instincts are satisfied, is a creature for the time without a want. Because man is never satisfied, and has needs deeper than any earthly source of satisfaction can reach, he craves for God; in other words, he is religious. The first result of contact

with the Divine Spirit is that this sense of need is quickened and deepened. Before we can receive the great gift, our capacity for it must be enlarged. The Gospel is the answer to this capacity for God. Its law is, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Both the hunger and thirst, and the banquet that is provided for them, are the work and gift of Christ. He awakens the cry, "Thou Son of David, have mercy upon me," and He grants the boon, "Thy faith hath made thee whole."

The decrease in church membership of the Wesleyan Methodist Church is a fact which all must lament. Explanations may be given of a satisfactory kind as relating to one district or another, but will they cover the whole case? Mining depression and emigration may account for the decrease in the West of England, but these causes do not touch Yorkshire, for instance, where the decrease has been going on for some years. It has been said that one reason may be found in a growing depreciation of the "class meeting." These gatherings necessarily depend largely upon the spirituality of the leader, as a man taught of the Spirit, and willing himself to be nothing that He may be all and in all. Where such is the case the meeting will not wane either in numbers or interest.

As a counterbalance there has been the success of the great mission centres, but even allowing for this, the total decrease of adult members is 2275, and of junior members 774. One fact perhaps to be remembered is, that England is one of the hardest countries in the world to evangelise, and increase of wealth and a growing love of comfort and pleasure make it harder every year. All the more need therefore to seek continually Divine grace. "Our sufficiency is of God."

The Duke of Argyll's new book on the "Philosophy of Belief" completes the series of works which began with the "Reign of Law" in 1866, and was continued in the "Unity of Nature," published in 1884. In the first he dealt with the question, How far the constitution of nature reveals a universal Mind and Will. In the second, dealing with the same question from a different point of view, he inquired into the competency of our human faculties to give us a true knowledge of the Universe. The third applies the conclusions arrived at in the two previous works "to an examination of the relation in which the great conception of Natural Law, when properly understood, stands to religion in general, and to Christian Theology in particular." There is thus a clear line of argument running through works separated by so many years of thought. The Duke, it is well known, occupies substantially an Evangelical position in his general conclusions. In the opinion of some critics, this final work stands first for freshness and vigour of thought, which is remarkable in view of the fact that he is now seventy-three years of age. It is, however, considerably longer and more difficult than its predecessors, which will militate against its general popularity.

In an interesting preface, the gifted author gives an autobiographical sketch of his religious development. His early training was entirely simple and uncontroversial, in connection with the usual teaching of the Established Church of Scotland. He awoke, however, to individual interest in religion, in the midst of a fierce controversy, which was a part of the general movement that finally ended in the disruption—that circling round

the theological opinions of Dr. McLeod Campbell. This greatly stimulated his speculative reason, and made him precociously sensitive to the religious difficulties that usually beset older people. Meanwhile, the physical sciences had begun their modern development. These two facts gave the Duke's mind its bent, and his life has been engaged more or less continuously in dealing with and solving the relations between these departments of thought. He escaped the great wave of materialism which has swept over the world of science, largely, he thinks, through having never had a University training. But he has grappled earnestly with great problems, and this book brings to a fitting conclusion a mental history full of a devout and reverent search for truth.

"Candour in Biography" is a subject well handled by Mr. Wilfrid Ward in *The New Review*, his chief object being to determine how the faults and virtues of a character are to be so balanced in the story of his life as to give the true impression of what he was. As one line in an otherwise excellent likeness may give a sinister expression, and thus spoil the whole picture, so one quality in a character may be put out of due relation and proportion to the rest, and give a wrong idea of the man. A biography is a picture, not a collection of documents; it is a narrative illustrated by documents; and it is pre-supposed that the writer has gone through the documents, and sifted them, and kept only the really necessary portions for his purposes. Mr. Ward thinks that it is juster to the dead that the selection and description should be carried out on the principle of illustrating good qualities at the cost of giving insufficient space to bad, than of illustrating faults in such lengthy detail as to leave little space for anything else. Custom seems to be on that side. It should be remembered that the most honest attempt to reproduce a man in a book is only an attempt; it is not the man.

The Continent is ringing with the sad conclusion of the duel between Herr Kotze and Count Schröder at Berlin, which cost the latter his life. The conditions of the duel made it a mutual attempt at murder, for the combatants stood at only ten paces distant, and agreed to exchange shots till one of them was *hors de combat*. The tragic affair has deeply moved German Court circles, and the Court Chaplain has delivered a vigorous denunciation of the custom of duelling, which is a relic of mediæval methods in a state of society non-existent now. The death of a prominent member of the Emperor's personal following may hasten the abolition of the shameful practice. Stringent laws against it are already in existence, but in the atmosphere of German militarism they are practically inoperative. The Emperor alone has the power to crush duelling. Whether he is strong enough and wise enough to do so remains to be seen. Such customs are a disgrace to civilisation, to say nothing of Christianity.

There are some other mediæval superstitions that die hard. In spite of the spread of Protestantism, and education, and scientific habits of thought, the era of Romish pilgrimages does not seem to be over. A large party of the maimed and miserable has just passed through Paris on its way to the waters of the Pyrenean "miracle place." Roman Catholicism knows nothing of holding the true balance between faith and reason, and so either drives men into absolute unbelief, or chains them in the paralysing grip of spiritual

slavery. It is only with an open Bible and an emancipated conscience that the human mind can come to its true healthy growth. "The truth shall make you free."

Might not Christians make more use of the secular press? If a man has a disagreeable experience of any kind, or if he has a crotchet to ventilate, he writes to the newspapers and it gets inserted. But thoughtful and able men, who can write a letter well, and concisely expressed, might thus communicate truths vital to the souls of men; and wise editors would be glad of copy superior in form and matter to the twaddle or fallacy which not infrequently occupies their correspondence columns.

Dr. Walmsley, Medical Superintendent of the Metropolitan District Idiot Asylum, has spoken some weighty words on the close relation between alcoholism and insanity. He says, speaking with the authority of an expert, that "our asylums scream with alcohol." Of acquired and inherited insanity, probably 75 per cent. is due to alcoholism. The brain-tissue is peculiarly susceptible to the poisonous and disorganising action of this drug, reducing the whole man from a higher to a lower plane of existence, sadly affecting the next generation, and unfitting them mentally, morally, and physically for the struggle of life. He pleads for the strenuous application and enforcing of measures for the reformation of drunkards, and the "limitation of the injuries they entail on themselves, on their families, and on generations yet unborn." There is clear need for this. There is still more need for the simple preventive measure of educating the community in the principles of voluntary abstinence.

A correspondent writes:—

With reference to a "Note" in your issue of April 9th regarding the recently appointed Licensing Commission, you take an unnecessarily gloomy view of the probable usefulness of the Commission. Both from the circumstances attending its initiation and from the constitution of its members it may be hoped that its intention and results will prove distinctly helpful to the cause of temperance. But its deliberations and recommendations will no doubt largely depend upon how far the temperance party of England are prepared to help in moulding and shaping its proceedings. If the friends of temperance are sincere, and thoroughly earnest to see something practical done in the direction of temperance, for the good of the people, they must be prepared cordially to co-operate and throw in their hearty sympathy and support.

The spread of gambling is often spoken of, but generally in such loose terms as to leave a vague impression on the mind; such vagueness is very effectually cleared away by the statistics of one case of a gambler convicted at the Liverpool Police-court. The offender was a very young man who had been seen by the police to make bets in the dinner hour of four days with as many as 374 men, 25 women, 83 boys, and 42 girls, total 524 persons. If that one place, worked by one man, contains so much of the gambling habit, it is alarming to think of the multiplication of it by hundreds and thousands of places. This at least is plain, that however good it may be to increase the wages and the purchasing power of the people, it is infinitely more important to teach them that they are responsible to God for the use of every penny they possess. Immorality is a worse plague than poverty.

The Westminster Gazette keeps up its fight for the platelayers, and will, no doubt, win sooner or later. The exposure of these men, in mending railways that are used by trains of all sorts, is something terrible to think of.

Especially is their peril great in tunnels which are filled with smoke and steam. How many people would keep their nerve for a week if they had to earn their bread on a road a few feet wide, crossed on both sides at short intervals by swift trains, and no look-out-man to warn them of the trains' approach? To the perils of the sea and of the mine must be added those of the railway, but whereas the two former often defy prudence and skill, the latter only require a look-out to each gang of platelayers. Humanity demands him.

A Tale Often Told.

FAR west in the co. of Kerry, Ireland, in her lowly hillside cabin, a poor woman lay, as she thought, dying. The setting sun shed its rays over the great side ocean beyond, here and there dotted with fishermen's crafts plying their nets and lines. The long ground-swells as they dashed through the caves of the great cliffs which line our western coasts, and rolled along the rocky beach, sounded inland in the calm of the evening like the roll of distant thunder.

The poor woman lay tossing and moaning on her "settle" bed by the peat fire; her little children were huddled together over the hearth crying, and her husband, who was a workman, sat at a table smoking his pipe, and looking straight before him, with the fixed gaze of one in great inward sorrow. Now and then some "neighbour" would call to make inquiries for the sick woman, and perhaps take a last farewell.

One of the sons of the gentleman in whose employment her husband was, who was returning to school the next day, came to see her and say good-bye. As she watched him through the open door going down the farm road to his father's house, she burst into tears at the thought that she "should never see Master W—— again," and fainted away. At this juncture two or three women came in, and finding her much worse, began to discuss audibly the funeral arrangements, "candles," etc., and to condescend with the children on their motherless condition (her husband had gone out). Suddenly after having tried to soothe the poor woman, they all commenced to weep bitterly, as if in an agony of grief. They had been striving to comfort her, but their springs of comfort were earthly, and they failed at this hour.

Wonderful to say, the poor woman recovered, and when her mistress asked her afterwards why those women were crying, and making her so much worse, she replied, "O ma'am, it was not death we were afraid of, but none of us knew where we were going to afterwards!"

This is a tale that is often told. Here, in these lovely hills, with their wind-blown heather, and the fresh ocean breeze, only man is dark and sorrowful—for they know not that Jesus said He went "to prepare a place for us," and that his precious blood has bought eternal life for the sinner. Should we not pray that God would break down the wall of prejudice to his own truth that has stood these centuries, and that his Word may have free course and be glorified, among these sorrowing, death-stricken ones, and that speedily, for Jesus' sake?

JOHN WILFRID M'CLURE.

Rev. J. Hudson Taylor intends, we are informed, leaving China on May 2, and is expected home about the middle of June.

Woolwich.—Mr. E. P. Telford has concluded a twelve days' mission in connection with Parson's Hill Church. Although the men at the Arsenal have been working overtime, the congregations have been large and the interest great. Much power has been present, and the after meetings have been busy times of soul-winning. Many evidences are forthcoming of abundant result in the conversion of sinners.

The Soul's Garden.

My son, attend to my words; incline thine ears unto my sayings.....Keep thy heart with all diligence; for out of it are the issues of life.

OUR heart is the nearest and most valuable plot of ground we have. It may be always under our attention, can always be improved, and yields the surest and richest returns. The cultivation of the mind is important, in these days absolutely necessary; but the cultivation of the heart far exceeds it in worth both for this world and another. It is better to be pure in heart, loving, patient, thoughtful for others, cheerful, kind, than to be talented and highly educated.

Be good, sweet maid,
And let who will be clever.

In his matter of fact way Benjamin Franklin pointed out that the strongest thing about a man is his character. We look to what he is, as we believe him to be, not to what he says, or professes, or does. What he is measures his influence and determines his place. And what he is, is just the state of his heart. "As a man thinketh in his heart, so is he."

Our heart should be a garden of the Lord, in which He, our Beloved, delights to walk and to rest; it should be filled with all the flowers and fruits of the Spirit; it should have quiet resting-places where we hide away from the storms and troubles of life, and hold converse with our Saviour; it should have pools of purity, deep and clear, reflecting the brightness of heaven and the image of God; it should have wells of pity and compassion whose waters never fail; it should be free from every noxious weed and from every hurtful thing; the toads of jealousy, the vipers of hate, and the crawling snails of uncleanness should not be found there. In it there should be the pleasant music of joy and thanksgiving. The radiance of paradise should ever shine upon it.

In a quaint little picture called "The Soul's Garden," there is a figure of a lady walking in a garden and playing to herself the meanwhile some soft melody on an instrument; on every side are stately white lilies, the images of her own snowy whiteness; on the pathway lie the spade for cultivation and the watering-pot to refresh any fading plant. Happy is he who, like that lady, can turn into his own heart, as into a garden, for refreshment and quietness, because he keeps it so diligently from every evil thing, that he is not ashamed of it, nor afraid to meet God in it.

"My son, keep thy heart with all diligence." To do that, will not entail the neglect of anything else. To have a pure heart will be to have the issues of life safe. To have a pure heart will be to have a clear head, a strong will, a vigorous energy, a penetrating influence. To have a pure heart will be to have a pure life and a pure character.

Yes, "a pure character," as seen by the eye of God, but not necessarily as seen by men. Some of them might defame it, and might delight to do so, just because it is so pure. Some would fling a bag of soot on a field of snow, and besmirch a white marble statue with a scavenger's broom, and all to gratify a love for befouling things. God, who alone can give true purity of heart and life, can alone keep in honour and in safety from the breath of slander the work of his indwelling Spirit. He who makes a character noble is the only safe keeper of its reputation.

"Keep thy heart," it is all that a man can do, for his influence, his name, his reputation, his position, others greatly determine for him.

And he need not trouble about *them*, they are not himself. When someone called upon George Whitefield to defend himself against certain aspersions, he declined, because, he said, "God has given me something else to do than run all round the world setting myself right with everyone." Better be right with God, and see whether He cannot take care of us. If the heart has been kept, He will reveal its quality some time or other. As we have seen snow stained on the surface but white beneath, so will the inner truth shine forth when there is truth to shine. We know on one of the Surrey hills a modest little home with an old-fashioned garden which is stocked with sweet-smelling plants and flowers, and whenever the gate is opened the scents wander forth on the air. God can open a pure heart by trouble or by opportunity of service, and scatter its sweetness all around. Men will say—"God walks in that garden." J. P. G.

From Easter to Pentecost.

UNTIL the Resurrection the Twelve were disciples; after the Resurrection they were apostles. Before the Resurrection they were learners; after the Resurrection they were teachers. Before the Resurrection they doubted, their hearts were hardened, they did not understand the Scriptures; after the Resurrection they were endowed with the Holy Ghost, they received tongues of flame, and power from on high, they went everywhere preaching the Word.

Shall it be enough for us that we fast in our Lent, and burden our churches with their glad Easter flowers, and then shall we forget the outpouring of Pentecost? Before this time believers should have humbled themselves before God: they should have prayed for the revival of his work; they should have sought and begun to receive the blessings into their own hearts; now let them open their hands to receive the blessing, if it has not already come in the conversion of souls unto Christ.

The great revival of the first Christian Pentecost seems very wonderful to us; but it is not wonderful. It was according to the ordering of that spiritual nature which still rules. When the twelve Apostles and the believers about them, men and women, were full of joy and faith, and were with one accord in one place, and told the story of Christ and his resurrection to souls that could not deny it, then the conversion of thousands was to be expected. All that was needed was, with the Holy Spirit helping them, to speak, to *speak*, to dare to speak and tell of the love, and death, and resurrection of Christ, and declare that good news of remission of sins.

The same is all that is necessary now. Now put in the sickle, for the harvest is ripe. Pastor, Sunday-school teacher, parent, the time is far spent; Christ is arisen; will you let the season pass by? Now, if ever, let the Church work for results. Now run and speak to that young man. Now, after your Sunday evening meeting, after your weekly prayer-meeting, let believers testify by rising in their seats, or by lifting their hands, that they wish to seek more fully the grace of God, and then give those who are not yet numbered with the Church, but who wish the prayers of God's people, a chance to let it be known in the same way. And seek them, find out who they are; for God's Spirit may be abroad when you cannot see it, and souls made tender by its influences may be only waiting your encouragement and direction. Alas! the unbelief of those who are the successors of the Apostles! We do not take the promise that is ready for us, and seek and expect the harvest that is ready. Christian believers, put in the sickle! Pentecost is at hand!—N. Y. Independent.

Foreign Missions.—No doubt the best and the easiest method to collect money for Christian objects is to secure small sums often. The penny-a-week system is about the best, and we hear that it has taken well in the parts of Wales that have been visited by Rev. T. Evans, missionary from India. All missionary societies would do well to adopt this feasible system as much as possible, while one penny a week is not a burden to anyone—a few thousand names would soon amount to hundreds of pounds.

As a Little Child.—4.

SOME five years ago a little girl of four was playing on the doorstep of her home in Dover. Just beneath was a small area, and the bars by the step being too wide apart she fell down, and was taken up dead. As it was in my parish I heard of the mother's great sorrow, and the same afternoon I called to see her. The child lay on the bed, and looked as if she were in a beautiful sleep. I spoke to the mother a few words of comfort, and rejoiced to find that she was one who knew where to turn when trouble came. By-and-by she looked at the little girl and said, "That little one led me to Jesus."

I asked her what she meant, and how one so young could have proved such a blessing to her. Then she told me all about it. Though she had known but little of the way of salvation, she felt it was her duty to teach the child as far as she was able. She seemed to have taught the little one many short texts, and also something of the "old, old story" of Christ's life. But the child put to her so many simple questions, and asked her so much about Jesus, that it became quite a means of grace to the mother. It led her earnestly to pray and to believe in the Lord Jesus, so that the little scholar virtually became the teacher, and the mother found true and lasting peace. GEORGE EVERARD.

A little girl, whose heart was rejoicing in her newly-found Saviour, was having a pleasant chat with her mother's friend, when she suddenly looked up and said very earnestly: "Miss —, do you know Jesus?" "Oh, yes," said her friend, "I have known Him this long time." "Yes," said the child; "but I mean do you *know Him to speak to Him*?" This time the answer did not come so quickly, and the Holy Spirit sent the simple question home, and a heart that knew little of personal intercourse with its Saviour felt its full force, and awoke to see how far below its privileges it was living. The result was that Miss — sought and found nearer communion with her God, and became one of his most earnest and devoted servants. And in that "knowledge of our Lord and Saviour," so often put before us in the Word, as the true means of growth in grace and of power in service, are there not many degrees, just as there are in our knowledge of those around us? Of one we say, "We know a good deal about them, but have never met them personally"; of another "We met them once, but have not kept up the acquaintance"; a third we only greet in a passing way, but of a fourth we say, "They are my dearest friends, I can speak to them of my hopes, my joys, my sorrows; in fact, of whatever interests me, and I am always sure of a kindly sympathy; and more than that, I have proved them to be as true as steel." And just to think it is possible to possess just such a Friend as this in our Lord Jesus Christ! Is it not enough to fill the heart with untold joy? E. P.

English and French Coasting Mission.

THE mission steamer *Good News* has lately returned to England after three-and-a-half months in the north of France. Mr. Brading, who now has charge of the French branch, which is worked from the Mission House at Deauville-sur-mer in Normandy, has been on board, and conducted the meetings with the help so kindly given by the different pasteurs at the places visited.

The winter's work started at Deauville (Trouville), where a great impetus to the work at the hall was given, and blessing has followed. Fécamp, Honfleur, Rouen, Elbeuf-on-Seine, and Cherbourg were successively visited, and everywhere welcome was accorded to the little steamer. The work is mostly amongst Roman Catholics, but in some of the places the Protestants came and were much blessed; at Cherbourg specially, where there was much lethargy, there has been quite a stir.

This is a small mission, but very far-reaching. The steamer is now at Gosport, waiting for the cloud-pillar to move, in order to go forth with its message of salvation on the English coast. Much prayer is asked for this work. Communications may be addressed to Mrs. Cook, 47, Stoke-road, Gosport, Hants.

Letters from S. Africa.—14.

THE PRESENT CRISIS.

THIS land is in unrest, anxiety, and commotion. It is fervently to be hoped that there will be no war between English and Dutch. It would be an unpardonable crime on the part of either of these Powers deliberately to precipitate it. The grievances of the Uitlanders, though real and pressing, are infinitesimal and transitory compared with the horrors of a civil war, which might embroil all the European nations.

It is not to be supposed that either Government would rashly assume the awful responsibility of an appeal to arms; but as Chicago was set ablaze by a row in a stable kicking over a kerosene lamp, so some clumsy, or reckless, or violent incident or accident might lead to hostilities which would shake the world. A few years must, in the nature of things, settle matters now in dispute in the Transvaal. Humanly speaking, the English-speaking people must advance. We are in the rapids of time. Steam and electricity carry us along, whether we will or no. True, the Niagara roars beyond (see Rev. xviii.), but no obstruction can avail to stay the rushing river of commerce, or the mad hurry to be rich. Since writing so far, I find that the *Spectator* has shown that in a few years the Progressives will, in all probability, have so increased in number and influence, that it will be impossible for the Government to withhold from them any reasonable and just demands. But let those who fear God, and believe his Word, remember that the prophecy of Ezekiel xxvii., concerning Tyre and its commerce, became history long ago; and that the kindred prophecy concerning the polity symbolised by that great city, Babylon, in its commercial character, will as surely come to pass. It is of Commercial Babylon, with her merchandise of gold and silver, and precious stones. . . . and bodies and souls of men, that the voice from heaven says:—

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. . . . The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought."

These words have a new significance, with the gold mines of the Randt in vivid remembrance and the diamond fields of Kimberley beneath my eyes.

MANY OF THE NEWSPAPERS

are an unmitigated evil, keeping up the irritation. Scares are got up by untruthful paragraphs for the purpose of raising or depressing the price of shares; and the boasted liberty of the Press, which would be a safety-valve in the hands of true and honest men, becomes a mischievous licence under the manipulation of men who are paid to write untruths.

It is said that the letters and articles in Dutch and Anglo-Dutch papers are more violent than the English. For instance, a man and a brother of the Boer persuasion expressed the conviction in print that Africa would have no peace until all the English were shot or drowned. But papers which publish such insane effusions, whether they issue from one side or the other, are far more to be blamed than the maniacs who write them. The editor who does so, is the madman who throws about fire, even though it be only for sport—or pay. He acts like a criminal innatic, and under a strong and righteous Government, his liberty to do mischief should be taken from him. Personally, I have met with unvarying courtesy as well from Dutch as English. Undoubtedly the great majority desire to live at peace, and to cultivate good relations with each other; and it is sheer wickedness to give a factitious importance to the screams of a lunatic at large, by

putting them into a so-called organ of public opinion.

Some say the Boers think they have beaten England twice, and can do it again, and that they must be undeceived. But no Christian would advocate war on such a plea. The more serious aspect of the case seems to be that the Transvaal Government is taking advantage of the Jameson raid, with which the Imperial Government had nothing to do, to reopen the question of the Convention of 1884, when Lord Derby gave up the main provisions of the Convention of 1881; and the South African Republic now wants the little then retained to be given up also, which, politically speaking, England cannot do.

Easter Sunday is set apart in the Orange Free State for

SPECIAL PRAYER FOR RAIN,

and for deliverance from the ravaging locusts, etc. But, while we pray, let us bear the rod and Him who hath appointed it. All South Africa is complaining that this has been so far a most exceptional and disastrous year. Unless God has changed the method of his government, we must perceive that his judgments are abroad. But instead of disputing whether the drought, the locusts, the rinderpest, and other calamities, are judgments of God, and if they be, theorising or generalising as to who have deserved them, let us each ask ourselves, How many thousands or millions of locusts fall to my share? How much have I contributed to the sin which has called for the drought, or to the conditions which have caused other calamities? Then there will be humiliation and confession as well as prayer, and a rending of hearts and not of garments; and then will the Lord be jealous for his land, and pity his people, and fulfil his promise, "I will restore to you the years that the locust hath eaten, and the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you."

For locust or drought or rinderpest or any other kind of calamity is as nothing compared with being let alone of God. "Ephraim is joined to idols: let him alone." Nothing is so terrible as to be given up of God: "God gave them up to uncleanness through the lusts of their own hearts." "God gave them up unto vile affections." "And even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind." Has England advanced or retrograded beyond the Dutch, in that nothing seems capable of inducing her to set apart a day of national thanksgiving for benefits received, or of humbling herself because of judgments suffered?

The rising of the Matabele is a new and alarming element in the present condition of affairs.

I heard before I came here an incident showing how

A CHRISTIAN MAN,

who rests himself on God, can possess his soul in peace. He was one of the earliest holders of a claim in the diamond mines. When the consolidation of the various companies was about to take place, he was in England. He received a cablegram from a relative acting as his agent here, stating that an agreement between the negotiators, upon which he had relied, had been broken. "Every man has his price," and the one upon whom the interests of our friend depended had been bought. He did not reply to the cable, and his anxious agent sent another message. He received it in London as he was walking up Cornhill, and cabled in reply "Psalm xxxvii." On its arrival every available code-book was examined, but no clue could be found. There was no mention of "Psalm" or "xxxvii." The agent, knowing the importance of the matter, was on his way to the telegraph office to get the message repeated, lest there should have been a mistake in transmission. Then it occurred to him, from the character of his relative, that he would be

very likely to get his directions from his guide-book, the Bible. He therefore returned home, and referred to Psalm xxxvii., and as soon as he read the first verse "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity"—he comprehended the situation perfectly. The whole psalm seemed to have been written in anticipation of the occasion.

The circumstance got wind, and was much talked about. Those who had Bibles referred to Psalm xxxvii.; those who had not, procured copies, and eagerly read the psalm. The Bible had never excited so much interest before in diamond circles. The cablegram is preserved by the agent, and the fact that quietness and confidence were the strength of the Christian shareholder is not forgotten in the diamond town.

R. COPE MORGAN.

Kimberley, March 30, 1896.

Mr. Aitken in New York.

THE *New York Churchman* devotes considerable space to Mr. Aitken's visit to that city in the week March 16-21, giving special prominence to his noon-day services for business men. Our contemporary says:—

"The noon-day services at old Trinity last week have again demonstrated the fact that New York men are willing to leave their work in the busiest of days to listen to the plain preaching of the Gospel. Whenever such men as Mr. Aitken, Phillips Brooks, or Knox-Little have come to preach at Trinity, the walls of the church have looked down upon a congregation of earnest, eager, men—men who have known life in its busiest and most varied aspects. Men of intellect, men of affairs, men in vigorous youth, join in the brief prayers, sing the strong hymns, and listen to the simple presentation of truth with keen profit and enjoyment.

"Mr. Aitken, in whom the men of New York showed a special interest when he led the Advent Mission in this city ten years ago, has been equally successful in bringing them into contact with the facts of the spiritual life on his recent visit. In spite of the fact that some of the days of Mr. Aitken's stay in New York were captured by the worst winds and storms of the season, the congregations crowded every available spot of standing room at each service, and the impressive sight of such a body of men was an inspiration. Mr. Aitken presented the moral duties of life in their relation to spiritual growth, always impressing his hearers with the necessity of an immediate choice of a present Saviour, in order that the moral and spiritual life might be possible, and contrasting the loss and ruin involved in the rejection of the Divine message with the happiness of obedience and acceptance. When the work of the missionary is so thoroughly in accord with the principles and customs of the Church as is that of the superintendent of the Church of England Parochial Missions Society, or of the missionaries of the American Society, the local Churches do well to welcome them and to bid them God-speed as they go on their way.

"The underlying theme of the addresses of the week at the Trinity Church noon-day services was the incident, and the events connected therewith, of the calling of Zaccheus, the publican, to be a disciple of our Lord."

The Bible and the Blind.—Sunday, May 3, being the fortieth anniversary of the Day of Special Prayer and Thanksgiving on behalf of the Blind, will be observed by friends who take an interest in Dr. Moon's system of embossed reading (now in 476 languages and dialects), and in the establishing of home-teaching societies and free lending libraries for the blind at home and abroad. Miss Moon, of 104, Queen's-road, Brighton, has issued a call to praise and prayer, asking that pastors will seek to interest their congregations on behalf of the sightless.

The Situation in Madagascar.

PRESENT POSITION AND PROSPECTS OF CHRISTIAN WORK.

IT may be not uninteresting to those who watch with anxiety the influence of political changes upon missionary effort to hear a few particulars as to the position of our work in Madagascar at the present time. Everyone knows that on the last day of September, 1895, the French expeditionary force, after a long and most hazardous march of five or six months from the north-west coast, reached the capital, Antananarivo, and occupied it, after a few hours' bombardment.

Many prophecies of evil had been made. We were told that, long before the French force reached the interior, the Malagasy would break out into open rebellion, and that no European's life would be safe; that the Prime Minister would be hurled from power, and that the Queen would be deposed. Further, we were assured that upon the arrival of the French troops they would be allowed several days' license for looting and plundering, so that again all Europeans, especially the English, would be in great peril, and that, therefore, all missionaries ought to leave the city, while every foreign woman and child ought to be sent out of the country. Many of us, however, declined to leave our people and our work, and did not see it right to force our wives and daughters to leave against their will.

The result justified our faith in God's protecting care over us and our work. None of the terrible things so confidently prophesied came to pass. The native Government retained its authority up to the hour of the entry of the French into the capital; no word of insult was ever heard by any one of us either in the city or its neighbourhood; the French troops were perfectly under discipline, and no disorder of any kind took place; and on the day following their entrance a brisk trade was going on between the Malagasy and their conquerors. In a few days' time perfect confidence was restored, and large numbers of the women and children came back to the city, finding that there was nothing to be dreaded from the new masters of the country. The behaviour of the French soldiers has, indeed, been admirable, and great praise is due to General Duchesne for the humane way in which the war was conducted from first to last.

It will hardly be believed that our school and college work was continued up to the Tuesday before the French occupation of the capital, and was resumed just a fortnight after that event. Congregations met, although in very small numbers, in all our city churches on the Sunday following the occupation, and after about a month they had almost resumed their usual size. The country congregations were a little longer in regaining confidence; but the news soon spread, and by the end of the year a large number of these also were meeting as usual; so that at the beginning of January schools and classes and other work had, in the majority of cases, been recommenced.

Of course, the political upheaval, including the downfall of the Prime Minister and his family, produced, for some weeks, a great disturbance of the people's minds, especially in the distant and more ignorant country places. In many villages there was a distinct return to heathenism, and recourse was had to charms and divination and actual setting up of idols. The churches were, in many of these places, almost deserted, except by a faithful few. Most of us in charge of country districts took special tours among our people for the purpose of reassuring them, and giving encouragement to persevere in attendance on worship and in sending their children to school. But there was little cause for wonder at this reversion to old superstitions on the part of many, when we remember the small amount of light and teaching a large proportion of them have yet had. Living in scattered homesteads and

solitary hamlets, as numbers of the country people do, it is most difficult to give them a thorough Christian teaching and training. The wonder really is that there was not a more wholesale return to idolatry.

The saddest feature in this revival of superstition was the outbreak of a rebellion in the west, about a day's journey from the capital, about two months after the French occupation, and the murder of Mr. and Mrs. W. Johnson, of the Friends' Mission at Arivonimamo, and their little girl, as well as of several Malagasy, by the populace, and the destruction of many native churches.

More recently, since the return of the Roman Catholic priests and their co-workers, new difficulties have arisen, and many of the people have been led to believe that they must now become Romanists, since the French have conquered the country. This idea has been industriously spread abroad. With large numbers of the Malagasy the word "French" is synonymous with "Catholic," and "English" with "Protestant," and it is not wonderful that with ignorant and timid people, the dominant idea is not, Which is the religion? but, Which is to be the stronger? and as they think Romanism is the French religion, therefore it will be safest for them to be of that religion. Doubtless there are many difficulties looming ahead of us in the near future from this quarter, and great efforts are being made to get hold of the children from our schools, and the young people from our congregations. Our brethren in the southern province are feeling this already, and also our Norwegian friends in Central Madagascar. We have reason to be thankful that General Duchesne gave at once the fullest assurances of religious liberty, and the same has been done by the Resident-General, M. Laroche, who has also promised to issue a proclamation on the subject.

We cannot be sufficiently thankful that M. Laroche is a Protestant, and will therefore, we feel sure, fully carry out the agreement between England and France as to religious freedom. Many others of the leading French officials are also liberal and enlightened men, in full accord with their chief on this point.

During the past month we have been happy to welcome among us two French Protestant pastors as delegates from the Paris Missionary Society, viz., Pastor H. Lauga and Pastor and Professor J. H. Kruger. These gentlemen have come to see the work of our Mission here, and to consult with us as to the best way in which French Protestants can take part in the evangelisation of Madagascar. They have already commenced a French Protestant service in the city, and we hope they will be able to send us missionaries to take up higher education in the capital and do other valuable work.

The French occupation of the country has already effected some change in the outward appearance of things, and Antananarivo now presents a somewhat different aspect to what it did before the war. The French are everywhere making the Malagasy repair the roads, and they are certainly now much improved all over the city. Stone gutters are made on each side of the roads, and in many places bridges of massive timber are placed over hollows and gullies. In all directions out of the town the roads are also being levelled and improved. About the streets one continually meets long lines of mules being taken outside the town to drink water, or laden with stores for some of the military depôts. At every few yards we meet soldiers—Frenchmen, in white uniforms and helmets; swarthy Algerians, in baggy breeches; or black negroes, with blue jackets and red fez, from the Congo or the Soudan. Officers are being carried about in palanquins; and there seem more people than ever in Antananarivo: miners coming to prospect for gold, traders to open new business, and others to see what advantage can be made out of the new state of things. Prices are naturally rising for

most commodities, and it is increasingly difficult to find bearers and servants. French money, of smaller size than the dollar or 5-franc piece, viz., francs and 20-centime pieces, as well as copper money, is coming largely into use, and will probably in time take the place of the "cut-money" and scales for weighing it, to the great saving of time and trouble.

Of course, there are attendant evils, which seem inseparable from the presence of a large number of soldiers of whatever nationality. There is, we fear, a great increase of drinking among the Malagasy, as well as of licentiousness, and there is now much Sunday trading in the capital—a thing which had not been known here for the last twenty-five years. The Resident-General has, however, already struck a blow at one of the chief blots on the Malagasy civilisation, and has stopped the public sale of slaves in the markets. We may hope that other measures may eventually be taken so that slavery itself may gradually come to an end.

On the whole, although there are many discouragements arising from the time-serving character of the Malagasy and their want of moral backbone and courage in doing right, as well as difficulties arising from religious differences, as already pointed out, there are also many cheering features in the new order of things. The French authorities are trying to promote justice and religious equality, and the people seem to have quietly acquiesced in the new political arrangements of the country. It goes without saying that all Protestant missionaries loyally accept the new régime, and will work heartily with those now in power in the island to promote in every way the well-being of the Malagasy. In doing this we ask the continued sympathy and prayer and help of the Christian Churches of Britain.

A MADAGASCAR MISSIONARY.

Antananarivo, March 11.

A Redeemed Malagasy Slave.

MRS. PEILL (L.M.S.) writes:—"Those of your readers who so generously contributed about three years ago to redeem our young friend Jefferson Jamaria from bondage, that he might receive a training for the ministry in the London Missionary Society's college, Antananarivo, will be glad to hear something of his progress and welfare.

"It is a real joy to add I have nothing but good to say of him. He has so far fully justified our hopes and expectations, having kept at the head of all his classes, and proved an earnest and eloquent preacher. From the first he has had the unspeakable blessing of a guarded and happy home with Mr. Sharnan, one of the tutors at the college, and his devoted and admirable wife. But, zealous student though he is, he has not given up his hardy country habits, and almost every week walks the twelve to fourteen miles from town here, on Saturday, to preach either at one or two of the Ambohimanga churches, or not unfrequently in some of the villages over the high mountains to the north, returning to town on Monday, thus walking barefoot from thirty to forty miles over rough roads in the three days.

"It might be a help to him spiritually, and increase his usefulness as a missionary to his own countrymen afterwards, to visit England at the end of his college course next year.

"He himself ardently desires this, and he had been making the desire a matter of prayer before ever I spoke with him on the subject. The surplus money from his sister's redemption would cover the cost of his journey by land and sea, and leave something over towards outfit, etc. He would be able to travel to the coast on foot, and as a third-class passenger on the steamer."

Ramsgate.—At a meeting of the Sailors and Smack Boys' Homes, on Tuesday week, Rev. F. W. Carpenter in the chair, Mr. William C. Rose was elected secretary to both Institutions. The work of the Homes is earnestly commended to the kindly sympathy and help of all those who take an interest in the well-being of the British sailor. The secretary is Mr. W. C. Rose, 19, Townley-street, Ramsgate.

OUR DAILY HOMILY.

SUNDAY, April 26.

"AND DAVID GATHERED ALL THE PEOPLE TOGETHER, AND WENT UP TO RABBAH, AND FOUGHT AGAINST IT, AND TOOK IT."—2 Sam. xii. 29.

VICTORY might seem to have been for ever forfeited after so great a fall. We could not have been surprised had we been told that from this time onward the course of David's conquests had stayed. And yet this thought would be a misconception of God's dealings with the penitent. Where there is true contrition, confession, and faith, He not only forgives, but restores; He not only restores to the enjoyment of his favour, but reinstates in opportunities of usefulness. So Jesus not only met the apostle who had denied Him, and put him back into the old position of happy fellowship, but gave him a commission to feed his sheep and lambs.

We have sometimes met backsliders who have doubted the possibility of their forgiveness, or, if they have realised this, they have never dared to hope that they could ever be what they had been. And so long as faith refuses to believe in the perfect work of God's love, it must inevitably take a back seat. Let us seek for such an entire faith in God's forgiving and restoring love as to dare to believe that we are put again into the old place, and allowed to anticipate the same victories as aforesaid.

Directly David said, "I have sinned," in the flash of a moment Nathan said, "The Lord hath put away thy sin"; and when Joab sent tidings that Rabbah was about to fall, David was permitted the honour of its final capture, though it had been associated so closely with Uriah's death. Where sin abounds grace super-abounds, and reigns through righteousness. Dare to believe this.

MONDAY, April 27.

"THEN THE KING AROSE, AND TOOK HIS GARMENTS, AND LAY ON THE EARTH."—2 Sam. xiii. 31.

Throughout the incidents of this chapter, the soul of David touched the bottom of the sea of anguish and remorse. The circumstances narrated were in themselves sad enough, but there was a bitterer element in them for David, because he knew that they were the harvest of which his own sin was the seed. Here began to be fulfilled the sentence of God through Nathan, "The sword shall never depart from thine house."

He had broken up the peace of another's home, and peace had quitted his home, never to return. He had defiled the purity of Uriah's wife, and the purity of his own daughter had been trampled under foot. He had smitten Uriah, and now Absalom had murdered Amnon. Through those awful hours when the entire fate of the whole of his family seemed trembling in the balance, he drank to the dregs the cup of bitterness.

Sin resembles the Australian weed, which when once it is sown in the waters will spread with such rapidity as to spoil their beauty, and choke their flow. We must distinguish between the penal and natural results. The penal were borne by Christ for us all, and are remitted for evermore; but the natural remain even to forgiven penitents as they did to David, though God's grace may transmute them into blessings, and cause pearls to grow where before there had been gaping wounds. Ask God to take the natural consequences of your sins, and to make them means of grace and ennoblement.

TUESDAY, April 28.

"YET DOETH HE DEVISE MEANS THAT HIS BANISHED BE NOT EXPELLED FROM HIM."—2 Sam. xiv. 14.

The means that David devised were really inadequate. He allowed his heart to dictate to his royal sense of justice and rectitude, and permitted Absalom to return to his country and home without one word of confession, one symptom of penitence.

The king was overmastered by the father, and the result was disastrous. It shook the respect of his people, undermined the foundations of just government, slackened the bands of every family in the land, and confirmed Absalom in his wilful and obstinate career. What! said he to himself, does my father bid me come back without conditions? Does he demand no confession or reparation, then he condones my sin.

Let parents be warned. If your children disobey, and violate the rules of your home, you have no right to treat them as you did before, until they have owned their sin. You must insist on penitence, confession, and reparation, though it take hours or days of suffering and pleading to bring it about.

Into what relief does David's mistake throw God's way of forgiveness and salvation? Had He acted as David, and as so many wish us to believe, He would have reinstated the human family in the Paradise of his love without waiting for the work of the Mediator, or the confession of the prodigal. By the arbitrary exercise of his sovereign will He might have wiped out the record of our sins without our concurrence. It would have been to the irreparable undoing of man. Hence it behoved Christ to suffer, and to make an atonement for our sins, and by his Spirit to bring us to penitence and confession.

WEDNESDAY, April 29.

"HERE AM I, LET HIM DO AS SEEMETH GOOD UNTO HIM."—2 Sam. xv. 26.

There is the patience of hope. We love to gird ourselves in the vehemence of our self-will, to go where we choose, to rule the lives of others; but as the years pass and our pride is humbled, the sinews of our strength slackened, and the radiance of early prospects overcast, we are willing to hand ourselves over to our Father, as Isaac to Abraham, saying, "Behold, here am I, let Him do as seemeth good unto Him."

It was thus that Jesus spoke to his Father, "I come to do Thy will, O my God." It was thus that the maiden who was blessed above women, answered the angel's message. It was thus that Paul avowed his willingness to live or die, as the Lord might choose.

God is ever working upon us through circumstances, and, as in the present case, sometimes He overrules the plottings of wicked men to fulfil his Divine purpose. His will is sometimes brought to us in a cup which a Judas holds to our lips. How blessed to be able to say as we go forth to meet our Father's will, Behold, here am I! and to look beyond the plottings and machinations of our enemies to One who loves us infinitely. Whatever He permits must be good. Good, if driven as an exile from our home; good, if exposed to the revilings of a Shimei; good, if the heart breaks in bitter tears. All must be good which the good Lord permits or appoints. Thou art in his hands, and He will bring thee again, and show thee the city and his habitation.

THURSDAY, April 30.

"THE KING AND ALL THE PEOPLE THAT WERE WITH HIM CAME WEARY, AND REFRESHED THEMSELVES THERE."—2 Sam. xvi. 14.

A great weariness falls often on our souls. We are wearied because of the greatness of our way, and inclined to say there is no hope. Memory tires us, perpetually casting up the record of past unfaithfulness and transgression. The bitter way of the natural consequences of sin is toilsome and difficult to the feet. We faint before the averted eye of former friends and the pitiless criticism of foes. Longings for a vanished past, for life and love, for purity and peace, grind heavily in the soul. Our king has known something of human weariness, though not from all the sources that cause it in his subjects.

But amid the presence of our weariness the voice

of God may be heard saying, "This is the rest wherewith ye may cause the weary to rest, and this is the refreshing." There is rest for weary souls beneath the shadow of the cross, in the sight of which the burden rolls away. There is rest and refreshment as we sit in the banqueting house of Christ's manifested and realised affection. There is refreshment as we eat of his flesh and drink of his blood, as we yield our will to his, as we sit with Him in heavenly places.

There is no hill difficulty without its arbour; no desert without its oasis; no sultry heat without its shadow of a great rock; no weariness without its pillow; no intolerable sorrow without its solace; no weariness without its refreshment; no failure of man without a very present help in God.

FRIDAY, May 1.

"ARISE, AND PASS QUICKLY OVER THE WATER." 2 Sam. xvii. 21.

The water of Jordan may serve as an illustration for our position. Our David has passed over the waters of death, and in doing so has taken us with Him. There is a sense in which in the morning light of Easter Day all who believed passed over with Him, so that "by the morning light there lacked not one of them that was not gone over Jordan."

We all hold the doctrine of substitution. Do we sufficiently realise that of identification? Not only did Jesus die for us, but we died with and in Him. In Him, as the true Noah's Ark, the whole Church passed over the Jordan of death from the old world to the new. There are some who do not understand that in the purpose of God we are already standing on resurrection ground. Across the water we can hear the murmur of the world, and detect its corruption, but we are the inheritors of the world in which there is neither death nor corruption nor the dominion of sin. When a man realises this he no longer braces himself up to meet death, because he knows that in the person of Christ he has left it behind for ever.

What is true, however, in God's purpose should be the aim and goal of our daily striving. To us there comes the unceasing call, "Arise, and go over Jordan." There is always a thither and a hither side for every experience and act. We may always do as the world does, this is to stay on the death side. We may always do as Christ does, this is to pass over to the risen and living side. Reckon that you have died and mortify the deeds of your body.

SATURDAY, May 2.

WHEREFORE WILT THOU RUN, SEEING THOU WILT HAVE NO REWARD? . . . COME WHAT MAY, SAID HE, LET ME RUN.—2 Sam. xviii. 22, 23, R.V.

How often the question of reward comes into our calculation, and influences our acts! It is one of the taunts of the world that men are paid to do good, even as Satan said of Job, "Doth Job serve God for nought?" The privilege of being allowed to serve should suffice us; yet "God is not unrighteous to forget your work and labour of love."

In the case before us the tidings were already on the way by the mouth of a speedy messenger, Cush, who, if any reward were to be had would be the recipient of it. But Ahimaaz longed to render service to his king, regardless of recompense; and, though both he and Cush misinterpreted the heart of David, yet their motives would seem to have been pure.

It is a useful lesson for all to learn, that even though the reward belong to another, or there be no reward at all, we should ever be willing to run to serve the King. "Come what may"—let us run.

The Cherubim (Ezek. i.) "went every one straight forward; whither the spirit was to go they went; they turned not when they went. They ran and returned as the appearance of a flash of lightning."

Note further, Cush was a servant sent; Ahimaaz was a volunteer. The love of his heart lent wings to his feet, and speeding past his fellow, he came first into David's presence. The willing heart will always outstrip the one who runs only from a sense of duty.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

Reginald Radcliffe.

I HAVE been reading the "Recollections" of this noble evangelist. When he was quite a young man he worked in a Ragged School. Most of you know little of the difficulties of such work. You cannot imagine how ignorant some of the poor boys and girls who live in our great cities are concerning Jesus Christ and his love to them; and you would hardly believe how rude and impudent some children are when kind friends gather them together to teach them for Jesus' sake.

Why, I have seen both ladies and gentlemen pelted with orange-peel and nut-shells by their scholars; and I have known fireworks to be let off in certain class-rooms, and crackers to be bounding about the floor when earnest teachers have been trying to instruct the urchins gathered around them. One would not be surprised at such behaviour in heathen countries; but in England we do look for better things, do we not? However, I speak of experiences during the last four years; probably the work was rougher still when Mr. Radcliffe laboured at the "Old Swan," in Liverpool, nearly fifty years ago.

When he saw how evil were the ways of his scholars, he was convinced of the need of his labours, and prayed to God on their behalf. So earnest were his prayers for these poor children that the workers never forgot the manner in which he poured out his soul at the prayer meetings, and how he expected his prayers to be answered. This was the secret of his success in all the work he did for God throughout his busy life; and God will honour us if we honour Him by always taking Him at his word, and expecting Him to fulfil his promises to us.

Mr. Radcliffe on one occasion was invited to Aberdeen to preach the Gospel; and his friend hoped to secure a large building for the purpose and to gather large audiences to listen to him. However, he had to content himself with a small mission room, and a few children to speak to. But he was not disappointed, for he trusted in God, and felt sure that God had some good reason in bringing the children to hear him. And so it proved, for many of his little hearers were converted to God through his messages; and their change of heart was seen in the nursery and school. Besides, the parents were so struck with the altered behaviour of the children, that they also came to hear Mr. Radcliffe, and before long he had crowds to preach to, and many earnest workers to assist him. And many helpers were needed; for a great number were led to see themselves as sinners, and Jesus as their Saviour, and some felt so unhappy on account of their sins that they needed to be helped by those who knew the comfort and peace which Jesus gives to his followers.

And so Mr. Radcliffe began to feel that the children were his special charge; and I rejoice to think that in some of his crowded meetings in the churches he reserved the best places for his youthful hearers. So you see, my young friends, that although you may sometimes feel that you are useless, God may commence a very important work through you, as He did at Aberdeen; for to-day there are men and women in various parts of the world who were led to Jesus at the meetings which were really commenced amongst children!

At some meetings in London little children were seen in tears, some crying very bitterly because they felt they were sinners; others were radiant with joy because they had come to the Saviour. One little girl was seen with her arm round the neck of one still younger, speaking of the sweet love of the Saviour whom she had very lately found. Boys and girls alike gathered in clusters around someone able to lead them, eagerly catching the words of life, which fell from the lips of the teacher.

So wherever Mr. Radcliffe went, whether at home or abroad, he did not forget the children. They were attracted to him by his beaming countenance, and they delighted to hear the Gospel from his lips. I have never seen him that I know of, but I have got to love him, nevertheless, through the stirring account Mrs. Radcliffe has given us of his labours for Jesus; and more so, perhaps, on account of his being so much like his Master in seeking the welfare of the boys and girls, who are very dear to my own

heart. I pray that among the young readers of THE CHRISTIAN there may arise many who shall do as grand a work for the Saviour as Reginald Radcliffe.

F. T. W.

What the Spring Teaches Us.—1.

IS it not lovely to go into the garden or along a country lane in this beautiful springtime? Everything seems so bright and pleasant, the trees are covered with blossom, the banks are filled with primroses, and the air with the warbling of the birds. I am sure you must enjoy all these beautiful gifts of God, and I hope you think of the poor little children in crowded cities like London, and Manchester, and Liverpool, who have no pretty garden to go into, and live too far away from the green fields to see and hear any of the joys which make the spring such a happy time of year to many.

In the Song of Solomon (ii. 11, 12) the spring is thus described:—"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; and the time of the singing of birds is come."

In the Eastern countries of which the Bible speaks the rain only comes at certain times of the year, so that the people there are able to say more surely than we in England can that when the "winter is past" the rain is "over and gone." I daresay you think you would rather have it like that here, but if you lived in those lands for a year or two you would be very glad to get back again to dear old England, because it is terribly trying to have month after month of very hot weather every day. I expect sometimes on a broiling summer day you are very glad to come in out of the sun and rest in a cool room; and after a week or two of heat you welcome a shower of rain. So that I am sure you would not really like to exchange our climate for a whole year for that of the Holy Land.

Does not this teach us that we can never anywhere have quite all we want? I think it would be a very funny world if we could. Why, just fancy it, even in your own family, with you wanting one thing and your brother wanting exactly the opposite, and another wanting something else quite different from either of you! I don't think you would be very happy together after all.

Whenever you feel discontented, remember there are many other children very much worse off than you, who would give anything to change places with you even for a single day. There are other lessons the spring teach you, but they will keep till next week.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the questions appear.

No. 15 (second list).—Correct answers received from:—

Elsie Johnson, Fannie and Jessie Cockram, P. Leigh, Muriel Joselyne Margaret and Edith Gray, Florence Abbott, Kathleen and Eric Annesley, Marcus King, J. D. Horlock, Oliver and Arnold Allbrook, Harriet Lynham, Theodore Roberts, Annie Harker, Ella Dixon, Frances, Dorothy and Marjorie Tupper, Ada Watson, Eliza Mein, Daisy Annett, Harry Grey, Eric Crawford, Walter, Maggie and Jessie Carter, Minnie and Robert Giddings, Leonard Roberts, A. F. Bearnby, Thomas, and Duncan Kirkpatrick, Louie de Russett, Ruth and Mary Brathwaite, Lucy Lomax, Jennie Dewar, Mary Wrench, Chrissie and Reginald Lawson, Charles Mansbridge, Rosetta Sherwin, Muriel Palmer, Susie Gumbers, C. C. Mackintosh, Norman and Daisy Petrides, Oswald and Horace Roberts, Eileen Hill, Bessie, Kate, and Maggie Fletcher, Mary and Annie Fleming, Minnie Eisele, Charles Bewley, Dora Muir, Elma Tebb, B. H. Elliott, Frank Tupper, Muriel Sell, Lois Beard, Florrie Howard, Freddie Hutton, Sinclair and Moffett Jackson, Daisy M. Knight, Angus McKilquhan, Aline Bazett, Malcolm and Angus Thomas, Winifred Ernest, and Edie Nash, Isabel, and Gladys Raine, Dora Colebrook, Bertha Fowler, Cyril and J. K. Bennett, Florrie Smith, Ethel Craigie, John C. and Leonard S. Browne, Gracie Dodington, Lucy and C. W. Jacob, Winifred and Edith Fowler, Edith and Maude Tyson, Lillian and Raymond Harbottle, Elsie Hope, John Menzies, Florrie and Daisy Stone, "Castell Mount," "Barbary," Frances, Devenish-Mears, Alice and Rose Osborne, Elizabeth Machonchey, Edith Reeve, Lillian Sidney, Llewellyn Mahy, Nellie Lovegrove, J. and T. M. Stanier, Joseph Cook, Edward C. Storr, Barbara Tennant, Ruth Harrison, Florence Meredith, Sissie and Edith Mossion, Guinea Ginnolthiac, Bella Mack, Ada Davis, Margery and Trevor Matthews, Guinefred Leigh, Agnes Dunville, Kathleen Fownerker, Winnie and Elsie Cockram, Dorothy Tanner, Alice (Skinner), Agatha Harrison, Flora Jenkins, Barbara Norton, Pollie Cornish, Meta Trotter, Ethel Watts, Duncan Payne, Allen and Conyers Baker, Ella Durie, Lillie Hay, Louie Hooper, William McMurray, May Bentley, Bertha Hopkins, Violet Studdert, Dora Waters, Annie Sloan, Catherine Rogers, Valerie Mackenzie, E. A. McLean, Ezra Matthews, Jessie West, Nellie and Arthur Couch, Fred Freeman, Fannie and Alec Waring, Willie and Ada Palmer, Isabel, Elmina, and Jessie Roe, Nettie Thomson, Sarah Driscoll, Harold, Agate, Emily Norster, Emma Hawkins, Maggie Hodge, Isabella Dunlop, Christine and Hannah McKelvie, Lillian and Dorothy Raine, Harry Gordale, Rosa Wylie, Frank, Gracie, Alice and Phyllis Rouse, W. Jackson, Frank Morris, Grace Colvin, Dora and Kate Symes, Ernest King, Dorothy, Annie, and Elma Grove, Dora Corrie, Lucy Soltan, Laura Kirk, Alice Short, Reginald Bailey, Florence Thompson, Claude Haddley, John and Eva Gray, Patience Neville, Mary and Catherine Hall, Martha James, Daisy and Emily Greenbrook, John Thomson, Annie Annesley, Leslie and Eleanor Frank, May McCullum, Isabella and Jessie Boston, "Knowls," Norah Lowe, Mary Thorne, Clara Lyddon, Louisa Morse, Lottie Orr, Annie Fortnum, Edith Daisley, Hannah Lovell, Rose Chenu, Ethel Fielder, Lavinia Barnes, Muriel Shaw, Maggie Reid, Walter Thomson, Rowland Katherine, Teresa, and Edith Buckle, Maude Bennett, Willie and Maude George, Jessie Baxter, Jessie Bone, Mabel Birney, Fred, Winstone, Willie Weinstein, Mary Ormiston, May Hainson, Fritz Tatzfale, Willie Findlay, Mary Maitland-Kirwan, Cecilia Reid, Gertrude Hodgson, Madeline Irwin, Lizzie Sinclair, Mary Hamilton, Christina McAllister, Maggie and Martha Law, Katherine Blair, Bella Campbell, Agnes Min, Arthur and Emily Quirk, Grace and John Ireland, Hannah Nutter, Sydney Morgan, Walter Stainer, Josie, Lena, Elma, and Percy Clark, Dora Boddan, Marion Connell, Martha Rogers, Susie Poulney, Eric and Gerald Smith, Nannie and Louie Tibbitts, Matilda and Rixon Robinson, Grace Dawson-Scott, Charlie Hodge, Annie Stowe, Arthur Barker, Thomas Raynet, Michael Haines, Annie Clarke, Edie and Annie Clark, Annie Clark, Maggie Goodland, Eva Lawdry, Ruby Allen, Frances and Dorothy Harris, Margaret MacPhee, Frederick Hudson, Elsie Graham, Ernest Cox, Edith Derryan, Mabel Skidmore.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 16).

- 1.—(a) Luke ix. 54. (b) Spoken by James and John. (c) To Jesus. (d) When the Samaritans refused to admit Jesus into their village.
- 2.—(a) Luke iv. 4. (b) Spoken by Jesus. (c) To Satan. (d) During the temptation in the wilderness.
- 3.—(a) Luke i. 71. (b) Spoken by Zacharias. (c) To the people. (d) At the circumcision of John.
- 4.—(a) Luke viii. 15. (b) Spoken by Jesus. (c) To his disciples. (d) When He was expounding the parable of the sower.
- 5.—(a) Luke iii. 17. (b) Spoken by John the Baptist. (c) To the people. (d) When they came to be baptized, and asked John if he was the Messiah.
- 6.—(a) Luke xi. 7. (b) Spoken by Jesus. (c) To the disciples (or, as in the parable). (d) After the disciples had asked Jesus to teach them to pray.
- 7.—(a) Luke xii. 41. (b) Spoken by Peter. (c) To Jesus. (d) After Christ had told the disciples to watch for his second coming. (f) Did not our heart burn within us? Luke xxiv. 32. (g) Spoken by Cleopas and another disciple. (h) When Jesus had revealed himself to them in the breaking of bread after his resurrection.

[To save space, I have not inserted the verses in full.]

Correct answers (first list) received from:—

Ann and George Cowell, Lizzie Tadgell, Sydney and Violet Wallace, Rose Anton, G. A. Stennett, Sidney and Lillie Wilke, Daisy* and Gordon Eligh, D. Tupper, Hal Armstrong, Helen Jordan, Juliet Haines, May Pell, Emily Palmer, Annie Cooper, Annie Cole, Charles Bewley, Harriette Frizelle, Arthur Homan, Jack Clarke, Mary Plumb, Dollie Salt, K. A. Paisley, E. George and A. G. Paisley, William and Lizzie Porter, May Puttock, Elsie Johnson, James Roy, Maude and Edith Tyson, Florence Palmer, Arabella Onslow, Robert Reeves, Phillis and Noel Wright, Dudley Symon, Evelyn and Dorothy Hewer, Nellie Couch, Susie Keen, Arthur and Edward Llewellyn, Myrtle Parry, Mary and Elizabeth Hull, Edith Campbell, Edith Cole, Cecil Bradford, Catharine Bailey, Dorothy Patten, Ada Macnutt, Edwin Peters, Ruth Coupe, Kathleen and Ethel Light, Emily Dellow, Bessie Cheale, C. E. and Edgar Yerbury, Elsie, Grace, and Ida Wright, May Dring, Frank Wood, Arthur Bench, Katharine, Lillian, and Teresa Blackie, Esther Enderby, Evelyn and Lillie Petter, Elsie Hancock, Harold Stevenson, Florence Enderby, Mary and Alfred Greenacre, Nellie Dowsett, Roberta Melkile, Dora Boddan, Dorothy Vickers, Violet Ashworth, Beatrice Littlejohn*, Mildred Scott, Flora King, Frederick Freeman, Marion Wilson, M. F.

THIS WEEK'S BIBLE SEARCHER (No. 17).

In the Book of Ruth—

1. Who was Naomi?
 2. Why did she leave her home?
 3. What were her children's names?
 4. (a) Which of her daughters-in-law loved her most? (b) How did they show their love?
 5. (a) Who said, "Entreat me not to leave thee"? (b) To whom, and (c) Why, did she say so?
 6. Where did Boaz live?
 7. Where did he first meet Ruth?
- [Children under TWELVE, stop here.]
8. (a) What sort of master was he? (b) Give your reason.
 9. How many acts of kindness did he show to her in the cornfield?
 10. What did a man mean when he "plucked off his shoe"?
 11. Who was Naomi's husband?
 12. What relation was he to Ruth?

Personal Paragraphs.

I forgot to say last week that the interesting talk upon "Hide and Seek" was by Rev. David Davies, of Brighton, a warm children's friend.

A gentleman, in a very kind letter, points out what I have noticed myself—that I seem to have a great many more nieces than nephews. Of course, I don't want fewer of the former, but I want lots more of the latter. Now, boys, don't be shy. Let me see how many of you can do the questions as well as the girls.

I must ask my young friends to ascertain more accurately how many stamps their letters require, as they are frequently underpaid. Will the following kindly enclose in their next letters the amounts placed against their names, which I have had to pay:—Jessie Pook, 1d.; Catherine Bailey, 1d.; Emily Bridgewater 1d.; Mabel Berney, 2d.; Jessie Bone, 2d.; Annie Baxter, 1d.; Nellie Dowsett, 2d.

E. W. DE RUSSET.—You are quite right. I hope we shall soon see an improvement. NORMAN BRABY.—I am glad you are going to try the "Bible Searcher." I hope you will soon be quite strong and well again. LAVINIA BARNES.—How nice it is to be where you are so happy. Pray for other children who are not so well looked after, and thank God for your home and friends. ANNIE TODD.—Try and have the "Bible Searcher" sent up at school. It seems such a pity to give it up when you have been doing so well. EDITH HASKINS.—I am so pleased to adopt you into my big family. MABEL FURLONG.—I should like to do what you ask, perhaps, at some future time. HELEN BECKETT.—By all means send in your answers. I am afraid that after September you will be too old to compete for a prize, but never mind that. E. MARION NELSON.—I will bear your suggestion in mind. FAN TROTTER.—That's right: "Try, try again." GERTIE SCOTT.—The more you search the Bible the more you will get to love it, and it will be such a help to you as you grow up. DAISY MARRETT.—Thank you very much for the flowers. I have given them to a sick child, who was as pleased as I was to receive them. EDITH and MAUDE TYSON.—There is no special advantage in appearing in the "first list"; so do not post on Sunday.

UNCLE TOM.

(For Children's Special Service Notices, see page 16.)

A Christian must not be like Hezekiah's sun that went backward, or like Joshua's sun that stood still, but like David's sun that rejoiceth as a strong man to run a race.

The Authority of Scripture.

By Mr. JAMES WRIGHT, BRISTOL.

WHEN we speak of the authority of the Holy Scriptures we do not refer to any claim set up on behalf of these writings by any mere man individually, or by any number of men calling themselves a church or council, synod, assembly, or any other name; but we refer to the claim which the Holy Scriptures themselves assert.

I. We maintain that the Holy Scriptures—i.e., the collection which is commonly known as “the canonical books of the Old and New Testaments”—do assert a claim, not to influence only, but absolutely to control and rule the thoughts and actions of men in relation to God. I refer to Psalms xix. and cxix. in proof.

II. We maintain that this authority of the Holy Scriptures has continued, and will continue, from generation to generation, permanent and unimpaired, and this for two reasons:—

1. Because to the Divine Author of these Holy Scriptures all the future of time was present when He inspired holy men to write them. Unlike human law-givers, who can legislate only for their own ages, and whose laws, therefore, become more or less antiquated and obsolete as time goes on, “The Word of the Lord endureth for ever” (1 Pet. i. 25, in which Isaiah xl. 8 is quoted and endorsed).

2. Because the Holy Scriptures are the vehicle and instrument of the Living God, the Holy Ghost. Herein lies the infinite contrast between “the Scriptures of Truth” and the so-called “Sacred Books” of any and every false religion. The latter are only the mental legacies of men who, by superior force of intellect or will, raised themselves above the mental level of their generation. They are simply the recorded thoughts and imaginations of human creatures that have “returned to their dust,” and whose “thoughts” in “that very day perished,” so far as their own purpose and power to disseminate their thoughts is concerned. Whereas, the Holy Scriptures are “God-breathed”—the product of the energy of the Spirit of God, who still, to-day and evermore, liveth, and who is the present-day Interpreter and Quickener (i.e., impartor of life) to his own written words. So Christ said, “The words that I speak unto you, are spirit and life.”

Recognising this truth, we can understand why the Apostle Paul, in view of the corruption and schisms which would appear in the Church “after his departing,” could so confidently commend the elders of the church at Ephesus “to God (the Holy Ghost) and the Word of his grace;” and again, why the Apostle John, in view of the concentration, in one personal Anti-Christ, of all the anti-Christian errors that “already” abounded, could confidently trust his “little children” to encounter that awful embodiment of evil, because they had received the two-fold gift: (a) The truth—the Word; (b) The unction or anointing—the Holy Spirit (1 John ii. 20, 21, 24).

III. We further maintain that the authority of the Holy Scriptures forms the highest and final appeal for the settlement of spiritual truth. This claim of Scripture itself is asserted in such passages as Isa. viii. 20: “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”

IV. Further, the authority of Scripture is universal. Accordingly, the declaration of God’s will in Psalms xlix. is thus prefaced (verses 1, 2): “Hear this, all ye people; give ear, all ye inhabitants of the world.” Also in Psalms l. 1: “The

mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.”

But it may be objected—the assertion of a claim of authority is one thing; the exercise of it is another. Do the Scriptures really exercise authority?

We answer—every claim to exercise authority presupposes two ways in which the claim may be treated. (1) It may be acknowledged and submitted to; or (2) It may be ignored and resisted. The Holy Scriptures fully recognise the opposition with which their claim to universal authority will be met.

In Ezek. ii. and iii. Jehovah commands the prophet four times to proclaim his words to Israel, “Whether they will hear, or whether they will forbear.” In sending out his Apostles, the Lord Jesus instructs them how they should act when the message was rejected. The Lord Jesus told some who listened to his words, “Ye therefore hear them not, because ye are not of God.” And the Apostle John, echoing his Master’s words, says, “He that is of God heareth us; he that is not of God heareth not us.”

But, whether acknowledged and submitted to, or ignored and resisted, the authority of Holy Scripture will be exercised, and sooner or later publicly manifested. In relation to the first class, the Scriptures are “able to make wise unto salvation through faith in Christ Jesus.” The message they contain and bring is the power of God unto salvation. All who believe—the happy recipients of salvation—testify with one consent—“Of his own will begat He us by the Word of truth.” In relation to the second class, namely, the despisers of the authority of the Holy Scriptures, that solemnly awful threatening of the Lord Jesus will find its fulfilment: “He that rejecteth Me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (John xii. 48).

If I am addressing any rejectors of the authority of Holy Scriptures, let me entreat them to ponder this solemn warning. If you leave this world ignoring the authority of the Scriptures, you have not done with them. “Be sure your sin will find you out” in the last day. Receive the Word of Jesus now, and receive Him, that you may become sons of God.

A Pilot’s Mission.

WHILST spending a few days at Newport, Mon., I became very much interested in the work of the Dolphin-street Cottage Mission. The good brother responsible for this work is John Adams, a Channel pilot. The Lord has laid it upon his heart to be a spiritual pilot to neglected souls out in the dark ocean of sin and unbelief, and right nobly does he seek to guide them into the harbour of rest and peace through believing.

Mr. Adams began this work in 1893. He purchased a house, converted the upper rooms into a mission-room, and gave the lower rooms to a caretaker, free of rent. Invitations were sent out; many who never went to hear the Gospel came, and some confessed Jesus. In the winter time considerable destitution prevailed in the neighbourhood, and a soup-kitchen and a ladies’ sewing-class were organised. The poor people were thus convinced that they were the subjects of genuine sympathy, and listened the more readily to the Divine message. Mr. Adams had so far made no appeal for help, but the good work arrested the attention of several, and money, provisions, clothing, etc., were sent unsolicited. Since then he has published a plain unvarnished story of his work. Every fraction received is fully accounted for.

The work is a heavy tax upon Mr. Adams, as his means are limited, and he has some time felt the burden pressing heavily, as he had to be so much at sea. Surely this is a case where help will be gladly rendered by his fellow-Christians. Mr. Adams’ address is Channel View, Newport, Mon.

The Manse Howlake.

J. CALVIN THOMAS.

The Opium Iniquity.

THERE is danger lest we should tamely accept the outcome of the late Royal Commission, and imagine that for the present, at least, duty calls for no further effort towards the suppression of our opium trade with China. We are particularly thankful, therefore, that Rev. F. B. Meyer convened a meeting on the subject at his church in Westminster Bridge-road, last Thursday evening. There was a strong platform, and the speaking was worthy of a greater audience, but the weather proved unfavourable.

In opening the proceedings, Mr. Meyer said that on such a subject the Church of Christ, as the embodiment of the conscience of England, ought to speak out clearly and forcefully. It was his hope that leading churches throughout the country would convene similar meetings, and swell the wave of protest against the evil traffic. We have been lifting our hands in pious horror at the Turkish atrocities in Armenia. Let us look at home, and consider how many Chinamen are being continually done to death through our national action in supplying them with the fatal drug. Do not our recent troubles in so many parts of the world show that God is having a controversy with us as a people, for having abused our sacred trust towards other nations?

Two weighty voices were next heard—those of Mr. Joshua Rowntree and Mr. H. J. Wilson, M.P., who moved and seconded a long resolution, impeaching the proceedings of the recent Commission and the action of the Indian Government in relation to it. We need not go over what is now painfully familiar ground, but the utterances of these two staunch advocates for righteousness were such as to awaken deep moral indignation at the unfair methods of the Indian Government in the collection or suppression of evidence, and at the inconsequence of the majority report of the Commission.

Another resolution dealing with the evil effects of the use of opium, and calling for the prohibition of its export to China, was powerfully presented by Dr. Maxwell, and supported by Rev. G. Warren, Wesleyan Missionary for China. Dr. Maxwell referred to the ominous fact of the poppy blight in India during the last eight consecutive years, as an indication that God is providentially interposing in this business. In a letter written to the chairman by Mr. B. Broomhall, there were some most impressive statements. He said:—

“If Christian ministers throughout the kingdom, without waiting for the action of any society, would arrange to have this question brought before their people, the connection of our country with this dishonourable trade would soon be brought to an end. As a crime against the human race, and as a dishonour to our country, I know of nothing to equal our opium trade. It surpasses slavery in the depth of the degradation that it involves; it exceeds the evil of intemperance in our own land, in the number of its victims, and the irretrievableness of their ruin.”

We sincerely hope that Mr. Broomhall’s suggestion will be widely adopted, and that influential Christian churches in all parts of the country will join in the protest that ought to go forth against the continuance of our national complicity in this grievous iniquity.

Children’s Special Service Mission.

Mr. Hutchinson, Manchester, April 23; Liverpool, April 24; Plymouth, April 25, May 4.—Mr. J. S. Tyler, Brighton, April 23; Worthing, April 26; Lewes, April 29; Hayward’s Heath, April 30.—Mr. Spiers, Presbyterian Church, Highgate, to April 24.—Mr. Herklots, Manchester, April 23; Liverpool, April 24; Bell Bush, April 29; Helliwell, April 30.—Mr. Arrowsmith, Brussels, to April 26; Lausanne, May 2, 16.—Mr. Hankinson, Chipstead, May 1.—Mr. H. W. Pewtress, Highgate, April 28; Forest Gate, May 4-8.—Mr. Hewlett, Manchester, April 23; Liverpool, April 24; Battsford, Needham, April 25, May 4.—Mr. W. H. Wilson, Norwich, to April 26.—Mr. J. H. P. Cutting, with caravan, Combe, near Stowmarket, April 24-30; Elmswell, May 1-7.

Annual conference of Scripture Union workers, Strange-ways Hall, Manchester, 3 p.m. and 6.30 p.m., April 23; Gordon Hall, Liverpool, 4 p.m. and 7 p.m. April 24.

Children’s Scripture Union.—Portions for week ending May 2, 1896.—Sun., April 26, Proverbs xx. 1-15; Mon., April 27, xxvii. 1-17; Tues., April 28, xxviii. 1-14; Wed., April 29, xxx. 1-9, 24-31; Thurs., April 30, xxxi. 10-31; Fri., May 1, Psalms xxxvi. 1-12; Sat., May 2, xxxvii. 1-12.

Dr. Cuyler's Jubilee.

HIS REVIEW OF FIFTY YEARS.

THE fiftieth anniversary of the ordination to the ministry of Rev. Dr. Theodore L. Cuyler was celebrated at the Lafayette-avenue Presbyterian Church, Brooklyn, on Easter Sunday morning. Dr. Cuyler preached to an immense congregation. He reviewed his work in the pulpit, and the story served as a preface to his discourse, which was entitled "The Angels at the Sepulchre." Dr. Cuyler's preliminary remarks were as follow:—

To me this is peculiarly a golden day, for it completes a happy half-century in the ministry of the glorious Gospel of salvation. Before I announce my Easter text, suffer me to allude briefly to some salient points in my life work. Nowhere could I do it more freely than in this dear old pulpit, which was so long to me a watch tower over the best and kindest of flocks. Fifty years ago, during the first week of April, 1846, I was licensed to preach by the Second Presbytery of Philadelphia. It met in the old stone church that stands on the historic battleground of Germantown. Four weeks afterward, with the diploma of Princeton Theological Seminary in my trunk, and a considerable supply of sound Princeton theology in my head, I started, at four o'clock in the morning, for Wyoming valley, in Northern Pennsylvania. For a few months I preached in that beautiful and classic valley, while the pastor of the Kingston Church went away to recruit his shattered health. My audience was made up of intelligent, God-fearing farmers—men whose talk was not of bullocks, but of the Bible. The sweet fragrance of the clover-fields regaled me on my parochial rides through the verdant valley.

By October I received a call from the little Presbyterian church of Burlington, N.J. My congregation was small, and mostly composed of shoemakers, coachmen, gardeners, and plain folk—just the best sort of material for a young beginner. I aimed my sermons at the coachmen and gardeners, and by that style of gunnery reached the whole of my little congregation. One thing I soon discovered, and that was that the half-dozen highly cultured families in the parish relished simple, spiritual, and earnest sermons quite as much as the gardeners and the shoemakers. The Gospel of Christianity is not a delicate dainty for the fastidious few, or a difficult enigma for acute intellects alone to solve. It is God's simple bread of life for the hungering masses of humanity. There is no greater delusion than the idea that highly-educated parishioners hanker after severely intellectual or abstruse preaching. My eminent Philadelphia lawyer once said to me: "I don't come to church to have my brains taxed. I come to have my heart and life made better. The two prime essentials to me are simplicity in presenting the Gospel, and downright blood earnestness." That sentiment, from so high an authority, gave me a world of encouragement. Simple Bible truth, made red-hot with love, is what this sin-plagued world most needs. "Preaching up to this age," is a thin pretext to cover a vast deal of arid philosophizing in the pulpit. My first year's work was very disheartening as to results, and I was foolish enough to think about "fleeing away to Tarshish." My Master mercifully headed me off by a powerful revival, which began suddenly in a little prayer-meeting, and such a wonderful descent of the Holy Spirit I have never seen surpassed in all my half-century ministry. I learned more practical theology during those six weeks than I had learned during any six months in the seminary.

My next call was to become the first pastor of the newly-organised third Presbyterian Church of Trenton, N.J. The walls of that sanctuary that I helped to rear stand to-day four square to all the

winds of heaven. The church within these walls lives with undiminished vigour, although I have outlived every elder, deacon, and trustee who was on my working staff during that pleasant pastorate. A sweet halo of romance still lingers over that Trenton ministry, for on a certain Sabbath morning there appeared in my congregation one whom a kind Providence had predestinated to be the joy and pride of my heart and home, and the clear-eyed, sagacious, and unselfish counsellor in every emergency of my life.

From Trenton that same providential hand led me to the next stage of my life work, in the good old Reformed Dutch Church in Market-street, New York. As a descendant from a Holland ancestry, I am glad to have spent seven happy years in a church that bore the ancient motto of William the Silent's commonwealth on its escutcheon, and I seldom cross yonder bridge without a grateful look at the short, stumpy tower of the venerable edifice. What swarms of young men filled those galleries on Sunday evenings, many of whom have since filled high positions in the commercial and religious history of New York. The glorious revival of 1858, in which I laboured daily for six months, made those old walls ring with resounding praise. It was



a short journey, but a most eventful one, that brought me across the river in April, 1860, to become the first installed pastor of this beloved church. I need not occupy one precious moment now in recounting the story of my thirty years' pastorate here. That story has been told here more than once, and has been preserved in two printed volumes which you have kindly issued. As I look now into your faces, I can say, as the old pastor at Ephesus said to his flock, "I take you to record this day, that I shunned not to declare unto you all the counsel of God." What has been the net outcome of my fifty years' ministry, even with all its imperfections on its head? As far as I can tabulate it in cold figures, the record is as follows:—

I have preached about five thousand sermons and made pastoral visits innumerable. I have delivered a vast number of public addresses on behalf of missions, Sunday-schools, Young Men's Christian Associations, and negro emancipation, and total abstinence, and the suppression of the iniquitous drink traffic, and various other moral reforms. During the forty-three years spent in a pastorate I received two thousand four hundred and twenty persons into church-membership on confession of their faith in Christ. Seventy-four tracts from my pen have been issued by the American Tract Society, the National Temperance Society, and

other boards of publication. I have written fifteen books, of which six are translated into the Swedish and two into the Dutch language. As far as spiritual results are concerned, I reckon my widest work has been the publication of about four thousand articles for the religious newspapers, which have taken the wings of the morning and flown to the uttermost parts of the earth. It would be within bounds to say that these articles have reached a circulation of over two hundred millions of copies. By careful husbandry of such physical strength as God has given me I have never spent one of these more than twenty-five hundred Sabbaths on a bed of sickness, and as the great clock of time booms out to-day the last note of fifty years, I am not too deaf to hear the solemn and the not unwelcome sound.

I have now given you briefly the condensed record of the ministry which I must soon carry up and lay at my blessed Master's feet. Fervently do I thank my God for that faithful widowed mother who dedicated me to this ministry, in my cradle, and who was more than pastor or church or Sabbath-school to me in my childhood. Fervently do I thank God for having been rooted and grounded in the sound theology formulated in the Westminster Confession. That anchor has never dragged. Fervently, too, do I thank God for giving me such a sublimely glorious Gospel to preach, such an all sufficient doctrine of atoning blood to proclaim, such precious promises of his Holy Spirit's presence, and such verifications of this self-evidencing Book. No gales of any so-called "higher criticism" have ever blown high enough to ruffle a single feather of my faith in the perfect inspiration, the perfect infallibility, and the perfect authority of the only Bible which our Heavenly Father has given to his children. Devout scholarship, however searching and fearless, from Martin Luther to MacLaren and Bishop Lightfoot, has never dislodged a single stone in the massive and magnificent bulwark which Moses began to build, and which the Seer of Patmos completed. As for the arrogant, irreverent, and bitterly hostile criticism which has taken on such airs, much of it is sheer conjecture, much of it is self-contradictory, much of it is refuted hypothesis, and when all these have been subtracted there is not enough left to stop the hole which a mouse nibbles in your wainscot.

I have aimed to make my preaching thoroughly tonic, and to keep abreast with the times and with the majestic marchings of God's Providence toward the full redemption of the human race. Fervently also do I thank my Master for the privileges of having comforted some sorrowing hearts and cheered some shadowed homes, and helped some burdened ones to carry their heavy loads, and guided some children and young men and maidens into the only path that leads heavenward. Above all, I rejoice to have led some immortal souls to the cross of the crucified Son of God. My humble testimony is that the highest glory of the ministry is to exalt the Cross of Calvary, and the highest joy of life is to sweeten and strengthen the lives and to save the souls of our fellow-creatures. To serve Him gives such delight that to-day I would not stoop to pick up a monarch's crown.

Stundism in Russia.—An Odessa correspondent states:—The South Russian Press is again urging the Government to take speedy measures to prevent the growth of Stundism in the southern and western provinces. It is stated that this great movement among the peasants has not been destroyed by the severe enactments directed against it, that the efforts of its leaders have been only diverted into secret channels, and that unless instant steps are taken to counteract it the movement is certain to spread to the large towns, and to Great Russia, where it will be almost impossible to grapple with it.

The-Congo Balolo Mission.

THIS Mission having completed seven years of service, the friends and supporters assembled in Exeter Hall on Tuesday last to praise God for the progress made, and to devise means for further extension. Lord OVERTOUN presided, and many earnest supporters of the work were among the audience which filled the large hall. The missionaries present included representatives of all the societies at work on the Congo, namely, the English Baptists, the American Baptists, the Congo-Balolo, and the International Missionary Alliance. In connection with the last-named, an American Institution, twenty-four new missionaries are about to leave for work in Central Africa. Among the friends whose absence was regretted was Dr. Gratian Guinness, who was detained in Edinburgh through the dangerous illness of a relative.

In the devotional service with which the meeting opened, Revs. G. H. C. Macgregor and F. B. Meyer took part. The Chairman's address was full of sympathy with mission work. After speaking of the needs of the Dark Continent, and the way in which, during the past generation, they have been pressed upon the attention of Christian people, he referred to the many doors at present wide open and waiting for the entrance of the messengers of the Gospel. He saw tokens of a bright future. The lives that have been laid down in Africa are God's assurance that, from the seed sown there will spring up, not many days hence, a plentiful harvest. Urging greater interest in missionary literature, his lordship pointed out that the reports issued by the various mission agencies contain stories and information that should be more generally read by Christian people. In conclusion, he called attention to Psalms ii. 8, "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." If addressed to Christ, these words also appeal to those who are united with Him; and to-day the words come to each of us, "Ask of Me, and I will give," etc. While praying for God's kingdom to come, we should, realising the steady tread of men and women down to darkness and death, earnestly put our hands to the promotion of missionary enterprise.

REV. CHARLES HARVEY,

who for sixteen years has laboured in Central Africa, at first in connection with the old Livingstone Mission, and latterly in connection with the American Baptists, described some of the joys and sorrows of his work. Experience had assured him that, even among barbarians, nothing ought to precede or take the place of the Gospel. Education, industrial training, medical care, and civilisation are all very good; but these were not the prime object of missionary enterprise. Christianity will lead to these, and provide them in their best form. When he arrived on the Congo he was told to devote himself to the instruction of the people in gardening and thrift; he was also told that it would be useless to expect in the present generation any fruit of Gospel teaching. With his own eyes, however, he had seen that, by the power of God, the Gospel can convert men who have been the vilest and most degraded heathens. He warned his hearers against entertaining the idea that the work has been adequately taken up in Africa. There are scores of nations accessible to the Gospel, and traders and others with worldly interests are going in among them. He appealed for more missionaries, saying that there is room for the active operation of more societies than the few which already exist.

DR. HARRY GUINNESS

followed with a brief sketch of the work, illustrated by limelight views. Pictures of brutalised natives showed the need of Africa; and other pictures, presenting mission stations, and portraits of workers, afforded some idea of the work that has

been done. There was no element of entertainment in the proceedings; solemn facts and fervent appeals arrested attention and caused many searchings of heart. The woes of Africa did not monopolise the story; God has given signal blessing where the Gospel has been preached. Only a limited region was described; and, in conclusion, having shown how little, comparatively, has been effected, Dr. Guinness appealed for funds to open a station on the Juapa River. Slips of paper were distributed among the audience, and the amounts promised came to a total of £750. Moreover, £111 was collected; and it is hoped that additional sums will be sent to Harley House, so as to justify the proposed extension. Two Congo lads were on the platform, and one of them performed on some native drums, showing how the various calls and alarms are made to the tribesmen, and how "music" is produced, as an accompaniment to dancing, on festive occasions.

An earnest address followed by Rev. W. Y. FULLERTON, of Leicester, whose interest in the work may be judged from the fact that the church over which he presides has six missionaries in Africa, with a seventh preparing to go out. Giving to God's cause was eulogised, and commended on various grounds. God gave his Son for the work of redemption; Christ gave Himself to save men. "It is more blessed to give than to receive," was the text of the address, which was a fitting ending to an enthusiastic meeting.

The Gospel in Russia.

A SAILOR, converted some time ago in the Welcome Home, Ratcliff Highway, and now witnessing for Christ in a remote part of the Russian Empire, writes as follows. Many will be deeply interested in his humble efforts, in these isolated people, and in the fact he mentions as to abiding fruit from one address delivered fifteen years ago:—

"The Lord is enabling me to glorify Him in this strange and dark land. The people are hungry and thirsty to hear the Gospel, but the way is full of difficulties. Police, priests, Satan, are all doing their utmost, but I am still alive, and have lifted up Christ every day, and He is saving souls. I have seen more than one interesting case of conversion. I visited an old and sick merchant, who had been a great sinner and Sabbath-breaker. I read the Word and prayed with him, and God awakened a longing after Christ. One day came a policeman, and examined me and my papers, desiring to know all about me. I told him to come next day and see my work, so he came with his horse and sleigh, and we went to see the old man, who, as we entered the door, cried out, 'You myn of God, I have been waiting for you day and night. Have you more to say about the sinner's friend, Jesus?' I went on my knees, and asked God to give us something. I then read from the Word, and explained it, closing with prayer for the sick man and the police-officer. That man is now saved, and at present I have perfect liberty to go from house to house and preach the Word. But the priests are more to be feared than the police. Still I visit some 200 houses, and hold several small meetings. Invitations come from other towns, but as yet I feel I must stay here.

"There are several of God's children in this district, but they are secret, and dare not come out. Most of them have received the Word from English travellers. Dr. Baedeker preached here some fifteen years ago, only once, but souls were saved, and are still testifying to the keeping power; and this is a marvel, considering their isolated and persecuted position, with no one to teach them. Hence I sow the seed in great hope. Pray for these lonely disciples, and for the poor dark people, who so greatly need the Gospel."

The Home of Industry.

THE monthly workers' meeting, held on Wednesday week, at this busy centre of loving, faithful service, was largely attended. Miss MACPHERSON presented, in opening, some facts as to the home work. One of her leading thoughts was to show how the really necessitous poor have to be sought out in their little homes by ministering women, patient to win their confidence, and willing to supply their need. Special reference was also made to the blessing granted during the last three months in Bird Fair. The faithful band who maintain a Gospel testimony in the East-end Lord's Day saturnalia are sometimes sadly few in number, but God is bringing out fresh witnesses from the people themselves. Some of the most hopeless characters have been won to Christ. It was deeply interesting to learn that the pugilist whose conversion under the arch in Bird Fair was recorded some time ago, has been blessed to seven of his own relations. Our sister called for earnest and constant prayer for this and all genuine evangelisation among the careless and indifferent.

Praise was also rendered for the safe arrival of the seventieth party of young emigrants in Canada. This band of seventy boys and girls went out under the charge of Mr. James Merry, who, to prevent a threatened breakdown in his voice, has been ordered to rest awhile from public speaking.

Rev. F. B. MEYER gave an address on Phil. iii. 12, 13, in which the apostle is speaking not as the founder of great churches, or the writer of inspired Epistles, which shall last as long as the world endures, but as a fellow believer, a man of like passions with ourselves. In this passage he regards his conversion as an arrest—an arrest with a definite purpose. How many never discover that Jesus Christ has a purpose in their lives; has redeemed them for his own definite aim. If they be willing and obedient, this will unfold as they move forward in four ways: an inward impulse, the advice of godly counsellors, the teaching of the Word of God, and the circumstances of daily life. While fully and implicitly believing in the truth of imputed righteousness as our justification, Mr. Meyer urged the importance of knowing more of the imparted righteousness. We have to learn not only substitution that Christ died for us; but also identification that we died with Him and in Him. This apprehended, we will surely seek to be wholly his, to be out-and-out for Him, to be anointed with the unction of the Holy Ghost, so that, forgetting the things behind, we may press forward to the things that are before, that He may perform in us all that He apprehended us for.

"My Bible."

DEAR SIR,—I have just received THE CHRISTIAN of March 19, and read with such pleasure the article on "My Bible." My heart fully entered into and appreciated the thoughts expressed by the writer. It is certainly not a book read by all Christians, because most do not know how to read, and only open it here and there now and then.

I have the great privilege to educate my own children, and morning, noon, and night we have the joy of reading aloud by turn God's Word, thus going through the whole Bible in a year. When in joy it is the only book where I can find expression to my inmost feelings, and in sorrow bring comfort to my soul.

I must thank you for THE CHRISTIAN, which contains so many helpful thoughts. We are delighted with the "Children's Page."—Yours in the Lord,
MARIE SJÖSTRÖM.

Jamestown, N. Y.

Royal Naval Scripture Readers' Society.

—The organising secretary, Mr. W. A. Mount, has been giving lectures in Brighton, Cheltenham, Blackheath, Gravesend, and other places in aid of the work of this Society among the men of the navy. Full particulars may be had from him at 17, Stonor-road, West Kensington, W.

THE EVANGELIST.

"Not Heads, but Souls."

WHILE conducting a series of nightly evangelistic meetings in a colonial town some time ago, we thought of trying some afternoon meetings as well, so we intimated one such as an experiment. The result seemed rather discouraging at the outset, the total number in attendance being five—four ladies and one gentleman. The local minister, taking me to one side, suggested dismissing the few people, saying that he did not think it worth while expending the energy necessary to conducting the meeting for so few people. Replying to him, however, that long ago the Lord had taught me that "THOUGH A LITTLE THING MAY BE A LITTLE THING, FAITHFULNESS IN LITTLE THINGS IS A VERY GREAT THING," I went on with the meeting.

Three of the ladies present had driven in from the country, some miles, and had intended returning home immediately afterwards; but, as subsequent events proved, they had been so taken hold of by the Spirit of the Lord that they decided to remain for the evening meeting. At that meeting we had the joy of seeing all three at the penitent form.

Two days later my host informed me that a gentleman had called to see me. On going into the sitting-room, I found it was the gentleman who had made one of my congregation of five, and he immediately expressed his desire to know how he could be saved.

Two or three weeks after leaving the place, I received a letter from a local Christian gentleman, telling me of the sudden and unexpected death of the lady whose presence completed the number of five in that afternoon meeting. On her death-bed she had given clear and definite testimony of the change occasioned in her heart and life by the words spoken that day.

Frequently, since then, when I have had to speak in small meetings, or have found myself in discouraging circumstances, the recollection of the above incident has been a great means of cheer to me; so I pass it on for the help and encouragement of those who may be tempted at times to think their opportunities are few or limited as compared with others. Though God in his goodness permitted me to know of the sequel in the lives of all the people mentioned, may it not be that there is often much similar result from our witnessing which does not come to our knowledge, but which shall be found after many days, when we shall hear the Master say: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." WILLIAM HILL.

THE GOSPEL OF JESUS. CHRIST.

Ho! Everyone that thirsteth, come ye to the waters, and he that hath no money, come!

Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into Everlasting Life.

I will give unto him that is athirst of the fountain of the water of life freely.

Let him that is athirst come, and whosoever will, let him take the water of life freely.

Isa. lv. 1. John vii. 37. John iv. 14. Rev. xxi. 6. Rev. xxii. 17.

The Religious Tract Society.—In connection with the ninety-seventh anniversary, Rev. Sir Emilius Laurie, Bart., preached on Sunday morning, in St. John's, Paddington, on behalf of its missionary operations. The preacher, who was for upwards of twenty years the vicar of this church, as Rev. Emilius Bayley, was succeeded by Rev. Gilbert Karney. The subject of the discourse was the parable of the seed growing secretly, and the inherent vitality of the Word of God was effectively illustrated and enforced. The self-evidencing character of the Gospel may be regarded as its greatest evidential value in times of the most acute criticism. Reverting to the R.T.S., he said its one work was to bear witness for Christ, as shown in the Christian vitality of its tracts and books, and the other ways in which it circulated Christian truth both at home and abroad.

Mission to French Priests.

ONE of the greatest encouragements in the work of evangelisation in France arises at present from the conversion of priests, who leave the Church of Rome to become "obedient to the faith." This is a recurrence of what was witnessed, to the great joy of the disciples, in the primitive Church at Jerusalem (Acts vi. 7). "This 'faith,' when it has taken hold of a heart, is stronger than all the considerations which might tend to keep men of education and thought in a system of error. These new brethren 'esteem the reproach of Christ greater riches than the treasures in Egypt' (Heb. xi. 26), and they bring to us a real strength, not only by reason of personal worth, intellectual, oratorical, etc., but by their exemplary courage and display of zeal. Several of them are already engaged in evangelistic work, notably in the south-west, in the neighbourhood of La Rochelle and Bordeaux. In August last I gave some account of the new Reformation, which is now in course of manifestation.

The Lord gives blessed fruit to the labour of these converts, who are now preaching with ardour and power the pure Gospel of grace and of free salvation. Others, with a view to similar work, are going through a preparatory course in the theological schools, notably in the excellent Faculty of Neuchâtel, celebrated for the faithful teaching of Professor Godet. Thus does God answer, magnificently, our prayers that He will "send forth labourers into his harvest." He draws from the sides of "the great mountain, which is to become a plain" (Zech. iv. 7), defaced stones, which, when cut and polished, He uses in the construction of the new temple, spiritual and true, of our Divine Zerubabel. Such a token of the work of the Spirit in the "Body of Christ," which is the Church, should interest Christians beyond the confines of France. I think our brethren in England, Scotland, and Ireland will be happy to share our joy, and to hear further particulars of the progress of the kingdom of God.

Professor L. J. Bertrand, director-treasurer of the Œuvre des Prêtres, who is already well-known to your readers, is about to visit Great Britain*, with a delegation of the committee of the Mission, for the purpose of addressing meetings and collecting such gifts as the Lord may put it into the hearts of his servants to devote to this enterprise. He will be accompanied by the Abbé Bourrier, until lately vicar of one of the parishes of Marseilles, who, on leaving the Roman Catholic Church, wrote to his bishop a letter, of which one cannot but admire the force and dignity (see THE CHRISTIAN, NOV. 14 last). A man of sound judgment and faith, of prayer and experience (he is forty-four years of age), we consider him one of the best recruits of recent days to the cause of the Gospel in France. He takes with him the Romish cassock he wore when he came to us in order to join our Mission. I trust that the political difficulties which have agitated our Foreign Offices will not stand in the way of sympathy for our work being shown by the Christians of Great Britain. EUG. REVEILLAUD.

85, Rue des Chantiers, Versailles, Paris.

Missionary Helps.

CROSSING over one of our most beautiful harbours last summer, and watching the fine, roomy yachts that lay at anchor, I was struck with the thought—Why cannot some one of the Lord's servants, gifted with ample means and a loving heart, make use of his yacht as a missionary agency? Would it not be a happy thing to invite a party of foreign missionaries at home on furlough to join in a cruise round our coast for a month, calling at the various ports and holding missionary and evangelistic services? The circumstances of many of our missionaries are very limited, and such a holiday in a fine summer such as we are looking for would be a splendid treat for their families, and would surely arouse fresh interest wherever the yacht might call. Is not this, or something like this, a privilege waiting for someone? A LOVER OF MISSIONS.

* We are glad to announce that Prof. Bertrand is now in England. He is accompanied by the Abbé Bourrier, and letters to him may be addressed, 21, Upper Woburn-place, W.C.

Protection of Young Girls.

THE Marquis of Lorne presided at the sixty-first annual meeting of the Princess Louise Home, held in St. James's Hall on Saturday last. There was a large and influential attendance. The institution has for its main object the rescuing of young girls from following a course of evil into which they may have been led. It also opens its doors to all young females who are in circumstances of danger. It has saved about sixteen hundred such girls, and has now 106 under its care at Norbiton. With such an object, and with such results, it cannot but commend itself to the sympathy and support of all.

The annual report, read by the secretary (Mr. Reginald Drake), showed that the income for the past year had amounted to £3161, exceeding the expenditure by £550. The committee have put forward a proposal for the erection of a new school-room and a new range of wash-houses, at an estimated cost of £2500. The chairman said that the project would certainly pay them back as a good investment, and at the same time be a very useful philanthropy.

Field-Marshal Sir LINTORN SIMMONS alluded to the marked success that has attended the working of the school connected with the Home. One of the girls had been so successful as to justify her being specially prepared with a view to her passing the examination for a Queen's Scholarship, by which, should she succeed, she would be recognised by Government as an assistant mistress, and take a good position in life. Some of the girls who had gone out of the institution as laundry maids had given such satisfaction that employers had been induced to increase their subscriptions to the Home. General Mercer, Archdeacon Baly, Rev. T. Waring, and C. H. Lake also spoke.

On God's Throne.

Rev. iii. 21.

1.

O GRACIOUS Lord, thy words are wonderful. They seem too high, these promises of thine, Too vast for Thee to give or us to take. How could we sit with Thee upon thy throne And reign with Thee in glory? Blessed Lord! Thou meanest all Thou say'st; and yet 'tis strange. We hoped to clasp thy blessed feet in heaven, Low-worshipping with tears of love and joy. A precious boon; enough for Thee to give.

2.

And yet, O Christ, we dare not limit Thee, Nor judge the largeness of thy heart of love By our heart's narrowness. It is *not* strange. Oh let us share thine own majestic thoughts As far as earthly may unearthly share! For surely not too great for Thee to give, Is even that "eternal weight of glory," And all that bliss ecstatic, measureless. For giving never doth impoverish Thee, And when Thou giv'st Thou giv'st right royally Selected gifts from thine unbounded store, Nor could thy heart be satisfied with less.

3.

And yet it seems too much for us to take. How could we bear the load?—we are but worms. Our being trembles at the immensity; The shrinking soul cries out. "O Lord, give less!"

4.

Yet, no; that fear is but mistrust of Thee, For Thou canst pour thy life into the soul, And fill our mortal being with a might Immortal. Thou canst make these eyes of flesh Undazzled gaze on radiance infinite, Streaming all cloudless from the eternal throne. Lord, we believe; help Thou our unbelief.

5.

Yet, O most loving Lord, hear one request. Ev'n when our feet have scaled the heights of heaven, Let the remembrance cleave unto the soul Of all the weakness, all the worthlessness, And all the errors of its life on earth— So, through the Sabbath of eternity, While the great ages roll in golden calm, The soul shall grow in meek humility, And still, as it clings close to Thyself, More deeply feel that all it has is thine!

Nica, March, 1896.

J. M. M.
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A Splendid "P.S.A."

THE "Pleasant Sunday Afternoon" movement has come in for severe criticism in many quarters where apprehension has been felt lest it be only a respectable way of lowering the tone of the Lord's Day. But the fact is, the movement cannot be judged *as a whole*, for its character depends entirely on the individual leader in each individual place. Given a spiritually-minded man at the head, and that "P.S.A." will be thoroughly spiritual in its character and tone; the reverse being the case with a man of the opposite stamp. It has been proved over and over again that there is no indisposition on the part of the working-man to listen to the Gospel, when set forth in a clear and manly way, and this is the case with the P.S.A. held at the Edinburgh Castle, Limehouse, E., under the genial and spiritual presidency of Dr. Barnardo. This branch is three years old, and on Monday night was *en fête* to celebrate the occasion. The report, read by Mr. W. R. Nicoll (co-vice-president with Mr. S. E. Burrow, both indefatigable workers), stated that the roll of members shows 1034 names—824 men and 260 women. It may be mentioned that the men and women on Sundays meet in separate halls, but on this occasion they were all present, and a noble show they made. Furthermore, the report declared, "success has not been purchased by any lowering of tone or unworthy methods. The Gospel character of the work has been steadily kept in view, the Gospel having been faithfully presented at every meeting, and several members have been won for Christ during the year."

The statistics of the report are noteworthy. A Visitation Committee looks up any member absent three Sundays in succession, 1450 visits having, from this and other causes, been made; but on the other hand, an unavoidable leakage goes on through removals; but there is compensation even in this, for many of those who go to live elsewhere take with them the good influences under which they have been brought. A Benevolent Fund has also a worthy place. Temperance is kept judiciously to the front. A "poor man's lawyer" generously gives his services when required; and last but not least there is the Book Fund, which is one of the most interesting features of the whole work. Each member pays 1d. a week; if not less than nine attendances are recorded in the quarter, and the payments are made up to 1s. 1d., the member receives a "first-class" book; seven attendances and payments made up to 1s. secure a "second-class" book. Thus 2975 books have been distributed during the year, representing no less a sum than £204 2s. 7d., besides forming a convenient check on the weekly attendance.

Our space forbids enlargement of this sketch of a work which is characterised by the same go-ahead spirit which pervades all branches of Dr. Barnardo's widespread endeavour. The anniversary meeting was thoroughly typical of the whole. Plenty of good music, and addresses clear with Gospel testimony, were the order of the evening, the speakers being Dr. Harry Guinness, Mr. George Morgan, Mr. G. R. Cairns (of Chicago), and, of course, the worthy Doctor himself.

"Welcome Mission," Portsmouth.—The anniversary services in connection with the opening of this Mission house and hall were held on Sunday and Monday, last week. Two praise meetings were led by Mr. Hogben, the director, on Sunday morning, and in the afternoon and evening Mr. William Baker, M.A., gave two addresses on "Egypt and the Way Out" and "The Wilderness and the Way Through." The day's service closed with a testimony meeting. On Monday, Rev. W. Darlow Sarjeant gave two helpful Bible readings. The meeting in the afternoon was presided over by Rev. F. Baldey, of St. Simon's, and that in the evening by Captain Riley, of the King's Own Rifles. A large number of ministers in the town expressed their interest in the work, and Mr. Hogben stated that week by week during the past year evidences of the saving power of God had been given in the services and appealed for help to meet the expense of a tent and a series of summer efforts in the outlying and needy districts of the town. On Thursday, Rev. T. E. Warner, B.A., and members of St. Simon's Mission, conducted a most helpful Gospel temperance meeting, when one of our young blue-jackets came out boldly for Christ.

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Mr. Hudson Taylor in India.

WE HAVE had the privilege of a ten days' visit from Mr. and Mrs. Hudson Taylor, who are now on their way back to China, really strengthened, I believe, by their visit to the Himalayas. Mr. Taylor spoke twice in the Union Church at Darjeeling (he had previously addressed several meetings in Calcutta, Benares, and Agra), but it was mainly for the purpose of conference with regard to the future of the Tibetan Mission Band that the visit was made.

Our four brethren from Kalimpong came over, and with the exception of Mrs. Mackenzie all the members of our party were present; and together we spent a week of most helpful and profitable conference, with Bible readings morning and evening, and business in the time between. It has now been arranged that the Tibetan Mission Band become associates of the China Inland Mission, and while retaining distinctive name, character, aim, and unity, the members agree to learn the Chinese language in addition to the Tibetan, and to act under the direction of the director and sub-director of the C.I.M. It is hoped that this arrangement will commend itself to the friends and supporters of this Tibetan Mission, and that our friends will understand that while securing the experience and wisdom of the leaders of the C.I.M. at home and abroad, the original aim of the mission to evangelise *all Tibet* as the way opens is in no way altered.

Mr. Hudson Taylor heartily concurred in this desire, and consented to this special C.I.M. Tibetan effort. Six of our brethren—Brothers Souttar, Neave, Lorransen, Moyes, Amundsen, and Johanson—are leaving Calcutta (D.V.) for Shanghai, March 22, and will spend six months at Ganking as a preliminary. Mr. and Mrs. Mackenzie will live with us here in Ghoom during the present year. Later, we hope to be able to move round to the China frontier of Tibet. So far as present arrangements go, Mr. Sharp retains his office as treasurer and secretary of the Mission, while my present position is also unaltered. Mr. Sharp has the benefit of the assistance of the C.I.M. London Council. Henceforth, contributions may be sent either to Mr. Sharp, or to the C.I.M. treasurer, Newington Green, London (marked for Tibetan Mission), while intending candidates may apply to either of the above, and will be passed by the C.I.M. Council, of which Mr. Sharp is a member.

We commend the above arrangement to the prayers of the Lord's people, and especially to those who have a close interest in Tibet. We ourselves are truly grateful to God for his guidance and help. While making the China border our basis of operations, we for the present retain Darjeeling. Our band will henceforth be known as the China Inland Mission Tibetan Band.

CECIL POLHILL-TURNER.

Evaleen College, Ghoom, near
Darjeeling, Mar. 14.

Union Hall Mission.

An interesting meeting was recently held at Union Hall. During the winter months a weekly class was established for teaching the blind to read and write. This class has been most encouraging, and the opportunity thus given has been used in seeking to press home the importance of eternal things. Last week about 120 blind men and women sat down to tea with their guides and their friends. Through the kindness of the master twenty blind inmates of the Marylebone Workhouse were allowed to attend.

After the meal Gospel addresses were given, and it was a sight long to be remembered to gaze upon the many sightless faces upturned to the speaker, and to mark the various expressions, some lit up with joy and peace, others seeming interested and enquiring, while yet others, and those happily but few, appeared indifferent and unconcerned.

It is hoped to continue these special gatherings from time to time as opportunities occur and funds permit.

The committee who are now carrying on the mission gratefully acknowledge the blessing God has given to their efforts during the past year, and they heartily invite all who are interested in the work to join them at the annual meeting to be held (D.V.) in the Hall, Carlisle-street, Edgware-road, on April 30, at 4 and 7 p.m.

C. STUART TURNER.

Mrs. Hilton's Crèche.

DEAR FRIENDS,—I am receiving many inquiries as to the future of the institutions founded by my late wife. With one accord all say, "The Institutions must go on." Many have promised to continue their interest and their contributions, but the way to arrange matters does not seem clear to me at the moment. I cry day and night that the Lord will open up some way, and I trust he will.

The work of the past has been a personal one. My dear wife's interest in and love for the poor and their children have been so wonderful that I can hardly expect to see her place filled. Yet the institutions, under wise Christian care and management, may continue to be an inestimable blessing. My hope and prayer is that some servant of the Lord, having the confidence of the Christian public, will have faith to take the institutions over as they stand. I should be glad to hear of such a one, who would, I am sure, be helped and blessed.

Failing this, I and my family will do our best to keep the institutions going for a little time till I can consult subscribers with a view of forming a committee to take them over. But something must be done promptly, as the responsibility is too great for me to bear.—Sincerely yours, JOHN HILTON.

Shore House, Shore-road, South Hackney.

In the presence of a very large company of sympathizing friends, the remains of the late Mrs. Hilton were interred on Tuesday last week, in the Friends' place of burial at Wanstead. It was extremely pathetic to see around the grave so many of the poor women from the East-end, who had been helped in their life-struggles by their departed friend. At the customary meeting for worship in the Friends' meeting house, before the interment, a touching address was given by one of the lady Friends; she made mention of Mrs. Hilton's loving and Christ-like ministry among the children and their relatives, and spoke words of hope and cheer to any present who might have fallen under the power of sin, and were desiring to be restored to God's conscious favour.

Alliance House, Blankenburg.

We look back with gratitude to the past winter, in which the Lord has given us much blessing in leading souls to Him. We had a full Sunday-school, and our meetings were well attended, particularly those in the scattered villages of the Thuringian Forest. We may also state that the prejudices against Alliance principles in Germany are gradually, though slowly, decreasing, and *The Allianzblatt*, the paper which we have edited since 1890, and by which we hope to promote these principles, shows a steady increase of readers.

In January we had the joy of a visit from our dear friend, Dr. Baedeker, and from May 1 to the end of June Pastor Jellinghaus intends being with us for the purpose of giving Bible-readings for Christian workers of both sexes. We should be glad if English Christians seeking rest and fellowship were to join us during the summer. The new railway line, passing through one of our lovely valleys, now makes it possible, by leaving London by the evening train, to reach us about the same hour in the evening of the following day.

ANNA VON WELING.

Blankenburg, Thuringia, April 18, 1896.

Aged Blind at the Seaside.—The Homes for Aged Christian Blind Men and Women appeal for aid to establish a seaside permanent home for the blind, the partially blind, and those who work on their behalf. They are often called upon to deal with most painful and pathetic appeals from those who have just enough sight to exclude them from all charities for the blind, but who at the same time have not sufficient vision to in any way earn their own living. Southend-on-Sea is considered highly adapted for this purpose. It is easy of access. The travelling expense is but small. There is no change of trains; this is a great consideration for the blind. Steps are being taken to secure a freehold house in this most healthy and pleasant part, close to sea and stations, in every way suitable to the purpose for which it is required. The cost, including furniture, is anticipated to be about £1650. Towards this sum £742 has been paid, or promised. The committee are anxious to obtain the promises of those who sympathise in this movement, so that when all the arrangements are completed the home may be opened free of debt. The superintendents are Rev. Henry and Mrs. Bright, 77, Hanley-road, Crouch Hill, N.

The Military Church in Rome.

THE Military Church recently celebrated the twenty-third anniversary of its first observance of the Lord's Supper. This witness to the faith in Rome is a grand proof of the power of God, for the Roman priests are trying all in their power to draw away the soldiers. They send emissaries to the corners of the streets leading to our church, inducing the men to go to confession. It is true, also, that the war in Africa has robbed us of several hundreds of our brethren. In the fatal battle of Abba Carima many lost their lives who were with us at the Holy Supper last Christmas. In spite of all obstacles, the church goes on flourishing, and here in Rome, in face of the Vatican, the Gospel of Christ can be freely preached, and is heard with joy by those who are hungering and thirsting for the word of life.

Signor Filippini presented to the Lord the wants of humanity, and the president, Rev. H. J. Piggott, spoke of the liberation of the children of Israel from the bondage of Egypt on the night of the Paschal supper. Without describing these, and the beautiful hymns that were sung, I will briefly note my own feelings. Before I knew the truth there lodged in my heart intolerance, hatred, and pride. I thought God was indebted to me, rather than I to God; but now, since I have learnt the pure Gospel, and love to God and to my neighbour, I feel myself a new creature, and animated with true Christian zeal. I feel the necessity of making known to others what I have learnt myself.

We have all the same sacred obligation, and in this we do but imitate our beloved pastor, to make ourselves the centres of further Christian endeavour. The world may laugh at us, as it will, because we do not follow in the current of its ways, but it can never really harm us. Forward then, ever forward, and after our days of trial will come our triumph.

The service having been concluded with a hymn and the Benediction, Bibles were distributed to the new brethren. And now let us thank God, that even in this sad year of trial to Italy and our army, He has still been pleased to give us a new proof of His love, in that He has allowed us once more to celebrate with joy this our solemn feast day.

GIOVANNI ARAGONA, Sergeant.

Rome, April, 1896.

Industrial Mission Effort, India.

I THINK nothing is plainer to old missionaries in this country than that something must be done to develop larger resources for mission work in India itself. The protracted difficulties into which the hard times have drawn most of the missionary societies of England and America, gives added emphasis to the need of Indian developments of some wise and promising sort. To me it has ever seemed a plain duty, that we should help our converts to some more productive condition, that they may be able to cope with coming responsibilities. If the productive ability of the heathen did not continually increase under the fostering care of British rule, it would not perhaps be so urgent, but would nevertheless be needful. The churches of America and England cannot always carry on the Christian work of India.

God has helped me at this place to develop to a very satisfactory state of productiveness a village, from which we now shall realise Rs. 2500 per annum for the Lord's work. This enterprise is not for the support of American missionaries, but for the support of Christian work among the heathen by native helpers. This with the contributions of the native Christian church of about Rs. 10 per head per annum, with the aid of some Christians here, gives about all the funds needed for the support of more than a dozen good preachers. Our need now here is for a few more valuable workers.

What God has done with and for us here we desire to do for a greater field east of us, known as Bastar State. We have the land and have made some commencement there, toward the development of such a station in the capital of Bastar as we have here. To develop those lands and build hospital, school, and missionary home, etc., will take not less than Rs. 25,000. But develop that enterprise and we shall have means for the support of an evangelising force for all time, equal to the needs of the 200,000 souls that now sit in heathen darkness within fifty miles of Jagdalpur.

C. B. WARD.

Yellandu, Nizam's Dominions, India.

Gospel Literature in China.

THE twentieth annual report of the Central China Religious Tract Society is in many respects cheering. Dr. Griffith John, whose heart and soul are in the work, has just completed his fortieth year of missionary toil in China. The introductory page of the report remarks: "From the very commencement of his missionary career Dr. John recognised the need of a cheap Christian literature as an essential adjunct to the labours of the preacher of the Gospel." The publications sold last year numbered 1,095,000, a larger total than in any previous year.

In the course of an address at the public meeting at Hankow, Dr. John said: "I feel thankful to God that the war between China and Japan has come to an end, and that this great empire is still entire. It is impossible to say what the future of China may be; but I for one am glad that the empire has not been broken up, and that another opportunity has been given to this great people to repent and reform. I feel thankful that God has given us to see that this war was not permitted to take place in vain. China's pride has been humbled, and China's sleep has been disturbed. We are hearing, in these days, of railway and other schemes, and of the introduction of innovations of various kinds."

"I am glad that God has given us to see that the riots of Szechwan, and the tragedy of Kucheng, have not been permitted to take place in vain. The degradation of the Szechwan Viceroy, and about twenty more officials, high and low, has wrought wonders. The riots did not affect our circulation. The importance of the work cannot be over-estimated. I believe that there are thousands, perhaps tens of thousands, of persons who are standing between the two kingdoms as a result of the reading of Christian books. In colportage work, everything depends upon the men employed.

"I think we ought to set about enlarging the catalogue of our publications, by printing and publishing some of the works which we now regard as standard. It is a great privilege to have anything to do with a society such as this is. I did feel inclined to despair more than once last year; I do not feel so now. The changed attitude of the officials, the renewed friendliness of the people, and the numerous signs of awakening, have rekindled my hopes for China. Let us not forget that the great need of China is the Gospel of Christ, and let us give this to the people in every possible way."

Mrs. Ginever's Homes.

THE latest report of Mrs. Ginever's Homes states that out of the large number of applications for admission last year, thirty-five were received. It is gratifying to read regarding the moral and spiritual results of the work:

"Among our children a quiet work of grace goes on; some of the elder girls love Christ, and say so, and their conduct is consistent with their profession. During Bible instruction, and at religious worship, their attention is marked, and their behaviour all that could be desired. No onlooker who understands the dewy freshness of the morning can mistake what hour of the day it is in the spiritual life of some of our children.

"But perhaps our greatest satisfaction is found in those who have left the Homes, and gone out into life to encounter the world. The value of home teaching, training, and influence is then tested. Fifty-seven of our girls have gone into service, nine of whom are respectably married and doing well, and five have become trained nurses at their own cost, and are now engaged in that most useful calling.

"Of the rest, one has been five, another six, and another ten years in the same situations; all bear excellent characters, and not a few have become consistent members of Christian churches. Whenever they have holidays or are out of situation we welcome them back to their old home in the Orphanage, and many gladly avail themselves of this privilege."

Copies of the report, and other information, may be had from the secretary, Mr. R. T. Smith, at the Kingsdown Orphanage, 18, Pemberton-road, Upper Holloway.

"Let the truth of God rule in our heads and the peace of God rule in our hearts."

The Monkey Temple.

A CLERGYMAN sent the present writer a description of the monkey temple at Benares the other day. He said:—

"The sights and sounds of this the Hindu city of salvation, are enough to appal the most hardened traveller. Benares, the sacred city, is a pit of filth and superstition of the grossest description. The famous monkey temple is one of the dirtiest places in which I have ever stood. The groups of chattering, eating, grinning, or screaming animals, are addressed by the pious worshippers, as though they were gods; the sight would be grotesque were it not so pitifully sad. I observed one man touch the wall, or a stone in the wall, and then turn round.

"Why did you do that?" I asked.

"Ah, I worship Kali," he said.

"Do you think that by doing that you obtain remission of sins?" I asked again.

"You are, perhaps, a sinner," said the man who was of high caste, "but I and mine cannot sin. Sins? Bah! in all my life I never sinned, nor have any of my family."

"He kept as far from me as he could while speaking, lest I should pollute or defile him, and I doubt if he would have answered me at all had I not been accompanied by a native gentleman whom he knew well."

The above needs no commentary. It simply provokes the question, Are we doing all we can for the souls of this benighted people, remembering that one of the titles of our own Queen is Empress of India? "Am I my brother's keeper?" "The Lord make you to increase and abound in love one toward another, and toward all men... But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another... that ye may walk honestly to them that are without" (1 Thes. iii. 12; iv. 9-12).

M. B. G.

Bible Study.

THE fourteenth annual meeting of the members of the International Bible Reading Association was held on Tuesday evening, April 14, in the Sunday-school Union Lecture Hall, Old Bailey. Dr. J. H. Gladstone presided.

Mr. Charles Waters (hon. sec.) presented a very favourable report. At the end of 1895, 550,000 English membership cards had been issued, showing an advance of 50,000 over the previous year. For the past six years the association has increased at the rate of 50,000 per annum. In the United Kingdom there are 5568 branches with 509,000 members; of these 909 branches, with 102,000 members, are in London. The remaining 76,000 members were located in fifty different countries.

Dr. Gladstone, Rev. W. G. Brockway, of Calcutta, Rev. A. J. Palmer, Folkestone; Mrs. J. G. Hauser, of India; and Rev. J. Tolefree Parr, gave interesting and appropriate addresses.

Sermon Lane Mission.

THE twenty-third annual meeting of this useful Mission was held on Tuesday week. The report referred to Mr. Dawes's resignation of the superintendence, and the acceptance of the post by Mr. E. C. Cuthbert. The work of the year was reported as full of encouragement. The Sunday Gospel services were largely attended. The house-to-house visitation had been well sustained. The Sunday schools have been carried on with vigour and success; while the temperance and similar efforts have given much encouragement. During the evening addresses were delivered by Mr. C. J. Cuthbertson, C.C., who presided; Mr. J. Benson, Miss Coles (R.S.U.), Revs. R. Berry, and J. E. Wakerley.

Dr. Pierson.—From April 14 to 16 services were held in Hastings for the deepening of spiritual life. The meetings were well attended, and the friends present represented many denominations. Dr. Pierson is to preach in the City Temple on the afternoon of Thursday, May 14. His discourse will be of a missionary character.

Armenian Martyrs' Memorial Services.—The suggestion that services in commemoration of the Armenian Martyrs would be held throughout the country is meeting with a very general response. Among the places where such services have already been arranged or are in contemplation, are Highgate, Plymouth, Nottingham, Stalybridge, Leeds, Colchester, King's Lynn, Whitby, Dorchester, Bury (Lancashire), Ryde, Preston, and Maidenhead.

The Y.M.C.A.

DR. SHANN presided on Thursday evening over the annual meeting of the Lowestoft Y.M.C.A. *The Leeds Chronicle* gives a fine picture of the new Y.M.C.A. buildings it is proposed to erect in Newcastle.

The annual conference of general secretaries has been arranged to be held from June 19 to 26, at Matlock.

The members of the Blackheath Y.M.C.A. met for their annual meeting on Monday week at the residence of Mr. Alexander Young.

The last of an interesting series of social meetings, which have been held during the winter months at Exeter Hall, took place on Friday evening, and was attended by a large number of young men.

The tenth annual meeting of the Shoreditch Association was held on Thursday afternoon, under the presidency of Sir George Williams, who was numerously and influentially supported; and a mass meeting for young men followed in the evening.

The Wolverhampton Association is doing an excellent work under the guidance of Mr. J. A. Roxburgh, and in the past few months especially, there have been evidences of very rich blessing; 150 youths are gathered every Sunday evening prior to a general evangelistic service.

A Jewish merchant in Bombay thinks so highly of the advantages offered by the Y.M.C.A. there, that he has given it a donation of 100 rupees, on condition that he is allowed to nominate as associates two young men belonging to his own community. This of course was gladly acceded to, as most of our larger associations have some Jews as associates.

On Wednesday evening the annual conference was held at Beckenham of the newly-formed South-East Metropolitan District Union of Y.M.C.A.'s, under the presidency of Mr. F. W. Lawrence. There was a good attendance of delegates, and the proceedings were of the heartiest and most encouraging character. The annual conference of the Associations in the Southern District was held the same day at Winchester.

The annual public meeting of the Devizes Association was held on April 15. The new president (Mr. W. E. Keeling) occupied the chair, and addresses were delivered by Messrs. W. H. Seagram, A. H. White, and J. C. Marsh. The Trowbridge Association sent a deputation of twenty members to encourage their brethren. The Association has carried on a good open-air work, and the clouds recently hanging over it appear to be dispersing.

The twenty-third annual meeting of the Southwark Y.M.C.A. was held on Tuesday, 14th inst., at Christ Church, Westminster Bridge-road, under the presidency of Sir George Williams, who seemed in excellent health and spirits, and spoke very heartily of the work in Southwark. Mr. C. Woollard, the secretary, gave an abstract report, showing an addition of thirty new members, with a decrease of associates. £340 had been raised, meeting all liabilities. Special appeal was for more suitable premises to meet the pressing need of the work in South London.

Rev. F. B. Meyer, B.A., spoke in high praise of the Y.M.C.A. as a helper to the churches, and the special advantage it offered to young men coming from the country, and the need of such being sought out by the members within the first twenty-four hours of coming to London. Pastor Charles Spurgeon made a stirring appeal on the immediate surrender of the young men to King Jesus. Revs. J. Tolefree Parr and T. G. Gardiner likewise addressed the meeting.

A full and detailed programme of the forthcoming British Conference of Y.M.C.A.'s, June 16-19, has been issued. Special sermons will be preached by Revs. H. Montgomery, F. B. Meyer, and Archdeacon Sinclair. A men's demonstration against intemperance, gambling, and impurity will be addressed on the Wednesday evening by Dean Lefroy and Rev. F. B. Meyer. At the conference proper papers will be read by Mr. Robinson Souttar, M.P., and W. M. Oatts, Rev. W. H. Griffith Thomas and Dr. H. B. Wilson on Biblical themes and study; by Messrs. R. McCann, J. H. Putterill, H. Whitwell, Robert Burn, J. A. Roxburgh, G. Wilson, and H. Armstrong on Association affairs; while Mr. Frank Anderson will speak on Missionary matters. The conference is expected to be one of great interest and importance.

Rev. F. B. Meyer resumed his Bible lectures on Saturday afternoon last, at three o'clock, at the Central Y.M.C.A., 186, Aldersgate-street. Between one and two hundred young men listened with great interest to an exposition on "The Prodigal Son," which was given with great freshness. The subject for Saturday next is "The Rich Man and Lazarus;" and for the two following Saturdays "Faith" and "Lessons on Prayer," when the series close for the summer. On the Wednesday evenings in May, at 8 p.m., Rev. Charles Anderson Scott, of College Park Presbyterian Church, Willesden, has under-

taken to give a series of Bible lectures, at Aldersgate-street, on "Personal Religion," with an opportunity for questions at the close of each lecture. They are open to all young men.

The twenty-eighth district conference of the Liverpool and North Wales District Union of Young Men's Christian Associations was held on Saturday at the Central Y.M.C.A., Mount Pleasant, Liverpool, and proved one of the most successful gatherings of the kind ever held by the union. At the afternoon conference, held under the presidency of Mr. W. Hind Smith, a number of subjects were treated in ten minutes' papers, fifteen minutes after each paper being apportioned for discussion. Mr. R. D. Thomas, of Bagilt, spoke of the "Y.M.C.A. in small towns," and while urging the necessity of establishing associations in small towns, held that their wider introduction into Wales would eradicate every trace of that narrow sectarian spirit which it was customary to associate with the Welsh. The conference concluded in the evening with a meeting in the large hall.

The Y.W.C.A.

INDIA AND CEYLON.

A Y.W.C.A. worker in India writes:—"The need for workers is so great, more and more the work in India deepens in interest in all its various branches." In each presidency town we have now an Association Home, and one in the hills; less than two years ago there was only one room in India with the familiar initials Y.W.C.A. over its door, now there are five!

Although there is no such outward sign of the Y.W.C.A. in the balmy island of Ceylon, its capital, Colombo, and some other towns are not without the Y.W.C.A. Any readers who were at Keswick will remember Sister Lucy's stirring words, and many little prayer meetings were held that God would burn her words into some hearts. A month or two later, Miss Gelson Gregson's offer to go was accepted, God having provided sufficient to start the work in Ceylon. Miss Gelson Gregson sailed in October last, and most encouraging reports are being received from her of the many openings in Colombo, where she has already started a Sunday class for young women in business and others. Miss Gregson endeavours to follow up the meetings by personal interviews during the week. At another place she has started a little drawing-room meeting in answer to an invitation from a member of the Y.W.C.A., who had collected the girls of the neighbourhood together.

Miss Gregson also tells of other members who have begun to learn Singalese, in order to help the number of young women, English and Singalese, scattered throughout the districts. The Hon. Mrs. Waller, correspondent for India, will be glad to communicate with any willing to go or help, and will meet them by appointment, or receive contributions.

Christian Endeavour.

In Guthrie, Okla., the C. E. society has been assisting in evangelistic services, and about seventy-five persons have united with the church.

Dr. F. E. Clark says:—"The Christian Endeavor Society is more and more in every land the world around developing a missionary spirit, and so long as any souls remain unsaved, missions cannot be a side issue or a dead issue."

A C.E. missionary committee in Kansas City, Mo., places upon the blackboard at each prayer meeting the name of one missionary who is specially remembered in the prayers of the society during the meeting, and by the members in their personal prayers during the week.

In East Liverpool, O., a prominent Christian Endeavour worker who was a teacher in the public schools was given her choice between ceasing to read the Bible at the opening of the day's exercises and discharge. She accepted the latter. She was not allowed to suffer because of her fidelity to principle, but was immediately appointed city missionary by one of the leading churches of the city. Meanwhile her courageous course precipitated a "Bible and anti-Bible" conflict upon the board and the city, in which the churches are taking an active part.

Men's Services, Hatcham.—On the third Sunday afternoon of each month an address to men is given at St. James's Church, by the vicar, Rev. W. H. Stone. Last Sunday he spoke to quite 1000 men of all ages, on "To-morrow." It was a grand sight to see these men listen with such such rapt attention to the preacher's earnest, soul-stirring words. These services have been conducted for more than two years, and do not show any signs of flagging.

L. J. P.

Scottish Notes.

THE annual licensing courts were held in Scotland last week. In Dundee the number of licences was reduced by three, in Aberdeen by six fewer, and in Perth by two.

A monthly religious paper, to be called *The Northern Evangelist*, specially for the Highlands, is about to be started in Inverness. The publisher will be Mr. J. T. Melven.

The Boys' and Girls' Religious Association of Dundee has attained its semi-jubilee. It has thirty-one branches with an average total attendance of 4000 boys and girls. A three days' industrial exhibition has been held to commemorate the close of twenty-five years' work.

One of the oldest ministers in the Free Church passed away last Sabbath in the person of Dr. John Laird, of Cupar, an ex-moderator of the Church. Though in his eighty-fifth year he was enjoying fairly good health, and discharging up to the last a large share of the pastoral work of his congregation.

The spring conference of workers connected with various evangelistic missions in Glasgow was held in the Christian Institute on Saturday. Mr. J. W. Arthur and Professor Laidlaw spoke on "Abiding in Christ"; Mr. T. A. Boyd urged the duty of fellowship with all the brethren, and other friends contributed to the edification of those assembled.

The annual meeting of the Anglo-Indian Evangelisation Society was held last week in the saloon of the Royal Hotel, Edinburgh, the Master of Polwarth presiding. The chairman commended the society to the generosity of those present. The secretary's report and the treasurer's statement were submitted, the latter showing that the revenue for the year had amounted to £1336, while the expenditure had been £1838. The income for the year had fallen below that of recent years. Sir William Muir moved the adoption of the report, which stated that, owing to the lack of funds, the society was unable to do all that it desired. He trusted that a vigorous effort would be made, and that instead of £1000 altogether it would be £1000 from every city.

Irish Notes.

THE Presbyterian Zenana Mission has appointed Dr. Sarah McMordie, Dr. Annie Gillespie, and Miss Elsie McMorde as missionaries to China.

Sligo, following the example of Arklow, has sent two street preachers to prison for seven days; but the matter is to be tried in the higher courts.

Three weeks' services for the promotion of holiness are being conducted in Donegal-road Primitive Methodist Church, Belfast, by Rev. Geo. Warner, of Nottingham.

The General Synod of the Church of Ireland was held in Dublin last week, under the presidency of the Primate, Dr. Alexander. He delivered a very able opening address, in which he argued in favour of the Protestant character of the Church, and against ceremonialism as being in any way Divinely appointed. The Synod was a very hearty and enthusiastic one, and its proceedings were marked by great unanimity and much earnestness.

Requests for Prayer.—For rich blessing at meetings held each Monday and Thursday, 8.15 a.m., in a Lancashire weaving mill.—For the conversion of a gentleman in bad health; and also for three careless young men, that they may be brought to Christ.—For special services in the Portobello and Westbourne Park Mission.—For a mission at Plymouth, to be conducted by Mr. J. J. Scroggie, commencing on April 26.—For blessing in connection with a mission, from April 26 to May 6, at Elwood-street, Highbury Vale, N., to be conducted by Mr. and Mrs. S. J. Alexander.—For blessing on a special mission at Longlands, Sidcup, now being conducted by Mr. Monro Collings.—For three months' Gospel services at the St. Just and Carnyorth Free Church, to be conducted by Mr. G. W. Clegg.

"An Inner Mission" (6d. C. H. Kelly) is the title given by Rev. David Roe, to a record, by pen and camera, of work done during the past eighteen months at Old Ford and Bow Common, under the auspices of the Wesleyan Methodist Church, and with the encouragement of many others who sympathize with the enterprise. The work is carried on in the midst of a dense population, distributed in cheerless streets, with rows upon rows of houses showing but slight differences in size and appearance. To a large extent the houses have several tenants, in many cases several families. With the help of three "sisters" and many other devoted workers, Mr. Roe has accomplished a large amount of good in the district, of which a very readable account is given in the report. Further particulars may be had from Mr. Roe, 14, Mornington-road, Bow, E.

Obituary.

MRS. DARLING.

ON April 17, Mrs. Darling, of Regent Hotel, Edinburgh, fell asleep in Jesus. Her memory will be lovingly cherished by a wide circle of friends whose privilege it was to come into contact with one the sweetness and beauty of whose Christian character made a deep impression. Of her it might be said that she seemed to live next door to Heaven.

MRS. HUNTER.

On March 23, at Highfield Crescent, Rock Ferry, Mrs. E. B. Hunter passed from long suffering into that rest with Jesus for which she longed. She was the author of "Joe Witless, or the Call to Repentance," a book which has been read by thousands and has been useful to many. Infirm health prevented her from active public work, but not a few will miss the guiding ministrations which were given by her active mind and large loving heart from the retirement of her home.

REV. J. G. MURPHY, D.D.

The death is announced of Rev. James G. Murphy, D.D., formerly professor of Hebrew in the Presbyterian College, Belfast. Dr. Murphy was eighty-eight years of age, and a native of Comber, county Down. He was a graduate of Trinity College, Dublin. His only pastoral charge was in Ballyshannon, county Donegal, where he laboured from 1836 till 1841, when he was appointed head-master of the classical department of the Royal Academical Institution, Belfast. In 1847 he became professor of Hebrew for the Irish General Assembly, which office he filled until 1888, when he retired. The late Professor was the author of commentaries on several books of the Bible, and of other expository works. He also published a volume entitled "The Human Mind."

MR. WILLIAM HUGILL, WORKSOP.

A devoted servant of Christ has passed away in Mr. William Hugill, who fell asleep in Worksop, where he had laboured for fifty-six years. Gentle of disposition, retiring in manners, living almost out of the world, he had a large circle of friends, who loved him for his Christian character and modest mode of life. His first connection with Worksop, in 1840, was as the pastor of the Worksop body of Independents. He ministered at the old Independent Chapel in Westgate till 1850, when he resigned his charge on conscientious grounds, offering, however, to remain as the pastor of the cause without payment, trusting to the Scriptural promise and "the freewill offering of the saints"—in fact, "living by faith." For forty-six years Mr. Hugill held services at his residences, and at a building on the Lead Hill. During these years he made many warm friends, who appreciated him for his abilities and his keen insight into Scriptural matters. He was the author of "The Tabernacle: Its Literal Uses and Spiritual Application," and "The True Sanctuary: Its Priesthood and Ministries." For many years Mr. Hugill preached the Lord's second coming, and with this in view he always urged that Christianity was of little worth unless it influenced the daily life of its possessor.

MR. JOHN T. DORLAND.

Evangelical truth in general, and the Society of Friends in particular, have suffered a great and irreparable loss in the early removal of John T. Dorland. Born less than forty years ago in Canada, and giving himself in very early life to Christ, he was soon called to active service for Him, and became one of the ablest and most gifted speakers in the Dominion. Many are the proofs of his ministry, especially among young men in his native Canada, who are themselves to-day actively engaged in the Lord's work.

In the providence of God he was led to visit England and Ireland, and here also seals to our brother's ministry were manifold. He finally, a few years ago, settled in Willesden, London, and as an earnest, devoted evangelist, as secretary of the "Friends First Day School Association," and editor of *One and All*, has wielded an immense influence for good.

At the recent adult-school gathering in Bristol he took a very leading part. Having travelled in Bible lands more than once, his mind was furnished with a wealth of illustrations in the education of Scripture truth, and few men were able so eloquently and convincingly to deliver the Divine message. On Friday, April 10, though not feeling well, our dear friend went to Didsbury, Manchester, to fulfil an engagement, and was soon prostrated with pneumonia, and the unsuspected development of some heart trouble; notwithstanding the best medical skill, and most unremitting and loving care, he passed away early on Saturday morning last, leaving a widow and four children to deplore their terrible loss. The love of John J. Dorland for young men was warm and true, and was amply reciprocated by

them. His life is itself a trumpet-call to them and to all to follow him as he followed Christ. He is "safe for evermore" but many are the sad hearts that now deplore his death. W. H.

DR. GASON, ROME.

Evangelical work in Rome has suffered a great loss by the death of Dr. Gason, one of the oldest English residents. He passed away peacefully on Sunday, April 12, and a funeral service was held on the following Wednesday in Trinity Church, which was erected principally through his efforts. This service was very largely attended by ministers and members of all denominations.

When I first became acquainted with Dr. Gason many years since, he, like many professional men, had little faith in native converts. The help he gave to the Medical Mission was a great blessing to him. The Italian Bible-woman who worked with him soon won his esteem, and when I asked him some time afterwards if he believed her to be really converted, he replied, "most undoubtedly."

His work in the Medical Missions, and in the small Protestant hospital, was thorough, and very self-sacrificing. While severe on any who seemed to be unworthy, he endeared himself to the hearts of many hundreds to whom he had been helpful in sickness.

As a member of the Church of England he was a staunch supporter of Evangelical doctrine, and it is by his untiring zeal that Gospel preaching was sustained, not only in Rome, but also at Pisa and the Bagni di Lucca.

His sympathy with Protestant missions in Rome was much appreciated, and the aid he gave to medical missions shows what valuable help can be rendered by professional men to missionary work on the Continent, even when that work is carried on by Christians of another persuasion.

The loss of Dr. Gason will be less felt in Rome if someone equally able and willing be raised up to render like service. We are grateful for such a life, so long preserved, and ask the readers of THE CHRISTIAN to unite in prayer for medical missions in Rome. Rome, 35, Piazza in Lucina. JAMES WALL.

Evangelistic Notes.

Spokane, Wash.—The Christian workers of Spokane have been drawn very close together by a soul-saving campaign. Under the direction of evangelists John H. Elliott and B. F. Butts, Christ has been held up that all men might know Him, and the churches are now receiving large accessions of members.

New York.—The Cooper Union meetings, held during the past three months, on Monday afternoons, are said to have resulted in the conversion of about 300 men. They have also stirred much interest among the pastors of this city and Brooklyn. Large numbers have attended the meetings and have carried the influence into their own churches.

Sible Hedingham, Essex.—Mr. Goudie has concluded an interesting ten days' mission in the old Baptist chapel. Every night large congregations assembled; the whole neighbourhood seemed moved. A wonderful work of grace has been accomplished. Many who were impressed were dealt with in the inquiry-room, and we trust they are now rejoicing in the Saviour.

Gipsy Smith has had a stirring time in Washington. An American contemporary says:—Not since the great Moody and Sankey meetings has any series of revival meetings attracted such general attention as those conducted at Metropolitan M.E. church by Mr. Smith, the singing Gipsy evangelist. The church is crowded every night, and many conversions have been made. Mr. Smith possesses in a marked degree that mysterious quality which we call "personal magnetism," for want of a better name, and which is so necessary in the make-up of a successful evangelist. He talks straight out, never over the heads of his hearers, and you feel that he is so much in earnest that you cannot withhold your attention.

Greengairs, N.B.—Mr. S. McKenzie, evangelist, has concluded a series of meetings in the little town of Greengairs, near Airdrie. The power of God was felt in such a remarkable manner during the first ten days that it was thought advisable to carry on the meetings some time longer. The meetings were continued night after night till Sabbath evening, April 12. During those four weeks our eyes have been seeing the wonderful works of God. Some notable sinners have been converted to God, and in some cases whole families have found their way to the Saviour. In the last nights of the mission Mr. McKenzie's daughter joined him and was a means of drawing still larger crowds by her solo singing.

JAMES ASHWOOD, Sec.

Erith.—Mr. W. R. Lane has held a nine days' mission at the Erith Baptist church. The services, which were brought to a close on Thursday last, have proved a season of blessing. The mission had been long

anticipated, and much prayer had been offered. From the first meeting signs of the working of the Holy Spirit were very apparent, and the interest steadily grew until the closing meeting, when Mr. Lane told the story of his conversion. Over ninety anxious seekers have been conversed with at the close of the meetings, and in addition many backsliders have been restored and God's people greatly quickened and helped. A specially encouraging feature in the mission is the large number of young people who have been brought to decision. In several of the senior classes of the Sunday-school almost all the scholars have manifested anxiety about their spiritual condition. The workers are greatly encouraged and earnestly beg the prayers of God's people that they may be helped in shepherding the new converts. J. E. MARTIN.

Personalia.

Mrs. Weaver and the family desire warmly to thank many friends for their great kindness and sympathy in the time of bereavement.

Mr. Henry Spicer has been elected to the treasurership of the Congregational Fund Board, in succession to the late Mr. Thomas Scrutton.

Pastor and Mrs. Rodriguez, feeling, after three years' constant work, the need of rest and change, are leaving for England on April 24. They hope that many homes may be opened for them to plead the interests of the work at Figueras.

Rev. Philip Kembell Fyson has, on the nomination of the Church Missionary Society, been appointed to a new missionary see in Japan. He has worked in Japan since 1873, and has been of especial service to the C.M.S., although his work for the Bible Society has been of even wider value. He was a double first-class man at Cambridge, and worked as a curate in Hull before he went out to the mission field.

Rev. Egerton Young sails on May 12 for his work in Canada. During the past few weeks he has been speaking in Canterbury, Maidstone, Ramsgate, and Bristol. He is spending his closing two weeks in the principal towns of Cornwall. On Sunday, May 3, Mr. Young will take the services at the Polytechnic, Regent-street, W., at 3.30 and 7 p.m. Friends wishing to communicate with him or aid his work may address letters to our care.

The late Lady Lyceatt.—The will of Dame Emily Sarah Amelia Lyceatt, of 7, Cambridge Gate, Regent's Park, was proved on March 25, the value of the personal estate amounting to £63,126. The testatrix bequeaths £3000 to the British and Foreign Bible Society; £1000 each to the London City Mission, the Disabled Fund of the said Mission, and the Home for Little Boys at Horton Kirby, Farningham; and £500 to the Religious Tract Society.

Mr. I. D. Sankey has been attracting large gatherings in various Californian towns during his sojourn in that far western State. Sometimes helped by Mr. and Mrs. Stebbins, and sometimes alone, he has sung some of his most popular and effective Gospel songs; also giving descriptive accounts of the genesis and history of the songs. A recent issue of *The Newcastle (Pa.) News* gives portraits of Mr. Sankey and his venerable mother (now eighty-five), with a view of the Y.M.C.A. building gifted to the city by the evangelist.

Lambeth Baths Winter Meetings.

MR. CAUSTON, M.P., took the chair on Saturday week at a large gathering held in Lambeth Baths to celebrate the close of the thirty-fourth series of winter meetings there. The report, presented by Rev. W. Mottram, spoke of the enterprise as a great mission to the poor. The closing season had not been one of the longest or busiest, but it had a good average of success. There had been ninety religious and temperance gatherings and lantern services, forty-five entertainments for the people, twenty-two dissolving-view lectures, twenty-two social evenings with discussion, and twelve workers' meetings, a total of 191. The attendances had not quite reached the high-water mark of last year, but they had been more than 100,000. Three hundred names had been added to the pledge-roll, a number below what had been hoped for. Referring with regret to the fact that age and failing health compelled him to retire from his present post, Mr. Mottram said that during the nine years he had held it the attendances were 887,500, the total income £3834, and the number of persons who had taken the total pledge over 4000. His remarks on this part of the subject and an allusion to the death of his eldest son were received with much sympathy. Rising a little later, he said that about £90 was wanted to clear off all liabilities. The chairman, after a few feeling words with reference to Rev. W. Mottram, said he was to be succeeded at the Murphy Memorial Chapel by Rev. G. Fuller, who consequently would probably be the next superintendent of the Lambeth Baths Meetings.

Temperance Notes.

A TEMPERANCE breakfast was given in connection with the recent annual conference of the National Union of Teachers held at Brighton.

A temperance campaign on a large scale has been conducted during the last nine days at Pontypridd, and during the meetings upwards of 1000 adults have signed the pledge.

Mr. Thomas Hudson, who became an abstainer in 1886, celebrated last week his eightieth birthday. For many years he has been an earnest and valued temperance advocate both by pen and lip.

A conference of delegates from the various temperance organisations, convened by the C.E.T.S., was held on Wednesday at Westminster to decide upon united action in formulating evidence for the Royal Commission.

The liquor-dealers are moving the courts in order to obtain a declaration that magistrates interested in temperance establishments have no more right to sit on a licensing bench than those interested in the sale of intoxicants.

Mr. Froome Talfourd, younger brother of the late Judge Talfourd, has forwarded a donation of £50 to the London Temperance Hospital as a thank-offering for having completed fifty-six years of abstinence from intoxicating liquors.

It is stated that in New York attempts are being made to evade the obnoxious Raines Liquor Law in this State. Saloon keepers are applying for hotel licences, allowing them to sell drink on Sundays. Many of these licences have been granted.

The annual meetings of the National British Women's Temperance Association are to be held in London, from Sunday, May 31 to Thursday, June 14. Tickets, and every information desired, may be obtained of Mr. H. J. Osborn, 112, Fleet-street.

The Royal Commission is now complete by the appointment of Lord de Vesci, who is regarded as an impartial member. The Commission is thus composed of eight temperance reformers, eight representatives of the liquor interest, and eight neutrals.

Mr. Balfour, replying to Mr. Tritton in the House of Commons, said it would not be politic on the part of the Government, until the commission had reported, to introduce any legislation on the liquor traffic. Thus the whole question is quietly shelved for the next few years.

The Press Association learns that at the instance of the C.E.T.S. an effort is about to be made to induce the Government, in view of the Royal Commission on Licensing, to introduce a Suspensory Bill, as was done under the Home Secretaryship of Mr. Bruce in 1871.

Lord Roberts, presiding last week at a meeting in connection with the Army Temperance Association, stated that, after many years' experience of that particular subject, he could assure them that the best way to lessen crime in the army would be to encourage the Army Temperance Association.

In a letter from the War Office to the Army Temperance Association it is stated that from inquiries which have been made at the various military stations at home and abroad the Secretary of State for War has been glad to learn that the working of the Association, on lines which received the Commander-in-Chief's approval, has met with much success.

The Good Templar Grand Lodge, in session at Southport, declared that no legislation would be satisfactory which did not confer on the ratepayers the power to prohibit by direct veto the sale of intoxicating liquors in their midst. Mr. Joseph Malins was re-elected Grand Chief Templar for the twenty-seventh year.

The National Women's Christian Temperance Union have written Mr. Thomas B. Reed, the Speaker of the House of Representatives of the United States, thanking him for enforcing the rule against smoking in the House. "We feel," they say, "that by such act you have incurred the gratitude of not only the womanhood of our nation, but of the better manhood as well," and conclude: "We are hoping that the day is not far distant when the sale of liquor also will be banished from out the national Capitol."

A new law, lately passed by the New York State Legislature, comes into force on April 30, abolishing the present licence system, and substituting liquor tax certificates issued by a new State department. The new tax is a high one. In New York the annual tax for each ordinary saloon is to be £100; in Brooklyn, £130; in cities having a population between 500,000 and 50,000, £100; between 50,000 and 10,000, £70; between 5000 and 1000, £40; and in all other places £20. Clubs must obtain certificate or cease selling liquor to their members. Towns have the power of saying whether or no saloons or liquor-selling shall be permitted at all in their midst. Control of the liquor laws by the police is virtually abolished by this new law, the enforcement of which is to be entrusted solely to a State department, which is now for the first time created.

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THE BOOK WORLD.

Light, Life, Love: Gleanings from the Ministry of the late Rev. William Bruce. (9d. *W. F. Mack*, Bristol and London.) These memorials of a full and fruitful ministry contain Bible notes and Scriptural thoughts likely to be of real service to many Christian workers, as well as to shut-in ones in searching the Word.

The Year Book of Photography has been published for its thirty-seventh year. It is admirably illustrated, and as it takes account of "x rays," it may assuredly be pronounced "up to date." As a holiday guide for amateurs, this manual should prove very useful. (1s. nett. "*Photographic News*" Office, 22, Fournival-street, E.C.)

The Christian Pictorial. Vol. vi. (4s. 6d. *Alexander and Shephard*.) This weekly has now won for itself a well-recognised place in the periodical literature of the day, as a pictorial record of current events in religious circles. The half-yearly volume, tastefully bound, is full of good and readable matter, and will prove a pleasant companion by the family hearth.

Plain Talks on Plain Subjects. By F. A. Rees. (*Elliot Stock*.) A series of week-evening addresses of a homely and yet a high order. The author deals with practical topics bearing on daily life, and proves himself to be a trustworthy and helpful monitor and guide. Those not skilled in original utterance may be advised to read these wise chapters at social gatherings.

The Story of David Livingstone. By B. K. Gregory. (1s. *Sunday School Union*.) The "Splendid Lives" series has already done service by giving in popular and cheap form the lives of great and heroic men. This story of the famous missionary explorer is a notable addition. Brief as it is, it is admirably comprehensive, and should inscribe afresh in many youthful minds the lessons of Dr. Livingstone's wonderful career.

Victory. Edited by Mrs. E. C. Millard. (*Marlborough & Co.*) These reminiscences of and letters from the late Mrs. H. S. Phillips (*née* Minnie Apperson), of the C.E.Z.S. in China, make up a delightful record of missionary consecration and service. After a few short years of faithful Gospel labour among the Chinese, Mrs. Phillips was called home; but she left behind a testimony both by life and pen that will enrich our missionary literature.

How to Visit Italy. Edited by H. S. Lunn, M.D. (2s. 6d. *Horace Marshall & Son*.) As a caterer for the modern traveller Dr. Lunn has earned a good degree. Many will welcome the ample and clearly-arranged information of this handy guide-book to the land of poetry and song. There are contributions from various capable and authoritative pens, and nothing seems omitted that would smooth the path of the sojourner in fair Italy.

Architects of Fate. By O. S. Marden. (3s. 6d. *T. Nelson & Sons*.) This beautifully bound volume contains almost an embarrassment of good things in the way of sage counsel and comforting illustration, culled from a wide area in authorship. The author, on his title-page, aims at the inspiration of youth, "to character-building, self-culture, and noble achievement"; and he has undoubtedly succeeded. As a school-prize for intelligent youths it would be hard to beat.

Looking Upward. By James Adderley. (3s. 6d. *Wells Gardner, Darton & Co.*) These are earnest utterances on pressing social themes, viewed from the Christian standpoint. The author homologates certain ecclesiastical and sacerdotal positions to which we cannot assent, but there is much in his view of present-day movements and their relation to the teachings of Christ that must commend itself to all who would see the Kingdom of God fully established in the hearts and lives of men.

Don Emilio Castelar. By David Hannay. (3s. 6d. *Bliss, Sands & Foster*.) We have here the sixth of the interesting "international series" of public men of to-day. The internal politics of Spain have been of a very troublesome kind since the days of the French Revolution, and the eloquent Castelar has played an active part in them during the last generation. His public career, marked by political inconsistencies, but also by evident honesty, is admirably described by Mr. Hannay, whose fascinating literary style is well wedded to historical discrimination.

The Saloon-keeper's Ledger, by Rev. Louis Albert Banks, D.D., is the title of a volume of temperance revival discourses, which we cordially commend to the attention of those who are fighting the drink fiend. The liquor saloon is condemned by a study of its ledger, which shows it a debtor in respect of disease, private and social immorality, ruined homes, pauperised labour, lawlessness and crime, and political corruption. In a concluding chapter on "How to Settle the Saloon Account," Dr. Banks advocates prohibition with much power. Dr. T. L.

Cayler contributes a hearty introduction. (3s. *Funk & Wagnalls Co.*)

Public Speaking and Debate. By G. J. Holyoake. (3s. 6d. Second edition. *T. Fisher Unwin*.) This new edition of a "Manual for Advocates and Agitators" is fitly dedicated to Dr. Joseph Parker, one of the most skilful of living rhetoricians. Though written by an Agnostic, Christians may find many useful hints and directions in these chapters, which are the result of long experience in public address, and in the most effective methods of arresting and impressing popular opinion by speech or by the pen. Gifts of convincing utterance ought to be cultivated by all who would guide the thought of their generation in right directions.

Fors Clavigera. By John Ruskin. New edition. Vol. 1. (6s. *George Allen*.) Mr. Ruskin's writings are not to be judged by any conventional standard of worth; they are, so to speak, a law unto themselves, like those of his greater contemporary, Carlyle. Through many immaturities of an economic sort there shine out clearly a loftiness of aim, and a strong moral sense which amply atone for certain eccentricities of view on matters artistic. It is a consoling thought in these *fin de siècle* days that there should be a market for a new edition of these weighty letters to British workmen. A very beautiful and readable edition it is. For the price of a trashy modern novel can now be had five hundred pages of reading which is as entertaining, as, on the whole, it is wise and elevating.

THE CLERICAL ATTACK ON NATIONAL EDUCATION is the title of a statement prepared for the National Education League of the Free Churches, by J. Hirst Hollowell. (1d. *P. S. King & Son, King-street, Westminster*.)

MAY'S HANDY GUIDE TO MAY MEETINGS. (1d. *E. J. May*), gives not only the May anniversaries but also conferences of various kinds throughout the year. It forms a useful guide alike to religious institutions and to the sights of London.

IF CHRIST CAME TO BIRMINGHAM. By W. H. Archer. (6d. *Midland Educational Co., Corporation-street, Birmingham*.) The writer of this brochure sets forth in detail what he believes to be the hindrances, in its civic and Christian life, to the reign of Christ in the great Midland city.

Two new tracts by Henry Barnett are, **THE SERVANT THAT GLORIFIED GOD** and **THE SERVANT WHOM GOD GLORIFIED**. They make known with force the glory and standing of believers in Christ, and should be widely circulated. (Fifty for 2s. 6d., post free. *H. Barnett, 94, Malmesbury-road, Bow, E.*)

FULL SALVATION. A pictorial chart, prepared by Mr. H. Downie. (*A. Holness*, 6d.) Its aim is to show that in the two New Testament ordinances of baptism and the Lord's Supper the whole Gospel is set forth. While agreeing with the author in his statement of the truth, we do not find that his designs aid in making it clearer to the mind.

THE PARISH OF ALL SAINTS, CAMBERWELL: ITS ORIGIN AND PROGRESS.—Rev. Thomas Joseph Gaster, first missionary curate, then incumbent and vicar, has written a pamphlet with this title. It gives an account of a very interesting enterprise, carried on under a true sense of Christian duty and with the manifest blessing of God. (1s. *From the Author, The Vicarage, Ryelane, S.E.*)

NURSERY NONSENSE is the title of a piece of music composed by T. Walter Partridge, Musical Director of Stockwell Orphanage. The well-known words of our old nursery rhymes have never been set to music more appropriate or more likely to delight the children than this. The melodies are bright and original, and the accompaniments are excellently varied. (*W. Paxton, 19, Oxford-street, W.*)

Mr. G. Stoneman, 39, Warwick-lane, has issued some very attractive Gospel booklets, appropriately called the "Sacred Gem" series. The pages are illuminated with red and gold, and the get-up is very striking. The series already includes **THE VOICE OF JESUS, BEHOLD THE MAN, CROWNED WITH THORNS, AND THE GOLDEN LINK**. These booklets will be welcome for circulation in envelopes or otherwise. (1d. each.)

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—A.F.D. R.J. G.H.K. E.Mel. H.G. M.C.C. T.H.A. W.K. J.W. E.N. E.S.B. H.B. M.A.B. A.N.A. H.H. M.E. M.F.C. J.A. R.K. S.H.J. C.W. J.E.M. L.H. W.M.L. G.C. M.F.C. J.A. E.C. R.M. E.S.T. C.B.B. T.B. T.H. G.W. Mrs. D. R.H. J.C. J.H.N. B.J.H. H.C. L.H. J.E.M. C.W. E.B. H.J.D. E.P.H. J.H. H.P. T.C.M. E.H. E.C.F. W.S. E.M.A. T.W.S. L.J. A. von W. F.A.B. A.K.Y. J.O. F.E.H. F.J.P. W.G.W. J.M.M. C.C. M.A.C. R.F. J.B.R. G.E.B. J.R.H. M.A.S. R.N. M.B.G. W.C.R. J.J. R.H. G.H.G. H.J.P. C.E.H. J.W.C. H.H. T.B. J.P.G. H.W.E. W.J.J. D.W.G. R.M.W. W.M.M. D.B.H. W.T.P. J.B.M.

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It is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

"In the Scriptures we find precepts for life, doctrines for knowledge, examples for illustration, and promises for comfort."

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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NOTES AND COMMENTS.

THE 23rd Psalm has been called the nightingale psalm, because it sings in the Valley of the Shadow; the 103rd Psalm is like the note of the lark sounding from a clear morning sky. It is a song of renewal, of delight in the blessings of health, of recovery, forgiveness, and restored fellowship with God. One clear note of gratitude sounds throughout, faithful to its keynote in the face of all that is saddest and darkest in life. Some of the strophes touch the high-water mark of sacred poetry, as where the sweetness of forgiving love and the pathos of life's transitoriness are described. In this glorious spring time the psalm may fitly voice the Christian's delight in the natural blessings of life, crowned with the thought of the Divine mercy and compassion as shown in the spiritual gifts of his grace.

Why should our thanksgiving services be always in the autumn? This is the season in which Nature seems to be most instinct with the presence of her Maker, and his glory and love are most strikingly evident. So long as spring comes, harvest cannot fail; and in the wealth and beauty of the earth just now, we see the pledge of her fruitfulness by and bye. In every heart, and every family, and every church there should rise strains of love and gratitude as the earth is renewed by the touch of spring. The "joy of the whole earth" should find vocal expression in the praise of men. The prospects of an abundant harvest were never brighter than in this wonderfully bright and prodigal spring.

Bird and beast can only enjoy God's goodness unconsciously; man alone knows his Maker and can return thanks for what he receives at his hand. And yet how rare is a truly thankful heart! The life of many is crammed with blessings, but because there is a dark spot in their sky the whole horizon seems clouded. If we had a due and proportionate sense of God's mercies, the most unfortunate among us would see that his life after all has more light than dark in it.

more reason for joy than sorrow. It is needful when what we call "the worst that could happen" has befallen us, and the richest possession of our life has taken wings, to look back on the fact that there are other good things left which we have no right to forget, and which if we rightly value them will help in good time to restore the mind to its balance. More practical atheism is probably caused by the bitterness of loss falling on thankless hearts than in any other way, and we should see to it that we do not fall into the temptation of forgetting God by failing to value our blessings aright.

The complimentary breakfast to the veteran Manchester preacher, Dr. Maclaren, reported on page 21, was a worthy fraternal tribute to one of our greatest living preachers. All that it needed to give completeness were the presence and speech of someone representing the Church of England. We feel sure there are thousands of preachers, not to speak of private Christians, connected with the Establishment who are glad to derive help and inspiration from the Biblical discourses delivered in Union Chapel. We trust that young ministers everywhere will give earnest heed to the weighty utterances of Dr. Maclaren on the question of pulpit concentration.

If the Anti-Sunday Travelling Union, which seems to be making headway, can only succeed in checking the roving habits of professors of religion on the Sunday, to say nothing of other pleasure-seekers, it will have done a great thing. There can be no hard and fast line as to people's habits, but thousands of professors waste time, money, and strength which could be used to advantage if they would worship near their own homes. They would probably find all that is good for them in a ministry which they now pass by, if they were to think more of what they ought to do, and less of what will please them. But if no church or minister near them meets their needs, then let them seek a house near the place of worship which they feel they ought to attend. It is said that over 420,000 railway, tram, omnibus, cab and steamboat men are kept at work on Sunday; let religious professors ask themselves how much of this work is done for them, and is needless.

We regret to see that *The Echo*, whose religious tone is so markedly superior to many of its contemporaries, should say, in extenuation of Sunday holiday-making:—

The moment's escape from the man-made town to the God-made country often works a miracle, and under the present conditions of life and labour, Sunday travelling is more efficacious in the saving of souls than sermons.

The confusion of thought in this sentence is palpable. The implication clearly is that the physical benefits of fresh air and country sights have more spiritual efficacy than addresses and appeals definitely made to the spiritual nature. No one would deny the spiritual message of Nature to those who are fitted to receive it; but it cannot be interpreted except by those who have already been converted to a spiritual mood; and to say that salvation for the soul is to be attained by invigorating the body is a paradox devoid of the slightest truth. There is still a large supply of cant in the world, and one of the phrases that does duty for a good deal of it is "the Gospel of Nature," which is so often flung into the faces of reformers of Sunday morals. The Gospel of Nature never saved a soul yet. It is on record that at least some sermons have served as means to that end.

Reluctant though our Government may be to do anything in the way of diminishing the evils of the drink traffic in our country, we yet may hope that a few more hours of the Sunday may be saved for quietness and worship. It is asked that friends will make earnest prayer in that behalf on Sunday, May 3. On this phase of the temperance question—the sanctification of the Sunday—there can be no difference of opinion. The unity of the churches could not be better exemplified in a united effort to secure for England as quiet and pure a day as has been given to Scotland, Ireland, and Wales.

The Poet Laureate, writing concerning the establishment of a free library at Bexley, has been laying down some salutary principles on the selection of books in such institutions. Every precaution ought, he says, to be taken against the danger of loose fiction occupying too large a share on their shelves. Only the works of its recognised masters ought to be admitted. This he urges on the ground that the too prevalent habit of reading poor, sensational, empty novels, often to the exclusion of everything else, is one of the worst forms of self-indulgent indolence. The result is that "the imagination is fostered at the expense of the judgment, and the mind, grown passive and over-receptive, loses its energy for active thought." There are few things more needed than to educate young people in the art of choosing good books, for inclination unchecked by earnest aims inevitably gravitates into the shallowest groove. Let those whose work it is to choose books for such institutions ponder this well.

Rev. G. T. Coster, of Stroud, to whom the Church owes a debt of gratitude for some inspiring hymns and some melodious poetry, freighted with pure thought, has again rendered her a service in his "Gloria Christi" (*H. R. Allenson*). He writes as a man of this age, familiar with its thoughts and moods and struggles, but also as a believer whose feet are firmly planted upon the rock Christ Jesus. His faith makes him peaceful, hopeful, and cheerful. He sings as one who knows "the chastening of the Lord," who has thought and struggled, but has found in the response of his own will to the will of God a "sweet release from wearying care." Where heavy books, burdened with massive knowledge and weighty argument, might fail to help men, they may possibly find help in these "verses," which not seldom give a long chapter in a line. Loyalty to Jesus as the Saviour of men is the great feature of the book. This verse on the evangelists breathes its spirit of love:—

They were his friends, and when He took
His leave at last, the precious hoard
Of loving memories they had stored
Became an everlasting Book.

With what intense relish secular papers criticise the sins and shortcomings of every branch of the Church. They chronicle and remark upon the blots, just as they give large space to the crimes and absurdities of foreign nations, and take small notice of their virtues, and of the spread of prosperity and contentment among them. We hear much of an offending minister, of an inconsistent Sunday School superintendent, of a knavish church member, but nothing of the quiet usefulness of tens of thousands of their brethren, who walk worthy of Christ. We do not object to the supervision, and we can hardly expect it to be friendly. If the churches condemn the sins of the world, the world may well seize every opportunity of rebuking the churches when they fall into the same sins. It must,

however, be remembered it is from the world that the Church learns these things. They are not of her nature and life? She exists to save every man from their power.

That keen anatomist of the soul, Dr. John Owen, observed in his day that growing notions of truth without answerable practice is a thing that indwelling sin makes use of "to bring the souls of believers under a decay." The same may be said now. To talk and write about religion is always more pleasant to the carnal nature than to cultivate the spiritual life by means of prayer and meditation and the obedient fulfilment of Divine commands. Owen called his times "days of light," but how much truer is that of our times; and, if so, the temptation to make knowledge everything is correspondingly increased; and "knowledge puffeth up." To gain a true idea is to gain a pearl of great price, but it only adds to our guilt if it does not become a new motive to obedience, a new incentive of holiness. "Conscience, unless thoroughly awake and circumspect, and furnished with spiritual wisdom and ease, will be very well pacified, and enter no rebukes or pleas against the way the soul is in." But unless we strive to embody every truth in a corresponding experience of the heart and action of the life, decay of faith must needs ensue.

In a localised Church magazine, called the *Banner of Faith*, for April, there is an article on the Bible and the Church, by Rev. Hobart Hampden, which is symptomatic of the trend of thought in that section of the Episcopal Church. The writer says that "the Bible can no more be described as the foundation of Christian doctrine than the laws in our Statute-book can be called the foundation of the English law"; it is only "the stereotyped embodiment of the oral Catholic tradition of the first ages of the Church." It is the Church itself that is the final authority, because it is "older than" the Bible, which is "the product of the Church," and "the voice of the Church." Co-ordinate therefore with, or rather superior to, the Bible, we must place the "tradition" of the Church, as regulative of faith and practice. By a little manipulation of this position, the writer comes to the conclusion that "God's plan of saving and teaching mankind, and of keeping alive the hope and knowledge of salvation, has been alike in Jewish and Christian ages, through an ordained priesthood, and by sacramental means of grace."

The true reply to this fallacious position is found in emphasising the fact that ultimately both the Bible and the Church depend on a deeper principle. The objective origin of organised Christian thought and life in the Church is the Lord Jesus Christ's life and teaching and saving work; its subjective origin is his free presence through the Holy Spirit in the hearts of men. The Church is the embodiment of the universal promise, "Wherever two or three are gathered together in my name, there am I in their midst"; the Bible is the outcome of the other promise given specially to the Apostles of the "Spirit of Truth," who should lead them "into all the truth," and "bring all things to remembrance" that He had said unto them. The Bible being the primitive and inspired record of the facts that lie at the root of the life, is in virtue of that very fact superior in authority to all subsequent Church tradition, and so is, to all intents and purposes, our only authority in matters of faith and practice; and its final standard of interpretation is to be found in the enlightened

conscience and intelligent judgment of the universal priesthood of all believers.

The death of Baron Hirsch has removed one of the foremost figures, and one of the most generous philanthropists, from the Jewish world. His history is remarkable not only in the fact of his rise to fabulous wealth, but in the strange mental changes through which he passed. During the lifetime of his only son he devoted himself to accumulating wealth for his sake. After he died, at the age of twenty-one, the father gave himself with enthusiasm to the furtherance of all the objects dear to his son's heart. These were directed almost entirely to the amelioration of the oppressed and poor of his own race.

Baron Hirsch founded vast educational establishments in Russia and Austria for the benefit of the Jews in those countries, and when this work was stopped, through the rise of anti-Semitic feeling, he turned his attention to the formation of agricultural colonies for his people in most favourable parts of the earth. Immense sums were spent by him on these projects, and no needy and deserving Jew ever applied for help to him in vain, though he had a keen eye for pretenders. In character he was a strange mixture of the sportsman and the philanthropist, giving all his "earnings" on the racecourse to charities. The best we can say of him is that he had the materials of a grand Christian in him, if only the possibilities of his complex nature had been realised under the touch of the love of Christ. Lacking that, his character and spiritual horizon were bounded by the narrow limits of the Jewish creed.

The Greek nation and Court have gone mad over the victory of their compatriot in the Olympic race from Marathon to Athens. The winner was a young Greek peasant who had until recently scarcely been outside his native village; but, since the race, he has been made into a kind of demi-god, and all manner of extravagant honours have been showered on him by king and populace. Truly, one of the saddest things in the world is the misproportioned enthusiasm of men. If only the vast fund of hero-worship that lies sleeping in human nature were all rightly and nobly directed, what possibilities of noble life would be opened up! As it is, great missionaries, Armenian martyrs, and true benefactors of the race must die before they are canonised; while the winner of a trumpery race is made into an idol. Such honours, unlike the "gentle dew from heaven," bless neither "him that gives nor him that takes." Let true honour be reserved for goodness and nobleness of character, and not wasted on mere wind and muscle. The lesson is not untimely for cities nearer home than Athens, for the extravagant adulation shown to our own athletes is a sad symptom of the times.

The Prudential Committee appointed by the American Board of Missions to report upon the condition of Christianity in Japan expresses the conviction that the present tendency of some of the Japanese converts to "extreme liberalism" is not widespread, and will not be enduring. A few may lose their faith and leave the Church, but the committee believe that the tendency to destructive criticism will be less in the future, and that the work of construction will become more prominent. The theological problems of the world are now discussed in Japan without a balancing foundation of Christian life and faith. It is eminently satisfactory to

learn that "the evidence is complete" that the missionaries of the American Board have been faithful in presenting the truths of the Gospel, and "that none of the present conditions are due to any lack of fidelity upon their part."

"The Christian" Abroad.

WE feel sure that many of our friends who have co-operated with us in sending THE CHRISTIAN to missionaries and other Christian workers, both at home and abroad, will be interested in reading the following extracts from a few of the letters which have come to hand from all parts of the world during the last three or four months. A lady missionary in Shanghai writes:—

I sincerely thank you for sending me THE CHRISTIAN, which I receive regularly. May you be greatly prospered in the circulation of a paper which is so helpful to spiritual life.

Another from India says:—

I am very glad of the opportunity to let you know how greatly this weekly messenger is appreciated in this far-off jungle mission station. When I have perused its interesting and helpful pages it is passed on to my fellow-workers, and from them to the Baptist Mission in Cocanada, a town far to the south of us; and they again make good use of it by passing it on to the Eurasians in their locality after it has been well read at the mission-house.

From a pastor in Florence:—

Permit me to express the thanks I feel for the favour of receiving THE CHRISTIAN every week. I would not willingly be without it, as it often does me good. It is received with a welcome in my family, and after being read is sent on to an Italian evangelist who reads English.

Another friend in Italy writes

To renew her thanks to the Editor of THE CHRISTIAN for the privilege of receiving that excellent periodical, which she tries to make useful among English residents in Italy.

A Canadian minister sends this acknowledgment:—

Your paper is of very great interest to me. I would not care to be without it, and it keeps me in touch with people we know.

A Congregational minister writes from Wisconsin, to express his

Thanks to the kind donor for THE CHRISTIAN, which has been a welcome visitor to me during the year.

A postcard from Bulgaria has the following:—

Thank you, and the kind friend who sends me THE CHRISTIAN.

It is very gratifying to know that the efforts made by ourselves and by those who volunteer to help us in this service are so appreciated, and we regret the more that in one or two instances friends have stopped sending copies to missionaries on account of their not acknowledging receipt. We would suggest that in many cases a correspondence, which need not be heavy, might be commenced, and thus the friends at home who send THE CHRISTIAN, and those abroad who receive it, would be brought into closer touch, with mutual benefit. We have at the present time a number of names of Christian workers in this country and abroad anxious to receive THE CHRISTIAN, and we will gladly forward their names and other particulars to any who will undertake to supply them.

Widows' Friend Society.—At the annual meeting at the Mansion House last week, Sir Joseph Dimesdale said that for eighty-seven years the society had endeavoured to relieve the poor widow at the time when she most needed it. The society had rendered many a bereaved home happy and bright through its timely aid. There had been 139 cases relieved during the year, each one of which had been most thoroughly investigated, and practical and permanent good had been rendered. Mr. Sheriff Pound, Revs. E. Grose Hodge, J. Telfree Parr, and others spoke.

The Study of Types.*

By MR. D. L. MOODY.

IT is a very interesting thing to study the types of the Bible. Get a good book on the subject, and you will be surprised to find out how interested you will become. The Bible is full of patterns and types of ourselves. That is a popular objection against the Bible—that it tells about the failings of men. We should, however, remember that the object of the Bible is not to tell how good men are, but how bad men can become good. But more especially the Bible is full of types of Christ. Types are foreshadowings, and wherever there is a shadow there must be substance.

God seems to have chosen this means of teaching the Israelites of the promised Messiah. All the laws, ceremonies, and institutions of the Mosaic dispensation point to Christ and his dispensation. The enlightened eyes see Christ in all. For instance, the tabernacle was a type of the incarnation of Jesus: John i. 14, "And the Word was made flesh, and tabernacled amongst us." The laver typified sanctification or purity: Eph. v. 26, "That He might sanctify and cleanse the Church with the washing of water by the Word." The candlesticks typified Christ as the Light of the World. The shewbread typified Christ as the Bread of life. The High Priest was always a type of Christ. Christ was "called of God, as was Aaron"; "He ever liveth to make intercession"; He was "consecrated with an oath"—and so on. The Passover, the Day of Atonement, the Smitten Rock, the sacrifices, the City of Refuge, the Brazen Serpent—all point to Christ's atoning work.

Adam was a type of Christ. Think of the two Adams. One introduced sin and ruin into the world, and the other abolished it. So Cain stands as the representative natural man, and Abel as the spiritual man. Abel as a shepherd is a type of Christ the heavenly Shepherd. There is no more beautiful type of Christ in the Bible than Joseph. He was hated of his brethren: he was stripped of his coat; he was sold; he was imprisoned; he gained favour; he had a gold chain about his neck; every knee bowed before him. A comparison of the lives of Joseph and Jesus shows a startling similarity in their experience.

The disease of leprosy is a type of sin. It is incurable by man; it works baneful results; it is insidious in its nature, and from a small beginning works complete ruin; it separates its victims from their fellow-men, just as sin separates a man from God; and as Christ had power to cleanse the leper, so by the grace of God his blood cleanseth us from all iniquity.

Adam represents man's innate sinfulness.

Abel represents Atonement.

Enoch represents Communion.

Noah represents Regeneration.

Abraham represents Faith.

Isaac represents Sonship.

Jacob represents Discipline and Service.

Joseph represents Glory through suffering.

Another good way is to study Bible characters—take them right from the cradle to the grave. You find that sceptics often take one particular part of a man's life—say, of the life of Jacob or of David—and judge the whole by

that. They say these men were queer saints; and yet God did not punish them. If you go right through these men's lives, you will find that God did punish them, according to the sins they committed.

A lady once said to me that she had trouble in reading the Bible, that she did not feel the interest she ought. If you do not keep up your interest in one way, try another.

The Person of our Lord.

IN dwelling on the Divine glory of our incarnated Saviour, how we need the aid of the Divine Spirit to pour light into our spirits, and reveal that glory. May we not say that the trend of much of modern thought respecting Divine things is rather soulish than spiritual, to the weakening, if not the denying, of the foundations which millions have built all their hopes upon. It is well described in the words of dear departed Spurgeon.* "Our cultured friends of the school of modern thought have learned at last that the Deity of Christ may be denied, the work of the Holy Spirit ignored, the inspiration of the Scripture rejected, the atonement disbelieved, and regeneration dispensed with. And yet the man who does all this may be as good a Christian as the most devout believer!"

But we have not so learned Christ. No wonder, if the expiatory sacrifice and substitutionary offering on the atoning cross of the Saviour is not accepted, that the Deity of Christ is not believed, which gives it its marvellous efficacy, that it is not needed, that a personal Holy Spirit which brings the blood of atonement, with power to the repentant and convinced sinner, is rejected, that the plenary inspiration of the Holy Scripture which contains these blessed revelations is doubted. All these precious doctrines hang together, a radiant star in heaven's firmament with its bright and blessed rays shining into nature's dark condition. Give up these, and what have we left?

In apostolic days, all believers "in every place called upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. i. 2). The angels had this invitation, "Let all the angels of God worship Him" (Heb. i. 6). The Gospel of John (v. 23) tells us in the words of our Lord Himself, "All men should honour the Son, even as they honour the Father." Do we hear the words of that sublime Gospel of John—Jesus is the Word, and is to God what man's word is to him, the expression of his mind of Himself? He was God and was with God in the glory from all eternity, and when incarnated, walking amongst men, was ever in the bosom of the Father. How clearly his divinity is implied in all the invocations at the beginning, and in the doxologies at the close of the Epistles. The Lord's final commission to his apostles to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," sets forth the wondrous mystery in the unity of the Godhead; and the concluding promise, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 19, 20). Who is this, then, that accompanies his beloved missionary servants but "God with us" still?

THE BRIDEGROOM.

Amongst his other and many titles He is the Head and Bridegroom of his Church, and when judgment falls upon the false woman who claims to be his bride, it will be proclaimed, "The marriage of the Lamb is come, and his wife has made herself ready" (Rev.

xvii. 1; xix. 2, 7-9). This readiness of his bride is suggestively set forth in allegory by the Puritan writer Thomas Goodwin in his "Exposition of the Epistles to the Ephesians," chapters i. to ii., and expounding verses 1, 48. "When we were chosen by God, we came not up sinful before Him, or imperfectly holy, as we are here; but God looked at the utmost end, what He would make us at last, and so He presented us to Christ, upon which presentation Christ was so taken with our beauty, that never since can He absolutely delight in us until He hath sanctified and cleansed us, and made us perfect, having neither spot nor wrinkle, as at first we were presented to Him."

This great truth of the gift of the Church by his Father to Jesus is again and again repeated in that sublime prayer by our Lord in John xvii., but a few hours before his ascension. He had come down to take our true and pure humanity, to be a man with men, as distinctly man as He was God. He entered into all the limitations of that humanity from time and locality, subject to hunger, thirst, and fatigue, and even the temptations of the evil one. As we contemplate his earthly course, how gracious, tender, and kind in all his words and works, and having completed redemption work on his cross, He ascended to glory, but from thence He acts in a far different manner, and on a wider scale. He has assumed his power; his communications are no longer limited to the then capacities of his disciples, but penetrate by his Spirit to the utmost recesses of their hearts. He has changed the narrow life of external effort and influence for the all-power in heaven and earth, and a perpetual presence with his people; not only revealing Himself to them, but in them, and giving them a capacity of reception they never had before, of that "grace upon grace" in perpetual succession and daily enjoyment, and glorious openings into the future.

Our adorable Lord has given us very vivid openings to our understanding of what the glory-state is, by making Himself visible to human eyes and human apprehensions, by appearing in that glory state on the Mount of Transfiguration, and, more fully, during those forty days when He was visible likewise in his resurrection body, seen, heard, and in personal contact with them. But now ascended to where He was before, He has become in his resurrection life and condition a new and

FEDERAL HEAD

of a new race, and we who believe, and thus united to Him, are the spiritual seed. He came out of eternity into time, and has gone back out of time into eternity, taking us up with Him into eternity, for we are made by God to "sit together with Jesus in heavenly places," and hence is our real standing and our proper home, astonishing in its glory and blessedness. Yes, there is a Man in glory on the Father's throne and we are wondrously linked with Him. Farewell then the powerlessness of the flesh, its sins and rule. Welcome then the resurrection power which works in us. Farewell then our old Adam state, which we part with on the cross. Welcome our life in our new Head in the world of a new creation. What then is our occupation whilst left here below, but to seek the things above, and intimacy more and more with our beloved Lord, and waiting for his appearing?

Algiers.

GEO. PEARSE.

Sligo.—On being released from prison, the first thing the two Sligo evangelists did was to go, and under the protection of a police escort, conduct an open-air service in the Market square of the town. There was scarcely any disturbance.

[2033]

*From Mr. Moody's latest work, PLEASURE AND PROFIT IN BIBLE STUDY. (2s. 6d. and 3s. 6d. Morgan & Scott). A book of suggestive and helpful hints for all who love the written Word, and long to know more of its contents. It is to be feared that Bible searching, as understood by our fathers, is not general in these days of haste and hurry. We trust these pointed chapters will set many to study their Bibles with plan and purpose, seeking to learn more clearly what God has been pleased therein to reveal.

*"THE SOUL WINNER; OR, HOW TO LEAD SINNERS TO THE SAVIOUR."

Gospels, False and True.

By REV. R. LEITCH, NEWCASTLE,
EX-MODERATOR OF THE PRESBYTERIAN SYNOD.

THIS week the annual Synod meetings of the English Presbyterian Synod are being held at Regent-square Church, London. On Monday evening the retiring Moderator, Rev. R. Leitch, of Newcastle-on-Tyne, delivered the customary sermon. He took for a text, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 8).

The question naturally arises (he said), What was that Gospel which Paul had preached, and which he sets up before the minds of his readers as being at once complete, final, and infallible? A summary of it is given in 1 Corinthians: "For I delivered unto you, first of all, that which I also received: how that Christ died for our sins according to the Scriptures, that He was buried, and that He rose again the third day, according to the Scriptures." From this short, but comprehensive, definition of the Pauline Gospel, we learn that the death and resurrection of Christ form the basis of our salvation. The ground of our pardon and acceptance with a righteous God is not, according to Paul's conception of the Gospel, something subjective, but objective. The centre of his theology is the cross, in which he saw Christ made a sin-offering for us—"delivered for our offences, and raised again for our justification."

It is no gospel to tell me that Jesus Christ by his life has set before me a perfect model for my imitation, for this only brings home to my soul a crushing and overwhelming sense of my own deficiency, and fills me with dismay at the thought of standing before the tribunal of an infinitely Holy God. Any other method of justification makes man his own saviour.

Notice Paul's intolerance of any other Gospel. Paul was no narrow-minded bigot. He was a man of large, enlightened, and liberal views of truth and duty. It was not to Paul but to Peter that the sheet had to be let down from heaven, to break down his Jewish prejudices, and to convince him that the "door of faith had been opened to the Gentiles." If he uses emphatic language in condemning a false gospel, he does not do so without sufficient reason. The Pauline conception of the Gospel was not a theory that he had framed out of his own cogitations; it was a revelation which he had received from heaven. "The Gospel which was preached by me was not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." He was in no way predisposed in favour of the Gospel. His antecedents had been

ALL AGAINST THE NEW FAITH.

The system of theology in which he had been trained in his youth was essentially distinct from that which he had promulgated in the Galatian churches. To attribute his spiritual history, as Strauss, and Baur, and Pfeiderer have done, to the play within himself of religious emotions, is either to misunderstand him, or is equivalent to charging him with misunderstanding himself. His words plainly imply that up to the time of his conversion he was inaccessible to the action of any human agencies which could have resulted in his acceptance of the Gospel.

The truth of the Gospel which he preached had, moreover, vindicated itself in his own experience. It had made him a new man. It had revolutionised his whole inner being. He knew God as he had never done before. He had a peace and rest in his soul to which previously he had been an utter stranger. His new faith gave him a larger outlook and a deeper experience of godliness. He was conscious of a vital union subsisting between the risen and glorified Christ and his own soul. He

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exulted now in a glorious freedom. He saw the law fulfilled by Christ, and this had changed him from slavery to sonship. He could say, "I live, yet not I, but Christ liveth in me." The truths which were the staple of his teaching thus became principles deeply rooted in his life experience, and he felt that the Gospel which had been revealed to him exactly answered his own inner needs, and thus his theology was, in the richest and deepest sense of that term, the theology of experience.

Can we wonder then that Paul's whole nature should have throbbed with a feeling of holy indignation when he thought of this Gospel being corrupted by a set of Judaizers, who were perverting the Gospel by substituting a doctrine of righteousness by works for the doctrine of righteousness by faith? These Galatians saw no inconsistency in beginning with faith in a crucified Saviour, and ending in Jewish legalism, but to the mind of Paul the two things appeared to be quite incompatible.

Is there nothing in our own day that corresponds to all this? Who can deny that the Church of Rome has added enormously to the Pauline Gospel? What is High Church Ritualism in its essence but just a reversion to the earlier type of revealed religion? The Gospel, in many quarters, is being overlaid with rites and ceremonies that savour more of the Old than the New Testament dispensation.

That the Pauline Gospel was adapted to the apostolic age, few will dare to deny. Chronologically considered, we are to-day far removed from St. Paul's age, and many forms of social, intellectual, commercial, and political life have changed, but that Gospel which was preached in the first century is the very same that is required in the nineteenth. It never grows old, and those who embrace it need never feel that they are behind the age. If men will insist on making it accord, as they fancy, more with the spirit of the age, and make it agree more with the dictates of human reason, by divesting it of its supernatural character, they only weaken its force and destroy its usefulness.

WE NEED NO NEW GOSPEL

for the present day. What we do need is that the old Gospel should be preached with fresh power, with more faith, more earnestness, and more reliance on God the Holy Ghost.

Open-air Mission for Ireland.

THE report for last year of the Open-air Mission for Ireland is entitled "Where the Paths Meet." We make the following extracts:—

"The rapid multiplication of open-air meetings in this country within the past few years is an evidence of the guiding of the Holy Spirit. Ten years ago street-preaching was unknown in Ireland, south of Portadown, and was believed to be impossible. But now the Gospel is preached every week in the streets of Dublin, Williamstown, Blackrock, Kingstown, Arklow, Cork, Galway, Athlone, Tullamore, Portlinton, and Sligo; and, during the summer months, at Kilkee, Howth, Bray, and Greystones.

"In Dublin alone there are about fifteen street meetings held every week in winter, and about twenty-five in summer. In Belfast there are more than 120 street services regularly maintained every week, whilst frequent meetings are held in the streets of Derry, Omagh, Enniskillen, Lisburn, Lurgan, Portadown, and other large northern towns, as well as in the most popular watering places.

"Thus, through the teaching of the Spirit of God, many fearless men and women have been sent forth to make known to multitudes, who would not otherwise hear it, the glorious message of present pardon, imperishable peace, and everlasting life through simple faith in the person and work of the Lord Jesus Christ.

"Amidst all this tumult in Sligo, the Spirit of God has been silently touching dead souls, and already fruit has resulted to his praise. A clergyman writes: I had the joy this week of receiving into Church membership three Protestant young people who have been won to the Lord through your efforts in this town. Such testimonies more than compensate for the suffering which street-preaching entails." The hon. organising secretary is Mr. George Williams, 13, D'Olier-street, Dublin.

Village Work.

"HE SHALL DIRECT THY STEPS."

FOR several months past we have been proving the blessed reality of the power of God in owning the proclamation of his Gospel. We have been particularly cheered in the manifest leadings of the Holy Spirit in directing and controlling our steps. My wife and I had started to go some miles to visit a poor Christian widow, intending calling on several persons *en route*, though not in the direct road. After going some distance I was impressed that I ought to drive direct to the widow's cottage; why, I knew not. On arriving there, it was to find a poor woman just leaving the house. She had been led to walk some miles to visit the widow (a relative), and was now leaving. I had not seen her for years, but my late father and I had often spoken to her of salvation till she left the locality. I asked if she were yet unsaved. With a sigh she said "Yes, still unsaved." "Do you wish still to remain so?" "No; but I live in too much wickedness to be saved." "That is just the very reason you should have the Lord Jesus as your Saviour and Friend." She sat down, listened afresh to the story of the Cross, unburdened her heart to Christ, on her knees gave herself to Him, and received Him to her heart, and went on her way rejoicing.

On another occasion I left the house purposing to go into a village by one road, but unconsciously went by the front gate instead of the back, and so went by another path. In doing so I passed a cottage, and was impelled to go in. I noticed a peculiarly pleased look on the face of the woman who came to the door. On entering she said: "I was at the meeting last night, and God spoke to my soul through you. I have had no sleep all night, I have been such a sinner." Then she burst into tears. Continuing, she said, "I pleaded with God this morning that He would make you call and see me, for I want to be saved, and I felt you could help to make it plainer to me, and when I saw you I said 'God has answered my prayer.' What must I do? What can I do?"

"Receive what Christ Jesus has done for you, and accept Him as God's gift." After further conversation she was able to praise God for the gift of love.

A very intelligent man said at the close of a meeting, "I don't know what made me come to the service to-night, but I felt I must. It seems to me God made me come, and made you say just what you did. I have been trying to live a Christian life for a long time, and have tried to leave off and overcome my sins, but the more I have tried the worse I have become." I need not say he found the Saviour ere he left the meeting.

These are samples out of numbers of instances witnessed lately as trophies of the power of the Gospel. Our villages need it beyond everything else. Many villages I have recently visited are abodes of heathen darkness. Do pray for these places. We are still plodding on with the Gospel. Over thirty years have passed since my late father first came to these districts, and hundreds upon hundreds of precious souls have been saved. The work still goes on. Our Gospel meetings are better attended in many of our mission rooms than for many years past, and souls are being constantly blessed.

We are anxious to send our Gospel tent into some of the villages during this summer, and would seek the prayers and sympathy of your readers towards this end.

W. J. H. BREALEY.
Blackdown Hills, Clayhidon, Wellington, Som.

Rescue Work in Sheffield.—Mr. W. Corbridge, of the Rescue and Evangelisation Mission, 250, Duke-street, Sheffield, writes:—"We have now been helpful to 279 rescue girls and thirty-two children in four years, and 85 per cent. have turned out well. Several of the girls have been on the streets of London, and others come from Sussex, Surrey, Kent, Hants, and various parts of Great Britain. God's special smile has been upon us in the rescue work. Many sad cases that have given other homes much trouble have turned out well under our care. We think the secret is we trust them; the homes are homes, with the freedom and charm of home. We greatly need better accommodation for our maternity cases. These are the most difficult, yet so few people sympathise with them, although in many cases they are the most needy and the most deserving."

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANIA.

SONGS OF THANKSGIVING FOR THE NEW HARVEST.

IF the three years' famine, by reason of the Philistine war, of which it may be said to have been the cause, was momentous in the history of the Davidic period, the conclusion of the famine was no less remarkable, owing to the punishment which was deemed necessary before God would grant the country rain. When David inquired of God concerning the continued drought, he was told that it was on account of Saul and of the "house of blood" that the famine had been sent.

Despite the promise made on oath* by Joshua to the Gibeonites, that they should be unmolested in the land, it was Saul's intention that they should be so completely exterminated as not to exist at all within the boundaries of Israel. By this fanatical outrage Saul's house had become a house of blood, for his kinsmen must have supported him (comp. 2 Sam. xxi. 1-7), and have benefited by the confiscated property. The whole population became a party to the crime by not showing even a passive opposition to such a breach of faith and law, and by not having seen that due compensation was made for the plunder.

It was, however, out of zeal for the children of Israel and Judah that Saul had acted, probably at the time that the Tabernacle was moved from Nob to Gibeah. When asked what compensation they required, the Gibeonites answered that they did not wish the payment of a fine (2 Sam. xxi. 2), a form of restitution which was also forbidden in such cases (Num. xxxv. 31), and that, unlike the Israelites, they had no right to revenge themselves by the shedding of blood. When David granted this right, and asked them what atonement they wished made, they demanded seven men of the house of Saul whom they would hang before Jehovah in Gibeah of Saul the chosen of Jehovah. The Gibeonites might, in justification of their demand, have pleaded the Lord's words to Moses (Num. xxv. 4, R.V.), when the people had sinned with the Midianites: "Take all the chiefs of the people, and hang them up unto Jehovah before the sun, that the fierce anger of the Lord may turn away from Israel." The bodies were to hang on the aforetime royal hill, from the commencement of the barley harvest (in the beginning of April) until God gave rain.†

An act of heroic maternal love, however, threw a softening light on this horrible scene of execution, and shortened the time of waiting. Rizpah, the mother of two of the victims, covered all of them with a sackcloth, and watched over the bodies day and night, in order to keep away the birds and the beasts of prey. David saw in her touching grief a silent prayer for honourable burial. This prayer David granted, and at the same time took the opportunity of having the bodies of Saul and Jonathan brought from Jabesh, and buried in the sepulchre of Saul. But how could David have omitted the far more important task of giving his people a right understanding of the whole of this stirring judgment? A judgment which was a testimony to the whole world that God will in due course visit the sins of every nation against law and faithfulness?

It appears, from 2 Sam. xxi. 14, as if the rain came only after the interment had taken place. But it must have been about the time of the execution that the third incursion of the Philistines occurred, because they saw that there was again a bad harvest in Israel ("at the return of the year, at the time when kings go out to battle," 2 Sam. xi. 1).

* The breaking of Joshua's oath by Saul and his people was manifestly punished by the violation of the oath made by the Philistines to David and Israel (Ps. cxliv. 8-11).
† Contrary to the usual order of the law. (Deut. xxi. 22 and 23.)

The execution took place in April, when the "latter" rains are usually over, and the dry season lasts until the "early" rains come, in October. It was certainly not so long as this before the prayer for the land was granted, but, what was not usual at that time of year, there must have been showers of "late" rain, which ripened the grass for the sheep, and the corn (Ps. lxx. 13) for the people. Possibly this very shower was the torrent called down by David's supplication in the Philistine war. This supposition is strengthened by the fact that it is in connection with the Philistine campaign that David mentions the bloodguiltiness and its atonement. In Ps. ix. he refers to God as One who remembers bloodshed by violence (12), in connection with his own deliverance from the gates of death (13); also the defeat of the heathen (15).

But above everything, David, in Psalm lxx., gives his people the fullest instruction regarding the atonement of the crime and the pardon of the nation, as shown in the granting of his prayer relative to the war and to the famine. Was ever such occasion to praise God as the Lord and Giver of harvest as now, at the conclusion of the famine, which ended amid such a concurrence of thrilling events? These are mirrored in Ps. lxx. in the deepest thoughts, the most powerful language, the brightest colours.

In Psalm lxx. 3 we most probably find reference to the atonement of the crime committed by Saul and the people against the Gibeonites. In this case there really were "cases of guilt," which were too difficult of decision for David as judge (Deut. i. 17; xvii. 8), and which as king he was unable to cope with.* He was constrained first of all to seek enlightenment from God in the matter, and then to leave to the Gibeonites what atonement they would demand. It was a common national sin for which the whole country was punished by famine. This common guilt, "our transgressions," God condoned by accepting the atonement demanded by the Gibeonites, and by answering the prayer of the country (2 Sam. xxi. 14). Thus He first afflicted the land with distress, and then visited it (Ps. lxx. 9). The Gibeonites had with bitter irony, in conformity with Deut. xvii. 15, called Saul "the chosen of Jehovah" (2 Sam. xxi. 6). In allusion to this David dares to say, "Blessed is the man whom Thou chooseth"; and of himself and his people he says, "We shall be satisfied with the pleasures of thy house," i.e., when Thou lettest us approach and dwell in thy courts.

Psalm lxx. proclaims a three-fold hearing of David's prayer by God: "Thou that hearest prayer, unto Thee shall all flesh come."

(1) God has shown Himself as the Hearer of prayer in condoning the sin of the people, and in choosing them again, together with their king, to approach and dwell in his courts.

(2) God has answered the prayer of the people by terrible deeds of justice, thereby lulling the tumult of the nations, and spreading a holy fear of God unto the uttermost parts of the earth.

(3) God has heard the cry of the country (comp. 2 Sam. xxiv. 25), and answered it by sending a good year, thus filling the land with rejoicings.

(To be concluded.)

Wesson Rio Harbour Mission.—Mr. Oscar Schmidt, the missionary of this effort, has just been stricken down by yellow fever. After a hard struggle against the disease he succumbed, and on March 20 he passed away. The committee under whose direction he worked bear witness to the earnestness and sincerity of his character, and to the efforts he put forth for the welfare of the seamen in the port.

* Without the historical supposition, it has proved impossible to understand verse 3 of Psalm lxx. Luther translated the passage "our iniquities," and the revised Norwegian version gives "mine iniquities," but quite without authority, as the words, literally rendered, mean "cases of guilt too hard for me." The English Revised Version has translated the words, "Iniquities prevail against me," retaining "me"; but in so doing has added to the text by inserting the word "against." The marginal note indicates that the Revisers had some difficulty in dealing with the verse. It will be seen how victoriously the progress of historical research clears up such long-standing questions.

American Missions in Egypt.

DEAR SIR,—Having been in Egypt for a little holiday, and having an interest in the Lord's work, we have taken some pains to ascertain what is being done in that respect in this most needy part of his vineyard. We pass over the missions to the English-speaking part of the population, but in doing so would like to emphasise the need of Y.M.C.A. work in the country. We know of no part of the world having greater temptations to young men than this.

The two leading agencies at work in seeking to reach the native population are the American Presbyterian Mission and the Church Missionary Society. It is about forty years ago since the founders of the American Mission began operations in Egypt. They and their successors have laboured away steadily during that time, often amid great discouragement, but they are now seeing fruit to their labours.

Their work has been very largely educational, as from the first they saw that their great hope lay in getting hold of the young people as the best means of destroying the natural prejudice that exists against Protestant Christianity. The result of this is that now they have not only large schools throughout the country, but have many native Christian congregations, formed very largely from the young people who have passed through their schools.

At present they have from Alexandria to the first Cataract, twenty-five girls' day-schools, with 2599 pupils; 135 boys' day-schools, with 8179 pupils. Of these three-fourths are Copts and one-fourth are Moslems. The education given is of a very high class. Many of the pupils pass from these schools to very responsible positions under Government and elsewhere. Seeing that the Bible is read and taught, we cannot shut our eyes to the great good which must result from such means.

The Sabbath-schools, of which there are 120, with nearly 4000 pupils, are doing grand work. It was our privilege to visit two of them, one at Cairo and the other at Assiout, with over 350 and 500 children present respectively. It rejoiced our hearts to hear these brown-skinned and bright-eyed little folks singing the songs of Zion in their own language.

The mission has now 190 preaching stations, with thirty-six organised native congregations, and a membership of 5004, showing an increase last year by profession of faith of 577, out of which four were Moslems. There are twenty-two native preachers, some of which are very able and eloquent men. We heard one preach at Assiout to an attentive native congregation of 500. The native colporteurs, of which there are twenty-seven, visit the towns and villages, where no other agency exists, selling Bibles, Testaments, religious books, etc. This branch of the work is giving every evidence of God's blessing upon it. We give one case in particular, where a Bible was bought by a young Moslem, and now there are ten meeting together in the same village to study it, in face of great persecution from their friends. Dr. Alexander informed us they had applied to the mission for a teacher to be sent to them.

There is a large mission college at Assiout, for the training of young men who are to become teachers and preachers; it is presided over by Dr. Alexander. There is also a medical mission at Assiout, where nearly 20,000 patients are treated annually, and to many of which the Gospel is preached. Zenana work is carried on throughout the country by Bible-readers, together with night-schools and several other agencies.

Whilst rejoicing in the great and good work done by our American brethren, and thanking God for the spirit of sacrifice and love which such a work entails, we feel that there is still much land to be possessed. It is impossible to conceive the ignorance, superstition, and degradation in which the people of this country are living, unless by a personal visit to their homes. We can only pray that God may speedily sweep away the blighting influence of Mohammedanism by the bringing in of the glorious Gospel of Jesus Christ.—Yours faithfully,

Newcastle.

ROBERT PICKERING.

OUR DAILY HOMILY.

SUNDAY, May 3.

"THE KING IS NEAR OF KIN TO US."—2 Sam. xix. 42.

THERE are two derivations for the word king: one from the word *can*—the king is the man that can do things; the other from the word *kin*—the king is closely related to us, of our kith and kin. In either case, there is a beautiful meaning, as touching our Lord and Saviour. He is King, because He has overcome our enemies, and can overcome. He is King, because He has taken on Himself our flesh and blood, and has for ever made us one with Himself. The King is our kinsman; our kinsman is King. Whoever does his Father's will, the same is brother, sister, mother.

It is very comforting to know how really our Lord has identified Himself with us. The Gospels are full of the wonderful story. His kinship was manifested in—

His prayers. He bade us speak to God as our Father; in that marvellous possessive pronoun, not only linking us all to one another, but including Himself in our petitions, save when we ask for forgiveness.

His infirmities. "We have not a high priest who cannot be touched with the feeling of our infirmities." His hunger and thirst; his weariness and exhaustion; his suffering unto death, all accentuate the closeness of the tie between us.

His temptations. "In all points tempted like as we are, yet without sin." The avenues through which the tempter could approach Him were those by which He assails us also. No temptation took Him, but such as is common to man. So to every lonely soldier of his He draws near, saying, "Be of good cheer, I have passed through it all. I am your brother in the fight, I feel for you with a quick sympathy; the glories of my throne do not alter my true-hearted love."

MONDAY, May 4.

"THE MEN OF JUDAH CLAVE UNTO THEIR KING."—2 Sam. xx. 2.

We are reminded of the exhortation of the good Barnabas, that with purpose of heart the converts of Antioch should cleave unto the Lord. This is the test of a true faith. We often come to the dividing of the paths. We stand on the watershed of the hills; that way leads back to Moab with its fascinations, this on to Canaan with its spiritual attractions. Orpah and Ruth must choose. Each is equally profuse in speeches and tears, but the ultimate test of love is whether they will stay or go. Which will cleave to the widowed Naomi? She is the truest lover; her fidelity will attest the fervour and strength of her affection. Orpah kissed her mother-in-law, and returned to her people and her gods, while Ruth "clave unto her."

We must cleave to Jesus *in spite of the derisions of the multitude.* We must be prepared to stand with Him when He stands alone, or goes forth alone to die. We must be willing to stem the mighty tide of the world which has left Him and pours past us. Though all forsake Him, yet we must cleave.

We must cleave to Jesus *in spite of the rebellion of the flesh.* Our whole nature may sometimes rise in insurrection, demanding some forbidden fruit. It is no child's play then for the lonely will to stand by itself in unshaken fidelity and loyalty, but it must.

We must cleave to Jesus *when He seems to rebuff us.* Only those who can stand so sharp an ordeal, are exposed to it. But sometimes we are called to pass through it as Job, that angels may learn how Christ's lovers cling to Him, not for his gifts, but for Himself.

TUESDAY, May 5.

"BECAUSE HE SLEW THE GIBEONITES."—2 Sam. xxi. i.

The Gibeonites were under the protection of a special covenant, which had been entered into between them and Joshua. That covenant was the outcome of a ruse on their part. But since it had

been most solemnly made by the leaders of Israel, it held good. The fact of their deceit and chicanery could not absolve Israel from the oath which had been passed for their safety. For centuries the provisions of this covenant had been observed, till Saul invaded them, and slew the Gibeonites. This was a grievous sin, which, according to the religious light of the time, seemed to demand blood, and David proposed to atone for blood by blood. Nothing but blood could atone for sin so black and dark.

We are also protected by a covenant, into which the Father has entered with the Son, not for our worthiness or merit, but only because He would. The provisions of that covenant engage to take us to be his people, to remember our sins no more, and to make the divine law the object of our love (Heb. viii). And the argument is irresistible, that if man is so mindful of a covenant as to feel that its infraction is a sin which can only be expiated by blood-shedding, it is impossible to suppose that God will ever run back from his. It must be "ordered in all things and sure."

O my soul, thou mayest rest secure in this: here is an everlasting rock, this foundation shall suffice thee for evermore. Thou art in the Son of his love. Though thou art sinful and evil, yet thou art included in the covenant which is more lasting than that of day and night. Jesus has met its conditions on thy behalf, and has undertaken to secure thy obedience and holiness. O rest in the Lord; be of good comfort: heaven and earth may pass away, but the covenant of his love shall never be removed.

WEDNESDAY, May 6.

"THY GENTLENESS HATH MADE ME GREAT."—2 Sam. xxii. 36.

The triumph of God's gentle goodness will be our song for ever. In those far distant ages, when we look back on our earthly course, as a grown man on his boyhood, and when the words of this Psalm shall express our glad emotions, we shall recognise that the Hand which brought us thither was as gentle as our mother's, and that the things we craved, but failed to receive, were withheld by his gentle goodness. Our history is a specimen of what gentleness will do.

The Apostle besought the Corinthian converts by the gentleness of Christ (2 Cor. x. 1); though there were abuses amongst them that seemed to call for stringent dealing, he felt that they could be best removed by the gentle love which he had learned from the heart of Christ. The wisdom which is from above is gentle as well as pure, and in dealing with the sin that chokes our growth, it is probable that gentleness will do more than severity. The gentleness of the nurse that cherishes her children; of the lover to her whom he cherishes above himself; of the infinite love which bears and endures to the uttermost, is the furnace before which the foul ingredients of our hearts are driven never to return. We might brave the lion, we are vanquished by the Lamb; we could withstand the scathing look of scorn, but when the gentle Lord casts on us the look of ineffable tenderness, we go out to weep bitterly.

That He has borne with us so lovingly; that He has filled our lives with mercy even when compelled to correct; that He has never altered in his tender behaviour towards us; that He has returned our rebuffs and slights with meekness and forbearance; that He has never wearied of us—this is an everlasting tribute to the gentleness that makes great.

THURSDAY, May 7.

"HE SHALL BE AS THE LIGHT OF THE MORNING WHEN THE SUN RISETH, A MORNING WITHOUT CLOUDS," ETC.—2 Sam. xxiii. 4.

The dealings of God with man are compared to morning light, and the sprouting of tender grass in the sunshine that follows rain. The one may refer to youth, and the other to age. In each there is sunlight, but in the one case it is before the clouds have gathered, in the other after they have dispersed, their burden being discharged.

Clouds. There are many different sorts: the cirrus, like platines in the sky; the cumulus, in heaps, like the summits of distant mountains; the strata, or long bars; the nimbus, heavy with showers. There is a counterpart for each in human life, without which we should miss much of those experiences of light and shade that so frequently reveal the nature of the light. We should not know God's comfort and very present help if it were not for the clouds which are born in the marsh-lands of trouble. Who does not prefer the changeful

beauty of an English spring to the unclouded blue of Italian skies?

The light of the morning. The love of God steals over hearts as the dawn. He is the Rock, but He breaks gently as light. So God's love came to Lydia, whose heart opened as a flower its petals. This makes it difficult for some of us to decide the moment of our regeneration, but we know that, once darkness, we are now light in the Lord.

Clear shining after rain. We all know something of cloud and rain. If we did not, our lives would be arid as a desert. Rain is necessary to fructify the seeds that lie buried in the soil, but clear shining is needed too. Times of joy are needed equally as those of sorrow. The tender grass is the child of rain and sun. Hast thou had tears, thou shalt have smiles! Hast thou had clouds and rain, thou shalt have clear shining!

FRIDAY, May 8.

"NEITHER WILL I OFFER BURNT OFFERINGS UNTO THE LORD MY GOD OF THAT WHICH DOTHTH COST ME NOTHING."—2 Sam. xxiv. 24.

God's love to us cost Him something. He spared not his own Son, and that Son spared not his blood. But how little our love to Him costs us! Let us understand that where there is true, strong love to Jesus, it will cost us something. Love is the costliest of all undertakings.

It will cost us *self-denial*. Christ and self are perfectly incompatible; to have the one we must be prepared to surrender the other. The heart subtly schemes to hold both, but it does not deceive Christ. He knows in a moment when we have preferred to spare ourselves and to sacrifice Him, or to obey Him and sacrifice ourselves. We know it also. At first we may find it an effort to count all things but loss for Him, but as we go on doing it, and drink in the fresh air that breathes about the mountains of self-denial, above all, as we see the smile of pleasure on his face, our hearts leap with joy, and we love to give Him everything, not thinking of the cost, any more than Mary did when she broke the alabaster box of very precious ointment.

It will cost us *companionships*. Those who knew us will pass us with averted faces. It will cost us hard-earned money, for we shall realise that we have no property in anything that we possess. It will cost us high repute amongst our fellows. But what shall we mind if we gain Christ? You cannot give up for Him without winning the spiritual counterpart of everything you renounce in Him in whom all the fulness dwells.

SATURDAY, May 9.

"AS THE LORD LIVETH, THAT HATH REDEEMED MY SOUL OUT OF ALL DISTRESS."—1 Kings i. 29.

"In my distress I called on the Lord, and cried to my God." Never let there be distress without its cry. He will hear your voice out of his temple, and your cry will come before Him even into his ears. He will answer and set you in a large place. There is even a gain to be won from distress, because it brings out new phases of Christ's redemptive help.

God redeemed David from the calumny of those who maligned him without cause. In so many of his Psalms he refers to the unjust and cruel hatred which misrepresented him and his doings. But God, to whom he committed his cause, vindicated him, so that his righteousness shone as the light, and his judgment as the noonday. So He will do for you. Those who now lay all manner of unkind charges to your door, will be compelled to admit your innocence. Only leave your cause with God, and be still.

God redeemed David from all the afflictions that shadowed his early days; from his wanderings in the wilderness, from his hairbreadth escapes in the caves, from meeting his death on many a terrible battlefield. We hardly realise, just now, how much we owe to the Angel of God's redemption, who is ever beside us, envining us with careful love, so that no evil may approach us, or snare take our feet. Our pathway is thick with snares and dangers, as pilgrims in journeying through the valley of the shadow, but there is a way out, and in the morning we shall marvel to see how we escaped.

Devotional meetings, to pray for the passing of the Sunday Closing Bill, will be held on May 6 at the Church House, Westminster, arranged by the C.E.T.S., and at Exeter Hall and the Y.M.C.A. rooms, Aldersgate-street, organised by the Women's Total Abstinence Union.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

What the Spring Teaches Us.—2.

S. Sol. ii. 11, 12.

LAST week the spring brought us the message of CONTENTMENT. This week there are two or three more for us to hear. First that of

HOPE.

As we see the buds and blossoms upon the trees we think of what they will become, and we hope for fruit and flowers by-and-bye.

So it is with your young lives; they are as it were in blossom during the years of childhood, but as you grow older the buds of your character will grow into flowers and fruits. Your parents and friends watch them as carefully as the gardener does the seeds growing under his care, and they hope that your lives will become useful and good and pleasant to all who know you.

I have no doubt many of you sit and think, or lie awake before you get to sleep at night, and wonder what you will do when you are "grown up." You make all sorts of plans, "build castles in the air," and look forward with hope to the future. All this is good, and helps to make your life happier. Life without hope would be like a deserted house with all its brightness gone.

But here comes the next message, which is one of

WATCHFULNESS.

Sometimes after the spring has set in a sharp frost or a cold wind will come one night and nip off the blossoms which looked so promising and hopeful; or perhaps some horrid blight or tiny insects will spread over the buds and prevent them from coming to perfection. Therefore the gardener has to be on the watch to protect his plants and trees as much as possible from these evils. So, too, you must guard very carefully against any of the little sins and temptations (and, of course, the big ones too) which would come and spoil your character just as it is forming in these early years.

I heard a clergyman once give this acrostic on the word "Watch":—Words. Actions. Thoughts. Company. Heart. If we watch each of these it will include all the blossoms and buds on the tree of our life.

One day I saw some big boys sailing their model yachts across a piece of water. After they had started them they ran round to meet them on the opposite side. Two of the boats made a splendid start, and got ahead of the others, but a gust of wind caused the one to get entangled in the other, and instead of scudding on across the lake, they slowly sailed round each other, and made no progress at all.

Does not that illustrate the verse in Galatians which says, "Ye did run well; who did hinder you?" And so it is with many bright young lives. They begin so well, but are hindered in their course by sin in many forms. Untruthful or unkind words, deceitful actions, evil thoughts, bad company, and a naughty heart—all these spoil the life, and, like cold winds and frost, shrivel up the buds and blossoms which gave such hopeful promise of fruitfulness. For instance, one of my "nephews" says he feels inclined to lose his temper sometimes when he is playing golf or some other game. That would soon spoil the beauty of his character, would it not? He will have to watch against that, as we all must against every other temptation.

In your Bible Searcher this week you are asked to find out what are the fruits of the Spirit. When you have done so, remember that any or all of them may be ruined by sin unless you watch and pray against it.

Another message that is brought to us by the spring is called

HARD WORK.

Look at that tiny plant shooting up through the earth. Do you think it is easy to grow? Not when there are heavy clouds of earth that it has to fight its way up through. But it perseveres, and pushes, and pushes its way up until the heavy lump falls on one side, and up comes the little shoot into the sunny fresh air. Perhaps some of you are not fond of work. When you are in school you would rather draw faces than figures, and count the spots on the wall-paper, or the flies on the ceiling, than do the sums that are set for you to do! That is like living *downward*. Remember, God is *above* you, and you must ask Him to help you to live *upward*. Not long ago you searched out for me some texts upon diligence. Well, that is a message of the springtime, "Whatsoever thy hand findeth to do, do it with thy might." And now the last message is

PATIENCE.

How hard it is sometimes to wait for something we are very anxious for. When your birthday was two or three weeks off the time seems to go so slowly, doesn't it. When I was at a boarding school we used to put down all the days that were to pass before the term ended, and mark them off one by one—90, 89, 88, 87, 86, and so on, until they came down to 7, 6, 5, 4, 3, the day after to-morrow, to-morrow, to-day, hurrah, off we go! But I think the term seemed all the longer because of our impatience; and the holidays passed much too quickly. Why? Because we were not at all impatient for them to be over.

Dear boys and girls, don't be in a hurry for your schooldays to be over. The older you get the more you will feel that life is very short. Pray rather that the seeds of your future life now being sown may grow up to produce good fruit. Seeds take a long time to grow, and it is no use trying to hurry them. "Ye have need of patience." "Let patience have her perfect work. Then, when the fruit time comes, your character, which the Spirit of God has caused to grow, will be beautiful and good, a joy to yourselves and a pleasure to those around you."

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the questions appear.

Foreign List. Correct answers received:—

No. 7. Bessie and Una Whitehead, and Annie Lombard, South Africa. No. 14. Vera Sjöström, U.S.A.; Jean Nicoll* and W. Arnot Craick, Canada.

No. 16 (second list).—Correct answers received from:—

Percy and Cecil Collett, Sissie Watts, Stanley Wright, Willie George, Harry Seagar, Allen and Conyers Baker, E. Berryman, Theodora Hill, Winnie Page, Katherine Elsie, Dorothy Harris, Edith Medill, Ada and Willie Palmer, Jessie and Elmina Doane, Rose Connie and Alice Rouse, M. H. Daniels*, Florrie Smith, Jessie Bone*, Walter Stainer, Emma Hawkins*, Ethel Wallis, Margaret Macphree, Elsie Hope*, Mabel Skidmore, Elma Ishmael*, Raymond Theobald, Gordon Remington, Marion Connell, Annie Iredale, Gordon Ritchie, W. Campbell, Evelyn Moir, Mariel Dennis, Edith and Arthur Quaker, Sissie Mosson, Herbert Morsey, Marian Freagard, Dora Coldrook, Ada Heap, Marion Brighton, R. Chenu, Hannah Lovell, Edith Daisley, Ethel Fielder, Daisy and Norman Petrides, Edith Fowler, Raymond Whitwell*, Emily Norster, J. Hughesdon, William F. Williams, Mary and Willie Charles, Edward Rainey, Louise Hooper, Harry Sutton, Gertrude Catford*, Margaret and John Hogg, Lilian Willoughby, May, Tom and Harcourt Hunter, Bela*, and Thomas Mack, M. A. Buchanan, Mary and Ruth Braithwaite, Leonard Roberts, Effie Simpson, Jessie, Margaret, and Lilian Pook, Flora Brighton, Nettie Thomson, Ethel*, Eva*, and S. Hutchings, Emily and Daisy Greenbrook, J. W. Ingle, Frank Grigg, A. Nicol, Sabina Mackintosh, Freda Hinton, Leonard Browne, Lena Cheal, Fanny Cockram, Louie Tibbitts*, Dora Corrie, Annie Grove, Lucy Soltan, Duncan Kirkpatrick, Muriel Joselyne, Ethel Rea, Kathleen Fowleraker, Lottie Carter, C. W. and Lucy Jacob, Edith and Annie Clarke, John and Eva Gray, T. M. Stanier, Norah Lowe, Mary Fleming, Violet Phillips*, Dorothy Hinch, Alice Chambers, Alice Gubbers, Midge Cullen, Mabel Walton, Ernest Kings, Barbara Norton, Margery and Trevor Matthews, Sydney C. Morgan, Annie Almond, Eric Howell, Isabel*, and Gladys* Phipps, T. Murley Oldham, Lottie Orr, Marjorie Tupper, Norman Braby, E. B. Black, Cyril, J. K., and Frances Bennett, Ruth Harrison, Oswald, and Horace Roberts, Ruth Lane*, Edith Mackintosh, Florence Meredith, Lilian Goodwin, Daisy Coulmer, Bertha and Freer Kelsey, Mildred Haiz, Bertie Davey, Evelyn Shaw*, Grace Seaton, Dorothy Sharp, Harry Grey, Walter Carter, Douglas Parkes, Malcolm and Angus Thomson, Wallace Bentley, May Meredith, Theodora Roberts, Elma Tebb, Winifred Nash*, Lindsay T. Drowne, Elmor and Margaret Graham, Leonard and Mabel Bentall, Richard Lewis, Sidney Boyman, Moffatt and Sinclair Jackson, John Menzies, Bob Salt, John C. Browne, Daisy Annett, Bertha Fowler, Grace Ireland, Minnie Giddings, James Dellow, Barbara Tennant, Walter Thomson, Ida Cullen, G. L. Leigh, Isabella Boston, Dora Walters.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 17).

- 1.—The wife of Elimelech of Bethlehemjudah.
- 2.—Because of the famine.
- 3.—Mahlon and Chilion.
- 4.—(a) Ruth. (b) Orpah kissed her, but Ruth clave to her.
- 5.—(a) Ruth. (b) To Naomi. (c) Because Naomi advised Ruth to leave her and return with her sister-in-law, Orpah.
- 6.—Bethlehem.
- 7.—In his cornfield.
- 8.—(a) A kind and considerate master. (b) In meeting the reapers he said, "The Lord be with you," and was kind to Ruth, a stranger to him.
- 9.—He allowed Ruth to glean in his field. He told the men to drop handfuls of corn on purpose for her. He allowed her to drink the water his young men had drawn. He gave her food at meal times.
- 10.—It was a pledge to confirm a bargain.
- 11.—Elimelech.
- 12.—No relation, as he died before Mahlon married Ruth, or else he would have been her father-in-law.

Correct answers (first list) received from:—

Lilian, Teresa, Rowland, and Katharine Blackie, Ida, Elsie, and Grace Wright, Daisy Warner, Bertie Davey, Lottie Carter, H. F. and W. Russell-Smith, Ethel Chambers, Evelyn Shaw, Ethel Mackenzie, Juliet Haines, Thomas Beedley, Muriel Taylor, Evelyn and Dorothy Hewer, Frank Morris, Ethel Enderby, Tom Brown, Rose and Henry Anton, Louie Penny, Dorothy Hughes Gimes, Daisy Phillips, Olive Coleman, Valerie Maitland Kirwan, Mabel Leverington, Nettie and C. E. Black, Joseph Cook, Harold Stevenson, Dora Smith, Charles Bewley, Bessie Scantlebury, Charlie Millidge, May Vickers*, Dudley Symon, Mary Plumb*, S. M. Cookson, Aline Bazett*, Florrie Smith, Raymond Whitwell*, Harriette Frizelle, Mary and Elizabeth Hull*, Maude Knight, Dorothy Sharp, Daisy Annett*, Frederick Freeman, Muriel Joselyne, Annie Cole, Jessie Bone*, Florence Mackenzie, G. and M. A. Cowell, Ellen Anderson, Cyril Edlowes, Ruth Harrison, Arthur Bench, May and Jack Gilson*, Katie Rickards, Willi Findlay*, Mary Wood, E. Greenwood, James Hughesdon, Mary Tilley, Edith Cole, Cecil Bradford, Ethel Williams, Robert Reeves, Lizzie

Turner, Marcus King, Hugh Tuffnell, Theodora Spencer, J. B. Horlock*, Duncan Payne, Lillie Hay*, Rose Brant, E. Taylor, Ada Heap, Emily and James Dellow*, J. A. Chamberlain, Freer and Bertha Kelsey, Edith Harris, Edith and Maude Tyson*, Norman Braby, James Roy, Percy Leigh, Dorothy Hyde, M. F. Katie Welch, Ruth Lane, Enid Campbell, Madeline Irwin, Theodora Hill, Florence Meredith, Christine Arnold, Ernest Edmonds*, Florrie and Bell Dances, Agatha Harrison, Dollie Salt, Harold Puttock, Ethel Morsan, Mary Greenacre, Victor Bellerby, E. Yerbury*, Grace Kettle*, Thomas E. Jones, Beatrice Littlejohn, Emille Bawlin, Gwendoline Hill, Sarah Brown, Florence and Emily Palmer, Eva Mont, Ethel Smith, Marion Wilson, Eric Annesley, Annie Tawse, Violet Ashworth, B. and H. Poole, Cecil Bradford*, HELEN S. DUNBAR.*

THIS WEEK'S BIBLE SEARCHER (No. 18).

In Galatians—

1. Who wrote this Epistle?
2. (a) How often did Paul visit Jerusalem? (b) How long did he stay, and (c) Whom did he see, on his first visit?
3. Name the fruits of the Spirit.
4. What is to be done with a man who is overtaken in a fault?
5. How may we fulfil the law of Christ? [Children under TWELVE may stop here.]
6. To what events do the following passages refer? Where are they recorded? (a) Ch. i. 13. (b) Ch. iii. 6. (c) Ch. iv. 22.
7. Of whom are the following words spoken?—(a) He...preacheth the faith which once he destroyed. (b) (They) came in...to spy out our liberty. (c) (They) seemed to be pillars.
8. In what did Paul "glory"?
9. Write out the verse in which he describes the source of his Christian life.

Personal Paragraphs.

THE first question of the Bible Searcher last week seems to have been too much for my young readers' perception; only one having answered it really correctly! I think, therefore, you will not grudge Helen S. Dunbar two stars. As, however, the question may be considered rather "catchy," I have included in the list those who gave the answer, "father-in-law," if all their other replies were correct.

THE PRIZES.—I have been asked to say what books were given for prizes. These are some of them:—Pocket Bible, "Dad's Light," "Uncle Tom's Cabin," "Pilgrim's Progress," "Birds of the Bible," and some story books.

GIVING REFERENCES.—When asked to give references to a text, this only means, say where the text is found, and does not mean that other texts on the same subject are to be looked up. Many of you have given yourselves a good deal of extra work by not understanding this.

AS TO AGE, I think seventeen should be the limit for expecting a prize, but by all means let older ones send in their answers. The knowledge gained will be worth the trouble.

SUNDAY POSTING.—Do not post on Sunday unless the box is cleared after midnight. The "second list" is as good as the "first."

BESSIE WHITEHEAD.—Send your answers every week, and I will keep a note of them as they come. THOMAS KIRKPATRICK.—Perhaps this text will help you, sometimes: Prov. xvi. 32. FRANCES BENNETT.—See note as to age. K. DOWSETT.—Thank you for stamps received. GRANNIE.—Thank you for your letter. I have answered your questions below. ROSETTA SHERWIN.—You have done splendidly. EDITH HEARN.—Thank you very much for your beautiful box of flowers. C. S. HAYWARD.—You are rather hard on "the nephews." Let us hope they will soon do better.

UNCLE TOM.

From a Little Girl in S. Africa.

DEAR UNCLE TOM,—My sister, myself, and another little girl who goes to school with us have answered questions given to the children in THE CHRISTIAN. It is an old number, but you will know that we are not able to get ours as soon as the children in England get theirs.

We live on a farm in South Africa which is far away from any town, and we only have post twice a week. A Kafir postboy brings it on horseback.

I have often read in books about English farms. They are not at all like ours. We have large dams on our farms, which my father builds, to hold water. We have ostriches too, which are very often so vicious that we have to run away very fast, and get into a tree before they can kick us. They hate all kinds of people and always try to kick them. There are heaps of snakes, and they sometimes come into the house. We are very much afraid of snakes.

My sister asks if you get quinces in England, because we have a lot, and like to eat them very much. We eat salt with all our fruit, which our governess thinks very funny, for she says little girls in England eat sugar with theirs.—Your little friend

Children's Special Service Mission.

Mr. Hutchinson, Plymouth, to May 4; *Perthshire and neighbourhood*, May 9-13.—Mr. J. S. Tyler, *Northwich and neighbourhood*, May 2-22.—Mr. Hankinson, *Chipsall*, May 1.—Mr. Herklotz, *Hellfield*, April 30; *Barden Seale, near Bolton Abbey*, May 1; *Pudsey*, May 2; *Drax*, May 3; *Wilsden near Bradford*, May 4; *Wakefield*, May 5; *Cambridge*, May 6 and 7; *Aulburstide*, May 8; *Coniston*, May 9; *Barrow-in-Furness*, May 10 and 11; *Egremont*, May 12.—Mr. Arrow-smith, *Laurance*, May 2-16.—Mr. H. W. Pewtress, *Forest Gate*, May 4-8.—Mr. Hewlett, *Battisford, Needham*, to May 4.—Mr. J. H. P. Cutting, with caravan, *Elmswell*, May 1-7.—Mr. W. H. Wilson, *Shipston-on-Stour*, May 6-9.

Children's Scripture Union.—Portions for week ending May 9, 1896.—Sun., May 3, Psalms xxxvii. 21-40; Mon., May 4, xxxviii. 1-22; Tues., May 5, xxxix. 1-13; Wed., May 6, xl. 1-17; Thurs., May 7, xli. 1-13; Fri., May 8, xlii. 1-11; Sat., May 9, xliii. 1-5.

Letters from S. Africa.—15.

GREYTOWN, NATAL.

A WORK began here with the visit of the late Dr. A. N. Somerville, the results of which have continued to the present. His sermons were translated into Dutch. He was followed at intervals by Revs. Andrew Murray and David Russell. Converts carried back the Gospel and the influences of the Spirit to their isolated farms. Here and there a Bible-reading and prayer-meeting was started, and the neighbouring farmers and their families were gathered in. So the wave of spiritual life spread over the whole district in an ever-widening circle.

The way in which the Spirit sometimes worked may be illustrated by such cases as these: A wealthy farmer was sitting by the fire. His past life came before him, and he was convicted of its sinfulness. He threw his cards into the fire, but that did not bring him peace. He had a horse entered for a coming race, and wrote cancelling the engagement; but still no peace. Then he sold all his racehorses, and gave up his gambling and other forms of sin, and then found pardon and peace and ways of serving God.

Another, a rich farmer, was riding over his place one Sunday morning, and while looking at his cattle a mighty influence came over him, and the question was pressed upon him, "Where did all these come from?" Then the conviction followed, "I have never thanked God for one of them; I have not acknowledged Him in any of my ways." He galloped home, sent his horse to the stable, and rushed up stairs, fell on his knees by the bedside, and cried for mercy.

The president of the Agricultural Society and race-meeting of Umvoti county, in speaking at the public dinner, attributed their failure that year to the wave of religious mania that was sweeping over the county. But that it was a work of the Holy Spirit appeared from the fact that Dutch farmers, who detested the idea of the natives being educated, or used as preachers of the Gospel, began to speak of Jesus to them. They formed a missionary society among themselves, and sent native evangelists into Zululand, whose work is going on to this day.

My informant added that his great hope for the Transvaal was that the Holy Spirit might change the feeling of the people towards the native races, and that they might learn the Gospel of the grace of God by imparting it to those of whose country they had possessed themselves.

LESSONS IN GRATITUDE.

What the present feeling is may be gathered from the remark of a prominent inhabitant of Pretoria, of English descent, who said, in reply to some observation about the natives, "The only way to teach them gratitude is the shamback," i.e., the whip.

One of my first recollections on hearing my uncoloured fellow-creatures in South Africa pouring out the sad tale of the sufferings they endure at the hands of their coloured brethren, was that of having heard every one of these agonies laid to the account of the British workman and domestic servant. And, singularly enough, a brother resident in Basutoland, who lately visited the paradise which the English everywhere call Home, had made the same observation.

Our fellow-sufferers in Africa eulogise "the raw Kaffir" in preference to the one who has been educated more or less at a mission-station, just as I heard the British matron bewail the woes which the Education Act has inflicted upon her through her maids. And as to ingratitude, who has not heard it brought against the humbler classes at home *ad nauseam*? I was conducted over the Agricultural Show ground at Johannesburg, where provision had

been made for the homeless people whose corrugated iron homes had been destroyed by the

HORRIBLE DYNAMITE EXPLOSION.

Before we left, my friend remarked, "But you know there is no gratitude among these people!" Were they all blacks? Oh, no. Dutch, English, Italian, Afrikaner, colonist, native—a fair sample of our common humanity. But my friend added, "Of course, there are exceptions," as some pleasing instance of the kind recurred to his recollection. The complainant here or at home against his dependents, whether descended from Shem, or Japheth, or Ham, generally makes the same admission.

I must not omit to mention the good work done by some zealous Christians in Johannesburg, though, so far as I could learn in my short stay, the churches as such are not very evangelistically active. The Y.M.C.A. and the S.A.G.M. have open-air meetings, after which they announce the meetings at their respective halls; and Rev. H. D. Goodenough, of the American Mission, and his helpers, make manifest the courage of their convictions by gathering in the market square every Sunday afternoon a large body of Kaffirs and other coloured people, to whom they preach the Gospel, some of the preachers being themselves coloured.

Leaving this meeting, my friends and I walked to the Kaffir compound at the City and Suburban Mine. Here we saw

THE RAW KAFFIR

in his integrity, in his native ignorance and more than semi-nakedness—great children, many of splendid physique, in their huts, pounding tobacco into snuff, playing their simple one-stringed viol, or a couple executing a duet upon a wood harmonicon, or outside their huts dancing in circles, each with a panpipe at his mouth or making a vocal noise. But while we were there we saw no coarse or violent behaviour.

Among these children of nature Mr. Baker, a barrister, from Pretoria, has begun

A TRULY CHRISTIAN WORK.

He became wealthy, I understood, through the increased value of land. He has given up his practice, in order to devote himself to the spiritual and temporal good of these uncared-for souls. He spends the greater part of the Lord's Day among them, and by the time this is in print he will probably have completed a school-house which we saw in building, as well as a house for two evangelists whom he has engaged as his helpers. It was under consideration whether he should join the S.A.G.M., but he has decided to work independently. How many a wasted Christian life might, in ways like this, be made fruitful, and how incomparably happier here during the sowing time, how infinitely more blessed throughout the eternal harvest.

AN INDUSTRIAL HOME.

Prominent in philanthropic and Christian work in Johannesburg is "The Present Help League and Industrial Home for Boys, Fordsburg," of which the hon. director and the chief moving spirit is Rev. W. Ed. Kelly, a Baptist minister, an enthusiastic Irishman, and a most kindly-natured Christian. The superintendent of the Home is Mr. H. Jasper Smith, of whose conversion and Christian character and work Mr. James Pearce, late secretary of the West-end branch of the Y.M.C.A., has lively recollection. He has maintained the credit of that Association in Australia (whither he went from London in 1885) and now in South Africa.

The Industrial Home, a corrugated iron building, was itself damaged by the explosion to the amount of at least £1000, much of it requiring to be rebuilt. The work done here is most effective and valuable. We were indebted to Mr. Kelly for gaining for us permission to see the Robinson mine, to which I have previously referred.

Let there be much prayer for South Africa—which is the centre of disturbance at present—and for

Armenia. Let us take hold of God. The Powers will do nothing. Pray that God may so act, that the people shall say, "This is the finger of God." This is more important than anything.

R. COPE MORGAN.

Basutoland, March 17, 1896.

The Spiritual Life.

A CONVENTION for the Deepening of Spiritual Life was held in Warnambool, Victoria, on Feb. 6 and 7, convened by Rev. John MacNeil, of the Presbyterian Church. Among other speakers was Rev. H. B. Macartney, of Victoria.

The first day was more especially devoted to the ACTUAL Christian life—as it is, often a miserable parody of what it should be. The second dealt with the POSSIBLE. In issuing the invitation, Mr. MacNeil said:—

Has not our God spoken about a "life more abundant," about being "abundantly satisfied," about a salvation to "the uttermost," about being "saved from sinning," about being "kept by the power of God," about being "guarded from stumbling"? Are we then living in the present possession and enjoyment of these blessings? Those who are seeking to know and possess and enjoy on earth all that God has for them in Christ are earnestly counselled to take time to wait upon God. "Be ye holy" is the commandment, and we cannot be holy in a hurry. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard."

The Gospel in Saxony.

HAVING recently returned from a mission tour in the kingdom of Saxony, Pastor Fuller Gooch gave a brief account of his experiences at the Aldersgate-street Noon Prayer Meeting last week. The laws, he said, are much more strict than in Germany generally; there is great restriction placed on the preaching of the Gospel. It is illegal for anyone, not a Lutheran pastor, to read the Scriptures, to pray, or to permit the singing of a hymn in public. The Lutheran pastors, who are very hostile to the free preaching of the Gospel, are constantly on the watch to aid the police in bringing "transgressors" to trial.

On Easter Sunday Mr. Gooch enjoyed the privilege of preaching the Gospel for the first time in a new mission-hall at Plauen, a town of 20,000 inhabitants. The hall only seats one hundred people; it is impossible to do a large work in the face of the great opposition, but it was crowded. Many working-men listened intently at Chemnitz; the room in which the meetings were held was overcrowded, and some professed salvation. At Leipzig, on a week evening, a large number gathered; to an after-meeting fifty to sixty people remained and poured out their hearts in prayer to God for Saxony.

At Hartha, two hours from Dresden, the Lutheran pastor is very hostile to the work. Yet here it is so richly blessed that the people overcrowd the room and stand in the street that they may hear the Gospel. Many of the worst characters have been converted, and are now living consistent Christian lives. The pastor who has been carrying on this work has been endeavouring to sustain his wife and family on the slender support forthcoming (£30 per annum), but finding himself unable to do so he has been obliged to go further afield, and the people are left without a preacher.

At Plauen the work is being heartily supported by the Y.M.C.A. at Dresden. At a Bible-reading held there, Mr. Gooch was rejoiced to find a gathering of twelve or thirteen young men. In conclusion, he pleaded earnestly that Christian men should devote their energies to preaching the Gospel in countries such as these. Men are wanted there with the old power which "turned the world upside down." Thousands are longing to hear the Gospel.

Evangelization Society for Liverpool and Neighbourhood.—The twentieth report states that during last year 757 meetings were conducted under the auspices of this society. Encouraging accounts are given of effort in various centres. The income for the year amounted to £258, against an expenditure of £302, showing a deficiency of £44. The united noon prayer meeting was fairly sustained, ministers and others attending and speaking helpful words. The superintendent of the work is Mr. T. Lydiatt, 3, Hackins Hey, Liverpool.

Rev. R. Wardlaw Thompson, FOREIGN SECRETARY L.M.S.

FEW people have any conception of the difficulties of managing the affairs of a large society, the agents of which are working in many distant lands. Some think that the duties of the staff in England consist in raising funds, providing information, and sending out men and women. So far as the actual work done abroad is concerned, the popular idea is that that is exclusively managed by the missionaries themselves. But when it is explained that many of the requirements of the work, whether expressed by committees or individual missionaries, have to be inquired into and sanctioned at home, it is apparent at once that the chief adviser of such a society ought to be a man of strong character, large experience of men and affairs, and that he should have a personal acquaintance with, at least, the principal fields of labour.

These qualifications are fully possessed by Rev. R. WARDLAW THOMPSON, to whose care is entrusted the administration of all the work carried on in China, India, South and Central Africa, Madagascar, New Guinea, and the South Seas by "The Missionary Society usually called the London Missionary Society."

He is indeed a child of the Society. His father, the late Rev. William Thompson, was a missionary from 1836 to 1849 at Bellary, South India. His mother was the daughter of the Rev. Dr. Wardlaw, of Glasgow, and sister of Rev. J. S. Wardlaw, M.A., D.D., also a missionary, and founder of the Wardlaw Institution at Bellary.

In 1849 Mrs. Thompson died at Madras, while on her way to England, and soon after Rev. W. Thompson went out to South Africa as pastor of Union Chapel, Cape Town, and agent for the South African Missions. There his son was educated, and entered for a time into business life. After a course of study at Cheshunt College, under the venerable Dr. Reynolds, Mr. Thompson spent sixteen happy years in the pastorate of Ewing Place Church, Glasgow, and Norwood Chapel, Liverpool, acting also as local secretary and a director of the London Missionary Society.

After the death of Dr. Mullens at Chakombe, while on his way to reinforce the Tanganyika Mission, Mr. Thompson was invited to succeed him as foreign secretary, and entered upon the duties on January 1, 1881. In September of the following year, accompanied by Mr. Albert Spicer, M.P., Mr. Thompson started upon a tour of inspection of the Society's stations in India, and then proceeded alone to visit the stations in China and South Africa, returning in May, 1884. The comprehensive reports presented by this deputation revealed the fact that the success of the work at many stations would be abundantly increased by a little additional outlay, and some well-considered help was afforded. But for several years it was apparent that the labourers were far too few for the ripening harvest, and a vigorous forward movement was needed. It was therefore resolved in 1891 that an effort should be made to send out 100 additional workers before the Society completed its Centenary in 1895. Numbers of eager young Christians responded to the call, and sixty-eight additional workers have been sent out.

But the churches which support and control the Society did not adequately realise the

urgency of the work, and not more than half of the increased expenditure already incurred has been provided for by additional contributions. A menacing debt of over £40,000 speedily arose, the offers of candidates had to be refused, and only the advent of the Centenary year checked its advance to a portentous sum. The special fund then commenced has provided for the debt, but is not available for the increased annual expenditure. It is to be hoped that the £100,000 aimed at will be reached before the coming May Meetings. It is also to be hoped that the sending out of additional missionaries will be speedily resumed, and that the churches interested will adequately maintain the work. The labour entailed by this special effort is, of course, additional to that general guidance of affairs which forms the greater part of the foreign secretary's duties. But this brief *résumé* of what is called "the forward movement," which Mr. Thompson has so skilfully guided, will give some slight idea of the anxieties and toil accompanying the position he holds. Right bravely and resolutely has he gone on, and



(From Photograph by Mr. E. W. Goodfellow, 179, Regent street, W.)

the present halt in the movement, with the responsibilities and care it involves, furnishes a most severe test to his powers of endurance. But he does not stand alone. Other colleagues and ardent fellow-workers also resolutely uphold the advance already made. May the Holy Spirit bless their work of faith, and inspire the churches with zeal and liberality needful for its completion!

Mr. Thompson visited South Africa upon special missions in the autumn of 1887, and went as far as Palapye in 1892. We earnestly hope that the severe strain which recent events has put upon the work in Bechuanaland and Matabeleland will soon be relaxed, and that the work of God among the natives may gain in strength and power from the test it has experienced.

Strength and ability are not the only distinguishing features of this able secretary. Brightness of spirit, a tender consideration for others, and a charming personality which endears him to all who have to work with him, without any of the weakness which often accompanies it, go to make up a character which all love and admire. Fifteen years of onerous work, well performed, have proved him to be "worthy to stand by the side of the very first of his predecessors."

Vigilance Association.

THE Medical Home is situated at 179, King's-road, Camden-road, N.W., and receives thirteen patients. The nature of the work makes it most desirable that the numbers should be restricted, so that each patient may have personal care and attention. This Home has been established five years, and those who have watched it closely feel that the results have fully justified its existence. The special object has been to help young girls, suffering from the consequences of their life, and whom it is hoped to save from further evil. It is most desirable to keep such cases from the Lock Hospital or Infirmary, where, however excellent the supervision and treatment, it is almost impossible to classify the patients; so that often, and unavoidably, those long hardened in sin and girls of tender age are found side by side. Numerous instances could be given of those who have passed through the Home, and who are now doing well in service. Many of these are from country homes, away from their friends, and alone in London.

The Preventive Training Homes are situated at 1 and 3, Urswick-road, Hackney, N.E. Here again there are a number of young girls, but the work is happily very different. A laundry, healthily situated in the large garden, supplies remunerative occupation for strong young limbs, whilst those not capable of such exercise are employed in lighter domestic duties. The Home is comparatively small, so that the matron's supervision is that of a mother over her family. There is a close study of individual character, the diversity being as interesting as it is marked.

An interesting case is that of a young girl, whose upbringing—or rather "dragging-up"—had resulted in the worst characteristics, and who was the despair of the matron. Her physical condition was equally pitiful. Wildly running the streets at all hours, she had been knocked down and run over, and was greatly bruised. The mother added to these bruises by severely punishing her for getting into such trouble! When the girl entered, her utterly neglected and injured condition was sad in the extreme. She was most troublesome as she grew strong and well. She was, however, retained in the Home, because it was found she had a great love for all dumb animals, which led one to hope for other good qualities—dormant, but not dead. No fact is too trivial to be noted if these young lives are to be developed and fitted for a useful future.

In the case of these poor children and young girls, as with those more favoured, it is useless to expect success unless they are placed in situations where they can follow their particular bent. Through the kindness of ladies willing to help this has always been possible. Will not others in these and other ways do something for these young lives? Money, clothing, vegetables, fruit, and anything that can be spared from well-filled stores, will be most thankfully acknowledged. Reports will be gladly sent to anyone applying for them.

267, Strand, W.C. W. A. COOTE, Secretary.

South Africa General Mission.—The s.s. *Pembroke Castle*, which sailed on Saturday last, had on board seven fresh workers for this mission. Mr. and Mrs. Hamilton (of Belfast), Miss Eva Carmichael (sister of Miss Amy Wilson Carmichael), Miss M. J. Day (of Norwich), Nurse Beckwith, Nurse Osment, and Nurse Knipe. Several interesting and well-attended meetings were held in and around London previous to their departure.

Tram-cars and Omnibuses.—The London Tram-car and Omnibus Scripture Text Mission, says in its twelfth annual report:—"We are only paying for 140 texts now, but, through the consideration of Mr. Frost Smith, the majority of original numbers (259) are still maintained in their positions. Our honorary secretary, Mrs. E. S. Wood, has, for private reasons, retired from her position, which will be taken up by Mr. R. D. Stewart, well known as interested in every good work. We purpose placing an order for 100 transparent texts to be placed on windows of cars. Thus the Word of God will be brought more effectually before the view of travellers. The secretary may be addressed, 1, King Edward-street, E.C.

The Pastors' College.

By A MINISTER.

DURING the past week the ninth annual conference of the Pastors' College Evangelical Association was held, and answered, in the form of it, to the record of past years. It seems to us that the chief lesson to be drawn from the late conference concerns the need of emphasizing the inner principles of unity. In our judgment the little measure of ground-swelling there was had no sufficient warrant. The Association is undoubtedly a peace-loving fraternity. We venture to think that it was never more so than at the present time. All the more necessary, therefore, that the unity of the spirit be preserved, and everything suggestive of friction expire in the blessed death of self.

The conference owed much, under God, to the gracious spirit of its president, Pastor THOMAS SPURGEON. Without being autocratic, he proved a rue overseer; and, alike in tone and word, exemplified the law of the Gospel. Long may he experience the upholding of the Divine arm in an office which is his even more by Evangelical than lineal succession!

This year the preliminary proceedings of the opening day (Monday) took place in two centres—Trinity Chapel, Edgware-road, where Pastor J. C. Carlile ministers, and the Metropolitan Tabernacle. The Tuesday morning gathering seemed, in point of numbers, to be in excess of any former year. There is no meeting of the conference which so brings back the past as this one, or gathers around it more inspiring memories of "the Prince of Preachers." "Oh, that we had him now!" was a filial cry that touched the deepest chords in many a heart.

We can only briefly summarise the presidential address, entitled "The First Report of the Christian Church." The text for this address was drawn, not, as might have been expected, from the Acts of the Apostles, but from the Master's own acts. "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in Me." On the forefront of this report is seen activity. The Master laboured; He did not loiter. "Lately," said the speaker, "having an hour to spare, I sauntered about the railway-station of a certain seaside place, until there met my eye a large and legible notice to the effect, 'Loiterers will be regarded as trespassers and will be prosecuted accordingly.' I was off like a shot. Would God that we could put very plainly before our people the difference between loiterers and labourers." Another thing noted in the report was sympathy, and a third thing, victory all along the line.

Enlarging on this third particular, Mr. T. Spurgeon drew from it what we might term the keynote and cadences of his address. The all-commanding beauty, the unique charm, of the first report was this—that Christ had an antidote for every ill. A humorous story, told in Spurgeonian style, prefaced the application and exposition of this significant feature. A worthy woman would not go to hear a certain preacher, and, being pressed for the reason, said at length, "I heard him preach on one occasion; but let me tell you, sir, it was antidotes, antidotes, antidotes, from beginning to end—nothing but antidotes." "I do not doubt," continued the speaker, "that the good woman meant 'anecdotes,' and there may be a sidelight just here for some of us, as to what the people think of an undue use of narratives. But is it not the privilege and duty of all Christian ministers in their sermons and in their lives to produce 'antidotes, antidotes, antidotes, nothing but antidotes'?" So Jesus went out, giving sight to the blind, hearing to the deaf, life

to the dead, dispensing antidotes wherever He wandered."

The gist of the address supplied the prismatic unfolding of this key-thought to the leading varieties of human need and sin, and was characterised by practical point throughout, as well as being suggestive, in many touches, of the wit and wisdom of "the dear father-president."

A word from Professor Fergusson, now eighty years of age, and almost completely blind, followed the stirring words of the president, and served to heighten the effect of a service not soon to be forgotten. Passing over the general business meeting, the day's proceedings closed with the usual informal gathering at the Stockwell Orphanage in the evening.

We confess to a feeling of disappointment in respect of the Wednesday morning's session—not so much from what was done as from what was left undone. The programme spoke of a conference on "The Pastor in Relation to Public Prayer," but the promise on the agenda was not realised. Professor Usher, in a devotional paper of much incisiveness, paved the way for the conference, and Pastors A. G. Brown, of Bow, and E. J. Edwards, of Dover, laid the train for it; but the conference did not

come off, for business had got shunted on the track, and monopolised the golden hour with leaden details. Happily, the annual supper for the College subscribers more than fulfilled anticipations, and brought the day's engagements to a prosperous termination, the sum of £1400 2s. 5d. being subscribed, an amount since increased.

But if Wednesday morning's session was somewhat disappointing, for the reason stated, that of Thursday morning furnished an ample compensation. The address of Pastor CHARLES SPURGEON on "Men with God-touched hearts," was a singularly versatile exposition (1) of the secret of Divine power, (2) of the seat of the Divine power; and, lastly, of the subjects of Divine power. This address was followed by Pastor H. Knee's paper on, "Joy in Christ a Condition of Power in Preaching Christ"—joy in Christ being dealt with, first, as our fulfilment, and second, as our equipment. At no stage of the conference was there a richer fall of the heavenly dew than at this season. Pastor Knee's words seemed to bring the King Himself near. The morning sitting closed with Pastor A. Bird's valuable address on "A New Plea for an Old Doctrine," which we cannot better characterise than by designating it a temperate and withal pungent assault on the new theology. Pastor Bird is a brother of an exceedingly gentle spirit, who has roamed far afield in the colonies, and who evidently, by what he has seen of the other Gospel which is not another, has had his soul stirred within him; and spoke, therefore, with a decision and warmth one could hardly have expected. It added, however, to the force of his observations that they came from a brother the reverse of constitutionally severe.

In the evening of this day the annual public meeting of the conference was held in the Tabernacle, and presided over by the president. The report for the year was read by Dr. J. A. Spurgeon, and reasons alleged why it would be the last report which he intended to submit. The meeting, while perturbed by the statement of the grounds of this announcement, was safely carried to a successful issue.

We wish our space admitted of a lengthened summary of Pastor A. G. Brown's sermon, delivered on the closing morning of the conference (Friday), from the words in Matt. xxvii. 36, "And sitting down, they watched Him there." We scarcely ever remember a season wherein the emotions of an audience were at once so deeply and worthily stirred. The discourse was an intensely vivid and realistic setting forth of "Him there"—two words which may be regarded as the non-such of speech. No such other two words could be formulated or framed. Here we behold, first, the climax of surprising tragedy; second, the delirium of sin; third, the vindication of righteousness; and fourth, the triumph of love. On these and other points the preacher dilated with such intenseness of feeling, and in a manner so all alive with pathetic ardour, that it seemed as if the whole scene of the crucifixion was unveiled to sense and heart. The effect as much transcended sensationalism as truth transcends fiction.

With much enthusiasm a resolution of thanks to Mrs. Spurgeon for her conference gift was carried, and a message of respectful and sympathetic greeting sent, including the hope that at the next meeting of conference there might be the added joy of her presence again as occasionally there had been in years gone by. The proceedings closed, according to the unchanging custom, with the memorial feast of the Lord's Supper and the ceremony of linking hands while the prayer for "the Peace of Jerusalem" in song ascended.

Days come and go, in joy or woe
Days go and come in endless sum;
Only the eternal day shall come, but never go;
Only the eternal tide shall never ebb but flow:
O Long Eternity, my soul goes forth to Thee!

The Thames Church Mission.

THE fifty-second anniversary of The Thames Church Mission was held at Morley Hall, W., on Tuesday week. The society ministers to the spiritual necessity of the population on the Thames, consisting of sailors, watermen, barge-men, and other classes employed on the river. Services are held on board emigrant and passenger ships, screw and sailing colliers, and every description of vessel; also in the five mission and reading-rooms, in the various docks, East Greenwich, Leigh, Tilbury, etc. A clergymen and six laymen constitute the staff, and undertake the distribution of tracts and the sale of the Scriptures to seamen, as well as giving Testaments to emigrants. The field of labour extends from Richmond to the Nore Lightship, seventy-four miles. Mr. F. Penfold, R.N., secretary, read extracts from the annual report, which, besides embodying these facts, gives striking figures showing the exceedingly useful and extensive work that the Society is carrying on. During the past year there were visited in all as many as 34,576 vessels; services were held which were attended by 73,847 people belonging to the classes already mentioned; and no fewer than 330,154 English and foreign tracts and about 7000 Testaments and portions of the Word of God were given away.

The annual gathering was presided over by Mr. Robert Barclay, who has recently accepted the chairmanship of the society. He, as well as Rev. Robert Bashford and Messrs. W. F. A. Archibald and G. L. Dashwood, earnestly advocated the claims of the society, dwelling especially upon the pressing needs of the work. A history of the society's operations was given in a homely style by Mr. Lowman, who has for many years acted as one of the agents of the Mission. He contrasted the receptions which in former days the missionaries often got with the way in which they are welcomed now. In the first days of the Mission their welcome, he said, was oftentimes very warm, but it consisted in a copious douche of hot water. Again, it was not unusual for them to be coldly received with a ducking of water of quite another temperature. He was glad to say, however, that matters had considerably changed since then, and that the old Gospel was now generally listened to with respect and attention by those whom the missionaries visited, and it had proved to be the power of God unto salvation to many a hardened sinner.

Our Foreign Mail.

BILBAO, SPAIN.

FOR a quarter of a century effective and successful work has been going on in this important town, aided by the Evangelical Continental Society. Señor José Marqués has gathered around him a number of earnest Christian Spaniards, converted from the superstition and idolatry of Roman Catholicism. He has also done splendid evangelistic work by visits to neighbouring villages.

The income of the Evangelical Continental Society having been seriously diminished, unless other help is forthcoming the station will have to be relinquished. Rev. W. H. Gulick, San Sebastian, of the American Board of Foreign Missions, who has generously superintended this work at Bilbao since its commencement, writes urging that the good work may not be given up, and pleading for help. Rev. George H. Giddins, secretary, Evangelical Continental Society, 13, Memorial Hall, Farringdon-street, London, E.C., will be happy to furnish further particulars.

MOROCCO.

Some interesting information regarding the difficulties of mission work in Morocco is afforded by a letter from Dr. Kerr to Mr. Grahame Wilson, Glasgow, dated April 2. Dr. Kerr says:—

Since my arrival my hands have been full, and I am thankful to say that I have been able to raise a good deal through the dispensary towards our support. There never was a time when there were more difficulties attending our work. We have had some interesting and inquiring young men. Many believe, but are afraid to confess the faith. Everywhere the Moorish Government has gone there has been terrible slaughter. In the Rhamna tribe there have been several hundred heads cut off and 3000 persons put in irons. They say that there are several hundred boys in irons, many of whom died from cold and hunger before they got to Morocco City.

Last week they sent us fifty-eight heads from this tribe, and nailed them up on our city gate, and the same day seventy-one heads came from another tribe where the Sultan has another camp. The Moors say that it is much better to have their heads off than to die a lingering death in prison. The Government are fast depopulating the country.

We are praying definitely for more workers, and, if it is the Lord's will, to give us £1000 to enable us to initiate some industrial work.

MANITOBA.

A few years ago Archdeacon Phair, superintendent of Indian Missions in the North-West, felt very strongly that the Indians should have a hospital of their own. He obtained means to purchase Dynevor, a large stone building, for many years the headquarters of the C.M.S. and well adapted for hospital work. It stands in the midst of a large native population, three miles from the thriving little town of Selkirk, two miles from Winnipeg. Scarcely a month has passed since Dr. Rolston, the medical superintendent, commenced work. The need of such an institution has been abundantly exemplified. The out-patients form a large and very important branch. If some ladies would commence a Deaconesses Home here, at their own charges, they would find an open door. They can speak English (with few exceptions) and are a quiet, impressionable people.

While thanking those who have helped us to commence this hospital work, I may say we have no endowment, or even fund, on which to draw for supplies. Our wants are multifarious, and the expenses of carrying on this work necessarily heavy. Help will be gladly received, not only in money, but articles of clothing, left off dresses, flannel vests and petticoats, tracts, pictures, papers, &c. Perhaps ladies whose hands are free to work, would undertake to become a "local centre," and gain the co-operation of friends in their own neighbourhood.

(Mrs.) CECILIA F. ROLSTON.

Dynevor, Selkirk, Manitoba.

SOUTH INDIA.

My station is named Kodambakam, and is four miles from Madras. The population consists of nearly three thousand people, consisting of caste Hindus, Mohammedans, Pariahs, and native Christians. We have an infant congregation, which promises to take root, and put forth branches which will spread all around; but converts are all from the Pariah caste. We have two day-schools, one night-school for the labouring classes, and six Sunday-schools. We have no school buildings, except one near my house, where we hold our Sunday services. The other schools are held under the shadow of some trees, in the centre of the villages. There are two catechists with me, and with them I visit the villages.

Our Mission is undergoing a great financial difficulty, and though we have been desiring to take three more additional workers, we have not been able to do so.

I shall esteem it a privilege to correspond with any readers who are personally interested in the work we are doing, and desirous to know more fully about it.

K. R. GOPALAH AIYAR.

Kodambakam, Madras, South India.

NEW HEBRIDES.

Dr. William Gunn, missionary on the island of Futuna, New Hebrides, writes:—We arrived in Aneityum early in October. Our stay there was limited to one month, during which reports on the state of the work were received from the teachers throughout the island. Then we came to Futuna, our other station, from which we had been absent rather more than two years on furlough. The Futunese had begun almost to despair of our return, but they seemed pleased when we landed among them again. The Mission station had been carefully looked after during our absence by the head teacher, and those who assisted him. More were attending church, more could read and write, and more interest in the Gospel was manifested by many of the natives.

There are seven districts in Futuna. Of these one is depopulated, five are composed almost exclusively of worshipping people, the other, Mouna, is entirely heathen. In former days, the natives of Mouna always hid when I attempted to conduct worship among them. I have since returning made several visits to them, accompanied by the Christians, but all efforts have hitherto resulted in failure. We pray that God may soften their hearts, and teach them that the Gospel which they fear is 'glad news.' Will your readers remember us in prayer for this work?

Midnight Meeting Movement.

THERE was a good attendance of friends at the thirty-sixth annual meeting in the Council-room of Exeter Hall. The report, presented by Mr. T. Nixon, testified to the increasing immorality which accompanied an increasing population, and to the efforts the society is making by missioning the fallen. A night missionary and his wife have been earnestly at work, and they have not laboured in vain.

Dr. Gritton, in the course of a vigorous address, said he had no doubt that the evil which this society is doing its utmost to remove had been productive of insanity—and of a kind from which there is little hope of recovery. Rev. F. C. Hughes (Borough-road), said the story of the society's year's work was one to make the angels glad. Mr. George Holland said that he had had much to do with the work. One Monday morning three mothers had called on him imploring that they might leave their children under his care. They knew nothing about God, yet their cry was, "Save them, for God's sake, from becoming what we are!" His heart was very sad at the sight, and he could only think of the old words of mercy, "Let him that is without sin, cast the first stone." It is a very blessed thing to be able to point these lost ones to their only Saviour. He thought the work of the society was more and more deserving of public sympathy.

At the West London Police-court, a young wife who had been arrested for drunkenness was last week strongly urged by the husband and others to sign a document for her detention in an inebriate retreat for twelve months. She hesitated to sign away her liberty for so long. After retiring and consulting with the missionary and friends, she returned and signed the necessary document.

The Open-Air Mission.

FOR forty-three years the Open-Air Mission has banded together a large and influential body of Christian workers, and encouraged them in their labour of love for God and humanity. A goodly number of these earnest men and their friends assembled in Exeter Hall on Wednesday last, on the occasion of the annual gatherings of the Mission. In the afternoon the chair was occupied by Sir GEORGE WILLIAMS, who emphasised the need for love and sympathy in all work for Christ. He mentioned with affection the name of Richard Weaver, and said that it ought to be more widely known than it is, that the cloud which for some years hung over him was the work of the enemy, having for its object, as was at length confessed, the extortion of money. In reality, the grand old open-air preacher enjoyed a stainless reputation.

Mr. F. COCKREM, secretary, read extracts from the report, calling special attention to the development of work at race meetings throughout the country. These efforts have been instrumental in rescuing hundreds of souls, the prey having been taken from the mighty on his own ground. During the year preachers were sent to 850 races, fairs, and such-like concourses of people, an increase of 100 upon the preceding year. The distribution of Gospel tracts, cards, and books reached a large total, thus showing that, in a way full of promise, the agents of the Society follow up by the printed page the words which they are unable to speak in the Master's name.

Rev. F. SUMNER, M.A., of Greyfriars Church, Reading, delivered an address on Open-air Preaching under the Parochial System. He spoke as a firm believer in the work, declaring that in his own experience no form of effort had been so fruitful of results. Having shown the pressing need of this work, he described the methods he had followed in a rural district, also in Bristol and Reading. He spoke of the importance of system in carrying out a campaign, and urged workers to make careful preparation. Speaking on results, Mr. Sumner not only instanced those that are direct, but the blessing which out-door meetings in town streets had proved to bed-ridden ones who hear the Gospel from their windows, and the spirit of union which they promote among Christian people regardless of denominational differences. He then referred to drawbacks and discouragements, but in spite of these his concluding word was: "Go out quickly, for time is passing, and the night is coming when no man can work."

Rev. Z. B. WOFFENDALE, of Somers Town Presbyterian Church, dealing with Reaching the Masses in London, told in brief the story of his own life as an open-air preacher, from the day when, forty-five years ago, he held John Macgregor's books during a debate at King's Cross, until quite recent days when he has disputed with unbelievers of many shades, and made the truth shine through the clouds of error and ignorance. His earnest words were listened to with deep interest, and when he counselled prayerfulness of life, and a loving disposition, forbearing and "not easily provoked," his words received the ready assent of the assembly. Those who have not a temper consecrated to God, and a tongue of prayer and peace, as well as of power, should keep out of public disputation. He rejoiced to say that his ministry had been fruitful in a high degree.

An address on work in the villages was delivered by Mr. GEORGE HEATH, an agent of the Mission. In the evening Lord Overton presided over a second meeting, at which hearty words were spoken by Canon RETH, of Watford, and Captain W. H. DAWSON, of Bournemouth.

Jews in Paris.—On Tuesday week, a new mission-hall for Jews was opened at 2, Rue du Roide Sicile.

The Young Women's Annual.

AMONG the earlier "May" meetings, which crowd Exeter Hall to the door, the anniversary of the Y.W.C.A. ranks foremost. This widespread organisation enlists the heartiest interest alike of members and workers, who come up in troops from branches in all parts of the metropolis to enjoy their own bright and high-toned celebration. "Our Own Choir," a well-trained company of members, sang admirably during the half-hour preceding the regular meeting. Lord Kinnaid presided, and after praise and prayer,

The report was read by Mr. W. T. Paton. This opened with an important statement to the effect that, "Owing to the rapid growth of the work during recent years and the formation of new departments involving the need of additional offices, the committee have acquired commodious freehold premises at 25 and 26, George-street, Hanover-square. The premises are spacious enough to provide a Central Institute and offices for the London Association, as well as for the World's Y.W.C.A., the British National Council, the South of England Division, and the Continental Department; and, in addition, will afford space for a good gymnasium and for a hall capable of holding 500. The freehold has been purchased at a cost of £20,000, being £5000 less than the sum originally asked."

The institutes, homes, and evening rooms in London number fifty, and there are ninety-two other branches, making 142 in all, with a total of 13,922 members and associates. The Central Institute, Princess House, and other branches have a restaurant attached, where good and cheap meals are served daily to hundreds of young women. The Finsbury Institute and the Central each has its gymnasium for physical recreation. Accommodation for 364 boarders is provided at the various homes. New branches have been started during the year at Kensington, Islington, Canning Town, Kennington, Hatcham, Penge, etc. The work of the various institutes and branches presents many encouraging features. The year's income for the London work was £5712 15s. 11d., and the expenditure £7068 15s. 3d., showing a deficiency of £1355 19s. 4d. Subsequent receipts and balances reduce this deficiency to £850. For meeting the special needs of young women there are twenty-one departments and five agencies affiliated to or under Y.W.C.A. auspices. These include emigration, employment agencies, flower mission, libraries, park mission, educational, &c. The convalescent, sick aid, and holiday fund procured last summer two or three weeks' rest for nearly 500 girls, and sixty-one Saturday afternoon excursions for 2065 women and girls. The teachers' department reports a total of 721 members, being a net increase of 105. Amongst trained nurses also an encouraging work has been carried on by the Nurses' Union.

Lord OVERTOUN spoke of woman's wondrous influence as sister, friend, wife, and mother. But that influence might be for good or evil. Every member of the Y.W.C.A. must be a power for God and good. As he thought of this world's vast need, he could hear the tread of a great army of young women marching to its relief. But until she herself had been delivered from the yoke of sin and unbelief no one could be a true helper to others. There were three things about which we must be dogmatic—that the old Book is from God; that the cross of Christ is the only thing to save from death; and that a man or woman must be born again before becoming a new creature. After an earnest Gospel plea, Lord Overtoun concluded by showing that Christ came not only to save souls but also to save lives from being wasted in that aimless, useless fashion in which so many fritter away their brief opportunities. The King is coming, and there is need of watchful diligence.

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Mr. WILLIAMSON described the aims and working of the Students' Volunteer Missionary Union in this country and America, making, in the course of a closely-reasoned paper, a strong plea for the recognition of missions as the grand business of the Church, urging that the world might well be evangelised in the present generation were the matter really entered upon as unto the Lord and in obedience to his commands. He believed the Church has the money, the men and women, and certainly, if she would but use it, she has the prayer-power to bring the blessing down in floods.

Mr. C. T. STUDD opened a ringing address by depicting the deplorable prevalence of disobedience in the Church. Jesus Christ says "Go," and we do not go; therefore are our prayers unanswered, and we ourselves impotent and unprofitable. Our Master would have us out among the heathen, and we prefer to stay at home. Can we expect to be blessed and satisfied? Our Lord, as of old, is thirsty; He is longing for souls; He looks to his own people to satisfy Him. Are we ready to yield ourselves to his blessed service, so that He may use us in winning poor dark souls to his glory? A graphic description of the terrible things he had witnessed in China lent point and emphasis to his appeal for obedience and self-surrender, to be used as our Master wills to the glory of God.

Reformatory and Refuge Union.

ST. JAMES' HALL was crowded on Wednesday afternoon by the friends and helpers of this Union, who came together to celebrate its fortieth anniversary, and to enjoy the clever evolutions and sweet singing of some 500 representative children from the London Homes. After an enjoyable hour thus spent, a meeting was held, Lord MONKSWELL presiding. From a statement laid before the audience, it appeared that upwards of 750 preventive and reformatory institutions are now affiliated to the Union. The council record that during the forty years of their existence a marked advance has been made in the number of efforts and in the methods pursued to save these outcast children. The percentage of failures among the girls and boys trained in Reformatories or Industrial Schools is very low, but there is very urgent need for the establishment of more of these institutions, particularly for girls. During the past year 420 children have been placed in homes and schools, certified as voluntary, through the action of the twenty-seven agents of the Union. Others have emigrated, have been sent to sea, or have been placed in situations, in which many are now doing well, a credit to themselves and to the Institution.

The CHAIRMAN spoke of the condition of boys and girls brought up without restraint or discipline, and with scarcely an elementary idea of the distinction between right and wrong. What is to be done with such children? To imprison them is to expose them to grave peril in coming within reach of those who seek to corrupt them for their own ends. Hence the importance of reformatory institutions in which such neglected and endangered children may be sheltered and trained aright.

Archdeacon SINCLAIR followed with a warm and earnest plea on behalf of the Reformatory and Refuge Union and its operations in establishing, maintaining, and aiding homes and refuges in which uncared for children, likely to go to ruin, may be disciplined, taught, and trained for useful lives.

Col. ROTTON, L.C.C., followed with an appreciative address from a practical point of view, after which the Countess of Ancaster kindly distributed the prizes gained in a recent examination in Scripture knowledge, and the shields won in the winter evening recreative competitions.

The Prison Mission.

THE annual meeting of the Prison Mission and Discharged Female Prisoners' Aid (one of the branches of Mrs. Meredith's Institutions) was held at the headquarters of the Mission, Conference Hall, Clapham-road, on Wednesday, 22nd inst.

Mr. BROWN-GOLD, having opened the meeting with prayer, read the thirty-first annual report of the Prison Mission, which laid great stress upon the necessity of further extending the operations of the Society, especially with reference to finding work of a more diversified character than can be found by a laundry alone. In addition to finding about 18,000 days' work in the laundry and slipper room, nearly 20,000 letters were sent out at Christmas to prisoners all over England, Europe, and America.

Sir MARK J. STEWART said that whilst the income of the charity did not show any increase, yet the work of the year had been one of the most successful ever chronicled. Sir Mark Stewart went on to say that from his own knowledge the Prison Mission was one of the most deserving charities that had ever come before him.

Mr. W. F. A. ARCHIBALD, who presided, referred to the more humane laws now in existence, and to the smaller number of prisoners sent for trial, as compared with some twenty years ago, and gave credit for the decreased percentage of convicts to this and similar charities. He said that in his belief the letters sent to prisoners in gaol was one of the best ways of reaching their hearts.

Lord Rookwood said that as a chairman of Quarter Sessions he could endorse what had fallen from Mr. Archibald as to the diminution in the number of prisoners. Whereas some twenty years or so ago the sessions used to occupy four or five days, now they rarely lasted over two, and were very often completed in one. Whilst part of this improvement was attributable to the spread of education, yet the greatest force working to improve the prisoners, both morally and in material things, was undoubtedly the work done by institutions like this, in meeting the prisoners on discharge at the gates, finding them employment, and ultimately obtaining situations for them. He made an eloquent appeal on behalf of the Mission.

Miss LLOYD, having read a letter from Mrs. Meredith, expressing her regret that her health did not permit her to be present, said that the behaviour of the women in the Mission showed a great improvement. She referred to the difficulty of dealing with the inebriate class, and suggested that special homes to deal with these cases would sooner or later have to be established. She said that the letters of the Mission were now admitted to prisons in Russia, Poland, Greece, etc., and applied for help in writing letters in foreign languages.

The choir of some sixty children from the Princess Mary Village Home, Addlestone (another branch of Mrs. Meredith's work), attended, and enlivened the proceedings with some very well-rendered music.

Armenian Massacre Relief.

THE Bible Lands Missions Aid Society seeks especially to succour those sufferers in Turkey who "are of the household of faith." It is distributed from twelve mission centres in Asia Minor, hundreds of miles apart, and all of them localities of the recent terrible atrocities. We have sent out £2000 of relief, not to strangers, but to the missionaries whose work we aid yearly; and by them our fund is most carefully and wisely used to assuage the sorrows of broken-hearted men, helpless widows, fatherless children, sufferers for the Lord Jesus.

Our almoners pray most pathetically for continued help a few months longer, and we are deeply anxious to send forth on this work of mercy at least £2,000 more. Donations for this special fund should be sent to the hon. sec., Rev. W. A. Essery, 7, Adam-street, Strand, London, W.C.

Sir Wm. Muir, Vice-president.
The Lord Kinnaid, Treasurer.

Dr. Maclaren's Jubilee.

COMPLIMENTARY BREAKFAST.

IT is seldom that such a representative company, and one so catholic in its composition, is brought together as that which gathered in the Holborn Restaurant on Tuesday morning to do honour to Dr. Alexander Maclaren, of Manchester. It was a remarkable tribute to the character of the man and the general esteem in which he is held, as well as to the worth of his pulpit ministry. For it is as a preacher of the pure evangel that Dr. Maclaren has constituted the whole reading world his debtor. It would be useless to endeavour to describe the make-up of this unique breakfast party. Almost every prominent preacher in the ranks of the Evangelical Free Churches in England seemed to be there, though letters of regret at absence were announced from not a few others. Messages of greeting from the other side of the Atlantic were not wanting.

The company was presided over by the venerable Dr. Joseph Angus, "the Nestor of the Baptist Denomination," as the guest of the morning described him. Breakfast being over, and the letters of apology being read by Rev. C. Williams, of Accrington (to whom the inception and carrying out of the arrangements were due), Dr. Glover, of Bristol, led in prayer, very tenderly and beautifully, beseeching God that the friend whom they all delighted to honour, might enjoy light in the eventide of his life, and that the delectable mountains might never be far away.

The Chairman's speech was brief, but admirably suited to the genius and spirit of the occasion. He recalled the time when, as secretary of Stepney College, he remembered their guest entering that institution as a mere youth, in a short jacket and his collar turned down. Another reminiscence was connected with Dr. Maclaren's Manchester ministry, to which the speaker attributed the influence which caused the late Mr. Rylands, the great Lancashire manufacturer, to bequeath £10,000 to the Baptist College in London. "I know no man," said Dr. Angus, in closing, "who has made his ministry more completely the exposition of the Bible, and who has a firmer grasp of the great central truth of the Bible—the Cross of Christ. We thank God on his behalf, and regard him, all in all, as one of the best specimens of the Nonconformist Ministry."

An album, containing an address of greeting and goodwill, and signed by 360 ministers of the Baptist body, was presented to the morning's guest by Dr. Green, of the Religious Tract Society. The address, needless to say, was couched in highly appreciative terms of the great public service rendered by Dr. Maclaren through his spoken and printed discourses. The presentation was made with the whole assembly standing.

DR. MACLAREN'S ADDRESS.

In reply, Dr. MACLAREN said: You will forgive me if I am somewhat staggered under the load which your kindness of this morning lays upon me, and if my tongue somewhat falters in attempting to find adequate words. To all this company I can only render thanks from my heart of hearts, largely mingled with wonder at the place which you allow me to feel that I hold in your regard. Your praise awakes conscience, and things look so different as seen from the inside from what they do on the outside. There rise up so many spectres of mingled motives, of perfunctory work, of opportunities let slip, that it is hard to believe that anyone can look at the work which I know to be so poor, and find such words as my friends have used by which to characterise it. I remember, when I was a young student, once talking with Thomas Binney, the man who taught me to preach. For he came at the time when the last rolling thunders of Johnsonian eloquence were dying out of the Dissenting pulpit. He taught us, as I remember him once saying to me, to "stand

on our hind legs and talk." With the enthusiasm of the student I once went to thank him for what I had learned from him, and he said to me with tears in his eyes: "Don't speak about it; it is all such a poor thing." I understand his point of view now. I also remember Thomas à Kempis's great words: "Thou art none the holier because thou art praised; and none the worse because thou art censured. What thou art, thou art; and it avails thee not to be called anything better than thou art in the sight of God." So I only say, whilst thanking you for all your love and appreciation,

Nothing in my hand I bring,
Simply to Thy cross I cling.

After some words of retrospect, Dr. Maclaren continued:—I dare not speak of attainment; I may venture to speak about aims, especially as I think there are a number of young brethren here this morning. I began my ministry, and I thank God I have been able to keep to it as my aim, with the determination of the concentration of all my available strength on what is the proper work of the Christian ministry, the pulpit. I believe that the secret of all true success lies largely in the concentration of intellectual force on the one work of preaching. I have tried, as the chairman has said, to make my ministry one of the exposition of Scripture. I know that it has failed in many respects, but I will say that I have endeavoured from the beginning to the end to make that the characteristic of my public work. I have tried to preach Jesus Christ, and the Jesus Christ not only of the Gospels but of the Gospels and the Epistles. I believe that

THE ONE THING THE WORLD WANTS

is redemption—the power of the Gospel on the individual soul; and that men know they want it. Dr. Johnson once said in his wise way: "Nothing odd lasts"; and I believe that too. But Christ lasts, and man's sin lasts, and man's need lasts. We have got to preach Christ and Him crucified, the Saviour of mankind. And I have tried to preach Christ as if I believed in Him, not as if I had hesitations and peradventures, and limitations. And I have tried to preach Him as if I lived on Him. That is the bottom of it all—that we shall ourselves feed on the truth that we proclaim to others. If my words can reach my dear younger brethren this morning, I do want to say, concentrate yourselves on the work of your ministry. Preach the Bible and its truth; preach Christ the Redeemer; preach Him with all your heart. "Lift up thy voice with strength; lift it up; be not afraid." "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in his Son Jesus Christ." Depend upon it, that if these be the themes and that the spirit of our ministry, whether men will hear, or whether they will forbear, they will know that there hath been a prophet among them. For myself and for my children, absent and present, I thank you.

The Doctor spoke throughout with much spirit and vivacity, and it must have been specially pleasing to his many friends to see him in the possession of so much physical and mental vigour. The speeches that followed were all in keeping with the nature of the interesting occasion. Dr. Joseph Parker, who was the first to follow, was in a merry mood. Referring to a playful remark by the guest of the day in his address, Dr. Parker explained that anyone who had preached so long next door to Dr. Maclaren as he had done, would sympathise with him in his anxiety to leave Lancashire and come to London. Dr. Guinness Rogers spoke warmly on behalf of the large body of Congregationalist pastors who desired to express their indebtedness to Dr. Maclaren. As representing the Presbyterian community, Dr. Monro Gibson followed suit, and Mr. W. S. Caine was the mouthpiece of those "lay" preachers who had derived stimulus and strength from the published sermons of their beloved friend. Further prayer was made by Dr. Booth, in which Dr. Maclaren was specially commended to God's tender care during the evening of his life and work, and the great gathering broke up.

After Thirty Years!

AN Institution that can point to a thirty years' record of enlarging successes has surely undergone one of the severest of tests. Of such there are not a few who will in the May Meeting season be telling their friends and supporters the story of another year. Among the best known, however, alike for the quality and for the sphere of their work stand "Dr. Barnardo's Homes." Who does not know that nearly five thousand children are now under their care, and that no destitute boy or girl is ever refused admission at their hospitable doors? It was in 1866 that these Homes began their beneficent career. No wonder that their trustees and committee desire to signalise their thirtieth year by some special effort.

On Monday, April 27, two meetings of friends and sympathisers were held in the afternoon and evening at Exeter Hall, at which Dr. Barnardo made a statement as to the work, and commended the proposed movement to the prayers of Christians generally. For years past there has been a heavy charge upon the income of the Homes, due to the burden of mortgages and loans, incurred for the purpose of erecting the buildings necessary for the housing, education, and training of the rescued children. In the early days of the work, Dr. Barnardo explained, it was impossible to purchase brick and mortar out of current income, and the only course available, therefore, was "to build in faith," defraying the capitalised encumbrance thus created by annual instalments in future years. But the work grew in extent and usefulness even faster than the income, and the result has been that the capital charge for buildings presses more and more heavily upon the funds. The suggestion of the trustees and committee therefore is that the thirtieth year of the work should be celebrated by the establishment of a Reserve Foundation Fund, to be devoted to the extinction of this burden. The definite proposal, as laid by Dr. Barnardo before the meetings on Monday, is that a sum of £150,000 should be raised for this fund in the three years 1896, 1897, and 1898, so as to set the income free, and, as was stated, give to the children the houses they live in. The scheme was cordially received by the friends assembled, and earnest and united prayer was engaged in at both meetings. In the evening, Canon Girdlestone presided, and delivered a brief address. Rev. W. H. Langhorne, Rev. Ernest Gill, Rev. A. Downes-Shaw, Mr. S. E. Burrow, and many other friends took part in the proceedings, which were marked by earnestness and sympathy.

The Turk and Missions.

A REUTER'S telegram from Constantinople says: Mr. Knapp, the American missionary who has been expelled from Asia Minor, arrived at Alexandretta on April 23, but, notwithstanding the written assurances given by the Porte to Mr. Riddle, the United States Chargé d'Affaires in Constantinople, the Turkish authorities declined to hand him over to the American Consular Agent.

Mr. Riddle at once made energetic representations to the Porte in the matter, and demanded the fulfilment of the undertaking which had been made. He also telegraphed to the American warships at Messina to proceed to Alexandretta, and remain there at the disposal of the American Consulate. In consequence of these steps orders were sent to Alexandretta that Mr. Knapp should be handed over to the United States representative, and these instructions were carried out on Monday. Mr. Knapp will probably proceed to Constantinople. Contrary to the assertion of the Porte, the American missionary was treated as a prisoner during the whole of his long journey, and was detained for five days at Aleppo, while the Vali endeavoured to make him sign a declaration that he would never return to Bitlis. This, however, Mr. Knapp refused to do.

West London Mission.—The new report of this forward movement, entitled, "The Story of Our Work, 1896," is published, and is a marvellous narrative of aggressive Gospel work in a difficult field. As a frontispiece to the admirably told story there is an excellent portrait group of the founders of the work, Messrs. Guy Pearse and Price Hughes; there are also portraits of the principal workers. The annual meetings of the Mission are at St. James's Hall, on Friday, May 8. Dr. Maclaren, of Manchester, is expected to preach at 11 a.m.

The R.S.U. at Stafford House.

WITHIN the historic quadrangle of St. James's Palace stands a fine old mansion known as Stafford House, the residence of the Duke and Duchess of Sutherland. This was kindly thrown open on the afternoon of Thursday last for a meeting on behalf of the work of the Ragged School Union among necessitous and crippled children. All who attended (and it was crowded) must have been impressed with the stately grandeur of the reception-rooms, with its beautiful marble walls and priceless frescoes. The Duchess herself, who for years past has taken part in Ragged School work, was present and interested in the proceedings.

Mr. RICHARD STONE, who presided, in place of Earl Compton, unexpectedly detained in Paris, opened with a clear and careful statement of the work of the R.S.U. among 6000 helpless home cripples and 54,000 poor neglected children of the slums. Special mention was made of the new Home being built at Southend for the reception of cripples in need of a change of air, and a strong plea was made for liberal aid.

Lady HOPE followed with a sympathetic address, illumined with many touching incidents from her own experience, and well calculated to arouse interest and call forth fresh helpers for this great effort on behalf of poor children.

Rev. J. REID HOWATT spoke on the pitiful condition of crippled children, prisoned for life in dull, sordid rooms, with all a child's keen longings, yet without an interest in life or a hope for the future. Amongst these a host of willing workers are now doing noble service, but there is room for many more of a like spirit and type.

Canon WILBERFORCE came next with a glowing and eloquent exposition of the claims and the necessities of the hopeless, helpless, neglected children of ignorance and misery. Our Master extended his tenderest sympathy to such, and left as his command, "Feed my lambs." We therefore must surely feel the peculiar claim such service has on our personal help and liberal giving. Brief words followed by Messrs. T. A. Denny and James Robertson, and the proceedings were concluded with earnest appeal for all effort on behalf of poor children.

Mr. C. Inglis at Yeovil.

THE Mission just held in Yeovil has filled our hearts with praise and gratitude to God. Mr. Inglis came to us under the auspices of the Y.M. and Y.W.C.A.'s, and remembering how God had used his servant on two former visits, much prayer was offered for a shower of blessing. This prayer has been abundantly answered. The Town Hall has not only been filled to overflowing on Sunday night, but on the week nights filled with those eager to listen to the Gospel. Some of the addresses were intensely searching; one on the service of sin will long be remembered. As some of the awful results of sin were described, strong men were weeping as they thought on the past, and looked into the future with no confidence.

Christians of all denominations, some of whom were saved during former missions held by Mr. Inglis, have worked heartily in the inquiry room. We praise God for backsliders restored, and many gathered out of the world. The afternoon Bible readings have been times of great spiritual profit, and so much have they been appreciated, that the Institution Hall was well filled day by day.

W. B. C.

Drift Children's Mission.

SEVEN hundred cripple children are regularly visited in their homes by the agents of this Mission. The sick and helpless are cared for at a seaside home at Margate, and hundreds of sufferers have been nursed back to health and strength.

At the third anniversary meeting lately held at the East London Tabernacle, the work of Mr. Boyer and his assistants was warmly spoken of and commended to the support of the Christian public by Mr. W. D. Francis (who presided), Rev. Dalfaw Lewis, Mr. J. F. Shorey, Mr. H. Clegg, and others. The large Tabernacle was well filled with men and women, many of whom were deeply touched by the singing of hymns by the cripples' choir. This choir is doing excellent work in seeking to win souls at the open-air van meetings.

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Lansdowne Hall, W. Norwood.

THE varied work maintained in connection with this hall, under the superintendence of Pastor Fuller Gooch, has had another very prosperous year, judging from the report submitted at the annual meeting last week. Mr. HUTCHINSON, church secretary, had to tell of progress in every department. A vigorous work is carried on among the children, among young men and young women. The classes for consecutive Bible study are well attended, and are a channel of much spiritual strength. There has been great encouragement and manifest blessing in connection with the work of the Flower Mission to Lambeth Infirmary. The missionary element has been well to the front during the year, and several in Church fellowship have been led to give themselves for service abroad. Over £140 were raised for different missions through meetings held in the hall.

In a subsequent statement Pastor Gooch spoke thankfully of the spirit of devotion and harmony prevailing among the workers. He referred to the steady progress that had marked the course of their efforts as a church since the opening of the hall three years ago. The debt on the freehold property has been reduced to £200, and the freewill offerings of the people had sustained all the operations of the church. The hall has now become too small for the growing needs of the work, especially for the large congregations on the Sunday evenings. Additional accommodation is also greatly needed for the smaller gatherings. The time has not yet come for erecting a permanent structure in place of the iron building. A new piece of ground adjoining the present site has been purchased for £300, thus adding forty feet of land to the site. It is proposed to erect a smaller hall for the holding of sub-ordinary meetings, with rooms for the hall-keeper. It is also proposed to throw the vestries in the rear into the main body of the hall, which will give room for 150 new sittings. For these various extensions it is computed that £1000 will be sufficient, and it is earnestly hoped that friends will help in raising the amount.

At the afternoon and evening meetings on anniversary day a number of well-known brethren were present to give words of sympathetic cheer or exhortation.

Female Education in the East.

THE Archdeacon of London presided, a few days ago, over the annual meeting of friends of the Society for Promoting Female Education in the East. In a brief statement on the work, he said:—This Society was founded in 1824, and had therefore completed its sixty-second year. The operations were on a large scale, its expenditure being annually about £8000, and its reports each year were most encouraging. As the oldest of the societies for teaching the women of Asia and Africa, this should receive the undivided support of those members of the Church of England who understood the Gospel of Christ in the same primitive sense. Having read from the report specimens of the work which is being carried on under the auspices of the Society, the Archdeacon asked what could be more delightful than to be the means of bringing the beautiful and beneficent light of the message of the Lord to shine in places where it had never yet been seen, and which were sunk far down in ignorance, superstition, and vice. More was effected by personal influence and intercourse than by general preaching. Here are the very agents that we should most wish to have for the women of the East. Shall we not do more than we have ever done before to encourage their efforts, to strengthen their hands, to supply their needs, to hasten to their calls, and to enlarge their work?

Rev. P. K. Fryson (Bishop-designate of Hokkaido) followed, confining himself entirely to Japan, where he had personal experience of the work of the Society. Japan, he reminded the meeting, is a very populous country—a fact very often overlooked. It contains forty-one millions of people, and there are some twenty millions of women amongst whom the agents of this society might work. The people dwell for the most part in large cities. Tokio, for example, has a population of two millions, and is the largest city in Asia. Another advantage to the missionary was that the people are all of one race and of one language. There is plenty of work for more missionaries in Japan, and there are special openings for women who could go out at their own

charges and work amongst the women of the higher classes.

Mr. H. W. Fox, who accompanied his father, the hon. sec. of the C.M.S., on a tour in the East, having given some of his impressions, Miss WERN, the secretary of the society, spoke of the great loss sustained by the death of Miss Cooke, for forty-two years missionary at Singapore.

Watchwords.

BORNE upon the foaming billows

Of life's stormy sea,
Comes a whisper soft and gentle,

Saying, "Follow Me."
Onward, then, thy God to follow,
Onward in his might,
Doing, daring, waiting, suffering,
Trust Him—do the right.

In the silence of the twilight

Of the dying day,
Came an echo thus resounding—
"Christian, watch and pray."

Gird thine armour on, "Good soldier,"

"Stand" firm in his might;
"Watch," for soon the Bridegroom cometh,
Soon it will be light.

From the trees of Eden's bowers

Words come soft and low,
Words which call for speedy answer—
Christian, "Where art thou?"

Art thou in the battle raging,

Bravest of the brave?
In this world's dark hour of midnight,
Art thou there to save?

Borne upon the breath of even,

From Gethsemane,
Hear the suffering Master saying,
"Christian, why sleep ye?"

When by others He betrayed is,
Show Him thou art true;
When the pearly gates are opened
He will welcome you.

Through the mists of the sunrising,

From the silent tomb
Come these accents, strangely thrilling,
Scattering all the gloom.

Child, "Why weepest thou?" no longer

Death thy Lord could keep;
He is risen, and by his rising
Death is turned to sleep.

"He is risen," and with Him rising

Let us hence away
Up into our Father's presence,
There with Him to stay.

"Seated in the heavenly places,"

Earth's dark shadows flee,
Though in earthly bodies dwelling,
We in Him are free.

Earth can bind our earthly bodies;

Still in spirit free
We from earth's vain transient pleasures
To our God can flee.

Glimpses of the brighter glory

On our souls have dawned,
And in pressing forward, onward,
Earthly glory's scorned.

"Go ye into all the world,"

Tell his wondrous love;
Tell how He the sinner pitying
Left his throne above;

Tell the glorious, touching story
Of his pierced hands;

Tell the slaves of sin's dark bondage

He can burst their bands. E. H. B.

Belgium.—We have from time to time called attention to the excellent work of the Belgian Missionary Church, and given some account of the work among the miners at Jumet, near Charleroi. We regret to learn that through lack of help from outside, the Jumet church is struggling alone to maintain its work and free its "temple" from the burden of debt. A correspondent who has followed the work with interest writes to us:—"It would be a sad result to all previous efforts if these working people and their pastor should become utterly discouraged, and the services could not be carried on, or if some, not well grounded in the faith, fell away, or were enticed back to Roman Catholicism. M. Reymond writes that there are 261 children in his Sunday-school. If helped in their straits this little community may become a flourishing Christian body."

Letters to the Editor.

HOW TO KEEP ELDER SCHOLARS.

SIR,—May I give a little of my own experience to prove that young people do not consider themselves *too old* to attend school or Bible-class, providing someone takes sufficient interest in them and is willing to instruct them?

Some years ago, in connection with a village church, I announced my intention to start a Sunday-school, and was surprised to find that instead of only small children coming, several young men, who had long since left another school, as being considered too old to attend, presented themselves for instruction; consequently, I had a mixed class of boys and girls, varying in age from five to twenty years.

Two years ago, in the place from which I write, we had a week's mission, at which several young men and women decided for Christ. At the close of the mission I asked all who would to join me on Sunday afternoons for a Bible-reading. As I was not sure who would come, and who would become regular attendants, I suited my reading to all ages. We took the International Lesson, and I read Rev. Mark Guy Pearse's notes upon it. The meeting was always opened and closed with singing and prayer, and was as orderly as possible. Those who joined were—a young labourer and his two sisters, aged from twenty-two to twenty-six years, a gardener's man, a blacksmith's apprentice, a married woman and her children, and several other young women over twenty. These have been regular attendants ever since. Six others come in occasionally, and are always welcome, but these I can depend upon.

Since Christmas we have been taking the New Testament all through, a chapter each Sunday. We study the chapter during the week, and choose hymns bearing upon the subject. At the meeting I ask who has chosen hymns, and then make a selection of three or four of the most suitable ones. The chapter having been read, each taking a verse in turn, I ask the members which verses have impressed them most, and what text or hymn they have found bearing on the subject. As they are not clever, nor able to express their thoughts clearly, they generally find a hymn which does so, and either they or I read it aloud. Then I speak a few words of explanation or encouragement, trying especially to bring the truths home to ourselves. After addressing each one, I say which part has most struck me, and what it made me think of, and also speak on any part of the chapter that has not been touched upon.

Then a lady friend of mine has been in the habit of speaking a few words, or reading a paper on some part of the chapter. Now, what is it which draws these young men and women together? Not the thought of pleasing a popular teacher or minister; not the expectation of earthly reward, for I am but a working girl myself, unable to give prizes of any kind, and our meetings are unnoticed by outsiders. Nothing but a sincere love for God, and a desire to know more of Him, can bring them. Neither severe cold, nor heavy rain, nor anything else, prevents some of them from coming.

I think the reason our class gets on so well is because, like the Society of Christian Endeavour, all ages and both sexes are welcome, and each one is asked to take some part in the meetings, and all feel on an equality with each other. Each feels that they are looked for and needed, and that is so different from the condition of things which E. P. Sharman describes, namely, "Having to fold his hands and sit idly watching the older people, feeling he cannot venture to offer his services when his seniors are at work." May I venture to say that we young people too often make a mistake in sitting idly watching our seniors when we might be up and doing? Teachers would not be wanting for the elder scholars if some of the most earnest and capable of the elder scholars would help, instead of waiting for older teachers who never turn up. I am speaking from experience when I say this, for I should have started a Bible-class years before I did if I had not felt that there were elderly people in the congregation who were better fitted to teach than I, and whom I thought ought to do it.

Those who joined my class were just the last people I should have expected to join, because apparently the most careless, whereas those whom I

thought would be sure to join disappointed me. I cannot close without saying how much I enjoy reading *THE CHRISTIAN*. I frequently read aloud in class some article which I think will be helpful to others. After reading the paper myself, I pass it on to a dear Christian worker in Ireland, who enjoys it also.—Yours faithfully,

A READER OF THE CHRISTIAN.

PARENT AND CHILD.

DEAR SIR,—As the mother of a large family, I have read with interest your letters on the "Parent and Child." May I suggest to my younger sisters the importance in family life of "little words and little things." Young children of Christian parents (and of such only I write) believe implicitly what those parents say. It is, therefore, all important that father and mother should be of one mind, and whatever main differences exist (and such there must be in those brought up in different homes), they should not be brought before their young children, who are incapable of weighing the relative importance of matters discussed.

A truly Christian couple will have had their early morning prayer together, in which they will have pleaded that right words may be given through the day. Such will, above all things, desire to be of one heart and one mind in parental training. On one occasion, when a request was denied by the father, a young visitor's suggestion that "perhaps mother would grant it when he was gone," was met with the astonished reply, "Oh, no; father and mother always say alike." Later, on a birthday of the eldest, then five years old, a promise was made that if the day was fine, a drive and treat in the country should be given. The longed-for day arrived, and rising from the breakfast table, and looking out of the window, the father said, "I think it will be only a Scotch mist"; when I, the mother, foreboded, "I fear it is coming on to rain, and will be a wet day." Judge our surprise when the boy exclaimed, "I shall never, never forget this day." Being asked why, he repeated with great emphasis, "Father says one thing, and mother says another! No, I shall never forget it." To the child the difference of opinion was as real as if it had involved a matter of vital importance.

Truly we parents have always need to pray, "Let the words of my mouth," as well as "the meditation of my heart," be "always acceptable in Thy sight, O Lord, my Strength and my Redeemer."

H. W. E.

Oxford Notes.

[BY OUR OWN CORRESPONDENT.]

There have recently been several changes among the clergy here, some of them of interest to those outside Oxford. Rev. E. H. Elwin, formerly curate of St. Peter-le-Bailey, sailed on Saturday, 18th April, for West Africa, to work at Fourah Bay College. His going out has increased the interest in the missionary cause and we trust will lead others to consecrate themselves to the Lord's work.

Rev. W. H. Griffith Thomas, curate of St. Aldate's, left on Saturday for London to take up his new work at Portman Chapel. St. Aldate's Church was packed on the evening of Sunday, April 19th, when Mr. Thomas preached his farewell sermon, and on Tuesday the new Examination Schools were crowded by a great gathering which came together to show their love and affection.

Rev. W. C. G. Lang, vicar of the University Church, is also leaving, having accepted the incumbency of esteem Portsea.

Pastor Case, of the Commercial-road Baptist Chapel, has accepted a call from Evesham. He has been here about six years, and his departure is much regretted by his congregation.

The plans of the Hannington Hall are completed, and it is hoped that the Hall may be ready by October or at the latest by Christmas. There will be a library beside the hall, and the total cost will be £3000.

Melanchthon.—Recently, on the occasion of the 400th anniversary of the birth of Melanchthon, the Evangelical community of Bretten, in the Grand Duchy of Baden, issued an appeal to the Protestant world for help in raising a monument to the Reformer, on the site occupied by the house in which he was born, which has been acquired for commemorative purposes by the town authorities. The monument will be a museum, containing souvenirs of Melanchthon and his friends, including manuscripts, medals, books, and drawings, and embellished with statues, busts, and portraits of the reformers.

International S.S. Lessons.

May 10.

LESSONS ON PRAYER.

Luke xviii. 9-17.

GOLDEN TEXT.—Verse 13.

THE title of this lesson suggests that its teaching should be applied to prayer. By the parable of the unjust judge Jesus has just taught the necessity of earnestness and importunity. These are necessary, not in order to make God willing to give, but as a test of the sincerity of our desire, as a means of strengthening our faith, and in order to increase our appreciation of the blessing when bestowed. To know how to pray without fainting (ver. 1) is one of the most important lessons on prayer.

The parable of the Pharisee and the publican (9-14) has a double purpose. It shows the kind of man whom God will not receive, and whose prayer God will not hear (11, 12), and places in contrast with him the man who, in answer to true prayer, went down to his house justified (13, 14). It is a repetition in parable form of the story of Cain and Abel. There is the same approach of two men to God, the same contrast between what they offered to Him, and the same result in the rejection of the one and the acceptance of the other. The parable reminds us that it is possible to be a worshipper and yet be rejected by God.

The Pharisee's prayer was wrong because he was wrong (9). His character was described long before (Isa. lxxv. 5). The righteousness in which he prided himself was mere ceremonialism and externalism. It exceeded what the law required, first, in fasting "twice a week" (12), while the law appointed only one fast-day in the year (Lev. xvi. 29); and, secondly, in tithing everything, adding "mint, and anise and cummin" to that which the law required (Matt. xxiii. 23). Such righteousness counted for nothing while the weightier matters of "judgment, mercy, and faith" were omitted. Such a man, with his heart full of pride and self-complacency, and looking down with contempt upon others, *cannot* pray. There cannot come out of him what is not in him. Where there is no conscious need, no sense of helpless dependence on God, there can be no prayer.

The prayer itself is simply a revelation of the man. Count the number of capital "I's" there are in it! Though the name of "God" appears at the beginning of it, there was no need for it, for he prayed "with himself" (11). It contains not a single petition; and he does not even attribute to God the excellency of which he boasts (see Rev. iii. 17, 18). He merely displays the varied points of his own excellence, in contrast with the publican, whom he scorns. Can God answer a prayer in which there is nothing requiring an answer? He came away self-satisfied, but condemned. From his example we may learn how *not* to pray.

The publican's prayer was different because he was different (13). What we are determines the character of our prayers. Yet note that fitness for prayer does not consist in being righteous, but in knowing that we are sinful. The Pharisee could not pray because he deemed himself righteous. The publican could not *but* pray because he felt himself a sinner. To one of these two classes we belong—which?

Everything about the publican's prayer showed his acceptance of the sinner's position. He stood "afar off," away in some remote corner of the temple as one unworthy to come near the holy place. The Jewish mode of praying was looking up toward heaven (Psa. cxxiii. 1, 2). The publican was too conscious of sin to do this (Psa. xl. 12). By smiting the breast he expressed the bitterness of his grief (Luke xxiii. 48). What he seeks is mercy; and the words "be merciful" mean "be propitiated." His example, therefore, teaches us how to pray aright. No man is too bad to pray if he will come to God as the publican did; and no man is so good as not to need the publican's prayer.

The incident which follows (15-17) suggests three lessons: (1) *Parents may bring their children to Jesus.* The earlier this is done the better. The simplicity, trustfulness, humility of a child are qualities that render it easier to come to Jesus than at any later period. (2) *Others may be a hindrance to children.* Even the disciples so misunderstood the Saviour that they considered it beneath his dignity to attend to them. They did not know how He loved the children. Others have done the same by suggesting that children are too young to come to Christ, that when they do profess to trust Him they must be kept outside the Church for a period to test their sincerity. The seed sown in the Sunday-school is often taken away by the influence of the home. Recall the warning of xvii. 2! (3) *All who come to God must seek a childlike spirit* (17). Children need not become men, but men need become childlike in order to enter the kingdom of God.

Obituary.

MR. FRANK WRIGHT.

MANY will have heard with regret of the sudden death of Mr. Frank Wright, chiefly known as manufacturer of unfermented wine for communion use, a line of business which he had made peculiarly his own. He was in his sixty-ninth year, had led an active and useful life, devoting much time and attention to the affairs of the Temperance Hospital. In temperance circles he will be widely and greatly missed.

MRS. LECHLER, YERCAND, MADRAS.

This faithful and beloved servant of Christ has been called to her rest and reward. Her death, on March 25, from influenza, was very sudden, but she was fully ready as one who had walked long and closely with God. She was seventy-eight, but quite strong and active in work at Yercand till the last. The natives had great faith in her prayers and medicines. Her husband, a missionary of the L.M.S. at Salem, Madras, died at his post many years ago, and after his death his widow continued labouring for Christ, as she had so long done, unconnected with any society. Those who knew her speak of her as a loving, devoted, gentle soul-winner.

REV. JOSIAH HUDSON, BANGALORE.

The well-known principal of the Bangalore Theological College, and superintendent and chairman of the Mysore district, has died suddenly. The sad news was received on Thursday at the Wesleyan Mission House in London. Mr. Hudson was well known in Yorkshire and Lancashire, being the son of the late Rev. Josiah Hudson. A native of Selby, he spent his earlier years in Manchester, where, while engaged in teaching, he also attended the Owens College. Thirty years ago he was appointed by the Wesleyan Conference to the Mysore district, and subsequently to the charge of the High School in that city. Later he occupied a similar post at Bangalore. In 1878 he was appointed chairman of the Mysore district.

MR. JOSEPH RIVOLTA.

Many friends, far and near, will mourn the departure of this beloved saint, who passed to be with Christ on the 18th inst. Of a singularly modest and retiring disposition, he did not come so prominently to the front as some, but all who knew him personally were aware that he was a devoted worker, a useful evangelist, and a well-instructed teacher in the Word. Both in connection with the Evangelization Society and independently, he rendered for many years constant and valuable service as an honorary evangelist. Besides, he was a ready helper of many Christian institutions, such as the Strangers' Rest. Missions to the heathen were also specially on his heart; while, moreover, he did good service in connection with the Midway Mission to the Jews, his wife and daughter going for some years regularly to sing to the patients in waiting at the Medical Mission Dispensary. Nor did his sympathies beyond make him forget nearer claims. He was interested in many evangelistic missions at home, and was known at Blackheath and Streatham as a faithful witness and consistent and devoted follower of Christ. Some two years ago he had an illness which never fully left him, and which somewhat hindered his activity in the service he loved.

REV. DAVID HILL, WUCHANG.

One of the noblest of missionaries has fallen at his post, after thirty-two years' devoted labour in Central China. Throughout the ranks of British Methodism Rev. David Hill was specially known and loved, but his loving and self-denying service had made him known far beyond the borders of the church to which he specially belonged. Throughout his many years of missionary service he had entailed no cost to the Wesleyan Missionary Society, having given his fortune as well as his life for the sake of China. It will be remembered that when last at home his favourite theme was self-supporting missionaries, and his most urgent appeal was for young men willing to give themselves to this great work.

Under the appropriate title, "A Missionary Hero," the *Daily News* gives the following notice of Mr. Hill's life and labours:—On Tuesday the sad news reached the Wesleyan Missionary Society in London of the death, at Hankow, of Rev. David Hill, of Wuchang, one of the most experienced and valued of the Society's agents in China. He entered the Wesleyan ministry in 1861, and received his theological training at Richmond College. Three years later he was appointed to the newly-opened mission in Central China. He commenced his work at Hankow, then slowly recovering from the terrible devastations of the Tai-Ping Rebellion. Subsequently he became pioneer missionary in Kwang-Chi and Wusueh. In the terrible famine in Northern China in the years 1877-79, this noble missionary was one of the first of the band for the distribution of relief.

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Fifteen years ago he returned to his work in Central China, after having visited England, and awakened considerable enthusiasm on behalf of mission work in China. It was at this time that the missionary became founder of the Central China Lay Mission, and established the Blind School at Hankow. As chairman of the Wuchang District he has done much to consolidate and extend Wesleyan mission work in that part of the Chinese Empire, often at the risk of his life. A few years since he paid his last visit to England, and since his return to China one of his latest projects was the establishment of a mission-station in Chang-Sha, the capital of the province of Hunan, the scene of recent disturbances.

Scottish Notes.

THE meetings of the U.P. Synod fall to be held in Edinburgh next week.

After a very fruitful mission at Cowcaddens Free Church, Glasgow, the brothers Weaver are now holding meetings at the Wynd Free Church.

During the past week, Dr. A. T. Pierson has addressed large gatherings in Edinburgh, Aberdeen, and other places. The meetings were held under the auspices of the Edinburgh Medical Missionary Society.

At the annual meeting of the Sailors' Orphan Society for Scotland, held in Glasgow last week, it was reported that a larger number of children had been received than in any former year; they came from many different parts of the country. Weighty speeches were made in support of the work of the Society.

The Home Mission Union of Glasgow embraces 166 congregations, of the Established, Free U.P., Congregational, Baptist, Methodist, and other churches. The object of the Union is to prevent overlapping, and to act upon those who are non-church-goers. One of the speakers at the annual meeting, held last week, stated that in Glasgow and suburbs there are 335,000 persons outside all church connection.

A most helpful fortnight's mission, held in the Christian Institute, Glasgow, has closed. The services were conducted by Mr. John Anderson and the staff of the Bible Training Institute students. The attendance at all the services was remarkably good, and every evening there was blessing, especially among the men who attended. In the midst of the mission on Saturday, April 18, a conference was held in the afternoon and was largely attended.

Last week an interesting thanksgiving meeting was held in the Seamen's Chapel, Brown-street, Glasgow. At the close of a three weeks' mission, conducted by Mr. William Thompson, jun., several sailors and others testified to God's saving power; upwards of forty seamen of different nationalities professed conversion during the mission. Christians spoke of blessing and quickening through the Bible readings. A number of young people were present, of whom nearly 200 professed decision for Christ.

Christian Endeavour.

THE first Indian C.E. Convention has been held at Askar, Bengal.

Rev. Dr. F. E. Clark would like it to be known that his address is now 646, Washington-street, Boston.

The North Staffordshire C.E. Union held its annual meeting last week. It now numbers twenty-four societies with a thousand members.

It appears that Rev. John Pollock, of Glasgow, has six C.E. Societies in his church, the Shamrock-street U.P. Two are junior societies, one young people's society, two senior societies, and one mother's society.

At the missionary resolution service of last year's Boston Convention a member of the First Presbyterian Society, Syracuse, pledged the society to double its gifts during the next year. Within the year ending April 1, the society has given 225.47dols. to missions, which is more than three times the amount given the previous year. The society has only forty active members.

T. M'E. V.

The second Scottish National Convention was held last week in the Free Assembly Hall, Edinburgh. The report stated that in Scotland Christian Endeavour had been advancing with very rapid pace. The youth of the country were coming forward in ever-increasing numbers to dedicate their lives to Christ and his Church. The societies numbered 314, and whereas the membership in April, 1895, was 9455, it now stood at 14,492. Of the total, 10,334 were active members, as against 6816 a year ago. Christian Endeavour was strengthening the forces of the Church, as was evidenced by the fact that in the past twelve months out of 7240 active members in the Young People's Societies, 711 had joined the Church in one or other of the denominations. Rev. D. F. Mackenzie, of Langside, was elected president for the coming year.

The Y.M.C.A.

THE spring conference of the Western District of Y.M.C.A.'s took place at Weston-super-Mare on 23rd inst.

A branch has recently been formed in Upper Sydenham, S.E. The secretary, Mr. Herbert Barber, 76, High-street, will gladly welcome young men.

The second annual report of the Putney Y.M.C.A., presented at the annual meeting just held, is very encouraging. The Sunday afternoon Bible-class has nearly doubled its membership, and in all other departments satisfactory progress has been made. Forty-four new members and associates have joined, making in all a total of seventy-nine.

The associations of the North Metropolitan District Union met for their spring conference under the presidency of Professor Orchard, at the rooms of the Hampstead Association, on Wednesday evening last week. An admirable paper on the functions of committee-men, and means for developing and improving their work, was read by Mr. J. H. Putterill, and a profitable discussion followed.

Rev. W. J. Woods, secretary of the Congregational Union, addressing the annual meeting of the New Cross and Brockley Association, on Wednesday evening, 22nd inst., said he had been identified with the Y.M.C.A. as a member and worker throughout the greater part of his life. He referred to the grand brotherly and consecrated bond uniting the associations in all parts of the world, and related his experiences as to the excellence of the work in Sydney, Montreal, Quebec, Kingston (Jamaica), and Tokio (Japan). Rev. J. W. Atkinson, Vicar of St. John's, also gave a valuable address.

At the annual meeting of the Bristol Y.M.C.A. Youths' Department, Mr. Brigstocke Hitchings occupied the chair, and there was a good attendance. The report stated that a most important change has taken place in connection with the Friday evening Bible meeting. The name and character of the meeting have been changed, and the average attendance has gone up to thirty. Gospel meetings have been held in the lecture-room as previously on Sunday evenings, the average attendance running very high. The prayer-meetings on Saturdays prove a great stimulus to the work. The Sunday afternoon Bible class has had an average attendance of eleven through the year. Details followed of the many auxiliary agencies carried on. Stirring addresses followed by Revs. J. E. Brennan and J. W. Simister.

The Stafford Rooms (Edgware-road) Association celebrated its anniversary on the 23rd inst., when a most successful meeting was held in the Marylebone Presbyterian Church. Hon. Henry Noel presided. The report for the past year, presented by the general secretary, Mr. Basil Hewer, recorded much excellent work, particularly in the way of personal endeavour on the part of the members, through whose instrumentality many young men had been led to decision for Christ. Mr. J. H. Putterill delivered a forcible address, dealing with the necessitous condition, from a moral and spiritual point of view, of the thousands of young men in London, and pleading the claims of the Association upon the hearty support of God's people. Dr. Pentecost, Rev. Marcus Rainsford, jun., Dr. J. H. Gladstone, Mr. W. H. Mills, and others took part in the proceedings.

The Y.W.C.A.

A MOVEMENT is being inaugurated to establish a branch of the Y.W.C.A. in Egypt.

The half-yearly meeting of the missionary club in connection with the Y.W.C.A., was held at Dundee on the 16th inst. A sum of £46 was collected.

The sixth anniversary of the Ramsgate Institute was held on the 16th inst. The annual report was satisfactory. Mr. Rayner, of the Y.M.C.A., gave an interesting account of the work accomplished by the missionaries of the association among the Zulus.

The Religious Tract Society.—On Sunday morning, in the Congregational Church, Bromley, Kent, Rev. T. Nicholson, the pastor, preached in connection with the R.T.S. anniversary, on "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." It was shown that the world of to-day is the scene of a very real battle, and that, in the highest sense, the Church now is a Church militant. No one can die nobly, unless with sword in hand against the strongholds of evil, of pride of intellect, prejudice, and ignorance. These had to be cast down, and all the high things which exalted themselves against the knowledge of God had to be abolished. The only weapons which could be used lawfully were the meekness of wisdom and the persuasiveness of the truth. These had been the only weapons which the R.T.S. had wielded from the days of its founders until now. Again and again, throughout the years had they proved "mighty through God."

There is something striking in a London daily paper beseeching every section of the Protestant Church to use the May meeting for giving a deliverance in favour of International Arbitration. *The Daily Chronicle* does so, and at the same time points out the possibility of obtaining this arrangement between England and the United States. "In such a compact," it says, "lies the hope of Christendom and humanity." If the Churches fail, "God knows what the issues may be when war on an unimagined scale lies in our path." "Divided in form, will not the Church unite on this matter of vital substance?" Such simultaneous action

would, no doubt, have great weight. But in case the various societies find it difficult to arrange for an expression of opinion on this question—and we know that it is not easy for them to depart from their own particular work—men of all Churches should surely make it a point of duty to attend the annual meeting of the Peace Society to be held in the Memorial Hall on Tuesday, May 19, at 6.30 p.m. A great demonstration then would cheer a good society and meet the request of our contemporary. The secular Press has often criticised the May meetings, but now that it pleads for such a good object, we hope it will not be neglected or denied.

In his latest volume of sermons Dr. MacLaren makes the remark once and again, as if the subject were much on his mind, that there are "few things which the so-called Christianity of this day needs more than an intenser realisation of the fact, and the gravity of the fact, of personal sinfulness." He believes this to be the root of the shallowness of so much that calls itself Christianity in the world to-day, the source of almost all the evils under which the Church is groaning. It has a great deal to do "in shaping all the maimed, imperfect, partial views of Christ, his character and nature, which afflict the world." Of old we have known it as the mother of most of our heresies. The fact is a somewhat startling one, when it is remembered that never was there an age in which men clamoured more loudly for their rights, and in which class more fiercely denounced class for its sins. But this is just because the sense of personal sinfulness is feeble. Men who do their duty are the least clamorous for their rights, and the most conscious of shortcoming; therefore they are less censorious than others.

The terrible confessions made by the men charged with the Muswell Hill murder is one of the most striking events in the recent annals of crime. The whole story bears the mark of truth, and shows how inevitably the law works, "though hand join with hand, yet shall not the wicked go unpunished." Partnership in wrong-doing is a dangerous business at best; the proverbial honour of thieves among themselves is not of much account when each one has the fear of the halter before his eyes. The horror of that night seems to have burnt into the souls of the men who committed the murder, and the story in all its details is a lurid picture of the avenging power of conscience, as well as the law.

There is a short but striking article in the current *Evangelical Magazine* on the decline of family prayer. A veteran missionary being asked on his return from the East what sign of change during his ten years' absence had most impressed him, he replied, "The decline of family worship in the Christian households where I am a guest." In many cases not only is morning family worship omitted, but the blessing at the table also. Time was when evening as well as morning prayer was the rule in religious families. Social engagements and late hours have altogether driven out the evening prayer, and early trains to business now threaten to exclude the morning prayer. In many families composed of earnest Christians in other respects this is growingly the case. It is time a note of warning were sounded, for to maintain the spirit of religion apart from its form is a hope without warrant from experience. Even the children who at the time look at the custom as irksome are

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unconsciously impressed by it, and years afterwards may bear good fruit. It is a sad day in many a household when this time-honoured Christian practice falls into decay.

The special place given to the children's address in public worship is creating quite a literature of its own. The number of volumes of sermonettes to the young folk that is issuing from the press continues to increase in geometrical progression. A few years ago it was hard to find a suitable collection for the help of busy preachers; their number now is so great that a small library of such books could be easily brought together. The quality of most of them is of a high order. The grown-up people who hear such discourses are sure to be as interested as the little ones; and preachers should make a juvenile address a special feature of their ministry.

In these days, when well-doing runs the risk of being put upon a profit and loss foundation, it is cheering to come upon a bold and unconditioned assertion of principle—to be told, *e.g.*, that "men did not give up private vengeance, or polygamy, or slavery, or the butchering of prisoners on the battle-field, because they disliked these things, but because they knew that the desire for them was wrong." It is for us, says Mr. Shaler in *The North American Review*, "it is for us, in this matter of peace, to make for good as our ancestors have done." So it is. We shall never destroy an evil custom by showing its inexpediency; it must be assailed as evil. The appeal which comes to conscience is always stronger and more effectual than that which comes to common-sense and the pocket. The world is moved forward by moral, not material, forces.

Many signs portend the ending of the old barracks school for workhouse children; it will be a blessing for the nation and a blessing for the children when it comes. The success which has attended the efforts of the Sheffield Board of Guardians to place children in various parts of the city in cottage homes should give an immense impetus to the movement in favour of a more humane treatment of poor boys and girls. After only a three years' trial of the Scattered Homes system the children are manifestly better, both physically and mentally. They have lost the dull, listless look, and do not trail their feet when they walk. The improvement in them has been found out by employers of labour, so that, whereas, under the old system, it was difficult to find a place for a girl, and she only got sixpence a week to begin with, under the new system girls are worth one shilling and sixpence a week, and have several places to choose from. The boys also are in great demand. There are dull children, of course, but the Scattered Homes do not make them duller. In other words, when we follow the way that is right, we find that the children become good and useful members of the commonwealth, an aid instead of a burden.

Dr. C. H. Payne, of the Methodist Episcopal Church, who has a great knowledge of the conditions and problems of American life, believes that the American Church is on the eve of another great religious movement, "a revival epoch unprecedented in her history." Its characteristics, he believes, will be a revival of original Christianity, of individual righteousness, of corporate righteousness, of civic righteousness, of social righteousness. The agents to be employed he believes will be largely young people, and the fruits of the revival young converts.

This forecast points to an ethical revival based upon a quickening of the Gospel in the heart; this is the normal course of revivals, as it is the normal course of conversions. The need for it is great both in America, in England, and everywhere. The testimony of Major Swift, of Chicago, is evidence enough for one city, even if large discount must be taken from it. Asking who bribes the Common Council, he replies that it is representative citizens, capitalists and business men. We have had revelations enough, and more are said to be pending, of the unsound condition of much of our commercial life at home. Until this sore is probed and healed by the truth of God, there can be no salvation for such as are smitten with the disease. We want some preaching that shall take the same effect upon the conscience as did Baxter's at Kidderminster, Luther's in Germany, and Wesley's all over England. It seems as if it must be searching, ethical, evangelical preaching. A bold and resolute blow must be struck at common sins in the name of the Saviour of sinners.

The behaviour of audiences is almost as important to the success of public worship as the work of the pulpit; but it does not seem to be thought of in many churches as a matter worthy of much consideration. Most people are satisfied if they behave with conventional decency; and there are some good customs that are but little considered, notably the habit of punctuality. Propriety in some congregations seems synonymous with a mere cold impassiveness. The cold and austere way in which the most impassioned appeals are met is one of the real hindrances to a true acceptance of the Gospel. The stirring truths of the Gospel are received in a listless and apathetic manner. The praise is devoid of warmth and reality. There is no audible and visible response to the prayers and the sermon. When this is so, public worship is as cold and becomes as wearisome as an empty ceremonial.

The element of spontaneity should never be absent from a religious service. The preacher should not be ashamed to make use of those little familiarities and personal touches which beat within to the real human power of his convictions; nor should his congregation be so frozen in under the ice of a faultless deportment, that they dare not make a sign of outward interest. There should always be a steady interflow of sympathy between preacher and people, that they may together realise the invisible touch of the Holy Spirit. The times of richest blessing in the ministry of the Word have not been those of stately ritual, and careful proprieties, but those in which all who take part in it are so absorbed in their spiritual exercises, and the realisation of the Divine presence, that all the poor conventions of behaviour have been forgotten, and they have dared to be natural. We should watch and pray against the intrusion of anything which interferes with the full reception of Divine influence and the maintenance of a sense of real communion. The truest seemliness is found in the heartiest and happiest brotherhood.

Lepers in India.—Mr. Wellesley Bailey, who has returned from a prolonged tour of inspection through India, states that in many of the public thoroughfares of Calcutta the mendicant leper is in painful evidence. While in the neighbourhood of Raniganj, he found, in three days, no fewer than nine cases in which lepers were engaged in selling food and other commodities to the public. Mr. Bailey visited most of the thirty or more centres in India and Burma in which the Mission is at work, and was cheered by many tokens of God's blessing on the self-denying labours of the missionaries and native helpers.

The Stalk and the Sickle.

Immediately he putteth in the sickle.—Mark iv. 29.

It was one of the loveliest of summer Sabbath days, and in the solemn evening hour the sunlight came through open windows, and a shimmer of green leaves into a beautiful little chapel, built by the owner of an estate on his own grounds. And the noble mansion not far away, with its fair surroundings, looked all the fairer to me because of this recognition, so devout and practical, of Him "who giveth all."

No sanctuary could have had a greater charm in its perfect adaptation to its mission. Neither cost, nor pains, nor taste had been spared, as wainscoted walls and sweet-scented organ and clustering ferns all bespoken. There was no village near the hall, but the chapel, which was seated for 150 worshippers, was filled to its utmost extent, many having walked four miles to be present at that evening service. An agriculturally-employed audience, for the most part, and the subject was in perfect adaptation thereto, its outlines clear-cut as a cameo, but filled in and throbbing with most un-cameo-like vitality. It was the deep problem of life that was treated from the standpoint of this sweet country picture drawn by Christ, the Creator and Lord of nature, the life and growth of the plant, illustrating so closely the processes of spiritual life. The thoughts followed each other in quick vivid sequence, but I can only indicate them here.

1. That the soil and the seed were in perfect adaptation to each other, so that to bring them into contact was to give every reasonable chance of germination. 2. That when the seed was committed to the earth, *all responsibility was then transferred to the soil*, the sower having, for the time at least, done his part. 3. That when life begins it brings under tribute all its surroundings. Earth and air, sunshine and shower, stormy wind and evening dew are all made ministers to its growth, thus discrediting the excuses of those who, in the higher region of morals, lay the blame of sterility on unfavourable environment. 4. That constant, though gradual growth is the surest proof of vigorous life. And then came the point which was flooded with light to one at least of the listeners in that little congregation. When the corn is ripe, its connection with the earth is weakened by gradual decay of the stalk, and now it bows its head in glad surrender to the service of others, its own life yielded up in magnificent ministry. Passing through processes akin to pain and humiliation; the keen-edged reaping hook, the relentless flail, the sharp winnowing fan, the crushing machinery, but all making it into food for the service of man, staff of life to the people.

What a glad some light is thrown on many dark experience by this thought—*no life without death*; and yet how slow we are, in our own individual experience, to recognise it. We pray to be moulded to the Divine will, to be more used in blessing to others, but we wish it all to be brought about without any personal discomfort, and when the Divine Husbandman answers our prayer and takes sharp measures for detaching us from the earth, we are amazed and discouraged, and think the Lord has forgotten to be gracious! and that these fertilizing, fructifying processes are a series of Divine blunders.

Good John Newton quaintly renders this phase of unbelief in his well-known hymn:—

Lord, why is this? I trembling cried,
Wilt Thou pursue thy worm to death?
'Tis in this way, the Lord replied,
I answer prayer for grace and faith.

The preacher, whose powerful exposition of truth had so moved his hearers that evening, little thought how prophetic of his own case the closing teaching was. Only a fortnight later, and that Sabbath scene of calm peaceful beauty was exchanged for one of Sabbath desecration and violence, accompanied by a ruffianly attack on his person by men debased and made savage by drink. Now, brought back to ministerial work again after long weeks of life nearly extinguished, there can be seen in him what he would be the last to recognise in himself; a mellowing and ripening of the "shock of corn" even by the lightning flash of what men would call sore accident and disaster. M. C. F.

Percy Park, Tynemouth.

Foretastes of Heaven.

That your days may be...as the days of heaven upon the earth.—Deut. xi. 21.

THE law which God gave to Israel aimed at their profit and welfare. Length of days, health of body, temporal prosperity, and supremacy over the nations were to follow in the train of obedience. "Observe to do it," said Moses the mediator, "that it may be well with thee," and again, "The Lord commanded us to do all these statutes...for our good always" (Deut. vi. 3, 24). "Holy and just and good," it contained not a single enactment which did not promise its special blessing to obedience; a reward lay in the observance of every precept, nor could one be deleted from the statute-book without detriment and loss.

For the law was in its measure the expression of the will of God; the will, therefore, of essential Love, for "God is love." The law, therefore, could intend nothing but the good of his people—love was the legislator, love dictated every provision. Hence the arbitrary restrictions and blemishes which so often mar human legislation found no place therein. Moulded and fashioned in conformity with this law, how fair and prosperous had been Israel's destiny! How "had her peace flowed as a river, and her righteousness as the waves of the sea!"

Alas! we know too well, how the human love failed to respond to the claims imposed upon it by the Divine love. The will of God was not "done on earth as in heaven." The blessings of obedience were forfeited, and the curse of a broken law became the nation's bitter heritage. It was in the prevision of this failure that Jehovah uttered his pathetic lament, "O that there were such an heart in them that they might fear Me, and keep all my commandments always, that it might be well with them and with their children for ever" (Deut. v. 29). That "heart," whence alone issues acceptable obedience (Rom. vi. 17), was wanting. The love which is the motive and the power of obedience was lacking; for the law that love imposes, love alone can fulfil, "for love is the fulfilling of the law" (Rom. xiii. 10). The sum of its requirements is love Godward and manward. Law's prescriptions provide love with scope for her beneficent activities. The law defines her sphere and opportunity of service. But the love which law enjoined, it could not engender. The love it commanded, it was powerless to compel. It failed, through no inherent defect, but through the weakness of the flesh to which it addressed its precepts.

The law formulated a *claim*. The Gospel proclaims a *fact*. The law demanded *human love*. The Gospel declares the *Divine love*. The law said, "Thou shalt love," and the edict was barren of result. The Gospel

said, "God so loved," and behold! the genesis of the Divine love in the soul of man was accomplished. For love is ever of procreative virtue and begets her kind. If this love were universally prevalent, in other words, if the Gospel which (by the quickening energy of the blessed Spirit) generates it, were everywhere believed, earth would become a nether heaven. If the love of God "having its seed in itself" were received into the hearts of all without exception, the world would exhibit one vast harvest field of love to rejoice the heart of the Divine Husbandman.

Fancy a world, a continent, a nation, a family where love performs unhindered her proper functions. And what a world, a continent, a nation, a family were this! Heaven alone exhibits such a scene of felicity. There, every volition runs parallel with the will of God. There love's behests are accomplished without remission or reserve. There love reigns supreme, and the perfect will of God is perfectly done.

Happy region, love's own home and fatherland! Dear fellow-believer, through "the grace of God and the gift by grace," we shall soon be there. We shall breathe its atmosphere. The sure hope will have become the begun reality. Jehovah's word and oath are pledged to secure it to the feeblest believer in Christ. Let us exult together in our God and in his Christ, as we quaff deep draughts of the wine of this "strong consolation."

We wait indeed for that supreme felicity, with its exemption from sin, sorrow, and death; and its welcome "weight" of resurrection glory. But we need not wait for the earnest thereof. Even here and now, a partial heaven may be ours, proportioned to our conformity to the Divine will. Inlets of heaven will flood the soul that knows, approves, and obeys, amid how much of confessed imperfection, the will of God.

The "days of heaven upon earth" are yet available to the individual experiences of such. Their heaven is begun. They possess its essential element in that special Divine presence which our Lord promised when He said: "If a man love Me, he will keep my word, and my Father will love him, and I will come unto him, and make our abode (lit. *mansion*," as in verse 2) with him (John xiv. 23). Such honour God puts upon obedience in a world where it is so passing rare. Thus, the Majesty of Heaven, the "Inhabitant of Eternity," condescends to the lowly dimensions and meagre appointments of the believer's heart and transforms it by his residence into a royal palace! Reader, is this your experience? If not, it *may* be. It is no impossible ideal. Fulfil the conditions and it becomes yours.

Lives—not a few—transfigured after this fashion, stud the starry firmament of Christian biography. What about our own? Heaven's days are still willing to be domiciled on earth, and with us. Let us entertain the bright visitants. Heaven's borders are yearning to annex and enclose the little area of your life and mine, and make it a very Beulah land. Above all the Divine guests are at the door, and wait for admission. So the guest-chamber be but prepared and ready, let us open and admit them. Thenceforth shall every day in our calendar be "a day of heaven upon earth." C. K.

A Commission on the Liquor Traffic, appointed by the Canadian Government, sent queries to ministers of all denominations. To the question, "From your experience and observation as a clergyman, do you consider the use of any intoxicating liquors, in any shape, as hurtful morally or socially?" no fewer than 2123 replied in the affirmative, the negatives numbering only 272.

Letters from S. Africa.—16.

THE following, which narrates more fully a very promising effort for the good of the "boys" at one of the mines on the Rand to which I have already alluded, may well supply the place of a letter from myself this week. Such schools are needed at every mine. May God raise up other men like the single-eyed and whole-hearted writer.

The manager of the mine mentioned, Mr. Rogers, showed much kindness to a party of friends, of whom I formed one, himself being our guide through the mine. There are not a few earnest Christians in positions of responsibility in the Barnato mines, and probably in others also.

Bloemfontein, April 6.

R. COPE MORGAN.

MISSION NOTES FROM JOHANNESBURG.

The gold-bearing reefs of the Witwatersrand District extend East and West, and are dotted with successive mining companies for a distance of ninety miles or more. All these companies employ

NATIVE LABOUR,

ranging from twenty "boys" (as they are called) up to three thousand, according to the extent of the company's operations. These natives come from all parts of South Africa, tempted by the high wages paid, averaging about £3 10s. a month and rations. They come from Inhambane by steamer to Delagoa Bay, and from there on foot or by rail. From Gazaland, Matabeleland, and from beyond the Zambesi they travel on foot in small parties, often taking two months to complete the journey.

Bechuanaland, Basutoland, Natal, and the Cape Colony also contribute to the supply, and large numbers come from the northern districts of the Republic itself.

The natives from the Northern districts of the Transvaal are a mixture of various conquered and scattered tribes, and mostly speak several dialects of other tribes. Those from the East Coast and Delagoa Bay, the Machopis, Shangaans, and Inyambaans, are a very quarrelsome lot, and dearly love a free fight with those of any other tribe. With the added incitement of a little vile liquor, numerous skirmishes take place, and not infrequently lives are lost in these encounters.

Each company provides lodgings for its boys, the quarters being called

"COMPOUNDS,"

although differing entirely from the closed and guarded compounds of Kimberley. These compounds are merely rows of sleeping rooms, either of stone, with galvanised iron roof, or entirely of galvanised iron on a wooden framing; the floor is of earth. To escape the attacks of fleas and other lovers of dirty mankind, many of the boys erect staging of packing-case material or any other available timber which they can pick up in out-of-the-way corners. The architectural effect is ludicrously ingenious. Around the walls hang garments of all descriptions, but mostly of an indistinguishable colour, while here and there are suspended tin trunks and milk or beer cases, containing the wardrobes of some of the more genteel of the lodgers. The Company provides and cooks maize-meal for the employes, but to this is added meat, tripe, a sheep, and an occasional fowl by the lodgers themselves. An empty oil-drum, perforated at the sides, like a plumber's, serves for an oven, and coal is taken from the Company's supply. When free from work the volatile spirits are let off in numerous ways, of which the most favoured is

MIMIC WAR-DANCES,

accompanied by the din of drums, the rattle of native wood harmonicons, and the shrill whistle of a hundred short reeds held in the dancers' hands. The get-up of the performers is as varied and original as it is indescribable. These dances are kept up with very little intermission all the Lord's

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Day. Outside the doors of the rooms groups of five or ten, as the case may be, sit shouting and squabbling over a game played with a number of stones in three sets of holes. Inside the rooms will be found groups playing at cards, others cutting up and devouring fried meat, liver, or tripe, others mending sundry inexpressible articles of apparel, whilst every now and then one comes across an industrious anklet and bracelet maker squat on the ground, with his steel or copper-wire and horse-hair stock-in-trade, plying his horn implement from morn till eve. Round these lodgings, from room to room,

THE EVANGELIST

(when there is one who will do it) goes, sits down on an empty oil-drum, and tells the blessed story of God's love for a lost world to little groups, ranging from three to thirty souls. In some cases he will have rapt attention and the deepest interest; in others an incessant jabber is kept up, and men go in and out all the time he speaks or prays; not infrequently a drunken native will curse the preacher in his choicest vocabulary of invective, and follow him in and out of several adjoining rooms. Often the remark is heard as the worker enters, "Oh, here comes Jesus! I am off; I am not going to give up drink. I don't want to be a Believer." Some hearers follow interestedly to several of the services, and occasionally pertinent inquiries are made.

Amongst the lodgers are to be found educated natives from mission stations, the larger number of whom have succumbed to the multiplied temptations which surround them, and particularly that of strong drink, the authorities having granted

CANTEEN LICENCES

with profuse indiscrimination. These public-houses for natives are mostly conducted by Jews of an exceedingly low moral type, and the liquors sold are of the vilest and most vitriolic nature, frequently killing the drinker within a short time.

Among this range of mining properties, it is estimated that some seventy thousand natives are constantly employed. With the exception of spasmodic visits from native teachers, and occasional visits from stray workers, scarcely anything is being done to preach the Gospel to this perishing multitude, of whom it has been aptly (but oh, so sadly) said—

"THEY COME TO US SAVAGES AND GO BACK DEVILS."

In Johannesburg and its environs, the various churches mostly have adjunct native schools, but these are principally attended by the house servants and store boys, who can dress up in style, and only a very small percentage of the mine boys go near them. The Gospel must be taken into their quarters, and at their very doors a counter-attraction to the canteen must be provided. A great thirst for education on the part of most of the younger natives of most of the tribes provides a very good fulcrum for the lever; and when the Bible is the primer for every student, and prayer and hymnology the accompaniment of every lesson, there is abundant ground for faith and hope.

The writer, to whom the crying need and the grand open door formed an irresistible call, has taken up the joyous privilege of trying to supply the need, as far as the funds with which the Master has entrusted him will admit, and so long as he grants the needed strength and opportunity.

HIS FIRST SCHOOL

has been erected in the immediate vicinity of the compound of the City and Suburban Gold Mining and Estate Company, Limited, only a few yards from the doors of the natives, the Company having in the most generous and kindly manner granted the use of a site for the school, and another for the cottage of the superintendent. It is proposed (God willing) to open with a magic lantern entertainment on March 27, to commence Divine services on the fol-

lowing Lord's Day, and school on the day and night following, to meet the needs of both day and night shifts of labourers. It is hoped to have two native teacher-evangelists and a white superintendent in charge of each school, and to keep up the room-to-room visitation, as well as the public services and school. Two consecrated white brethren have already volunteered for service in this large field, one of them giving up a salary of three hundred a year for the "reproach of Christ," or its modern equivalent,

A "NIGGER-SPOILER."

Free board and lodging and a small salary can be promised to Spirit-baptized workers who are prepared to devote their lives to this glorious work. Romance, however, there is none. No great chiefs or whole tribes to turn to Christ! No Robinson-Crusoe life in the wilds! No glowing accounts of privations and hair-breadth escapes for missionary periodicals! But a patient, prosaic, plodding work of breaking up fallow ground and planting good seed, which in very many instances will be carried away into the wilds before it has time to take root or spring up. There are real devils to fight, and an indifferent professing Christianity, with its wet blanket and stumbling-blocks to combat; but there is no finer seed-bed, and no grander opening for missionary activity in South Africa. If the Lord prompts any dear child of his to volunteer for this work, Mr. MORGAN will furnish the writer's address, so that communication may be established. No unmarried ladies are at present wanted, but some married men without large families, and single men, may be required shortly. A vigorous total prohibition crusade is being waged, and as the Synod of the Dutch Reformed Church is also actively busy with the drink question, and has for one of its pleas

TOTAL PROHIBITION OF SALE OF INTOXICANTS TO NATIVES,

we are very hopeful. When the Volksraad meets in the month of May, strongly worded and influentially signed petitions will be presented by specially chosen deputations.

The prayers of the readers of THE CHRISTIAN are specially sought that the blessing of the Most High may attend this battle with the forces of darkness. In this mine alone no less than twenty per cent. of the natives are daily incapacitated for work through the effects of intoxicating drink.

Johannesburg, March 25.

A. W. B.

Rest in Jesus.

O THE bliss of doing nothing
But his will!
Ever on the Spirit falling—
"Peace—be still."
Quit of earthly noise and worry,
Rest to greet;
Like another Mary, sitting
At his feet.
Rich the hour of meditation
On his word;
Sweet the moments of communion
With the Lord.
In his loving presence only,
Naught to do,
But to prove deep peace of spirit,
Sweetly true.
Here the links which bind to folly,
All are riven;
Here the Holy Spirit's unction
Breathes of heaven.
O the joy of doing nothing
But his will!
O the bliss of ever hearing
"Peace—be still."

ALBERT MIDLANE.

Stranger's Rest.—The monthly workers' meeting was presided over last Friday by Mr. Matthews, of High Barnet. Mr. Isaac told that in the past week there had been manifest blessing. Pastor Fuller Gooch gave a helpful address, based on Col. iii. 1-4. Miss Ferriman, recently returned from China, gave a most interesting account of work ther

Affairs in Madagascar.

IN a private letter, Rev. J. Peill, of the London Missionary Society, Ambohimanga, says:—

The new Resident-General, M. Laroche, is a Protestant, as is also his wife, we hear. She comes out in May. He bids fair to be a useful man, and we hope his appointment shows that the French Government means to observe strictly its treaty engagements with Great Britain. He assured one of our members who called on him on his arrival that ere long a proclamation would be issued assuring full religious liberty to all. He was most gracious and friendly.

The French language is now greatly run on by all the younger Malagasy. Great numbers go to the priests in Antananarivo to learn it. If they go to mass they are taught free, but if not they pay 2s. each per month.

My wife teaches French to the natives seven times a week, in three different classes. The lack of French Gospel literature is a hindrance, and we could use and distribute almost any number of French tracts, Gospels, and Scripture texts. The results are telling the country people that Romanism is the religion of the French, and they must conform to it or it will be the worse for them (!). They have succeeded in thus frightening many of the poor ignorant villagers into a profession of the Frenchmen's religion.

It is greatly to be desired that the French Protestants will bestir themselves at once and send out one or more of their missionaries to help at this crisis. They would receive a very hearty welcome from all the members of our Mission. The people are gradually settling down once more, congregations and schools increasing in numbers again.

I enclose copy of a letter written by two teachers to a Sunday-school at Kendal, telling of their experiences during the war and after. I thought it might interest your readers.

[TRANSLATION.]

This is indeed a furnace of affliction. From the very beginning of the war there were some who eviled Christianity. "Since the praying began," said they, "there have always been wars going on." "Jesus is an ancestor of the white man," said others. "Jehovah is an old English King," said some. "Let no one pray any more to those two, but only to God the Creator."

When word came that Marovoay was taken, and the chapel there burnt, many more people went back. When the war came nearer to Antananarivo, still more turned their backs on God. Yet they had nothing to flee to except idols. A story was put in circulation that the Queen and Prime Minister had denounced the praying. All the dross and false holding melted away, and it was seen to be much more abundant than we had even supposed. The churches were shut up. Some of the native pastors were reviled. The missionaries, evangelists, and teachers were evil spoken of, and most of the people stopped their ears from hearing the Gospel. They were, alas, like those of whom Isaiah wrote, "They have stopped up their ears, and their eyes have they closed." Even some of the native pastors and preachers were of the number. When the French were close to Ambohimanga I was here, and, alas, what a grievous sight I beheld. Several pastors and local preachers were there, but could no longer be known as such, for they had all turned into idolaters. Some had idol charms tied round their necks; others had them rubbed on their bodies; others, idol priests beside them to protect them. Even now I cannot think of that day without tears, for it seems as if God would show my weakness and unworthiness in that there seems to have been no fruit of all my labours in this town and neighbourhood. At the present time God is showing me what a weak creature I am, and how useless. Day of

discouragement; day of distress; dark of darkness and deadness. Much of the idolatry which appeared that day has lasted ever since.

Some of the churches are closed. In others are very few worshippers; and with schools it is much the same. Our schools here in Ambohimanga are reduced to less than half their numbers, viz., forty boys and thirty girls. The French did not attach Ambohimanga although they were drawn up in line of attack. I don't know why that was; but I think that God forbade them to attack, lest the people should be destroyed in the midst of their sin and folly. Those who trusted to their idols, however, say, "We prevented them from attacking by means of our idols, and so they could not attack." But, although there was no attack by the French, the people themselves became enemies, pillaging in all directions, even to the contents of the Queen's Palace. All my store of rice-corn was taken, besides other property, Testaments and some other books torn to pieces, and some thrown out of doors.

One day an old man met me in the street and said: "Let's have no more of that praying, lad, it's done too much harm already." Another time while I was preaching in a certain church, some people called out, "Stop his mouth—he brings ill-luck." And even now few will listen to the Gospel.

One sixth of Imerina is in open revolt against the French now, and those who are most relentlessly persecuted are the evangelists and teachers, and, alas, the missionaries too, for Mr. Johnson and his wife and child they have brutally murdered.

Foreigners may now enter the town of Ambohimanga, which before was closed to them. On Sunday, Dec. 8, and Friday, Dec. 14, Mrs. Peill and Mr. Peill first came up into the town. Previously to this, however, many French with horses and mules had been up. Up here in the town now an evening service is being commenced in the boys' school-room. Her Majesty Queen Ranavalona III. appears to be a real Christian. On the Sunday, the day before the French entry into Antananarivo, all the churches were closed, but the Queen had the palace church opened and herself went there to worship. And on the Monday, during the severe fighting, she called her followers aside to prayer. She still continues to be a true friend of Christianity and herself clings earnestly to God.

My dear friend, this letter is written at a time when all is sorrowful and dark, and you see that alone is written in it. We are blackened with the smoke and we are melted in the fire. We believe, however, that those who have fallen away were never truly the Lord's, and our eyes have been holden that we did not see this long ago. Alas, the covering of hypocrisy was so thick that until it was removed by force the true condition of things could not be seen. Oh, friends, lift up your prayers for us more than ever, for our land is full of folly and ignorance!

True though this be, thank God for those who still cleave to Christ, for they hold fast by him through all. Most of the severe fighting with the French was on Sunday, and the people heard that the French priest said: "Let their God save them," and so the hearts of many grew cold.

We stayed near the forest for about a fortnight, and, alas, we saw that Madagascar is still a heathen land, for only about one in twenty of all the church members in Imerina can be considered Christians, even if there are any Christians at all in some of the churches. They have been clever at hiding their idolatry, but now it is clearly revealed. There are six chapels not far from where we were staying, but no one worshipped in or even opened any one of them, and when we urged them to come and worship, they answered plainly: "There will be no more praying now." We opened one chapel, but nearly all who came to it were strangers from a dis-

tance, Christians who had fled eastward like ourselves. So we preached, urging to trust in God, each Sunday, until our return home, but the people of the place set up their idols, put them on long poles, and shouted and danced round them. They killed goats, divided the meat, and those who ate of that meat, they said, would be untouched by the enemy. (There is a play on the word for goat. Osy is goat, osa is weak; so those who ate of the osy, their enemies would be osa or weak to injure them.) The owner of the house we occupied went to the ceremony, and brought some goat's meat home, but he was ashamed to let us see him cook it, so it went bad, and had to be thrown away. The people all worked on Sunday the same as on any other day.

We have taken up the work again, but it is even more difficult than in the dark days (days of persecution), for in those days, dark as it was, missionaries were not murdered, they were only sent out of the country; but now, alas, they have murdered Mr. Johnson and his wife and child, and would have murdered other missionaries, if they had not got away in time; and joining with their murderers were some of their own scholars, who also took their share in plundering their goods, burning their house, and wrecking many chapels in the district.

We have visited several of the village churches connected with Ambohimanga lately and talked with the people in their houses too. Where there were 100 people in a congregation before, there are from five to twenty now, and some of the chapels are not opened at all for worship. We are busily at work now, not only in the churches, but visiting the people, too, trying to lead them back again to God.

On December 8 we preached about the folly of idolatry, and exposed the nothingness of idols, here at Ambohimanga in one of the churches. That night, a big dead striped cat (equivalent to the witches' black cat of the old fairy tales) was brought and laid down at our door with the intention of killing us, because we had said, "The idols are useless, and can effect nothing at all. If you think they can try them on us." Of course no harm came to us at all, nor to our wives or children, so on December 15 again we exposed the nothingness of idols.

The darkness of many is pitiable and laughable even. They say: "The praying is not true, for the French live in and defile some of the churches in and around Antananarivo, and yet Europeans introduce the praying among us." Some say: "The praying is all a cheat. We Malagasy are fools, and it was brought among us as a means of getting our country from us, for does not their hymn even say, 'There is a happy land'—that is our land. 'Land that pilgrims love,' that is Madagascar; for the foreigners have long desired to secure it. 'Tis for us still here on earth,' and lo they have got it now." That shows how dark their hearts are. They change the meaning of hymns, and many do not like to hear them read in church any more, for they say, "They have bewitched us" (with those hymns).

God willing we mean to press forward more zealously than ever in the Lord's work, and we beg you to pray for us more earnestly too, that the Lord may be with us, for there is much to hinder our work; and the Romish priests are beginning already to threaten some of the workers. Therefore we beseech you to do all you can to help us in advancing the kingdom of God more earnestly, specially in the villages. This is our rainy season, and there is much rain, but may God help us nevertheless not to be kept back by distances and flooded streams from spreading the kingdom of Christ.

We send greeting and farewell, praying the Lord to be with you and us.—Your friends,

RAMITIARAY and RANTOANINA.

Religious Freedom in Russia.—A *Daily News* telegram from Rome says: "From a trustworthy Russian authority information comes to the effect that, on the occasion of his coronation at Moscow, the Czar will issue a ukase proclaiming liberty of conscience throughout his dominions. At the same time it is stated that the Holy Synod, headed by M. Pobiedonostzeff, is passionately opposing the project, and making every effort to bring it to naught."

OUR DAILY HOMILY.

SUNDAY, May 10.

"THAT THE LORD MAY CONTINUE HIS WORD."—
1 Kings ii. 4.

HOW strongly David held to God's promise! It was deeply graven in his soul. How could he forget the word which guaranteed the succession of his race upon the throne of Israel. At the same time he distinctly recognised that the fulfilment was conditional. There was an *if* in it. It was only in so far as his children took heed to walk before God in truth that God was bound to place them on the throne of Israel; therefore he urged Solomon to keep the charge of the Lord, that the Lord might continue his word. We also must obey the threefold condition if we would enjoy a continuance of God's helpful care.

1. *Be thou strong.*—The strength which is in Jesus Christ waits to make us strong. In the Lion of the tribe of Judah there is the boldness which will not swerve in the face of the foe. Timid women and little children in the days of persecution have waxed valiant in the fight, and have not flinched from death, because Jesus was beside them. Let us seek to be strengthened with all might by his Spirit in the inner man.

2. *Keep the charge of the Lord thy God.*—He has committed to our care his holy Gospel. Let us watch it until we see it weighed out in the temple as in the days of Ezra (Ez. viii. 33).

3. *Keep his statutes and commandments.*—We must obey with greater precision the one new law of love, which includes all the rest. Acting thus, we shall put ourselves in the way of enjoying a continuance of that favour which God has promised.

MONDAY, May 11.

"I HAVE ALSO GIVEN THEE THAT WHICH THOU HAST NOT ASKED."—1 Kings iii. 13.

The understanding heart was Solomon's supreme request, and it was given him before the morning light had broken over Jerusalem. But God did exceeding abundantly beyond what he asked or thought. Riches and honour, victory and long life were thrown in as part of the Divine gift, as paper and string are given by the tradesmen with the goods we purchase. It seems as though our Lord's words were anticipated, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

Put first things first.—One of the most important lessons of life is to discern the relative value of the objects within our reach. The child will take the handful of glass beads, and leave the heap of diamonds in the rough. It is the terrible mistake of men that, perplexed by earth's cross-lights, they put evil for good and good for evil, they make earth rather than heaven their centre, time rather than eternity their measurement.

Seek God and all things in Him.—Things without God cannot satisfy the craving of the soul. Not to know God, and to be known by Him is to possess all things. All things are ours when we are Christ's, because in Him we are God's.

Be more careful of what you are than what you have.—A man's life consisteth not in the abundance of things that he possesseth, but in his purity, truth, tenderness, and the properties of his soul.

TUESDAY, May 12.

"LARGENESS OF HEART."—1 Kings iv. 29.

We must all admit that our soul is too narrow. It holds too little, knows too little, is deficient in will-power, and, above all, in capacity of love, and when we are called to run in the way of God's commandments we break down in despair, and cry, "If I am to be a runner, Thou must first enlarge my heart."

How little we know of the experience which Madame Guyon describes when she says: "This vastness or enlargedness, which is not bounded by

anything, increases every day; so that my soul in partaking of the qualities of her spouse seems also to partake of his immensity."

"There is," says one of the Puritans, "a straitness, slavery, and narrowness in all sin; sin crumples up our souls: which, if they were freely spread abroad, would be as large and wide as the whole universe. No man is truly free, but he that hath his will enlarged to the extent of God's will, by loving whatsoever God loves, and nothing else. He enjoys boundless liberty, and a boundless sweetness."

Thomas à Kempis says, finally: "He who desires glory in things outside of God, or to take pleasure in some private good, shall many ways be encumbered and straitened, but if heavenly grace enter in, and true charity, there will be no envy, neither narrowness of heart, neither will self love busy itself, for divine charity overcometh all things, and enlargeth all the powers of the soul." Give unto us, O God, this largeness of heart, even as the sand that is on the sea-shore.

WEDNESDAY, May 13.

"NOW THE LORD MY GOD HATH GIVEN ME REST ON EVERY SIDE."—1 Kings v. 4.

God is the Rest Giver. When He surrounds us on every side with his protecting care, so that our life resembles one of the cities of the Netherlands in the great war—inaccessible to the foe because surrounded by the waters of the sea, admitted through the sluice—then neither adversary nor evil occurrent can break in, and we are kept in perfect peace, our minds being stayed on God.

Hidden in the hollow of his blessed hand,
Never foe can enter, never traitor stand.

Have you learnt the rest which comes by putting God round about you on every side, like the light which burns brightly on a windy night because surrounded by its four panes of clear glass? Ah! what a contrast between the third and fourth verse: Wars on every side; Rest on every side. And yet the two are compatible, because the wars expend themselves on God, as the waves on the shingle, and there are far reaches of rest within like orchards and meadows and pasture-lands beyond the reach of the devastating water.

Out of such rest should come the best work. We are not surprised to find Solomon announcing his purpose to build a house unto the name of the Lord. Mary, who sat at the feet of Jesus, anointed Him. Out of quiet hearts arise the greatest resolves, just as from the seclusion of country hamlets have come the greatest warriors, statesmen, and patriots. Leave God to care for your interests, and give your soul time to understand his plans.

THURSDAY, May 14.

"THE HOUSE WHEN IT WAS IN BUILDING WAS BUILT OF STONE MADE READY BEFORE IT WAS BROUGHT THITHER, SO THAT THERE WAS NEITHER HAMMER, NOR AXE, NOR ANY TOOL OF IRON HEARD IN THE HOUSE WHILE IT WAS IN BUILDING."—1 Kings vi. 7.

In absolute silence, like the growth of a palm in the desert, that noble building arose in the symmetry of its fair proportions. But there was plenty of quarrying and hammering and chiselling before the materials were brought to the site.

The absolute silence with which the Temple rose is a meet emblem of the progress of the Church, from its foundations laid in the Apostolate towards the top stone, which before very long will be laid upon the completed structure. Amid the rise and fall of dynasties and empires, the Church is being built. Soul after soul, as so many added bricks, is being quietly placed upon the walls. Some day the world will be amazed when it sees the New Jerusalem descend out of God from heaven. The mightiest works of God are the fruit of silence.

You and I are now in the quarry, hewn, chipped, chiselled; or we are in the saw-pit, being sawn, planed, pierced by nails. Be of good cheer. It is

not long, and the preparatory work will be over, and we shall become part of the eternal structure. Into heaven there can enter neither hammer, nor axe, nor any tool of iron. The discipline will be complete. The trial will have done its work. Sorrow and crying will flee away. Then shall the city of God shine forth in completed beauty, her walls Salvation and her gates Praise.

FRIDAY, May 15.

"IN THE PLAIN OF JORDAN DID THE KING CAST THEM."—
1 Kings vii. 46.

The Apostle tells us to obey from the heart that mould or form of doctrine to which we were delivered (Rom. vi. 17). What a mould is to the metal which is wrought into various forms of utensils, that the form of sound doctrine is to believers who desire to resemble Christ. When our hearts, melted in contrition and penitence, are poured into the teaching of the Apostles, to ponder it in memory, and to carry it out in life, they are, so to speak, cast into the pattern of Jesus Christ, which they wear for evermore. Thus we are conformed to the image of his Son.

We differ as widely as the vessels named here. Some are lavers, and some bases; some shovels, and some basons. It matters little what shape we bear so long as we are cleansed and meet for the Master's use. Each vessel in Solomon's temple filled its own niche. The machinery of the whole would have been hindered if one had been missing. Be content with the shape which the Great Designer hath intended for thee. Yield to it. Dare to pour into the dark passages of the mould. Do not ask the intention of this or that. Obey from the heart, otherwise thou mayest have to be broken up, and put back again into the furnace to go through the process once more. This is the Plain of the Jordan for us, the place of death, but soon we shall be remitted to the Palace and Temple of God.

SATURDAY, May 16.

"THAT HE MAINTAIN THE CAUSE OF HIS SERVANT, AS EVERY DAY SHALL REQUIRE" (margin, "the thing of a day in its day.")—1 Kings viii. 59. R.V.

What rest would come into our lives, if we really believed that God maintained the cause of his servants! Men hate you, and say unkind or untrue things about you; on your part, though you are quite prepared to admit that you may have made mistakes, yet you know that your motives are sincere, and that your hands are clean—be of good courage then, God will maintain your cause, as every day may require.

Or, you are beset by strong competition, and, in order to hold your own, you may be tempted to do what is not perfectly the best—to spice your teaching with a little heterodoxy, to puff your wares with misleading titles, to adulterate your goods. But there is no need to do this; so long as you are faithfully serving God, He will maintain your cause, as every day may require.

Or, you are tempted almost beyond endurance, and think that you must yield. The seductions are so insidious, the pitfalls so carefully concealed, the charm of evil so subtle. But, if you would only look away to God, you would find Him a very present help to maintain your cause. Oh trust Him, for none of them that do so can be desolate. Daily strength for daily need; daily manna for daily hunger; daily maintenance for daily temptation. These are assured.

Pendleton.—The thirty-third anniversary of the John-street Hall Ragged School and Mission was held a few days ago, and largely attended. The Mayor of Salford occupied the chair. Addresses were given by Revs. Canon Hicks, T. Edleston, and T. Mackay, Messrs. Thomas Johnson, Muir, W. Taylor, and Gaskell. Mr. Sugden's report showed that last year the average attendance of scholars on Sundays was 1037, other nights 580; of adults at Bible-classes, women's and Gospel temperance meetings, etc., there had been an aggregate of nearly 16,000, visits to cottages 1100, and 76 poor relieved. There had been put in circulation 182,000 tracts, 121,300 magazines, and nearly 400 Scriptures and books, and £239 10s. 4d. had been received at the penny bank.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

Bible Garments.—I.

THE "Searcher" this week is all about clothes, and considering how much time and thought are given to dress, it is wise for us to see what is said about it in our guide-book, the Bible. There are many lessons to be learnt from the various circumstances under which different garments are mentioned in the Book of God.

Let us think, this week, of those in the Old Testament. For instance, there is the gay coat of Jacob's favourite son, which suggests a grave warning against the evils of jealousy. "Jealousy is cruel as the grave," and so poor Joseph found it to be. Think of ten big brothers all made angry and vindictive because of one little coat? It is not likely that the coat would have been of the least use to either of the ten, and yet they grudged to see their brother arrayed in it. Beware of the first stirrings of an envious spirit. It may cost you, as it cost Joseph's brothers, many a long year of vain anguish.

The history of Achan's temptation and Achan's fall warns us against disobedience, and points the solemn moral, "Be sure your sin will find you out."

The wily Gibeonites teach us a lesson of a different kind. We see, in them, the cunning which, even when it seems for a time to succeed, is sure to bring disgrace at last. Every old shoe upon the feet of these crafty Gibeonites was, in the sight of God, a lie, for it was an acted lie. We may learn, too, not to judge of persons by their clothes. Even Joshua and the elders of Israel were deceived when they did this, and it is quite certain that we also shall make mistakes if we make friends with people because of their dress. It is "the ornament of a meek and quiet spirit" which should attract us, and not flowers or feathers, when we are choosing our friends.

Passing over many others of the garments mentioned in the Old Testament—the lessons connected with which you may like to search out for yourselves—I want to say a word or two about some notable garments in the Book of Daniel.

They are not to be found in the British Museum, but perhaps even in that interesting place there is nothing more wonderful to think of than are the "coats," "hosen," and "hats," which were cast, with their fearless wearers, into the midst of the burning, fiery furnace; and which yet came out again without even the smell of fire upon them.

You know how readily a garment is set on fire. If an accident happens, it is not the child's hand or foot which is first ablaze, but the dress or pinafore. And when not actually burnt, yet how quickly your clothes are scorched if you stand too near the fire. God not only cared for the lives of his faithful servants, but He would not suffer even their clothes to be hurt by the devouring flames. His promise, "Neither shall the flame kindle upon thee," was literally fulfilled to Shadrach, Meshach, and Abednego.

Shall we not learn anew the lesson of trust in Him who has all power in heaven and on earth, and of whom King Nebuchadnezzar truly said, "There is no other God that can deliver after this sort?"

It is true that God has not always interposed to save the lives and property of his persecuted people. We know that He has let many of them, in other ages, have the honour of winning the martyr's crown; but He is always "able to deliver," and we may be absolutely certain that in the blessed pathway of his will, not even a hair of our heads can be singed, nor a thread of our clothing injured without his permission.

I hope that none of my young readers will ever be put to such a test as that of which we have been thinking; but the very youngest is not too young to learn how safe and how sweet a thing it is to have God for our helper. "If God be for us, who can be against us?"

Winds and waves his will obey,
Messengers of his are they;
And if nothing else can end it,
But a miracle, He'll send it.

These words of a very old writer are found true, quite apart from fiery furnaces, and by young and old alike.

LUCE A. BENNETT.

Children's Special Service Mission.

Mr. Hutchinson, Pershore and neighbourhood, May 9-13.—Mr. J. S. Tyler, Norwich and neighbourhood, to May 22.—Mr. Hankinson, Epping, May 11; Gillespie-road, Finbury Park, May 12.—Mr. B. Herklotz, Cambridge, May 7; Anthurst-side, May 8; Coniston, May 9; Barrow-in-Furness, May 10 and 11; Egremont, May 12; Whitehaven, May 13; Cleator Moor, May 14; Broughton-in-Furness, May 15; Harrogate, May 17-19; Cautley, May 20; Doncaster, May 21.—Mr. Arrowsmith, Loughanne, to May 16.—Mr. J. H. P. Cutting, with caravan, Elmswell, to May 7.—Mr. W. H. Wilson, Shipton-on-Stour, to May 9.—Mr. H. W. Pewtress, Forest Gate, to May 8.—Mr. W. S. Seyler, St. Bartholomew's, Islington, May 11-15; Hoxton, May 27.—Mr. J. Spiers, Aylth, from May 14.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the questions appear.

Foreign List. Correct answer received:—

No. 15. W. Arnot Craik, Canada.

No. 17 (second list).—Correct answers received from:—

Alec and Fannie Waring, F. W. Hollington, May Wells, Florence Heamshire, Dora Boddan, May Meredith, Florrie Stone, Mabel Siddmore, Alice Short, Ethel and Cecil Roe, Christine and Reginald Lawson, Mildred Scott, Mary McCallum, Thomas MacQuillan, Frederick Hudson, D. Arbuthnot, Aline and Queenie Hewatson, F. E. Reynolds, Elmina Roe, May Pell, Daisy Groves, Maggie Woods, Annie Cooper, Louisa Dundas, Edith Graham, John Menzies, Lillian Bevan, Hannah and Christine Parker, Isabella and Jessie Boston, Moffatt and Sinclair James, Douglas Parkes, Freddie Huxton, Hal and Victor Armstrong, John Brown, Caroline and Margaret Wright, Annie, George, Ethel, and K. A. Falaise, Marion Connell, Minnie Elsie, Edith Reeve, Georgie Trotter, Isabel Deane Roe, —, Martha and Catherine Rogers, Lucy Lomax, Phoebe Sartin, Florence Minnert, Thomas Rayner, Edith Egan, Elsie Elmer, Bertha Courtney, Elma Robb, Leslie Mallory, Mary Start, Ernest Kings, Ella Dunn, Mary Wrench, Maggie Buchanan, Hubert and K. G. Kirkpatrick, Elsie Hope, Ezra and Louis Matthews, Eva and John Gray, W. Campbell, Norah Lowe, Lillian and Helen Willoughby, Roberts Melkie, J. K. Bennett, E. Austin, John and Margaret Hogg, Leonard Roberts, C. D. J. and T. Stanley, Nellie Lovegrove, Katherine Blair, Maggie and Martha Lew, Christina Campbell, Agnes Miln, Vernon and Jack Clarke, Emily Norster, Nettie Thomson, Annie Baxter, Lily Daws, H. Segar, Stanley Wright, Maud and Willie George, Maggie Buelth, Herbert Field, Annie and M. Morley, E. Berryman, Susie Poulney, Emma, Edith, Arthur, Fionnigill, Kate and Dora Symes, George Mallory, Ada and Willie Palmer, Grace Colvill, Harriet Lyham, Edith and Arthur Quick, Hannah and Katie Nutter, A. F. Beardsley, Conyers and Allen Baker, Percy and Cecil Collett, Edward Rainey, Emily Biddlecombe, Raymond Theobald, Hilda Medill, Frances and Dorothy Harris, Edith Badham, Frank Wood, Gertrude Edwards, Winnie Sage, Annie Bennett, Gerald and Edie Houston-Smith, Walter Stainer, Matilda and P. Nixon Robertson, William Porter, Fannie and Jessie Cockram, Martha James, Clara Barnes, Oliver Allbrook, Arthur Cordell, Elma Ishmael, Oswald Roberts, Horace Roberts, J. Matthews, Harry Greig, G. E. Frank, Dorothy Cooper, Daisy and Norman Petrides, Louise Hooper, Daisy Allen, Edith Clarke, Llewellyn Mahy, Lillian Sidery, John Thomson, Elsie McLean, Reginald Findlay, Dorothy and Victor Tanner, Barbara Norton, Walter Thomson, Susie Keen, Jessie and Maggie Carter, Mabel Pearce, T. M. Oldham, Annie Boniface, Isabel and Gladys Phipps, William Aston, Leslie Morris, George O'Brien, A. Matthews, Hilda Matheson, Sabina Macintosh, Eileen Ross, and Thomas Mack, Bertha Fowler, Margaret Goodland, Isabella Dunlop, Marguerite Potter, May Dillig, Alice and Rose Osborne, Violet Broxholm, Herbert Mersey, S. and E. A. Hutchings, Ethel Taylor, Margery and Trevor Matthews, Christine Swift, Edie McCallum, Leonard Browne, Violet Studdert, Dora Walters, Harry Osborn, Ethel Walls, Gunelred Leigh, Minnie Giddings, William McMurray, Dora Colbrook, Elsie Allbrook, Grace and H. Ireland, Harold Maynor, Mary and Sisile Watts, Harcourt, May and Tom Hunter, Frances and Florence Hoyte, Arthur Sanders, Jennie Dewar, Louis and Nannie Tibbitts, Dora and Edith Corrie, Elma and Annie Grove, Lucy Soltau, Laura Kirk, Alfred Kearsey, Charles Holbrooke, William Hichings, William Holder, Nina Goote, Thomas, Jane, and Duncan Kirkpatrick, Eva Sawley, Annie Ireland, Kate Ireland, Jessie West, Elma, Lena, Josie and Percy Cheal, Willie Weinstein, Fred Weststone, Mary Davy, Lavinia Barnes, Edith Dearsley, Rose Chuen, Hannah Lovell, Dora Berry, Arthur Couch, M. H. Daniels, Nellie Benny, Ada and Mabel Davis, Ruth and Mary Brathwaite, Connie and Alice Rouse, "Craigview."

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 18).

- 1.—St Paul.
- 2.—(a) Twice. (b) Fifteen days. (c) Peter and James the Lord's brother.
- 3.—Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.
- 4.—Ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.
- 5.—Bear ye one another's burdens, and so fulfil the law of Christ.
- 6.—(a) Saul persecuting the disciples of the Lord —Acts ix. 1. (b) To Abraham's faith when God told him his seed should be as the stars in multitude.—Gen. xv. 5, 6. (c) To the birth of Ishmael, the son of Hagar.—Gen. xvi. 15. To the birth of Isaac, the son of Sarah.—Gen. xxi. 3.
- 7.—(a) St Paul. (b) False brethren. (c) James, Cephas, and John.
- 8.—In the cross of our Lord Jesus Christ.
- 9.—I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

Correct answers (first list) received from:—

Constance and Hilda Schaeffer, Annie and Edith Cole, Arnold and Bertha Allbrook, James Dellow, Ruth Coupe, Daisy Warner, Muriel Oldham, Vernon Clarke, Gracie and Kathleen Dodington, Dorothy Patten, May Putoff, Rose and Henry Anton, Edith M. Bradham, Emily Palmer, Evelyn Shaw, Daisy Groves, May Pell, J. K. Bennett, Bertha Courtney, Hubert Malahan, Elsie Hancock, Charlie Milledge, Raymond Whitwell, Dudley Symon, A. S. Daw, Stuart Elliott, Violet Broxholm, Hoffman Scott, Helen Dunbar, Phillis and Noel Wright, Charles Bewley, Harry Robinson, Sidney Morgan, Melbourne and Myrtle Perry, Emily Bridgewater, Alfred and Mary Greenacre, Florrie and Belle Dance, Katharine Blackie, Evelyn Lowndes Moor, Helen Beckett, Jane, Gertrude, Hubert Kirkpatrick, Nettie and E. B. Black, Rosi Brant, Dora Berry, Dorothy and May Vickers, James Roy, Mary Plumb, Arabella Onslow, Mary and Elizabeth Hull, Tom Brown, Madeline Irwin, Norman Brady, Douglas Parkes, Maude and Edith Tyson, Amy and Maude Nottage, Bertie Davey, Dorothy Arbuthnot, William Nash, Maurice Gant.

THIS WEEK'S BIBLE SEARCHER (No. 19).

THE GARMENTS OF THE BIBLE.

(Old Testament.)

1. The first garments man made (Gen. iii.).
2. The first garments God gave (Gen. iii.).
3. A favourite's coat (Gen. xxxvii.).
4. Borrowed raiment (Ex. xii.).
5. Lasting clothes (Deut. viii.).
6. Old shoes (Josh. ix.).
7. A stolen garment (Josh. vii.).
8. A little coat (1 Sam. ii.).
9. A coat of mail (1 Sam. xvii.).
10. A skirt cut shorter (1 Sam. xxiv.).
11. A rent garment (1 Kings xi.).
12. A disguised king (1 Kings xxii.).

[Children under twelve may stop here.]

13. A dropped garment (2 Kings ii.).
14. Cast-away garments (2 Kings vii.).
15. A lady's clothes (Prov. xxx.).
16. Beautiful garments (Isa. lxi.).
17. Filthy rags (Isa. lxiv.).
18. Rotten rags (Jer. xxxviii.).
19. Fireproof coats and hats (Dan. iii.).
20. Exchanged garments (Zech. iii.).

(a) Look up these chapters and say in which verse each garment is mentioned. (b) Give the names of persons referred to in connection with any of them.

An Act of Heroism.

I DARE SAY many of you will have heard or read of a sad incident which took place recently at Buluwayo, in South Africa. During a battle with the Matabele warriors an English soldier was wounded, and a comrade, seeing his helpless condition, gave him his own horse in order that he might ride to a place of safety. But the noble fellow by doing so placed himself in grave peril, and almost immediately fell dead under a shower of the enemy's spears, or assegais.

After reading this you will, I know, feel very deep sympathy with one of my "nieces," who wrote me the following letter, dated April 29:—

DEAR UNCLE TOM.—I am very sorry to tell you my dear brother, Frank William Baxter, was killed last Wednesday at Buluwayo. He gave his horse to a wounded comrade, and he himself was assailed. It was a noble death, and a glorious end, but we are all in deep sorrow for his loss. We had a letter from him only last Saturday.—Your affectionate niece,
ANNIE BAXTER.

It is curious that one of the texts you had to look up in last week's Bible Searcher was, "Bear ye one another's burdens; and so fulfil the law of Christ" (Gal. vi. 2). This is just what I should like you to do, to help bear the burden of those who are so sorrowful at the loss of their loved one.

How can you do it? Well, you cannot all write to Annie and say so, but I am sure your hearts will feel very deep sympathy with her; and you can pray for her and her relatives that God may comfort them in their sad trial.

Personal Paragraphs.

ARTHUR COUCH.—Thank you for the text you sent. GERTRUDE DOOLAN.—You will find your question answered in last week's CHRISTIAN. LILLIAN GRANT.—I am sorry that your first attempt should have been unsuccessful. Try again. EVELYN MOIR and EVA SAWDAY.—I have had your names corrected. FRANK WOOD.—A postcard is sufficient. MABEL MCLEAN.—I am sorry you have not been well, but hope you are better now. LOUISA BAUGH.—You can serve God as well in doing your duty to others, as in answering questions. DAVID PENMAN.—The next prize competition will be June 25. WALTER THOMSON and T. W. HOLLINGTON.—A star indicates neatness and general excellence. ELSIE RUTTER.—Please do not cross your writing. NELLIE FARRELL.—All the questions must be correctly answered to secure mention in the weekly list. E. B. BLACK.—You do very well for your age; the older you grow the better you will do it. NETTIE BLACK.—I wish you many happy returns. ARTHUR PROCKERSGILL.—I am sorry you are not able to do the "Bible Searcher" at school. Can you not have THE CHRISTIAN sent to you there? KATE IRELAND.—I hope your arm will soon be well.

ANNIE PAISLEY writes:—"I always look forward to Thursday morning for THE CHRISTIAN. It comes by the Wednesday night boat, so we do not receive it until Thursday. I want to tell you about Jersey; it is such a lovely place. We go out and gather snowdrops, violets, primroses, forget-me-nots, and other flowers. The apples were very plentiful last year, and promise to be the same this year. When out in the country, I often think of the poor little children who have never seen the green fields. How they would enjoy to be here, as the fields are white with daisies, but no buttercups grow here. There is a small yellow flower, very like a buttercup; it is called a Jersey daisy."

UNCLE TOM.

Children's Scripture Union.—Portions for week ending May 16, 1896.—Sun., May 10, Psalms xlv. 1-14; Mon., May 11, xlv. 15-26; Tues., May 12, xlv. 1-17; Wed., May 13, xlv. 1-11; Thurs., May 14, Acts i. 1-14; Fri., May 15, i. 15-26; Sat., May 16, ii. 1-13.

Children's Holidays.—For some years the council of the Sunday School Union has sent away large numbers of children to cottages throughout the country, and having realised the need of a Home under their own control, where the children could be cared for more thoroughly, Acton Lodge, Clacton-on-Sea, was opened in July, 1894, the house having been hired for two years. During the past year 1,797 children have been sent away for a fortnight's holiday, of which number 532 were sent to Clacton. In January, 1894, "Glenbank, the House Beautiful," Bournemouth, was opened as a Children's Convalescent Home, and last year 145 children were received. Nearly 3,000 teachers have visited the Teachers' Home of Rest, at Hastings, since its commencement in 1887, and recently, through the kindness of Mrs. Kennedy, the future of the Home has been secured.

A Movement is on foot among the Christian Endeavour Societies connected with the English Presbyterian churches to raise a fund for the purpose of forming a new mission centre at Sva-bue, an important position to the south-west of Swatow.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTANIA.

SONGS OF THANKSGIVING FOR THE NEW HARVEST.

(Concluded.)

THE whole of this wonderful poem reeks, as it were, with the blood shed in Gibeah for Saul's guilt; but at the same time it is redolent, as of new-mown hay, and is brimming over with the jubiliations of victory and harvest. (2 Sam. xxi.)

PSALM LXV.

For the Chief Musician. A Psalm, a Song of David.

PART I.

1.

1. Unto Thee, Elohim, silence is praise in Zion,
And unto Thee let vows be performed.
2. Thou that hearest prayer, unto Thee shall all
flesh come.
3. Are cases of guilt too hard for me to decide—
Our transgressions: Thou, Thou atonest them.
4. Blessed is he whom Thou chooseth, and receivest
to dwell in thy courts.
Satisfied shall we be with the pleasures of thy
house, thy holy temple.

2.

5. By terrible acts of righteousness dost Thou
answer us, God of our salvation,
Confidence of all ends of the earth and regions
afar off.
6. Girded with might, He establishes mountains by
his force,
7. He stilleth the roaring of the seas,
The roaring of their waves, and the tumult of
the peoples,
8. So that they who dwell in distant places are
afraid of thy tokens.
The outgoings of morning and evening Thou
makest to rejoice.

PART II.

1.

9. Thou hast visited the land and watered it;
Greatly Thou didst enrich it.
The river of God is full of water—
Thou providest them corn, for so preparest Thou
the earth.
10. Drenching her furrows, settling her ridges,
Thou makest her soft with showers;
The springing thereof Thou didst bless.

2.

11. Thou hast crowned the year of thy goodness,
And thy paths drop fatness.
12. The pastures of the wilderness do drop,
And the hills are girded with joy.
13. The meadows are clothed with flocks,
And the valleys are covered with corn;
They shout for joy—yea, they sing.

PART I.—The laudation on Zion is not, as usual, expressed in audible rejoicings, but in silent praise, and in vows to be performed. All flesh must flee unto Him who hears prayer. Certain causes which were too hard for the king to decide, and which were common guilt, God has atoned. How blessed to be one of his chosen (Deut. xvii. 15), and in close communion to dwell (Num. xvi. 5) in his courts, there to enjoy, according to the great promise, all the good things which his house and his holy temple afford.

The mystical words of the first line of the psalm give a sufficient impression of what is referred to. All are bowed in silence to pay vows to the God who, in such an impressive manner, has atoned the national sin, through those who fell victims to the terrible misdeeds—misdeeds which even after such a long lapse of time had to come to light, for which the whole nation had been obliged to suffer, and which the king could not remedy. The people are all the more filled with thankfulness for their protection, and at being enabled to approach the holy, jealous God, and enjoy his favours in full measure.

But the outside world has also been calmed (verse 7, comp. also Ps. lxxvi. 8). The God of salvation has answered his people in terrible deeds, testimonies of his justice. By them He has become the "confidence" of all the ends of the earth, and of them that are afar off on the sea. He has shown Himself to be the One who, girded with

might, setteth fast the mountains with his strength, and stilleth the roaring of the sea as He stilleth the noisy tumult of the peoples. Those that dwell in the uttermost parts of the earth must be alarmed by these tokens, while the holy land rings with rejoicings from end to end.

PART II.—God has answered the prayer of the country with overflowing abundance—so that his river became full of water. He it was who so effectually provided the harvest. He it was who watered so abundantly the parched furrows, softened with his showers the sun-hardened earth, and blessed the crops thereof. The good year which God has given presents a charming landscape; the foot-marks of the Lord are to be seen everywhere—in the wilderness and on the hills, in the flocks and pastures and wheatfields of the valleys, in songs of exultation. The silence on Zion regarding God's judgments contrasts beautifully with the songs of rejoicing over the prosperous year which God has vouchsafed the country.

According to David's usual graceful method, we find placed as a companion to Ps. lxxv., a short psalm (lxxvii) intended to convey an answer to it. The country has yielded her increase (7); David blesses the people in the words of the Aaronic benediction (1), with the object of proclaiming God's way and saving health, to the whole earth that by so doing the nations may know (2), praise (3), and with joy (4) fear Him (7).

PSALM LXVII.

For the Chief Musician, on stringed instruments. A Psalm, a Song.

1.

1. Elohim be merciful unto us, and bless us,
And cause his face to shine upon us. Selah.
2. That thy way may be known upon earth
Thy saving health among all nations.
3. Let the peoples give thanks unto thee, O God,
Let all the peoples praise thee.

2.

4. The nations shall be glad and sing for joy,
For thou wilt judge the people in equity,
5. And the nations upon earth
Thou wilt govern them. Selah.
6. Let the peoples give thanks unto thee, O God,
Let all the peoples praise thee.

3.

7. The earth has yielded her increase,
God, our own God, shall bless us,
God shall bless us,
And all the ends of the earth shall fear Him.

This Psalm connects the blessing of the well-garnered harvest with the fact that God has taken the judgment and government of the nations into his own hands. Where, otherwise, should this have happened but at the final victory by which was assured David's dominion over the world? Israel and the heathen are now so bound up together that the token of God's blessing on Israel, in the shape of the abundant harvest, also includes the true welfare of all the nations, if they will understand and thank God for that his face thus shines on Israel.

The Psalm, then, presents the blessing of the harvest in a light both redemptive and historical. As certain as is the blessing from the harvest (6) so certain is blessing through the salvation of God and the government of the nations (7). A *Selah* follows the priestly benediction of Israel (1), and the same occurs after the second chief part of the psalm; i.e., the proclamation of God's equitable, theocratic government of the nations (4, 5). The blessing of the harvest is in these psalms placed in the same relationship as the idolatry censured in Psalms xcvi. and xcvi.

Psalm lxxvii. is without a heading; a fact previously mentioned in connection with Psalm lxxvi. As, however, they belong to a collection of twenty-two Psalms, all of which, with the exception of Psalm lxxii., are, according to the conclusion of Book II. (Psalm lxxii. 20) of Davidic origin, the fact that these two are without headings ought not

to throw any doubt on their authorship. They should be recognised thereby as belonging to one group. Psalm lxxv., as the most comprehensive, is placed first, and should be classed together with Psalm lxxvi. and lxxvii., of which the one shows to the heathen world the great importance of the victory, and the other the significance of the new harvest.

The Street Cries of Damascus.

WHAT a contrast to those of London! How one realises, walking through this beautiful, orchard-girt city, one of the oldest in the world, all that one has read about it in the Book of books! Yet, in spite of its beauty of situation (Eastern writers have called it "The handful of gold in a goblet of emerald"), it is a dirty, wholly unclear city. The prowling, howling dogs are its only scavengers, and notwithstanding its thirty miles of gardens—the scents of countless peach and apricot trees when in bloom—one grows sad in Damascus, for of all the 150,000 inhabitants, so few know our Saviour, the Lord Jesus Christ.

And yet the Western traveller finds endless interest in the bazaars, or streets of open shops, where the merchant sits cross-legged among his wares, nearly always smoking his beloved hookah. The native silversmith weighs his precious stores before he sells them to the over-charged Westerner, while the latter, looking over the piles of merchandise, is attracted by the cries of men passing up and down, and calling out their goods.

One comes along—he carries sherbet and sweets, and he says: "Buy of me! Ah, buy, buy, buy. Yes, buy of me!"

Another pushes him aside, and thrusts forward his water-skin:—"Ho! ye thirsty ones, come, buy of me, and drink."

A custom termed "*Sebil*" causes another man to cry:—"Lo, the distribution! Lo, the distribution!"

The crowd presses round this man, for there is nothing to pay. He is dispensing a sort of lemonade, some rich man having purchased of him his stock of this cool drink, which is to be given to all the thirsty ones who shall ask for it. And walking up and down these streets in and out among these crowds, passing unseen through the highways of the earth, is One who, with a voice of sweetest invitation, cries: "Ho! every one that thirsteth! Buy, buy. I counsel thee to buy of Me!" Who is this, and what does He offer? This is the Lord Jesus, and He offers "without money, and without price" (Isa. lv. 1) to feed the hungry, to give drink to the thirsty, and clothing to the naked (Rev. iii. 18). "I counsel thee to buy of Me gold, white raiment, and eyesalve." Gold, "the unsearchable riches of Christ," "the exceeding riches of his grace," which will keep you from yielding to sin, moment by moment. Raiment, new clothing, a robe of righteousness, a new heart. And eyesalve, the anointing of God's Holy Spirit, which will enable you to say, "Whereas I was blind, now I see." See where He leads, where He would have you go, what He would have you do, when and how to do it; yes, eyesalve, that you may "see Jesus," and the needs of those who know Him not. "Ho! every one that thirsteth, I counsel thee to buy of Me."

I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched—my soul revived,
And now I live in Him.

M. B. G.

Co-operative Holidays are being arranged under the auspices of the National Home Reading Union. Visits to Whitby, Keswick, Helensburgh, and Edinburgh are included in the programme, all particulars of which may be had from the general secretary, Rev. T. Arthur Leonard, Colne, Lancashire. The organisers have recently taken an old Elizabethan mansion at Whitby—the Abbey House—which will be used all the year round by those who join the holiday parties. A week-end holiday is offered for the low sum of 13s. 6d.

The Late Mr. H. Thane Miller.

ONE of the most prominent and interesting figures in the personnel of the Y.M.C.A. Jubilee Convention of 1894 was Mr. H. THANE MILLER, from Cincinnati, the blind singer and evangelist. All who followed closely the programme of that memorable gathering will recollect the touching, heartfelt words he spoke under the historic walls of Windsor Castle, as the Convention was on the point of being finally dissolved. Last December the news of Mr. Miller's sudden decease, from heart affection, was the occasion of very wide-spread mourning and regret. So great and universal was the esteem in which he was held throughout Y.M.C.A. circles in the United States, that he was termed "the George Williams of America." With his departure a powerful personality passed out of the working ranks of the Association, leaving it distinctly poorer in spiritual power and ardent advocacy.

Mr. Miller was converted to Christ at an early age, and became an active worker in days when the help of "lay-workers," so called, was less welcome than it is now. He attached himself to Y.M.C.A. work in the very earliest years of its existence on American soil. An Association was formed in Cincinnati in 1848, of which he was a member. As to his service in Association work, we quote the following from an obituary notice in *The Young Men's Era*:—

"The Association invited the second American convention to Cincinnati in 1855. This marks the real beginning of Mr. Miller's Association life. He saw the possibilities of this new layman's movement; he threw his energies into it then, and he has never deserted the cause. By this convention the International Committee was located at Cincinnati. Mr. Miller was chosen a member of this committee, and soon become its chairman. His tireless energy was thrown into what he believed was to become a great enterprise. Mr. Miller and the committee were pioneers. In the days of the confederation, when New York and Boston held aloof from the national movement, these men with a few others pushed forward the Association cause until it culminated in the great national revival of 1858 and the United States Christian Commission—the preacher of the Gospel to the soldiers during the war.

"When the war was over, and the Association, with prestige gained from its sacrifices, rose in 1866 into new dignity before the nation, Mr. Miller joined with the now increased number, in the maturity of his powers and experience, to make the Association a saving power among the young men of American cities. Through this channel his influence has gone far and wide. He has been for years in the inner counsels of the International Committee, and he is one of the great laymen who has grasped the Association ideal and made it to shine before the world. In 1866 he was chosen president of the famous Albany Convention, which re-founded the American Association. There were 597 delegates in attendance, and the convention attracted much attention from the press and the pulpit.

"Mr. Miller has been the greatest convention figure in the American movement. He has been president of twelve Ohio and four International Conventions, and vice-president of the Jubilee Convention held in London in 1894. He had the power to inspire enthusiasm. He knew how to keep people sweet, and could steer a large gathering past hidden

rocks with the deft hand of a pilot. His gift of song has been blessed to thousands.

"In 1867 he founded the state work of Ohio, and has been its active supporter ever since. He has raised more money for state and international work than any other man in Ohio. In the critical years of 1866, '67, and '68, Mr. Miller's services were invaluable. In the difficult position he was placed in as president of these three conventions, Mr. Miller was true to the cause he loved, and won the enduring gratitude of the Associations."

For the last thirty years or more of his life Mr. Miller suffered from a total loss of eyesight. "This misfortune," says a friend, "did not make him morose, and in spite of the limitations his blindness imposed upon him he lived a very busy and useful life." His characteristic features were a boundless enthusiasm and an overflowing spirit of love. His presence and speech in committees and conventions were ever a source of cheer and inspiration. Some striking testimonies to this have been borne by those who were



closely associated with him in work. Says one:—

He was an every-moment Christian, daily and hourly, living in the sunlight and smile of his Saviour. My own life has been made better, my Christian faith and hope made stronger and brighter by my contact with him and in the living example he set before me. In Sunday-school work, Young Men's Christian Association work, or evangelistic work he was always the same, warm, true-hearted, devoted, consecrated, earnest follower of his Master. To know him was to love him. He is enshrined in the hearts of thousands all over this broad land, and the Christian young men for whom he had done so much who to-day mourn his loss.

His departure was very sudden. He retired at 10 o'clock one evening, feeling slightly indisposed. A little later he arose, took some remedy, and retired again. The family physician was sent for. While waiting for him Mrs. Miller administered other medicine, and heard her husband say: "Now I will go to sleep." These were his last words. He died before the doctor reached his bedside. So he verily "sleeps in Jesus," and his works do follow him.

Temperance Principles in Schools.—A conference of nearly forty members of Parliament, presided over by Lord Templemore, has been held on the question of teaching temperance, not total abstinence, principles in elementary schools as a class subject

The Month & Its Lessons.—5.

MAY—The Flower Month.

MAY is one of the sweetest months in the year. It betokens farewell to winter, the dawn of summer, the awaking time of joy, and hope, and the emblem of youth. It is the birth-month of flowers. The special features of the month are flowers and brightness.

LESSONS FROM THE FLOWERS.

1. WILD FLOWERS. A lesson on natural life.—Ps. ciii. 15, 16.
2. SPRING FLOWERS. An illustration of spiritual life.—Song of Solomon ii. 11, 12.
3. GARDEN FLOWERS. A picture of developed life.—Song of Solomon vi. 2, 3.
4. BIBLE FLOWERS. A guide to perfect life.—Song of Solomon ii. 1.
5. COLOURED FLOWERS. A mark of varied life.—Is. xxxiv. 1, 2.
6. BEAUTIFUL FLOWERS. An image of beautiful life.—Matt. v. 28, 29.
7. FADED FLOWERS. A warning of the end of life.—Job xiv. 2; 1 Pet. i. 24.

The ancients depicted May as a youth, clothed in a robe of white and green, crowned with a garland of roses. In one hand a lute, and on the forefinger of the other a nightingale is perched—a picture of life, health, beauty, fragrance, and song. All enjoyed in Christ in the atmosphere of grace, in the life of faith, and in the service of the Lord.

There is a lesson in each flower,
A story in each stream and bower.
In every herb on which you tread,
Are written words which rightly read
Will lead you from earth's fragrant sod,
To hope and holiness and God.

In order to reclaim a miser, Constantine the Great took a lance and marked out a space of ground the size of the human body, and said to him, "Add heap to heap, gather riches upon riches, extend the bounds of your possessions, conquer the whole world, and in a few days such a spot as this will be all you will have."

The world without flowers would be like a face without smiles. Flowers are the stars of earth, and stars are the flowers of heaven, bright lessons in Nature's book of instruction, and emblems of hope and glory.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever" (1 Peter i. 24, 25).

Winchester.

C. EDWARDS.

An Appeal for Jamaica.

THE following statement is heartily commended by Dr. Grattan Guinness:—

Pastor Geo. House, of St. Ann's Bay, Jamaica, W.I., is now in England for his first furlough after eighteen years of service. During his stay in Jamaica he has been instrumental in leading hundreds of souls to Christ. Besides sustaining pastorates, he has opened up several new and important centres of Christian usefulness where churches, Sunday and day-schools are in good working order.

On August 26, 1893, Mr. House's chapel in St. Ann's Bay, a large and substantial building, with a seating capacity for 1500 people was destroyed by fire. He and his people were not daunted by this calamity, but began the work of restoration almost before the walls were cool.

After incessant toil and self-sacrifice, in less than two years they completed a substantial and beautiful chapel in place of the one they had lost, at a cost of £1400, having a seating capacity for 1200 people. The members of this church and congregation are among the poorest labouring classes, but during the two years they succeeded in raising amongst themselves and friends in money and labour value the sum of £1000.

Mr. House and his people would be very grateful to receive, through Dr. H. G. Guinness, of Harley House, Bow, E., the help of Christian friends in Great Britain in freeing this struggling church from the burden of £400 debt. Mr. House would be pleased to visit missions or churches in England and give lectures, illustrated by dissolving views, on Jamaica or the West Indies. His address is, The Elms, Lee-on-the-Solent, Gosport.

MAY MEETINGS.

Christian Literature Society.

THE friends of this society held, on Wednesday week, their annual meeting in the Council-room, Exeter Hall. The Right Hon. the Earl of Northbrook presided, and opened the proceedings with a review of the condition of things in India, maintaining that that vast empire had, in the providence of God, been placed under the rule of the Queen in order that Christianity might be spread, and the darkness of heathendom dispelled. In this direction the work of the Society in providing school books and general Christian literature in the languages of India is of the utmost importance. The report presented by the Secretary, Rev. George Patterson, showed that the work of the society in India is three-fold, publication and distribution of Christian literature, training of Christian teachers, and Christian vernacular education. The society issued last year 133 new books and eighty-six new editions, and the sales amounted to £6312. Great attention is given to the training of Christian teachers, some sixty-nine natives being under the care of Rev. J. S. Haig, at Ahmednagar. In the Christian Vernacular Circle Schools some 8000 children are under Christian instruction. While the work is prospering, the income is very far from satisfactory, and larger funds are urgently needed.

Rev. H. C. Squires, of Richmond, formerly of India, spoke of its linguistic peculiarities, and the native literature found among the people, showing the utter absence of any sound, useful, or healthy literature. Hence the value of this society in providing a reliable, religious, and moral literature for the millions of India. Addresses followed by Major-General A. H. J. Campbell and Rev. H. Haigh (W.M.S.), of Mysore. The General stirred many hearts by declaring boldly that he regretted the Government did not see its way to nail Christianity to the mast and avow clearly that it is established on the Christian faith.

The Railway Mission.

EXETER HALL was crowded on Wednesday evening last week by an enthusiastic company of railway-men and their friends. Mr. F. A. Bevan presided.

The report, read by Mr. Nixon, the secretary, spoke of the past year as one of great encouragement and distinct progress in bringing the Gospel before railway-men, who are largely hindered from ordinary Christian privileges. The plan of holding brief services during the meal hour at great centres has been increasingly adopted. Sixteen new branches have been formed in the past year, making 418 in this country. Many of these have mission halls in full operation in connection with them. Large space is given in the report to incidents of blessed result in the salvation of souls and reclamation of the victims of drink. Good accounts of similar work have been received from the Cape, Australia, Canada, South America, India, and Japan, as well as Switzerland. The Railway Mission Convalescent Home at Hastings has been doing splendid work during the year; but a larger Home is needed, and the foundation-stone of a new Home will be laid shortly. According to the testimony of leading railway officials, the operations of the Mission have produced a remarkable improvement among the men employed on the railways.

A financial statement was presented by Mr. S. GURNEY SHEPPARD, who stated that the new Convalescent Home is to be opened on May 23 by H.B.H. the Duchess of Teck. The old Home accommodates thirteen, the new Home will receive forty. About £3,000 is still wanted to complete it.

Mr. F. A. BEVAN, the chairman, dealt with certain sneers as to Exeter Hall Christianity, maintaining in the face of these misstatements that religion is for men as well as women, for working men in the full activity of life. This he proved from scriptural example, and from present day experience. They who yield to God become better and braver men in every way, while their homes are transformed by love and peace.

LORD OVERTON, in the course of a vigorous speech, said that many seem to think that railway-men are mere machines, who may have bodies but certainly have no souls, who stand at their posts, do their duty, help perplexed travellers, and need trouble with no higher or deeper things. Giving reasons for his interest in railway employees, he told of various Christian railway-men with whom he had to do in Scotland, witnesses of the right stamp, doing good service for God and their fellows

Mr. ROBINSON SOUTTAR, M.P., followed with a clear and ringing Gospel address, finely emphasised and pointed by a beautiful Gospel solo sung by Miss Ada Rose, closing—

Why will you do without Him? He calls and calls again, "Come unto Me, come unto Me," oh shall He call in vain? He wants to have you with Him: Do you not want Him, too?

You cannot do without Him; and He wants even you.

Short testimonies were given by a large number of station-masters, guards, porters, pointsmen, engine-drivers, and other railway employees—many of them saved through the Mission, and all working in connection with it. These hearty and straightforward words afforded strong evidence of the real work going on amongst railway-men all over the land.

Christian Colportage Association.

It was a delightful break in the ordinary routine of May Meetings to sit for an hour on Thursday afternoon among the hearty colporteurs of this society, listening to their terse and telling testimonies. It is impossible to detail the stories of blessing narrated. Suffice it that from all parts of the land and the Metropolis came tidings of souls won from sin's darkness to the light of God, not merely through books sold, but through personal words spoken by the "man with the books." Quite a host of incidents of this kind were forthcoming in rapid succession, and then, as time sped on, the secretary called for "sharp-shooting" half-minute

testimonies, and thus in a quarter of an hour some twenty-one men mentioned special books blessed to old and young. These included Bibles, penny Testaments, "Grace and Truth," "Blood of Jesus," and many other Gospel books, as well as Penny Stories and tracts. In conclusion, Lady Hope addressed the men in a few bright and stirring words.

The annual meeting proper followed, Lord Kinraid presiding. Mr. Martin Sutton, one of the oldest friends of the Association, expressed his deep interest in the work of the colporteurs.

A short abstract of the report read by the secretary, Mr. H. D. Brown, deplored the prevalence of morally poisonous literature, with the most ruinous results on young people. The definite evangelistic operations have been remarkably blessed of God, and very specially among villagers in out-of-the-way hamlets, and among domestic servants, who are peculiarly difficult of approach by any agency save that of colportage. The colporteurs now number 125. During the past year nearly 47,000 Bibles and Testaments have been sold, and about 700,000 books, etc. It was to be regretted that the financial statement showed a deficit of £383, which it was hoped would speedily be cleared off.

The CHAIRMAN followed with an earnest plea on behalf of the C.C.A., putting in plain, practical fashion the strong claims colportage work has upon the Lord's people in these days of Ritualism, Rationalism, and open ungodliness. It might be unsentimental work, but on the other hand it was real, honest, fruitful work, going from door to door and getting hold of certain classes by no means easily accessible to ordinary agents.

CANON GIRDLESTONE maintained that this Society is filling an important niche in Christian effort. It is aiming to supply a positive remedy for a positive evil. He believed that popular literature is undergoing an entire revolution at the present time—largely owing to the introduction of penny reprints, most of which so far had been very good. From this point the Canon passed on to a review of present-day literature, its tone, tendency, and general drift, concluding from his rapid glance that there is urgent need for Christian men giving more earnest heed to the circulation of sound and healthful books, as well as direct Gospel literature. He

commended in the warmest terms the work of the Society. Sir G. WILLIAMS next took up the matter of funds, and issuing a challenge succeeded in securing promises amounting to £300.

In the evening another meeting was held, Mr. Robinson Souttar, M.P., presiding. Rev. G. H. C. Macgregor addressed the colporteurs in a high-toned and spiritual manner, calling for deepened devotion and fuller service.

Trinitarian Bible Society.

On Tuesday evening last week the friends of the Trinitarian Bible Society assembled in the Lower Exeter Hall, in celebration of the sixty-fifth anniversary of the Society. The chair was occupied by Mr. JAMES INSKIP, who in his address advocated the distinctive claims of the Society and commended its work. The proceedings were hearty throughout, addresses being delivered by Revs. T. Davis (Harborne), W. Sinden (Regent-square Chapel, W.C.), and G. Duncan (Gravesend), also by Prediger C. T. Lipshytz (Barbican Mission to the Jews), and Madame Lopez-Rodriguez (Figueras, Spain).

In a summary of the report, read by Rev. Dr. Bullinger, the secretary, particulars were given of the sustained circulation, with blessed results, of Salkinson's Hebrew New Testament; of the publication of Dr. Ginsburg's standard text of the Hebrew Old Testament, a work of great value, the introduction to which (now in the press) will give full particulars of sources and much fresh historical information; and of the Breton Bible, which has called into existence an important evangelical mission, the activity of which is rapidly developing a native church full of life and zeal. Encouraging news from Italy, Spain, and France, was followed by a few words on the Judeo-German Bible, which has been largely used by the Mildmay Mission to the Jews; and, finally, a good account was given of work among English and foreign sailors at home and abroad.

The total income of the Society during the year was £3931, and the circulation of Bibles, Testaments, and portions reached the aggregate of 253,990. Free grants were made to some sixty missionary and other societies, and to workers in various parts of the world. Herr Lipshytz and Madame Lopez-Rodriguez were able to relate remarkable cases of blessing resulting from New Testaments freely distributed—in fact, placed in the hands of people who in some cases were unable to buy them, and in others objected to pay for books of which they had no knowledge, and which, therefore, they could not be expected to appreciate or value to any degree.

Lord's Day Observance Society.

The annual meeting was held in St. James's Hall on Tuesday week. The report maintained that it is becoming more and more clear that the only defensible ground is the position taken up from the first by the Lord's Day Observance Society; that the Lord's Day of the Old Testament and of the New Testament cannot be secured for the advantage of man, except by its recognition as a day of consecrated rest; a holy day, and not a holiday; a day instituted under a Divine charter, and to be enjoyed in obedience to Divine laws. Where the Divine gift of the day and the Divine claim to regulate its use are denied, or ignored, or put in the background, the human claim to enjoy the day is imperilled, or largely set aside. There no longer remains any ground on which it can be demanded as a right; and what God intended for all is utterly lost to those who need it most. It is already lost in large measure in this country to those sections of the working classes who are employed in street and railway traffic, and in public-houses and refreshment-rooms. It is lost to growing numbers of musicians and others who furnish amusement to the public, and to those who have the charge of places of public resort. And each fresh step intended to secure new profit for shareholders, and employers, and employed, or new amusement for the devotees of pleasure, tramples underfoot the best interests of those too blind to value, or too weak to enforce, their right to that Sabbath which God made for man, and stamped as "holy," to protect it from human greed and human folly. But in the present and in the future, as in the past, your committee are prepared to offer at every point a strenuous resistance to all such attacks. The increasing inroads on the observance of the Lord's Day were deplored, while accounts were given of the endeavours made to counteract legal and social

popular and Parliamentary encroachments of the Day of Rest.

Vigorous addresses followed by Messrs. W. Johnston, M.P., W. D. Cruddas, M.P., R. Macintosh, Revs. F. A. C. Lillingston and H. Stevens, and others.

The Union Hall Mission.

THE work carried on by the late Mr. Bilke is still maintained by a devoted band of workers. The anniversary meetings were held on Thursday, Mr. T. B. Miller presiding at the evening meeting. After praise and prayer,

Mr. C. STUART THORPE, who is now superintending the general work, made a statement as to the experiences of the past year since the calling home of the trusted leader. While this loss had been felt in every department, the work itself has gone on with increasing success. Reviewing the various operations in Union Hall and in the Queen's Park Hall, mention was made of special efforts on behalf of the poor blind. If the funds permit, it is hoped to continue occasional tea meetings for the sightless who are numerous in the district. Details were also given of the open-air, Sunday-schools, and Gospel services in both of the halls, for which the Union Hall Mission is responsible. It may be well to note that the Union Hall is under the honorary superintendency of Mr. Edwin T. Cook, while Queen's Park Hall is in charge of Mr. S. Stiddolph. The financial statement showed need of additional help.

Touching reference was made by the chairman to the life and labours of Mr. Bilke, drawing therefrom various practical lessons for young workers. Brief words followed by Messrs. John G. McVicker, E. T. Cook, W. Holmes, William Grove, and others.

The Missions to Seamen.

THE annual meeting of this society was held on Wednesday in St. James's Hall. Com. Dawson, the secretary, read extracts from the report, stating that the income of the Society for 1895 was £37,413 7s. 2d., being the largest sum ever received in any one year. With regard to the staff, at the end of the fourth decade, it has two superintendents, forty-three chaplains, three lady-workers, fifty-six readers, and eight helpers working at fifty-one seaports at home and seventeen abroad. These are aided by eighteen boatmen and thirty-three institute-keepers, and supplied with seventeen steam and sailing Mission vessels, and fifty boats to carry them to the crews on board ships, fishing vessels and barges, and to the isolated inhabitants of remote lighthouses, islets, deep-water forts, and coastguards. There are also eighty-five seamen's churches, institutes, and mission-rooms for sailors and fishermen.

Admiral the Hon. Sir E. R. Fremantle, late Commander-in-Chief in the China Seas, who presided, bore testimony to the good work being done by the Society. Similarly cheering evidence was borne by Rev. A. Gurney Goldsmith, late of Hong Kong, T. S. Treanor, chaplain of the Downs, J. F. Griffiths, from the Tees, and Mr. Joseph Livesey.

"Coalies" at Mildmay.

THE annual gathering of London coalies and their wives was recently held at the Conference Hall, Mildmay Park. After tea and talk, a most enthusiastic meeting was held, attended by nearly 1000 persons. Colonel Morton, who presided, gave the guests a hearty welcome, and in plain and homely language exhorted them to enlist under the banner of the Lord Jesus.

Mr. BOTTING, a Christian coalie from South London, spoke of what the Lord had done for him, and exhorted all his brother coalies to come to Christ. Mr. G. C. LOCKETT, representing the coal merchants, rejoiced to know that many merchants are now assisting to support the four missionaries who regularly visit the various depôts. Mr. Burrows, a coalie from West London, gave a good ringing testimony. Mr. FRED TREN, coal merchant and treasurer of the Mission, spoke of the great interest coalies themselves are taking in the work. Their contributions have increased each year. During last year the Mission had been able to add two extra workers. He gave an earnest Gospel address. Other addresses were given by various friends.

The report of the past year's work published in a neat pamphlet entitled "The Music among the Coalies," can be had from the office of the City Mission, 3, Bridewell-place, E.C., price one penny. It is well illustrated, and gives a graphic account of the interesting operations of the missionaries.

Baptist Anniversaries.

THE Baptist anniversaries held last week were well attended, and a good spirit prevailed at the various meetings. At the opening session of the Union on Monday, in Bloomsbury Chapel, Rev. J. G. Greenhough vacated the president's chair in favour of Rev. T. Vincent Tymms; and Rev. E. G. Gange (Regent's Park) was elected vice-president, a post which carries succession to the presidency. On the following day Mr. Tymms delivered his address, which dealt with "Authority, True and False." In conclusion, he maintained that as surely as we learn to teach the truths of Christ, and do the work He has appointed, authority with men will come. As authority arrives, there will come also the supreme test of life—whether we are fit to sit with Christ upon his throne. The more men look up to us, the more we must look up to Christ. The more authority we wield, the more incumbent it becomes that we should use it in the fear of God. The man, the church, the people exercising lordship on this earth without an upward look is doomed to be abased. Only reverence for One above can keep men lowly in high places; but looking up into the excellent glory, all unhallowed thoughts and feelings are swallowed up in worship.

At the missionary soirée on Tuesday, Mr. EDWARD ROBINSON, of Bristol, presiding, an income during the year of £75,000 was reported—an advance upon any previous year. Addresses were delivered by Revs. G. B. Farthing (of Tai Yuen Fu, Shansi, North China), G. R. Pople (of the Lower Congo River, Africa), and R. Gordon Fairbairn (of Cheltenham). In the course of an impressive address, the last-named said: We have seen the Indian negro, the Greenlander, the Chinaman regenerated by the self-same faith of the self-same Son of God and Son of Man; and while the churches have been mourning because Pentecost was past Pentecost has been everywhere persistent, refusing to be hustled to untimely burial, till we have been constrained to acknowledge that this very age is the age of the Holy Ghost. There is joy in the presence of the angels as the slaves of sin and Satan forsake their idols. How the heart of Christ must leap for gladness when, at the chiming of the Sabbath bell, they besiege the throne of grace! 10,000 Eskimo Christians, 150,000 Red Indian Christians, half a million West Indian Christians, 10,000 Patagonian Christians, 40,000 Chinamen, nearly a million natives of India, and all the sons and daughters of the 400 African communities! Oh, it is wonderful, wonderful!

Mr. H. P. GOULD, of Norwich, presided over the Home Mission and Church Extension meeting at the Memorial Hall on Monday. Rev. A. Pidgeon gave an encouraging account of work in Cornwall, and Rev. R. Silby, of Nottingham, followed. Dr. Richard Glover delivered an address on "Free Churchism in the Villages." At the meeting on the same day of the Bible Translation Society, a good report was rendered, and a resolution was adopted emphasising the importance of providing and circulating faithful and complete versions of the Holy Scriptures, in view of the impossibility of sending missionaries in sufficient numbers to carry the light of the Gospel to the hundreds of millions of people who are still in heathen darkness.

There were a number of prayer-meetings, also sermons on behalf of missions. At the gathering of the Zenana Missionary Society, Miss Edith Angus was enabled to say that the year had been marked by special mercies. Not only had the lives of all the missionaries been spared, but the committee had been enabled to send out new workers. Their hearts had been gladdened by the open profession of some of the pupils, and the heavy monetary burden with which they had closed in former years had been averted by the increased contributions from the churches. The meeting of the Young Men's Missionary Society was presided over by Mr. Bompas, Q.C., who, in the course of a vigorous address, said: As one grows older, the conviction deepens that the only supremely important things in this world are those that belong to Christ, and I would say to young men and women—if you want to make life bright, let work for Christ be your absorbing interest, and use your best powers in helping forward the salvation of the world.

The annual missionary gathering was held in Exeter Hall, Mr. J. Compton Bickett, M.P., in the chair. The secretary, Mr. Baynes, was enabled to state that during the past quarter of a century there had never been a report so full of encouragement. A thanksgiving fund had therefore been started, and

over £1000 subscribed. At the missionary breakfast, Rev. J. B. Myers announced that steady advance was being made in the direction of every church member being a subscriber to missions. Several speakers warmly commended the penny a week system.

British Syrian Mission.

THE annual meeting of this Mission at Morley Halls was interesting and well attended. Sir MATTHEW DODSWORTH, Bart., presided. The financial statement told of a deficit of £500. Miss STOWELL, who has worked for six years in the Mission, told something of what was being done in the twenty-eight schools of the B.S.M., and the thought uppermost in her mind was the great need of the hundreds of villages, scattered about on the mountains and in the plains of Syria, with no light, no teachers, and no schools.

Rev. H. E. Fox, speaking as an eye-witness, said he knew of no better work being carried on in Syria. He spoke of the beauty of the land, and recommended people to take a holiday trip there; while doing so, to try and do good to the people. Rev. J. F. ANDREWS having spoken, the audience had an opportunity of helping by contribution or by making purchases at the sale held in the adjoining hall.

Zenana Bible and Medical Mission.

THE friends of India's secluded and untaught women filled St. Martin's Town-hall on the afternoon and evening of Tuesday week, for the annual meetings of the above society. Lord Kinnaird presided, and, after prayer, the report was presented by Rev. A. R. Cavalier, who stated that eleven new missionaries had gone forth during the year. The society now employs 122 European missionaries and assistants, 175 native Christian teachers and nurses, and 79 Bible-women—making a total of 376 workers. An addition to the hospital at Lucknow is sorely needed. At Benares there are now two English and one native lady doctor, and the extension of the hospital has been found to provide a corresponding increase in work. At Patna the Duchess of Teck Hospital has been opened, and now meets a very great need. The committee have arranged with the American Board of Commissioners of Foreign Missions to take over their work at Jaffna in Ceylon.

The hon. finance secretary, Mr. W. T. PATON, presented the financial statement, which showed a total income for home and India of £19,716, and pleaded for more young ladies to go out as honorary missionaries. They already had eight. Was it too much to ask for sixteen? Referring to the fact that the Society had three hospitals in India, he remarked that the total cost of their maintenance was only £2,391, or £797 for each hospital.

Rev. G. B. DURANT, of the C.M.S. Mission, Allahabad, having acted as superintendent of the work in the Punjab and North-West Provinces, spoke with some authority on progress in the North-West, where the Society has from fifty to sixty workers. These he knew as earnest and devoted ladies. There was no light task, no child's play. Nor was it a work of which the results were rapidly seen. The Converts' Home at Allahabad provided numerous instances of successful labour. Again, the valuable and important work which Miss Paterson was doing among the native Christians had been too much neglected, but it was deeply important. He had been asked, "Are the results satisfactory?" He did not gauge missionary results by the number of baptisms. In imitation of the C.M.S., the Society had adopted the band of associated evangelists scheme, which had proved a decided success.

Lord OVERTON followed in a telling address, dealing with various phases of the work, and concluding with the triple appeal, "Pray ye," "Go ye," and "Bring ye all the tithes into my storehouse." Rev. B. WARDLAW THOMPSON closed the meeting with an interesting account of what he had seen of work among women during his late visit to India.

The ladies, who had been silent in the afternoon, had their opportunity in the evening, when a meeting of a more popular character was held in the same hall, and during the evening a novelty was introduced in the shape of a report illustrated by limelight views. Mr. T. A. Denny took the chair, and among the speakers were Lady Hope, Miss Tulloch, a Zenana worker from Jaunpore, and Miss Rouse, of the Student Volunteer Missionary Union.

The Church Missionary Society.

THERE may, as some have feared, be a diminished interest in May meetings generally, but certainly there was no flagging to be detected in the great host who packed Exeter and St. James's Halls on Tuesday morning and crowded the whole eight meetings held by the C.M.S. during the day. When, prompt at 11 a.m., Sir John H. Kennaway took the chair in the central meeting, Exeter Hall, he was greeted with an enthusiasm which spoke volumes.

The report, presented by Rev. H. E. Fox, recalled the men of faith, on whose heroism the work was built. A glance followed over the field in India, Western Asia, Africa, Japan, and the Isles of South China (with touching reference to the martyrs of Hwa sañg). Special and thankful mention was made of the Medical Missionary department. At length coming to finance, a deficit was disclosed of £17,069—not due to a falling off in the ordinary income, but to the fact that the expenditure had grown faster than the income, and this by reason of the opening doors on every side: "the real cause of the present position is the increasing missionary force."

The approximate statistics of the Missions are:—Stations, 424. European missionaries, 467; wives, 290; ladies, 218: total, 975. Native and Eurasian clergy, 311. Native teachers, 5035. Native Christian adherents, 212,640. Communicants, 57,779.

The PRESIDENT began his customary review of the difficulties and losses, triumphs and encouragements of the year, with a cordial welcome to the new secretary, Mr. Fox, who had now presented his first report, and who was, he felt sure, the right man in the right place. Dealing with the financial question, he advocated the policy of "Advance," giving his reasons for holding that money is not the difficulty. There is plenty, if only hearts be touched and real self-denial be exercised. If God's people realise their opportunities the deficit will be wiped out. Not content with this, he called the Church to a great forward movement, which has been named the "Three Years Enterprise," an endeavour to publish the Gospel in all lands and to all peoples in the three closing years of the present century.

Mr. EUGENE STOCK followed with a detailed account of this T.Y.E. to send out the glad tidings to every creature ere the close of the century.

The Bishop of EXETER, in the course of a weighty speech, rejoiced that the next three years were to be years of preparation for the centenary, to usher in, he trusted, an epoch of unprecedented triumph for the Gospel. Surely it could not be forgotten that two-thirds of the human family are strangers to God's love, while all the time our Lord calls us to evangelize the world. Will any say, "We cannot?" What! Does Christ command an impossibility? He never does. What He commands, He will enable us to fulfil, if we be willing and obedient. From this point the speaker went on to indicate the lines along which advance should take place, beginning with the doubling of the mission staff at all great centres. He hoped to see an income of £400,000 next year; £500,000 the following year, while it ought to be a million in the centenary year. There was no reason it should not, if the Lord's people rose to their privileges in these last days.

Sir CHARLES A. ELLIOTT, K.C.S.I., spoke of his life-long interest in missions, and, in a rapid and statesmanlike review of his observations in various parts of India (including some of the best known, and on the other hand some little known, but true and valuable missions), dwelt on the devotion to duty, simplicity of life, and unselfish love for the souls of men which characterise the missionaries in the East. These men and women are doing a work deserving of all praise, and their labours have been remarkably successful. Sir Charles could not, however, endorse the views held by some as to the possibility of evangelising the world in the next three years; he knew too well the deep-rooted beliefs, the tremendous obstacles which Christianity has to overcome. Hence converts are comparatively easily won from the aboriginal and simpler races, but the convinced Hindu or the bigoted Mohammedan is a different man to win, and these ancient systems cannot be expected to be overthrown in a day. Sir Charles desired to prevent hasty anticipations which might lead to disappointment, to promote patient effort, which must in the end prevail. Four short missionary addresses followed by Revs. J. E. Padfield (of the Telegu Mission), G. K. Baskerville (of Uganda), H. Carless (of Persia), and H. S. Phillips (of Fuh kien, China).

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Wesleyan Missionary Society.

THE annual meeting of the Wesleyan Missionary Society is always characterized by considerable enthusiasm, and the gathering held in Exeter Hall on Monday last was no exception. The tribes of Methodism came up in goodly numbers, and on the platform and in the general assembly there were representatives from all parts of the country. The chair was occupied by Mr. EDWIN CANNINGTON, of Liverpool, who in a sympathetic address spoke of "the power of the penny," and advocated greater energy in the collection of small contributions in aid of the mission cause.

A summary of the annual report was read by Rev. F. W. MACDONALD, one of the secretaries of the society. It presented a succinct view of the Society's work, beginning with operations on the Continent of Europe. Here, as was pointed out, scepticism and superstition, each at once the ally and antagonist of the other, have to be combated. "Nowhere in the world is there greater need of the Gospel in its purity, in its enlightening and converting power, than among the great European populations where, in the absence, on any adequate scale, both of reformation and of revival, the prevailing form of Christianity is degenerate and corrupt, and the recoil from exaggerated and misdirected belief is seen in a total disbelief of all things spiritual."

The missions in Asia form a great department of the Society's work, and in them a point has been reached when past toil is beginning to tell on a rapidly-increasing scale. The schools, in Hindu, Mohammedan, and Buddhist centres, turn out a large number of youths on whom Christianity has made some impression, in many cases its saving impression. The development of the native ministry, and the training and oversight of lay evangelists is a leading aim in the Society's policy, and receives careful attention. In the African field, the Transvaal and Swaziland district shows the greatest increase. In the Western world the Society has missions in Honduras and the Bahamas, where the work is to a large extent self-supporting, and continues to make progress in Church life and effort.

In the statistical department some encouraging figures were given. The number of accredited church members in the missions under the immediate direction of the committee of the British Conference is 42,677, with 9459 on trial, being an increase of 1698 on the number of the previous year. The total income on the current account was £123,757, which was, by £963, less than the expenditure. It was also reported that of the special sum of £50,000, for the payment of the accumulated deficiency of £34,478 reported in 1894, up to the close of last year £26,819 had been received. The contributions from Juvenile Associations and Christmas Offerings were more than in any previous year.

Rev. Dr. WALLER, president of the Conference, made tender reference to the recent losses of the society by death—naming Messrs. Roe, Ingram, Hudson, and Hill. He insisted that the most solemn privilege and responsibility that has come down to the Church is to carry on the work of the Lord Jesus Christ; and the missionary spirit will be manifested just in proportion to the spiritual life of the Church. Methodism is the outcome of missionary work, and its prosperity depends upon its discharge of a like obligation.

Rev. HENRY HAIGH, of Mysore, described the comfortable, orthodox, caste-bound Hindus, 180,000,000 in number. He showed that pantheism has confused them in their worship and in their morality. To the typical Hindu sin is nothing but the failure of expediency, and holiness is only the perfection of prudence—a doing nothing obnoxious to the claims of caste. He believes in transmigration, and is the slave of fate; and the greatest sin he can contemplate is the embarking upon new courses, or trying to cross his fate. Mr. Haigh explained the peculiar difficulties encountered in dealing with such people, and showed that effort must be comparatively slow in its results. A man cannot shed in one hour the assumptions of a lifetime inherited from long centuries. On these grounds the speaker urged the friends of the mission to holier efforts, showing how inadequate are the existing forces in the field.

Rev. GILBERT G. WARREN, of Central China, gave some account of the character and work of the late Rev. David Hill, warm-hearted, devoted, and prayerful. Rev. WILLIAM BURGESS, of Hyderabad, followed, maintaining that the harvest for which the Church

has long prayed is waiting to be gathered, and the garnering is limited through the smallness of the number of reapers.

Presbyterian Synod.

THE opening address by Dr. J. Thoburn McGaw, Moderator, dwelt with the growth of sacerdotalism, and the recent extension of the Presbyterian system in England. On the second day fraternal greetings were accorded to delegates from several sister churches.

In the course of a discussion on religion and morals, cordial tributes to the evangelistic service rendered by Mrs. Baeyerz were paid by several of the ministers. It was stated that the new college at Cambridge (to be called St. Columba's) would probably be ready for opening two years hence. There was a warm discussion on the education measure now before Parliament.

Revs. Dr. Pentecost, J. H. Scott, G. H. C. Macgregor, and T. G. Murray were appointed ministerial evangelists for the current year. A resolution approving of arbitration in the settlement of international differences was passed. The next synod was fixed to be held at Sunderland.

British and Foreign Sailors.

ARCHDEACON SINCLAIR presided at the annual meeting of this society, held on Monday at the Mansion House. The report showed that during the past year the board had been able to make grants to seventy-two stations. Since the Samaritan work had been opened in London 87,442 free meals had been given, and 16,520 "free beds" to those who had not a place to lay their heads.

The Chairman, after giving figures to show the importance to this country of her navy and mercantile marine, said it was their bounden duty to be extremely interested in the condition of the vast number of men connected with such an enormous trade. The object of the society was the religious, intellectual, and social elevation of British and foreign seamen. There was no class which more needed their help and support, considering the great social dangers to which they were exposed. He expressed the hope that the £1000 now required would be raised, also an additional £1000 a year, so that the society might be placed upon a sound financial basis.

Mr. J. Compton Rickett, M.P., and Mr. Tufnell having spoken, the Countess of Warwick presented souvenir prizes to some of the collectors. On the motion of Canon Wilberforce, seconded by Rev. J. G. Train, a special appeal on behalf of the society, addressed to the "Churches and counties of the British Isles," was adopted.

National Temperance League.

THE Bishop of London took the chair at the annual meeting, held on Monday night in Exeter Hall. The annual report, an abstract of which was presented by the secretary, Mr. Robert Rae, stated that the pledge-signing crusade, commenced the previous year, had been continued. Miss Weston's report showed that 19,894 pledge-cards had been issued by the Royal Naval branch. The importance of persistent effort upon educational lines was insisted upon; the development of the movement was reviewed, it being pointed out that one person out of every seven in the United Kingdom was now a total abstainer. A call was made for a body of well-equipped and enthusiastic crusaders to carry on the work into the twentieth century.

The Chairman expressed his very strong sympathy with the recommendation that the last years of the century should be spent in a most earnest endeavour to increase the numbers of the total abstainers of this country. When measures were proposed which they believed would help forward the temperance cause they were very glad; meanwhile their own work was more important than legislation, for laws were efficient in proportion as the public whom they affected really endeavoured to follow them up by practical action. In four years, if they took up the work as they should, they would assuredly succeed in very largely increasing their members, and then statesmen would begin to think that, whatever their personal opinions might be, they had better make account with "these fanatical total abstainers."

Major-General T. Lynden Bell spoke of temperance work in the Army. Mr. William Noble followed with "Twenty Minutes with John B. Gough," mainly consisting of impressive extracts from speeches. Other gentlemen gave addresses.

Dr. Grattan Guinness's New Book.

DURING the past twenty-five years, Dr. H. Grattan Guinness has given to the world several substantial expositions of prophecy, calculated to inform Christians regarding God's purposes, and to impress all thoughtful readers with the reality of Divine revelation. Alongside this course of study, fascinating and absorbing, he has given close attention to world-wide evangelisation and scientific inquiry in several departments. These activities, taken together, have engaged his mind with deep thoughts and large ideas, which he has at length elaborated in a noble volume, entitled, *CREATION CENTRED IN CHRIST*. (9s. Hodder & Stoughton.)

The title has obviously been suggested by the words of the Apostle, "In Him all things consist," or held together. The aim and object of the work are admirably set forth in the Introduction, towards the close of which the scope of the studies is thus described: "First, Nature's witness to God is briefly set forth; then the need of Revelation is shown, and a summary is given of the proofs of the existence of Revelation. The connection of the natural and revealed is then exhibited. Evidence is given that there exists in Nature a universal law of centralization, controlling the inorganic, the organic, and the moral world; that such a law similarly exists in Revelation, linking in unity its various parts, and reigning in the system of Redemption which it reveals; and that the law of centralization not only prevails in Nature and in Revelation, considered separately, but also in the relation of the one to the other; that the natural is centred in the revealed; and that as the natural is centred in the revealed, so the revealed is centred in Christ, and that thus the whole system of things, both natural and revealed, is centred in Him."

With Dr. Guinness the Christo-centric investigation is not employed to discount the importance of circumferential facts, but rather to view such facts in fresh aspects, and to place them in their highest light. The book deals with a large number of subjects, as well might be expected in so immense a theme. The pages are not reading for everyone; they are for the thoughtful and studious. In the words of the author: "Like a telescope of large aperture, this book is a light-collecting instrument, constructed to bring a broad beam of light to a focal point. As Copernicus applied the Heliocentric principle to the problem of the motion of the planets, so the present work applies the Christo-centric principle to the problem of the constitution and course of the seen and unseen Universe, or of the universal system, natural and revealed."

Here is philosophy as well as religion, history as well as science. In his studies on Analogy Dr. Guinness expounds many Divine laws and principles; in those on Adjustment numerous and deeply interesting sidelights are thrown upon revealed truth, historic and prophetic; and mighty constructive proof is furnished of the certainty of the inspiration of the Bible. The volume investigates important problems in chronology, and makes a substantial contribution to this subject on strictly scientific lines. Among the questions discussed are the dates relating to Christ's life and death, Daniel's prophecy of the Seventy Weeks, and the great prophetic periods. There is a chapter on the cyclical character of prophetic times, with special reference to the discoveries of M. de Chéseaux. In this department Dr. Guinness's independent discoveries are of great importance. Writing on the harmonization of religion and science, he says: "True religion and true science are not opposed. True science may be opposed to false religion, and false science to true religion; but true science and true religion must harmonize as truth with truth. It is a suggestive and interesting fact that the founders of

modern science were religious men, and believers in the Christian revelation; and that their faith, so far from having proved a hindrance, was a guide and help to them in the study of Nature."

Having amply shown this, Dr. Guinness writes on the harmonization of Revelation and Nature, maintaining the following positions: The effect is centred in the cause; the type is centred in the antitype; the means are centred in their end—this last point being considered geologically, historically, astronomically, and morally. In conclusion, the relation of these facts and principles to Christ and his work is shown, and the prophetic word is proved to agree with the thesis; the coming kingdom, the subject of prophecy, will manifest the glorious reality that in Him, that is, Christ, "all things consist," or hold together. As setting forth some of the wonders of nature and revelation, this book is a contribution to evidential literature; as dealing with some of the cruxes of chronology, it is a contribution to prophetic exposition. Every page bears witness to wide reading and profound thought. Those who know Dr. Guinness's other works will want to read (or rather study) this book; the wideness of its scope indicates it as also likely to gain some readers whose special interest is in the realms of science and philosophy.

Mission Work in Ireland.

ON a recent evening, Rev. Thos. Connellan addressed a crowded meeting in the hall attached to St. Paul's, Onslow-square. Prebendary WEBB-PEPLOE presided, and said he had hurried from a meeting in the City to welcome and listen to their brother, whom he was pleased to call his own son in the faith. It was admitted on all hands that Mr. Connellan had been marvellously used of God in Ireland. First his own family, who knew him best, were won by his teaching and example, so that recently his father had died in assured peace, trusting in Christ and Him alone. They knew, of course, that Mr. Connellan had lived here for several months, worshipping among them, and moving quietly and unostentatiously in their midst.

MR. CONNELLAN, who was very warmly received, said:—It is a little over seven years since I ceased to worship in St. Paul's, Onslow-square, and, with the approval of your vicar, went back to carry the Gospel to my former co-religionists in Ireland. I hold in my hand the Bible which he handed to me on my departure, and which bears date March 4, 1889. I had previously spent seven years in the ministry of the Church of Rome in Ireland, and now I have passed almost exactly the same space of time in the ministry of the Gospel. I was informed in March, 1889, and by gentlemen who professed to know the country, that I would be murdered before three months. Lo! seven years have passed, and although no one who knows me will charge me with shirking danger or avoiding the van of the fight, here I stand safe and sound, all the more determined after my seven years' experience to labour on in season and out of season for the evangelisation of Ireland. Much that I saw darkly, as in a glass, seven years ago, has become vividly bright and real to me since. Christ does not leave his servant unsupported in the battle, and the man or the woman conscious of the indwelling Christ is able to conquer Satan even as Christ was.

What have I got to say about Ireland to-night? Very sad is the condition of the sister isle. Romanism in Ireland is day by day degenerating into a system of fetichism. Among the illiterate (and at the last election one out of every five who voted declared himself illiterate) there is no limit to the occult power of the priests. And the priests consider all things lawful which increase their revenues. The illiterate Irish peasant goes to his priest, and pays down his hard-earned money to have "offices" read or masses said for sick wife or

child, sick cow, diseases of the body or mind, butter stolen by the fairies, child "overlooked" by the "Evil Eye," or brother injured by "the blast." And these highly-fed, well-preserved men in black clothes and Roman collars always pocket the fee, and always leave the cure in doubt.

Recently we have had three shocking cases of superstitious mania, so shocking that those who do not read the newspapers will scarcely believe them. A married woman in co. Tipperary was burned to death by her husband and relatives, held forcibly over the kitchen fire until she ceased to struggle. Why? Because she was supposed to be a witch. The local priest had read mass in the house the previous day, and we may presume administered moral instruction to his flock. The murderers are now in penal servitude. The second case occurred in co. Roscommon. A father, four sons, and a daughter were reciting the "Rosary" at night, when one of the sons made an attack on the old man. The rest of the family seized him, dragged him into the room, and hacked him to pieces with shoemaker's knives, which they found lying about. They then ran to a neighbour's house, declaring the house they had left to be filled with devils. In the presence of the police they declared that a voice from the loft ordered them to do it. In the police barrack the daughter flew at her father's throat and proceeded to draw devils therefrom. So violent were they that six policemen were engaged in a deadly conflict with them for an hour and a-half before they were overcome and bound. All the time they were shrieking prayers to the Virgin and the saints. The father and two sons have been committed for trial, while the daughter and another son have been sent to an asylum. The parish priest was examined before the magistrate, and he admitted having taken money for masses in order to cure the murdered son, who had previously shown signs of insanity. A third case has cropped up in the county Galway. Here again the whole family, with one exception, have gone mad; and again the epidemic is religious insanity.

Why do I recite these dreadful facts? Not to cast mud at my poor countrymen, but to show how lamentably Rome has failed with these people; to show that now, thirteen centuries after St. Patrick, the Church of Rome keeps the illiterate Irish peasant in the same condition of dark superstition that prevailed under the Druids.

Legislation may keep Irish restlessness within bounds, but it will never supply a cure. God alone can do that through his revelation to fallen man. Hence it is the truest sign of love for the Irish peasant to point out his disease, and offer the only remedy. It is an old remedy: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 1-4). That is the everlasting Gospel, and that is the righteousness which exalteth a nation.

The mission to which I belong is among the youngest in the land, but it is unique in this respect, that it is worked entirely by converted Roman Catholics and is a movement springing from within the Church of Rome. It is in the nature of a pioneer movement, levelling obstacles, removing barriers, sowing seed, making friends of the natives, and then permitting the Christian Churches to step in and possess the land. We believe in the necessity of heart conversion, and do not care so much about names, or numbers, or profession. We lead our inquirers to the feet of Jesus, and He is able to do the rest. Wonderful success has crowned our efforts even already, although the movement is in its infancy. Priests have been led out, some nuns, too, have been influenced, large numbers of lay Roman Catholics have entered into Gospel light, while a great and growing spirit of inquiry is manifest on all hands. Everywhere I labour I am denounced by the priests, and everywhere, with scarcely an exception, Roman Catholics steal in to my meetings.

In conclusion, Mr. Connellan gave a number of deeply-interesting details, speaking for more than an hour.

Messages from Abroad.

PUERTO STA. MARIA, SPAIN.

IT is now thirteen years since the Presbytery of Andalusia established a college here for the training of teachers and evangelists. We have admitted and trained students from the Spanish Reformed (Episcopal), the American Congregationalist, the Methodist, as well as the Presbyterian Churches. There are two pastors, three evangelists, and six teachers now working for the Lord in different parts of the country who have been trained in our college. At present there are eleven students.

The Irish Presbyterian Church kindly provides the Principal and pays his salary. Three of the pastors of neighbouring missions give two days each a week to help in the teaching, but the expenses for the maintenance of the students, taxes, etc., have to be paid by subscriptions from friends of the work. The Spanish brethren and parents of students do what they can. This year we have had a falling-off in the subscriptions, and the number of students has increased. About £50 will enable us to tide over all our difficulties.

(Rev.) J. VILIESIA, treasurer.

Valle Sequille, Jerez de la Frontera, Spain.

SOCIÉTÉ ÉVANGÉLIQUE DE FRANCE.

With the end of March another year of this Society's work closes. The report for 1896 is full of interesting details of the activity of the band of workers. France, in these troubled times, needs the Gospel more than ever. The help England gives, however, seems to be gradually declining. We see our deficiency increasing every year, and it now reaches the sum of £960.

I have, at the request of our committee, left my work at Brive (Corrèze) to help the general work of the Society. Brive is not abandoned; the three towns of Brive, Tulle, and Aurillac have become stations of our Society, and there is a faithful worker in each. Our stations are very far from each other, and the intervening country needs to be evangelised by itinerant work. I should like myself to help in that work, and many of our agents are qualified for it. If it is in the power of some of our friends to send us help towards this itinerant work I should be very glad.

We have still complete freedom in France to evangelise, to spread the Gospel all over the country; let us work while it is called to-day, and let us think of the noble aim which we have before us to bring France to Christ.

C. W. CREMER, Pastor.

Bourg-la-Reine (Seine).

CYPRUS.

I have been spending a happy Easter-tide in Cyprus, and enjoying the beautiful coast and land scenery in the northern district of the island, looking its loveliest at this time of the year. I have been staying at the little mission hospital at Kyrenia, which was started by Mr. C. E. Newton, of Mickieover, Derby, about five years ago, and where a very real, though quiet, work for Christ is being faithfully carried on.

There are wonderful openings for mission work amongst the Cypriotes, but the labourers are few, and there is little evangelistic work being done in this island. Cyprus seems specially to call to English Christians, as the government of the country is entrusted to England. The natives chiefly belong to the Greek Church, or are Mohammedans, and are feeding upon "husks," instead of "the Living Bread" entrusted to us to give them.

It has been laid upon the hearts of a few Christians to invite a Greek evangelist and his wife from Smyrna to come and hold Gospel meetings in the towns and villages throughout Cyprus. It is believed that £30 will be sufficient to defray the cost of bringing the evangelists here, and paying expenses of their tour round place to place on the island. Rev. J. H. Askwith, Christ Church Vicarage, Derby, will answer further inquiries.

E. P.

NORTH-WEST CANADA.

Many thousands of men and women belonging to Great Britain and Ireland are to be found colonising the magnificent prairie province of Manitoba and the great territories adjoining. The country is a good thousand miles in length, and the same in breadth. Lakes, forests, and immense prairies are to be seen everywhere. The summers are hot and the winters cold. Winnipeg is the largest city with 40,000 people. Other cities and towns vary from 5000 to 10,000, while large and small settlements are scattered over the country. The people

are highly intelligent, and making rapid advancement in modern improvements. Manitoba has an energetic and progressive population. Alberta, Saskatchewan, and Assiniboia are vast territories yet to be filled up. There is room here for one hundred millions. Christian work goes on continuously, but for want of means exertion is hindered.

Rev. Alexander Grant, of Winnipeg, who is a veritable apostle of the North-West, is visiting England and Scotland. He is pastor of a large church in Winnipeg, and a great worker in fifty-two other churches and missions among all nationalities. As treasurer (*pro tem.*) for the Manitoba Missions, I shall be glad to hear from anyone interested in the subject. Large public gatherings and drawing-room meetings are the things we desire.

CHAS. DEAYTON.

Rutherford, Teddington, London, S.W.

AMOY CONGREGATIONAL UNION.

The annual meeting was recently held. The number of members of the churches is now more than two thousand. Two thousand more are putting themselves under Christian instruction. Increasing efforts are made to establish efficient schools in all directions. There is a movement for helping aged and infirm native ministers. Doors are open everywhere for the Gospel.

Day by day at the mission meetings there was a great turning of heart to the source of all strength and wisdom. It is felt that our deepest need is for a fuller measure of the life of God. Students leaving the College to begin public work, and new men coming in, were helped by sympathy and prayer.

The important meetings of the Presbyterian Synod are being held at this time.

J. SADLER.

CHINA INLAND MISSION.

Writing from Ichang on March 23, Mr. Beauchamp says:—What a change since 1892; then there was no house; now there is a spacious mission-house, though still unfurnished. We are the first guests. The house here is situated quite in the country, and overlooking the river. Two and a-half years ago there were but four or five European houses; now there are from ten to twenty.

The price of everything has gone up tremendously, and for the first time the cheapness of silver is being felt in inland China. While we get more silver for £1, we are only getting 1150 cash, instead of 1500 for an ounce of silver. This fall is very sudden, and it makes a very serious difference to those who are living in inland China. Those who are supporting individual missionaries ought to be told this, so that they might send a little more than that named as required. Prices are exactly twice what they were this time last year.

CUZCO, PERU.

Once again we are writing from the city of Cuzco, with the prospects of a longer stay and a better issue to our mission than last time. Many friends have welcomed us both here and on the journey. Our position is a difficult one. Denounced from the pulpit, we are watched and suspected by the ignorant class, which here forms the majority. We write to ask the prayers of your readers on our behalf, and for a real, living interest in this neglected land.

JOHN L. JARRETT.

Cuzco, Peru.

SANTO, NEW HEBRIDES.

Rev. Oscar Michelsen, reporting a visit to the island of Santo, in the new Mission steamer, *Day-spring*, says:—"We brought five youths for the Teachers' Training Institution. I was very much pleased with the progress made by the students in general, and feel confident that many good men will go forth from this Institution.

"Dr. Annand tells me that they are short both of funds and clothing for these young men, of whom there are about twenty as a beginning. I have no doubt that a mission box containing dungaree or common white trousers, Crimean or flannel shirts, hats or caps, blankets, towels, printed handkerchiefs, small iron brackets, cheap sheath-knives, etc., would be very acceptable. Also good clear print *English* Bibles, S.S. Union spelling-books, slates, copy-books, and Sankey's hymn books—words only.

"I ought to mention that the Training Institution on Santo is intended to supply the whole of the New Hebrides Mission with teachers or evangelists, as it is also looking to the whole mission for students. Mission boxes for the Institution should be addressed to Dr. Annand, the

Principal, and sent to the care of Rev. Dr. Cosh, Balmain, Sydney.

FLORENCE.

Acknowledging the receipt of contributions from our readers in aid of his excellent work, Dr. Comandi writes:—"Our faith is sorely tried, many and many a time, but we realise the faithfulness of our God, who has supplied, and will yet supply, all our needs. A new door for preaching the Gospel is opened to us now, at our farm school close to Fiesole. The opposition is great indeed, and shows that the Church of Rome is still the same as ever.

"Were there no laws to protect us, we are sure they would try to burn our farm. As it is, they do all they can to hinder us. The Pope himself has sent a circular letter to the clergy, authorising them to excommunicate all those who come or have been to our little meetings; and to warn the people not to sell us anything, or to have anything whatever to do with us.

"Some of our workpeople, when looking for employment, had to say that they had been working for us. They were thereupon told that they could return to us, as work elsewhere would be refused them. Yet the people are most eager to listen to the Gospel, and God is bringing home the Word in power."

The address of the Asilo Professionale Evangelico is 6, Via Aretina, Florence.

Home of Industry, Canada.

THOSE kind readers who have followed our seventieth party across the Atlantic with prayer, will read the following details and join us in praise and gratitude to our God and Father for all his loving-kindness and tender mercies.

Those in charge of the party write in reviewing the journey: "It has been goodness and mercy every step of the way. Every official most kind, plenty of room, and very fine intercolonial cars. Plenty of snow, but not cold *en route*. Now, at the end of our first week in Canadian Home, our party is reduced to twenty. The children, we believe, have gone to good homes, as there was a good choice of places, being an abundance of applications as usual.

"The little baby girl has found a loving mother, a good, Christian woman, who had lost her only child last autumn. She said she must have someone to fill the vacant place. I gave her a choice of the smallest girls, but made the baby look sweet in her pale-blue frock and pretty pinafore. The little thing clung to the father, and at once they took to her. I wish you could have seen them go off with their new-found treasure. We will often see her if spared to grow up, as they often come in to the weekly market of our town.

"I helped one man (continues Mrs. W. Merry) to choose his boy, having found out that he wanted one who would be kind to the missis. So the book or history of their characters was studied, and the boy Hales was chosen, not for his size, but for his kind heart; he has gone to a good home. We now follow them with prayer, and shall watch their onward growth in this land of peace and plenty, and what an exchange, freed from all the drink associations of the old land!"

Our Beehive is again busy, receiving and training another happy family, sowing the good seed that alone produces loving obedience and gratitude, bringing the humblest share in this most blessed work into touch with our Lord and Master, who saith still, "Suffer them to come unto Me."

ANNIE MACPHERSON.

29, Bethnal Green-road, E.

The American Marathi Mission was established in Bombay in 1813. The latest report tells of further retrenchment owing to lack of funds, but alongside this there are very cheering records of work in various centres. The words of a native pastor in one sphere apply very generally to the entire field:—"It is evident that by Christian books and leaflets, by preaching, and by the prayers of God's people, the Holy Spirit is causing the seeds of truth to take root in the hearts of the ungodly. Idolatry, caste, and the ancient rites and customs of Hinduism, are gradually disappearing. The irreligious are beginning to hunger for knowledge, and for a religion. Their hunger and thirst calls for food and water, and we know not what their end will be if they do not receive it." The work is very extensive and thorough—evangelistic, educational, medical, and industrial. It includes special efforts in behalf of women, also itineracy. Copies of the report may be had from the Columbian Press, Satara, Bombay.

Scottish Notes.

THE Countess Schimmelmarm addressed a crowded meeting in the City Hall, Glasgow, last week.

General Booth addressed a largely-attended meeting of the Salvation Army in City Hall, Glasgow, last week.

The agents of the late Miss Georgina Isabella Small, who resided at Downfield, near Dundee, have paid over to the New Orphan Homes, Bristol, the Stockwell Orphanage, London, and the Orphan Homes of Scotland, Bridge of Weir, legacies of £400 each.

During the past fortnight Dr. A. T. Pierson has been addressing deeply-interested audiences in different parts of Scotland, upon Holiness, Bible Inspiration, the Power of Prayer, Christian Stewardship, and Christian Missions. Already Dundee, Aberdeen, Perth, Edinburgh, Dunfermline, and Inverness have been visited. Particularly in Aberdeen and Edinburgh the impression made was of a very deep nature. Dr. Pierson proceeds to Glasgow next, where he will conduct meetings in the Christian Institute and in St. Andrew's Hall. He afterwards visits Stirling, Kirkcaldy, Uddingston, and Hamilton.

The annual gatherings of the Congregational Union of Scotland were held in Glasgow last week, the chairman being Mr. J. R. Sandilands. The great subject of interest before the Union was that of union with the Evangelical Union Church. The act of union was discussed and decided affirmatively at one of the sessions, though a considerable minority was opposed. A joint meeting of the two churches for consummating the arrangement will be held in October. Dr. Fairbairn, in addressing one of the gatherings, suggested that an amalgamation with the English Congregational Union should be brought about.

Great Assembly Hall, Mile End.

THIS hall is the centre of much activity, year in and year out. Its numerous agencies are continually being blessed in the rescue, help, and salvation of men and women. Another month of earnest effort has been put forth for the Master. Mr. Walter Notman, of the Evangelical Society, who is a great favourite with the audience at the Great Assembly Hall, has had marked signs of blessing following his preaching. His faithful, searching utterance of unvarnished truth, delivered with energy and earnestness, makes his hearers feel that he thoroughly believes in the message he is setting forth. The result has been that it has reached the hearts of many.

Mr. Notman's last night saw the body of the hall filled. At the close, many, some from a distance who had casually walked into the hall and been saved, pressed towards the platform, and warmly shook hands with Mr. Notman and bid him God speed.

Distress in Armenia.

Mr. FITZMAURICE, British Vice-Consul, has returned to Constantinople from his mission of investigation in the Biredjik, Orfah, and Bitlis districts of Asia Minor. The reports which he has made to the Embassy, embodying the results of his inquiries, show the existence of a terrible state of affairs in the districts mentioned, especially Orfah, in consequence of the massacres and forced conversions to Islamism that have taken place.

The Turkish Government (says the New York Independent) apparently thinks it can do about as it pleases with American citizens. Mr. Knapp and his family, and that of Rev. R. M. Cole, in Bitlis, are under close guard by Turkish troops, so that the servants are not allowed to go in and out to provide food. Every week comes news of hindrances placed by the Government in the way of those distributing relief; and although this is invariably followed by retraction of the unfavourable orders, still the constant opposition tells. Not a mail comes in but brings the story of some new aggression on the part of the Turkish Government. Our Government protests, and that, so far, is all. To be sure, it is in good company. England, France, Germany, and everybody, except Russia, are and have been for a year the puppets of Turkish and Russian diplomacy. But what a position for the great Christian nations of the world!

THE C.E. Union of Hopkinsville, Ky., has been more than usually aggressive in work "for Christ and the Church." Its latest endeavour is one of far-reaching influence, and a good example of loyalty to the individual church—nothing less than a house-to-house canvass of the entire city by the Endeavourers.

Evangelistic Notes.

Leeds.—On April 30 there was brought to a close a blessed series of meetings in this city, conducted by Mrs. Baeyeretz. Believers were refreshed and stimulated, while the unsaved were lovingly and simply dealt with. A large number professed to accept Christ as their Saviour.

Dr. L. W. Munhall lately conducted a sixteen-day series of meetings in Rochester, N.Y., under the auspices of the Methodist churches of the city. He opened March 18, and closed April 3. They were of intense interest. Fitzhugh Hall, capable of seating 2500, and under stress 3000, was filled at every evening service and frequently hundreds went away. The afternoon meetings grew in attendance from the first, until at the last the hall was filled. The churches were quickened and profited, and many professed conversion.

Greenwich.—It has been my great pleasure during this week to meet and welcome to Greenwich-road Congregational Church Mr. C. Edwards, of the Soldiers' Home, Winchester. His address on "Clocks and Christians," as also those on "The Life and Death Railway"—which were illustrated by means of large pictures—were exceedingly interesting and instructive. I am expecting to hear of decided spiritual blessing received by many, and am sure he would have far larger audiences on a second visit to Greenwich. Geo. Norton, Pastor.

Personalia.

Rev. Robert and Mrs. Wallace arrived safely at the Marchmont Home, Ontario, on April 14, with their large party of 174 children, after a favourable voyage.

Mr. Joseph Cook is getting better, although very slowly. His sight has improved, but so far he is not able to read much. He will never be able to shoulder the burdens which he has borne in the past, but it is hoped that he may do good work yet.

Mr. I. D. Sankey paid a passing visit to Chicago on his way homeward. He addressed and sang at several meetings, assisted by Mr. and Mrs. Stebbins. In the course of an interview Mr. Sankey stated that Mr. Moody and he were about to conduct a series of Gospel services in Boston.

Miss Frances E. Willard arrived at Southampton on Wednesday last week by the *s.s. Paris*. She has accomplished a remarkable tour in the Southern States of America during the past winter. She has visited in all twenty states and fifty towns, and has spoken to enthusiastic audiences everywhere.

Dr. Newman Hall has returned from the Continent to his evangelistic work among the churches at home. When in Rome he preached at the Presbyterian Church on Easter Sunday. On the last Sunday evening of his visit he addressed a large company of Roman citizens on "Christian Socialism" in the Central Mission of the earnest evangelist Mr. Wall, who translated. The following day Mr. Wall received a number of inquiring Romans, who desired further instruction.

Mr. and Mrs. Thomas A. Bailey, of Edinburgh, sail on Saturday, May 9, for America, to attend the Y.M.C.A. Annual Conference in Cleveland, Ohio, June 5-8. After a tour through America and Canada, they hope to remain in Los Angeles for about a month, proceeding from there to Honolulu and New Zealand, remaining in New Zealand about two months; after which they sail for Ceylon and India, where they hope to reside in India and engage in mission work. Mr. Bailey will act as hon. travelling representative of the English National Council of Y.M.C.A.'s while in India.

The Princess of Wales has appointed Tuesday, June 9, as the date for the opening of the bazaar in aid of the funds of the Hackney and East Middlesex Band of Hope Union.

The Guards' Mission.—In his report for last year of the work carried on at 58, Hugh-street, Ebury Bridge, Pimlico, S.W., Sergeant Pullinger says:—Four meetings are held weekly. We are happy to say that the military attendance has been most encouraging, and the men have been much interested in the Bible-teaching. One man of the 1st Coldstream Guards, when leaving the meeting one evening, said "how very thankful he was to have such a place to come to." To another, I said, "We are always glad to see you"; his reply was, "I am always glad to come, I feel I cannot stop away now." During the past year we have endeavoured to get different brethren to address the Wednesday evening meeting, and we have found it to be very successful. During the past year I have again been permitted to conduct 103 Gospel services in different parts of the country.

Obituary.

REV. ISAAC BRITAIN.

THIS worker died at Harrogate on April 22. For many years he was familiar to the people of Harrogate, as he went about visiting the sick or distributing tracts and booklets, many of them written by himself. In them the "old fashioned" Gospel was given with great clearness, mingled with numerous instances of its application to the needs of various individuals he had met in the course of a long life of ministerial work. Born in Warwickshire eighty-two years ago he left it as a lad to begin teaching in Yorkshire. Passing thence to the C.M.S. College at Islington his health gave way at the end of his four years' course, and he was obliged to give up hopes of mission work abroad. Thereafter, in the Isle of Man and in various parts of Yorkshire, he laboured faithfully and successfully.

W. D. D.

REV. E. A. SALL.

On March 22 Rev. Ernest Augustus Sall fell asleep in Jesus at the ripe age of seventy-six, after a long life spent in the service of his Lord at home and abroad. Converted under the ministry of Mr. Hackett, of Dublin, when a young man studying for the army, he devoted his life to the foreign mission field. This action gave great offence to his family, who felt that he was throwing up all chance of "advancement" in life. He continued his studies, feeling sure the Lord would definitely lead him out, and soon a call came to him in Newfoundland. He went there in 1844, and the same year met the lady who through fifty long years was his loving helpmeet, and who passed away only four weeks before him, leaving a record of patient endurance through intense suffering lasting for fifteen years.

After fifteen years' labour in the mission field, he was obliged to return to England on account of partial loss of sight. After a few years' rest he again sailed, with his wife and part of his family, for mission work for Panama, as the snows of the North were pronounced fatal to his sight. He was obliged to return after two years, partly from failure of Mrs. Sall's health, and spent the rest of his life in England, the greater part of it as vicar of Dolphinholme, Lancaster.

DR. WILLIAM LOCKHART.

This venerable servant of Christ has passed away at the ripe age of eighty-five, at his residence, Granville Park, Blackheath. He was, as we stated in a sketch of him given in 1891, the first Protestant medical missionary to China, and had a large share in opening that country to Christian influence. His settlement there dated from 1838. He attempted to commence medical work in Macao, but in consequence of the hostility of the Portuguese he was compelled to desist and withdraw. He next visited Chusan, in the hope of being able to commence work there, but ultimately in 1843 he got to the newly-opened port of Shanghai, where he laboured with great success until 1857, when he returned to England on a visit. In 1861 he went back to China and commenced the first Protestant mission in Peking, obtaining the privilege of settlement in the Imperial city in consequence of his official position as physician to the British Embassy, which was established there in that year. His volume, "A Medical Missionary in China," published in 1860, was full of interesting details of his work, especially during the war with this country, throughout which he heroically stuck to his post. Though his active work as a missionary ceased in 1864, he kept up a vivid interest in missionary enterprise, and did all he could to help it on, acting as a director of the London Missionary Society and President of the Medical Missionary Society. Those who knew him will long miss his kind and genial presence. With him has passed away one of those who are fitted both by nature and grace to become pioneers in a great cause. He had collected during his long and active life a very remarkable and valuable library of Chinese books and of works upon China and the East in all the principal languages of Europe. These he presented to the L.M.S. three years ago. Dr. Lockhart married in 1841, Miss Catherine Parkes, the sister of Sir Harry Parkes, the well-known H.M. Minister to China and Japan, who proved a valuable helper in the mission field, and who still survives him.

Requests for Prayer.—For great blessing upon meetings to be held in Greenock during May and June, by Robert McLean, of the Evangelization Society.—For blessing on tent work this season in the counties of Aberdeen, Banff, Elgin, and Kincardine, carried on by the Gordon Evangelistic Mission.—For blessing on a three weeks' mission at Miss Sarah Robinson's "Hut," Burley, Ringwood, by Mr. Monro Collings.—For a seven days' mission to be held by Mr. Henry Lakin in Southport, May 9 to 16.

"MAY" MEETINGS, 1896.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 7.	11 a.m.	The London City Mission.....	m Exeter Hall	Lord Reay
"	2.30 p.m.	Church Pastoral Aid Society	m Exeter Hall	Rev. J. H. Buxton
"	6.30 p.m.	Sunday School Union	m Exeter Hall	Rev. J. H. Gladstone
"	7 p.m.	Lon. Society Christianity among Jews	s St. Matthew's, Bayswater	Rev. E. A. Stuart
"	8 p.m.	British and Foreign Sailors' Society	s Hackney Y.M.C.A.	Mr. R. Cory, J.P.
Fri. 8	9 a.m.	Lon. Society Christianity among Jews	b Exeter Hall (Lower)	The Dean of Norwich
"	11 a.m.	Lon. Society Christianity among Jews	m Exeter Hall	Sir J. H. Kennaway, M.P.
"	11, 3, & 7	West London Mission	m St. James's Hall, W.	Various
"	11 a.m.	Church of England Zenana Society.....	m Queen's Hall, W.	Col. R. Williams, M.P.
"	2.30 p.m.	Church of England Zenana Society.....	m St. Martin's Town Hall	Canon McCormick
"	7.30 p.m.	Bishop of London's Fund	m Portman Rooms	Bishop of London
"	4 p.m.	Religious Tract Society	m Exeter Hall	Mr. C. E. Tritton, M.P.
Sat. 9	4 p.m.	L.M.S. Children's Demonstration	m Exeter Hall	Mr. W. H. Winterbotham
Sun. 10	11 and 6.30	Seamen's Christian Friend Society	s Wycliffe Chapel, Philpot-st., E.	Rev. T. E. Damerell
"	11 a.m.	Seamen's Christian Friend Society	s Headquarters, St. George's-st., E.	Rev. G. M. Butler
"	6.30 p.m.	Seamen's Christian Friend Society	s Headquarters, St. George's-st., E.	Rev. R. D. Wilson
"	6.30 p.m.	Open-Air Mission	s Christ Church, Lambeth	Rev. F. B. Meyer
Mon. 11	4 p.m.	Moravian Missions	m Exeter Hall (Lower)	Lord Kinnaird
"	6 p.m.	Aged Pilgrims' Friend Society	m The Mansion House	Lord Kinnaird
"	7 p.m.	The Ragged School Union	m Queen's Hall, W.	Duchess of Teck
"	7 p.m.	Barbican Mission to Jews	m 35, Finsbury-square, E.C.	Archdeacon Sinclair
"	8 p.m.	Cong. Total Abstinence Association	m The City Temple	Mr. W. S. Caine, M.P.
"	8 p.m.	Adult School Movement	m Shoreditch Town Hall	Mr. J. E. Ellis, M.P.
Tues. 12	9.30 a.m.	The Congregational Union	m The City Temple	Rev. J. Morris Jones
"	11 a.m.	Irish Church Missions	m Exeter Hall	Rev. H. C. G. Moule, D.D.
"	12 noon.	Seamen's Christian Friend Society	m 185, Aldersgate-street	Mr. M. H. Hodder
"	3 p.m.	Seamen's Christian Friend Society	m Headquarters, St. George's-st., E.	Miss Weston
"	7 p.m.	Seamen's Christian Friend Society	m Great Assembly Hall, E.	Sir George Williams
"	3 p.m.	L.M.S. (Ladies' Meeting)	m Westminster Chapel	Mrs. Theo. Walker
"	3 p.m.	Prevention Cruelty Children	m The Mansion House	The Lord Mayor
"	4 p.m.	Evangelical Alliance	c House of Rest, 10, Finchley-rd.	Sir William Willis
"	6.30 p.m.	Church of England S.S. Institute	m Exeter Hall	Bishop of Bath & Wells
"	7.30 p.m.	The Bible League	m Conference Hall, Mildmay	Col. Morton
Wed 13	8.30 a.m.	Band of Hope Union	b Exeter Hall	Mr. A. F. Hills
"	2.30 p.m.	Band of Hope Union	c Exeter Hall	Mr. T. E. Hallsworth
"	6 p.m.	Band of Hope Union	m Exeter Hall	Sir George Williams
"	4.30 p.m.	London Female Guardian Society	m 191, High-st., Stoke Newington	Lord Kinnaird
"	11 a.m.	London Missionary Society	s The City Temple	Rev. J. G. Greenhough
"	3 p.m.	London Mis. Society (Watchers' Band)	s The City Temple	Rev. J. H. Jowett
"	7 p.m.	London Missionary Society	m The City Temple	Dr. Herbert Roberts
Thurs. 14	11 a.m.	London Missionary Society	m Exeter Hall	Mr. John Wilson, M.P.
"	11 a.m.	Church of England Zenana Missions	s St. James, Paddington	Rev. W. E. Burroughs
"	3 p.m.	Medical Missionary Association	m Exeter Hall (Lower)	Mr. Jas. E. Mathieson
"	4 p.m.	Colonial Missionary Society	s The City Temple	Rev. Dr. A. T. Pierson
"	7 p.m.	Colonial Missionary Society	m The City Temple	Sir Donald Currie, M.P.
"	6.30 p.m.	British Jews Society	m Exeter Hall (Lower)	Mr. R. Scott Moncrieff
"	7 p.m.	British and Foreign Sailors' Society	m Metropolitan Tabernacle	Pastor Thos. Spurgeon
"	7 p.m.	Women's Total Abstinence Union	m St. Martin's Hall Hall	Lady Elizab. Biddulph
"	7 p.m.	Women's Total Abstinence Union	s 56, Old Bailey, E.C.	Mrs. Caine, Mrs. Wilson
Fri. 15	11 & 7.30	The Protestant Alliance	m Queen's Hall, W.	Various
"	3 p.m.	Spanish and Portu. Church Aid Society	m Exeter Hall (Lower)	Archbishop of Dublin
"	3 p.m.	Native Races and Liquor Traffic	m Grosvenor House	Duke of Westminster
"	7 p.m.	Presbyterian Missions	m Exeter Hall	Lord Overton
"	7 p.m.	L. M. S. (Young Men and Women)	m The City Temple	Mr. A. H. Baynes
Sat. 16	12 noon	Prevention of Cruelty to Animals	m Crystal Palace	The Duke of York
"	4 p.m.	Female Orphan Home	m The Home, Hampton	Mr. A. A. Head
Sun. 17	11 a.m.	British and Foreign Bible Society	s Blackheath Wesleyan Chapel	Rev. J. E. Clapham
"	7 p.m.	National Temperance League	s St. John's Wood Pres. Chapel	Rev. Dr. Monro Gibson

b.—Breakfast; c.—Conference; m.—Meeting; s.—Sermon; so.—Soirée.

AMONG THE CHURCHES.

Church of England.

Rev. R. B. Harrison, late of Florence, has been appointed to Newington.

Canon and Mrs. McCormick celebrated their silver wedding at Highbury last week.

The Bishop of Newcastle has begun the practice of preaching to the inmates of Hospitals and Unions.

The Sons of the Clergy Festival took place on Wednesday week. The service at St. Paul's was attended by a large congregation.

The *Western Times* of Exeter announces that the Ritualistic Mother Superior of St. Wilfrid's Home, Exeter (a Miss Baylis), and two of the sisters in that Home have seceded to the Church of Rome.

Many will be sorry to learn that the Bishop of Mackenzie River, N.W.T., Canada, has met with a great misfortune. A fire recently broke out in the mission, completely destroying the house and nearly all its contents.

In connection with the Church Pastoral-Aid Volunteers, a band of open-air workers has been formed, qualified and willing to visit Evangelical parishes on the invitation of the clergy for the purpose of conducting open-air meetings.

A drawing-room meeting was held at Rayleigh House, Chelsea-embankment, on Tuesday week, in aid of the funds of St. Mary's Home, Chelsea, which stretches out a helping hand to young girls, chiefly under twenty years of age, who have fallen for the first time.

Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, recommended his Greek Testament readings to University men on Sunday, April 26, the Iron Room in New Inn Hall-street being crowded. He proposes to take this term as his subject, "The Ministry of the Risen Lord" (John xx. and xxi).

The income of the Church of England Zenana Missionary Society for the year ended March 31, 1896, was £32,105, and the expenditure £35,683. The Society has fifty-three stations in India, eight in China, and one in Ceylon, and its staff numbers 276 missionaries and assistant missionaries, and 637 native Bible-women, teachers, and other workers.

Arrangements have been made for a public meeting of the friends and supporters of the society to be held in the large hall of Sion College, Victoria Embankment (close to Blackfriars Station), on Tuesday, May 19, at 3 p.m., to welcome Rev. W. Hay Aitken and his fellow workers on their return from their mission tour in Canada and the United States.

The exact amount of the C.M.S. deficit is stated as follows in the society's periodicals:—There is a deficit on the year's working of £15,897. To this must be added the deficit of 1894-5, viz., £1,422, making a total deficit of £17,319, towards which there is a sum of £250 in the Contingency Fund, leaving a deficit of £17,069 to be carried forward to the next year.

The *Liverpool Courier* has a very suggestive article on Church Reform in the matter of patronage, in which attention is directed to the condition of things prevailing in the Established Church of Scotland. Since 1874 the members of that Church have had a voice in electing a minister. The *Courier* is of opinion that the man that has worked so well in Scotland would have the same result in England.

Congregational.

Elstead Chapel, Surrey, has celebrated its jubilee.

Rev. John Yonge, pastor of Wycliffe, Warrington, is seriously ill.

Emmanuel Church, Leicester, reports 520 scholars in the Sunday-school.

Ministers are to be sent out to Ridgemount and Brixton Hall, Jamaica.

Mr. Donald Fraser has commenced his ministry at West Clayton-street, Newcastle.

The English Chapel Building Society reports help rendered last year in twenty-one cases.

Dr. Barrett's Church, Princes-street, Norwich, has devoted the result of a week's self-denial to the Colonial Missionary Society. The result was £25.

The Centenary Fund of the London Missionary Society having more than reached the anticipated £100,000, steps are being taken permanently to raise the income of the Society.

Rev. Leonard J. Thacker, of the Colonial Missionary Society, reports his arrival in the Kat River Settlement, and reception on April 3 by the church at Philipstown. About forty members of the church came out on horseback as far as Seymour to greet their new minister.

Rev. R. Westrop, lately pastor of Belgrave Chapel, Leeds, has intimated his acceptance of the "call" from Westminster Chapel, London. He hopes to enter upon his new duties on the last Sunday in May. The work before him will be of a congenial character. There are, besides the usual morning and evening services in the chapel, and much week-day work, two P.S.A.'s to look after—one for women, held in the chapel on Sunday afternoons, with an attendance of 500; the other for men, held at the same time in Westminster Town Hall.

Rev. T. Scott, of Cheadle, to Olney; Mr. John Simpson to Longworth; Rev. J. H. Patterson, of Kendal, to Bath-lane, Newcastle; Rev. W. Jones, of Baglitt, to Rhosymedre.

Rev. Dr. H. A. Stimson, of Broadway Tabernacle, New York.

Baptist.

Dronfield Chapel has celebrated its jubilee. There are now 159 members.

Rev. Timothy Richard expected to leave China about the end of March for India, whence he proposed returning to this country.

Rev. A. Carey Nuttall, son of Rev. Levi Nuttall, of South Africa, and formerly of Ogden, commenced his ministry at Morecambe on Sunday.

Fillebrook, Leytonstone, reports 446 members. In the Sunday-school are 361 scholars, of whom fifty-four are members of the church.

Memorial-stones have been laid of a new chapel and schools at Morley, near Leeds, for the congregation that since 1874 has met in the Tabernacle.

A challenge banner, offered by Mr. F. G. Admitt, J.P., to the school coming out best in average in the recent Scriptural examination held by the Northampton Sunday School Union, has been won by Olney School.

At Dartford, Kent, Pastor H. Spenderow sat on Monday week in his vestry from seven a.m. to nine p.m. for the purpose of receiving "thank-offerings," to be applied to the renovation of the chapel. The amount received reached £80. During the day a series of ayer-meetings were held.

The Baptist Missionary Society has profited by the rise in the value of Consols. A large proportion of the Centenary Fund, which was raised two years ago to commemorate the society's centenary, was invested in Consols, which have been sold at a profit of £100, and the proceeds invested in Metropolitan Consolidated Stock.

Rev. W. Walker, of Brentwood, to Barrow-in-Furness (accepted); Rev. Sandy Kent, of Bradford, to Colne; Mr. D. Walker, to Maze Pond, Old Kent-road (accepted).

Rev. W. H. Elliott, of Maryport, Cumber-land.

Methodist.

A Sisterhood is to be established at Leeds, with Brunswick House as its headquarters.

The membership of Wesley's Chapel, City-road, which in 1892 stood at 478, is now 838, with 148 on trial.

The Primitive Methodist Mission Van continues its tour in East Anglia. Within the last few weeks it has visited nineteen villages.

New chapels have been opened at Guiseley, Northfield (Rotherham), Burton-on-Trent, Pudding'n (Cheshire), Faringdon, Abersychan, and Oxford-road (Reading).

The Bishop of Ripon was present on Sunday week at the afternoon meeting of the South London Mission in Bermondsey Town Hall, and offered prayer during the service.

The Jubilee Mission Car (United Methodist) is making its way through the North of England, doing evangelistic work en route. A large quantity of healthy literature is being sold.

The Clapton Mission reports that during the past year 11,500 free breakfasts were given to poor children, 13,000 articles of clothing were distributed, 1200 cases were medically assisted, and 400 accommodated at the Home of Rest.

The Wesleyan Eastern Annual Conference in the West Indies has just been held. The statistics show that there are 22,756 church members within the jurisdiction of the Conference, with 1340 on probation. This is a decrease of nearly 800 on the previous year.

The present position and prospects of Methodism, in view largely of the falling-off shown by the recent census, formed the subject of a conference at a special meeting of Methodist ministers last week. Rev. C. H. Kelly maintained that class membership is not a fair test of church membership. A large number took part in the discussion, but no definite issue was arrived at.

The Wesleyan Missionary Committee will hold this day, at the Mission House, Bishopsgate, an In Memoriam service in connection with the deaths of the eminent missionaries who have recently died—Revs. David Hill, of China; Josiah Hudson, of Mysore; Bryan Roe, of Western Africa; and A. Romilly Ingram, of India. The service will be conducted by Rev. Dr. Jenkins.

Presbyterian.

Rev. R. W. Wilson has entered on his new charge at Dudley.

Principal Caird, who has been confined to his room for some time, is very much better.

The ninth anniversary of Rev. S. D. Scammell's pastorate at Chatham has been celebrated with much interest.

A new church, said to be the largest in the North of England, is to be opened on May 24, by Principal Dykes, in Newcastle.

Dr. McGaw's address before the Synod last week took a very hopeful view of the progress of Presbyterianism. Yet he went on frankly to confess that the Presbyterians of England "had not undertaken as much aggressive work among the masses of the home heathen as we ought to have done." "In all our great centres of population," he said, "there are thousands of men and women who have 'no hope, and are without God in the world,' that are never reached by our congregational missions, nor by any similar agency. Yet there are hundreds of our Church members who are not regularly engaged in any special form of Christian service."

Rev. Dr. Raitt, formerly of Woolwich, to St. George's, Southwark; Rev. R. H. Fisher, of Jedburgh, to Nest Church, Aberdeen; Rev. D. Matheson, of Tarbat, to Lochgilphead; Rev. H. R. Davies, to Machynlleth.

Rev. J. W. Pearson, of Earle-road, Liverpool; Rev. A. Anderson, of Carlisle.

Society of Friends.

Mary Ann Marriage Allen, of London, is doing good work in Baltimore, U.S.A., and also finding fruit from the seed sown by her in former years.

The Friend gives the names of twenty-three women Friends who are members of Boards of Guardians, or District Councils. They are to confer together during the coming yearly meetings.

California yearly meeting was held late in March, at Whittier, and showed an increase of ten per cent. on its membership. Only thirty-seven out of a membership of 1359 use tobacco. Religious instruction and Christian Endeavour enterprise are telling for good on young Friends.

Sussex, Surrey, and Hampshire quarterly meeting has just adopted a series of resolutions in line with other Non-conformist bodies with reference to the education question. The Bill at present before Parliament is condemned for four weighty reasons, and cannot have the support of sound unsectarian educationalists.

The Friend of last week gives the last address, delivered at Didsbury, of the late John T. Dorland, and *One and All*, issued on the same day, gives a synopsis of the funeral addresses on the 21st ult. The loss of such a devoted and able worker is deeply and universally felt, and truly imposes on others increased responsibility.

Fallen Asleep.

At Newcastle, on 26th ult., Miss ELLEN RICHARDSON aged eighty-five, a venerable and beloved member of the Society of Friends, an old helper of Frederick Douglass and the cause of the slave.—At Frome, on 23rd ult., Mr. JOSEPH TANNER, of Messrs. Butler and Tanner, and a ready helper of Christian work.—At Ventnor, Mr. J. W. LITTLEFIELD, a helpful and willing giver to Christian effort.—At Stubbins' Vale, Lancs, Mr. JAMES PORRITT, a wealthy and philanthropic manufacturer, and a large and liberal supporter of many good works.—At Chester, Mr. G. E. CLARKE, aged fifty-six, a devoted worker for Christ.—At Silsden, Rev. J. BOOTLAND, aged seventy-six, a retired Methodist minister.—At Oldbury, Mr. W. H. PASS, aged fifty-five, well known as a worker among the poor and aged.—At Devonport, on 21st ult., Mr. W. TUCKER, aged sixty-four, a devoted Sunday-school superintendent.—At Clapton-in-Gordano, Portishead, Bristol, Rev. CHARLES WOOD, rector of the parish, a loyal and faithful servant of Christ, who had been used to many souls.—At Finton, Rev. ADAM P. WOODHOUSE, Methodist minister, aged fifty-three years.—At Markethill, co. Armagh, Rev. J. G. KIRKPATRICK, Presbyterian minister of Dulacoe, co. Antrim.—At Fairview, near Lurgan, Mr. W. H. SPENCER, an earnest worker in the Methodist Church.

The Christian.

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NOTES AND COMMENTS.

BY general consent our country is now enjoying a revival of trade and commerce. This will bring relief of pressure to many classes, but it will also bring strong temptation to irreligion. There will be more pleasure-seeking and more indulgence in animal appetites; the drink trade will go up with a bound. The tendency of prosperity to make men careless and forgetful of God is manifest in prominent individual cases, and is also written large on certain portions of our history. Sir J. R. Seeley says that the whole successful development in commerce which culminated in the treaty of Utrecht secularised and materialised the English people as nothing had ever done before. Never were sordid motives so supreme, never was religion, and every high influence, so much discredited as in the thirty years that followed.

A certain part of this prosperity and corruption and ungodliness came from the slave trade. It was, however, the time when God, in his mercy, raised up Whitefield and Wesley, and sent them forth to preach his Gospel to all the English-speaking people, so counter-acting the evil of material things. It will be for the churches to strive and draw men away from the things which are seen to the things that are not seen, to the eternal and spiritual world.

Husbandmen understand the times and the seasons, the effect upon the soil and upon the fruits of the earth of summer heat and winter cold. It would be well if all Christians had as good an understanding of the seasons through which the Great Husbandman causes their souls to pass. Most of us would prefer raptures of piety, the warm, bright, stimulating days; and, no doubt, these have their uses. But, as William Law reminds us, seasons of coldness and spiritual desolation may also be often good, even better for the soul than the other, as producing a more entire dependence on God than could otherwise be obtained. It is the old, old conduct of men. "When He slew them, then they sought Him; and they

returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless, they did flatter Him with their mouth, and they lied unto Him with their tongues." How often has even the truest heart proved its inconstancy and the need for the discipline of the cold, trying days, when every flower is hidden, and every voice is silent; for then it betakes itself to God with fresh earnestness.

The *Daily News*, in a high-toned article on the Companies Bill before the House of Lords, points out that there is a dangerous spirit abroad in commercial affairs. Capitalists great and small are showing a tendency to trade and speculate without personal risk, and to act as though the ignorant and trustful portion of the public are fair game for those who can manipulate the market to suit their own interests. The law is at present full of opportunity for those imbued with this spirit to take advantage of their fellow-creatures, and it is with a view to remedy this evil that the present Bill is brought forward. Those portions of it, however, which aim at forcing all limited liability companies to publish a yearly balance-sheet, after the manner of the public banks, are being strenuously opposed in Committee. We hope that, in spite of this, the provision will be passed, for publicity in these matters injures no one but those who have something to conceal. "A great opportunity," as *The Daily News* says—

has now come for doing something that will check the abuses which recent disclosures have brought to prominence, and above all to restore public confidence in the possibility of honest and useful joint-stock enterprise on a large scale. To do that would be to turn our rapidly-growing stores of unused capital into fresh and productive channels, so that money would become more and more the promoter of wealth rather than of "illth."

But is there not something also to be said to the "ignorant and trustful portion of the public" in whose interests this publicity is being sought for? Is not the root of the evil in the passion for wild and reckless speculation in the hope of profits and rises in the market, which is so marked a feature in the present day? The desire to become rich without effort, and to purchase ease without industry, is ominously on the increase among those who have a little spare money. This is not only an unhealthy but an immoral principle; and those who venture on the Stock Exchange for this reason, and not for the sake of genuine investment, deserve much of the treatment they receive at the hands of dishonest company-promoters and City sharks. Something deeper than a change in the law is wanted to cure this evil; we want a more real acknowledgment of the responsibilities of property, and a deeper sense of the sacredness of money. For lack of this, the most stringent laws and regulations must in the end prove futile.

The surprise of the House of Commons and of the press at the second reading of the Sunday Closing Bill brought vividly to mind the fact that more things are wrought by prayer than either Parliament or the press dreams of. There was prayer on the part of many for this consummation to be reached. The press says the Bill will get no further. It may, or it may not. Combinations of circumstances and of parties may arise which, as on May 6th, may send it forward in spite of all that "the trade" can do to stop it. Its friends acted with consummate tact on the

last occasion, and its foes were all abroad in the neglect of over confidence, and a similar thing might happen again; or something quite different may occur, but quite as helpful. The Lord can save by few as well as by many. Let our eyes be up unto Him from whom cometh our help.

The extraordinary statement of Sir John Gorst in speaking in Parliament on the Education Bill last week that such a text-book as Mr. Gace's Catechism could be taught in a Board School, on the ground that it was "not distinctive of any religious denomination," is one that ought not to pass without a vigorous protest from all who desire to keep the religious difficulty out of the educational controversy. We feel bold to affirm that there are very few Church schools, let alone Board Schools, where such an insult to the common sense of the community could be perpetrated without a storm. This Catechism openly refers to Dissenters as "heretics," to their worship as "idolatrous," to their religious attitude as a "sin," and "in direct opposition to our duty towards God"; and suggests that the only reason why Dissenters have not been excommunicated is "because the law of the land will not allow the wholesome law of the church to be acted upon." To call this teaching "unsectarian" is to empty the word of any real meaning; and to suggest that it would be possible to teach such wicked and uncharitable lies in our Board Schools is fortunately too absurd to need refutation. But for the minister of the Crown who is responsible for the Education Bill to make such a slip is almost beyond belief.

Once more we appear to be threatened with an attempt to revive the C. D. Acts both at home and in India. Statements are made in the press as to the serious spread of disease among the troops in India, and questions are asked in Parliament intended to produce the feeling of alarm on which this kind of legislation always rests. No doubt the state of the army in India is bad, is disgraceful, and nothing else could be expected after the indulgence given to our men under the Cantonment Regulations, and the way in which we implicitly taught them that vice is not vice so long as it entails no physical consequences. It seems as if our young soldiers regarded India as the land where moral restraints are not known. Can our rulers and our army authorities not think of something else than immoral regulations for beating back a disease which never comes but as the consequence of immorality? Our experience in England is opposed to the method suggested, and so also is the last report of the Indian Sanitary Commission. The method has friends in the Cabinet, in the Government, in the House of Commons, but if it be revived, then the full strength of the churches must be directed against it.

It is doubtful if Rev. B. Waugh really helped the children's cause when he said before the Earl of Denbigh's Committee on Infant Life Protection, "I should put the child's life before morality." He was speaking in favour of a system of baby-farming wisely conducted, and was reminded by the chairman that there are some people who contend that such a system would be putting a premium upon immorality. Now Mr. Waugh must know perfectly well that any system which is immoral—we are not arguing that the system in question is so—could not in the long run be other than hurtful to the

children. You cannot break moral law, and at the same time keep it; you cannot violate principle, and retain a tender heart; in other words, you cannot do good by doing evil. Such extreme and reckless words as Mr. Waugh spoke, injure a good cause and discredit a useful man.

"Pulpit topics of To-day" forms the subject of an interesting article in the *Sunday Magazine*. The writer took the trouble to obtain the texts and themes of a great many preachers during the last twelve or eighteen months. Out of 1,500 texts examined, more than 1000 were taken from the New Testament, and half of these were from the four Gospels, and of these, again, the greater number are from St. John. There is no evidence of any "run" upon certain passages; there are no favourite texts. The choice of text is often made for the purpose of arresting of attention, but the old-fashioned method of choosing a text merely as a motto seems to have died out. Topics referring to the person, ministry, and mediatorial work of our Lord are the greatest in number; next come doctrinal and expository topics; next those referring to Christian service and consecration; and then come 120 topics referring to social questions. Strange to say, only twenty deal with prayer, and stranger still, only fifteen "refer directly to the subject of the Holy Spirit." There is no trace of apologetic, prophetic, or controversial sermons.

That so few sermons should be preached directly on the Holy Spirit, may be owing to one of two causes, either that in the ordinary exposition of the Scriptures his ministry and work are always implied, or referred to as necessary to give effect to the truth, or because there is no sense of the need of his aid. Even if the cause be the former, it is well that attention should be called to the necessity for direct teaching. Many may be relying on in their own strength, whose whole life and spirit and experience would be changed if they realised that they had the ministry of the Spirit as a continual help. They would see more of the glory of Christ and more of the treasures of his grace if they turned to Him remembering that the Spirit will bear witness of Him and glorify Him. They would pray more intelligently and more acceptably, i.e., more successfully, if they prayed with the consciousness that the Spirit maketh intercession for us. Everyone who knows anything of the secret of prayer knows how, on his knees, he obtains light and revelation and comfort and courage such as never come to him elsewhere. The Spirit is always with us to help our infirmities, and preachers will be opening a new fountain to their congregations if they point out to them the greatness of Christ's gift when He ascended up on high.

While the religious and denominational papers are full of stirring appeals for missionary funds, some of the evening papers continue to raise the prior question as to the rights of missions to make any claims at all on the purses and hearts of the public. The very fact that this is being done so persistently, shows that there is a real problem here. One correspondent, after stating that he had been brought up to feel the claims of missions, and having in the "days of his inexperience" really felt them, gives his reasons why he has seriously ceased to have any interest in them. These are, briefly, home claims, especially such as arise from the poverty and destitution of the less fortunate

classes; and secondly, the fact that there is such an enormous amount of moral destitution and evil in the world immediately around us, which should presumably be remedied first, before we go into other lands to convert the heathen.

The answer of the Church of Christ to this view of the case is simple and sufficient. As to the destitution and want which are only too real a fact in the community, we say that while this ought not to be neglected by those who are followers of the "Good Physician," the command to go to the whole world with the Gospel should not be set aside by the claims of the poor and needy. "These things ought ye to have done, and not to leave the other undone." As to the lamentable state of morals in the midst of the city that is the centre of missions for the whole world, we recognise that this is at least not for lack of better teaching, or of the opportunity of salvation; and we find that our Lord's injunction is clear that when we are rejected in one city, we are to take the message of salvation to another.

The Church is not to wait for one country to be entirely converted before we announce the Gospel to the rest of the world, but to bring the offer of salvation within the reach of all. We cannot force men to be saved, but we can at least tell them of the Saviour. These are our "marching orders." Besides, it has frequently been demonstrated that the success of mission work at home is in direct proportion to the fidelity with which the people of God carry out the Lord's command in sending and taking the Gospel to the heathen nations of the earth.

It is often assumed that Jesus came to the world to save men from suffering, as though that were the chief evil under which they labour. He came for a deeper purpose. Suffering is not in itself an evil. It has too large a place in the organisation of Nature to be so. Underneath all the suffering of the world there are worse evils. Pain is always symptomatic; it is Nature's bugle-call to battle with a mischief that lies beneath itself. It was to save men from this underlying trouble that Jesus came into the world. From sin and moral wrong He would save us, and not from anything less. Suffering is a part of his redemption machinery, an instrument of chastening and discipline for character. It is true that in heaven "sorrow and sighing shall flee away," and "there shall be no more pain." But that is because there will be in heaven no wrong, no sin. When that is done away with, suffering will cease, because its work is done.

It would be well if we remembered this in our almsgiving. Because suffering is thought to be the root of the poverty and want in the world, we often think we have done our part in relation to these, when we have given away a few doles and relieved a few cases of distress. The truer philanthropy goes back to the causes of the poverty, and forward to its prevention. It asks, "What brought this poor man to this pain?" and "What can we do to improve him as well as his conditions, so that he may avoid it in future?" It aims in a word at the remedy of the subjective causes of poverty, and endeavours to regenerate character as well as circumstances. This is the only true method, and it was Christ's method, who always correlated faith with healing, and forgave sins in the same breath as He bestowed succour.

A Moribund Church.

By DR. ALEX. MACLAREN.*

These things saith He that hath the seven Spirits of God, and the seven stars.—Rev. iii. 1.

LET us try to understand what sort of a church it is of whom these words were spoken. Properly speaking, the church at Sardis was no sort at all, for it was dead. One smiting word stands in the place of all characterisation—DEAD! It had no persecution, like the faithful band at Smyrna. Why should it? It had not life enough to be obnoxious. What was there in such a church as that to provoke any antagonism? It exactly suited the world's purpose, and was, in fact, only a bit of the world under another name. So it is not always a good thing that Christian churches should stand well in the opinion of society. Some of you earnest people in London of late years, like some of us in Manchester, have learned that if we begin to apply the Gospel to social evils, to municipal evils, and to political evils, the old antagonism wakes, and the old words (they are only words now; they used to be rotten eggs and something else) are flung at us. A dead church is on the best possible terms with a dead world.

This church at Sardis had no heresies; it had not life enough to grow them. When an iron frost binds the ground, weeds and flowers alike cease to be put forth. There is a worse condition than when many people are thinking earnestly about religion and some of them are thinking wrongly. There may be a very clean bill of health for the ship if all the crew are dead. So the church at Sardis had no heretics because there was nobody in it that cared enough about the principles of Christianity to think earnestly about them. And it had no immoralities either. It was most respectable and stood high in all the common moralities of life. Yet One Eye looked at it and said, "Thou hast a name that thou livest, and art dead."

About how many of our churches, and of individuals who take up the profession of Christ, and connect themselves with ecclesiastical arrangements, may the same be said. If we want to understand what the deadness predicated of this Sardian church was, let us remember that the words are Christ's own. Let us interpret them by his own words in John's Gospel, of which the very keynote is this, that life is a condition of union with Jesus Christ; and death is the grim alternative that waits upon separation from Him. This church had lost the tenacity of its hold upon, and the intimacy of, its union with Jesus Christ. Its thoughts had no clear operative perception of Him, his will, his truth, his love. Its life had been clogged and alienated from Him, and so it became flaccid and feeble. Its communion with Him had been interrupted, and the separation had wrought its necessary effects. Down, down, ever deeper down, into the depth and darkness of the cold grave, a body of people that had once been vitalised by the touch of Him, had sunk. Wherever an individual Christian or a Christian community loses the simplicity and tenacity of its grip of Jesus Christ, the life ebbs out of it.

Note further, that such a condition is not final and irreversible. The very fact that the letter came to that community indicated that it was possible to restore and revive. They were not so truly dead as moribund. In another part of the letter we read about "the things which remain," and about the works that were done and were not perfected

* Notes of an address in St. James's Hall on Friday, at the West London Mission.

or fulfilled. Effects last after causes cease, and institutions live when all the reality is out of them. Habit, use and wont, forms and ceremonies, keep up an appearance of vitality when the life is almost gone.

In thousands of our communities there is enough left of the effect of the primitive impulse to keep up a ghastly mockery of life which would be far better if it knew itself to be what it is—dead. Such a condition may be absolutely concealed from every eye but the eyes that are as a flame of fire. "Thou hast a name that thou livest." Translate that into nineteenth-century English—"That congregation has a high reputation in its denomination for activity, liberality, and the Christian graces." How many of our communities are

LIVING ON THE PAST.

John Wesley is a great name, but you cannot always live on the fact that once John Wesley was with you. The church that is resting on its traditions and its former victories had better be carried out of the way as soon as possible.

It is not only to outside observers that the reputation of forms and ceremonies masks the dying-out of the spiritual life. Nobody would be more astonished at this word of the Faithful Witness than were the people at Sardis who were affected by it. Unconsciousness is the surest sign of spiritual decline. I suppose a man paralysed has no sense in his limbs, and might put his foot into a tub of scalding water that would take the flesh off the bones and he would never know it. Frost-bitten limbs are perfectly comfortable; it is the wakening that pains. I beseech you to remember that unless we all make definite, specific, prayerful, continuous effort to retain our grasp of Christ we shall slacken our grasp and let Him go. What is it that in the course of ages has blurred into indistinctness, the sharp-cut granite features of the sphinx that looks out over the Egyptian desert? The perpetual attrition of microscopic grains of sand blown against it by the vagrant winds. So the multitudinous trivialities of life, coming in contact with the image of Jesus Christ in our hearts, will efface its fair features.

Look now for a moment at the vision which such a Church needs. "He that hath the seven spirits of God and the seven stars." Here we have a distinct reference to the personal Spirit of God conceived of in the manifoldness of his operations rather than in the unity of his personality. There is

THE ANTIDOTE FOR A DEAD CHURCH

—a living Spirit in the sevenfold perfectness of his working. He is the Spirit of consolation, of adoption, of supplication, of holiness, of wisdom, of power, of love and of a sound mind. Into all our deadness there will come the life of the breath which shall surely quicken it all. Here only, as it seems to me, is the hope of a dead Church; and here is the explanation of that which is unique in the history of Christianity as compared with other religions, its power of self-recuperation. When it is apparently nearest extinction, in a marvellous and miraculous way it flames up again, because the Spirit of the Lord is all potent.

But the text brings into prominence not so much the existence and operations of the Divine Spirit that vitalises the Church, as the continual energy and activity of the ascended Christ in bestowing that Spirit. Here is the differentia of Christianity, and of the relation of its Founder to his followers, separating Him and them from all disciples of other schools and followers of other teachers. What can other teachers do? They

can impart a system; they can train a little group of dwindling imitators (who generally imitate their weakness and think they are imitating their strength); but to give them the spirit that animated the Originator is what none of them can do. But Jesus said, "If I depart I will send Him unto you." And that is the promise which the average Christianity of to-day by no means treats as the literal and all-important thing that it really is. I would press upon you, who with me look to the Christ who died, as on his Cross having wrought the redemption of the whole world, not to let that great fundamental doctrine obscure, as in some popular evangelicalism it does obscure, the truth, to which it is the vestibule—the truth of the Christ who is in us by his Spirit, to make us partakers of the fulness of his own life and of the beginnings of his own holiness. We have to look back to the Cross, but we have to feel that our salvation is not all secured by that past fact, considered as a past fact, but needs further the

CONTINUOUS ENERGY OF THE LIVING CHRIST and the continuous giving forth of the life-giving Spirit.

I see many brethren in the ministry here; will you suffer a word of exhortation? The only way for us to keep ourselves living, and communicators of life, is to keep ourselves in thought, in heart, and in purpose close to Jesus Christ. "Stars" we may be, but only planets who move around the central Sun and shine by the brightness borrowed from Him. So my last word will be to ask you to gather together the plain practical lessons that I have been trying to set before you. Let them shame us into penitent consciousness of our own deadness; so much life waiting to be bestowed, and our veins so scant of it. Let this vision hearten us when we are conscious of our deadness; let it stir us to ask ourselves why it is that we have not more life. There are three things needed for life—food, air, and exercise. For food you have got Christ, the Bread; see that you feed on Him. For air you have got the respiration of prayer; see that you draw the life breath into your veins thereby. For exercise you have got Christian work and daily living, in your shops, your studies, your kitchens, your nurseries, or wherever God's providence sets you; see that you bring your Christianity into operation. There are many professing Christians the verdict over whose dead religion ought to be what sometimes is returned by a coroner's jury—"Found dead in bed."

Let us all go back to Christ for quickening. When Abraham had returned from his escapade down into Egypt, the story tells us he began his new career in the land by going to the place where he was at the first. And that is where we must go; for our spiritual life can only be continued by that which at the first evoked and communicated it.

Stilling the Tempest.

"Master, carest Thou not that we perish?"

FIERCE rages the tempest, far distant the shore.
The storm-clouds of doubt all encompass me o'er;
Tossed hither and thither, how vain is my cry,
The Saviour still slumbers, nor heeds that I die.
Peace, Peace, troubled soul, though the Master's asleep,
His eye never closes, Who Israel doth keep;
Unchanging his love, everlasting his strength,
The prayer, thought unheeded, He'll answer at length.
See, now He awakens, He speaks to the waves,
He cares for his people, He hearkens, He saves;
At voice of its Monarch the tempest shall cease,
And the storm-cloud descend in a shower of peace.
Can'st thou doubt Him again? Be still, anxious soul,
Whom Christ hath delivered, his Spirit makes whole;
O'er the sea of life's sorrows we soon shall have passed,
And rest in the Haven for ever at last.

ALGERNON C. P. COOTE.

The Fate of Unwelcome Babes.

THE discovery of the bodies of seven dear children in the bed of the Thames has sent a shudder through the land, but has not surprised some of us whose path of service for God has lain for many years in the byways of vice and crime. May not God, in these shocking disclosures, be calling our attention to a much-overlooked duty, and stirring our hearts to more compassion for betrayed young mothers and their unwelcome babes?

There are some devoted ladies who, with discreet unobtrusiveness, quite unknown to the world at large, and often, alas! through, I believe, misconception as to the need, scope, and effect of their labours, very faintly encouraged, even by their Christian friends, are spending their time and money in leading erring young mothers back to the paths of virtue, and saving precious babes from neglect or murder at the hands of cruel mercenaries, to whom otherwise their bewildered, despairing mothers might be persuaded to entrust them.

There is a becoming delicacy in alluding to such a question as this, even in the most guarded terms, but it is a sad fact that through this reserve these ladies are left struggling on under crushing burdens of care, straining, by the sacrifice of their personal means, and often at the cost of their health, to fill up in some measure what is lacking so generally in Christian compassion and ministry to mother and child at such a sad juncture, and to save both from a fate dark beyond words.

I have been much touched by what has come before me personally of the patient, wise, strenuous labours of a lady who shrinks from all public notice, but will, I trust, for the work's sake, pardon me for mentioning her name, Mrs. Ransome Wallis, who, with the concurrence of her husband, has made their former residence (Vine House, Walthamstow) a haven for perplexed, betrayed girl-mothers, and a nest for unwelcome babes, where they are under the charge of skilled nurses. Situations are found for the mothers, where they can redeem their characters, and not only support themselves honestly, but contribute (as I can testify they gladly do, even beyond their ability) to the maintenance of their infants. Every effort is made to lead the mothers to decision for Christ, and to help them henceforth, by "newness of life," to show that they are indeed "new creatures in Christ Jesus." When they get their monthly holiday they are invited to come to Vine House to spend the day with their babes, and they not only receive Christian encouragement and counsel, but are helped by cookery and needlework lessons to improve their position, and by earning better wages help still more in the support of their little ones.

There are now about fifty mothers and babies under Mrs. Ransome Wallis's wing. The work hitherto has been mainly supported from private resources, in the hope that as it proved its usefulness hearts would be moved to share in the expenses. The outgoings have, however, exceeded the income by about £900. Some, on account of the meagre support given, others on the score of her health, are pressing Mrs. Wallis to give up the effort, but she is clinging to it heroically in faith that God will appear for the continuance of a work which has been such a blessing to so many distracted, deceived mothers and their unconscious, helpless babes.

Recently there has been a grave epidemic of measles, and in spite of every care six of the babies have died. This has, of course, intensified the anxieties under which Mrs. Wallis is struggling, but I am sure many, when they contrast what has been brought to light at Reading with what has been undertaken in God's name at Walthamstow, will come to her help and assure her that in this loving, self-sacrificing ministry she can count upon a heartfelt sympathy and cheerful help. A report can be obtained by applying to Mrs. Ransome Wallis, Copthill, Burgh Heath, near Epsom.

J. W. C. FEGAN.

The Boys' Home, 95, Southwark-street, S.E.

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Letters from S. Africa.—17.

A COMMENDATION.

ON arriving at Lovedale I found the following paragraph in *The Christian Express* for April 1. This paper is not only the organ of this the largest and most important missionary and educational establishment in South Africa, but also "a journal of missionary news and Christian work" generally. It is naturally satisfactory to me to find these letters so spoken of by a journal so well informed and so influential, and I think it is due to my readers to quote the paragraph:—

LETTERS ON SOUTH AFRICA.

It is the fashion nowadays to write much upon South Africa and its people, their habits and their doings. Some letter-writers are manifestly unjust in their estimates of this country, while some are carried away either with patriotic or other prejudice, or with sentimental zeal. But some are sober-minded enough to write only from knowledge, and not from hearsay. Among the latter must be included the Editor of *THE CHRISTIAN*. This gentleman has made a lengthened stay in the colony, has not rushed through it at post-cart or railway speed—slow for most people's patience as it may be—and has not written upon subjects concerning which he has nothing to write but rumours or prejudice. His letters, therefore, that are appearing in *THE CHRISTIAN* are worth a score of the ordinary newspaper ones, and are written in such a spirit and with such information as will not only instruct but also elevate their readers. The Institution at Wellington, the Y.M.C.A. at Cape Town, the affairs of the Transvaal Government, Black and White, the Lepers on Robben Island, Genadendal, and other topics have been carefully and soberly discussed by Mr. R. C. Morgan. If one characteristic more than another marks the ideas on these subjects, it is Christian sympathy with the coloured peoples of the South. When the letters are finished, they ought to form a very interesting volume of ideas, facts, and advice upon things South African.

Leaving Johannesburg, a sixteen-hours' ride by rail brought us to Bloemfontein, where my friends found comfortable quarters at the Free State Hotel, while I was kindly entertained by

REV. JAMES SCOTT,

Wesleyan minister, and his hospitable wife—one of those commended by the Apostle as "not forgetful to entertain strangers." The love and praise of this patriarchal pair is in all the churches, and in the hearts of many pilgrims and sojourners who have tarried under their roof on their passage through this chief city of the Orange Free State. Each doing two or more people's work, and up late and early, they nevertheless wear a smiling and unharassed face. Some years ago, those at home attempted to remove Mr. Scott from Bloemfontein; but such a stir was made by the people, that he was obliged to be surrendered to their goodwill, in sublime defiance of the three-years' rule. He is, I doubt not, "a good Methodist," of the most exemplary type; but he is first a cosmopolitan Christian with an expansive heart, large enough to take in all the brethren, and all the world; and in this his helpmate is his true yokefellow.

Notwithstanding his busy life, Mr. Scott found time to show us the principal buildings and other objects of interest, gave me much useful information, and took me to see President Steyn, with whom we had an hour's edifying conversation. He also introduced me to Dr. Brebner, Superintendent-General of Education, with whom and Mrs. Brebner I spent two very pleasant and instructive evening hours. I also called on Mr. Fraser, an able man, who has recently resigned the office of Chairman to the Volksraad (the Legislative Assembly), and who was the second candidate for the Presidency. It was no small advantage to learn from each of these gentlemen their views of South African affairs. In visiting Mr. Fraser I was accompanied by Dr. Robertson, who is coming home from the Blantyre Mission. When he returns thither it will be as a medical officer of the Government.

During our sojourn in Bloemfontein we witnessed a native wedding in the Wesleyan native church; [434]

Mr. Scott officiated, assisted by the native pastor. It is not my forte to describe weddings, therefore I refrain. Suffice it to say, that on this occasion coloured human nature, in the softer sex, vindicated, by similarity of procedure, its identity with the uncoloured variety.

At the invitation of Mr. Scott, two of us inscribed our names as witnesses to the validity of the ceremony.

On Easter Sunday afternoon there was

A VERY LARGE FUNERAL

of a highly-esteemed citizen, Mr. Robert Innes, one of the directors of the National Bank; Mr. Scott, his pastor, conducted the service in the church, and the Dutch Reformed minister addressed the people at the grave, of whom about a third were Dutch. It was touching to observe how death suspends the jealousy of race, and how, for the time at least, national emulations are stilled in the presence of the common enemy. Travelling through thousands of uncultivated and uninhabited square miles, one wonders why there should be any jealousy—why Ephraim should envy Judah or Judah vex Ephraim—let Ephraim and Judah stand for whom they may. *Lovedale, April 16, 1896.* R. COPE MORGAN.

Something Missing.

By REV. J. MORLAIS JONES.

CHAIRMAN, CONGREGATIONAL UNION.

TO a crowded audience in the City Temple on Tuesday morning, Rev. J. Morlais Jones delivered his chairman's address at the opening of the sessions of the Congregational Union. We give some of the leading and salient points:—

Material comforts were never so abundant as to-day. Science is making most rapid strides. We think we are banishing mystery and reducing the area of the unknown. We have a keener appreciation than man ever had, both of the sublimity and the quieter beauty of nature. But we chafe and fret nevertheless; we are full of misery and discontent. Complete as life is, it is painfully incomplete. Nature is a poor picture that can satisfy nobody until you put *God* into it.

So we meet here to-day. We have many things to be proud of. The religious world into which we were born is a rich one. Everyone to-day takes cognizance of Congregationalism. Our pulpits are filled with educated men, our sons hold their own at the Universities. We have colleges that would be an honour to any denomination, served by men without whom no congress of scholars is complete. Our churches are more liberal than they have ever been. And to say this of ourselves is to say it of all Churches. The denominations rival one another in zeal, hard work, and liberality. But we cannot pretend that the Church is telling upon the world as it ought to. We are filled with a divine discontent. There is *something* missing. Shall I try to give something in the shape of an answer?

FIRST, THE RENEWAL OF THE PURELY RELIGIOUS LIFE OF THE CHURCH.—That must be the preliminary to everything else. We are proud of our societies, hysterically busy in organising guilds, devising new names for old forms of work, and starting fresh crusades. But the tone of religious life is low; God, and fellowship with God, are ceasing to be pathetic needs; the prayer-meeting, which used to be the thermometer by which we measured the temperature of the Church, is fast becoming a tradition, and the ideal Sunday service is getting to be that in which the music and the æsthetics of worship are perfect, and the sermon is not too long.

This revivifying of the Church will come only by earnest, devoted, and constant prayer. The small band upon whom the power of Pentecost broke had been waiting for it "with one accord in prayer and supplication." Do what you will, the fire in the Church will burn down into grey ashes, the very

look of which makes you shiver, if you neglect to pray. You may work hard and devise a thousand schemes of stimulating the Church into activity. It will be piling fuel on the fire, but shutting from it the necessary oxygen. Prayer alone creates the atmosphere, ensures the temperature, in which what is the Church's real glory thrives.

Prayer ensures an abundant out-pouring of the Holy Spirit, and to be endowed with the Spirit is to be endowed with power, the power of a full and healthy, a vigorous and buoyant spiritual life, a power which makes me master of my work. I have no law of prayer to offer you, but that it equips you with spiritual power I know. It establishes a connection between the worker and heaven, and a soul filled with the power of God is irresistible.

Having secured that, I am ready to hear the calls, and face the tasks of the hour. And I will try to say what the needs of the hour are. To begin with, A RESTATEMENT OF THE TRUTH GIVEN US TO PREACH.—No one need be afraid. I have nothing revolutionary to say. I fancy I am the most orthodox man in this Assembly, and I plead for that restatement in the name of orthodoxy. Truth is immortal and never changes; but the way of expressing the truth constantly varies. The language of to-day differs from the language of yesterday, and the language of to-morrow may differ from the language of to-day. But it is for us in the language of to-day to express the truth as we see it to-day; and God forbid that we should continue to use language that has ceased to be true to us.

For long years hosts never knew that they benefited by any promise made to man in the Sacred Volume. Theology had covered over some of its grandest promises; pasted "election," "predestination," "a limited atonement," and I know not what, across the richest words of the Book. Driven to re-examine it, scholarship, criticism, and careful reading have discovered that the richest promises, the Divinest offers, have been pasted over—hidden; and we have been tearing off these coverings, sweeping away every device by which a narrow theology had concealed its real wealth. The Book is richer than we ever imagined. Its wealth has staggered us and filled us with fresh hopes.

The Higher Criticism has done pretty much all that it can do. We know now exactly what it has to give us. We stand in the midst of infinite material, the loose stones of our old temple, "our holy and our beautiful house, where our fathers praised Thee." Some of the old stones, perhaps, must not be built into the new wall, but we have rich material out of which a new house, a grander and more majestic than the old, may be constructed. We have been living out in the open air long enough; at best we only dwell in tents. "Let us rise and build!" The form will be different from that of our fathers, but not a stone will be lost. The old setting has been destroyed, but the jewels are all here. Count them: "God is love"; that is one. "Believe on the Lord Jesus Christ and thou shalt be saved"; that is another. "For there is none other name under heaven given among men whereby we must be saved"; that is a third. "He that cometh unto Me, I will in no wise cast out"; that also is there. "Of that which Thou hast given Me I will lose nothing, but will deliver it up at the last day." Every jewel there.

In this re-statement a greater place than ever must be given to the Lord Jesus Christ. Jesus exercises a wonderful fascination over men to-day, even over those to whom He has never been what He is to you and me. The world has never been under his spell as at this present moment. In all Christian thinking we have to give Jesus the first place. And you must subordinate everyone and everything to Him. I must add another word. The essence of Jesus is his Cross, and you do not preach Jesus unless you preach that Cross. "God forbid that I should glory save in the Cross of our Lord Jesus Christ." We need never be afraid that our ministry may be a narrow, one-sided, or monotonous one because we make that rule of it. You can touch everything from the Cross.

The closing divisions of this eloquent and living deliverance were devoted to an exposition of the right relations between different churches, and to a re-statement of Congregationalism and a definition of its duties.

THE EVANGELIST.

The Stone Jar.

ONE burning hot Sunday afternoon, four rough-looking men, living in one of our large towns, determined to have a quiet tittle among themselves. True the public-houses were all closed, for it was during the prohibited hours, but this presented no serious difficulty to them.

A small form was placed in a narrow passage, which terminated in a high wall, and a stone jar of beer was mysteriously obtained. But they had reckoned without their host, for an earnest Christian worker had come to reside in the neighbourhood, and from one of the windows of his house his quick eye saw and took in the whole situation. He made up his mind, with the help of God, to make an effort to lead these men to Christ. His wife tried to dissuade him from such a rash undertaking, fearing he would be insulted and perhaps brutally treated, but he was determined to go forth in the strength of the Lord; so standing on a chair at the end of the passage, he began to sing a well-known hymn. Soon a crowd of upwards of two hundred people, men, women, and children, gathered round the preacher, while the children and many others heartily joined in the singing. After a short, fervent prayer, he gave a stirring Gospel address, and in it dwelt on the misery caused by indulgence in strong drink, and then affectionately invited the people to accept Christ as their Saviour.

But what about the four men in the passage? At first they looked upon the affair as a joke, and enjoyed it immensely; but when they found egress impossible on account of the crowd, they became uneasy, and wished they had never come there. The stone jar was pushed into a remote corner, and the men tried to tidy themselves a little.

After a while, as no allusion had been made to them in any way, they got interested in the meeting, and at the end of the address each one of them signed the pledge, and all remained afterwards total abstinents, and to all appearances humble Christian men.

The same Christian worker was asked on another occasion to visit a notorious infidel, and was warned to be on his guard as the man had turned both the minister and the missionary out of doors. After much prayer, and in simple reliance upon the power of the Holy Spirit, he determined to go and see him. Fortunately he found the door open, so he went in, and asked kindly if there were any children not attending Sunday-school, as if there were they would be welcomed at a certain school which he named. In a gruff voice he was told to mind his own business, and was ordered out of the house.

Taking no notice of what he heard, he gave the man himself a cordial invitation to attend church, if he did not attend any place of worship, but he was still more fiercely ordered to be off.

"But," said he, "you will allow me to read with you for a few moments before I go?"

"Nay," was the reply, "you shall do no reading here."

"Well, you will allow me to pray with you for a few moments?"

"Nay," was the reply as before, "you shall do no praying here; get out at once."

"But I shall pray for you."

"No you won't," said the man in a great rage.

"But," said the visitor, "I will pray for you as I walk through the street, and I will pray for you when I get home"; and then he warned him of "the worm that dieth not," and of "the fire that is not quenched."

The next day, as the missionary of the district was passing the house, the man was looking out for him, and invited him in, and told him that a stranger had visited him the day before and warned him of "the worm that dieth not," and of "the

fire that is not quenched." "Can you," said he, "tell me what it means, for I don't believe he knew what he was talking about."

The missionary was only too glad to read the whole passage to him (Mark ix. 43-48), and to explain its meaning.

The man expressed a desire to see the stranger again, and, when the worker called, he was welcomed and gladly listened to, the result being that the man gave up his infidelity and became a sincere Christian.—"NEW EVERY WEEK" No. 226 (*Religious Tract Society*.)

THE GOSPEL OF JESUS CHRIST.

God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.

This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life.

Jesus said: I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.

1 John v. 11, 12; John vi. 40; John x. 28; Psa. cxvi. 12, 13.

The Evangelization Society.

THE latest report of the Evangelization Society outlines a large amount of work in all parts of the country. In all, 1067 places were supplied by 259 evangelists. The total number of meetings held was 20,572, with an estimated attendance of two million people. The report says:—

"Many of our most successful missions are organised by people without much money or education, who can neither write a report of the work, nor contribute to its expenses, while the audience consists of still poorer people, who are quite unable to pay the expenses of a mission, though they gladly contribute, often with much self-denial, their pence as thankofferings.

"Frequently we receive letters containing a shilling, or some other small sum, from some poor person who has received blessing and help through the Society; these gifts are among those that we love the most. Even while we write there come ten shillings, the contribution of a fisherman, which must be the result of much self-denial, and another ten shillings from a working man who received blessing at a tent mission. He writes:—'Jesus has changed my life from cursing and bitterness to praise and thanksgiving, and the more I know of Him the more thankful I am to Him who died for me, though I despised and rejected Him so many years.'

"Much of our work is carried on in the villages and country districts of our land, both through the tents and through indoor missions. It stands to reason that the congregations assembling at such missions cannot be as large as those in the towns. Yet their importance cannot be over-estimated. To none is it more necessary to carry the message of the Gospel in the very simplest language, with illustrations and explanations suited to the too often dull intelligences of the hearers."

Among the typical letters descriptive of missions are the following, regarding a tent mission in the neighbourhood of Theydon Bois and Harlow, in Essex:—

"So far as I can tell, we have been permitted to see more visible tokens of blessing this year than ever before. Mr. Greenwood's ministry has in every way met with great acceptance, and I have heard only one opinion concerning his work, that it is most thorough and earnest."

"I cannot help writing to you about the great blessing attending the tent services at Broadley Common and Moreton. There has been a good work going on at Moreton Chapel the last three years; the Master has blessed us there; but the tent services have reached those we had almost despaired of there. Several have given themselves to the Lord, and my heart was very full yesterday, as I saw the fruit of the tent services. Of those who were converted at the services at Harlow years ago, some have gone to be with Christ; they gave glorious deathbed testimonies; I have seen them all depart. Those who are living I believe are faithful, every one of them."

The secretary of the society is Captain W. E. Smith, 21, Surrey-street, Strand, W.C.

Saving Street Arabs.

WELL-ATTENDED meetings have recently been held to bid God-speed to 100 lads about to start from Mr. Fegan's Homes for Canada. From a small beginning some twenty years ago, this work has grown to notable proportions. It is carried on at the headquarters, a six-storey building in the poorest district of London, the Boys' Home, Southwark, S.E.; the Little Wanderers' Home, Greenwich; and the Boys' Orphan Home, Ramsgate. There is convenience at these Homes for sheltering and training nearly 300 of our street waifs, and the yearly emigration of 100 makes room for the rescue of 100 more from personal destitution and evil environment. The ragged and hopeless lads are transformed by physical comfort and training, and moral and spiritual culture, into the bright, well-dressed, eager, and intelligent young emigrants whose appearance, behaviour, and musical capacity have created much enthusiasm at the send-off meetings.

It is difficult to think that, not many months ago, they were found by Mr. Fegan, or brought to him by the police, or sent to him by the magistrates, squalid, wounded, in the depth of misery, and on the verge of crime. Let the case of one lad suffice as a type. He was brought to Mr. Fegan by a Southwark policeman. His drunken father used to strip him, beat him, and tie him to a bed-post. Then the inhuman monster sat down to watch. If the boy was overcome with sleep, the savage awakened him up by burning him with matches. The most pitiable cases in Mr. Fegan's experience are the victims of parental cruelty. He is also, however, called upon to rescue the orphans and the destitute who have been plunged into street life. Runaways from all parts of the world—sons of professional men, ministers, farmers, tradesmen, etc.—gravitate towards the Homes, which are open night and day. Many of these last Mr. Fegan is able to restore to their parents.

The foundation of the training is the Gospel of the grace of God. By means of comfortable clothing, nourishing food, healthy exercise, regular sleep, and reasonable manual and intellectual duties, the lads cease to brood over vagrant or vicious propensities, the hunted look leaves their eyes, their faces become plump and pleasant, and they form the habit of holding themselves up well and moving about smartly. All the housework has to be done by the boys. A boy who distinguishes himself in this humble sphere is selected for emigration to Canada if physically suitable; failing this he will be privileged to learn one of the industries taught in the Southwark-street Home—printing, shoemaking, carpentry.

Boys who have passed through the Homes are doing well in this country and in all parts of the world. There are special openings for them in Canada, where 1300 have already been happily placed. Several older ones are already established in their own homesteads, acquired in a few years by their own industry and thrift. Many younger ones are adopted by well-to-do people. The great bulk are steadily and honourably making their way up the ladder of life, not a few being earnest Christian workers, local preachers, Sunday-school teachers, etc.

The settlement of the lads is made easy by the gift of a splendid distributing home by the late Mr. William Gooderham, a princely citizen of Toronto. One generous friend contributes the cost of maintaining six boys in the Homes and sending out six boys to Canada every year. A year's maintenance is £15 for an elder boy and £13 10s. for a younger one, and the emigration of a boy costs £10. In all the wide range of Christian philanthropy there are few better investments.

Madagascar.—Pasteurs Lauga and Krüger, who, as already announced, recently went to Madagascar, to view the land for the Paris Society of Evangelical Missions, met with a very pleasant reception. The Queen has attended their meetings, also many French officers. The deputation has been loaded with complimentary gifts. Altogether the outlook is encouraging for missions, and likely to impress the French Society as to its great opportunity in the island.

OUR DAILY HOMILY.

SUNDAY, May 17.

"I HAVE HALLOWED THIS HOUSE WHICH THOU HAST BUILT."—1 Kings ix. 8.

MAN builds, God halloweth. This co-operation between man and God pervades all life. Man performs the outward and mechanical, God the inward and spiritual. Paul plants, Apollos waters, but God gives the increase. We elaborate our sermons and addresses, building them up with careful, eager thought, but God must work in and through them for his own glory in the salvation and upbuilding of souls. We must be careful to do our part with reverence and godly fear, remembering that God must work in realms we cannot touch, and to issues we cannot reach, before our poor exertions can avail.

May we not apply this especially to the education of a child's life? Many who read these lines are engaged in building structures which will outlive the Pyramids. The body is only the scaffolding, behind and through which the building of the soul is being upreared. The materials with which we build may be gold, silver, and precious stones, by our example, precept, careful watching, and discipline, but God must come in to hallow. Our strenuous endeavour must be supplemented by the incoming of the Holy Spirit.

God halloweth by his indwelling. Holiness is the result of his putting his Name into a place, a day, a human soul, for his Name is his nature, Himself. Each day may be a building, reared between sunrise and sunset, with our activities; but it were vain to hope to realise our ideal unless the temple be a shrine of God. Build what you will, but never be satisfied unless God sets his eyes and heart upon your life, hallowing and sanctifying each day to Himself.

MONDAY, May 18.

"BLESSED BE THE LORD THY GOD, WHICH DELIGHTED IN THEE, TO SET THEE ON THE THRONE OF ISRAEL: BECAUSE THE LORD LOVED ISRAEL FOR EVER, THEREFORE MADE HE THEE KING, TO DO JUDGMENT AND JUSTICE."—1 Kings x. 9.

There were two reasons why Solomon was on the throne. First, because of God's love to him; secondly, because of God's love to Israel. May we not address our Saviour with similar expressions of gladness as those which the queen addressed? We are reminded in this connection of a noble hymn by old John Ryland:—

Thou Son of God, and Son of Man,
Beloved, adored Emmanuel,
Who didst, before all time began,
In glory with thy Father dwell,
We sing thy love, who didst in time,
For us, humanity assume,
To answer for the sinner's crime,
To suffer in the sinner's room.
The ransomed Church thy glory sings,
The hosts of heaven thy will obey,
And Lord of lords, and King of kings,
We celebrate thy blessed sway.

We can never praise Him enough. Our furthest thoughts fall short of the reality. His wisdom and prosperity exceed his fame; no question He cannot answer; no desire He cannot gratify; no munificence He cannot excel. Happy are they who stand continually before Him. Let us see that this is our happy privilege, not content to pay Him a transient visit, returning to our own land, but communing with Him always of that which is in our heart.

TUESDAY, May 19.

"HIS WIVES TURNED AWAY HIS HEART."—1 Kings xi. 4.

Every man is vulnerable at one point of his character. Strong everywhere else, and armour-plated, he is weak there, and our great enemy knows just where to strike home. It would have been useless to argue with Solomon for the claims of idols. He could at once, by his wisdom, have annihilated all infidel arguments, and have established the

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existence and unity of God. But, step by step, he was led by silken cords, a captive, to the worship of other gods. It is a solemn warning, and Nehemiah was perfectly justified when he contended with the Jews who had married wives of Ashdod, and of Ammon, and of Moab, saying, "Did not Solomon, king of Israel, sin by these things? Yet among many nations there was no king like him who was beloved of his God."

Let young people beware where they let their hearts go forth in love. Whom we love we become like, and in the marriage tie it is almost inevitable that the seductions to the lower will overcome the drawings to the higher. When we disobey God's distinct command against intermarriage with the ungodly, we inevitably sink to the level of the ungodly partner rather than rise to the standing of the godly.

Our associates determine the drift and current of our life. Insensibly we think and act as they do. It is so easy to launch upon the current that flows past our feet, allowing it to bear us whither it will. When we are compelled to associate with the ungodly, let us maintain a strict self-watch, and pray that the breath of the heavenward gale may more than counteract the tendency of the earthward tie. The love of Christ is stronger than the love of women.

WEDNESDAY, May 20.

"THE MONTH WHICH HE HAD DEVISED OF HIS OWN HEART."—1 Kings xii. 33.

Jeroboam acted on expediency. It did seem reasonable to argue that the constant going up to Jerusalem to worship might alienate the people from his throne, and awaken a desire for the old national unity; and without doubt a mere worldly wisdom extolled his setting-up of idol-gods at Bethel and Dan; but his policy in this respect led to the downfall of his kingdom. Had he trusted God's promise, made through the prophet Ahijah, the Divine purpose would have ensured the continuance of his rule, but the prompting of expediency resulted in ultimate disaster (ch. xiv).

How prone we all are to devise out of our own hearts. We take counsel with ourselves, and do what seems prudent and farseeing, with the inevitable result of being betrayed into courses of action that God cannot approve, and of which we have reason to repent bitterly. It is infinitely better to wait on God, till He develop his plan, as He most certainly will, when the predestined hour strikes.

He who trusts in his own heart, and takes his own way, is a fool. To run before God is to sink knee-deep into the swamp. We must make all things after the pattern shown us on the Mount, and take our time from God's almanack. It is for this reason that the Apostle so eagerly exhorts us to pour ourselves into the mould of sound doctrine delivered to us in Scripture, that we may think God's thoughts, and conform ourselves to his pattern and plan. Wait on God, and keep his way.

THURSDAY, May 21.

"FOR AS MUCH AS THOU HAST BEEN DISOBEDIENT... BUT CAMEST BACK."—1 Kings xiii. 21, 22, R.V.

We are inclined at first sight to pity this unknown prophet, and to justify his return, but as we look closer into the story, we not only see the reason for the severe penalty that overtook him, but we are warned lest we make a similar mistake. When we have received a direct command fresh from the lips of Christ, we must act on it, and not be turned aside by a different suggestion, made to us through the lips of professing Christians. God does not vacillate or alter in the thing which proceeds from his mouth. When we know we are in the line of his purpose, we must not allow ourselves to be diverted by any appeal or threat, from whomsoever it may emanate. Deal with God at first-hand.

The rule for determining the true worth of the advice which our friends proffer us, is to ask, first, whether it conflicts with our own deep-seated conviction of God's will; and, secondly, whether it tends to the ease and satisfaction of the flesh, as the old prophet's suggestion certainly did. Beware of anyone who allures you with the bread and water that are to break your fast. That bait is likely enough to disturb the balance of your judgment. When a voice says spare thyself, be on the alert; it savours the things that be of man, not of those that be of God.

FRIDAY, May 22.

"I AM SENT TO THEE WITH HEAVY TIDINGS."—1 Kings xiv. 6.

How foolish! Jeroboam thought that the servant of God could penetrate the veil that hid the future, but not the disguise in which his wife wished to conceal herself. As we might have expected, the aged prophet's inner sight read her heart. From God no secrets are hid. Then came the dread announcement of inevitable disaster.

We must not hesitate to unfold all the consequences of sin. As watchmen on the walls, we are bound to tell men of the certain fearful looking for of fiery indignation which shall devour the transgressors. None of us should flinch from declaring the whole counsel of God. Moreover, we should make it understood that there is nothing arbitrary or vindictive in the penalties which God announces and inflicts; they are the crop of which our own sin is the seed. We go to our own place. We lie down in the bed which we have made.

Oh for more tenderness that we may warn men with tears of their doom! We are so self-possessed, so stolid; we need to ask that our eyes, like Jeremiah's, should be fountains of tears, that we might weep day and night. If the tidings are heavy, let us first feel their pressure on our own hearts, let us bend over the regions of despair and darkness, and hear the bitter weeping, and wailing, and gnashing of teeth, and come back to warn our brethren, lest they also come to that place of torment.

SATURDAY, May 23.

"ASA DID...RIGHT IN THE EYES OF THE LORD, AS DID DAVID HIS FATHER."—1 Kings xv. 11.

It is a great thing to have such a testimony as this. We may do right in our own eyes; yet in the eyes of our neighbours we may be very far wrong. Again, we may do right in the eyes of our neighbours; yet the eye of the Lord may detect evil which neither they nor we have seen. We may deceive ourselves, we may deceive others, but we may not deceive God. "All things are naked and open to the eyes of Him with whom we have to do." Let us walk humbly, and strive to have such a testimony as Asa. In the home or business, in the study or pulpit, in situation or factory, let us live as under his searching gaze.

Asa's life was one of religious activity: he destroyed the idols of his father, and even deposed his queen mother "because she made an idol in a grove." A fearless reformer, he brooked no opposition in high places or low. His was a home religion; its power was felt throughout the palace. It needs Divine courage so to live for God that at home or abroad men shall take knowledge of us that we have been with Jesus. This is what the world is languishing for—*reality*, consistency under all circumstances, and before all men.

There are, however, two clouds overhanging this otherwise bright life. "The high places were not removed" (14). Though idols were destroyed, the groves in which they were erected remained. They were no snare to him; and he took care that during his life they should not ensnare others; but after his death, in the reign of Jehoshaphat his son, "the people offered and burnt incense" in them (xxii. 43). We must not only cleanse our way before the Lord during our lifetime, but remove any evil thing which may cause those who succeed us to stumble.

The other cloud is indicated in 2 Chron. xvi. 12, "He was diseased in his feet... Yet in his disease he sought not to the Lord, but to the physicians." Strange that in affliction he should not have turned to the Great Physician. Rely not upon the piety of earlier days. The enemy of souls is ever on the watch. You need daily strength, and ever fresh supplies of grace.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

Bible Garments.—2.

THE garments mentioned in the New Testament seem to speak to us even more clearly than do those of the Old Testament, because so many of them are either spoken of by the Lord Jesus, or have connection with Him.

When we read of "the best robe" provided for the returning prodigal, we can hardly help seeing the beautiful picture of God's wondrous love to each repentant sinner.

When we remember the Lord's sad picture of the guest who had not on "the wedding garment," it whispers to each of us the plain warning that, in order to sit down at the marriage supper of the Lamb (and surely none of you, dear young readers, would willingly be absent), we must accept the robe of Jesus' righteousness instead of wearing the filthy rags "of our own righteousness."

I think that amongst those who spread their garments in the way, in order to do honour to their Saviour, there must have been little children. Cannot you seem to see the eager little faces, as with busy hands they helped to prepare the way for the Kingly Rider of the lowly colt? Cannot you hear the glad ring of their voices, "Hosanna to the Son of David!"? You would have liked to share in it all, I feel sure. And how nice for us to know that it is not too late, even now, to "prepare the way of the Lord" ere He comes again in glory. I hope you will all share in this glad work. Every effort to tell of Jesus' love, every childlike prayer really prayed on behalf of the heathen children, and every penny lovingly dropped into the missionary box, is like a little garment spread for the sacred feet of Jesus, and goes so nicely with the prayer, "Thy Kingdom come."

Even those words of Christ's about not putting a new piece into an old garment, whilst they have other meanings as well, seem to tell us how fully He entered to the little homely matters which still occupy us, and I think we may learn that He would have Christian children do "heartily, as unto the Lord," even such a thing as a little bit of sewing.

You will not, in the "Bible Searcher" find all the references to dress which are in the New Testament. Especially you may miss those which refer to the various robes worn by the Lord Jesus in the dark days of his suffering on our behalf, but I hope you will notice all those for yourselves at some other time, and with a sweetly solemn sense of the changeless love which endured so much for us.

In conclusion, think of the "washed robes" which come at the end of your list.

Only "washed robes" find entrance to heaven, so that it becomes a very personal question, "Are my robes washed?" or, to put it still more simply, "Are my sins forgiven?"

How many a spot defiles the robe
Of every earthly saint.

If the robe were otherwise white, yet even one stain would render it unfit for the gaze of God. In other words, one sin makes a sinner. So the only way to join the white-robed throng "around the throne of God in heaven," is to come to the Lord Jesus to be made "whiter than snow" in his precious blood.

If your Bible searching leads you to this, how great will your joy be! And how great will be the joy "in the presence of the angels of God!"

This is what "Uncle Tom" and other friends in THE CHRISTIAN desire for you most of all.

To see your names in the lists is very gratifying; to win the prizes is, you think, better still; but if the study should lead to your names being written in the Lamb's "Book of Life" (Rev. xxi. 27), this would be so much the best of all that one hesitates to speak of other things in the same breath.

Remember, "the entrance of thy words giveth light," and the receiving of this light is the true object in all Bible searching. "Uncle Tom" will be so glad if this is your object!

L. A. B.

Children's Scripture Union.—Portions for week ending May 23, 1896.—Sun., May 17, Acts ii. 14-24; Mon., May 18, ii. 25-36; Tues., May 19, ii. 37-47; Wed., May 20, iii. 1-11; Thurs., May 21, iii. 12-26; Fri., May 12, iv. 1-12; Sat., May 23, iv. 13-22.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the questions appear.

No. 18 (second list).—Correct answers received from:—

Flora King*, Ezra Matthews, Leonard and Frank Bantall, Raymond Harbottle, Marlow Williams, Muriel Hodge*, Bertha Fowler, Arthur Burt*, Nellie Benn*, Freda Haines, E. Yerbury, Eric Howell, Bessie Cheale, Willie Hobson, Ella Dixon, Maggie and Kate Fletcher, Eric Annesley, Norah Lowe*, Sabina Mackintosh, Edith Harris, T. M. Stanier, Grace Colwin, Douglas Molison, Marian Freegard, C. A. Stennett, May Meredith, Hilda Medill, Percy Leigh, Freda Hinton, Florence King, Ellen O'Houghby, Cecie Rea, Norah, Charlotte, and Mary Stack, D.* and Marjorie Tupper, Trevor and Marjory Matthews, C. W. and Lucy Jacob, Gwendoline Hill, Robin Garnett, Agatha Harrison, Harold Wodson*, Betty Stocks*, Minnie Giddings, Rubie Vincent, Moffatt and Sinclair Jackson, Thomas and Bella Mack, Isabel* and Gladys Phillips, James and Eva Gray, Hugh Tunnell, Malcolm and Angus Thomson, Constance Devenish-Moore, Oswald* and Horace Roberts, Maggie Goodland*, Christine Parker, Lillian Bevan, John Menzies, Slacie Watta*, May, Lena, Tom, and Harcourt Hunter, Nellie Lovegrove*, Bertha Kelsey, Leonard Browne, Arthur Sanders, Lucy Lloyd, Evelyn Foley, Mary*, and Willie Charles, C. D. Ireland, Stanley and Florence Hoyle, Maggie Buchanan, Willie and Reginald Findlay, May Hamson, Fritz Tatzel*, Fred Winstone, Willie Weinstein, Francis Grigg, Elsie Warren, Lavinia Barnes, Hannah Lovell*, Ethel Fielder*, Bella Campbell, John Milin, Colin and William Mackenzie*, Ethel Williamson, Una Bell, Ethel and Kathleen Light, Bertha Lucking, Rill La Brooy*, H. Morrey Naundie and Lonia Tibbitts, Catharine and Maudie Bailey*, Eric Heaton-Smith*, Marlon Wilson*, Walter Stainer, Elsie Johnson, Lena, Percy, Elma, and Josie Cheal, Florence White, Lucy Soltau, Lois Beard*, Thomas and D. T. Kirkpatrick*, Frederick Hudson, Lillie Clarke, Eva Winnepenny, Beatrice Cashford, Joanna Pearman, Nellie and Arthur Conch*, Angus McQuillan, Arthur and Edith Quirk, Ada and Mabel Davies, J. H. Goodchild*, James McCreagard, Duncan Payne, Isabella Boston, Harold Frank*, Kathleen Fowleraker, Roberta Melkie, W. Jackson*, Ernest Edmonds, Maude Knight, Graham Sharp, Annie and Mary Fleming, Harry Grey, Jessie Bone, Elma Tebb*, Dorothy Morrison, Elma Ishmall, William MacMurray, May Watson, Louise Hooper, Gertrude Hodgson, Francis Bennett, Lona Berthel, Doris Colebrook, E. A. MacLennan, Harriet Lyndham, Muriel Shaw, Grace Dawson-Scott, Winifred and Elsie Cockrem, Guinefred Leigh*, Cyril Bennett, Daisy and Norman Petrides, Sidney Wilkie*, Freer Kelsey, Ethel Walls, Valerie Maitland-Kirwan, Theodore Hill, Nettie Drew, Ada and Willie Palmer, Frank Morris, Olive Coleman, Percy and Cecil Collett, Leonard Roberts*, Arthur Burt*, N. W. Battey, Raymond, Theobald, Florence Thomson, B. and H. Poole*, Ella Heap, Ruth and Mary Braithwaite, Sarah Brown, Lottie and Harriette Orr, Effie Simpson*, Minnie Eiselle, Walter Thomson*, Ella Durie, Mildred Haig, Alice Thompson*, Lionel and Gladys Calvert*, Mary Davy, Dorothy Hughes-Games, Alf. Kearsey, William Richings, Charles Holburn, Alf. Dring, Clara Barnes*, May and Annie Morley, E. Berryman, Winifred Nash, Daisy and Emily Greenbrook, Catherine Rogers, Charlotte Webb*, Walter and Maggie Carter, Thomas Rayner*.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 19).

- 1.—v. 7, Adam and Eve.
- 2.—v. 21, Adam and Eve.
- 3.—v. 3, 23, 32, Jacob, Joseph, and his brethren.
- 4.—v. 35, the children of Israel and the Egyptians.
- 5.—v. 4, the Israelites.
- 6.—v. 5, the inhabitants of Gibeon.
- 7.—v. 21, Achan.
- 8.—v. 19, Samuel and his mother.
- 9.—v. 5, Goliath, or ver. 38. Saul and David.
- 10.—v. 4, 5, 11, Saul and David.
- 11.—v. 30, the prophet Abijah and Jeroboam.
- 12.—v. 33, Ahab and Jehoshaphat.
- 13.—v. 13, Elisha and Elijah.
- 14.—v. 15, the Syrians.
- 15.—xxxi. 22, a virtuous woman.
- 16.—v. 10, the Lord.
- 17.—v. 6, the Church of God.
- 18.—v. 12, Ebed-melech and Jeremiah.
- 19.—v. 21, Shadrach, Meshach, Abed-nego.
- 20.—v. 4, Joshua.

No. 19 (first list).—Correct answers received from:—

Frank Wood*, Bertie Davy, Emily and James Dellow*, Murley Oldham, Selbourne and Muriel Perry, Leonard and Frank Bantall, A. S. Dwyer, May Mallory, Edith Hayward, George Mallory, May and W. Gilson, Arthur and Edward Llewellyn, Jessie Bone, Winifred Nash, Mabel Pearce, 17, Lister-park, Susie Keen, Betty Stocks, Eardley and Una Bell, Marion Wilson, Mary Cavers, Agnes Head, Ida and Madge Cullen, William Wicks, Helen Dunbar*, Edwin Peters*, J. Chamberlain, David Penman, Harold Stevenson, E. B. Black, Mary Tilly*, Thos. Guinness, Dorothy Patten, Arabella Onslow, Madeline Irwin, Charlie Milledge, Enid Campbell, William Porter, Florence Palmer, Annie Tawse, M. F., James Roy, Vernon and Jack Clarke, Leonard Browne*, Ada Macnutt, Annie Cooper, May Bell, Maggie Woods, Catharine Bailey*, Elsie Johnson, Harriette Fritelle, Mary Plumb, Sissie and Edith Mossion, Percy and Cecil Collett, Norman Draby*, Nellie Brookfield, Dollie Salt*, Frederic Hulington, Lucy Perks, David Phillips, Hubert Maleham, Evelyn Shaw, Edith and Maude Tyson*, James Matthews, Winnie Shaw, Kate Ireland, Violet Brookholme*, Violet Ashworth, Effie Simpson, Rosetta Sherwin, Rose and Henry Aston, Alf. Greenacre, Dorothy and Evelyn Hewer*, Phillis and Noel Wright*, Helen Jordan, Bertha Fowler, Percy Leigh, Gertrude Brookfield*, Helen Beckett, Emily Bridgewater, Ethel Williamson, Olive Tritton, Lillian, Teresa, Rowland, and Katharine Blackie, Stuart Elliott*, Emily Palmer, Bessie Seantlebury, Irene Copard, Elida Schaeffer, H. H. Scott, Cecil Bradford, Lillian Philip, Elsie and Helen Willoughby*, May Dring, Juliet Haines.

Foreign List. Correct answers received:—

No. 11. Minnie Lister, South Africa. No. 15. Jeanie Scott, Canada. No. 18. W. A. Craich*, Canada.

THIS WEEK'S BIBLE SEARCHER (No. 20).

THE GARMENTS OF THE BIBLE.
(New Testament.)

1. A lily's robe (Matt. vi.).
2. Patched clothes (Matt. ix.).
3. A garment's hem (Matt. ix.).
4. Clothes on a colt (Matt. xxi.).
5. Garments in the way (Matt. xxi.).
6. A wedding garment (Matt. xxii.).
7. A prophet's clothing (Mark i.).
8. A garment cast away (Mark x.).
9. A long white garment (Mark xxi.).
10. Swaddling clothes (Luke ii.).
11. A "best" robe (Luke xv.).
12. Shining garments (Luke xxiv.).

[Children under 12 stop here.]

13. Grave clothes (John xi.).
14. A coat hastily put on (John xxi.).
15. Witnesses' clothes (Acts vii.).
16. Coats for the poor (Acts ix.).

17. A prison garment (Acts xii.).
18. A traveller's cloak (2 Tim. iv.).
19. Moth-eaten garments (James v.).
20. A beautiful ornament (1 Pet. iii.).
21. Washed robes (Rev. vii.).

(a) Look up these chapters, and say in which verse each garment is mentioned. (b) Give the names of persons referred to in connection with any of them.

I have received more letters than I can answer individually this week. So I must thank you all together instead. I enjoy reading your letters, even if I cannot answer them. I hear that some of the boys find the lovely weather so attractive that they do not find time for the Searcher. I think if they put down on paper how long the questions take, and how many hours they spend in play, they will see they can squeeze in enough time for both.

UNCLE TOM.

May's Sunday-school Lesson.

MAY stood by the window, pouting, and drumming on the pane.

"I think it's too bad," she said to mamma, who sat sewing.

"I would rather you would mind Dot for a time while I finish this," answered mamma, who looked tired.

"But you said you always wanted me to study my Sunday-school lesson before Sunday, and now I want to, and you won't let me, and Ida will wonder why I do not come over. Dot's all right, playing with her blocks. I should think you would want me to go and study, and Ida will be so disappointed, when I said I would come."

"Well, then, May, go," said mother quietly, and turned to her work without another word. May looked at her to see if she really meant it; for she could hardly believe she had made mamma see the thing as she saw it. And she was not quite sure she had, when, running by the window, she noticed mamma had dropped her work and had taken Dot, who was fretting, in her arms. But she ran down the street and gaily trilled by Ida's house, as she went up the path. The door opened, and a bright-eyed little girl stood there smiling, clad in a long-sleeved apron.

"It's you, May, she said, glancing at the quarterly May held. "I am so sorry to disappoint you, but mamma asked me to clean the silver this afternoon, as Maria is away. Just look at my hands! I knew you would be disappointed too, but I thought you would understand why I wanted to help mamma; you have such a dear one of your own. So we will have to wait till next week. And mamma said she would help me herself to-night, and that would be pay enough. I must not stay any longer now. Come in, won't you?"

May declined, and as the door closed on Ida's bright face, she walked slowly toward home, rolling her lesson quarterly, and thinking very hard. As she turned into the yard, she heard Dot crying, and going past the window, she saw mamma's work still on the floor, and the baby in her arms.

"Back again so soon?" said mamma, as May entered. Dot stopped crying to look at her.

"Yes," she faltered, putting off her hat. "Ida couldn't study just now."

"Why?" asked mamma.

"'Cause she was—helping—her—mamma," burst out May, and running to her mother, she buried her head on her shoulder, while the sobs came fast.

"Oh, is that it?" said mother, comfortably, stroking the yellow hair. "Well, May, you can do that as well as Ida. Here is Dot, who still wants sister; and by-and-by, when the sewing is done, and Dot is asleep, you and I will study the lesson together."

May raised her head.

"That's just what Ida and her mamma are going to do," she said, surprised.

"Is it not a good way when Ida is too busy to study with you?"

"O mamma," said May, colouring, "I did not mean to be so selfish! You know I'd rather you would help me than anyone else. And perhaps it was because I wanted to see Ida more than it was the lesson."

"I do not wonder you wanted to see a little girl like Ida," said mamma with a kiss; I am glad you did."

HELEN T. WILDER, in N. Y. Observer.

Children's Special Service Mission.

Mr. Hutchinson, Malvern, May 14 to 18; Penge, May 19; Waltham Abbey, May 20; Sienhoy, Lines., May 28; Kilburn, May 30 to 31. Mr. J. S. Tyler, Norwich and neighbourhood, to May 22. Mr. Josiah Spiers, Alth., N.B., May 15 to 29. Mr. B. Herklotz, Clatour Moor, May 14; Broughton-in-Furness, May 15; Harrogate, May 17 to 19; Cantley, May 20. Doncaster, May 21. Mr. Arrowsmith, Laverne, to May 17. Mr. J. H. P. Cutting, with caravan, Walsham-le-Willows, May 15 to 21; Hopton, May 21 to 28. Mr. W. S. Seyler, St. Bartholomew's, Islington, to May 15. St. John's, Boston, May 27. Mr. E. Hughes, Waltham Abbey, May 31 to June 5. Mr. Rankinson, Pailworth, Reading, May 21.

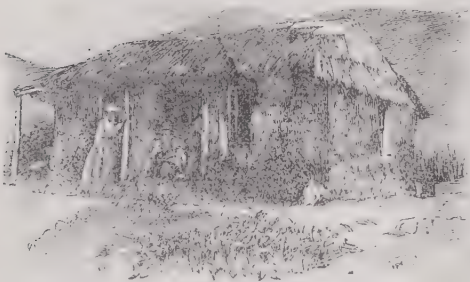
Work in Swazieland.

AT Durban I met Miss Harris, who, with her companion, Miss Gabh, has been carrying on the work, of which she has written the following account at my request. R. C. MORGAN.

I have been asked to write a short account of the South African General Mission in Swazieland, as latterly that country has come much to the front in consequence of the desire of the people to be under British government.

The Swazies are a fine race of men, an offshoot, some say, of the Zulus, and until quite lately have been wild, free, and independent. It is computed that they number about 50,000, scattered over an area of about 6000 square miles. Until 1891 there was only one mission station in the whole country. In that year our first missionary and his wife started work at Bethany, in the very centre of Swazieland, between the King's and Queen's kraals. At the commencement they lived in two temporary rooms—one iron, the other wattle and daub; but after two years a small stone house was built, and a year later, through the generosity of American friends, a nice little church was added to the station, and has already proved of much service.

The Swazies are not a people who want the Gospel so long as they have food, liberty, and plenty of Kaffir beer. They desire neither our Christ nor his salvation; so the first work of the missionary is to create in their hearts a desire after something better, and to teach them that they have a soul which will live for ever, a hell to shun, and a heaven to gain. At first, as a rule, they listen incredulously as to something which does not affect them, and it is only after frequent repetition they grasp the fact that what we are telling them really concerns them individually. Sometimes we are told that where their ancestors have gone is good enough for them, and that they would rather be with them than elsewhere without them. In many cases, after an interest has been awakened and the truth has gone home, the fear of their young king deters them from accepting it. He strongly opposes Christianity, as he foresees that should it be accepted by the nation his power would be gone; so he takes the cattle and otherwise illtreats those of his subjects whom he suspects of a leaning towards the religion of Christ. He once said to one of our



THE WELCOME.

missionaries, "You want to teach the people to worship God. Teach them to worship me. I am the god of the Swazies." But still, in spite of discouragements, the light is entering the hearts of some, and we are believing that before long many will come out boldly on the Lord's side.

In 1894 the owner of a large tract of ground, a semi-civilised heathen, who had seen the advantages

of education by contact with the white man, came and asked our mission for teachers, on his promising to give land for a station to be established there. Two ladies went up at once to commence work among them. They lived for nine weeks in a Kaffir hut, with no windows, and a door only 3ft. high. Then a sod and thatch square hut was built, 17ft. by 12ft., which has served as dwelling-house, school-room, and mission-hall until the present time, when a small stone house of three rooms has been erected which they hope very soon to take possession of.

The work up there is much easier than at Bethany, as, being nearer the borders, people are not so afraid of the king, and more contact with white people tends to show them the advantages of civilisation. They often have very mistaken ideas of what Christianity is. They ask if all white men are Christians, and think that to be a Christian they must put on clothes and learn to read, and the old people will say, "It is good for the young people, but not for us, as we can never learn the Book."

At the Welcome there has been much encouragement. In a small kraal close by, five young men and women have openly declared their faith in Christ, and though still living in their kraal, laughed at and ridiculed by the others, have hitherto stood firm in their determination to follow Christ. Three others were baptized by our missionary, and three



SUNDAY-SCHOOL CLASS.

young men, converted and partially prepared by us, have been baptized elsewhere. The attendance at the Sunday services is very good, often as many as fifty or sixty being present, the kraal natives bringing their assegais, knobkerries, and battle-axes, and leaving them piled up outside. The young people generally stop for Sunday-school in the afternoon, which frequently numbers forty; the young men forming one class, the women, girls, and children another. There is great encouragement in the school; three raw kraal girls, who cannot come to learn in the week, with a little help on Sundays have taught themselves to read, and can now spell out verses in the Testament and hymn-book of which they became the proud possessors at our Sunday-school treat. And we believe they are truly converted to God. The children also learn the texts on Mrs. Grimké's cards, which they take away with them, and are able to repeat many of them.

At Bethany, God has honoured the patient seed-sowing of the devoted missionary in charge, and though the results are not so visible as at the Welcome, three were baptized last year, and some who have at the Welcome desired to learn about Christ, testified that it was at Bethany they first heard of Him.

One of the missionaries also had a very fair knowledge of medicine, and by this has found entrance and influence in the King's and Queen's

kraals; and many of the natives travel long distances to see him and procure relief and medicines, thus giving opportunities for seed-sowing and telling the glad news of salvation, to those who, as one dear old native woman expressed it, have "their hearts all dark, and who don't know where they are going to."



THE CHURCH AT BETHANY.

One of the great difficulties of the work is reaching the people, as they do not, as a rule, live in large kraals, but scattered up and down the mountains—often difficult of access—up precipitous paths and across spruits which none but unshod African ponies could attempt. Often when out itinerating, from eight in the morning until sunset, we are only able to speak in about five kraals, and reaching not more than 100 or 150 people, and sometimes riding twenty or five-and-twenty miles.

Kind friends connected with the Welcome, London, gave us £60 to buy a tent waggon, that we might take it, plant it in some valley, make it our headquarters and sleeping-place, and from there on our ponies visit the numerous kraals around. In one valley alone there are thirty such. Perhaps in that valley we may have a missionary when land can be bought or hired. Until then we must rest content with visiting them now and again as opportunity occurs; but the dear people are so dense that it is not until they have been told again and again that a ray of light enters their dulled brains, and they realise that the story of the Saviour's love is not a mere fairy tale, but of vital interest to them individually.

CLARIE S. HARRIS.

Mr. Charles Inglis in Dublin.

MR. INGLIS's visit to Dublin was looked forward to by a large circle of friends. The meetings were held in Harcourt-street Baptist Chapel.

Pastor Hugh D. Brown, who was in London during the first week of the mission, was back in time to see the close of a most successful series. We do not care to give any kind of statistics as regards the result of the mission, but manifestly the Holy Spirit accompanied the word preached by marked signs of approval and blessing. One marked feature of the mission was the evident token of conviction of sin that many seekers after peace exhibited. We have great hope of a man or woman "convicted of sin"; they and they only can fully appreciate a free and full salvation.

Many interesting cases might be given, for many will rejoice in the day of the Lord for the faithful word preached by the evangelist; his wholesome manly words are as stimulating as a sea-breeze. We are glad to know that Pastor Thomas Spurgeon followed up the good seed sown by preaching morning and evening at Harcourt-street Baptist Chapel.

THOMAS WARNER.

Six of the Protestant Bishops now on the Irish Bench are said to be total abstainers. This is full of promise for the country.

THE LATE
Miss Eliza Agnew.

THE lady whose portrait we give to-day has been affectionately called by the people in Ceylon, "The mother of a thousand daughters." She was born in New York City, Feb. 2, 1807, and sailed for Ceylon, July 30, 1839. In the day school which she attended, her teacher one day pointed out to her pupils the heathen and Christian lands; she must have said some earnest words about the darkness of people in heathen lands, for this little girl of eight then and there resolved that when she grew up she would go out and help to tell the heathen about Jesus. She never forgot this resolve.

On account of family ties she was detained at home until thirty-two years of age. But as soon as she was free to go she offered herself for foreign service. It was not usual at that time for Mission Boards to send out unmarried ladies as missionaries. The Board to which she first offered herself refused to send her because she was unmarried; thinking her a desirable candidate, they went so far, however, as to offer to find for her a suitable life companion. But Miss Agnew thought that a woman engaged in such work as she desired to undertake for heathen women and girls ought not to be hampered by family cares. She was accepted by the American Board and appointed to work in Jaffna, the Northern Province of Ceylon. Her journey occupied nearly six months, in a sailing vessel, around the Cape of Good Hope. Her journal letters, written during the time of the voyage, showed that she had a happy and buoyant disposition and was accustomed always to look on the bright side of things. These characteristics she maintained through life.

When missionaries first landed in Northern Ceylon, they found the common people idolatrous and sunk in ignorance and superstition. The prevailing religion of the people was Hindooism. The Hindoos say that they worship 330,000,000 of gods and goddesses, but among them all there is not one whom they love or one who they suppose loves them.

As soon as the missionaries had themselves acquired a working knowledge of the Tamil language they began to translate the Gospels into that language and to preach in the villages. Realising that if they could win the children for Christ they would have the men and women of the near future, they opened schools for children. The people were willing to allow boys to attend these schools, but when the missionaries asked them to send the girls also they ridiculed the idea. There was not at that time a woman or girl in the whole Province who could read. The people said, "What would be the use of teaching girls? A girl could never learn to read any more than a sheep!"

However, after two years of effort, one missionary lady, Mrs. Scudder, succeeded in inducing one little girl to attend school. She soon committed to memory the 248 letters of the Tamil alphabet and was able to read. Other girls began to attend the schools, and the work has so grown and prospered that at the present time there are 15,000 children in mission schools in that one Province, about 5000 of whom are girls. This educational work is effecting a revolution in the ideas of the people regarding the proper status of woman. In this Province, as in other places where mission work is being vigorously carried on, the men no longer regard women as belonging to an inferior and depraved order of

being, but admit that they are fit to be the friends and companions of their husbands.

When Miss Agnew went to Ceylon she was received into the home of Rev. Dr. and Mrs. Spaulding, at Oodoville, and was put in charge of a boarding-school for girls which had recently been opened. This girls' boarding-school, though small in its beginning, soon became a large and flourishing institution. Mrs. Agnew lived in Ceylon forty-three unbroken years, never having returned to America on furlough; during forty-one of these years she was the lady principal in charge of this school. In that time more than 1000 girls altogether were pupils in this school. Miss Agnew was very devoted to these girls, and they loved her in return. They were accustomed to call her mother, and because she had taught so many girls in the school, as already remarked, she came to be called by the people, in their poetic way, "The mother of a thousand daughters."

During the time that she had the charge of the school 600 girls graduated, having taken the whole course, and all who thus graduated went out as professing Christians. The



majority of these girls came from heathen homes and heathen villages, some of them having not even heard the name of Christ before entering the school. In this school they learned of Christ, and gave their hearts to Him, and went out to shine for Him in their homes and villages. Being educated women, many of them became the wives of Christian young men who had been educated in the mission schools, many of whom afterwards attained influential positions, becoming pastors, catechists, teachers, Government officials, the leading men in the Province.

Not a few of the graduates of Miss Agnew's school engaged in direct Christian work, some becoming teachers in mission schools, and others being employed as Bible women, to work among their heathen sisters in the villages. Miss Agnew herself employed the first Bible woman in Jaffna, and now nearly forty of her former students are working in that capacity, each of whom is teaching in perhaps thirty or forty homes, and some thousands of women and girls are hearing from their lips the story of Jesus and his love.

The Misses Leitch enjoyed the great privilege of having Miss Agnew as an inmate in their home during the last two years of

her life. By her singleness of purpose, by her blameless life, by the success which she achieved, she made the position of an unmarried lady missionary honorable in Ceylon for all future time. The highest praise which a native seems able to bestow upon an unmarried lady worker in Ceylon, is to say, "She is like Miss Agnew."

Miss Agnew realised that of all preparation for missionary work, the most important was to know God, and that to know God one must know his Word. She made the devotional study of God's Word the first thing in her daily life. It was her unfailing habit through all her long missionary life to rise with the first streak of dawn and to spend the first hour alone with God in prayer and in the study of his Word. This habit came to be known by all her pupils, and all associated with her, and no one ever thought of interrupting her during that hallowed hour. The low murmur of her voice in prayer, often long continued and earnest, was heard at times by servants and pupils, and those who were associated with her knew that among the many names that she would present before the Throne of Grace their names would not likely be forgotten.

Her last days were peaceful. She had a paralytic shock which deprived her of the use of her limbs. A few days before her death, Rev. W. W. Holland, who had called to visit her, on seeing that the end was near, asked her if he should pray with her. She eagerly assented. He asked, "Is there anything for which you would like me especially to pray?" And she replied, "Pray for the women of Jaffna, that they may come to Christ." The attendance at the funeral service was very large. Many native pastors, catechists, teachers, lawyers, Government officials, and others, the leading men of the Peninsula, who had married girls trained in her school, came to the funeral service, bringing their wives and children. In hundreds of villages in Ceylon and India there is just such a work waiting to be done by Christian young women as that which, with God's blessing, Miss Agnew accomplished in the Jaffna Peninsula.

Self-Denial for Missions.

THE "Do-Without" Missionary Society, Doncaster, formed to encourage self-denial in aid of missions, now supports, among other missionaries, two "Joyful News" evangelists, formerly railway men in Doncaster, and now labouring in China. A leaflet just issued by Dr. A. Christy Wilson gives interesting letters from these brethren, Mr. Fryer, of Huhpeh, and Mr. Pell, of Han-Chuan.

"The native Christians have got 'Hunan' written on their hearts in burning letters, and they feel the burden of the souls of that province (which still refuses to allow foreigners to settle within its borders) weighing so heavily upon their hearts that they have formed a 'Do-Without' Society, and have put forth a missionary of their own, who is maintained by their self-denial.

"This is a new departure, and is of God. It is purely Chinese: and they accept no money from Christians of other lands. One poor man, who makes his living by making straw sandals, works a little longer every day, and gives the product of his overtime to the spread of the Gospel in Hunan. My servant, a warm-hearted old Christian, used to smoke tobacco, but he has given it up, and casts the money into the 'Do-Without' box. He also washes his own clothes, and puts the washing money into the box. Another man said he would do with a basin of rice less every day, so that whoever went to Hunan with the Gospel, might be sure of at least one basin of rice a day."

The Glasgow Lodging-house Gospel Union has seventy pledged workers, who regularly hold meetings in the lodging-houses of the city, and conduct open-air meetings. There is a Sabbath School, a Bible Class, and a fellowship meeting. The sec. is Mr. John Wilson, 16, Douglas-street, Glasgow.

MAY MEETINGS.

The Bible Society.

THIS great institution, as one of the speakers at the annual meeting last week remarked, is the most catholic of all the religious societies. Christians may have their distinctive, varying beliefs and their pet schemes of work, but they all circle around the good old Book. The meeting in Exeter Hall was, in point of numbers and interest, worthy of the Society and the occasion. There was quite an array of veterans on the platform, as well as of younger men. At the outset it was announced that Rev. W. Major Paull, who had been on the secretarial staff for twenty-five years, is on the eve of retiring. He will be succeeded by Rev. J. Gordon Watt, a youthful but earnest man, who offered the opening prayer at the meeting.

The abstract of the report, read by Rev. J. SHARP, the other general secretary, was pitched in a key of thankful praise for a year of progress in the work. The total issues of the year in Bibles, Testaments, and portions mounted up to the enormous total of close on four millions. The fact was emphasised, however, during the meeting, that very much remains to be done before the Gospel record is brought within the range of all the tribes, peoples, and nations of the world. Six new versions were begun last year and others made more complete. As to finance, Mr. Sharp said that four years of heavy deficits had been followed, through economical management, by four years of surplus. The economies are chiefly due to the lessened cost of reproduction through the help of photography. Last year showed a considerable decrease both in income and expenditure, and there must be no relaxation of effort if the aggressive and ever growing work of the Society is to be efficiently maintained.

On the whole, the speeches were excellent and much to the point. Lord WINCHILSEA, who presided (in the absence through illness of Lord Harrowby), touched sympathetically on the most interesting facts in the report—the needs of Germany, the growing opportunities in Mohammedan lands, the rapid spread of the work in China, and especially in Japan, where the Government smiles approval on the distribution of the Scriptures; and the work of Biblewomen in Indian zenanas. Lord STAMFORD emphasised the indebtedness of all the missionary societies to the Bible Society. Rev. HENRY YOOL, Primitive Methodist minister, South Shields, uttered a powerful poetical, and at times really eloquent, plea for the support of the Society. The Bible, he said, is conquering the thought and transfiguring the life of the world; through its teachings alone can human selfishness be dissolved, and the grander day of universal brotherhood ushered in. In a very thoughtful, orthodox, and cogent address, Prof. MONIER MONIER-WILLIAMS, of Oxford, showed the infinite superiority of the Christian Scriptures over any of the sacred writings of the Eastern systems of religion. Referring to the present sombre outlook in the world generally, he pressed home the fact that nothing but the salvation revealed in and by Jesus Christ is adequate to the bettering of human society and the uplifting of fallen humanity.

Perhaps the ablest and certainly the most effective speech of the meeting from the Bible point of view, was that of Rev. HENRY HAIGH, of Mysore, who spoke from twenty years' experience of mission work in that country. Some of the instances he gave of the way in which the reading and the apprehension of the Scriptures had affected intelligent and educated Indians were extremely pathetic, and formed a splendid testimony to the regenerative power of the Word in the human heart. His illustration of the difficulties of the translator were deeply interesting, and sometimes amusing. Altogether it was a powerful address.

The same might be said in a modified degree of the account given by Mr. G. L. PILKINGTON, from Uganda, of the marvellous spread of Scripture study in that land, and the numberless openings for fresh efforts in Bible translation and distribution. Clearly the Scripture goes on its way, unaffected by the researches and vaticinations of the critics. As the report well said: "On and on goes the living Book."

The London City Mission.

THE large gatherings on Tuesday and Wednesday, in connection with the C.M.S. and Bible Societies, were followed on Thursday morning by the anniversary of this great home mission, which is of vital concern to all who feel the pressure of godlessness and worldliness on every hand. Lord REAY presided, and, after prayer, the report was read by the secretary, Rev. T. S. HUTCHINSON.

"The present condition of London" formed the sorrowful theme of its opening paragraphs, such timely topics being touched as poverty, overcrowding, and overwork, desecration of the Lord's Day, drunkenness, gambling, immorality, and infidelity. To combat all these evils, the number of missionaries on the actual staff of the society, on March 31, was 481, four more than on the same date in the previous year; but this number has only been maintained by selling out stock to the value of £7404 19s. The total receipts for the general fund during the past year were £55,255 14s., or £6501 4s. 9d. in excess of the receipts during the preceding year. This is, so far, encouraging; but the increase is chiefly due to the receipts from legacies, which were £5490 15s. 4d. above those in the preceding year, and to one large donation of £2000 from a lady in Scotland. The expenditure has been £60,304 12s. 11d., or £143 11s. 10d. above that in the preceding year, and £5048 18s. 11d. in excess of the receipts.

Details followed of house-to-house visitation, mission-rooms, and open-air services, and of the operations of the 123 special missionaries to various classes, working, or living, under peculiar circumstances, isolating them from ordinary Christian effort, as well as in public-houses, and among foreigners.

The CHAIRMAN felt he could hardly overestimate the importance of such a mission, in such a vast city, and in such an age. After picturing the magnitude and influence of London, he showed the character of the work being done by the L.C.M., and how it is telling on the masses. Dealing in a few vigorous sentences with scepticism, he quoted the report as saying that "Infidelity, of an honest and intelligent type, does not apparently exist among the masses (except in certain districts) so much as in days gone by; but a vast amount of scepticism is encountered by the missionaries, and this, in combination with other forces, keeps many of the working-men in a state of apathy and indifference towards religion." This decrease in infidelity is something to be thankful for, but indifference is, after all, as fatal as scepticism, hence no effort should be spared, which is likely to arouse men from the torpor of apathy and cold neglect. The results of the work only makes one long to see it more widely spread, and surely it is not too much to expect that the number of the missionaries ought speedily to be doubled.

Rev. Dr. P. S. O'BRIEN, vicar of Camden Church, attempted to create in the minds of his hearers some notion of the magnitude and vastness of the population of this "wilderness of bricks." This led to a graphic and glowing description of the L.C.M. work, as it goes on day by day, in the homes and workshops of the people. A work which, based on the Bible, carried on by men of plain common sense and strong faith, is telling, surely telling, on the men and women of this vast metropolis. In the course of his address, Dr. O'Brien dwelt on the sad fact that the society has overspent, during the last two years, no less than £17,000, a truly pitiful state of affairs, in view of the tremendous need.

Rev. S. H. ANDERSON, secretary of the Paris City Mission, with a fine flow of Gallic eloquence and fervour, fired the souls of his hearers as he

depicted with light touch the innumerable ways in which the missionaries help and bless the people. Turning to his own Mission, the child of the L.C.M., he painted in lurid hues the condition of things in the gay city, and then showed something of what is being done among the working classes of Paris.

Mr. J. COMPTON RICKETT, M.P., recalled some of the strangely varied and remote aspects of London, forces which make for good or evil, and which, taken together, present unparalleled opportunities for Christian work. All manner of plans have been tried, but, while society is dying of luxury at the top and of misery at the bottom, nothing avails to save. Sanitation, better dwellings, education, shorter hours, healthful amusement—all sorts of ethical ideas have been ventilated, many good enough in their way; but none of them, and not even them all put together, can redeem men, change degraded lives, implant truer ideals, or raise the fallen. Nothing avails to save and renew but the Gospel of Jesus Christ, which the humble L.C.M. missionary carries from door to door. Hence he commended earnestly the work of this mission to the sympathy of Christian and patriot.

Mr. W. B. MURRAY, missionary in Stepney, followed with a racy and vigorous account of actual work in Stepney and Whitechapel among the careless and indifferent, the openly hostile and grossly sinful. As we listened it was impossible to avoid feeling that so long as the L.C.M. sends out such men it has a right to claim, and may expect true and loyal support.

London Jews Society.

THE annual meeting of the London Society for Promoting Christianity amongst the Jews is always a hearty gathering of earnest believers. The meeting on Friday last at Exeter Hall was no exception to the rule, and there were among those present a goodly number of Hebrew Christians. The Society commenced the year with forty-four stations at home and abroad, and 168 agents, of whom seventy-eight were Christian Israelites.

An abstract of the report was read by Rev. W. FLEMING. It showed a general expenditure of £35,000, which was more than covered by the income. With regard to the important question of the training of missionaries, it has been arranged that the Society, instead of maintaining a college of its own, shall avail itself of the advantages offered by the St. John's College of Divinity, Highbury, N. The various missionaries have had different tales to tell. Some, as the report showed, had been greatly encouraged by the attitude of the Jews; others had met with depressing indifference from people held in bondage by their Rabbis. On the one hand, there has been a willing attention to Christian teaching; elsewhere, ignorance and prejudice have kept the missionaries at arm's length. The agents of the Society have done much in the way of circulating the Holy Scriptures and Gospel literature. With regard to the recent perilous disturbances in the Ottoman Empire, the report stated that not one missionary thought of quitting his or her station. In answer to a letter from the committee authorising them to adopt means of safety, if advised by Her Majesty's representatives, one wrote: "The Lord Jesus hath all power in heaven and on earth"; while the workers at Jerusalem sent word, "He that keeps us shall neither slumber nor sleep."

Sir JOHN KENNEDY, who presided, spoke of the great influence of the Jewish people, as witnessed in history, and foretold in prophecy. The Bishop of Honduras dwelt on the importance of the work, also of its excellence, mentioning in particular the educational and medical agencies. He gave three reasons why the work should be heartily supported:—First, for the sake of the Jews themselves, as Christ died for them; secondly, for our own sake, as Christians, because a reflected blessing will come upon the Church—"They shall prosper that love thee"; thirdly, for Christ's sake—Christ is the Saviour of the world and the Messiah of the Jew, and loyalty to Him makes the Jewish mission a Christian obligation.

Rev. A. HASTINGS KELK, minister of Christ Church, Jerusalem, described the superstition and darkness of the average Oriental Jew. When he began work in the Holy City seventeen years ago there were eight thousand Jews there; now there are forty-five thousand, the increase having taken place in spite of Government restrictions. The missionaries are well received, and are on good terms with the people and their religious leaders. Though

the field has greatly grown, the staff has only been increased by the addition of two lady workers, who go in and out among the Jewish women. Among the many important adjuncts of the Mission, he described the schools, both of which have been greatly blessed to the children. In reference to the return of the Jews to their own land, Mr. Kelksaid he was convinced that Palestine must speedily pass from the power of the Turk. He saw the hand of God in the fact that the soil is not in the possession of private persons, but is held from the Ottoman Government on the payment of rent. Hence, it will be easy for it to be transferred to Jews for their independent use.

Addresses were also delivered by Mr. J. K. D. Wingfield-Digby, M.P., and Archdeacon Taylor, of Liverpool. The latter maintained that the promotion of Christianity among the Jews is the sacred duty of those who have received the Scriptures, and, under God, many other blessings from the Hebrew race.

West London Mission.

A DAY spent at the anniversary meetings of this forward movement is one of the most enjoyable that falls to our lot. As one speaker remarked, we find among these friends "Christianity in earnest." The meetings this year have certainly not been a whit behind those of former times. Dr. Maclaren's discourse in the forenoon was listened to by a crowd that filled the great hall literally from floor to ceiling; and his simple, luminous exposition of the cure for our moribund Christianity formed a weighty message for the time. Some outline of it will be found on another page.

After the luncheon in Craven Hall a brief meeting was held, presided over by Mr. Councillor BLACK, of Nottingham; several friends of the work bore testimony to its worth, and some considerable donations were announced.

THE SISTERS' MEETING

In the afternoon was a most pathetic occasion. It was left entirely, in its conduct, to the ladies, and right well they acquitted themselves. Mrs. GEORGE CADBURY, of Birmingham, was in the chair, and gave what Mr. Price-Hughes called a most admirable and truly Christian address. The first question asked, she said, was "Am I my brother's keeper?" At the beginning of the Christian era the question was changed to "Who is my neighbour?" Now the question is, "Where is my neighbour, and how can I best serve him?" The West London Mission is an answer to the last question.

Then came Sister ELIZABETH, whose account of the "Guild of the poor things" and its efforts to brighten the lives of the maimed, the halt, and the blind, and of the workhouse teas, was touching in the extreme, and a splendid illustration of real practical Christianity. Sister CATHERINE had an equally fascinating story to tell about the work done and the transformations effected through the office for counsel and help at the "Sisters' Hour." Sister LILLY spoke, as always, with power, and especially with pathos in describing the rescue work carried on in Piccadilly. One example she gave which moved the hearts of everybody. Last of all came Mrs. PRICE-HUGHES, who spoke on the general aspects of the many-sided work done by the Sisters. She described the aims and scope of the sisterhood, and made an earnest appeal for more helpers in this department.

THE EVENING MEETING,

which constituted the annual meeting proper, was crowded, and most enthusiastic. The chairman was Mr. EMERSON BAINBRIDGE, M.P., who immediately found favour in Mr. Price-Hughes' eyes by declaring that he had read every word in the new report for the year. "Splendid!" exclaimed Mr. Hughes. We trust the example of such a busy man as Mr. Bainbridge will be widely followed. His speech was warm and appreciative, and deeply sympathetic. Next to speak was Dr. WALLER, the President of the Wesleyan Conference, whose voice has often been heard on these occasions, and whose testimony last Friday evening was as hearty as ever. Then Rev. J. H. CARDWELL, vicar of St. Anne's, Soho, was full of sympathy with the operations of the mission, dwelling chiefly on the social branches, in their blessed action on the life of the poor.

Dr. PENTECOST created much amusement by relating the restrictive instructions he had received from Mr. Hughes; though he sought to abide by them, he succeeded in making not only a witty, but a convincing and interesting speech in favour of the work. The closing speaker was Mr. PRICE

HUGHES, who almost exceeded himself in versatility, cogency, and impassioned rhetoric, in describing the wonderfully varied and blessedly successful agencies of the mission, and in pleading its claims. Having to raise some £5000, of course there was the usual strenuous appeal for financial help. As Dr. Pentecost remarked, there is plenty of money in the country, and if people would only read the printed story of the work, doubtless all its needs would be more than supplied.

Church Pastoral Aid Society.

A FINE meeting was held on Thursday afternoon in connection with this home missionary society. The report showed that the income has been £63,182, or £1,784 less than last year. During the year thirty-two new grants have been made to thirty-one parishes, of which twenty-five were for assistant curates, two for lay agents, and five for women workers. The total number of grants now on the society's books is 870, an increase of seventeen on the number reported last year, representing a liability of £63,299 if all the grants were in operation. The actual expenditure of the year has been £60,678. The average population of the thirty-one parishes to which new grants have been made is 8,751. The Forward Movement, an endeavour to secure that all the parishes and all the agents for which Evangelical churchmen are responsible shall be as of high a quality as possible, includes not merely the provision of such additional workers as are needed for overgrown parishes, but also the making of better provision for the training of each class of parish workers, the influencing of patronage, both directly and indirectly, and the bringing of more direct spiritual influence to bear upon the education of the young in middle and upper class schools.

Mr. J. H. Buxton, who presided, said that while they rejoiced in the increase in the Society's income, it was not so favourable as it ought to be. The Forward Movement had been taken up very encouragingly, from which he inferred that Evangelical churchmen were determined to be aggressive.

The Bishop of Carlisle declared that ever since he had been able to take an interest in such matters he had been associated with the C.P.A.S. He made a strong point when he urged that whereas fifty years ago the strength of the Church was in the country districts, now it was in the towns. What had brought about the change? He had always associated that change with the work of their Society. Mr. W. D. Cruddas, M.P., and Revs. J. R. Eyre, G. E. Ford, and E. N. Coulthard also supported the claims of the C.P.A.S.

Friendless and Fallen.

THE thirty-ninth anniversary of these institutions, so intimately associated with the name of the late Mr. E. W. Thomas, was held on Wednesday week at Morley Hall, Regent-street.

The report, read by the secretary, Mr. W. J. Taylor, noted the increased attention being paid to Preventive work. Still, however, the rescue and reformation of the fallen is carried on with marked success, and the number tabulated for the past twelve months are in advance of the previous year. The changeable features of the service of sin are discussed in the report, in their bearings on Christian work, and accounts are given of the efforts made on behalf of maternity cases, as well as of the work of the seven Homes. Special attention is paid to the Open-all-Night Refuge, which continues to do valuable service as affording a way of escape for the repentant, and a shelter for homeless and endangered girls. The summary of operations shows that 163 preventive cases, 152 reformatory cases, and six special cases were admitted to the Homes last year; while 358 preventive and 258 reformatory cases found shelter in the Refuge. The total inmates in the Homes at the close of the year were 149. The total income for the year was £5750, and the expenditure £5531.

Mr. J. F. W. DEACON, who presided, gave reasons why he, both as his father's son and as a magistrate in Kent, should aid and support the work of their institution. He mentioned one case in which a wretchedly ill-used and neglected girl brought before him as a magistrate, was saved, and is now doing well in the Homes. Describing a visit to the Homes, he urged the need of rebuilding the laundry at Parson's Green, and made a plea for help.

Prebendary KITTO, in a thoroughly sympathetic speech, roused the righteous wrath of his audience by a vigorous denunciation of the open abominations of the West-end, and the hideous saturnalia

which night by night disgraces the metropolis in and around Piccadilly-circus. The grand object of this Society is, however, to save wretched victims themselves; and for what has been done we are thankful, while we should be more thankful to see the number rescued increased a hundredfold. He marvelled to see so much done with so little money.

Rev. F. B. MEXER said that he appeared partly out of common gratitude for the valuable aid rendered him by these institutions in his efforts to deal with the colonies of immorality which crowd the district around his church in Lambeth. He had come to the conclusion that it is better to send girls one gets hold of to such well-organised Homes than to attempt to start something special of one's own. But in view of the awful extension of this evil he felt more and more deeply the need for larger support to this and similar societies, so that more might be done in the way of helping the tempted and rescuing the fallen and wretched. A very telling reference to the recent saturnalia of vice, described in these pages, at Geneva lent peculiar point to these words. Should our present opportunities be neglected, we may yet witness some such frenzied outburst of the vileness of vested interests in the ruin of our sisters and daughters.

Rev. Dr. O'BRIEN spoke warmly, maintaining that Christians are not sufficiently awake to the character of the cancer which is in our midst, and claiming that for our sons' sake, if for no higher motive, all should fling themselves zealously into such efforts as these for the salvation of the lost, and holding back of those who are likely to slip down the treacherous glissade that ends in ruin, shame, and woe. A few words were added by Messrs. Theodore Barnes and J. J. Drysdale.

Italian Church Reform Association.

THE British friends of the work of Count Campello and his helpers in the Catholic National Church of Italy are not so numerous as the sterling worth of the Count and the remarkable promise of his undertaking deserve. Accordingly, the attendance at the annual meeting of British auxiliary—the Italian Church Reform Association—held on Friday afternoon last in the Church House, Westminster, was only small. Those who assembled, however, were many of them fast friends of the work, acquainted with its courageous leaders, and desirous to promote its greater success.

The meeting was presided over by the Archbishop of Dublin, who has for ten years given time and influence in aid of the movement. He spoke with sorrow of the limitations imposed on the work by the lack of funds. Miss Frere, the hon. sec., having read a report of last year's operations, Canon Pennington, Archdeacon Sinclair, and Rev. H. J. R. Marston delivered stirring addresses, in which a true Protestant note was sounded. Captain Petrie, who recently visited the Count, followed, appealing for more liberal support. After a few hearty words by Sir George Stokes, the Archbishop was enabled to announce cheering progress in the effort to provide a hospital at Arrone.

Palestine Nurses' Mission.

THE annual meeting of the Palestine and Baaleen-Lebanon Nurses' Mission was held in the Parlour, Exeter Hall, on Wednesday, the 6th inst., at 3 p.m. Rev. F. A. C. Lillingston took the chair, and the speakers were Revs. B. Douglas (clerical sec.), J. Grundy, and Miss Lloyd (hon. sec.).

Mr. Douglas read a most interesting and encouraging report of the work done during the past year amongst the Druses and Maronites. The influence of the Gospel begins to be felt more and more, and its gentle and civilizing effects are traceable in those very excitable and quarrelsome people. The hostility between the Druses and Turks never abates. There has been fierce fighting in the Hauran, near Damascus, this past year, but the attendance at the meetings and Bible-classes of the above Mission went on uninterrupted during the greatest time of the unrest, and when the provinces of Asia Minor were devastated by fire and sword, their mountains were at peace and their household felt no fear. Thus the realisation of the promise, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." During the past year over 2000 people were relieved at the dispensary, and now it is found essential to take in-patients. Funds are needed to make part of the Mission House into a Cottage Hospital, and friends are asked to subscribe and support this Christlike work.

The Church Association.

LAST week's meetings were full of enthusiasm and spirit; much encouragement being expressed in the large number of the younger clergy taking sympathetic part.

Captain Cobham, in his opening address as chairman, maintained that the work of the Association is telling, whilst even recent attacks on the colporteur and van movements have proved most helpful in awakening wider interest.

The annual report lamented that three vans are lying idle by reason of lack of funds. Good work was reported in the various mission centres. The "Luther Homes," long conducted by Misses Fox and Corke, have been taken over by the Association. Stirring addresses followed by Messrs. H. S. Foster, M.P., Henry Kimber, M.P., Col. Savile, and Archdeacon Taylor, Revs. J. N. Worsfold, and H. Lindsay Young.

The Archdeacon, who spoke with all his old fire and enthusiasm, asked special attention to that part of the report which dealt with the spread of sacerdotalism in the Church of England, and to the countenance which had been given to the movement by the bishops and others in authority. He showed that sacerdotalism has no legal place in the Church of England, and proved this by the testimony of both friends and foes of Protestantism. He laid special stress on the contrast between the ordination service of the Church of Rome and that of the Reformed Church of England. He next noticed some articles on "Anglican Orders" which recently appeared in *The Tablet*, showing an intimate acquaintance with both Romanism and Protestantism, and utterly uprooting the claims of the sacerdotalists to a legal place in the Church of England.

Miss Weston's Work.

TESTIMONY to the prosperous work carried on by Miss Weston amongst our brave and hardy sons in the Royal Navy and Royal Marines was furnished in Exeter Hall on Wednesday week, when a sympathetic audience gathered to hear an account of the past year's work. Miss Weston, who presided, stated that in our Navy there is not a ship that carries the British ensign which does not carry believers in the Lord Jesus Christ. The two publications issued in connection with the work, *Monthly Letters*, and *Ashore and Afloat*, had been circulated to the number of 971,384 copies. A branch of the Royal Naval Temperance Society was now existing in every ship belonging to the Navy. In that part of the fleet lying at Portsmouth and Devonport alone the temperance pledges taken had numbered 6021. As to the funds, the receipts during the past year for building purposes had amounted to £10,202; for Gospel and temperance work, £5917; for *Ashore and Afloat*, £1204. After mentioning that she was anxious to secure one thousand additional subscribers of five shillings to the funds, Miss Weston spoke of one or two new departures in connection with the work. One was the starting of the Children's Royal Sailors' Rest Brigade, in the interests of children of the upper classes. These young people do what they can in collecting funds for the support of the work, and prizes are given to those who bring in the largest sums.

Miss Wintz followed with an address on the work in the Rests at Devonport and Portsmouth, in which she stated that during the past ten months the sleepers at the Sailors' Rests had numbered 162,965.

Postal and Telegraph Christian Association.

THE general annual conference of the senior branch was held at the City Temple Lower Hall on Tuesday and Wednesday last week, when, notwithstanding the many other May Meetings being simultaneously held, there was a very fair attendance of members, workers, and friends. Delegates from Bath, Brighton, Bristol, Bournemouth, Bromley, Ipswich, Leicester, Lewes, Northampton, Portsmouth, Ramsgate, Sheffield, and Southampton, as well as from all parts of London and the suburbs, were present, and took part in the proceedings. It was encouraging to hear many telling of earnest, active interest in the Association work, though there is still room for more consecration and concentration of effort amongst the members. The work is spreading at home and abroad, and commands the interest and prayers of all Christian friends. The meetings were addressed by Mrs. Penn-Lewis, Miss Brabazon, Revs. Darlow Sarjeant and Thos. Cook, Mr. and Mrs. Head, and Mr. Walter Sloan.

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Livingstone College.

AN interesting meeting was held on Wednesday, last week, in the Council Chamber, Exeter Hall, in connection with Livingstone College, which was founded three years ago for the purpose of giving an elementary training in medical and surgical subjects to foreign missionaries. Rev. R. Wardlaw Thompson, foreign secretary of the London Missionary Society, presided.

Dr. HARFORD-BATTERSBY, the principal, explained briefly the two main objects for which the College had been founded—that (1) missionaries might know how to care for their own health when in isolated stations; and (2) that, in the absence of higher skill, they might be enabled to do something to relieve the sufferings of the natives. He also spoke of the Medical Mission which is carried on in connection with the College in one of the poorest parts of the East End, but mentioned that its usefulness had been sadly crippled from lack of funds, and that the College also needed financial help to avert a deficiency this year. He read to the meeting extracts from letters received from old students in India, China, and Africa, showing the great benefit they had derived from the knowledge gained at the College, and how they had been able to put it to practical account.

The CHAIRMAN, in a hearty address, referred to the College as one of the most useful developments of missionary training that we have had for some time past. He explained how for many years the L.M.S. had been in great need of such an institution, as they had been sorely perplexed to know how their students going to Africa, Madagascar, and the South Seas could obtain the medical and surgical knowledge which was so necessary.

Mr. HENRY SOLTAR, L.R.C.S., of the London Medical Mission, gave some very practical, stirring incidents which had come in his experience in Upper Burma, in which patients had been brought to him suffering from various diseases, and, though he had at that time no medical training, he was expected to heal them. He fervently wished that at that time he had had the advantage of the Livingstone course, for as it was he was often obliged to turn them away.

Mr. EUGENE STOCK (C.M.S.), Mr. G. L. PINKINGTON (Uganda), and Mr. R. CORY also spoke, heartily commending the College and its work.

Barbican Mission to the Jews.

THE seventh anniversary of the Barbican Mission to the Jews was celebrated on Monday evening by a hearty meeting in the hall of the Mission House, 33, Finsbury-square, E.C., the president, Archdeacon Sinclair, in the chair. As is general on occasions of special joy or solemnity in connection with Jewish work, the attendance included representatives of several sister missions and agencies. Knowing the peculiar difficulties of their work, these friends co-operate to a degree that is not altogether apparent to such as are unfamiliar with them and their movements; and the fact that they thus share each other's trials and are interested in each other's encouragements is in more ways than one helpful to effective testimony and work all round.

The director of the Mission, Prediger LIPSHYTZ, was enabled to report a good year of work. Anxieties such as attend all mission effort, alike on a large or a small scale, have been his in full measure. The total receipts were £942, an advance upon the previous year, but less than the expenditure by £72; a welcome legacy has since wiped out this deficit. The evangelistic services on Saturdays and Sundays have been well attended, and, after careful instruction, several converts have been baptized. The Bible Class, Sunday-school, and Mothers' Meeting have been helpful to many; while the Converts' Home, for the temporary shelter and care of those who are forsaken by friends, on account of their devotion to Christ or desire to learn the truth of Christianity, has continued its beneficent work. During the year twenty-seven inmates enjoyed its advantages, making a total of 122 since this adjunct was opened.

Several hearty addresses were delivered. The ARCHDEACON, whose interest in the evangelization of Israel is well known, counselled kindly methods, and maintained that in view of past folly and cruelty, generous solicitude for the Jews is a duty devolving upon the Christian Church. Rev. Dr. BARLOW spoke in high terms of the work and the principles by which it is regulated. Mr. G. E. MORGAN dwelt upon the difficulties and encouragements attending such efforts. Rev. A. R. BUCK-

LAND emphasized the need for Jewish Missions, and said a kind word for small agencies. On the first point, he spoke from personal knowledge, having in years gone by laboured in the midst of Jews in East London. As to small missions, he showed that they give opportunity for effort on special lines and by distinctive methods. Finally, Rev. ISAAC LEVINSONH urged that, in face of Christian duty, cases of failure should not cause discouragement, but rather provoke unto greater care and energy in effort, inspired by loving obedience to the Divine command to preach the Gospel to Jews as well as Gentiles.

South American Missionary Society.

THIS society held its annual meeting on Thursday afternoon. Rev. R. J. Simpson (secretary) recounted some special causes for thankfulness—the success of the Paraguayan Chaco Mission, and the very favourable conditions under which the mission to the Indians of Araucania had been launched.

The Bishop of Honduras, who presided, referred to the history of the society, and said it was one of very great interest. His own diocese was 3000 miles in area, including Honduras and Columbia. He had visited the nine missions on the Isthmus of Panama. Prebendary Whittington said the society was doing good and important work, its chief objects were—(1) evangelisation of heathens, (2) spiritual services to English residents, and (3) furthering of the work among sailors of all countries. Rev. H. E. Fox wished the society all success. Mr. W. F. Archibald asked why so little had been done among the pagans of South America, since we have known the country for 300 years? Mr. Henry Morris (chairman of the committee) also spoke on the importance of mission work in the vast continent of South America.

Protestant Reformation Society.

THE sixty-ninth annual meeting of this Society was held in Lower Exeter Hall on Monday evening. The meeting was well attended by supporters of the movement. Colonel Sandys, M.P., occupied the chair. In his opening remarks he said that this is no time for apathy. We have to face an enemy of our civil and religious welfare, and our Society must work on the aggressive with increased force. Colonel Sandys also spoke of the danger from within in the Church of England.

Canon McCORMICK followed, with a strong speech on behalf of the Society, in which he denounced Ritualism. Addresses were also given by Sir C. Robert Leighton, Bart., and Dr. Kane, of Belfast. The latter speaker, deploring the action of Lord Halifax and the Ritualists, said that he thought it almost necessary to form another society to teach erring clergy of the Church of England the elementary principles of morality, so that they may recognise the solemnity of an oath. Many of them are acting entirely contrary to what they have sworn to do.

Moravian Missions.

MINISTERS of various denominations assembled on the platform and spoke at the annual meeting of this association, held at Exeter Hall on Monday afternoon. The hall was crowded with sympathisers of the society.

Lord KINNARD, who occupied the chair, said the report of the work for the past year was most encouraging, and urged his hearers to support the missions of the Moravian Church, which are carried on with economy and largely through the self-denial of the members.

Extracts from the report read by Rev. H. WETTON Cox showed that the Moravian Church had now 150 mission stations, 400 missionaries, 234 day-schools, over 22,000 scholars, 110 Sunday-schools, and the converts number over 93,000, three times as many as the parent church.

Prebendary WEBB-PEPLOE spoke of the work of the Moravians from personal knowledge, and praised the self-denial of the members of that Church, and of the truly evangelical efforts put forth by the Moravians to win souls for Christ. Rev. J. MARSHALL drew attention to the steadfast adherence to the Apostolic simplicity and doctrine shown by the Moravian Church, and although the Church had only 600 members in 1722, within ten years from that time they had started missions in various parts of the world. Rev. THOMAS SPURGEON said it filled him with joy to learn of the great and successful work of the Moravian Church, which was so true to the teachings of Jesus Christ, and urged the audience to support this "working Church" which had done so much to bring the heathen to the light of truth.

Flower Girls' Christian Mission.

THE friends of this ever-growing work were reminded at the annual meeting which took place at Foresters' Hall, Clerkenwell-road, on Monday evening, that thirty years of active service have been completed. Mr. F. A. BEVAN presided. The summary of the year's work, as given in the report, shows that 500 Gospel services have been held on behalf of humble flower and watercress sellers, the aggregate attendance not being less than 30,000 persons. In the Homes at Clacton 112 orphan and waif girls are educated and trained, the majority being rescued from terrible surroundings. Cripple girls, as well as those who are too physically weak for ordinary work, have an industrial training which enables them to earn their own livelihood. Friendless girls exposed to temptation are removed from the streets. A cottage hospital for sick children and a babies' villa for the rearing of motherless and abandoned infants have been provided. The Sunday-schools, Bands of Hope, and Bible-classes have more than 2000 children connected with them. Nearly a thousand women and girls are registered members of the Mission at its various branches.

The Chairman expressed his thankfulness for the work carried on. The object of the Mission was to seek out the lost, and he thanked Mr. Groom and his helpers for all of their self-denial. Mr. E. H. ROBINSON said that the minds and bodies of the children were developed to the best advantage, and he recognised the great worth of the Mission. Such an agency was necessary, and it was the duty of the people, while it served their own interests, to save such children.

Mr. JOHN A. GROOM, the secretary and superintendent, made a statement, in course of which it was shown that through the extension of the work, there are now ten branches in different parts of London. The club and early breakfast room at Covent Garden continue to be a rare boon to the girls and women; whilst the Emily Fund, established in memory of the late Countess of Shaftesbury, makes money loans free of interest to needy female street traders who want capital. Reference was made to the seaside holiday homes for blind, deaf and dumb, and cripple children now in course of erection at Clacton.

The distribution of prizes to young servants and others who have passed through the Homes, was undertaken by Miss Bevan. Addresses followed by Rev. J. H. Rose, vicar of Clerkenwell, Rev. J. Thomas, and Mr. W. J. Taylor.

The Ragged School Union.

THE Queen's Hall, Langham-place, was filled on Monday evening by the friends, workers, and supporters of this great Home Mission organisation. The real spirit and tone animating these, the intense longing felt for the salvation of the children became manifest in a little prayer meeting held in a side-room, just prior to the great meeting, in which for an hour earnest men and women poured out their souls in prayer that God would bless the work among the street children to the winning of many to Christ.

H.R.H. the Duchess of Teck again showed her deep interest in work of this kind by kindly undertaking the distribution of the "faithful service" prizes. Her real pleasure in the proceeding was marked by her remaining an attentive listener to the end.

The Earl COMPTON, who presided, said that the past year had been one of great activity. In fact, the work of the R.S.U. seemed without limit, save the inadequacy of funds. But it has a right to support, for it helps the children, helps their parents, and helps the State. The children are tamed, taught, and Christianised; the parents are reached, touched, and won; the State gains by the turning of such children into loyal, law-abiding, conscientious citizens. The marked feature of the past year has been the extraordinary development among cripples. There are now between six and seven thousand home cripples being cared for, taught, and tended by voluntary visitors. For these, more loving helpers and more funds are sorely needed. After mentioning other important branches, the chairman urged that Christ is being preached by the Ragged School workers in the most dismal districts of London, and in this all must rejoice.

The report, presented by the secretary (Mr. John Kirk), deals with a host of ameliorative agencies, brought to bear on the street child and the other denizens of slumdom. One of the most remark-

able developments of the year has been that among cripples, of whom 6000 are now under the care of the Ragged School Union, while a new Home is being built for such at Southend. Among other branches mention is made of the seven Holiday Homes, the Day in the Country, the Clothing and Barefoot Fund, and the Magic Lantern Mission, together with work among gipsies in Battersea and drift children in Bethnal Green.

The general operations of the Union include the aid and support of 192 separate local Mission Centres or Ragged School Missions, with 50,105 children in attendance at the Sunday-schools. Interesting details are given of varied and far-reaching work among old and young, in the way of social, recreative, moral, temperance, and Christian helpfulness. All this is carried on by an army of 4887 voluntary teachers, besides a large number of special workers.

The Archdeacon of LONDON maintained that the work appeals imperatively to all Christians as well as lovers of their country. Glancing over the report he showed how the operations were penetrating darkest corners and meeting the deepest need of the poor children, and touched with emphasis and tenderness on the great and growing work among the cripples.

The succeeding speakers included Rev. Dr. R. F. HORTON, who made a pathetic and glowing plea for the Ragged Schools (in which he himself first learned how to work for Christ) as reaching and saving the young who, but for such effort, would grow up a burden to the nation; and Messrs. R. Stone and Henry Wood.

Lock Hospital and Rescue Home.

THE annual meeting was held last week at the Male Hospital, Dean-street, Soho. Mr. E. PARKER Young presided. The secretary (Mr. A. W. CRUIKSHANK) read the report, which stated that patients come from all parts of the United Kingdom. The purpose of the Hospital is to ameliorate the bodily suffering of erring women, and also to raise them morally and spiritually. The cases of women and children suffering through no fault of their own are admitted, as the Board consider they have special claims on the charity, and no urgent cases are ever refused if there be the accommodation to receive them. No patients are re-admitted who have returned to their former sinful life. Two wards, containing about forty beds, have been unoccupied for some years, and a great many are thus shut out from the benefits of the charity; the opening of these would entail an additional expenditure of about £1500 per annum. 709 patients passed into the Hospital during the year; sixty-six inmates were admitted into the Rescue Home during 1895. Help is needed in order to carry on the present work, as also to open the two closed wards.

Rev. J. McNeill at Scarborough.

ALTHOUGH conducting his evangelistic campaign mainly in the great centres of population in the North, Rev. J. McNeill is visiting some of the smaller towns towards the close of the winter's work. Accordingly, meetings have been held in Scarborough for eleven days (April 26 to May 7). When it became known that there was a possibility of securing a visit of "the Scottish Spurgeon," the Christians in Scarborough bestirred themselves, and a broad united committee was formed, comprising representatives of all the Evangelical Churches of the town, and the invitation they forwarded on this basis was accepted. The week previous to the mission services, prayer meetings were held in the Bar Church Schoolroom and in Holy Trinity Parish Room.

The mission proper commenced in the circus—which has seating accommodation for 2000 people, and a large promenade besides—but this was all too small for the crowds who came. On Sunday, May 3, the services were held in the beautiful New Exhibition Building, on the Foreshore-road, but, though larger than the circus, this place, too, was overtaxed. The week-night gatherings were also very large, and at the afternoon services fine congregations assembled.

Mr. McNeill's preaching has made a great impression on all classes of the community. In the second week of the mission, after meetings were held in a quiet and tactful manner, and the confessions of Christ which followed by the raising of the hand showed that souls had been guided to the Saviour by the truth. Believers rejoice that at these

gatherings the sword of the Spirit has been faithfully and powerfully wielded. Telling blows have been struck against the sins and evils of the day—drink, gambling, lust, and mammon. Slaves to sin have been released, believers quickened in their spiritual life, and a great stimulus given to the religious work of the town.

More Missionary Martyrs.

MANY will have heard with sorrow of the massacre near Tunis of a medical missionary family. The secretary of the North Africa Mission writes:—

The public papers have already recorded the painful fact that Dr. C. S. Leach, of the North Africa Mission, with his wife and a little boy of about five years, have been murdered near Sfax, in Tunisia. The little girl of eighteen months was spared, and is now under the care of the British Consul's wife. Mr. George Mitchell, one of the N.A.M. missionaries in Tunis, has gone off to the place at once.

At present we have only brief telegrams, giving us but little detail, and so cannot be sure of many points. It appears that Dr. Leach, with his wife and son, were found murdered in the garden of his house, which is about 1½ mile outside the town. They were buried on Friday, May 8. It is impossible at present to say what motive can have led to this crime.

Dr. Leach and his wife, who had previously been labouring in Algeria in connection with some American friends, joined the North Africa Mission early in 1891. In the summer of that year they removed to Tunis, and after a time of Arabic study, with the assistance of other missionaries, began a medical mission there. This has been largely attended, and many thousands have thus come under the sound of the Gospel. One convert from Mohammedanism of special interest was brought under the influence of the Gospel through this agency. In the summer of 1894 Dr. Leach and his wife returned to this country for their health. They stayed most of the time at Rothsay, N.B., near Mrs. Leach's relatives. In April, 1895, they returned to Tunis, where for a time Dr. Churcher had filled his place. A few months since he requested the council of the Mission to be permitted to open a new medical mission station at Sfax, which is the second largest city in the country, and situated on the coast about 200 miles further south. He moved there with his family about the middle of March, and has been mainly occupied since then in getting the house and station into order. He wrote on April 27 that people were asking when he would open the medical mission, and that he hoped in a short time to do so. God has permitted this plan to be set aside, and has called them up to the joys of his glorious presence.

God works in a mysterious way
His wonders to perform.

Mrs. Leach, whose maiden name was Kean, was for several years before her marriage in charge of the Sailors' Rest in Marseilles. They rest from their labours, and their works do follow them. May God raise up many to carry forward the works they have begun.

EDWARD H. GLENNY,

Hon. Secretary North Africa Mission.

21, Linton-road, Barking.

Home for the Fatherless.

ISSUING the new report, Mr. Henry Toye, son of the founder, says:—Since the issuing of the last report, fourteen months ago, my dear father has been called home, and although he will be greatly missed, yet I hope by God's blessing still to carry on the work of caring for the young and destitute upon the same principle as my dear father did for so many years, of simple dependence upon the Living God for all supplies.

One of the special objects of the work is to train the children so as to enable them to lead a useful life after leaving the Home. To this end they are taught housework, to qualify them for servants; they are also taught to make and mend their own clothes, knit their stockings, washing, laundry-work, etc. Instruction is also given in reading, writing, arithmetic, grammar, geography, English history, and they are taught the great truths of the Bible—that without faith in the Lord Jesus Christ, there cannot be eternal life. The Lord has not allowed us to labour in vain; many of the dear children have given their hearts to the Lord.

The acting superintendent is Mr. Henry Toye, 64-76, Lewisham-road, S.E.

Australian Notes.

[FROM OUR OWN CORRESPONDENT.]

REV. JOHN MACNEIL, evangelist for the Presbyterian Church of Victoria, is still at work. Some weeks ago I dropped across one of his meetings in a provincial town, and found a hall packed with people, many of whom had given earnest heed to the Gospel message.

On Saturday, March 28, the Ministering Children's League in Victoria held a thanksgiving service in the Melbourne Town Hall. The purpose was to give thanks for the cottage-by-the-sea for sick children. Lord and Lady Brassey have shown a kindly interest in this happy society.

Melbourne has had a short visit from Mr. C. H. Yatman, evangelist from New York. For a week a number of meetings were held in the Athenæum. These were Bible readings and evangelistic services, and were well attended throughout, at several of the later meetings a number of persons professing to have found the Lord.

Throughout March Mr. Henry Varley held Sunday services in the Hawthorn Baptist Church, Melbourne. Those who have listened to Mr. Varley's addresses on the Levitical offerings can form an idea of the interest which has been evoked by his discourses on similar subjects at Hawthorn. He has begun a series of Sunday afternoon lectures on popular subjects at the Hawthorn Town Hall.

These Colonies have passed through a serious time recently. The harvest, in many parts, was a failure, the crops being in many instances hardly worth reaping. Notwithstanding this, there were strips of country in which unusually heavy crops were secured. It was all a matter of rain or no rain. Cattle and sheep perished in large numbers in the more northern districts, while in Victoria the dairy industry, which has within the past few years assumed large dimensions, was considerably crippled. Rains have been fairly general during the past few months, and there seems a brighter prospect for the ensuing season. Wool has been steadily rising in price in the London market, and this is an indication of returning prosperity.

The Servants' Mission.

THIS Mission, carried on so successfully for the last twenty-nine years by Mr. and Mrs. Goodchild, is compelled, through the extensive rebuilding operations in Chelsea, to seek fresh headquarters, as the present premises are coming down. The superintendent writes:—Two houses, side by side, in Eaton-terrace are offered on reasonable terms. To secure the leases for 24½ years, enlarge one, and adapt it for our purposes, we require immediately £600. Then we shall have two good houses for our united work (Men's and Women's Homes), under the management of my wife and myself, at a rent of £75 for the one, and £60 for the other, which will be £26 a year less than the rent of the two houses we have had for so many years. If all who are interested in this work will do what they can, this sum will soon be forthcoming, and a great need will thereby be supplied.

Since our Mission began in January, 1867, hundreds have been brought to a knowledge of God through its means, and the two homes have been the new birth-place of scores of men and women. Some of these are now foreign missionaries, others are in home mission work, while many are fulfilling their domestic duties for the glory of God. Besides liberally giving their money for this, their own mission, they also support a native evangelist in China. Address, Mr. James Goodchild, 14, Sloane-terrace, Chelsea, S.W.

The Burdwan Mission.—A strong plea for this populous agricultural district, close to Calcutta, is made by Miss E. F. Mulvany. Missions were started here in 1816, and splendid work has since been done by the C.M.S., while later on the ladies of the C.E.Z.M. have rendered valuable service. There is, however, great need for extension in the villages. This need is set forth by Miss Mulvany in an interesting pamphlet, to be had (1d.) of the Church of England Zenana Missionary Society, 9, Salisbury-square.

Requests for Prayer.—That much blessing may be given at the Tent Missions from May 17, and through June, in the Bradford districts, conducted by Mr. J. Neech.—For blessing on a fortnight's Mission, from May 10, in Kincardine-on-Forth, by Mr. Burnside.—For two mothers greatly addicted to intemperance.—For Mr. Thos. L. Johnston, who has again been laid aside from evangelistic work by reason of ill-health. For special meetings at Churchfield Hall, Acton, conducted by Mrs. Horton and Miss Parker, Monday, May 18.—For special services by Mr. Albinson, at Union Tabernacle, Wandsworth-road.

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International S.S. Lessons.

May 23.

JESUS TEACHING IN THE TEMPLE.—Luke xx. 9-19.

GOLDEN TEXT (verse 17).

THE first word of this lesson, "Then" (9), connects the parable with the preceding incident. The question of the chief priests and scribes (1, 2) was not sincere. It implied that if they knew that Jesus had Divine authority they would receive Him. The Lord replied by another question (3, 4), which, like a lightning flash, revealed their hypocrisy. They stood condemned of rejecting the authority of God, both in John the Baptist and in Jesus.

Though addressed to the people (9), the parable applied particularly to the rulers, who saw its application to themselves (19).

Verse 9.—*The Vineyard* is the nation of Israel, which had often been compared to a vine (Psa. lxxx., Isa. v.). No nation had been so highly privileged (Deut. iv. 7, 8). Everything needed for its fruitfulness had been done (Isa. v. 4). The husbandmen were the rulers of the people, and especially their religious teachers. Upon their faithful service depended, in a large measure, the fruitfulness which God desired. During the whole period preceding Pentecost they were being tested. Don't lose the application to ourselves. Wherever God gives great privileges He expects an adequate return. The fruit He desires is our gratitude, love, trust, obedience. Are we giving Him these?

Verses 10-12.—*The servants* are the prophets, whom God sent again and again to remind the people of God's claims. The ill-treatment of these servants shows an increasing wickedness on the part of the husbandmen. (For the historical narrative see 1 Kings xxii. 26, 27; 2 Chron. xxiv. 21, 22. Also Matt. xxiii. 30-37; and Heb. xi. 36, 37.) This conduct of the husbandmen reveals two things:—(1) *The patience and long-suffering of God.* After the first servant had been so cruelly treated, might He not justly have punished the offenders? Very slight provocation exhausts the patience of men. But "God is love," and love is not "easily provoked." (2) *The guilt of abusing such long-suffering.* Why does God withhold punishment when men's sins call loudly for it? (See 2 Pet. iii. 9.) The aim of his goodness is to lead men to repentance (Rom. ii. 4). Yet they abuse it, and find in it an additional reason for sin (Eccl. viii. 11.). Again, let the application be personal. What use do we make of God's long-suffering to us? It either subdues us, or hardens us—which?

Verses 13-15. The question, "What shall I do?" is intended to impress upon them, and upon us, that the sending of the Son was the result of earnest deliberation. What a different answer might have been given to this question! The answer He gives shows that He desires, not vengeance, but the repentance of the wrong-doers. And in order to win men He is willing to part with his "beloved," his "one Son" (Mark). There is something exquisitely touching in the statement, "They will reverence Him when they see Him." God has a right to expect reverence and trust and obedience for his Son. There are faults to be urged against the servants; but who has ever found fault in Him? To see Him, and yet reject Him is the crowning sin of men. The priests and scribes were now in the presence of the Son. They had already begun to plot against Him, and had determined to destroy Him (xix. 47). Now they hear their crime described before it is committed. This is their last opportunity. It is not yet too late to retract. The very announcement of their guilt is a loving call to repent. Will they heed it? or will they rush on to their own ruin?

Verses 16-18.—See Matt. xxi. 41, where the people themselves pronounce their own doom. Here Jesus repeats it with such solemn emphasis that they start with horror from it. "God forbid," they say (16), as though it were possible to deliberately disobey God, and offer Him the cruellest treatment, then expect God to prevent the just punishment. Judgment and sin are connected, as effect and cause. Their judgment took place at the destruction of Jerusalem forty years later, one of the most fearful massacres the world has ever seen. Let us not suppose that God cannot be angry. Even the Lamb can be *wroth*, and unhappy are they who are called to endure it (Rev. vi. 16, 17)!

In the quotation from Psa. cxviii., the metaphor changes, and the illustration seems to be drawn from one of the stones, "quarried, hewn, and marked, away from the site of the temple (1 Kings vi. 7), which the builders, ignorant of the head architect's plans, had put on one side, as having no place in the building, but which was found afterwards to be that on which the completeness of the structure depended. It was the chief corner-stone, on which two walls met and were bonded together." Christ is this stone. What is He to us? A foundation, or a stone of stumbling?

THE BOOK WORLD.

Practical Reflections on the Minor Prophets. By a Clergyman. (4s. 6d. Longmans & Co.) Neither a commentary nor a criticism, but a series of practical thoughts applying to every-day Christian life the warnings and entreaties of the twelve prophets. It is so good and useful generally, that the reader will be vexed by occasional hints at extreme teachings, such as "Knit us to Thy true abiding Altar, where the food of immortality is dispensed."

Which House?—A Missionary Study. By Lucy E. Guinness. These pages give a large amount of missionary information, supported by striking diagrams. The animation of style compels the reader to face humiliating facts and figures, showing Christian indifference to the world's need and neglect of the Lord's great command. As emphasising the depth of human need, and giving some idea of efforts made to meet it, this is a very valuable publication. The title is taken from the words of the prophet Haggai—"Is it time for you to dwell in ceiled houses, and this house (of the Lord) lie waste?" and the pathetic story of that rebuke is the starting point of the study. These pages have already had many readers; they deserve thousands more. (7½d. post free. *Harley House, Bow, E.*; and from *Partridge & Co.*)

Matelda and the Cloister of Helfde: Extracts from the Book of Matilda of Magdeburg. Selected and translated by Frances E. Bevan. (2s. 6d. Nisbet.) In the judgment of many, the German Béguine, of whom this charming book treats, is the original of the Matelda who conducted Dante into "the Terrestrial Paradise." The book has spiritual features in common with others which Mrs. Bevan has written and compiled; the pages lead us, in fact, to "visions and revelations of the Lord." In these days when material things exercise such a tyranny over the children of God, it is refreshing to study the life and love of mediæval saints, and to see so many evidences that the darkness by which they were surrounded did not extinguish the light of God within them. Those who read Mrs. Bevan's "Trees Planted by the River" will want to read this beautiful appreciation of one of whose personality too little is known.

The Sister Martyrs of Kucheng; Memoirs and Letters of Eleanor and Elizabeth Saunders ("Nellie" and "Topsy") of Melbourne. By D. M. Berry, M.A., Canon of Melbourne. (5s. Nisbet.) This volume, with excellent portraits and illustrations, tells the story of scarcely more than a year and a half in China. Nellie and Topsy were the children of a Melbourne merchant, who died while they were young; and they engaged with much heartiness in missionary work under the auspices of C.M.S. The letters were for the most part written by the sisters to their mother in Australia, and they tell the story of loving devotion to work for Christ, down to the time of the "Vegetarian" massacres, in the course of which they were murdered with Rev. R. W. Stewart and family and several lady missionaries. The sad story is still fresh in the memory of our readers. These pages will have a pathetic interest to students of missions in China.

Hugh Miller. By W. Keith Leask. (1s. 6d. Oliphant, Anderson, & Ferrier.) The "Famous Scots Series," which has already given us Carlyle and Allan Ramsay, has a wide field before it, and plenty of available material. The present memoir of the mason who made such a deep mark on history as a scientist, and made it because he had learned how to trace the footsteps of the Creator in rocks and fossils, ought to be on every Scotchman's, and, indeed, every working-man's table. Brief as the sketch is, it is well done. Here we see a young man in his lonely lodging, after a hard day's toil, pursuing far into the night his favourite study, and plunging into theological and ecclesiastical discussion, proving himself the right man to edit and carry on the famous *Witness*. The remarkable service he rendered in this direction was, however, overshadowed by his "Footsteps of the Creator," "The Testimony of the Rocks," and other scientific works, which won him a European reputation, and will stand to all time as solid contributions to Christian science.

BOOKS RECEIVED.

From *Nisbet & Co.*—IMMANUEL'S LAND; and Other Pieces By A. R. Cousin. New and Revised Edition. (3s. 6d.)
From *Chatto & Windus*.—ROME. By Emile Zola; translated by Ernest Alfred Vizetelly. (3s. 6d.)
From *Longmans, Green & Co.*—THE INVOCATION OF SAINTS, treated theologically and historically. By Henry R. Percival, M.A., D.D. (5s.)
From *The Religious Tract Society*.—EAST LONDON: Sketches of Christian Work and Workers. By Henry Walker, F.G.S. (2s.) THE PAPAL ATTEMPT TO RE-CONVERT ENGLAND. By One born and nurtured in Roman Catholicism. (1s. 6d.) STRENGTH IN QUIETNESS, and other Sermon Talks. By the late Rev. Edward Hoare, M.A. (1s.) A CLOSET OF QUIET THOUGHTS. By Frederick Langbridge. (1s.) A PRIMER OF MODERN MISSIONS. Edited by Rev. R. Lovett, M.A. (1s.)

The Y.M.C.A.

THE friends of the Greenock Y.M.C.A. have held a bazaar for the purpose of paying off a debt of £1000 on their building.

The quarterly meeting of the council of the North-Eastern District Union was held at Stockton-on-Tees on Saturday last, when twenty members attended from several towns in the district.

The South Wales District Union Conference, held at Abergavenny on Thursday, April 30, was very successful. The reports that were presented by the delegates were exceptionally interesting, and told of unprecedentedly good work.

The Perth Y.M.C.A. has concluded a very successful winter's work. The attendance at the evangelistic services, held on Thursday and Sabbath evenings, have been very good, and many young men and women have received blessing.

Upton Park and East Ham Y.M.C.A. held its second annual meeting in the Public Hall last Thursday; chairman, Mr. H. Conder, president of the Bombay Y.M.C.A. Addresses were delivered by Rev. W. H. Langhorne and Mr. F. L. Porter. Mr. J. K. Meers, hon. sec., presented an encouraging report of the year's work.

The twenty-sixth Scottish National Conference of Young Men's Christian Associations and Fellowship Unions is to be held this year in Perth, Sept. 20-24. A number of eminent gentlemen have agreed to take part, and it promises to be a great success. The first Scottish Conference in connection with this world-wide organisation was held in Perth in September, 1868.

The average attendance at the Leeds Sunday Bible-class for 1895 was 125, as against eighty for 1894. From January 1 to the present date the average has been 173. There were forty anxious inquirers one afternoon at the ordinary class, and a number of individual cases have been dealt with since. The members of the Association are evincing a deep interest in the work.

The annual district conference for the Ayr district has been held at Irvine. There was a good attendance, and a large number took part in the discussion of the subject, viz., "The best methods of studying the Bible." The annual conference for the Glasgow district was held in the Evangelistic Institute, Rutherglen, on May 2, Provost Mitchell, Rutherglen, presiding. The subject of conference was "The Fellowship Meeting; its Organisation, Influence on the Members, and the Bible its best text-book." It was introduced by Mr. T. Dick, jun., Glasgow; Mr. J. Lindsay Laidlaw, Helensburgh; and Mr. Mathews, of the Bible Training Institute, Glasgow. There was a very large attendance.

The monthly meeting of the National Council was held on Friday week at Exeter Hall, under the presidency of Sir George Williams. After the presentation of the travelling secretaries' reports, which recorded many encouraging developments in various parts of the country, farewell was taken of Mr. and Mrs. Thomas A. Bailey, who are shortly leaving England en route for India, and hearty welcome was extended to M. Em. Sautter, secretary of the French National Executive, who is on a visit to this country. The appointment was confirmed of a Welsh-speaking travelling secretary by the two district unions of the Principality; and final arrangements were made for the sending of a second secretary to India in the person of Mr. Frank Anderson, who is to take up work among native students in the colleges and universities of the Bombay Presidency.

The twelfth annual meeting of the Hackney Association was recently held in the Town Hall, which was crowded with an enthusiastic audience; Mr. J. Compton Rickett, M.P., occupied the chair. The secretary, in the course of his report, stated that the work of the past year had been most encouraging. He especially called attention to the services held in neighbouring churches on behalf of the Association, to the number who had been introduced to church fellowship, and to the fact that eleven religious meetings are held weekly, that an average of 150 young men and youths are present on Sunday afternoons, and seventy at the Wednesday evening Bible-classes. A fifteen days' mission, by Dr. Harry Guinness, had been a means of blessing to many, the closing meeting, for men only, being held in the great Congress Hall, 4000 men being present. Two members went out as missionaries during the year to the Congo and to Bulawayo, making eight for the past four years. Three others expect to leave for the field this year. Another member has entered Harley House for training. Three of the members were ordained to the ministry during the twelve months. Good work was done by the Village Mission in visiting the outlying villages in the home counties. Valuable help was rendered to neighbouring mission halls and institutions, and to weaker Associations in the district. Open-air services were held during the year without a break. Mission services were con-

ducted by the several parties in the various towns and villages visited. Sufficient money was raised to send forty poor children for a fortnight's holiday to the seaside. The junior section had done capital work—many lads won for the Lord Jesus Christ during the year.

The Y.W.C.A.

MRS. SHARP has been appointed president of the Inverary branch, in the room of Lady Victoria Campbell.

Miss Crowther gave, the other day, an interesting account of life and work in China at the meeting of the Rothesay Y.W.C.A.

Mr. C. T. Studd was the speaker at the lectures on the "Deepening of Spiritual Life," held at Blackburn on the 20th ult.

Rev. Mr. Lindsay presided over the half-yearly meeting of the Stirling Y.M.C.A. and Y.W.C.A., and in a forcible address urged the importance of systematic study of the Bible.

The Countess of Chichester presided over the opening meeting of the secretaries of the Y.W.C.A. on the 23rd ult., and gave an address. Miss Wingfield Digby discussed somewhat adversely the position of the "Girl of nineteen years ago versus the girl of to-day," while her defence was undertaken by the Hon. Emily Kinnaird. Mrs. Oatts, of Glasgow, also read a paper.

The annual report of the Bournemouth branch states that the work is steadily progressing. The receipts of the two Institute Homes amounted to £2268. The total number of members is 570, one-third of whom are total abstainers. Over 11,000 attendances are recorded at the meetings during the year. A sum of £8000, however, still remains to be paid off to secure the freehold of the Digby Institute.

Christian Endeavour.

In Rochdale the first C.E. convention has been successfully held.

The Derby Union reports thirteen societies affiliated in the district.

The first annual convention of the Rochester District Union was held last week in Chatham, Mr. F. F. Belsey presiding.

A convention was held on Saturday week in Sunderland, when special attention was given to the growing work among juniors.

For three months the Gospel has been preached and sung every Monday afternoon in Cooper Union, New York, to crowds of people, by Rev. A. C. Dixon. More than 300 persons, mostly men, have confessed Jesus Christ as their Saviour.

The Golden Link reports a little Endeavour society in Victoria, Australia, that started to hold Sunday evening services. No service had previously been held in that place. As the result of a fortnight's work, fourteen converts were reported.

A C.E. society has been organised at Kusaie, Caroline Islands, with a membership of nineteen. It is especially cheering that the organisation is in a school for the training of preachers and teachers. The Society in the native language is called "Army Remon Drer, Dri Kajeonwe Kraist," which means, literally translated, "People of good size, imitators of Christ." This is the nearest that the translators could come to the name, Christian Endeavour Society.

A representative gathering of C.E. societies was held at St. John's Wood on Saturday, May 2, when Revs. P. J. MacLagan and H. L. Mackenzie gave interesting descriptions of missions in China. Miss Hancock (a Stoke Newington Endeavourer) read a paper on "How Best to Arouse Missionary Enthusiasm regarding Mission Work in China," and a committee was immediately appointed to carry forward this new "endeavour." There is a hope expressed that during next autumn a worker may be sent out as the pioneer C.E. representative.

Dunmow.—For six years, services have been held in the Town Hall, every Sunday, conducted by preachers from the Evangelization Society, and have resulted in much blessing. On Wednesday, April 29, the anniversary was conducted by local friends, and a most happy and profitable evening was spent. The hearty co-operation of Christian friends connected with the work, besides much kind help from others, greatly cheered those responsible.

Christian Lifeboat Crew.—As the months come and go, the interest shown in the musters of the Christian Lifeboat crew, at Miss Child's Welcome Home, seems to increase. The last was largely attended by sailors of many nationalities. The text given out by Miss Child, "Praying always" was heartily taken up by a number of those present, and expounded in various ways. Miss Child gave an encouraging account of the past month's work.

Oxford Notes.

[BY OUR OWN CORRESPONDENT.]

THE Bishop of Oxford held his visitation in the Cathedral on May 5. He spoke of the prevalent unbelief, and dealt very fully with the question of divorce and remarriage.

Rev. R. L. Ottley, M.A., Principal of the Pusey House, has been elected Bampton lecturer for next year. He has great influence in Oxford, both spiritually and intellectually, and his lectures will be looked forward to with great interest.

The Inter-collegiate Christian Union are holding open-air meetings on Saturday afternoons, in the villages round Oxford. They go out together on bicycles, and their errand seems to cause astonishment. They have visited Woodstock and Dorchester.

The University Missionary Union have arranged a good programme for the term. Rev. H. S. Phillips has given an account of God's work in China, and Rev. W. N. Lawrence, who is connected with the London Missionary Society, of work in the South Sea Islands. The meetings have been well attended.

Irish Notes.

THE Irish Church Colportage Mission is doing a good work in the fairs, markets, and rural districts of Ireland. Last year the agents sold 17,763 books.

There are at present in connection with the Irish Presbyterian Church 1005 Sunday-schools, with 9904 teachers and officers and 85,115 scholars in average attendance. The premiums last year numbered 42,865, while 9465 Bibles and 4,464 Testaments were sold.

It is now certain that Irish Methodism will report a substantial increase in church-membership this year. Full reports have not yet been published, but so far as these go they point in the direction indicated. Thus, Belfast district reports a net increase of 204 members; Portadown district an increase of forty-eight; Dublin an increase of fifty-six, Clones an increase of nine, and Derry an increase of sixty-four. Cork reports a decrease of nineteen, and Enniskillen a decrease of forty-four. Waterford, Limerick, and Sligo have not yet reported, but, should these only hold their own, the net increase for the whole of Ireland will be between three and four hundred members, which, considering a decreasing population, is by no means discouraging.

Scottish Notes.

REV. JAMES SLATER, assistant pastor of Holburn Established Church, Aberdeen, has been appointed a missionary to Blantyre, in Africa.

The death is reported, at the age of sixty-five, of Rev. John Thomson, U.P. minister, Campbelltown. He was a preacher of power, and active in all public work.

Wesleyans in Scotland have been holding their annual sessions in Dundee. They have forty-three ministers. One of the speakers said he regarded some churches as "hotbeds of spiritual selfishness."

The Synod meetings in Edinburgh of the U.P. Church were not marked by any very stirring incident. It was reported that ninety-five students were in attendance at the Divinity Hall. The Home Mission meeting was full of live and practical interest. The Young Men's and Women's Guild has a membership of about 8500, with 123 affiliated societies. The report on the evangelistic effort of the year showed a considerable enlargement of effort. Mention was made of the appointment as Synod Evangelist of Rev. W. Baird, Cambuslang.

The Reformed Presbyterian Church, which has been holding its annual gathering, is the smallest of all the branches of the Presbyterian Church in Scotland. It represents the remnant who refused to enter into the Union of the majority of their brethren with the Free Church about twenty years ago, and it has now dwindled down to two Presbyteries. That which names itself the Presbytery of Edinburgh has no church, and no ministers in Edinburgh, and only two ministers elsewhere—one at Wishaw and the other at Airdrie; the other Presbytery, that of Glasgow, has five settled charges in it—Glasgow, Greenock, Paisley, Penpont, and Stranraer.

Caution.—Letters purporting to come from or on behalf of William Noble, are only genuine if headed from (and to be answered to) Hoxton Hall, or 9, Darent-road, Stamford-hill, N.

St. Luke's Gospel Medical Mission.—The report shows constant and steady work in poor St. Luke's. Last year, 6171 attendances are reported. While the doctor is dealing with bodily ailments, some ladies seek to witness of Jesus, and that with good results. The report, which may be had of the secretary, Mr. G. M. Gillett, 314, Camden-road, N., contains many interesting incidents.

Obituary.

JAMES N. RICHARDSON.

ULSTER lost, on the 4th inst., one of her merchant princes and honourable men by the death of James Nicholson Richardson, of Lissue, Lisburn, at the ripe age of seventy-nine years. He was a member of a family that has exercised a high moral and commercial influence on their native land, and although during later years he was less active, when in his vigour he took a leading position in the firms that bear the Richardson name. But it was as a Christian minister and moral reformer that probably the greatest influence of our friend was exercised. He was in hearty sympathy with evangelical religion and temperance reform, and could always be relied upon to support any wise effort for the uplifting of men. Christian hospitality and true benevolence characterised him, and his end was indeed peace. Thus another of the venerable fathers and ancient landmarks has been removed, and the "poor and those that have no helper" will feel their loss. But Dublin yearly meeting in general, and Ulster Friends in particular, will keenly miss one of their number, who has been to the forefront in all good things for so many years.

MISS ANNE DOVE.

It is with deep regret that we have to record the death, on the 3rd inst., of this lady, so well known for her labours of love in connection with the Bible Flower Mission, 110, Cannon-street, E.C., of which she had been hon. superintendent for more than twenty years. Miss Dove was in her sixty-ninth year, and until July last had been indefatigable in her daily attendance at the above address, as well as in visiting the sick in various hospitals of this great metropolis, where she was greatly blessed of God in turning many to righteousness, and where her presence was ever hailed with pleasure and gratitude. Only the great hereafter can disclose the full measure of the results of her faithful and unwearied ministrations, but some idea of the magnitude of the work involved may be obtained from the fact that in 1895 the total distribution of God's Word by means of the Bible Flower Mission amounted to 427,684, as many as 11,772 bouquets, with texts attached, having been sent out in a single week. Miss Dove now rests from her labours, and has entered into the joy of the Lord and Saviour whom she lived to serve, but her work on earth remains, and will be continued as usual. The hon. secretary, Mrs. W. W. Turton, who has been associated with the late Miss Dove for over eighteen years, will be thankful for help, both in money and still more in personal service, at the dépôt.

DR. MOXEY.

Many will learn with regret of the death of Dr. Moxey, which occurred on Friday, in Paris. Dr. Moxey had recently been on a visit to Palestine, and had had a cruise in the Mediterranean. While at Paris he was taken seriously ill, and news of his death was received in Edinburgh on Saturday. Dr. Moxey was a native of Edinburgh. He graduated in medicine at the University of Edinburgh, and was in practice for some time in the south of England. He early developed exceptional gifts as an elocutionist, and became connected with the dramatic profession. For many years, under the cognomen of "Leo Ross," he came prominently before the public as a popular reciter. In recent years, however, Dr. Moxey's name has been more associated with religious work. Some eighteen years ago he was led to serious thoughts of a religious nature, and from that time devoted his life to Christian effort. When he threw himself into the Christian life he took a very decided stand, and this at no small sacrifice to himself. For a number of years after this the preaching and addresses of Dr. Moxey produced a deep impression in many parts of the country, and he was instrumental in leading many into a life of Christian usefulness. Dr. Moxey was well known in America, where he was a general favourite. On several occasions he attended the great Northfield Conventions connected with Mr. D. L. Moody, and he was a warm friend of many prominent American Christians and evangelists. The deceased was professor of elocution to the students of the Free Church and U.P. Colleges, and, as regards pulpit style and delivery, many ministers of the younger generation, no doubt, owe much of their success to the deceased. He was one of the trustees in whom the premises of Carrubbers Close Mission, Edinburgh, are vested, and for many years he has been a director of the mission.

In our recent notice of the departure of Mr. Rivolta, the name was given by mistake as "Joseph," instead of "John."

Mission to Deep Sea Fishermen.—Her Royal Highness the Duchess of Albany has graciously consented to be present at the annual meeting of this mission at Exeter Hall on May 19.

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Personalia.

Rev. W. S. Foggitt, who edited the thrilling story lately issued by the Countess Schimmelmann, has resigned his pastorate in Hamburg, intending to settle down at home.

Mr. A. E. Charles has resigned his position as one of the secretaries of the Homes for Little Boys, owing to ill-health, and the committee have felt compelled to accept his resignation. Mr. W. Robson continues to act as secretary. The offices are at 25, Holborn Viaduct, E.C.

Evangelistic Notes.

Channel Islands.—Mr. William Forbes closed his services in St. Helier's, Jersey, on Sunday, by preaching in the Presbyterian Church morning and evening, and in the Congregational Chapel in the afternoon.

Belfast.—During the past fortnight a most successful series of Gospel meetings has been in progress in Westbourne Church. Mr. J. Bennett Anderson has been the preacher, and night after night he has presented the simple story of the Gospel to a large congregation with earnestness and power.

Glasgow.—Messrs. Kemp and McRostie have concluded a three weeks' mission in the Port Dundas Mission, in connection with Hillhead Baptist Church. The attendance at open-air gatherings and in the hall were good, and there is much reason to praise God for the conversion of sinners and quickening of believers.

Mr. E. Payson Hammond has been holding meetings in Danville, Canada. All the churches have united, and there has been a rich blessing. He has now gone to Montreal, where he has held two series of meetings in years gone by, when hundreds (some say thousands) have been brought to Christ.

Danville, Quebec.

E. J. C.

Brighton.—A ten days' Mission has been concluded at Rev. J. B. Figgis' church, Brighton, by Dr. Barnes, of Folkestone. The power of the Holy Spirit was manifested from the first in the conviction and conversion of sinners. At every succeeding service many were dealt with individually who were inquiring the way of salvation. At a children's service, held on the last Sunday, several professed to receive blessing. We leave the result with Him in whose hands are the issues of life and death. B.

Belfast.—Mr. W. R. Lane has conducted a week's Gospel mission in Mountpottinger Presbyterian Church, Belfast. The attendances were most encouraging, and the addresses delivered were all of the evangelist's usual high character. He delivered his effective lecture on John Bunyan and his "Pilgrim's Progress," illustrated by limelight views, on the Saturday evening, which attracted a considerable crowd, and greatly delighted the audience. The general effect of the meetings was particularly good, and they have left lasting impressions. W. J. M.

Greenock, N.B.—A month's special services have been conducted in the Christian Mission, by Mr. H. Powers, of Hull, aided by his wife and daughter, who sang the Gospel. The services were well attended, and a number decided for Christ. The Corporation Hall was taken for two Sabbaths, and on each occasion there must have been about 3000 present. The efforts of this Mission have been largely owned of God for the past sixteen years, as quite a number of the workers are reclaimed Roman Catholics. Mr. Robt. McLean, evangelist, has begun a two months' mission. The services are largely attended, and fruit has been gathered in. W. H. F.

Weaver Brothers.—On Friday night these evangelists finished a fortnight's mission in the Wynd Free Church, Glasgow. There was a large attendance and very deep impression. Their mission in this church has been both largely attended and successful, cases of decision being reported every night. The evangelists have heartily approved themselves to all connected with the work, who have found in them hearty and loyal fellow-workers. Mr. Frank Weaver has a voice of great compass, and he sings the Gospel with great effect. Mr. Bewley F. Weaver is an evangelist of great power. They began at Kerpochhill last Sabbath forenoon.—N.B. Daily Mail.

Royal Naval Scripture Readers' Society.

—The Bishop of Marlborough presided over the thirty-sixth annual meeting of this society at the Royal United Service Institution, Whitehall, on Monday afternoon. The report set forth that while the value of the work was undeniable, the falling-off in income had necessitated the reduction of the number of readers from fourteen to twelve; and seeing that there were 90,000 men scattered over "England's world-wide empire," the staff was lamentably inadequate. At the beginning of the year, when the political world was in a very unsettled state, the greatest enthusiasm was manifested in the Navy, yet when an appeal was made by the Society on behalf of the sailors and marines there was only a faint response.

Temperance Notes.

LADY BATTERSEA has been elected president of the Beds Band of Hope Union.

A new temperance organisation recently established at Bethesda, Carnarvonshire, called "Cymru Sobr," is extending its operations throughout the whole of North Wales.

The first case recorded in which fishermen have been prosecuted for exchanging fish for brandy and tobacco in the North Sea was heard on Thursday at Lowestoft. The skipper and mate of a smack were fined £4 and £2 respectively.

The drunkenness of Liverpool is the subject of much discussion in that city. Dr. Whitford, a local justice, declares, in reply to official statements made by the police to the effect that arrests for drunkenness have become fewer in recent years, that drunken persons are allowed to remain at large. By neglecting to arrest the "dangerous drunks" the number of cases of assault has doubled within five years.

The annual meetings of the National B.W.T.A. will be held the first week in June. The National Council meetings on Tuesday, Wednesday, and Thursday, will take place in Westminster Chapel, James-street, Westminster. The public meeting, in Queen's Hall, Langham-place, on Monday evening, June 1, at 7 p.m., will be addressed by Lady Henry Somerset, Miss Frances E. Willard, Canon Wilberforce, and Miss Agnes Weston; Mrs. Katharine Fiske (Chicago, U.S.A.) will sing.

The Anglo-Indian Temperance Association held its annual meeting at the Memorial Hall, Farringdon-street. The report, read by Mr. W. S. Caine, stated that during the past year twelve new societies had joined the parent Association, which was in direct touch with 324 active and aggressive temperance societies in British India, composing 200,000 total abstainers. The branches, composed of members of the army in India, were flourishing, and exerted a great influence over the health and well-being of the soldiers.

There are women's public-house clubs at Walsall, said to be far worse than the slate clubs of Grimsby and the public-house "sick and annuals" of Nottingham. The principal object of several of these clubs is to provide for funerals, but a special rule provides that the members must drink. Those who do not attend have to pay all the same, and the beer is served. Therefore those who are present drink not only their own share, but the share of the absent members. This naturally leads to a great deal of drunkenness among these women.

Special Sunday Closing Prayer-meetings under the auspices of the Women's Total Abstinence Union were held on Wednesday, May 6, at Exeter Hall, and 186, Aldersgate-street. Mrs. W. S. Caine presided at Exeter Hall, and Canon Barker and Rev. F. B. Meyer took part. At Aldersgate-street, Mrs. Lynn presided at 12, and Mrs. Donald-Campbell at 1 o'clock. Mrs. Hind Smith, Mrs. G. A. Pash, Revs. Patrick Watson, R. F. Horton, D.D., Mr. Hodder, and others took part. A spirit of great earnestness prevailed, together with a strong determination to work for the passage of the English Sunday Closing Bill.

A case, very seriously affecting all who take upon them to object to licences, has been decided in the Queen's Bench Division. Mr. Boulter, of Dover, opposed a renewal of the licence of "The Duke of Cambridge," and it was refused. The owners appealed to Quarter Sessions, which court reversed the decision, and made an order against Mr. Boulter (who had not appeared or made himself a party to the appeal) to pay the costs. This seemed so extraordinary, that he appealed to the Higher Court, and has lost the day; the law apparently permitting this rank injustice. Probably the case will be carried to the Court of Appeal.

The temperance party have issued a statement of some of the points on which evidence is required for submission to the Royal Commission on the Licensing Laws. They deal generally with the granting and the transfer of licences, the sale of intoxicants to children and improper persons, the service of barmaids, the congregating of bookmakers, the difficulty of obtaining victuals, the inspection by police, the special temptation to domestic drunkenness afforded by grocers' licences, *bond-fide* traveller fictions, the effect of Saturday opening on wages, the abuse of special licences for canteens, and the effect of opening on election days.

Open-air Work in Finsbury Park.—The Finsbury Park Auxiliary of the Open-air Mission will recommence its Sunday evening service in the park on Whit-Sunday, May 24, at 6 o'clock, just above the band stand. This is a most important effort, and needs a very strong body of Christian workers to support the singing and preaching. Mr. Frank Cockrem, Secretary of the Mission, 11, Adam-street, Strand, will be thankful to hear from any who can attend.

In a charming volume on the Christian life, by Rev. C. Silvester Horne, of Kensington, entitled "The Life that is Easy," stress is laid on the fact that the truest life is not difficult, but when once honestly and earnestly started, natural and easy. When

Browning writes, "I find it hard to be a Christian," he means that it is hard to become a Christian, not to remain one. The yoke that Jesus asks us to accept is an easy one, and the burden He would fain impose is light. The more of the Christian life we live, the easier we find it, the more natural it will become, the more abiding the victory it ensures us. "A life of great consecration is sustained with less difficulty than a life of inferior consecration." Those who feel the struggle, and come to find failure, are those who try to combine incompatible ideals, and attempt to serve God and mammon. If a man is but whole-hearted, he will find that the path of life is pleasantness, and that all its ways are peace.

In his "Ecclesiastical Expansion of England," Bishop Barry deals with our national missionary responsibilities from a new point of view, the book being in outline based on Sir John Seeley's "Expansion of England." The author points out that early Christians in the Roman Empire passed through three stages of enlargement. First came the conversion of the Empire itself; then the conversion of the tribes absorbed into it as time went on, and finally the conversion of the outlying dependencies, subdued, but never quite conquered. He shows with great force and wealth of illustration the parallel of our own case. In our home work, our colonial work, and our missionary work proper, we have a task allotted to us similar to that entrusted to the early Church. So far we have not entered with any real mental grasp into the splendid scope of the work. Our conception has been fractional, denominational, spasmodic. What is wanted is a great federation of all missionary societies, so that the isolation and waste of machinery may be minimised, and the spiritually imperial aspect of all Christian effort be realised in its grandeur—"the world for Christ!"

The Apostle's description of God's Church as a people "zealous of good works" contains a principle that is by many Christians "honoured more in the breach than the observance." This phrase is a special warning to such as complain that their opportunities of service are few. That is because they wait for their opportunities to come to them. They have need to remember Richard Baxter's comment on the above passage:—"Do not only take occasions of doing good when they are thrust upon thee, but study to do all the good thou canst. Zeal of good works will make thee plot and contrive for them, consult and ask advice for them." Anyone with such a spirit will not need to go far to find chances of doing good. There is no lot so barren but has many open doors to a busy life for Christ. We fail more because of our self-absorption than for lack of openings.

This is specially so in the suburbs of large towns, where the classes are separated so widely that the inhabitants seldom see anyone not belonging to their own station in life. Many of these suburbs are refuges for the spiritually indolent. They are full of men and women who in earlier life were filled with zeal for their Master, and did loyal service in his cause, but who, when success in life came to them, gave themselves over to a kind of religious self-indulgence which pampers their own souls and leaves other fields of Christian effort overgrown with weeds for lack of husbandmen. In leaving the regions in which their religious activity was fully exercised they exchanged splendid service for ignoble ease. There are few practical pro-

blems more imperative than that which rises from this modern development of social life. It will never be solved till our suburban Christians feel the call of the city in which their money is earned which makes their ease possible. The "inner ring" of London and other large centres is growing more and more spiritually barren through the depletion of workers to the "outer ring." It can only be revitalised by the renewal of a missionary enthusiasm in the suburbs.

Missions Ancient and Modern.—I.

WHEN the Holy Spirit was given at Pentecost, He came as "tongues parting asunder, like as of fire"—a sign that the message was to be for all people. To the mixed crowd from every nation under heaven the apostles spake as if familiar with every man's language. The Gospel was a missionary Gospel. How far the inhabitants of Jerusalem were affected by it we cannot tell, but certainly there were multitudes to be evangelised when some of the Christians started out on their journeys homewards, taking the joyful news with them. Plenty remained unevangelised when the persecution broke out, which scattered the Christians everywhere, and sent them forth as the second band of missionaries. The Gospel must be diffused. It was not to be detained in capital cities until all the people there should be saved, and then sent to villages and hamlets. The business of Christians was and is to proclaim it, and the responsibility of accepting or rejecting it is with those who hear.

On this method has missionary effort been conducted from the beginning until now. Our Lord never tarried in one place to the neglect of other places. His disciples have imitated his example. The treaty seaports of China were good for an opening to that vast empire, but chiefly as an opening. As soon as the interior cities and villages could be assailed, Christian workers advanced to the attack.

The converts of the apostles were made, in the first instance, among the strongest peoples of the ancient world—the Jews, the Greeks, and the Romans. Although not many rich, or wise, or noble were called, all were of the strongest, and were the best able to stand alone. Self-government in their Christian fellowships became easy to them. It was easy to find teachers and guides among them. The case of the original evangelist or apostle by whom they had believed could early be dispensed with. Signs enough of imperfections, of irregularities, of sins are to be seen in them, but they were, for all that, able to withstand the pressure of persecution and the seductions of pleasure.

With many modern converts it is very different. They are all taken from the backward races, even the most highly civilised among them. India when Christianity came to it was weak and divided, unable to govern itself; China was a nation slumbering among the things of centuries past; the islands of the seas were inhabited by dwindling tribes. Africa was the abode of savages. Churches gathered from among such peoples, could not be expected to have the qualities of the church at Jerusalem, or the church at Ephesus, or the church at Philippi. Even the churches founded among the hardy, adventurous, and self-reliant tribes of Northern and Western Europe, though these tribes were utterly heathen, had a better chance of standing alone, than the churches of Samoa or Fiji. They quickly assimilated the learning of their conquerors, founded their

own schools, and sent forth their own missionaries.

When the gospel came to the South Seas, it seemed as if the people must die out; and no doubt their own wars and vices, with the vices and oppression of the white man super-added, would soon have swept them off the face of the earth. Christianity has greatly checked that tendency, if it has not turned it the other way. The difficulty in many of these lovely islands is not so much with the ancient heathenism—for that has quite disappeared—as with the influence of unprincipled traders and troublesome proselytisers. In small islands where the influence of the missionary has been concentrated on a manageable number of people, the effects have been marvellous. In countries, too, like Bechuanaland, where the will of the ruler is supreme, if he be a man of the stamp of Khama, there is less open sin than in any part of England; property is safer, and life is purer.

Great cities may be the first to welcome the Gospel, because there is more freedom of thought in them than among village communities, and also because out of so large a number of persons it is always possible to find at least a few with specially receptive minds, but they also are the last to be thoroughly permeated. The resistant forces are more securely entrenched in them. It is the cities, not the villages of our land which are now England's gravest danger. Perhaps one of the most hopeful things for the millions of India is that they mostly dwell in villages, because when once the Gospel has won the villages of India, Bombay, Calcutta, and Madras will count for very little.

It was easier to carry the Gospel to the Jews and the Gentiles in the days of the apostles than it was a hundred years ago to carry it to India and China. An evangelist might easily travel on foot from Jerusalem to any city of Asia Minor; it was no great thing to cross over from there to the European shore, and make his way all over the Roman Empire. The language difficulty also was smaller then than now. The cost, again, was more practicable. Moreover, the evangelist was moving about among civilised people, not as in Africa and New Guinea, and, until lately, in Madagascar, among savages.

But to go to China or India from England a century ago entailed a long, tedious, and perilous voyage; it was the same to the South Seas. Hence the conditions of missionary life are now all different. In the old time the missionary might work his way from point to point, but that is impossible now. Solitary men used to cross over from England or Scotland to the Continent, mount a mule, ride off into the forest, make a clearing, win the friendship of some chief, and get hold of a few youths to whom they communicated the story of the Gospels. Thus the Gospel passed into Germany and Friesland. Sometimes it came to a country by means of a captive Christian snatched away from his home; he blessed his captors with the Word of Life; thus the Goths were evangelised. But in order to reach lands at the other side of the world, some of them difficult of approach, it was necessary to bring the resources of civilisation into play. If the early Christian used the grand old Roman roads, there was no reason why the Englishman should not use the appliances of his times. At first the sailing vessel, then the steamboat and the telegraph. Modern missions have wisely pressed every discovery they could use into the service of the Gospel.

J. P. G.

(To be continued.)

The Field and the Sower.

By REV. J. G. GREENHOUGH.*

He that soweth the good seed is the Son of Man; the field is the world, the good seed are the children of the Kingdom.—Matt. xiii. 37, 38.

WE have here disclosed the ever-present missionary thought, the *breadth* and *universality* of Christ's interests, saving thoughts, and sympathies. The mind which seemed on most occasions bent upon and wholly engaged with the limited healing and teaching work that lay immediately before it, was all the while stretching itself out through immeasurable regions of service and labour. It is wonderful how from the very beginning He combined the nearer claims with the remoter outlook, the passing touch with the worldwide view, the love of the individual with anxiety for the race, the pity for the single lost or suffering soul with a compassion and a longing which flung their mantle of mercy and healing over all the nations of men. The eyes which seemed to be concentrated on the little land of Israel were really going over all the earth, searching among all the tribes of men for the sheep which were one day to compose the one flock under the one Shepherd. He claimed to be the Christ, but He rarely called Himself the Christ, because that meant the Messiah of the Jews; the name which He gave Himself and loved best was "Son of Man," because that made Him the property of all.

To have the mind of Christ is to have the mind which grasps the home field and foreign field in one, which yearns to save the one soul close at hand, and burns with fervent desire to save the world, which prays in the same breath for the outcast within a stone's throw of one's daily walks and for the heathen outcasts thousands of miles away. We have but a partial vision of Christ when we follow Him in his limited walks, and not in his illimitable thoughts, when we confine our prayers and philanthropies to the immediate circle in which we move, when we hear only the cries for help which beseech at our own doors, and are deaf to the moans and sighs and million-toned sounds of anguish which come from afar. None can know the depth of Christ's love who do not feel its breadth, and to be in close fellowship with Him is to let our pities go wheresoever He goes, and that is everywhere.

In these words our Lord expresses his grand conception of the *essential oneness of the human family*. The sower "is the Son of Man." He is of no nation, because all nations are as one to Him; the Jew is forgotten in the race. "The field is the world"; there is the same receptive soil everywhere. Humanity is one in its capacities and needs, which are universal, all-comprehending terms. Everywhere there are essentially the same emotions, the same longings and regrets; everywhere the same selfish elements, and thoughts which are higher than self. Everywhere there is some sort of conscience, some imperishable sense of right and wrong. Everywhere the heart of man is a surging sea of unrest and unsatisfied yearnings, and voluminous depths of hope. Everywhere man confesses by a hundred unmistakable signs that he cannot live by bread alone. Everywhere he is a praying creature, building altars, shrines, and temples, believing in the Unseen, and groping in the darkness for the feet of God. Everywhere man is a sinning, fallen being, unable to rise of himself; yet a receptive and infinitely improvable being, who may be purified and lifted up and redeemed;

waiting in the darkness for the light which will make his world new; waiting in the slumber of his degradation for the kiss of the Prince of Truth to awaken him to a sense of dignity, and start him on some higher path.

Man at his highest reach is ever a falling creature, unless upheld continually by the grace which raiseth him. Without Christ, in the very centre of our civilisation man descends to the level of the savage, and almost lower. When the power of the Cross is not felt, very splendours become the cloak of a hideous shame, and our wealth and culture drag in their train rottenness and corruption. There are godless haunts both in Whitechapel and Belgravia, whose vices would put the barbarian to the blush; and there is no need to go to Africa, or any further than London or Paris, to see how deep down man can sink when he has no belief in God to hold him up. Take Christ away from our modern life, and all its brilliance, genius, intellectual power, and philosophical sentiments would not save it from rapid degeneration into polished licentiousness and brutality, or into a whitened sepulchre full of dead men's bones.

Our Lord also shows us here the *immeasurable scope of his purpose*, or, if we may so express it with due reverence, the grandeur, magnificence, and sublime comprehensiveness of his ambition, which claimed all for Himself. "The field is the world," nothing less than that. All need it in the same measure and degree: there can be no true vision of God without it, no soul cleansing and purity, no renewed nature, no immortal love, hope, and joy, no real human dignity, no ascending power, and no salvation. And this is the very essence of Christian thought and belief. It is the basis of all mission work, as it is the foundation of our personal trust and assurance. Our religion brooks no competitors. It is not one among many, it is the one. To doubt that is to deny our Lord's Divinity, and make his Cross of none effect. There may be faint shadows and problematic guesses of the true, but the true is revealed in one face alone. If the new doctrine of comparative religions touches his absolute supremacy, we reject it as blasphemy. There are books written entitled, "Christ, and other Masters." To me there is an irreverence in the very phrase, there is a covert attack on his Divine claims. We know no master that may be named alongside Him. One is the Master, and we assert for Him the mastership of the world.

If Jesus is not the only Saviour, He is no Saviour at all. If He is not the absolute truth and the whole truth, we are not sure that there is any truth in Him at all. On this every devout Christian takes his stand. If there is no other foundation on which we can build our hopes, neither is there any foundation save in Him for others. If He is not a necessity to the world, we might do without Him. Could you do without Him? Imagine the horror of great darkness which would pass across your vision if He were gone. Picture the gloom of Heaven above, the tastelessness of all human joys, the destruction of all human hope. Think of the barrenness of life, and the unrelieved awfulness of the grave. Even to hint at such a thing is to make you feel as if something were about to break within your heart. From yourselves you get the answer to the question, What is the world without Christ? You know that the world without Him is dead, because to you He is life, and you would rather die than lose Him; and you know that there is no other name given under Heaven whereby we must be saved. And surely all to whom his name

is dear, who have felt his sceptre of love laid upon their wills and affections, and yielded themselves to his mastership, are one with Him in his world-embracing purpose; they are ever thrilling and burning with impassioned desire to bring all other hearts under his rule, they are one with Him in his searchings and his pities. There is in them a sense of unsatisfied longing and of very pain, because of all those places in the earth which have not yet heard the sound of his feet, and those millions of souls to whom his voice is still unknown; and they are ever praying the Lord of the harvest that He will send forth more labourers into that great harvest field which Jesus called "the world."

Blind at Peking.

DEAR SIR,—Many of your readers will be glad to hear that Rev. W. H. Murray is back at his post at Peking, as hopeful and energetic as ever in the prosecution of his good work for both blind and sighted. Although the war last year brought everything to a standstill, his scattered and blind scholars have now returned; and he is greatly cheered by finding that several missionaries have established classes, in which their converts have been most successfully taught to read and write by his marvelously simple system, which has now been adapted for the use of persons endowed with sight, as well as for the blind, for whose benefit it was at first devised.

I may remind your readers that it is a system in which the 408 sounds of Mandarin Chinese are represented by numerals. Hence it is called the Numeral-Type; and books in this type are printed by the blind students, both for their own use and that of their sighted brethren. As the duller old men and women, field workers, have already succeeded in learning to read and write fluently in periods varying from one to three months, it is evident that this invention is calculated to prove of the utmost value to illiterate converts in all Provinces where Mandarin Chinese is spoken; and as this is the language of about three hundred millions of the inhabitants of China, it must be admitted that the field open to Mr. Murray and his pupils is a pretty large one, and surely all who desire to spread knowledge of the Gospel in that vast land may well, not merely wish him success, but also do what in them lies to further his very up-hill work.

Last year, while Mrs. Allardyce and Miss Goode utilised the war scare as a good opportunity to revisit their home in Australia, they received several most interesting letters from the farm-women who had come to the London Mission in Peking the previous winter, there to be instructed by Blind Hannah, and who (some after one month, the others at the end of three months) had all returned to their homes rejoicing in being able to read and write as fluently as their literary countrymen can do after years of study of their own difficult hieroglyphics.

There is one matter sorely trying to even so patient a man as Mr. Murray, namely, that the rebuilding of his house is still postponed. In 1892 the dilapidated old Chinese house (which was on the little property when it was bought for the Mission) was condemned as being unfit to live in, its inhabitants being literally washed out of it, their goods destroyed, and lives endangered by the violent annual downpour of rain. It is in this really unsafe house that Mr. Murray is now living, with his wife and six little ones. Prices for labour, bricks, timber, etc., have risen so much since the war, that the modest dwelling that was sanctioned by the Home Committee cannot now be put up for less than £750.

It may be that some friend may be raised up, able and willing to secure the adjoining property (value about £2000), with its excellent Chinese houses all ready for use, and thus also securing abundant space for the development of the printing works of the Blind School, instead of everything being cramped as it is now.—F. FAITHFULLY YOURS,

CRIEFF, N.B. CONSTANCE F. GORDON-CUMMING.

* Notes of sermon at the City Temple on behalf of the London Missionary Society.

Letters from S. Africa.—18.

FROM BLOEMFONTEIN TO MORIJA.

WE left Bloemfontein at seven a.m. in a cart-and-four, and arrived at Thabanchu at two, where lunch had been hospitably provided for us by Rev. Mr. and Mrs. Dugmore. Our good friend Mr. Scott had written to his brother minister, who is the superintendent of a long-established Wesleyan mission, and we were sent on our way with a good man's benediction.

The Wesleyans are doing good work in South Africa. I have met with several thoroughly earnest evangelical and evangelistic men among their ministers.

Our journey was continued in another cart-and-four, a superior turn-out, kindly sent for us by Mr. Bateman, manager of

THE LEEUW RIVER MILLS

of Messrs. John Newberry and Co. The life of Mr. Newberry is a romance in which alms-deeds and answered prayer (as in the case of the centurion of Cæsarea, Acts x.) are principal factors. He is a large shareholder in the Kimberley Mines, and those who read between the lines may recognise a reference to him in a previous letter.

Mr. Bateman is well known in evangelistic circles in England. He has been in his present important position less than three years, but he is evidently a right man in a right place, carrying out at once the enlightened business principles and the beneficent Christian purposes of Mr. Newberry, who in England and Africa is esteemed very highly in love for his work's sake.

I may mention the providential arrangement by which they were brought together. Mr. Bateman was seeking a position, and was led to insert an advertisement in *THE CHRISTIAN*—the only occasion of his doing so. Nothing came of it for a week or two, and he thought that this might not be the way in which he was to find what he desired. Mr. Newberry, however, chanced, very unusually, to scan the advertisements that week, and his eye rested on that of Mr. Bateman. It at once impressed him as coming from the man he wanted, and the engagement was soon completed.

Self-supporting missions are always an interesting subject. I think it has been found that a Christian missionary cannot with advantage become a trader; but a business man may with great advantage conduct his business on the purest Christian principles; and a business so carried on may and will become

A MISSION OF THE HIGHEST ORDER.

This is the case at Leeuw River Mills. As a business establishment it stands A1. A meeting for the English *employés* in Mr. Bateman's house, and usually conducted by himself, from 7.30 to 9 on Sunday evenings, is highly appreciated. I greatly enjoyed this meeting on two occasions, when I had the privilege of being present and taking part in it. Mr. and Mrs. Bateman are respected and beloved as Christians, no less than as directing business and household affairs.

Mr. Newberry has also provided a building for the coloured people, with an evangelist and pastor. A number of them are in church fellowship.

I need not say that the natives are treated in every respect as fellow-creatures ought to be—and that is saying a great deal. When a "boy" (they are called "boys" in South Africa, without reference to age) leaves the mills, he is always glad to come back again.

From Leeuw River Mills we proceeded to

MORIJA, IN BASUTOLAND.

The friends of Rev. H. M. and Mrs. Dyke will be glad to know that although feeling the weight of years, and no longer able to be actively employed in the work, they are in fair health. It was a joy to meet them once more. We parted with the con-

sciousness that our next meeting will be in the Home above.

We were welcomed by the brass band of the Mission, consisting of a body of stalwart young Basutos, who played several tunes in capital time and harmony, concluding with the National Anthem, as became loyal subjects of our gracious Queen.

This Protestant French Mission is superintended at Morija, its headquarters, by Rev. R. Henry Dyke, son of the aged couple to whom I have above alluded, and who for many years bore the burden and heat of the day. During our visit there was a conference of the brethren in charge of the various stations of the mission, nearly all of whom were present, so that although unable to see the other stations I had the advantage and pleasure of meeting the brethren engaged in the conduct of them.

No mission in South Africa is better organised or doing better work. Their schools are admirable, and their discipline and order exemplary. There are 223 scholars on the roll at Morija, and 7000 throughout Basutoland. The average attendance is seventy per cent.

The mission has been in existence about sixty-five years, and has now about 14,000 on the church roll. There remain, however, 200,000 heathen to be evangelised. Twenty or more European missionaries and about 250 native workers are endeavouring to overtake this mass of heathenism, and in preparing teachers who will go to the tribes around, where millions are without any knowledge of Christ. Men trained at the institutions in Basutoland are preaching the Gospel in Cape Colony, Orange Free State, Transvaal, Mashonaland, Bechuanaland (which is now part of Cape Colony), Delagoa Bay, and even to the Barotsi, north of the Zambesi.

In the day school, questions in arithmetic, and on Scripture history, Old and New Testament, were answered without hesitation. The teacher, Nathani, is the son of the oldest convert of the Mission. He was trained in Morija, and has never been away but for two short visits, and then he was eager to return.

A Theological School was commenced in 1882 for the training of native ministers. There is also a Girls' Industrial School at Thaba Bosigo, intended to elevate the position of woman in the tribe, by showing what a young girl may become when properly trained.

Rev. R. Henry Dyke says, in his "Switzerland of South Africa: an Account of Gospel Work in the Land of the Basuto" (1s. *Morgan & Scott*), that this and other missions are slowly but surely undermining heathenism. I believe they are. As one of the referees of the mission, I am glad to be able, from personal knowledge, to speak warmly in its praise. If our visit in any way strengthened the missionaries' hands in God, our own souls also were abundantly refreshed.

Since writing so far, I have received a letter from Mr. Dyke, in which he says: "The school gives satisfaction. From time to time something occurs to encourage us. This week it is one of the unconverted young men making a surrender to the Lord. Last week it was one of our teachers in receipt of £30 a year declining to leave his work for a salary offered him of £90. This is a rare case, and has given me much joy."

THE VISIT OF REV. C. H. YATMAN TO CAPETOWN, under the auspices of the Y.M.C.A., has been richly blessed of God. The arrangements were ably organised by Mr. W. G. Sprigg, the secretary, who leaves to-morrow, with Mr. Yatman for Mafeking, Kimberley, Johannesburg, and other towns. May God preserve their going out and their coming in, and may his power accompany their message!

Capetown, April 29.

R. COPE MORGAN.

Neglect of Christian Privileges.—A committee of the Church of Scotland reports an increase of non-church-going. The "lapse" is declared to be as great in the west ends of cities as in the east ends. There is a growing tendency in the young people of the fashionable quarters of cities to self-indulgence; Sunday is becoming more and more a day of mere idling, even a short time for church being grudged.

London P.S.A. Work.

THE annual demonstration of the London P.S.A. Federation at Exeter Hall, on Wednesday, May 13, was opened by a conference in the afternoon, when Mr. Sunderland, the leader of a very large P.S.A. at Birmingham, introduced the subject of "The Mission of the P.S.A. Movement Inside the Churches." Rev. W. Bolton and Rev. H. F. Stead, M.A., also spoke, dealing with "The Mission of the P.S.A. Outside the Churches." A discussion followed.

In the evening a public meeting was held. Although the attendance was somewhat small, excellent addresses were delivered by Revs. W. Stephen (hon. sec. of the Federation), F. Hibbert, J. T. Parr (who had many interesting features to report from the Surrey Chapel P.S.A.), H. J. Shirley (Fulham), and others. The chairman, Mr. Samuel Smith, M.P., also bore testimony to the value of the movement.

London unfortunately has not yet taken hold of this P.S.A. movement with the thoroughness which obtains in some parts of the country, where it is not uncommon to have a membership of 700, 800, or even, in one or two cases, exceeding 1000. The largest membership in London is at Christ Church, Westminster-road (Rev. F. B. Meyer), and although the total number of P.S.A.'s in the metropolis is somewhat small, yet all report good work, and a forward movement. In connection with one or other of the various London gatherings, the following practical "helps" were noted:—Penny banks, labour bureau, clubs for men and women, music classes, recreation clubs, and other movements to brighten the lives of the people.

Throughout all the speeches there was expressed a very definite desire to use the movement as a means to bring the people under the sound of the Gospel, and it was satisfactory to find that the most successful P.S.A.'s were those where the Bible-lesson was definitely included in the programme from week to week.

Industrial Home, Venice.

THIS work (says a correspondent) has quietly gone on for fifteen years. As an Industrial Home for boys, it seeks to teach them useful trades, and to impress upon their minds the true dignity of labour. At the same time it is carried on with the object of leading the boys to Christ. It was begun by Mrs. Hammond, who still remains at its head. It has proved itself to be of God, by the blessing He has bestowed upon it. The Home now receives fifty boys, chiefly orphans, who are boarded, clothed, and carefully taught the work of the carpenter, the wood-carver, the printer, the book-binder, the shoemaker, and the ironworker. The spiritual blessing has been great.

If friends knew how easily many of the beautiful and useful articles made at the institute could be sent to England, by parcel post, they would become willing purchasers. Price lists would be gladly forwarded by Mrs. Hammond. Many reasons are leading that lady to feel that the time is approaching when she must give over the management into the hands of another. Earnest prayer is being made that God will choose some servant to whose care she may entrust it. At present she remains in Venice, and would be delighted to answer any letter addressed to her at 923, Canareggio, S. Giobbe, Venice.

Central Soudan Mission.

MR. and MRS. HERMANN HARRIS have returned to England from Africa. They purpose to spend the next twelve months in this country as organising secretaries, making known the characteristics and needs of the Soudan. Mr. and Mrs. Harris will be glad to receive invitations to conduct short missions, drawing-room meetings, etc., where they may speak on the need of the Holy Spirit, personal consecration, and responsibility to preach the Gospel to every creature.

Mr. Harris (St. Martin's House, 1, Gresham-street, London, E.C.) writes:—"We hope by God's grace and blessing to go ahead, to thoroughly reorganise our Mission, to secure fresh workers, and to make arrangements for their being properly prepared and tested at a Training Home in England before they come to Africa."

Brothers Weaver in Glasgow.

THE month of April, with alternating shower and sunshine, has been a good month at Cowcaddens, and more fruitful than any April of recent years. Increase of natural light usually makes our work more difficult; the transition from the gloom and shadow of winter and early spring into lengthened days bring us smaller audiences of the class we are most anxious to reach. This April has been an exception, to some extent.

The announcement that the Brothers Weaver were to begin with us on April 5 awakened very considerable interest. The telegram announcing the serious illness of their beloved father, Richard Weaver, and the postponement of the mission for a week, was received with great regret. It was too late to make other arrangements. The Evangelisation Society, and Mr. W. J. Taylor, in the most generous way, laid us under special obligations by taking up the work. Several interesting cases of decision were recorded for the week.

The mission of the Brothers Weaver was begun on April 12, afternoon and evening. At the very first service there were some striking cases, especially of backsliders who were restored, and at the evening service there was very marked blessing. The church was crowded in every part, and the attention and interest were very intense, especially as Mr. Bewley F. Weaver described his father's last hours, and the triumphant notes ever and anon breaking forth amid paroxysms of pain and seasons of suffering. During the week the Bible readings, as well as the evening meetings, were largely attended, and cases of decision occurred at both services, Tuesday night being very specially a season of the Spirit's power. The following Sabbath evening brought a large congregation again, with increasing interest and blessing, which continued during the week, culminating on Friday evening, when the Mission closed.

The Brothers Weaver are able and earnest evangelists, and they are wonderfully blessed. Mr. Frank Weaver has a voice of great compass and strength, and his rendering of the Gospel in song furnishes a delightful and powerful addition to the service. Mr. Bewley Weaver has a great deal of his honoured father's spirit and method, while he is a clear and instructive expounder of Scripture. We have had the greatest possible joy and comfort in their work. We have as yet come into personal contact only with a portion of the result, but are satisfied the harvest will be both large and lasting.

WILLIAM ROSS.

WYND CHURCH.

The evangelists began a mission in this church on Sabbath, April 26, and continued for a fortnight. There had been much prayer for blessing by the church before the mission began, and all through its course the awakening converting power of God was visibly in the midst. The plain, direct, powerful addresses of Mr. Bewley Weaver, the tenderness and pathos of the Gospel appeal as sung by his brother, the deep and solemn interest of the large congregations assembling night after night, and the number of inquirers, recalled the experiences of Mr. Moody's first visit to this country.

It was deeply regretted, alike by the evangelists and by the local Christian workers, that the state of Mr. Bewley Weaver's health compelled him to retire for a period of rest, when the interest, and fruitfulness of the mission were still on the increase. A service of thanksgiving was held in the church on Wednesday last week, attended by many young converts and backsliders to whom God had restored the joy of his salvation. J. RIDDELL.

The "John Williams," of the London Missionary Society, left Sydney on March 31, for New Guinea and the other L.M.S. stations in the Pacific. She takes back five missionaries to their respective stations, Rev. H. M. and Mrs. Dauncey, of the L.M.S., and the following connected with the Wesleyan Missionary Society: Mrs. Fellows, Mrs. Fletcher, and Miss Tinney. She has a larger quantity of stores than usual for the stations, and has on board timber for building the houses of students and of native teachers at the new training college at Kapakapa, which is under the care of Rev. Dr. Lawes; also building material for other mission stations in New Guinea. At the valedictory service on the ship there was a very large gathering of ministers, students and friends, not only Wesleyan and Congregational but from other churches besides.

The Gospel at Epsom Races.

OPEN-AIR MISSION.

WE are looking forward to another period of labour at the great Epsom Races, which take place on June 2, 3, 4, and 5. The crowds are so immense, the rush for godless pleasure so keen and absorbing, the open wickedness and blasphemy so saddening to Christian men, while the gambling evil ensnares so many thousands of all ranks and almost all ages, that courage and faith in no common measure are needed by all who would "stand up for Jesus" at such a time.

Nevertheless, the committee of the Open-Air Mission believe the call to this service to be imperative. Nearly forty years of experience have done something to instruct us as to the best methods of labour, the use of sanctified repartee in personal dealings with men, and the books and tracts most readily taken.

I most earnestly plead that your readers will "take shares" in this arduous enterprise by contributing the funds so urgently needed to carry it out, and by remembering the work in prayer. About sixty men will be employed during the four days, and several of them will begin operations on the preceding Saturday evening with a special view of reaching the gipsies who encamp on the Downs in anticipation of the races.

The cost of purchasing more than 100,000 attractive books and tracts, of the evangelists' travelling and other expenses, and of providing board and lodging, is very great, and our ordinary funds are not able to bear the strain.

FRANK COCKREM, Secretary.

11, Adam-street, Strand, W.C.

RACECOURSE MISSION.

Mr. Josiah Nix, of the Racecourse Mission, writes:—I suppose, at the very lowest estimate, two millions of persons will visit the Downs during Epsom races. Is not this a call to Christians to do something to save some? The people will be there, let us see to it that the Gospellers are there to greet them. The Racecourse Mission has now been on the Downs for five days every year during the last six years. God has blessed the preaching, singing, and personal testimony. God has used our efforts in the salvation of some in whose hearts sin, greed, and lust reigned. He has done this in the past, and will do it again. This a call to every Christian reader. If you are a man, and can come, do so, for we want 100 men, full of faith, love, and the Holy Ghost, ready to do anything for God and the salvation of men. If you cannot do this, we want £60 in cash to pay for the tent, and towards this we ask you to send us as much as you can. We also want 5000 Penny Gospels, which the people are delighted to read; also half a million of tracts that put the simple Gospel in a nutshell. We also need provisions of all kinds. Let every Christian do what he or she can; but above all pray for those who will be engaged in the work. Address communications to Josiah Nix, 31, Rochester-rd., Camden-road, N.W., and provisions, tracts, etc., to O. L. Heatley, St. James's Hall, Royal-rd., Kennington, S.E.

Quests.

SHALL I wander afar for my life's chief joy,
To the side of the summer sea?

Or climb to the crest of the mountain peak?

Or bask on the lowland lea?

And attune my heart to the harps of May,

With their wild notes fresh and free?

Shall I revel in songs of the festal hall?

In communion of mind with mind?

In bowers of a lover's paradise,

Where heart with heart is twined?

Is all I can give or receive of earth

The blessing I need to find?

The storms will shatter the glassiest sea,

And the clouds will darken the bill;

The leaves of summer will fade and fall,

And hearts shall in death lie still;

While the mourners weep o'er their broken shrines,

With their altars black and chill.

Nay; but let me go down by the way of the Cross.

Through the portal of water and blood,

To the end of the quest, to the perfect rest

For the heart in the heart of God—

Where the purest flowers of the earth are abloom

On the borders of the road.

Donegal.

J. K.

International S.S. Lessons.

May 31.

DESTRUCTION OF JERUSALEM FORETOLD.—Luko xxi. 20-36.

GOLDEN TEXT (verse 33).

THIS address was spoken by our Lord on Tuesday evening of Passion Week, after his last words had been uttered in the temple. For the occasion of the address see 5-7, and Matt. xxiv. 1-3. The subject of it as given in Luke is the destruction of Jerusalem, and the great judgment at his second coming, of which that was the type. Verses 8-19 describe the troublous times immediately preceding the destruction of Jerusalem; verses 20-24 are occupied with the destruction itself; verses 25-36 with the coming of the Son of Man.

Explanatory (20, 21).—It may appear like giving impossible counsel to warn the disciples to flee when the armies compass the city. How would escape be possible at such a time? Yet it must be remembered that the first siege took place in A.D. 66, under Cestius Gallus; but that he, for some unknown reason, withdrew his army. As a matter of fact, the Christians did escape, and found refuge in Pella, a town of Decapolis, beyond Jordan. It is said that not one of them perished in the siege. They found their safety in obedience to Christ's word. Apply the lesson. "Vengeance" (22), i.e., punishment for the sins of the people. The Romans, and indeed the people themselves, by their own turbulence and fury, were God's instruments of judgment. Again and again the Scriptures had foretold this, so that the people were without excuse. Warnings of coming doom should prompt to repentance. If disregarded, the fulfilment of "all things which are written" is sure. Again, let the lesson be applied to those who disregard the warnings that concern us. "But woe, etc." (23). It is impossible to exaggerate the horrors accompanying the siege. Amid the densely-crowded city pestilence and famine did their deadly work, until parents treated their children with neglect and cruelty. (24) It is said that over 1,000,000 perished during the siege, and that 97,000 were taken captives. To-day, the Jews are scattered among "all nations." There are "3,000,000 in Russia, 1,644,000 in Austria, 562,000 in Germany, 105,000 in Turkey, 63,000 in France, 92,000 in Great Britain, and 250,000 in New York."—*Cambridge Bible*. "The times of the Gentiles" cover the whole period of Gentile monarchy represented in Nebuchadnezzar's vision (Dan. ii.). Until that period has run its course, Jerusalem will "be trodden down of the Gentiles."

(25) These signs are regarded by some as figurative expressions denoting great social and national commotions. But it is not improbable that they are literal descriptions of the remarkable signs which will introduce the end. (27) Only a literal personal coming of the Son of Man could be a fulfilment of these words. (See Acts i. 11). (28) For the meaning of the word "redemption" see Rom. viii. 23; Eph. iv. 30. (32) "Generation" here means probably the Jewish nation.

The lesson enforces the counsel, take heed (34), watch and pray (36), for these reasons:

(1) The coming of the Son of Man is sure. The fulfilment of one part of the prophecy leaves no doubt as to the other.

(2) It will be sudden and unexpected (35). The hour cannot be fixed. Like the Flood in Noah's day and the destruction of Sodom in Lot's day, it will come when men are not aware.

(3) It will find many unprepared (34). Could anything be more alarming than the words of Rev. vi. 15-17?

(4) It is possible to be ready for it. The signs of its approach may be welcomed by those who are prepared (28, 36; 1 John ii. 28). To be ready either for this event or for death keeps the heart at rest. When John Wesley was asked how he would live if he knew that he would die the next day, he answered, "Just as I intend to live now. I should preach this evening at Gloucester; and again at five to-morrow morning; then ride to Tewkesbury; preach in the afternoon; meet the societies in the evening; at ten retire to my own room; commend myself to my Heavenly Father; lie down to rest; and wake up in glory."

Female Orphan Home.—A large number of friends assembled at the Home at Tangle Park, Hampton, on Saturday last. The Home was founded in 1869 by Mr. Joseph Stevenson, for the care of orphan children, under religious influences. It cares for about seventy young girls, from the ages of four to sixteen. Mr. Albert A. Head drew attention to the Christlike work of caring for the orphan, and made a strong appeal for increased support. The secretary, Mr. Daniel Cooper, stated that fortunately they were able to keep out of debt, but it was a source of regret to the committee to have to refuse many cases because of their small income.

OUR DAILY HOMILY.

SUNDAY, May 24.

"AHAB DID YET MORE TO PROVOKE THE LORD TO ANGER THAN ALL THE KINGS OF ISRAEL THAT WERE BEFORE HIM."—1 Kings xvi. 33.

HIS sin was very aggravated, largely through the influence of Jezebel, his young and beautiful wife, who introduced the abominations of Phœnician idol-worship. This is why he is said to have exceeded his predecessors in wickedness. They broke the second commandment, and worshipped Jehovah under the form of a calf. Ahab and Jezebel broke the first, and chose other gods—Baal, the sun, and Ashtoreth, the moon. The inveterate love for this idolatry was connected with licentious rites with which these deities were served. What wonder that the land became corrupt when the fountains of its religious life were polluted at the source!

The connection between the declension of the spiritual life and the licence of impurity is very close. As the apostle Paul tells us in Romans i., the men that refuse to retain God in their knowledge are given up to the working of passion, and as they yield to passion they lose the sweet clear impression of the truth and nearness of the Christ. The first, second, and third thing to be said to young people on venturing out into the world, corrupt through many deceitful lusts, is, Be pure. The poet says that God's angels lacquer the holy soul. We know, however, that this must be the work of God's Spirit Himself, dwelling within us as light and fire. When the living Christ indwells the temple of the soul, the brute forms of evil are driven out; and when the heart is pure it sees God. Let the eye be single, and the whole body shall be full of light.

MONDAY, May 25.

"I HAVE COMMANDED THE RAVENS...A WIDOW WOMAN... THERE."—1 Kings xvii. 4-9.

We must be where God desires. Elijah spoke of himself as always standing before the Lord God of Israel, as though he were a courtier in the royal Palace. And he could as distinctly stand before Him when hiding beside Cherith, or sheltering in the widow's house at Zarephath, as when he stood erect on Carmel, or listened to the voice of God at Horeb. Wherever you go, and whatever ministry you are called to undertake, glory in this, that you never go to any greater distance from God.

If we are where God wants us to be, He will see to the supply of our need. It is as easy for Him to feed us by the ravens as by the widow woman. As long as God says, Stay here, or there, be sure that He is pledged to provide for you. Though you resemble a lonely sentinel in some distant post of the missionary field, God will see to you. The ravens are not less amenable to his command than of old; and out of the stores of widow women He is as able to supply your need as He did Elijah's, at Zarephath.

How often God leads us into seclusion and solitude! It is by the murmuring brooks of nature that we have our deepest lessons. It is in the homes of the poor that we are fitted for our greatest tasks. It is beside couches where children suffer and die, that we receive those preparations of the heart which avail us, when the bugle note summons us to some difficult post. Always remember that wherever God places you, God is pledged to you. The manna always falls where the cloud broods.

TUESDAY, May 26.

"SO AHAB WENT UP TO EAT AND DRINK, AND ELIJAH WENT UP TO THE TOP OF CARMEL."—1 Kings xviii. 42.

Such differences obtain still. The children of this world and the children of light are manifest. What though the bodies of four hundred and fifty prophets lay slain in the gorge of the Kishon; or that by one great act Elijah had hewn down the

upas tree, the deadly influence of which had corrupted Palestine, or that the long-expected rain was in the air, yet Ahab must eat and drink. These are the things which the children of the world seek after. Their god is their belly, they glory in their shame, they mind earthly things. Watch and pray, lest you enter into this temptation. Let appetite be kept well in hand, your servant, not your master; and see to it that you are capable of such profound and absorbing interest in the things of the Kingdom of God, as to count the gratification of physical desire unworthy to be compared with the high delights of service, prayer, and communion with the unseen.

Though he must have been exhausted with the excitements and efforts of the day, Elijah must spend the evening hour with God. Though he knew that the rain was near, he felt that his prayers were a needful condition for its bestowment. Though any part of Carmel might have become his oratory, he sought the lonely solitudes of the summit with the outspread sea before him, that his soul might hold undisturbed vigil, and that he might see over the wide expanse of the ocean the first tokens of the coming answer. His attitude denoted his humility. His repeated injunction to the lad, his perseverance. His success approved his faith.

WEDNESDAY, May 27.

"BEHOLD, AN ANGEL TOUCHED HIM."—1 Kings xix. 5.

In all probability the angels often touch us, when danger is near, threatening our health and life, or when foul fiends step up to us with hideous temptation. They find us out especially when, like Elijah, we are alone and depressed, when nervous depression has crept about our hearts, and we long for death to end our long and weary strife. It was the lament of a holy soul on the verge of eternity, that he had made so little of the ministry of God's holy and tender angels.

It was very lovely for God to deal thus with his servant. We might have expected rebuke or remonstrance, chiding, or chastisement, but we would hardly have expected such loving gentle treatment as this. Is this the man who defied Ahab and all his priests? Is he not as frail and impotent as any? Nay, but God read beneath the surface depression, and detected the strong fountains of courage and devotion that lay beneath, only waiting to be called again into intense manifestation. He knew his servant's frame, and recognised that he was dust. He knew how to distinguish between the passing overstrain of the body, and the heroic temper of the spirit. So, He understands us in our fainting-fits.

Whenever these angel fingers touch you, whether directly or through the medium of loving mortal hands, you will always find the cake and the cruse of water. God never awakens us to disappoint us. It is an infinite pleasure to Him to awaken his loved ones to good things, which they had not anticipated. Will not dying be something like this! Jesus will touch us, and we shall awake in his likeness—satisfied.

THURSDAY, May 28.

"AS THY SERVANT WAS BUSY HERE AND THERE, HE WAS GONE."—1 Kings xx. 40.

This was likely enough to happen on a battle-field. It would not be possible to hold your prisoner, and to busy yourself about other things at the same time. It would seem that this man made a great mistake to concern himself about a number of trifles, when so serious a matter as his own life depended on giving all his attention to the custodianship of the prisoner entrusted to his care. But is it not thus that men miss the main end of life?

Busy here and there, and life is gone.—Many spend their days in mere trivialities. Like children they dig in the sand; like the butterfly they flit from flower to flower. A round of visits, a few

novels, a good many hours of light gaiety; vanity, fashion, and amusement, these fill their days, and the days flash by, and life is gone. They have nothing to show for it. They have spent its priceless hours in laboriously doing nothing.

Busy here and there, and the chance of saving others is gone.—Lives touch lives, for the chief purpose, that one should influence the other. But too often we deal only with superficialities, busying ourselves in the slightest interests, but not seeking the real salvation of the soul of those with whom we associate. The dance, the game, the business relationship, monopolise our thought, and our friends are swept from us in the eddying whirl of life's battle, and are gone.

Busy here and there, and the knowledge of God is gone.—Remember how the birds caught away the seed of the kingdom, and be sure that, in the same way, the cares and riches of this world and the lusts of other things may enter in, and destroy the impression made on the heart. The ephemeral interests of life press hard on its real interests. Things that are seen and temporal obliterate the unseen and eternal.

FRIDAY, May 29.

"AND AHAB SAID TO ELIJAH, HAST THOU FOUND ME, O MY ENEMY."—1 Kings xxi. 20.

Ahab got his garden of herbs, but he had Elijah withal, who stood at the gate like an incarnate conscience. Men may get the prize on which they have set their heart, but if they have obtained it wrongfully, the conscience of the wrong done will haunt them, and take away the pleasure on which they counted so much, and ultimately bring them like a quarry to the ground.

We count our best friends to be our enemies, as Ahab did Elijah. The cloud that lights Israel is darkness to Pharaoh; the angel that protects Jerusalem, slays the host of Sennacherib: the gentle love which anoints the Saviour, instigates in Judas a jealousy which ends in murder. The God who shows Himself merciful to the merciful is froward to the froward. The cause of the alteration is to be sought within ourselves. The sun that melts wax hardens clay, but the difference is in the clay. To the widow of Zarephath, Elijah was an angel of light, whilst to Ahab he was an enemy. The difference lay in their hearts, the one being holy and loving, the other dark and turbid. What you are, determines whether Elijah will be your friend or enemy. The very lighthouse rock will be hostile to the ship that will not heed its warning. This is the sin that hath never forgiveness.

This word "sold thyself" is very awful. It underlies Goethe's tragedy of Faust, in which the soul sells itself to the devil for so many years of worldly pleasure. Alas, that men sell themselves for nought! A few promises which are never kept, are the price for which men commit the deed of blood against the Son of God and themselves.

SATURDAY, May 30.

"A CERTAIN MAN DREW HIS BOW AT A VENTURE, AND SMOTE THE KING OF ISRAEL BETWEEN THE JOINTS OF THE HARNESS."—1 Kings xxii. 34.

Every man we meet is clothed in armour; in other words, we all cover ourselves with plates on which to receive the thrust of accusation and reproach. "I only do as others." "I do not see any special harm in it." "My father did it before me." "I cannot help it." Such are some of the plates in the armour of the soul, and our work becomes abortive in so many instances, because we are content to belabour the plates, instead of striking home to the one place where the armour-joints are. Successful soul-winning depends on discovering the vulnerable part of a man, and striking there. But all this demands a very special discernment of spirits, and anointing of the Holy Ghost. Only so can we detect where best to bring about conviction, and make men know their need of the Gospel of God's grace.

Several conditions must be fulfilled. (1) Study well your own heart. (2) Be a deep student of the biographies of Scripture. Because every type of human character is delineated in Holy Writ. (3) Open your heart to the Holy Ghost, through whom alone you can discern spirits. He is a discernor of the thoughts of the heart, and will teach you to cut to the dividing asunder of the joints and marrow of the soul and spirit.

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ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 20).

- 1.—v. 29, Solomon.
- 2.—v. 16, spoken by Christ in a parable.
- 3.—v. 20, a sick woman.
- 4.—v. 7, disciples.
- 5.—v. 8, the multitude.
- 6.—v. 11-12, the king and one of his guests.
- 7.—v. 6, John the Baptist.
- 8.—v. 50, Bartimæus.
- 9.—v. 5, the angel at the sepulchre.
- 10.—v. 7, Jesus and Mary.
- 11.—v. 22, the father and the prodigal son in the parable.
- 12.—v. 4, the angels at the sepulchre.
- 13.—v. 44, Lazarus.
- 14.—v. 7, Simon Peter.
- 15.—v. 58, Saul and Stephen.
- 16.—v. 39, Dorcas and Peter.
- 17.—v. 8, Peter and the angel.
- 18.—v. 13, Paul and Timothy.
- 19.—v. 2, rich men.
- 20.—v. 4, Peter speaking to wives.
- 21.—v. 14, the multitude of the redeemed.

No. 20 (first list).—Correct answers received from:—

Una Bell, Gertrude Ashbury*, Daisy Phillips, Enid Campbell*, Bertha Courtenay, Dollie Salt*, Marion Wilson, H. S. Dunbar, Maude Bryant, Melbourne, and Myrtle Perry, Elsie King*, Winnie Shaw, Marjorie Taylor*, Louisa Northcott, Violet Broxholm*, Edith and Sissie Mosson, Henriette Frizelle, Elsie Howell, Douglas Parkes, Susie Keen, Evelyn Foley, Dorothy Morrison, Muriel Palmer, Hilda Schaeffer, May and Harold Putook, Agnes Seth, James Matthews, R. H. and William Williams, Leonard*, and Lindsay Browne, Dorothy and May Vickers*, Edward and Doris Turner*, Ethel and Kathleen Light, Dorothy Arbuthnot, Elsie Hatcher*, Edwin Peters, Charles Bewdley*, Madeline Irwin, George Malory, Eric Annesley, Catherine and Martha Rogers*, Gordon Remington, Theodora Spencer, Kenneth Dunbar, Arthur Daw, Jack Irwin, Harold Stevenson, May Dring, Madge Cullen, Juliet Haines, Millicent and Wallace Bentley, Betty Stocks, Dorothy Cooper, Percy and Cecil Colett, Annie Cole*, Florrie and Bell Dance*, S. C. Morgan, E. J., May, and Willie Gilson*, Emily Bridgewater, Ethel Smith, Stuart Elliott*, Helen and Philip Willoughby*, Edith Cole*, Muriel McDougall, Maggie, Kate, and Bessie Fletcher, Rose Brant*, Annie Tawse, Alfred and Mary Greenacre, Winifred Nash*, Evelyn Shaw, M. F., Edith Harris*, Arabella Oswald, James Wick, Dorothy and Evelyn Hewer*, Charlie Milledge, Helen Beckett, Mary Plumb*, Maggie Woods, Annie Cooper*, Daisy Groves*, May Pell*, Nellie Dowsett, H. Morris, Florence Judd, Clara Barnes, David Penman, Edward and Arthur Llewellyn, Nettie Drew, Louisa Dundas, Helen Jordan, Agnes Head*, Hofman Scott, Aline Izett, Victor, Willie, Nellie, and Florence Hellerby*, Bessie Scantlebury, Mary Tilley*, Edith Hayward, Flora and Marion Brighton, Lizzie Turner, Robert Reeves, Thos Guinness, Jack and Vernon Clarke, Mary Hull, Effie McCallum, Olive Tritton*, Hugh Tufnell, Phillis and Noel Wright*, Marion Spooner, Cecil Bradford*, Ethel Williamson.

THIS WEEK'S BIBLE SEARCHER (No. 21).

1. Whose son was Abraham?
2. What promise did God make to him when he dwelt in Haran?
3. Why was Abraham's name changed?
4. How did Abraham treat his three visitors who came to him in the plains of Mamre?
5. How many times did Abraham pray that Sodom and Gomorrah might be spared?
6. How was his faith tried?
[Children under twelve may stop here.]
7. Give the reference in Hebrews to this.
8. What did Abraham buy from the sons of Heth, and why?
9. How old was Abraham when he died, and where was he buried?
10. Write out the verse in James ii. referring to Abraham.
11. Who was Melchizedek?
12. Give reference to him in the New Testament.

Personal Paragraphs.

Some of my young friends have been kind enough to send me boxes of flowers from time to time, and others have painted texts on small cards, etc. For all such thoughtful acts I must express my hearty thanks, and they have made me think that among the hundreds of little readers of this page there must be many who could do a good deal in this direction, not for myself personally, but through me for poor children suffering in hospitals or in their own homes. I shall be glad to receive on their behalf any number of bunches of flowers, with a text tied to each, packed in boxes, for distribution among the poor little ones who seldom see a flower, much less have one to call their own.

I notice that some children have given up the Searcher this quarter because, having failed a few times, they will not now be able to compete for next prize. Others say, "Whether I get a prize or not, I like doing the questions, because they teach me something about the Bible." I think you will agree that this last is the best motive, because a prize may be lost or forgotten in time, but the lessons learned from God's Word will be valuable all through your life.

HENRY HULL.—I am sorry to hear of the illness of your little ones. I shall hope to hear better news soon. LIZZIE SHINE.—Many thanks for your acrostics, but they do not deal with Scripture subjects. FRANK H. IDDS.—Answer the questions every week according to instructions given above them. ETHEL FIELDER.—Thank you for your interesting letter. R. EARDLEY BELL.—I am glad to use anything really suitable. MAGGIE MAILER.—Your interest is very encouraging. I hope you will be encouraged in your own work. "In due season we shall reap if we faint not." THOMAS RAYNER.—Many thanks for poem. NELLIE DREW.—Prizes are given in the last week of the quarter. Only those can compete who have been correct nine times during the preceding twelve weeks.

A. G. T. GUINNESS writes: "I have two gold-fish; one of them died. I found it dead the first time I did these questions." Poor fish! JEANIE SCOTT (Canada) writes: "My sister Mia has been ill with spinal complaint for two years, and has had to lie on her back." Will my little friends pray for her? NINA COOTE.—Thank you for telling other children about the "Bible Searcher." I hope many of my nieces and nephews will do the same.

(For notice of Children's Special Service Mission see page 22).

UNCLE TOM.

Rev. John McNeill in Bedford.

THIS evangelist has passed a busy and blessed week in the charming town of Bedford. Throughout the past winter Mr. McNeill has chiefly confined his visits to the more populous of our English provincial cities. Bedford, though not coming in this category, has claims of a special kind. It has attracted to itself many residents of the leisured and independent classes, such as retired Indian officers; moreover, it is a great educational centre. A united committee embracing all the evangelical denominations in the town made requisition of Mr. McNeill's services, and the past week's meetings must have more than rewarded them for the special effort.

The spacious Corn Exchange was the scene of the daily gatherings from Sunday, May 10, to Sunday last, inclusive. It was thought that the Moravian Church might accommodate the afternoon audiences, but these also had to be moved to the Corn Exchange. The crowds that flocked into that building day by day and night after night, in the sultriest weather, proved once more the magnetic power of the Gospel message when it is presented in Mr. McNeill's winsome and powerful way. He still finds in the Bible narratives an exhaustless mine of expository illustration. We know nobody in the field of evangelism to-day, who, in the same degree, can make these old time stories live again when translated into the modern vernacular of the fireside and the market-place as Mr. McNeill does. A visit to a few of his meetings should convince the most critical that it is pessimism of the most hollow and pernicious sort to say that the old Gospel of the three R's has in any wise lost its ancient hold on the hearts and consciences of sinful men and women.

A member of our staff, who spent last Sabbath in Bedford, thus records his impressions:—

Many delightful and refreshing memories were called up by Mr. McNeill's meetings of the afternoon and evening in the Corn Exchange. They were the closing meetings of the mission, and were in all respects a striking tribute to the evangelist's unique gifts as a Gospeller. The place was packed on both occasions, standing-room and all. The heat, especially in the evening, was something phenomenal, but hundreds of people were only too glad of the chance of standing throughout a discourse that lasted a full round of the minute hand of the clock, without showing signs of weariness or inattention. It was a sight worth going a long way to see, and irresistibly brought to mind the words of our Lord, "I, if I be lifted up, will draw all men unto Me." For that is eminently what Mr. McNeill does in all his addresses—lifts up and sets forth the living, ever near, and omnipotent Christ, as a full Saviour, a daily Keeper, a constant Companion and Friend.

The subject of the afternoon address was one well suited for the close of a mission—the working out of our own salvation with fear and trembling, knowing that it is God who worketh in us both to will and to do of his good pleasure. Every clause of this famous passage provided a wealth of priceless and triumphant teaching, that fell upon the eager ears, and must surely long abide in the memories of the hearers. The exposition of the phrase "Our own salvation" was especially fine. In a few master strokes of description he showed how we cannot call any earthly possession really "our own." Our property may "go up in a fiery chariot, and come down in a shower of soot." Our wealth may take wings and flee away "without leaving any address." "The wife whom we fondly regard as our very own, may be taken from us, and we walk with broken heart behind her coffin,"—this with a pathetic thrill of personal experience in it. And so on; while the congregation were smiling and shedding tears by turns. "Our own salvation"

freely gifted by God, and worked out by the power of the indwelling Christ, no man, and no circumstance, can take from us. It was a marvellously strengthening utterance.

For the last meeting of all Mr. McNeill rehearsed the story of Zaccheus, the case-hardened renegade tax-exactor—how he saw Christ; how Christ killed him with kindness; how Christ went to the house of the sinner (in spite of the murmurs of the self-righteous hypocritical Pharisees); how Zaccheus has long since been received into the house of his Saviour. All this and much more, told out with the help of every limb of the preacher's body and every fibre of his being, was as splendid and effective a piece of Gospel realism as could be imagined. We only wish that more preachers exercised like directness of appeal. It is a rare treat to listen to such discourses, which strike deep into the hearts and convictions of the audience in a manner too seldom experienced. Before closing, Mr. McNeill invited those who had received blessing of any sort during the mission to write to him in Glasgow, where he will be resting for a week. We should say that he will receive a good many responses, judging from the fact that, after the proceedings were over, it took the evangelist the best part of an hour to shake hands and give a parting word of counsel to those who thronged around the platform for this purpose. Among those who did so were some who had evidently been badly hit by the sermon. The folks in Bunyan's town will long remember Mr. McNeill's visit. He has drunk deeply into the spirit of the great Puritan tinker-theologian with whom the Bedford of the past is so closely associated, and made some telling citations from "The Pilgrim's Progress."

Mr. McNeill will conduct a short mission at Cambuslang, near Glasgow, next week, and early in June will close his winter's work with a twelve days' visit to Harrogate.

Perpetual Pentecost.

God's twice-told promise hath fulfilment met
In this his "afterward"! his seal is set
On Christ-cleansed souls; his Spirit is world-wide,
Out-poured on those who love the Crucified.

Christ's "brothers," doing God's high will, stand forth

To tell that mighty love from south to north.
What matter if sometimes their speech be crude,
Imperfect, so they be of God endued.

Christ's "sisters," too, the mystic baptism prove,
And veiled in meekness at his bidding move;
Nor fear the witness-bearing this involves,
The practical results of high resolves.

So God perpetuates his Pentecost,
The once-outpouring of the Holy Ghost!
He rests on willing heads in tongues of fire,
And giveth utterance to the heart's desire.

WINIFRED A. IVERSON.

Village Work.—Mr. C. E. Matthews, of Birkenhead, hon. sec. of the Wirral Villages Evangelistic Band, reports much encouragement in connection with the past work of this band in the villages between the Mersey and the Dee. They have now resumed work for the summer. Since they began work similar village bands have been formed in the district.

The Scripture Gift Mission.—Two beautiful additions have been made to the publications of this Mission, both in the small size, for general distribution: The Epistle to the Romans in English, and the Gospel of John in Modern Greek. The former, with its striking new sketches made in Italy and the Holy Land, will be greatly prized by Christian workers, especially among Roman Catholic populations, who may gather from its pages the true Apostolic teaching. The Greek Gospel is also beautifully printed, and will be specially welcome to workers in the Levant. The Mission sends a thousand copies of the former for £4 10s to any place in the United Kingdom, and of the latter for £5 5s to any part of the world, carriage paid. The manager of the Mission is Mr. W. Walters, 84, St. Paul's-church-yard, E.C.

Rev. C. D. Helm, OF MATABELELAND.

"INSTEAD of the fathers, shall rise up the children." Modern missions have existed long enough for the children, if duly qualified and called by the Holy Spirit, to fill the fathers' places. Mr. Helm is an African missionary by descent. His father and grandfather were in the field, his grandfather on his mother's side was also a missionary. The subject of our sketch was born in South Africa in 1844, and became a member of his father's church. Desiring to be trained for missionary work, he came to London, and studied at New College, St. John's Wood. The London Missionary Society accepted him for service, and appointed him to Matabeleland in 1873.

Thirteen years previous to his arrival, Dr. Moffat had, with great labour, established a station at Inyati, and then twelve years later than that Rev. J. B. Thomson had opened a second station at Hope Fountain, which is ten miles from Bulawayo. Mr. Helm was first at Inyati for a very short time; then he proceeded to Hope Fountain, where he has laboured for twenty years. Mr. Carnegie has been his colleague for thirteen years.

It is a hard soil he has to cultivate. The country was first visited by Moffat when Mosilikatse ruled it with a rod of iron. The old chief was suffering from dropsy, and Moffat prescribed for him with much success. At the end of three months the missionary decided to return home to Kuruman, but he did not leave the Matabele without earnestly setting before them the supreme value of eternal things. Two years later he was constrained to visit the old chief again for the purpose of persuading him to receive missionaries. Had Moffat himself been able to stay he would have been welcome, but this was out of the question, therefore Mosilikatse threw in the way numerous vexatious obstacles. Overcoming these, Moffat set to work with vigour on building houses, and at the end of six months, when they were finished, he preached for the last time to the chief and his men, adjured them to stand by the missionaries, and with much feeling bade them farewell.

The history of Lobengula, Mosilikatse's son, is fresh in the memory of the public. His territory fell, at his death, into the hands of the Chartered Company.

For twenty-seven years Mr. Sykes laboured at Inyati with unshaken faith and undiminished zeal, but could hardly count one convert. During all Lobengula's reign there was the same barrenness at Hope Fountain. One cause would appear to have been in the savage nature and in the cruel deeds of the people, who were a terror to the neighbouring tribes. They would make a raid toward the Zambesi, capture a village and slay the men; hang the children feet upward on a transverse beam, light a fire underneath them, and burn them to death; take the old women to carry their burdens, force them forward to their destination, and then either kill them or turn them adrift to die. Matabeleland has been a habitation of cruelty.

Another difficulty with which the missionaries have had to contend has been the wandering habits of the people, who would stay long enough to exhaust the soil of their gardens, and make the settlement positively pestilential with impurities, and then go forward to another place. Bulawayo is a dozen miles away from the place it occupied

some years ago. There are no large towns such as Khama had at Shoshong, and has now at Phalapye; the people are greatly scattered. Among them it is computed that there are 5,000 Europeans.

Mr. Helm has steadily worked on amid the physical and moral plague of this people, creeping in at the doors of their miserable huts, to visit the sick and dying; teaching their children where they could be gathered together; seeking to restrain their violence; and to guide their steps into the way of peace. And it has not been without its results; for whereas, at the first, Mrs. Helm had to sit and watch any article she had washed until it dried in the open air, it can safely be left now. There have even been martyrs for Christ's sake. One young man was condemned by a witch-doctor, bound, and thrown to the wolves. Another young man was clubbed to death in the missionary's presence, because he refused to go back and live as a heathen in his native town. Until the present outbreak the people were friendly and trustful as they had never been in Lobengula's or Mosilikatse's time; from thirty to forty



children were regularly attending the day-school; and on Sundays the chapel was quite full with "earnest, anxious-looking faces." When the war with Lobengula broke out Mr. Helm's house was looted, and this time it has been burnt, and his property destroyed. Mr. and Mrs. Helm are now having their much-needed furlough in England.

Mr. Helm and his coadjutor, Mr. Carnegie, strongly desire to have some Christian artisans to teach the boys industrial arts, and at least one lady missionary to take charge of the women and girls, also some trained native teachers at the various smaller settlements. One such teacher can be obtained for £40 a-year, and four of them would meet the present need. Surely this dark land will get workers enough, and will yet turn to the Lord.

Sheffield.—For the past eighteen summers open-air services have been held in the Roe Wood, in connection with the Young Men's Bible-class, Pitmoor. This season's campaign was started on Sunday, May 3. These services have been a means of bringing the Gospel to many hundreds of people who resort to those woods on the Sabbath, but who would otherwise never hear the message of salvation. The prayers of all Christians are asked, that these services may be made a great blessing during the coming summer months.

From Rev. David Baron.

IT is close on a month since, accompanied by Rabbi Lichtenstein, I left London on my eleventh mission tour; and I am sure that the many friends at home who are following us with their prayers will be cheered with the news, and praise the Lord with us, for opening a wide and effectual door for us to witness for the Lord Jesus Christ among the Continental Jews.

We commenced with a special mission to Jews and Christians in Holland, and the ten or twelve days we spent there will ever be remembered by us. There were about 100,000 Jews in that small country, of whom nearly one-half are in Amsterdam and the rest are scattered all over the land. In relation to the Gospel, the Dutch Jews have always been supposed to be the most hostile and inaccessible, but even from among these, remarkable and bright trophies have been won for Christ and his truth. The conversion of men like Dr. Capadose, who became so eminent after his conversion, as a pillar of the Church; and of Da Costa, Holland's great author and poet, as well as others whose names are not so prominent in the annals of

this world, but are written in the Lamb's Book of Life, is a great encouragement to the friends of Israel in the Netherlands to persevere in their prayers and efforts. At the present time, I was delighted to learn from Mr. Korff and Mr. Van Os (the two missionaries of the "Nederlandsche Vereeniging voor Israel"), there are as many as thirty believing and baptized families in Amsterdam alone.

Our first meeting in Amsterdam was most encouraging. The large building by the Amstel, which was converted by the late Dr. Schwartz from a theatre into a church capable of sitting 1,500 people, and which still belongs to the F.C. of Scotland, though they have no mission there now, was packed from floor to ceiling, and what cheered us most was to see such a large proportion of Jews. It was a magnificent meeting, and the power of the Lord was present with us. Rabbi Lichtenstein's account of how the Lord led him in his old age to a knowledge of Himself, after being forty years a teacher in Israel, made a great impression, and proved a blessing to Jew and Gentile. I followed with an address on the sufferings of Christ and the glory that should follow, both our addresses being interpreted into Dutch by Mr. Van Os.

In Haarlem, in the church of the Moravians; in Utrecht in a large hall; in The Hague, in the Nieuwe Kerk (one of the oldest and largest churches in Holland, situated quite close to the Jewish quarter, and where there gathered an assembly of about 1,800 people, among them many Jews); in Leyden, in the magnificent Marekerk; and in Rotterdam, in the ancient and huge Prinzen Kerk, we had crowded meetings, and exceptional opportunities of extolling Christ and preaching his Gospel to Jews and Gentiles. At our last meeting in Rotterdam, a considerable proportion of our audience (which numbered according to one of the pastors present altogether about 2,000) were Jews, among them some of the most prominent men in the community. At the close, a well-known Jewish advocate and two or three other Jews came to the vestry, and we had a very interesting discussion. Before parting, the advocate said, "Gentlemen, if Christianity had always been presented to us in the way you did to-night, all the Jews would have become Christians centuries ago."

We left Holland on April 25, and, after breaking our journey in Nuremberg and Passau, where we had opportunities for testimony for Christ among Jews and Gentiles, we arrived in Vienna April 30. On May 6 I parted from Rabbi Lichtenstein in his own home in Budapest, and, accompanied by Pastor Gordon, started on my journey for Transylvania and Roumania, but of our experiences since we left Holland I hope, God willing, to write you again.

DAVID BARON.

Grosswardein, Hungary, May 7.

MAY MEETINGS.

London Missionary Society.

THE annual public meeting of the London Missionary Society was held on Wednesday evening last week in the City Temple, Mr. D. Herbert Roberts, M.P., in the chair. The report which was submitted, was described as the "first report of the second century." The total receipts of the year for all purposes was £190,906. Of this amount £49,202 was received in contributions towards the Special Centenary Fund, leaving as the income of the Society for ordinary purposes, £141,704, against £139,822 in the previous year. The amount already promised for the Centenary Fund is £102,199, of which sum £88,091, had already been received. Addresses were delivered by Revs. J. Macgowan (China), W. G. Brookway (India), and R. Wardlaw Thompson (foreign secretary).

A second meeting was held on the following morning (Thursday) in Exeter Hall, specially for the consideration of native agency and women's work. Though not large, the audience was influential, being for the most part composed of ladies to whom the special subject could not but appeal with peculiar strength.

The chair was occupied by Mr. JOHN WILSON, M.P., who spoke of the greatness of the work and its abiding obligation upon the Church. Rev. GEORGE COUSINS, editorial secretary, followed, maintaining that experience has shown that if the work of the Society is to be carried on effectively in any part of the world, there must be unmarried lady missionaries as well as married missionaries and their wives. As to the native workers, they have been largely used in all the fields in which great numerical results have been obtained, notably in Polynesia, Madagascar, and India. He asserted the urgency and need of a great reinforcement of this agency without delay.

Rev. J. G. HAWKER, of Belgaum, spoke on the work among women in India. He described, at the outset, the degraded position and ignorance of the millions of Indian women; not as the result of accident, but, through injunctions having religious authority, are they unable to read or write. Seventy-six years ago there were no girls' schools in India; now, consequent upon missionary enterprise, about three-quarters of a million of women and girls are able to read, or are learning to do so. But then about a hundred and twenty-eight millions of women and girls are ignorant of their letters; in short, only about one in two hundred has the most elementary education. Speaking of the social sorrows of India, Mr. Hawker held that, having interfered with Thuggism, suttee, and infanticide, the Government should now refuse to be a party to the iniquitous marriage laws—should refuse to give them legal sanction or support. The poor women, whose lives are filled with frivolity and swayed by superstition, exercise a tremendous influence, and are able effectually to hinder educational and Gospel work. The entry of missionary ladies is not difficult, but the result of their efforts is marvellous. The girls in the schools already believe the Gospel history; the character of Christ, so glorious, pure, and true, takes in their hearts the place which is occupied by vicious and impure divinities in the case of their elders in the zenanas.

Mrs. ARMITAGE, in an impressive address, spoke of the home and its influence. The Oriental races have built up the home on a basis of slavery rather than freedom. In view of the teachings of history, it is doubtful whether woman and home could be emancipated on any basis but that of the religion of Jesus Christ. Emancipated woman without Christ is a sight to make angels weep. In conclusion, Mrs. Armitage appealed for a great extension of woman's work in India and China, urging the Christians of England to feel pity for the women of the East.

Rev. C. G. SPARHAM, of Hankow, dwelt upon types of native workers in Central China, showing how pious and brave, patient and devoted are some of the colporteurs and evangelists.

Rev. W. J. WOODS, secretary of the Congregational Union of England and Wales, told the story of Jamaica, and described the progress of the Gospel in the island. In company with Mr. Barrett, he recently visited the churches, and his testimony was that the coloured people have proved themselves worthy to be placed side by side with any Christian people in the world. The opinion he had formed was that before long native agency alone should be relied on in that field. Meantime, he appealed for two white ministers to guide the work.

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The Protestant Alliance.

THE Protestant Alliance had a field-day on Friday last in the Queen's Hall, W. To begin with, there was a subscribers' meeting in the afternoon, presided over by Dr. Kennedy Moore. This was followed by a conference of subscribers and friends. Mr. R. Scott occupied the chair, and several addresses were delivered. Rev. W. Sinden urged Protestants to know their creed and stand by it. Deputy Surgeon-General Partridge dwelt upon the importance of children being carefully taught, and warned against error. The "Hundred Texts" used by the Irish Church Missions he commended as calculated to form a good basis of Evangelical instruction. Mr. H. C. Maughan, of Glasgow, followed, calling attention to the growth of Romanism and Ritualism in Scotland.

Mr. J. Lawrence Mitchell, of Dartford, showed that, by timely energy on the part of Protestants, Papists may be prevented from capturing public positions. By way of illustrating the activity of Romanism in West London, Mr. E. H. Garbett stated that Protestants have been waited upon personally in Westminster, and urged to join the Church of Rome. He maintained the Pagan origin of Popish practices. His words on the latter point were seconded by the next speaker, Col. Acklom, who deplored the degree to which the bishops have deserted the Protestant standard. Finally, Mr. Walter Walsh gave details of full-blown Romish teachings and ceremonies in Anglican churches at Southwark and Kennington.

In the evening a public meeting was held, presided over by Mr. T. A. Denny. The addresses dealt in a large measure with the education question in its present acute phase, also with the treachery of the Ritualistic party in the Church of England, and the growing power of Rome. The CHAIRMAN, in some terse remarks, said that men had got into the Church of England whom God never called to be there. Under the most solemn sanctions they had undertaken to tell one Gospel, but have given themselves up to preach another. Such men hold the citadel, and unfortunately they cannot easily be got at by those to whom they should minister.

Rev. Dr. KANE moved a resolution against aid from national funds being given in maintenance of Roman Catholic or Ritualistic education, and advocating the right of popular management and control of all schools receiving State aid. He rejoined that the Reformation could not be overturned; a Bible-reading people could scarcely help being Protestant. His address was interwoven with points of political controversy; in fact, he spoke (as Mr. R. W. Perks, M.P., who followed him, said) as an Irishman, a Tory, and a Churchman.

Accordingly, Mr. PERKS proceeded to speak as an Englishman, a Radical, and a Methodist. He intimated that Cardinal Vaughan, who had been flitting about the lobbies of the House of Commons, had sent to all members of the House a document on the education question, thus obtrusively taking the lead in a noisy system. He asked that the rural population should not be given into the hands of ecclesiastics. The resolution thus presented was carried with acclamation.

Canon O'CONNOR examined the pretended interest of Rome in education, showing that the policy of the Papists is to neglect education where they can, but when they must have it, to get education into their own hands. Mr. W. JOHNSTON, M.P., having appealed for renewed Protestant enthusiasm,

Rev. Dr. GRATTAN GUINNESS denounced Romanism and Ritualism as branded with God's indignation in Holy Scripture. He held that the Reformation was a return to primitive faith and practice, and that

Ritualism is seeking to undo the work of the Reformation, and drag England back to the dark ages. He lifted the subject from the realm of politics to the region of Scripture teaching, alike as to the system as a whole and as to its several outstanding features. God's judgment has been declared against Rome; and any church that is identified with her will share her wickedness and her doom, be partaker of her sins and of her plagues.

Evangelical Alliance.

THE annual conversazione was held on Tuesday afternoon, 12th inst., at the House of Rest, Finchley-road, St. John's Wood, which Miss Mason had again kindly placed at the disposal of the council. During the serving of refreshments in the dining-room it was interesting to observe the number of different nationalities and denominations of Christians represented. Here was an Armenian in his brilliant native costume, and by his side a missionary fresh from Jerusalem. On the other side of the room were two gentlemen whose complexions betrayed them as Easterns, one coming from the land of the Shah and the other from Syria, and these brethren were busily engaged talking with some Germans. Again, in a group we noticed friends from Austria, Finland, and the heart of Africa.

The Pillar Room, in which the meeting was held, was crowded to overflowing, but many were missed from the gathering who are usually found at this reunion of the Alliance. Sir Wm. Willis took the chair, and prayer was offered by Bishop Taylor. In a few opening remarks, the chairman expressed devout thankfulness to God for divine guidance and blessing upon the operations of the Alliance during a year of very onerous and anxious labour, particularly in connection with efforts on behalf of persecuted Christians in Armenia and Russia.

Much interest was evidently felt in the brief resumé of the year's varied work given by Mr. A. J. ARNOLD, the general secretary. This covered a field of world-wide extent; it was cheering to hear of steady growth in the membership of the Alliance at home, with increased desire for affiliation on the part of branches abroad. The universal week of prayer, and God's merciful dispersal of the war-clouds with which the year opened; the recent season of special supplication for oppressed Armenian Christians; the reception by the Emperor-King of Hungary of a deputation from the Alliance in connection with the millennial celebration at Buda Pesth; and the condition of the Stundists, in view of the Czar's pending coronation. These were some of the momentous topics necessarily treated with extreme brevity in the course of the secretary's statement.

Rev. A. E. BARNES-LAWRENCE spoke in warm terms of the main object which dominates the diversified operations of the Alliance, namely, the promotion of Christianity. He emphasized the fact that the union of Christian hearts is an essential condition of the outpourings of the Holy Ghost upon work for Christ. Rev. H. N. MITCHELL expressed his belief that the Alliance remained decidedly Evangelical in spirit as well as in name.

Details regarding arrangements for the celebration of the Alliance Jubilee were given by Mr. ARNOLD. On Sunday, June 28, sermons will be preached in many churches and chapels of the metropolis. The meetings, constituting the Tenth International Conference of the Alliance, will commence on Monday, June 28, at Exeter Hall, and will be continued on Tuesday and following days of the week, at Mildmay Conference Hall.

Rev. HASTINGS KELK, from Jerusalem, gave some account of his work for Christ in that city, mentioning incidentally that the Week of Prayer observance there is marked by petition to God in Arabic and German, as well as in English. His work embraces various agencies with the one object of bringing the Gospel to bear upon all classes of Jews. Mr. FREDK. ARNOT recounted the stirring story of his memorable pioneering in Africa. Much of what he said is already matter of familiar history in the records of missionary enterprise; but there was abundant evidence in the facts he stated to show that the Gospel is the same power unto salvation in Central Africa as it is here at home. The interior of the country is opening to missionaries in a very cheering manner, and there is real need for prayer that more truly God-sent men should come forward for the work. Mr. K. BEHRENIAN, an Armenian pastor, was the last speaker.

The Prevention of Cruelty to Children.

THERE was a large attendance at the Mansion House on Tuesday afternoon last week, on the occasion of the annual meeting of the National Society for the Prevention of Cruelty to Children. The LORD MAYOR presided, and in introducing the speakers, said that from small beginnings the Society had achieved considerable success, and the income for the past year was £66,975. It was satisfactory to find that the work of the Society was to a large extent preventive, but it was strange that in such a country as this such a Society should be required at all. During the year 52,442 children had been reached. There were 209½ cases in which the Society felt bound to prosecute, and these cases affected 5000 little victims of violence and neglect.

SIR RICHARD WEBSTER congratulated the Society on the state of the finances, the formation of a reserve fund, and recognition as a national institution. Over and over again, in the House of Commons and elsewhere, he had been told that the statements made with regard to the cruelty practised on children were exaggerated. He had heard them described as "hysterical statistics," and it was said that isolated cases were brought forward to prove a general state of affairs which did not exist. Unfortunately, it was only too true that parental affection in many cases did not exist, but that in its place were some of the worst forms of cruelty. It had been said cruelty to children was only to be found amongst the poorest and lowest classes, but this was not true, and hence the necessity of a powerful organisation which made its influence felt in all quarters.

MR. H. H. BEMROSE followed with a few sympathetic words. MR. J. A. PICTON, in moving a resolution approving of the expansion of the Society, urged that the wear and tear and constant worry of life in a civilised country, together with the fact that we had drink shops whilst savages had none, led to much of the cruelty shown by parents in England to the children.

Women's Total Abstinence Union.

SINCE its formation three years ago this Union has amply justified its existence. At the well-attended annual meeting in St. Martin's Town Hall last Thursday evening, an encouraging account of the year's work was read. The number of federated associations is now 168, being an increase of twenty-eight during the year. Earnest and fruitful work has been done throughout the country by deputations and organisers, while drawing-room assemblies have helped to spread the temperance cause in the upper ranks of society. Mention was made of the value of the official organ, *Wings*, in propagating the work.

LADY E. BIDDULPH, who has been elected by the council President of the Union, filled the chair, and gave an able address. After some references of a personal nature, she touched on various aspects of the great drink question. She did not believe that the cause has lost by the results of the last general election. As to the Royal Commission on licensing, she urged that temperance advocates should watch it carefully and be ready to prove all the propositions advanced with reference to the traffic. The recent uprising of municipal vigilance in Liverpool was noted as an example of what can be done under the existing laws to lessen the evils caused by strong drink.

All the succeeding speeches were of real substance and most helpful in their presentation of facts or arguments. Mrs. Brooks, Hon. Secretary, told something of what had been attempted during the year. Some of her weighty sentences were quite epigrammatic. "We find it so hard to take the people away from the drink; so we try to take the drink away from them." "A sober Sabbath is a boon that we have a right to demand in a Christian country." "It is better to put a fence at the top than an ambulance at the bottom." As one of the members of the new commission the remarks of Mr. J. H. ROBERTS, M.P., were of special interest. Like the president he was not disheartened by the reverse at the last election. He evidently means to make the most of the opportunity afforded by the Commission in probing the drink evils to its roots and seeking to find a remedy. His appeal to the Christian churches to come to the front in the prosecution of temperance work was most telling. A co-legislator in the person of Mr. T. P. WHITTAKER, M.P., added some notably encouraging facts as to the progress made in the last generation. He made a strong point in protesting against the

employment of barmaids, a thing that has never been tolerated in free America.

Perhaps the most interesting utterance of the evening was that of Countess SCHIMMELMANN, who fairly captivated the audience by her artless and heartfelt narrative of Gospel and temperance work among the rough fishermen on the Baltic coast. Her speech was notable in the special prominence she gave to the power that comes from trust in Jesus Christ in overcoming the drink crave. In this respect her words supplied an evident lack in the other addresses. Referring to her experiences in this country, the Countess very pathetically repeated the words of a Rotherhithe policeman to her, who said that the degraded women of that locality had never had anyone to show them sympathy or point them to a better way, or they might have led different lives. Last of all came Miss CONNELL, of Gateshead-on-Tyne, who was really eloquent in pleading the claims of the little children.

Mrs. Mary Davies charmed all ears by her mellifluous vocal music. One of the songs she sang was Browning's famous stanza:—

The year's at the spring; the day's at the morn.
The lark's on the wing; the snail's on the thorn.
God's in his heaven; all's right with the world.

A conference was held the following day, when excellent papers on different departments of work were read.

Religious Tract Society.

AMONG the comparatively few historic institutions which serve Evangelical truth both at home and abroad, the Religious Tract Society occupies a worthy and commanding position. It has now reached its ninety-seventh year. To tell the story of its useful career is not needful, while to give any idea of its blessed and varied ministry, educational and religious, would be quite impossible. This institution is, in truth, the handmaid of all the churches, and by its admirable publications, serial and otherwise, it has become a household name throughout the civilised world.

The annual meeting, held a few days ago at Exeter Hall, was as bright and pleasant as its long list of predecessors. The orchestra was occupied by children from the Hornsey Board Schools and the King Edward Industrial Schools, who gave a selection of pieces under the direction of Mr. J. Frank Proudman. There was also an interesting exhibition of musical drill by girls of the King Edward Ragged Schools, Spitalfields.

DR. S. G. GREEN, one of the secretaries, presented the report, from which it appeared that the circulation during the year, in sales and grants, had been 39,551,300, including tracts to the number of 13,192,150; while from foreign depôts and societies, aided more or less by the Society, the number may be set down at 20,000,000. The grand total is thus nearly 60,000,000. The number of new publications for the year reached 602, of which 207 were tracts. Numerous additions have been made to the valuable "Present Day Tracts" series. One of the tracts issued has been Dean Farrar's "Shall we Unite with Rome?" a vigorous and timely protest against Romeward tendencies observable in many directions. The Society feels it increasingly important, both in its larger and smaller publications, to assert and defend the principles of Evangelical Protestantism.

In connection with the examinations in Scripture knowledge for scholars of the London School Board, 283,543 presented themselves for examination in November, and the Society co-operated with Mr. Peek in presenting 1149 prizes, besides 2484 certificates. It was announced that Mr. Peek has now proposed, in co-operation with the Society, to extend the system to other School Boards of the kingdom, and has placed a considerable sum with the committee for that purpose. In conclusion, Dr. Green said that amid the new demands on public attention they were solicitous that those to whom the truth was dear should, with unrelaxing effort, promote the circulation of a literature whose one aim is to point unceasingly to Jesus Christ.

A hearty address was delivered by Mr. C. E. TAITTON, M.P., who presided. He held that there is an increasing call for the labours of the Society. Ministers, district visitors, and open-air preachers, or any who tries to win souls for Christ, acknowledge the debt they owe to the Society for the provision of Christian literature. He trusted that the Society would get a fresh impetus in its desire to spread the truth in the uttermost parts of the earth. Rev. A. R. BUCKLAND followed, pointing out that all classes, including soldiers, sailors, policemen, and navvies, were brought into touch with the Society.

Much of what is praised as literature savours not of heaven and of God, but of Satan and hell. The Religious Tract Society provides a powerful antidote. The *Leisure Hour* and *Sunday at Home* still appeal to those who are careful as to the literature they place on their tables. In concluding his address, Mr. Buckland commended the Society as an agent for the propagation of sound theology. The Society does not encumber faith with superstition, but confines itself in the main to the presentation of the simple truths of the Gospel.

Addresses were also delivered by Rev. G. G. Warren, of Hankow, and Rev. T. Boyd, of Edinburgh, the latter acknowledging Scotland's obligation to the Society.

The annual breakfast of the Society was held at Cannon-street Hotel on Tuesday. We are reserving our report until next week.

Aged Pilgrims' Friend Society.

THIS institution celebrated its eighty-ninth anniversary in the Egyptian Hall of the Mansion House on Monday week under the presidency of Lord Kinnaird. The past year has been one of marked prosperity, the receipts showing a gratifying increase, with an expenditure, however, in pensions, at the rate of £2000 per annum more than last year, the increase in the income has been much more than absorbed, and in order that current income may equal current expenditure, at least £2000 more are needed in subscriptions.

LORD KINNAIRD said that some of them looked forward to the time when, by the superior wisdom of their rulers, a national system of pensions would be established for the benefit of the deserving, aged poor; but while they were waiting for Parliament to do that, they themselves desired to supply the pecuniary needs of as many as possible of those who were suffering, not as a result of improvidence, but of sheer misfortune.

MR. J. H. HALLETT, Brighton, said that though the Institution was aged, it was by no means in a state of decay, but was more fruitful in good works now than it had been at any time. There was something about the Society that appealed to their sympathies with very peculiar force. The Church of Christ had a special obligation resting upon it to support the poor, and particularly so the godly and aged poor.

REV. DR. WAINWRIGHT described the work of the Society as blessed, glorious, and beneficent. MR. H. M. BOMPAS, Q.C., spoke of what he considered to be one special charm of the Society—the fact that it made no distinction, on theological grounds, of candidates applying for pensions. He believed it was the absolute and uncompromising duty of all Christians who had the means so to do to support their fellow aged poor of Christ's fold as circumstances required.

REV. FULLER GOOCH warmly commended the Society, with its 1374 pensioners in all, including those in the four Homes, to the sympathy and support of all. Addresses followed by Revs. Dr. White, E. Mitchell, and others.

London Female Guardian Society.

THE annual meeting of this useful institution was held on Wednesday, May 13, at its Training Home, 191, High-street, Stoke Newington, N. Lord Kinnaird presided, and addresses were also given by Rev. H. Norwell and Mr. D. Marshall Lang. A most interesting report of work done and cases treated was submitted to the assembly, a salient feature of which was that no less than two-thirds of the betrayed girls who have been received and helped to make a new start in life, were between sixteen and twenty-one years of age. Very careful statistics are kept by the secretary, which go to prove that the victims of this class of sin are almost wholly drawn from the class of domestic service, and of these the great proportion are "generals," showing the manifold temptations which these are subjected to.

The money-producing faculties of these girls while in the Training Home is an interesting feature, and well maintained. The Home possesses a very commodious and well-equipped laundry, in which the inmates have earned no less than £454 during the past nine months. The funds of the society unhappily show a deficit of over £230, which must be made up by the increased liberality of those Christian friends who support this much-needed class of charity.

It should be explained that all inmates who accept the hospitality of this charity are maintained

for a considerable period—about eighteen months, during which time every effort is made by the management to effect a total moral reformation and spiritual training of the girls; and when the fresh return to society takes place a complete outfit of wearing apparel suitable for domestic service or other occupation is provided by the Home. It is gratifying to note that in very many instances the "helping hand" thus extended is fully appreciated, as numbers of letters attest.

Irish Church Missions.

A SERIES of meetings in connection with the anniversary of this society was held on Tuesday week. The report read at the morning meeting stated that three new centres had been opened during the past year, while work had been recommenced in Belfast after a lapse of five years.

Rev. HANDLEY C. G. MOULE, D.D., who presided, said that two years ago he had had the privilege of spending a fortnight in Ireland, during which time he had seen something of the work of this society in the depths of Dublin. And to the end of his days he would thank God for the encouragement to faith, for the sense of the work of his Holy Spirit, for the mingled boldness and spirituality, the order and power which had seemed to him in every department to pervade that work.

After an address by Rev. A. E. BARNES-LAWRENCE, who dealt chiefly with education in Ireland, Rev. P. B. JOHNSON spoke of the increased work of the society in Dublin. He was glad to notice that there was a growing sense of responsibility for spreading the Word among Roman Catholics. Valuable as the work of the society was, they must not forget that the work of individuals was equally valuable, and he knew of many cases of Roman Catholics converted through the earnestness of individuals. There was a maid-servant in a family he knew well who began to attend their services and read the Bible. The priests heard of it and put pressure upon the father. One night he came to the house intoxicated, at the instigation of the priest, and demanded that his daughter should return with him. She declined, whereupon he lifted his black-thorn and said he would smash her face if she did not. He also threatened her mistress. At last the girl went, and the priest made her go down on her knees and confess to him. "How is it your eyes were closed?" he asked. "My eyes were not closed," she replied, "they have been opened." The girl was locked up, but in a fortnight escaped to his house. She obtained a situation in a Protestant family, and some time after it was discovered, quite by accident, that she was busy spreading the Truth among Roman Catholic servant-girls. She had recently offered to go out to China in a missionary's family, and had been accepted.

Rev. T. W. H. JACOB and Mr. A. B. STONEY also spoke of what they had witnessed in Ireland.

U.K. Band of Hope Union.

THE forty-first anniversary of this useful society was held on Wednesday, May 12, at Exeter Hall. At the breakfast meeting Mr. W. S. Caine received a cordial welcome. A well-attended conference was held in the afternoon, and in the evening the large hall was packed with enthusiastic total abstinents, under the genial sway of Sir George Williams (president of the Union).

Mr. CHARLES WAKELY presented an abstract of the report, which was of a very encouraging nature. The work among the young had progressed in every department and in all lands during the year, and at the date of the report over 22,000 Bands of Hope were affiliated to the Union, with nearly three million members. The income during the year amounted to about £4500. London has received special attention at the hands of the executive, and a large number of special meetings have been addressed by the agents of the Union. An interesting feature was noticed in the children's written reports of the lectures, nearly 180,000 papers having been submitted. Conferences in various centres, systematic work in the schools, the "village campaign," with visits to training ships, refuges, orphanages, etc., helped to swell the total of useful activities on behalf of the proper training of the young in all classes of society on this important matter of abstinence.

Sir GEORGE WILLIAMS was particularly happy in his brief "chairman's speech." He had a few words of golden advice to the young people present, and gave his opinion as to the best way of dealing with the drink—"stop before you begin." He

trusted that some amelioration of the conditions surrounding the traffic would be vouchsafed by the Government—even if nothing more than to shorten the hours of sale.

Rev. Dr. R. M. THORNTON gave a bright and stirring speech of commendable brevity. He had experienced the blessing of prohibition in Canada, and would like to see the system extended to this country. His successor on the platform was CANON WILBERFORCE, who, in a very earnest address, urged that the importance of this work among the young people should be the means of uniting all parties to the support of the movement. Intemperance was dangerous to the child, and the children should be protected by all who had brains to think, and hands to sign the pledge. Rev. DINDALE T. YOUNG (Manchester) also gave an eloquent address, which was much appreciated.

During the evening a choir of about 500 children sang brightly and well some temperance action songs, the determination expressed in "Fight the wrong" (when a united and decided stamp of 500 feet "brought down the house") was especially enjoyed. The conductor (Mr. G. W. Hardwidge) is to be congratulated on signal success in this feature of the gathering.

Presbyterian Missions.

SPEAKING comparatively, the Presbyterians in London are a feeble folk; yet they can manage to fill the greater part of Exeter Hall for a missionary anniversary. The meeting on Friday evening had for its president Lord OVERTON, who, as a Christian peer, has been in large demand in that capacity this spring. In his speech he vigorously exploded the fallacy that we ought to postpone foreign missionary effort till all the home heathen have been evangelised. Speaking as a Scotchman, he suggested that English Presbyterians might take a practical interest in Scottish missions to Africa, in return for the help that his countrymen render to English missions in China. Later in the meeting he acknowledged that this in a measure had been done.

The chief Chinese centres of work in connection with this mission are at Amoy, Swatow, and Formosa; while at Singapore, and at a station in India, agents are at work. Ten hospitals represent the medical missions; that at Swatow had as many as 7400 patients in 1893. Fifty-six European agents are at work, with 117 native evangelists. The income for the year was a little over £20,000.

"Progress in every department" was the keynote of a spirited address by Rev. P. J. MACLAGAN, of Swatow. The converts there he declared to be at any rate genuine, if not extremely numerous. He magnified the value of the medical mission part of the work. The influence and activity of the native Christians are also a great factor in spreading the Gospel. According to Mr. MacLagan the outlook in China is full of hope. A warm welcome was given to the next speaker, Miss GRAHAM, who has been working at Chinchow. She said that they were seeing miracles of grace in China, all the more wonderful in view of the natural degradation of those who are the subjects of them. Helplessness and hopelessness are the two great characteristics of heathendom in China. Some touching samples of Christ's power to deliver these people from the bondage of sin, to implant a spirit of love, and to endure persecution, were recited by Miss Graham to the deeply interested audience. Most potent arguments they were for such work.

As a representative of the C.M.S., Mr. EUGENE STROCK thanked the Presbyterians for some excellent men they had given to that Society—e.g., Dr. Elmslie, of Cashmere, and Mackay, of Uganda. His words were chiefly an earnest pressing home to the Master's great commission. Instead of rejoicing over three new missionaries, let them send forth three hundred fresh workers; then they might begin to rejoice. He, too, furnished some splendid testimony from personal observation as to the triumphs of the Gospel.

A most interesting sketch of the Student Volunteer Movement was given by Mr. DONALD FRASER, of Glasgow, who is about to proceed to Livingstonia. There has been, as the outcome, he said, a new spirit of missionary interest in the colleges of England and America—a fresh spirit of prayer, of Christian fellowship, and of zeal for the salvation of other students. The movement is spreading to the European Continent. The spirit of consecration, manifested at the recent Liverpool Conference, was felt by the European delegation very markedly. Mr. Fraser's recollections

of the Conference and some of its immediate outcomes were extremely interesting. He said he had lately returned from a tour of the colleges in France, Switzerland, Holland, and Germany, and Scandinavia, and everywhere there were signs of God's working in the hearts of the students.

Mr. C. T. STUDD closed the speaking with a stirring address. The collection amounted to £106.

Navy Mission Society.

COLONEL R. WILLIAMS (C.M.S.) presided at the annual meeting of this organisation, held in the Convocation Hall, Dean's Yard, on Tuesday week. The Hon. and Rev. Robert Grimston, secretary, read the annual report, which showed that the past twelve months had been a time of growth in all departments of the work, and at the present moment the society was giving money in aid of a larger number of agents (forty-seven) than at any previous time during its history. Among the great works engaging attention was the Keyham Dock, which, it was expected, would employ some 3000 men for seven years. Great companies and employers were sympathising with the work of the society, and helping it with increasing liberality. One leading engineer had testified that he could see a very marked difference for the better in the life, as a whole, upon public works. The speakers at the meeting included, besides the chairman, Hon. and Rev. E. C. Glyn, Rev. S. R. Thornton, and Colonel Hunt, each of whom spoke, with regard to the work carried on, in terms of the warmest praise.

Seamen's Christian Friend Society.

THE jubilee meetings of this Society, held on Tuesday, proved full of interest. The series began with a noon devotional meeting in the Y.M.C.A. Hall, Aldersgate-street, when Mr. M. H. Hodder, who presided, spoke of the value of the work, and Mr. and Mrs. Hill made brief statements as to answered prayer and tokens of blessing.

In the afternoon a meeting was held at the headquarters of the Society, St. George's-street, E. Miss Weston, who presided, warmly supported the claims of the work, and gave an interesting talk on her own and other efforts for the welfare of sailors. The secretary, Rev. G. J. Hill, followed with a statement, from which it appeared that the society maintained sailors' Institutes, Rests, and Bethels in London, and on the coasts of Sussex, Devon, Cornwall, Lancashire, Cumberland, Isle of Man, Scotland, and Ireland. With regard to the financial position 1000 more subscribers were needed to increase the income to meet the annual expenditure. Amongst the subsequent speakers were Rev. Dr. Newman Hall, Admiral Grant, and Rev. T. E. Damerell.

In the evening a meeting was held in the Great Assembly Hall, Mile End-road, Sir George Williams presiding. Amongst the audience were many sailors, British and foreign.

Rev. G. J. HILL reported an advance all along the line. The society had opened work in Scotland, and established new Rests at Maryport and on the Sussex coast. An immense number of visits had been paid to ships, bags of books had been liberally supplied, and a great many conversions had been recorded. The balance-sheet gave the income of the general fund as £2366, and the expenditure as £2540. This deficiency added to that of last year made a balance on the wrong side of £400. There was also a debt of more than £2000 remaining on the new headquarters' building.

Canon BARKER, who began by announcing that his father-in-law was Sir James Ross, the Arctic explorer, said that he liked the Society because it was unsectarian. He hoped the time would come when there would be only one sect, but in the meantime, so long as all were built upon the one foundation, they could join hands and wish each other God-speed in their work.

Rev. CHARLES SPURGEON would not believe what the pessimists said about the degeneracy of sailors. He maintained there was backbone still left in Jack. Sailors always reminded him of Daniel. His father once asked him why Daniel was not eaten by the lions, and when he had not a ready answer, his father said, "Because he was two-thirds backbone and the rest grit."

Admiral GRANT, who announced that he was celebrating his sea-going jubilee, gave many instances of improvement in both the Royal Navy and mercantile services. This was largely due to Miss Weston's influence, and to the influence of societies like the Seamen's Christian Friend Society.

Medical Missionary Association.

THE annual meeting of the friends of Medical Missions was held on Thursday afternoon in Lower Exeter Hall. Mr. James E. Mathieson, who presided, read a portion of Scripture, and dwelt on the authority for Medical Missions, indicating that possibly the slow progress of the Gospel might be due to the neglect of this double ministry. As to the work being done in the Training House, 49, Highbury-park, it is more encouraging than ever. Touching reference was also made to the beloved Dr. William Lockhart, just gone home. The presidency of the Association, thus vacated, has been offered to and accepted by Dr. George Saunders, a veteran in M.M. service.

The report, which is printed in full in the May issue of *Medical Missions*, describes the object of the Association as the advancement of medical missions, and this it seeks to do, largely by training suitable men. The year began with fourteen resident students, five have gone forth, and four new men have been admitted. Good news has been received of former students now in the mission field. Details are given of the Islington and St. Pancras Medical Missions, the Children's M.M. Society, and other operations at home and abroad. Some of the salient features in this report were touched upon by Dr. J. L. Maxwell, who called special attention to the newly-formed M.M. Crusaders' Union, intended to arouse wider and more intelligent interest in Medical Missions.

Dr. W. HUNTLY, of Rajputana, said that the U.P. Church of Scotland had for many years endeavoured to send out medical missionaries, and the results in Manchuria and India had abundantly demonstrated the value of healing-preaching as a mission agency. His own service had been mainly in native states, and his account thereof abounded in interest and illustration. It was delightful to hear the testimony of a Mohammedan: "I am convinced that the coming of missionaries to India has made India to live."

Dr. HENRY SOLTAN referred to experiences in China and India, and showed how on every hand the missionaries were eager to have medical missions opened. He hoped to see a fresh start made and many fresh men sent out. In the course of a rapid sketch of a recent tour in India he showed how urgent the need is both among natives and among the aboriginal tribes.

Mr. L. B. BUTCHER, secretary of the Students' Volunteer Union, gave some particulars of the progress this movement is making among students, and from these a large addition to the ranks of missionaries must be expected within the next few years. Large numbers are volunteering at home and on the Continent, and America, and even in India and Australia.

Native Races and the Liquor Traffic.

THE Native Races and the Liquor Traffic United Committee held their annual meeting on Friday at Grosvenor House. Rev. J. Grant Mills read the report, which expressed gratitude at the present attitude of the Colonial Secretary in reference to the liquor traffic with native races, and referred to the strong expressions of opinion of the natives of the West African Colonies in depreciation of the traffic, to the satisfactory issue of Khama's visit to this country last autumn, and to the fact that the Canadian Government had sent an executive force to the territories on the Alaska border, with a view to protecting the Indians from the liquor traffic.

The Duke of Westminster dealt with the action of the European Powers in regard to the liquor trade in Africa, while Dr. Horton showed the disastrous results of the traffic in hindering the Gospel.

Working Girls in London.

FRIENDS of this movement held their annual meeting for praise and prayer at Garfield House, 8, T. 200-square, W., on Thursday afternoon. Lord KINNARD presided. Tremendous forces for evil exist to-day (he said), and we must stick to this work. Such Homes are greatly needed and appreciated by young girls. Mr. JOHN SHRIMPTON, the hon. director, said the work, though of a silent character, was most wonderful. It was a work of social and religious effort; the zeal displayed on the part of the girls in attending the weekly meetings was remarkable. He added the Homes were never more popular than at present.

Rev. Prebendary WEBB-PERLOE gave an eloquent address on the Ascension of Christ, the day being Ascension Day. Rev. F. B. MEYER also strongly endorsed the work.

Church Zenana Missionary Society.

THE annual meetings of this Society were held in Queen's Hall, which was well filled. The report reviewed the position of the Society at home and abroad; and mentioned specially that a Medical Mission has been opened at Quetta, under Dr. Charlotte Wheeler. The reports of the Village Itineration during the cold season in many parts both of North India and the Punjab, as a rule speak of eager listeners. Interesting accounts of the open confession of Christ in baptism have been received from several stations. The total number of baptisms reported is above the average. In Tarn Taran the coming-out of a young woman was made the occasion by the Arya Somaj for a fierce outbreak of hostility. At Peshawar, on the contrary, opposition is dying down, women are coming freely to the hospital, and the ladies are being welcomed in the district. The number of missionaries and assistant missionaries is now ninety, the Bible-women (including twelve supported by the British and Foreign Bible Society) 217, and the native teachers and workers 420. The committee have sent out twenty-three new missionaries during the past year, raising the net total in home connection to 185.

Col. WILLIAMS, who presided, opened with a sympathetic address. Mrs. PHILLIPS, formerly of Hing-wa, dwelt on the appalling need of China; while Miss LING, of Ootacamund, made similar entreaty for India, and especially for the Todas and other hill people.

British Jews' Society.

THE fifty-third anniversary of the British Society for the Propagation of the Gospel Among the Jews, was held on Thursday evening, in Lower Exeter Hall, Mr. R. Scott-Moncrieff presiding.

The report read by the secretary, Rev. John Dunlop, dealt with finance, showing the urgent need of larger help, and calling for 10,000 annual guinea subscriptions. As to the work it appeared that the society has twenty-six missionaries and many voluntary helpers engaged in spreading the truth of the Gospel. It has mission stations in England, Germany, Austria, Russia, and Turkey. It supports schools for the young, and its agents conduct Bible-classes, etc. It has medical missions, and the committee are very anxious to establish one at each station. New Testaments, portions of Scripture, and tracts in various languages have been distributed. The Gospel has been preached to the Jews, in Mission Halls, in their own homes, in coffee-houses. It has two homes for aged Christian Israelites. The reports from the mission fields at home and in foreign lands testify that great and glorious things have been accomplished, that the Gospel has been preached to multitudes, thousands of whom have listened to it gladly, and many of whom have publicly confessed their faith in Christ.

In consequence of the great length at which the report was read, with minute details and declamatory passages, but little time was left to the speakers.

Mr. RICHARD CORX, J.P., read the financial sheet, showing a balance in hand, but urging strongly that from two to three thousand pounds more should be raised annually in order to increase the staff.

The CHAIRMAN said that the acquaintance he had gained of the state of things in Palestine led him to feel that God is leading Israel as directly as He did in past ages in the wilderness. Never in the history of the race has there been such a critical time in regard to that nation. They are, though scattered, more numerous than ever. Moreover, never before has there been such a remarkable going out of the hearts of Jews to Jerusalem. His own observations in '81 and '94 showed that numbers of poor Jews are constantly coming from every part of the world. There are now about 50,000 Jews in and around Jerusalem, whereas fifteen years ago there were about 15,000. In Palestine the numbers have increased in the same period from 40,000 to about 100,000. Another remarkable feature is the springing up of villages and well-cultivated spots here and there. These and other signs show a turning of the hearts of the people towards Zion.

Rev. A. A. ISAACS made special reference to persecutions in Russia and Armenia, and dwelt on the dispersion and ingathering of Israel. Rev. P. McF. MACLEOD feared that one reason why Christians and Christian churches are so backward in taking up the cause of the Jews is an unwillingness to allow the Jew that priority which is assigned in the purpose of God. Another reason may be that there is no common and clear testimony borne by the churches to the coming of our Lord. Moreover we

shall never have a vital interest in the Jew till we have a mighty revival of spiritual life in the churches. After a few words by Dr. Pringle, Rev. L. Rosenberg, one of the Society's agents, gave an account of a mission tour in South Russia.

The Bible League.

THE annual meetings of this Society were held at Mildmay Conference Hall on Tuesday, 12th inst. The report, read by the hon. sec., Rev. John Tuckwell, outlined the work undertaken during the past year, the conferences and meetings held, and the changes which have taken place through the departure of Rev. John Urquhart for Scotland. Col. Morton presided at the evening meeting. Rev. A. R. Fausset, D.D., delivered a masterly address on "The Inspired Word, the Church, and the Canon." Rev. H. Graham Thwaites delivered an address on "The Study of the Word of God," basing his remarks on the four words in one of the collects, "Read, mark, learn, and inwardly digest." His utterance was most helpful and deeply appreciated. Rev. John Urquhart explained his position in leaving the Bible League for an appointment in Scotland, and gave an account of Christian work in that country and the terrible havoc being wrought by the Higher Criticism in the churches.

Colonial Missionary Society.

THE City Temple was well filled with the supporters of this Society on Thursday evening. Sir DONALD CURRIE, M.P., who spoke from personal knowledge of various fields, made a strong appeal for increased support for the Society, and drew special attention to the South African field. Dr. PARKER made a stirring speech. He declared that England would never be right as regards politics until fully right in religion, and said, "We must take 'God and humanity' for our motto, and them with the symbol of the Cross we would win the earth for Jesus." Dr. GUINNESS ROGERS gave a short history of the Society which is specially called to work in the colonies. England has the high honour of being able to influence the world at large "for Christ."

The meeting was also addressed by Dr. Herber Evans and Dr. G. S. Barrett. Dr. Barrett spoke at length of the work in Jamaica which the Society has recently taken in hand. He also spoke of the work in Africa, and pointed out that the English people must support it for their children's sake.

The Salvation Army.

THE City Temple was crowded on the evening of Tuesday week by Salvationists and their friends, in connection with the Prison-gate section of the Army's work. Mr. Herbert Gladstone, M.P., who presided, spoke of his contact with the work of the Army when at the Home Office, and on the Prisons Commission, and gave testimony to the enthusiasm of the Army in taking up a work which the Government had left undone. The Government had been wrong in not making bolder experiments with a view to reclaiming prisoners from crime.

The vigorous speech of General Booth which followed was heard with intense interest. There was a great deal of talk, he remarked, about the dying criminal, who was saved, but he wished people would do a little more for the living one. The present system was invented to manufacture criminals at the greatest possible cost. In their Army Home, since its foundation, 2007 men and women had been received. Eighteen per cent. were unsatisfactory, twenty-four per cent. were uncertain, though they had reason to know that about half of these afterwards turned out well.

Theatrical Mission.

THE annual meeting was held at the Institute, Macready House, Covent Garden, on Tuesday, May 12th, the Dean of Norwich in the chair. Mr. Alfred B. Harding gave a brief synopsis of last year's work, and drew special attention to the good that had been effected by the Letter Mission and Visitation. The chairman commended strongly the work of the mission. Speaking as a non theatre-goer, he said we must all feel that those whose vocation it is to amuse the public are exposed to very special temptations; as earnest Christians we are bound to do what we can to help them to live a Christian life.

Hon. Conrad Dillon pleaded for increased support, and commended highly the temperance portion of the work. Mrs. G. S. Reaney gave several telling illustrations of good which from her own experience had been done through the means of the Letter Mission.

Colportage and Colporteurs.

THE men employed by the Metropolitan Tabernacle Colportage Association have this week been keeping their annual festival. This year all of the agents of the Society have been invited to visit London for a brief holiday, board and lodgings being provided. During 1895 sixty-three colporteurs effected sales to the amount of £7665, and although this was less by £460 than seventy-three men sold in the year preceding, the average per man is considerably higher. The total number of publications distributed in the twelve months is not far short of three-quarters of a million.

The band of colporteurs attended the services at the Tabernacle on Sunday, and met in conference on Monday morning and afternoon. The president, Rev. T. SPURGEON, showed the men that their work was twofold—to sell books and save souls, and impressed on them the necessity of being “kept.” Dr. J. A. SPURGEON referred to colporteurs’ trials at work and at home, and thought that they should be happy in their work.

Pastor T. Spurgeon presided at the meeting in the evening. Mr. Carpenter, the hon. secretary, gave the annual report. In reference to the service undertaken, Dr. J. A. Spurgeon showed that an admirable work had been done; and that though the figures were not so large as last year, they were more satisfactory than he had ever known them. The work was really a battle for the fireside; for whatever the children got at school it was more important what they got at home. Colportage represented one of the greatest blessings the church could confer on the people; and it was work a pastor could not do. He urged the people to pray for its extension, and to contribute towards its support.

The Royal Academy.

DEAR SIR,—Last week I visited the Royal Academy in London, and regretted much to see the many utterly indecent pictures exhibited. It is, I fear, but a sign of the times that our nation submits to such degrading subjects being forced upon their attention.

I remember well when it was only in the picture galleries on the Continent that right-minded people were offended in this way, but now, year by year, I notice the increase in our English galleries of this class of painting. I can but hope that the leaders of Christian thought will protest against this abomination.—Yours faithfully,

THOS. ROWLAND FOTHERGILL.

7, Calverley Park-gardens, Tunbridge Wells,
May 18.

The Shepherd's Bush and Hammersmith Branch of the Protestant Alliance held a most successful meeting on Tuesday week at Christ Mission Church, West Kensington. Rev. W. Lancelot Holland, who presided, said that many seem “neither hot nor cold.” General indifference prevailed. But there was a zealous remnant. Christ's witnesses—i.e., Protestants—must have zealous hearts. They were to be “a peculiar people,” to tread the narrow road, and to be in the right sense of the word “narrow-minded.” They must unflinchingly maintain the truth of God, caring nothing for human inventions, and the taming down of Divine revelation. Addresses followed by Messrs. Farrington on “The Educational Question,” T. Paul on “The Inquisition,” and H. Hicks on “Rome Rule.”

Children's Hospital, Jerusalem.—Dr. Sandreczky, in the report for last year, says: “The work done was greater than in any former year, notwithstanding the fact that our small establishment is in immediate proximity to numerous large hospitals. My two helpers, my daughter and the Arab nurse, as well as myself, were gladdened by many cases of successful treatment. This was most encouraging, and made the constant and hard watching and nursing comparatively easy. The number of persons admitted was 506, 180 of whom were boys, 157 girls, and 106 mothers. Most of the patients were Arabs and fellahs (or peasants), and only sixteen were townspeople. Classified according to their respective religions, there were 351 Moslems, eighty-five Orthodox Greeks, six Romanists, seventeen Protestants, thirty-nine Jews, six Copts and Abyssinians. Amongst the patients were many children from various missionary stations round the Holy City, sent to us by Christian workers whose labours we were able to help forward a little. On the other hand we wish to express our obligation to those missionary ladies who knew Arabic, and who visited the little sufferers and talked to the mothers.”

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A North Pacific Mission.

REV. J. B. McCULLAGH, of the Aiyansh Mission, Nass River, British Columbia, writes to us:—

The work of our Mission this winter among the Indians has, by God's blessing, been very successful. We have been here now since 1883, and this is the first time I have noticed the formation of a Christian ideal in the minds of the Indians, and this ideal seems to be forming on the Gospel lines of holiness of life and consecration to the service of Christ. It is interesting to notice the efforts of these infants in Christ, to bring the various details of their life into accordance with their growing conception of the truth. Personal cleanliness, domestic decency, feminine modesty, and a sense of shame at habits which a few years ago passed muster as the ordinary polish of life, indicate true growth within.

I have never pursued the civilisation of the Indians as a work outside and apart from Christianity. If civilisation is to be real, it must be the result and outcome of the teaching of Christianity. And thus it is with the civilisation of these Indians, which is growing at such a rate as to call for special guidance and direction. We have now a legally constituted council in the village, and a code of useful bye-laws and sanitary regulations, and a small force of village police. Order and regularity are beginning to make their appearance in Indian life. To give this movement a healthy direction I issue a hectographed weekly paper, in addition to what my time allows me to do at the printing press. This weekly organ (!), which is entitled the “New People,” deals with matters affecting hygiene, domestic economy, useful and simple arts and industries, with an occasional parable or cut at some social or individual failing.

The majority of our people can now read and write in the vernacular, so that all the “literature” I can create and produce is eagerly devoured. We could now profitably employ a mechanical missionary on the printing press alone, yes, and an assistant with him; and I am persuaded that, by the blessing of God, such work would accomplish wonders in a few years. The most important work now in hand is the translation of the New Testament. Since our return from England in 1892 I have succeeded in erecting a steam saw and planing mill, a very fine school-house—which, for the time being, we use as a church—and have also rebuilt the mission-house, which was partially destroyed by fire in 1894. We hope to complete our new church in time to open in October next. Further, the Indians have erected about eighteen shapely and comfortable dwelling-houses, while about ten more are under the plumb.

The Indian Department of the Dominion Government no longer supply the Missions with medicines for the benefit of the Indians, so that in the medical line, in which we used to be strong, we are weak. The Mission now numbers about 140 adherents, of whom eighty-eight are communicants. God is graciously blessing this work, which, from a human point of view, is most difficult.

India's Greatest Need.

AN Indian correspondent of the Boston *Congregationalist* says:—

“A long experience in this land leads me to the conviction that India needs not so much the efforts of a number of imported peripatetic lecturers, however distinguished they may be, as it does the burning appeals of spiritually-minded and spirit-bearing souls. A dozen such men could do much more good to young India than a hundred profound and eloquent lecturers. India is in danger of being intellectualised to death. What we need is more heat rather than light. I do not wish to depreciate any effort at giving to India western and Christian thought. I only desire to emphasise the supreme fact that the greatest and most urgent need of this land to-day is not thought but life—even the direct life of the indwelling spirit of God.”

The same writer asserts that, having studied the movement since its incipency in India, he is prepared to maintain that, in proportion to the money expended, efforts put forth, and lives sacrificed, no mission in the same time has had less success in India than the Salvation Army.

Pure Water Abroad.

DEAR SIR,—Will you permit me to give my testimony as to the possibility of procuring good drinking water abroad, derived not only from personal experience in France, Spain, Italy, Switzerland, Germany, Holland, Belgium, etc., on the continent of Europe, but also on all three of the other Continents? Not that the liquid supplied has always been of ideal purity, but that I have never suffered in any way from having remained throughout staunch to my pledge to abstain from all intoxicating liquors as beverages, though I must confess to the charge of a somewhat immoderate use of drinking water.

In almost every large town on the Continent I have been surprised at the quality of the supply, regarding which I have invariably made enquiry of local people other than hotel proprietors, who can hardly be considered disinterested persons. Wherever there has been the least doubt, I have felt safer in using aerated water as likely to be the best procurable on the spot, or when doubt was strong, Apollinaris or Hunyadi, or other mineral water. When these were—very rarely—not procurable, or insufficient, I have had my drinking water boiled for at least ten minutes, and, if need be, filtered. In such cases tea has always been my stand-by, a small boxful, of a decent quality, being always ready in my handbag.

For filter, let me warn tourists against all stone or charcoal block systems after they are once clogged, and work slowly. The block must then be thrown away, and replaced by a new one. For this reason the filters that can be re-charged in a few moments with fresh charcoal, giving an absolutely new medium as soon as required, are far preferable. All others soon become sources of danger instead of protection. The filtering, when needed, should precede the boiling, unless soup is required, though it is astonishing how often this natural order is thoughtlessly reversed. A pocket or small table filter can easily be carried in the lunch basket. It is well to inform the waiter, on arrival, of your teetotal principles before he begins to recommend the cellar, and to insist, on that account, on having the water-bottles on the table and in the bedroom thoroughly well washed and refilled for your use. It is no use telling me that wine is purer, for I have seen how wine is made, and have trodden the wine-press myself in Spain.

When one is driven by thirst to doubtful water, the best plan is to rinse the mouth well and gargle, or even to wet the face, neck, and hands as well. Careful mouth-washing after rich food is an invaluable ally to the total abstainer, and is invariably practised by Mohammedans, the abstemious races of India, and many others. Before filtering muddy water, a little alum will precipitate much of the suspended matter, and so will other substances less convenient in travelling.

On country excursions there is no preparation like a bottle of cold unsweetened tea, just bitter enough to prevent a mouthful being swallowed after the thirst is quenched. I have found an average of one pint a day sufficient for long rides in the sun in summer. Thus with a little care the subtle excuse of bad water is disposed of, an excuse which does much more evil than we hear of in England. I am convinced that more travellers suffer from eating too much meat, and that too fast, than from the water, and from inattention to the regular performance of digestion, which is an invaluable index. My own custom is to eat in every land the local food, with such exceptions as pigs, carnivorous things, putrid (not rare), and shell-fish,—and I have been duly thankful in every clime for the best of health and good sleep.—Yours sincerely,
J. E. BUDGETT MEAKIN.

Children's Scripture Union.—Portions for week ending May 30, 1896.—Sun., May 24, Acts iv. 23-37; Mon., May 25, v. 1-16; Tues., May 26, v. 17-32; Wed., May 27, v. 33-42; Thurs., May 28, vi. 1-15; Fri., May 29, vii. 1-16; Sat., May 30, vii. 17-29.

Children's Special Service Mission.
Mr. Hutchinson, *Stothope, Lincs.*, May 28; *Kilburn*, May 30 to 31. Mr. J. S. Tyler, *Norwich and neighbourhood*, to May 22. Mr. Josiah Spiers, *Alyth, N.B.*, to May 23. Mr. J. H. P. Cutting, with caravan, *Walsham-le-Willows*, to May 21; *Hopton*, May 21 to 28. Mr. W. S. Seyler, *S. John's, Hoxton*, May 27. Mr. E. Hughes, *Waltham Abbey*, May 31 to June 5. Mr. Hankinson, *Padworth, Reading*, May 21; *Victoria Park, June 2*. Mr. Herklotz, *Doncaster*, May 21; *York*, May 22; *Calverley*, May 23; *Leeds*, May 24; *Manningham*, May 28; *Tadcaster*, May 29; *Leeds*, May 30; *Christ Church, Harrogate*, May 31. Mr. J. E. C., *Surrey Gardens Memorial Hall, Walsworth*, to May 23.

Women's Congress in Paris.

AN International Women's Congress was recently held in Paris, which attracted a great deal of attention in the daily Press. Moral and social questions of great importance were discussed, specially as bearing on the position of women, and many excellent resolutions were voted. But, sad to say, a spirit of hatred against God manifested itself throughout all the sittings, and on the only occasion when one voice was raised in professing faith in God and the obligation of obedience to his laws, an indescribable scene of excitement followed.

One morning a statement had been made to the effect that many of the women employed in the shops of Paris were obliged to be on their feet, *Sunday and week-day alike*, from early morning till late at night, except at meal-times.

Miss de Broen, who had been asked to be present at the Congress because of her well-known labours among the working-classes in Belleville, seized this opportunity to move a resolution in favour of Sunday rest, which she emphatically declared to be necessary for the moral and bodily welfare of the family and the prosperity of the country, and above all to be a commandment of God!

It was at this moment, when she pronounced the name of God, that the most violent exclamations of hatred and blasphemy arose from all parts of the building, men and women alike participating in this demonstration against a belief in God.

Several of the daily papers commented on the occurrence, and though by no means advocating Sunday rest, or even any religious belief whatever, yet their remarks have by no means been hostile to Miss de Broen herself; on the contrary, her courage in declaring her faith in God, in the face of so much opposition, have won for her the respect of all, and helped to make her work more widely known.

From different sides also expressions of sympathy and gratitude have been addressed to Miss de Broen, for the courageous attitude taken by her at the Congress, as one letter, amongst others, from a Roman Catholic society, says: "She alone dared to pronounce from the platform the name of our Lord, by too many misrepresented in this Congress."

Truly, Christian friends in England will feel the importance of maintaining such a work as Miss de Broen's in the midst of this confessedly infidel population. Yet the Mission is sadly crippled for want of funds, and we would earnestly solicit the prayers and the help of God's own children on behalf of our sister and her work for Christ, that her heart may be gladdened by being enabled to seize the countless opportunities which God has given her to spread the glorious tidings of salvation through a living Saviour.

Miss de Broen's address is 3, Rue Clavel, Belleville, Paris. B.

Gospel Tent and Bible Carriage Work.

God has graciously helped me to carry on the Gospel Tent Missions for twenty-two summers, and the Bible Carriage work for eleven years. There are yet many villages and green lanes, commons and hamlets, hill-sides, glens, and valleys waiting to be traversed by the feet of those who bring "good tidings of great joy." My experience has taught me that no better way can be found to accomplish this than by Gospel tents, Bible carriages, and open-air testimony.

The first tent we sent forth last year was pitched in the village of Broughton, where faithful testimony was borne. Corsham was next visited by a tent, where again "the old, old story" was told. Another tent was erected in the populous suburb of Bedminster, but only a few services were held before it was blown to ribbons by the gale. A successful series of several weeks' Gospel services were conducted in another tent at North Common, where many souls were brought into the light and liberty of the Gospel. At Chester Park, Fishponds, also, we were privileged to erect a thirty-feet circular tent.

As several of our tents are now become too old and rotten for repairs, I should feel thankful to be in a position to secure three new circular tents of thirty feet diameter, which I could get made under my own superintendence for the sum of £60. Our Bible carriage work has given us much encouragement, in the fact that sixty-four villages and hamlets have been visited within a radius of twenty miles of Bristol, and much precious seed scattered, with signs following. The expenses during the year for the Gospel Tent and Bible Carriage Mission amount to £391 11s. 9d.

JAMES A. VICARY.

Wellington Lodge, 63, Ashley-road, Bristol.

Peeps into Poor Homes.

IT was Sunday afternoon, bright and springlike, and the calm of the Day of Rest was unbroken in the pleasant London suburb until we turned into the high road, where loaded trams and holiday-makers broke the stillness and made the air resonant with the sounds of toil and revelry. We branched off into a little side road, and presently entered a cottage home, where, in a small back room on the ground floor, lived the widow and her five children whom we had come to see.

A fair young creature she was, almost too weak to stand, for the pink-and-white morsel of humanity which presently lay upon our lap was only a fortnight old, and its entrance into the world had nearly cost its widowed mother her life. She told me, bit by bit, her story. For a year and a-half she had been the breadwinner, her husband being out of work. When the work came he fought desperately against the disease which had laid hold of him. We listened to the details of the death agony when the sufferer sent his wife from the room that she should not witness the final rending of flesh from spirit, and the incidents of the dark days that followed. We let the poor woman tell her tale, and then we listened to further heart-confidence, given spontaneously, "O, miss, whatever would poor creatures do if they couldn't pray? I knelt down there when my poor husband went, and got such an answer, and I feel sure that in some way good will come out of this dreadful trouble." A few words of sympathy, a little temporary help; then we reluctantly resigned the tiny baby, and wended our way home.

Do you think this is a rare story? Would that it were! In the next street there is a crippled mother, rich only in faith and love, dependent upon the bread of charity. She and her husband are semi-invalids, totally incapable of earning anything, and living on dry bread for days together. In an adjacent street a paralysed man and his wife are eking out the barest existence, the church of which both are faithful members paying the weekly rental. The woman has become a perfect wreck through the overwork and hardship of her life. A stone's throw from this couple are two sisters who are maintaining a respectable appearance; what is underneath the shabby-genteel exterior, who dare say? One is a sufferer who must bear her cross till death releases her from the cruel anguish of living. The other, brave, patient, and hard-working, keeps the little home together, and by day and night nurses the invalid sister.

Such stories are before us at all times, and we would fain lay their pathos and need on the hearts of many who in all humility are asking:—"Lord, what wilt Thou have me to do?"

ANNIE F. PERRAM.

38, West Bank, Stamford Hill, N.

"The British Chautauqua."

"THE History of the First British Chautauqua," is the title of an attractive little pamphlet which has just been published, giving a descriptive account of the proceedings of the first "Chautauqua" ever held in this country. We are glad to see the record of the gatherings, which will never be forgotten by those who were privileged to take part in them last summer, now brought together in this more permanent form. The place of meeting was Pwllheli, on the shores of Cardigan Bay.

The booklet, which is illustrated by several photographs, gives a clear and succinct account of the rise of the Chautauqua movement in this country, and may be obtained (2d.) from Mr. Percy C. Webb, (Association for the Promotion of Home and Foreign Travel), 41, Gracechurch-street, London, E.C.

We shall duly announce some particulars of the gatherings for 1896, which will again be held in North Wales.

Chinese Women.—In a recent letter Mrs. Dalziel, writing from Shanghai, says:—"The native population in the foreign settlements of Shanghai is largely on the increase. I am told there are over 240,000 where we labour with our Bible-women, sowing the seed, telling out the story of God's love. The people are well disposed, inviting us to sit with them in their homes, courts, or alleys, wherever they may be at work. Large numbers of women are now employed in making match-boxes. We are thankful for this new employment, which largely takes the place of idolatrous paper making, and gives us better opportunities. We are greatly encouraged that so many are willing to listen. Crowds of little children form a large part of our congregation, and are not forgotten. Thousands of Gospel leaflets have been distributed among men."

The Deaconess House, Jerusalem.

AS some friends do not seem to have received the notification telling them of our change of headquarters for "The Palestine and Lebanon Nurses' Mission" and its household, from Jerusalem to the north of the land, we beg them to remember this for the future. The Lord has given us a possession at Baakleen, a large town in the heart of the country of the Druses, a people little known hitherto, whose religion is secret, and who are neither Jew, Moslem, nor Christian. For our house in the Lebanon we ask the sympathy and prayers of the Lord's people.

Called to the Holy City in 1888, to give the message of the Gospel to the women there, we were privileged to be the pioneers of women's work in Jerusalem. We are no longer needed there, as many Christian women are carrying on the glorious labour, and we have removed our household to where the work of women for women is much needed and is unknown. Unsolicited by us, we have been given "a large room" for work; we have a house containing six ladies, also a dispensary, and premises in which we are ministering to the sick. For this cottage hospital we need funds, and for the extension generally of the work. We had an attendance of over 2000 patients last year at the dispensary. There are no opportunities for telling "The Story of Jesus," like those given the nurse at the bedside of the sick. A dispenser is urgently wanted at Baakleen; she must be a trained nurse, an earnest Christian, and able to acquire a language.

We cordially thank our friends who remember the Deaconess House at Jerusalem, through the medium of THE CHRISTIAN, and we ask them to remember our change of quarters. We have itinerating work in Palestine, where a nurse's services are required.

143, Clapham-road, S.W.

M. LLOYD.

Seamen at Grand Canary.

A VERY interesting work is being carried on at the Institute for Seamen at Port Luz, Grand Canary. A letter has lately been received from Mr. Searle, giving details of the work. No less than 2723 ships called at Las Palmas during 1895. These vessels were of every nationality, and their crews amounted to 80,000 men. Mr. and Mrs. Searle find many opportunities of speaking personally to the men, when they visit the ships, although the noise and bustle connected with coaling and the getting in of provisions often prevent regular services being held.

The great event of this year was the visit from the troops on their way to Ashanti. Mr. Searle went on board the ships distributing tracts, and papers, and Gospels to the men. The work at the Institute itself consists of Gospel meetings and Bible-readings, temperance addresses, etc. The reading-room is open daily, which proves a great attraction. Unfortunately this work is not adequately supported. Many readers must have special interest in our sailors. Will they show it in a practical way by sending help to the secretary, Miss L. Stephens, Tyingham, Beckenham, Kent.

Sedgley Home Mission.

THE annual report of the Sedgley Temperance Home Mission shows vigorous work and genuine results in special mission operations, street preaching, and other agencies. Tracts have been widely distributed in Sedgley itself, and in surrounding parishes and villages, where the state of things spiritually is spoken of as deplorable. The writer says:—

"My fellow-labourers were most devoted and zealous in the summer out-door services. The meetings were mostly well attended, and an intelligent attention paid, especially at Upper Gornal, where we are persuaded much blessing was given. Gospel books and tracts were freely distributed, and we have been informed that the same has been much used of God. We always missioned in the Bull-ring on Sunday evenings previous to our service, for the purpose of urging upon the many assembling there the wisdom and duty of attending some place of worship. The pledge has been in fair demand, but unless this step is followed by yielding to the Holy Ghost, that convicts all men of sin, and issues in regeneration of the heart, it is an uphill fight, and generally ends in failure."

The superintendent of this useful mission is F. A. Homer, Esq., J.P., Sedgley, Dudley.

The Y.W.C.A.

FOUR Association Homes have been formed in India, and the work is spreading.

An excellent report was presented by the secretary at the annual meeting of the Wigan branch.

A sum of £33 was raised at the annual missionary sale of work held at Richmond for the support of their own representative in China.

The annual meeting of the Newport branch was held on the 8th inst. The report showed the work to be proceeding very satisfactorily.

The fourteenth annual meeting of the Southampton branch was presided over by Mr. R. C. Hankinson. Miss Digby gave an interesting address on the work generally, and Miss Skirrow followed with a description of the work carried on among factory girls in London and elsewhere.

At the annual social gathering of the Upper Norwood and West Dulwich branch, Rev. R. C. Joynt presided, and spoke on the four letters forming the name of the Association. Lord Overton gave an earnest address, which was listened to with deep attention, on the influence of young women.

The annual meeting of the Dundee Y.W.C.A. was held on the 7th inst. The membership numbers 830, showing an increase of 160. All the branches were reported to be in a flourishing condition. Over 500 girls had received instruction in cookery, laundry work, and sewing. Lady Kinnaird has been elected hon. president for the ensuing year.

At the third annual meeting of the Stoke Newington and Upper Clapton branch, Dr. F. Montague Miller took the chair, and pleaded the cause of the Association. Addresses were given by Hon. Emily Kinnaird and Rev. R. Owen Johns. An encouraging account of the work was given by the secretary, and throughout the meeting was hopeful and stimulating.

The annual missionary conference of the South of England division of the Y.W.C.A. was held at Salisbury on May 12 and 13. As we were brought face to face with the awful midnight darkness of heathen lands, with their 840 million souls, the majority of whom have never even heard the name of Jesus, we realised the tremendous responsibility resting upon us as those to whom God has committed the stewardship of his Gospel. In the report of the work of the missionary department it was stated that out of 190 branches of the Y.W.C.A. in the south of England there are at present 134 members working in the foreign field. E. H. B.

The Y.M.C.A.

At the annual meeting of the Nottingham Y.M.C.A. the Sheriff of Nottingham presided, and addresses were delivered by the Archdeacon of London and Mr. J. H. Putterill.

At the half-yearly conference of the South-Eastern District Union, held at Folkestone, the hon. district secretary reported that the general condition of the district was encouraging, and in all the more important centres there had been a forward movement.

The annual business meeting of the Trowbridge branch was held on the 12th inst. The president (Mr. J. Poynton Haden) occupied the chair, and there was a full attendance. The report showed evident signs of progress during the past year. The various agencies at work had been well sustained.

A gathering of special interest has just taken place in the Abbey Hall, Reading, when the members of the two Associations met, at the invitation of Mr. Leonard Sutton, to bid "God-speed" to two members of the Valpy Street Association, who had been accepted for foreign missionary service, and were about to proceed to the Edinburgh Medical Missionary Society and to the C.M.S. College at Clapham.

The half-yearly conference of the Manchester Y.M.C.A. District was held on Tuesday, May 12. Mr. Newett (district secretary) presided. Reports were given for Ashton, Bury, Lytham, Macclesfield, Manchester, Southport, Waterfoot, Warrington; also an interesting account of the resuscitation of the Y.M.C.A. at Blackburn. Mr. R. H. Fisher read a paper on "Y.M.C.A. Athletic Clubs," which was followed by discussion, and an interesting conversation on Y.M.C.A. matters.

Mr. J. Campbell White, secretary of the Calcutta Y.M.C.A., has been on a visit to this country in aid of a building project for his Association. In a comparatively short space of time friends of Y.M.C.A. work in England and Scotland have contributed £5000 in aid of the scheme, and £4000 has been promised in America, so that the undertaking is already practically secure. When this and the Madras building have been erected, the three largest Associations in India (Bombay having possessed its own building for a number of years) will have premises suitable to their important and promising work.

The British Conference of Y.M.C.A.'s, to be held in Derby, June 16 to 19, will be of considerable interest. The subjects on 17th include "The Bible in

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the Association," by Mr. Robinson Souttar, M.P., with papers in connection by Rev. W. H. Griffith Thomas and Messrs. W. M. Oatts and H. B. Wilson. A session will be given on the same day to "Aggressive Agencies"; while in the evening a men's demonstration will be addressed by Dean Lefroy, Sir R. Webster, and Rev. F. B. Meyer. Thursday will be given chiefly to "Missions," with a sermon by Archdeacon Sinclair. Various auxiliary operations will also receive attention.

Mr. Luther D. Wishard, the representative of the foreign work of the American Y.M.C.A. executive, and one of the prime movers in the Christian Collegiate enterprise, sailed with Mrs. Wishard from Southampton on Saturday (16th inst.) en route for South Africa, where he will attend several Y.M.C.A. and student conventions. Mr. and Mrs. Wishard have been staying for some weeks in Edinburgh for change and rest, and while there suffered severe bereavement by the loss of their little child. Mr. Mott, Mr. Wishard's colleague, after a very successful tour in India, has gone on to Australia in behalf of the Y.M.C.A. Collegiate movement.

Christian Endeavour.

A C.E. cruise on the Norfolk Broads has been arranged by Endeavourers in Derby.

The Birmingham and District Union now embraces seventy-five societies, with 4700 members.

The Devonshire Endeavourers have had a grand and rousing convention, in which many of the local ministers took part. Over a thousand young people are connected with the Union.

Rev. D. F. Mackenzie, the new president of the Scottish Union, has been visiting Aberdeen and Inverness to stir up interest in Endeavour work, especially in Free Church circles.

Dr. F. E. Clark writes:—A few months since it was proposed that a "World's Christian Endeavour Prayer Chain" should be formed. The links in this chain promise to pray for each other and the worldwide cause of Christian Endeavour. Immediate and most surprising was the response to this suggestion. Letters are pouring in upon me from all parts of the world, asking that their writers might be enrolled; and most touching have been the simple faith and trust in God revealed by these letters. Already more than 7000 are enrolled in this prayer chain.

Oxford Notes.

[BY OUR OWN CORRESPONDENT.]

A MEETING on behalf of the Christ Church Mission to East London took place on May 9. The Dean presided, and among those present were the Chancellor of the Exchequer and the Bishop of Reading.

Oxford is looking forward to the summer eights, which commence next Thursday. Training has been going on for some weeks. These races attract large numbers of visitors to Oxford, and efforts are made by means of tracts to reach some of them, and also those who row in the races.

The Bishop of Newcastle preached the University sermon on Sunday.

The University Missionary Union had the pleasure of hearing Canon Taylor Smith, of West Africa, at their meeting last week.

Requests for Prayer.—For a mission by Mrs. Baeyertz in Kirkdale, Liverpool, May 17 to June 1.

—For an eight days' mission in Deptford, conducted by Henry Hull, late Royal Horse Artillery.—For special services at Frampton-on-Severn, by Mr. Opie Rodway, Sunday, May 24, and for Mr. Rodway himself, who has not been able to hold a mission through ill health since last October, that he may be able to continue work.—For blessing at meetings on Whit Sunday and Monday at Great Wakering, Essex, by Mr. and Mrs. Stephen J. Alexander.

The Wanderers' Home, for inquiring and believing Jews, Bristol, is under the direction of Rev. J. M. Eppstein, who writes in the report for last year: "Forty inquirers have been admitted as inmates into the Home, and have had the opportunity to study the Word of God free from persecution and immediate care. Besides these we have had outside inquirers, thus making altogether forty-eight under instruction for from three to four months. Of the forty-eight above mentioned, only thirteen were baptized, twelve are still on probation, and twenty-three have either left of their own accord or were dismissed as unsuitable. Among those who apply to be received into the Home, and who are sometimes recommended to us by missionaries at a distance, there are some who come for the loaves and fishes; some expect at once to be made missionaries, but when they find that no temporal advantage can be gained, and that our only object is the salvation of their souls, and seeking to bring them to Christ, they become restless and leave." The address of the Home is 7, Park-place, Clifton.

Scottish Notes.

THE new Scottish monthly, *The Northern Evangelist* (from which we clip one or two items for this column), makes an excellent start. We trust it will be extensively circulated in the remote Highland parishes, where vital Christianity has not a little to hinder its progress. The publishers are Messrs. Milven Brothers, Inverness.

Another new periodical is the *Free Presbyterian Magazine*, the organ of the "Free Presbyterian Church of Scotland," which seceded from the Free Church in consequence of the passing of the Declaratory Act. The first issue contains, *inter alia*, a sermon portentous for its length and its divisions and subdivisions. The magazine is published by Mr. McNeillage, 121, Great Western-road, Glasgow; price 2d.

The Northern Synods (says *The Northern Evangelist*) have this year done a great deal of useful work. Most of the time was spent in the discussion of questions bearing on the religious and moral life of the people. The reports on the spiritual life of the congregations were, on the whole, thought to be encouraging, but intemperance still continues to be the gravest evil. The question of the Sabbath occupied much attention, and a very grave view was taken of the inroads on the integrity of the Day of Rest.

Mr. T. M. Pratt, who held meetings for the young at Dingwall, had also a series of twelve meetings in Inverness, in connection with the Free High Church. Mr. Pratt's use of the black board and lime light was very much appreciated by the children, and evidence of their deep interest was manifest in the large gathering who attended the last meeting. Mr. Pratt stated he had received hundreds of letters from young people giving their names and addresses, testifying to their receiving Jesus through these services, and desiring to follow Him. Some of these testimonies were very bright and encouraging.

Dr. Pierson's last week's meetings in Scotland were marked by much blessing. In Glasgow great audiences gathered in St. Andrew's Hall and the Christian Institute, and profound impressions were made by his addresses. After leaving Glasgow he went to Stirling, and thence to Kirkcaldy, and the closing meetings were held in Waddington and Hamilton. Particularly deep was the impression made in the three latter places, in which ministers of all the great Presbyterian churches were present, and who, as well as the spellbound audiences, were greatly impressed as Dr. Pierson sought to lay for the basis of a grander effort for missions the necessity of a higher standard of Christian living.

Irish Notes.

THE General Assembly's missions have had a successful year in India, where there were 135 baptisms during the twelve months; the communicants have increased from 462 to 520.

The Bishop of Derry (Dr. Chadwick) has taken part in a most successful series of missionary meetings in Londonderry and the neighbourhood, and a great stimulus has been thereby given to missionary enterprise.

The Methodist statistics for the year have been published, and show that eight districts, Dublin, Waterford, Limerick, Sligo, Derry, Clones, Belfast, and Portadown, report between them a net increase of 433. Two districts, Cork and Enniskillen, report a decrease of sixty-three.

The Colportage Association of the Presbyterian Church, which now employs forty agents, is doing an excellent work. Last year the colporteurs paid nearly 124,000 visits, and held about 50,000 religious conversations, while the total sales amounted to over £1941. The number of Bibles and Douay Testaments sold during the year was nearly three times as many as that disposed of two years since.

Southsea Convention.—This well-established gathering of Christians will assemble for the fifteenth year, June 1 to 5. The convener, Rev. F. Baldey, Vicar of St. Simon's, Southsea, states in his circular that the claims of heathen and Mohammedan lands will be specially brought before the conference. There is a very full list of well-known speakers.

Prayer.—One word—one little word—of prayer—how light a thing it seems!—and yet that one word has passed from earth to heaven, it has knocked at the gates of the City of God, and has found instant admittance there; its voice is heard above the song of cherubim and seraphim; it cleaves its way through all the shining throng that surrounds the eternal throne; it reaches the heart of God Himself; it "moves the arm that moves the world." O wonder and mystery of prayer! O power with God—power over God to prevail—how is it that in our unbelief we use so seldom this mighty power that God Himself has placed in our hands?—Dr. Barrett.

The Christian.

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NOTES AND COMMENTS.

MR. GLADSTONE, in the course of his articles on the "Future Life," in *The North American Review*, gives his views on the future of the unrighteous in the next world. He is strongly of opinion that the doctrine of retribution has not its true place in present-day preaching.

Can it be warrantable, that the pulpit and the press should advisedly fall short of the standard established by the Holy Scriptures, and not less uniformly by the earliest and most artless period of hortatory Christian teaching?.....I sometimes fear that we have lived into a period of intimidation in this great matter.

Mr. Gladstone proceeds to point out the tendency towards fixity that character always shows in its ripening process, and to the law of the moral as well as natural world which demands that suffering should be conjoined with sin. Universalism he rejects emphatically, as conflicting with the doctrine of sin against the Holy Ghost. There is something strangely impressive in this treatment of the great future by one of the greatest minds of the age, as it stands on the brink of the other world.

The spectacle of a millionaire rhapsodising in praise of poverty is somewhat unusual. In this attitude, however, Mr. Andrew Carnegie figures in *Cassell's Family Magazine*. He draws an enthusiastic picture of the blessings of a humble home, and of the contrast between the close and helpful fellowship of parents and children in such a case, and the position of the children of rich men, who are attended by servants and taught by governesses.

The poor boy who has in his father his constant companion, tutor, and model, and in his mother—holy name—his nurse, teacher, guardian angel, saint, all in one, has a richer, more precious fortune in life than any rich man's son can possibly know, and compared with which all other fortunes count but little.

Would it not be well for those who sacrifice their home-life in an intense struggle to become rich to ponder these words? There are thousands of men who subject everything to their desire to leave their fami-

lies "well-provided-for," and who consequently scarcely see their children at all during the process. It might be news to them to be told they are giving up the substance for the shadow, and yet that is strictly true. Wealth that impoverishes life of its sweetest companionships, and most precious training, is poverty; and poverty that affords opportunity and time for these higher functions of family life is surely the best wealth.

There is now at least a temporary cessation of hostilities among the Cornish fishermen and their East Coast brethren. The cause of the dispute was the action of the latter in fishing on Sunday, a custom from which the former habitually abstain. In a reasonable letter to *The Cornish Telegraph*, a local fisherman, in a manly spirit, acknowledges on behalf of his fellows wherein they have acted foolishly, and, indeed, illegally, in throwing into the sea the fish caught by the Lowestoft men. We must deprecate such acts, since we cannot admit the principle of doing evil that good may come. But we commend their decision to lay the matters in dispute before the Home Secretary and the general public. We hold strongly to the maintenance of the Lord's Day as a day of rest; but even apart from this it is a grave injustice that men in any business who wish to keep the Sabbath should be placed at a disadvantage by others of their trade who, by working or selling on that day, are thus enabled to undersell them on the other six. The good influences of the Mission to Deep Sea Fishermen may well be exercised toward a good understanding among these men, whose pursuits and interests are identical.

If the estimate made by one of our magazines as to the amount of money spent on sport be correct, we are wasting a good deal. At the head of the list stands horse-racing, which gets more than ten millions of money a year; next hunting, which gets nine millions; while cricket and football get between them nearly four millions. The total is thirty-eight millions, or nearly a pound per head of the entire population. All the churches combined do not give as much in a year, to spread the Gospel in heathen lands, as is spent in the season on football alone; yet men can talk about the wastefulness of missions, and suggest a commission to make a searching inquiry into their working.

Can the Christians of England and of the Continent not learn something from the German Socialist leader when he says that Germans are the most sick of militarism of all the nations of Europe, and that in every Parliament in Europe Socialists are fighting militarism to the death? In Belgium, the Socialist propaganda is a marvel of zeal and of organisation. If these thousands of men long for peace, have Christians not a splendid opportunity of preaching Jesus to them? If they miss it, what will be the hindering cause? Subservience to conventional and respectable forms of thought and action? When will they begin with one heart and voice to preach Jesus as the Prince of Peace, who came to disband armies and teach men to live as brothers? Socialism without Christ may have the dream of peace, but Christ alone can realise the dream, and it is for Christians to proclaim that truth.

The use to be made of the public school is a cause of trouble and excitement in many lands. England and Canada are torn with strife over it, and for many a year will not see

the end of it. Holland, like England, is afflicted with the vice of intemperance, and the question is being discussed there whether teachers shall have it imposed upon them to inculcate temperance. One writer puts the case forcibly when he says that the struggle is against a vice which is ruining the country, and that therefore it is the duty of the school to help. Nevertheless, at the bottom of all these disputed religious and moral uses to which the schools may be put, there is another question of vital moment, viz., the moral and religious condition of the teachers. Given good men and women, and it will be unnecessary, on the one hand, to impose upon them the task of doing religious and moral work, and, on the other, to restrain from proselytising. The power will be more to them than the form of religion.

The wisdom of laying hold on young persons is very strikingly illustrated by the short history of the Epworth League, which was started for young people at Cleveland, Ohio, on May 15, 1889, and has already a membership of 1,100,000. Its journal, *The Epworth Herald*, has a circulation of 100,000, but the best of all is that Bishop Fitzgerald, the President of the League, estimates that its members were the means of adding 100,000 members to the Methodist Episcopal Church last year. The League has a Spiritual Department, which aids the pastor in revival meetings, street services, and the circulation of devotional books. It has a Department of Mercy and Help, and also a Department of Social Work. Methods may vary in various places and in different churches, but all will agree that the churches must get the young, and keep them.

The tyranny of the beer-barrel threatens the United States as well as Great Britain, and a more degrading tyranny was never instituted by the skill of wicked men. The general superintendent of a Chicago railway has issued a notice with regard to an employé who had, as a citizen, opposed the brewing interest, and stood up for good government in the city, that he must not do that kind of thing, neither must others. Nations permit and encourage customs and trades which threaten their very life, and are repaid by being held in bondage by them. They should be wise betimes; they are generally wise too late, if they become wise at all.

Dr. Martineau has been telling a representative of *The Westminster Gazette* that in the Metaphysical Society he always found himself siding with the Roman Catholics on the subject of Natural Religion, the reason being that both Unitarians and Roman Catholics believe that, apart from the acceptance of Christian truth, man is able both to think rightly and to act rightly. His will is weak somewhat in the direction of right-doing, and Christianity only comes in to aid him a little. This harmonises with something else which is said of this venerable man—he does not like the word "salvation." Clearly not, if Christianity does no more than come in as a subsidiary; or, to put it more accurately, if Christ is only an auxiliary to the main force which dwells naturally in each of us. And, of course, Unitarians and Roman Catholics would agree on Natural Religion, because they both believe in salvation by works, though they would not agree as to what sort of works. "Grace is made of none effect" by both. But grace must be the burden of their Gospel who sit at the feet of Jesus, and who listen to the Holy Spirit as He speaks through the apostles.

We are told to "buy the truth and sell it not." All truth is costly, for it means research, patient waiting, earnest and honest acceptance, before it becomes a possession. For some kinds of truth ripe and trained intellects and long training are necessary. It is so costly that it is outside the grasp of all but the wise and learned. But of spiritual truth John Ruskin's words are true when he says, "These, then, I hold for two fundamental principles of religion—that without seeking, Truth cannot be known at all; and that by seeking, it may be discovered by the simplest."

Death is to all men the disturber of life's purposes, the cold hand that paralyses the will and energy of all on whom it falls, saying "Thy work is done." But with Jesus Christ this was not so. He looked forward to death, not as the defeat of his plans, but as their fulfilment. He was "straitened" till it was "accomplished"; for it was the terrible summit which He must climb in order that He might attain to the crown. This unique place which the death of the Saviour held in his thoughts and aims bears witness to a deeper meaning in it all than the unassisted eye can fathom. He came into the world in order that He might not only live, but that He might die. His death is thus a unique fact, the very centre of all his work. It behoved Him to suffer that He might "bring many sons to glory." That dark fountain of pain and sorrow was the place whence redemption streamed forth for the healing of the nations. His death is the world's life.

Noble thought and noble action go hand in hand. "Man is the completest unit in Nature," and he cannot live a true life unless heart and mind are in full accord. Truth in the intellect becomes right conduct in morals, and pure motives in the spiritual life. Those who believe one thing and act as though they believed another, can neither believe nor act with any reality or force. Inconsistency at last paralyses thought, and will, and feeling, and reduces character to a heap of conflicting elements. So we are to be seekers after the truth of God as well as to "hunger and thirst after righteousness." Then we shall find the doing of God's will no hard task, but the natural expression of the soul's energies and powers. To have the "mind" of Christ in us is the surest guarantee of doing his will.

There are three pictures of Christ drawn for us in the New Testament. First, we have the historical picture in the first three Gospels, where He is represented as He impressed those who saw and communed with Him in the flesh; secondly, the "mystic" picture in the fourth Gospel, where we see Him as He revealed Himself from within; and, thirdly, the theologic picture in the Epistles, where He is seen in his exaltation, and in his universal relations to the world which He redeemed. These three are drawn from different and independent standpoints, but they are representations of the same Christ, and are, in fact, complementary the one of the other. In each the sympathetic eye can see the whole portrait, though only a part is fully finished, and when the three are joined in one, the full conception of the Saviour is carried home to the heart with convincing force and beauty. Without any previous agreement and collusion, the sacred writers have thus given us a marvellous presentation of the Divine Man in the manifold wealth of his nature. As we read, the picture grows in power and reality line by line, till at last Faith casts herself at his feet in complete self-abandonment, and cries adoringly, "My Lord and my God."

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The saints are exhorted to "adorn the doctrine of God our Saviour in all things." It is possible so to live an earnest life as to make it very unlovely and repellent. Good men and women are not always attractive. They are often hard and unsympathetic, cold and censorious. This verse brings before us the need of so presenting the Christian virtues that they shall appear what they are really meant to be—the adornment as well as the foundation of character. "And upon the top of the pillars was lily-work; so was the work of the pillars finished." This should be the aim of all true followers of Jesus Christ. He was full of "grace," as well as "truth." He did "all things well," i.e., "beautifully," so that the deed impressed all who saw it as something attractive as well as wonderful. When the strength of the Christian life is thus finished into proportion and charm, it commends itself even to the ungodly as a desirable thing, and fills them with an admiration that often ends in the desire to emulate it. We should aim at this attractiveness of character, not for the sake of glory, but that the Gospel may be seen and be justified.

One of the needs of the religious life is to cultivate the spirit of receptivity. There have been ages in the world's history when religion has been too passive, and the will has been dulled under a system of spiritual narcotics. We are in no danger of such evils today, but of the opposite. Church life shares in the vice of fussiness which is the bane of political and social life. We live on "movements," on "excitements," on restless "dissipations of energy," and forget that "in quietness and confidence shall be your strength." While the external machineries are being multiplied, the inner fires may be going low. The word to fall back on our "base" should be sounded throughout the land; for scattered forces mean a weakened army. "Receive ye the Holy Ghost" was the first word of Jesus to his disciples ere He sent them into the battle for the Cross. We should see to it that this willingness to receive should be renewed and developed, both in the individual and the Church.

The history of religious thought has shown that in each age some great Christian doctrine, specially suited to the needs and problems of the day, emerges into prominence, and has to be restated. In these times the doctrine concerning the person of our Lord is coming to the front. All the departments of thought in which there is any special activity come upon the problem—who He was, and where to place Him in relation to vital questions. Science has to face the miraculous in his life. Philosophy finds itself face to face with the mystery of his personality. History has to find a place for Him among its moving forces. In politics, his code of morals, his scheme of motives, his social principles, must all be studied before any true solution can be found to the difficulties that everywhere beset the reformer and the philanthropist. In the religious life, we have to settle each for himself what to do with Jesus Christ. And when all is said and done, the conviction is being more and more pressed home that here is One who can never be classified or disposed of by the methods of science. He baffles all explanations, and rises out of every grave of explanation dug for Him by hasty minds. He is King of thought as well as devotion, and holds the keys to unlock the problems of this life at his girdle, as well as the problems of death and hell.

Missions Ancient and Modern.—2.

OF organisation in ancient missions we come upon no trace, except that the preachers went forth two and two, a wise arrangement by which the qualities of one were supplemented by the qualities of the other, by which the sense of loneliness was mitigated, and by which one could countenance, cherish, and, if need be, nurse the other. Paul was comforted by the coming of Titus. The church that sent the missionary forth was behind him, as a home to return to in case of need of counsel or other aid, but does not appear to have supplied him with means; very likely could not. Under the circumstances, this was not so much required as now; indeed, to plant the Gospel now in some lands would be literally impossible without support from home.

In modern times the churches have joined their strength together to send the missionary as their messenger as well as a servant of Christ. He represents their zeal and liberality and love for men. They relieve him from money care while he goes forth to do their work; they hold the ropes while he goes down into the mine. Modern missions are the earliest illustration of the modern ideas of co-operation and division of labour. Such union was not easy at the first, but is easy enough now, and it would be criminal not to use it. "Wisdom is justified of all her children." The spread of the Gospel at the beginning is often supposed to have been very rapid—much more rapid than now. In point of fact, it was slower at the first; it is quicker now. The life of the ancient nations was shockingly corrupt long after the introduction of Christianity, even for hundreds of years; but the nations to which the Gospel has gone in these later days have not had it for more than a century, and have made marvellous progress in that time. Complaints are made of the condition of the late native Government in Madagascar, as if the island had been Christianised for centuries, the complainers forgetting that only two or three generations of a small proportion of the people have lived under the influence of the Gospel. Justice, no doubt, was sold in Madagascar, so it was in England until the days of Oliver Cromwell, and so it is yet in many places. The only true comparison of the ancient and the modern is to take places which have enjoyed the Gospel for a century. India, China, Africa (Central and South), Madagascar, New Guinea, the South Sea Islands, are living in the year of our Lord ONE HUNDRED, not in 1896. What was England like hundreds of years after the introduction of the Gospel? When the Saxons conquered it they made it a heathen country. "The religion of Woden and Thunder triumphed over the religion of Christ." But before the Saxon came our forefathers were only living in a dim light, and were practising many things of which Fijians would be ashamed.

The truth seems to be everywhere and through all the ages, that many have been called, but few chosen, and the few have been the salt of the nations. J. P. G.

Two Days in Epping Forest.—It is proposed to hold gatherings for Bible study, prayer, and conference, in a marquee to be erected between Chingford and Buckhurst Hill, on Friday and Saturday, June 26 and 27 (the week before Midday). Cheap tickets will be issued by the G.E.R. from London; and hospitality provided for a limited number of visitors from the country. Particulars as to speakers, etc., will be announced in due course. Communications may be addressed to Mr. A. Garstin, Queen's-square, London, E.C.

God's Promises.

By THEODORE CUYLER, D.D.

THE solvency of a bank and the strength of a Government give their value to the notes they issue. So it is the infinite solvency of the Divine Ruler that makes all God's promises to be "exceeding great and precious." And on them rests the true assurance of the Christian and his peace of mind in the darkest hours. It was happily expressed by an old negro on a Virginia plantation whom a friend of mine once asked: "How is it, Caesar, that you are always the happiest man on the plantation?" "Because, sah, I always lays flat down on de promises, and I prays straight up." Humble, happy soul, he was not the first man who has eased an aching heart by laying it on God's pillows, or the first who has risen up the stronger for a repose on the unchangeable words of the infinite love.

God's promises are as "great" as their Giver. When Julius Cæsar once gave a man a great gift, the man said, "This is too great for me to receive." And the noble Roman replied, "It is not too great for me to give." The smallest promise in our Bible-casket is too much for us poor sinners to deserve; yet the largest promise is not too large for our heavenly Father to make good. He scorns to act meanly by his children, and wonders that we so often act meanly toward Him.

Many people commit the grievous mistake of forgetting that nearly all of the

DIVINE PROMISES ARE CONDITIONAL.

God as a sovereign has a right to prescribe the terms on which He bestows his blessings. The Bible sparkles with promises of salvation; but to whom? Are they made to any man unconditionally? Not that I can discover. God commandeth all men everywhere to repent, and makes repentance of sin one condition of salvation. Another condition is—faith on the crucified Son of God. "He that believeth on the Lord Jesus Christ hath everlasting life; he that believeth not is condemned already, because he hath not believed on the only begotten Son of God; he shall not see life, but the wrath of God abideth on him." These terms are explicit enough. Is it not strange that anyone should expect to be saved who is nullifying all God's promises by refusing to comply with God's terms?

Salvation is a matter of covenant. God lays down his conditions in the Gospel. The "blood of Christ" cleanseth from all sin; and he that cometh to Christ shall be "in no wise cast out." Observe how thickly the precious promises are strewn around one spot—the *cross of Calvary*; there they are as sparkling as the diamonds in the sands of Golconda. My friend, if you desire the benefit of these promises, which are large enough to awaken the envy of an angel, you must go to Calvary for them; that is your hill of hope, and your mount of mercy. The Cross itself—in its stupendous signification—is one eternal unchangeable promise "exceeding great and precious." But to be saved you must go to the Saviour; and your going to Him in sincere penitence and faith is your part in complying with God's sovereign conditions. This age has discovered many new things; it has discovered no new terms of salvation. They are as old and as glorious as Calvary.

As we have said of the promises of full salvation that they lie beside the cross of the atoning Jesus, so it may be said of the promises in regard to prayer; they are to be found beside the mercy-seat. "Ask and ye

shall receive." There is no receiving without the right asking; no finding without the right seeking; no opening to us unless we knock with the right spirit. If you have ever gone to that mercy-seat and come away empty, it was because you asked amiss. If you regarded iniquity in your heart; if you carried only the cravings of pride and selfish lusts instead of the supplications of submissive faith, then the very promises became warnings to seal your lips. God makes his own conditions. To penitence and faith He gives liberally; to selfishness or unbelief nothing. He loves to give when we will let Him give, and is never better pleased than when we importune Him with his own words, and plead before Him his own promises. Yet there is a fearful amount of scepticism even with many professed Christians in regard to the answering of prayer.

Good people often forget that there are many sincere and proper petitions that we cannot expect to see answered at once. Many a faithful mother's prayers for her children have brought down precious blessings upon them long after the sod has grown green over her slumbering dust. The first martyr, Stephen, prayed during the agonies of death for his persecutors; when he was in Paradise, the young bigot who was an accomplice in his murder became a trophy of redeeming grace. Let desponding parents and desponding churches remember that God often puts perseverance to the test, and

DELAY DOES NOT MEAN DENIAL.

God sometimes puts a long date to his promises. David does not come into his kingdom for many a year, and Abraham does not see his son until he is an old man. The young grain that is now gladdening the fields with green slept under snow and frozen clods all through the long winter. How often I think of the reply of the simple-hearted old nurse to the mother who was worrying over her sick child: "Ma'am, you jist trust God; He's tedious, but He's sure." I don't believe that there is such a thing in the history of God's kingdom as a right prayer offered in the right spirit that is for ever left unanswered.

Our honest, fervent prayers are often answered in a different manner from our expectations. God blesses the *good intention*, but does not grant the strict letter of the request. Jacob, when he blessed the sons of Joseph, laid his right hand on the son who stood at his left side. So our heavenly Father takes off the hand of his blessing from what we asked for, and lays it on another something that it is more for our good to have. Paul besought God three times over that the "thorn in his flesh" might be taken away; God heard him, and answered him—not by removing the thorn, but by the sweet assurance, "My grace is sufficient for thee"; and Paul's victorious patience has been a lesson for millions of suffering saints to this present day. God works on long lines, but with an unerring hand; in this life we look at the weaving tapestry of his providence on the ravelled side; in eternity we shall see the tapestry beautifully finished without one thread of his promises broken.

The Church Army and Prisoners.—The Prison Commissioners, in view of the good results attending the social work of the Church Army, have sanctioned the fixing of a card in each of the 800 cells at Strangeways Gaol, Manchester, inviting prisoners, on their discharge, to apply to the Church Army receiving-officer in Manchester, when they will be received into one of the Society's Labour Homes. This system is already in operation in connection with Pentonville Prison, London, with the approval and co-operation of the Governor, chaplain, and other authorities.

A Victory Over Temper.

BARBARA was a Spanish woman—named after St. Barbara, to whom the Spaniards pray when it thunders, as she has a supposed power over storms of thunder and lightning.

Barbara used to have a very violent temper, but when she heard, some three years ago, the sweet story of salvation, of the power and will of the Lord Jesus to wash away her sins in his precious blood, she joyfully accepted Him, and became a new creature in Christ Jesus. The old hasty spirit was brought into subjection to the obedience of Christ, and though at times the tempter brought his darts to bear upon her, nevertheless the Lord kept his own.

Frequently the converted Spanish women invite their neighbours to a cottage meeting and ask English workers to meet them and explain the way of salvation and the Word of God. They are a warm-hearted and impressionable people, and many a happy hour has been spent in homely talks over the Word. But it is by no means left to the English sisters to do all the speaking, one and another of the Spanish women burst out, giving their experience, simply telling out the story of the love of Christ, and how He had saved them, or how He had kept them in the hour of temptation.

On one such occasion when we were talking of the keeping power of Christ, Barbara could not contain herself; and she told the following incident which illustrates what it is to be "more than conqueror."

"I must tell you how the Lord has kept me. You all know what a fearful temper I have naturally, and Satan often tries to trip me up now. I had had a hard morning's washing yesterday, and had hung up the clothes to dry, but just as I was going to take them away, a gust of wind came and blew them all down. I knew this meant re-washing many of them, and I felt inclined to be dreadfully enraged, my first impulse being to listen to the voice of Satan and find relief in a volley of oaths. But then the thought came, 'I belong to Jesus, and He shall keep me'; and He did, for as I picked up the scattered things, He enabled me to say as I put each separate one into the basket: *Gloria à Dios* (Glory be to God) and then (she said) I could not be angry."

It was amusing to see her at the meeting act the scene, stooping down and picking up imaginary clothes, and saying, "*Gloria à Dios*," each time she did so.

She was more than conqueror, for she not only gained the victory over her temper, but praised the Lord. And may it not be so with us? If, for example, the sin of praise is our temptation, will not the Lord give us grace to excel in humility, lowliness, meekness? May He teach us to know ourselves, and *know Him* who is able "to keep us from falling," and "abound in every good work." To Him be the praise.

LUCY T. MACHINLAX.

22, Highland-road, Upper Norwood.

"Zoar at Broussa."

It is intended soon to establish a branch to the Broussa Orphanage, with the name, "Zoar at Broussa," for the children of the massacred Armenians. A suitable building will cost £600, and for the outfit, etc., £400 will be needed. It would be far better to open orphanages in each large town of Armenia, but it is impossible to get the consent of the Government; hence we are obliged to make arrangements to rescue as many as we are able.

The Broussa Orphanage was opened in 1875, when the great famine carried off more than 150,000 people. Soon afterwards, when, during the Bulgarian atrocities, the Russo-Turkish war broke out, our institution again rescued some Bulgarian children. Later on, when earthquakes destroyed many villages and towns in Armenia, we were requested to take in some destitute children.

Our ever-unfortunate nation and country is now passing through a long series of calamities, without a parallel in history. In this critical moment we must open the gates of the orphanage to a larger number of children. Will the Lord's people help us with cheerfulness? Our treasurer for Britain is Rev. W. A. Essery, Hon. Sec. of the Bible Lands Missions Aid Society, 7, Adam-street, Strand, W.C.

GREGORY BAGHCHASARIAN.

Broussa, April, 1896.

Letters from S. Africa.—19.

THE CONVENTION AT WELLINGTON

commenced on Monday night, April 27, and was closed on Friday night, May 1. The meetings were held in Goodnow Hall, in the Seminary building, and were well attended. Not only when Rev. Mark Guy Pearse was speaking, but after he had left the evening meetings were crowded.

The subject was "Waiting on God," and though some speakers gave themselves a little latitude, and dwelt upon different aspects of holy living, the Conventer and Chairman throughout, who was of course Rev. Andrew Murray, never lost sight of the one definite phase of the subject which he had fixed upon—"Waiting on God."

I was glad to find Mr. Murray looking better than I had been led to expect. Some one had told me with sorrow that his health was breaking up. The fact is, he had found it necessary to keep lying down some considerable part of each day, but when the Convention was coming on he asked that he might be enabled and strengthened for it. His prayer was granted, and he really seemed in better health than when he was on our side of the water. I am going to see him in a day or two, and hope to say next week that the improvement continues.

The meeting with Rev. Mark Guy Pearse, and Mrs. and Miss Pearse, had naturally been looked forward to by many, and I need not tell people at home that those who came were not disappointed. After Mr. Pearse had left, Mr. Murray referred again and again to his sayings, such as these—"Love brings us down that others may go up." "We are only worth what we give away." These and many more will abide in memory, linked with touching stories, told as few can tell them, by this sunny-faced speaker.

During the Convention a telegram arrived urging that intercession should be made on behalf of South Africa, in view of its present critical condition, and specially that peace may be preserved. Mr. Murray gave emphasis to this request, and it was again and again responded to in the prayers that were offered.

On Wednesday afternoon all were invited to meet in the garden of the parsonage (Rev. J. R. Albertyn) where Dutch and English held fellowship together as members of the one body whose citizenship and conversation are in heaven.

It was a delightful surprise on Thursday to see amongst us PASTEUR COILLARD, of the French Protestant Mission on the Zambesi. When the brethren were in conference at Morija, in Basutoland, there was daily anxious inquiry and prayer concerning him. He had left his station for Europe suffering from a most painful complaint, and had got as far as Kimberley. Now, it proved that he tarried there in order to get surgical relief, and in the mercy of God the operation was successful. In travelling, however, the oxen of the wagon carrying his luggage had been shot on account of the rinderpest, and he arrived with only the clothes he wore. He is still in delicate health. He will sail, God willing, in the *Warwick Castle* on May 21, and hopes to be at Mildmay Conference and Keswick Convention.

Major Whittle's beautiful hymn, "Moment by Moment," was sung every day, sometimes more than once.

In opening the Convention on Monday night, Rev. Mr. DAINTREE, of Mowbray (a suburb of Capetown), gave a searching address, in which he raised the questions whether, individually as Christians or corporately as churches, we are giving God the first place, and whether we are doing his work in his way or in our own.

On Tuesday evening Rev. E. Z. DE BEER, of Seapoint, spoke helpfully of the renewal of spiritual strength that comes from waiting on God. Mr. WM. HILL gave an exposition of the famous passage, Haggai i. 3-10. On Tuesday evening Mr. DUDLEY KIDD illustrated the folly of waiting on one's own

selfish wishes rather than on God, by the story of Jonah fleeing from the post of duty. Rev. MARK GUY PEARSE spoke on the marvellous change that Pentecost wrought in the disciples of Jesus Christ.

On Wednesday morning Mrs. WATSON spoke on the life of fellowship with God, and Mr. MIDDLEMASS set forth Scripture teaching as to the carrying of the daily cross.

In the afternoon Rev. MARK GUY PEARSE spoke in the Dutch Reformed Church, by interpretation, on Rom. xii. 1-3.

In the evening he spoke in Goodnow Hall on John xv., the main thought being that love gives itself away. There is only one commandment, that ye love one another. Keep that, and the rest will keep themselves. Not, Do you love Jesus? but, Do you love your brother? That is the condition of entering the Church. No man can receive me into the Church. No man can keep me out of it. What keeps us out of the Church is lack of love. Every man who carries ill-will in his heart excommunicates himself. It is wonderful what a lot of religion a man may have without love.

The lesson of the vine is life given away. The vine is good only for fruit it bears. "Greater love hath no man than this, that he should give his life." We are only worth what we give away. The address was full of rich, fresh, evangelical thought, applied with graphic words and glowing illustration. It was calculated to be comforting, encouraging, and stimulating: unless the mistake were made of understanding natural love to be meant, instead of the love of God shed abroad in the heart by the Holy Ghost.

On Thursday morning, Rev. ANDREW MURRAY read Ps. xxv. 5. The young ladies of the Seminary were in the gallery from 9.30 to 10 each morning, and were addressed in words and thoughts well within their comprehension. He said: "Waiting on God" is our subject. This implies a deep sense of need. I wait for what I need. Why is that war vessel waiting in the harbour? It may be for repairs, or troops (i.e., strength), or supplies, or for orders, or because the captain is not on board. Waiting implies not only a deep sense of need, but a strong desire, thirsting for God; also entire surrender, and confident expectation.

Mr. W. CAMPBELL, of Glasgow, who, accompanied by Mrs. Campbell, is in South Africa on business, and who is well known in evangelistic and convention circles in Scotland, spoke on the visit of Barnabas to the young converts at Antioch, the second worst city in the world, exhorting them with purpose of heart to cleave to the Lord. Mr. Campbell illustrated this by the story of Ruth cleaving to Naomi.

Mr. MIDDLEMASS again spoke of taking up the cross and following Jesus, from 1 Cor. i. 17-29, Luke xiv. 26.

In the afternoon an open-air meeting was held under the trees, at which the story of the Greytown Revival, which has already been referred to in "Letters from South Africa," was given by Mr. BOTHA, a typical Dutch farmer, who was the first convert. I hope to supply some further matter of interest from this address.

Mr. OUDENDAL, another Dutch speaker, an evangelist in connection with the Dutch Reformed Church, told his own story. Not only while he told it, but habitually, his face wore an expression such as one might expect in one whose experiences had been so vivid and their results so permanent. He spoke in Dutch, and repeated it to Miss Murray, who has been good enough to translate it for me:—

Seven years of my life I had deep conviction of sin, as it were a heavy black cloud resting upon me, so that afterwards I lived in despair. Then I began to pray God to deliver me, but I wanted to make it right by my praying, therefore I only became worse and worse, till at last I said to the Lord, "I am at the end of myself, and my plans for salvation have failed. I can do nothing more." Thus I became willing to leave everything to Jesus. Then I fell on my knees, and I said, "Lord, to-day I take Thee at thy

word, thy word is truth. Come to-day and deliver me from my sins." While I knelt, came down on me visibly and clearly the cross of Christ. My eyes were opened, and I saw the Lamb of God on the cross. When the cross appeared the dark cloud between my God and me disappeared, and Christ took complete possession of my heart; and when I rose from my knees I could indeed say, "Old things are passed away, all things are become new." The peace and love of God streamed into my heart. God's presence was so clear to me that I no longer beheld Him by faith but face to face, as if I could give Him my hand. The glory of God that shone over me caused me to feel as if I were indeed dead to sin, and that I only saw the new heavenly life of God rule and reign in my heart. Since then the Bible has become to me a new book; it is as if through every text the face of Jesus shone and God's children were my great joy. My great delight was to bring the unconverted to Christ. Ever since then God's presence has been a cloud of glory to me, and it becomes more glorious every day. For thirteen years I have told the Gospel story and people say you must get exhausted by speaking so much about Christ, but I always receive a fresh revelation of Christ before I speak.

One day I left home, and I had felt since the morning as if my spiritual life was driven to God, and I felt his hand resting upon me. I came to a lonely place, when it seemed as if I felt God's hand pressing upon me, causing me to stand still; all my feelings, left me, I seemed delivered from the flesh, and I stood still. I looked straight to heaven, and between God and me a shining light from his face descended upon me. While I looked up to God's light I saw lovely white clouds with four white corners, which, opening out, showed me the Son of God in his glory seated upon a throne in the midst of the cloud. An indescribable glory and light went out from Him upon the angels and his children on earth. I realised then that the reason why God's children are so often without joy is because they know too little of the personal presence of God. Since then it is a necessity to me to pray, day by day, "Reveal thyself to thy children" that they may see Jesus."

A couple of years after my conversion I received a baptism of the Holy Spirit on this wise. I was kneeling in my room, and God's presence descended as a flame of fire upon me, and I felt as if it pervaded my whole being. I went forth to the meeting conscious of God's presence, and I felt the power of God passing through me to souls who soon began calling out "What must I do to be saved?" Shortly after this I became ill. I grew weaker and weaker, so that I could hardly breathe, and my strength was exhausted. My feet seemed already on the heavenly threshold, and only a tiny cord divided me from heaven. Some round me said, "He is dead." I felt that the prayers of God's children for my restoration to health prevented my entering heaven. I recovered my strength enough to leave the bed, and a brother said to me, "No one can help you or restore you to health, but God alone." I knelt down before my God, and said, "I do not want to live for pleasure or the world, but for thy service; please restore me." I felt that my prayer entered heaven, and God answered it. I received the assurance that I should be restored to health, and rose and began to walk, the first time for eight months.

In this sickness the unity of God and the saints in heaven and earth was shown to me, and I realised in an indescribable manner the Almightyness of God, and since then nothing has been too wonderful for God to do. Every day my soul rests in the Lord, and I rejoice in Him.

During this illness I was in a terrible battle with Satan. It was as if I were in the bands of death, and this broke me so that I felt all my own strength was annihilated as never before. In utter despair I cast myself into God's hand, and as soon as I came to put myself thus in quietness in God's hand, Satan departed, and God's face shone upon me. I felt as never before the union of God with his children and with me, and a deep and abiding love to souls took possession of me. From that day it is indeed God that worketh in me to will and to do of his good pleasure, as it is written in Philippians.

I have given the above without alteration, though I should not myself always have expressed it in the same words. No one could doubt the reality of the story, least of all those who know most about the speaker and the work which God is doing by him. But do not let anyone write hard things against themselves because their experience is not of this realistic kind. There is no higher experience than faith without sight or sound. "This voice," said the Captain of our salvation, "came not because of me, but for your sake." "Blessed are they that have not seen and yet have believed."

Capetown, May 6.

R. COPE MORGAN.

Evangelical Continental Society.—The annual meeting was held on Tuesday last at Union Chapel, Islington, Rev. W. Hardy Harwood presiding. The annual report was presented by Rev. George H. Giddins, secretary. Rev. W. Major Paul, Rev. J. P. Gledstone, Rev. Cav. Saverio Fera (of Florence), Rev. N. Hurry, and Mr. F. Yeats Edwards took part in the proceedings.

France: its Evangelisation.—I.

WE look across the British Channel to our sister country, France, and remember that though we English people occupied from time to time large regions of the country—the Plantagenets indeed held one half of France—yet we are a conquered people, conquered by Norman-French, who introduced their laws, and religion so far as it was understood in their time. English travellers, together with our children from the United States in the Far West, pour into France at Calais, Boulogne, Dieppe, Havre, and Cherbourg. All will be struck with the remarkable contrast which the people and the country present.

In the first place we perceive that we are amongst a military people, and that on its shores often there is a want of well-ordered sea-front and promenades, such as we have left in our own country. But in regard to the characteristics of the French people, we must keep in view that there is a greater variety of race and language in France than perhaps in our own British Islands. What with the Flemish, German, and Italian, the Breton, Basque, and Catalan, together with the nearly extinct Langue D'Or and Langue D'Oc, there is no little variety of speech. It may be that in remote villages south of a line drawn from Bordeaux on the west to Brainçon on the east, they may speak patois; and my friend, Miss Levat, who has written in prose and verse in the Langue D'Oc, says that it is a language rich and harmonious, but that much diversity prevails in different localities.

But the French language would be read and understood in speaking by nearly every one. We have pleasant recollections of the Breton sailors when we travelled on the west coast from St. Nazaire to Bayonne; they chiefly man the French Navy, and are marked by their seriousness, manliness, perseverance, and patient courage. Then we may speak of the phlegmatic Flemish miners, the boiling Provençal, the Midi people, lively and impressionable; the men of the north, more cold and reasoning; and the mountaineers, reflective and contemplative. We have these varieties of race, but with all their diversities we may say that the French people as a whole are characterised by a mind clear and clever, and demand reasons simple and striking ere they give their adhesion to a proposition. They have a heart peculiarly sensible to generous emotions, with much activity, liveliness, impetuosity, and some inconstancy. They are impatient of words, and of ideas, when not clearly connected with the real and positive. There is a remarkable development of this faculty of emotion amongst women, and more especially in the higher classes, which has been developed from generation to generation, has become hereditary, and is greater than that of any other nation.

The French gain upon us by acquaintance, and if we are to win their ear for better things, we must approach them by sympathy, throw overboard our cold bland reserve, study their characteristics, and learn how to get into their hearts as our lamented and dear Dr. McAll has taught us.

Whilst so many favourable characteristics mark the French people, and so many worthy individuals are found amongst them, and the influences for good are not few, one cannot be blind to the fact that there is a great deterioration of an appalling kind at work, and one most evidently working for evil, seen in the press circulating amongst the middle and lower classes. Professor G. Doumergue, of Montauban, writing in *Le Christianisme*, has said: "I have lately had occasion to examine a little our cheap press, our halfpenny newspapers. I have been completely stunned by this examination! Truly it passes belief! The cheap press—there is the enemy. The priestly power is nothing; the curse of drunkenness is absolutely nothing—in comparison

with this cheap press. One rises from reading these papers as one would leave some abominable den of vice, disgusted, exasperated, sick at heart, enervated; the brain and heart literally boiling over. Good, evil, virtue, vice, truth, falsehood, everything uncertain, everything upset; all seems to swim before the eyes. Words have no more their right meaning, things have lost their true shape, all is but a huge demoralisation, and an unreal excitement."

Another fearful enemy operating on a wide scale is a revived persecuting spirit of ultramontane Roman Catholicism, which, it is true, is rousing determined opposition amongst men of the working classes; but let anyone read the works "L'Arsenal de la Devotion" and "Le Dossier des Pèlerinages," and they will speak of what the natural result of such influences must be, and what the state of heart and intelligence is that can be governed by them.

The priestly power is *something*, and the following remarks of a friend depict this renewal at this moment of a conspiracy against Christian efforts to spread the truth of Christ in France:—"There is now a great campaign against the Protestants in France, a campaign wretched and perfidious. It is Rome which is its author, and whose agents, in accusing faithful French people of being foreigners, are not less men leagued with a stranger prince and the supporters of a religion which is Italian, and which obliges the recognition of Rome above everything, whose laws serve for authority above and before that of the country they are in. Truly this is an anomaly, to tax others with being foreigners, and themselves to obey a syllabus that comes from abroad."

With this aggressive opposition to all moral and religious instruction by Protestants, they are left in a state of deplorable ignorance and superstition. The mass of the agricultural population, frugal and temperate to a degree, have sunk down into materialism, though adhering to the forms of Roman Catholicism. A friend of mine, a country curé, recently told me that his parishioners had not a notion of spiritual religion, or if there was any idea of worship, they had entirely substituted the Virgin for the Son of God. They go to the priests to bless sprigs of boxwood as a protection against evil influences. One of the most remarkable of their ceremonies in some parts is the blessing of the fields, which takes place three days before the feast of the Ascension. As a special protection, the peasants have hazel boughs blessed by the priest at the Rogations, and set them in their fields as a defence against hail, which they are believed to avert!

GEO. PEARSE.

Algiers.

Stockwell Orphanage.—Although the financial year just ended opened with a deficit, there is now a substantial balance in hand. During the year 100 fatherless children were received into the home, making a total of 1919 benefited since its foundation. The annual festival and founders' day will be held on Wednesday, June 17.

The Lady Missionaries' Training Home has entered upon the fourth year of service at 15, Burnbank-gardens, Glasgow. The new report says: "During the past year seventeen young ladies (members of the United Presbyterian, Free Church, Baptist, Wesleyan, Methodist, and Swedish Evangelical Churches, also of the Church of England) have entered the Home as students. A new feature in this past year's work is the weekly Bible reading. The young ladies themselves, in regular rotation, conduct this meeting, which has already proved a help in fitting them to take part in more public work. During the year a course of ambulance lectures was delivered by Professor James Swanson, and a course on sick nursing by Dr. J. Anderson Robertson. Mr. D. Dinwoodie has given instruction in *Materia Medica*, and in the elements of anatomy, physiology, etc. The cookery class held last year was so successful that arrangements were made this summer for a similar course being given by Mrs. J. Steele Boe, late of Badcall." District and sick visitation forms an important feature of the training. The hon. sec. of the Home is Miss Forrester-Paton, Mars Hill House, Alloa, N.B.

International S.S. Lessons.

June 7.

WARNING TO THE DISCIPLES.—Luke xxii. 24-37.

GOLDEN TEXT.—Phil. ii. 5.

WE come in this lesson to the last night of our Lord's earthly life. He is in Jerusalem, keeping the Feast of the Passover with his disciples, in the house of some friend otherwise unknown (7-14).

I. THE STRIFE (24). This must have been particularly painful to our Lord at a time when his own thoughts were full of the suffering awaiting Him. He was preparing to go down to humiliation and death for them. They were eagerly grasping at the best things for themselves. How utterly out of sympathy with Him they were! The strife probably arose out of two things, the usual custom of foot-washing, and the choice of places of honour at the table. Not one was prepared to do so lowly and menial a service as that of washing the feet of his fellows. They seem to have sat down without observing the custom at all. The strife appears all the more unworthy because it was not about *being* great, but *being accounted* great. The way to true greatness our Lord had already taught (Matt. xviii. 1-4). The way to be accounted great He had not thought it necessary to teach. They were concerned not about character, but about reputation.

It is this spirit of false ambition that enters into everything to-day. The desire to be first, to get on, to occupy the highest position still exists. "I should like to go to heaven in a chariot of fire with horses of fire," said a boy, "if they would let me drive!" In the home, in the school, in recreation, in business—there is often an absence of the spirit of meekness. The counsel, "In honour preferring one another," is forgotten.

II. THE REPROOF (25-30).—His words teach three things. (1) *That such ambition is the very opposite of the Christian spirit.* In the Gentile world tyrant kings who lorded it over their subjects yet prided themselves on being called "benefactors." They cared for the name, but not for the character it represented (25). Greatness in the Christian sense consists in lowliness and readiness to serve (26). Position is only to be valued as it increases our opportunities for ministering to others. A corporal in the American Army did not understand this, and while his men were engaged in lifting a heavy piece of timber for some fortifications, did nothing but issue his commands. George Washington saw him, alighted from his horse, and suggested that he should help his men to do the work. The corporal drew himself up with great dignity, and said, "Do you know, sir, I am a corporal!" "I beg your pardon," said Washington; then took off his own coat and helped the men to build the fortification. Imagine the corporal's surprise and shame when he heard this unknown friend say to him, "I am sorry I insulted you, Mr. Corporal; but when next you have a difficult work to do, send for George Washington, and I will come and help you."

2. *That our Lord's example had been a constant witness against their foolish ambition.* The words (27) may refer to his whole life; or probably to the lowly act of footwashing which he had just performed (John xiii.) There was no ostentation in this service. It bears no resemblance to the practice of the Pope, who annually washes the feet of a few aged paupers. It did not institute a rite; but in effect it said, "Deem no act too menial by which you can render service to others."

3. *That exaltation in the truest sense is sure to those who serve* (28-30). The exact meaning of this promise is uncertain, but the most probable interpretation is that which refers it to the position of honour to be given to the Apostles during the Millennium. The principle has its application to all (2 Tim. ii. 12).

III. THE WARNING (31-37).—Our Lord's words to Peter suggest that, even when we know it not, we may be the subjects of special attacks from Satan; yet that he cannot touch us until he "asks" for us; and that all he can do is to sift us. Sifting does not change a single grain of wheat into chaff. But what if Peter, like Judas, should prove to be only chaff after all? But we learn also the secret of our *being kept*. Our Lord's intercession prevails (Heb. vii. 25). Recall the scene in the Interpreter's House, where the fire continued to burn brightly in spite of the attempts to quench it, because oil was poured on from the other side of the wall. We are reminded, too, that our *very temptations are a blessing to us*. Peter would not learn that he was weak from what Jesus said to him; he should learn it by Satan's temptation. And his experience became his qualification for helping others (32). See Ps. li. 12, 13.

OUR DAILY HOMILY.

SUNDAY, May 31.

"THOU MAN OF GOD!"—2 Kings i. 9, 11, 13.

Oh that thou and I might so live before God and men, that they should recognise us as men of God, as God's men! See how these ungodly captains at once recognised this, in the case of Elijah. They fretted and chafed against his holiness, but they were forced to admit it. They tried to impose their orders, or those of their king, but they realised that Elijah was the servant of One whom they set at nought, so far as their own lives were concerned.

If we are really men of God, we shall be the last to assume the title. Notice that Elijah puts an *if* before the title with which he was saluted: "If I be a man of God." We shall be the first to disclaim holiness, when we are really holy.

We must be of God. All our goodness must originate in Him. We can no more boast of goodness than a chamber can boast of the light which irradiates each corner of its space. The faith that takes his grace, as well as the grace it takes, is his. We are absolutely his debtors, and happy are they who love it to be so, and lie always at the Beautiful Gate of God's heart, expecting to receive some alms at his hand.

We must be for God. This is the only cure for self-consciousness, for that perpetual obtuseness of the self-life, which is our bane and curse. Ask that the Holy Spirit may fill you with so absorbing a passion for the glory of Jesus, that there may be no room to think of your own reputation or emolument.

We must be in God, and God in us. This is possible, when we love perfectly. He that dwelleth in love, dwelleth in God, and God in him. Oh, sea of light, may we be bathed in thee, till our very faces shine!

MONDAY, June 1.

"ELISHA, TARRY HERE, I PRAY THEE."—2 Kings ii. 2, 4, 6.*

Thrice Elijah spoke thus to his friend and disciple to test him. Perseverance, tenacity of purpose, a refusal to be content with anything short of the best, are indispensable conditions for the attainment of the highest possibilities of experience and service. And perpetually in our life's discipline these words come back on us, Tarry here! Not that God desires us to tarry, but that each onward step may be the choice and act of our own will.

Tarry here in consecration.—"You have given so much; is it not time that you refrained from further sacrifices? Ungird your loins, sit down and rest, forbear from this strenuous following after. "Spare thyself, this shall not come to thee."

Tarry here in the life of prayer.—"It is waste time to spend so much time at the footstool of God. You have done more than most, desist from further intercession and supplication."

Tarry here in the attainment of the likeness of Christ.—"It will cost you so much to count all things but loss for the excellency of his knowledge."

Such voices are perpetually speaking to us all. And if we heed them, we are at once shut out of that crossing the Jordan, that rapturous intercourse with heaven, that reception of the double portion of the Spirit, which await those who have successfully stood the test. The law of the Christian life is always advance, always leaving that which is behind, always reckoning that you have not attained, always saying to the Spirit of God, as Elisha to Elijah, *I will not leave thee.*

TUESDAY, June 2.

"YE SHALL NOT SEE WIND, NEITHER SHALL YE SEE RAIN; YET THAT VALLEY SHALL BE FILLED."—2 Kings iii. 17.

This is God's way of fulfilling the desire of them that fear Him. We like to see the clouds blown for-

ward through the sky, and hear the moan of the rising wind; in other words, we like to see God's gifts on their way, or to have the sensible emotion of receiving them. Sometimes we have symptoms and signs that fill us with rapture; but when, at other times, these are lacking, we surrender ourselves to despair. Yet when we see neither wind nor rain, God may be most mightily at work.

It is so in Church work. How often we make our valleys full of ditches. Our machinery is complicated and perfect; we have spared neither pains nor care. Then we would like to have the sign of a powerful revival; but, if we only knew it, the Divine blessing is welling up in the ditches, more than would be the case if our highest wishes were gratified. Here and there tears are falling silently, hearts are being cleansed, lives are becoming yielded to God.

It is so in Christian experience. We expect to have our Pentecost as the early Church received hers. We desire to see wind and rain, and to know that God is baptizing us; but this is not granted. There is no footfall of hurrying clouds, no coronet of flame, no gift of tongues. But, deep down, the ditches are being filled up, yearnings are being satisfied, the capacity for God within us is being met, though it grows apace. God be praised that the success of his work is not gauged by outward signs!

WEDNESDAY, June 3.

"AND THE OIL STAYED."—2 Kings iv. 6.

What a sorrowful confession. There was no reason why it should stay. There was as much oil as ever, and the power which had made so much could have gone on without limit or exhaustion. The only reason for the ceasing of the oil was in the failure of the vessels. The widow and her sons had secured only a limited number of vessels, and therefore there was only a scanty supply of the precious oil.

This is why so many of God's promises are unfulfilled in your experience. In former days you kept claiming their fulfilment; frequently you brought God's promises to Him and said, "Do as Thou hast said." Vessel after vessel of need was brought empty and taken away full. But, of late years, you have refrained, you have rested on your oars, you have ceased to bring your need. Hence the dwindling supply.

This is why your life is not so productive of blessing as it might be. You do not bring vessels enough. You think that God has wrought as much through you as He can or will. You do not expect Him to fill the latter years of your life as he did the former. You can trust Him for two sermons a week, but not for five or six.

This is why the blessing of a revival stays in its course. As long as the missionary remains with us, we can look for the continuance of blessing. But after a while we say, let the services stop, they have run their course and fulfilled their end. And forthwith the blessing stops in mid-flow. Let us go on pleading with sinners, and bringing the empty vessels of our poor effort for God to fill them up to the full measure of their capacity.

THURSDAY, June 4.

"LIKE UNTO THE FLESH OF A LITTLE CHILD."—2 Kings v. 14.

Is there any fabric woven on the loom of time to be compared in perfect beauty to the flesh of a little child, on which, as yet, no scar or blemish can be traced? So sweet, so pure, so clean. It was a wonderful combination, that the strong muscles and make of the mighty man of war should blend with the flesh of a child. But this may be ours also, if we will let the hand of Jesus pass over our leprous-smitten souls. They are pocked with the leprosy of sin, in all its defilement, but Jesus can make them clean and fair. At this moment, if you let Him, He will touch you and say, "Be clean," and immediately the leprosy will depart, and you will return to the days of your youth—not forgiven only, but cleansed—not pardoned only, but clad in the beauty of the Lord your God, which He will put on you.

We do not count a little child to be free from the taint of sin. It is conceived in sin, and inherits the evil tendencies of our fallen race. Its innocence of evil is not holiness. Jesus gives us more than innocence, He makes us pure and holy.

But there are other childlike qualities which our Saviour gives. The *humility* of a little child, who is unconscious of itself, and who is not perpetually looking for admiration. The *unselfishness* of a little child, who seeks its companion to share its luxuries and games. The *trust* of a little child, which so naturally clings to a strong and loving heart, willing to follow anywhere, to believe in anything. The *love* of a little child, who responds to every endearment with sunny laughter and soft caresses. Would that we might all be thus to God.

FRIDAY, June 5.

"BEHOLD THE MOUNTAIN WAS FULL OF HORSES AND CHARIOTS OF FIRE ROUND ABOUT ELISHA."—2 Kings vi. 17.

So it is with each of God's saints. We may not be able to see the harnessed squadrons of fire and light, but the Angel of the Lord encampeth round about them that fear Him, and delivereth them. If our eyes were opened we should see the angel-hosts as an encircling rein of fire, but whether we see them or not, they are certainly there.

God is between us and temptation.—However strong the foe, God is stronger. However swift the descending blow, God is swifter to catch and ward off. However weak we are, through long habits of yielding, God is greater than our hearts, and can keep in perfect peace. Trust ye in the Lord for ever, for in the Lord Jehovah is the Rock of Ages.

God is between us and the hate of man.—Dare to believe that there is an invisible film of protection between you and all that men devise against you. What though the heathen rage, and the people imagine a vain thing, God's outstretched hand and his holy arm must get for Him and you the victory. No weapon that is formed against you shall prosper, and every tongue that shall rise in judgment shall be condemned.

God is between you and the deluge of care.—What thousands are beset with that dark spectre. They have no rest or peace either day or night, saying, "Where will the next rent, the next meal come from?" How different the life of the birds. They sing their hour, sure that somehow the food will come for the next. God is around your life, to provide for you; only trust Him. Live in God, as a child in its parents' love. "The conies are but a feeble folk, yet make they their houses in the rocks." "In Thee will I make my refuge, till all these calamities be overpast."

SATURDAY, June 6.

"THIS DAY IS A DAY OF GOOD THINGS."—2 Kings vii. 9.

It was indeed. The enemy that had so long hemmed them in had dispersed, leaving a great spoil behind. The famine which had driven the people to awful straits was at an end, and there was now plenty of everything. It was inhuman for these four lepers to be content with eating and drinking, and sharing out the spoil, when hard by a city was in agony. Common humanity bade them give information of what had happened.

Let us take care lest some mischief befall us, if we withhold the blessed Gospel from a dying world. We know that Jesus has died and risen again, and that his unsearchable riches wait for appropriation. We have availed ourselves of the offer, but let us see to it that so far as we can, we are making known the wine and milk which are without money and without price.

Mischief always overtakes a selfish policy, whereas those who dare to share what they have received with others, not only keep what they have but find the fragments enough for many days afterwards.

Let us tell men that the Saviour has overcome our foes, and has opened the kingdom of heaven to all who believe. Let us speak, from a full heart, of all that He has proved to be. Let us invite men to share with us the grace, which hath neither share nor bound.

One ounce of testimony is worth a ton weight of argument, and overpowers all objection. The lord, on whom the king leaned, derided the possibility of the prophet's prediction; and no doubt had plenty of adherents. But the leper's report swept all his words to the winds. They had known, tasted, and handled. Let us remember that we are called to be witnesses of what God hath done for us,

* A very helpful and suggestive little brochure, entitled *MEN OF ONE IDEA*, has been written by Mr. R. Cope Morgan on this chapter. (1s. per doz. Morgan & Scott.) [480]

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

A Zulu Blind Boy's Story.

WHEN I was eight or nine years old my work was to herd the calves. About this time there was a small frame house built near my home. All the people were asked to send their children there to school, to learn from something that they called a book, also to learn other things which I thought must be like the fables our grandmothers told us. I liked to herd calves with the other boys. We could hunt birds and roast them; also roast corn when we made a little fire by a bush. When we saw the cattle getting into the gardens we would draw lots to see which of us must run to drive them out.

I did not much care for going to school, but I went one day, and the other boys looked after my calves. We all sat on benches, and everything was quite strange to me. One day something happened which pleased me very much, and I laughed; so did one or two others. Then, when the teacher saw us, we began to dispute which of us had made the others laugh. The teacher said we must not talk and laugh in school. I was displeased, and would not go any more.

When I was a year or two older I went to work in a sugar-mill which the English Government built at the station for the people. One day while there I saw a man working in iron; I was interested, and went near to see how it was done. The man was working fast, and the sparks were flying. That was the last thing I ever saw—the last ray of light. One of the sparks flew into my eye and I became totally blind.

I was sick three months; I cannot tell how great the pain was. No words can tell! Oh, how dreadful, too, it was to me that it was always night! It was like death; often I cried with the pain in my heart, which was sometimes harder to bear than the dreadful pain in my eyes.

At times like weddings and feasts, when the people would all go and I could not, I felt as if my heart would break. My mother would never go and leave me, and many bitter tears we shed when alone together. I longed to die, and often felt as if I could kill myself. Then I thought all would end; I would just die as the beast dies. Sometimes I ran hard, saying I did not care where I went or how I fell and hurt myself. I would fall in the tall grass many a time, and lie there, hoping I might never get up again. But my mother would be sure to find me. I knew nothing of God; all was dark, dark to body and soul. I knew not that I had a soul.

After a year or two I began to be more quiet, but suffered on and kept still; for hours I would sit with my head in my blanket and speak to no one.

I remember my father always as an old man. He was kind to me, and after I was blind he was very kind. Sometimes he allowed me to eat with him. But he died, and this was another great sorrow to me. My brothers quarrelled as to who should be chief. They were not kind to me, nor to my mother. My mother was always kind, and she being at the head of the older women in the kraal, we got on very well.

I always liked to take a bath in the river every day, but I had never gone alone. One morning I waked when the cocks began to crow, and thought I should like to try if I could go alone and take my bath. The river was about half a mile away. I got up and set out. The air was fresh and pure, and the birds were waking up to sing their morning song. I did not know if it was yet light; it was all the same to me, night or day; I could never again see. I went safely to the river and had a nice bath. I came out, and was able to find everything just where I had left it, my native dress on one side of the path and my sticks on the other. (A Zulu will never go away from home without sticks; every little boy carries at least one or two.)

I do not know when I had been so happy as that morning; I was pleased to have got on so nicely

alone; I wondered how it was that I had such nice thoughts, where they came from, where everything came from. As I quietly walked home thinking on these things, it seemed as if I was not alone, that someone was with me, was helping me, and that was the reason I had gone on so well this morning. Yet I could hear no sound that told me anyone was near.

I now believe these were my first thoughts of God. It was like a little trust! I hardly know what it was like. From the children in the school I had heard that there was a God. But the thought was very vague, and had taken no real form in my mind.

There was a Christmas festival held at Umvoti for all the children in the schools connected with the station. The children in the schools near us learned little pieces to recite and hymns to sing on that day. One of the hymns which they learned they sang a great deal at home. It said, "Take, take the Word of God to the people, that they may be glad." I wondered what was the Word of God.

About this time "Inkosazana" (Miss H—) and Titise, a native woman, began to have meetings at our kraal for the women. They were sometimes in my mother's house. One day I was there at the meeting: they spoke to me, but I would not say much, just sat as I often did with my blanket on my bowed head. They have since told me that they then thought I was very stupid as well as blind. They had no idea that I had listened to every word they had spoken at the meeting, or that I had listened at all. The meetings were held every Monday afternoon, and I continued to go to them, but quietly sat as before.

(To be concluded.)

The Buluwayo Hero.

I DARESAY most of the young readers noticed the letter from Annie Baxter, telling how her brother gave up his horse to a wounded companion in a battle with the Matabele near Buluwayo, South Africa, and how, being unable to escape himself, he was soon killed by the assegais of the enemy. I do not wonder she said,

"It was a noble death and a glorious end."

As I have thought of it, I have been reminded of Jesus, who saved us at the cost of his own life, and four little sentences have been impressed upon me.

The wounded man had no power to escape. He was helpless to save himself. And so are we; our sins have wounded us, and disabled us, and mean to destroy us altogether. We cannot escape—indeed, we do not even try to escape; and if we do, our sins are strong and we are weak. Escape is hopeless.

But a way of escape was provided for him. A strong soldier gave up his horse to his wounded mate. Does not this remind us of the Good Samaritan? A poor man had been attacked, wounded, and left to die. "But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast" (Luke x. 33, 34). Jesus is this Good Samaritan.

Like the soldier, He changes places with us wounded ones, gives us his strength, and takes our weakness.

The brave man's fate. By taking the place of his comrade he was soon surrounded by his comrade's foes, and received in his body the spears which would otherwise have pierced the body of his comrade. How this reminds of Jesus, "Who his own self bare our sins in his own body on the tree" (1 Pet. ii. 24). We escape, but our foes become his foes: so that He said, "The assembly of the wicked have inclosed me: they pierced my hands and my feet" (Ps. xxii. 16). The spear of death which ought to have gone into our heart, went into his. The lightning darts of Divine anger that ought to have struck us, were quenched in his blood.

Our fate if we do not escape. We have a new and living way of escape opened to us by Jesus. Do not neglect it. The wounded soldier did not neglect or hesitate to use the horse put at his disposal. Had he done so he would have perished; and if we refuse, neglect, or put off the way of salvation through Christ we must perish. "How shall we escape if we neglect so great salvation?" "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. ii. 3; x. 26).

If Annie Baxter thought much of her brother, Frank William Baxter, ought we not to think more of our Great and Glorious Brother, Jesus Christ? She had a letter from her brother, and the Bible is a letter from our Brother. How precious this letter should be! Oh to love Him more!

WILLIAM LUFF.

The Bible Searcher.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the questions appear.

ON account of Whit Monday, there will be no "first list" this week, but all correct answers will appear in the list given next week.

ABOUT PRIZES.

On June 18 there will be special "Bible Searcher" questions, for which prizes will be given. But only those boys and girls will be allowed to compete whose names have appeared in the lists as "correct" nine times during the twelve preceding weeks.

Those who have joined too late, or have been unsuccessful too many times, to make up nine "correct" weeks by that date, must wait till the next.

I must ask my young friends and their parents to excuse my referring to their answers again if their names do not appear in the lists. I have acceded to several such requests, and in every case have found that the answers had been inaccurate, and the names, therefore, properly left out. It involves considerable labour to search out particular papers, and my readers, young and old, must accept as final my decision as indicated by the lists.

Foreign List:—

No. 15. Charlotte Cane, South Africa. No. 18. W. Arnot Craick, and Jean Scott, Canada.

No. 20 (second list).—Correct answers received from:—

Willie and Reginald Findlay, Fred Winstone, Fritz Tatzlaff, May Hamson, Mary Ormiston, Willie Weinstein, Nettie Thomson, Jessie, Isabel and Elmin Roe, Elsie Hancock, Lizzie Tadelat, Dora Colebrook, Sissy and Mary Watts, Christie Lawson, Llewelyn Maltby, Lillian Sidney, William McMurray, Lillian Wilkinson, Elsie Warren, Gertie and Mildred Scott, Eva and John Gray, Lucy Soltan, Annie, Elma, and Dorothy Grove, Edith and Dora Corrie, Walter Stainer, Marion Connell, Esther Enderby, Mary Wood, M. H. Daniels, Laura Kirk, Bill La Brooy, Dora Watters, Bertha Hopkiss, May Bentley, Violet Staudert, Dorothy and F. E. Harris, Sarah Brown, Olive Coleman, B. and H. Poole, Mabel Birney, R. Graham, Mary Start, Amy Bright, Emily Norster, Frederick Hudson, Marian Fregard, Ada and Mabel Davis, Dora and Kate Symes, Tilley and Frances Wood, Daisy, Vera, Norman and May Petrides, F. S. Chance, Annie Iredale, John Miln, Nell Law, Christina and Bella Campbell, Katherine Blair, Colin and William Mackenzie, May Meredith, Eva and Ethel Huntley, Louis Berthe, Lucy Lomax, J. W. Ingle, May and Annie Morley, E. Berryman, Vera Dickinson, Fanny and Jessie McKean, Grace Rudge, "Winnie Page", Evelyn Moir, Willie and Ada Palmer, Elma Ishmail, "Craig-ard", Maurice Williams, Christabel Swift, Rixon and Mathilda Robinson, Arthur and Edith Quick, Grace Dawson-Scott, Louie and Nannie Tibbits, Florrie Smith, Lionel and Gladys Calvert, Emily Webber, J. B. Horlock, Alfred Kearney, Charles Holbrough, Ruth Harrison, Win. Porter, Jessie West, Edith Hearn, Dora Blakie, Archibald Couper, Amy and Maudie Nottage, Ernest and Edie Nash, Milla Medill, Mary and Ruth Braithwaite, Graham Sharp, Grace Seaton, Maud Clarke, Elma Tebb, Ella Dixon, Sidney Foyman, Lois Beard, John Thomson, Hubert Malcham, May Watson, Ethel Walls, E. B. and Netta Black, Harold Wadson, Eric and Gerald Heaton-Smith, Francis Milne, J. and T. M. Stainer, Thomas Kirkpatrick, Dora Jay, Gwendolyn Hill, Arthur Cordell, Gordon Bligh, S. and Lillie Wilke, John Menzies, Hal and Victor Armstrong, Florence and Emily Palmer, Bertie Davey, Minnie Giddings, Effie Simpson, Edward Rainey, Minnie Elsie, Marcus King, Gordon and Edith Graves, Barbara Tennant, Cecilia and Maggie Reid, Ruby Vincent, Freda Hinton, Rowland Webb, Harry Sutton, Edith Grove, George Trotter, Barbara Macdonough, Dora Jay, Ruby Allen, Sinclair and Moffatt Jackson, Bortha Fowler, Ruth van Millington, Rose Anton, Ethel and K. A. Paisley, Lucy and Nora Anderson, Leslie Morris, G. Pasley, Grace, Ida, and Elsie Wright, Catherine Bailey, E. Yorbury, Raymond Whitwell, Bertha Kelsey, Jessie, L. M. and M. L. Cook, Leonard and Frank Dentall, Ethel, Basil, and Gerald Moore, Margaret and Trevor Matthews, John and Margaret Hesse, John G. Browne, Leslie Frank, Lizzie Hill, Nora and James Law, Theodore Roberts, Maggie Wight, Mary Wrench, Florence Hamshaw, Kathleen Cole, Rosetta Sherwin, Frances Develish-Meares, Emily and Daisy Greenbrook, S. M. Cookson, T. Murley Oldham, K. G. Kirkpatrick, Dorothy Hughes-Games, Herbert Braddon, Teresa and Rowland Blakie, Archibald Beardsly, Elsie Jackson, Ezra Matthews, Arthur Spella, John Jeffa, William and Mary Charles, Daisy Bligh, Kate Ireland, Norman Draby, Raymond Theobald, Charlotte Seale, Annie Lake, Tryphena Cox, Eliza Herridge, Selma Smith, Nellie and Arthur Couch, Bessie Cheale, Louise Hooper, Irene Duke, E. A. McClean, Ida Gullen, James S. Bay, Leslie and Harriet Orr, Bertie Hunt, Maude Truist Stanley Wright, Florence Thomson, Jessie Bone, Ethel Fielder, Hannah Lovell, Harcourt, Tom and May Hunter, Edith Friend, Willie George, Alice Short, Annie Baxter, Winifred and Elsie Cockrem, Angus McKillop, G. B. Dyke, Eva Monti, Daisy Warne, Gertrude Edwards, Cynders and Allen Baker, Christine Arnold, Annie and Edith Clarke, William Gavin, Hannah and Christy Parker, Frances Bennett, Oswald and Horace Roberts, Connie Rouse, Margaret Macphie, Marguerite Foster, Nellie Benny, Francis Hayte, Duncan Payne, George, and M. A. Cowell, Isabella Dunlop, Annie Hamilton, Muriel Shaw, Kathleen Poweraker.

ANSWER TO LAST WEEK'S BIBLE

SEARCHER (No. 21).

- 1.—Terah.
- 2.—That God would make of him a great nation, that He would bless him and make his name great, and that in him should all the families of the earth be blessed.
- 3.—Because God promised that he should be "father of many nations."
- 4.—With great kindness.
- 5.—Six times.
- 6.—By God commanding him to sacrifice Isaac.
- 7.—Hebrews xi., v. 17.
- 8.—The field of Ephron, for a burying-place for Sarah.
- 9.—175 years. He was buried in the cave of Macpelah in the field of Ephron.
- 10.—v. 23. Abraham believed God, and it was imputed unto him for righteousness, and he was called the Friend of God. (Also v. 21.)
11. King of Salem and priest of the most high God.
- 12.—Heb. vii.

THIS WEEK'S BIBLE SEARCHER (No. 22).

In 2 Kings ii-vi.

1. (a) Mention the different miracles performed by Elisha. (b) Give chapter and verse for each.
2. (a) Who was Elisha's servant? (b) What happened to him? (c) Why?
3. (a) How many children are mentioned in these chapters? (b) What do you know about them?

Children under twelve need only deal with chapters iv. and v.

Personal Paragraphs.

AMY BRIGHT.—I am glad you are correct this week.—
DAVID PENMAN.—A star is given for extra neatness and care in answering the questions. GERTRUDE AND NELLIE BROOKFIELD.—Thank you very much for the printed texts. M. H. DANIELS.—You only mentioned Peter. FLORENCE AND ETHEL MACKENZIE.—Thank you very much for the flowers, which I sent on at once to the Children's Hospital, Great Ormond-street.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Swinhope, Lincs.*, May 28; *St. Simon's, Kensal Green*, May 30-31; *Southsea*, June 2-5; *St. John's, Holloway*, June 8; *Langton*, June 10; *Holy Trinity, Tunbridge Wells*, June 12. Mr. Josiah Spiers, *Alyth, N.B.*, to May 29; *Hamilton, N.B.*, May 30-June 12. Mr. B. Herklots, *Manningham*, May 28; *Tadcaster*, May 29; *Leeds*, May 30; *Christ Church, Harrogate*, May 31-June 1; *Shipley*, June 2; *Holwell Green, near Halifax*, June 3; *Horsforth*, June 4; *Spofforth*, June 5; *Brailford*, June 6-8; *Leeds*, June 9-10; *Skipton*, June 11; *Leeds*, June 12. Mr. Hankinson, *Victoria Park*, June 2; *Trowbridge*, July 11-17. Mr. J. H. P. Cutting, with caravan No. 1, *Hopton*, to May 28; *East Harling*, May 29-June 5; caravan No. 2, *Stowmarket*, to June 1. Mr. E. Hughes, *Waltham Abbey*, May 31-June 5.

Special prayer meeting, at Y.M.C.A., 186, Aldersgate-street, Thursday, May 28; tea and coffee at 5.30; meeting at 5 p.m.; for seaside services and caravan work.

Children's Scripture Union.—Portions for week ending June 6, 1896.—Sun., May 31, Acts vii. 80-43; Mon., June 1, vii. 44-60; Tues., June 2, viii. 1-13; Wed., June 3, viii. 14-25; Thurs., June 4, viii. 26-40; Fri., June 5, ix. 1-16; Sat., June 6, ix. 17-31.

"Lord, to Whom Shall we Go?"

WHEN life's buds of promise fair,
Wither in the blight of care;
When its flowers rich of hue,
Bow with sorrow's heavy dew;
When its fairest blossoms die,
And their leaves all scattered lie:
When in suffering pain or woe,
Unto whom, Lord, shall we go?
When on billows, tempest tossed,
We in doubt's dim haze are lost;
When the waves of anguish roll,
O'er the frail bark of the soul;
Lightning flashes, thunders boom,
Warn us of approaching doom;
Darkness veileth earth and sky,
Unto whom, Lord, shall we cry?
When some gleaming mirage bright
Beckons us from paths of right;
When the way is strewn with brier,
Hearts grow faint and footsteps tire;
When the loved and blessed here,
Leave us for a holier sphere;
When for things unseen we yearn,
Unto whom, Lord, shall we turn?
Where, O where, but unto Thee,
Saviour of humanity;
Thou can'st buds of hope restore,
Bid love's blossoms bloom once more;
Gild grief's thickly falling dew,
With sweet faith's glad rainbow hue;
To thy heart of love we flee,
Thou, our all in all, wilt be.

HARRIET JULIA EVANS.

The Southern Counties Colportage and Evangelistic Village Mission has been engaged for nearly a quarter of a century in aggressive warfare against impure literature; and in this way has sought to educate the people, in the villages especially, in favour of pure and wholesome reading. Mr. J. Hasell Charlton writes:—"The work has been done at great personal sacrifice, if looked at from a worldly or business point of view, but this is by no means the view we take of the matter, because we have proved many thousand times over that no ministry is so fruitful of real spiritual blessing, both to the worker and to those amongst whom he is privileged to labour, than is obtained by this agency. During the seven years the Mission has wrought in the Southern Counties, a debt of £50 has accumulated; we earnestly ask for help to sweep away this burden, in order that greater efforts may be put forth in the same direction." Communications to Mr. Charlton should be addressed, Grove-road, Woking Station, Surrey.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTANIA.

THE MANIFESTATION OF GOD AT THE DEFEAT OF THE PHILISTINES.

TO what an extent this epoch-making victory over the Philistines, which concluded all the wars of David, affected the pious in Israel, will best be seen by the songs of David's contemporary writers—Asaph and the Sons of Korah. As both, by their Psalms, had seconded David in the earlier wars (Pss. lxxxiii., lxxx., and xlv. and xlvii. by the Sons of Korah); and as Asaph had besides written Psalm lxxxi. on the occasion of the famine, it would, indeed, be remarkable had we not a word from them relating to the great deliverance vouchsafed to king and people. Three psalms—Ps. lxxvi. by Asaph, and Ps. xli. and xlviii. by the Sons of Korah, introduced here—now become fully understood. Because their historical connection was overlooked, a place was formerly and with much uncertainty, sought for them in a much later period, their headings being disregarded on the point of authorship. These, however, here, as everywhere else, exactly hold true*. That these psalms suit the situation perfectly, provided the writer's conception of Psalm xviii. be correct, every impartial reader will be constrained to admit.

PSALM LXXVI.

For the Chief Musician; on stringed instruments.
A Psalm of Asaph, a Song,

1. Known in Judah is God,
In Israel is his name great,
2. And in Salem is his tabernacle,
And his dwelling-place on Zion.
3. There He broke the lightnings of the bow,
The shield and the sword and the battle. *Selah.*
4. Effulgent art thou,
Glorious from the mountains of prey,
5. Spoiled are the stout of heart, they slumber
and sleep,
And none of the men of might found their hands;
6. At thy rebuke, O God of Jacob,
Both the chariot and horse are sunk in dead sleep.
7. Thou—dread art Thou,
And who can stand before thee when once angry?
8. From heaven didst Thou make judgment heard,
The earth feared and was still;
9. At the rising of God for judgment
To save all the afflicted of the land. *Selah.*
10. For the wrath of man subverts thy praise,
With the residue of wrath, Thou girdest thyself.
11. Vow and pay unto Jehovah, your God,
Let all around Him bring presents to the Terrible One.
12. He cuts down the spirits of princes,
A dread to the kings of the earth.

God is known (1); effulgent art Thou (4); dread art Thou (7). In these three exclamations Asaph proclaims the deeds of God in the Philistine war.

(1) Asaph in this psalm, and the Korabite (xlviii. 3), and David (ix. 16) have recourse to the words

* The real historical basis for these psalms in the Philistine war having hitherto been wanting, it has seemed necessary to ascribe Ps. lxxvi. to the Assyrian period, and Ps. xli. and xlviii. to the time of Jehoshaphat. But it is not in accordance with the Assyrian period that Judah and Israel (in lxxvi. 1) should be placed side by side—"God's name is great in Israel"—for Israel was at that time in exile. "The mountains of prey" (Ps. lxxvi. 4), too, would be the most unsuitable name imaginable for the flat Nineveh. Should, moreover, the subject of Psalms xli. and xlviii. be the defeat of the united neighbouring tribes by general slaughter, as was predicted by the Asaphite Jahazeel, it is still at variance with Ps. xli. 7 that the victory should have been won by Jehovah raising his voice (comp. Ps. lxxvi. 6-8). All three psalms seem to assume that the Temple of Solomon was not yet built (Ps. xli. 4 and lxxvi. 2). When the people of Zion are invited (Ps. xlviii. 12) to go round Jerusalem in order to count her towers and see her palaces, the Temple would assuredly have been mentioned first, had it been built. David's little tabernacle could hardly have been mentioned on this occasion, as it could scarcely be seen beyond the walls. But see how Asaph mentions later the Temple of Solomon, Ps. lxxviii. 69: "And he built his sanctuary like the heights."

"made known"—proclaimed, in order to describe what God has done. Judah and Israel are emphasised as the places where God's name is made known: Salem and Zion as the home of his revelation by the raising of the tabernacle. "There," or rather "thither," that is, towards Jerusalem, He broke every weapon that bore a hostile name—bow and shield, swords and implements of war. It was not, then, at Jerusalem, but in the direction of the Holy City and its Temple, towards which all who pray must turn, and from whence, also, God "heard" (Ps. xviii. 6), the real goal, too, of the enemy, that God made Himself known by striking the assailants.

(2) Asaph has elsewhere proclaimed, "Out of Zion, the perfection of beauty, God hath shined forth" (Ps. l. 2). In the present case, however, it is from the robber fastnesses* "the mountains of prey" that his glory shines forth. Hereby is meant the Philistine strongholds or castles, with the mention of which, v. 45 of Psalm xviii. concludes. This description is more applicable to the Philistines than to any others; they, more than any other tribe, having harried and plundered Israel at all times. These "mountains of prey,"† intended to represent the entire tribe of the Philistines, are now fallen at the rebuke of God (6). The great Philistine giants, "the stout-hearted," sleep the sleep of death; the brave are rendered impotent; men and horses are routed, and put to confusion.

(3) A word relating to God and his manifestation, which we meet with again and again, is the word "terrible" or dreadful, to be feared. We have it in Psalm lxvi. 5, and three times in the psalm under discussion (7, 11, and 12). By his sentence from heaven He caused the earth to be afraid, so that it was stilled (quite as in Ps. lxxv. 7), and secured the salvation of the country, not least that of the sufferers from the famine. A *Selah* again occurs here, as in v. 3, specially emphasizing the salvation extended to God's afflicted people as chief among his deeds.

(4) The wrath of the Philistines, these "men," kindled to the utmost against Israel (Ps. cxxiv. 3), must, however, serve as a means of praising God, because it caused Him to gird Himself with wraths (Ps. xviii. 8). God's people, therefore, shall praise Him, and pay Him vows (Ps. lxxvi. 13 and lxxv. 1), and all the surrounding tribes (2 Chron. xx. 30) bring presents unto Him that ought to be feared—"Fear" (or Dread) in person, as God is here called (comp. Isa. viii. 13). He puts an end to the chafings of the doers of violence, and is terrible unto the princes of the earth, even as He has now been to the Philistine kings (Ps. xlviii. 4, 5).

Princess Louise Home, Norbiton.—Since its foundation in 1835, it has rescued some 1700 young girls from all parts of the United Kingdom and the Channel Isles, from bad surroundings. It has placed about 1200 in service, nearly all of whom have done well; in many instances they still keep up an interest in the Home in which they were trained. The annual subscriptions have, for many years past, shown a steady downward tendency. On the transfer of the Home in 1892 from Wanstead to Norbiton, it was found necessary to build and furnish a new laundry, which cost £2000. The committee find the laundry accommodation insufficient, and a new wash-house is urgently needed. There is also no playroom available for the girls in bad weather, and during the winter months. It is proposed to turn the present schoolroom into a playroom, and build a new schoolroom outside. To carry out these two projects, a sum of about £3000 will be needed. The office of the Home is 32, Sackville-street, W.

* "More glorious than the mountains of prey" might be said of Zion, but not of God. The latest interpreters, however, are agreed in translating the words in question "glorious from."

† Chief among these, and the scene of the last decisive battle, was Gath (2 Sam. xxi. 20). Here fell the last and most formidable of the Sons of Raphah. Its high limestone rock, 356 feet above the cornlands of Philistia, visible at a great distance, and therefore called by the crusaders "Garde Blanche," in all probability gave rise to the beautiful words, "Effulgent art Thou, and glorious from the mountains of prey." One of these strongholds—Ekron—withstood later the assaults of the Egyptians for twenty-nine years.

Dr. Newman Hall's

EIGHTIETH BIRTHDAY

THE eightieth birthday of Rev. Newman Hall, D.D., was celebrated in a very pleasant manner on Friday last, when friends and admirers gathered in goodly numbers in the Memorial Hall, Farringdon-street, E.C. The proceedings were a hearty acknowledgment of Dr. Hall's public work during a long period, and a testimony to the deep and wide influence which he has exerted in the religious life of two generations. A large number of notabilities and others who could not attend, wrote letters of congratulation; these included Mr. Gladstone, Sir George Williams, the Duke of Westminster, the Archbishop of York, the Bishop of Exeter, Archdeacon Sinclair, Dr. Guinness Rogers, Dr. Clifford, Dr. Rigg, Pastor Thomas Spurgeon, and scores of others.

LORD KINNAIRD, who presided spoke some hearty words, recalling Dr. Hall's work in the pulpit and by his writings, in furtherance of Gospel truth and social reforms. Dr. HORTON, who followed, expressed sincere love for Dr. Hall, and eulogised his disposition to encourage others in good work. He found it difficult to believe that Dr. Hall was eighty years of age; but having been satisfied by statistics that such was undoubtedly the case, he had gained a new impression of what old age was; in fact, old age had lost its terror for him, and he would no longer entertain his former fears regarding it.

After these hearty addresses came the presentations. First was an address from a Ministers' Fraternal, acknowledging Dr. Hall's contribution to Scripture exposition. Rev. HENRY GRAINGER, who was for twenty-three years a colleague with Dr. Hall, in a pleasant statement bore testimony to the character and worth of his friend. First at Old Surrey Chapel, and then at Christ Church, Westminster Bridge-road, they laboured together in Christian work with love and harmony. He found Dr. Hall to be a warm-hearted and unselfish man; his confidence was always sincere, and during the long term of association there never once was the shadow of a quarrel. Mr. Grainger read an address, bound in an album, which was presented to Dr. Hall, together with an oil-painting of himself. The painting, by Herbert Olivier, was in an unfinished condition; but it afforded an admirable idea of its subject. Rev. FREDERICK HASTINGS followed with an address from the United States, accompanied by an album of paintings. Many famous names, of statesmen, divines, and philanthropists, were inscribed on the document, which acknowledged Dr. Hall's "splendid services for our common humanity."

In some words by way of acknowledgment, Dr. NEWMAN HALL dwelt largely on the past. He rehearsed his experiences in New York twenty-nine years ago, when he was enabled to promote international goodwill by convincing Americans that the English nation, as such, had always taken the side of the North as against the South slave-holding confederacy. Adverting to the days of his youth, he spoke in terms of loving emotion of his mother, who taught

him the elements of Scripture truth, and on her knee helped him through "God so loved the world," a text from which he had since preached hundreds of times. At the age of sixteen he was converted, and without delay he began to make known to others the Saviour he had found. His first efforts were in the midst of hop-pickers outside Maidstone, and he had ever since been an open-air preacher.

Having spoken of his early drilling in newspaper work, his training at Highbury College, and his graduation at London University, Dr. Hall described his ministry at Hull and London, and his total abstinence advocacy. In the course of his work various truths had been deeply impressed upon his mind—especially the duty and necessity of proclaiming the great central truth of Christianity, the atoning sacrifice of Jesus Christ, Son of God and Son of man. That truth had been a central theme in all his books and sermons, and he could not imagine a Christianity that was not based

latter said that in introducing George Murphy to South London, Dr. Newman Hall did a very important work, as the agencies started by Mr. Murphy have been a great blessing to many.

There were during the evening many personal tributes to Dr. Hall, and the proceedings must have made him feel anything but an octogenarian.

Rev. Darlow Sarjeant's Work.

SETTLEMENT FOR YOUNG MEN.

THIS work is now a year old, and its success makes it a matter of wonder that it was not commenced years ago. A similar effort, vigorously maintained, would have saved many bright and promising young men who have strayed from the God of their fathers, and have been lost to the Church of Christ. Some take up their abode at the Home Settlement whilst engaged in preparing for

professional life, others of our residents are occupied in commerce; whilst many come for a temporary stay during their search for a suitable sphere in life. Parents have chosen it for their sons whilst they themselves have been called to India or other parts of the world. It is impossible to enumerate the various ways in which this Home has contributed to the comfort and help and blessing of young men.

The work of the year is full of encouragement, and has greatly heartened the council to go forward with an increasing conviction of its boundless possibilities. Additional rooms have been added to the Home during the year. There is a balance due to the Treasurer on the year's work of £200, and it is necessary to make other alterations for the accommodation of an increased number of young men at a further cost of £150. Men have come from all parts of the country, and from other lands. The gratitude of parents, and the endless openings to help young men in London, who are not safeguarded by home influences, are an inspiration to extend the work as far as possible.

HOME OF REST, LITTLEHAMPTON.

In the course of the year, about a thousand visitors have been received at this Home. Opportunities for helping the spiritual life of God's people have seemed more abundant than ever. Hundreds have come to the Home of Rest in full health, who have sought rest, and the help of spiritual fellowship. The daily

meetings for prayer have been seasons that can never be forgotten. The Bible-readings, regularly held, have brought forth much fruit. Some missionaries and their wives have come debilitated from the effect of the climate in foreign lands. They have been restored to health, and thus enabled to take up their work again in near and distant fields.

The cost of structural alterations to accommodate the house more fully to the requirements of the work, and the keeping of so large a house in perfect repair, with the constant renewal of furniture, which sustains heavy wear and tear, are serious items in the yearly expenditure.

Royal Hospital for Incurables.—A sum of £3,650 was subscribed last week at a banquet held in the Whitehall Rooms of the Hotel Metropole in aid of the funds of this institution. Mr. Herbert J. Allcroft presided, and was supported by about 200 ladies and gentlemen. The chairman said that the Royal Hospital for Incurables was founded in 1854 by the late Dr. Andrew Reid, and was designed to relieve and permanently care for those suffering from maladies which disqualified them for the duties of life. This institution, the oldest of its kind in London, had rivals in the metropolis, but these the board of management regarded with a favourable eye because there was plenty of work for even twenty incurable hospitals.



upon it. He had felt increasingly how little are the differences of Evangelical Christians when agreed on this fundamental point. With his church he was always so busy trying to benefit the poor and outcast, that denominational differences had never had a chance. He rejoiced that Rev. F. B. Meyer was carrying on the work so vigorously, and prayed God long to continue his useful life.

Rev. EDWARD WHITE remarked that during the long course of a fifty years' ministry he had received from no one such hearty and supporting affection as from Dr. Hall. Dr. R. P. DOWNES gave a striking testimony. At the age of nineteen, while "tasting life" in London, he was taken by a friend to Old Surrey Chapel, and there heard sermons which turned the course of his life. Rev. R. BALGARNIE described experiences of friendship with Dr. Hall many years ago; and hearty addresses were also delivered by Revs. ARTHUR HALL and W. MOTTRAM. The former adopted teetotal principles through his elder brother's advocacy, and that was with him the first step to the cross of Jesus Christ. The

MAY MEETINGS.

Bible Lands Missions.

For the past forty-two years the Turkish Missions Aid Society has been rendering valuable help in sending the Gospel to Eastern lands, with excellent results. During the past year it collected over £2250 for a special Armenian Massacre Relief Fund, which has been distributed among widows and orphans of the pastors, teachers, etc., who were murdered, and the starving Armenian Christians generally.

At the annual meeting in Exeter Hall on Tuesday last week, Rev. W. A. Essery, secretary, read extracts from the report, and said that the Society had been able to raise the sum of £4284 during the year in aid of the various missions in the East, to which it makes grants. This was in addition to the £2250 raised on behalf of Armenian sufferers. Mr. Essery read several exceedingly pathetic letters, telling of the sorrows of the native pastors, their sufferings and their gratitude for aid received.

Rev. EDWARD WHITE said that at a time like the present it is not enough to pass resolutions; we must see that something is done to awaken the Churches of England to the claim the people of Bible lands have upon them, and especially that of suffering Armenia.

Mr. SAMUEL SMITH, M.P., endorsed the words of Mr. White. One is at a loss, he said, to understand the guilty apathy of European nations, and especially the English, in regard to Armenia; it speaks little for the Christianity of the day that prompt action has not long since been taken to put an end to the sufferings of our Christian brethren under Turkish rule. He had been at pains to get facts and figures, and found that upwards of 200,000 have in one way and another been killed by Turkish tyrants during the past few months. Surely the judgment of God will fall upon us because of our neglect in this matter.

Dr. PENTECOST followed with a powerful speech, in which he denounced the so-called "Christian" nations of Europe for not coming to the rescue of the nineteenth-century martyrs. He said he had never had his heart so stirred before at any meeting. Surely the nation has gone to sleep behind its rulers, else we should long since have had a Peter the Hermit to organise an army to deliver the Christians from the bloodthirsty Turk. Dr. BLISS, of the American Board of Missions, spoke of his experience in Bible lands, and of the great help the Bible Lands Missions Aid Society has been to missionaries. He urged the English people to come to the relief of starving Armenia.

Zenana Bible and Medical Mission.

On Tuesday week a conversazione was held at the Royal Institute of Painters in Water Colours, by invitation of the Lord and Lady Kinnaird, to hear accounts of the work of this Society.

A large and representative company filled the rooms. During the evening Madame Alice Gomez, who is much interested in Zenana work, delighted the gathering with her beautiful singing.

Lord KINNAIRD referred to this country's position and responsibility in India, and the efforts being made to reach the women of India with the Gospel. He thought all who began to look into the work of this Society became more and more interested in its operations and results. There are many whose names are well-known throughout India, who always speak well of this Mission's operations, as being for the real benefit of that land.

Sir CHARLES ELLIOTT told from his own personal knowledge something of the Society's work in India. He commended it as a work carried on by women for women. In the Indian mind there is an extreme jealousy of male influence in such work, and, to be prosperous, Zenana work should be left as much as possible in the hands of ladies, even in its arrangements.

He had some knowledge of the medical work at Patna, and had met the valuable and efficient lady doctor, Miss Mackinnon. He spoke highly of the hospital and its arrangements, and was surprised at the skill and success of the ladies in charge.

There is also a good deal of Zenana work, and a large staff of teachers. The Government helps the schools by making grants where the teaching is efficient.

The Zenana visitors are doing a great work amongst women who never go outside the walls of their houses, who never see or hear anything to

elevate or expand their minds, and the speaker declared that this branch of the Society's operations also is full of hopefulness, and is a work of the greatest utility and beneficence. He emphatically said that this Mission is doing in India a work deserving of the best support.

Miss GOLLOCK gave some account of her recent visit to India, and reviewed the Society's operations there. Her description of the methods of work, the conditions of work, and the results, was most graphic and interesting.

Mr. W. T. PATON, hon. finance sec., referred to the Society's needs. More missionaries at work entailed considerably increased expenditure. Seeing so many present who were interested in our great Eastern empire, his wish evidently was that they should recognise that such work as this Mission is striving to do in India is a powerful lever to elevate and improve the people, and to increase their loyalty to the connection with this country.

Upwards of £2000 is wanted, in addition to the ordinary income, in order to meet the needs of the present year. The secretary or treasurer would be glad to receive any help at the office, 2, Adelphi-terrace, W.C.

Mission to Deep Sea Fishermen.

EXETER HALL was gay with flags, mottoes, and nautical insignia on the afternoon and evening of Tuesday week, when the anniversary of this Mission was held. The warm interest felt in the work was signified by the crowded gatherings. The sturdy sons of the sea, whose voices filled Exeter Hall with vigorous song, have won for themselves hosts of warm friends; but all will admit this enthusiasm of recent years is wholly due to the efforts of the Mission to Deep Sea Fishermen, whose diligent discoveries and enterprising operations have not only produced a revolution in the fishing fleets, saved hundreds of men and boys, relieved untold sufferings and hardships, beaten the coper on his own ground, but have also flung a flood of light on the condition of things among the men who reap the harvest of the rude North Sea.

Sir JOSEPH PEASE, M.P., who presided, laid before the meeting weighty and material facts and figures as to fishing industry, the North Sea itself, the 77,000 men and boys employed, their need of help, and the character of the help rendered by the Mission with its thirteen mission vessels, three of which are hospital ships. During three months last year, in one of these ships alone, 688 outpatients and seventeen in-patients were treated, mostly for severe accidents. The more that was known of this Mission, the more clearly would its strong claims become apparent.

After a solo by Miss Johnstone, Rev. L. B. WHITE, D.D., gave an address showing the condition of things in the North Sea, the imperative necessity for Christian effort, and bringing facts to prove that in the North Sea, on the coast of Ireland, and in Labrador, God has been blessing greatly the operations of the M.D.S.F.

Her Royal Highness the DUCHESS OF ALBANY, who has already helped the M.D.S.F., kindly distributed good conduct stripes and St. John's Ambulance certificates to men who had won them.

Stirring accounts were given by those enthusiasts in Medical Mission service among fishermen, Drs. GRENFELL and WILLWAY, whose straightforward and animated words must have won many fresh helpers. The Mission, both declared, seeks above all to bring trawlers to Christ, and to bring Christ (in

loving deeds) to the trawlers. What life in Labrador really means was lucidly explained in terms which touched all hearers.

Testimonies by fishermen and speeches by Dr. Gilbert Smith, Mr. T. B. Miller, and others were amongst the varied proceedings of the afternoon.

In the evening, the hall was again crowded. The most notable contribution to the words spoken was that by Mr. W. F. A. ARCHINALD, who outlined clearly and comprehensively the spiritual work of the Mission, in linking the Christian fishermen together, in getting hold of the boys, in supplying good literature, and in publishing the Gospel by all possible means among the smacksmen at sea and in port.

A series of remarkably interesting views of North Sea life and terrors were shown by Dr. Willway, while Dr. Grenfell illustrated similarly life and labour in dreary, icebound Labrador. Testimonies by fishermen, and addresses by Rev. C. H. Hicks and Mr. T. B. Miller, helped to fill an interesting programme.

Country Towns Mission.

THIS Mission exists for the purpose of establishing missions in the various cities and towns, and for the employment of missionaries and Bible-women to spread the Gospel in the towns and villages of England and Wales. A most interesting account of the stations and the work, was given by some of the missionaries at the annual meeting, held in the Council-room of Exeter Hall on the evening of May 20. Several of the missionaries spoke of the growing evils of Ritualism, and of the difficulties thrown in their way by bigoted Churchmen. The design of the Mission is to promote the extension of Evangelical religion, without reference to denominational distinctions, among the poor and working classes of the kingdom, and it appears that the Ritualists are not at all pleased with this.

Mr. H. C. NISBET, treasurer of the Society, occupied the chair, and addressed the meeting at length as to the claims of the Society. He praised the work of the missionaries, and drew attention to the need of house-to-house visits in country towns to make known the glad tidings of the Gospel. Major George Mackinlay, Messrs. Swift, Rowley, and Richards also spoke.

Homeless and Destitute Children.

ONE of the most attractive of the spring assemblies is the annual meeting of the National Refuges for Homeless and Destitute Children. It provides in the persons and performances of its young clients an argument more powerful than eloquent speeches. For more than half a century it has been finding and transforming into useful members of society those of both sexes who are in danger of drifting into the ranks of poverty and crime.

There was a large attendance at the meeting in Exeter Hall last Thursday evening; the greater part of the platform was taken up with boys and girls from the different homes. The Earl of Jersey took the chair. The Secretary discreetly held the report as read, and contented himself with touching briefly on the main events of the year. The industry of the boys in one home, in the matter of tailoring and shoemaking, was referred to as a sample of the training imparted to the lads under the Society's care. The two training ships, *Chichester* and *Arethusa*, continue their noble work of preparing lads for the public service. The farmhouse at Bisley is also a very admirable institution. The two homes for girls at Sudbury and Ealing are doing good work in training domestic servants. In all the branches there are being fed, clothed, educated, and trained over 800 boys and girls, all of them admitted without votes or public election. The somewhat large deficit on the year's balance sheet of £7,540 was the only minor note in the secretarial music, and an appeal was made to the Christian public for more generous support.

The Earl of Jersey is by no means an orator, but he had a good theme, and he had no difficulty in making out a strong case for the hearty support of the institutions. He referred specially to the home life or the best possible substitute for it that is fostered in the different branches, and to the true religious culture imparted to the children.

The two set speakers were Canon MCCORMICK and Rev. F. B. MEYER, who supported a resolution commending the work of the society as one whose operators are eminently calculated to diminish vagrancy

and crime and to raise up orphan and neglected children to become honourable members of society. The Canon was discursive and anecdotal, leaving the serious and thoughtful advocacy to Mr. Meyer. The work of the society, said the latter is characteristic of Christianity, which is always constructive. It is rearing noble and lovely lives out of what would otherwise be the waste material of society. The sweet, happy faces of the boys and girls almost make us forget what they have been and what they might have been. The work of reclaiming those who had fallen and gone far astray, reveals the infinite worth of preventive work as compared with rescue or curative work. The evils of heredity have to be dealt with in such work, but these are counteracted by the regenerative power of the Gospel; so that into the wild thorn tree of humanity there can be grafted the rare rosetree of spiritual life. Through the efforts of the Society and with the blessing of God, a rampart is being constructed against the incoming tide of vice and crime.

The remainder of the proceedings consisted of songs, musical and military drill by the children, and some excellent limelight illustrations of the society's work.

R.T.S. Breakfast.

THE title of the Religious Tract Society would favour the idea sometimes entertained that its work is mainly confined to the production and dissemination of what are known as "tracts." Anyone present at the annual breakfast in Cannon-street Hotel last week would have learned, however, that its scope is almost as wide as the range of the best and soundest of our modern religious literature. On these occasions it is customary to hear short speeches from workers in many lands, who tell in what ways the publications of the Society have been helpful to them in the work of proclaiming the Gospel, or building up the native converts. The addresses last week were full of deep interest, and such as to encourage the efforts of the Society throughout the world-wide field.

MR. H. R. WILLIAMS, who presided, touched on several points in the Society's report for the year. It was pleasant to hear that the "Pilgrim's Progress" is about to be printed by the Society in the language of Uganda for use in the C.M.S. Mission there. In its multifarious home activities the Society supplements Mr. F. Peek's generous benefaction for giving prizes in London Board Schools for Scripture proficiency. The chairman reported that another friend had gifted £500 worth of books annually for distribution as prizes in the same way in suburban and provincial schools.

The following eight ten-minute speeches were worthy of more space than we have at our disposal. Incidentally they afforded interesting and encouraging glimpses at the spiritual condition of many lands. The Bishop of Honduras gratefully acknowledged the help of the Society in meeting the needs of his vast diocese extending over 2500 miles. Rev. C. G. Sparham, of the L.M.S. in China, gave some interesting facts relating to the kindred work of the China Tract Society. That Society does not publish very extensively, but great care is taken as to the soundness of its publications. The resultant blessing to the readers is very marked. Mr. Sparham gave some striking cases of the avidity with which the Christian literature of the Society is studied by even Chinese scholars, and the influence it has in transforming life and character.

One of the freshest of the speeches was that of Mr. R. SAILLANS, from France. Geographically they were near to us, he said, but morally the distance was tremendous. It almost seemed to him like a dream to come from Paris into such a gathering. He, too, was most grateful to the Society for providing literary ammunition to French Gospel workers. He spoke pathetically but hopefully of the religious outlook in France. There is much opposition, and there may be persecution; let them embrace the present opportunities of talking the Gospel to the people. Dr. BRUCE, who laboured for thirty-eight years in Persia as a missionary, and latterly in translation work, spoke of the needs of that land for such literature as the Society provides. Work on the Congo was represented by Rev. J. H. WEEKS, who said that in that region five languages had been reduced to writing, and portions of God's Word translated into several of these. In the translation work great difficulty is experienced in selecting the words that will convey a correct meaning to the minds of the people.

Rev. H. M. HACKETT, from the N.W. Provinces of

India, said that the spread of Unitarian literature there by an American society was one of the difficulties they had to contend with. He told of the conversion of a fakir through hearing a little girl reading at the door simple sentences from her school-book. He is now a native pastor in his own village, and is supported by his people. An interesting account was given by Rev. W. N. LAWRENCE, from the South Seas. To avoid the trouble of translation into many dialects, he said the missionaries are now teaching the people English, so that large stores of reading may be open to them. At the church services everyone has a notebook and pencil with which to take down the points of the sermon. These notes are afterwards carefully studied, and finally sent to other islands, so as to spread the good news. In that way the truth has free course among the people. Mr. R. T. TUMLEY, an agent of the Society in Manchuria, gave a very encouraging narrative of work in that vast region, with its thirty millions of people.

The venerable Dr. BLISS, of the American College in Syria, having referred briefly to his lengthened residence as a worker in that Bible land, and to the work of scattering Christian literature there, closed the interesting proceedings of the morning with the benediction.

Church Parochial Mission.

AFTER six months of earnest and constant labour in the Gospel, on the other side of the Atlantic, Rev. W. H. Aitken has returned to the old country. He was present at a meeting held last week, in connection with the Church Parochial Mission Society in Sion College, and his statement was of course the chief centre of interest in the afternoon's speaking.

But there were other excellent features in the proceedings. The secretarial report told of the extension of the work at home and abroad. A missionary has made an encouraging start in Australia. During the year there were fewer general missions than usual, and about the same number of single Missions. Three of the Missioners on the staff, including Rev. Dr. A. J. Harrison, have retired from the work, but their places have been taken by an equal number. Many testimonies are received as to the blessing that comes through these special times of united effort.

The ARCHDEACON of LONDON, who presided, having given a warmly worded endorsement of the work of the Mission, some hearty words of welcome to Mr. Aitken were expressed by Rev. G. R. Thornton; then Rev. NORMAN BENNET, the special missioner of the society to public school boys, reported on the new effort, in terms which awakened the thankful interest of all. In all cases the missions are held with the full sanction of the head master. The results of the work of the first two terms have been of the most encouraging kind. Nearly 200 boys in different schools have individually and voluntarily conversed with the missionary on their particular difficulties; meetings have been held in fourteen large public schools, and 120 addresses given to over 3000 boys.

MR. AITKEN's account of his Canadian and American experiences largely traversed the ground covered by his letters already published. He spoke of special difficulties attending revival effort in the Episcopal Churches of America. In many cases prejudice was removed, and those who at first were inclined to be unsympathetic, afterwards expressed much gratitude for personal blessing experienced. Ten missions were held during the six months. Owing to special circumstances the mission in Toronto was less successful than those in other parts of the Dominion. The missions in New York, Philadelphia, Washington, and Cotesville were all full of interest, and there were many indications of good result. Mr. Aitken told of some striking cases of blessing that came specially under his notice, both as to the results of his former visit to New York and of his present visit. He spoke with much warmth and gratitude of the invaluable help rendered by the Brotherhood of Saint Andrew, an active and aggressive organisation in the United States connected with the Episcopal Church. When the visit to the other side of the Atlantic was decided on, there was a strong call at the same time to work for a season in India. Mr. Aitken said that God's manifest guidance and blessing during this American trip had convinced him that a right choice had been made.

The Peace Society.

THE members of the Peace Society held their annual meeting at the Memorial Hall, Farringdon-street, on May 19, under the presidency of Sir JOSEPH PEASE, M.P. He stated that the annual cost to the nations of Europe for keeping up armies and navies was in the year 1869 £116,000,000, and in 1895 £230,000,000. The national debts of Europe had increased from £4,680,000,000 to £6,000,000,000.

The BISHOP of HEREFORD moved a resolution condemning war, and favouring the principle of arbitration, but confessed that in the case of Armenia he was slightly at variance with the Society. He agreed with Mr. Gladstone that Christians should unite to put an end to the cruelties of the abominable Turk. We were bound to proceed by moral suasion, but, if necessary, other means should be tried. At all events they should agree to pray and work that the saturnalia of lust and fanaticism might, through the influence of the Powers of Christendom, be brought to a speedy end. The Bishop strongly condemned the spirit of Jingoism so prevalent to-day, and the equally "virulent epidemic of commercial greed."

Dr. W. E. DABRY read extracts from the report, which showed that the Society was entirely free from debt; he also read a strong letter of sympathy from the United States Ambassador, Mr. T. F. Bayard. Mr. A. E. FLETCHER, in moving a resolution in favour of an Anglo-American Court of Arbitration, drew attention to what seemed to him the most unchristian if not barbarous spirit of militarism displayed by nations professing Christianity.

Friends' Foreign Missions.

THE annual meeting of the Friends' Foreign Mission Association was held on Whit Monday in Devonshire House. The hall was crowded with friends, who remained for hours to hear the missionaries tell of their experience in the foreign field. Missionaries from India, China, Madagascar, and Syria were present, and delivered most interesting addresses.

MR. JONATHAN B. HODGKIN presided. The report and balance sheet for the past year showed a satisfactory state of affairs. The chairman made an earnest appeal for volunteers for the mission field and an increased income, so as to extend the work which God had wonderfully blessed. He believed that as Christians supported foreign missions so would home work prosper.

MR. JOHN SIMS, who returns to Madagascar this week, spoke of the work and the difficulties there, and made a strong appeal for more workers. Mrs. MARY J. DAVIDSON, who has been eight years in China, gave her experience of missionary effort in China. She hoped that the friends would see their way to send more helpers to that great field. Mr. CHARLES D. TERRELL gave a vivid account of work in India, and especially of the work among the lepers. Dr. BLACKWELL FENN, from the Madagascar Medical Mission, and Dr. HINGSTON FOX, of the Syrian Mission, also addressed the meeting.

Strangers' Friend Society.

THE annual meeting of this Institution took place on Thursday, May 20, when Mr. J. H. Anderson presided. The report states that the 160 visitors, who render gratuitous service and are influenced by Christian benevolence, are constantly engaged in seeking to improve the social and moral condition of the people, as well as relieving their temporal necessities. The well-organised system of relief and usefulness is recognised not only by those who subscribe to its funds and the poor, but by churches having benevolent agencies of their own, who send to the Society cases with which they are unable to deal. Had it not been for two or three legacies, amounting to £770, which came to hand during the year, the Society would have been sadly crippled. The small amount of funded stock remaining has to be drawn upon or legacies have, to a large extent, to be appropriated to maintain the work.

The chairman pleaded for an increased income, as the financial burden necessarily causes constant anxiety, though the claims of the work be not forgotten by friends in their testamentary arrangements. Mr. W. S. GARD said that though engaged upon the executive of several benevolent institutions, he felt in none greater interest than in this, which benefits the sick poor. Mr. W. H. WALKER, Mr. EDMUND IVES, and Mr. HUGHES also spoke.

The Opium Trade.

THE annual meeting of the Society for the Suppression of the Opium Trade was held at the Y.M.C.A., Aldersgate-street, E.C. Sir J. PEASE, Bart., M.P., presided. The report read by the hon. secretary, Mr. J. G. ALEXANDER, stated that the most important event of the year in connection with the Society had been the issue of the Blue Book, containing the views of the Indian Government on the report of the Opium Commission. Notwithstanding that it was intended as an obstacle, it had resulted in an important step towards the suppression of the traffic. Even the majority report admitted that native public opinion generally condemned the habit of opium smoking in India as disreputable. In Bombay the local government had exerted itself to close the unlicensed opium dens, and Mr. Maurice Gregory said that opium smoking in that city could only be practised with the greatest secrecy. The decrease in the consumption in Burma since 1890 had been a little over one-third. The Japan Government had adopted a measure of prohibition in Formosa. In British India the Indian Government pursued exactly the opposite policy. The Society had held 119 meetings in various parts of the country. An Anti-Opium League had been organised, and 487 members enrolled.

The Chairman referred to the report as most encouraging. Mr. H. J. WILSON, M.P., remarked upon the significance of Lord Lansdowne's silence as to the charges brought against the Indian Government of unfair dealing, etc., in this matter. Rev. G. PIERCY moved a resolution expressing satisfaction that the Government had been constrained to recognise the condemnation of opium smoking as a disreputable habit, and regretting that the Indian Government refused to carry out the recommendation of the two native commissioners and Mr. H. J. Wilson in favour of the suppression of the vice. Mr. Williams moved a protest against the action of the Indian Government in increasing the area of poppy cultivation during the last two years. This was seconded by Mr. Chakraborty, an Indian, who strongly condemned the action of the Indian Government, and carried. Resolutions were adopted dealing with the trade in Burma, Ceylon, and Formosa. Another meeting was held in the evening at Devonshire House, Bishopsgate-street Without.

Salvation Army Rescue Work.

THE twelfth anniversary luncheon of this branch of the Salvation Army's operations was held on Wednesday last, at the Holborn Restaurant. Sir William Gordon Cameron presided, and a deeply interesting statement was made by Mrs. Bramwell Booth, who directs the rescue work.

There are, it seems, at the present time, a thousand women and children in the various homes, most of whom would, in all probability, otherwise be homeless. In the summer as well as in the winter, by night as well as by day, from the country as well as from the town, the lost and helpless were knocking at the doors. During the past twelve years 13,395 women had passed through the homes, and last year, at the women's shelters in Edinburgh and Whitechapel alone, about 140,000 attendances of the poorest of the poor were registered.

There are now fifteen rescue homes, the doors of which are always open to those who desire to do right. They afford accommodation for 500 women. Then there are three night shelters, accommodating 400 women and children every night, four lodges or homes of happiness and industry for young women, an inquiry agency for lost and missing persons, by means of which 4639 people had been found, an advice department for those who had been injured and robbed, a registry office for servants, a department for the selection and training of godly women who were prepared to devote themselves to work among the lost, a maternity hospital, a slum nursing department, police-court and prison-gate work and midnight rescue work. The Army wants to open new homes and shelters, midnight rescue posts, and slum nursing posts. The annual cost of a rescue home dealing with 125 girls was only £300.

The Chairman, in appealing for funds, said he had seen all the homes and shelters, and it gave him great pleasure to be able to recommend them to public support. Nothing could be more satisfactory than the way in which the Homes were conducted, and he could say of his own observation that the inmates were made thoroughly happy. It had been stated that the homes were rather crowded, and that the sanitary arrangements were not good.

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He had been into them at all times, and had never seen any overcrowding, and he could say that the air at night was generally purer than it was in her Majesty's barracks.

Women's Protestant Union.

THIS Society has held a two days' conference at Exeter Hall. The annual report showed that the Union has now 8700 members, an increase of nearly 2000 on the former year. The members are scattered throughout different lands.

At the opening meeting, Rev. W. Foster spoke of the work in Italy, which he regarded as full of encouragement. Miss Baily told of difficulties in Syria, caused by the opposition of Jesuits. At a subsequent conference, Mr. J. Coulthard described the influence of Rome in China; the converts of the priests among the Chinese have been very few. The Argentine Republic found an able representative in Rev. W. Morris, of the Boca Mission, Buenos Ayres. On the evening of the first day's conference, addresses were given by M. L. J. Bertrand, as to France, by Madame Lopez-Rodriguez, respecting Spain, and by Abbe Cornelog, who related the circumstances of his conversion to the simple faith of Christ.

The conference meetings on the second day were of equal interest. In the morning, Rev. R. Spurgeon, of Bengal, dealt with Romish practices and superstitions in that part of India. A vivid narrative of Rome's doings in Ireland was given by Rev. J. W. Harrison, of Arklow. At the subsequent sessions, reports were given with respect to Spain and Portugal, in Bohemia. The closing address was by Dr. Barnardo, whose important theme was "Rome and the children."

The Armenian Massacres.

RAPINE, outrage, and murder are still every-day events in this ill-fated corner of the Sultan's dominions. It makes one sick of heart and full of despair to think that the great European Christian Powers, especially our own country, with such special responsibilities, sit with folded hands, and allow these unparalleled enormities to proceed. *The Daily Chronicle* correspondent, writing from Constantinople last Thursday, says:—

"Despite the excellent impression produced in diplomatic circles by the Sultan's action in sending a Commission to Biredjik, the proposed restoration of the churches and freedom of the forced converts to return to Christianity is an absolute farce, seeing the fate of men accepting similar offers. At Tchivlik, one of twenty villages in the Djebakhtan district, all the inhabitants were forced to accept Islam during the massacres in March. The local authorities proclaimed full freedom to the unwilling converts to return to their ancient faith, and after much hesitation a few men at Tchivlik returned. The Turks and Kurds instantly attacked the village, killed fifteen relapsed Armenians, and put out the eyes of others. The eyes, threaded on a cord, were shown round as an object-lesson. Horror-struck, the Armenians, one and all, denied any desire to abandon Islamism. The converts receive no relief from Mussulmans, and not daring to accept help from the committees, are thus doomed to slow starvation.

"Letters from Casarea and Ourfa give accounts of the insanity and death of several Turks who took an active part in the late massacres, caused by horror and remorse at the recollection of the terrible scenes."

Another writer says: "The people of Zeitun are dying of pestilence and hunger—hundreds every day. One of the consuls who has just left the district expresses the opinion that within a short time there will not be left a single Zeitun man alive to tell the story of their gallant defence and their misplaced confidence in the European Powers."

Barren Controversy.—A vast number of the controversies of the times, as is evidenced by the "correspondence" columns of the secular and even the religious press, are over entirely trivial and resultless matters. Apart from its tendency to stir up bad feeling, needless controversy is waste of time and nervous energy. The wise man will keep his strength for more serious conflicts, following the example of old Izaak Walton, who, it is said, gracefully declined to enter upon the difficult question which once divided the Carthusian monks into warring factions, the question whether the otter were beast or fish.—*New York Observer*.

The Scottish Assemblies.

THE supreme courts of the Established and Free Churches of Scotland began their annual sessions in Edinburgh last Thursday. On the opening day, in connection with the older body there was the customary ceremonial—the levee at Holyrood by the Lord High Commissioner, and the procession and service at St. Giles. Dr. Scott, of St. George's, Edinburgh, was elected Moderator; his address contained little of public religious interest.

In the Free Church conclave Dr. J. H. Wilson, the retiring Moderator, preached an impressive sermon, in which he urged that no new truth or new weapons were needed, but greater spiritual power in the use of the old methods. The new Moderator, Dr. Miller, of Madras, delivered his address from the chair. It was in substance a plea for the recognition of the element of growth and progress in God's ways of permeating the world with spiritual truth. By implication rather than direct statement he emphasised the importance of educational work in India as a necessary preparation to the gradual process of Christianising its peoples.

Dr. Wells, Convener of the Jewish Committee, submitted the yearly report to the general assembly on Friday evening. With peculiar satisfaction the committee hail the establishment of the Women's Jewish Missionary Association. It will do much to foster the interest of the Church in this Mission. Since last assembly, Rev. Mr. Tomory has been taken home after nearly fifty years of faithful service. Rev. Daniel Edward, of Breslau, a truly apostolical missionary, has retired after nearly fifty-five years of service. During the past year, five new agents have entered our mission fields. Rev. Mr. Thomson and Mrs. Thomson, from the U.P. Church, are now unsalaried agents at Safed, and have recently been joined by Dr. George Wilson as permanent medical missionary. Rev. Mr. Wallace has begun at Constantinople, and Mr. Webster is assistant to Mr. Moody at Budapest.

Dr. Wells is now resigning the post of Convener, and his valedictory was devoted to a defence and appreciation of Jewish Missions.

The Jewish report in the Established Assembly, submitted on Saturday, did not reveal anything unusual, but much interest was excited by the presence and speech of Mr. Joseph Rabinowitch. A member of the Assembly, Mr. Menzies, of Fordoun, made an attack on Missions to the Jews, but only six men followed him into the division lobby.

In the course of the discussion on Christian Life and Work, Rev. Thomas Young, Ellon, spoke regarding the work of the Missions to Fishermen, and acknowledged the services of their brethren of the Free Church. In many parishes there was overlapping, but it had been arranged that both churches should not send deputies at the same time to the same English fishing stations. In contrast with the recent riots among Cornish fishers, he said the Scottish fishermen never engaged in work on Sundays, although the English and Manx fishermen round about them did so, and their quietness and patience were having great effect in some places.

The Sin of Worrying.

THIS is one of the commonest of sins. It also is one of the most reprehensible. Many to whom gross temptations present no attractions yield to this one almost without a struggle. It is wholly unreasonable, and, when allowed to become a habit, it is full of torment. It spoils one's own peace, and renders one a source of continual distress and annoyance to others.

Worrying is fretting because matters have gone wrong or supposed to be destined to go wrong. If the former be true, worrying does no good, even when we are conscious of having been in fault. Go to work bravely and remedy what is amiss; so far as possible, and what cannot be remedied bear with Christian patience and courage. If the latter be true, do not assume that the threatening evil must befall, but do your best to prevent or lessen it, and remember that God allows evil as well as good to happen, that seeming evil often results in blessing, and that, should the worst come, probably in time you will find reason to thank God for it.—*Boston Congregationalist*.

"What Does It Mean?"

By MRS. HARVEY-JELLIE.

LAURENCE DEWLAND sat in his library, deeply engrossed in the perplexities of arrangements for his six months' absence from England. He was of a proud, unbending disposition, successful and ambitious.

The door was opened gently, and Hilda Dewland, a girl of fifteen summers, entered.

"Father, have you time to answer me one question?" she said, looking eagerly at him with her bright blue eyes.

"Come, Hilda, I have several things to talk about with you; but what is your difficulty now?" And he turned his chair from the table to await inquiries.

"You know Grace Martiné, father? She is staying at Crowlands. I often go in the grounds and talk with her. She is unlike my English friends; she talks to me of new, wonderful things, and she gave me a verse to think about; this is it—'Ye must be born again.' What does it mean?"

The finely-moulded face of the man thus appealed to, showed no signs of ready response; an evasion, not a satisfactory reply, was all, and Hilda's questioning eyes wandered to the garden, and seemed penetrating the deep blue sky beyond. Then followed a long talk about the plans for the coming months, for to him that girl was everything. Sometimes a shadow crossed his face as he noticed a resemblance to her departed mother, yet in the upbringing of the girl he buried his sorrow.

Her inquiring mind surprised him, so unlikely were the topics of research. In course of social gatherings Grace Martiné had come across her path, as a special light calling her attention, and often they held converse, where the gardens met at the far end, under the huge cedar trees.

"You are so clever," said Hilda, one day; "you study the flowers and stars, and read so much—that is why you are always satisfied and happy." To which the bright French Christian girl replied, "You do mistake. I did not learn it *there*. The flowers do speak of how God makes beauty, and the stars do say how his power makes everything. But, Hilda, at Calvary's Cross I learned how Jesus can make us new and lovely too, and I want to stay and learn there till Grace Martiné comes so like Him that, when He looks to see his likeness in me, He shall say again, 'It is finished'; and then it was she handed the text to Hilda.

There was one in his house, governess and companion in one, to whom Laurence Dewland entrusted his daughter; and they stood upon the pier to wave the last adieu as the ship carried him over the waves.

Weeks of solitary study followed. Then Hilda sought the daily companionship of Grace, and they roamed the woodlands together, lost in fascinating talk, and upon the young, impressionable heart was sealed the stamp of a friend's spiritual character. At the same Cross she, too, found how to be "born again." Constant letters told of her father's successes in the business world abroad, and five months soon passed on.

Out in the excitement of his life he found his thoughts steal homewards at times to the fair young girl he had left, and as sure as her eye seemed to flash upon him, he would hear the question "What does it mean?" and the thoughts thus suggested he had never put into words.

At a large hotel in a foreign town, great commotion was made one evening over an accident to one of the visitors, and Laurence Dewland was the one over whom grave consultations were held. Through a trap-door of a large warehouse he had fallen, and though danger to life was over in a few days, it was probable he would be an invalid for a long time, and need care.

Recovery was slow, retarded by his worry at the check upon all his brilliant prospects, and the possi-

bility of ultimate failure in his purposed career. There seemed no good in life to him if the power to plan, and scheme, and get, were taken from him, and when such dire calamity stared at him, he heard Hilda's voice distinctly say, "What does it mean—'Ye must be born again?'"

The owner of the house wherein the fall occurred proved himself a thoughtful friend, frequently going to inquire and offer help by writing to the English home, and many times his counsel proved valuable. When Laurence poured out his grievances before him, he was startled at the answer.

"You may lose the power to govern or to work, lose pleasure in the things concerning this temporal life, but no disaster can touch the fact that you are a saved man eternally if you are born of God—and that means joy unending."

Over the blue sea his meditating gaze would often linger, on the homeward journey a fortnight later.

Those days had been as years for the much that he had learned, and sitting shaded from the sun, silently pondering his ways and talking with himself, he went through sharp discipline of soul.

The self that was haughty and foolish and hard was laid aside as a thread-bare garment; the man of the world in him died, and the child of God was born—a new being, a humble soul clinging to its heavenly Father for life and strength and wisdom.

The library once more received the presence of father and daughter.

"I am thankful, Hilda, to be here, as I am *now*—weak though it be in body—rather than as I *was*, when you brought to me in this room your beautiful question."

"You didn't answer father, then. I remember, you were busy."

"I couldn't, child. Come here and listen, and I will answer now."

Laurence Dewland bore traces of recent weakness, but his face had a tone of calm dignity unknown before, his voice a ring of contentment and certainty, as he said—

"Hilda, you asked me about your text, 'What does it mean?' It means a life regenerated by Christ. It means *being* holy, not professing only. It means being filled with that love which sanctifies all our deeds and words. Grace Martiné did well to give you that text."

Among those outside, remarks were made, and without exception it was, "He is a new creature now," for such a fact must be felt. Grace Martiné, with all her French vivacity, her high culture, and her devoted Christian earnestness, rejoiced in this testimony to the value of true conversion.

"Ah, come Hilda, this is grand," she said, as they met on the large lawn at Crowlands one summer evening later. "We shall have the garden well filled."

From all parts they came, young and old, by invitation; an hour for pleasant intercourse was given, and then Hilda went to meet her father, who came slowly towards the place prepared for him.

Beside him sat the master of that estate, an elder of the Church, and as Laurence Dewland told of the simple question put to him six months before, and the way God had brought him home to answer it, hearts were touched, and the man by his side acknowledged the crying need of pressing this question more upon men and women in our churches. "Few see the danger of the times," he said, "it is fashionable to be religious, and few are faithful like our Lord, who said, 'Ye *must* be born again.'"

As the influence of that meeting, and the new life lived out in business and society, numbers of easy professors examined themselves—that if they were "born again," at least their daily conduct should give the answer to the question, "What does it mean?"

Jesus I live to Thee,
Thou loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest.
Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven for ever mine.

"Friedenheim."

THE "Home of Peace" for the dying, Swiss Cottage, N.W., continues its ministry of mercy. In the new report, Miss Davidson asks friends of the work to praise the Lord for those patients whom it has been a privilege to nurse to the end, whose strong faith in the love and goodness of God has enabled them to wait and suffer with patience and fortitude, realising that "all things work together for good to them that love God."

The report mentions the case of a woman whose last words were:—"Sweeping through the gates."—"Washed in the blood of the Lamb."—"An abundant entrance." Another young girl's face was shining as the end approached, as if she saw far beyond what was visible to others. She whispered: "He is coming; I can hear his footsteps, I knew He would come; He said He would." And not among the women only, but in the men's wards, there have been blessed "home goings." One young fellow, whose father had been an atheist, had eagerly listened to the hymns and reading and prayer during his few weeks' sojourn in "Friedenheim," and on his last night, with his mother sitting by him, he kept pointing to the text on the wall—"God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"—saying: "I do believe it, mother. Do you? It isn't my fault that I didn't believe it sooner. I do believe it *now*."

Patients were received from many London Hospitals. The report says:—

"One of the greatest difficulties we have had was with regard to the little orphans of patients. We have been able to place several, and Miss MacInnes has been most kind in taking three or four into her happy home at Gayton-road, Hampstead. The last two she received were the children of a very sweet woman, who died here in the autumn, and it was only after they had been admitted that we found it had been their mother's dying prayer that they might be brought up under the loving care given in that special home."

Communications for Miss Davidson should be addressed, "Friedenheim," Upper Avenue-road, Swiss Cottage, N.W.

Richmond Street Mission.

THIS energetic mission, working in a crowded corner of Walworth, has been compelled, after thirty-eight years' active and resultful service, to enlarge its borders, adding a new hall, which has become during the past few years an urgent necessity. The foundation-stone was laid on Friday afternoon by the Duchess of Roxburgh, who took the place of H.R.H. the Princess Christian, who had hoped to be present, but found herself unable to come.

After prayer by Rev. James Douglas, a very interesting account of the Mission was given by the president, Mr. J. T. Dunn. After recalling the origin of the work with six boys in a cowshed, he traced its growth, showing that 900 children are now in attendance at the Sunday-school. Thus the necessity for enlargement has become pressing, and it is with a view to starting the new hall free of debt that the sale of work had been organised. The Ragged School Union has given £100 towards the fund, and other subscriptions have raised the amount to between £600 and £700, but as the new buildings will cost £1600, there is still abundant opportunity for sympathisers in so good a work to assist in it. The various agencies now at work in connection with the Mission include Sunday and Ragged Schools, services for the people, a penny bank, bands of hope, children's special services and Christian associations, girls' sewing classes, mothers' meetings, servants' registry, and lending libraries. At the close of the President's address, the architect, Mr. Geo. Baines, presented a silver trowel to the Duchess, whereupon her Grace laid the foundation stone. Earl Compton moved a vote of thanks, in his capacity as President of the Ragged School Union, and was seconded by Mr. James Bailey, M.P. for Walworth. The gifts and promises laid on the stone reached nearly £400, but more is needed that the work may be completed free of debt. A tour of the stalls was then made by the Duchess, who purchased several articles. One of the stalls was Japanese in character, another resembling a Swiss chalet, but at all the work sold was of a strictly useful character.

The Late Sir A. Blackwood.

THE biography of this well-known and highly-esteemed servant of God was published last week by Messrs. Hodder and Stoughton (12s.). It is a goodly volume, and has for frontispiece a splendid portrait of Sir Arthur as he was in his later years. Compiled by a friend, and edited by his widow, Sydney Duchess of Manchester, it consists largely of letters and autobiographical notes, and furnishes a most vivid picture of the man and his abounding work for God through a long Christian career. We give here, as related in the book,

THE STORY OF HIS CONVERSION.

"I began to lead a sort of half-and-half life—a Bible reading once or twice in the week, and a ball on several other evenings. I was not unconscious of the inconsistency, nor of the injury I was sustaining by such a course; but at any rate I wilfully allowed myself to be beguiled into old ways, till at last one evening, at the Queen's Ball at Buckingham Palace, my eyes were opened to see what must be the result of the life I was leading, and how false I was playing to what I had felt and avowed.

"A day or two after the Queen's Ball I was at work in my room in the Treasury, when my friend, Bob Anstruther, adjutant of the Grenadier Guards, who himself had been the subject of religious convictions for some time, ran upstairs. 'Stevie, old boy, come down with me to the orderly room door at once; I want to introduce you to a great friend of mine, Miss Marsh.' Who Miss Marsh was I did not know; but, accompanying Anstruther, I speedily made her acquaintance....She kindly invited me to dine at Beckenham Rectory to see her father, Dr. Marsh. I accordingly found my way thither. Walking with me under the shady trees of the garden, Miss Marsh lost little time in speaking to me most earnestly about the concerns of my soul. Not being naturally of a reserved disposition, I told her where I stood and what I felt; that I was perfectly conscious that in the attempts at a religious life which I had been making there was no love to God in my heart. Being under the impression, as I fancy, that I was further advanced than was really the case, she remarked that an excellent means of increasing love to God in one's own soul was to try to do good to the souls of others....We went out after dinner to a cottage meeting, where Miss Marsh spoke to those assembled on the woman of Samaria.

"I do not remember being impressed by anything Miss Marsh said in particular, but on returning to London that evening I could not help feeling it would be very inconsistent of me if I were to go to any of the three balls to which I was invited. On reaching home [finding 'his things all put out ready'] thoughts of friends I was likely to meet gradually exercised their attractive power; before I knew what I was doing I found myself first at one, then at the second, and finally at the third at Willis's Rooms. Standing and looking on at the quadrilles which were being danced, and putting—why, I know not—my fingers in my ears, so that no sound of music reached me, the thought forced itself upon me, 'What folly!...and all these people have immortal souls to be saved!'

"Then recurred to me Miss Marsh's words in the garden at Beckenham, 'Try to do good to the souls of others.' I thought I would begin at once; going to the supper-table, and drinking champagne with an old friend, I began to speak to him about his soul. He laughed at me and turned away. Not discouraged, I sought someone else; I asked a girl to dance whom I had known intimately for a long time. When the music began, I proposed that instead of dancing we should go and have a chat in one of the side rooms. We accordingly did so, and I began to talk to her about the realities of eternity,

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as I had never talked to any one in my life. I have not the least idea what I said; I only know that I left that room with my religious emotions more deeply stirred than they had ever been before; and I went home to pray for my friend and myself as I had never prayed before."

Sitting there under the chandelier, he determined to give his heart to God and his life to his service. "That was the last ball to which I ever went. The next time I entered Willis's Rooms, six years later, was to preach the Gospel." He went to bed that night feeling "as happy as possible"; but next morning doubts and darkness returned. "On the following Saturday I went to stay with friends at Willenhall, near Barnet. On Sunday morning we went to Christ Church, Barnet, where Rev. W. Pennfather was vicar. I do not remember the sermon, but we rose to sing John Newton's hymn,

Rejoice, believer in the Lord,

of which the second verse is:—

Though many foes beset your road,

And feeble is your arm,

Your life is hid with Christ in God,

Beyond the reach of harm.

"As we sang the third line of that verse, the full light of truth shone into my soul. The deep doctrine of the passage I did not indeed then understand; all I remember was the joyful conviction which burst upon me, 'Then I am everlastingly saved.' Neither do I remember more of that day, except the intense joy with which, lying on the lawn at Willenhall in the afternoon, and looking up to the blue sky, I realised for the first time, that God was my Father, Christ my Saviour, and Heaven my Home."

To a Troubled One.

"Let not your heart be troubled."

"LET not your heart be troubled,"
Though thy noon-day sun has set,
And the twilight shadows fall upon thy way;
Through the gloom his love will lead thee
On to greater glory yet,
If thou wilt but trust Him fully and obey.
Believe in God and He will lead
Thy faltering footsteps right;
Believe in Christ and He will make
The darkest places light.

"Let not your heart be troubled,"

Though around on every side

The wicked seem to prosper and increase.

"The Lord is King for ever."

Let thy heart be satisfied.

He will give, 'mid grief and tribulation, peace.

Believe in God—thou wilt not

Find his promises to fail.

Believe in Christ—He pleads for thee

On high, within the veil.

"Let not your heart be troubled,"

Though the angry billows swell,

And He bids thee come to Him upon the sea.

In the doing of his bidding

Thou wilt find that all is well,

And the angry main a pathway safe shall be.

Believe in God—the winds and waves

Are subject to his will.

Believe in Christ—He still has power

To whisper "Peace be still."

"Let not your heart be troubled,"

Though thou canst not see his face,

He hath not left thee comfortless and lone.

He has only gone before thee,

To prepare a resting-place.

And thou shalt follow soon where He has gone.

Believe in God—thy darkest hour

His faithfulness will bless.

Believe in Christ—He loves thee with

A matchless tenderness.

Cape Town.

JEAN H. WATSON.

The Tower-street Mission School has been carried on for twenty-one years in the district of London known as the Seven Dials. Devoted men and women give time and energy to teach the little ones and influence their elders, and the various agencies employed have had the blessing of God. The hon. sec. is Mr. Paul Keed, 191, Oxford-street W.

The Gloucester Epidemic.

DEAR SIR,—You will not be surprised at my requesting you to withdraw the name of Gloucester from the list of this year's conventions. The epidemic from which our city has been suffering has, thank God, considerably abated, and we are now beginning to look forward to a clear bill of health. The time, however, has not yet come when we can think of inviting friends to a convention.

We have received many proofs of Christian sympathy from friends in England, Scotland, and Ireland, which I would gratefully acknowledge. It has not been possible, or desirable, to write to these kind helpers, but I should be glad if they could know how warmly we appreciate all that they have done, and how much their thoughtful kindness has availed to lighten our burden. The prayers which have been offered for our afflicted city have not been in vain, and the day of the Lord will declare how much we owe to those who have remembered us at the throne of grace.

A few Sundays ago I was preaching in one of the districts chiefly affected. There was a large congregation present; but as I looked round it seemed to be a congregation of mourners. I could see nothing but black everywhere. It was a soul-stirring sight. But I wish I could add that, as a city, we were mourning over our sins, and turning to the Lord. Alas! how little even such solemn warnings as ours seem to lead to repentance. May I ask, with deepest concern, and even with tears, that the readers of THE CHRISTIAN will pray for the convicting power of the blessed Spirit to be vouchsafed to us. It will be such a terrible thing if we are not humbled and brought near to God by this chastisement.—Most truly yours,

JOHN J. LUCE.

St. Nicholas Vicarage, Gloucester.

The Gospel in Uganda.

THE work in Uganda has expanded marvellously, far beyond the powers of the present staff to supervise it. Native evangelists from Uganda have become pioneers into the surrounding countries, and we have none to supervise and organise this ever-growing work. Nor does it grow at the rate it might if supervised by European workers. New countries have been opened, new languages need reducing to writing, and new Biblical translation work must be done. It is evident that a very large portion of Central Africa must be reached from Uganda, and God is already using Baganda Christians in a remarkable way.

To enter open doors, to supervise new work already begun by native evangelists, sent out by the Uganda Church at its own cost, and to maintain existing agencies, we need at the present time twenty men and some women. Towards this number we have four men definitely assigned, who expect to return with Mr. Pilkington and myself in the autumn. The C.M.S. have only some thirty-five men to locate this summer, and may possibly give us one or two of that number.

The Cross is claiming Central Africa, Satan is retreating. Will the Christian brothers and sisters who may read this have a share in Christ's triumph and take a part in this happy and glorious work?

GEO. K. BASKERVILLE, C.M.S., Uganda.

The Vicarage, Tonbridge.

Dalrymple Home for Inebriates. — The twelfth annual report of this Home, which is situate at Rickmansworth, shows that thirty persons were admitted during the year; at the beginning of that period twenty were under treatment, so that the inmates were in all fifty in number. Of these, thirty were discharged after treatment. The medical superintendent inquires whether something cannot be done for destitute male inebriates and for those of limited means? He says: "The desire for intoxication is as much a diseased condition as any other monomania, but because it is associated with vicious surroundings, and productive of vicious results, the whole question is apt to be shelved, even by some of the most earnest philanthropists, as wholly vice, and consequently without the pale of consideration." In a summary of the 407 cases discharged from the Home since its opening, there are some remarkable facts. More than half the patients were between the ages of thirty and forty; and in 344 cases tobacco-smoking was an associate habit.

The Bible in Japan.

ONE of the encouraging and suggestive things at the present time is the possession of the Bible on the part of so many of the Japanese in high places; with many of them it is evidently a treasured book. When on my way to Korea last autumn I was on the same steamer that carried the Japanese Consul to Chemulpo. He had spent several years in the United States and spoke English fluently. I asked him about Christianity, and he told me he had never made a profession of religion, but he used to attend church in New York; he had a Prayer-book that he read every day and enjoyed very much. He accepted with evident pleasure a copy of the New Testament, and asked for another copy for one of his servants.

When I called upon the Chief of Police in a large Japanese city, he told me that he had a Bible that he studied secretly. He said its teachings were good, and if they were followed it would lessen his work very much. The Governor of Yokohama told me that he had a Bible, and spoke in favourable terms of our work. Count Inouye also said to me a few days ago that he had both an English and a Japanese copy.

Having found the authorities in Tokyo favourable to the distribution of Scriptures among the policemen, I ventured to call upon the head of the police department in Yokohama in order to ascertain if the same opportunity would be given here. He listened to my request with evident satisfaction, and said he would not only grant the privilege but fully approved of the project. He added that the fallen women of this city and the region round about were under his supervision, and he would have distributed among them any copies of the Scriptures, or other religious books that I might be able to supply. Such reading matter would be especially useful to those who were in the hospitals. He reported that in Yokohama there were upwards of 2000 of this class, and the average number in the hospital was about 130.

When I called to deliver the books, he said, with evident pleasure and satisfaction, that he had consulted with the Governor in regard to the matter, and that the Governor had given his cordial approval. The question was asked if the regulation forbidding the visitation of these hospitals by Christian workers could not be changed. He replied that a new building was now in process of erection, and in it would be a special apartment where the patients could be gathered for religious instruction.

After this experience in Yokohama it seemed advisable to try what could be done among the fallen class in Tokyo. The Chief of Police there was equally ready to grant my request, and instructed one of the subordinates to make out a letter to each one of the local heads of the police, giving instructions that freedom to distribute the Scriptures and other books was to be given, as well as the privilege of visiting the hospitals for the purpose of Christian teaching. Two sections of the city have been visited, and the authorities have shown entire willingness to give all liberty that is desired. The only lack now is the number of persons who are qualified to undertake such a work, and who have the time to devote to it. It is thus far only an experiment.

In this connection, it is an important fact that the fallen women in Japan do not occupy the same position as in other Christian countries. They are not despised, but pitied, by the better classes of society; indeed, it is known that they are pursuing their degraded avocation from no fault of their own, but at the will of their parents or nearest relatives, who have for the most part sold them in early years to the proprietors of houses of public resort, where they are trained up for this purpose.

Some of the officers of the Police Department in Yokohama have begun the study of the Bible, and

there is a regular class which meets every evening for the purpose of learning English and Bible study.

On visiting the cavalry barracks in Tokyo it was found that there was a change in the officer in command since I had been there before. The colonel now in charge had been in China, and there made the acquaintance of one of the chaplains; he spoke in high praise of the sermons which he had heard. He received the Scriptures very willingly to distribute among the men, and said that they were at liberty to attend services on the Sabbath if they so desired.

A lieutenant of this command had been wounded while in China, and was sent to the hospital at Hiroshima. While there he received a copy of one of the Gospels, and also saw and heard Miss Talcott. He spoke in high praise of her work, and asked for a complete New Testament, that he might learn more of the teachings of Christ. Permission has been granted to visit the Red Cross and other hospitals in Tokyo regularly, and to distribute Gospels and other books as may be desired. And there is also full liberty to speak to the patients about Christ.

For several months past some of the Christians in Sendai have been trying to get permission to give Scriptures and other Christian books to the soldiers in the military hospitals at that place. But while the officials would allow visitation, everything of a Christian character was strictly forbidden. As the Surgeon-General had been so friendly to the work in Hiroshima he was asked if the restrictions in the Sendai could not be removed. He replied that he would send a letter to that effect. The result has been that perfect freedom has been given to distribute books and teach the men to any extent. So here and there doors are opening wider and wider to the spread of the Gospel. It is our duty to enter and give to the perishing multitude the Word of Life.

Yokohama, Japan, April 13.

H. LOOMIS.

Letters to the Editor.

BROWNING AND CHRISTIANITY.

SIR,—In "Notes and Comments" in your issue of May 21 the writer says that when Browning writes, "I find it hard to be a Christian," he means "that it is hard to become a Christian, not to remain one." The line occurs close to the end of "Easter Day," and I venture to contradict you, and to say that Browning means what he says, and not what your writer supposes him to mean. In justice to Browning, to whom we owe so much, I ask you to insert this.—Yours, G. S.

LIMITED COMPANIES.

SIR,—Your remarks are generally so judicious that I regret to have to ask you to reconsider the strong and, I believe, unjust statement in page 9 of your issue of May 14, where, in commenting on the Companies Bill, you urge that the yearly balance-sheet should be published, because "publicity in these matters injures no one but those who have something to conceal."

This remark, I hold, is most unfair, because anyone reading it understands that you mean conceal for a bad motive. I have much to do with several limited companies, and know that the reason of objection to publication of accounts is to prevent rival traders, whether neighbours or foreigners, finding out how the business is progressing. Why would you give a rival the power of obtaining information which he seeks only to injure you? I say, without fear of contradiction, that when the majority of shareholders object to be injured by publication of the balance-sheet, the law has no right to step in and compel them. What would you think of a proposal to compel private firms to publish their balance-sheets? I am sure you would say that would be wrong; yet the two are more on a par than appears at first sight. No one need take shares in nor give credit to a limited company unless they like. The very same is the case with a private firm. Then, if you were to get the balance-sheet, what reliance can be placed on it if issued by men of the Liberator or American railway director type?

To my mind, the solution is, take shares only in companies managed by men who, as far as can be ascertained, are honest and straightforward.—Yours faithfully,

FAIRPLAY.

Temperance Notes.

THE Army Temperance Association reports that last year the membership rose from 9836 to 11,742.

The illegality of farmers supplying their labourers with beer as part remuneration has been strongly insisted on at a recent temperance conference.

Liquor dealers met in large numbers in Manchester, and were very severe upon the Government for not passing a bill converting an annual licence into a piece of freehold property.

A meeting of octogenarian abstainers was held last week in St. Martin's Town Hall. Forty-one such abstainers were present, and it was stated that evidence had been received of the existence of over 200.

For some years past there has been a diminution in the drink bill of New South Wales, with a corresponding increase in savings-bank deposits, while the convictions for drunkenness have decreased 59 per cent.

Unhappily the decision of the superior courts saddling an objector to a licence with the costs of an appeal, to which he was no party, is said to be already bearing fruit. This spring not a single objection has been raised in the metropolis to a renewal of an existing licence.

A confirmed toper was recently sentenced by a New Jersey judge to attend a series of thirty temperance meetings, then being conducted in the neighbourhood, or "do" thirty days in gaol. He chose the temperance meetings, and, according to the *New York Herald*, was thoroughly reformed.

In his notes of ocean travel to South Africa, Rev. M. Guy Pearce says: "Wines and spirits of all sorts may be had by those who pay for them, but at our table, the captain's, nothing but water has been taken. They who live on the water like those on land live best with nothing stronger. That which avails to drive our ships day and night, can fit a man for any work, surely."

Mr. William Stanyon who has for some years been scattering broadcast his weighty "Slings and Stones" has just sent forth a little volume, "The Crowning Folly" (National Temperance Publication Depot. 6d.) which is brimful of such facts, statistics, and testimonies as must delight the heart of many temperance workers. The medical testimonies are conclusive and abundant.

To commemorate the inauguration of the Tottenham Band of Hope twenty-one years since a great meeting was recently held, at which the "Grand Old Man" of Methodist temperance, Rev. Charles Garrett, delivered a stirring, convincing, and powerful address. Mr. W. O. Clough, M.P., who presided, also spoke, urging temperance workers to take courage from past victories, and to be undaunted by the present attitude of the Government upon this question.

The temperance party have issued a statement of some of the points on which evidence is required for submission to the Royal Commission. They deal generally with the granting and the transfer of licences, the sale of intoxicants to children and improper persons, the service of barmails, the congregating of bookmakers, the difficulty of obtaining victuals, the inspection by the police, the special temptation to domestic drunkenness afforded by grocers' licences, bona fide traveller tickets, the effect of Saturday opening on wages, and the effect of opening on election days.

The council meetings of the National B.W.T.A. will commence on June 1st, with an all-day devotional meeting in the Westminster Town-hall, 11 to 1, 3 to 5, for praise, prayer, and spiritual instruction. It will be open to the public. Lady Henry Somerset will preside, and addresses will be given by Miss Willard, Miss Weston, Rev. Hugh Price Hughes, Rev. F. B. Meyer, Mrs. Pearsall Smith and Miss Douglas Dale. On Sunday, May 21st, about one hundred services will be held by B.W.T.A. speakers in various churches and halls. A great central afternoon meeting will be held in Union Chapel, Islington. A full list of churches and speakers can be obtained at 47, Victoria-street, S.W., headquarters of B.W.T.A. The annual meeting will be held on Monday evening, June 1st, at Queen's Hall, Langham Place. Admission will be free without tickets to the balcony. A few tickets for reserved seats are still obtainable from Mr. H. J. Osborne, 112, Fleet-street.

The Destruction of Birds.—The Duchess of Portland, who is President of the Society for the Protection of Birds, has called attention to the fact that numerous beautiful birds were being exterminated to supply the demand for feather millinery. She feels sure that that demand has arisen from total ignorance of the sacrifice it entails, and that no one with true appreciation of beauty would tolerate such wholesale destruction of birds, or countenance the continued use of rare feathers for personal adornment.

The Y.M.C.A.

THE Newcastle "Y.M.C.A. Magazine" reports vigorous work and cheering progress.

The Tunbridge Wells Association is full of life, and young men are being won to Christ.

The Sevenoaks Association has started well with eighty members and thirty-three associates.

Five young men in connection with the Birkenhead Y.M.C.A. have offered for foreign mission work.

The *Young Men's Era* will in future be published by the Fleming H. Revell Company, Chicago. It is, however, to be suspended till September.

The annual meeting of the Trowbridge Association was very successful. During the past year seventeen new members and twenty-two associates have been admitted.

By way of encouragement to those holding on under discouraging circumstances, it was stated at a conference at Folkestone that two men constituted for seven years the membership of an Association. The members now number 2000.

The opening meeting, on May 18, of the Mile End Artisan Association, was very hearty and successful. Mr. A. A. Goodbody, the secretary, described how the association had been led to take Dublin Castle, 39, Mile End-road, as a centre of operation, and announced a membership of 188. Addresses were delivered by Rev. T. P. Lansdowne, president, and Messrs. H. Conder (of Bombay), F. L. Porter (Hackney), and J. Kensit and J. P. Fallaize, vice-presidents of the association.

The Clapham Y.M.C.A. celebrated its anniversary on May 19, when the association entered new premises known as Bedford Hall. Sir George Williams presided over a very successful meeting, in which part was taken by Rev. J. Douglas, M.A., Dr. Eugene Cronin, Mr. W. Hind Smith, Rev. F. A. C. Lillington, Rev. J. W. Sibree, Rev. T. Hanger, Major H. P. Treeby, and Rev. W. R. Mowll, Rev. F. B. Meyer preaching a sermon on behalf of the Association in the Wesleyan Church, High-street, Clapham.

The Y.W.C.A.

THE annual meetings of the Swanage Association were held on Friday, May 22. Excellent addresses were given by the Hon. Miss Portman, Miss Morley, and Mrs. Hubert Peek. The report shows a steady growth, with much encouragement and blessing. In order to meet the increasing demands upon the holiday home department, a small new wing is being added to Ridley House.

Christian Endeavour.

MORE than twelve hundred cards were signed during the recent Elliott-Butts revival meetings in Spokane, Wash., showing a desire on the part of the signers to live Christian lives.

There is a C.E. society in the boys' school in Foo Chow, China, which exemplifies practical religion in an excellent manner. Whenever one of the boys falls sick, or gets into trouble, all the rest of the members get together and pray for him.

Evangelism, the chief thing in Christian Endeavour, is to be the central thought of New Jersey's great convention at Plainfield next October. Beginning with the Sunday preceding the convention, a series of preparatory meetings will be conducted by Rev. B. Fay Mills.

News comes of a Chinese town wherein there was considerable dissension between the two mission churches. But Christian Endeavour made its advent upon the scene, and speedily began to promote mutual love, and now the Christians of both missions consult freely together and work in utmost harmony.

The programme has been sent to us of the International C.E. Convention to be held in Washington, D.C., July 8-13. The subjects are certainly comprehensive in sweep, including Spiritual Life, Christian Citizenship, Evangelistic Effort of many kinds, Foreign Missions, Sabbath Observance, etc. Mr. Ira D. Sankey, amongst hosts of other well-known leaders, will take part. Mr. John Willis Baer writes:—"The outlook for our next Convention is bright. We believe under God's guidance it will be a great energising dynamo for spiritual power."

Royal Albert Orphan Asylum.—The Duke of York presided at the tenth festival dinner in aid of the funds of this institution, held at the Savoy Hotel. There was a distinguished company present. That the asylum was economically managed was proved by the fact that £23 1s. 11d. per annum clothed, maintained, and educated a child. A subscription list amounting to £2440 was read, and it was announced that his Royal Highness had consented to become a vice-president.

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Oxford Notes.

[BY OUR OWN CORRESPONDENT.]

AT the University Church on Sunday last the Bishops of Rochester and Stepney preached, and the week before the Bishop of Newcastle. The last of the three gave a very able address on the work of the laity.

A meeting was held on Sunday night in connection with the Oxford House in East London. The speakers were the Bishop of Rochester, Lord Selborne, and Rev. A. W. Winnington Ingram. The House seems to be doing a useful work both socially and spiritually.

The need for the Hannington Hall was demonstrated when Canon Taylor Smith addressed the Missionary Union. The room at present used could not contain the numbers who came, so the meeting had to be held in St. Peter le Bailey Church. Last week Rev. G. K. Baskerville gave an interesting account of the work in Uganda.

Rev. G. S. Jones, the new curate of St. Aldate's, is to carry on the Tuesday evening Bible-class, conducted formerly by Rev. W. H. G. Thomas. The class has flourished and proved helpful to many.

The fortieth anniversary of the establishment of the local branch of the Y.M.C.A. was celebrated on May 15 by a devotional meeting in the library, followed by a luncheon in St. George's Hall. Among those present were Mr. Robinson Souttar, M.P. (the president of the branch), Sir George Williams, and Mr. E. Bainbridge, M.P.

Mr. Souttar, M.P., gave the address at the P.S.A. at the Y.M.C.A. on May 7. He was as usual humorous and entertaining, and we trust that some of the advice he gave may be followed.

Scandinavian Sailors' Home.

THE Home continues to provide safe anchorage and a secure harbour for seafaring men visiting London. Last year, in addition to a large number of men receiving temporary lodging and meals, 2628 boarders were admitted for an average period of about two weeks. Of these, 1259 were Swedes, 623 Norwegians, 165 Danes, 241 Finlanders, and 340 British and others.

The report says: "Ever since the great strikes in 1889 there has been a certain difficulty for the seafaring population in London to find work, and, in consequence, many of our men have had to remain idle for weeks and months. It is most gratifying to note that, in spite of this fact, the amount remitted to sailors' relatives and friends has greatly increased, the total sum for 1895 having reached no less a sum than £14,365 10s. 7d. That the Home is appreciated by the sailors is best seen by the fact that so many old boarders return time after time and year after year."

The mission work done in connection with the Home has been greatly blessed. Many a seaman whose conversion might have seemed an utter impossibility has been drawn to the truth by the ever-powerful Gospel of Christ. Some 350 men have signed the pledge during the year, and many old "blue-ribbonists" have returned, true to their promise and their purpose.

Illustrated periodicals and good books, also clothes for destitute seamen, will be gladly acknowledged by Mr. and Mrs. Welin, the hon. managers of the Home.

Whit-Monday at Kilburn Hall.—A conference in connection with the Evangelistic Mission was held at Kilburn Hall on Whit-Monday. The meetings, afternoon and evening, were largely attended and deeply interesting. Earnest addresses were given in the afternoon, on portions of the Revelation, by Rev. C. Stirling and Mr. J. Sims. Mr. J. Sims again addressed the large meeting in the evening. The other speakers were Mr. Walters, Lord Radstock, and Rev. Jas. Oatey, all of whom delivered addresses of much fervour and force.

Houses of Rest for Christian Workers.—The thirtieth report informs us that during last year 867 persons were admitted, 307 in the London house, and 560 in that at Eastbourne. Miss Mason says: "There is cause for thankfulness that, for the comparatively small sum of £2047, about 900 servants of the Lord have found the rest and recuperation that mind and body needed to enable them to continue in their work. I say about 900, for the total does not include those who come for only a few hours' rest and fellowship, and not a few avail themselves of this privilege, although no statistics are tabulated. The Houses of Rest not only receive workers engaged in our home missions, but also missionaries and their wives upon their return from foreign fields." The office of the institutions is 10, Finchley-road, St. John's Wood, N.W.

Scottish Notes.

A STATUE to John Knox has been erected within the quadrangle of the Free Church College, Edinburgh.

Mr. James Dewar, of Aberdeen, has been ordained by the Free Presbytery as a missionary to Natal, South Africa.

Dr. Elder Cumming, of Glasgow, has celebrated his semi-jubilee as pastor of Sandyford Church. He was presented with a cheque for 300 guineas.

Rev. Dr. Stark, of Aberdeen, has lately contributed to the *Free Press* of that city a series of most comprehensive and interesting papers on the religious history of Aberdeenshire. It is contemplated to republish them in separate form.

A sum of £5000 has been appropriated by the Government to the Orphan Homes of Scotland under the Guesdon bequest. Mr. Quarrier still needs £44,000 to complete his scheme of providing accommodation for 200 consumptive patients.

Mr. Penn-Lewis has finished a week's meetings for Christians under the auspices of the Y.M.C.A. The services were held in the Christian Institute, and the large hall was well filled both in the afternoon and again at night. The duties and privileges of Christians were earnestly and faithfully pressed home, and many have testified to blessing received.

The meetings of the Pan-Presbyterian Council will take place in St. Andrew's Hall from June 17 to 26. The number of delegates expected is 260, and accommodation has been provided in Glasgow for nearly 200. Addresses will be delivered on "The Church's Mission," "The Catechisms and Confessions," and "The Educative Influence of our Church," "Our Church Services," "Presbyterianism," "Modern Apologetics and Criticism," "Great cities, and how to deal with them," etc.

By the death of Mr. Henry Tod, W.S., Edinburgh has lost a valuable citizen. Mr. Tod (says *The Presbyterian*) took a prominent part in Free Church matters, and was connected with numerous philanthropic and Christian agencies of a wide and undenominational character. He took a special interest in mission work, particularly in Central Africa, where his brothers-in-law, the Messrs. Moir, have so distinguished themselves. As a temperance advocate he was also well known.

Irish Notes.

A SERIES of meetings for the deepening of spiritual life has been held in the Town Hall, Enniskillen, by Rev. Geo. C. Grubb, and much good is believed to have been accomplished.

A Christian Convention has been held in Magherafelt. Dr. H. M. Williamson, of Belfast, spoke on "Revivals of Religion: their Need and Conditions"; Rev. Wm. Park spoke on "Foreign Missions"; Dr. Rogers on "Consecration," and Rev. Henry Montgomery on "The Church's Relation to the Young." The various meetings of the Convention were largely attended.

The annual May meetings held in Cork this year were, on the whole, fairly successful. The series began with a breakfast given by the Junior Missionary Union to the ministers and others interested in mission work. At this meeting eighty-five gentlemen were present, and these listened with deep attention to the addresses which were delivered. On the same day the anniversary of the Jews' Society was held, and also that of the Society for the Propagation of the Gospel. These were followed on the succeeding days by the anniversaries of the Church Missionary Society and of the Missions to Seamen Society, each of which passed off successfully.

Bournemouth.—Dr. Pierson's visit to Bournemouth has been the means of much blessing. His opening addresses in the West Cliff Tabernacle, May 21 and 22, dealt with the Inspiration and Infallibility of the Scriptures, and the Holy Spirit's Indwelling in the Believer and the Church. The meetings were continued on Sunday morning in the West Cliff Tabernacle; and on Sunday evening and the following Tuesday were held in the Lansdowne Baptist Chapel.

The Scottish Branch of the Evangelisation Society, in its report for last year, says: "Our branch is equipped with an able staff of preachers, whose services—judging from the letters which almost daily reach the offices—are greatly valued by ministers and Christian workers. During the year it has been our privilege to supply 4289 meetings in churches, halls, and tents; the total receipts from subscriptions, donations, and thank-offerings have amounted to £1301 11s. 8d. This sum by no means covers the expenses of the work in Scotland, which amount to fully £2000 per annum—the deficiency being met from year to year by the London office. The offices of the branch are at the Grove-street Institute, Glasgow.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12 Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

THE claims of the children of the poor are now generally admitted, and many gladly aid in giving to weak and ailing little ones that change of air and scene they so sorely need but cannot possibly obtain save by the generous help of Christian friends. Many well-known institutions are making efforts in this direction. The suggestion is again made that all who are planning a holiday for themselves should set apart some proportion of the probable cost towards giving poor, pining city children a share of the delights and benefits of a change to seaside or country. In the meantime we earnestly invite the contributions of our kind readers to our "Day in the Country" Fund. Many thousands of poor London children and adults cannot have more than a single day among the rare delights that the country affords at this season. Let not these be forgotten, while arrangements are on foot to give to others more fortunate a longer stay.

Seldom has the country been shocked by the tidings of two such dire calamities in the same week as those which have happened at St. Louis (the fourth city of the United States) and, nearer home, at Moscow. That the forces of nature in the one case and panic in the other should have made such terrible havoc with human life in a few moments of time, is a fact appalling to contemplate. Not that the victims were sinners above the ordinary, any more than were the Galileans on whom the tower of Siloam fell. How many a piteous cry for mercy ascended in the face of imminent death, only the ear of God can have heard. But those who dwell at ease in immunity from such calamities may well ask themselves, "What if I had been in either of those throngs! How would it have been with my soul?" If the judgment of God would bring us to our knees, how much rather should his tender mercies claim our devotion. In view of these disasters, we ought to pay the more earnest heed to the

pleadings of his Spirit, for in proportion to our advantages will be our responsibility.

The English people have followed with deep interest the long and glowing accounts of the Czar's coronation, because they are specially interested in the Czarina, granddaughter of their own honoured Queen, and daughter of a Princess who made herself dear to them by her unaffected Christian goodness. The ceremonies were completed amid a scene of almost unexampled magnificence even in the annals of the "gorgeous East." Four millions of money have been spent on the pageantries and pomp of the occasion. Speaking generally, the young Czar has begun his reign under favourable auspices, though the first year of his rule will be indissolubly linked with the terrible failure of European diplomacy to prevent the massacre of the Armenians, a failure for which Russia is held largely responsible. The contrast between the festivities at Moscow and the horrible scenes at Zeiton and elsewhere, is unspeakable. Ought not the first to make the second impossible?

While reading of the magnificent outward show, we have also looked with keen desire for some signs that there is to be a juster treatment in Russia of those sincere Christians, the Stundists, who only desire freedom to meet for the reading of the Scriptures and prayer. No signs are given. The liberation of certain offenders is granted, and some remission of taxes, but the excellent of the land must still suffer for conscience' sake. Whether "the little Father" of his people cares nothing about them, or he is in the power of his Ministers who care nothing, perhaps no one outside the governing classes can tell, but whichever way it is, there is grave responsibility on some one. The Stundists should still have a place in the prayers of British Christians for their faith to be made equal to the strain put upon it, and for their testimony to be a blessing to Russia's vast population. The calamity which beclouded the celebrations has at least shown the young monarch to be a man of sympathy for those in distress. He has apportioned 1000 roubles to each bereaved family, as well as undertaking the expenses of burial. Further, he has personally visited the wounded in the hospitals, speaking words of kindness to each individually. May we not hope, therefore, that the "sectarians" may yet receive clemency at his hands?

Mr. Gladstone's open letter on Reunion is an earnest plea for the admission of the validity of Anglican orders by the Roman Church. It is marked by all the subtlety of argument, distinction of style, and piety of spirit which characterise the aged statesman's religious utterances. Its aim, we may well believe, is to minister to the outward reunion of Christendom. If, however, this end were attained, and the Pope were finally to pronounce favourably on the question at issue, we are confident that the result would be a blow to the true interests of religion which it would take ages to recover. The steady *rap-prochement* of the High Church party to the Roman communion would become an officially-recognised fact.

The impassable barrier that has hitherto existed between the most advanced Ritualists and the Romish Church would be broken down, and there would be nothing to hinder the gradual absorption of the Church of England by her powerful rival; and then the work of the Reformation, so far as the first of

these two Churches is concerned, would be undone. Frankly, nothing would be more salutary from an Evangelical standpoint than for the Pope to deny the validity of Anglican orders and so to preserve the Protestant character of our national Church. We will thrive better, and do better work for the Master under the ban of Rome than under her favour.

"Not choice, but rule: so runs the Church's maxim. Not rule, but choice: so says modern civilisation; and choice naturally falls into channels that are pleasing to the giver." Such is the way in which the *Church Times* of last week formulated the law of duty and privilege. While we agree entirely with the view that Christians ought to fix their homes and choose their places of worship with a view to what they can do and give, rather than to what they can get and enjoy, we think that they ought to be constrained by the love of Christ, and not ruled by any Church maxim. It is this submission to Church authority which ultimately eats all the heart and life out of work. Obedience becomes slavish, unintelligent, formal, and the command becomes proud, exacting, and unreasonable. What submission to the Church leads to, we see in the Church of Rome. No doubt "there is too much personal element in church work and almsgiving," but the substitute for it is not the realisation of "the person of Christ present at the altar of churches, never written or spoken about," but the love of God shed abroad in the heart by the Holy Spirit. The worship of God comes perilously near the worship of some minister—or of self.

In the course of his address in the Established Church of Scotland Assembly at Edinburgh, on the "Religious Condition of the People," Dr. Marshall Lang made a remark about "erratic missions such as Faith Missions, Salvation Army, and Plymouth Brethren." We should not have been surprised at such a disparaging description coming from the mouth of certain high and dry ecclesiastics in his church, but we hardly expected it from a man of such wide and evangelic sympathies as Dr. Marshall Lang. He and some of his fellow-churchmen have been up and down the land in their tour of visitation, and no one ought to know better why these "erratic missions" are able to secure a hold on the people. Indeed, he supplied the reason for it in the same speech, when he said that the people who do not attend the parish church would flock to hear a parish minister in hall or schoolroom if he could speak to their heart and conscience. If the pulpit preaching in all the Scottish parish churches were of that sort, the ministers would have little to fear from outside intrusion.

It is wonderful how the spirit of professionalism and exclusivism, which our Lord rebuked so hotly, lingers among ecclesiastics in this late age of the Christian era. Still the anathema goes forth against these who may be doing much good, but who "follow not with us." Surely Dr. Marshall Lang does not affect to believe that any special grace attends the proclamation of the Gospel message by Presbyterian lips? All sincere disciples of Jesus Christ ought to rejoice that when the so-called "regular" ministry fails to "speak to the heart and conscience" of the people, there are other earnest souls who step in and seek to supply the defect. The really "erratic" persons are those who frown upon any effort, however humble or inorganic, to

lead the people to a saving knowledge of Jesus Christ.

If Christians would "catch men," they must study the art of doing it; and one art is to present the Gospel to our working people in an every-day garb. Thus, Dr. McAll, of Paris, attracted the working men there by renting shops as preaching places. He brought his religion to them in a fashion which they could understand and appreciate. Then, again, he had someone at the door to invite passers-by to come in, and there was an air of sincerity and interest about that effort which struck the imagination and impressed the heart. Our danger always is to lift religion away, put it into a sacred place, surround it with unusual associations, and make it strange and foreign to men. But even in a church or chapel a good deal depends upon the manner of doing our work. For instance, we now of more than one large P.S.A. service, held in a chapel, which is composed of men who will not attend worship in the same place, either morning or evening. The difficulty is not the place but the style of service or the conduct and spirit of the ordinary congregation. Our congregations are not assimilated, and the obvious distinctions between class and class keep thousands away from worship.

It is not an easy thing to say how heretics in doctrine ought to be dealt with by their fellow Christians. On the one hand, it is essential that the received truths of Christianity should be vigorously maintained; on the other hand, as it seems to us, the spirit of Jesus Christ demands that the treatment accorded to heretical teachers ought to be admonitory and restorative rather than punitive; especially if there be shown, on the part of the offender, a due sense of wrong done to the Church and dishonour cast upon God. Viewed in this light, we are disposed to say that the Scotch Established Assembly might well have accepted Dr. Marshall Lang's proposal (see the "Scottish Assemblies") to censure and admonish a fellow-presbyter for the publication of his heretical book, but, in this case, to stop short of suspending him; all the more that he had never set forth his new and strange doctrines in his pulpit teaching. As it is, by depriving him of office, they will probably create in his mind a sense of harsh treatment, and drive him still further towards rationalism.

There is a decline in the number of men presenting themselves for admission into the ministry of the Free Church of Scotland, which is attributed by Dr. Denney to the lowering of spiritual life in the churches, and also to an intimidation of men by forces hostile to Christianity outside the Church. The one acts upon the other. Were the spiritual life strong and healthy, outside hostile forces would only arouse and nerve it to go forth to the encounter, not to yield to them. The philosophy of the Greek had no power over Paul and his converts to keep them from preaching the foolishness of the Cross; he was not ashamed of the Gospel of Christ, because he knew that it was the power of God unto salvation to every one that believeth. A deeper experience of its power would remove both the sense of shame and of fear which appears to be holding some young men back from proclaiming it, and it is for this deeper experience that the Churches should labour and pray. More reading of the Bible and more prayer will conduce to that end, but more reading of speculative books, of worldly novels, and of magazine articles will lead young men the other way.

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Bishop Phillips Brooks goes to the very root of efficiency in preaching, when he says that it consists in the "power of transmission." The preacher is the medium both of the truth and of the power of the Holy Spirit, and according to the freeness and fulness with which they pass through his mind and heart, so is his influence over the souls of his hearers. He has not to originate his message, but to receive it himself, and to pass it on; and he has not to work in his own strength, but in the power of the Spirit. Yet in all this he is not a mere passive instrument, but a worker together with God, willingly and cheerfully and whole-heartedly throwing himself into his work. He knows when he has this openness to God and sympathy with men which allows the Word and the power to pass freely through him, and the congregation, as Bishop Brooks says, though they cannot perhaps describe when he is in the Spirit, and when not, nevertheless are perfectly conscious of the difference between the two states. If the preacher is to transmit truth and love, he must be in touch with God on the one side and with man on the other.

Rev. Robert Spears, an influential Unitarian minister, had some unpalatable facts to lay before the Unitarian Association at its May meeting. He had to say that whereas there were 170 churches in 1800, and 320 in 1850, and 378 in 1888, there are only 354 this year. In Scotland, Unitarianism is aided by a large bequest made for its propagation, and yet the seven churches which represented it in 1850 have only increased by one in forty-six years. Mr. Spears was of opinion that any one who could look these facts in the face, and talk about progress, must have a very curious constitution of mind. We are of the same opinion. But we do not forget the constant boast of some Unitarians that they do not grow by making separate congregations, but by silently spreading their views among the orthodox churches. In this assertion there appears to be too much truth; but even so, a faith cannot be in much favour when men decline openly to profess it. The fact is, it is not so much a faith as a negation, a denial of the very truths which in all ages have given the Church power to conquer.

Unitarianism, it seems to us, tends to the whittling away of the value of the Bible, the belittling of Christ, and the emptying Christianity of the specialties it does assuredly possess. It cannot be pretended that the Bible is not assailed in the house of its friends, and that were as much time and care spent upon honestly expounding and enforcing it as is given to casting doubt upon it, and commingling its histories and biographies with myths and legends, it would have a far greater power over the hearts and consciences of men. Too much is done to make it tally with human prejudices, and too little to square human faith and conduct with its supreme authority. The same kind of process is carried on with regard to the person of our Lord and the special features of the Gospel, and with the result that congregations are dissolved. The soul of man needs and will have a Divine Saviour and a supernatural Gospel.

The news from Khama's country is sad indeed—a drought and an insect plague which have destroyed vegetation, a rinderpest which has destroyed the cattle and made rich men suddenly poor. Trade is at a standstill because there is no locomotion. Mr. Wookey,

who came down from Lake Ngami with two span of oxen, has lost every one of them, and cannot, for the present, return. The three African chiefs who were in England last autumn owned between them 700,000 head of cattle, and probably every one of them is dead or dying. Beyond this sad state of things lies the imminent danger of a pestilence among human beings owing to the pollution from the decaying animals. Such calamities, following so quickly upon the decided stand taken for Christianity, are sure to try the faith of the Christians, and to prompt the heathen party to rise in rebellion. The present duty of Englishmen is to aid the native chiefs by gifts of money, which may be sent to Rev. R. Wardlaw Thompson, 14, Blomfield-street, E.C., who will see that the best use is made of them in the purchase of necessities. Help should go quickly.

The evidence of life assurance societies is becoming more and more clearly on the side of total abstinence as a preservative of health as facts and statistics accumulate. The actuary of one of the largest companies in America recently read a paper before the Actuarial Society of that country, in which he produced figures to show that from 1875 to 1889 the death-rate among the assured in that company was—abstainers, 78 per cent.; non-abstainers, 96 per cent. This tells its own tale; and yet it is one of the last achievements of temperance reformers to convince those who take a little stimulant habitually that this is not good but bad for their health. As regards disease there is more room for division of opinion; and yet Dr. B. W. Richardson, in a recent article on the subject, states that at the Temperance Hospital, twenty years' experience has proved the non-essential character of alcohol, even as a restorative. Great fallacies die hard. But even great fallacies must die at last in the face of the invincible logic of facts.

Further revelations concerning the conditions of the life of pauper children in "bar-rack schools" bring into prominence the urgent need of reform in the conduct of these institutions. The report of the committee appointed for inquiring into the matter proves gross carelessness in the supervision conducted by the Local Government officials. The fate of these poor children, starting life under such terrible disadvantages through no fault of their own, is a truly sad one, and little seems at present done to make their lot more bearable. Their education is mechanical and lifeless; their faculties are left quite untrained; and as a result, when they are sent out into life, they manifest great incapacity to earn their living. A former member of the Hackney Board of Guardians gave it as his evidence that those who go into domestic service, with hardly a single exception, prove utterly unfitted for their work; their moral nature is quite undeveloped; and their individuality seems crushed by the conditions under which their childhood is spent. A case seems made out for stringent reform in the supervision and methods of pauper education. It is a matter in which the whole nation is interested and the highest and gravest responsibilities are involved.

In the 5th and 6th chapters of the Ephesians we have a grand picture drawn of the pillars of the home. These are *love, obedience, reverence, and self-sacrifice*. On these corner-stones the stability, usefulness and joy of every home depend; where these are not to be

found, there are no homes—only houses with people living in them. A home without love as its very foundation—what is it but a mockery? So the apostle tells husband and wife to love each other well; and if they do so in the right spirit, the rest will follow. A home without discipline spells anarchy; and so obedience to wise government is made a distinct principle. A home without reverence is like an earth without a sky, so this quality is made of great importance. A home without self-sacrifice as the expression of love is a root without a flower. If all who live together in the sacred relationship of the home were to read and ponder these chapters well, and live out their teaching, life would not be dreary, and troubled, and listless as it is for so many, but a haven of peace, and a fountain of holy power for good.

Of these principles, probably the most neglected in the home training of the present day is that of reverence. Much has been done by education and enlightenment to weed out from the minds of the young the element of superstitious fear, whether of ghosts, or darkness, or thunder, etc.; but do the parents of this generation do what they ought to develop the power of reverence instead? Carlyle's words are more suggestively true to-day than even when they were written more than fifty years ago—

What if the character of our so troublous era lies even in this: that man has cast away fear, which is the lower, but not yet has he risen into perennial reverence, which is the higher and highest? Only in reverently bowing down before the Higher does man find himself truly exalted.

And unless this sentiment is carefully awakened and wisely directed by parents in their children it is not likely to have its true place in later life. The little knee must learn to bend beside the cot if the head of the grown man is to bow to the holiest manifestation of Divine perfection and glory.

It has been often remarked that, whereas Jesus was gentle to publicans and harlots, He was unsparing in his denunciations of hypocrites, the good in appearance, the bad at heart. It is not difficult to see why. In the case of open sin it is open, and makes no pretence to be anything but what it is. He who commits sin, and admits that it is sin, has the elements of repentance and reformation; there is an open door of approach to him; there is a fulcrum on which to place the lever of truth. He is in a workable condition. A rough drunkard who sins recklessly, all the while admitting that it is wrong, is nearer the kingdom than he who makes gain out of the miseries of others, and for a pretence makes long prayers. This is partly the explanation of the wonderful results of the Gospel among what we often mistakenly call our hardened classes. They are not so hardened as those who sin under cover of being religious.

There are two kinds of virtue in the world, that which is inherited in the disposition, and that which is acquired in the education of character. Some qualities are easy to us because they lie in the line of natural impulse; others are difficult because they do not accord with our inclinations. But all, whether native or acquired by hard moral effort, must be permeated by the Spirit of God to make them of highest service. The better impulse must be truly sanctified, the hard attainment must be rightly inspired, to blossom into the fruit of the Spirit. There is no such thing as a partial redemption. Our natural virtues need to be Divinely renewed as well as our faults, for every man is a single

indivisible being, and he needs salvation through and through. Augustine may have overstated the case when he said that the "virtues of the heathen are only splendid vices"; but it is true that all human goodness needs the quickening touch of the Saviour to become really beautiful and entirely holy.

Intercourse with God.

By REV. HANDLEY C. G. MOULE, D.D.*

THROUGH a world full of population and events God moved to the manifestation of his Son; sometimes in the way of open miracle, sometimes through silent providences of the daily sort; but always the same living God, accessible as a person to his people's cry. It is a story of "silent providence" which we have before us in the book of Nehemiah. Not one miracle is recorded in it, or in its companion book of Ezra. But not the less impressive, therefore, is the teaching of those books on the possibility and the blessing of direct intercourse with God.

"So I prayed to the God of heaven" (Neh. ii. 4). We have here before us a human heart in sudden and instantaneous communion with God. Nehemiah speaks in our presence to his Heavenly Master, asking for guidance at a moment of crisis in his path. And his act of intercourse with God is full of instruction for us, in its character, its circumstances, and its conditions.

I. Its Character.—It was as brief and ejaculatory as possible. It took place between a question and its answer: "For what dost thou make request?" "If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my father's sepulchres, that I may build it."... "So it pleased the king to send me, and I set him a time."

Nehemiah's prayer must have been the work of moments, scarcely so long as a minute, for a minute makes a long and embarrassing interval in a conversation, however intimate and free, and this conversation was very far from being such. It was a prayer, for certain, offered in silence. Even for policy, Nehemiah would scarcely have made his anxiety (which was great) prominent to the king's mind, as an audible petition to his God would have made it. And, anyway, such praying aloud would have been a dangerous anomaly. In a moment, in silence, the petition was formed, presented, attended to, and answered.

Let us, too, learn such quick communications with the Throne. We are invited to them by the assurance of more than instantaneous attention. In the early days of the electric telegraph some scientific men (including, I believe, the late Professor Sedgwick) were eagerly discussing, in a railway carriage, the new possibilities of swift intercourse. One of the company, sitting silent a long while, at last said: "Gentlemen, I know of an even quicker method of communication, such that the answer arrives before the despatch of the message." And he met the astonishment of his friends by repeating, amidst reverent silence, the words, "Before they call I will answer, and while they are yet speaking I will hear" (Isa. lxxv. 24).

2. Its Circumstances.—Here, again, what a contrast to our previous scenes! It is not the pastoral well "at the time of the evening." It is not tent or temple. It is not even the

silent, gloomy "court of the guard-house," in which Nehemiah speaks. It is the banqueting-hall of the enormous palace of the Persian, in the festal hour, before the great King and his Queen, the splendid representatives of the vast world-power which at that moment held in absolute vassalage, as in the hollow of its giant hand, the people of the Covenant. No surroundings could well be more secular, and secular with that sort of anti-spiritual mass and sheen which tends, in a way all its own, to overpower and, as it were, annul the sight and sense of the things eternal and holy. Everything around him would go to make Nehemiah "look not at the things unseen, but at the things seen"; and to direct his whole thought, whether for hope or despair, upon the human forces around him and their earthly magnificence and majesty.

But it was otherwise with Nehemiah. As truly as Moses before him, "he endured, as seeing Him who is invisible" (Heb. xi. 27), and as holding intercourse with Him. The Persian Empire and its Emperor vanishes from between him and his God, and leaves the air clear for the soul's instantaneous cry and for the silent answer to it.

Let us each make our own application. Few of my readers can fail to know what it is to feel quite consciously the almost physical difficulty of speaking inwardly to God in certain surroundings in which yet it may be our duty to be, and to be often. They may be surroundings of earthly brilliancy, or earthly intelligence, or earthly business, or clamour, or misery, varying indefinitely for each individual life and heart. If found by such things unwatchful, we may pass through them only to discover that we have been remotely distant in them from the God whom all the while we know, adore, and love, but who has seemed to belong to another sphere. But it should not be so. Our God is not "a God of the hills" (1 Kings xx. 23) only; he is in the hot valleys of life, too. If we are "found in Him" we shall find ourselves as free to hold intercourse with Him in the most crowded and the most distracting scene of secular existence, so it be our duty to be there, as in the upper chamber or the twilight field. Free, silent, instantaneous, the communication shall be real indeed.

3. Its Conditions.—Here let us notice only one point, where many might at least be conjectured. I refer to the first chapter of Nehemiah's artless book. What do we see there? We see the same man in intercourse with God *behind the scenes*. And it was no casual or lightly intermitted process of intercourse. He "sate down and wept, and mourned certain days, and fasted, and prayed before the God of Heaven"; pouring out a confession, and a petition full of the details of the woe, and sin, and need. And I gather this from that picture, that Nehemiah's prayer of that moment, in the banqueting-hall of Shushan, had a vital relation to the prayer of those hours and days in his own house beforehand. His soul was in antecedent contact, conscious and ample, with his God; therefore he was ready to touch Him so instantaneously in the moment of his crisis. Prayer in secret made it possible so to pray in that strange publicity.

The message to us is self-evident. It is our first and continual duty to seek our eternal Friend, persistently, humbly, fully, in all the detail of confidence, behind life's curtains. Then, when we have to walk in front of them "before the sons of men" (Psa. xxxi. 19), we shall not be taken by surprise; we shall know how, in an inner secrecy, and with a blessed certainty, "to make our requests known to God."

*From PRAYERS AND PROMISES (Seeley & Co.).

Letters from S. Africa.—20.

CONVENTION AT WELLINGTON.—2.

IN his opening remarks on Thursday morning, April 30, Rev. ANDREW MURRAY, having read Psa. lxii., said, in effect, Nothing can be rightly done except by God working in us to will and to do of his own good pleasure. Why have we failed in moment-by-moment communion with the Saviour? Because we have failed in moment-by-moment waitings upon Him. And why have we failed in such waiting on Him? Because we do not know God, or else have allowed ourselves to be too much absorbed in other things. The difference between the teaching at Keswick and a great deal of evangelical teaching elsewhere, is that when speaking about the word of truth and the life of faith in the Son of God, Keswick asks, "Have you got it? Is that your personal experience?" Then Keswick says, "You must come to absolute surrender, and absolute dependence on God. All that you know to be true is to be translated into actual living experience."

On Friday morning, referring to a telegram which had been received, asking that the duty and privilege of intercession for the country at the present political crisis might be urged, Mr. Murray asked, "Could not a call go forth from this convention in the interest of peace? for we are intercessors, and have power with God." In a brief address I emphasised this. Mr. Murray also asked prayer for the colleges and schools of South Africa, in view of Mr. Wishard's expected visit on behalf of the World's Students Christian Federation in America, England, Germany, Scandinavia. Mr. Wishard was leaving England on May 2, and purposed spending two months in South Africa. Prayer was offered for these objects in Dutch and English.

In the afternoon a missionary meeting was held, presided over by Rev. Mr. Daintree, who pressed on his hearers the hymn they had sung—

At thy feet I fall,
Yield Thee up my all—

and addressed first by Miss MURRAY, who began by saying that before she went out into the mission field one thing troubled her—the question, How shall we appear in the judgment day if we do not go when God calls? She then spoke of the older women, too generally thought of as the least hopeful class, who had been particularly laid on her heart, and among whom God had remarkably blessed testimony for Jesus.

Mrs. EDWARDS, of Inanda, spoke of the kraal girls who run away and come for protection and teaching to the missionaries. At first they refused to receive them, but the native evangelist and others said they were doing wrong, and they afterwards received these girls. I have referred to this in a former letter.

Rev. Mr. LICHFIELD, now of Wynberg, near Cape Town, speaking of Uganda, where he had laboured under the C.M.S., said that the native Christians were now sending out missionaries to the neighbouring tribes, and gave interesting particulars. He exhorted the young people not to disregard the call which he was sure had already come directly to some of them.

Pasteur COILLARD, of the Zambesi Mission, spoke of what God had done there, notwithstanding prejudice and opposition at the first, and difficulties all along the way. M. Coillard will shortly be telling his story in England to sympathetic ears, and some considerable share of the £10,000 needed will doubtless be subscribed there. When he arrived on the Zambesi the king offered him a tumbler of honey beer, which he refused. The king then offered it to a trader, who drank it. The king asked why the missionary did not drink it, and when he explained, the king said, "Yes, it was bad," and made a law that no beer should be drunk and no brandy should be made. Traders used to buy "black ivory" (slaves) from the chiefs. The king fell on [500]

a party of them and took back all the slaves out of the country. Similarly, witchcraft had been stopped to a great extent. When ready to despond, God had strengthened their faith and showed them many who believed in Christ.

Rev. Mr. DAINTREE followed with an appeal for work among the Jews.

Rev. ANDREW MURRAY, in bringing the Convention to a close, said: God is all, and we are nothing. A lady said to me that she had got a great many blessings, but she wanted one more to bind them all together. I told her that that one blessing was God Himself. There are five impossibilities which sum up all that we have said through these four days.

FIRST IMPOSSIBILITY.

It is impossible to live a true Christian life unless we are led by the Holy Ghost every moment. For without faith it is impossible to please God, and whatever is not of faith is sin. By no effort of our own can living waters flow forth from us; but by the Holy Spirit, whom they that believe on Jesus receive. Are not some trying to do impossible things, trying to work the works of God without God's power? A clergyman said to me: "I do reckon myself dead unto sin and alive unto God; why do I not get the victory over myself?" Because you do not see that only by the Holy Ghost your reckoning can be made true, and you really live as dead to sin and alive to God in Christ. It is only by the Holy Spirit each moment in us that we can live the true Christian life.

We have to do two things—to please God, and to do good to man. Are we going to try to do that in our own strength? God said you must do these things, and yet you can't. If I must and cannot, I am like a man in a vice, pressed in and held fast between God's demand and my impotence. On the one side I must, on the other, I cannot. But Jesus will bring us, as He brought Paul, to know that his strength is perfected in weakness.

SECOND IMPOSSIBILITY.

It is impossible for us ourselves to take possession of the Holy Spirit.

People sometimes try to take this wonderful gift by their own will. That great truth is applicable here—"It is not of him that willeth nor of him that runneth, but of God that showeth mercy." We must receive the Spirit as a gift from God. God gives the first-fruit of the Spirit to everyone the moment he believes in Jesus. Why then does He not make his grace and power known in us in a greater measure? Because we do not let Him. The disciples waited for ten days for the outpouring of the Spirit of Pentecost, and after that, again and again, they waited on God, and again and again were filled. We must learn, in utter helplessness to wait on God, to strengthen us by His Spirit.

THIRD IMPOSSIBILITY.

It is impossible for the power of God to fail in what He undertakes to do in us. "Nothing shall be impossible with God." The omnipotence of God is the root of the incarnation. That was a great impossibility in man's esteem; but is anything too hard for the Lord? The resurrection was still more an impossibility. It is spoken of as the working of the might of his power. But that exceeding greatness of his power is to usward who believe, and Paul prayed that he might know, as his own experience, the power of his resurrection.

In everything God does He puts forth his omnipotence. Every moment you have the omnipotence of God working in you, and on your behalf. But in order to know this you need time to take it in; you need prayer, because God will be inquired of; you need stillness of spirit, that you may hear the Spirit's voice; you need patience to wait on the Lord. "My soul, wait thou only upon God." And we, like Paul, must count all things loss for Christ, and count them worse than worthless that we may win Christ, and know Him in the power of his

resurrection. Our faith must grow into an abiding confidence, that as impossible as it is to live this moment-by-moment life, so impossible it is that God's power should fail in working it in us.

FOURTH IMPOSSIBILITY.

It is impossible that God should do his work in us in any other way than that by which He led our Lord. God led Jesus in exactly the way we have to walk. As our atoning sacrifice He stood alone, even as He was alone in the mystery of his holy incarnation. But in all his walk on earth He left us an example that we should follow his steps. "I am the Way, the Truth, and the Life; no one cometh to the Father but by Me."

From Bethlehem to Calvary and Olivet He walked in the way of obedience, humility, and subjection to God. The Holy Ghost was given from heaven to enable us to walk in that same path of humility and separation.

Our Lord Jesus had to give up to death that life which He lived in the flesh. He exchanged the life of flesh and suffering for an eternal life—a life which can never pass away. The death of Jesus was a passage through death and the grave, into the region of everlasting life. He thus opened the Kingdom of Heaven to all believers. This is what the death of Jesus did; it proved that the only way to God is through death. It is only by living as crucified and dead with Christ that God's power can work in us. Can God give a believer the life of the Spirit without death? No! you cannot reach it without dying, without the daily fellowship of the Cross of Christ.

Go thou, and learn this lesson of the cross,
And tread the path the saints have ever trod,
Who, counting earth, and self, and all things loss,
Have found in inward death the life of God.

FIFTH IMPOSSIBILITY.

It is impossible that God's love should not delight to do this for me.

It is impossible for the flower to send out its shoots without the sun, or to paint itself red, or blue, or yellow. And it is impossible for the sun not to send out its light and heat, and to paint each flower with the colour which it is fitted to receive.

A gentleman said to me: "Yes, I know God is able, but will He? Is He willing to do all that He is able to do?" Yes, God *will* do all He *can*. It is his nature and property ever to delight in imparting his own life and goodness and power. It is his nature and property to pour out his love and blessedness into our hearts. "He cannot deny Himself." It is impossible for Him to hold back any blessing which his creature is able to receive. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give his Holy Spirit to them that ask Him?" "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Do let us believe that it is utterly and absolutely impossible for God's faithfulness and love not to work all He expects of us. As impossible as it is for us to do it ourselves, so impossible is it that He should fail of doing it for them that wait on Him. The highest science is that which penetrates most deeply into the heart of its subject; and the most accomplished scientist is he who is able to make deep truths clear and simple to common minds. Mr. Murray has done this with regard to our relation to the Holy Spirit. His address is an appeal to the nature of God, and to the nature of his creatures; as we say, to the nature of things. And the words which show the possibility of living in the Spirit are at the same time the strongest inducement and encouragement to live that life.

It is my prayer that this somewhat feeble epitome of Mr. Murray's closing address at a remarkable gathering may be a means of illumination and inspiration to young men, who are to take the place of those whose last words on earth will soon be spoken.

R. COPE MORGAN.

A Sunday at Sea.

By REV. MARK GUY PEARSE.

IT IS Easter-day—the day of all days when one longs to make the Sunday service a triumphant adoration of the risen Christ. We had gathered together a choir for practice on the Saturday morning, a company of more than twenty voices, and found the hymns go well, the ship's doctor, Dr. Wilkinson, of Southport, playing for us, and an old choir boy from St. Paul's Cathedral acting as our leader. The Sunday dawned a lovely day. The service is not in the saloon—for that the heat is too great—but in the after part of the ship. We are reminded of how the Blessed Master lay in the after part of the ship asleep on a pillow, and how He then manifested his glorious presence. The place was made gay with the flags of the ship—the Union Jack is always reserved as that on which the Bible and Prayer-book rest. Of course, we began with the hymn—"Christ the Lord is risen today, Alleluia." Episcopalians and Presbyterians, Salvation Army men, Methodists, Lutherans, Cape Mounted Riflemen, Jameson Troopers, Dutchmen, and Germans, all joined together in swelling the praise of the one glorious Lord.

The thoughts of many were at home. It was strange how on the wings of the hymn the thought of everybody seemed to fly away each to the separate group of worshippers to which they belonged at home. We read the Church of England prayers, the Captain reading the lessons, infusing a pleasant Scotch flavour. Of course we sang the hymn for those at sea, "Eternal Father, strong to save," and never did it sound better than amidst the throbbing of the engines, and the seething of the waters, and the flickering shadows of the awning sending little waves of light and shade over the worshippers. At the end of the service we sang the hymn, "Hark, my soul, it is the Lord." Then came ten minutes' simple heart talk about the true Easter, that it is not a day of the year, a point of time—but that it is ours only when by the revelation of the living Christ to a man's own heart he can say, "My Lord and my God." The whole service lasted about an hour.

In the afternoon we gathered around Dr. Thompson while he gave us an account of his work as a medical missionary, greatly interesting us. He has set his heart on having a sanatorium on that deadly West African Coast, in the Cameroon Mountains, where at a height of some six thousand feet above the sea level there is a perfect climate. I am glad to give expression to his heart's desire as it is one in which the different societies having missions on the coast might well unite. A month or six weeks in such a health resort would do more than save many a good man's life—it would double his power for work. It would be a somewhat costly undertaking, as a road would have to be made up the mountains; yet for such a purpose six thousand pounds—which he reckons would cover it all—is not a great deal to ask. The Church Missionary Society, the Presbyterians, the Methodists, and the Basel Mission could unite in a work which so greatly concerns them; whilst within the reach of it is the Mission of the American Presbyterians in French Congo; and on the Congo itself there are the Baptists, Bishop Taylor's Mission, the Congo-Balolo Mission, and various others, having no sanatorium. I shall be glad if my words can further so good a proposal.

After dinner we all met again in the after part of the ship, and joined together in singing hymns. The collection was various. Hymns Ancient and Modern, Scotch Psalms, Sacred Songs and Solos, rang out in turn. We bowed in prayer whilst our hearts went out tenderly towards those at home. Other days you are wondering what they are doing; but on Sundays you seem to live amongst the old familiar scenes and the dear familiar faces. How I longed that they could see us on that evening; the electric light falling on the group seated about the deck and over the hold of the ship, by no means in "evening dress." In the morning captain and officers are brilliant in uniform, and the passengers come out in full array of finery. But at night men sit mostly without coat or waistcoat, the ladies wear no bonnets. Even finery is at a discount in the tropics. It was interesting to notice how as we sang "Jesus, lover of my soul," and "Art thou weary, art thou languid?" the books were not used. All knew the words by heart. One could not help thinking

with great thankfulness how that these words would live on in these hearts in all sorts of places, some in Mauritius, some in Madagascar, some scattered in South Africa, ever bringing nearer and nearer the Lord, recalling life's holiest memories, and lighting, it may be, for many a one a blessed hope. Of all earth's benefactors, few have rendered better service than he who has written a hymn that becomes the property of all the churches and lives in ten thousand hearts.—*Methodist Times*.

From Dr. Baedeker.

DEAR SIR,—In response to the notice of my intended visit to Constantinople some friends entrusted me with their gifts for the relief of sufferers in Armenia. I received from various sources in England and other countries the sum of £175. After my visit to Budapest and the presentation to the King of Hungary as one of the deputies of the Evangelical Alliance, I travelled to Constanta to meet my Armenian interpreter. He had announced my arrival to the many Armenian refugees. I arrived on Saturday night, and was requested to speak Lord's Day morning in the Armenian Gregorian Church after their morning service was ended. Scarcely ever have I had a more intensely attentive audience as my words were translated sentence by sentence. I spoke for about an hour, and told them a plain, simple Gospel. At the end, some man tried to cause a disturbance by interrupting me. This caused a division in the place, and many came afterwards wanting to hear more. I met with some who had lost their all in the massacre, and I was thankful to be able to give some relief to them.

Constanta is a rapidly rising place, now the chief port of communication with Constantinople. About ten or twelve different nationalities are peopling the place, and a great opening for the Gospel may be found there, as well as in other towns in a similar position. My Armenian friend finds many opportunities for serving the people with the Gospel. Some of my Stundist brethren are also in this country and neighbourhood, having preferred a voluntary exile to a forced banishment. They are doing good work for the Lord both in Roumania and Bulgaria.

From Constanta I proceeded by steamboat to Constantinople, arriving on Wednesday, May 12. After having made enquiries I was advised to go to Smyrna, a boat leaving on the 13th landing in Smyrna on the 14th. I had time to pay the necessary visits and to obtain all information concerning the relief work for the Armenians. I found a Russian steamer leaving the same day for Constantinople, so that I returned on the 15th safe and in excellent health. Sunday, the 16th, I was glad and thankful for opportunities of service with the Scotch mission to the Jews, at present conducted by Dr. Hannington.

As a result of my inquiries I gave of the money received:—£20 for refugees in Constanta; £10 to my Armenian friend in Erzerum, for distributing amongst sufferers; £70 towards the receiving of orphans at Smyrna, to the Rev. A. McLaghlan; £70 to Mr. Peel, for relieving sufferers who are of the household of faith. To the best of my judgment the money will be well applied, my only regret being that I had not much larger sums to dispose of.

Sufferings such as one hears of among these poor people are unprecedented in the history of the Middle Ages. The American missionaries are doing a most noble work, their praise is in everyone's mouth. At Constantinople great efforts are made by ladies who make clothes for the poor, stricken families. In this time of sore calamity, the Gospel is shown in its wonderful power of love, and already there are tokens of a great conquest amongst the Armenians towards Christianity. In many Armenian churches the Gospel is freely proclaimed by European and American evangelists.

After my short visit to that wicked and filthy city of the Sultan I was glad to return to fairer scenes. Leaving Constantinople on Tuesday, the 19th, I arrived at Varna on the following day, and meeting there also with some Stundist brethren I went to Rustchuk by rail on the 21st. The following day was fully occupied by visiting several brethren, Methodists and Baptists (Americans), who are doing a noble work amongst the Bulgarian people, and having a full meeting in the evening in the Methodist church. Thus my time was well filled up. This morning I left by early boat to

Giorgewo, and by train to Bucharest. Here I had the joy of meeting Mr. David Baron and Mr. Gordon, from Budapest, and to join them in a happy meeting this afternoon for a large number of Jews, who were most intensely attentive, so that another meeting was arranged for to-morrow, Whit-Sunday. Thus, the days are occupied with happy service for the Lord, more and more, as "the sands of time are sinking."

On leaving this very ungodly city and seeking to leave some traces for the coming Lord, my route will be *via* Klausenburg and Debreczin, to visit the universities *en route* for Budapest once more for some days, and I hope to wend my steps homeward in the beginning of June. The coronation of the young Czar is a great event in the world's history. Oh, that it may be in his heart to give liberty of conscience and of action to his most loyal subjects, our brethren, the Stundists. I would humbly lay claim to the prayers of your readers on behalf of the many isolated labourers in these sorely neglected and sin-stricken lands, and for me. —Yours in Jesus F. W. BAEDER.

Bucharest, May 23.

P.S.—It will interest some friends to know that my permit for the prisons in Russia has been renewed and sanctioned by the authorities now in power; also that at my request a similar permit has been given to two brethren who are resident in Russia. Praise God.

The Needs of Finland.

At the noon prayer meeting, Aldersgate-street, on Thursday last, Mrs. F. Swenson Parker greatly interested those present by her story of the Gospel needs of Finland. Some months ago we referred to her present mission to this country, to secure help towards erecting mission premises in Helsingfors, and an evangelical training home for Finnish pastors and evangelists. One great point emphasised by Mrs. Parker was the high standard of education that prevails in Finland. The knowledge of several languages is a common possession of the people. In order that the Gospel message may be accepted, it is absolutely necessary that the preachers should be trained, educated men.

Another important consideration mentioned by our sister was the influence which this Finnish movement is destined to have in Russia itself. From the branch mission established in St. Petersburg it is hoped that the Gospel may go out to many who are now in bondage to the superstitions and formalism of the so-called orthodox faith. We commend Mrs. Parker and her story to all who wish the speedy evangelisation of Eastern Europe. Her address is Home of Rest, 10, Finchley-road, N.W.

Gospel Mission Hall, Bishopsgate, Egham.—The report of this work, so interesting in origin and thorough in management, tells of continued progress. One of the agencies is a cycle mission, the members of which visit the surrounding villages. The report says:—"We hope to extend our Cycle Mission work, having several young men workers anxious to join us. Mrs. Nicholson, of Egham Vicarage, having kindly offered £3 towards buying two or three machines to be kept entirely for Mission work, we propose to buy a few second-hand cushion or solid tyred machines about £3 or £4 each. Two of our former workers who commenced speaking with the Cycle Mission have been accepted as colporteurs in the Christian Colportage Association. The superintendent of the work is Mr. A. Gostelow, 10, Northcroft-villas, Englefield Green, Surrey.

The Mennonites in Manitoba now number 2,960 families, making a total number of 20,000 souls. They have 235,160 acres under cultivation. Last year they harvested 3,500,000 bushels of grain, exclusive of flax. Of flax they raised 950,000 bushels. They own 11,000 horses, 8,300 cows, and 10,000 young cattle. In 1874-75-76 the colony borrowed 195,000 dollars from the Dominion Government at 5 per cent. interest, and from their brethren of Waterloo, Ontario, 20,000 dollars without interest. In 1891 they had repaid the whole amount of these loans with interest, and they are now quite free from debt, and prosperous in every respect. The creed of these peculiar people forbids them to carry arms. They were originally expelled from Germany by Frederick VIII., and settled in Russia, where the Empress Catherine granted them exemption from military service for 100 years. Finding there was little probability of a further exemption, they emigrated to Canada, where the Government granted them a fertile tract of ground and freedom from military service for ever.

OUR DAILY HOMILY.

SUNDAY, June 7.

"AND THE MAN OF GOD WEPT."—2 Kings viii. 11.

ELISHA foresaw all the evil that Hazael would inflict on Israel, and it moved him to tears. Though he was a strong man, able to move kingdoms by his message and prayer, yet he was of a tender and compassionate disposition. This was he who one moment upbraided the king of Israel for his crimes, and the next called for a minstrel to calm his perturbed spirit with strains of music. The men that can move others are themselves very susceptible and easily moved.

The nearer we live to God, the more we deserve to be known as men and women of God, the more will our tears flow for the slain of the daughters of our people. Consider the ravages that drink, and impurity, and gambling are making among our people; enumerate the homes that are desolate, the young life that is wrecked as it is leaving the harbour, the awful dishonour done to woman; and surely there must come times when tears well up for very humanity's sake, to say nothing of the pity which they acquire, who look at things from God's standpoint.

Jesus beheld the city and wept over it; give us this day, O Son of Man, thy compassion, thy love, thy tears, that we may speak of thy grace graciously, of thy love tenderly, and even of thy judgments with brimming eyes.

A broken heart, a fount of tears,
Ask and it shall not be denied.

MONDAY, June 8.

"IS IT PEACE, JEHU? AND HE ANSWERED, WHAT PEACE?"—2 Kings ix. 22.

We all want peace. Of every telegraph messenger, as he puts the buff-coloured envelope into our hands, we ask almost instinctively, Is it peace? If there is a rumour of war, a depression in trade, a bad harvest, a sudden calamity in our neighbourhood, we instantly consider the effect it may have on the tranquillity and prosperity of our life.

By peace we too often mean the absence of the disagreeable, the unbroken routine of outward prosperity, the serene passage of the years: not always eager for anything deeper. And if other and profounder questions intrude themselves, we instantly stifle or evade them. Like Herod, we shut up the Baptist in the dungeon. Like the Roman general, we make a desert and call it peace. Men will flee from a Gospel ministry which pursues them into close quarters, and arouses unwelcome questions that break the peace.

There cannot be true peace, so long as we permit the infidelities and charms of some Jezebel of the soul-life to attract and affect us. Jezebel may stand for the painted world, with its wiles and snares, or for the flesh. But in whatever costume it intrudes, it must be flung out of the window, before we can enjoy the peace that passeth all understanding. Christ is king of righteousness before He can be king of peace.

TUESDAY, June 9.

"JEHU TOOK NO HEED TO WALK IN THE LAW OF THE LORD GOD OF ISRAEL WITH ALL HIS HEART."—2 Kings x. 31.

Jehu was the Cromwell of his time. He swept away the symbols of idolatry with ruthless destruction. Nothing could withstand his iconoclastic enthusiasm. But he failed to keep his own heart, and therefore his dynasty lasted for but four generations. It is a deep lesson for us all.

We can keep other people's vineyards, and neglect our own. We give good advice to our friends, but fall into the very faults against which we warn them. We pose as infallible guides, but fall into the crevasses and precipices from which we had carefully warned our companions. Jehu avenged the idolatries of Ahab, but he departed not from Jeroboam's calves.

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Before you rebuke another, be sure that you are free from the faults that you detect in him. When you hear of the failings of some erring brother, ask yourself whether you are perfectly free from them. And never attempt to cast out the mote from your neighbour's eye till you are sure that the beam has been taken from your own.

Take heed to your heart. Its complexion colours all the issues of life. Do not be content to be strong against evil, be eagerly ambitious of good. It is easier to be vehement against the abominations of others than to judge and put away your own secret sins.

WEDNESDAY, June 10.

"THEY MADE HIM KING, AND ANOINTED HIM."—2 Kings xi. 12.

The world has just been thrilled with the accounts of the coronation of the Czar. In one respect at least there was a similarity between it and that of Josiah. "The sacred oil," said the correspondent of one of the great London dailies, "was manufactured with great care from thirty different elements, including gums, balsams, and spices; and with this the metropolitan anointed the head, temples, eyelids, lips, nostrils, ears, breast, and hands of the Emperor, with the words, 'Behold the seal of the chrism of the Holy Spirit, let it keep thee ever holy in all things.'"

We also are priests and kings unto God, set apart, and anointed with the sacred unguent of the Holy Spirit. "Ye have an unction from the Holy One... The anointing which ye received of Him abideth on you... Now He that anointed us is God." If we are to be kept ever holy in all things, if we are to fulfil the holy responsibilities to which we are called, if we are to rule over ourselves—we must receive and keep that anointing.

It must have been a touching sight when the Emperor took his splendid crown from off his head, and placed it for a moment on that of his imperial consort, and then kissed her. But who will compare this with that august act, in which Christ shall make us share his throne, and crown, and dominion. He hath redeemed us by his blood, and made us kings and priests unto God, even the Father.

THURSDAY, June 11.

"THE MONEY THAT COMETH INTO ANY MAN'S HEART TO BRING INTO THE HOUSE OF THE LORD."—2 Kings xii. 4.

The margin suggests that the thought of giving for God's house would ascend in a man's heart, till it became the royal and predominant thought, swaying the whole man to obedience. It is a beautiful conception!

For the reconstruction of the Temple there were two classes of revenue: the tribute money which each Israelite was bound to give, and the money which a man might feel prompted to give. Surely the latter was more precious in the eye of God.

Does it ever come into your heart to bring some money into the house of God? Perhaps the suggestion comes, but you put it away, and refuse to consider it. The thought begins to ascend in your heart, but you thrust it down and back, saying, Why should I part with what has cost me so much to get! Beware of stifling these generous promptings: to yield to them would bring untold blessing into heart and life. Besides, the money is only yours as a stewardship, and the thought to give it to God, is only the Master's request for his own.

The great mistake with us all is, that we do not set apart something out of each pound we earn for God, and that we forget that we have freely received that we might resemble our Father in heaven, and freely give.

FRIDAY, June 12.

"HE SMOTE THRICE AND STAYED."—2 Kings xiii. 18.

A striking spectacle. The dying prophet, with his thin hands on the muscular hands of the young

king, as he shoots his arrow through the eastern window; the exhortation to smite the remaining arrows on the ground; the bitter chiding that the king had struck thrice only, instead of five or six times! What lessons are here? The Lord Jesus puts his hands upon ours. Here is the reverse to the incident referred to. Ours are weak, his are strong; ours would miss the mark, his will direct the arrows, if only we will allow Him, with unerring precision. We shoot, but the Lord directs the arrow's flight to the heart of his foes.

Our success is commensurate with our faith. we strike but thrice, we conquer but thrice. If we strike seven times, we attain to perfect success against the adversary. Is not this the cause of comparative non-success in Gospel effort? Souls are not saved because we do not expect them to be saved. A few are saved, because we only believe for a few. It is one of the most radical laws in the universe of God, and one which our Lord repeatedly emphasised, that our faith determines the less or more in our own growth, and in the victories we win for Christ. Do not stay, O soul-winner, but smite again and yet again in the secret of thy chamber, that thou mayest smite Satan, and he be compelled to acknowledge thy might.

SATURDAY, June 13.

"EVERY MAN SHALL BE PUT TO DEATH FOR HIS OWN SIN."—2 Kings xiv. 6.

So ran the law of Moses. It forbade indeed the imposition of punishment on the relatives of the wrong-doer, but it had no mercy on him. "The soul that sinneth, it shall die," was the succinct and conclusive verdict of the older law, in this reflecting the spirit and letter of a yet older one, which ran, "The day that thou eatest thereof, thou shalt surely die."

First, we were dead in our sins.—Eph. ii. 5, puts this beyond all doubt. In the sight of God, all who walk according to the course of this world, and obey the Prince that now worketh in the children of this world, are dead in trespasses and sins. However much they may be alive as to their souls, they are dead as to their spirits, toward the life of God.

Second, we have died for our sins.—2 Cor. v. 14, 15 (R.V.) establishes this fact, and shows that in Jesus, we who believe in Him, are reckoned to have died in Him when He bore our sins in his own body on the tree. In God's estimate, that death is imputed to us, so that we are reckoned as having satisfied, in Jesus, the demands of a broken law. It has no more to ask.

Third, we must die to our sin.—Rom. vi. 11. Reckon that you have died, and whenever sin arises, to menace or allure you, point back to the grave, and argue that since you died in Christ, you have passed altogether beyond its jurisdiction. O ye, who are not in Christ, ere it be too late, I pray you shelter in the wounds of Emmanuel.

Walworth Creche.—The first report shows how this work, which grew out of many years' experience at Richmond-street Mission, has developed and is doing valuable service on behalf of little ones whose mothers are compelled to go out to work. Mrs. Kinghorne believes that the gratitude felt for kindness done to the child often becomes the means of winning the parent's heart. The hon. superintendent is Mrs. F. Kinghorne, 18, Wilson-road, Camberwell, S.E.

The "Undenominational" Christian Teaching, upon which Dr. Parker, in a letter to *The Times*, pours so much contempt, is the pure primitive, catholic Christianity of the New Testament, and of the first century. It is what was universally taught by the Apostles and by their immediate successors before the evil days in which bitter controversy and reckless speculation compelled the Church to supplement the *ipsissima verba* of Scripture by human creeds as a protest and defence against human error. It is better that little children should be taught the facts and truths and morality of the Christian religion in the very words of Scripture. The controversial creeds of technical theology may well be reserved for later years and for other places than the primary day-school.—*Non-Confessionist Times*

From one of the little patients:—
MY DEAR LITTLE FRIENDS,—We thank you for the flowers
you sent us. Some of the children are up and playing
about the wards. We are all very happy. The flowers
were very pretty, and we liked them very much.
I came here last year, and I had three operations, and I
got better and went home. And now I am in again and
going to have another operation. LAURA WILKES.

Personal Paragraphs.

DEAR UNCLE TOM.—I am sorry I could not do "the Searcher" because dear papa died on May 5. I was at school, as usual, and my brother came for me. I knew papa was dead, because he was very ill the night before. My mother feels it very much. The funeral was on Saturday.—Your loving nephew, **WALTER THOMSON** (aged 11).

I am sure that all of you who know what it is to have a dear good father will feel very deep sympathy with Walter and his family in this sad trial.

DEAR UNCLE TOM.—I read what you said about some children, who, having failed a few times, will not be able to compete for the June prize. I am one of those children. But I am going to try to be one of the other kind, who say, "Whether I get a prize or not, I like doing the questions because they teach me something about the Bible." I am sending a box of flowers, and I would like it to be given to some poor children who never see any country, and therefore do not know what pretty country flowers are like. I would like to know if children's garments would be useful, as I made a little frock last winter and a pair of warm socks, and my sister, Valerie is going to make a frock too. So if you would like it we should be very pleased to send it.—Yours sincerely,

MARY D. MAITLAND-KIRWAN.

I am glad that several of my young friends who are not eligible for the next prizes are still determined to do the "Searcher" for the sake of what they learn from it.

I can always make good use of articles of any kind for poor children.

FLORENCE JUDD.—The next quarter will begin with THE CHRISTIAN of July 2, but I hope you will do the "Searcher" for its own sake week by week till then.

EDITH GILSON.—The star after the surname includes all of that name. **JEAN SCOTT.**—"Jean Nicoll" was intended for you, and I have had it corrected. **WILLIAM CORRIE.**—You did not send the whole of your answers. **E. S. HAYWARD.**—Thank you for the flowers.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, Southsea, to June 5; St. John's, Holford, June 8; Langton, June 10; Holy Trinity, Tunbridge Wells, June 12; Hawkstone Hall, Blackfriars, June 15; St. Paul's, Onslow-square, June 19; Bradford, June 22; Leeds, June 23. Mr. Josiah Spiers, Hamilton, N.B., to June 12. Mr. B. Herklotz, Horsforth, June 4; Spofforth, June 5; Bradford, June 6-8; Leeds, June 9; Hampsthwaite, June 10; Skipton, June 11; Leeds, June 12; Bradford, June 13-19; Whitley Beaumont, near Huddersfield, June 20; Bradford, June 20-21. Mr. Hankinson, Trowbridge, July 11-17. Mr. Tyler, Steyning, June 4; Brighton, June 18. Mr. J. H. P. Cutting, with caravan No. 1, East Harling, to June 6; caravan No. 2, Old Newton, to June 8. Mr. S. J. Hewlett, with caravan, Comberton, near Cambridge, to June 8. Mr. E. Hughes, Waltham Abbey, to June 5. Mr. H. Lidstone, Presbyterian Church, Highgate, June 12.

Special prayer meeting, at Y.M.C.A., 186, Aldersgate-street, Wednesday, June 17, for seaside services and caravan work; tea at 5.30 p.m.; meeting at 6 p.m.; all friends invited.

Children's Scripture Union.—Portions for week ending June 13, 1896.—Sun., June 7, Acts ix. 32-43; Mon., June 8, x. 1-16; Tues., June 9, x. 17-33; Wed., June 10, x. 34-48; Thurs., June 11, xi. 1-18; Fri., June 12, xi. 19-30; Sat., June 13, xii. 1-12.

(The concluding portion of "A Zulu Blind Boy's Story" will appear in our next issue).

"God be Merciful to Me."

SINFUL, weary, sad, oppressed,
Struggling vainly to be free,
Can this burdened heart be blest?
God be merciful to me!

Tears of sorrow, sin, and shame,
Spread before thine eyes I see;
For the sake of Christ's dear name,
God be merciful to me!

I of sinners am the chief,
For whose guilt could blacker be?
Only Thou canst give relief;
God be merciful to me!

Pitying Saviour, hear my cry—
In thy name I make my plea;
Must I, Lord, despair and die?
God be merciful to me!

Help me now by simple faith,
Just to cast myself on Thee,
Trusting Thee for life or death,
God be merciful to me!

"Lo! thy sins are blotted out,
Cast into the deepest sea";
I believe—I dare not doubt—
God is merciful to me!

ERNEST RICKMAN.

"GOSPEL ARROW," CARD No. 1, printed in two colours, Christian Herald Co., 20, Tudor-street, London, E.C., post free, 1s. per doz., or 50 for 3s. 6d.

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The Scottish Assemblies.

MANY matters of public interest and importance were brought to the attention of these two Church courts last week. The discussion in the Established Church of the religious condition of the people was introduced by a comprehensive statement from Dr. MARSHALL LANG. Referring to the industrial centres in the Border Counties, he noted that at Selkirk the weekly pay-day had been changed from Saturday to Tuesday, with happy results in family sobriety and Sabbath quiet. He deplored certain agricultural arrangements, which seemed to be helping on the migration from country to town-life, and making "silent tracts of country where there should be smiling, cosy homesteads, rearing a healthy, happy and virtuous people." The speaker's allusion to the Free Church secessions in the Highlands were not all couched in the best and most brotherly taste, but all must agree with his timely observation that the best "contributions to the healing of the breaches in Highland Presbyterianism seem to be a wider charity, a more cordial co-operation in Christian work, and union in prayer for a fuller baptism of the Spirit of God." Indeed, there could be no more admirable recipe for the healing of all sorts of breaches among Christians anywhere. The vagrants of Scotland came in for passing notice, and it is suggestive to learn that one out of every two persons amongst vagrant adults in Perthshire had been apprehended for drunkenness during the past year. Surely the Church was bound to try at least to do something for a class that is wandering about, practically heathen and almost savage. The prevalence of impurity in some parts of Scotland, "the shadow of sour, persistent poverty," gambling and betting, the growing rage for Sunday sports, the deterring influence of the pew-rent system were, among other points, noted for reprobation in a picture that was altogether a sombre one.

On the evening of the same day, in the Established Assembly, the case of Professor Johnston, of the Chair of Biblical Criticism, Aberdeen, was considered, in connection with a petition by certain of his students to be relieved from attendance on his lectures. It seems that these students consider the Professor unsystematic and not up to date in his methods of Biblical criticism; in short, he has got too much to say in favour of the "traditional" creed of Bible inspiration. The subject was not discussed on its merits, as the Assembly declined to entertain the petition in view of the fact that the University Court of Aberdeen had the matter in hand.

In the Free Church Assembly on the same day, on the report of the College Committee, it was announced that Professor W. G. Blaikie is about to retire from the chair of Apologetics and Pastoral Theology. The death of Dr. Moxey, the late Lecturer on Elocution in Edinburgh, was alluded to with regret, but we are surprised to see in the published reports no reference to the serious illness of Professor Henry Drummond, of the Glasgow College.

In dealing with the report on Home Missions, Rev. Dr. J. HOOD WILSON (Ex-Moderator) traced the history of the Miners' Mission, the funds for which had now reached over £10,000. A miners' hall is to be erected at Bothwell Park. To the same discussion a very agreeable contribution was made by Mr. A. McKEITH, of Glasgow, who has done splendid work among the children of the city in past years. A very forcible speech was made by Rev. W. MUIR, of Blairgowrie, who protested against the Christless rich being ignored because they lived in villas instead of lanes.

A strong and unanimous pronouncement against the pending Education Bill was made by the Free Assembly, on the ground that though it did not apply to Scotland, it would act injuriously on educational progress and upset the existing School Board system in England and Wales, and would

react on Scotch Education. In the course of the discussion on the Highlands and Islands report there were some interesting testimonies given as to recent movements of revival in the northern counties.

The subject of a proposed new and union hymnal for use in the three Presbyterian Churches of Scotland was considered by both courts. In the Free Assembly, though strong objection was taken to some inclusions and omissions, the draft book was approved of by a large majority. In the Established convocation the opposition was strong enough to secure the rejection of the book by a majority of forty-one. One speaker distinguished himself by asking why they should sing "ranting Evangelical hymns." Why should they load their hymn book with "that sort of rubbish"? We note with regret that these pitiful remarks were punctuated with laughter.

When dealing with the report of the Foreign Missions Committee, various missionary brethren from India and Africa gave encouraging reports of progress. Five young missionaries to Natal and Central Africa "received a charge" to their appointed work; one of the five was Mr. Donald Fraser, so well known in connection with the Student Volunteer movement.

On Thursday the matter of union with the United Presbyterian Church came before the Free Assembly, and Principal Rainy's proposal to remit the question to the individual presbyteries and churches for this year, with a view to some definite step towards union at next Assembly, was approved of without a dissentient voice. The prospects of this union seem, therefore, to be most hopeful, if no unforeseen circumstance arise.

The report on "Sunday Observance" by the Free Assembly was followed by a strong deliverance as to modern encroachments on the sanctity of the Lord's Day.

Friday was a stirring day in both houses. In the Established Assembly the forenoon was mainly taken up with the foreign mission report. A deficit of over £3400 was announced. Several returned missionaries gave addresses, and Mr. Eugene Stock also spoke briefly. Then a good-tempered, but somewhat strenuous, attack on the foreign missions of the Church was made by Rev. J. Menzies, of Fordoun, who contended that among business men there exists widespread suspicion as to their usefulness. He purported to quote Mrs. Bishop and Miss Gordon-Cumming in favour of his position, but he did not cite any passages by these ladies, and until he does we must dissent from his view with respect to them. In the end, a committee was appointed by the Assembly to investigate and report.

The evening was devoted to the Kilmun heresy case, and the sittings were not concluded till 2 o'clock on Saturday morning. It may be remembered that some months ago, a book called "The Saviour in the Newer Light" was written and published by Rev. J. Robinson, of Kilmun. It dealt with the life and character of Jesus Christ in a very free and rationalizing spirit, and it was inevitable that the author should have to answer at the bar of the Church Courts. The subject came before the Assembly by way of appeal from the local Synod, which had upheld the Presbytery in framing a libel against Mr. Robinson for teachings opposed to the Scriptures and the Confession of Faith. A committee of the Assembly had a conference with Mr. Robinson, at which he partly explained his position, partly confessed that he had transgressed, and disclaimed any idea of subverting the doctrines received in the Church. After a lengthened and warm debate, in which Mr. Robinson was represented by an able advocate, Dr. Marshall Lang moved that Mr. Robinson be condemned, censured, and admonished, but that in view of his explanation and promises no further steps be taken. Dr. John McLeod, of Govan, moved that the offender be suspended for a year, enjoined to withdraw his book, and come again before the Assembly next year. The latter motion was carried by 183 to 144—a majority of 39.

In the Free Church the customary motion in favour of Disestablishment was carried by a large majority. A motion of sympathy in the matter of the Armenian atrocities was passed *nem. con.* In the evening work among the young was reported on.

Miss Mary Theresa Bliss.

MISSIONARY TO MADAGASCAR.

AMONG women who have devoted their lives to missionary work Miss Bliss holds a unique place, having for some years managed a large district, with many churches in it, hitherto under the care of an ordained missionary—a position not before occupied by a lady, but in which she has been eminently successful. Miss Bliss may also be described as, in some respects, a “pioneer” worker. At the time she offered her services to the London Missionary Society there was no Ladies’ Committee for Female Missions, and the ten ladies who had gone abroad under the auspices of the Society had gone solely for scholastic work. There seemed, then, no prospect of Miss Bliss becoming a missionary, but such lack of opportunity by no means discouraged her; her desires were too sincere and ardent to be “washed away by metaphorical cold water,” or crushed by removable difficulties.

Almost from babyhood her thought (often expressed) on hearing a Bible story was, “How I should like to tell little black children that!” and, though she never met “a live missionary,” or went to meetings, or even read much of the great work being done in distant lands, throughout a happy, uneventful girlhood at Kenilworth, the idea was with her, slowly crystallising into the dedication of her womanhood to the work. As “the little black children” had first stirred her childish heart, so the youth of Madagascar received the first-fruits of her labour.

Miss Bliss’s early desire was to go to New Guinea or the South Seas, but she was told this was out of the question, and when Dr. Mullens, the foreign secretary of the London Missionary Society, returned from a visit to Madagascar in 1874, she was asked to take charge of the Central Girls’ School in Antananarivo. The question of health and her inability to obtain a favourable medical certificate caused some delay, during which Miss Bliss studied for a few months at the Home and Colonial School Society’s Training Institution, eventually sailing for Madagascar in March, 1876.

On her arrival at the scene of her future labours, Miss Bliss found a school numbering only about sixty girls, meeting in a native house. Since then female education in the island has advanced greatly; at the central school there are now three hundred or more in attendance, and the work done is highly encouraging. Miss Bliss had been instructed, on going out to make a strong point of training native girls to be teachers, but it has not been possible to accomplish much in that way. The girls are intelligent and eager to learn, but there is little demand for women-teachers; the churches cannot afford to pay them, and girls are usually taught with the boys by one master.

Malagasy girls also marry young, and the care of their homes prevents them doing much outside work, but the seed sown in the schools is not dead. Former pupils are scattered over the island as wives of governors and teachers, and many have great influence which they use both directly and indirectly. There are cases of failure, of course, but the majority of those who have passed under Miss Bliss’s care, do, to her great joy, live pure and earnest Christian lives, whilst their advanced state of civilisation, and the care they bestow upon their families, bear witness to the salutary influence of their training in the

school. Between three and four years ago, a beautiful new school building was opened by Queen Ranavalona, who was for two years under Miss Bliss’s tuition, and always gratefully acknowledges her indebtedness to the wise guidance and spiritual teaching she received during that time. It was only with great difficulty a suitable piece of land for the school was obtained, and also permission to build. Mr. Johnson, of the Friends’ Foreign Missionary Association, so cruelly murdered last autumn, drew up the plans, and Mr. Ashwell, superintendent of the London Missionary Society’s Press, took an oversight of the building, which was otherwise entirely native work.

After five years in Antananarivo, Miss Bliss returned home on sick-leave, sailing again for Madagascar in May, 1883. The French had, however, blockaded Tamatave, and she was not allowed to land, but obliged to go on to Mauritius. Under these circumstances, the directors of the London Missionary Society requested her to visit Australia as a deputation. Though always reluctant to take up this kind of work, Miss Bliss looks back on



(From Photograph by Mr. Cox, Weymouth.)

this visit as one of the bright spots in her life. She was warmly welcomed, and, being the first visitor from Madagascar, as well as the first lady-deputation, great interest was aroused. Ladies’ auxiliaries were started in several places, and a work begun which has steadily advanced ever since.

After several months in the Colonies, access to Madagascar became easy, and Miss Bliss returned to Antananarivo. Though educational work has mainly occupied her, and her interest in the schools of the capital is very great, she much prefers “district work,” and her success therein shows how well she is adapted for it. Four years ago, when Mr. Peill, the missionary in charge of the Ambohimanga district, went home on furlough, Miss Bliss was, to her great delight, left to undertake the general work of the mission in his district. She had the superintendence of twenty-five churches, and also helped the missionary of an adjoining district with twenty of his. No light labour was entailed in visiting forty-five congregations and schools in turn, and sustaining energetically Temperance and Christian Endeavour societies, sewing classes, a school-teachers’ training-class, in addition to the ordinary services of a settled church.

Miss Bliss was constantly urged by her fellow-missionaries to take the services entirely, but from “preaching” she always shrank, preferring to allow native pastors to conduct the services, after which she would gather the people together and talk with them, or she would address the church members at a communion service, and always took part in the four-monthly meetings of pastors and delegates of the district.

Though in the towns, the Malagasy people are eager for education and spiritual teaching, a sad indifference prevails in the country, and Miss Bliss has always felt that much more should be done for those who care little for their own best interests. She, therefore, when Mr. Peill returned to this country, acceded to the urgent appeals of her fellow-missionaries that she should take charge of the large and important town of Ambohimalaza, east of the capital. Owing to the character of the people, her friends were doubtful whether it would actually be practicable for a lady to live among them. Discomfort rather than violence was apprehended, and perhaps a contempt which precluded any kindness.

The people of Ambohimalaza are nobles, very proud and conservative: previous to Miss Bliss coming among them they had no resident missionary, having politely but firmly refused to have one. Miss Bliss, however, managed to win their confidence and affection, and her subsequent success and their evident attachment to her have very satisfactorily dismissed the apprehensions of her native friends. She is known in Ambohimalaza by a native term of respect, “Ramatoa,” and all over the district “Ramatoa’s” word has weight and influence, which, perhaps, surprises no one but its self-forgetful and retiring bearer.

Miss Bliss has charge of three churches in the town and six in the country, whilst a high school for girls, classes for women, educational classes for young men, a preacher’s class for Bible study and talks about sermons and services, owe their origin and development to her untiring labour. The work of the country district is necessarily very different to that Miss Bliss was occupied with in the towns; it is so much wider, and embraces all ages and both sexes. The building up of churches, evangelising villages, working village schools, and improving the singing and order of services come within its scope, and naturally its encouragements and discouragements are more numerous and relatively greater.

The scene of Miss Bliss’s work is an isolated one, but in her active, well-filled days there is no place for loneliness. Her house being on the high road to Tamatave and the Sanatorium, visitors are not infrequent, and some of her pupils live with her. These do not belong to the town, but come for the sake of the school. The people of the district often beg Miss Bliss to take their children into her house, but she prefers to take girls from a distance, who could not otherwise receive education. She is especially interested in the east-coast tribe; one girl, coming from Radomandry, married just before Miss Bliss left for England, and she and her husband were doing a splendid work, teaching in a large village amongst their own tribe when their happy home was broken up by the rebels, who deprived them of all their possessions.

Owing to the war, Miss Bliss’s work was temporarily suspended, and she came home last autumn on ante-dated furlough, but she hopes to return to Madagascar early in the autumn, when we hope a yet fuller share of success will accompany her work.

King David and His Psalms.

By Rev. J. STORJOHANN, CHRISTIANIA.

THE RESCUE FROM THE PHILISTINES.

PSALMS XLVI. and XLVIII. form one of the most exquisite pairs of Psalms; inexpressibly graceful, deeply fervent, rich in elevated and highly poetical words, plastic descriptions, and mystical allusions. They are also both of one cast in their double correlative theme. In them culminate the ten Davidic Psalms on the great victory. By the signal catastrophe—God's glorious termination of all the wars of David—He had proved Himself the strong fortress, who would help Zion the immovable on the morning of the great day, and make an end of all the wars upon earth (Ps. xli.). God will, in addition, make Zion the joy of the whole earth, make it the city of the great King, which He will uphold forever, that his glory may reach unto the ends of the earth, and that Mount Zion may rejoice (Ps. xlviii.). The one cannot be fulfilled without the other, and both together form the indissoluble, correlative main-piece of prophecy.

PSALM XLVI.

For the Chief Musician. A Psalm of the sons of Korah. Set to Alamoth. A Song.

1. God is a refuge and stronghold for us,
A very present help in trouble.
2. Therefore we will not fear,
Though the earth do change,
And the mountains be moved into the heart of the seas;
3. Though the waters thereof roar and be troubled,
The mountains shake at the pride thereof.

[Selah.]

4. A river—its streams make glad the city of God,
The sanctuary of the tabernacles of the Most High.
5. God is in her midst; she shall not be moved;
God shall help her at the dawn of morning.
6. Nations roared, kingdoms were moved:
He gave forth his voice—
The earth melted.

7. Jehovah of hosts is with us,
The God of Jacob is our high tower.

[Selah.]

8. Come, behold the deeds of Jehovah,
Who has made desolations in the earth;
9. Quelling wars to the end of the earth.
The bow He breaks, and hews the spear in splinters;
The chariots He burns in the fire.
10. Be still, and know that I am God,
Exalted in the nations, exalted in the earth.

11. Jehovah of hosts is with us,
The God of Jacob is our high tower.

When, in verse 2, mention is made of the shaking of the mountains in the midst of the great seas, and in verse 3 of the trembling of the mountains on land, we take this to be a description of the earthquake referred to in Pss. xviii. and xxix.; and when, in contrast with the roaring and foaming waters, a stream is mentioned which makes glad the city of God and the holy place of the tabernacle, we may take it as literally as the mountains and the roaring waters, which, however, does not prevent a deeper mystical allusion in the words. The only stream in Jerusalem which can be referred to by the word *nahar*—ever-running water, is the brook Siloam. In Isaiah viii. 6, it is contrasted with "the waters of the great river," as a symbol of the world's kingdom, and called "the waters of Shiloah that go softly," as an image of the kingdom of God.

This stream is carried through a tunnel hewn through Mount Moriah, by means of which the water from the Spring of the Virgin is conducted to the Pool of Siloam. An inscription in classic Hebrew, found in the tunnel some years ago, merely states that it was hewn from both ends, but, unfortunately, does not give any date. It is within the bounds of possibility, however, that it may have been constructed in the time of David; in any case, seeing that it is mentioned in Isa. viii., it must be prior to the reign of King Hezekiah, from which the pool

dates on the other side of Jerusalem. By means of a shaft through the mountain down to this aqueduct, the temple was provided with water and in case of siege a supply was ensured on Mount Moriah, even if the city were attacked by an hostile force*. Is it not, perhaps, joy at the construction of this tunnel, which finds utterance in verse 4—a river, the streams whereof make glad the city of God, even the tabernacles of the Most High? Siloam becomes a symbol of God's presence in the city, and of his help in the hour of need (5) should the city be besieged. When Isaiah, before the time of King Hezekiah, introduces Shiloah as a symbol of the kingdom of God, in contradistinction to the "waters of the river" as an image of the power of the world, he intends, thereby, to remind his readers of Psalm xli., whence he had taken his figure.

1. As the waters raged, the mountains shook and the earth was transformed by the earthquake (2, 3); so did the nations rage, so were the kingdoms moved, and the earth melted when God uttered his voice (6). But the city of God was not moved (5), for in the midst of her, in the shape of a river, the streams whereof rejoice the city of God and the sanctuary, has He given a guarantee of help after the tribulation of the long nights, at the dawn of

morning. Therefore God's people, who were not afraid at the time of the earthquake (2) may shout triumphantly, "Jehovah Sabaoth, the Lord of Hosts is with us. The God of Jacob is our refuge."

The testimony to be witnessed from the double event—Jehovah's great work (Ps. lxi. 5) and the devastation He caused upon earth—is that warfare should cease unto the ends of the earth, even as is now illustrated in the kingdom of David when God did away with the weapons of the enemy (Ps. lxxvi. 3). God is exalted thereby among the nations and in the earth; and the refrain with its repeated *Selah* can therefore again be raised.

PSALM XLVIII.

A Song, a Psalm of the sons of Korah.

1. Great is Jehovah and highly to be praised,
In the city of our God, his holy mountain.
2. Beautiful in elevation, the joy of the whole earth,
Is mount Zion, the sides of the North,
The city of the great King.
3. God in her palaces
Has made Himself known as a high tower.

4. For lo, the kings assembled themselves,
They marched onwards together,
5. They—they saw, then were they amazed;
Terror-struck, they hasted away;
6. Trembling took hold of them there,
Pain as of a woman in travail;
7. Through an east wind, that breaks ships of Tarshish.

8. According as we have heard,
So we have seen,
In the city of Jehovah Sabaoth,
In the city of our God,
God will establish her for ever.
9. We think, O God, of thy loving kindness
In the midst of thy temple.

[Selah.]

* Compare "Fresh Light from the Ancient Monuments," by Professor Sayce. (Religious Tract Society.)

† God is thus designated here, as in Psalm lxxvi. 6, where the words "God's rebuke" remind us of the "terror of God," which was upon the cities, so that they did not pursue Jacob (Gen. xxxv. 5).

4.

10. According to thy name, O God,
So is thy praise
Unto the ends of the earth;
Thy right hand is full of righteousness.
11. Let Mount Zion rejoice,
Let the daughters of Judah exult
Because of thy judgments.

5.

12. Walk about Zion, and go round about her,
Reckon her towers,
13. Mark ye well her bulwarks,
Consider her palaces,
That ye may tell it to the generation following,
14. That such is God, our God,
He will be our guide over death.

It must, of course, be admitted that the vivid description of the kings, of whom we are told that they hastened across the frontier (5), and that the panic which occasioned their defeat was, in the first place, caused by a storm of east wind (5-9), quite coincides with the flight and destruction of the Philistine kings. The incident mentioned in the reign of Jehoshaphat, to which this description has been applied, did not consist in flight, but in general slaughter, and was not occasioned by a storm of east wind, but by an ambuscade.

(To be concluded.)

Dublin Medical Mission.

THE attendance at the Gospel service before the dispensary has greatly increased, and there seems more willingness to hear about the Saviour. The men's evening dispensary shows this particularly, and there have been several most interesting cases attending. One lad (who is dying) returned after some months' absence, and told one of the doctors how he has rested his weary soul on the words, "He that believeth hath everlasting life," which he had heard there months before. We have recently engaged a second nurse for attending our patients in their homes who are too ill to be at the dispensary.

Thus our expenses grow daily, and our hon. treasurer tells me he has £1 in the bank and heavy bills needing payment. I shall gladly send reports to any friends who may wish for further particulars.

(Mrs.) E. EDITH FIGGIS, Hon. Sec.
6, Simmons-court-villas, Donnybrook, Dublin.

"Waiting."

In a beautiful churchyard in the Isle of Wight one of the graves is marked by a very plain stone with, underneath the sleeper's name, the single word—"Waiting."

"WAITING" till th' archangel's trumpet
Shall resound from shore to shore,
And the blessed dead in Jesus
Rise to life for evermore.

"Waiting" till the hour appointed,
None can tell how very near,
When with glorious shout of triumph
Our Redeemer shall appear.

"Waiting" till He calls his ransom'd
To his Father's house on high,
Foes all vanquish'd, death for ever
Swallow'd up in victory.

"Waiting" face to face to see Him,
Moment of supreme delight!
Through eternity to praise Him,
And to serve Him day and night.

"Waiting" friends' most glad reunion
In the home of perfect love:
No more pangs of separation,
No more parting tears above.

"Waiting" for a very little,
Only "waiting," sweet to say,
"Waiting" till the morning breaketh,
And the shadows flee away.

CLARA ST. CLAIR.

A Worker Needed.—Mrs. Newton, of the American Presbyterian Mission, Ferozepore, India, writes pleading for the help of a nurse to work in the mission hospital at that station. She cannot offer a salary; she can only make known the need. Information may be had from Miss Butler, 49, Highbury Park, N.

MAY MEETINGS.

China Inland Mission.

It seems fitting that the annual assemblies of this Mission should always be held when the heat and rush of the spring meetings are past, and in a quiet centre like Mildmay. There is an accustomed air of reserve and sobriety about the proceedings that comports well with seclusion even from the "May Meeting" world. The anniversary of last week (which was the thirtieth of the Mission) was divided into afternoon and evening meetings, as usual. The presence of Mr. Hudson Taylor always constitutes a special attraction on these occasions, but that was denied this year. With Mrs. Taylor he is on the way home, but the calls of the work in China did not enable him to be in London in time.

Notwithstanding his recent weak state of health, Sir GEORGE WILLIAMS has been a very faithful attendee at the May Meetings of this year. He presided in the afternoon at Mildmay, and spoke with all his usual warmth and appreciation. One cannot fail to observe that his physical vigour is abating, though in heart, doubtless, he is still a worthy representative of the Y.M.C.A. He specially commended the China Inland Mission, because of its supra-sectarian constitution. It welcomes earnest and capable workers from all the churches, and leaves each to follow the bent of his own convictions as to church government.

An interesting letter from Mr. HUDSON TAYLOR, giving a bird's-eye view of the past year's work, was read by the secretary, Mr. SLOAN. It has been (he wrote) in many respects the most remarkable year they had ever experienced—a year of great trials and of abounding mercies. Reference was made to the war between China and Japan, and the opportunities which that unhappy struggle gave for ministering to the wounded Chinese soldiers—a service which the Government have not been slow to acknowledge in a practical way. The work of the Chefoo hospitals generally has been that of increased and marked blessing to the bodies and souls of the people. As to the subsequent trials and persecutions which have been the lot of many in China, they have strikingly proved the steadfastness of the native Christians in time of adversity.

In a brief secretarial statement, Mr. Sloan dealt mainly with the statistics of the year. Ninety-seven new workers went out in 1895. Nine workers in the field and two at home had died during that period. It was stated that, owing to the rise in the price of Chinese money, the expense of sustaining the work will be increased from 20 to 25 per cent. The steady growth in the finances of the Mission, through its three decades, has been remarkable. Mr. Sloan pointed out that the total income of the first ten years, from 1866-1875, was some £40,000; that of the second ten years was £119,000; and that of the third £309,000. Last year's income was £42,925 (including £9150 from America, Australia, and China); this shows a total increase over the previous year of £9767. These figures seemed to the chairman so eloquent of growing favour with God and man that he called for the singing of the Doxology when the secretary sat down; the assembly joined with heart and voice in this ascription of praise and thanks to the Fount and Giver of all good.

Five short speeches followed—four of them by workers from the great China field. Rev. J. J. COULTHARD, who has worked for nine years in the province of Honan, took as the burden of his theme the native Christian—what he has to endure because of his confessed discipleship of Christ, and the readiness with which he counts it all joy to suffer loss for the sake of his Master. Very much the same strain was taken up by Mr. LAWSON, a Scotchman of pronounced accent, from the province of Shansi. He spoke feelingly of the small beginnings there, and of the growth of the work as well as of the zeal, fidelity, and liberality of the converts. Then Miss HANBURY gave an admirable little address, telling in turn some of her experiences, first at Pao-ning, Szechuen; next in the training home at Yang-Chau; and lastly at the schools in Chefoo. Her exposition of the great advantages that accrue to the young lady missionary by a stay in the training home must have been deeply interesting to all home friends who have relatives in the field. It was also most encouraging to hear, with respect to the school work at Chefoo, that a spirit of consecration to the work of the missionary is being evidently manifested among the young people being educated there.

As a representative of the Australian auxiliary Rev. ALFRED BIND was cordially received, and his account of the inception and spread of the missionary interest in that distant colony gave cause for much thankfulness. It was striking to hear him report so many conversions as taking place in Australia in connection with missionary meetings and farewells. He told of one young man of much promise who conducted a series of services before going to the front in China. At these meetings over 100 converts were enrolled, and these young Christians are now furnishing the support in China of their spiritual father.

Last of all came Mr. CHARLES T. STUDD, who unfolded some of the realities and actualities of Chinese life, and of work on behalf of the Chinese. He said the history of the C.I.M. in the province of Shansi is of itself a sufficient confutation of those who say that missions are a failure. Christian missionaries, Mr. Studd thinks, ought to be like quacks—believing in one specific remedy for all sorts of ills. Christ has given his disciples one remedy and only one, and that is Himself. Then the speaker went on to tell something of what the Chinese are saved from, when they become Christians. It was a black recital, the chief items in the indictment being the crime of baby-girl murder, well-nigh universal among Chinese women, the horrors and mutilations of foot-binding, the slavery of opium, etc. Addressing his fellow Christians, Mr. Studd called for such an intense and unqualified belief in and devotion to the claims of Jesus Christ as would make them disregard such matters as climate, and personal considerations of every sort, in their desire to carry the saving Gospel to the millions of perishing Chinese.

The meeting in the evening was addressed by other workers from China and by Dr. A. T. PIERSON.

Christian Instruction Society.

THE annual meeting was held at Markham-square Church, Chelsea, on Wednesday evening, 20th. Sir GEORGE WILLIAMS, who occupied the chair, spoke words of encouragement to the deaconesses, and pleaded for more liberal support to a work which God had so richly blessed and which was capable of such development.

Rev. R. MACKAY, secretary, read an abstract of the report, showing considerable progress during the past year. The number of deaconesses employed had been increased from seventeen to twenty-seven, all working with churches or mission halls. A large number of tent and open-air services had been held, and many weeks of special evangelistic missions had been conducted in connection with churches in London and elsewhere. Much good had resulted from the labours of the deaconesses and the large staff of voluntary workers of the Society.

Mr. Thomas Dence, treasurer, read the financial statement, showing a considerable increase in the funds during the past year, although utterly inadequate to the needs of the Society. Hearty addresses were given in commendation of the objects of the Society by a number of friends.

Friends' Temperance Union.

THE large hall of Devonshire House, Bishopsgate-street, was crowded on Wednesday evening last week, the occasion being the annual meeting of the Friends' Temperance Union. Mr. Frederick Sessions presided, and gave a short history of the Union and its work. Many thousands of tracts and books had been distributed, and meetings held wherever possible during the past year. He considered they had made a decided advance with their educational methods. Mr. Sessions urged his hearers to become workers in the cause of temperance.

Lady Henry Somerset made an eloquent speech, in which she praised the "Friends" for their zeal and energy on behalf of justice and humanity. The temperance question, she said, is the great question of the day; hundreds of thousands of children in the slums of cities were affected by the curse of intemperance on the part of parents, and we must go on agitating, educating, and organising on behalf of temperance, and against every power that tends to the detriment of humanity and the cause of Christ.

Miss F. E. Willard made a touching appeal on behalf of total abstinence, and spoke warmly of the noble efforts put forth by "The Friends" in America on behalf of Christianity and humanity.

Addresses were also given by Mr. J. H. BARLOW and Mr. Robinson Souttar, M.P.

The Rescue Society.

A most interesting meeting was held at the Red House, Buckhurst Hill, on Friday, the occasion being the annual gathering of the former and present inmates of the three preventive training Homes of the Society in the immediate neighbourhood. Tea was provided in the garden, a large number of friends assembling to show their interest in the work. In the laundry was exhibited specimens of the industrial work of the Homes, which gave great satisfaction. The large dormitory was cleared and decorated for the evening meeting, over which Dr. Barnardo, who resides near by, presided.

A letter from Mr. Algernon Coote, a member of the committee, was read, expressing regret at being unable to be present, and enclosing a cheque for £10 for the Society in commemoration of the secretary's jubilee, which was celebrated that day. This fact, which was only partially known previous to the meeting, added much to the interest. Mr. Stuart Thorpe, in acknowledging the kind expressions and good wishes, said he had that morning been presented by the matrons of the Homes with a handsome fitted travelling bag, as a token of their regard and Christian love.

The bright happy faces and healthy appearance of the girls was very noticeable, and the latter did not surprise us as we enjoyed the life-giving atmosphere and beautiful surroundings of the Homes.

The prizes awarded for length of service and marriage Bibles were presented by the chairman, who spoke wise and weighty words. He was followed by the Rev. N. R. Fitzpatrick, vicar of All Saints', Woodford, who has for years taken a deep and heart interest in the work. Mrs. Nind gave a telling address, and while urging her young hearers to trust Christ as their Saviour, said that she had for sixty-five years been a happy, trustful Christian. A few practical words from Mr. William George brought this happy gathering to a close. The address of the Society is 79, Finsbury-pavement, E.C.

The Monthly Tract Society.

THE fifty-eighth annual meeting was held at the Victoria Hall, Ealing, a few days ago, Mr. Henry Robson presiding. A statement on the progress of the work, read by the secretary, showed that twenty-four new tracts had been issued with the monthly series, twelve for adults and twelve for children, and, moreover, three special tracts, entitled, "Spiritism," "A Plea for True Thought in Religion," and "A Reply to the Pope's Letter." Included in the report were many testimonies as to the blessing attending the distribution of tracts.

The Chairman commended the Society to the liberal support of Christian people. Rev. Evan Thomas spoke of the Protestant character of the work and its unsectarian platform. Rev. J. Summerhayes, in some hearty words, said that not only among Church people and Roman Catholics, but among other denominations, there was too great a disposition to think that the work was all done by the ministers and the preachers. He could tell of mischief resulting from man-worship instead of Christ-worship—of people going to hear the preacher rather than to hear the simple message of Christ's salvation. It was this message that the Society conveyed, and he, therefore, commended its work very heartily.

Rev. W. Leonard Gibbs, referring to the mission of the Society among the well-to-do, said that for the most part tract distributors went to the poor, as if their souls were of greater value than the souls of the rich. He was glad that the Society attended to a class of work which would otherwise be sadly neglected. Mr. G. D. Freeman also spoke briefly.

Arbitration Alliance.

THE annual meeting of the association was held on Thursday afternoon at Sion College. Lord KENNARD presided, and spoke of the duty of Christians to strive for universal peace.

Dr. W. EVANS DARBY spoke cheerfully of the progress that had been made during the past two years. He trusted that the Alliance would do most useful work in bringing about the establishment of a permanent court of arbitration between Great Britain and America, and also be a factor in promoting and preserving peace in Europe.

Canon BARKER moved a resolution urging the British Government to speedily arrange for the proposed convention with the United States. This was seconded by Mr. J. SCOTT LINGETT and passed unanimously, as was also a resolution commending the work of the society.

British Women and Temperance.

THIS week there is a great rally in London of women who are fighting the evils of the liquor curse under the banner of the B.W.T.A. Last year's meetings were to a great extent international and world-wide, but the present meetings are confined to the progress of the warfare in these islands. The anniversary may be said to have begun on Saturday, when the Homes for Inebriate Women at Duxhurst were formally dedicated to their benevolent and beneficent purpose. On Sunday afternoon a crowded service was held in Union Chapel, Islington, when an earnest and rousing address was given by Miss Weston.

Six hours in the middle of Monday were given to prayer and exhortation at a concourse in the Westminster Town Hall. There was a good gathering of ladies, and a spirit of earnest prayer was poured out. Short addresses were given at intervals by Lady Henry Somerset, Miss Willard, Mrs. Pearsall Smith, Rev. Hugh Price Hughes, Miss Weston, Rev. F. B. Meyer, and Miss Douglas Dale.

The great public meeting of the series was that held on Monday evening in the splendid Queen's Hall. Its ample resources were well taxed to hold the distinguished and representative company that came together. Lady Henry Somerset, the president, did not appear at once, and Miss Weston temporarily took her place. After song, and prayer by Mrs. Pearsall Smith, a short opening address was given by Miss Weston. She imparted to the meeting the pleasing fact that her sailor lads of the Navy had contributed £250 to erect a cottage at the Duxhurst Inebriate Home. Progression, she said, is the watchword, and development a necessity. The B.W.T.A. have a holy horror of ruts.

Miss WILLARD began her address by affirming that in the recent flurry between England and America, no American woman ever wrote or spoke in public or private in favour of war with England. Then she launched into an eloquent defence of the temperance reform. This sentence, at any rate, was "golden": "We believe the golden rule alone can bring the golden age." She claimed science, with its latest discoveries, as the handmaid of religion in advancing the cause of humanity. She laid emphasis on the cementing power of the temperance movement in welding together in a common cause those who are separated by race and religion. The deep consideration for others less fortunate, that is the motive power of the temperance movement, was illustrated by a touching little story of an American bootblack, who would not take an extra fee from one with a club foot, because, said he, "I could not make money out of your hard luck." Speaking of the moving forward of women in all good causes, Miss Willard said the saloon-keepers of America declare that the only thing they fear is the "W.C.T.U.," because of the hidden power that lies behind the Christian woman of to-day.

CANON WILBERFORCE, who spoke next, was eloquent fervid, witty, and convincing. He said God was blessing this great movement. It had been said that there are four real powers in the world—the cartridge-box, the ballot-box, the jury-box, and the band-box—and the greatest of these is the band-box. He did not think that referred to those variegated and colossal edifices which are seen on ladies' heads, but rather the courage, power of determination, sympathy, and love, which are concentrated in the tiny heads sometimes found underneath these marvellous erections. The Canon did not believe that this was in any exclusive sense the age of woman. They had always regulated the diplomacy of the world. He quoted the saying of the wise woman of Tekoa which has become proverbial, "Yet doth he devise means whereby his banished be not expelled from him." The crowning evil by which men to-day are banished from God is the evil of intemperance. God bless the women who are bringing the banished ones home again.

"If it were not for reform there would be revolution," was the pregnant sentence that first dropped from the eloquent lips of Lady HENRY SOMERSET, as she rose, amid loud applause, to give her address. Every age has had its unpopular reform, which ever triumphs in the end. Every reformer must be a prophet, looking on beyond all doubts and discouragements to the time when right must win. The great heart that knows the wants of humanity can never be deaf to its needs. No lesson of the past is so encouraging as this, that every great cause has had its battles to fight, its difficulties to overcome. Temperance reformers must not begin even

to spell the word "discouragement," much less the B.W.T.A. We have the truest interests of the home at heart; we look beyond our own narrow comforts to the great collective home of the nation. Lady Henry Somerset said that while they belonged to no political party, it was but right to say that through the results of the late general election the triumph of the temperance cause had been deferred. We have to face in England now the danger that comes from a great monied monopoly massed for political power. If the public-house in England, as the saloon in America, becomes the centre of political power, it will be the greatest menace to the liberties of the people. There was next a pathetic reference to the new branch of work, the Duxhurst Homes, for the rescue and reclamation of those sisters who have "wandered away on the bleak, wild wilderness of sin." The provision made at Duxhurst for the little children from poor, drunk, cursed homes was most touchingly described and advocated. "Daddy did that when he was drunk," was the artless remark of a little one, in pointing to a blue bruise on her body. Take heart and hope, said her ladyship, in closing. The memories of Elizabeth Fry, of William Wilberforce, of Earl Shaftesbury, of William Lloyd Garrison, and what they accomplished for their generation, spur us on to patient and persistent toil, sure that our cause will triumph. The peroration, describing the ultimate acknowledgment of the great truth that "the earth is the Lord's and the fullness thereof," was very fine indeed.

After some exquisitely rendered music on cornets by the Sisters Park, of New York, a delightfully simple and heartfelt address was given by COUNTESS SCHIMMELMANN. She told in her broken but expressive English a little bit of the story of her life as a Christian temperance reformer among the fishermen of the Baltic. It was enough to stir the most sluggish heart, to hear what she had been able to do in face of the most fearful odds. She made a naive and touching plea for similar work in Germany, "though she has been a little bit nasty to England." The Countess made the remarkable statement, without any suspicion of egotism, that she had not seen Windsor or Hyde Park, but she knew the London slums perhaps better than most of those present. She was now going away from our shores "a lonely pilgrim in a little cabin on the sea," and she asked that her English sisters would do something for her country of Germany. As the president remarked, when the Countess sat down, it was an object lesson that they would not soon forget.

After a song by Master Meehan, "the eminent boy soprano of New York," some cogent and hopeful remarks followed from Canon BARKER, and the great gathering was brought to a close.

The Council meetings of the B.W.T.A. were held on Tuesday, Wednesday, and Thursday in Westminster Chapel, and on Friday the delegates visited the Duxhurst Homes. Some notes of these proceedings will be given in our next issue.

The Christian Community.

THIS Society held their 124th annual meeting at Exeter (Lower) Hall on Monday. Sir George Williams presided, and gave a brief summary of the work accomplished during the past twelve months. The Community is made up of 450 voluntary workers of both sexes, who give their spare time to the work of visiting and ministering to the inmates of workhouses, infirmaries, casual wards, lodging-houses, etc. Eight mission halls are supported by the members, in which homeless men are received for the all-night shelters; breakfasts, teas, and suppers given to destitute men, women, and children; also bread and other relief tickets distributed.

The Society maintains a home for working girls, where they are lodged and trained for domestic service; a school, where sewing, cooking, and other useful branches are taught. Poor widows are employed in making garments. Twenty-one open-air stations are sustained, and thousands of tracts, booklets, and periodicals distributed.

Children are the especial care of the Community; they are religiously instructed, fed, etc., and in summer time the weakly ones are sent to the Society's convalescent home at High Beach, Essex.

Rev. MARCUS RAINSFORD, jun., made a strong speech, praising the work of the Community. Rev. R. O. JOHNS gave an interesting account of his experience in mission work in lodging-houses in the Mint district. Rev. John Bond, Dr. John Gritton, and Mr. W. H. Seagram also advocated the claims of the Society.

London Aged Christian Society.

ON Friday afternoon the supporters of this society assembled in Lower Exeter Hall. Sir GEORGE WILLIAMS, who presided, drew attention to the Christ-like character of the work. To cheer and brighten the lives of Christ's own in their declining years is to follow the blessed example of Jesus. He wished some of the rich merchants of London could be brought to the meeting and see the worthy pensioners; then he believed they would have all necessary funds to carry on and extend the work.

The report presented by Colonel HAMILTON NORTHCOLE showed that there are 170 pensioners on the Society's books, the average age being seventy-seven. Some touching letters from pensioners were read, and showed that the aid given to worthy old men and women proved a real blessing. A short address was given to the pensioners by Rev. W. H. Stone, and speeches on behalf of the Society were given by several friends.

The Month & its Lessons.—6.

JUNE—The Growth Month.

IN this month the world is crowned with all kinds of life; and rich and varied are the objects of interest with which the face of the earth is renewed. The herbs, the grass, the trees, and the flowers are full of freshness, vigour, and beauty. A faint reminder of Heaven's eternal summer. Seven things are required for growth.

SEVEN CONDITIONS OF GROWTH, NATURAL AND SPIRITUAL.

1. *Life, Power*, or Christ within us (Gal. ii. 10).
2. *Roots, Nourishment*, or Christ beneath us (Prov. xii. 3; Deut. xxxiii. 27).
3. *Sap, Vitality*, or Christ through us (John xv. 3; ii. 4).
4. *Sunshine, Warmth*, or Christ over us (Ps. lxxiv. 4).
5. *Rain, Refreshing*, or Christ upon us (Ps. lxxii. 6).
6. *Fresh-air, Breath*, or Christ inspiring us (Job xxxiii. 4).
7. *Leaves, Vigour*, or Christ invigorating us (Ps. cl. 6).

June is Nature rejoicing in the season of first-fruits; the Noontide of the year; Emblem of Manhood; the Half-way House on our annual journey; the Month of Flowers and Fruits. It is a season of Life, Activity, and Service; a Picture of Spiritual Opportunities and Work.

Christ revealed in us is Life (Gal. i. 16).

Christ living in us is Power (Gal. ii. 20).

God glorified in us, Fruit (Gal. i. 24).

THE CHRISTIAN IS A TREE OF LIFE AND FRUIT.

A tree that is planted; Psa. i. 3; Isa. lxi. 3. With roots in the waters; Jer. xvii. 8. Branches in the vine; John xv. 1. With fullness of sap; Psa. civ. 16. Leaves which never wither; Psa. i. 3. Blossoms abundant; Psa. lxxv. 2. And fruit in his season (Psa. i. 3), full of life and grace and fruit.

A gentleman was preaching in the open-air, his subject was "growth in grace." At the close of the meeting a man approached him, and said, "Our minister has been preaching some sermons on that subject, and I have been trying to grow in grace for a long time; but I find I do not succeed very well." The preacher, pointing to a tree, said, "Do you see that tree?" "Yes," was the reply. "Well, it had to be planted before it could grow. In like manner you must be rooted and grounded in Christ before you can grow." The man understood the meaning, and went away to find Christ, and soon he was saved, and rooted in Christ, and brought forth fruit to his praise. C. EDWARDS.

Soldiers' Home, Winchester.

Haifa, Mount Carmel, Palestine.—Mr. D. C. Joseph, of the Evangelical Mission to Israel, writes:—"You are aware that I have been laid aside for a prolonged period by severe illness. It has pleased the Lord to restore me to health, but the doctor's advice was that I should not remain in Jerusalem. Haifa is considered a very healthy place. There are many Jews resident here, and no one to labour amongst them. In addition to Jews, there are a few Protestants, many Lutherans, and the remainder are Romanists. I have need of the prayers of the Lord's children for guidance as to the best method of conducting the work, that the Lord may give to my wife and myself grace and wisdom, so that our coming to this place may become a blessing to the people."

THE EVANGELIST.

The Duty of Repentance.*

THE Gospel puts the utterance of God's loving desire for your salvation in the strongest form in which the desire can be expressed, when it brings you a command (Acts xvii. 30) from God to take Christ and eternal life in Him. It is an act of disobedience, therefore, not to believe in the Lord Jesus Christ. It is open defiance of the authority of God if you trifle with his imperative order to you—to take salvation, to hold out no longer against his grace, to lay down the weapons of your rebellion, and to submit to be saved by free grace through the redemption of the Lord Jesus Christ.

Believing on the Lord Jesus Christ, therefore, is something more than an offered means to salvation. That it is, but more than that; Paul and Silas urged it on the jailor as his duty (Acts xvi. 29-33). They knew very well indeed that, naturally, the jailor's heart was so averse from God that he never would of himself desire to come to Christ that he might have life. They never could fancy that a carnal mind, which is enmity against God, will be subject to the law of God, or, indeed, ever can be (Rom. viii. 7). But, then, Paul and Silas knew just as well that the sinner's natural inability to come to Christ is the sinner's own fault, that his resistance to the Gospel is a resistance entirely *with* his will, and not against it.

A man's having no heart to believe in Christ, therefore, never can make it less his duty to obey God's command to take Christ and trust Him. Instead of excusing you from the obligation to believe, your want of heart to believe only makes your unbelief and disobedience all the more blameworthy. We dare not, therefore, make the Gospel less imperative only because you are by nature hopelessly averse from it. To even the most hardened of rebels against God—as did Paul and Silas—we must address the command to believe on our Lord Jesus Christ.

We solemnly warn you that if you will not obey it you have only yourselves to blame! And you know it. Conscience tells you that if you are still in an unconverted, unsaved state, it is just because you choose to be so; and that, for that act of your choice, as for every other, you must answer to God at the great day of judgment! But do not, I beseech you, longer rest in a choice so fatal! Let the imperativeness of the duty of repentance and faith, as it is expressed in the Gospel call, constrain you to receive Jesus as your Saviour now! Let all hesitation about instantly coming to Christ be checked by a sense of the *sin of not coming*; the obligation to do so is so strongly bound upon you by this command, "Believe on the Lord Jesus Christ."

THE GOSPEL OF JESUS CHRIST.

Jesus said:—He that heareth my Word, and believeth on Him that sent Me, hath Everlasting Life, and shall not come into condemnation; but is passed from death unto Life.

God sent not his Son into the world to condemn the world, but that the world through Him might be saved.

He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

There is, therefore, now no condemnation to them which are in Christ Jesus.

Come unto me; hear, and your soul shall live.

John v. 24; John iii. 17, 18; Rom. viii. 1; Isa. lv. 3.

Armenian Relief.—I grieve to say that our funds are falling off, and it is difficult to see how Miss Kimball will succeed in supporting the thousands of starving people who look to her for help until better times come, or until we can assist them to emigrate. We can only beg for more help from those who have so nobly stood by us hitherto.—Faithfully yours, Mrs. MARY HICKSON, Hon. Sec. Women's Armenian Relief Fund.

* Extracted from a sermon on Acts xvi. 29-33 in WORDS THAT TAKE HOLD: Being Divine Calls to Repentance, and to the Fruits Meet for it. By Robert H. Muir, minister emeritus of the parish of Dalmeny, (Edinburgh: Andrew Stevenson & Co.)

Mr. Fegan's Homes.

AN INTERESTING COMMEMORATION.

THE General Council of these Homes have written a very sympathetic and suggestive letter, in which they urge the raising of a Twenty-five Years' Commemoration Fund of £10,000 to celebrate Mr. Fegan's completion of a quarter of a century of his devoted labours amongst our waifs and strays—"a thank-offering to God for the growth and prosperity of the work, an expression of congratulation to its founder, and an encouragement to him to Go Forward."

At recent meetings the Council have consulted with Mr. Fegan, and, after due consideration, have adopted a scheme drawn up by him to increase the number of boys under their care from 270 to 500, by the enlargement of the existing Homes, and the addition of a Farm Training Home and two Working Boys' Homes. A Memorandum, penned by Mr. Fegan, sets forth very lucidly how the proposed extension and re-adjustment will put the work on "a more permanent, economical, and convenient basis."

It is proposed to divide the Fund as follows:—Farm Training Home, £3500; Working Boys' Homes, £1500; Boys' Orphan Home, £1500; Little Wanderers' Home, £1500; and General Fund, £2000, to extend the industrial departments, and provide more machinery at Southwark, etc. The secretary, Mr. F. D. Hollaway, who has rendered such faithful service the last twelve years, will relieve Mr. Fegan by dealing as far as possible with general correspondence, and by undertaking the charge of office and trade details, so that Mr. Fegan's strength may not be overtaxed by this extension.

The Council appeal to all interested in Christian rescue work to "heartily join in making this Twenty-five Years' Commemoration Fund a gratifying token to our friend of our affectionate regard for him, and our appreciation of the self-denying labours to which he has given his life." Gifts marked "Twenty-five Years' Commemoration Fund" may be sent to the hon. treasurer, Mr. D. C. Apperly, The Boys' Home, 95, Southwark-street, London, S.E.

Country Work.

It will doubtless be known to many of our readers that Miss Robinson, late of the Soldiers' Institute, Portsmouth, felt compelled, through increasing infirmity and the need of perfect stillness, to resign her connection with soldier work, and to seclude herself in the depths of the New Forest, nearly three years ago. Here, however, a quiet but deeply interesting work for the Master has been carried on. Miss Robinson's "Hut" includes a large room in which the "foresters" gather from their widely scattered cottages, many from long distances, for prayer, praise, and the study of God's Word every Sunday afternoon and Thursday evening, winter and summer alike. Here, too, on alternate Saturday afternoons come the children, big and little, in such numbers and from such distances as would surprise town dwellers.

A former co-worker with Miss Robinson at Portsmouth, Miss Walker, shares her seclusion, and devotes herself to visiting the scattered homes so far as strength permits. Tokens of God's blessing have not been lacking, and recently a visit from Mr. Monro Collings has brought great joy to "The Hut." For three weeks he held nightly meetings, and two each Sunday. Notwithstanding the indifference and stolidity painfully felt during the first few days, God's power was manifested among the people, and soon "the Word preached" had blessed results. Several unsaved ones were brought to the Saviour, and many of God's children were revived or delivered from bondage.

Keswick Convention this year will be held from July 27 to August 1. The invitation, signed by Mr. Robert Wilson, sets forth the object as a seeking of "that increased likeness to our One Lord, and the fulness of the Holy Spirit, which will enable us in life to glorify our Father and our God, or fit us for his presence in our better home." After some words on the standing, duty, and privilege of believers, Mr. Wilson concludes: "Brethren, pray for us, for speakers, leaders of meetings, missionaries now with us, and for a special blessing on our beloved Keswick missionaries." There will be preliminary meetings as usual on Saturday and Sunday, July 25 and 26. Mr. John Postlethwaite, Eskin-place, Keswick, who acts as hon. sec., will give information respecting lodgings and hotel accommodation.

London Friends' Meeting.

FOR more than 200 years the Friends have met without a break, and probably a century has passed away since any annual meeting has been held in which life and power have been so manifest as in this year's.

At the meeting on "Ministry and Oversight" which gathered on the 18th ultimo, Harriet Green was liberated to travel among the American yearly meetings in Gospel service, and prayer was invoked on her behalf when thus representing the Church at home in America; and Dr. Richard Henry Thomas and wife were also liberated for service in Scandinavia ere they return to America in October. Having spent some time before in those northern countries, they felt a call to revisit them before leaving Europe.

A committee of nearly sixty Friends was set apart to visit the various monthly and quarterly meetings on ministry and oversight in the country, with the hope of evoking a real revival among them, and thus benefiting and blessing the general body of Friends, and through these multitudes outside. Great harmony prevailed at this large gathering of thoughtful and earnest Christian people.

The yearly meeting assembled on the 20th, with about the usual numbers of Friends. Several American Friends were present, and had a cordial welcome. Friends from India, Madagascar, Mount Lebanon, Philippopolis in Bulgaria, and China were also present; and Ireland was well represented. Information was presented from the wide mission fields in which Friends were at work. After which the "state of the Society" was considered. This is generally a time of interest, but this year it was specially so. The Manchester Conference held last autumn indicated the "Divine discontent" felt by so many Friends at the slow progress of their cause and work amid the surging seas of growing sacerdotalism and scepticism; and the drifting of some of their own educated young people. Able speakers dealt with the great theme, and one practical outcome was the recommendation to congregations to take into solemn consideration their own and their neighbours' needs periodically.

Ever since the rise of the Society women and men have stood side by side on terms of perfect equality in meetings for worship and in Christian effort for the promotion of human good—but from historic causes they have not been equal in church government. Women have been consulted, and joint meetings and conferences have considered burning questions as they have arisen, but the men's meeting has been the yearly meeting. It was hardly likely in these days of women's claims, which the Friends themselves have done so much to promote, that they would be satisfied with this state of things, and so last year a large joint committee was appointed to examine the question all round, and report this year.

A clear and able report was presented to a large joint conference on the 25th ult., and after calm and thoughtful deliberation, in which both men and women took part, perfect equality in church affairs—as in all others—was conceded and established, and thus London yearly meeting has taken front rank in the establishment of a great principle which may even more intensify the loyalty and devotedness of women Friends as they stand side by side with men in the great work of the Church in the world. It will take some time to arrange the application of the principle in all the affairs of the Society.

Never before have such large evening gatherings been held. The Foreign and Home Mission and temperance annual meeting were crowded, and the speaking was of a high order. Four able and devoted Friends, two men and two women, held meetings for the explanation and enforcement of Friends' message to the world. Crowded gatherings indicated the large response felt in many hearts, and not a little enthusiasm was enkindled by the able and telling addresses given.

A young lady minister under deep religious concern paid a visit to the men's meeting, and gave a most pathetic and telling address, appealing for whole-hearted dedication to Christ and unreserved obedience to his revealed will. The effect will, we doubt not, be permanent and blessed. That the coming year may be the best ever known is the ardent wish and hope of many Friends.

Willesden, N.W., June 1.

WM. HOBSON.

Rev. John McNeill.

MISSION AT CAMBUSLANG.

CAMBUSLANG is about five miles east of Glasgow, and is a popular residential place for the boilers in the city. The "Elders' Union" pleaded very hard with the committee who have charge of Mr. McNeill's arrangements to have a visit from the Evangelist. The week selected, from May 24 to 31, was not altogether the most suitable. It was immediately after the "Tam," when rents are paid and commercial men are busy, when servants change their situations and households are upturned. Then, in the very midst of the mission, "Flitting Day" appeared. In Scotland nearly all household removals take place on May 28. This made it difficult for many families to attend the meetings.

Notwithstanding these drawbacks, the attendance at all the services was very good. The meetings were held in Kirkhill Church (Rev. W. Houston's), being the largest in the parish, and on the Sundays the church was too small to hold all who desired to hear the preacher. For three days afternoon meetings were held in the Free Church, and these were well attended.

The outstanding feature of the mission was a service held last Sunday on the "Preaching Braes," famous for its association with George Whitefield. The weather was lovely, with a slight breeze blowing. A platform had been erected in the centre of the huge amphitheatre, and long before the advertised time (4 p.m.) crowds came from the surrounding towns and villages. The congregation numbered between 6000 and 7000, and embraced families from the villas, farmers, shepherds, miners, tramps, etc. The audience was most orderly, and for fully an hour Mr. McNeill discoursed with power and profit on the 23rd Psalm. The meeting on the "Braes" last Sunday will long be remembered by those who were present.

Among Cripples at "Rob Roy."

WHILE staying for a day or two at Ramsgate we visited the "Rob Roy" Holiday Home, belonging to the Ragged School Union, and found it filled with a party—twenty-five in number—of London crippled girls. These varied from five to fifteen years in age, and some were very sad and painful cases, although for the time they seemed to forget pain and weakness in the enjoyment of open fields, green grass, and lovely flowers. One, however, was in great sorrow. In her unwonted freedom she had broken her steel surgical boot, and was fearful what mother would say when she got home. Miss Scott, the nurse-matron in charge of the Home, seems to have the art of winning the children's confidence, and while seeking to make them happy and to build up their constitutions by good food, aims also at home-lessons in love and faith, to which many have been strangers aforetime. On Sunday afternoon we held a service with the children, and found them appreciative, attentive, and ready to respond. Some could not read at all, having never been able to go to school; others could read and write well. Some seemed in constant pain; others, though feeble and limited in locomotion, suffered little pain. Some had been crippled from birth; others had been injured by accident, and not seldom through drinking habits at home. We much enjoyed our visit to the "Rob Roy" Home, and wished that many others would do themselves a like pleasure. The result would be deepened interest in such work and increased liberality in helping the Ragged School Union. Information as to these Holiday Homes may be had from the secretary, 37, Norfolk-street, Strand, W.C.

Northfield.—The season at Northfield will open this year on Sunday, June 14, when Mr. D. L. Moody will preach the commencement sermon to the graduating classes of the Mount Hermon and Northfield Seminary. On the Saturday following will begin a three days' conference of the delegates to the International Sunday-school Convention. The World's Student Conference will occur June 26-July 5. The Summer School for Bible Study will begin July 6 and continue till August 24; the Young Women's College Conference will take place July 10-20; and the General Conference of Christian Workers July 30-August 16. Between the conferences and after the formal close of the general conference, special Bible lectures will be given by prominent Bible students at least six times a week. Rev. F. B. Meyer will remain to speak throughout August.

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Letters to the Editor.

THE STRUGGLE FOR THE SABBATH.

DEAR SIR,—The protest of the Cornish fishermen against Sunday trading puts the Church to shame. *The Western Daily Mercury* says:—"It is too late in the day to talk of enforcing Sunday observance by Act of Parliament." Other papers sneer at "the religious scruples" which are only a commercial ruse. It seems such writers think a new thing is asked for in the suppression of Sunday labour by Act of Parliament. This is quite a mistake; we have the Acts, only they are not enforced.

Since the time of Alfred Sunday trading and labour have been illegal in England. A man who trades on the Sabbath or employs labour is breaking English law; yet so have our laws been set aside and continually disregarded that the Press speaks of them as non-existing. The strong arm of the police, and military, and naval forces are at the disposal of the law-breakers, and the real law-keepers are called "rioters."

Perhaps the action of the Newlyn lads who threw the mackerel into the sea, rather than have it sold in their market, was illegal; the lawyers must settle this. But it had not been lawfully got Newlyn is fighting the battle for others as well as itself. At Whitby and Staithes God is feared by the poor fishermen, and his day kept holy. One Sunday last summer it made me hot with indignation to count forty sail from Grimsby, etc., on their near fishing-ground, sweeping up their harvest. Northern fishermen are very poor, but one of them said quietly, "We can't do it; God's blessing is on no Sunday fishing."

The fisherman chairman said at the Newlyn mass meeting: "We are not fighting for anything of a lawless character; nor against the rest of the United Kingdom. We are asking for the same privileges as the Scotchmen, Irishmen, and St. Ives men, and should it be given out that the Cornish Sabbath-loving people had to give up the Sabbath, we will carry our principles to death if need be." The thousand men cheered him. The next speaker said they were fighting a Christian battle, and let them remember the Master who died for them, and not do anything to stain their profession.

The whole reason of Sabbath-breaking is greed. The Newlyn fishermen have agreed to molest no more Lowestoft boats. They are quiet and patient, waiting for the answer of the Home Secretary to their deputation. The Lowestoft boat owners' association demand £800 for their destroyed fish, and there are other expenses and losses to meet. These men are standing for us in the forefront of the battle? One wrote yesterday: "We feel so weak down here in this little corner, we do want help from Christ's people. God said, Remember the Sabbath day to keep it holy, and we want to do it, and have it kept in our own quiet place."—Faithfully yours,
ELIZ. GARNETT.

BABY-FARMING.

DEAR SIR,—As an Englishwoman and a mother, I am aghast at the revelation of the horrible crime of infanticide in this country, a professedly Christian land, and also at public apathy with regard to it. Surely justice demands that the lives of innocent children "farmed out" in this unnatural manner should have Governmental protection in so far that a thorough system of registration and inspection of the houses of "baby-farmers" should be instituted at once, and the whole matter thoroughly sifted, and not quashed, as it would seem to be, for doubtless there are "Mrs. Dyers" among the women with whom this wretched miscreant confesses to have had business transactions. Let us remember our Saviour's words, "Take heed that ye despise not one of these little ones."—Yours faithfully,
E. M. SOUTHEY.

Forest Hill.

Worthing.—In connection with his services at Worthing Tabernacle, Pastor C. Douglas Crouch arranged a conference upon the Second Coming of our Lord Jesus Christ. The meetings were held on Tuesday, Wednesday, and Thursday of last week, and were conducted by Pastor F. E. Marsh, of Sunderland. They were well attended, and there were evidences of a deepening interest in this great theme. Much blessing is attending Pastor Crouch in this new sphere of labour.

Gathered Gold.

A DEAD fish will swim with the stream, whatever be its direction; but a living one will not only resist the stream, but, if it chooses, it can swim against it.—*Cecil*.

RIGHTEOUSNESS TWOFOLD.

There is a righteousness which is inherent, and a righteousness which is not inherent. The righteousness whereby we are sanctified is inherent, but not perfect; the righteousness whereby we are justified is perfect, but not inherent.—*Hooker*.

THE HOLY SCRIPTURES.

When we read the Bible, we must always remember that, like the holy waters seen by Ezekiel (chap. xlvii.), it is, in some places, up to the ankles; in others, up to the knees; in others, up to the loins; and in some, a river too deep to be fathomed, and that cannot be passed over. There is light enough to guide the humble and teachable to heaven, and obscurity enough to confound the unbeliever.—*Cecil*.

SELF KNOWLEDGE.

Men carry their minds as for the most part they carry their watches, content to be ignorant of the constitution and action within, and attentive only to the little exterior circle of things, to which the passions, life indexes, are pointing. It is surprising to see how little self-knowledge a person, not watchfully observant of himself, may have gained in the whole course of an active or even inquisitive life.—*John Foster*.

THE FRUIT OF ADVERSITY.

It is not at all unusual for God to make a complete shipwreck of that vessel in which his people sail, although He fulfils his promise that not a hair of their head shall perish (Acts xxvii. 41-44). I should not wonder if He would cause two seas to meet around your barque, so that there should not be more than a few boards and broken pieces of the ship left to you; but oh! if you have faith in Christ, He will certainly bring you safe to shore.—*Spurgeon*.

HOPE IN GOD.

An able seaman once said to me, "In fierce storms we have but one resource: we keep the ship in a certain position; we fix her head to the wind, and so we weather the storm." This is a picture of the Christian; he adopts a certain position—"My hope and help are in God; He is faithful." "Weeping may endure for a night," but "I will bear the indignation of the Lord." The man who has learned this heavenly navigation shall weather the storms of time and eternity, for he trusts a faithful God, and he finds Him faithful.—*Cecil*.

SOME BLESSINGS OF PRAYER.

Prayer is a key to open the gate of heaven, and let grace out; and prayer is a lock to fasten our hearts, and keep grace in. Prayer is a messenger to fetch that holy seed out of the garner above; and prayer is the former and latter rain to make it grow beneath. Prayer woos it to come, and prayer wins it to tarry. Prayer is the invitation of that noble guest to our house, and prayer provides for the entertainment of it. Prayer procures it a being in us, and prayer supplies it with a blessing. Therefore pray continually, if thou wouldst grow continually.—*Adams*.

CHRISTIAN FRUIT-BEARING.

Generous olive, munificent to the lofty and the lowly—yielding thy grateful fruit to prince and peasant. One generation cometh, and another goeth; but still the olive berries fall. Thou bearest fruit with all thy might; never stinting thyself, and never robbing thy owner of his score of brimming jars. Even when thou standest on the most barren, desolate stone-bed, thou canst bring "oil out of the flinty rock," and pour down fatness on the very spot that is mocked with dreariness and desolation. Here is an emblem of Christian fruitfulness worthy of study in these cold, unproductive days.—*Cuyler*.

Rev. Francis Paynter has resigned the important living of Stoke-next-Guildford, which is in the gift of the Simeon Trustees. Mr. Paynter has been rector of the parish for many years, and has given large sums of money on behalf of philanthropic work in the neighbourhood. An institute is in the course of erection, and will be soon opened.

Civil Marriage in Germany.—In various parts of Germany an agitation is proceeding with the object of civil marriage being declared conditional and not obligatory, or, in other words, in favour of religious benediction taking the place of civil marriage. This change is specially advocated by Roman Catholics, but it also finds favour with some classes of Protestants. The *Journal Religieux* of Neuchâtel maintains that it would be better to confirm the conditions of civil society as they stand, and to take steps for the more free expression of religious life. On any other basis, it remarks, irritating conflicts or troublesome compromises are inevitable.

The Y.M.C.A.

DR. PARKER YOUNG presided on Thursday evening over an interesting meeting of the North-West Metropolitan District held at Stafford Rooms in the Edgware-road. Earnest consideration was given to the condition of the weaker Associations in the district, and steps were concerted for placing these on a firmer and more satisfactory footing.

The first annual meeting of the Camden Town Y.M.C.A. Foreign Missionary Union was held on May 12. Rev. H. W. Weatherhead gave an account of the Lord's work in Uganda, and made an appeal for definite prayer and personal service for the C.M.S. mission there. The great need is for men "full of the Holy Ghost" to go out to teach the native teachers.

The annual general meeting of Hamilton Association was held recently. The secretary (Mr. A. Prentice) reported that the average attendance at the quarterly meetings during the year was ninety. In connection with the international week of prayer for young men, nine local clergymen preached special sermons on that occasion. Three members of the Association had left during the year as missionaries in the foreign field. The total membership was 404, and included 303 young men and 101 young women.

The report of the Adelaide Y.M.C.A. for the past year shows that no fewer than 150 new members have joined, and although large numbers of young men have left for Western Australia, the rate of influx has kept up the total on the roll to 650. *The South Australian Register* says:—"We would commend this splendid institution to the favourable attention of young men for its many excellent agencies. During its seventeen years of existence it has done more to remove temptations out of the way of youth, and to induce them to adopt high standards of morality and of duty, than perhaps any other institution in the colony."

Returns obtained by the National Council of Y.M.C.A. work within the Metropolitan area show that there are now seventy-two Associations, as compared with seventy last year. The value of premises owned has risen from £87,470 to £92,020; the gross membership from 12,536 to 13,383; and the weekly attendances at meetings from 11,960 to 12,318. These figures were reported at a meeting of the Metropolitan Council held on Friday evening, under the presidency of Sir George Williams. Consideration was given as to Associations having special difficulties in their work, and as to steps necessary for the further consolidation of effort in the several Metropolitan districts.

The Y.W.C.A.

THE annual summer sale of work for the benefit of the homes in connection with the Bournemouth branch was opened at Milton House on Thursday afternoon.

At West Newport, "Captain" Hatfield, of the Slum Sisters, on the 22nd ult., gave an account of work in the slums at Glasgow and Dundee. "Major" Wood also gave a short address on Salvation Army work.

The Bible and casket to be presented to H.R.H. Princess Maud, by the Y.W.C.A. and other women of the United Kingdom, will be on view at the Young Women's Christian Association, 316, Regent-street, London, W., from June 6 to 22.

The annual meeting of the secretaries and workers from all parts of Scotland was held on the 22nd ult., in the Gartshore Hall, Edinburgh. Miss Hay occupied the chair. The Countess of Moray, Lady Campbell, Lady Overtoun, and others were present. Miss Fordyce spoke very favourably of the work among the fisher-girls of Peterhead. Mrs. Armitstead submitted an interesting report of the home study department. Nearly £1000 is now raised annually for work in the foreign field.

Miss Sharman's Homes.

AFTER long waiting, and almost weary searching, a house has at last been found and bought for a seaside home. It is in Mount Pleasant-road, Hastings. It is paid for, and will very soon, we trust, be furnished.

One friend promises to furnish a room in the name of her two little daughters. A cot with all complete, including a text to hang over it, will be supplied by one of our dear old girls, and no doubt all else that is needed will soon be given. Of course, we must move on carefully, for the good old rule "no debt" applies to bricks and mortar, as well as to bread and milk. Will all who send gifts state distinctly whether they wish their contributions applied to the seaside expenses or to the fund for furnishing and starting the new seaside home? CHARLOTTE SHARMAN, 20, West Square, London, S.E.

Christian Endeavour.

CONVENTION AT BRISTOL.

THE business sessions of the sixth National Convention, at Bristol, were held on Monday and Tuesday last week. About 8000 delegates and friends attended the meetings, which were held at the Drill Hall and in Broadmead Chapel. The same subjects were dealt with in each place, although, of course, the speakers were different. Mr. F. F. Belsey, of Rochester, was selected president, and in the council of twenty-four the various denominations were represented by well-known friends of the Society, two of them ladies.

On the first day papers were read on the work of the Society, possible perils and great privileges, also addresses were given on purity of heart and Christian devotion. Other subjects were mental training, character building, and aggressive work. Among other speakers was Rev. E. Abbott, of Birmingham, who said there are now 42,000 societies, with weekly prayer meetings in connection with each society, and over two and a-half millions of adherents. Where there was such phenomenal success, there must be some wondrous power. They had perfect religious equality in the organisation, which was interdenominational, and sought to be the burying-ground of bigotry and narrowness. It sought to reduce the number of loiterers and increase the number of labourers, its essential being activity.

A large variety of topics came up for discussion on the second day, including missions, drinking, and gambling, also the general question of amusements. Speaking on "Advance, Endeavour!" Rev. W. Knight Chaplin reported that world-wide Endeavour continued to grow at the rate of about eight new societies and 500 new members every day, an average that had been steadily maintained for the last fifteen years. In the United Kingdom they had had a glorious year. Since the last Convention, less than a year ago, 948 societies had been registered, and the last on the list was No. 3593. There were now 101,784 active members, 44,333 associates, and 13,764 honorary members, a living, moving army, 159,881 strong. Their fellowship embraced nearly every Evangelical denomination. From 2646 societies 7278 associated members had become "actives" during the year. Of the 948 societies organised since the last Convention 160 were junior societies.

Other speakers were Mr. C. Waters, of London, and Rev. J. E. Roberts, of Manchester. The proceedings closed with a consecration service. Next year's convention will be held at Liverpool, and for the year following Glasgow has been selected.

An American suggests that if Endeavourers can ascertain the birthdays of inmates of neighbouring Homes, Asylums, and Hospitals, and of the aged members of their churches, it is a pleasing service remember these anniversaries with little gifts.

A Philadelphia Society assumes the responsibility for one meeting each week at the Florence Crittenton Mission. It has charge of a meeting on one other evening also, and has contributed a generous amount of supplies.

The Floating Society, on board the U.S. s.s. *Charleston*, noted a year ago the need of a Home for sailors at Nagasaki, Japan, and raised among themselves 600 dols. for the purpose, besides pledging 30 dols. a month for the support of a manager. With assistance from others a house has been secured, and has been dedicated as a C.E. Home.

The Prison Mission.

THE report states that the work of the Prison Mission to Discharged Female Prisoners' Aid, has, in the year 1895, been widely extended, becoming, in one sense, an international prison mission. The industrial operations need extension. Laundry work does not supply all the scope we want for the employment of those who come to us. Very many women are too sickly for it, and many more were never accustomed to this occupation. Women often come to the Mission of a superior class, and to compel them to do laundry work, would hinder instead of helping them to live better. To provide the materials for needlework for any number is expensive, and involves a sale of their industries that is in itself a grave consideration. We have a slipper trade, which, if it could be extended, would be a profitable way of employing many. In the year 1895, we gave 1195 days' employment in needlework to the women; and in the laundry 16,686 days' work. For religious and other instruction we had 1705 attendances of women. And at Sunday services and Bible-classes we had 7943 attendances.

The report gives many instances of cheering result. A strong plea is made for liberal help. Communications should be addressed, Mrs. Meredith, 143, Clapham-road, S.W.

Oxford Notes.

[BY OUR OWN CORRESPONDENT.]

ON Whit Sunday, Rev. C. G. Lang, vicar of St. Mary the Virgin, preached his farewell sermon prior to his leaving for Portsea. Mr. Lang has only been two years at St. Mary's, but he has attracted a large congregation, and much regret is felt at losing him. Open-air services are being held in connection with several of the churches.

Rev. Edmund Carr gave an account of the work in Tinnevely to the University Missionary Union, and Rev. Frank Swainson of eight years' work among the Red Indians at a meeting in St. Aldate's Rectory Room.

Eight Wycliffe Hall men were ordained at the Trinity Ordination. Mr. Chavasse, the principal, exercises a great influence over the Hall, and in the University generally, by his sympathy, humility, and spirituality, which should give great cause for gratitude to all Evangelicals.

Special services were held at St. Peter-le-Bailey on Whit Sunday; the rector preached in the morning, and Rev. F. J. Chavasse in the evening. The latter showed that before Pentecost the Holy Spirit worked from without, since Pentecost He has worked from within, basing this on our Lord's words, "He dwelleth with you and shall be in you."

A sum of £10,000 has been bequeathed to Mansfield College, to found a chair in theology.

Scottish Notes.

MR. EUGENE STOCK, last week, delivered in Edinburgh, an address to a large company on "The Evangelisation of the World in this Generation."

Another party of children, numbering 112 girls and ten boys, has left Glasgow for Canada in connection with Mr. Quarrier's Orphan Homes. For every child sent there are three or four applications from Canadian homes.

A large and representative deputation recently waited on the Edinburgh City Council, asking that body to take steps to prevent the use of the public parks for golf and other games on the Lord's day. The Lord Provost promised that the matter should have careful consideration.

At the recent annual breakfast in Edinburgh of the Sabbath Alliance of Scotland earnest words of protest, mingled with sorrow, were uttered by Dr. Andrew Thomson, Dr. Bannerman of Perth, Rev. G. Wilson, and other friends, respecting the growing neglect of the sanctions and privileges of the Day of Rest.

Irish Notes.

REV. W. J. RUSSELL, of Bessbrook, has received an appointment from the South African Methodist Conference to Port Elizabeth, and intends to leave this country in a few weeks for his new sphere of labour. He has been eight years in the Irish Methodist ministry, and is highly esteemed by those who know him.

An article in the current *Christian Irishman* tells in very encouraging and hopeful terms of the growth of Christian Colportage throughout Ireland. "Of all the methods of aggressive evangelisation—and we use the word 'aggressive' in a wholly inoffensive sense—there is none that commends itself as more effective than this, and better adapted to the special circumstances of the country."

Meetings for the deepening of the spiritual life were held last week in Belfast, and were addressed by Dr. Elder Cumming, of Glasgow; Rev. John Riddell, of Glasgow; Rev. S. A. Selwyn, of Bournemouth; Rev. F. S. Webster, of Birmingham; General Hatt-Noble, and others. Rev. Dr. Riddell, Henry Montgomery, and Chas. Inwood were the secretaries. The various services of the Convention were encouragingly attended.

The General Assembly of the Presbyterian Church of Ireland began its annual sittings in Belfast on Monday. There was a large attendance of ministers and elders from all parts of Ireland. Rev. H. M. Williamson, D.D., Belfast, was unanimously elected moderator, and proceeded to speak at some length, chiefly on the question of the evangelisation of Ireland. The Assembly's deliberations will probably extend over eight or ten days.

The annual meetings of the Irish Congregational Union were held at Sligo last week. Rev. J. Lyon, of Carrickfergus, was elected chairman, and Rev. Jas. Cregan, of Belfast, secretary. One evening was devoted to a temperance meeting. On Tuesday evening the chairman took for the subject of his annual address, "Some Principles of Independency," and on Thursday evening the annual sermon was preached by Rev. Dr. Leach, of London. The local Methodist and Presbyterian ministers delivered fraternal addresses, and the public sessions of the Union were very largely attended.

Personalia.

Mr. George Holland wishes to thank our readers very sincerely for their prayers on his behalf, which God in his great mercy has answered. He is now out of danger, and on the fair way to recovery. He wishes to praise God for this.

Mr. Henry Morgan, of Oxford, has recovered from his long illness sufficiently to resume work with his Bible-carriage. Though enfeebled, he seems more in earnest than ever. Last week he held three open-air services in Princes Risborough, leaving here on Monday for High Wycombe.

Miss Gray, L.R.C.P. and S., senior Medical Missionary at the Duchess of Teck Hospital, Patna, has had an attack of cholera. Happily, she has recovered, but has been compelled to leave for Benares for rest and change. Meanwhile, the hospital is under the charge of Miss Ferguson, L.R.C.P. and S.

Miss Crawford, of Bethany, upon whom, with a helper, a murderous attack was recently made, writes as follows to a sympathising friend: "Yes, indeed, I have to tell of 'goodness and mercy,' and God's marvellously preserving care. Only his hand saved us, and we do praise Him. The wounds have healed wonderfully, through his goodness."

Evangelistic Notes.

Beattock, N.B.—Mr. Robert Snaith, evangelist, Newcastle, has concluded a three weeks' mission here. The addresses were with power. As the result there have been decisions for Christ, and believers have been strengthened. J. T. N.

Montreal.—Rev. E. P. Hammond has been holding meetings in the Knox Presbyterian Church, and the Lord is blessing his labours. He has been here about two weeks and a half, and hundreds have professed conversion. Mr. Hammond has been greatly rejoiced to find many who were converted in his meetings here as children and youth in 1862 and in 1880, now occupying positions of influence.

Montreal, May 19. M. LAUDER. **Gipsy Smith** has been labouring in Washington, D.C., with unprecedented success. So far his work has been confined to three cities—Boston, Denver, and Washington. Everywhere he has had overflowing audiences, and has won the hearts of the people by his simplicity and earnestness, his fervour and devotion, and his remarkable gifts of speech. The Metropolitan National Methodist Episcopal Church was for three weeks thronged night after night with eager listeners. Ministers of every denomination, from the venerable Dr. Sutherland, the preacher to the President, down to the theological students of Howard University, came to hear him, and sinners were drawn to the Saviour by his tender pathos and stirring appeals. His singing of Gospel hymns was a special attraction, his voice having a weird, strange charm.

International Conference.

THE Evangelical Alliance is this year celebrating its jubilee in London by holding the tenth conference of Christians of all nations. The meetings, as announced, will commence at Exeter Hall on Monday, June 29. Already some 300 or 400 delegates have intimated their intention to be present, including representatives from every European country, from the United States of America, Canada, Australia, India, China, Persia, Egypt, Palestine, etc. Among these are such men as Count Bernstorff, Pastor Funcke, and Colonel von Knobelsdorf, from Germany; Pastors Hocart and Theodore Monod, from France; the Moderator of the Waldensian Synod, from Italy; Dr. E. Naville (the Egyptian explorer) and Count St. George, from Switzerland; Count Bylandt and Jonkheer de Savornin-Lohman (former Minister of Home Affairs), from Holland; Count Moltke, from Denmark; Dr. John Hall, from New York; and Sir J. W. Dawson, from Montreal. Amongst the British speakers are: Lord Polwarth (the president), the Lord Bishop of Exeter, Principal Handley Moule, Archdeacon Sinclair, Revs. Professor Charteris (of Edinburgh), Dr. Marshall Lang (of Glasgow), Dr. Bowman Stephenson, Dr. Rigg, Dr. G. S. Barrett, Thos. Spurgeon, and F. B. Meyer.

The detailed programme will be supplied by the general secretary of the Evangelical Alliance, 7, Adam-street, Strand, London. A meeting for special prayer will be held in the Council Room of the Alliance to-morrow (Friday) at 11.30 a.m.

Sports and Charities.—In a letter describing his voyage to the Cape, Rev. M. Guy Pearse says: "Sorrowfully be it whispered that the collection on Sunday morning for the seamen's charities was 16s. The amount subscribed for the sports on Monday was £15."

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Obituary.

MRS. SQUIRE, JERSEY.

A GREAT loss has been sustained to the cause of philanthropy in the Island of Jersey in the death of Mrs. Squire, on Saturday, May 23. This aged widow lady for many years past has been noted for her Christlike actions, and her benevolence in numerous directions. She departed this life after a comparatively short illness. She will be greatly mourned, not only by a great number of the poorer class who have received of her bounty, but also by those Christian friends who had the great privilege of her acquaintance.

REV. JOHN THOMSON, CAMPBELTOWN.

This honoured minister of Christ has lately passed to his rest. His pastoral labours in the U.P. Church had been greatly used of God, both as a preacher of the Word and in house-to-house visitation. Rev. A. Bain, who knew him well, says:—"He was pre-eminently the assiduous, faithful, conscientious pastor. He was ever at the beck and call of suffering and sorrow—a true son of consolation, sympathetic and helpful. He knew, too, how to rejoice with those who rejoiced. As a preacher of the Christian Evangel, he was unswerving in his allegiance and loyalty to the heart and essence of that Gospel. He never shrank from earnestly declaring the whole counsel of God alike on its doctrinal and practical sides. He loved to wed dogma and life in one beautiful unity. As a man who knew the power of the Gospel in his own heart and life, he regarded with supreme disfavour the substitutes that are being offered in some quarters in room of the omnipotent Cross. An excellent German scholar, he was well abreast of the critical and exegetical work of continental scholars, and while true to fundamental truth, travel widened his intellectual and spiritual horizon."

SIR J. RUSSELL REYNOLDS, BART.

This well-known physician passed away on Saturday last, at the age of sixty-eight. The son of an Independent minister, and the brother Dr. H. R. Reynolds, for many years principal of Cheshunt College, he rose to distinction at a very early age.

Seldom has a man been so greatly honoured in his own profession, and still less often has a man honoured his profession in such a degree as Sir Russell Reynolds, who latterly filled the honourable post of President of the Royal College of Physicians. Some hint of the great reliance placed in him may be gathered from the fact that he was the chosen medical attendant of his two predecessors in their extreme sufferings, Sir William Jenner, whose recovery was no doubt in great measure due to the loving and assiduous care of Dr. Reynolds, and Sir Andrew Clark, during whose fatal illness he was in almost constant attendance. Sir Russell, who had been Household Physician to her Majesty for nearly twenty years, will be greatly missed in Court circles. During his last illness the Queen sent her personal attendant, Sir James Reid, to Grosvenor-street almost daily, and at her own command was apprised of Sir Russell's state night and morning.

As President of the British Medical Association at the great congress in London last year, Sir Russell was an unqualified success. His address, delivered at the Imperial Institute, will for years linger in the minds of all who heard it. A man of the most deeply religious convictions, he could never bear to hear the almost coarsely materialistic utterances so common among a certain class of medical men. He ended his address with an earnest reference to the "religious element in our natures," and begged his hearers to consider that this element was in many cases the "be-all and end-all" of the existences of suffering and sorrowing fellow creatures. It was more to his personality that he owed his power than to his wide and great scholarship. His genial manner, and handsome, if somewhat sad, face, his commanding yet graceful figure, will be missed by many who owe much to the great physician's skill and generosity, and many who loved him for his social qualities.

A People's Version of the New Testament.—In an article in *Light and Leading*, of May 28, some particulars are given of two attempts to provide a modern English version of the New Testament. Dr. Weymouth has for seven years been engaged on a translation direct from the Greek into modern idiomatic English, but has not done more than half the work. When completed, his version will be provided with explanatory footnotes. Another undertaking, in the language of everyday life, has been in hand about four years, a company of scholars, including two or three ladies, being engaged thereon. Probably the first half of the New Testament will be published in 1897 or 1898, and at a price bringing it within the reach of all. Particulars may be had from Rev. H. C. Leonard, M.A., 10, Gordon-road, Clifton, Bristol.

Temperance Notes.

DR. MONRO GIBSON, preaching the National Temperance League annual sermon, said he had practised abstinence all his life.

Arrangements are being made for 200 temperance-gatherings in the North of England, winding up with a great convention in Newcastle.

The Women's Temperance Union (U.S.) have added to their ranks a "Brother Helpers" list, containing the names of gentlemen they can recommend to the branches as lecturers.

The brewery concern of Barclay, Perkins, and Co. is to be turned into a company with a capital of £6,000,000. Public-house property is going up by leaps and bounds; a tavern in the Harrow-road recently sold for £90,000.

At a last meeting of the general officers of the World's W.C.T.U., it was decided, after earnest consideration of the subject, that the next Biennial Convention of the World's W.C.T.U. should be held in Canada in the spring or autumn of 1897.

The Excise returns for the first three months of the present year show that no fewer than 8,362,130 barrels of beer were manufactured in the United Kingdom, an increase of more than a million barrels compared with the same period of last year.

The report of the London Temperance Hospital shows 1066 in-patients admitted and 5842 out-patients treated last year—a considerable and satisfactory increase. Unhappily, for lack of funds, two wards remain unused. In only two cases in the whole year was alcohol administered in any form.

A witness before the Licensing Commission stated that there was no difficulty in registering clubs, except in the cases of officers' messes and colleges. There had been no prosecutions of brewers and dealers for putting deleterious substances into beer or spirits, but only for weakening liquors with water.

The National Temperance League intends holding a conference of official Temperance advocates in London, during this week ending July 5. The congress will be confined exclusively to salaried workers who devote their whole time to the movement, and many matters affecting their welfare, and the best means of reaching the public will be discussed.

Now that open air work is in full swing, it may be well to remind missionaries of the usefulness of the magic lantern for such gatherings. The sheet may be fastened up from the windows of a house, from the side of a barn, or, in fact, on any wall; and when there is not too much wind, it is almost as easy to manage the lantern itself in the open air as in a hall. Lantern services must, of course, be held in a side street, in places where there is no traffic, and not in the main thoroughfare.

A Bill has been favourably reported to the U.S. Congress providing for the appointment of a commission of five persons, whose duty it shall be to investigate the alcoholic liquor traffic, its relation to revenue and taxation, and its general economical, criminal, moral, and scientific aspects in connection with pauperism, crime, social vice, the public health and general welfare of the people; and also to inquire into and take testimony as to the practical results of licence and prohibitory legislation for the prevention of intemperance.

The Highland Temperance League report that the two agents, Messrs. Taylor and Macpherson, addressed last year 470 meetings, attended by nearly 50,000 people; 650 pledges have been obtained. The total income from all sources has been £366, and the total expenditure £395. During the year circulars to all the School Boards in the Highlands were again issued, urging upon them the necessity of giving temperance lessons in the day-schools under their control. Due attention has also been given to the circulation of Gaelic temperance literature.

The Belfast Women's Temperance Association and Christian Workers' Union held its annual meetings, which were numerous attended, last week. This association has had a prosperous year. There are twenty off-shoots from it in Belfast alone. For all temperance purposes, including temperance, missionary, and colportage work, and the rescue of little girls, it raised last year over £800. This includes a donation of £200 by M. Leguieres to the Victoria Homes. It is affiliated to the Irish Women's Temperance Union, which now contains sixty-five branches, doing a good work, and federated to promote temperance, taking the Word of God and prayer as the inspiration of all work.

Requests for Prayer.—For a series of Gospel Tent services at Woodhall Spa through June.—That Mrs. and Miss Radcliffe may have grace and strength to do work the Lord may give them to do during a visit to the Continent.—For blessing on a mission to be held in Christ Church, Hants, from June 7, for a fortnight, by Weaver Brothers.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12 Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

THE time has come round again when the public generally are invited to give of their substance for the support of our great London hospitals. On Sabbath next collections will be made at most of the churches and chapels in the Metropolis. The services rendered to our mammoth community by these splendid institutions are so patent and so well known that no statement of them is needed. It is enough to remind our readers of the opportunity afforded them for becoming partners in such work as that done by the Good Samaritan, which met with high approval from the Great Master Himself.

The winning of the Derby by the Prince of Wales's horse is a fact that may have little real significance in itself, but the way in which the Press has dealt with it makes it clear that this form of "sport," with its attendant evils, is by no means losing its popularity. The doings of Royalty have an influence that reaches far and deep, and it is to be feared that this event will not tend towards the purifying of what is so often called our "national sport" from the sinister associations with which it has so long been linked. To have an ex-Prime Minister and the Heir Apparent so closely linked with the evils of the turf is a calamity to public morals.

The Bishop of Lichfield has received a letter signed by twelve English chaplains employed on the Riviera, and endorsed by the Bishop of Gibraltar, asking whether it would not be possible for him to point out to the clergy in his diocese how much the work of the chaplains is hindered by the presence of passing English clergymen at the concerts and at the rooms of the gambling establishment at Monte Carlo. They do not accuse their brethren of going to play, but only to see what the life of the place is like, and they think that—

Any knowledge which is thus gained is much more than counterbalanced by the apparent sanction that their presence gives to gambling.

They do great harm by encouraging other

persons to frequent the Casino. The complaint here made of clergymen might, we believe, be made of a large number of laymen; and, further, might also be applied to many other bad places besides Monte Carlo. There is no need to walk down a sewer, and run the risk of typhoid fever, in order to know that it is foul, unless the knowledge thus gained is to be definitely used for the purpose of mitigating the evil. Merely to "find out what goes on" will do the spectator harm without doing anyone else any good.

It is singular to observe that so soon after the talk about reunion among the Churches there should now be a movement on foot which is almost sure to separate them for many a year into two warmly opposed sections of Conformist and Nonconformist. Every section of the Free Churches has condemned the Education Bill. The Home Rule question is no longer a bone of contention; it is dropped; and Mr. Gladstone's famous letter to the Pope has driven all Nonconformists to make common cause against Roman Catholicism both inside and outside the State Church. The fact is that there are great principles at stake which cannot be sacrificed, and great interests which imperatively require attention. The *modus vivendi* of the different communities has not yet been found, or, if found, cannot yet be adopted. The present struggle, much as it is to be deplored, is leading up to it.

In view of Mr. Gladstone's letter to the Pope, which has created such an impression, it is interesting to read, by way of contrast, Archdeacon Sinclair's fifth charge on "Differences Between the Church of England and the Church of Rome," just published by Mr. Elliot Stock. There is a large and increasing section of the High Church party who seem to be anxious to whittle away these differences to vanishing point, and it is only in the light of such a calm and searching statement of the real question at issue, as is given to us in this striking and exhaustive summary, that they are seen in all their significance and force. No one can read this manifesto without seeing how radical are the contradictions in essential matters between the two Churches. Whatever may be the Pope's final decision on the question of the validity of Anglican orders, it is clear that to break down the wall of partition between Canterbury and Rome would be to weaken and defeat the historic message of the Church of England, and to stultify the meaning of some of the most important articles of faith professed by the Episcopal Communion. Let these be compared for but a moment with the positions of the Roman Church, and their final inconsistency is immediately apparent.

Here is a brief summary of the doctrines on which opposite teachings are given by the two authorities:—those relating to the Nature and Authority of the Church, the Rule of Faith, the Creeds, Papal Supremacy and Infallibility, the Sacrifice of the Mass, Sin and Forgiveness, the Veneration and Worship of Saints and Images, Prayers in an Unknown Tongue. These are not unimportant or non-essential matters, but such as go to the root of faith and practice; and any attempted *rapprochement* between Churches that teach contradictory doctrines on these vital points can only result in the abandonment by one or other of positions that have been again and again declared to be essential. There can be no explanation for the seeming indifference shown by intelligent Churchmen to the need for a clear and consistent witness to their historic mission, except that they are

ignorant of the nature and magnitude of the issues at stake. What is at stake is simply the Protestantism of the Church of England. If Archdeacon Sinclair's charge serves to awaken the laity as well as the clergy of the Established Church to the truth, it will do an immeasurable service to the cause of religion in the country.

The Rock thinks that the battle of the Reformation will have to be fought over again, in order to guard the heritage of truth which the Reformation passed on to us. Very likely. Every battle of principle has to be fought over and over again. Each generation needs teaching the same things. The children do not inherit their fathers' experience, convictions, and faith. The doctrines of grace are as foreign to the human nature of the men of this century as they were to that of the men of the first century. The offence of the cross has not ceased. Knowledge of the truth is not born with a man. The too common mistake is to go on the assumption that children do know as much as their parents; thus they are carelessly left to themselves, and when they go astray, as they so often do, their conduct is looked upon with surprise when there is nothing surprising about it.

Some proposals have been made for the founding of a Home of Refuge in London for destitute Armenians, but it seems to us that such a project is in every respect inadvisable. There has been great difficulty in securing means to maintain the stray Armenians who have found their way through stress of circumstances to this country and to America. The amount needed to keep one Armenian in England would furnish the necessities of life to several in their own land, and those who have come here would now gladly return home. A correspondent, who is himself an Armenian, sends some well-authenticated facts of this description, and adds:—

It is unwise to assist and encourage Armenians to emigrate. The friends of Armenia cannot do better than further endeavour to relieve the starving Armenians in their own country.

The terrible accident at Moscow has raised many comments, the main theme of which seems to have been this—how could royalty go on feasting and dancing while it knew that thousands of poor people lay dead, and that tens of thousands were full of passionate sorrow? Political reasons, it is said, compelled the continuation of the appointed programme of festivities. That may have been so; and no Russian or any one else would think of casting a shadow of blame upon the Emperor for the accident or for the subsequent course of events, which so clearly show that perhaps a despot is the most helpless man in the world. But might not the authorities have considered for a moment that political consequences of an unlooked-for kind might spring from an unthought-of quarter? The value of a poor Russian may from this time assume a new importance; in which case the dead will not have died in vain. Hitherto the condition of the millions of Russia has justified the words of Sir J. R. Seeley:—

I find great populations cowering in abject misery for centuries together.....if they cannot live they die, and if they can only just live, then they just live."

From this time the breath of life may pass over them.

In "The Mind of the Master," Rev. John Watson's new book on the teaching of Jesus (Hodder & Stoughton), another attempt is made to invest with new meanings the central principles of the Gospel. The book is full of illuminating thought and stimulating sugges-

tions, and is having a phenomenal sale, largely owing, no doubt, to the great popularity of Dr. Watson's other works. But it is vitiated by a fatal tendency on the part of the author to follow in the wake of certain recent German writers, such as Beyschlag and Wendt, to make a radical distinction between the teaching of Jesus Christ and Paul. This false and mischievous antithesis between the great sources of our knowledge of the way of salvation in the N.T. seems to permeate not a little of the teaching and the preaching of the day. It sounds fresh and clever, and consequently is just the thing to captivate the minds of those who have only an imperfect acquaintance with the Bible. A more radically shallow or false theological mare's nest, however, could scarcely be imagined, and it only does the more mischief in that it comes with the claim of following a "scientific" method of study, and of giving the Lord Jesus the central and supreme place as our authority in religious truth.

The root of the fallacy comes from an imperfect realisation of the work of the Holy Spirit as the revealer of spiritual truth. When our Lord left the earth, He promised his disciples to send them the Comforter, whose first purpose was to lead them into all the truth, *i.e.*, the truth concerning the Saviour, which as yet it had not been possible to teach them on account of their imperfect spiritual receptivity and comprehension. At Pentecost this promise was fulfilled. From that day on, a flood of light streamed into the apostles' minds concerning the teaching and work of the Redeemer. What had formerly been incomprehensible or perplexing to them became clear and convincing; and henceforth they were invested with a power to influence and convert the world that becomes an utter perplexity unless we are to believe that they were in real and full possession of the "mind" of the Master.

As to St. Paul, nothing is more evident than his profound conviction that the Gospel which he preached had been received directly from the Master Himself, without even the mediation of those who had been in his company in the flesh; and the complete consistency of Paul's teachings with the essential principles of the Gospel as it was unfolded by Christ Himself, is a sufficient proof of its authority and truth. To make a radical distinction between Christ and Paul, is therefore to raise false issues, and to suggest an inconsistency between one part of the N.T. and another, which exists only in the minds of those who invent it. It is doubly unfortunate that Dr. Watson should fall into this pit, because he has the ear of thousands who would not listen to other teachers.

One of the directions in which human ingenuity has achieved its greatest triumphs of late years has been to transform waste products into valuable commodities. Some of the most valued substances used in the manufactures and arts were once thrown away as worthless. Among many other reclaimed substances the material used in the production of cotton-seed oil, for instance, which, a few years ago, was considered worthless, now produces annually £14,000,000. It is a triumph of human faculty thus to reclaim a waste product and turn it to some great use. But it is only a parable of better things.

The reclamation of matter is of little importance compared with the reclamation of the soul. That was the work of Jesus Christ in redemption. He came to win back the

erring, restore the fallen, and turn the waste products of human sin into jewels for his eternal crown. And when his people succeed in bringing a soul to Him to be renewed and turned to Divine uses, they do that which is greater and nobler than to reclaim a wandering planet to its orbit, or turn heaps of refuse into gold. To help Him in his work is the grandest privilege of his people.

It is one of the sad results of conscious wrong-doing that when persisted in it appears to lose its heinousness, and presently does not seem wrong at all. As George Eliot says:—

There is a terrible coercion in our deeds, which may first turn an honest man into a deceiver, and then reconcile him to the change; for this reason, that the second wrong presents itself to him in the guise of the only practicable right.

From being immoral, it becomes to the mind that does it as it were unimmoral and indifferent, and so it is done as a matter of course. This is the wilful blindness which in the Pharisees drew forth the most scathing denunciations of our Lord, and for which they were accounted as guilty as though they did not do wrong in the name of right, which they always did. Conscience, which is sometimes spoken of as a sufficient guide without any Divine illumination, is for this reason incapable of leading men in the path of life except as it is constantly quickened and revised in its judgments by the Holy Spirit. It is only in God's light, that we can truly see light, even on the path of daily duty.

Our thought concerning ourself determines our self-respect; the thought of others concerning us determines our reputation; the thought of God concerning us determines our character. When we lose our self-respect we fall into humiliation; when we lose our reputation we fall into ridicule; when we lose our character we fall into judgment. Unfortunately the natural man thinks least and last of the greatest loss. So long as he is able to retain the outward respect of his fellow men he often cares little about his self-respect, and less of God's favour. There is nothing but true religion that can bring a man to the right mood in this matter; and the right mood is to put the favour of God above every consideration, and to measure the value of all things according to the standards He has revealed. In 1 Cor. iv. 3, 4 (R.V.) we have the exact order of the great criteria of character.

The power of ridicule as an enemy to religion, especially amongst the young and impressionable, is specially strong to-day. Is it not almost impossible for a working man to take his stand on the side of Jesus Christ, unless he is prepared to throw almost all considerations but those of duty and faithful regard to conscience to the winds? Among the merchant clerks of the City is it not the rule rather than the exception to laugh at chastity and purity, and to pour measureless, if polite, scorn on the old-fashioned and lofty code of morals taught in the New Testament? There is a loud call for a manful and courageous stand on the side of right, and truth, and holiness on the part of those who profess the Christian name among our young people. For their own sake this is so; for the sake of their Master, and not the least for the sake of those who are too weak and fearful to stand alone amid the scoff and scorn of those with whom they work and associate, and who have, therefore, a right to look to those older and more experienced than themselves to help them to a strong and unmis-takable witness to the faith that is in them.

"Blessed are the merciful." Jesus taught us how to be merciful by taking the side of the weak, of the slave, of the poor and friendless, of the widow and orphan, but chiefly by giving his life a ransom for sinners. We all like to have our circumstances understood—our difficulties, temptations, disappointments, and discouragements. Of Him it is said that He "will not break the bruised reed, nor quench the smoking flax; so thoroughly does He appreciate our condition, and so tender is his mercy. A gentle appreciation of another's feelings of hope or fear, a kind word to the disheartened, a firm lift to the fallen, was more in his eyes than any amount of sacrifice. There is a religion in sitting still with a sufferer and being quiet, as well as in bustling about and meddling with everybody and everything. There is the highest form of service in going with Jesus into Gethsemane merely "to watch" with Him there. The utmost we can sometimes do for a man in extremity is to be with him, letting the dew of our sympathy fall upon his heart. To hold the hand of the dying, and, by our gentle pressure, speak of our love, is our benediction and our prayer. To be there at all means so much.

"Have this mind in you which was also in Christ Jesus," writes the Apostle Paul. The significant thing in this oft-quoted text is the fact that in uttering it he is urging on us all the truth that we are able in a true sense to follow our Lord in the very thing that seems most unique in his nature. He laid aside the attributes of Divinity when He took on Him our flesh and blood. We cannot do that, but we can "empty" ourselves of many things that are dear and precious to us for the sake of those who are less privileged than we are, in order that they may be bettered and lifted up to a higher life. This is the very essence of the Christian life, that we should be willing to sacrifice self, to become poor, that through our poverty they may be made rich. That is what Jesus did; and it is significant that Paul in the two central passages in which he dwells on this fact, uses them as motives to a better following of the Divine example. The greatest truths may become incentives to the lowliest duties; and there are none so great but they are meant to swell the motive power of religion in the practical life.

Jesus Christ made religious belief rest on a double basis. The first is inward faith; the second is outward evidence. There must first be the spiritual condition, which affords an entrance into the soul of the materials out of which intelligent and fruitful belief is possible. There must then be the outward facts and forces which give the prepared heart its food and opportunity. How impotent the glorious facts of the Gospel are without the subjective condition which gives them power over the individual life, is shown every day in the fact that thousands know all about them, and are yet totally unaffected for good by them. Faith precedes all saving knowledge of the truth. "With the heart man believeth unto righteousness." How to produce this condition in which the well-known realities of the "glorious Gospel of the blessed God" are able to lay hold and transform the soul, is the task and ideal of all true preachers and teachers. It can only really be done by the Spirit of God acting through the conductor of a soul already filled with the Spirit, or through the simple mediation of the Word itself. When this comes about the result follows of conviction and conversion and renewal of souls.

Continual, Waiting on God.

By REV. ANDREW MURRAY.*

Therefore turn thou to thy God. Keep mercy and judgment, and wait on thy God continually. (Hos. xii. 6)

CONTINUITY is one of the essential elements of life. Interrupt it for a single hour in a man, and it is lost: he is dead. Continuity, unbroken and ceaseless, is essential to a healthy Christian life. God wants me to be, and God wants to make me; I want to be, and I wait on Him to make me, every moment, what He expects of me, and what is well pleasing in his sight. If waiting on God be of the essence of true religion, the maintenance of the spirit of entire dependence must be continuous. There may be times of special waiting; the disposition and habit of soul must be there unchangeably and uninterruptedly.

This waiting continually is indeed a necessity to those who are content with a feeble Christian life. It appears a luxury something beyond what is essential to be a good Christian. But all who are praying, "Lord make me as holy as a pardoned sinner can be made. Keep me as near to Thee as it is possible for me to be. Fill me as full of thy love as Thou art willing to do," feel at once that it is something that must be had. They feel that there can be no unbroken fellowship with God, no full abiding in Christ, no maintaining of victory over and in readiness for service, without waiting continually on the Lord.

The waiting continually is a possibility. Many think that with the duties of life it is out of the question—they cannot be always thinking of it, even when they wish to. They forget, they do not understand, that it is a matter of the heart; and that what the heart is full of occupies it, even when the thoughts are otherwise engaged. A father's heart may be filled continually with intense love and longing for a sick wife or child at a distance, even though pressing business requires all his thoughts. When the heart has learned how entirely powerless it is for one moment to keep itself and bring forth any good; when it has learned how surely and truly God will keep it; when it has in despair of itself accepted God's promise to do for it the impossible, it learns to rest in God; and in the midst of occupations and temptations, it can wait continually.

This waiting is a promise. God's commands are enabling; Gospel precepts are all promises—a revelation of what God will do for us. When first you wait on God, it is with frequent intermission and frequent failure. But do believe God is watching over you in love and secretly strengthening you in it. There are times when waiting appears losing time, but it is not so. Waiting, even in darkness, is unconscious advance, because it is God you have to deal with, and He is working in you. God, who calls you to wait on Him, sees your feeble efforts and works it in you. Your spiritual life is in no respect your own work; as little as you began it can you continue it; it is God's Spirit who has begun the work in you; He will enable you to wait continually.

Waiting continually will be met and rewarded by God Himself working continually. He ever does work continually, but the experience of it is hindered by unbelief. But He who by his Spirit teaches you to wait continually will bring you to experience also how,

as the Everlasting One, his work is never ceasing. In the love and the life and the work of God there can be no break, no interruption.

Do not limit God in this by your thoughts of what may be expected. Do fix your eyes upon this one truth: in his very nature God, as the only Giver of life, cannot do otherwise than every moment work in his child. Take time until the vision of your God, working continually without one moment's intermission, fill your being. Your waiting continually will then come of itself. Full of trust and joy, the holy habit of the soul will be, "On Thee do I wait all the day. My soul, wait thou only upon God."

Knave, Slave or Freeman?

By MR. ROBERT E. SPEER,

Secretary of the (American) Presbyterian Board of Foreign Missions.

WITH one broad, sweeping stroke the writer of the Epistle to the Hebrews characterises, in a quotation from the Fortieth Psalm, the purpose of Jesus as the doing of God's will.

Lo, I am come

(In the roll of the book it is written of me)

To do thy will, O God.

Such a definition of his business here Jesus Himself gave: "I am come down from heaven, not to do mine own will, but the will of Him that sent Me." "And He that sent Me is with Me. The Father hath not left Me alone; for I do always those things that please Him." There is a good working creed here for us. It is our business, first of all, to do God's will. Two classes of men deny this. One class is made up of those that do their own will, denying God's ownership of them, and seeking to please not the Father that sent them, but themselves. This is blasphemy. The men of this class are knaves. The other class is made up of those that are too weak to have a will of their own, who do the will of others or of the devil. The men of this class are slaves. Knaves, slaves, and freemen, these are all. "Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever; the son abideth for ever. If, therefore, the Son shall make you free, ye shall be free indeed" (John viii. 35, 36, R.V.).

But what is the will of God? The knave and the slave protest that it is difficult to discover. But it is so only for those that have lost the discoverer's vision. Three things make up the will of God for us.

1. "This is the work of God, that ye believe on Him whom He hath sent" (John vi. 29). God wishes us to believe on Christ, that is, to enter Christ's atmosphere and live there, to be born into the spiritual sympathies.

2. "This is the will of God, even your sanctification" (1 Thess. iv. 8). God wishes us to be holy, whole, without flaw or fleck or spot. Only this, James says, is true religion.

3. God "willeth that all men should be saved." The Lord "is not willing that any should perish." God wishes every man to know the peace and joy of doing his will. He is no party to the loss of a soul. The responsibility is the soul's or ours.

Can the knave or the slave offer a sweeter life than the life of conformity to this threefold will? Is it better to serve a human will or the will of a human master than the will of the loving and living God? Power and immortality are in that will, and only there for us. Most of us are of small strength or consequence in the world. No one, we are sure, is moulded by us. Our names will die

when our bodies fall away from us and we enter into life and the new name. We soon slip as "the dewdrop slips into the shining sea." Yet not so. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." There can be no greater men in the world than we. What can they do more than the will of God? Can we not do as much? Whoso does his will shares his omnipotence. "If this work is of God," said Gamaliel, "ye will not be able to overthrow them: lest haply ye be found even to be fighting against God" (Acts v. 39, R.V.).

Therefore it is our business never to be afraid. It may seem an odd article to put in a creed. Yet much, perhaps most, of what we do or leave undone finds its motive in fear. Our dress is governed by fear of peculiarity; our habits are maintained through fear of change; our conduct is shaped by fear of criticism; our conservatism is due to fear of freedom; we tremble in the dark for fear of danger; we listen with faces white with fear for the steps of the great liberator, Death. We are the creatures of fear, fear of man, of nature, and of everything save the God whom alone we should fear, and his will. Against all this sounds Jesus' voice: "Be not afraid of them which kill the body, and after that have no more that they can do." Against this protest all strong lives, Captain John Brown's among them, "than whose end," says Thomas Hughes, "I know of none more entirely brave and manly. . . . The very men who allowed him to lie in his bloody clothes till the day of his execution, and then hanged him, recognised this. 'You are a game man, Captain Brown,' the Southern sheriff said in the wagon. 'Yes,' he answered. 'I was so brought up. It was one of my mother's lessons. From infancy I have not suffered from physical fear. I have suffered a thousand times more from bashfulness'; and then he kissed a negro child in its mother's arms, and walked cheerfully on to the scaffold, thankful that he was 'allowed to die for a cause, and not merely to pay the debt of nature as all must.'" The Christian man must not be afraid.

The will of God is not far away. It may lead us far away some day. But for each of us the will of God lies nearer than anything else, and with warm and inviting breath is lovingly whispering to us. Obedience to this whisper is the way to the great future. Disobedience closes the doors. The man that does not love the will of God enough to throttle the little lie that now in obscurity tempts him will never be able to slay the great lie for all the world to see.

The present moment is divinely sent;
The present duty is thy Master's will.

How glorious is our condition as Christians that we "are in the mighty and good will of God," as Bushnell calls it in his sermon, "Every Man's Life a Plan of God"! How satisfying are the poise and the peace and the power of the life that with Jesus has made it its meat and its drink to do the will of God! Are you in this vast liberty? Let the doing of God's present will set you free from sin and fear.—*The Golden Rule.*

Chang-Chew, South China.—Dr. Fahmy writes: Our present Chang-Chew hospital is a new building of a little more than a year's standing. The building is commodious and well adapted to the needs of the work. For seven years the work was carried on in a native house, with its many inconveniences and drawbacks, but a good deal of good work was nevertheless done, alike from a medical and evangelising point of view. We have waited long, and at last the Lord has granted us our desire, and for this we bless Him. Patients come to the hospital in large numbers, and of these a considerable percentage remain as in-patients.

* Extracted from WAITING ON GOD: A little manual, giving short meditations on this practical theme for each day in the month. In the restless rush of our modern life these chapters must prove to the reader a rich and refreshing spiritual sedative.

Letters from S. Africa.—21.

RETURNING from Basutoland through Bloemfontein our next point was

KIMBERLEY,

ninety miles distant by cart, but requiring a railway journey of four hundred. This town used to be a pandemonium, from Saturday, when the "boys" left work, to Monday morning, when they returned to it. They were the prey of the canteen-keepers, whose vile concoctions made them mad. Now they are confined to the compounds. They agree to serve for two (or three) months, at the end of which they are free to leave, or to renew the engagement for another similar period.

During the time of their service they are not allowed any intoxicating drink. This is an unspeakable blessing to themselves and to others. The prohibition needs, however, to be supplemented by some arrangement for their protection from the crimps and canteen-runners when they leave. These people waylay them at the gates and entice them to their dens, so that some who left with the savings of months of hard work return penniless, to be again taken in the same accursed net. It is as when men leave gaol; unless the Prison Gate Mission meets them there, they are led away by their old companions. If the Government should do nothing of this kind, a Compound Gate Mission might perhaps be organised, either connected or not with some existing institution. They should be escorted a few miles on their road, and then they would be safe. The Board of Trade has arranged to remit the wages of sailors to their homes, from English and from some foreign ports. In like manner the native workmen might be saved from the sharks of Kimberley. The De Beers Company itself might find it worth its while to save their boys from the bloodsuckers. Possibly Rev. J. S. Morris may add this to his other beneficent work, to which reference is made below.

THE COMPOUND

is a large, square piece of ground, round which are the places where the boys sleep. Except in the season of rain, most of their time is spent in the open air. Here they cook their mealie meal, and, sitting round the cooking vessel, eat it with their wooden spoons. They are supplied with goods at low prices, and are able to save a considerable part of their earnings. When they have accumulated enough to buy a few cattle, those who escape the crimps return home and marry; or else, after a few months' holiday at their kraal, come back for another period of work.

The Wesleyans do well, in conjunction with the De Beers Company, in sustaining the work of the Rev. J. S. Morris in connection with these compounds. Introduced by Rev. J. Scott, of Bloemfontein, we received from him much kindness. He took us, with his daughter, to two compounds on the Sunday afternoon, where, in each case, about a hundred or more coloured workmen were gathered. There were among them native evangelists, pastors, and teachers, and of the rest some were tried and proved Christians, whose influence for good among their fellows, above and under ground, is great.

After the services we went round the compounds, when the people who were not cooking or eating were sitting by their doors, talking in groups, or dancing to the sound of their wooden harmonicons, with imitation of their battles. In one of the compounds we were introduced to Mr. Barnes, a Government officer appointed to preserve good order.

On the Monday morning Mr. Roberts, a diamond broker, nephew of Mr. Newberry, introduced us to Mr. Moses, manager of one of the mines, who took us down and explained all that could be explained as to the diamonds and the blue ground in which they are found. Those who say the Kaffirs will not work should see their discipline and regularity

and industry underground. Our guide unsparingly denounced the drink, and suggested the protection of the natives as specified above.

In the afternoon we accompanied Mr. Morris to the office where the diamonds are on view, but we only saw about £50,000 worth, all of a heap, not assorted according to size, shape, colour, and quality, as they were to be seen in the morning before a large parcel had been sent away. A set which had been cut and harmoniously arranged were really beautiful. But though it may seem cynical, I could not help thinking that the value of these precious stones does not consist altogether in their intrinsic worth, though they have intrinsic value in their adaptation to such useful work as boring tunnels through rocks, and for other purposes; but their value is fictitiously increased by the desire of ladies of fashion and wealth to sparkle, and to outsparkle each other.

Mr. Morris afterwards drove us round Beaconsfield, and showed us the extinct volcano there, which has already been worked, and may be worked again. The examination of the blue ground is much more thorough than it used to be. Out of some which had been laid upon the streets, £8,000 worth of diamonds were gleaned.

The Y.M.C.A. is in its infancy, but is likely to thrive under the fostering care of the secretary, who came out from Hastings within, I think, the last two or three years.

AT MAFEKING

is a Wesleyan Mission, superintended by Rev. A. S. Sharp, on whom we called, and who, after explaining his work, took us to interview the aged and loyal chief Montsioa (pr. Montsewa), who was sitting outside his dwelling with several of his head men, some of whom were Christians. A large number of cattle had been shot on account of the rinderpest. As many as 800 laden waggons were on the road between Mafeking and Bulawayo, the oxen, diseased and otherwise, having been killed. Montsioa said the locusts and the drought had destroyed their mealies, and now their oxen were shot, how were they to live? His people would be all starved or scattered. He was sure the Queen didn't know. The poor old chief (he is eighty-six) cried as he told his sorrows. The huts of his people extend for two miles along the river side.

Leaving Montsioa with regret that we could not help him, we called on Rebecca, the widow of Molema, who was the earliest member of this mission. She said she was so old that I might be her son. I think she was considerably over ninety. She had known Dr. Moffat. With her was a relative, Elizabeth Motshegare (which signifies noon-tide). She was a class leader. They knew, Molema said, that in this world we are strangers, but when we pass away we are going into rest—into joy.

Between Vryburg and Mafeking is Photwani, near which Mr. Bevan, brother of the late Mr. R. C. L. Bevan, lives with and like the natives. He came out many years ago to save his life, and is living still, doing good work among his humble friends.

This is a good climate for consumptive people. If they come out soon enough, the disease may be arrested, or perhaps healed. But it is pitiful to see some who came when the malady was too far advanced. It would have been kinder to keep them at home, and let them end their days among their friends, than to send them out to die among strangers in a strange land.

Rev. James Scott, who has been so long at Bloemfontein, has been appointed to Durban by the recent meeting of the Wesleyan Conference at Durban. The *Cape Times* says:—

"Mr. Scott has spent eleven years at Thaba 'Nchu, and two periods of nine years each at Bloemfontein, and his loss will be greatly felt throughout the Free State. As chairman of the Kimberley and Bloemfontein district, he has travelled very extensively

through the State, and is one of the best-known and most respected citizens of the Republic. His removal will be deeply deplored. He is to be succeeded at Bloemfontein by Rev. G. A. Theobald, and Rev. James Thompson, M.A., of Kimberley, becomes the chairman of the district."

Mr. C. B. Elliott and Mr. David Hunter, the managers of the Cape Government Railways and the Natal Railways, are both earnest Christian men. I have to thank each for facilities afforded me in travelling over their respective lines. I regret to say both are suffering in health. Mr. Elliott sails in the "Norman" for a six months' change and rest at home, and Mr. Hunter went some weeks ago for some medical and surgical assistance. The recent report of both these systems is phenomenal for the amount of business done, the economy in expenditure, and the largeness of result.

Cape town, May 5.

R. COPE MORGAN.

Jews on the Continent.

IN a letter dated May 27, *en route* to Galatz, Rev. D. Baron writes:—

During our brief stay in Vienna we had occasion to observe the feeling of unrest and consternation felt in large Jewish circles in consequence of anti-Semitism, with which the Austrian metropolis seems to be going mad. In a debate in the Austrian Volksrath, a few days ago, an anti-Semitic member said that the 2,000,000 Jews in the Austrian Empire ought all to be poisoned like reptiles, or driven into the sea and drowned. There is quite a movement on foot in Vienna not to let dwellings to Jews, and many of the unfortunate people, especially of the poorer classes, are feeling the consequences of it terribly.

From Vienna Rabbi Lichtenstein and myself travelled by Danube steamer to Budapest, and on board had many opportunities of making the name of our Saviour known. In Budapest we could do but little this time, the people being pre-occupied, and the whole town given up to the festivities in connection with the celebration of the Hungarian "Millennium." On May 6, accompanied by Pastor P. Gordon, of the Swedish Jewish Mission, I started for Transylvania. Our first stay, for two days, was in Grosswardein, but on the way there we broke our journey and spent a few hours in Tapio Szele, which has been made famous by Rabbi Lichtenstein, who, as Rabbi, while still in office, preached Christ in the synagogue for five or six years. Some of the Rabbi's former members have left the town, and the synagogue (or "Tempel," as it is called) looks desolate and forsaken. We visited and conversed with a number of the people, and were thankful to find that Rabbi Lichtenstein's teaching and influence is not forgotten by, at any rate, some of them.

On May 9 we reached Klausenburg, in Transylvania. Physically and geographically a beautiful country, Transylvania is spiritually one of the darkest regions of the earth. Once it formed the great bulwark of European Christendom against Mohammedanism. Now it is itself almost pagan, and all that remains in it of Christianity is a mere name without life or power. It is populated by many different nationalities—Hungarians, Szeklers, Saxons, who immigrated in the 12th century, Roumanians, Armenians, Gipsies, of whom there are over 100,000, Slovaks, Ruthenians, etc. It is impossible to describe the deadness and moral and spiritual destitution of all these different nationalities in this region.

Among the Jews especially there is a wide door open for the Gospel. In Klausenburg, Karlsburg, Kis Kapus, Hermannstadt, and Kronstadt we had wonderful opportunities. From early morning (sometimes before we were dressed) till late at night people came to us, sometimes quite crowding our rooms, to hear about Christ, or to beg for a copy of the New Testament, which some of them had never before seen in their life. We met with at least a few whose hearts seemed really prepared by the Spirit of God for the message we brought.

From Kronstadt we crossed the Transylvanian Alps into Roumania. In Bucharest we spent five days, and had to do with many inquirers. We next went to Rustchuk, which is the largest town for population in Bulgaria, and there also we had great encouragement. Till eleven at night our room was full with Jews, of some of whom we can well say that the Lord has begun a work in their hearts.

King David and His Psalms.

By REV. J. STORJOHANN, CHRISTIANIA.

THE RESCUE FROM THE PHILISTINES. (Concluded.)

Notes on Psa. xlviii., compared with Psa. xlv.

IN verse 2 Mount Zion is designated "the sides of the north," probably because David on the north side—"from Millo inwards," where the city was not protected by deep valleys as elsewhere—had caused towers and fortifications to be erected, which, according to verse 13, were to be marked.*

This, then, is said of the north-eastern side of Jerusalem, and in Psa. xlv. 4 the southern side was mentioned in connection with the rivulet Shiloah. In other respects, also, the two psalms closely correspond. That which in Psa. xlv. is spoken of as an earthquake (2, 3) and the voice of the Lord (6), is in Psa. xlviii. 7 attributed to the hurricane from the east—the Levant as it is now called, the most dangerous wind of the Mediterranean—by which were broken the ships of Tarshish. As God, in Psa. xlv. 5, is in the midst of Zion, so that it shall not be moved, so also in Psa. xlviii. 9, those who believe in the Lord's lovingkindness think of Him in the midst of his temple. Whereas in Psa. xlv. 8 those things which are to be beheld ("Come, behold") are the works of Jehovah, by which He maketh wars to cease; so in Psa. xlviii. 12, it is the beautiful Zion which is to be marked ("walk about Zion"). This, in the first place, is because God has made Himself known as a high tower, and is to be exalted above the nations and on earth; and, secondly, because He, at the dawn of morning, shall be the God of Zion for evermore, guiding the people of Zion through the shadow of death into everlasting bliss.†

(1) How can Jehovah be otherwise than great and highly to be praised in the city of God, and on the holy mountain, now that He on Mount Zion, the northern side of Jerusalem, the joy of the earth, and the city of the great King (Psa. xlvii. 2), has been made known (lxxvi. 1, and ix. 16) as that for which Psalm xlv. praised Him, *i.e.*, a refuge or a high tower?

(2) This happened when the five Philistine kings, graphically described ("For, lo!") assembled themselves, and passed by together (in the original "over the frontier"; comp. Judges xi. 29). They saw a sight which amazed them; it was a reversed *veni, vidi, vici*. They were routed, and put to flight; there was a panic, an anguish as of childbirth, and it was caused by a hurricane from the east, the Levant, a source of danger to even the largest ships (Ezek. xxvii. 25, 26).‡

(3) That which had already been made known through revelation (2 Sam. vii.) the inhabitants of Jerusalem had now before their eyes—namely, the establishment of Zion for ever by Elohim; on such lovingkindness, then, do they also meditate in the temple of God.

(4) Through these judgments of his right hand, full of righteousness, and over which Zion is glad and Judah rejoices, shall the praise of God and his name reach unto the ends of the earth.

(5) But the daughters of Judah—the country population—must walk about, and look at Zion with gladness—must look upon her, saved and free, with her towers, her bulwarks, and her palaces. In

* The eminence of Moriah really formed the north-eastern side of old Jerusalem. All this glory is now departed, but it should, however, be borne in mind, that the Tower of David is still standing. It may be the "tower of the flock" mentioned by Micah iv. 8, to which shall return the kingdom of the daughter of Jerusalem.

† How God will guide the believer "over death," the Korahite has shown us in Psalm xlix. There, in verse 14, is mentioned (as well as in Psalm xlv. 5) "the morning," that bright morning when the upright shall have dominion. Psalm xlix. being acknowledged as belonging to the Davidic period, this is another proof that Psalms xlv. and xlviii. belong to the same period and authorship, in spite of the assertions to the contrary of various commentators.

‡ The ships of Tarshish were, presumably, known in the time of David, as well as later, in that of Solomon. The cedar-wood for David's palaces was in all probability brought to Joppa in them.

this manner they are to bear witness to posterity that God is always the same, the marvellous helper He has just now proved Himself to be for ever and ever. In this eternity He will give his own a share by leading them over death. By establishing Zion for ever (8) therefore, the people of Zion cannot perish, but must be guided through death to participation in the eternal God of eternal Zion.

CONCLUSION.

Is it really possible that one of the greatest grantings of prayer in the Old Testament has hitherto been completely unrecognised and overlooked? The correlation and consistent harmony in the series of psalms delineating this event guarantee its reality. Around it is gathered a string of gems consisting in all of twenty psalms (including also Psalms ix., x., and xiv.), which for the most part can only be understood by the light of this experience, and through it alone can the full reality and authenticity of these psalms be proved. They have hitherto been a subject for the wildest conjectures on the part of exegetes.*

It is the question of a prayer by which David saved his people from the most imminent danger caused by the war—a prayer isolated by the peculiarity that Jehovah was publicly praised for its fulfilment before such a thing had taken place. It is a prayer by which David, after his fall, received a rehabilitation, so that he in truth became a lamp for God's Israel—a prayer which, to the whole heathen world, became a mission-sermon of the most ardent kind.

The Philistine war, and the intervention of God by means of the storm and theophany occasioned by it, form one of the greatest and most important episodes, not only in the life of David, but in the whole of the Old Testament history. It is the crown of all David's victories, the coping-stone in the development of the power of his kingdom, and the completion of his typical rule of the world.† It is the mark of God, imprinted upon him as the king anointed on Zion, to whom the heathen had been given as an inheritance, and the ends of the earth for a possession.

It is, as it were, a concluding point in the history of Israel from the time of the Exodus. The heading over Ps. xviii. is also in the same style as that over Exodus xv.: "Then sang Moses . . . this song unto the Lord." Ps. xviii. is thus placed on the same level with the salvation therein recorded. It is a counterpart to Joshua's prayer when the sun stood still in Gibeon, and the moon in the valley of Aijalon; when God, as never before, listened to a man's prayer and let the hailstones rain on the fleeing Amorites.‡ But the point of greatest importance in this blow which God

* Is not the series of psalms here reviewed indeed worthy of a serious and kindly-disposed test? This, too, at a time when the Old Testament, and not least the Psalms, is mercilessly attacked—when advanced criticism will not leave David a single psalm, but has, in an astonishing manner, dragged even positive science into its toils. Such a man as Karl Marti has in cold blood declared that, "after careful examination of the sources in the historical books, we must reject David's original picture, and refuse him his laurels as the Levitical singer." Also Professor Buhl, of Leipzig, the successor of Prof. Delitzsch, in his "History of Israel," challenges an attempt "to try" and extort from the psalms "of David" "a single instance of historical value." Even with regard to Psalm xviii., "which has most likelihood of being written by David himself," he finds "all manner of difficulties, which make it probable that the psalm, as it now stands, must, at any rate, have originated from an adaptation of a genuine foundation." A declaration which, about a decade ago, was only ridiculed when advanced by the Jewish interpreter Grätz, is now, in all seriousness, propounded by men like Professor Buhl. "A single instance of the greatest historical value" in this series of psalms is David's praise of God before the fulfilment of his prayer, and this is the real secret of Psalm xviii. (Psa. xviii. 3, and lxxvi. 16, 17). Is it not here shown that "every lucid representation of a clear and consistent wholeness is far superior to mere criticism"??

† David seems hitherto only to have possessed Gath, the capital (2 Sam. viii. 1). Now all the Philistine strongholds fell at his feet (Psa. xviii. 43 and 45). It was then, first, that the whole of the country, originally intended for Israel, came into his possession.

‡ It is worth remarking that the scenes of the two events, lying close together, may be seen on the journey from Jaffa to Jerusalem while crossing the plains of Aijalon. Beth-horon, where Joshua uttered his prayer, lies to the north-west, and Gob or Gezer—re-founded in 1873 by Clermont Ganneau—the pass through which the Philistines endeavoured to enter Judah, and where the battle took place, to the south-west.

Himself finally struck in the wars of David, must certainly be that it contained a promise of universal peace, and of the entire cessation of war. It fell to the lot of the Korahite to proclaim this prophecy, first suggested by David himself (Ps. xxix. 10-11).

David may also urge this great hearing of his prayer as a proof to his people, and to the whole world, that, in spite of his great fall, he was now completely reinstated in his relations with God, and more than ever a man after God's own heart.

Madagascar Missions.

WE give the following extracts from a letter by a missionary's wife in Madagascar:—

I have come to the capital to attend the first public Protestant service ever held in Madagascar in the French language. Two pastors of the Reformed Church of France, both truly earnest and consecrated men, reached Antananarivo three weeks ago. Their names are Mons. Lauga, of Rheims, and Mons. Kruger, of Paris, who is tutor at the training institution of the Paris Missionary Society. Mons. Kruger has been laid aside with fever, and it is M. Lauga who has arranged everything for this French service, which is to be held regularly every Sunday morning. There was a difficulty about hymns, no French hymn-books having yet arrived, and also about a choir to lead the singing. This latter was supplied by some young men and boys from our L.M.S. College and high schools, who sang and behaved exceedingly well throughout, counting it an honour to be chosen for this service. Many of them are real Christians, and so glad to find that they have fellow-believers among the French conquerors. The hymns were taken from a solitary copy of the McAll hymnal which had found its way into M. Lauga's box, and were printed on leaflets at the Friends' Printing Press.

M. Lauga had thought there would probably be only about ten or twelve worshippers, so that he was agreeably surprised to find some twenty-five or twenty-six Frenchmen, including M. Laroche, the Resident-General, and several staff officers, and one French woman, but for whose presence I should have found myself the only woman in the congregation. Six of the Frenchmen—officers, I think—were Roman Catholics, but had attended M. Lauga's services on board the vessel during his voyage out, and been so much interested that they took the first opportunity of coming again on land. Indeed, if by God's blessing these services continue to be held, I believe the schoolroom where we met will be found too small. Everyone present appeared to join heartily in the singing, and to listen attentively to the good pastor's earnest and impressive discourse on witnessing for Christ. "It is not pleaders that our Lord so much needs in this land as witnesses," he said; he went on to urge his hearers, as Christians among a people more easily taught by example than by precept, to witness for their Master, by word, by justice, by purity, and Christian love. One young lieutenant listened with tears in his eyes, and lost no time in calling on the pastor that very afternoon.

Monday, Mar. 2.—This morning the united monthly prayer-meeting of the city churches was held in one of them, when Pastor Lauga was present and gave an address in English, which Mr. Baron translated into Malagasy. The people were greatly delighted and moved by his addressing them as brothers and sisters in Christ, and much interested in his sketch of the history of Protestantism in his native land.

As missionaries we are all greatly rejoiced at the coming of these brethren so early, and, therefore, so opportunely, to witness for Christ and the power of his salvation to the weak and vacillating disciples here who have turned from idols to serve the God of whom they know so little, and to confess with their mouths the Lord Jesus Christ in this far land. They give a practical contradiction to the Malagasy notion that all the French are Roman Catholics, and the presence of the Resident-General at their French service will do this even more effectively. We all thank God for sending these dear friends, and pray that his richest blessing may rest on them and their work for Him. Some of the natives are already begging Mons. Lauga to stay here altogether, he has become such a favourite with them. This, I suppose, is quite impossible, but it is intended, I believe, to send out one or more missionaries to settle here before the two delegates leave.

OUR DAILY HOMILY.

SUNDAY, June 14.

"THE SINS OF JEROBOAM, THE SON OF NEBAT, WHO MADE ISRAEL TO SIN."—2 Kings xv. 9, 18, 24, 28.

THIS chapter anticipates the final overthrow of the kingdom of the tribes. It describes the corruption and disorganisation of the people which made them the easy prey of Assyria. One puppet-king after another was set upon the throne to fall after a brief space of rule, and four times over it is said that they followed in the steps of Jeroboam, "who made Israel to sin." The seed sown two hundred years before had at last come to maturity, issuing in the ruin of the nation. What a comment on the inspired words, "Sin, when it is finished, bringeth forth death."

Twelve times in the story of the kingdom of Israel, we are told that Jeroboam, the son of Nebat, made Israel to sin. The institution of the calves on his part seemed to be a piece of political wisdom, but it was an infraction of the Divine law; and that can never be politically right which is morally wrong. The house cannot stand unless the foundation can bear the test of the Divine plummet. The kingdom of Israel fell, to prove to all after time that the disregard of God's law is a foundation of sand, which can never resist the test of time.

Why is Jeroboam so frequently called "the son of Nebat"? Why should the father be for ever pilloried with the son, except because he was in some way responsible for, and implicated in, his sins? There was a time when perhaps Nebat might have restrained the growing boy, or led him to the true worship of God, or perhaps his parental influence and example were deadly in their effect. How important that parents should leave no stone unturned to promote the godliness of their children.

MONDAY, June 15.

"KING ABIAZ SENT TO URIAH THE PRIEST, THE FASHION OF THE ALTAR AND THE PATTERN OF IT."—2 Kings xvi. 10.

The fashion of this world passeth away like a fleeting dream, or like the panorama of clouds that seems constituted for a pavilion of the setting sun, but which whilst we gaze, tumbles into a mass of red ruin. And yet we are always so prone to imitate King Abiaz, and visit Damascus with the intention of procuring the latest design, and introducing it, even into the service of the sanctuary.

Man naturally imitates. He must get the pattern of his work from above, or beneath; from God or the devil; hence the repeated injunction to us all, to make all things after the pattern shown on the mount. If we would be rid of the influence of worldly fashion, we must conform ourselves to the heavenly and divine. The best cure for worldliness is not unworldliness but other-worldliness. The best way of resisting the trend of people around us is to cultivate the speech, thought, and behaviour of that celestial world to which we are bound by the most sacred ties, and whither we are travelling at every heart-throb.

This introduction of the altar of a heathen shrine into the holy temple of Jerusalem, reminds us of the many rites in modern religious observances which have been borrowed from paganism, and warns us that the Church has no right to go to the world for its methods and principles. Let the world do as it may in its discussions about truth, its efforts to attract attention, and its organisations; our course is clear, not to build altars after its fashion, or model our life on its maxims.

TUESDAY, June 16.

"THOSE NATIONS FEARED THE LORD, AND SERVED THEIR GRAVEN IMAGES."—2 Kings xvii. 41.

It was a curious mixture. These people had come from Babylon, Hamath, and Sepharvaim, and were settled in the land from which Israel was deported. In their desire to propitiate the God of

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the country, they added his worship to that of their own gods (v. 32), they did not really fear Him (v. 34). There was the outward recognition of the God of Israel, which was worse than useless. Are you sure this is not a true description of your own position? You pay an outward deference to God by attending his house, and acknowledging his day, but at the same time you are really prostrating yourself before other shrines. One originates in a superstitious fear, a desire to stand well with your fellows, but it is in the direction of the other that your heart really goes. You come as his people come, sit as his people sit, kneel as his people kneel; but your heart is far apart, and you only do as you do that you may follow your own evil ways with less fear of discovery.

With all of us there is too much of this double worship, but let it be clearly understood that it is only apparent, not real. No man ever really serves two masters, or worships two gods. Whatever conflicts with God in heart or life is our real god. Whatever appears to share our heart with God really has our heart. God will never be in competition with another. He must either be all or none. Give Him all.

WEDNESDAY, June 17.

"NOW, ON WHOM DOST THOU TRUST?"—2 Kings xviii. 20.

It was no small thing for Hezekiah to rebel against the proud King of Assyria. Hamath and Arphad, Samaria and Sepharvaim, Hena and Ivah, reduced to heaps of stones, were sufficient proofs of the might of his ruthless soldiers. How could Jerusalem hope to withstand? Rabshakeh could not comprehend the secret source of Hezekiah's confidence. It was no use for him to turn to Egypt. Pharaoh was a bruised reed. And as for Jehovah! Was there any likelihood that He could do for Israel more than the gods of the other nations had done for them?

Not infrequently does the puzzled world ask the Church, "In whom dost thou trust?"

Our life must to a large extent be a mystery, our peace pass understanding, and our life be hidden. The sources of our supply, the ground of our confidence, the reasons for our actions must evade the most searching scrutiny of those who stand outside the charmed circle of the face of God, as it is written, "Eye hath not seen, nor ear heard . . . what God hath prepared."

We all ought to have the secrets which the world cannot penetrate. Doubt your religion if it all lies on the surface, and if men are able to calculate to a nicety the considerations by which you are actuated. We must be prepared to be misunderstood and criticised, because our behaviour is determined by facts which the princes of this world know not. We do not look up to the hills, because we look beyond them to God; we do not trust in silver or gold, or human resource, because God is our confidence. We can be independent of this world, because we are so sure of the next.

THURSDAY, June 18.

"AND HEZEKIAH SPREAD IT BEFORE THE LORD."—2 Kings xix. 14.

Amid the panic that reigned in Jerusalem, the king and the prophet alone kept level heads, for they alone had quiet, trustful hearts. We hardly realise the crisis unless we compare it with the march of 200,000 Kurds or Turkish soldiers upon some peaceful Armenian community. Israel had no earthly allies. Her only reinforcements could reach her from heaven, and it was the care of these two saintly men to implicate their cause with that of the living God (v. 4). This is the faith that overcomes the world, which realises that God lives here and now in our home and life and circumstances. His cause is implicated in our deliverance, his name will be disgraced if we are overwhelmed; and honoured, if preserved. He is our Judge, Lawgiver,

and King, and is therefore bound by the most solemn obligations to save us, or his name will be tarnished.

When therefore letters come to you, anonymous or otherwise, full of bitter reproach; when unkind and malignant stories are set on foot with respect to you; when all hope from man has perished, then take your complaint—the letter, the article, the speech, the rumour—and lay it before God. Let your requests be made known unto Him. Tell Him how absolutely you trust. So, from out your heart will pass malice and fear. Peace and love will be its keepers, as the angel-guards of the tomb of Christ, and there will come a swift message of comfort, like that which Isaiah, the son of Amoz, sent to Hezekiah, saying, "That which thou hast prayed to Me, I have heard."

FRIDAY, June 19.

"LET THE SHADOW RETURN BACKWARD TEN DEGREES."—2 Kings xx. 9.

It is impossible for us to understand how this could be. The shadow of the declining day waxes ever longer, and only a miracle could change the appearance on the dial. It may suggest some significant thoughts about shadows that may still go back.

The shadow of a wasted life.—Of course, there is a sense in which the wasted years will never come again. They have passed beyond recall, but the shadow may go back on the dial of our life when we truly repent and turn again to God, for He hath promised: "I will never leave thee, neither forsake thee, and I will give back the years that the canker worm and caterpillar have eaten."

The shadow of happier days.—These seem to have gone. For long you have noticed the growing twilight, and it has seemed impossible ever again to have the lightness and spring of one or two decades back. But be of good cheer, for when a man comes into that fellowship with God which sorrow and temptation teach, when with growing years he attains added grace, we are told that he shall return to the days of his youth; his flesh shall come to him like that of a little child.

The shadow of early affection.—Have you lost loved ones, so that your life is like a house the windows of which, one after another, have become shuttered and dark? But love is not forfeited for ever. Those who forsake all for Christ's sake shall get all back again in Him. His love comprehends all human love. The relationships of his kingdom surpass in tenderness and tenacity those of the warmest earthly ties.

SATURDAY, June 20.

"AND HIS MOTHER'S NAME WAS HEPHZI-BAH."—2 Kings xxi. 1.

Hephzi-bah means, "My delight is in her" (Isa. lxii. 4). How strange, supposing that her name was any indication of her character, that such a woman should have borne such a son, for "Manasseh did wickedly above all the Amorites did which were before him." A godly ancestry, however, does not guarantee a holy seed. Hezekiahs and Hephzi-bahs may be the parents of Manassehs. That this may not be so:—

Let us guard against the inconsistencies of our private life. The child of religious parents becomes habituated to their use of expressions in public which betoken the highest degree of holiness, and is therefore quicker to notice any inconsistency in temper or walk. Is there not a subtle temptation also for those who work much for God in public to feel that a certain laxity is permissible in the home? Will not late after meetings at night compensate for indolence in the morning, and will not protracted services be the equivalent for private prayer? May not irritability to servants or children be accounted for by the overstrain of our great work? Hence, inconsistency and failure to realise our lofty aims, which are quickly noticed by children, and begot distaste for our religion.

Let us guard against absorption in public religious duty to the neglect of the home. Does it never happen that the children of religious parents are put to bed by nurses who are heedless of their prayers, because their mothers have undertaken a mission? Do not boys sometimes grow up without the correcting influence of the father's character, because he, good man, is so taken up with committees? Keep other vineyards if you will, but do not neglect your own.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

A Zulu Blind Boy's Story.

(Concluded.)

WHEN Panda died in Zululand, and his son Cete-wayo was made king, in that year I began to understand truly that the Son of God had come into the world. I had heard the name of Jesus, but I did not seem really to know who He was or why He came. One day "Inkosazana" came to the meeting, and she told us about Jesus walking on the water—how kindly He helped Peter when he was sinking and unable to help himself, how He put him in the boat where he was safe from harm. Then she said, "That is the same Jesus who loves us, who is our friend. He took Peter out of his trouble and put him in a safe place. So He can take us out of our sins, can help us, can keep us safely, and at last take us to his own beautiful home."

Those words did not go out of my mind; I thought of them continually. A night or two after this I had a dream. I thought I was trying to walk by myself, and I fell into a dreadful mudhole. I tried to get out, but could not: slowly and surely I felt myself sinking. I called, I struggled, but all in vain. No one came to help me. Suddenly I thought that I could see, and there, quite near me, stood someone who was a stranger. He reached out his hand and said, "Come to me; I will help you." Eagerly I put my hand in his: I had little strength for doing more. Safely and tenderly He brought me out of the mire on the dry land. I tried to thank Him, and as I looked into his face, quickly the thought came, "This can be no earthly being. It must be He who is the friend of the troubled, the friend of sinners." I felt that He was my friend. Then I awoke and knew that I was still blind, that I had only been dreaming.

I could not get away from the thought that this same being, Jesus, was near me, was my friend, and I longed to know more about Him. I could scarcely wait for the next meeting, and then only Titise came. I asked her to tell me more about Jesus. She told me something that He did, but I longed to see "Inkosazana," that she might tell me just as she had done before.

The next week she came. When I heard her step my heart bounded with gladness. I then did not wish to keep my head in my blanket: I told her how very glad I was that she had come. She sat near me, and I asked her all I liked. We talked much about the Son of God, and what He had suffered and done for us. As I heard more and more of his love, a stillness came into my soul, when I thought of his being my friend. She told me of his opening the eyes of the blind, and then she said, "It may not be in this world, but some day you will again see. Jesus can make you see; it will not be a dream! In another world, much better than this, there will be his home, the home of God and the redeemed. He loves you, is truly your friend. When it is best for you to go, if you will trust in Him and obey Him, He will bring you safely there. Then you will no longer be blind."

Oh, I cannot tell you how sweet it was to me to hear all these glad tidings! They were continually in my thoughts, and were to my heart like rain in a dry and barren land. Yet I felt that I did not know how to speak to Him who was so great, so pure, so holy; yet I hoped that He would understand me. So that night, and when alone, I often put my head in my blanket and whispered a few words to Him.

The desire to know better how to pray grew very strong upon me; I could not wait for the next meeting; I went to the teacher in the school and asked him if he would teach me how to pray. I thought that because he wore clothes he must be a Christian, but he was not, although he had learned to read when a little boy. He told me that he too was seeking Christ, and I believe he found Him about that time. He talked very kindly to me, and told me of the prayers that the Saviour taught his disciples. He also told me to keep on trying to know Jesus, and not to be afraid to tell Him all that was in my heart; and so light and trust kept coming, coming into my soul.

"Inkosazana" said that I could go to school, and the teacher would teach me verses from the Bible. He wished me to learn the third chapter of John. So I went to school, and while learning

that chapter I saw very plainly that Jesus Christ the Son of God was my Saviour. I asked Him with all my heart to take my sins away, to take me and keep me. I trust that I was then truly born again.

Since that day I have never known a time when I did not feel that God was with me and heard my prayers. It is not difficult for me to remember chapters and verses from the Bible, or where they are written. I have learned a great many, so that now when I preach I can get on without anyone helping me by reading the Testament or hymns. I sometimes think that it is better for me to know the Testament and parts of the Bible in this way than to be able to read it. I am glad, when I speak to others of Jesus, that I can remember his words to tell them. I never now feel lonely and sad, as I used to do, I have continually so much to think of that is pleasant. I have even grown happy in the thought of being blind. If I had not been blind I might never have sought and found Jesus Christ. To have found Him is more to me than eyes or any earthly thing.

My one great desire and joy is to tell others of Jesus and how they may find and follow Him. I have been at the Theological School at Adams for over two years. I learn by listening, and hope in that way to learn much about the way of salvation and to be better fitted for the Master's use.

I am twenty-nine years old. I have a wife and a little daughter. My wife is being taught by one of the ladies at Adams (Amanzimtoti, the oldest station of the American Board of Commissioners for Foreign Missions in South Africa). When we have finished here we shall hope to return to Umvoti and live near our old home, where I trust that God will help me to be pastor over the people of my father's tribe, and to lead many of them to love and follow our Lord Jesus Christ.

I want to thank you, more than words can express, for sending missionaries to us. I love to pray for them and for you who send them. Will you not pray much for the native pastors, that God will raise up many more to work for Him and give us much of the Holy Spirit? For the darkness here is great, very, very great!

The Bible Searcher.

Foreign list:—

J. A. Field (Sydney), Nos. 17 and 18; Charlotte Cane (South Africa), No. 20; W. Arnot Craik* (Canada), No. 21; Gerhard Meuter* (Malta).

No. 22 (second list).—Correct answers received from:—

John Jeffs, Christine Arnold*, Bella Mack, H. Morris, J. Stainer, Willie McMurray*, Bessie Scantlebury, Thomas Mack, Alec and Fannie Waring, Arthur Cordell, Arthur and Edward Llewellyn, Minnie Giddings, Vera, Norman and Daisy Petrides, Helen Willoughby*, Isabel, Elmina and—Ros, Gwendoline Hill*, Nora, and James Love, Oswald* and Horace* Roberts, Nellie Seth, Eva Monti, Harriette Orr, Agnes Seth, Dora Walters, Violet Studdert, May Bentley, Mary and Valerie Maitland-Kirwan, George and M. A. Cowell, Thea Guinness, Muriel Jocelyne, Dorothy, Annie, and Elma Grove, Dora Corrie*, Lucy Soltan, Lottie Orr, E. Verbury, Mary Tilley, Gertrude Scott, Mary and Annie Fleming, Edith Haisley, Edith Grail, Nina Goote, Elma Tebb, Margaret Macphers, Charlie Milledge, L. Culley, E. T. Elliott, Frank Grigg, Percy Leigh, H. F. Russell Smith, Rosetta Sherwin, Eva Jones, Daisy Groves, Maggie Woods, Annie Cooper*, Cecilia Reid, Ethel Williamson, Ruth Braithwaite, Daisy Annett, Eva*, and John* Gray, John Henzies*, Elsie Grace, and Lila Wright, Winnie Shaw, Nancie Parker, E. B. and Netta Black, John Thomson, C. W. and Lucy Jacob, Marcus King, Barbara Maconchy, Mildred Haig, M. Moffatt and Sinclair Jackson, Ruth van Milligen*, A. W. Webb, Aline Bazett, King and Cyril Bennett, Ruth and Agatha Harrison, Eric Howell, Jessie West, Maggie Buchanan, Oswald Mavor, S. C. Boyman, Evelyn Shaw, William and Colin* McKenzie, Katerina Blair, Louis Berthe, Willie Findlay*, Louisa Morse, Clara Lyddon, Kate and Dora Symes*, Mabel and Ada Davis, Joale and Percy Cheal, Edie Simpson*, Richard Lewis, Evelyn Moir, Eric* and Gerald Heaton-Smith, Walter Staines, Dorothy Arbuthnot, John* and George* Gibson, Bertha Kelsey, Lindsay and Leonard Brooker, Kathleen Fowleraker, Freda Hanton, Elma Ishmail, Jessie and Fanny Cockram, Thomas Rayner, Muriel Shaw, Flavelle Caldwell, Archibald Bearsby, Ella Durr, Winifred Nash, Edith Daisley, Reginald and Thomas Harris, Ada and Willie Palmer, Frances Devenish-Meares, Frances Harris, Helen Dunbar, Edith and Annie Clarke, Francis Hoyte, Susie Kent*, May Meredith, Winnie Shakespeare, Bessie Cheale, Daisy and Ruby Allen, Connie and Alice Rouse, Bertie Davey, Harold Wodson, M. H. Daniels, Margery and Trevor Matthews, Isabel Phipps, J. H. Goodchild, Norman Braby, Emily and Florence Palmer, L. E. Frank*, Florence, Victor, and Willie Bellerby, Nellie Lovegrove, Minnie Elsie, Edith and Sissie Mosson, Ada Heap, G. G. Williams, Marjorie R. Hodge, Margaret H. Halse, Edward Rainey, Grace Dawson-Scott, Robert Meikle, Isabella and Jessie Boston, Hannah and Christine Parker, Lillian Bevan, Eva and Ethel Hutchings, May and Tom Hunter, Charles Bewley, Maggie Goodland*.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 23).

1. (a) Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God (St. Mark i. 24). Spoken by the man with the unclean spirit in the synagogue at Capernaum to Jesus.
- (b) And (Jesus) said unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them (St. Mark i. 44). By Jesus to the man cured of leprosy.
- (c) No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse (St. Mark ii. 21). By Jesus to John's disciples, scribes and Pharisees.

2. Four. *The wayside.* Such as hear the word; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

Stony ground. Such as hear the word, and when they have heard it, immediately receive it with gladness, and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Thorny ground. Such as hear the word; and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Good ground. Such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

People's hearts are like these different kinds of ground. When we hear the Word of God, we should pray that it may take root, and bring forth good fruit in our lives.

Correct answers (first list) received from:—

Evelyn Moir, Edwin Peters, Winifred Nash, Edith Hayward, Bessie Scantlebury, Catharine and Maude Bailey, Gordon Remington, Eva Jones, Annie Cooper, Daisy Groves, May Pell, Maggie Woods, Juliet and Freda Haines, Thomas Beckley, Marion Wilson, Dorothy* and Evelyn Hower, Melbourne and Myrtle Perry, Rosetta Sherwin, A. S. Daw, Mabel Pearce, Constance Furlong, Madge Cullen, Edith Badham*, Bertie Brookhouse, T. Dobson, Reginald Harris, Lizzie Turner, Mary* and Willie Charles, Edith, May, and Jack* Gilson, Nellie Dowsett*, Maggie Buchanan, May and Edie McCombie, Esther Endley, Mary Plumb, Violet Ashworth, Hubert Maltcham, Herbert Braddon, Mary Tilley, Rosalind Phillimore, Nellie Clark, Harry Sutton, M. F., Gwendoline Hill, Douglas Parkes, Susie Keen, Grace and Kathleen Doddington, Malcolm and Angus Thomson, Elsie Hancock, Helen Beckett, Robert Reeves, Gertrude Ashbury, H. M. Jordan, Arthur, Edward, and Irene Llewellyn, A. Matthews, Minnie Elsie, Nellie Brookfield, Annie Tawse, Florence, Willie, and Victor Bellerby, Stuart Ellacott, Lil La Brooy, Harold Stevenson, Florrie and Bell Dance, Lizzie Porter, Cecil Bradford*, Grace Rettle, Muriel Jones, Annie* and Edith* Cole, Dora Mason, Hofman Scott*, J. Hughesdon, May Dring, Ruth Coupe, T. Morley Oldham, Emily and James Dellow, Edith Harris, W. Hobson, Susie Cumbers, Emily and Daisy Greenbrook, Daisy Phillips, Hilda Meill, Ernest and Edie Nash, Jessie*, Margaret L.*, and Lillian M. Pook, Rose Brant, W. and H. F. Russell-Smith, Flora King*, May Williams*, Dorothy Hughes-Games, Elizabeth and Mary Hull, Maude and Edith Tyson, Reginald Mayes, Dollie Salt, Norman Braby, James Matthews, Ross Anton, Thea Guinness, Gertrude and Mildred Scott, Betty Stocks, Kenneth Dunbar, Lizzie, Bella, and A. Jack, Nancie Parker, Winnie Shaw, Arabella Onslow, Emily Bridgewater, Guinefred Leigh, Hilda and Constance Schaeffer, Enid Campbell, Harold Puttock, Maurice Gant, James Roy, H. R. Compton*, Wallace and Millicent Bentley, Maude Richards, Mathilda and P. B. Robinson, Clara Barnes, R. H. and William Williams, Elsie Johnson, Phillips and Noel Wright, Doris Brunton, Olive Coleman, Maud Clarke, May Watson, Bertha Linnis, C. W. and Lucy Jacob, Duncan Payne, J. B. Horlock, Valerie Maitland-Kirwan, Isabel* and Gladys* Phillips, Aline Bazett, Hugh Tufnell, Lexie and D. J. Jack.

THIS WEEK'S BIBLE SEARCHER (No. 24).

In St. Luke xii-xiv.

- 1.—Speak to thy brother that he divide the inheritance with thee.
- 2.—Solomon in all his beauty was arrayed like one of these.
- 3.—He that knew not did commit things worthy of stripes.
- 4.—We have eaten and drunk in thy streets.
- 5.—I know not whence ye are.
- 6.—In them come and be healed on the Sabbath-day.
- A.—Correct any mistakes in the above sentences. Write out each sentence correctly.
- B.—By whom and to whom was each spoken? Give chapter and verse for each.
- C.—Take one word from each, and make a well-known text in the Old Testament.
- D.—Say of whom it is spoken, and where it is found.

[Children under eight answer only 1, 2, 3, B. Those under twelve answer 1, 2, 3, 4, A, and B.]

Personal Paragraphs.

FREDA HAINES and "ARDRISHAG."—Thank you for the flowers, which I sent to the Children's Hospital, Great Ormond-street, and Evelina Hospital. LUCY COLTAV.—A star is given for neatness and extra care in answering the questions. DOUGLAS PARKES.—Douglas Parker was intended for you. MARY and WILLIE CHARLES.—Thank you for the books. I have sent them to Children's Hospital at Shadwell. ETHEL WATTS.—Do not be disappointed that your little friend could not join, but try some one else.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, Holy Trinity, Tunbridge Wells, June 12; Hawkstone Hall, Blackfriars, June 15; Dorking, June 16; St. Paul's, Onslow-square, June 19; Bradford, June 22; Leeds, June 23; Caistor, Lincs., June 24; Spalding, June 25; High-bury, June 26; Highgate, June 27. Mr. B. Herklots, Skipton, June Leeds, June 12; Bradford, June 13-19; Whitley Beaumont, near Huddersfield, June 20; Bradford, June 20, 21, 22; Leeds, June 23-24; Wetherby, June 25; Thorne, June 26; Gar-grave, June 27; Bingley, June 28; St. Simon's, Leeds, June 29. Mr. Hankinson, West Kensington, June 12; Trowbridge, July 11-19. Mr. Josiah Spiers, Hamilton, N.B., to June 12. Mr. J. S. Tyler, Worthing, June 14; Brighton, June 18. Mr. H. S. Lidstone, Presbyterian Church, Highgate, June 12. Mr. E. Hughes, Guildford, June 18.

Special prayer meeting, at Y.M.C.A. 185, Aldersgate-street, Wednesday, June 17, for seaside services and caravan work; tea at 5.30 p.m. (free); meeting at 6 p.m.; all friends invited.

Children's Scripture Union.—Portions for week ending June 20, 1896.—Sun., June 14, Acts xii. 13-25; Mon., June 15, xiii. 1-13; Tues., June 16, xiii. 14-25; Wed., June 17, xiii. 26-41; Thurs., June 18, xiii. 42-52; Fri., June 19, xiv. 1-13; Sat., June 20, xiv. 10-23.

From Mr. Henry Varley.

IT is some months since I wrote you, for I have been much engaged. After the Sydney campaign, which proved a persistent and successful attack upon the entrenched positions of "the world, the flesh, and the devil" in that city, I returned to Melbourne, and until the end of January was privileged to take a goodly share of the ministry in the church where Mr. Bird has done good service. The work, despite the intense heat, has been greatly owned of God, for which we are rejoicing. I was not present, but am told that last Wednesday night a meeting for testimony was held, and a remarkable gathering it proved to be. The Word preached has yielded increase of faith, power, and zeal to hundreds of believers. There is a charm and brightness amongst the people which tells that the Master of Assemblies is with us.

THE CONSUMPTIVE HOME.

I think some of your readers know of the Consumptive Sanatorium at Echuca, 156 miles from this city. My beloved wife and Mrs. Sargeant were instrumental in commencing this work about six years since. The seventh session began on the 2nd inst. About 350 different cases have been dealt with, of whom some have been won for Christ. Large numbers have had their life strengthened and extended, whilst many others have been restored to health, home, and work. It has been a blessed sphere of service. Mrs. Varley has been the hon. secretary since the work began. The Melbourne committee have recently purchased the institution. It is beautifully situated; the air is so light, balmy, and clear, that except the hot summer months (January to March), the weather is perfect.

The "Home" is more than full, and we have several cases awaiting admission. We are anxious to increase our space. The beds now number sixteen; when the new wing is added, there will be accommodation for twenty-four patients. Seeing that many past and present inmates have come from the Old Country, perhaps some who read these lines may like to help? About £700 is needed to get the institution entirely free from debt.

I have been holding meetings in the fine Temperance Hall at Echuca, and have proved what power there is in the glorious Gospel of the blessed God. Echuca is situated on the River Murray, whose winding stream divides Victoria from New South Wales. The population is about 3500. The climate is simply perfection for nine months of the year; given rain and work, and it is a veritable Goshen. The past season has been one of protracted drought, hence much depression exists. Drink, and the hotel traffic also, is an unmixed and self-imposed curse. Forty-five hotels blight the commercial and social life of the town, although you could not find a dozen bakers or more than ten butchers in the town.

If proof were needed that the traffic in intoxicating drinks is both abnormal and immoral, you have it there. Victoria as a whole is terribly handicapped by the liquor traffic. Here is a tremendous fact. The Australian Colonies spent in the year 1887 the sum of £15,582,485 upon intoxicants. This represented an expenditure of £4 8s. 6d. per head for every man, woman, and child in the Colonies. Times may well be bad and commerce depressed. Allowing for the retail drinkseller's profits, the expenditure would be about £25,000,000.

The Murray Bridge at Echuca is one of the foremost illustrations of railway enterprise and engineering skill on this continent. It is a noble view that is seen from the railway-carriage window on the bridge, of the river gracefully winding its course. Just now there is some friction at this border town. Victoria is Protectionist in her policy. In New South Wales, over the river, Free Trade holds sway. Many think that if Victoria clings to her present

policy she will have to play the part of second as a colony to New South Wales. For imports, shipping, and exportation, Sydney is far in advance of Melbourne, and is now outstripping her at many points.

In the modest weatherboard Customs House, on the New South Wales side of the bridge, is to be found Brother Trickett, aforetime a famous sculler. The Lord had need of him, and called him by his grace a short time since in the streets of Sydney. He is an "out-and-out" man, with a rich experience, and is full of energy. He is, as one said of old, "a vessel that must have vent." Identified in sympathy and presence with the Salvation Army at Echuca, fire, fervour, and prayer adorn his life. To hundreds of farmers, carters, swagsmen, shearers, and passengers our brother tells out boldly and joyously the great things God has done for him. Standing about 6ft. 3in. in height, of middle years, and a Hercules for strength, he is yet humble as a little child and full of the love of Christ.

This leads me to speak of another interesting personage in Sydney, a well-known barrister, who has been eminently successful in his profession. He was a man of the world, and such as men would call "a jolly good fellow." Right in the heyday of young and cultured manhood, an examination of his throat about five years since disclosed a deadly malady. He left hurriedly for England, but on the voyage a greater Physician than those whose aid he went to seek in London met him. His conscience was awakened, his sins were revealed, confessed, and put away. Then came the decision, "I will be the Lord's, and not shrink from confessing Him before the world."

He returned to Sydney saved and healed, and in the open-air began a series of midday meetings, which have been continued to this day. The news spread rapidly. The brother barristers and lawyers were astonished. Had the disease left the throat and somehow entered his head? "He will not last," "He will break down," "We give him three months!" they said. Yet he stood daily in one of the prominent streets of the city, praying, singing, reading the Word of God, and speaking. But he soon found out the price of honest confession. It was a new bill of costs, and it refused to be taxed. So costly was it, that instead of a large income he found himself without a single "brief."

Amongst the crowds which came to the meetings was Brother Trickett. Here it was he heard the Word of God, and surrendered himself in heart and life to the Lord Jesus Christ.

We are just now in the midst of an enthusiastic mission in the noble Town Hall, South Melbourne. The people come in large numbers. More than 100 have confessed their reception of the Word of Life during the past four nights, and fully 500 believers have told of increase in the power of their spiritual life. Praise God with us, and pray for us.

Melbourne, April 28.

Blackpool.—A large Holiday Home is conducted here, on the highest Christian principles, by Mrs. MacGill, wife of the superintendent of the Manchester City Mission. Over a thousand persons a year are benefited by this Home. In Whit-week it contained a daily average of between ninety and a hundred. Contributions for the free admission of needy ones to the convalescent wing should be sent to Mr. Ernest Crewdson, Norfolk-street, Manchester.

Monte Carlo.—The Bishop of Lichfield has received the following letter, signed by twelve English chaplains employed on the Riviera:—"As we have much painful experience of the great evils which arise from gambling at Monte Carlo, and as betting and gambling are becoming national evils in England, we venture to ask whether it would not be possible for your Lordship to point out to the clergy in your diocese how much our work is hindered by the presence of passing English clergymen at the concerts and at the rooms of the gambling establishment at Monte Carlo. They go doubtless from want of thought, and we do not, of course, suggest that they play. We consider, however, that any advantage which may possibly be gained through the knowledge they acquire is much more than counterbalanced by the apparent sanction that their presence gives to gambling."

The Garment of Praise.

By PETER PECULIAR.

THERE is no wardrobe so small that it has not room for that priceless dress, the garment of praise. Equally suitable for summer or winter wear, appropriate at a funeral or a wedding, durable as eternity, never singed by the fiercest fires of tribulation, windproof and waterproof, a splendid work-day dress, resplendent in the service of the sanctuary, the looms of earth produce nothing like it. Worth its weight in star dust, it is to be had for nothing. With warp of hallelujahs, woof of hosannas, with gleam of morning's golden dawn, with shimmer of cerulean skies, with glory of the Orient and splendour of the Occident, all in one, it bespeaks its Divine workmanship, and befits a human being more than crown does a king.

The Lord meant us all to be perambulating doxologies, and if every mercy we received called forth a song, and every favour from on high produced a note of thanksgiving, the surge of the world's ocean of jubilation would send its spray over the throne of the Eternal. The poorest of us owes the Lord a debt besides which the National Debt is a bagatelle. It is high time that we set about paying this indebtedness.

If groans and moans and wails and sighs had weight and worth, some of you would get rich, for you could contract to furnish a sufficient supply for a regiment. A pin prick is enough to set some saints howling, while a shower of mercy will hardly cause them to exude a note of praise.

Some of you are perpetually mourning your lot when you ought to be perpetually praising. You look at your mercies wrong side up and label half of them "crosses." The man who daily growled about his home at last ordered the real estate agent to sell it. But he fell in love with the description which he read of it in next morning's newspapers, and was greatly astonished when he learned that this Eden of delight was his own despised and much maligned cottage. He cancelled the order to sell, paid for the advertisement like a man, and grew honeysuckles and hallelujahs ever after.

Some of you never know when your are well off. "The only drawbacks to this lovely homestead," said a poetical auctioneer as he offered a paradise for sale, "are the litter of the rose leaves and the noise of the nightingales." Many of you have no drawbacks worth mentioning but the lack of time to handle all the good things God has given you. Still you fail to sing. Put on the garment of praise, brethren, and let it cover you from shoulder to ankles. Its graceful folds will hide many a native defect and deformity. A songful soul is heaven's delight and an earthly joy.

—New York Observer.

Life in the Desert.

"I will be as the dew unto Israel."—Hosea xiv. 5.

IN visions of the night—a sandy sea,
Burned in the fiery tropics' noontide blaze;
Far as the eye could scan, no stream or tree
Gladdened the vast interminable haze;
And yet a flower was there, large-leaved and grand,
And still it lived, though withering on the sand.
"The desert is thy state, this flower thy heart,"
Flashed on my mind—which thus the semblance
proved:—
Among the sympathies of men I hold no part,
But isolate—not hated or beloved:
Battling for life perchance has made me numb,
Hopeless or wicked, reckless what may come.
Should human kindness touch the fretted cord,
A note might echo yet, though much ajar;
Or if for life's last voyage placed aboard,
Methinks I'd hear few "moanings at the bar."
But why surmise? It has not yet been given
To know the worst of earth or best of heaven.
While musing thus, the blossom on the sand
Had lifted up its leaves in beauty new;
The evening breeze its burning face had fanned,
Into its breast had fallen a drop of dew;
So, shutting in its heart the nectar bright,
It breathed, in sleep, a perfume through the night.
"This blossom is thy heart, Christ is the dew"—
I felt it so, however it was told—
Then my glad heart with humble trust and true
Around its Lord did all its leaves enfold,
And freely drink from heaven's crystal stream—
Then I awoke and blessed Him for my dream.
Donegal. J. K.

The late Rev. David Hill, MISSIONARY TO CHINA.

THE death, quite recently, of Rev. David Hill, the well-known missionary to China, was keenly lamented by Wesleyan Methodists, and by many others who knew of his personal qualities and devoted labours in the cause of Christ. We reproduce the substance of a sketch, by Rev. W. T. A. Barber, M.A., which appeared in the pages of the *Methodist Recorder* :—

It was in 1864 that David Hill and William Scarborough were ordained together in York, and together took the five-months' journey to China. For twenty years they worked together there, and now, after eleven years more, they are joined again in the presence of their Lord. Josiah Cox, the founder of the Mission, received the young missionaries. The Taiping rebellion had swept Central China bare. Mr. Scarborough and Dr. Porter Smith remained in Hankow, while Messrs. Cox and Hill crossed the mile-broad Yangtse and settled in the provincial capital, Wuchang. One of the first converts, if not the first, still lives. Mr. Hill's teacher, now a hoary-headed old scholar, was converted at the very time when a friend in England was receiving the assurance of answered prayer on his behalf.

The malarious climate soon set its mark upon the new comer, and for a couple of years he had to battle with persistent dysentery. Nothing but his own determination, aided by a visit of some months to Japan, brought him through for lengthened service. The Spartan life of after days never allowed of his regaining the fifty pounds of weight he lost during that long illness. It was in those early days, too, that he had a narrow escape from drowning. He has told me more than once of his bathe in the Moon Lake, how he had sunk for the third time and was just giving up when the thought came to him, "What would your father say to your coming out all this way to preach to the Chinese and then getting drowned like this without doing any work?" He struggled afresh and was saved. Ancestry and grace combined to make David Hill.

He tells us he was slow at learning Chinese. To the last he was somewhat hesitating and stiff in ordinary colloquial, but in the pulpit his vocabulary was singularly rich and appropriate. From the first he set himself to the thorough assimilation of himself, not merely in speech, but in mode of thought and life, to the people for whom he had come. No text more accurately expressed his whole attitude than that in which Paul describes his becoming all things to all men. To the Chinese he became as a Chinese that he might gain the Chinese. It was some years before he came to the conclusion that for him the right thing was to dress, live, and eat according to the customs of the country, but in those earlier days he devoted himself to many an act of kindly helpfulness, medical or social, which bore fruit in later years when his Wuchang acquaintances were scattered throughout the province as mandarins of various ranks.

It was during his residence in this place that there was added to his responsibility of preaching the responsibility of considerable means. To him this was often a heavy burden, and he used to recur to the advice of an honoured friend who pointed him to Christ's direction to the young ruler, "Sell all that thou hast and give to the poor." He would have been miserable had he done so at once; instead, he made his life one long ex-

pression of that act of sacrifice. For years, in order to be near to his Chinese friends, he lived upon coarse food, plying his chopsticks in their company and spending on himself no more than twopence a day. The poor were very near his heart, and the practical side of Christianity was ever presented.

The Great Famine, which lasted in the north of China from 1877 to 1879, naturally drew his eyes to the province of Shansi, and he went thither in company with others to distribute the help so freely subscribed in England and America. The country was blighted, people died by millions; famine fever stalked through the land. Mr. Hill rejoiced greatly to show forth the love of the living Christ going about doing good. None will wonder that he declined the honorary mandarin rank offered him by the Emperor. At the same time, living in the capital of the province, he set himself to use the vantage of his position for reaching the upper classes. He offered a set of valuable prizes for essays on certain themes in religion, indicating special Christian books as the texts. A number of literary men competed, and one of



(From Photograph by Mr. W. Eslett, Lendal, York.)

them, a provincial graduate, became a Christian, and is at this day the highly-honoured and useful pastor of a large and flourishing church. No regions are fuller of Christian Churches than those which beheld the love of God in practical benevolence during the famine twenty years ago.

Mr. Hill felt much drawn to a continuance of his work in Shansi, but soon after his return to his own district the circumstances attendant on the sad death of Mr. Race led to his coming to England for his first furlough. He allowed himself no rest, and pressed home on the youth, the intellect, the wealth of the home Church, its duty to China. He was disappointed at the time with the result; as a fact, nearly all the workers who have gone out since, nearly all the developments, have been due more or less directly to these appeals. For many years past every missionary for Central China has been a volunteer for that special field. One special scheme took shape during this visit.

He longed for the chance of entry into the unevangelised regions; the committee was helpless to provide funds, young Methodist laymen were finding spheres in the China

Inland Mission. Mr. Hill, in company with his brother, Dr. Moulton, and others, founded the Lay Mission, whose members are English and native local preachers, working side by side with the ministers in Central China. At present the kindness of friends, added to his own large generosity, subscribes annually about £1000, by means of which the itinerant evangelism is being constantly extended.

Every branch of the work had his keenest sympathy—hospital, high school, evangelism, itineration, blind school, foundling—he inspired and helped in all. He bore our burdens with us; as far as he could, he bore them for us. The perpetual travel necessary for the oversight of the district and lay mission, the heavy correspondence with friends at home, private charity, the myriad interruptions incidental to the missionary's life, all wore him down. Living in a little Chinese house in the plainest way, it was often long after midnight before he ended the day's work; again and again he was found in the morning asleep on his knees.

I never knew a man with a firmer belief in prayer. He asked this as the choicest gift of home Christians. The Prayer Union of friends of the mission contains six hundred members, and he always claimed successes out there as the fruit of their precious prayers. Is it any wonder that we who knew him intimately think it the greatest privilege of our lives that we loved and were loved by David Hill?

He was President of the Conference of Chinese Missionaries in Shanghai in 1890, and attended the Methodist Ecumenical Council in Washington on his way home for his second furlough. At home he knew no rest. He worked harder than the busiest business man, annihilating space by constant journeys and pleading with all his heart for China. He went back an old man. His letters have given unintentional hints of weariness and loneliness. He used frequently to get fever in the spring. Once more he was seized. He died on Saturday evening, April 18th. He had worn himself out at fifty-five, and had no strength to fight the disease, which he probably contracted in some filthy Chinese village. The funeral on the following Monday was attended by more Chinese than had ever been known, and notwithstanding the cataracts of rain which drowned the words of the burial service, by more foreigners than ever before, save when those murdered in the Wusueh riot were buried five years ago.

"Chou Han."—Dr. Griffith John, of Hankow, the well-known missionary who played a prominent part a few years ago in disclosing the true origin of the anti-foreign placards disseminated in the Yangtse Valley, has recently published in China an interesting statement in regard to Chou Han. This individual was proved by Dr. John to be the author of many of the violent and obscene attacks on foreigners and on the Christian religion which incited the mob to outrages on Europeans. The foreign Ministers in Peking demanded his arrest and trial, and after a long interval the Chinese authorities reported that he was insane, and he was accordingly released. Dr. John now reports that two native Christians, who went into Hunan preaching and selling books, entered Changsha, and there got into communication with Teng, who was one of the chief printers and publishers of Chou Han's writings. Teng stated to his visitors that Chou Han had greatly changed of late, that he was now studying Christian books, and had renounced Spiritualism and his former anti-foreign associates. He would like to visit Hankow, and there inquire of the missionaries concerning Christianity, but was afraid that he would be seized for his past misdeeds. Dr. John has written inviting both Chou Han and Teng to visit Hankow and study Christianity for themselves

The Gospel at Epsom Races.

THE brilliancy, animation, and fevered excitement; the strange combination of society splendour, tawdry tinsel, and trumpet-tongued temptation, witnessed during three days spent at the Epsom Races lend themselves so easily to picturesque writing that one is tempted to try the unaccustomed path. But these have been handled by abler pens. My interest has centred in the doings and endurings of fearless witnesses for God, who in his name have stood amidst the dense, whirling, shouting masses, believing that where the devil spreads his snares so openly and successfully, some warning voices should be raised.

The racing saturnalia on Epsom Downs is commonly regarded as a unique display of gaiety, license, and semi-delirious excitement; but it has a grimmer aspect. The hedgerows, ditches, and footpaths for miles around are littered at every turn with human wrecks,

RUINED, PENNILESS, DESPERATE MEN, the victims of vice, the driftage of sin. Thus, while Gospel testimony at the Derby is primarily addressed to heedless pleasure-seekers, it has also its message to the despairing—self-destroyed, but none the less keenly conscious of their fall. The temptations which beset those who frequent the races are well illustrated in the following paragraph taken from last week's papers:—

The Epsom magistrates granted no fewer than 100 occasional licences to publicans for the sale of intoxicating liquors in booths on Epsom Downs during the four race days this week. This is an increase of about twenty on those issued last year.

Faithful testimony has been borne during the past week by two companies. First, by a strong detachment from the Open-Air Mission, aided by the London City Mission Male Choir; second, by the Racecourse Mission. The means and methods of the two vary somewhat, but the end is one.

THE OPEN-AIR MISSION.

For some thirty-nine years Miss Alexander has called around her annually a carefully-selected band of singers, speakers, and tract-distributors. The late Mr. Gawin Kirkham threw himself into these efforts, shared in the early struggles (when the pioneers received their baptism of lime, flour, red ochre, and rotten eggs); and his successor at the Open-Air Mission, Mr. Frank Cockrem, is equally ready to seize the opportunity. About sixty open-air preachers, evangelists, and L.C.M. missionaries took part in last week's campaign. At the Town Mission Hall, which serves as centre, each day begins with an hour's prayer-meeting. Then the men are told off—some two by two, as tract-distributors, no easy task amid the hot, hasty, heedless mobs. It is unattractive, unthankful work, but rich and lasting in results. Others have their post in the ring, in front of the Grand Stand, amongst the excited masses of vendors, betting-men, tipsters, pugilists, and so on, in bewildering variety, who stand to listen to the vigorous singing, led by a few instruments. No place this for well-developed discourse: here it must be sharp and short, clear and straight testimony and warning, and this we had. On Derby Day, for example, the box was mounted in succession by two colonels, one captain, two ministers, three leading evangelists, and a host of live speakers—many of these well known and honoured in the churches, but one must not begin to mention names, for all are worthy, and the list would be long and tedious. Between each came a burst of song, led by Mr. Williams, of the L.C.M. choir. Around stood tramps, gipsies, bookmakers, touts, sportsmen of every stamp and rank, interested in spite of themselves. Two hours and a-half of this, and then at the sound of the bell—signal to clear the course—this company hasten from the noisy turmoil, to the manifest amaze of thousands who see them leave, just when the sport of the day is about to begin.

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THE RACECOURSE MISSION.

But ere quitting the course I must tell of the doings of the other band mentioned, with whom I spent some time each day. Down in the valley, right among the "bookies'" booths, I found, in the tent of the Racecourse Mission, a calm retreat from the dizzy rush above. Here some sixty workers made their centre and home for the time being. Some of these are former "bookmakers" who "know the road" and have influence with old comrades in sin. Mr. Josiah Nix, the well-known leader, was unhappily absent, but Mr. O. L. Heatley, Rev. Joseph Jackson, and the president, Mr. W. Hodson, filled his place. It was good to see how the two bands were working together happily—Open-Air Mission men helping in prayer-meeting and testimony, and Racecourse Mission men speaking in the O.A.M. ring. A quiet, earnest, hopeful spirit marked the preparatory tent meeting. Afterwards the band sallied forth to work on the course. The skirmishers went boldly out to sow the seed in the form of tracts, cards and booklets. Then, a ring having been formed, a hymn was started vigorously, and one after another told forth the Gospel with point, tact, and brevity. At the sound of the bell, "Clear the Course," the Mission members disappeared into their tent, so that in

neither case could any say, "They came to see the fun." As one put it, "I've been twenty-eight years to the Derby, and have not seen a race yet."

The leaders believe that God has greatly blessed their efforts. I saw and heard a poor backslider rejoicing in the Lord and making public confession of his home-coming; also, among others, a fine young city man—who having lost all, heard the Gospel, which recalled his godly mother's words, cut him to the heart, and brought him to the tent in tears of repentance. He gives every promise of true conversion. Many such appeared in these few days in connection with both bands; but results are with God, and full oft the choicest are found many days after. I read last week a letter from a minister to the secretary of the Open-Air Mission, stating that he had seen the preliminary notice, given in our pages a week or two since, and felt he must write to say that some years ago he was

CONVERTED ON THE COURSE

through the Word spoken, and returning home a changed man, had been called of God to his service. Mr. Heatley had a letter from a Christian worker in the Midlands, bearing similar testimony to his conversion at Epsom. Indeed from many quarters come tokens that the work is not in vain in the Lord.

This racecourse testimony is by no means all. Both bands are well engaged during the rest of the day. Mr. Hodson's important work among the villagers at Banstead and Ashted occupied the Racecourse Mission men every evening; but space is pressing, and, this being somewhat distinct, will form the theme of a separate paper in association with Miss Alexander's similar service among the gipsies.

The Open-Air Mission men devoted afternoon and evening to work in Epsom. Nor is this unimportant. Thousands remain in the town over the races, and with multitudes the idea seems simply to be to drink to excess. My bedroom window was opposite a

public-house, and blowing out my candle, I sat and observed scenes

UNUTTERABLY SAD AND SHAMEFUL.

To my mind, one of the worst phases of these racing gatherings is the unchecked licence of the streets at night. Amongst the excited and inebriated masses two large open-air services were held each evening. At the Fountain, a quiet hearing was gained, but at the Corner, in the centre of the town, the Derby night proved terribly trying. Constant and noisy interruptions had to be faced, culminating twice in brutal fights among the objectors themselves. Still so many—the day's sport over—were willing to listen—often with tears in their eyes—that one felt that real work was being done and seed sown that yet shall be found to the praise of God.

Looking back on the crowded episodes of the week, I feel humbled that I have told so little of the grand work done. Suffice it, if these notes on a glorious and stirring Gospel campaign shall lead many to pray that God would bless the testimony borne, and also to aid those responsible. The whole of the workers give voluntary service, but the expenses are heavy. Each company has the support of the numerous workers during their stay, the cost of innumerable tracts and papers, and both need liberal aid. The secretary of the Open-Air Mission is Mr. Frank Cockrem, 11, Adam-street, Adelphi, W.C.; that of the Racecourse Mission is Mr. Josiah Nix, 31, Rochester-road, Camden-road, N.W. Both will be thankful to hear from sympathising friends.

PEARL FISHER.

St. Giles' Christian Mission.

MANY who have followed with shame and sorrow the story of the Muswell Hill tragedy, which has closed this week with the execution of the murderers, may have asked—What is to become of the young brother-in-law of Milsom, whose lantern played such an important part in the arrest and conviction of the two men? We are thankful to know that he is now in Mr. Wheatley's hands, and, according to his own letters, is thoroughly in earnest in seeking to escape the past life and enter on a new career. All may feel sure that under Mr. Wheatley's care the best that is possible will be done for him.

While, however, this and other efforts for the criminals and tempted boys might well engross the activities of the St. Giles' Christian Mission, we find that many other matters concerning the poor are also pressing. The work, for example, among the sick poor is peculiarly clamant. Nor can it be otherwise when the women workers report such cases as the following:—

An aged widow (seventy-five) who obtains a scanty pittance by mangle, is now bent nearly double, and unable to stand at her old lumbering machine. For the present she has had to give up, and is being aided to exist by the mission.

A deserted wife, with seven children to support, has been earning their bread by charring, but has broken down with swollen hands and feet. Means have been provided whereby she can earn in another way her children's food.

A very painful case is that of a mother with nine children. Five earn between them 15s. per week, of which 7s. 6d. goes for rent. There is, however, an elder daughter dying of consumption—a loving, patient girl, who sadly needs care and nourishment. The Mission is endeavouring to supply something of what she so sorely lacks.

On behalf of such every possible effort is being made, while the new convalescent home at Hastings is full of sick and destitute children and ailing poor, likely to benefit thereby. But in carrying this on, help is greatly needed. The superintendent is Mr. William Wheatley, 4, Ampton-street, Regent-square, W.C.

The Welcome Home.—An interesting drawing-room meeting, on behalf of Miss Child's Welcome Home for Sailors, was held at the residence of Lady Ashburton, Kent House, Knightsbridge, on Friday afternoon. Various friends urged the claims of the institutions from personal acquaintance with their work.

London's Young Men.

THE Y.M.C.A. ANNIVERSARIES.

IT is stated on pretty reliable authority that our great city has, within its borders, 750,000 young men and women living away from home. What a field for the energies of our churches and our Christian Associations. The Y.M.C.A. seeks to furnish "a home away from home" for young men, and it is doing that work nobly within the limits of its resources. And yet how much remains to be done. Anyone walking down Cheapside on Wednesday afternoon last week might have heard the shrill cries of the newsboys, rising above the roar of the traffic, as they shouted the results of the "Derby" race that had been run on Epsom downs a few moments before. From almost every court and turning in the famous thoroughfare there came eager, excited lads and boys, anxious to buy a paper, and learn the result of the race. One could not but ponder over the state of things thus revealed, and wish that the influence of the Y.M.C.A., or some kindred agency, might extend to these youths who seemed so badly caught with the prevalent fever for betting and gambling.

At the same hour the friends and subscribers of the Central Y.M.C.A. were gathering in the Mansion House for the observance of "Founders' Day." The fine Egyptian Hall was filled for the meeting, after those present had regaled themselves with the refreshments provided by the Lord Mayor.

The secretarial report submitted by Mr. ROBERT BURN, of the Aldersgate-street branch, was brief, but unusually encouraging. The two outstanding items in the history of the year, he said, were the complete extinction of the mortgage and other debts on the three Central Associations, and the final consolidation of their working staff under one committee. The debt had been wiped out through the generosity of Sir George Williams and a number of other City friends, whose united gifts amounted to over £10,000. Mr. Burn went on to detail, in brief, the well understood fourfold work of the Association—that of catering for the physical, social, intellectual, and spiritual necessities of the members and associates. In the three Associations there are over 2,000 full members, with well on to a thousand associates. Altogether over 5,500 young men have availed themselves, in the past twelve months, of the advantages of the Central Associations. The financial statement read by Mr. Burn showed a small balance in hand on December 31, but he appealed for an additional £1,000 to meet the growing needs of the work and its possible extensions throughout this year.

An earnest, homely speech followed from Lord KINNARD (who presided), mainly in the way of appeal for increased help in carrying on the operations of the Association. In speaking of the modern rage among young men for sports and recreations, he referred to a complaint which has been termed the "Morbus Sabbaticus," which comes on about church time on the Sunday, and from which by Monday morning the patient has quite recovered.

Canon Fleming was to have given the first address, but in his unavoidable absence Rev. A. R. BUCKLAND at short notice took his place. He spoke very sensibly and sympathetically of the work of the Y.M.C.A. in all its departments. Then came a clever, witty, and altogether delightful address from Pastor THOMAS SPURGEON. He had found in the Jubilee Volume (which he strongly praised) a motto for his speech, in the telegram sent by a Swiss association to the Jubilee celebration, "Our heart is with you." Deftly applying the phrase to the present occasion, he showed in earnest and fitting words how this might truly be applied to the Association by ministers, Sunday-school teachers, missionary societies, parents and friends of young men, as well as by the angelic

hosts, the spirits of just men made perfect, and the Triune God who is not unrighteous to forget such labours of love as those carried on for the welfare of young men in our great city.

A few warm words from Sir G. Williams and Mr. Hugh Matheson brought an enjoyable gathering to a close. We must not omit to mention the delightful song of the students from the Royal Normal College for the Blind, Norwood. It was a treat of the highest and purest kind to hear the mellifluous and harmonious blending of voices, and the expressive rendering of sacred pieces by these afflicted but gifted brethren and sisters. Sir George Williams said he did not think we could expect to hear anything much sweeter or finer in heaven itself.

A still larger assemblage came together in Exeter Hall in the evening, when Sir George Williams presided. Mr. J. H. PUTTERILL, the general secretary, presented an abstract of the report, very much to the same purport as that given in the afternoon. He described the leading features of the year's work, which had been attended with much blessing to many. As to the future, he said that if the resources of the Association permitted, efforts would be made to reach the large body of waiters engaged in the Strand district, as well as soldiers, commissionaires, and other distinct classes of men.

In his presidential address Sir GEORGE WILLIAMS traversed a wider field than that of the London Central branches merely, and glanced at the progress of Association work over the country and throughout the world. The advances made in planting new associations and gathering fresh members into the ranks have been very considerable. Three speeches followed, all of them excellent in their way, and most weighty. The Bishop of BALLARAT addressing himself specially to the young men present, gave a highly interesting and suggestive dissertation on "rope-making," from the words in Ecclesiastes—"A threefold cord is not quickly broken." He pointed out in a very ingenious way how wonderfully the tripartite principle runs through matters material and spiritual, human and Divine. Coming to the practical part of his address, he dwelt on the differing functions of mind, heart, and will. Each is essential to the complete man, and it is only as all three are in harmonious action that a man is saved from the dangerous excesses that arise when any one of the three is left in abeyance. All departments of our nature must be in subjection to Christ, in order to produce the fully-rounded character. Above all things, the Bishop counselled his hearers to discipline the thoughts, which are the source of action and go so far to mould the character.

Foreign Missions was the topic on which Mr. DONALD FRASER dilated, in a way peculiarly his own. In the view and plan of God, he said, there are no racial or national distinctions. His heart yearns for the salvation of every creature, and so it ought to be with the Church of Christ. Mr. Fraser said he was glad that the Y.M.C.A. are giving special attention to the subject of Foreign Missions, and he made a most earnest appeal to the young men before him, for a full obedience to the last command of the Lord Jesus Christ.

An exceedingly cordial welcome was extended to the third and last speaker of the evening, Rev. JOHN WATSON, of Liverpool, more widely known by his *nom de plume* of "Ian Maclaren." Referring to the vivacious and forceful address of the Bishop, he said he wished to add a fourth strand to the cord, and say something on behalf of "conscience." Perhaps one of the greatest services which the Y.M.C.A. could render to the nation and the national life was to purify, to build up, to strengthen, and to glorify conscience. No amount of culture or knowledge could ever make up for the want of righteousness in human life. No man seemed to him more contemptible than one who constantly returns to theological and religious speculations that are more or less insoluble, while he fails in the duty that lies at his door. Dr. Watson contended, in an able and weighty speech, that if we wish to commend Christianity to men, and to make an impact on our time for the highest ends, it can only be done by righteousness of life.

The Homes of Hope.

WITHIN a few doors of Regent's Square Church may be found—so unpretending and unobtrusive that few suspect its existence—a refuge for the betrayed and wronged, a Home of Hope for the despairing and well-nigh demented. These Homes are specially devoted to the reception of the less degraded class of fallen or wronged girls—who are helped in time of need, with a view to the grand purpose of conversion and permanent restoration.

Describing the class reached, the committee say: "In most instances they were not vicious or depraved young women. Many were cruelly deceived under promise of marriage, others taken advantage of while in a painfully unprotected condition. Others again were subjected to downright violence, while many more were ruined through over-confidingness. In most cases the young women moved in respectable society, were the children of good parents, and were otherwise of commendable and virtuous lives.

"Few cases present more painful and pitiable features than the numerous applications from such unhappy young women—pleading in the most penitent terms for refuge and shelter as the time of their sorrow comes rapidly and inevitably on! To such the committee endeavour to extend the benevolent aid of the Homes. Nor is it only from a compassionate point of view that the committee act thus, important and humane as such a course undoubtedly is. There is another aspect in which such cases have to be viewed. It is highly important to afford aid at such a time, even from an economical point of view, for then, if discreetly aided, the unhappy young woman can be effectively saved from a continued life of sin and shame."

Take an instance. A governess wrote lately:—"Having seen your advertisement in THE CHRISTIAN, and unfortunately being at present in need of just such help as the Homes of Hope afford, I thought I would write on my own behalf and seek admittance there in my time of trouble. I have done wrong, and am anxious to atone for it in every way I can, and God knows that it is plea enough for such a case as mine! Pray send reply."

This young lady—for such she proved to be in social status, education, and manners—was received, and according to her own testimony, confirmed by her life, found salvation in the Home, and is now serving the Lord with thankfulness of heart.

There are, alas! many such. A Christian minister applies for—"A young woman, a daughter of Christian parents, who has fallen through temptation. In our perplexity we turn to you, a helping hand will save her."

Another writes:—"H. F., an attractive young girl, domestic servant, was the victim of violence on the part of her master, when left alone in the house with him." Day by day young women and girls are similarly begging to be saved from falling into further sin.

But with all these eager claimants for aid in bitterest need, the funds are exhausted, and it almost seems the Lord's stewards had forgotten the quiet but valuable work. The Society has laboured for thirty-five years in restoring these heart-rending yet hopeful cases. Last year alone ninety-six cases of this special kind, in addition to others, were received, six being under fifteen years of age, thirty-one between fifteen and twenty, forty over twenty and under twenty-five; and nineteen over twenty-five. The majority have turned out well, seeking to live Christian and pure lives. Yet this valuable mission is threatened to be stopped for lack of funds. If readers could but realise the pitiable yearning of those who are striving to be saved, there could be no longer any failure in funds. All information may be had of the secretary, Mr. W. Hornibrook, 4, Regent's square, W.C.

PEARL FISHER.
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The N.B.W.T.A.

THE COUNCIL MEETINGS.

AS stated in our last issue the Council meetings of the British Women's Temperance Association were held on Tuesday, Wednesday, and Thursday of last week, the meetings being in Westminster Chapel. This building is conveniently situated near the new headquarters of the Association in Victoria-street. The muster of delegates from different parts of the kingdom was as large as ever, and the proceedings of the three days, under the presidency of Lady Henry Somerset, were full of living interest; many questions bearing on the social happiness and well-being of the people were earnestly discussed.

Lady Henry Somerset's annual address, delivered on Tuesday morning, was a most eloquent and comprehensive utterance. We fancy we detect in some parts of it the able touch of Miss Willard, who has been rendering valued assistance to her English sister in the fight.

The full address is published in pamphlet form at the office of the Association, 47, Victoria-street, S.W. After a survey of the growing power of Christian women in influencing national and international life, the topic of "Women's Settlements" among the poor is touched upon and their grand possibilities considered. The Industrial Farm Home at Duxhurst and its noble work of reclaiming inebriate sisters, is described in glowing, heart-felt words, and it is announced that the Duchess of Teck will publicly open the Homes some time this or next month. In this connection a good word is spoken for the London Temperance Hospital and its special helpfulness in the struggle against alcohol. The thorny questions of local veto, compensation, and Sunday closing come in for a large share of the president's attention in her address. These are points on which many different views are held, even among ardent temperance reformers. Lady Henry Somerset does not dogmatize upon them, and seems somewhat to have modified her position in favour of the possibility of retiring licence-holders being to some extent compensated by those who remain in "the trade." The earnest expression of her convictions on these matters of legislation well deserves the fullest and calmest consideration of all workers in the cause.

Having lightly touched on the women's labour question and its bearings on the home life, the important topic of "Purity" claims eight pages of the published address. The space is well occupied, and we sincerely hope that Lady Henry's extremely eloquent, heart-moving, and outspoken review of this vital social theme will receive the closest study of all who can in any degree influence public opinion, and resultant Christian action, in this department of sociology. The much-debated question of "The Woman's Ballot" is not neglected, and the international work of temperance women receives adequate attention. A survey of the baleful power of the liquor traffic among aboriginal races enables Lady Henry to say some timely words as to the service rendered by Chief Khama in fighting that enemy of his tribe. Other matters referred to, with statesmanlike breadth and seriousness of purpose, are Arbitration and the Armenian massacres. In a very pathetic peroration her ladyship says:—

Ever growing in our hearts is the abiding sense that though we see much around us to dishearten and to make us sad, God will not fail. The eventual triumph of right is as certain as that the light which falls upon us to-day had its being in the sun. We dimly begin to see that this infant-school of a world is but the training ground. We need not despair because good seems as yet to be held down by ill. God can make no failure. But our lives must be in the current of his will, for then only can we develop and help forward his plans and learn the lessons He would teach us here. It is this sense of the evolving process of life that alone can bring us courage—the absolute blind belief that though we see it not, God is carrying out his plans and purposes, not only for the individual, but for the great mass of toiling, suffering, struggling humanity.

The subjects brought before the Council at its [530]

sessions of the three days were almost legion. Superintendents of the different branches of the Association's work reported on the progress of the year, and all the reports were marked by a hopeful tone of advancing interest. A good deal of time was spent in considering matters of organisation, and some new branches of work were added. Resolutions were submitted and passed, bearing on questions of legislation with regard to the social well-being of the people. Deeply-interesting evening meetings were held in the interests of the "Loyal Temperance Legion," an association of very young people, and of the "Y" branch, which is for young women. Lady Henry Somerset was, of course, re-elected president. The "In Memoriam" service for those workers who have died during the year was a very touching occasion; while the noontide hour of prayer, day by day, was felt to be a season of spiritual refreshing. The delegates were received at the Priory, Reigate, by the president, on Friday, and a visit was afterwards paid to the Duxhurst Farm Homes. The meetings altogether must send the delegates back to their posts in the country with larger views of the importance of the crusade, and with increased determination to continue the warfare.

Franco-Swiss S.A. Work.

By MARECHALE BOOTH-CLIBBORN.

MANY of your readers have taken a sympathetic interest in the work my husband and I have carried on in France and in Switzerland; now that we are about to close our fifteen years' service here and go to Holland and Belgium, I feel I ought to send them a few lines.

We have had peculiar difficulties to face in the land of the St. Bartholomew and of Voltaire. Millions have gone beyond infidelity into stone-like indifference; and millions more are in the state of spiritual darkness indicated by the reply a young man made to me some time ago: "Me? I do not sin!" Correcting himself, he said quite seriously, "Yes, I sometimes eat meat on Friday." Or that of the poor woman who, after reading a New Testament, remarked that the elderly lady officer who had given it to her had written the book very well.

In Switzerland, the difficulties created by the persecutions, expulsions, and imprisonments to which we were subjected for so many years may be judged by the fact that at one time in the space of a few months we had more than 200 refusals to let us the workshops or barns which we sought to obtain as halls; and only this year were we able to obtain a footing in the Swiss capital, all our efforts to secure a hall of any kind having failed for years.

But the presence and blessing of God have ever accompanied the work, so that our Franco-Swiss soldiers' roll has steadily risen every year for fifteen years, and with increasing rapidity of late years with the increase of liberty. Nearly 500 officers have been raised (including those who have gone to re-enforce the work in other lands). All but twenty are Swiss or French. They have given us unfailing joy by their devotion. My husband and I were agreed in saying, after looking over the thirty loved faces in a recent staff council, "There is not one of them of whose thorough godliness, devotion, and self-sacrifice we have any doubt, or towards whom we feel the least distrust." Yet some of them are truly miracles of converting grace.

Those who help the work financially will be interested to know that this has not hindered the giving spirit among the poor working people to whom our soldiers mostly belong, for in the annual self-denial collection they stand second on the list of all the countries where the Army is at work, and certainly our dear comrades in other lands are not backward in self-renunciation.

THE RESCUE WORK

commenced nine years ago. We have now homes at Nîmes, Neuilly (Paris), Zurich, and Lyons.

They are under the leadership of women officers of great devotion, two of whom are French, one Swiss, and the other a Russian princess. Besides the temporary winter shelters and soup kitchens, we have an "orphanage" for little girls born out of wedlock. It is located on the property of our devoted comrade, Major Peyron; it is under his supervision and that of his wife, aided by two capable women officers. A home for boys is also being started. A social work for the homeless out-of-works who pass on the road from Avignon to Marseilles has grown up here in a very healthy way, and the blessing on it is wonderful. Many thorough conversions take place. My husband had a pentecostal time there recently.

It is always difficult for me to write about France, so intensely do I feel. My own feeling of responsibility has been overwhelming in seeing what a door has been opened to me personally. I have been led now for several years to undertake long series of meetings in some large hall of one of the chief cities, and there the many long years' hunger and thirst of my soul have been gratified in seeing a tide of divine grace rise and roll through those very classes considered so absolutely inaccessible to all religious influences. For seven or eight weeks—as last year at Havre, Rouen, and Marseilles, and as this spring at Lyons—one of the largest halls of the city has been crowded nightly with this class. The work of soul-cure has been marked by revelations of moral darkness and complications of sin, which proved that we cannot expect to save souls in France by any other means than complete adaptation, and by patient, painstaking, persevering effort in each individual case. This is why these series of conferences are especially successful in reaching all classes alike, and in producing conviction. Personal dealing alone in each case leads up to that moral miracle—the definite conversion of the French infidel.

It is well known that the decrease of the population in France is owing to a subtle form of sin at the foundation of family-life. How often we meet with the poor broken-hearted wives of dissolute men. There is a gentleman living in sin like so many, and he has never been inside a church for thirty years. It is only after a number of meetings that he gets as far as saying his "Pater" (the Lord's Prayer) morning and evening. And to the lady who passes for his wife, even this seems a miracle. So they come gradually towards conversion.

(To be concluded.)

Jordans in Bucks.

THE annual gatherings in this honoured and venerable spot, held on Sunday, the 24th ult., and Thursday, the 4th inst., were about the usual size this year. The people of Chalfont St. Giles and Chalfont St. Peters, and the towns and villages around, gather in crowds in the expectation of blessing at the "Quakers' yearly meeting," and they are never disappointed. The weather on the 4th inst. was delightful, and the make-up of the congregation very interesting. There were two Congregational ministers, one Baptist, one Primitive Methodist, and three Friends, besides several evangelists and a large number of other earnest Christians. At least one direct descendant of Wm. Penn was also present, and stood by the grave of his great and illustrious ancestor.

The "meeting for worship" was a truly good time, and the message of Gospel love flowed freely. The meeting for business followed, and was attended by many not Friends.

Great hospitality characterises these occasions, Friends from Leighton Buzzard and Hemel Hempstead providing dinner for visitors, and extending a true welcome as far as possible. It was a charming sight to see the crowds after dinner joining in an open-air Bible-reading, and giving such attention to the lovingly-proclaimed Christian verities. Notwithstanding wide differences of opinion, true oneness is felt to reign.

Those who gather at this happy and visible illustration of Christian unity do not meet to find out differences, but realise the presence of the Lord, and prove his uniting power. Would that such occasions were multiplied a thousandfold, and that those who love the same Master and his law were oftener "brought to his banqueting house and his banner over them was love."

Wm. Hobson.
Willesden, N.W., June 6.

Bridge of Hope Mission.

TEN or fifteen years ago the mention of rescue work evoked quite a fervour of enthusiasm, so that it was comparatively easy to excite interest and obtain funds for such work. But to-day, whilst the plodding workers are still toiling at their various posts, interest has in some quarters abated, and, as a matter of course, funds come in less readily. To those, however, who are still faithful to the crying needs, the intense necessity for continued and increasing effort is not less, but rather more apparent.

For seventeen years we have stood, as it were, upon this little "Bridge of Hope," in Ratcliff Highway, in the midst of a thickly populated neighbourhood; and to-day, whilst we thank God for every sign of improvement, we know that the need for helping hands to be held out to the perishing has not diminished one whit. In the early days of our work, before the girls knew of our open door in their midst, a small home sufficed to shelter those whom we found willing to avail themselves of our help. But now, although we have sixty-five beds, they are always full; sheltering in the quiet of our Homes are sixty of "somebody's" daughters, each one with a history which should constrain every mother at least to pray for them. We take them in; we cannot alter that sad story of the past, but the future may be a new and happier life. How many of them have proved it—going out from us after months of quiet training, to live consistently in domestic service.

We try in every way to make the Home life brightly and healthily active, fitting them for future usefulness. Laundry and house-work, knitting and other needlework, keep all hands from the idleness which has been so fruitful a source of ruin to them in the past. When work is done, recreation is as heartily insisted upon, and is keenly enjoyed. We have also the night-shelter, with its provision for an average of 5000 night-shelters, which represents nearly 1000 cases, individually dealt with during the year.

At Chingford and elsewhere there are 145 children in the Cottage Training Homes. Taken away from influences that are only calculated to develop the worst characteristics, and placed in homes that are pure and sweet, these little ones grow physically stronger and morally purer, and often become excellent young servants. Such growth is slow, for the soil, alas, is full of weeds.

And then comes the work—one of the greatest problems—of caring for the young mothers with their infants. How can I tell of this? Again and again it has been said to me in the course of years—"What is the use of helping them? Give it up, and let them go to the workhouse!" But this pessimistic view is in nowise a solution of the grave problem. That the workhouse receives them is no argument against a measure which strives to deal more effectually with these sad cases. We must take them, "of some making a difference." We do not weakly condone the sin, or shrink from all the work of inquiry. The fault has been a joint one, but the burden invariably falls upon the weaker shoulders, and the woman—alas! often so pitifully young—has to meet the bitter consequences alone.

We want some special help for these young mothers. They crowd to our memory as we write. One who came to us quite recently told all her pitiful tale, and then with touching earnestness said, "I do love my little one, and I cannot give it up, and yet the burden is greater than I can bear all alone." She had a situation, with low wages (because, forsooth! she wants to redeem her character), and so out of £14 she must dress neatly herself, and pay for the maintenance of her little one. Is it any wonder that even to her strong mother-love the burden seemed unbearable? We were glad to relieve her in some measure of the strain which she had bravely tried to endure. We are most careful in placing out every child. The tragedies of baby-farming are painfully fresh in our memories, and if we would make these things impossible, responsible people must be willing to help young mothers, so that there shall be no question as to the homes and characters of foster-mothers.

St. George's is in every way a difficult sphere in which to labour, if only for the drink traffic, and the poverty which is its inevitable consequence. In the strength of the Lord and in the power of his might we hold fast, feeling that every evidence of evil only strengthens the reasons for living here.

Christ alone can raise the individual or the mass,

and our one sole desire, as a band of humble workers, is to live his life in the midst of our large family, and in going in and out amongst the people. We plead with all to whom his kingdom is dear to help us still, by sending the means that will enable us to devote ourselves more wholly to the spiritual needs of our poor brethren.

(MISS) MARY STEER.

Bridge of Hope Mission, 28, Betts-street,
St. George's, E.

Mildmay Mission to the Jews.

THE Mission entertained about 300 Jews and Jewesses on Wednesday, last week, in the grounds of the Conference Hall, Mildmay Park. Though the weather was not very favourable, the guests thoroughly enjoyed the change from the stifling atmosphere of their own wretched courts and houses to the open space and fresh air afforded them at Mildmay. After listening to the Gospel in the open air, the company repaired to room No. 4, where tea was provided. Subsequently Mr. Charles Young delivered his well-known address on the picture, "The Broad and Narrow Way," and a Gospel meeting followed, under the direction of Rev. John Wilkinson, the other speakers being Colonel Morton and Messrs. Cateret and S. Wilkinson.

On the following day the children's turn came, and about a hundred of them, connected with the night school of the Mission, enjoyed themselves during the afternoon in the Conference Hall grounds. After tea, Mrs. Wilkinson conducted a meeting under the trees, in the course of which some of the little ones repeated a large portion of Psalm cxix., under the care of Miss Maddicks, and gave prompt and intelligent replies to questions with reference to that and other portions of Scripture. Addresses were delivered by Mr. S. Wilkinson and Dr. Dixon.

Home of Industry.

DAY by day we go about our happy occupation, searching out the neglected children, though our hearts are often bowed down with grief over the desolations caused by drink and death. We struggle on, nothing daunted, knowing that Canada's broad lands have still room to spare for thousands more of willing and industrious destitute orphan boys and girls whose future here is clouded as to a start in life.

Job, in speaking of similar work ages ago, "caused the widow's heart to sing for joy." To-day we have seen an aged Christian widowed grandmother, seventy-eight years old, gladdened to tears because we received her two grandsons, orphans. She still supports herself by doing plain needlework. Widowers with young children know not what to do with them. Mother has gone, then the home goes, and they become heartless and hopeless. Too often they are deluded by drink, and sink into that dark stream which destroys souls and bodies alike.

Boys come and say, "I want to go away." We need much wisdom to judge each case aright. Time would fail to tell of the answers to prayer we experience. The mail brings us a sweet letter this week from a young girl, now eighteen, taken out when three years old. She is in the same home still as a daughter, now within the fold of Jesus, working, waiting, watching for his return. Will the reader join us in prayer that from all the bands of gathered-in children gone to Canada many will become vineyard labourers?

ANNIE MACPHERSON.

29, Bethnal Green-road.

Armenia.

THINK you that God doth count by thousands? Nay A nation's blood must answer for a nation's crime. Leave policy and asking "Will it pay?" Dare to do Right, and leave the rest to Time. Justice may falter; but the Judge of men Will never rest until the slaughterer's blade Is broken, and the murderer tracked to his vile den; Till bloody tyranny and Eastern lust Are reft of palace and cockade, And misused power trampled in the dust.

HOWARD T. N. USSHER.

Lorne Villa, Geraldine-road, Wandsworth,

Irish Evangelisation Society.

THE report for last year of the Irish Evangelisation Society is, on the whole, of an encouraging character. During the year 1842 meetings were held, in 110 places, at a cost of £1889. Three movable wooden halls were working summer and winter, also two tents in the summer months. The remainder of the work was carried on in town halls, school-houses, barns, and churches. It is found that many Roman Catholics, who would not otherwise come under the sound of the Gospel, attend the wooden halls and tents.

Describing meetings held at Broomhedge, near Lisburn, Mr. E. Peatt, evangelist, says:—"Numbers were unable to get into the hall upon Sunday; and upon week nights we frequently have from 350 to 450, and the Lord is leading many souls to Himself. Last night we had a time of wonderful blessing. The man who gave us the site for a hall professed to receive a blessing, also one of the family where we stay, and many others. When at Brookfield some years ago, I wrote you of the conversion of a Roman Catholic girl; she attends these meetings, and is still firm, though the priest did all he could to get her back. She attends a Protestant place of worship. I am glad to add that another Roman Catholic a few nights ago professed to be saved, and has since attended regularly." At Portlannington, Queen's County, Messrs. Loney and Robinson laboured with much success:—"Many were led to the Saviour, and times of refreshing came to God's children. A Bible class has been started as the result of the mission. It was most encouraging to see people coming long distances to attend the services, and Sunday after Sunday the hall was packed. Many are blessing God that the mission came here."

In the South and West missions were not always free from danger and opposition. The report says:—"We arranged to set up in a wooden hall in a pretty village called Adare, co. Limerick. The evangelists, on arrival, could obtain no lodgings—Roman Catholics refused, and Protestants were afraid of them. An evangelist having taken a room at the inn, the priest desired the owner to take it away from him, and he was obliged to pile up the boards of the hall, not yet erected, and sleep under them until it was put up, and then both evangelists had to live in it. At first only a few children dared to come to the meetings, but gradually the people came out, and at length the meetings were fairly attended, and we believe the Lord sealed his Word to some hearts. At the close of the mission thirteen horses and carts were sent voluntarily by people in the neighbourhood to carry the hall free to the town of Pallaskenry, where it was next set up."

The report shows that the work of previous years is standing. Mr. St. John, of Crown House, Athy, writes: "The importance of your work and its extended sphere has been much impressed on my mind. The many classes it comes in contact with and influences; the extent of country worked; and the honour and dignity of being engaged in this special—this Christ-owned work. And taking into consideration the multitudes who have heard the Gospel clearly and plainly preached unto them, what a small expenditure of money has been incurred to attain such a great result."

In the matter of finance the Society stands well, but it requires more supporters, in order that workers may embrace present opportunities, many and effectual. Certainly those who benefit by the work value it, for the thank-offerings from the places where missions were held amounted in the aggregate to £890. The hon. sec. of the Society is Mr. James Barton, Dundalk, who will supply information and make arrangements for evangelistic meetings.

Sea-Shell and Children's Scrap-Book Missions.—The work of these little agencies has been formally incorporated with the Ragged School Union. It is hoped that by this arrangement continued usefulness will be given to a simple effort, which in the past has been the means of bringing much joy to the poor children. With 200 separate Missions in affiliation, with thousands of afflicted children under visitation in their own homes, with a series of Holiday Homes in the Country and many Pleasant Evening centres in London, it will be obvious that all kinds of gifts can be turned to good and practical account in this vast area of need. The secretary of the R.S. Union is Mr. John Kirk, 37, Norfolk-street, Strand, W.C.

Resting Times.

IN THESE sweltering June days the very sound of the word "rest" is welcome; how much more so the thing itself, when the physical frame is exhausted, and the spirit sympathetically feels the strain? It is not good to grow tired of true, honest work, but we cannot avoid becoming tired in it—even in "the Lord's work," so called. For all such tired ones, and especially for her wearied, working sisters, Miss Mason has provided a quiet resting place these thirty years. The name of those who have been helped and reinvigorated during that time must be Legion. Certainly the history of Miss Mason's Houses of Rest in London and Eastbourne prove that the approving smile of God rests on her truly Christian institutions.

The annual meetings of the friends of the House of Rest are always delightful occasions, and the thirtieth anniversary on Friday afternoon, held in St. Paul's Parish room, adjoining the Finchley-road House, was as enjoyable as any we have attended. The room was full, and the restful spirit of the work pervaded the proceedings of the afternoon. Mr. John Cory, a friend of all good causes, was to have presided, but in his unavoidable absence Mr. Seagram pleasantly did the duties of the chair. Mr. Cory sent a letter, and the promise of a good subscription. Miss Mason's statement was of an informal sort, but all the more interesting perhaps on that account. Her report has been published, and we can honestly commend its perusal, not only as a live record of the year's experiences, but as a means of grace. Miss Mason told of the origin of the work in a little cottage in the country thirty years ago, and thanked God for its steady growth to its present dimensions. She felt distinctly moved of God to begin the work, and the call has been clear throughout. The Houses of Rest are specially designed for humble workers, who are indifferently paid and cannot afford an expensive holiday. Therefore they can never be self-supporting like an ordinary boarding-house; though payments are made according to ability. During the past year well on to 900 workers have sojourned in the two houses. The Eastbourne branch has been a channel of blessing, physical and spiritual, to hundreds. Miss Mason was sorry to report the death of a tried and faithful friend, who had largely helped the work of the homes, and who gave the first thousand pounds for the Eastbourne House. Faith in God is one of the corner stones of the work, and we doubt not Miss Mason is well assured that though the human channels may change, the Great Source and Giver of needed help will raise up other almoners of his bounty towards his tired servants. "We do not create needs," she said in closing; "we seek to meet them when they arise."

Our sister always manages to get a goodly platform for her annual meetings, and we notice that some of the same speakers come year by year, so strong and so sustained is their interest in the good work. The first voice heard at last week's meeting was a new one—that of Rev. G. H. C. Macgregor. Having examined the report, he had come to the conclusion that this effort is clearly on the line of God's purpose, of his presence, and of his power. These three points were very profitably expanded and applied to the circumstances of the gathering. Dr. Monro Gibson spoke as an old friend and near neighbour, but as one who always liked to be present. He rejoiced in the better health which Miss Mason personally is experiencing, and thought she might even look forward with confidence to her jubilee. The key-note of the Homes, he said, is prayer, and the key-note of the anniversaries is always praise. Excellent addresses followed, full of stimulus and timely exhortation, from Rev. W. Lancelot Holland and Pastor Fuller Gooch.

The special need which Miss Mason desires to meet at this time is the "doing up" of the Eastbourne House, which will cost £100. We have observed with pleasure in the printed report that our notice of last year's meeting brought considerable help to our sister in the maintenance of the St. John's Wood House; we trust some reader or readers who know the benefit of these resting times to the busy workers of to-day will again show their interest in a practical form. We must not overlook the Aged Workers' Home which adjoins the main building in Finchley-road, and which our representative had great pleasure in inspecting on Friday afternoon at the close of the meeting. It is

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a truly delightful home for old women workers whose days of active toil are over. Ten beautiful rooms have each their happy, grateful occupant; three other rooms will be filled when the furniture is provided—a hint to any with superfluous chairs, couches, etc. The house itself, 10, Finchley-road, is a dwelling fit for a queen; Miss Mason acquired it for a third of what it cost. But it is not a whit too good for the King's daughters, coming from many lands, who tarry for a season under its hospitable roof.

Evangelical Church of Italy.

THE Evangelical Church of Italy last year added five to its list of congregations, and many smaller groups of believers. With 132 additional places regularly visited by evangelists, the field of operations has been enlarged to 208 boroughs, an increase of fifteen in the year. In nearly all the congregations there were signs of revival, and 349 persons were admitted to membership. There are in connection with the Church twenty-seven Sunday schools and six day schools. The twenty-fifth report says:—"Taking into account the ten thousand adherents, we are able gratefully to say that the Lord has graciously permitted the Church to carry forward its proper evangelistic work among a mass of the population equal to about 15,000 persons, including members, catechumens, school children, and adherents."

The report is full of good things. If on the one hand there are evidences that while the Church sows the good seed, enemies are sowing tares, there are also many proofs of Divine blessing attending the work. We make a brief typical extract from the section on Florence:—"The parish priest, Giuseppe Gondolfi, who is now studying for the ministry, has for ten years struggled with his conscience as to leaving the Papal Church. Only this year has the Lord given him the grace to break away and to embrace the Gospel. In his letter of abjuration, with which he joined our Church last June, he says: 'My mind was enlightened by the Holy Ghost to see myself, as in a glass, a poor wandering sinner, in need of Christ, to bestow on me that rest of soul I could nowhere else find, and I embraced Him with my whole heart. For the love I bear to Christ, the only fountain of human salvation, I hereby promise, in full faith and holy enthusiasm, to give myself to the preaching of the Gospel and to spare no efforts to call sinners from error to the truth.'

"There follows a very touching account of the conversion of Giulia Nardi, the beloved wife of Petroni, our evangelist in Mottola. She was a great reader of novels. One night, having nothing to read, she went out, and attracted by the singing, entered an Evangelical Church, and the words, 'Redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ,' moved her to faith and penitence. The Bible became her study thereafter. Her conversion awoke the disdain of her companions. 'You will never find a husband,' they said. 'Quite content it should be so,' she replied. On marrying Petroni, she became a true helpmeet. 'Stand firm in the faith, Pietro,' was her daily encouragement to him. On her deathbed, she wished for an hour to be alone with her Jesus, and when her friends were admitted, she said: 'I see a great light; I see Jesus my Saviour. I am not going to die, I shall fall asleep in Jesus. We shall meet again in Paradise,' was her comfort to surviving friends, who once had sneered but now in floods of tears confessed: 'That was a real Christian.'

The foreign secretary of the Evangelical Church of Italy is Rev. J. R. McDougall, D.D., Presbyterian Church, Florence.

Bahamas.—In 1794 a few Christian slaves erected a chapel on the island of New Providence. Having got into a ruined condition, it was recently restored, and has been opened as a mission hall, with encouraging prospects. Contributions towards the cost of renovation may be sent to Rev. George Lester, Nassau, Bahamas.

An Excellent Example.—A Christian lady recently held a prayer-meeting for ladies only at her private house in North London. The friends assembled represented the Church of England, Quakers, Open and Exclusive Brethren, Methodists, Baptists, and Wesleyans. The heartiness with which "Draw me nearer" was sung, showed that the inner spirit of all was the same. What a good thing it is that Christians are beginning to grasp hands over party walls!

Letter to the Editor.

UNEMPLOYED CHRISTIANS.

DEAR SIR,—A short time since an advertisement appeared for a village evangelist (undenominational). A fortnight later a notice was published stating that the number of applications was very great—apparently so very great that no immediate decision could be arrived at. I know nothing of the advertisement beyond the rest of the public, and do not happen to be acquainted with a single person who has answered it, although I sympathised with those who did. Having, however, given proof of a long-continued interest in village life, I beg to be allowed to turn to its advantage the striking fact disclosed in the notice to which I have referred.

One ought to be glad that such a very great number of Christian men are anxious to be of service to one of the noblest classes in the country—the agricultural labourers, but that gladness is turned into sadness when one reflects that the desire of all but one of them will remain unsatisfied.

Is there no help for such a state of things? What keeps us out of the Lord's vineyard until someone hires us? 1. Not belonging to some denomination. 2. The necessary "penny a day" to live.

These are the practical difficulties, and for some of us they are insurmountable, because they arise out of trying to think and act in conformity with the highest authority (1 Cor. i. 10; Matt. vi. 19.)

Are we shut up, then, to a choice between competition for the favour of some human patron, or perpetual exclusion from the Lord's vineyard? Not if we can recognise and act on the principle of a common life in the service of God.

Alone, few of us can do anything. When Christ began to preach the Kingdom of Heaven, He associated Himself with twelve others. And when He sent them forth, He sent them two by two. There must be community in this work.

It may be, among the very many persons waiting to be hired as village evangelists, there may be some who would be willing to combine together, and, as faith in God and faith in each other grew, to become one in things material as well as in things spiritual. And if such a community would labour with their hands during a portion of their time they might reasonably hope to obtain the necessary "penny a day," but if not, will the word of Christ fail? (Matt. vi. 26-33).

More might be said, but I will not trespass on your space further, except to say that I should be pleased to enter into correspondence with anyone interested in this method of work in the villages. —Yours faithfully, RICHD. HEATH.

11, Oliver-street, Rugby, May 23.

Notes from Tibet.

MISS FERGUSON, writing from Yatong, Tibet, describes a visit of the Chinese frontier officer, with his retinue of soldiers and attendants, some of whom received Gospels readily. She says:—"Three of the Chinamen spoke English well, and one of them expressed regret that we could not visit down the valley, because of the ignorance of the Tibetans. This is how the Chinese put the blame on the Tibetans, who would be charmed to have us down the valley. But if we cannot yet go down the valley, the people can and do come to us."

"One real advantage of having the shop is that the people can come freely for Gospels, and pay us a visit without fear. While the Chinese were here the new rupon (officer who has 250 soldiers under his charge) came from Giantze with a few officers and soldiers. The rupon who has been here for six months will retire to a district nearer Lhasa, taking with him the 250 soldiers now spread over the Chumbi Valley, while the new-comers take their place. The rupon who goes to-morrow has often been in here with his silver prayer-wheel, and to all of them Miss Taylor preaches Christ."

"I have long believed that God was mightily working for the opening of Tibet, but now I see Him doing it. Loved ones at home, on whose hearts God has laid this land, never had greater need to pray than now; but they should not forget their praises. It is to faith that God will give the hearts of this people, in many ways quite child-like. The darkness is dense, the working of Satan incessant, but the Almighty can give to his yielded people victory in every battle, and we are proving Him daily."

Among the many points in Bishop Thorold's Life worth noticing, this is certainly one, viz., that he believed in gathering a congregation before spending a lot of money in erecting a building. In the Diocesan Society for South London he went on the principle that men, not buildings, living agents, and not bricks and mortar, were to have the larger part of its income. He could see no use in building churches till there were worshippers to fill them. It is simply sad to see the money that is too often put into buildings while the souls of men are uncared for, and also the wretched attempts that are sometimes made to fill empty or half-empty places by re-pewing

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them and making them "more attractive." The attraction does not lie in decorations, but in the Gospel preached and in the power realised.

Great complaint is made of the amount of Sunday trading in large numbers of streets in such parts of London as Walworth. Tradesmen carry on their work as if every day were alike, and even men selling tips for coming races occasionally go about the streets. The question is very rightly asked, Why cannot London enjoy the same quietness on Sunday as provincial cities? The only answer seems to be that London is a law to itself, and often a very bad one.

A significant discussion on the question of Sunday cricket has taken place in connection with the working men's club at South Stoke, near Reading. After an exhaustive debate, over which the chairman of the parish council presided, and in which the freest expression of opinion was given utterance to on both sides, a vote was taken, in which the suggestion was negatived by the working-men themselves with practical unanimity. The chairman himself was in favour of the game being permitted on the village green, and said that he saw no difference between the playing of such games and the opening of museums on the Lord's Day. But in the end his opinion was overborne by the common sense of those who saw what such a legalised innovation would lead to. The working-men of South Stoke are to be congratulated on their manly and far-seeing attitude on this question.

We are surprised, however, at the apparent absence of the religious argument in the discussion, as reported by *The South Bucks Advertiser*, though the religious objection was doubtless the real reason for the rejection of the motion. And behind this local question, there is suggested the wider one of the general attitude of the nation to the right use of the Lord's Day. Nothing has hitherto so marked the English nation from Continental nations as its feeling of reverence for the Day of Rest as opposed to a day of pleasure. There are, however, ominous signs of a slackening regard for the sanctity of this central Christian institution, and it is of the greatest importance that the highest point of view should be taken with regard to its meaning and place in our lives.

Preachers, teachers, and parents should urge the fact that the Lord's Day is meant to be more than a mere day of idleness. It is the one universal fact in the world of social custom bearing witness that man is a spiritual being, and that the first day of the week is his great opportunity of giving his spiritual nature its true place in his thoughts. The greater the hurry and rush of life becomes in the week, the greater is the need for a day in which we turn our thoughts to those things that belong not merely to time but to eternity, and cultivate the soul's relations with our Maker and Saviour. Any argument on this question which falls short of a clear grasp of this truth, endangers the true conception of what the Lord's Day is, and what it can do for the nation and the individual.

The deterioration of some men of only nominal Christian principles, when once they are removed from their usual restraints, has seldom been so shamelessly revealed as in the letters of a young Englishman published in last week's *Independent*. At home he would

not see a man hung for the world, but at Bulawayo "it is an amusement" to see Matabele spies shot by a firing party standing ten yards off. Crowds go out to see it. It is the finest amusement, the grandest fun, "to pot niggers off in battle," and see them falling like ninepins. The cruel Matabele have done some dreadful things, but dreadful things are being done to them by Englishmen.

It sends a shock to one's heart to read in such a periodical as *The Homiletic Review*, that "this is the age of murder in all Christendom." For proof it refers to an article in *The Forum*, which traces the increase in the number of fatal offences, until it reaches a total of 15,000 per annum in Europe, and 10,000 in America, the United States being responsible for an average of between 3,000 and 5,000, and Great Britain for only 250. Italy is responsible for nearly 3,000, the largest number of any country, and Rome is the worst place; Spain comes next. Italy's sad pre-eminence is attributed by some to the existence of the vendetta system, and by others to a general disregard for human life, and readiness to use the stiletto on the slightest provocation. We suspect that the practice of carrying arms has a good deal to do with the sin. Recent events at home must have made many hearts sad and ashamed for the violence and cruelty which still lurk in our midst. Whether we are better or worse than we used to be, we are shamefully bad.

Habit is one of the greatest powers for good as well as evil in life, but there is one direction in which even good habits may become a snare to us. There are many habits that we form, entirely good in themselves, and in relation to our needs at the time of their formation, which ought, as we grow older and wiser, to give place to others still better. For life should expand as well as consolidate, and the true man is as eager to stretch out to a larger and fuller existence as he is to retain and weave into the very fibre of his character the best elements in his past. We should, therefore, take care that we do not fossilise in our goodness, and lose the power of initiative, which is one of the marks of a vigorous life. The mind must be kept open to new ideas, the heart to new affections, the will to new movements that are in the direction of a more ample progress. Whatever we lose of the child-nature, we should guard against losing anything that affords capacity to make new beginnings and form fresh habits. This is in accord with the Divine procedure as well as the highest human wisdom, for

God fulfils Himself in many ways,
Lest one good custom should corrupt the world.

The "strong man" spoken of by our Lord can be no other than the human will. The binding of man's will in the bondage of wrong is antecedent to the entering into the strong man's house and the spoiling of his goods. It is a question of will between men and the destroyer of their souls. Elsewhere the Bible speaks of those who are taken captive by him at his will, not theirs. The will of the Evil One dominates that human will which does not either flee from him or resist him, will opposed to will. God, surely, is on the side of that human will which antagonises the devil.

There is one great change in the family training of this generation which is ominous of danger—that is, the lessening place given in many Christian homes to the Bible. The old custom of learning off by heart passages of the Book, which was perhaps made too

much of a burden on the young minds of previous generations, has given place to an almost entire neglect of all attempt to fill the minds of children with the precious words of life which it contains. Meanwhile, the strain of ordinary school life increases, and the amount of literature, absorbing in its interest, but not always elevating in its tone, which is within the reach of young children, becomes ever larger and larger. A great work is being done by the International Bible-Reading Association in promoting the reading of the Bible, but unless parents take a more personal interest in the endeavour to make their little ones commit its teachings to memory, we shall have a generation of people who will be less and less acquainted with the treasures of truth that are stored up in the text-book of true religion. It was one of Paul's sources of joy in the companionship of Timothy that "from a babe" he knew the Scriptures "which are able to make wise unto salvation."

It was a better religion in the eyes of Jesus to care for publicans and sinners than to sit aloof from them, afraid of contamination. The spirit of fellowship is his spirit; the spirit of exclusiveness is the spirit of the world. To find ourselves nearer to our fellow-men is to find ourselves nearer to God also. Jesus was close to men because He dwelt ever in the Father's presence. Something more of his Spirit seems to be descending upon the Church again in these days. It has never been wholly absent, otherwise the Church must have died. It has manifested itself in every revival of religion. It has gone forth in the enterprise of modern missions, and has made the heir of our ancient civilisation the friend and helper of African savages and South Sea cannibals. At home it is coming to us in the spirit of brotherhood and sisterhood which constrains some Christians to go and live in the slums and work for the poor and forgotten.

Time was when men cultivated the art of conversation for its own sake, when in distinguished centres of social life you could hear wit and wisdom poured forth in the most beautiful language. That is an attainment almost if not quite lost. But the Christian art of speaking truthfully, kindly, wisely, ought never to be lost. It is possible of attainment by all, and should be sedulously cultivated. It is not the art of saying a smart or stinging thing, but of speaking the truth in love, and speaking at a time and in circumstances so happily chosen that none but the most wayward would reject or condemn it. "Let no corrupt communication proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear" (Eph. iv. 29, R.V.) Power to build up implies solidity—not frothy rubbish; "as the need may be" implies suitability to person, to time, to condition—not random talk or conventional platitudes; "that it may give grace," be as salt in meal, have helpfulness in it. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Slavery in Madagascar.—M. Lebon, French Minister for the Colonies, was examined by the committee on the Colonies, on the question of the abolition of slavery in Madagascar. He declared that the erection of Madagascar into a French colony would entail the application to the island of the laws of France, including the law of 1848 pertaining to the abolition of slavery. The government, however, reserved to itself the right of promulgating this law at the time which it deemed fitting, in order that the situation might not be complicated by a too hurried application of its provisions.

Motives in Doing Good.

IT is one thing to do good, and quite another to do good only for its own sake. There is just now a loud call on every side, summoning every one of us into the harvest-field of well-doing. What with tracts, sermons, appeals, our indolents are made remarkably unhappy, and the good, easy-going Christians of other days are sadly put to it to find a refuge from the serious tide that promises to bear us on to broader waters every day.

But, on the whole, we do not see much disinclination to accept the signs of the times, for in every direction earnest hearts and ready hands seem offering themselves to do the work of God. At such a time criticism and caution might seem misplaced; but no true work will suffer, and no faithful heart will be discouraged, by a serious examination of the motives that underlie our service. Everything is to be gained, and nothing to be risked, by a strict appeal to the highest rule of action, and by keeping well in view that fairest and wisest of Christian rules, "He that giveth, let him do it with simplicity."

It would, indeed, be a happy thing for the churches and for all good doing if givers and workers could be made to see how much simplicity and singleness of heart enhance their service or their work. The aroma of a gift is in the delicate grace with which it is given, and the charm of any service is in the beauty of its unsullied simplicity.

This is true of all gifts and all services; but it is intensely true of all giving and service in the Christian Church. Nothing is more painful than when a giver looks to "take out" his gift in authority and place and power. It is bad everywhere, but it is positively painful in the church. Equally un-Christlike is the service rendered only for the sake of excitement, or the love of novelty. It would be a shame to hint that these motives obtain to any great extent amongst us, but it would be a greater shame if, while they exist at all, we failed to point them out as grievous hindrances and fatal sins. The offices of a church should be looked upon as serious trusts, and not as personal appendages; as solemn charges given to men in the sight of God on behalf of the people, whose grave duties should be discharged with an anxiety for their right fulfilment, that would exclude all personal feeling and self-will. The mere possession of wealth should be the last qualification for these solemn trusts.

The giving in the church, also for its various work of well-doing, should all be "with simplicity." The widow with her mite, and the rich man with his well-spared gold, should bring their gifts with one spirit to the sacred place; all ostentation and pride forgotten in one holy fellowship of thankfulness. As far as may be, the extent of individual giving should be kept unknown, except when, for example's sake, open confession may be made "to provoke to love and to good works."

But, even then, the spirit of emulation should be the spirit of loyalty to truth and of love for God's work. For the true voluntary principle is as much violated by shaming men into giving as by compelling them to give. It may be impossible in these evil times to rely on pure love and loyalty, but it is well to keep before us the ideal of Christian giving, whether of service or of wealth.

True Christian giving, then, covets no announcements, and true Christian service desires no reward; and neither the one nor the other depends on man. For "men come and men go," but the doing good or good-

doing to which the loyal Christian heart has trained itself knows no vicissitude, since it depends on altogether other motives than the presence of a leader or the plaudits of an onlooker. We should always be animated and prompted by that one and only motive—true and lasting and binding—"For His Sake."

Hull.

R. H.

The Insidiousness of Sin.

"A little leaven leaveneth the whole lump."—Gal. v. 9.

THIS old proverb is used by Paul twice, once in his Epistle to the 1 Corinthians v. 6, and again in Gal. v. 9. The leaven is always used in the Bible as a symbol of evil, except in our Lord's parable when He likens the kingdom of heaven to the leaven which a woman hid in three measures of meal. In Hebrew there are two words for leaven, one meaning "to boil" or "swell," and the other "anything that is sour or fermented." The English word comes from a root meaning to raise.

Leaven, as it was used of old, and still is to-day, is dough kept till it is sour; then it becomes corrupt, and begins to ferment. For this reason its use was forbidden at the Passover, and at all times was it unlawful in offerings made by fire to the Lord. Even the shewbread was probably unleaven bread. Honey was in the same way forbidden, because it easily ferments. Hence it became a symbol of impurity on account of its corrupting tendency.

As all fermentation rose from corruption, leaven especially was regarded as impure in itself, and the cause of imparting impurity; it was then looked on as a fitting illustration of sin.

In Corinthians Paul speaks of the bad moral influence being like leaven, because it will injure and affect the whole church. In Galatians he is speaking rather of false doctrine and wrong teaching, which will spread and do harm to many. He seems to say, If you begin to admit the old observance of the Mosaic law, you may end by being in bondage to it, and if you cherish the false teachers, their influence will grow and increase like the small lump of leaven in the dough.

When leaven is placed in the dough, it secretly and silently begins to work. By its little bubbles it slowly and surely causes the flour to rise and swell, and it gradually goes on, until it has affected the whole mass. Then the dough becomes expanded and light, and by kneading can be made into bread. It is this spreading, or diffusive tendency, that is the important feature. It has the power to assimilate itself to that on which it acts, and thus to change and alter the substance, until it becomes like to itself. This is just the process which sin carries on first in the heart and life of each one, and then it spreads to other lives and hearts.

If we let evil thoughts and desires lie in our hearts, however small they may seem to us, they will grow. Selfishness is just like leaven: it spreads through all we do in play and work, it makes us envious, greedy, jealous, and proud. We think too much about ourselves, and want our own way in all things, and seek our own pleasure at all costs. It makes us vain and foolish, easily offended, often unkind, and always inconsiderate of others. It permeates all we say, and affects all our conduct.

Evil and sin do more than injure and corrupt the individual; they are actively hurtful to others, and this not merely as an example that is bad, but they are morally and spiritually contagious or catching. What the evil influence does in the individual, it does through the individual to the mass of many individuals.

Sin is like the spot of leprosy that not only spreads over the whole man, but will infect others with the fatal disease. It is like the little fungus called "dry rot," which will impart its growth right through a building. It is like poison in a cup

that will affect all in the vessel. The Matabele have poisoned the springs in South Africa, so that if their enemies drink of the water they will die. Sin is like some kinds of diseases that are contagious—that is, transmitted by touch or contact, such as small-pox. Sin is also infectious—that is, infused into the system by being diffused through the air and breathed by people, so that they take the invisible germs of fever or diphtheria. One case of cholera may decimate a whole district. Thus the Black Plague of old was carried from village to city with the most terrible and fatal results. So in nature mildew spreads and may ruin a harvest. Thus blight multiplies and corrupts a whole field of wheat, and the potato disease will sometimes increase until all the potatoes are spoilt, and famine follows, as it has done in Ireland. Such is the awful power of sin, that it is inherent in its nature to damage all it comes in contact with.

So one sinner may make many. One bad example will lead others astray. One bad member of a family gives trouble and suffering to all. One wrong-doer in a class can be an injury to all. One evilly disposed boy may permeate a school. Hence Solomon says, "One sinner destroyeth much good." Like Achan, who by his wickedness caused Israel to sin. No more fearful record could be made than that which is said of some of the kings of old. "Manasseh made Judah to sin." Again and again is reference made to "Jeroboam, the son of Nebat, who made Israel to sin," and "Nadab, the son of Jeroboam, did evil in the sight of the Lord, and in his sin he made Israel to sin." True, indeed, is it that "evil communications corrupt good manners"; they bring wicked thoughts, that increase like a swarm of lice, infesting the heart and lips, and bringing forth bad habits, that work lasting mischief for vice and misery. Little sins are like parasites that feed on living creatures, and eat their way into the flesh, and multiply, until sometimes they kill the life on which they feed. So deadly is the power and influence of sin upon the lives of young and old, that our only safety is in the removal of the old leaven of wickedness and unrighteousness, and the coming in of the new leaven of grace and purity. For this we need the saving power of Christ, in answer to the earnest prayer, "Create in me a clean heart, O God, and renew a right spirit within me." J. JOHNSON.

Sule.

Jews in Jerusalem.

SIR,—A gentleman, who lately spent many weeks in Jerusalem, writes:—

"In the Jewish quarter within the city the most abject poverty prevails. I have visited all the Jewish 'colonies' outside the walls. What has touched me is the utter hopelessness of these unfortunate Jews. The superintendent at Abraham's Vineyard can tell of the numbers who come crying, 'For God's sake give us work.' Those who are employed at the vineyard do work well and briskly.

"Your society ought to be congratulated on possessing a place like Abraham's Vineyard. This morning some ten poor creatures dragged their emaciated bodies to the vineyard, begging for work. Starvation was on their faces. In a place like this they could find instant relief and employment. The poverty is simply appalling.

"I recommend your committee to concentrate their efforts on the work there and to add to the industries as much as possible."

The above speaks for itself. The committee is most anxious to follow the advice given. An English gentleman is on his way out to Jerusalem to carry on the work as far as, and as quickly as, funds will permit.

E. A. FENN.

41, Parliament-street, Westminster, S.W.

Prayer for Missions.—At the recent anniversary meeting of the American Baptist Missionary Union, Dr. Mabie, the travelling secretary, pressed on his hearers "the prayer register," that is, a list of churches willing to give themselves to special periodic times of prayer for missions. This, by the way, was how Baptist missions started under Carey.

Letters from So. Africa.—22.

I HAVE received the following corrections of passages in my Letters, for which I heartily thank the writers:—

To the Editor of THE CHRISTIAN.

SIR,—In this week's issue of THE CHRISTIAN there appears one of Mr. Morgan's interesting letters from South Africa. In it he makes reference to a Mr. Bevan, who, he states, is a brother of the late Mr. R. C. L. Bevan. In order to avoid misapprehension, I would ask you to correct this statement. The Mr. Bevan referred to, if any relative at all, must be a distant cousin of the late Mr. Bevan, my father. Thanking you in anticipation,—I am, yours faithfully,

F. A. BEVAN.

Trent Park, New Barnet, Herts, June 14.

The subjoined is addressed to myself, with the request that I should not publish it. But I think that by omitting name and place I shall fulfil the spirit of this request, while I give my readers the benefit of my friend's information.

DEAR SIR,—Having had much pleasure in hearing you preach and speak when here, and having, as is my usual custom, after a time with the children, taken up THE CHRISTIAN (of 12th ult.), I turned specially to "Letters from South Africa, No. 8," and am much troubled to note how impossible it is for friends at home to learn the truth of what is going on abroad. If a letter from you is full of error, what must others be? After a residence here of over a quarter of a century, and in travelling in the Transvaal and the O.F.S., I say that it is not true that the Dutch "will not permit the native to be taught to read, and rule them with the whip, as in the old slavery days."

Lord — would, I have no doubt, most heartily shake by the hand his coachman whom he thought to be a true Christian; would he have the same pleasure in handing over to him his daughter in marriage? Yet that coachman is many generations in advance of a South African native. When will the Christian take a Christian view of both whites and blacks out here?

Why say "No effort seems as yet to have been made to reach these Coolies with the Gospel of Christ"? The Rev. Mr. Booth is not alone here, and he has given up his profession in order to devote himself entirely to the Coolie.—Yours most faithfully,

I scarcely think my Letter No. 8 was full of error, but I am more than pleased to withdraw the two statements to which exception is taken. It really is not so strange that there should have been two inaccuracies as that there have not been many, considering the very various and often contradictory statements and opinions which had to be weighed and sifted before the Letters were written.

My kind censor himself errs in writing as though I had advocated the intermarriage of white and coloured people. I have written exactly the reverse of this. See Letter 5.

Before I left S. Africa I wrote to a clergyman in Durban, who has devoted himself to the Coolies in Natal, expressing my regret that I had done him an injustice, not having heard of his good work, and asking him kindly to send me some particulars of it.

An objection to my remark about the Orange Free State was also made to me by Rev. A. A. L. Albertyn, brother of Rev. Andrew Murray's colleague at Wellington. I received from him, just before I sailed, the following letter, which it gives me much pleasure to insert:—

DEAR SIR,—You will remember that at the Wellington Convention I promised to send you an account of mission work done by the Dutch Reformed Church of the O. F. State, among natives resident within its limits. Since you leave for England within a few days, my time for collecting information is very limited. I am, therefore, unable to give you a full account. From the few particulars I am able to give, you will, however, see that mission work, though not carried on to such an extent as it should be, is not altogether neglected.

There are in the Free State thirty-six Dutch congregations. With one or two exceptions, local mission work among the natives is carried on in each of these, under supervision of the Dutch minister and his Kerkraad—i.e., elders and deacons. In nearly every Dutch congregation there is a native chapel, erected almost entirely by contributions obtained from the members of the Dutch Church. These chapels contain from 100 to 500 seats, and

cost from £200 to £1200 each. In nearly every one of these congregations there is a school for native children, and very often an evening school for adults.

Concerning the mission work done in eight out of the thirty-six Dutch congregations, I am able to give you the following particulars:—

Members of Native Congregation.	Native Children attending School.
100	50
50	20
75	71
220	48
90	57
93	33
350	50
316	60

Of the mission work done in the other twenty-eight Dutch congregations I am at present unable to give you any statistics. Religious worship is usually conducted by a native local preacher. Very often, however, this is done by the Dutch minister or one of the Dutch elders or deacons. The sacraments are always administered by the Dutch minister. The missionary spirit is becoming stronger every year in the Dutch Church. The Lord be praised!

In addition to the above, I may state that, according to the Report of the Inspector of Public Schools, just published, the Free State Government gives support to seven (7) native mission-schools, attended (on the day of inspection) by 548 native children.

Trusting that these few particulars will interest you and other readers of THE CHRISTIAN,—I remain yours in Christ Jesus,

A. A. L. ALBERTYN,
Minister D.R. Church.

Rouxville, Orange Free State, May 8, 1896.

THE VOYAGE HOME.

I left Cape Town on the evening of Monday, May 18, in the *Arundel Castle*. We reached Gravesend on the evening of Wednesday, June 10, and the East India Docks on the following morning. The *Arundel*, a comparatively new vessel, of the Castle Line, is one of the steadiest boats afloat. Her commander, Captain Winder, who combines the cautiousness of the Scot with the geniality of the Irishman, when his duties did not require him on the bridge or elsewhere, devoted himself to the comfort of his passengers. He is fond of singing, and, weather permitting, generally has a service of song on Sunday evenings for passengers of all the classes.

On one of the Sunday mornings a very timely address was given by Rev. Dr. Stewart, of Edinburgh, on "Unconscious Influence," in which he emphasised the importance of walking circumspectly at all times and in all places; and especially urged the responsibility of setting a good example before the young. Among the passengers was Rev. Mr. Helm, of Grahamstown, with Mrs. Helm, and a son and daughter. The latter delighted the company with her natural and unaffected singing. Mr. Helm, whose prayers on two occasions were memorable, is a brother of the missionary of the same name, of whom a sketch was given in THE CHRISTIAN of May 31.

Those who are not pressed for time find that these intermediate steamers have their own advantages. They call at one or two more places than the mail-boats, and thus give more opportunity of getting ashore during the voyage.

On Sunday, May 24, we arrived at St. Helena, where the Royal Standard was flying in honour of the Queen's birthday. Some of the passengers went to church or chapel, while others walked over to Napoleon's tomb. There was a general air of depression upon the island, which has declined in importance since the opening of the Suez Canal. But we found an illustration of what one man may do, even amidst depressing surroundings. There had been a clergyman—Rev. Mr. Ellis—on the island for four years, during which he endeared himself to the people. He then left for England, and subsequently went to Mafeking. His successor wished to leave, and the people begged Mr. Ellis to return. He complied, and said he was come home—the island was home to him. He only lived five months, but during that time he organised a Church Lads' Brigade, one hundred strong, with forty juvenile recruits. The smartness of these

boys, after so brief a time, was surprising. Their drum and fife band played remarkably well. Mrs. Ellis was returning home to England with us, and the band, in boats, escorted her to the ship, playing "Home, sweet Home" and "Auld Lang Syne." On board they sang several hymns, in which others joined. The character sought to be impressed upon the boys may be gathered from the "Brigade Prayer" ("sanctioned by his Grace the Archbishop of Canterbury").

Grant, O God, that we Thy sons may never be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue his faithful soldiers and servants unto our life's end, through the same Jesus Christ our Lord. Amen.

We landed at Ascension Island for two hours, and subsequently, for three or four hours, at Las Palmas.

R. COPE MORGAN.

Speech Day at the Leys.

AMID the dust of the controversy that has gathered around the work of elementary education in these realms, we are in danger of overlooking the still more important services rendered to the community by our secondary public schools. These influence our youths and young men at an age when they are capable of forming and retaining right views of life, its calls and responsibilities. The Leys School, Cambridge, under the wise and masterful headship of Dr. Moulton, has earned a good degree among the educational seminaries of the country. Those who receive preparation at the Leys for the serious business of life, or for further studies at the University, are trained in all the higher branches of learning, and take on the external polish which such a cultured atmosphere produces. But they also have the advantage of moving among influences that are potent in moulding the moral and spiritual nature. During the eighteen years of its existence the Leys School has gained a wide popularity. Its benefits are open to youths from all parts of the Empire, and though founded under Wesleyan auspices its religious teaching is of the most catholic description.

"Speech day" is always a red letter occasion for the scholars and their relatives, parental or otherwise. Wednesday of last week was probably equal in the interest of its proceedings to any previous reunion. Everybody was thankful to find Dr. Moulton recovered from his attack of illness and able to be at his post. The only drawback to the comfort of the brilliant assemblage was the steadily descending showers, which stopped all outside sport or diversion. Even in that matter, however, there was the satisfaction of knowing that the copious rain was to a great extent saving the farmer from crop-failure.

The school sermon last week, preached in the beautifully-decorated hall by Dr. Monro Gibson, was well worth going from London to Cambridge to hear. A more appropriate address to the young students, or one more likely to be treasured up and remembered, it would be difficult to imagine. Paul's words to Timothy, "That they may lay hold on the life which is life indeed," was the text, and the discourse was a homely, but most valuable and weighty utterance on what constitutes the highest kind of life, and how it may be laid hold of. The address was couched in language easily apprehended, and the illustrations were peculiarly happy.

After a sumptuous luncheon the prizes were delivered to the successful competitors of the year, at another crowded gathering in the hall, and some of the prize compositions were recited by the boys. The Lord Chancellor had promised to present the prizes, but State duties kept him in London, and his place was taken by Lord Walter Gordon Lennox. One of the students, in the course of a clever little speech of welcome, expressed the ardent hope of all that Dr. Moulton might long be spared to direct the affairs of the school.

A Large Gathering of Friends mustered at the Central Noon Prayer Meeting, 186, Aldersgate-street, on Monday last to welcome back Mr. R. C. Morgan, who for many years past has acted as chairman of this meeting, week by week, on Mondays. Mr. Morgan gave some deeply interesting information about the spiritual condition of the South African Colonies—especially emphasising the important function discharged by the several Young Men's Christian Associations at Capetown, Durban, Johannesburg, and Pietermaritzburg.

Notes on Mission Work.

JOHANNESBURG, S.A.

ONE of the most interesting meetings for natives is held by the workers of the American Board of Foreign Missions in the market square every Sunday afternoon. Here may be seen a crowd varying from two to four hundred natives, all dressed in European garb, and many in the most fashionable male attire. The missionary, who is as innocent as possible of having any complicity in this vain show-off, gets all the blame; and these peacocks among their fellows are a favourite weapon used by despisers of religion and by worldly-minded professors as an argument against all efforts to educate or Christianise the heathen.

One of the first effects of the preaching of the Gospel among the heathen is

THE "EVOLUTION OF CLOTHES,"

And the natural pride and vanity which formerly decked the person out in native fashion gradually goes to the same extreme in civilised equivalents, where the grace of God has not really changed the heart. Many earnest Christians from abroad are pained and puzzled, and oftentimes misled into harsh judgments upon missionary methods, by accepting the oft-repeated statements made to them by apparently sincere and devoted colonial friends that "all teaching and Christianising of the natives has one inevitable result, viz., the spoiling of them, unfitting them for service, filling their minds with exaggerated ideas of their importance," etc. The result is a loss of interest in missionary enterprise, a loss of the sense of responsibility for the welfare of the souls of the heathen, and a loss of faith in the sufficiency of the Gospel of Christ to make saintly characters out of sinners of every nationality.

Traced to its real source, it will be found that this argument has its origin and foundation in self interest. The wish is father to the thought. The argument is generally followed by this perfect demonstration: "I have had four servants, three were what are known as raw kraal natives, and the fourth a Christian kaffir from a mission station. This Christian kaffir was the worst of the lot, lazy, impudent, wanted higher wages, always wanting to be off to school or church, and generally unreliable. Give me a raw kraal kaffir before your christianised native!" Put into simple language, it is this: "Natives were created to be the everlasting bond-servants of the white man; the proper course of treatment is to keep them in absolute ignorance; the raw kraal native must remain the raw kraal native to the end of the chapter through all his generations, lest I should be incommoded, lest perchance my servant might inconveniently want to go to church on Sunday, or to school some week evening." Change the colour of your servant, and you find the same self-interest insisting upon the lower classes of whites being treated in the same fashion. They were born to be servants, and to rear their children as servants for the favoured upper and middle classes. What right have they to send their daughters to be dressmakers and shop assistants, or to have any aspiration above being domestic servants all their lives? The impudence of the suggestion almost takes one's breath away! Surely ministers of the Gospel should be prohibited from preaching the communistic doctrines of Jesus to the lower classes, and board schools should be rigidly suppressed. The natural result of education is aspiration, and aspiration means self-improvement.

CHRISTIAN AND KRAAL.

In the large majority of cases, the so-called "Christian" native is no Christian at all; he is only a native who has adopted European clothing, and begun to attend some night-school, and picked up some slight smattering of the English language. They are rendered more susceptible to the vices of the European, exposed to the undue familiarity of foolish employers and degraded white fellow-servants. The temptation comes to dress inordinately, and to ape the manners and habits of the European; and, without the controlling graces of the Spirit, it would be strange indeed if any human being of any race were not under such circumstances frequently injuriously affected.

The raw kraal native, remaining wedded to his heathen customs and excluding himself by virtue of his lack of understanding of their language from familiar intercourse with Europeans of low moral standing, remains in many cases more servile and unpretentious than the native who is beginning to emerge from serfdom, and whose horizon has sud-

denly expanded. But the vices of civilised society force themselves also upon him; the drink-fiend knows no distinction; the habitations of the white man draw nearer to his formerly distant, secluded home: his wives and children are subjected to the new temptations, and there is no counteracting principle to protect them from their degenerating influences, even though it were admissible for a Christian to acquiesce in the proposition that the native should be preserved in his original darkness, superstition, and ignorance.

BLIND SELF-INTEREST.

In insisting upon the one point, that the raw heathen makes a better servant than the semi-educated native, self-interest quietly and complacently closes its eyes to the darkness, the superstition, the cruelty and the abominations of heathenism; and leaves entirely out of account the value of the soul. Fancy the appropriateness of a sentiment like the following from the lips of a professing Christian: "Mission work spoils heathen natives as servants. It is of first importance that we have good servants. Rather let the heathen souls perish and go down to eternal darkness than spoil them for service." Yet this is the logical sequence of the application of the objector's proposition.

Admitting that in the preliminary stages of education some of the natives may in measure be unduly inflated with ideas of their self-importance, a measure of education is absolutely necessary if they are ever to read their Bibles and be led by the Holy Spirit. The desire for education arises instinctively in many of their hearts, and these will gain the education one way or another. Will any Christian be bold enough to say that in such a case it were better to let the native learn without the controlling and sanctifying principles of Christ's Gospel, than to associate the two, making one the handmaid of the other? The only antidote for human pride and self-exaltation is crucifixion; the only soil in which true humility will ever flourish is in the renewed heart. These are only to be found in Christianity; and Christianity must be taught before it can be accepted. Thank God there are monuments of the grace of God—Christ-like lives adorned with the fruits of the Spirit, amongst the people of every tribe in South Africa, to prove that it is not the fault of the Gospel but the natural corruptness of the unregenerate heart that is the cause of shortcomings. Christian people little think what dishonour they cast upon the Saviour, and what leanness they bring into their own souls, when they so readily assent to the allegation that "preaching the Gospel to and teaching the natives, does more harm than good."

The open-air meeting on the Market-square is conducted partly in the Zulu language and partly by addresses in English, translated by an interpreter into Zulu. The singing is in Zulu, and is heartily taken up by the crowd. The leader, Rev. H. Goodenough, announced a few Sundays ago that the voluntary contributions at these open-air services for the year just closed had totalled over sixty pounds sterling.

A. W. B.

Bible Education Council.

In the Chapter Room of Anderton's Hotel, on Monday evening, a special meeting of the Bible Education Council was held, under the presidency of Canon Trench, formerly of Notting Hill, for the purpose of considering the effect of the Government Education Bill on the religious education of the country. The council was called into being at a time when unsectarian religious education was seriously threatened in the London School Board, and it comprised many leaders of Evangelic thought. A resolution was carried to the effect that Clause 27 of the Education Bill, which makes provision for sectarian religious instruction in public elementary schools, imperils the Biblical and simply Christian religious instruction which the council exists to protect; and should it become law it will necessarily engender bitterness and strife between those who value the religious education of the young, and will strengthen the hands of the advocates of purely secular instruction in all State-aided schools.

In the course of discussion Rev. R. Taylor (Upper Norwood) said that he had never taught even his own children the specific doctrines of the Westminster Confession, because he felt that to convey dogmatic teaching to children would have the effect of creating a conception of God which was not Biblical, was not true, and was not embodied in the life and teachings of Jesus Christ.

St. Giles' Christian Mission.

THE St. Giles' Christian Mission enjoys the good word of all who are acquainted with its beneficent operations. For thirty-six years it has been working, and all along it has been growing, so that it is not easy to-day to summarise its agencies. While work for the good of the sick and helpless, and the poor in general, in their haunts of squalor and circumstances of helplessness, must be taken into account, it is not astonishing that operations among discharged prisoners, juvenile offenders, and the wives and children of such as have had to suffer for the committal of crimes, should specially impress the magisterial mind, and ensure for the Mission the patronage and support of judicial and civic authorities. So, not for the first time, the annual meeting was held this year in the Mansion House. The meeting was held on Monday afternoon, when the Lord Mayor presided over a numerous and sympathetic assembly.

Mr. F. A. BEVAN, treasurer of the Mission, read a report full of interesting facts and figures on the evangelistic, social, and philanthropic work. Dealing with work among discharged prisoners day by day from the London local prisons, this statement showed that 29,375 such persons were released last year. During the same period the Mission provided 20,309 prisoners with a free meal immediately upon their release, and read and expounded God's Word to them. Moreover, 6353 have signed the temperance pledge, and 5491 were assisted to make a fresh start in life. "I need not point out," remarked Mr. Bevan, "that if the Mission did nothing else but assist over 5000 discharged prisoners annually, it would do a work of great importance to London, and, in fact, to the community at large." Friendless juvenile offenders came from all quarters, judges and magistrates continually sending such to the Boys' Homes of the Mission, where some 500 are received annually.

After some sympathetic remarks by the LORD MAYOR, and a brief statement by Mr. WM. WHEATLEY, superintendent of the Mission, an address was delivered by Mr. MONTAGUE H. CRACKANTHORPE, Q.C., taking account of the serious amount of crime chargeable to young people, and referring with satisfaction to recent measures, administrative if not distinctly legislative, whereby such offenders, if committed to prison, are kept severely apart from older and hardened criminals. Mr. R. M. LITTLER, Q.C., chairman of Middlesex County Sessions, spoke of the obligation of the community at large to the Mission for its excellent work. Mr. T. A. DENNY deplored the evil surroundings in which so many come into the world, making it easy to believe that thieves may be born as well as made. Dr. ROBERT ANDERSON, Assistant-Commissioner of Metropolitan Police, followed, maintaining that the community has a right to be protected from the ravages of professional criminals. He specially commended the Mission for its work of rescuing young people, who might otherwise swell the army of crime and become the criminals of the future.

Dr. Pierson at Mildmay.

LARGE audiences gathered on Thursday evening, Friday afternoon and evening, and on Sunday evening last, to hear addresses by Dr. Pierson. The address on Thursday evening was a well-sustained plea for the authority of the whole canon of Scripture, as contained in the Old and New Testaments. On Friday afternoon the topic was "The Believer in Relation to the Holy Spirit," a subject that always elicits the deepest interest. On Friday evening Dr. Pierson dealt with the vast subject of "The Lord Jesus Christ as Prophet, Priest, and King." The interest increased meeting by meeting, until on Sunday evening the hall was crowded with an earnest and attentive congregation.

This week Dr. Pierson is delivering farewell addresses at Exeter Hall. The last of the series will be delivered this afternoon at 3 and 8 p.m.

Mr. Tinworth's Works.—No living artist has drunk more deeply and simply into the spirit of Scripture story than the sculptor in terra cotta, Mr. George Tinworth. Some exceedingly interesting additions to his gallery of Bible pictures were exhibited at Messrs. Doulton's show-rooms, Lambeth, last week. They are chiefly scenes from the life of Moses, and exhibit all the sacred imagination and skill in execution that mark Mr. Tinworth's productions. We trust his deft and reverent hand may long retain its cunning.

OUR DAILY HOMILY.

SUNDAY, June 21.

"THOU SHALT BE GATHERED INTO THY GRAVE IN PEACE."—2 Kings xxii. 20.

AS a matter of fact, Josiah's death was not a peaceful one. He persisted in going into conflict with Pharaoh-nechoh, king of Egypt, against the latter's earnest remonstrance (see 2 Chron. xxxv. 20); and, in consequence of his hardihood, met his death. His servants carried him in a chariot dead from Megiddo (ch. xxiii. 30). Is there, then, any real contradiction between the prophet's prediction and this sad event?

Certainly not! The one tells us what God was prepared to do for his servant; the other what he brought on himself by his own folly. There are many instances of this change of purpose in the Word of God. One of them is known as "his breach of promise," or "altering of purpose" (Num. xv. 34, *marg.*). He would have saved his people from the forty years' wandering in the wilderness, but they made Him serve with their sins. He would have gathered Jerusalem as a hen gathers her brood, but she would not.

Let us beware lest, a promise being left us, we should seem to come short of it; lest there be in any of us an evil heart of unbelief in departing from the living God, and frustrating some blessed purpose of his heart. Eye hath not seen, nor heart conceived, what He has prepared for those who love Him. But we may limit the Holy One of Israel; we may so restrain Him by our unbelief as to stay Him from the mighty works which are in his thought to do for us.

MONDAY, June 22.

"LIKE UNTO HIM WAS THERE NO KING BEFORE HIM, THAT TURNED UNTO THE LORD WITH ALL HIS HEART, AND WITH ALL HIS SOUL, AND WITH ALL HIS MIGHT."—2 Kings xxiii. 25.

This chapter is a marvellous record of cleansing and purging. We are led from one item to another of drastic reform. Nothing was spared that savoured of idolatry. Priests and altars, buildings and groves came under the searching scrutiny of this true-hearted monarch; and, as the result, it was possible to keep such a Passover as had not been observed during the days of the judges or the kings (v. 22).

How much our enjoyment of the solemn feast depends upon our previous efforts to put away from our lives all that is inconsistent with the law of God. We hardly realise how insidiously evils creep in. Before we are aware, we have fallen beneath God's ideal, and adopted the customs of our neighbours, or of those with whom we come into daily association. All such declension hinders our joy in keeping the Passover. It is needful, therefore, that there should be times when we turn to God with fresh devotion, and in the light of his holy truth pass the various departments of our life under review, testing everything by the Book of the Law. In Josiah's case, the sacred volume was recovered from long neglect; in our case it needs to be re-read in the light of higher resolves. This would be like a new discovery. Our ultimate rule is always the will of God, appreciated with growing clearness, and used as a standard by which to judge the habits and tenets of our life.

TUESDAY, June 23.

"HE CARRIED OUT THENCE ALL THE TREASURES OF THE HOUSE OF THE LORD."—2 Kings xxiv. 13.

Carried to Babylon at this time were doubtless the sacred furniture of the Temple, and amongst the rest the golden vessels in which afterwards Belshazzar drank wine with his lords, wives, and concubines, as they praised the gods of gold and silver. Amongst the rest was the golden candlesticks that afterwards illumined the terrible inscription, "Mene, mene." But the eye of God was on them, and they were

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safely brought back in Ezra's days, for we are expressly told that Cyrus took out of the temple at Babylon the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple in Jerusalem (Ezra v. 14). And they were safely weighed in the house of God by the little band, which acted as their convoy across the desert (Ezra viii. 33.)

May we not take the story of these vessels as illustrating God's care for his people? They are precious vessels in his sight, to bear his name and perform various offices in his house. Sometimes, alas! they are carried into captivity, and serve other purposes than those for which they were originally designed. But even then God's watchful eye is upon them. He will bring them again from the land of strangers and restore them to their former place. Turn again our captivity, O Lord, as streams in the south. Too long we have been alienated from our loftiest purpose. Make us purged and cleansed vessels, meet for thy use, and prepared to every good work.

WEDNESDAY, June 24.

"FOR HIS ALLOWANCE THERE WAS A CONTINUAL ALLOWANCE GIVEN HIM OF THE KING, EVERY DAY A PORTION, ALL THE DAYS OF HIS LIFE."—2 Kings xxv. 30.

Is it to be supposed that the king of Babylon took more care of Jehoiachin than God will take of us! Jehoiachin had resisted his suzerain, and cost him a great expenditure of men and treasure, but nothing which had transpired in the past hindered this provision of a daily supply. Will God do less for thee, his child? Would it not come as a relief if you were to be told that, from this moment till you die, you could always have a sufficient provision of all the necessities of life? But, if you are a child of God, that promise has already been made. Do not be anxious, but believe that God's word is at least as sure and as efficient as man's.

The allowance was continual.—It did not begin with plenty, and gradually dwindle to scraps. The supply was maintained year after year. Will God drop off your supplies, think you, because He forgets, or because his power is exhausted? You know that each supposition is alike untenable. What He has done, He will do. The storehouses of nature open to his key. His are the cattle on a thousand hills.

Every day a portion.—Jehoiachin had not the provisions of a year or a month put down at his door, but as each day broke he was sure of the day's portion. It may be that God is dealing thus with thee. Only manna for the day: daily strength for daily need.

All the days of his life.—Jesus is with us "all the days," and He is the Bread of God, in whom is every property necessary for life. All the days are included in God's care for us, of birth and death, of sunshine and shadow. All must be well, because all is foreseen and provided for.

THURSDAY, June 25.

"ADAM, SETH, ENOSH, ETC."—1 Chron. i. 1.

This is an ancient graveyard. The names of past generations who were born and died, who loved and suffered, who stormed and fought through the world are engraven on these solid slabs. But there is no inscription to record their worth or merit. Just names, and nothing more.

How strange to think that if Christ tarry, our names will be treated with the same apathy as these. So far as this world is concerned, we and all our generation shall pass away. As the flowers of the field, so we shall perish from the earth.

But each of these lives fulfilled a necessary part in the progress of the race. Each was in turn father and son, each passed on the torch of life, each contributed something to the fabric of humanity rising like a coral island from unknown depths. The hill-tops would not be possible but

for their lower courses which touch the valleys. We could not have the somebodies without an immense number of nobodies. The flowers of the race were prepared for by the slow progress of the plant through years of growth.

But each was the object of the love of God. Each was included in the redemptive purpose of our Lord; each contributed some minute particle to his nature; each is living yet somewhere; each will have to stand before the judgment bar of God; each is predestined to live in the unknown world that lies on the other side. It is a stupendous thought, to imagine the whole race, headed by Adam as hero, like one vast far-spreading tree. Ah, reader, be sure that thou art taken out of the first Adam, and grafted into the second—the Lord Jesus!

FRIDAY, June 26.

"THESE ARE THE SONS OF ISRAEL."—1 Ch. ii. 1.

It is noticeable how irrevocable the Divine sentence is on a human life. Of Er, the grave, impartial voice of Scripture says, he was "wicked in the sight of the Lord"; of Achan, he was the "troubler of Israel, and committed a trespass in the devoted thing." These sentences are recorded with such precision as to admit of no dispute, no appeal, and they sum up the life.

But was there not much else in each of these men? Were these not tender or chivalrous moments? Did they never shine for a moment in some transfiguring ray? Was all their life dyed with these sad and sombre hues? Ah, it may have been so—still the one thing that the Scripture tells of them is the sin in which all their life seemed to culminate and express itself. With unerring accuracy God can distinguish the one act or word by which the character is revealed. He may forgive it, but He holds it up as the epitome or summary of what the life was.

Let us see how we live, walking before God with reverent fear, watching and praying, because any moment may give birth to a word or act, which may characterise our life in all coming time. But, it must be remembered that all these things emanate from the heart. The issues of life are thence, it must be therefore watched with all care. What a man thinks, that he is. The chance word or act is a true indication of the inner life. Therefore it is preserved for all after time by the voice of God. See that your heart is perfect before God. There is forgiveness, but there is also the unerring verdict.

SATURDAY, June 27.

"THESE WERE THE SONS OF DAVID."—1 Chron. iii. 1.

But how different they were to the Son of David! Contrast any one of these with our blessed Lord, and what an infinite chasm between them. Solomon was the most reputable of them, but a greater than Solomon was born in Bethlehem, and cradled in a manger. Surely the least earnest must be struck with the difference in these sons, and that Son. But in this difference is there not the most conspicuous proof of the miracle of his birth? Even were there no story of his wondrous birth, we should have felt convinced that something like it must have happened, in virtue of which He should be the Man of men, the one absolutely flawless and perfect flower on the stem of humanity. With new emphasis we read the familiar words, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that Holy thing which shall be born of thee shall be called the Son of God."

We, too, who have been born once, need to be born again. To be born of a David does not ensure perfectness of heart and life. We need to be born again, or we may repeat the sins of an Ammon, an Adonijah, an Absalom, though born of parents who are after God's own heart. It is a serious question to ask whether, like David, we have called great David's greater Son our Lord. This is the true mark of the new birth. The recognition of the supreme lordship of Jesus is imperative, for the peace and right ordering of the heart and life. So we pass to our true stature in Jesus.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

The Cattle of the Bible.

THE domesticated cattle of Palestine are very much like our own, but there is not that diversity amongst them for which this country is famous. In some places the animals are larger than others, but this difference is occasioned by the way in which they are fed. In the days of the Israelites' prosperity they were far more numerous than now, and were treated in a better fashion.

One reason for that was, cattle were constantly needed for the sacrifices, and as it was necessary that every animal that was brought to the altar should be absolutely perfect, great care had to be taken that they did not deteriorate.

Another reason was that in those days the ox was largely fed and fattened for the table, but now the flesh of the cattle is practically unused as food, that of the sheep or goat being always employed. Calves used to be largely used for food; for example, in the parable of the prodigal son, where the father prepares a great feast in honour of his son's return, orders the fatted calf to be killed. Abraham, too, when he was visited by his three heavenly guests, had "a calf, tender and good," killed for them.

But the chief use of the ox has always been that of an agricultural labourer, ploughing being always done by them, and many allusions are made to this in both the Old and New Testaments.

When understood in this sense, oxen are almost always spoken of in connection with the word "yoke," and as each yoke comprised two oxen, it is evident that the word is used as we employ the term "brace," or pair. The tolerably stout beam of wood is cut of a sufficient length to rest upon the necks of the oxen standing side by side, and a couple of hollows are scooped out to receive the crest of the neck. In order to hold it in its place two flexible sticks are bent under their necks, and the ends fixed into the beam of the yoke. In the middle of this yoke is fastened the pole of the plough or cart, and this is all the harness that is used, not even traces being required.

Such a rude implement as this would be likely to gall the necks of the animals, unless the hollows were carefully smoothed, and the heavy beam adapted to the necks of the animals. This galling nature of the yoke, so familiar to the Israelites, is very often referred to in many places in the New and Old Testaments. The earliest mention of the yoke in Scripture is a metaphor.

After Jacob had deceived his father, in procuring for himself the blessing which was intended for his elder brother, Isaac comforts Esau by the prophecy that, although he must serve his brother, yet "it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." And our Lord Himself uses the same metaphor in the well-known passage, "Take my yoke upon you, for my yoke is easy and my burden is light."

The instrument with which the cattle were driven was not a whip, but a goad. This was a long stout stick, armed with a spike at one end, and having a kind of spud at the other, with which the earth could be scraped off the share when it became clogged. As a weapon it was often used.

After the land was ploughed and sown, and the harvest was ripened, the oxen were used again, first for threshing out the corn, and next for carrying or drawing the grain to the storehouses.

Threshing was a very simple affair; a circular piece of ground was levelled and beaten very hard and flat; then the corn was thrown on it, and a number of oxen were driven about on it till the constant trampling of their feet had shaken the ripe grain out of the ears. This was very hard work for the oxen, and this is probably the reason why God commanded that they were not to be muzzled, but were to be allowed to eat as much as they liked.

In the winter the chief food of the cattle was the straw and chaff which remained on the threshing-floor after the grain had been taken away, for the Jews had no idea of keeping the grass by making it into hay as we do.

Except a few yoke of oxen, which were kept in order to draw carts, the cattle were turned loose for a considerable part of the year, and ran about in herds like wild animals, and it is to this habit of theirs that many scriptural allusions are made. For example, Ps. xxii, "Many bulls have compassed me, strong bulls of Bashan have beset me round. They gaped on me with their mouths (or their mouths opened against me) as a ravening and a roaring lion." This alludes to the curiosity of cattle, which have a

habit of following an object which they do not understand or dislike, and surrounding it with looks of grave wonderment. Even in their domesticated state this habit prevails. When I was a boy, I sometimes amused myself with going into a field where a number of cows and oxen were grazing, and lying down in the middle of it. The cattle would soon become uneasy, toss their heads about, and gradually draw near on every side, until at last they would be pressed together closely in a circle, with their heads just above the object of their astonishment. Their curious, earnest looks have always been present to my mind, when reading the passage above quoted.

The Psalmist does not necessarily mean that the bulls in question were dangerous animals. On the contrary, the bulls of Palestine are gentle in comparison with our own animals.

The custom of turning the herds of cattle loose to find pasture for themselves is alluded to in Joel i. 18, "How do the beasts groan! The herds of cattle are perplexed because they have no pasture." We can easily imagine to ourselves the terrible time to which the prophet refers, "when the rivers of water are dried up, and the fire hath devoured the pastures of the wilderness," as it is wont to do when a spark falls upon grass dried up and withered by reason of the sun's heat and the lack of water. Over such a country, withered by drought and desolated by fire, would the cattle wander, vainly searching on the dusty and blackened ground for the tender young blades which always spring up on a burnt pasture as soon as the first rains fall. Moaning and bellowing with thirst and disappointment, they would vainly seek for food or water.

The cattle were branded with the mark of their owners, so that in these large herds there might be no difficulty in distinguishing them when they were recaptured for the plough and the cart. On one of the Egyptian monuments there is a very interesting group. It occurs in the tombs of the kings at Thebes, and represents a ploughing scene. The simple two-handled plough is being dragged by a pair of cows, who have the yoke fastened across the horns instead of lying on the neck, and a sower is following behind, scattering the grain out of a basket into the newly-made furrows. In front of the cow is a young calf, which has run to meet its mother, and is leaping for joy before her, as she steadily plods along her course.

The Israelites considered keeping cattle as an honourable occupation. Saul, even after he had been appointed king, was acting as herdsman when the people saw the mistake they had made in rejecting him as their monarch, and came to fetch him from his retirement.

Chief among the multitude of idols of the Egyptians was the god Apis, represented by a bull; and during the long residence of the Israelites in Egypt they became so accustomed to seeing this animal worshipped, that even when their minds were filled with the miracles that had been wrought to deliver them, and with the cloud of Sinai before their eyes, Aaron himself made an image of a calf in gold, and set it up as a symbol of the Lord. And in spite of the terrible and swift punishment that followed, the idea of ox-worship still remained among the people, for 500 years afterwards afterwards Jeroboam, "who made Israel to sin," made two calves of gold, and said to the people, "behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other he put in Dan." Many other kings followed his example, for we are told they "departed not from the ways of Jeroboam the son of Nebat, who made Israel to sin."

Extracted from Rev. J. G. Wood's "DOMESTIC ANIMALS OF THE BIBLE." (Longmans, Green, & Co.)

The Bible Searcher.

Foreign list:—

No. 15. Minnie Jolly, South Africa. No. 15, 16, 17. Alice Henderson. No. 17. Walter Henderson, West Indies. No. 21. Jean Scott and W. Ernest Craik, Canada. Vera Sigström, Mary Johnson, Eva Bennett, America. No. 20. Tessie Ben Orlie. No. 13. Queenie Dale. No. 17. Eugénie Marais.

No. 23 (second list).—Correct answers received from:—

Fannie and Alec Waring, Violet Broxholm, Bella and Thomas Mack, Charles Bewley, Arthur Barker, Lillian Ryan, Christine and Hannah Barker, Elsie, Philip, and Helen. Willoughby, Keith and James Miller, Margaret Macphie, Oswald Mayon, A. Rowland, Lois Beard, Marguerite Potter, Willie McMurtry, Kathleen Foweraker, Arthur Cordell, Dorothy Morrison, Florrie Smith, C. A. Stennett, Walter Thomson, Elsie Warren, Ezra Matthews, Kathleen Cole, Mary and Ruth Braithwaite, Emily and Florence Palmer, Vernon and Jack Clarke, Elsie Simpson, George and M. A. Cowell, Irene and Gladys Gill, Tom, May, Lena, and W. J. Hunter, Christie and Reginald Lawson, Martha and Catherine Rogers, Caroline and Maggie Wight, Marion Connell, Elma Tebb, Raymond Harbottle, Daisy Amett, Edward Rainey, Hetty and Harold Wodson, Smelair and Moffat Jackson, Richard Lewis, G. E. Ethel, and E. A. Paisley, Ada Saunders, Florence White, Joanna Pearman, Edith Corrick, Beatrice Cashford, Eva Winnemay, Lily Clarke, Cecil and E. Yebury, Dorothy and May Vickers, William and Roberta Meikle, Muriel Shaw, Harriette and Lottie Orr, Gerald Heaton-Smith, Annie and Mary Fleming, H. Morris, Christabel Swift, Jane, T. A., and K. G. Kirkpatrick, Margaret Rased, Nina Coote, Elsie Jones, E. T. King, Bertha Steadman, Barbara Sheild, Dora and Edith Corrie, Lucy Soltan, Elma, Dorothy, and Annie Grove, Kathleen and Brereton Code, Willie Wainstein, Fritz Tatzlaff, Fred Wainstone, Mary Ormiston, May Hamson, Margery and Trevor Matthews, E. H. Dora, and Arthur Jones, Louis Berthe, Arnes Head, Beulah Cheal, Daisy Knight, Charles Sanders, William Corrick, Sydney Cashford, Geo. de Jakman, Florence Meredith, Charlie Millicede, Jessie West, Reginald Findlay, Muriel Joseelyne, Lizzy Hill, Nettie Thomson, Ethel Williamson, Walter, Maggie, and Jessie Corrie, J. T. Stanley, Violet Stradert, M. Daisy Bentley, Dora Walters, Edith and Margaret

Gray, Bertha Courtney, Mary Start, Ada Heap, Ethel and Kathleen Light, Maurice and G. G. Williams, Charlie and Marjorie Hogge, Sissie Watts, Dora and Kate Symes, Rabie Vincent, Daisy Petrides, John and Eva Gray, Madeline Irwin, Bertha Kelsey, Leslie E. Frank, Frances Devenish-Meares, Frances Bennett, May Meredith, B. and H. Poole, Ethel Morgan, Harry and Bruce Malahar, E. T. Elliott, Rose Wyllie, L. Culley, P. Leigh, Sydney Marston, Oswald, and Horace Roberts, Bertha Fowler, Kate Giddings, Ruth van Millingen, Edwin and Robert Poole, Netta and E. B. Black, Nellie Benney, Edith Hearn, Ada and Mabel Davis, Katherine, Rowland, Teresa, and Lilian Blackie, Raymond Theobald, Leonard Browne, Jessie Bone, Marcus King, Margaret Davison, Lionel and Gladys Calvert, M. H. Daniels, Genina Grouhliac, Stella Byrne de Satur, Cyril Bennett, Hal and Victor Armstrong, Conyers Baker, Ruth Harrison, Angela McGulikan, Elma Ishmail, Emily Biddcombe, A. T. Benoh, John Menzies, Cecelia Reid, Norah, James, and Edith J. Lowe, Fredda Hutton, Amy and Maude Nottage, Arthur and Edith Quick, Josie, Elma and Lena Cheal, Agnes Miln, Katherine Blair, Ruby and Daisy Allen, Thomas Rayner, Eva and Ethel Hutchings, Christine Arnold, Eva Monti, Meta and Fan Trotter, Thomas Harris, Frances and Maudie Wood, Percy and Cecil Colett, Mary Thorne, Clara Lyddon, Louisa Morse, Nellie and Arthur Crouch, Emily Norster, Walter Stainer, Elmina, Jessie, and Isabel Deane-Roe, Alice Skinner, Annie and Edith Clarke, John and Margaret Hogg, Ethel Fielder, Lavinia Barnes, Frances and Dorothy Harte, Edna and Josie Gekran, Kate and Maggie Fletcher, Grace Dawson-Scott, Ethel Walls, Irene Hutchinson, Eileen and Theodore Roberts, Grace Wright, Eric Chance, Nellie Lovegrove, Grace Colvin, Annie Iredale, Kathie Arrol, Theodore Hill, Connie and Alice Roase, Ada and Willie Palmer.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 24).

- (a) Speak to my brother, that he divide the inheritance with me (Luke xii. 13). (b) By "one of the company" to Jesus.
- (a) Solomon in all his glory was not arrayed like one of these. (b) By Jesus to his disciples. (xii. 27.)
- (a) He that knew not, and did commit things worthy of stripes. (b) By Jesus to Peter and the other disciples. (xii. 48).
- (a) We have eaten and drunk in thy presence. (b) By Jesus to his hearers after one of them had said, "Lord are there few that be saved?" (xiii. 26.)
- (a) I know you not whence ye are. (b) By Jesus to his hearers after one had said "Lord are there few that be saved?" (xiii. 25 or 27.)
- (a) In them therefore come and be healed, and not on the Sabbath day. (b) By the ruler to the people in the synagogue. (xiii. 14.) (c) With his stripes we are healed. (d) Spoken of Jesus Christ. (Isaiah lii. 5.)

Correct answers (first list) received from:—

Lois Beard, May and Daisy Greenbrook, Lextie Jack, Hilma Medill, Susie and Ethel Cumbers, Jessie, Margaret, and Lillian M. Poole, Elsie Hancock, Ruth Coupe, Rosetta Sherwin, Maggie Buchanan, Edith and Maude Tyson, Margaret Davison, P. R. Robinson, Maurice Gant, Reg and Thomas Harris, Muriel Taylor, Jack and Vernon Clarke, Rosal and Phillimore, Grace Rettle, Nellie Clark, Raymond Whitwell, Helen Beckett, Arthur Llewellyn, Edith Hayward, Melbourne and Myrtle Perry, Willie G. G. R. Compton, Betty Stocks, Cecil Broad, Willie and Victor Bellerby, Mary Plumb, Herbert Bourdon, Evelyn Shaw, Rill La Brooy, Dorothy, and Evelyn Hower, Bertha and Arthur Courtenay, R. H. Williams, Emily and James Dellow, Stuart Ellacott, Willie Wheeler, G. W. Fisher, Rose Anton, Evelyn Molr, James Matthews, Minnie, Elsie, Marion, Wilson, Dolbe Salt, Arabella Onslow, Harold Stevenson, May Bligh, M. F. Arthur Cordell, Teddie Dobson, H. Brookhouse, Hoffman Scott, Constance and Hilda Schaeffer, Dorothy and May Vickers, Daisy Groves, Connie and Alice Roase, Raymond Harbottle, Noel Wright, Reginald Mayes, May Pell, Ahne Bazett, Helen Jordan, Millicent and Wallace Bentley, Bertha Linney, Nellie Dowsett, Flora King, Eva Monti, Christine Arnold.

THIS WEEK'S BIBLE SEARCHER (No. 25).

A. For children UNDER THIRTEEN only.

In 1 Sam. iii. 4.

- (a) Of whom is it said, "His eyes began to wax dim?" (b) How did he die? (c) How old was he then?
- (a) How many times did the Lord call Samuel? (b) What did he reply? (Children under eight stop here.)
- (c) Do you know any hymn about this incident? If so, write out one verse or more.
- (a) Who and what were Hophni and Phinehas? (b) What happened to them?

B. For children OVER THIRTEEN.

Every dot represents a consonant, and when filled in with the right letters they will be found to form texts on "Faith" in Hebrews and James. Example:—

a . . . o . . . ai . . . e . . . u . . . ie . . .
and be not faithless but believing
(1) u . . . i . . . ou . . . ai . . . i . . . i . . . o . . . ie . . . o . . . ae . . . i . . .
(2) e . . . e . . . o . . . ai . . . i . . . i . . . a . . . o . . . o . . . i . . . ea . . . ei . . .
a . . . o . . .
(3) o . . . ai . . . i . . . e . . . u . . . ae . . . o . . . i . . . ie . . . o . . . o . . .
e . . . ie . . . e . . . o . . . i . . . o . . . ee . . .

Give chapter and verse of each.

Personal Paragraphs.

I have to thank several of my little friends (AGNES HEAD, JAMIE DE HAILES, ANTHONY and — BENTALL, MINNIE GIDDINGS, ETHEL WALLS, FRANCIE and FLORENCE HOYTE, and "ADDRESSHAIG") for the beautiful boxes of flowers, texts, and sweets, which were sent to the Children's Hospital, Shadwell. JESSIE DEANE ROE.—Your name has been inserted. QUEENIE DALE.—I hope you will try for a prize the next competition. ETHEL WALLS.—Thursday morning is in time, so your answer must have been incorrect. VERA SIGSTRÖM.—I am very glad you have enlisted two friends, and I hope they will continue sending. You can write on thin paper, and on both sides. HETTY AND HAROLD WODSON.—Thank you for your message to the sick children. ANTHONY BENTALL.—I am pleased you are going to try again, and hope you will be successful next time. You should not get discouraged. LITTLE CRITIC AND APPRECIATOR.—I am glad you read so carefully; the error occurred in the printing. A LITTLE GIRL, aged five, writes, "I was dreaming about my Bible Questions last night. I hope I have done them right."

UNCLE TOM.

(For notices of Children's Special Service Mission, see page 23.)

Jesus and the Villages.

Mark vi. 6.—"He went round about the villages teaching."

By Rev. W. RUSSELL CALEY, M.A.

TO us who live in country towns and villages, it is a cheering thought that Jesus never overlooked such places; nay, more, that most of his time, in praying, preaching, healing, was spent amidst the solemn, quiet glories of the country, and not amidst the rush and whirl of crowded city life.

With his openly-expressed claim to universal sovereignty over the wills, actions, and lives of men, we might naturally have expected to find Him settled in some great centre of human activity, striving to reach and influence the rulers of Church and State, aiming to convince the powerful in politics or position. But his thoughts are not as our thoughts, and "the desire of all nations." He whom "many prophets and kings had desired to see, and had not seen," now devoted energy, sympathy, and love to the multitudes scattered over the Galilean hills "as sheep having no shepherd." The simplicity of the rustic peasantry doubtless attracted his pure and guileless nature, while the calm of mountain, and field, and lake harmonised with his deep and earnest contemplations. Let us trace one word (*καμιν*) through the New Testament in connection with the acts and words of Jesus.

(1) Jesus was born in a village (John vii. 42). "In Bethlehem," that quaint, picturesque old village, standing on a long narrow ridge, the home of shepherds, and simple folk, fragrant with the hallowed memories of David, and Boaz, and Ruth.

(2) Jesus had village friends (Luke x. 38), "in Bethany." How sweet to Him, after the hurry and bustle of the day, to turn aside, and in the evening stillness walk to Bethany (Mark xi. 11), sure there of a hearty welcome (Luke x. 40), of a peaceful evening spent in holy converse with those He loved, and who loved Him. Would that all such village converse was thus sanctified and blest! "Weary, and worn and sad," must the Saviour often have gone there, and enjoyed, in its sublimest aspect, "the communion of saints."

(3) It was in a village the colt was found for the Triumphal Entry (Matt. xxi. 2). Truly this fact throws a bright and suggestive "side-light" on our Lord's character. He was no distrusted stranger to those villagers. "The Lord hath need of him" was quite enough for it to be "straightway" sent. In those quiet hamlets of the great city He was known, and honoured, and loved.

(4) It is with a village we associate some of our sweetest thoughts of the Resurrection. Emmaus (Luke xxiv. 13, 28), with the memorable walk to it, must ever remain amongst the gems of Easter. We see Resurrection glory and life had not changed the charm of the country to Him; no place so absolutely "at one" with the inexpressible joy and rest of the Great Deed done.

But not only are villages connected with some of the most important events of our Lord's life, they are intimately associated with his work.

He worked systematically: none too small or remote for his attention (Mark i. 38, 39—a slightly different Greek word, yet inclusive of the one we are thinking about), and all alike the subjects of his wisdom and tender care. When we ask what He did in these villages, we get but one answer—He taught, preached, healed (Matt ix. 35; Luke viii. 1). His message, "the glad tidings of the kingdom of God," was to bring joy, and light, and life to the most secluded home, the most benighted intellect. And our duty, our privilege, is to imitate his example, "to follow the steps of his most holy life." Terribly dark are many of our rural districts, a perfect disgrace to our Christianity, steeped in ignorance or sacerdotalism. We must remember it is an absolute duty "to go throughout the villages preaching the Gospel and healing everywhere" (Luke ix. 6, R.V.).

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We can but wish there was the same eager desire in the villages now to become acquainted with Jesus that there was then (Mark vi. 56). What anxious haste and wondrous unity of sentiment! Cannot we rouse our villagers to a similar desire after Him? for we may be sure a like result will follow communion with Jesus Christ. "As many as touched were made whole."

Yet we sadly note that villages sometimes rejected Him (Luke ix. 53): "The light shone in the darkness, and the darkness comprehended it not." But the same Divine compassion that forbade the would-be baptism of fire, directs us to remember "what manner of spirit we are of," and to endeavour by prayer and gentle persuasion to effect that which angry vehemence and unbridled zeal can never accomplish.

The last mention of villages in the New Testament is a very encouraging one (Acts viii. 25), for it carries us back to this very Samaritan district, formerly so hostile to the Saviour, but now so strangely, strongly altered "in the spirit of its mind"—a field white with the harvest, where apostolic reapers bore home joyfully the sheaves of golden grain (Acts ix. 31).

Fellow-Christians, despise not the villages; remember our Master said we shall find in them those who are worthy (Matt. x. 11). Let us look them up, search them out, and set them to work—"following his steps."

Watton, Norfolk.

Signs of the Times.

WHAT means this gathering of the saints?—like birds

Preparing for their migratory flight?
This upward looking and these earnest words?
This separation of the sons of light?

It is a sign which e'en the world might see,
Although this generation heeds it not:
It is a call from coming wrath to flee,
A ray of coming glory forward shot.

O'er all the earth is raised the midnight cry,
"The Bridegroom cometh!" and the saints prepare,
Believing that the hour is drawing nigh
When they shall rise to meet Him in the air.

It is a sign that standeth not alone,
Signs multiply and Scripture is fulfilled,
Back to the land by heaven's gift his own
Israel returns and Canaan's fields are tilled.

In distant workshops, hid from vulgar eyes,
Pillars lie ready for the sacred shrine,
When Zion from the dust again shall rise,
And New Jerusalem in splendour shine.

On earth distress of nations—like a wave
Of troubled ocean rolls the tide of woe
O'er hapless peoples whom no power can save
Or light upon their hopeless prospects throw.

The Gospel spreads from land to land apace,
The Church increases as the time draws nigh,
Souls flee to Jesus in this day of grace,
As doves for refuge to their windows fly.

And error spreads—another sign foretold,
Spirits of evil leading men astray,
And dark desertion from the Christian fold,
For Antichrist's appearance paves the way.

Blessed is he that watcheth unto prayer,
And sets his heart and mind on things above;
He shall with Christ the coming glory share,
And dwell with Him in everlasting love.

Montreux.

W. MILNE.

Field-lane Refuges.—The annual meeting of this institution was held on Tuesday night, under the presidency of Lord Compton, M.P. Mr. Peregrine Platt, secretary, said that during the past year there had been admitted into the male and female refuges 476 men and 287 women; the schools for boys and girls at Hampstead contained 124 boys and seventy-nine girls; and the youths' institute had thirty-four boys. Altogether the work had been carried on with undiminished activity and with marked success. Temperance had occupied a prominent place, and some 350 pledges had been taken. The Ragged church services, held on Sunday mornings, had been well attended, and all other branches were showing cause for much encouragement. In conclusion, Mr. Platt said that in the crèche 3772 attendances had been made in the year. Several congratulatory and commendatory addresses followed.

Gospels and Genealogies.

PREBENDARY REYNOLDS, in his address at SS. Anne and Agnes, Gresham-street, E.C., on a recent Wednesday, stated:—The Gospels, Matthew, Mark, Luke, are greatly in agreement. Everyone has peculiarities; but sections, put side by side, are almost identical, sometimes in two, sometimes in all three. The agreement is what we expect, and the differences are, as Chrysostom said, proof of their truthfulness. It is not necessary to hold that the three are derived from one older, in other than the true sense that they rest on the original facts of the Lord's life and his words, as remembered and related by the Apostles. The language spoken by our Lord and his Apostles was that common to the people, Aramaic; and this gives that basis to the three which led to the error that there was an Hebrew Gospel prior to the three. If there had been a primal Gospel, the agreement of the three is explained, but their differences are unaccountable.

It is an error to think that each Evangelist had the same motive. In St. Matthew we have more of the Jewish view. St. Mark is greatly descriptive as to the intense activity of Jesus, is rich in dialogue, and shows how readily and wisely the Lord answered all questions. St. Luke presents us with a view more suitable for the world at large, somewhat of a Pauline sense. St. Matthew shows the fixed form which the truth has assumed in Jerusalem, and was guide of the mother church. St. Mark, so descriptive and vivid, was to enlarge and deepen godliness: it strengthens hope in the second coming of Jesus, and specially shows He had through death to enter glory. St. Luke is a more "literary, reflective, expansive elaboration," not less doctrinal than historical; in it are various hints as to the call of the Gentiles.

St. Matthew (i. 1-17) shows that Jesus was the Son of David, the son of Abraham (verses 18-25); that Joseph, lineally of David, though he knew the state of Mary, married her, that he might acknowledge her Son as his. This Son was to establish the throne of David, the Royal line being continued by those various and renowned women, who, in the most extraordinary manner, were ancestresses of the Messiah. St. Luke ascends to Adam, and thus connects the Saviour with the whole human race. St. Matthew carries the line through Solomon, St. Luke through Nathan, another son of David. Two names only, Salathiel and Zorobabel, are the same in both, but these persons are to be regarded as living at different times, because St. Matthew names ten, St. Luke nineteen, between them and Jesus. Some think the genealogy given by St. Luke is that of Mary, that of Joseph, by St. Matthew. Thus Jesus, both on the mother and father's side was of David's line. According to this (Luke iii. 23) Eli would be the father of Mary (Lightfoot says Jewish tradition coincides), and when Joseph is called his son, it means "son-in-law," as is frequent in Scripture.

Our Soldiers.

SIR,—Two of the cavalry regiments to which I am chaplain have been sent out to camp here for four months. This gives me a unique opportunity for evangelistic work among the men. To carry such out successfully I need two marquees, one to be fitted with a piano, books, games, and writing materials, to attract men; and a second, to be used as a mission-hall. I have one marquee, fitted as I have described, at my own expense. Here we hold services on Sunday, and a short service every night. But few men can stay after 9.30, and very few would come to the tent if it were used only for meetings. They will come to amuse themselves, and having come, it is easier to get them to come into the meeting.

If I had a second marquee I could have an evangelistic service earlier in the evening, and there would always be a place ready for Bible-reading and prayer. At present the few earnest men gather in my sleeping tent for their Bible-reading and open prayer-meetings, but six are a tight fit in it.

Few Christians know the awful temptations which surround soldiers. These tents are a haven of refuge. I have asked for £50, and have received £7 10s.—

Yours faithfully,
R. DEANE OLIVER,
Twesledown Camp, Aldershot. Chaplain.

Rev. C. H. Yatman,
AMERICAN EVANGELIST.

GOD has given to America many noble evangelists, and the Republic has cheerfully given them to the world. Rev. C. H. Yatman, or, as he prefers to be called, plain Mr. Yatman, occupies an honoured position amongst them. The life of Mr. Yatman is not only interesting because of its results in many fields of labour, it is full of encouragement and hopefulness to thousands who are filled with a yearning to do the Lord's will. Though a comparatively young man, and called into evangelistic work somewhat late in his life, the results are already striking. They have been achieved not by the use of any extraordinary talents, but simply because he has emptied himself of personal inclination and desire, and has allowed God to fill him with Divine fervour and love and understanding.

It was in the parlour of the Young Men's Christian Association at Cape Town that Mr. Yatman recently gave to a correspondent a few particulars of his life. It may be well to let Mr. Yatman tell part of his story in his own words:—

I was born in Fredon, New Jersey, in 1853. All my family were Presbyterians, and I had a straight-laced bringing up. The first step in my religious life was taken when I was fourteen years of age, when I joined the Park Presbyterian Church in New Jersey. Not very long afterwards, through unfortunate circumstances, I lost all the religion I had, and I became the black sheep of the family—the only one of the five children who left the church of their parents. I was married before I was twenty, and that was the best thing I ever did. The responsibility pulled me up, and made me face the situation fairly and squarely. My wife and I were both converted soon after our marriage. I was converted in a business office in New Jersey. Although I was a prodigal son I had not wandered into a far country. Immediately after my conversion I commenced Christian work. I went to the Park Church, which was a magnificent building, with as good a preacher as ever lived, but there was that formality which is born of Metropolitan life. I was full of vigour, and when I came back to God I looked for a Church that had warmth and life and love.

At that time there was a Methodist preacher in New Jersey of the name of Dr. Spelmeyer, and without much thought about doctrine or Church government I joined his Church. He was a big-souled man, with a lot of earnest young men around him. Whilst I was a member of that Church I was called to the ministry when I was twenty-seven years of age, and was, after the usual term of probation, ordained an elder of the Church by Bishop Walden, and commenced the active ministry with a pastorate in New Jersey. Whilst there the work of the Young Men's Christian Association was taken up by several of the leading business men of the city, and they persuaded me to become their manager and general secretary, at the same time retaining my ministry. I accepted the appointment for three months, but the work grew rapidly, and my estimation of the worth of Y.M.C.A. work developed so much that I left the "regular" ministry and retained the position for six years instead of three months. From Y.M.C.A. work I went into evangelistic work, and in 1885 I was compelled, reluctantly, to give up my connection with the Y.M.C.A. for the purpose of devoting my life to evangelistic work in various parts of the world.

Such, briefly, is the autobiography of this man of God, but the story is capable of expansion.

In his first pastorate Mr. Yatman received a veritable "baptism of fire." He was sent down into the lowest slums of New Jersey. His mission hall was surrounded by saloons, drinking and gambling dens, and all manner of evil resorts. Frequently his meetings were disturbed by "The Dirty Nine," one of the vilest gangs in New Jersey. They led him a terrible life, but the Lord laid it upon his heart to work for their conversion. The story of his success is one of the most pathetic and the most thrilling to be found in the

annals of home mission work. Briefly it is this:—

One day he met one of the "Dirty Nine" in the street, and asked him to introduce him to the club, but he refused. Some time afterwards he saw them all standing at the corner of one of the most dangerous streets of the city, and he planted himself right in the centre of them, shook hands with them, and invited them to the meeting. Every one turned up to the next meeting, and, as Mr. Yatman expresses it, "it was as if the demons of hell had been let loose." He, however, gave them a second invitation, with the same mournful results. A third invitation brought every man up again, some of them carrying old tins and pans and kettles for the purpose of making the meeting a lively one. That night he asked God to be especially near him. Nearly all the male members of the mission had deserted him. He prayed and preached and sang to them, but it all seemed a dismal failure. When it was over he walked across the platform and leaned against the door. He felt heart-broken, and the tears poured down his



(From Photograph by Mr. Rothberger, Denver, Colorado.)

cheeks. Just before leaving, however, he turned towards the hall again, and saw that the leader was in tears. Mr. Yatman was too much overcome to speak to them; all he could do was to give them another invitation, and soon after they came to the meeting he had the blessed joy of seeing every member of the "Dirty Nine" crying for mercy. Some of these men became the backbone of his mission, and the grandest home missionaries in the city.

Another important part of Mr. Yatman's evangelistic work is the mission which he has conducted at Ocean Grove, a summer seaside resort on the skirts of the Atlantic. Thirteen years ago he inaugurated the work there. During the first season the congregation reached about 250 each morning, but it has grown with marvellous rapidity, and last summer Mr. Yatman addressed about 2000 people, holiday-seekers, every morning.

Mr. Yatman makes no attempt to become a polished orator, but his addresses are marked by winning earnestness, by bright cheerfulness and unbounded faith. He intersperses his addresses with telling anecdotes, and he possesses the faculty of forcing home the truth, and making it absolutely plain to the simplest. His power over young men is

wonderful. He has lived with them, worked with them, and knows something of their hopes and aspirations, temptations and weaknesses, and to many a doubting one he has been a veritable father in God.

Since September last Mr. Yatman has conducted missions in New York, Seattle, Salem, Oakland, and San Francisco; thence he crossed over to Honolulu, and afterwards to New Zealand, Australia, and South Africa. His work among the Chinese and Japs in San Francisco was owned of God, and led to many conversions.

Mr. Yatman has never been heard in England up to the present time, but he has received invitations to conduct missions in the United Kingdom, and is hoping to be able to accept some of them during the forth coming autumn.

"From the Love of God."

At a recent temperance meeting, Miss Willard related the following incident:—

One of our temperance workers went at Christmas time to the wretched home of a man whom we had long known as a "hopeless case" because of drink, and left some fruit and flowers for himself, his wife and little children. That man told me the story in this fashion: "When I came home and saw the fruit and smelled the pretty flowers, and knew that nobody could ever call at our house for their own pleasure, I fell to setting up a bad motive for whoever it was that brought them. I was so full of bad motives myself that this was the most natural thing for me to do.

"So I said to my wife, when she told me the lady's name who brought them, 'Is her husband running for any office?' But I knew myself that he did not want my vote, and never would; he was too old to run for office. Then I said, 'Did she ask you to do anything in the church work?' and my wife answered, 'No.' Then I said, 'Molly, what do you think was the reason the lady brought us these nice things?' And turning toward me with her eyes full of tears she answered: 'Why, James, I thought it was the love of God.' When she said that I leaned up against the wall and did some thinking different from what my custom was. And then I turned to her and put my hands on her two shoulders, and I said, 'Molly, if the lady came to see us from the love of God, I shall never drink whisky again.'

Fifteen years have passed away, and that man has never touched another drop. He is one of my best friends in the town where I have lived well-nigh forty years; he has won the respect and regard of everybody. When I went home a few weeks ago, before sailing for England, I did not go to see the family of the President of the University, for I knew they did not need me, but I made it a point to visit James and his wife and children. It is good to be met by so much of love and faith as they manifested toward me. I went out to see their new blacksmith's shop, and they told me of the comfortable brick house they were soon to build near by. James is now almost blind, but his face is the face of an evangel, and he said the world never was so full of sunshine to him as it was these days. When I bade good-bye to that faithful wife, who has suffered so much, and whose face, though it has a new joy, will never lose the lines that are the record of years of long past suffering, as I gave her a kiss, and said, "Let us be good while we are absent one from the other," she murmured in my ear the sweetest words that I have heard in many a long day, and they were these: "You helped us to be good."

West Greenwich Ragged School.—The annual meeting of this institution was held at Blackheath on Saturday, June 6. Mrs. Ireland, of Pond-road, kindly granted the hospitality of her house and grounds. The report, presented by the secretary, Mr. Robert McClure, showed that at no period during the forty-six years of this Ragged School's life has it exhibited more vigour. Addresses were given by Mr. J. W. Fegan, Rev. P. Ireland Jones, and Mr. John Kirk, of the Ragged School Union. The chairman, Mr. Alexander Young, cleared off the balance of debt and gave the institution a good star for another year by a donation of fifty pounds.

"The Night also is Thine."

Ps. lxxiv. 16.

THINGS to which we have long been accustomed fail to strike our attention forcibly; but, though we may not be much impressed by them, the phenomena of day and night are widely different. Imagine the glories of a calm summer morn, the splendid dawn, cloudless blue sky, every variety of landscape brought into view, the rich colours and exquisite fragrance of tree, plant, and flower; the flight and song of birds, the hum of insects, the sparkle of the sea. And as we gaze on such a scene our souls endorse the words of the Psalmist in the first part of this verse, "The day is thine"; this becomes Thine well; this is worthy of Thee.

But there comes the inevitable change; the sun disappears, and with it the gorgeous scenery; damp, chill vapours arise, clouds obscure the sky, the wind moans, the song of birds is hushed, the wild beast leaves its lair, the robber and murderer are afoot, and numerous other features of terror gather under the darkness of the night. And now, we almost feel as if we had entered a different domain—as though we were no longer within the territory of the ruler of the day, and perhaps we do not say so heartily, "The night also is thine." Yet so it is. The phenomena have changed, but the ruler is still the same.

Let us transfer these thoughts to the moral sphere. Day and Light are the recognised symbols of joy, gladness, prosperity, health. Your health is good; your spirits are cheerful, your business is prosperous, your home is happy, your friends are plentiful; and under all this brightness you can say heartily, "The day is thine"—Providence smiles, God is good.

But there is another side. Health fails; business goes badly; friends desert or die; the home is troubled; the gloom of sorrow's night overhangs. Can you say under these circumstances, "The night also is thine"? It is just here that this brief text meets us. It gives us an assurance worth having. Night may not be pleasant, but it is something to know that the ruler of the day is also ruler of the night. The throne may be veiled, but the ruler is there still.

What, then, does this brief text mean? What does it involve? "The night also is thine." That means:—

1. *He made it.* Natural night is part of his ordination as much as day (Gen. i.). There is no defect here, no accident; it is part of the constitution of nature, part of the plan of Providence. How calmly we regard the natural night; we are not disturbed by its shadows; we know it is right. And so, in the spiritual sphere, crosses, trials, sorrows are not accidents or the result of failures. God has something to do with them. It is not "some strange thing" happening. How at once this thought changes the aspect of things. Though the trouble may still have to be borne, it is no small relief to the mind to know that it is the result of design, decree, permission.

2. *He governs it.* Darkness cannot hide from Him. The forces of evil are open to his eye and beneath his control. This is true morally and spiritually. The Christian's trials are not evils which have broken loose, and which are left to work their will upon him. In Naham i. 3 it is written, "The Lord hath his way in the whirlwind and in the storm." Could you stand somewhere out of the track of the storm and watch the whirlwind in its path, it would appear as though the wind had it all its own way; yet there is a Master hand controlling it, for "the Lord hath his way" in it. So does He govern all the forces that seem to work against his people. "He that keepeth Israel shall neither slumber nor sleep."

3. *He uses it.* The night is his to employ for useful ends. Though night has its terrors, it has

also its uses and advantages. It cools the air and earth in summer time, refreshes vegetation, and gives rest to man. And equally true it is that the night of trial accomplishes useful ends in the experience of the people of God. It disciplines the spirit and checks dangerous growths. He tells them things "in the darkness" which they never knew before. And as the darkness of the night brings into view the stars which were hidden by day, so in the night of trouble often the light of certain truths appears which had not previously shone upon the mind.

And then, lastly—

4. *He limits it.* While night follows day, yet day succeeds night. Night cannot last for ever. Now it seems like a tolerably equal contest, but the victory will be ultimately on the side of day. "Weeping may endure for a night, but joy cometh in the morning." "There shall be no night there." "I will see you again" (says Jesus) "and your heart shall rejoice, and your joy no man taketh from you." Sorrow is inevitable for a time, but it shall ultimately give place to joy. Everything typified by "night"—sin, ignorance, suffering, shall be banished, for the "Sun of Righteousness" shall "arise with healing in his wings," and where that sun shines night will be impossible.

JAMES L. STANLEY.

The Token of the Rod.

WHEN Korah, Dathan and Abiram murmured against Moses and Aaron, Moses left his vindication entirely in God's hands, and God Himself gave the token of the priesthood of his chosen ones—the token of the fruitful rod (see Num. xvi. 5, "The Lord will show who are his and who is holy, and will cause him to come near unto Him").

Does not this teach us that resurrection life is God's token of the priesthood of the believer? In Num. xvii. we find that twelve rods were laid up before the Lord, and the rod of Levi was inscribed with Aaron's name. There was no natural life in the rod itself; severed from all earthly source of nourishment, it was only a bare stick. It is a fit emblem, surely, of those who have been brought to feel that in them "dwelleth no good thing"; that they have no power in self, no life, no source of life in anything earthly; that they have been brought to an end of themselves, and are perhaps only conscious of this one thing—that they belong to Christ, and his Name is written upon them. Blessed thought for all such! they are not driven away from God, but called to come nigh, just to wait in his very presence, before the mercy sent.

But only one rod blossomed. That one was laid up in faith, in the glad expectancy that God would do something, would work in his own wonderful way.

We often do not understand the force and meaning of the very blessings for which we long and plead, but our part is to expect God to do great and wonderful things in us and for us, "exceeding abundantly above all that we ask or think."

In the morning Aaron's rod was *living*, beautiful and fruitful, manifestly from no earthly source, but with Divine life alone. To the soul that waits in the very presence of God the Holy Spirit comes in fulness and power, making the life of Jesus manifest, the life out of death.

This life is very *beautiful*, rich in blossom; it cannot be other than fair when it is the life of Jesus. It is no longer a "trying to attract," or "trying to win," but there is an attractiveness and loveliness of character shining forth, at once the outcome and evidence of the life within—"the beauty of the Lord upon us"—"perfect through his comeliness."

There is *fruit* too, and ripe fruit (R.V.). Such a life is one to sustain and feed others, and also—wondrous thought!—to feed, to satisfy the Lord Himself.

The church of Jesus has so many members always needing help from others: always dependent, instead of helpful; having nothing to give to hungry souls—but this new life is a fruitful life, fruitful at once, and yet bearing ever fresh fruit.

What became of the transformed and transfigured rod? It was laid up for ever in the ark, in the holiest of all (Heb. ix. 4). That new and blessed life can only be maintained as the believer is hidden in his Lord; and hidden there, "abiding in Jesus," he ever dwells in the secret-place of the Most High.

Oh, the rest to the weary soul, weary of struggling after holiness, with painful effort and conscious failure, just in weakness and nothingness to lie at God's feet, that He may do it all, and then just to abide hidden in Christ, for ever and ever in Him, in the Holiest of All.

JANET CLARE.

Mrs. Ginever's Homes.—A drawing-room meeting was held on June 11, at Crouch Hill, when Rev. J. R. Wood presided. He stated that 172 children are now in these homes. They had been scraping the barrel, and pleaded for help. The orphans who sang so sweetly and recited so nicely greatly interested the friends present. At Broadstairs, afflicted orphans ineligible for other orphanages are received. Many cases are waiting admission, and help is much needed.

Barnwell Theatre Mission, Cambridge.—On Tuesday last week the twenty-first anniversary of this Mission was celebrated by a tea and public meeting. The meeting was presided over by Mr. W. K. Vawser, hon. superintendent, who dwelt upon the good work the Mission had accomplished during past years, and of the great numbers that had been led to decision for Christ. Other speakers followed, testifying to the spiritual work going on through the agency of the Mission. During the evening Mr. Vawser, in the name of the workers and attendants of the Mission, presented to Mr. Hart, of Corpus Christi, a handsome testimonial, in appreciation of his work amongst them. Mr. Hart is now leaving Cambridge.

Rev. T. Connellan's Mission.

In July last year we moved into Dawson-street, where we have a publishing office and a small hall for meetings. We have seating accommodation for about fifty people, but have had frequently to try and find room for seventy, all, with perhaps half a dozen exceptions, Roman Catholics. Had we a hall large enough we could easily gather in many more. They come freely, listen reverently to the Gospel, and no policeman has ever been called in from the inception of our meetings to the present hour.

Really marvellous openings among the intelligent people are every day being manifested. God has given some converted Roman Catholic young men as workers. The cycle has been requisitioned for the purpose of visiting inquirers and distributing suitable literature. Plans have been perfected for placing suitable literature with students in ecclesiastical colleges and nuns in convents. Priests have not been forgotten, and fruit has already been gathered from seed thus sown.

As the work develops so does the expenditure. Friends will greatly help the work by organising public or drawing-room meetings, at which the writer or some of the converts will be glad to speak, or by sending to this office for collecting cards.

THOMAS CONNELLAN.

51b, Dawson-street, Dublin.

Work Among Lepers.—In her last report Miss Mary Reed says:—"We have had a blessed year. The great event was the purchase of more land and the erection of new homes for the men and boys of the institution. Ninety-six have been enrolled in both (male and female) branches of the Institution. Seven received baptism, and at present there are twelve who have repeatedly requested it." Many who are aware of Miss Reed's self-sacrificing work among her fellow-sufferers will gladly remember her in prayer.

Miss JACKSON (Hon. Sec. for London).
185, Aldersgate-street, E.C.

THE EVANGELIST.

Neglecting Salvation.*

YOU need only be a little less than fully in earnest, and you will certainly fall short of salvation. You may have a good deal of feeling and a hopeful earnestness; but if you are only less than fully in earnest, you will surely fail. The work will not be done. You are guilty of fatal neglect, for you have never taken the decisive step. Who of you is a little less than fully in earnest? You are the one who will weary yourself for nought and in vain. You must certainly fall short of salvation.

It must be a great folly to stop at anything short of effectual effort. Many are just enough in earnest to deceive themselves. They pay just enough attention to this subject to get hold of it wrong, and do only just enough to fall short of salvation, and go down to death with a lie in their right hand. If they were to stay away from all worship it would shock them. Now, they go to the assemblies of God's people, and do many things helpful; but, after all, they fall short of entering in at the door into Christ's fold. What folly is this!

Why should any of you do this foolish thing? This doing only just enough to deceive yourself and others, is the very course to please Satan. Nothing else could so completely serve his ends. He knows very well that where the Gospel is generally understood, he must not preach infidelity openly, nor universalism, nor atheism. But if he can just keep you along, doing a little less than enough, he is sure of his man. He wants to see you holding fast to a false hope. Then he knows you are the greatest possible stumbling-block, and are doing the utmost you can to ruin the souls of men.

This salvation is life's great work. If not made such, it had best be left alone. To put it in any other relation is worse than nothing. If you make it second to anything else, your course will surely be ineffectual—a lie, a delusion, a damnation! Are you giving your attention effectually to this great subject? Have you the testimony in your own conscience, that you seek first the kingdom of God and his righteousness? And have you become acquainted with Christ? Do you know Him as your Life and your Hope? Have you the joy and peace of believing? Can you give to yourself and to others a really satisfactory reason for the hope that is in you?

This is life's great work, the great work of earth; and now, in whom of you is it effectually begun? You cannot do it at all without a thorough and right beginning. I am jealous of some of you that you have not begun right, that you have mistaken conviction for conversion. Like some of Bunyan's characters, I fear you have clambered over the wall into the palace, and did not come in by the gate. Do you ask me why I fear this of you? I will answer only by asking a question back. Don't you think I have reason to fear it? Have you the consciousness of being pure in heart and of growing purer? Do you plan everything with reference to this great work of salvation? What are the ways of life that you have marked out for yourself? and on what principle have you shaped them? On what subjects are you most sensitive? What most thoroughly awakens your sensibility? If there is a prayer-meeting to pray for the salvation of sinners, are you there? Is your heart there?

It is infinite folly to make the matter of personal salvation only a secondary matter; for to do so is only to neglect it after all. Unless it has your whole heart, you virtually neglect it; for nothing less than your whole heart is the devotion due. To give it less than your whole heart is but to insult God, and to insult the subject of salvation.

What shall we think of those who seem never to make any progress at all? Is it not very plain that they give much less than their whole hearts to this matter? It is most certain that if they gave their whole hearts intelligently to it, they would make progress—would speedily find their way to Christ. To make no progress is therefore a decisive indication of having no real heart in this pursuit. How such escape, seeing they neglect so great salvation?

The Gospel of Jesus Christ.

Jesus said: They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

* The conclusion of a sermon in THE WAY OF SALVATION, twenty-five discourses by Charles G. Finney, late president of Oberlin College. (4s. R. D. Dickinson.)

The Son of Man is . . . a friend of publicans and sinners.

Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through his poverty, might be rich.

Christ Jesus . . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

Luke v. 31 32; Luke vii. 34; 2 Co. viii. 9; Phil. ii. 7, 8.

Aggressive Work.—22.

ONE day I leisurely sauntered into a big glass conservatory, about 150 feet square, which is being erected in one of our public parks here. In a small gallery running round inside, about 30 feet high, stood two men like foremen talking together. I called out to them, "This would make a grand place in which to speak, would it not?" One of them replied "Yes." I then shouted out, "God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16). "Do you hear that?" and the answer came, "Yes." I also asked, "Do you believe it?" But I could not make out the reply. There were a number of men working on the ground floor, and one of them objected to my "preaching" there. I think he was a Romanist. My experience is that the greatest opponents to the Gospel in our land are Romanists.

Whilst passing a friend's house, and trying to look through an aperture in a gate alongside, a well-dressed man stopped and asked whether I wanted to know who lived there. I answered "Oh, no!" He then smiled and said, "I know you; you once asked me a question, and I have never forgotten it, never forgotten it." He was moving away, when I wished him to tell me all the circumstances of the case; but he hurried off smiling. A good while ago I had evidently asked him whether his soul was saved, and the question had gone home.

Lately I tried to catch an omnibus going to a football game, but was too late. The timekeeper said a gentleman, a doctor, whom he knew, had also missed the omnibus, but had gone for a cab; and then, pointing to him in the distance, he remarked that he was sure the doctor would be glad if I would join him. I overtook him just entering a hansom, and at once asked if he would allow me to join him, and pay half the fare, as I was going to the match. He readily consented. We drove for about twenty minutes, and I availed myself of the excellent opportunity of preaching the Gospel to him during the most of the journey. It was sad to find how dreadfully ignorant he was of the way of life, although an educated man. Such men would be ashamed to be ignorant of many other subjects, yet not at all ashamed of ignorance upon that.

Not long ago, a middle-aged gentleman said to a railway official here, who happened to be a Christian man, "Have you seen that fellow lately?" "What fellow?" he asked. "Why, he who goes about asking people if they are saved. I don't know his name. I think he is a merchant." "Oh, yes! You mean Mr. Drysdale?" "Ay, that's his name. Twenty years ago he asked me whether my soul was saved. What a piece of nonsense and impudence!" Poor fellow! he could not speak about it without losing his temper, and so he became quite angry. The railway official replied, "Yes, I have seen him, and I think such questions do a deal of good." The gentleman said, "Why, you're as bad as he." The inspector replied, "I see, sir, that you have had the harpoon in you yet." "What do you mean?" asked the other. And then the inspector explained that when the whale plunged away into the deep with the harpoon in it, in course of time it was brought back again; and so he believed the question which had so annoyed him may be the means in God's hand of bringing him to the Saviour. The gentleman said nothing, but walked away.

A young man in an office here lately remarked that he always endeavoured when travelling by the overhead railway here, to enter the carriage in which I was, on account of the Gospel words I spoke aloud. He said my short impromptu addresses gave him something to think about during the day, and were most helpful to him. His relations had been rather afraid of him owing to his fast, godless life, but now they rejoiced in being able to say that through these Gospel words spoken from time to time he had become quite a changed character. To God be the glory.

Liverpool.

D. M. DRYSDALE.

A Victorian Mission Station.

[By OUR OWN CORRESPONDENT.]

ON a recent Saturday afternoon, when making my way to Melbourne from the far east of the Victorian Colony, I stepped out of the train at Stratford, 138 miles from the metropolis. A few minutes later a train coming from Melbourne arrived. Rev. Herr Hagenauer, who alighted, invited me to his home, eleven miles distant. After about an hour and a-half's drive we reached the station, Ramahyuck. We were warmly welcomed by Mrs. Hagenauer.

Ramahyuck is one of six or seven stations under Mr. Hagenauer's control. Originally started by the Moravian Missionaries, of which Mr. Hagenauer is one, the work has been carried on partly by them, and to some extent by the Presbyterian and Episcopal churches. Mr. Hagenauer was a few years ago appointed by the Government as general superintendent of the Aboriginal Mission Stations in Victoria, and secretary of the Society for the Protection of the Aborigines. The office is in Melbourne, while the stations are in various parts of the colony. Ramahyuck, in Gippsland, is still partly supported by the Presbyterian Church; 2300 acres were devoted to the use of the Mission at this place, 1660 acres are to be resumed by the Government and used as an Agricultural College and grounds, leaving a section—640 acres—to the Aboriginal Mission. Adjoining this 640 acres is a farm belonging to Mr. Hagenauer on which he has built a house of his own.

At Ramahyuck there are at present about eighty or ninety souls, and altogether at the various stations there are some 500 aborigines settled. These aborigines work the land, do housework, etc., or are employed by squatters or farmers in the mission districts. Indeed, here, all the buildings, large and small, have been built by the blacks.

Sunday was a delightful day in every sense of the word. At 7 a.m. we assembled in the old mission-house, when the young people were catechised by the worthy pastor. These people, though so low in the scale of humanity, can be raised to a wonderful pitch by the humanising, civilising, enlightening power of the Gospel. And, although some have still something of a wild look in their features, most of them are quite intelligent-looking, some are actually handsome fellows, and some of the girls are beaming and bright. Living amongst these aborigines, the missionaries have been greatly blessed in their labours, and the change that has taken place during the past thirty or forty years is a complete triumph of missionary effort.

At the chief service of the day, I had the privilege of conducting the worship, and it was quite inspiring to look upon the faces of these dusky brothers and sisters as one endeavoured to expound the Scriptures. Some of the farmers, both Colonial and German, also attend worship here on Sunday, so the little building was well filled. In the afternoon I had the pleasure of addressing the children in their Sunday-school, also held in the church. In the evening Pastor Hagenauer conducted a homely "evening prayers" in the church, which consisted largely in the reading of Scripture, with expository remarks, and the singing of hymns and prayer. There is quite a charm in the homely patriarchal style of the worship of our Heavenly Father as carried on in one of these Moravian settlements.

On Monday the week's work began again both in the household and the huts, and in the fields and gardens. Dairying, ploughing, hoeing, clearing, shingling of roofs, fencing up of gardens, and so forth, were soon going on, and the settlement presented quite a busy scene. Some of the men were working at a distance, and would not return for a time. The visit has left some of the brightest memories, and it has given me a very good idea of the great work carried on by the missionaries to the aborigines of Australia in Victoria.

Bethesda Town Mission, Portsmouth.

Arrangements have been made for carrying on the work of this mission on the same Evangelical lines as when Commander Key had superintendence. He remains as a member of the committee. The work, consisting of Gospel services, cottage meetings, open-air and rescue work, tract distribution, etc., is very useful in this naval town, with its teeming masses, and the committee earnestly invite the help of friends. The present superintendent of the mission is Mr. George H. Fison, 1, Cavendish-road, Southsea, Portsmouth.

"Rivers in the Desert."

IN these days of educational controversy, it would be more honouring to God, we think, if there were a simpler and stronger faith in the innate power of his revealed Scripture to reach and change the human heart. Ecclesiastics tell us that an interpreter or expounder is essential, and, of course, every sectarian expounds according to his personal or church bias. The history of Mrs. Robertson's Association for Free Distribution of the Scriptures proves that God, speaking through the Scriptures as they are humbly read, can be his own interpreter, and can impart saving truth to the receptive reader. Mrs. Robertson's new report is called "Rivers in the Desert," an appropriate title in every sense. Most cheering and refreshing are the instances given of the way in which the life-giving streams of truth in the Bible flow on for the comfort of thirsty and weary world-pilgrims. We note a few of them. The opening pages tell an incident now ten years old, but well worth repeating:—

"Not many months of 1886 had gone by before a Korean visiting the mission house saw lying on the table two Gospels. Curiously he read to himself their novel titles, 'The blessed tidings of Luke,' 'The blessed tidings of John.' And before the missionary was aware of what had happened he had concealed the volumes in the folds of his long, loose sleeves. Little did the workers realise how greatly their cry for blessing was being answered in the heart of this one man! But when he returned soon after, his face beaming, and stood before them holding up the two books exclaiming, 'Oh, it is good! it is good,'—they knew that God had heard. Without note or comment, without a word of explanation, he had come to understand 'the blessed tidings.' There, standing before them, was the first Korean convert; unhelped of any but God, he had accepted simply, and in its fulness, the gift of life."

From Mr. Eglon Harris, Orizaba, Mexico:—

"The Lord has in a remarkable degree opened doors to us in barracks and prisons. The officers and governors at first opposed even the tracts, but little by little prejudice has yielded, and a desire to know was springing up, ending in the liberty granted us. Here in Orizaba, all the prisoners having at least three more years to serve have received each a Bible or Testament."

"Three weeks ago I was at Ulna, an island used as a convict prison; the first prisoner to whom I gave a Testament said, 'This is what I have been wanting for a long time, but I had no way or means of obtaining it.' Another said, 'Oh, how kind to think of us!' Then he slipped a carved ring into my hand and ran away with the book."

"When I last visited Tehuacan I saw more fruit of free distribution. A woman followed me to my lodging and then introduced herself as one to whom I gave a Bible more than two years ago; she said she had found no greater joy than in reading about Jesus. From the conversation that followed I found she had a very fair knowledge of his redeeming work, and was really trusting Him for salvation."

From Signor Cav. Capellini, Rome:—"On my return to Italy I went to the camps and the summer manoeuvres, distributing to all, both soldiers and officers, Bibles and Testaments; and as in a country besieged by an enemy, the arrival of a waggon-load of bread rouses the spirit of the population and they all rush forth to possess themselves of a loaf, so it was at my arrival at the camps, with my carriage full of Bibles and Testaments. And who would have prevented me, from motives of economy, from going so far to supply the wants of those who were hungering and thirsting for the Word of God? The sight of them would have moved the hardest heart to make any sacrifice so that such a good and holy work should not be stopped. I will not here

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give a detailed account, but I can assure our friends that this distribution has been the means of the conversion of many souls to the Lord Jesus, and many officers and non-commissioned officers who were atheists, but who were desirous of instruction, and came to our schools for English, French, or German, were willing to read the Word of God, and having been convinced of the truth by this means, have not only been converted, but have also proclaimed the truths of the Gospel to their companions and relations."

"Among the special distributions of interest in connection with the Association during 1895, may be mentioned one to the Indians brought over to be employed in the Indian Exhibition; and the Testaments given to French soldiers on the eve of their departure for Madagascar, and also to Spanish soldiers going out to Cuba. These distributions were usually occasions of great solemnity, many of the dear men feeling they might never return to their native land, and therefore the Word which was able to make them wise unto salvation was received with eagerness. We had after testimony in some cases, that on the voyage out the soldiers were constantly to be seen reading their Testaments, and we cannot doubt that to many among them the Word came with power. On all hands we hear of fresh openings, and glorious opportunities for freely distributing the Word of Life. With all earnestness, then, we entreat all who love that Word, to come to the help of the Lord against the mighty. Do not let this work, on which we know the blessing of God must descend, be hindered for lack of funds."

These are but specimen cases out of many such given in the report. Copies may be had from Mrs. Robertson, Chesils, Christchurch-road, Hampstead, N.W.

Franco-Swiss S.A. Work.

By MARECHALE BOOTH-CLIBBORN.

(Concluded.)

IN Switzerland, my husband has been leading special campaigns in public halls and in tents, with his "desperado brigade," which have been remarkably owned of God, scores finding salvation. Several cases of entire healing of "incurables" have also occurred, which have borne the test of time. Among the converts of these campaigns present at the Zurich meetings a few days ago were six young men, all intelligent and well educated, nearly all of good position, and all are becoming officers, and by a peculiar coincidence they are all tall, averaging nearly six feet. Among them is a cousin of my husband's, who had never prayed or read his Bible for nine years, but who was converted during some of the commissioner's recent meetings at Neuchâtel.

To those who know the history of the Swiss work it seems almost incredible that we should have been able to hold a crowded meeting in perfect peace in the finest hall of Berne. Since our opening there in March there have been 200 good cases of conversion from among the 300 who came to the penitent form.

What words could describe the recent Ascension meetings! The town lands of Beaulieu at Lausanne were granted by the Municipal Council for the erection of our three tents, one of which holds three thousand people. Another of similar size was erected at Zurich. In the latter city, only eight years ago, the police broke up even our 5 a.m. prayer-meetings, on one occasion smashing in the door with a hatchet. And yet we were able to march a procession last Thursday of 1500 through one of these cities, and 2500 through another, with 200 musicians, through immense, orderly, and, for the most part, respectful crowds, without there being any need for the services of the police escort. The weather was perfect, and the tents were pitched upon two of the loveliest spots of earth, just above the two cities.

Our friends of the early days have, almost without a single exception, all remained in cordial sympathy with the work, and were nearly all present, among others Madame de Guigins, Monsieur Couvert, Monsieur Bovet, Monsieur and Madame de Watteville, Monsieur Lombard, members of the Audeoud-Monod and the De Perrot families, Monsieur Schindler, etc., etc.

"Oh! how we felt the presence of God!" writes one of them. What a Divine day! Hundreds of souls re-consecrated themselves to God publicly, besides a great many who came out before all to seek salvation.

It was a painful separation from those who have passed with us through years of such fierce persecution, expulsion, imprisonment, and bodily injuries of all kinds.

The wife of Monsieur Ruchonnet, the late president of the Confederation, was with us on the Lausanne platform as a consecrated woman of God, and personally joined in helping those seeking salvation.

God, in his goodness, had seemed to make everything combine to cheer us at the close of this long struggle of fifteen years. What sunny, holy memories will ever hang around these parting days. All nature seemed to join in the thunderous songs of praise to God which rose from six thousand people, many of whom had known the hour and the power of darkness in the bygone days of fierce persecution, when they had to stand alone for God; the passing breath of angels' wings seemed often to be felt among us.

Ihn will ich preisen mein Leben lang (Him will I praise through all my days) "was sung perhaps a hundred times," says a reporter describing the Zurich meetings. "Long, long will those words ring in my ears."

Blessed and encouraging as are such days, there is always the overwhelming feeling of the little that has been accomplished; and yet we ought to testify to the glory of God that while met in council this week for the last time in Paris, his presence was granted us in a most remarkable degree; and such an indescribable current of Divine love and such a spirit of union pervaded this company of men and women gathered from all parts of these lands—born in the fire so to speak—that we saw before us the promise of mighty harvests in the future. We had the assurance that this people will not fail nor falter in self-sacrificing labour for the salvation of France. The Divine influences and holy union of soul were quite indescribable.

I want to ask our friends to continue to our successors, the Commissioners Booth-Hellberg, the sympathy and help they have given us. Our dear comrades, who have just left India, have between them nearly twenty years of experience in work for God, in various important posts, and have seen much blessing accompany their efforts. We believe it will be so here also; we have prepared for them a cordial welcome, and shall do all in our power to facilitate their task. We ask all friends of the work in France to do their share also. Work in Catholic countries particularly needs encouragement and support. And, oh! how our hearts shall ever turn in prayer towards these lands and this work which has been dearer to us than life!

CATHERINE BOOTH-CLIBBORN.

Colwyn Bay Convention.—Those who were present at the meetings convened by Mr. and Mrs. F. W. Crossley, from June 7 to 12, will not easily forget the six hallowed days. The truth of holiness of heart and life was clearly set forth. It was shown that a profession of holiness, unaccompanied by the burden of souls and an intense yearning to reach the perishing, is not the holiness of Christ. The need for intercessory prayer was largely dwelt upon in the morning meetings. From day to day many came forward in full surrender and simple faith. In the meeting for praise many testimonies proved how real and heart-searching had been the testimony given.

Village Tales.

I.—MISS PRISCILLA.

MISS PRISCILLA had for thirty years lived in her own hired house at the end of the village street, and thirty years she had been the backbone of all the Christian endeavour of the place, if not the originator.

She had been heard to say, after the first church tea held at her house: "I'm only a stranger among you as yet, speaking socially; but really I have been your sister for twenty-five years, for I was fifteen when I first gave my heart to the Lord, and all his children are brethren."

"I wish we acted a little more as if we believed it, dear friend," the minister had said to her; "perhaps you have been sent among us to show us how to dwell together in 'brotherly love.' At present we cannot develop brotherly unity without gossip and censure following. I am sorry to say that our usual attitude is not a family one."

"Ah, minister," Miss Priscilla had replied, "I have heard of your kind heart, and what you have been saying is only oratory, I know."

Miss Priscilla was not rich, as men count riches, but she was "filled with the Spirit," which is to have love, and understanding, and righteousness all in one. After making up a little basket she would say:

"I am going over to see Mrs. Queed; poor thing, she needs all the sympathy we can give her, and I feel I have neglected her. She is not well."

"Sympathy, indeed!" snorted the listener. "She belongs to no church, and spends her time saying nasty things of everybody. I should give her a wide berth—her tongue is positively dangerous."

"Hush, dear! Don't you suppose the Lord knows? We can leave all that with Him. He never said, 'Avoid one another,' or 'Disparage one another,' did He? I think Sarah Queed's case needs love."

No one ever knew what passed between the two women, but when Miss Priscilla followed Mrs. Queed, two Sundays after this, into her own seat at church, many turned the gaze of censure within, and acknowledged to themselves that Miss Priscilla's way was best. The minister got into the way of calling upon Miss Priscilla, and laying before her the difficulties of his parish work.

"They seem to be growing too much for me," he would say. "I came here full of resolve and hope, but I am full of disappointment and bitterness, now. I am at the end of my resources."

"That is what our Lord has been waiting for," had been the answer, as Miss Priscilla fell on her knees, the minister following her example, and leading in prayer, which came with fresh force from his deepest heart.

After that, the minister never let more than twenty-four hours pass between his prayer-times in Miss Priscilla's parlour, and it was noticed that his sermons and his pastoral visits had lost their note of dissatisfaction, and that the number of those who sought the Lord's table increased at every gathering.

"Our minister is looking very tired," mooted Miss Priscilla at the weekly sewing-meeting. "And no wonder! He has six or seven hundred persons to think of and help, and all of us expecting something from him whenever we see him. I vote we give him a holiday."

There were ominous silences or whispered grumblings at this.

"Let Miss Priscilla send him away if she wants to give him a rest," said one, who did not enjoy the "luxury of giving."

"I think she wants us to share in the pleasure," suggested one of Miss Priscilla's latest converts, no other than Mrs. Queed.

"He has never had a holiday," said a third, "and I don't see he needs one now. He has got a fresh lease of hope just lately."

"Well, if he has never had a holiday, he more than needs one now," said the proposer. "How shall we start the list?"

So the thing was settled. The minister and his wife had a second honeymoon, and came back with new ideas, fresh themes, renewed courage and hope, and hearts bubbling over with love and gratitude.

"I never knew how I loved my people," said the minister on his first Sunday home, "until I had left them. That knowledge makes my home-coming a cause for fresh thanksgiving to God."

And his people felt it. Not for ten years had such blessing flowed into the little gathering, and out from it to others, as on that memorable Sabbath. The hearts of all were touched anew.

"I know I have to thank you first for this," the minister had said the next day to Miss Priscilla. "And I do. You are a brave heart."

"Ah," the little woman had said, "you do not know me. I am a great coward—I dread the thought of my death-bed."

The minister was surprised, but he did not say so. He felt he had not much to say to one who had taught him so much.

"It says," he reminded her, "'In such an hour as ye think not.' He knows your fear of death, our Lord, and He will be very gentle with you."

"Yes, I know the words, and also those others, 'Lo, I am with you always, even unto the end.' But 'tis my shame that I cannot grasp them," had been Miss Priscilla's answer.

And now, at the end of thirty years she was dead, and those who loved her wondered how they were to be comforted for their loss. Some of these and the minister were in her little parlour.

"She had always dreaded dying," he told them. "This strange fear was very strong in her until it came to the end."

"But she died so happily and peacefully," they reminded him.

"Yes," he replied, "I asked her how it was with her, after the doctor had said she could not live, and she told me she was quite resigned, and oh! so happy, but that she dreaded dying as much as ever. 'I dread the final struggle,' were her words."

"If ever there was a saint, she is one," said Mrs. Queed, "she taught me to know the love of God, and to love his people. Dear soul, I wish we all had as little to dread from death as she."

"As I held her hand when her pulse was failing fast, I asked her," said the minister, "if all was well with her. 'Never better, for my Lord is with me,' she replied, 'faithful to his promise, "when thou passest through the waters I will be with thee"; but hold my hand, for the end is not yet.' 'It is very, very near, dear friend,' I whispered, for I saw the dark shadow crossing her face, and her eyes were dim. Then she drew me down to her, and tried to repeat a verse of the hymn, 'Jesus, Lover of my soul,' so I sang it for her. I felt her hand relax in mine, and I saw the beginning of a new life upon her face, as a glorified smile illumined it, and she met my eyes with a gaze of wonder. 'Is—this—death! It is—the arm of my Father—bearing—me—to—rest. Jesus! new life—love! Tell them—how easy!' And so there was no fear and no struggle, but joy, and I knew then, from this fresh lesson I had learned from Miss Priscilla, that my God shall supply all our need, whatever it be, out of his riches in glory, and, old as I am, I am glad to have one more realisation of this."

M. B. GERDS.

The Second Chautauqua (or summer assembly of Sunday-school teachers) is now being held at Matlock by the Sunday School Union. Dr. Agar Beet described it as "a holiday sanctified by intelligence and devotion." The early morning meetings for prayer and praise have been peculiarly helpful and uplifting, and in many ways the Chautauqua is proving a blessing to the town as well as to its members.

Students at Keswick.

THE Executive Committee of the British College Christian Union is arranging to hold the Fourth Annual Students' Conference at Keswick, from Tuesday, July 21, to Monday, July 27. The blessing which God has been pleased to bestow on the students' work from the very first, and the manifest power and influence of the Student Volunteer Convention at Liverpool, inspire hopes that the coming Conference will be no less significant than its predecessors.

It will be remembered that the British College Christian Union stands distinct from the Student Volunteer Missionary Union, which deals exclusively with foreign missions; and that its purpose is to organise the students in the various universities and colleges of the country, with the object of strengthening their own spiritual lives and winning their fellow-students for Christ.

Special attention is to be given this year to (1) the organising and conduct of Bible study groups; (2) the deepening of spiritual life and working of missionary societies in theological colleges; (3) Missionary study: this department will be directed by the S.V.M.U.; a new system of organised study of missions is to be introduced; (4) special meetings for presidents and secretaries, to enable them to fulfil more effectively their high calling.

Speakers who have promised to take part are: Mr. D. A. Black, Miss G. A. Golloch, Prof. Laidlaw, Rev. G. H. C. Macgregor, Mr. G. L. Pilkington, Mr. Eugene Stock, Rev. E. A. Stuart, Rev. Canon Taylor-Smith, and Rev. J. Hudson Taylor. Let us "ask in faith, nothing wavering," for the presence of the Lord in this gathering. F. A.

Letter from Dr. Griffith John.

DEAR SIR,—The following extract from *The Chinese Recorder* will interest the readers of THE CHRISTIAN. It will give them some idea of the remarkable progress the missionary work has been making in China of late. The Editor writes:—

"In the Mission hand-book just issued from the Mission Press, Shanghai, we note the total number of communicants in the various Protestant churches in 1893 was something over 55,000. Making due allowances for losses by death and defections, we suppose it would be reasonable to count an average nett gain of over 5000 per annum. This would bring the present membership of the churches in 1896 to some 70,000. But the ratio of increase is a continually increasing one, so that we may be safe in inferring that the number is even considerably larger than this. And when the amount of preparatory and foundation work which has been gone through is remembered, the books and tracts prepared, text-books and educational works, medical and scientific works, schools and colleges founded, there is certainly much cause for encouragement and call for thanksgiving."

Such is the extract, and I have read it with deep thankfulness. Compare the present with the past. In 1842, the year in which our first treaty with China was concluded, there were just six communicants in the whole of China—that is, in connection with the Protestant Church. In 1855, the year in which I arrived in China, there were about 500, certainly not more. In 1860, the year in which our last treaty came into full operation, there may have been 1000. In 1890, there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls.

The past five years have been years of exceptional trial, and yet the increase in church membership has been exceptionally great. In spite of riots, massacres, and all kinds of outrages, there has been, since 1890, an increase of more than 30,000 communicants. It took the first thirty-five years to build up a church of six members, while a church of about 70,000 members has been built up within the last thirty-five years. We commenced our first century in China with nothing; we shall commence our second, in all probability, with more than 100,000 communicants, representing a Christian community of not less than 300,000 souls. Is not that something worth thanking God for?

The modern mission has not been a failure in China. Looking at it in the light of numerical increase, it has not been a failure. But that is not the only way of looking at it. There are results which cannot be represented in figures, and they are the results which cheer my heart most as I think of the future of the work.—Yours sincerely,

Hankow, April 18.

GRIFFITH JOHN.

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Mr. Moody's Bible Institute.

A TESTIMONY.

IN response to the request as to what the Institute has been to a student, the following testimony is given:—

"I was converted in 1888, during a mission in April of that year, conducted by Dr. Guinness in Liverpool Y.M.C.A. My attention was called to the work of the Bible Institute in 1891 through reading an article in the London *CHRISTIAN*. I wrote to Mr. Moody seeking admission to his school at Mount Hermon. Shortly afterwards I received a reply to the effect that that school was full, but recommended that application be made to the Bible Institute, Chicago. I made application. Forms were filled, testimonials given, and in a few days the answer came, 'Your application received and accepted.' The joy which that conveyed was truly great.

"The Institute was reached about midnight during the month of October, 1891. The door-man wanted me to find accommodation in some hotel near by until the office opened in the morning. I informed him—he, by the way, is working successfully for the Master in India—that I had but two dollars and a few cents, and to stay at an hotel would ruin me, consequently he took pity on me, and gave me a room. I shall never forget the genial friendship of the boys, their happy faces and earnest prayers. To me it seemed another world, and I felt truly blessed. After working hard at washing dishes, waiting on table, and a number of other pleasant (?) occupations, I was informed by the superintendent that I had been granted a scholarship, which meant tuition, board, room, and washing free for two years. This was an unexpected boon. It came at the right time, for my money was all spent.

"During the two and a-half years that I was at the Institute, my time was fairly well occupied, preaching, visiting, personal work, music and lectures. During the World's Fair, Mr. Moody gave me charge of a tent on Chicago-avenue. The experience gained during the months of the World's Fair campaign to me were invaluable. I think they were the most profitable months of my Christian life. Contact with such men as Dr. A. J. Gordon, Prof. W. G. Moorehead, Rev. J. McNeill, Henry Varley, Dr. A. C. Dixon, Mr. George C. Stebbins, Mr. Ira D. Sankey, and others, the different lines of work and varied methods used to win men from shame and sin, the manifest results, the lectures and addresses, the soul-stirring music. For all these privileges and opportunities, I thank God and the Bible Institute.

"I left the Institute at the end of two and a half years, with a fair knowledge of the work and the need of the world, how to use the voice in song, and a good number of friends. I took up the work of my present charge some thirty months back, and have immensely enjoyed my labour. I was accepted as a student of theology and licensed to preach March 27, 1894, and ordained a minister of the U. P. Church December 19, 1894. The work here was small at the beginning, but God has richly aided us. During my time as pastor we have taken in something like 175 members. We have a Sabbath school of some 600 enrolled scholars, with a corps of thirty-five officers and teachers. The present building has become too small, and this very week we break ground for our new church with a seating capacity of 800 to 1000.

"I consider the Institute the right place for the right man, but cranks and such like soon find they are not wanted. The worthy superintendent has his eyes open, and can, as a rule, readily detect the character and good qualities, and an honest, persevering student will not be denied any of the help and assistance possible. When I say God prosper the work of the Institute and spare the lives of its founder, superintendent, and teachers, I voice the wishes and prayers of hundreds who through the teaching received have a good conception of the present need of men and how to supply that need."—*Record of Christian Work.*

Of the 521 students enrolled at the Institute during 1895—twenty-nine denominations were represented, Methodist Episcopal taking the lead, with eighty; Presbyterian, seventy-eight; Baptist, fifty-seven, and Congregational, forty-one. These students came from twenty-eight different States

and from other countries. Canada takes the lead, sending thirty-three; England, twenty-three; Ireland, thirteen; Scotland, seven; Germany, eight; Wales, four; Norway, three, and two each from Denmark, Bavaria, Sweden, France, Switzerland, and one each from Russia, China, Japan, and New Zealand. They represented 101 professions and occupations. 150 dols. will help to put a student through one year; 75 dols. six months.

Letter to the Editor.

"THE DAY OF REST."

DEAR SIR,—IN THE *CHRISTIAN* to hand by this mail I notice the subject of your twelfth letter from South Africa is "The Day of Rest." You must permit me to say that I think you have misunderstood the position which some of us take on the matter. As you have quoted from a pamphlet of mine, I may perhaps be allowed a word in reply. I should be sorry for the quotation which you have given from that to go forth as a summary of my position, or that of any here who oppose the teachings of the Seventh Day Adventists. You quote as a summary expression what is but a fraction of one of the propositions made by me. At the beginning of my tract there are a few lines which give a much more complete summary than those quoted by you. They are as follows:—

"The Sabbath was an institution given to the children of Israel when they came out of Egypt; it was a part of that law which is done away with in Christ; it was a type of spiritual blessing to be possessed by those who have faith in Christ; and it was never given to Christians, because we have the reality and not the shadow."

That summarises not only my own position, but that of many others on the Sabbath question. But that paragraph only deals with the Sabbath; and because we believe the Sabbath has passed, you have concluded that we repudiate a day of rest. You speak of our denying that God has ever given a day of rest to the world at large.

You must bear in mind that in teaching that the Sabbath has passed we are only opposing those who try to bring us into bondage to the law given through Moses; and their first step is to bring us back to the observance of the Jewish Sabbath. We say the seventh day Sabbath was given only to the children of Israel, and we challenge anyone to produce a passage in the Old Testament that speaks of it being given to any but to them. In the New Testament, in the Epistles written to Gentiles, we find nothing said about the Sabbath beyond saying that it was nailed to the cross with the handwriting of ordinances that were against us, that it was a shadow of things to come, and that no man is to judge us in regard to the Sabbath. In other parts of the New Testament we find only references to Christ's observance of it (and He being born under the law placed Himself under this seventh-day law), to incidents occurring on it, and to it being, with Canaan, a type of the rest which believers in Christ enjoy.

The only passage you quote of general import is, "The Sabbath was made for man; not man for the Sabbath." That passage surely cannot contradict all the passages in the Old Testament, which distinctly state that it was given to the children of Israel as a sign to separate them from the other nations, and as a memorial of their deliverance from Egypt. Is not this the explanation? The whole of the law as comprised in ceremonies, observances, sacrifices, etc., while given only to the Israelites for observance, was given, through them, to the whole world, for its lessons to be learned by all. Everything that was typical of Christ, or of something possessed in Him, was given for all men. The types may pass, but the lessons remain; and the lesson of the Sabbath was given that we might learn how God sanctifies us (Eze. xx. 10-13), and also that we might know the rest there is for us in Christ (Heb. iv.)

Now, the Sabbatarian says: "You believe that Sunday is the Sabbath? Show me in the Bible where the day was changed? Show me where we are commanded to keep the first day instead of the seventh? Show me where the seventh day law is binding on the first day of the week?" And you can show him none of these things. If the Sabbath remains, it must be kept according to instructions. There is nothing in the Bible about a change of day.

We have in the New Testament the first day of the week, the Lord's day, marked off from all other days; we have the disciples meeting on that day; we have it mentioned as the day which the early Christians set apart for worship; but we have not the slightest hint that that took the place of the Sabbath, or that the Sabbath law was considered to apply to it. If space permitted, I could quote from the fathers of the second, third, and fourth centuries to show that the early Christians, while regarding the Lord's Day as a sacred day, never considered that that was given instead of the Sabbath, or that the Sabbath law applied to it. I could quote from Luther, Calvin, Dr. Dale, and many others, to show that our position of the Lord's Day not being the Sabbath is no new one.

As Christians we acknowledge the Lord's Day. Christ has claimed it by the Resurrection from the dead, and by the gift of the Spirit at Pentecost. The example of the early Church bids us observe it. To those who recognise themselves as the Lord's, no Act of Parliament is needed to enforce the observance of this day. Those who do not yield themselves to the Lord, we have no right to force, on religious grounds, to observe what is essentially a religious day. We cannot extract religious observance by Act of Parliament.

But we are citizens as well as Christians. If the need of one day's rest in seven is proved by experience, and if it is written, as I firmly believe it is, in the physical and mental needs of men, we have a right to say that it is necessary for the good of the community for there to be a weekly respite from work; and as we legislate on moral and social grounds on other matters touching the welfare of the community, so we have a right to ask for legislation here. We do not go as Christians to Government and ask it to help us to observe a day that we freely grant should be observed by us, and which we esteem it a privilege to observe; neither do we ask Government to persuade men by force to observe a day, whom by religious arguments we cannot persuade to observe it. But we go as citizens, taking common ground with the rest of our fellow-men, to ask that in the interests of the community there may be a weekly respite from work. If we ask for legislation on religious grounds we have granted the principle of the right of the State to legislate on religious matters, a principle which we are not inclined to grant.

From the above I think you will see your difference with a large section of Christians in this country is not so real as you thought.—Yours heartily,

ERNEST BAKER,
Baptist Minister.

The Gardens, Cape Town, May 5.

After the Chinese Riots.

You may be interested to know that work has been resumed again in this Sz-chuan province, where the late riots were perpetrated. Nearly all the missionaries who had to leave are now on the field again. Some, alas! have been unable to come back, the nervous shock proving too much for them. The health of some has been seriously impaired; they have been obliged to abandon mission work in China, and may be invalided for life. The mission I represent have lost three families from this field, all valued workers and friends. They are engaged in mission work still—two in China on the coast, and one has been transferred to Japan.

The native Christians seem to be bright and happy. Their faith was sorely tried, but they have stood the test, for which we thank God and go forward. All seem anxious to do what they can to spread a knowledge of God, believing that a true knowledge of Him and his love will effectually prevent such disturbances again. The opinion of some of the missionaries (I believe a large number) is that mission work has been pushed forward instead of backward.

The people are as friendly as usual; the magistrates very much more so than before the riots. Should the magistrates continue to favour us thus there will be no more riots in this province for a long time to come. This marked change in the officials towards us is a cause for deep thankfulness. We do not curry favour, but we need justice. This is all we ask at the hands of the officials in this province. England, America, and France have taught them a lesson which it is to be hoped they will not soon forget.

R. WELLWOOD, A.B.M.U.
Sui-fu, China.

State-Regulated Immorality.

THE great crusade against Government licensed and regulated immorality, which led to the crowning victory of repeal of this system in England in 1886, came to the front again last week, when Mrs. JOSEPHINE BUTLER presided, at Westminster Town Hall, over the annual meeting of the Ladies' International Association. This Association was always prominent in the twenty-years' agitation against the Contagious Diseases Acts in England and India, and since they were repealed has joined with the Federation for abolishing the *Police des mœurs* in those continental countries where it exists.

On the 11th inst. the entire sitting capacity of the great hall and gallery was fully utilised. Mrs. Butler has returned to England after vigorously joining in a public agitation against open vice in Geneva—the only Swiss city which is tainted by this sinful system—being municipally regulated by code. Her audience at Westminster, while largely composed of those who fought the English Parliament for repeal under her lead, also contained scores of a younger generation, whose adhesion is gained because of the many attempts which are being made by doctors, military men, and a certain section of members of Parliament, to secure some system of again licensing and supervising public immorality by Government in England and in India.

Dr. NEVINS told the meeting how the editor of one of the two great medical papers in London had for years persistently advocated re-enactment of the C.D. Acts, and with equal obstinacy had refused to print a single letter or argument in favour of repeal. Yet all the statistics of the health of the British Army at home and in India, as furnished by the Government, prove conclusively that disease among soldiers has largely decreased since those Acts were repealed in 1886. Dr. DRYSDALE, who has been hon. physician for the Rescue Society and at specialist hospitals for women for many years, also spoke strongly against any re-enactment of this regulation system, and testified to his great admiration of Mrs. Josephine Butler for the ignominy she had faced for so many years in the cause of public morality. Sir Wm. Wedderburn, Bart., M.P., Mr. James Stuart, M.P., Mr. Walter McLaren, ex-M.P. for Crewe, Mr. Percy W. Bunting, M. Le Messurier, and many ladies, were among the other speakers who addressed the meeting.

Mrs. Josephine Butler's speech was mainly directed to an explanation of the recent contest in Geneva, which she considers was as great an episode in the crusade for public morality as anything that ever happened in the most crucial and exciting times in England. For the first time the adult male population of Geneva was asked to vote for or against the system. The vote was in favour of it. This defeat of the cause of morality, Mrs. Butler and other Abolitionists attribute (1) to pernicious association with the system, which has existed in Geneva since Napoleon introduced it for the convenience of his soldiers 100 years ago; (2) to the fact that the questions on which the popular vote was taken were so artfully worded as to constitute deception. But so greatly has the Genevese public been educated on the moral aspect of the case that Mrs. Butler considers this defeat only a prelude to an early victory.

This meeting is certainly a warning that any attempts to reintroduce the C.D. Acts in any form in England will be instantly opposed by a party of righteous combatants who are alert, and in solid, organised phalanx on the side of purity, and an equal standard of morality for all men and women alike. Literature and information on this question may be had on application to the Secretary, 1, King-street, Westminster, S.W.

Children's Special Service Mission.

Mr. Hutchinson, St. Paul's, Onslow-square, June 19; Bradford, June 22; Leeds, June 23; Caistor, June 24; Spalding, June 25; Highbury, June 25; Highgate, June 27. Mr. B. Herklotz, Bradford, June 19; Whitley Beaumont, near Huddersfield, June 20; Bradford, June 20-22; Leeds, June 23-24; Wetherby, June 25; Thorne, June 26; Gargrave, June 27; Bingley, June 28. Mr. Josiah Spiers, Hamilton, N.B., to June 18. Mr. J. S. Tyler, Brighton, June 18. Mr. Hankinson, Trowbridge, July 11-19. Mr. E. Hughes, Guildford, June 18. Mr. S. J. Hewlett, with caravan, Litchington, to June 20; Basingbourne, June 21-30. Mr. Arrowsmith, Swanbourne, June 21; Akeley, June 23, Cuddington, June 26; Great Missenden, June 28; Weston-super-Mare, July 5-12.

Children's Scripture Union.—Portions for week ending June 27, 1896.—Sun., June 21, Acts xvi. 1-13; Mon., June 22, xvi. 14-24; Tues., June 23, xvi. 25-40; Wed., June 24, xvii. 1-15; Thurs., June 25, xvii. 16-34; Fri., June 26, xviii. 1-17; Sat., June 27, xviii. 18-28.

Y.W.C.A.

NEW HEADQUARTERS.

LAST week we noted the holding of a meeting at Portman House, in connection with the acquisition of new headquarters for the Y.W.C.A. in George-street, Hanover-square. In his remarks on that occasion Lord Kinnaird said the committee were persuaded that in this house will be found a permanent home and centre worthy of the Young Women's Christian Association. It is spacious enough to provide a central institute and offices for the London Association, as well as offices for the World's Y.W.C.A., with its "Continental" and other divisions, the British National Council, the South of England division, and, in addition, will afford space for a good gymnasium, and for a hall capable of holding 500. The house, which is a freehold property and a substantial solid structure, will readily adapt itself to the requirements of the work. Centrally situated, it is in the immediate vicinity of Regent-street, Oxford-street, and Bond-street, and within easy reach of the thousands of young women employed in business in the West End, to whom it will prove a permanent and incalculable benefit.

The financial responsibility involved in the purchase of the new premises has received the careful consideration of the committee. They felt that before concluding the contract for this house, they ought to be relieved of all responsibility in respect of Morley Halls, and 16a, Old Cavendish-street, which they at present occupy, and this was made a definite subject for prayer at the first meeting held in the premises before they were secured. The lease of Morley Halls has been taken over by a substantial tenant, and no reasonable doubt existed of being able to dispose of 16a, Old Cavendish-street when the Association are prepared to vacate it.

The Association appeal to Christians to contribute the £9000 still needed for the purchase money this month. A sum of £800 was the result of the Portman House meeting. Contributions will be received by the treasurer, Lord Kinnaird, 1, Pall Mall East, S.W.

NOTES FROM INDIA.

BYCULLA, BOMBAY.—A Bible class was recently begun in the Home. Five came, which was a good beginning. More have promised to come next Sunday. Also the monthly Bible-reading of the Byculla branch is held here, so the Home is really being used.

COLABA, BOMBAY.—Miss Hotsnaile, since becoming sec. of Colaba, has worked up the branch very well. Here is the only weekly Bible-reading, and she has a monthly one to suit those who cannot come more frequently. There is a junior branch, also a Bible-reading on Sundays for ladies' maids on Malabar Hill.

BANGALORE.—There is a very bright Association here, and there have been very pleasant meetings; but as this is the hot season almost every one is away at the hills. There are a number of people speaking English who are unvisited. Their children are growing up without even learning to read and write. Mothers' meetings are unattended. Why? For need of more workers. In one crowded part of the town house after house is filled with poor Eurasians, so poor that they are hardly able to earn an honest living. A little is being done among the soldiers and their wives, but oh, so little.

DARJEELING.—There is a general spirit of expectancy that God is going to do great things here, and souls are thirsty. If only they will give in to Jesus.

The annual meeting [of the officers of the Edinburgh Association was recently held. The delegates included the Countess of Moray, Lady Overton, and others. Gratifying progress was reported among the fisher folk at Peterhead. Nearly £1000 is raised annually for missions.

An Indian Conference.—A three days' missionary conference was recently held at Kodaikanal, India. Over 100 missionaries attended. We all returned to our homes feeling it was good to have lost sight for a time of different modes of church government, and to have met and taken counsel one with another, realising, in deed and in truth, that "we are all one in Christ Jesus." Those of us who went up from the heat of the plains, with its burden of work and responsibilities, felt it had been a time of refreshing from the presence of the Lord. M. A. ROBINSON.

Pondicherry.

The Y.M.C.A.

THE Forest Committee of the Corporation have granted permission to the District Council of the N.E. Metropolitan Union, to form a Y.M.C.A. Camp in Epping Forest from August 1 to 10. The mornings will be devoted to conferences, Bible readings, etc. Afternoons to picnics, rambles, and athletic exercises, the evenings to conferences, lantern lectures, etc.

The Hackney Association has lost its second missionary member on the Congo. Two others have volunteered to fill the gaps. One has already entered college, and the second hopes soon to follow. Three others hope to leave this summer for various parts of the foreign mission field. The same Association has organised a series of fortnightly holiday parties this summer to the English Lakes, Norfolk Broads, and North Wales.

The annual meeting of the Hazelwood Holiday Home was recently held in Exeter Hall. Mr. T. W. Morphey read the annual report, in which it was stated that nearly 1200 visitors had enjoyed the privileges of the Institution during the past twelve months. The committee will be glad of help in furnishing the large recreation room, towards the building of which the visitors themselves have liberally contributed.

The Norwich Association has held a very successful congratulatory meeting to celebrate the freeing from debt of its extensive premises in St. Giles'-street. Mr. J. J. Colman (president) occupied the chair, and was supported by the Mayor (Mr. J. Moore), Mr. Robinson Souttar, M.A., M.P., and Rev. Dr. Barrett. The property was purchased in 1885 for £3550, but by the alterations necessary that outlay was nearly doubled.

The Year Book, issued this week by the National Council for first circulation among the delegates to the British Conference at Derby, is an exhaustive survey of the progress of the movement throughout the world. The "World's Table" shows that the Y.M.C.A. is now represented at 6232 centres, and that the enrolled membership is 511,750. In Great Britain the centres are 1298, and the membership 98,899. No fewer than 116 young men from the English and Irish associations in the course of last year entered the ministry or the mission field, or went into training for work in one or the other of these spheres.

Christian Endeavour.

THE Bristol Methodist Council has by a large majority recommended the Wesley Guild to the societies of the district. A vote was also given in favour of the Guild being associated with the Christian Endeavour movement.

The C.E. movement has taken firm root in some parts of Madagascar. Almost all the churches in Antananarivo have such a society, and so have many of the stronger congregations in the villages. A great united gathering was held on April 20.

The Rev. Arnold Streuli, of Moss Side Baptist Church, and the Rev. W. H. Towers, of Oldham-road Independent Chapel, Manchester, have accepted invitations from the Rev. Dr. Clark to speak at the approaching International Christian Endeavour Convention at Washington, and have arranged to leave for America on the 23rd inst.

The handbook of the Epworth League in Canada gives some good advice. Leaders in Endeavour meetings will appreciate some sentences. "Beware of the stereotyped form of service. Often have the pledge recited in concert, sometimes at the beginning, and sometimes at the close of the meeting; sometimes all standing, and sometimes sitting, or with bowed heads. It is a good plan to get as many as possible to take part at the very beginning of the meeting."

Gospel Tent Work.—Mr. Thomas Radcliffe writes from Church Aston, Newport, Shropshire:—"About twenty-one years ago a committee was formed, consisting of Rev. H. O'Rourke, vicar of Sheriff Hales, Rev. C. Cuthbert, rector of Aberhafe, Mr. J. Howard Maclean, who was president, Dr. Cranage, and myself and others. The work has been carried on ever since with much interest and manifest blessing. The tent is pitched for about four months in each year in the most needy districts of Shropshire and Staffordshire, and the simple Gospel of God's grace is declared nightly, and twice on the Lord's Day by the evangelist who accompanies it, he being assisted by Christian friends in the various districts visited. I regret to say that we are compelled to have a new tent this season, and therefore any help you are able to give will be doubly welcome, especially as so many of the old supporters of the work are dead. We often find those who, years ago, received real blessing from the work carried on in the tent."

Personalia.

Mr. Warwick Pearse, son of Rev. Mark Guy Pearse, having adopted the educational profession, has lately been appointed to the teaching staff at Clayesmore School, Enfield.

Dr. Lunn has retired from the ministry of the Methodist Episcopal Church, as he says, "in order that I may serve the Church of God more effectively in English Wesleyan Methodism."

Rev. J. D. Kilburn has been delivering a course of lectures on "Memory and its Use" to the students at Neukirchen and at the Johanneum (founded by Professor Christlieb) at Barmen. The results of the lectures have been beyond his expectations, and apparently beyond those of all concerned.

Bishop William Taylor, of Africa, has been relieved of his duties by the general conference of the Methodist Episcopal Church of America. The aged bishop is to be succeeded by Dr. Joseph C. Hartzell, who, as secretary of the Freedmen's Aid Society, has done much for the education and uplifting of the liberated slave and his descendants in the United States.

Mr. E. H. Kerwin.—An immense gathering of members and friends met in the Great Assembly Hall, Mile End-road, on Monday night to celebrate the fiftieth birthday of Mr. Edwin H. Kerwin, J.F., who has acted as general secretary of the Tower Hamlets Mission for twenty-seven years. Mr. F. N. Charrington, who presided, referred to Mr. Kerwin's untiring labours in the East-End for over a quarter of a century, inside the Mission and outside in connection with parochial affairs. On behalf of hundreds of friends, he presented Mr. Kerwin with an illuminated address, a silver tea and coffee set, and a pocket-book containing one hundred guineas.

Professor Henry Drummond.—The numerous friends of Professor Drummond, in many lands, will have seen, with deep regret, recent notices in the newspapers telling of his physical prostration, now continued for almost eighteen months. We are very sorry to learn that as yet there is small sensible improvement in the Professor's health. Since the beginning of the present year he has been a close prisoner on his couch at Tunbridge Wells, virtually unable to move and at times in suffering. The physicians seem unable to classify the mysterious ailment which has laid him low; but are not unhopeful of an ultimate, if prolonged and tedious, recovery. We are sure he will have the prayerful sympathy of our readers. He bears his illness with patient fortitude and cheerfulness.

Evangelistic Notes.

Cranagill.—A successful series of tent meetings has been held during the last three weeks by Rev. Henry Ball, Methodist Conference evangelist, at Cranagill, near Portadown. The attendance was very large, and the results most encouraging.

New Sampford, Essex.—A fortnight's tent mission, conducted by Mr. Hugh C. Wallace, of the Evangelisation Society, has just been held in this village. Although the population is but small, the congregations were good, and it is believed that good has been done.

Wilts.—During the past fortnight Mr. W. R. Bradlaugh has been holding meetings in Salisbury, Shaftesbury, and Enmore Green. He has been much cheered by meeting with those who received blessing when he paid his first visit to the district fourteen years ago.

Edinburgh Castle.—Mr. Charles Inglis has been preaching here during the past month. Believers have been profited, while the addresses to the unsaved have been owned in leading men and women to Christ. Mr. Inglis is holding a mission during the next fortnight in a large marquee at Harlesden Green.

Bermundsey.—Mr. C. Edwards, of the Soldiers' Home, Winchester, has finished an eight days' Gospel Mission at Jamaica-row Congregational Church (Pastor Rev. H. Rosier). It has proved a great blessing to all who were present. The people were deeply interested in the pictorial lectures entitled, "Clocks and Christians," and "The Life and Death Railway."

Dane Hill, Sussex.—Mr. James Shields, of the London Evangelisation Society, has concluded a three weeks' mission here. Several professed conversion, and believers have been strengthened and refreshed. Mr. Shields, who has been much blessed amongst children, held children's meetings nearly every afternoon. A good work was also done in the open-air on Sunday afternoons.

Belfast.—A three weeks' mission has been held in Westbourne Presbyterian Church, Belfast, by Mr. J. Bennet Anderson. The services were much appreciated by the people of the district. Every night there were anxious inquirers, and many professed to have found Christ at the meetings. The minister of the church, Rev. W. Witherow, now

conducts a Bible class every Monday evening for those who decided for Christ, and his heart is much cheered by the number of men and women who attend. After closing his mission in Westbourne Church, Mr. Anderson began another in Great George's Street Church, in another part of the city on Sabbath, May 24, and here also the Word was with power. After rest, Mr. Anderson will commence a mission in a large tent in the Shankhill-road, in connection with Rev. Henry Montgomery's Church.

A series of united evangelistic services is being arranged by the Nottingham Free Church Council for the autumn. The list of names of special preachers, which includes Rev. John McNeill, is compiled from eight denominations.

Scottish Notes.

A LADIES' auxiliary has been formed of the Glasgow branch of the Scottish Armenian Association.

A scheme is being matured for having special Gospel missions within the bounds of the Edinburgh Free Presbytery.

A three days' convention has been held at Douglas Support, Coatbridge, convened by Rev. Sholto Douglas. There was a large attendance.

In the *F.C. Monthly* for June there is a protest against the "inappropriate and incoherent prayers offered in the pulpit." Pastors are urged to be less discursive and more specific in their petitions.

The Jewish Evangelical Mission in Glasgow has done good work among the Jews in the city. There are large attendances at the meetings, and much interest is shown by the Jews in the efforts made on their behalf.

Messrs. McGregor and Crawford, of the Edinburgh Gospel Mission, are at present labouring in the far north of Scotland. They have closed a mission at Janetstown, near Thurso, where much interest was taken in the work.

Irish Notes.

The one-hundred-and-twenty-seventh conference of the Methodist Church in Ireland begins its proceedings in Dublin on Wednesday, and is likely to be one of the most interesting assemblies of the kind held in Ireland for a long time. It consists of 150 ministers and a similar number of laymen, and although no burning question is to come before it, yet many matters of vital interest will be considered. Rev. Dr. Waller, President of the English Wesleyan Conference, will occupy the chair.

The general assembly of the Irish Presbyterian Church came to a close on Wednesday last week, after having been in session for nine days, and getting through an enormous amount of work. It was decided to allow the music question, which has been a burning topic in the Church for many years past, to rest; thus individual congregations are at liberty to do as they please in the matter. On the whole, the proceedings were very harmonious and encouraging, and the Moderator, Dr. Williamson, of Belfast, won golden opinions for the way in which he presided.

The Zenana Mission of the Irish Presbyterian Church is doing a splendid work. It has now fourteen lady missionaries in India, and one in China. It has two ladies in training for India, and three ladies are about to sail for China in August; consequently the Society hopes soon to have twenty missionaries in the field. In India at present there are twenty-one schools for girls under the care of the ladies of the Mission, and in these there are ninety-two teachers and 1603 scholars. Many of the missionaries hold high-class medical degrees, and for such labourers there is a vast field in India and China.

Mrs. Hilton's Creche and Branches.

DEAR FRIENDS,—The readers of THE CHRISTIAN have taken such a warm interest in my late wife's institutions from their origin, that I beg to be allowed to say a few words to them. My family are doing their best to manage the institutions efficiently till arrangements can be made for them to be carried on by other hands, but the current expenses have been and are going on. It is, therefore, of the utmost importance that the help so long given by the readers of THE CHRISTIAN should be continued. Help is urgently needed at this moment.—Very sincerely yours,

JOHN HILTON, Treasurer (*pro tem.*)

Shore House, Shore-road, South Hackney.

[We trust our readers will render a hearty and full response to Mr. Hilton's appeal. The long-continued illness of the late Mrs. Hilton prevented her from taking the steps necessary to keep the claims of the work before the public, and her husband deserves special sympathy in his earnest desire to place the future of this valuable effort on a solid basis.—ED.]

Obituary.

REV. D. REOCK.

I HEAR with sorrow of the death of Rev. D. Reock, at Zeila, East Africa, on May 23. He was preparing for mission work among the Gallas: "Oh for more of Jesus in me! He is able to save," are the concluding words of his last letter to me.

Aden.

WILLIAM LETHABY.

REV. RICHARD TYACKE.

The death is announced, at the advanced age of 93, of Rev. Richard Tyacke, for sixty years Vicar of Padstow. A native of Cornwall, he held three curacies in the county before beginning work at Padstow. With the exception that he has been blind for a few years his faculties were keen to the last. "As Vicar of Padstow," says the *Western Morning News*, "he was held in the highest esteem, and in his dealings with his parishioners he knew no difference between Church and Dissent. It was no uncommon occurrence in years gone by for Dissenters to help to make up those crowded congregations which assembled to hear him. Wherever he went, or was driven, he received the kindest greeting, and quickly recognised by their voices those who addressed him."

REV. J. H. ROBINSON.

News has been received of the death of the venerable Rev. Joseph Hiram Robinson, a native of Mossley, who entered the ministry of the Methodist New Connexion sixty-six years ago, and who died at the house of his son-in-law, Professor Saunders, at Ottawa, Canada. The deceased, after twenty years' work in some of the principal circuits in England, was sent out by the Conference to become general superintendent of the Canadian missions. He was also appointed the editor of the weekly newspaper, the *Christian Witness*. After giving twenty years' service in Canada, Mr. Robinson returned to England, and succeeded the late Dr. Cooke as editor of the Connexional Magazines for a period of four years, afterwards returning to Canada, where he spent the remainder of his days. His physical energy, mental alertness, and raciness as a speaker, writer, and preacher were remarkable.

REV. D. MITCHELL.

Rev. David Mitchell, minister of the Free Church of Kirkurd, Peebleshire, died with startling suddenness in Peebles on Sunday week. He was present at the ordination of Dr. John Connel Ramsay, who is about to proceed as a missionary to Livingstonia, Africa, in the Free Church of Peebles in the afternoon, and preached the sermon on the occasion. He also attended a meeting in the same place in the evening, when an address was given by Lord Over-toun. At the close of the meeting, in company with Mrs. Mitchell, he set out to drive to Kirkurd, and when scarcely a mile beyond the town the horse shied, and immediately after he was observed to be ill. He was conveyed back to Minden, Peebles, where he passed peacefully away at half-past eleven o'clock. His death is attributed to heart disease, from which he had been suffering for some time. Only three weeks ago he was unanimously elected colleague and successor to Rev. A. C. Fullerton, of Buchan Memorial Free Church, Glasgow.

MR. THOMAS HOLT.

We have heard with sorrow of the murder of Mr. Thomas Holt, of the Central Soudan Mission. It is said to have taken place in November last, when he was travelling down to the Benue river, after visiting Kano, Zinder, and Yakoba. The small party, consisting only of Mr. Holt and his Lagos cook boy, with an Arab and seven negroes, were attacked by some Pagan natives. The Arab says he was badly wounded himself, and the whole party ran for their lives. Mr. Holt was struck by two poisoned arrows, and, falling from his horse, was killed immediately. The Arab eventually found his way to Ibi, on the Benue, and gave the sad news to the officials of the Royal Niger Company. In his last letter to Mr. Hermann Harris, dated Kano, April 22, he said: "God has been wonderfully gracious to me. For twenty-three days I have not even entered into a house, except only to salute the king at Zaria, yet I am enjoying the very best of health. Though Kano is the largest city, and probably most central town in the Soudan, it is not the best place to commence work, for the following reasons:—(1) Health (water is very bad); (2) On account of many Arabs residing here, Mohammedanism has a firm hold of the people; (3) It would be many years before married missionaries could reside here. The journey up to this point is so trying. My proposal is to form our first station there, as it is in easy reach of the Benue, and by that course with the coast. From this point the whole of the Soudan can be attacked, as we can strike out in all directions."

Request for Prayer.—On behalf of Gospel work in the villages of Ayrshire.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12 Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

THE attention of readers in London and neighbourhood is directed to the announcement elsewhere of two days' Conference and Bible Study at Chingford, Epping Forest, to-morrow and Saturday. The subjects set down for consideration are deeply important, and the larger the attendance the more extended will be the resultant blessing.

We cannot pretend to any feeling of disappointment at the dropping of the Education Bill. With its political aspect it is not in our province to deal, but in its religious aspect we are deeply interested. Those who in their desire to promote the cause of religious education among the people have thrown their influence on the side of this Bill, would, we are persuaded, sooner or later have found themselves bitterly undeceived. Had it become law, it would have reawakened the fiercest religious divisions and denominational animus, penetrating into family and social circles now happily free from them. The great body of the parents, who are the persons primarily concerned, were quite content with the existing system, by which the simple reading and expounding of the Scriptures were a part of the school curriculum. We hope the Government will take warning by the fate of their bill, and not seek in the future to help on that "clericalism" which in France is proverbially described as "the enemy," and which has taught the people to hate the very name of Christianity.

On the 29th inst. an interesting ceremonial will take place at Gainsborough, when the memorial stone of the John Robinson Church will be laid by Mr. Bayard, the American Ambassador. John Robinson was the founder of the American Commonwealth; from the "Separatist" Church at Gainsborough the first exiles went to Holland, who afterwards proceeded to New England in 1820. The present Congregational Church at Gainsborough dates back to the year 1776. English and Americans are joining without distinction of

sect to help the present effort to provide for church extension in the town, and a large party is likely to go down on this occasion to celebrate it in a fitting manner. May it be a renewal of spiritual life in the town, and may a large portion of the fire and enthusiasm of the noble Puritan descend on the church which will ever be associated with his honoured name!

The wreck of the *Drummond Castle* has touched all British hearts with pity for the dead and sympathy for the living who mourn their loss. So far as knowledge of the circumstances of the disaster goes, there is no ground for blaming anyone. It appears to have been a pure accident. As such it is a sharp reminder of the limitations of human power. A well-equipped vessel, officered by able and trustworthy men, enjoying all the advantages of modern science, goes to the bottom in a few minutes, because a rain-cloud has for a while shut out of view the guiding beacon of the lighthouse. The safeguards of modern life become, under certain circumstances, so many lures to destruction. Half an hour's slow steaming might possibly have saved this vessel and all on board, but in these days of haste we cannot or will not wait.

This sad event illustrates a danger that is as common in the spiritual as in the physical life. Men will, in order to attain their end, encounter risks that are unjustifiable, and so often bring sad consequences on themselves. They make haste to be rich, and in doing so, step as close to the rock of dishonesty as they dare; they desire pleasure, and follow it to places where they ought never to find themselves; in order to attain a purpose worthy enough in itself, they employ doubtful means. Once, twice, three times they may do this, and escape; then suddenly they are caught in the wiles of error, and on the rocks of passion, and go under before they are aware of the nearness of temptation. On the ocean of life the right course is the safe course. The "old paths" that have been trod and tested are the best to follow; they are often not the quickest or the easiest, but they lead straight on to safety and to rest.

The holiday season is fast approaching, and our readers will soon be scattering in all directions to their favourite haunts beside sea and mountain, moor and hillside. Many are eagerly looking forward to the time when they will be permitted to throw off the harness of daily work, and give themselves to the free and untrammelled enjoyment of the beauties and inspirations of nature. As there is no holiday permissible from the yoke of duty or the demands of the Divine law, which follow us everywhere, it is well to keep in mind the needs of the spiritual nature, and to prepare for such a holiday as will bring us back to our work not less but more pure and holy.

There is a way of taking a holiday which so far from refreshing the soul, leaves it impoverished and wearied. Those who go with a single eye to pleasure not seldom miss it, and come back unfitted to take a true place in the struggles of life. And there are those who in their foolish desire to have "a good time" spend more than they ought, and come back to find that the strain is appreciably increased by their vision of unpaid bills. No holiday can be adequate and noble which is not also a holyday.

There is another way in which some of those who call themselves followers of Jesus Christ, sometimes fail in this matter. All

their thoughts are centred in themselves during their holidays, whatever be the case at other times. They save up for their annual holiday as for a sacred thing, and curtail their thought for others, forgetful that by a little self-sacrifice they may help to make some poor souls happy, who otherwise can get no holiday at all. We never enjoy rest and change so much as when we are able to think that we have been the means of helping others to a period of rest and change also. It should be our care at this season no less than at Christmas time to share our happiness with those who have fewer blessings and opportunities than we have, especially now that there are so many organisations appealing for help in the name of the poor and the over-worked. This is the kind of mercy that is truly twice blessed, blessing him that gives and him that takes.

Teetotallers beware! In the course of evidence given before the Licensing Commission last week by Mr. Richard Bannister, deputy principal in the Inland Revenue branch of the Government laboratory at Somerset House, some strange facts came to light regarding the composition of so-called teetotal drinks:—

According to law beer must not contain more than 2 per cent. of proof spirit. In 1895 he examined 638 samples of herb beer, and found that 318, or 49·8 per cent., contained more than 2 per cent. of proof spirits, and 130, or 20·3 per cent. of the whole number, contained more than 3 per cent. of proof spirit. The spirit was developed generally by fermentation, and without the knowledge or intention of the manufacturer, who was usually innocent in the matter. Answering Mr. Caine, the witness referred to several drinks advertised as non-intoxicants, and said he found that parsnip beer contained 13·7 per cent. of alcohol more than public-house beer.

This is not a trivial matter, and those who desire to be faithful to the spirit as well as to the letter of their pledge should lay it well to heart, and see that they do not fall into temptation or wrong through inadvertence. The only safe method is to avoid all appearance of evil, and to drink the beverages that nature provides, with as little interference with her processes as possible. This is not the first time that the public has been warned of this danger.

Dr. Norman Kerr has told a representative of *The Daily News* that there can be no doubt about the great growth of morphinomania both here and in America during the last fifteen years. In England the victims have been mainly among literary men and doctors; many working men's wives and middle-class people also are addicted to chlorodyne. He says that the overwhelming majority of English or Americans who take opium in any form regularly become slaves to it; in four or five weeks after taking the first dose they are hopelessly bound. A few brain-workers begin to take it to increase their mental activity, but usually the habit is begun by taking it to relieve pain or to give sleep. From which medical testimony it may be gathered that, on the whole, it is a good deal better to endure pain, and to fight sleeplessness, than to resort to any of these specifics: and, further, knowledge is not in itself enough to guard anyone from danger: moral qualities, fortified and braced by the truth and the Spirit of God, are our surest defence.

The Church Times calls attention to the immense amount of mischief that the education of the streets after dark, and even in the long summer evenings, does for thousands of town children. More harm is done than in all the hours besides. Workers in the slums and poor districts will greatly

diminish juvenile crime if they persuade parents to send their children to bed early. Conductors of children's meetings, bands of hope, &c., should not keep the children later than 8.30 or 9. Quite in a line with this good old-fashioned advice of "early to bed" is the custom now widely adopted in American cities of ringing the curfew, as a warning to young persons to get home. Gas and electricity are useful for those who must be out late, but they have done harm in promoting late hours among all classes and ages.

In these days, when gold rings and diamond rings are so popular, it was a wise and brave thing of Mr. Birrell, M.P., in his address at Mill Hill School, to draw a contrast between Mr. Cecil Rhodes and Dr. Moffat. After describing the flattery given to the former, and the wonderful work done by Dr. Moffat, he said :—

Yet if one were to go on the Kaffir circus of the London Stock Exchange and mention the name of Robert Moffat—people would say, "What name is that? Whose claim is that? Rhodes we know and Robinson, Barnato we know and Beit; but we've never heard of Moffat."

If we could get our boys to give their admiration rather to the men who have done great deeds and lived self-sacrificing lives, than to those who have heaped up treasure, there would be a brighter future for England and the world.

Prime Ministers do not usually commit themselves unless they are sure. We may, therefore, take the language of Lord Salisbury on the subject of International Arbitration as almost amounting to a pledge of the establishment of a court of arbitration between Great Britain and the United States. He thought there was every hope that these two countries would give "the first instance to the world of the triumph of the principle which would tend to abolish war more than anything had done before." If our Government pursues negotiations in that spirit they can hardly fail, along with the American Government, which is similarly well disposed, to lead two of the mightiest nations of the world into a new path of peace and progress. It is also something to be thankful for when a Prime Minister calls arbitration a more civilised way than war of settling national disputes. A new and better way of thinking is springing up; and while diplomatists are following it, private individuals should do all in their power to encourage them.

A provincial Methodist who has come to reside in London writes to *The Methodist Recorder*, saying that he was in London, worshipping in a magnificent church, eight months before he heard a sinner invited in old-fashioned style—or, indeed, in any style—to Christ. He is puzzled to know what the ministers whom he heard were aiming at. Even in a sermon on John iii. 16, the way of salvation was not pointed out, nor were sinners invited to believe. When he had been four months at this large church he asked the circuit steward if they ever had any conversions in it, and he replied, "I don't remember to have seen or known of any for years." This is a painful testimony, even when every allowance is made on the supposition that the experience may be exceptional, or that the forms of setting forth the truth may have been strange to "a provincial." The bare result, or no result, shows the inefficiency of the preaching, whatever the cause. But Jesus cannot be lifted up in vain; He will draw men unto Him.

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Amid all the sensational literature of the time, it is refreshing to find that there is a real demand for old-fashioned authors, who are being brought anew before the public. There are some whose works are being published in English for the first time. Among them are the "Pensées" of Joseph Joubert, an old French writer of the eighteenth century, whose wisdom and spiritual insight are great. Here is a passage that is peculiarly appropriate to the present time :—

Why is even a bad preacher listened to with pleasure by pious folk? It is because he speaks to them of what they love. But you who explain to the men of this century, and speak to them of what they have, perhaps, once loved, or what they would fain love, should bear in mind that they are not yet enamoured of your subject, and you should take care to speak well.

The German mystics are perennially interesting and helpful to those who desire to live the life of the Spirit. Just now, largely owing to the powerful influence of the Rev. Alexander Whyte, of Free St. George's, Edinburgh, there is a deep interest shown in the works of Jacob Behmen. Dr. Whyte has just written a glowing and informing preface to a volume of selections from Behmen's works, which has been selected and translated by Miss Charlotte Rainy, mainly of passages from the Evangelical portions of the great mystic writings. They are full of suggestive and stimulating thought, and worthy of careful and prayerful study.

Dr. Robertson Nicoll recently informed the students of Hackney College, that he did not know in the English language a single great or complete book on prayer, "a book dealing frankly with the teaching of Scripture." Neither does he know a book which teaches us what forgiveness means; there are many books on the way in which forgiveness comes, but not on forgiveness itself. Very likely no one else knows of any such books, and yet, scattered up and down in religious books of all sorts, how much knowledge on these themes is held in solution; it only wants precipitating. The books on the Lord's Prayer are a multitude, and, after all, that is the essence of all true prayer. The nature of forgiveness, too, has perhaps been regarded as so simple that no book was required for its exposition. That such an opinion is well founded we doubt, for the simplicities are always the mysteries. Dr. Nicoll has undoubtedly pointed out a lack, and in doing so has taken the means to get it supplied. What saith the Scripture on prayer and on forgiveness?

Rev. Arnold Thomas doubts whether we are so careful about our souls as our fathers were about theirs. Perhaps not; for have we not been told with mingled pity and scorn for the last thirty years that it was a mean and pitiable thing for a man to be anxious about his soul? We were to regard all anxiety as selfish and unworthy of us as Christians. Now there are two kinds of care for the soul—the care that thinks only of self and forgets others, and the care which knows that if a man's own soul is not in health he can be of no use to others, and therefore he watches and prays. Mr. Thomas no doubt meant the latter, but in the denunciation of the former, which has been so common, the latter has often been confounded with it. The diligence, the watchfulness, the exertion, the prayerfulness, which are enjoined by our Saviour, and exemplified by his apostles, have been made to appear, whether purposely so or not matters not, as things better omitted than practised. Our fathers laboured at per-

sonal religion, and we cannot safely make it easy.

"Vernon Lee," in a curious article in this month's *Fortnightly*, on "Deterioration of Soul," has the following luminous remark :—

There are very few persons who are as thoughtful for their soul and its organs as for their heart, eyes, lungs, or digestion; and most of us live recklessly among contagions and submit ourselves to strains in the spiritual order such as few of us would expose ourselves to in the bodily.

This is true in a more rigorous sense than this gifted writer would probably allow. Nothing is more characteristic of this age than a nervous dread of contact with supposed infection of a physical kind. We take care of our skins in a way which would raise a smile on the part of our forefathers. At the same time we are continually pouring scorn on the idea that we should be solicitous as to the influences that play on our spiritual natures, and despise the "religious invalidism" which seeks to safeguard the soul amid the innumerable infections that fill the air. "First things first"; let us be sure to see that while we are not neglectful of bodily health, we are still more careful of our soul's welfare, and run into no danger except in the pursuit of duty, and the fulfilment of acts of Divine service.

When Paul, in his old age, recalled his persecutions and afflictions, he recorded with joy that the Lord had delivered him out of them all. The deliverances, however, were not all in the same way. This is the trial and the victory of faith; we get out of one difficulty presently to find ourselves in another; but if we continue faithful we are delivered as often as we are afflicted. The danger with every new trial is that we shall forget the meaning of past deliverances, that the darkness of the present shall blot out the brightness of the past. So David, when hunted on the mountains, and often saved as by a miracle, said in a despondent mood, "I shall one day fall by the hand of mine adversary." So the disciples, when at night they toiled in rowing against a wind that was contrary to them, were full of fear at the sight of what they believed to be a spirit. And yet only the day before the Lord had fed five thousand men with five loaves and two fishes, they themselves being the distributors of his bounty. Why this fear to-day with so much yesterday to comfort and encourage them? Because "they understood not concerning the loaves, but their heart was hardened." The miracle was not a parable for life; and the mercy of the hour is not understood until it becomes a pledge of the mercy of the Lord which endureth for ever.

"My son, attend to my words." The wise man asks for attention because he knows that he can do nothing until he has gained it. Attention is the first thing required of every child and the unintermittent demand made upon every man. Attention is the measure of apprehension; apprehension is the measure of appreciation; appreciation is the measure of understanding; and understanding is the measure of obedience. A child whose eyes are roaming all round the room can learn nothing; neither can a man whose thoughts are wandering all abroad. The reason why the scholar did not master his lessons was because he did not let them master him, did not allow them to claim him entirely. The Bible, our greatest teacher, teems with calls to attention and with complaints of inattention. "Israel doth not know, my people doth not consider." "I called, and ye refused." "We ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."

The Bitters of Life.

Exodus xv. 22-27.

By Rev. JOHN SMITH, D.D.*

WHAT is your general view of the bitters of life? Are they simply untoward incidents, to be obliterated by every means in your power, which, when they cannot be evaded, are to be proudly endured, and got rid of and forgotten at the earliest possible moment? If that be the position of any, then they are not, in the deepest sense of the word, believing men.

What is it to be a believer? He is one who has put himself into the hand of Christ and yielded up his will to Christ, because Christ undertakes the whole task of his eternal salvation. He is a new creature, with a new motive power, in a new environment. And Christ is on the throne of the universe that as Mediator He may overrule all things for the ends of his kingdom. Nothing happens by chance. Providence is Christ's mechanism for proving and trying us. Special trials are ordained for particular, disciplinary ends, and not merely to expose our weaknesses; but that from new and striking standpoints we may see the fulness of resource and privilege that is ours in Christ.....

No one will accuse us of undervaluing positive statute and express revelation, yet we feel as if it were impossible to exalt too highly, as regards their epoch-making importance in individual experience, the ordinances of God in providence. Go back to the fountain-head of all that is most distinctive in your spiritual life, and you will find that well-head to be some Marah sweetened by Divine power, in answer to the cry of faith. Some great sorrow, some crushing disappointment, seemed to annihilate life's joy; till in the trouble you saw that God had appointed you an ordinance—a cross of the Divine will to be borne, a command to be obeyed. How you entered into the depths of the Divine judgment, as you went on in that way which God marked out for you to tread! What a new hold you got of God through his stooping to meet your need! Your whole Christian character, and every characteristic spiritual force within you, bear the stamp of the crisis, contain the particular pulse of vision and power which you won in that conflict hour.

But we have to advance further before we can see all the meaning of Marah—all the sweetening which comes from the experience of pain. Not only does providence reveal as well as law; but when God makes Himself known in a special providential dealing, He erects the truth contained in that dealing into a great constitutive principle, which is seen in its own place to govern all God's dealings with his own. Take time to grasp this, for it contains an important truth. David passed through a terrible Marah of persecution at the hands of Saul. Once and again it appeared as if there were nothing for him but death. As he bowed to that will of God, seen in his persecution, he soared up to a stronger and more implicit trust in God. Every touch of bitter in his trial intensified his faith. Thus God made the testing of persecution his training for kingship. What he won from sorrow became the very spring of his prowess and his triumphs.

The Mark of a Saint is not perfection, but consecration.—*Westcott.*

* FROM THE PERMANENT MESSAGE OF THE EXODUS. (35. 6d. Hodder & Stoughton.)

To Sunday-School Teachers.

By Dr. THEODORE CUYLER.

A MOST responsible post you occupy; for in our Sunday-schools are tens of thousands of children who receive no moral or religious instruction save what they receive in the school. Many of them have ungodly parents and live in prayerless homes. Have you ever weighed as you ought the tremendous truth that unless you are faithful to these young immortal souls they may be lost—for this world and for another? "He is wise that winneth souls."

The first duty that I take the liberty of pressing upon you is the duty of teaching your children *God's Book*. When Robert Raikes established the first Sunday-school his original purpose was first to teach poor, ignorant children to read, and then to read the Scriptures. The Bible was the only text-book. In my own childhood, on my grandfather's farm, my good mother was the superintendent, and she had a single scholar. She required me to commit carefully to memory a certain portion of God's Word every Sabbath. After that she gave explanations and instructions upon the passage thus learned by heart. By this wholesome process I was made to imbibe the pure and "sincere milk of the Word" without any adulteration or admixtures. That in itself was an immensely valuable acquisition, and the sacred syllables remained lodged in the memory as a precious possession for ever. Now, how far do you require your scholars to study the Bible for themselves? It is the custom of many teachers to prepare the lessons very thoroughly. By the aid of commentaries and "lesson helps" of various kinds they master the lesson, and then they come and pour it into their children's ears. The children are like young robins in a nest, who open their mouths widely, and swallow down the worm or the grain of corn that the mother bird drops in. It is a passive and receptive process throughout. This method requires but little else from a scholar than simply to sit still and listen. Is this the best way to instruct a child? The word "education" (in its original etymology) does not mean to put in, it means to draw out. And how can you draw out if your scholars have not been putting anything into their minds before they come to school?

I am confident that if Sunday-school scholars were required to commit a part at least of the Bible lesson to memory, and then to tell the teacher what they had learned by their own efforts, it would be worth a hundred times more than all the cramming that the teacher can administer. What costs nothing is seldom valued or retained. The cramming process neither strengthens a child's mind, nor disciplines its memory, nor imprints sacred truth upon the soul. The teacher does all the work, and the scholar reaps but little benefit. I entreat you to give your scholars more to do. Insist on their repeating to you accurately a portion of the blessed Book. Encourage them to tell you their ideas about it, and to state whatever of difficulties they may have. Study the lesson thoroughly; but remember that it is not your knowledge of the lesson that is the main thing, but their knowledge of it, and in order to secure their knowledge they must be compelled to study for themselves. Simply to pour truth into the passive mind of a child is too often like pouring water into a sieve; a precious little of it is carried away. There is a lamentable amount of ignorance of God's Word among thousands of young persons who have attended Sunday-school for half a dozen years, and this is too often chargeable to the false method employed by well-meaning teachers.

Make much of *ethical* instruction. Explain to them the right and the wrong of things in everyday conduct. Take, for instance, the temptations to intoxicating drinks. If every Sunday-school teacher would carefully instruct his or her scholars

as to the deceitful and dangerous nature of all intoxicants, and would endeavour to make them intelligent and conscientious teetotallers, it would do more to counteract the terrible drink curse than any agency that could be employed. As it is, a generation of children are growing up of whom a majority hardly know the A B C of total abstinence, and I fear that one reason is the failure of Sunday-school teachers (as well as parents) to point out the danger of playing with the serpent of strong drink. We never can stop the sale of the accursed stuff until we do more to stop its use; and the true time to begin is with the young. What I have said in regard to drinking applies also to falsehood, profanity, dishonesty, uncleanness, and other vices. You are to mould character. Deal plainly with sin of every kind and the sinful heart that lies behind it. How vitally important to have a Christly character yourself!

If you are a wise and faithful teacher your chief aim and prayer will be the conversion of your scholars to Jesus Christ. Your main reliance must be on the power of the Holy Spirit. Yet you are to do your part. Remember that it is not enough to ask a child, "Do you love Jesus?" or to urge that child to "rise for prayer." Conversion means change of heart, change of character, and that is to show itself by change of conduct. Impress on your scholars that the *only* proof of faith in Christ and love of Christ is *keeping Christ's commandments*. Mere emotion is short lived. Strike for something deeper. Exhort your children to break off from their besetting sins and to obey Christ. Childhood is the best time to make real Christians, and the worst time to make shallow and sham Christian professors. A solemn trust is yours, and if you are wise and faithful you may win a crown of glory that an archangel might covet. It is a glorious thing to be an earnest, untiring, and devoted Sunday-school teacher, wise to win souls and mould character for heaven. And it is an awful thing to be a trifler or blunderer with children's souls. If you love your Master and love your work and love your scholars, you may ask Christ's help, and He will give it.

The Cry of the Children.

THE hand of God was laid heavy on me;

No work, no pay, and the cupboard bare;
On the children's faces that Sabbath morning
Were appealing looks that were hard to bear;
I could look into their tearful eyes no longer,
So I wandered abroad with my load of care.

Down by the woodlands of old Tirconnell,
By the ancient abbey, the sunny bay,
Where seagulls skim on their snowy pinions,
And wild birds warble their blithest lay;
Where leaves are greenest and flowers are brightest,
O there's joy in the air on a summer's day,

"Is there joy for all but the little children?
They who should laugh, do they only sigh?"
Has God no pity for souls immortal,

When He paints the lily and guards the fly?
With his heart of love, and his hand almighty—
Yes; God will respond to his children's cry."

Such thoughts, as the sun of this glorious morning,
Have broken the mists of the gloomy night;
And I know that though some of God's ways are hidden

I see it as plain as this sunny light—
That the darkest road that our Father leads us
Is a path of mercy as well as right,
Donegal. J. K.

"**Friedenheim**,"—Under the presidency of Mr. Hugh M. Matheson, the annual meeting of the supporters of "Friedenheim" (a Home of Peace for the Dying) took place on Saturday afternoon in an adjoining building—the lecture hall of the school for the Blind, Upper Avenue-road, Swiss Cottage, N.W. It was stated that there were thirty-one patients in the Home on Jan. 1, 1895, that ninety-seven were admitted during the year, that seventy-seven had died, that twenty-one had been discharged (the same number as in 1894), and that thirty were within the walls on Dec. 31 last. Attention was by several speakers drawn to the number of applicants for admission suffering from cancer, it being pointed out that there is urgent need for further accommodation for these distressing cases.

Letters from So. Africa.—23.

I RETAIN the title of these Letters although I have returned safely home.

The *Arundel Castle*, in which I sailed, was the intermediate steamer of the Castle Line which preceded the lost *Drummond Castle*. Having so recently passed the same way, thankfulness for our safe voyage cannot but mingle with the pain and sorrow with which I think of the appalling calamity that has befallen the vessel which followed us—and deepest sympathy with the anguish of those who so suddenly suffered death, and with the agony of their bereaved friends. These feelings I am sure are intensely shared by all who were my fellow-passengers, and all our ship's company.

The fact of the experienced and veteran Captain Pierce once and fatally missing his way, must impress us all with the perilous possibilities which lie in every voyage, and with gratitude to God for every deliverance of which we are conscious, and for the many more of which we are unconscious. When our pilot came on board in the Channel someone bade him welcome in a way which evidently implied discontent with the progress we had been making. I felt indignant at the remark, and am now constrained to express the thanks which all who were in our vessel must feel, that with the prospect of a very short time on shore for himself and his officers and crew, our Captain Winder kept far enough away from the dangerous coast to secure a safe if possibly a somewhat longer, passage. Yet the good hand of God was no less upon his children who from the foundered vessel were landed so suddenly in Paradise, than upon ourselves.

I must now return to mention some places and subjects which I have passed over in speaking of the voyage home.

LOVEDALE.

A twelve hours' drive from Grahamstown, mostly through drenching, but welcome, rain, brought us to Lovedale, the most important educational institution, of a missionary character, in South Africa. Here we were warmly welcomed by Dr. James Stewart, the Principal, and Mrs. Stewart.

The first evening was made interesting by a gathering of workers and friends to meet and congratulate a native teacher, a very capable and estimable young woman, who was shortly leaving for Mafeking, where she was to be married to an equally capable and estimable young man, who had been trained as a carpenter at Lovedale.

On the following day (Sunday), our friend and occasional correspondent, Mr. David Hunter, with two companions on horseback, and Rev. Mr. Lennox and myself in a buggy, went seven miles to the kraal of Oba, a heathen chief, where, after ringing the church bell with a key on a frying-pan, or some equally primitive device, and waiting an hour for the people to gather, we got together a congregation of a hundred men and women in and outside a large hut used as a schoolhouse. They listened earnestly to three addresses from their visitors, the native evangelist conducting the meeting. Amongst them were some of Oba's friends and counsellors. A wife of one of these had become a Christian. The other women endeavoured to induce her to rejoin their heathen dances, but she refused. They then told the husband that he should coerce her, which he declined to do. Then they suggested that he was himself going to forsake heathenism and become a Christian, to which he replied, perhaps he was. His presence and evidently interested attention at the meeting seemed at least to show that he was favourably disposed toward the Gospel; but his relation to the chief, who was decidedly opposed to it, was a serious obstacle, for "How can ye believe who receive honour one of another, and seek not the honour which cometh from the only God?" The meeting

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was continued by the evangelist after we had left, and it was said that seven of the hearers had expressed a desire to know Christ as their Saviour.

A neighbouring chief and his people had already received the Gospel, and a Scotch proprietor of an ostrich farm, who has been forty years in South Africa, told me that he once had land near the heathen chief's location, and lost a thousand pounds' worth of stock of various kinds; but when he removed to the neighbourhood of the Christian chief he lost nothing.

While we were holding the meeting among Oba's people, Mr. Robertson, of Livlezi, was giving to the students at Lovedale the account of that station of the Livingstonia Mission, which appears on the next page.

In the evening we had tea with Mr. and Mrs. Geddes, the house father and mother, and 300 male students, the great majority of whom are coloured. Some pay £12 and some £8 per annum, and are provided for in accordance with their payment. The following Sunday I took tea with a large roomful of young women students. They also manage the large laundry, and do the finest needlework.

I believe I am correct in saying that while Lovedale is the largest and most important educational missionary institution in South Africa, it is also doing the most of actual missionary work. Two ministers who recently visited it came thinking that it was a place of education only, but left with an entirely different assurance.

I spent eight days there, and found it a hive of industry, the busiest and most indefatigable worker being Dr. Stewart himself. I visited the various class-rooms, and found the whole procedure remarkable for its thoroughness. In a recent article in the *Sunday at Home* on "The Colonial Missionary Society and South Africa," it is said:—

"To understand native work in South Africa you must understand Lovedale. Originated in 1824, and called after the Rev. Dr. Love, of Glasgow (the first secretary of the L.M.S.), it began with twenty students. Now there are 800 under instruction, of whom 500 are boarders. They come from all parts of South Africa, some journeying over 1000 miles! 'The Gospel of Jesus Christ,' says the Rev. Dr. Stewart, who so ably presides over the institution, 'is the life and soul of all the teaching given, the inspiration of the entire effort, and thus the keystone of the arch, giving stability, permanence, and utility to the whole.'...Waggon-making is one of the favourite industries at Lovedale. To make a good waggon which will carry four or five tons, over rough roads, through stony rivers, and on journeys of almost any distance, requires strength, accurate measurement, and exact adjustment of wheels and other parts, in order to secure satisfactory work."

I have before me a handsome quarto volume of 120 pages, containing fifty views from photographs of the lovely spot where the work is carried on, of the buildings externally and internally, and of some groups of students and teachers, with nine descriptive and explanatory chapters by Dr. Stewart, who, as the life-long director and superintendent of the institution, is at the same time necessarily writing to some extent his autobiography.

Perhaps I shall more concisely and more accurately express the character of Lovedale and its teaching by quoting Dr. Stewart's concluding sentences than in any words of my own. He says:—

"O my countrymen, and men of other civilised countries as well—more favoured and blessed than that unhappy continent—how badly we have used the great gifts and powers God has bestowed upon us in our dealings with Africa and its people! How ruthlessly have many portions of that continent been laid open by some who have traversed those regions for the first time! Our own countrymen, with all their faults, have not been the only or the greatest sinners in this matter. How poorly even at the best have we discharged the great duties God

has laid upon us in virtue of the gifts he has bestowed! Still, in God's time, apparently, a better day is coming, for clearly 'O'er that weird continent morning is slowly breaking.'

"We return again in a final word to the one power and influence sufficient for the regeneration of Africa. It has been the keynote through all these pages. That one force is the religion of Jesus Christ, taught not merely by the white man's words, but, what is far better, by his life, as showing the true spirit of that religion. Civilisation will also need to bring various forces, important and subsidiary; but yet without the main factor the problem will not be solved. Disappointment will be the only result, if the best and most potent element is left out. This is appeal and reason enough to all Christian men who can either go to Africa or aid at home in the great work of its regeneration.

"The coming King of this earth is Jesus Christ. He is the world's Larger Hope. The hope of a better and happier day does not lie in socialistic panaceas, or in dreams about equality, in a world where no two men are or remain equal for a single day, nor in the wholesale distribution of the hard-won fruits of honest industry among the lazy and dishonest. These are the remedies of a well-intentioned, but badly-instructed and sometimes crazy, benevolence.

"These ill-regulated remedies only make matters worse. They are the falsehood of extremes, and the exaggerations of human thinking, applied to those everlasting truths which fell from the lips of the greatest human Teacher. The little grain of truth they contain has been stolen from Christianity itself. A saner spirit, and a more robust common sense, and a sounder interpretation of what Christ has taught, and above all, the practice and the spirit of those teachings, must come first. That the law of his kingdom—love itself—will yet become universal law among men is the dream of poets and the hope of all Christians. It has been, and remains so, even in the face of spectral doubts, and the pain and perplexity of the constant facts of daily life; no other power can bind men together. That law is, in the world of spirits, what gravitation is in the world of matter. Hence it is true that

All things grow sweet in Him,
In Him all things are reconciled;
All fierce extremes,
That beat along time's shore,
Like chidden waves grow mild,
And creep to kiss his feet.

Within his reign
Are no more tides that murmur and complain;
Nor ancient foes that seem
Their life from out each other's
Hate to draw. . . .

"He alone it is—

Who brings the fading flower of poor humanity
To perfect blossoming and sweetest fruit.

"Many, no doubt, regard all this as a dream. That cannot be helped. This truth will be the world's experience later on, when experiments have been made with all other remedies, and all have been found empty, futile, and void. One of the plainest and saddest facts of the present day, as the result of our justly-boasted nineteenth-century civilisation, is that individual happiness and general contentment are not keeping pace with modern progress. Man's heart, insatiable as the sea, needs something more."

That "something more" is the life eternal which consists in knowing the only true God and Jesus Christ whom He hath sent. To communicate this life-giving knowledge to the sons and daughters of Africa is the purpose for which the Lovedale institutions have been established and carried on, with the good hand of God upon them.

R. COPE MORGAN.

Syria and the Hauran.—According to intelligence received from Damascus a revolt has broken out among the Druses in Syria, and four companies of Turkish troops have been annihilated, several guns being captured by the insurgents. The situation in the Hauran is very serious. Mussulmans and Arabs joined in the attack upon the Turkish troops.

Livlezi Valley Station.

LIVINGSTONIA MISSION TO NYASALAND.

(Dutch Section.)

The following address was delivered to the students at Lovedale, Cape Colony, by Mr. W. GOVAN ROBERTSON:—

OUR station lies to the south-west of Lake Nyasa, about five days' journey from Blantyre and about three from the old station upon the lake. The climate is trying. The heat is not so very oppressive, but fever affects both Europeans and natives. During six years at Livlezi we have had five deaths, and one of our number had to be invalided home.

There are 50,000 people under our chief, but only a few have been touched by the missionary. There are many races or tribes in the district, and for many generations it has formed the hunting ground for the Arab slave agents. The result of this is that the people are very broken-spirited. They are unable to make a stand in war, but flee at once. They are, however, able to weave cloth, and make hoes and spears; they cultivate their lands, and lately have gone to Blantyre as carriers and labourers for the planters. They have been made slaves by many peoples, especially the Awiza and the Ajawa, and at present they are subject to the Angoni, a branch of the Amahlongwa. These crossed the Zambesi in 1825, fleeing from Chaka. They went a considerable distance northward over the country, and one branch broke off and settled down in our neighbourhood.

They were very disappointed in not finding many cattle in our district, but the natives tell a story of one of their wise men, who, wanting the Angoni to leave the country, by a trick persuaded them to go the other side of the Shiré. The Angoni wandered about there for some years, but were driven back by the Ajawa. They are now very few in number, have almost entirely lost their language, and have adopted the language and customs of a large portion of the native population, who are now their slaves. This domestic slavery does not seem to be oppressive. It means that the people are the servants of the chief, and have to supply him with food, wives, or any other thing he wants.

There is also a considerable amount of export slavery. For the last ten years the Ajawa have stirred up the Angoni to fight amongst themselves, helping one side or the other, and receiving men or women slaves in payment. The British lately fought against Mponda (an Ajawa chief), and from his village they liberated 379 slaves. The Angoni are in such minority in the country that they must use means to assert their authority over their slaves. They do this by working upon the native belief in "uniti" (wizards). This is to us a terrible difficulty. Perhaps a village is a little independent, and has to be checked by the chief. This he does by sending down a witch doctor with "mwabve" (a poison). The natives take this poison, and believe that, as they are innocent of the charge laid against them, they will prove their innocence by vomiting, and so recovering; but, alas! many do not vomit.

RELIGION.

The people believe in this spirit of evil, which can only be got rid of by shedding of blood or taking of a life; therefore by "mwabve" they kill another man. They believe in one universal God, but calling Him by different names. One name, "Mulungu," means the Unknown Creator. Other names are: "M'pambe," which means the Almighty; "Lezi," which means the Nurse; and "Chiuta," which means the Slayer. These are not different gods, but the same One. He is worshipped by sacrifice.

If the people are setting out on a journey, they consult the "Ula mau" (diviner), and if the reply is unfavourable they make sacrifices of flour, etc., until the reply is favourable. If there is drought or a visitation of locusts, they sacrifice to their

god. They think he is visible in the form of a certain snake. They believe in a god of life, and think that if a man kills an animal he must, before eating, cut a piece off the liver and bury it under a tree (to appease the god of life). If a man kills another in war, he has to be purified by sacrificing, sometimes even to the extent of taking a slave's life, and thus appease the god of war.

They are thorough believers in a future state, and when burying a dead person they always put the instruments of the dead man in the grave, and also unbind the body before covering the grave. They say they do not want their friends to walk bound as slaves in their future life. When a headman who was a favourite in a village dies, the people desire that he should return and live among his people again. A witch-doctor is consulted, and if the spirit of the dead man is willing to come back, great preparations are made in the village to receive him. Beer is brewed, and much prayer (with dancing) is made. They suppose his spirit returns, and occupies a new basket which they prepare. This basket is guarded very carefully, the children being warned that if they quarrel, or the older people fight amongst themselves, the spirit will go away. We who are Christians, shall we not much more wish that the Holy Spirit should come and dwell with us, and should we not be equally careful that we do not grieve away the Holy Spirit by our sins?

They marry very early. That is a great difficulty in our schools, as girls marry at the age of twelve or thirteen, and are practically lost to the school. Polygamy is, of course, universal, the wives living in different villages. They have some very cruel customs. If twins are born they always kill one of them; even if a child cuts its upper teeth before the lower, they throw it into the bush.

OUR WORK AMONGST THEM.

South Angoniland had been unvisited except by a few Europeans, when Dr. Henry opened up the station seven years ago. The reigning chief, Chikusi, was disposed to be friendly to the mission, owing to an incident that had occurred some time previously. Albert, the first Livingstonia convert, had been sent by Dr. Laws to open negotiations in Angoniland for establishing a mission station. At the same time Chikusi's village was visited by a herd of elephants, which destroyed the gardens. Chikusi, whose other name is Elephant, and who thinks he is related to the elephant, blamed Albert for raising up dissension in the family. The chief sent out his hunters to kill the elephants, but they were unsuccessful. Albert then got a message from the chief, that unless he presented the tusks of an elephant next day he would have him executed. Albert and his boys, on hearing this, had a prayer meeting, and then went off to hunt the elephant, and they were successful in killing it, and the next morning they presented the tusks to the chief. Hence Chikusi was friendly to the mission. Shortly after I went to the place, five years ago, the young chief, a lad of sixteen, had succeeded his father. His first act was to kill off the old headmen, who had been friendly in his father's time—a somewhat similar case to Rehoboam. The young men whom he selected in their place were inclined to war and not friendly towards us.

Mponda, an Ajawa chief, was not friendly to us because we had settled on the slave road, between our chief and himself. He frequently sent up presents to the young man asking him to remove us out of the road, and the young man was rather inclined to do so, but his great-grandmother was always friendly towards us, and restrained him. He afterwards resorted to stealing, and our house was broken into, probably by the young chief's orders. The deposition of Mponda by the British Administration last year, enraged the young chief, and he determined to have a hit at the white man, and sent his army to drive us and other Europeans out of the country. But the bulk of his people, being friendly, took advantage of a shower of rain as an excuse to return home. The station was last year transferred to the Dutch brethren.

INDUSTRIAL WORK.

When I first went to Livlezi, there were no Europeans nearer than 120 miles, viz., Blantyre. So you can understand that the natives knew little of Europeans or European workmanship. We had to build our own houses, first of wattle and mud, but latterly of brick. We had to teach brickmaking and building, and we have now six or seven who can saw timber or do simple joinery work. We have some brickmakers, and builders, and also one little chap who sets up as a tailor. Some now build square houses for themselves, and a number have bedsteads and chairs, so there has been some progress. We also do a little

MEDICAL WORK

—binding up sores and wounds, etc. When I went there first, after perhaps spending weeks treating a sore or wound, we were frequently asked by the patient for payment. But this last year in three cases the natives offered to pay a fee.

We have about 500 regularly attending schools in the various stations of the district.* The scholars are not very far advanced. About 150 can read and write. We have fifteen teachers—eight boys and seven girls—receiving an average pay of one shilling per month, able at least to read their Testament, etc. The chief has actually got in his employ two scribes who have run away from the mission.

EVANGELICAL WORK.

We have service at the station on the Sunday, with an average of 130 attending. The villages are visited every Sunday morning by some ten or twelve boys, who go out to sing, read, and speak to the people on passages prepared on the Fridays at class. In the afternoon a prayer meeting is held. Twenty-two older people come three times a week to receive more instruction from the Bible, and eight boys and girls are coming with a view to baptism. Last year we built a new church and school. I commenced it, and when it was completed I asked the natives to give anything they liked towards paying for it. They heartily agreed to this, bringing a fowl, a basket of maize, etc., as a contribution towards the cost of their church. Before I came away £13 15s. 2d. had been collected, quite enough to pay for building the church.

All this looks very nice, but we have causes for discouragement not easily described, but prominent, chiefly from those who go and do wrong when they ought to know better. We have been greatly distressed by locusts during the last four years. The natives tried every way they could to get rid of them—charms, sacrifices, worshipping spirits, and "mwabve"; but we did not feel it laid upon us to make any special effort to get rid of the locusts till last year, when we were led to have special meetings for prayer. The meetings were well attended, and the week was spent in prayer, asking that the locusts might be removed. God graciously answered us, and the locusts disappeared from our immediate neighbourhood. Now notice this: two or three who knew better offered sacrifices to the spirits, but the locusts did not disappear from their gardens. This is a fact, and I give the names of two of the owners of the gardens—Daniel and Kubvundiko. Though some may be inclined not to believe this, it is the case, and was remarked upon by the natives. Is not this answer to our prayers a sign that God is blessing us? May not unbelief hinder us from seeing what is but a small thing with the Almighty God?

We are not altogether alone now. Four stations of the Zambesi Industrial Mission lie between us and Blantyre. These are helps, as we now can work in thorough harmony. There is near us a new Scottish Baptist Industrial Mission which, by its position and the methods adopted, unfortunately causes irritation. We only touch on a small portion of the great continent; many districts within a few days' journey have never been visited by white people. Do not only pray for our people, but take an active interest in them, so that you may have some of the joys of those who are privileged to plant the Church of our God where his name had not been hitherto mentioned.

When the news got about that I was leaving, no fewer than fifty headmen came to say good-bye, and though it was very wet when I left I could hardly get along for the crowds of people that came to see me off. Though we were feared when we first went there, yet when I came away their treatment was very different, and I believe that some came to say farewell because they had received blessing.

* This includes sub-stations, C.P. Maclear and Gowa.—W. G. R.

OUR DAILY HOMILY.

SUNDAY, June 28.

"BECAUSE I BARE HIM WITH SORROW."—1 Chron. iv. 9.

THE products of sorrow have been the rarest gifts to mankind. The books, hymns, discoveries, deeds, to which men and women have been urged by sorrow, or which have been borne to the world amid heart-rending soul-travail, are those which will never be allowed to die, because perennial sources of inspiration and comfort. It was thus with the child of whom we have this brief record.

This prayer is one which we might becomingly weave into the petition of each new morning hour. Notice its four petitions:—

To be blessed indeed.—Not the lower springs only, but the upper ones also; not life alone, but life more abundantly; not those only which pertain to the body or worldly circumstance, but those spiritual blessings in the heavenlies, that are the best donation man can give or God bestow.

A larger coast.—There is a godly ambition which may be reverently cherished for wider influence over men, not for its own sake, but for the Master's. You may feel that you have fulfilled the measure of your present possibilities, and have unexhausted powers and desires. Tell God so, and ask for a wider extent of territory to bring under cultivation for Him. This is better, than to run hither and thither to men.

Thine hand with me.—The father puts his hand on the boy's hand as he draws back the bow-string, and strengthens the arms of his hand. So will the mighty God of Jacob do for thee.

Keep me from evil.—You cannot keep your heart door shut when a tumult of temptation or care assaults it from without, but God's peace and grace, like angel sentries, can avail thee. Though tempted, thou mayest be kept in the temptation and delivered from the evil.

MONDAY, June 29.

"THEY CRIED TO GOD IN THE BATTLE, AND HE WAS ENTREATED OF THEM."—1 Chron. v. 20.

Whether they cried to God before they went into the battle we are not told; but probably they did, because we read that the war was of God, and it is hardly likely that they would have prayed to Him in the midst of the fight, when the foemen's blows fell like hail on their armour, if they had not prayed before they entered the bloody fray. Men often excuse themselves for neglecting their morning devotions by saying that they will surely look to God, as they require his gracious help, in the midst of the day's temptations and needs; but, as a matter of fact, when once they are plunged into its war they forget to look up. You must direct your prayer in the morning, and look up whilst the early shadows lie long on the dewy grass, if you would keep looking off to Jesus, amid the din of the fight.

It is very lovely to contract and preserve this habit of looking upward, and crying to God in the battle. When our feet are slipping, when the foe seems about to overmaster, when heart and flesh fail—how refreshing and strengthening to fling one eager look or cry to heaven, and say, "I am thine, save me." There can be no doubt as to the issue. God is always intreated of those who put their trust in Him. Sooner might a mother forget her sucking child than God be unmindful of one sigh, or tear, or upward-glancing look from his own.

TUESDAY, June 30.

"HEMAN THE SINGER."—1 Chron. vi. 33.

This is a very brief record to put on a man's grave, but a very expressive one. To know that Heman is to know a good deal about him. From this clue we might almost construct his entire personality and character. And it would be well if

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this could be said of us that we had ministered with song before the tabernacle of the Lord.

Would you be a singer; not on Sundays only, but always; not with your voice only, but in your heart; not only when the sunshine pours into the open casement through the swaying boughs of honey-suckle, but when the shutters tell of bereavement and removal—then remember these rules:—(1st.) God must put the new song into your mouth; (2nd.) You must be fully consecrated to Him, for the song of the Lord began after the burnt-offering was complete. (3rd.) You must not go into a strange land, for it is not possible to sing the Lord's song there.

Sing on, dear heart, sing on. There is nothing that scares the devil off so quickly as a hymn. Luther said, "Let us sing a hymn, and spite the Devil." There is nothing that so well beguiles the pilgrim's step, and quickens his pace, when the miles are growing long and weary. There is nothing that brings so much of heaven into the heart; then every movement is rhythmic, every service praise, every act thanksgiving. Sing when times are dark, it will make them bright; go down into the valley of shadow with a song, and you will find yourself singing when you awake on the other side.

WEDNESDAY, July 1.

"IT WENT EVIL WITH HIS HOUSE."—1 Chron. vii. 23.

It is an old-world tale, and those tears have long since been wiped away. What led to the death of so many of the stalwart sons of Ephraim is not quite clear, but apparently they made a raid from the hill-fastnesses on the men of Gath to lift their cattle, and were repelled with great disaster. At any rate, they were slain by men of Gath, that were born in the land. This suggests a significant train of thought. We must beware of the tendencies and impulses which were born in us, which we have inherited.

They are strong in all of us. Parents transmit to an awful extent their own passions. What a reason this is for carefully curbing them. I have known the children of drunkards, grown to middle-life, who have confessed that they have never spent a day without the conscious craving for alcohol. These are the men of Gath, born in the land, who will slay us unless we are on our guard.

There will be irremediable sorrow if we yield to them. Many days of mourning will not avail to wipe out the sad and bitter memory of disaster, when once they have wreaked their wild will on us. These within, if permitted, will, like traitors, open the door to Satan without.

But faith is the victory. He that believeth that Jesus is the Son of God; He, in whom Jesus lives as the stronger than the strong man armed, shall be kept from falling, and preserved unto God's heavenly kingdom. Walk in the Spirit, and you shall not fulfil the lusts of the flesh.

THURSDAY, July 2.

ESH-BAL . . . MERIB-BAL.—1 Chron. viii. 33, 34.

Baal was the idol-god of Zidon and of many surrounding nations. This idol, representing the sun in his productive force, was worshipped with impure and scandalous rites. The introduction of this name into the appellation of one of Saul's sons indicates the secret root of the declension and consequent misfortunes of that ill-fated monarch. In the earlier part of his reign he was perfect in his allegiance to Jehovah—Jonathan means gift of Jehovah—but as the years went on he became proud and self-sufficient, he turned to Baal, the Spirit of the Lord departed from him, and an evil spirit rushed in to take His place, as wind rushes in to fill a vacuum.

The name which Jonathan gave his son had another significance. Merib-baal is one who opposes Baal. It is as though he would indelibly stamp upon his child an undying hatred and opposition to that idolatry which was undoing his father's character and kingdom. In this choice of his child's

name we also gather the deep-seated piety and devotion of this noble soul, whose heart was true to God amid the darkening shadows of his father's reign. It was this that probably drew David and him so closely in affinity.

How absolutely necessary it is for the peace of a household that there should be a oneness of devotion to God! Where that is the first consideration, there is peace and blessedness, and that it may be so it is of the greatest importance that the parents should be constant in their godly allegiance. The ruin of Saul's home, family, and realm began in his disloyalty to God.

FRIDAY, July 3.

"CHOSEN TO BE PORTERS IN THE GATES...APPOINTED OVER THE FURNITURE...SOME HAD THE SET OFFICE OVER THE THINGS THAT WERE BAKED IN PANS...THESE ARE THE SINGERS."—1 Chron. ix. 22, 29, 31, 33.

What a busy scene is suggested in these words. When the morning broke, it called to duty first the porters who opened the house of God, and then, after due ablution, each band of white-robed Levites began its special service. There was no running to and fro in disorder, no intrusion on one another's office, no clashing in duty, no jealousy of each other's ministry. It was enough to know that each had been appointed to his task, and was asked to be faithful to it. The right ordering of the whole depended on the punctuality, fidelity, and conscientiousness of each.

So it is in the Church of Christ, each is specially gifted for some post to which he has been set apart. One to see to the gates, admitting souls to the kingdom; one to the baking in pans, attending to the feeding of the household of God; others to the psalmody, as the hymn-writers of our praise and holy song. How beautiful it is when we dwell together in this unity, not envying one another, or interfering in each other's ministry. Whatever is successfully done by the Church is accredited by Christ to each faithful servant, just as the impression produced on the audience by an orchestra is the result of each instrument, even to the piccolo, doing its part. Whatever is done by the whole, is done by each part of the whole. Be content with the position to which thy Master has assigned thee, and let thine eye be single unto Him.

SATURDAY, July 4.

"SO SAUL DIED FOR HIS TRESPASS."—1 Ch. x. 13.

It is suggestive to ponder the threefold analysis of Saul's trespass as given here. He kept not the word of the Lord; this probably refers to his failure to execute the sentence on Amalek; he asked counsel of one that had a familiar spirit; this errand had taken him to Endor on the eve of the battle; he inquired not of the Lord, this was conspicuously the case in his persecution of David.

Do we sufficiently inquire of the Lord? We ask the advice of our friends and religious teachers; we sometimes use doubtful methods of ascertaining God's will, as allowing the Bible to drop open, or interpreting some coincidence in the way we secretly desire to follow; besides which there is an increasing tendency in society to use the crystal, to consult spiritualistic mediums, to employ palmistry. These latter, of course, repeat the sin of Saul, in going to Endor; and the resort to them on the part of children of this world shows that the heart of man must have something exterior to itself for worship and trust, and if it has forsaken God it will deal with the devil, rather than drift on alone. But let us all cultivate more carefully the blessed habit of waiting on God. If we ask Him for guidance, He will be sure to impart it; only we must put aside all selfish and personal ends, desiring to know his will, with a single purpose, and an unalloyed determination to follow it at any cost. Each believer has access to the Urim and Thummim stone of Divine direction.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

The Forget-Me-Not, WHAT IT TEACHES.

THE story of how this flower got its name is a very old one. I am not sure that it is true; still, it is very pretty, and will bear repeating. A German knight and his lady were wandering one day along the banks of a stream. The lady's fancy was taken with some beautiful blue flowers growing in the water. In trying to reach them for her the knight lost his footing, fell in, and sank beneath the stream. But he managed to catch hold of the flowers. He had just strength enough to throw them on to the bank at the feet of his lady love, and with the words "Forget-me-not" upon his lips, he died. One cannot imagine that the lady ever did forget the kind knight who had lost his life in trying to gratify her passing wish, but his words may serve as a warning for us. It is sad to think what a deal of forgetting there is in the world. Mother has a bad headache. "Willie, Cissie," she says, "please go about as quietly as ever you can, there's dears." "All right, mother," is the answer. Yet a few minutes afterwards Willie and Cissie bound out of the room, slamming the door behind them as if there was no such thing as mothers and bad headaches. Then when mother asks gently, "What about my poor head?" Willie and Cissie are filled with sorrow, and each of them solemnly declares "I forgot." What a pity!

I would there were no worse forgetting than that; no girls who wanted to be fine ladies, and went off and left their poor mothers to do all the hard work; no boys who ran away to sea and broke their father's hearts. For the forgetting is generally all on one side, and that side is not father's or mother's. Dr. Paton, the great missionary, tells how his uncle, when a boy, had gone away to sea and had not been heard of for a long time. Whether it was the boy's fault or not I am unable to say, neither was his mother. But that did not matter to her; for every night the dear old woman would pray for his return, and, before going to bed, would throw the cottage door wide open, crying out, "Come home, my boy Walter. Your mother wearies so." Of how many thousand mother-hearts, aye, and father-hearts also, is this a true picture. Then don't forget the old folks. Remember that "first commandment with promise"—"Honour thy father and mother."

But if God would have us remember our parents, how much more does He call us to remember Him. It is, indeed, just possible for fathers and mothers to forget their children; the Bible tells us so, and we can see it, alas! in our every-day life. Not so God. Not one sparrow is forgotten by Him: and will He then forget any of those for whom He sent his Son to die? Yet we often forget Him. Surely we forget Him when we rush in from our play and sit down to dinner without first giving Him thanks; when we go out in the morning or lie down at night without kneeling down and saying "Gentle Jesus," or "Our Father who art in Heaven"; when we put the Bible which mother or teacher has given us away in some box or drawer, there to remain—oh, so beautifully and dreadfully clean. The Forget-me-not, God's sweet token of remembrance, his little riverside angel, will teach us better than that. I think it is pointing us to the words of the wise man of old, "Remember now thy Creator in the days of thy youth" (Ecc. xii. 1), and to the song of the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits" (Psa. ciii. 2).

But I want for a moment just to turn my subject upside down. See, I have hidden away these flowers of the stream, for their lesson is told. Come with me while I pluck some others which are only to be found in the beautiful fields of God's Holy Word. Strange as it may seem, there is something about us which the great God of remembrance does forget. When we are sorry, and ask his forgiveness, for Jesus' sake, He forgets our sins. Blessed thought! When He forgives them He also forgets them. How unlike us. "I will forgive this wrong, but I am sure I can never forget it." Too often this is the thought of our hearts, and sometimes it slips out from our lips. God does not do things by halves like that. Listen—"I, even I, am He that blot out thy transgressions...and will not remember thy sins" (Isaiah xlii. 25). "Thou hast cast all my sins behind thy back"

(Isaiah xxxviii. 17). This is forgiveness indeed, and should call forth our deepest love. The God who so wonderfully forgets is surely worthy of being eternally remembered. F. E. HUDSON.

The Bible Searcher Prize Competition.

Second Quarter, April-June, 1896.

RULES.

[Will parents and teachers kindly see that each of the following RULES is STRICTLY OBSERVED? The only help permitted is to explain the meaning of the rules or questions if necessary.]

1. Those children may enter whose names appear in the following list:—

Violet Ashworth, Ruth Brathwaite, Catherine, Lillian, and Teresa Blackie, Cecil Bradford, Catherine Bailey, Nettie and E. B. Black, Norman Draby, Katherine Blair, Victor and William Bellerby, Lillian Berman, Helen Beckett, Violet Broxholm, Jessie Bone, Leonard S. Brown, Maggie Buchanan, Enid Campbell, Jack and Vernon Clarke, Mary and William Charles, Edith Clarke, Ruth Coupe, Arthur Cordell, Annie Cole, Annie Cooper, Marion Connell, Fanny and Jessie Cockram, Florrie and Bell Dance, Grace Dawson-Scott, M. H. Daniels, Anna Davis, Mary Deane, May Dring, Stuart Ellacott, Minnie Eisle, M. E. Kathleen Fowleraker, Bertha Fowler, Minnie Giddings, Daisy Groves, Ruth Harrison, Dorothy Harris, Elsie Hancock, Dorothy and Evelyn Hewer, Ada Heap, Gwendolme Hill, Elizabeth and Mary Hull, Freda Hulton, Ethel and Eva Hutchings, May and Tom Hunter, Muriel Josephyne, Elsie Johnson, Helen Jordan, Sinclair and Moffatt Jackson, Susie Keen, Bertha Kelsey, Marcus King, Billie La Brooy, Arthur Llewellyn, Percy Leigh, Nellie Loverlove, Norah Lowe, Margery Matthews, Trevor Matthews, Angus McQuilken, Bella and Thomas Mack, John Menzies, Hilda Medill, Robert Melkie, Charlie Millidge, Winifred Nash, Arabella Onslow, T. Marley Oldham, Ethel M. K. A. and Geo. Paisley, Florrie Palmer, Douglas Parkes, Emily Palmer, Ada Palmer, Christine Parker, May Pell, Isabel Phipps, Margaret and Lillian M. Pook, Mary Plumb, Edith and Arthur Quick, James S. Roy, Connie and Alice Rouse, Elmina Roe, Oswald and Horace Roberts, T. M. Stanier, Hilda Schaffer, Evelyn Shaw, Walter Stainer, Dollie Salt, Rosetta Sherwin, Harold Stevenson, Edgar Soltan, Dora and Kate Symes, Elma Tebb, Louis Tibbitts, Maud and Ethel Tyson, Willie Weinstein, Phillis and Noel Wright, Marlen Wilson, Helen Wilmshay, Raymond Whitwell, Fred Winstone, Edgar Yerbury.

* As all the children have not yet sent in their answers to Bible Searcher No. 25, there may be some among the number who can enter the competition. If such is the case a card will be sent stating if they are eligible.

Those children who are rendered eligible by the second list of No. 25 will receive postcards this week.

2. Competitors will be divided into Four Divisions:—

DIVISION I. Those under TEN years of age.

" II. Those between TEN and THIRTEEN years of age.

" III. Those between THIRTEEN and FIFTEEN years of age.

" IV. Those over FIFTEEN years of age.

3. Write outside your envelope in large letters the words "PRIZE COMPETITION," and the NUMBER of DIVISION to which you belong; and address it to "Uncle Tom," as usual.

4. At the top of your answer paper write very clearly your FULL NAME and ADDRESS, your DIVISION, and your AGE last birthday.

5. NUMBER YOUR ANSWERS exactly to correspond with the questions.

6. No CONCORDANCE and no help allowed.

7. Every paper must be SIGNED by a parent or teacher to testify that Rule 6 has been observed.

8. Answers may be posted any day (except Sunday) up to, but not later than, TUESDAY, July 7. The results will be announced in THE CHRISTIAN of July 16.

9. Marks will be apportioned for accuracy, neatness, writing, spelling, etc. In each division 100 marks may be obtained, the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

10. Every answer will be examined separately by three persons; and NO PAPERS can be RE-EXAMINED after the lists appear.

Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly. Although the questions will take longer to do than usual, remember (1) that you are working for a prize; (2) that you have more time than usual for doing them.

DIVISION I.

1. (a) Whose son was David? how many brothers had he?

(b) What did he do while he lived with his father?

(c) Why did he go to Saul's camp?

(d) How did he fight Goliath?

(e) How did he kill him?

2. In which Psalm do the following sentences occur:—

(a) "Who shall ascend into the hill of the Lord?" What answer is given?

(b) Who is called "The King of Glory"?

3. Give chapter and verse in the Gospel of John of "Jesus wept," and say what caused his sorrow?

4. To whom and why were the following passages spoken (St. Matt.):—

(a) "Why are ye fearful, O ye of little faith?"

(b) "The maid is not dead, but sleepeth."

(c) "I am not worthy that thou shouldst come under my roof."

(d) "The Son of Man hath not where to lay his head?"

DIVISION II.

1. (a) To whom was it said, "The Lord is with thee, thou mighty man of valour"? (Judges). Give chapter and verse.

(b) What sign did he ask for?

(c) Why did he want it?

(d) Why and how was his army reduced?

(e) How was the battle won?

2. Give the psalm and verse in which the following occur, and finish the verse in each case:—

(a) "Like as a father pitieth his children."

(b) "Create in me a clean heart."

(c) "Cast thy burden upon the Lord."

3. (a) Where is Christ called "The Good Shepherd" in the New Testament?

(b) What did He give for his sheep? and what promise did He make to them?

4.—What reply was given to the question, "How long dost Thou make us to doubt?"

DIVISION 3.

1. (a) Which fast is acceptable to God? (Isaiah).

(b) What promises are made in reference to this?

2. Supply consonants in place of the dots, in the following texts, each of which refers to calling upon God. Say where each is found (Isaiah):—

(a) a . . i o . e . o . a . . . a . . . e . o . e a . . . I . i . . a . . . e i . e a . e . . . e . .

(b) . c . . . e o i . o . e . . a . . . e . . . o . u a . . . e . . . o . . . i . . . i . e . . e . s . e . a . .

3. (a) "I perceive that in all things ye are too superstitious."

(b) "What shall I do, Lord."

(c) For the hope of Israel I am bound with this chain

To whom and by whom were the above texts (all mentioned in the same book) spoken, and on what occasions?

4. Find (with consecutive letters) the name of a person buried in each of the following texts:—

1. "Fear not, therefore, ye are of more value than many sparrows."

2. "For every one that calleth upon the name of the Lord shall be saved."

3. "Trust in the Lord, and do good, dwell in the land and verily thou shalt be fed."

4. "Your heavenly Father knoweth that ye have need of these things."

5. "Blessed is the man that endureth temptation."

6. "But he that doeth wrong shall receive for the wrong which he hath done."

DIVISION 4.

1. Give one verse from the Old Testament where our own righteousness is spoken of, and one in the New of the righteousness which is ours through Christ.

2. Give (with chapter and verse) any promises in respect to keeping the Sabbath Day holy.

3. Give twelve references to "the fear of the Lord" mentioned in Proverbs.

4. Give (with chapter and verse) God's promises to him that overcometh.

5. Where do the following verses occur? Give texts in the New Testament which correspond in idea:—

"Arise ye and depart; for this is not your rest" (Micah).

"The eyes of the Lord are in every place, beholding the evil and the good" (Prov.).

"The harvest is past, the summer is ended, and we are not saved" (Jeremiah).

6. Double acrostic.

1. A man who hated the Jews.

2. One who wavered.

3. A sin offering.

4. A giant.

5. A river.

6. One who had thirty sons and daughters (Judges).

Give the name of each of the above. The initial letters of each give the name of a prophet who brought this message from God, "Consider your ways!" Say who he was, and in whose reign he lived.

The final letters of each make the name of another prophet who reproved a king. Give his name and that of the king.

Foreign list:—

Nos. 14 and 15. John Field (Sydney). Nos. 21 and 22. Jean Scott (Canada). Nos. 22. Vera Siström (America). W. Arnold Craick (Canada). Gerhard Menter (Malta). No. 29. Queenie and Llewellyn Dale. No. 19. Charlotte Cane (South Africa).

No. 24 (second list).—Correct answers received from:—

S. C. Boyman, James Roy, Netta and E. B. Black, Margaret and John Hogg, Leonard Browne, Helen, Elsie and Philip Willoughby, Maudie and Amy Nuttall, Ruth Harrison, Clara Barron, Nellie Benny, George and M. A. Cowen, Ethel and K. A. Paisley, Elma Tebb, Barbara Macomber, Hetty and Harold Wodson, Charlie Millidge, Duncan Payne, M. H. Daniels, Oswald and Horace Roberts, Enid Campbell, E. Yerbury, Minnie Giddings, May Hunter, May Dring, Moffatt and Sinclair Jackson, Margaret

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Hasse, Edward Rainey, Edith Hearn, Norman, Vera, and May Petrides, Norman Braby, Olive Tritton, Maggie Thomson, Hugh Tufnell, Nora, and Edith Lowe, Bessie, Maggie, Mabel, and Kate Fletcher, Elsie and Grace Wright, Ruby and Daisy Allen, Bertha Kelsey, Violet Ashworth, Harry Kortright, Percy Leigh, Douglas Paige, E. T. Elliott, Edie Nash, Lillian and Katharine Blackie, George O'Beirne, Rowland and Geraldine Webb, Edith Harris, Christine and Hannah Parker, Lillian Bevan, Isabel Phipps, Maggie Goodland, Louis Berthé, C. A. Stennett, Dorothy Patten, Grace Dawson-Scott, Annie Baxter, Edwin Sharpe, Alice Short, Lily Dawe, Freda Hunton, M. T. Colville, Thomas and Bella Mack, Nellie Lovegrove, John Menzies, Dorothy Cooper, Nellie and Arthur Couch, Mary Maitland Kirwan, Trevor and Margery Matthews, Lionel and Gladys Calvert, Harriet Lynham, Lottie Orr, John Gray, Isabel Deane Rowe, Muriel Shaw, Frances Devanish-Meares, Florrie Mackenzie, Angus McQuillan, Gertrude Edwards, J. W. Ingle, Jack Gilson, Raymond Theobald, Dorothy Harris, Meta Trotter, Roberta Meikle, Leslie G. Frank, Oswald Mavor, Elise Warren, William Mackenzie, Marjorie Hogge, Eva, and Ethel Hutchings, May Meredith, William McMurray, Marion Connell, Theodora Hill, Ethel Light, Gerrie Scott, Susie Keen, Ada Heap, Hubert Malcolm, Nettie Thomson, Fanny and Jessie Cockram, Thomas Rayner, Annie Fleming, Fred Winstone, May Hanson, Fritz Tatzlaff, Willie Weinstein, J. and T. Stanier, Hannah Lovell, Ethel Fielder, Lavinia Barnes, Arthur Barker, Ethel Walls, Lucy Soitau, Louie and Nannie Tibbits, Laura Kirk, Ada and Mabel Davis, Kate and Dora Symes, Eva Wimper, Edna White, Joan and Eileen Johnson, Elsie Johnson, Arthur and Edith Quick, Elsie Simpson, Katherine Blair, Mary Charles.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 25).

- A.—1. (a) Eli. (b) On hearing of the death of his two sons, and that the ark of God had been taken by the Philistines, Eli fell backward and died. (c) Ninety-eight years.
2. (a) Four. (b) "Speak, for thy servant heareth." (c) "Hushed was the evening hymn," etc., or "What voice salutes young Samuel's ear," etc.
3. (a) They were the sons of Eli and priests. (b) They were slain in battle by the Philistines at Eben-ezer.
- B.—1. But without faith it is impossible to please Him (Heb. xi. 6).
2. Even so faith, if it hath not works, is dead, being alone (James ii. 17).
3. Now faith is the substance of things hoped for, the evidence of things not seen (Heb. xi. 1).

Correct answers (first list) received from:—

Edith Hayward, May Meredith, Nellie, Florence, Victor, and Willie Bellerby, Christine Arnold, Josie, Lena, Elma, and Percy Chel, Maude Bailey, Alfred, Arthur, and Edward Llewellyn, Isabel Phipps, Martha Rogers, Herbert Braddon, Hannah and Christine Parker, Lillian Bevan, Irene Llewellyn, Rosalie Clark, Emily Bridgewater, H. M. Jordan, Catherine Bailey, Elsie Hancock, Violet Broxholm, Emily and Florence Palmer, R. H. Williams, Charlie Milledge, Noel and Phillis Wright, J. Hughesdon, Theodora Spencer, Cyril Bennett, May Pell, Daisy Groves, Eva Jones, Annie Cooper, Maggie Woods, F. Grigg, E. T. Elliott, Douglas Paige, Ross Wylie, P. Leigh, Cecil Bradford, Emily Dellow, James Dellow, Winifred and Erna Nash, Helen Beckett, Arthur Rench, Gwendolue Hill, Dorothy and Evelyn Hewer, Kathleen Light, P. R. Robinson, Rose Brant, Jack Harris, Mary and Willie Charles, Eric Chance, K. A., Ethel and George Paisley, Ethel Mackenzie, Bell and F. Dance, Guinefred Leigh, Minnie Elsie, Bertha Fowler, S. T. Elliott, Alice and Constance House, Elsie Johnson, Maggie Buchanan, Annie Tawse, Hannah Bridgman, Daisy Bligh, Gertrude Ashby, Willie Wheeler, Gracie Dodington, Raymond Harbottle, Rosalind Philimore, Bettie Stocks, Kathleen Dodington, Basil Morgan, Gordon Remington, Annie, Bella, and Lizzie, Jack, Hilda, and Constance Schaeffer, Evelyn Shaw, Dorothy, and May, Vickers, Lillian, Teresa, Katherine, and Rowland Elsie Scott, Elsie Johnson, Maggie Buchanan, Enid Campbell, Elizabeth and Mary Hull, Jessie Bone, May and Jack Gilson, James Roy, J. W. Ingle, James Matthews, Clara Barnes, M. F. Nellie Dowsett, Arthur Cordell, Norman Braby, Maude Tyson, Dorothy Harris, Hilda Medill, Jessie, Lillian, M. and Margaret Pook, Lexie and D. J. Jack, Susie Cumbers, Maurice Grant, Frances and Florence Hoyte, William Oldham, "S.E. College," Rosetta Sherwin, Helen, Elsie, and Lillian Woughlough, Dorothy Hughes-Games, Bertha Kelsey, Marian and James Freagard, Dorothy Sharpe, M. G. Jocelyne, Raymond Whitwell, Hal Armstrong, Bertha and Dorothy Linney, Nancy Bellerby, Maggie, Kate, Bessie, and Mabel Fletcher, Effie McCallum, Hugh Tufnell.

Personal Items.

NANNIE and LOUIE TIBBITS, ANTHONY and F. BENTALL, and ARDRISHAIG.—Thank you very much for the flowers; I sent them to Miss Sharman's Home for Orphan Girls. ANNIE GROVE and ETHEL FIELDER.—Thank you for your nice letters. EFFIE SIMPSON.—I hope you are better now. JEAN SCOTT.—Do not use such thick paper, your letter was over weight. QUEENIE DALE.—I am glad you like doing the questions so much. BELL DANCE.—I hope your eyes will soon be quite strong again.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, Spalding, June 25; Highbury, June 26; Highgate, June 27. Mr. B. Herklotz, Wetherby, June 25; Thorne, June 26; Gargrave, June 27; Bingley, June 28; Greystones, July 5-28. Mr. Hankinson, Trowbridge, July 11-19. Mr. S. J. Hewlett, with caravan, Basingbourne, to June 30. Mr. Arrowsmith, Cuddington, June 26; Great Missenden, June 28; Weston-super-Mare, July 5-12. Mr. J. Lewis Field, Knockholt, Sevenoaks, June 27. Mr. A. E. Gwyn, Guilford, July 11-12. Mr. J. S. Tyler, Birchington Bay, June 27 to July 6. Mr. E. Hughes, Leyton, July 10.

Children's Scripture Union.—Portions for week ending July 4, 1896.—Sun., June 28, Acts xix. 1-12; Mon., June 29, xix. 13-27; Tues., June 30, xix. 28-41; Wed., July 1, xx. 1-12; Thurs., July 2, xx. 13-24; Fri., July 3, xx. 25-38; Sat., July 4, xxi. 1-14.

Reformed Episcopal Church.—The annual general synod of this body was held in Christ Church, Harlesden, on June 15, 16, and 17, under the presidency of Bishop Eldridge. The meetings were characterised by an earnest devotional spirit; while the report showed marked progress in every direction, increase in finances, in church property, and in communicants, with many openings for the development of the work. Revs. Dr. Bowman (Lis-cow, Cheshire), Cecil Johnson, and W. F. Allen (Boston, U.S.), preached special sermons, and the Lord's Supper was administered to a very large company. The quiet maintenance of the principles of the Church, i.e., Episcopal government, liturgical worship, and evangelical truth, was strongly emphasised as the desirable attitude of the Church in the present day.

Spurgeon Orphan Homes.

NOT the least of the many monuments to the piety and labour of the late C. H. Spurgeon is the Stockwell Orphanage, for the maintenance and Christian education of five hundred fatherless children. Originating in a sense of the urgency of pure religion and undefiled before God, it has, from its foundation in 1867, been conducted on definitely religious lines, and with sound practical wisdom.

Among the guiding principles of the institution are:—(a) It is conducted on the separate home system; each home is presided over by a Christian matron. (b) It is unsectarian; children are received, irrespective of their denominational connection, from all parts of the United Kingdom. (c) Candidates are selected by the committee, not elected by subscribers. By this arrangement the most needy, helpless, and deserving secure the benefits of the institution. (d) No uniform is permitted, in order to prevent a costume from becoming a badge of poverty. (e) The children receive a plain, but thorough English education and training, to fit them for the respective stations they are likely to occupy. (f) The supreme aim of the managers is always kept in view, to "bring them up in the nurture and admonition of the Lord." These principles have conduced to successful work, and secured for the Orphanage a warm place in the hearts of many Christian people.

The annual Festival and Founder's Day, which was observed on Wednesday last week, brought together a large assemblage of supporters and friends. There was the usual perambulation of the grounds and inspection of the houses; the singing of the children was enjoyed, also the performances of the band. These, however, were the least substantial of the day's engagements. The more serious "events" took the form of meetings, in the beautiful Spurgeon Memorial Hall and on the lawn, at which account was given of the progress of the institution, and its claims upon the benevolent public were set forth by Christian workers, representing various denominations, the platforms being as broad as is the sphere of the blessed influence of the Orphanage itself. The meetings were presided over by Mr. W. R. Rickett and Mr. G. E. Morgan, M.A.

At both gatherings Dr. J. A. Spurgeon read an abstract of the report, which was very encouraging in its details. The total income from all sources was £17,138; the heavy deficiency of the previous year had been paid off, and the year closed with a good balance in hand. Substantial legacies were reported, and an appeal was made for the steady support of regular contributors. Mentioning the hospital, with its important ministry, Dr. Spurgeon intimated that it would rejoice the hearts of the trustees to secure a Home at the seaside to which sickly children could be sent for the benefit of their health. It is hoped that some philanthropist will come forward and generously supply this need.

Among the incidents rehearsed was one of a young man, formerly an inmate, who is about to enter Cheshunt College in training for the ministry. Rev. W. J. Henderson, B.A., told the story of Mrs. Hillyard's interest in the work. That lady, who made the first substantial contribution towards the institution, finding herself embarrassed as to what to do with the sum of £20,000, which she wished to devote to benevolent purposes, consulted a friend, who suggested that the money should be entrusted to someone enjoying public confidence and having a reputation to maintain. Then, when a name was asked for, the gentleman said "Mr. Spurgeon"—to his own astonishment, for he was not particularly in agreement with Mr. Spurgeon's views and opinions, but, as he said, the name "jumped to his lips."

Addresses of warm appreciation were delivered by Revs. J. Grundy, J. B. Meharry, and Thomas Nicholson, and prayer was offered by the venerable Rev. John Spurgeon, who admirably bears his many years. He praised God for the work wrought by his famous son, and invoked the Divine blessing upon his grandsons. The speakers in the evening also had a hearty hearing. Rev. Urijah Thomas

remarked that whatever else might be lacking, there is catholicity enough in the churches to ensure co-operation in aid of the Orphanage. There is, he said, no church in the country that may not rejoice in the fact that the greatest Baptist teacher of his time was enabled to found such an institution. Rev. Charles Spurgeon spoke in tender terms of his own position as an orphan, whereby he was enabled in some measure to realise the feelings of many of the children who were being cared for in the Homes.

Rev. D. J. Hiley, another Bristol minister, alluded gracefully to the celebrated institutions connected with the name of Mr. George Müller. He congratulated the Orphanage managers on being able to support children at a less cost than is the case in the workhouse, and, in addition, to secure for them moral and spiritual advantages which are beyond the scope and sphere of the Poor Law authorities. Rev. W. Townsend followed with some words. What with processions, entertainments, and illuminations, happy hours were spent by young and old, the day being fragrant of the founder and good for the orphans and their friends.

Prayer for Rain.

THE country of which Moshuli is the capital borders on Khama's territory, and has suffered terribly from the rinderpest, locusts, and drought. The young missionary just arrived there sent a telegram to the convention at Wellington, asking for prayer; but the people prayed themselves. Morning and evening they held meetings. On the Monday the public prayer-meeting called by the chief was held in his courtyard, where over 3000 people were seated on the ground under a burning sun, most of them Christians, some raw heathen. The king himself conducted the service. After giving out a hymn, he led in prayer. Then he read the law from Exodus xx., and prayed earnestly, "Lord, send us thy Spirit to show us our sins," etc.

Addressing the people, he said: "Bakhatla! I cannot talk to-day, I have sinned. Our oxen are all gone, we have no corn, it is so awfully dry. We pray for rain; why does not God send it? Why, because we have sinned. I do not speak of your sins. I speak of my sin. The Lord made me your father, and what have I done? When you sinned I did not reprove you; I did not punish you. I loved you too much. Bakhatla! I confess my sin. I do not mind that the Lord has taken away my oxen, but my heart is sore for you. I have asked the Lord to take away my hidden sins, though that may cost me dear. I do not want you to suffer for my sin. Last year we had the smallpox. The Lord removed it. What did we do to show our gratitude? What did I do? May God forgive me." Then he said, "God loves us very much. He sent barnti (teachers) among us. Each time He gives us others in the place of those He takes away. Do we listen to them? Do we love them enough? We know they pray much for us; do we help them with our prayers? Bakhatla! pray, pray, pray much for me, your father. I am sinful; I have been like a naughty child." Then again he prayed earnestly for forgiveness.

In the afternoon the Christians met again in the church. The missionary spoke again on, "Ask, and ye shall receive." Then there were about twenty prayers. Several spoke, Lincluse spoke a few words on Luke xxi. 34, 35, 36. His attitude all day was most touching. The afternoon meeting most solemn, and, adds the lady who wrote the above, we have taken heart, for Christianity tells; it is real, very real.

A few days later she writes, "We had a beautiful, beautiful rain. The Lord has answered our prayers. This morning we attended one of three meetings for prayer. The people were sitting outside. We found it was the chief who was praying, thanking the Lord for the rain, and for bringing the teachers to sit and hear the Word, and meet with them in prayer. He came and shook hands with us, and we walked home together. We asked how it went with him, 'Oh, good, good, very good. My heart is very glad. We have asked. God has given. Now all the other people will say, 'The Lord loves the Bakhatla very much, they are his child.' He has given much rain, and He is going to give much more. All the sickness will be washed from the land. God is too good.' He told us that out of 3,800 head of cattle that had the rinderpest only six remained alive."

Rev. Jonathan Simpson, PORTRUSH.

IN the Irish Presbyterian Church, indeed it might be said throughout the Presbyterian churches of the world (for Mr. Simpson has been round the world), there is no name better known than that of Rev. JONATHAN SIMPSON, of Portrush. For more than fifty years he has ministered to the Presbyterian congregation of Portrush, with a faithfulness and a zeal that have never flagged, and with a self-denial and a devotedness that have never been surpassed.

Sixty years ago, Portrush was a small fishing village. It is now called the Brighton of Ireland. Sixty years ago the Presbyterians in the place were few in numbers, without any church buildings. Now they own and occupy a large and beautiful church which for several months in the year is filled to its utmost capacity. With this capacious church is connected lecture-room and day schools, all beautiful and complete, without a farthing of debt on the whole suite of buildings. For all this the Presbyterians of Portrush are indebted to the wisdom, and energy, and self-denial of Mr. Simpson. But it must not be supposed that he devoted himself only to the furtherance of the material edifices. From the first day of his entering upon the work of his ministry at Portrush, his constant aim was to bring sinners to God, and wanderers into the fold of the Great Shepherd of the sheep. In very early life he had tasted and seen that God was gracious; he had found in Christ a blessed Master, and in the way and life of Christ the happiness and joy of Christian discipleship. So it was that from the very first he set himself with much wisdom, and tenderness, and zeal, to win souls for Christ.

His success was very great. We have reason to know that in every part of the world many could be found to rise up and call him blessed. For we have seen at different times letters innumerable from east and west, from north and south, testifying to the great benefit the writers had received from his ministrations, from his pastoral visitations, his prayers, and his affectionate communications.

When temperance and total abstinence were unfashionable, Mr. Simpson threw himself with great ardour into the cause of their advocacy. An earnest and consistent abstainer all his life, and knowing the awful evils that the drink traffic brought upon the land, he was ever ready at any cost of time and labour and money to advocate the cause of temperance at home and abroad, ever ready at any hour of the day and night to lend a helping hand in the rescue of an immortal being from the overwhelming tide of drunkenness.

A great swimmer, he has often rescued, at the risk of his own life, unwary bathers from the treacherous and choking billows which break themselves in fury upon the cliffs and sands that encompass Portrush. The Humane Society has once and again given him its medal and certificate for his successful daring. We mention the fact as symbolical and indicative of his whole life and bearing. For whether as the active and efficient secretary of the Lifeboat Committee, or as the advocate of temperance, or the organiser and manager of day and Sabbath schools, or the active pastor of his devoted flock, Mr. Simpson's whole aim has been, like the Master whom he loves and serves, to save life and not to destroy it.

In his now famous work "The Annals of

my Life," published last year, Mr. Simpson, among many other most interesting narratives, gives a lengthened account of the Ulster Revival of 1859, in which he took a very active and prominent part, and in which he was the blessed instrument of guiding many inquirers into the light and peace of the glorious Gospel of the blessed God. Anyone who desires to make himself familiar with that wonderful dispensation of the Holy Spirit which effected such wonders upon Ulster in 1859, cannot do better than to read the chapter in his Annals headed "Narrative of Revivals."

Since his retirement from the active duties of the ministry at Portrush, the Lord Chancellor, at the recommendation of Sir F. Macnaughton, Bart., the Lieutenant of co. Antrim, has appointed him to the Commission of the Peace. And so Mr. Simpson continues to bulk largely in the public life of Portrush as one of the magistrates of the county. It is the fervent desire of many that he may long be spared to go in and out among the inhabitants of that beautiful watering-place as a terror to evil-



(From Photograph by Mr. Kilpatrick, Belfast.)

doers and a praise to them that do well, as a father of consolation to sorrowful hearts, as a helper, by his tender and touching prayers, to those in darkness and distress, as a burning and shining light holding forth the Word of Life.

Missionary Training in South Australia.

—At the annual meeting in May last of the Hope Lodge Missionary Training Home, which Rev. W. Lockhart Morton conducts at Belair, South Australia, it was stated that there are now thirteen young men in training, including one Chinaman, who is anxious to go back to his native land to evangelize his countrymen. There are also eight young ladies in training for mission work. In the course of the meeting Mr. Morton said that of the twelve missionaries already sent out, eight are in China, one in India, and three in Africa.

Romanism in America.—Dealing with the religious life of America in a recent interview, Rev. W. L. Watkinson says he found a fierce spirit of aggression in the Roman Catholic Church. With all their might the priests are striving to obtain their old supremacy. "Having spoiled the Old World, they are trying their hands at marring the New." The Roman Catholic Church owns immense property, and is largely reinforced by each shipload of emigrants. But on the native Americans Popery gains no hold, for there is no half-way house like our sacerdotal party to help on the way to Rome. The growth of Roman Catholicism is entirely due to the vast increase in the foreign population from the Roman Catholic countries of Europe.

The Armenian Sufferers.

ON Sunday, May 3, at noon, a most remarkable meeting was held in the old cavern-like Gregorian church of the city of Aintab. Over 3000 Armenian women were addressed in touching words by Mrs. Harris, of Cambridge, Eng., and she read the following letter, signed by Lady Henry Somerset and others:—

"TO THE SUFFERING WOMEN OF ARMENIA.

"Your brothers and sisters in Jesus Christ, who know of your sufferings for his Name's sake, are thinking of you by day and night. Your sorrow is their sorrow. They seek by all means in their power to obtain succour and deliverance. They thank God for those who have been faithful unto death, for now they are at rest they hear not the voice of the oppressor. They pray that you may be kept true and made strong, looking unto Him who, for our sakes, endured the Cross and despised the shame. They pray also that those may be restored who, in the midst of torments, have denied the faith; and they will not cease to pray that justice may at last be granted; and that you may at last dwell in peace and safety."

A similar letter from America was also read and these expressions of sympathy from Occidental Christians to their stricken Oriental sisters produced a wonderful effect upon this great audience of mourners, as they listened to the words which reassured them that they were not forgotten by the warm Christian heart of England and America.

Thousands crowd the churches several times a week and listen to the truth, and a Union Sunday-school work for children has recently been organised, in which over 2000 of Christ's little ones receive instruction each Sabbath noon. The thousands of smitten people in Aintab alone, who are receiving aid from England and America, desire to return thanks through THE CHRISTIAN for the sympathy and help given them in this their time of sorest need.

Efforts are being made to organise needle-work industries for thousands of Armenian widows and orphaned girls in various cities, and an appeal is herewith made to the benevolent women of England to co-operate in thus providing permanent employment to these poor people, by which they can be helped to help themselves.

(Mrs.) F. A. SHEPARD,

Director of Cottage Industries.

Aintab, Turkey-in-Asia, May 28.

Of the sixty-four prominent Christians from Aintab who have been in prison at Aleppo on account of the troubles, fifty-two have been released, and it is hoped that most of the remainder will soon be discharged. Of the twelve that are still in prison, five are among our most prominent Protestants, and are charged under various specifications with murder and rioting. The Italian Consul has just returned to Aleppo, after being absent in the Zeitoon affair for nearly five months. He reports the situation at Zeitoon and Marash as improving slowly. Much difficulty and delay is experienced in forwarding goods for relief work on account of the enforced idleness of nearly all Christian Katurjis (muleteers). Rates of transportation are often exorbitantly high.

Great destitution is reported in the Christian villages in the vicinity of Antioch, although there has been no general massacre or plundering in that region. No serious disturbance has occurred in the vicinity of Hassan Beyli. There is, however, much destitution there. As travelling becomes easier the crowds of patients at the hospital are increasing, and both the capacity of the building and the strength of our physicians are taxed to their utmost. Money is beginning again to be secured in fees and for medicines from those who have not suffered from the massacres. Our fifty patients have been accommodated in the "maternity ward." The demand for relief is diminishing, but more than two thousand cases are still unable wholly to provide for themselves.

British Y.M.C.A. Conference.

DERBY, JUNE 16 to 19.

(BY OUR SPECIAL CORRESPONDENT.)

THE Derby Conference will be remembered by Association men as one of the happiest of a long series. It was attended by more than 450 delegates. Among welcome visitors were:—Mr. Henry Conder (Manager G.I.P. Railway), president of the Bombay Y.M.C.A.; Mr. Burford, ex-president, Adelaide Association; Mr. Oliver, Kimberley, South Africa; and Mr. Wilson, Buenos Ayres. Credit is due to the Derby Y.M.C.A. Committee and their secretary, Mr. A. K. Yapp, and his assistants, for the admirable way in which the arrangements were planned and executed.

Three buildings were devoted to the use of the Conference. The Association House in St. Peter's Church-yard was the rendezvous, cloak-room, post-office, inquiry-office, etc. The Conference Sessions were held in the large hall of the Mechanics' Institute, called the Albert Hall—a prettily-decorated, airy room, just the right size to accommodate the delegates. The Drill Hall was devoted to commissariat purposes, a cold collation being served therein on two days of the Conference. The public reception on the first evening, the young men's demonstration on the second evening, and the conversation on the third evening were also held in this same capacious hall. All three buildings were in close proximity to one another.

Victoria Congregational Chapel was lent to the Conference for a noon-day service on Wednesday, when Rev. F. B. Meyer gave a very solemn address based on the words, "Lest I become a castaway" (1 Cor. ix. 27). The preacher expounded the passage as conveying to all the solemn warning that, although the believer could never perish, he might through unfaithfulness be rejected by the Master from active service in soul-winning. If Christians are to avoid the fate of the castaway, they must (1) make many sacrifices; (2) winning men must be the one purpose of their life; and (3) they must seek the endowment of the Holy Spirit.

All Saints, the parish church of Derby, was likewise placed at the disposal of the Association on the following day, when Archdeacon Sinclair preached from the text, "What is your life?" (James iv. 14). His theme was an urgent insistence upon the fact that the thought of a future destiny was the greatest factor in determining the course of a man's earthly life. Both churches were well filled; the collections, devoted to the local Association building fund, amounted to more than £57.

There was a crowded meeting for the preliminary devotional service, conducted by Rev. Henry Montgomery (Belfast), and a very fervent spirit was manifested. Opening with the expression of an opinion that the world was getting more worldly and Christians were growing more spiritual, Mr. Montgomery led up to the point that the requirement of each believer was a "personal Pentecost." The preacher searchingly asked his hearers if they had each experienced this blessing. One man, one dozen men, so filled with the Holy Ghost, would revolutionise the world; a word from a man in communion with God is worth a ton of addresses. Praise and prayer followed, in which many delegates took part.

In the evening, a reception of delegates and friends took place in the Albert Hall, by Mr. Alderman Bottomley, ex-Mayor. Mr. Henry Bemrose, M.P., president of the local Association, supplemented the civic welcome of the Deputy-Mayor. Other local friends, including the vicar of Derby, added words of welcome. Sir George Williams and other friends responded.

THE CONFERENCE PROPER

commenced on Wednesday morning. But this again was preceded by a devotional meeting, at which an address was delivered by Rev. J. S. OWEN, Derby. [572]

His topic was the union, not the "reunion" of Christians. The delegates being too numerous to be introduced personally rose in batches according to their nationality. Sir George Williams raised a kindly laugh when a negro lad, a student in a Welsh college, rose with the Welshmen. He said he could not conceive how our black brother could be a Welshman!

Mr. ROBINSON SOUTTAR, M.P., read the first paper, entitled "The Bible in the Association." Commencing with the statement of the necessity for personal study, he proceeded to point out the great advantages of united study—not only because of the mutual help afforded, but also because of the increase of Christian charity engendered as men learned to recognise merit in, and to love brethren in other Christian communities. Mr. W. OATTS, Glasgow, next contributed a bright and helpful paper on "The Workers' Training Class." Then followed Rev. W. H. GRIFFITH THOMAS (of Portman Chapel, London), on the "Advanced Bible Students' Class." The study in this section should embrace devotional, critical, historical, and practical subjects.

A fourth paper was read on "Individual Study" by Mr. H. B. WILSON (Birmingham). Then ensued

a brief but lively discussion, in which Mr. W. H. Roberts (Plymouth), Mr. Solloway (Oxford), Sergeant Shand (Scots Fusiliers), Mr. Thomas (Welsh travelling secretary), Lord Kinnaird, and Mr. W. H. Mills (National Council) all took part; their contributions being compressed into fifteen minutes by the clock. They all tended to prove the great need that exists for systematic Bible study.

In the afternoon the delegates mustered in full force to hear a paper read by Mr. ROBERT McCANN, Travelling Secretary for Ireland, on

THE DEVELOPMENT OF AGGRESSIVE AGENCIES for reaching all sections of young men. The speaker claimed that the Y.M.C.A. was the largest and most successful work for young men in the world. In military operations the old order was ever changing, giving place to new; not so in the Y.M.C.A., the old methods being still the most successful; because they were supremely aggressive.

Mr. J. H. POTTERELL (London), who opened the discussion, spoke of successful methods of aggressive work that had been tested in the metropolis—inviting men to social reception by nationalities, and by common occupation in professions and trades. He also spoke of an effort to enlarge the number of workers by drawing in more Christian young men, who would join, not so much for the advantages of the Association rooms, but with the definite object of aggressive spiritual work.

Mr. F. HUNT (Reading) and Mr. R. H. FISHER (North Liverpool) both urged the importance of the work of the members in the Association rooms. Mr. S. B. GREER (Ballynahinch) spoke against the gambling mania, and aroused considerable feeling by suggesting not only that there was lukewarmness in the Association on the subject, but that some of the members were not free from the taint. This was understood to refer to practices in bazaars. Mr. R. H. HENSON (Finsbury Park), spoke of

some successful aggressive efforts. Mr. HALEY (Wakefield) advocated the appointment of a Y.M.C.A. evangelist, and offered to contribute liberally to the cost. Col. SETON CHURCHILL advocated the appointment of a young man in every church in the interest of the Association, to look after young men who are strangers. Mr. J. W. REID (Leamington) and Mr. R. BURN (London) also spoke. The latter suggested that the success of the Association agencies depended almost wholly on the members fulfilling their functions. Mr. STEWART (Ringsend), Mr. HARDY (Darlington), and Mr. W. R. LANE (evangelist), continued the discussion. Mr. Lane thought it a mistake to confine evangelistic work wholly to young men.

A "quiet hour" followed, led by Rev. H. MONTGOMERY. Speaking in the course of the meeting on the gift of the Holy Spirit at Pentecost, Mr. Montgomery said that throughout the Book of the Acts there were many references to the continued descendings of the Holy Spirit. There is a larger blessing for each believer than he has yet received, and it can be obtained at once. In the evening

A MASS MEETING

was held in the Drill Hall, LORD KINNAIRD, who made a spirited speech, presiding. Referring to a deputation from local temperance societies, he took advantage of the occasion to assure the meeting that the hearts of all Y.M.C.A. workers were true to the principles of temperance, purity, and anti-gambling, and everything else that tended to oppose the degradation of the manhood of the country.

Rev. J. K. NUTTALL (Liverpool) addressed the meeting on "Gambling," Mr. W. T. LEE (Cardiff) on "Infidelity," and Rev. F. B. MEYER on "Impurity." The address of the last-named was full of fervour as he pressed home on his audience the awful consequences of a vicious life. There was a general feeling of regret that time failed the speaker to point also to the remedy in an Almighty, Risen Saviour.

On Thursday morning a devotional meeting was conducted by Rev. J. Mursell, Derby. After this a new departure was taken, when a fresh topic was introduced by Mr. A. TAYLOR INNES, Advocate, Edinburgh, entitled, "The Influence of Modern Literature upon the Young Men of To-day." Although there were grave defects in our modern literature, in relation to religion and morality, it was better than that of other countries and of former ages. As in the world, so in literature which mirrors and anticipates it, there are bad things as well as good. Literature is a great gift to the young; it not only occupies the mind, it also expands it.

Rev. J. GLEN DAVIES (Newport, Mon.) said that much of what young men read in the present day was not literature at all. He thought most of the Christian journals of to-day were too pietistic. Mr. SPRAGGON (Southport) took part in the discussion; also Mr. LONG (Brighton), who thought reading unions should be established in connection with Y.M.C.A.'s. Mr. HERMAN (Leicester), a librarian of twenty-two years' standing, said the greatest difficulty is to get young men to read at all. They generally said, "Don't give me a serious book; I am tired out with my work." Mr. BELCHER (Kingswood) advised young men to read the history of their own country. We are being brought face to face with another fight with Rome. Reading history would enlighten young men as to the damning influence she has ever wrought on all countries under her control. Mr. CROWTHER (Librarian of Derby Public Library) and several other speakers thought that the Y.M.C.A. should give some practical guidance on the subject of reading for young men. Mr. SHARMAN maintained that reading demanded attention when young men were boys. The taste for reading was formed early. He feared in too many cases the devil got possession first.

An interesting paper on "The Claims of Heathen and Mohammedan Young Men on the Members of

the Y.M.C.A.," was then read by Mr. FRANK ANDERSON, who is going to the Bombay Presidency as a Y.M.C.A. worker amongst native students. He urged upon Y.M.C.A. men that they are debtors to the young men of heathen lands. There is abundant grace in the Lord Jesus Christ to enable them to discharge their indebtedness. He strove by means of statistics, and the narration of pathetic facts and incidents, to impress this conviction firmly on the hearts of his hearers.

Rev. W. H. GRIFFITH THOMAS followed with a most profitable Bible reading, setting forth six Bible claims and six Bible calls in relation to the evangelisation of the world.

Mr. J. C. WHITE (Calcutta) said it was possible to gather a daily audience of one thousand students in Calcutta to hear and confer upon the teaching of the Gospel. Capture these men, and they will capture the country. Rev. H. MONTGOMERY, in closing, cited the opinion once expressed by an American senator on foreign mission work; he reckoned they had "no religion to export." A friend explained to him the anomaly of this article, in that "the more you export the more you get." This is true in the Y.M.C.A.

In the afternoon the delegates proceeded by special train on the Great Northern Railway to Mickleover Manor, by invitation of Mr. and Hon. Mrs. Newton. During the garden party an *al fresco* session of the Conference was held, when papers were read on "How to Make the Rooms of the Y.M.C.A. more Attractive," "Association Journals and their Management," "Ladies' Auxiliaries," and "Boys' Work." After this "Question Drawer" was instituted. This is a popular function, because anonymous questions are given in, which elicit answers from the chairman or others on whom he may call. They embraced on this occasion inquiries touching smoking rooms, games, ladies' auxiliaries, an Association journal that can be localised, Temperance work in the Y.M.C.A., work amongst soldiers and sailors, boys' work, Association clubs, etc.

Then followed an eloquent address on work amongst soldiers, by Colonel PHILLIPS, who reminded his hearers that that day was the anniversary of Waterloo. Rev. H. MONTGOMERY gave a closing address on the three passages in which St. Paul spoke of "readiness"—(1) Ready to preach the Gospel; (2) Ready to be bound; (3) Ready to depart.

The closing engagement of the Conference was a *conversazione* in the Drill Hall, by invitation of Mr. and Hon. Mrs. Newton. Between one and two thousand guests assembled. An excellent address was delivered by Sir GEORGE WILLIAMS, and a rousing speech by ARCHDEACON SINCLAIR, who spoke of the folly of the idea of external reunion with a Church which had never acknowledged its unscriptural errors, and was stubbornly adhering to them to-day. He aroused the Protestant feeling of the meeting to an ardent pitch, the guests rising and cheering and waving handkerchiefs in token of heartiest assent. Mr. J. COMPTON RICKETT, M.P., Mr. H. H. BEMROSE, M.P., and Mr. ROBINSON SOUTAR, M.P., also spoke.

On Friday, in charming weather, the Conference excursion was made to Chatsworth and Haddon Hall. After luncheon, at the former delightful spot, resolutions acknowledging the most kind and hospitable reception of the Derby Y.M.C.A., of the hosts and hostesses, and of numerous friends, were passed with acclamation.

Missionary Garden Party.—On Saturday last, at Harley House, Bow, E., a Missionary Garden Party was held, with a conference in the evening. The gathering was arranged by the Metropolitan District Council of the Young Christians' Missionary Union. Invitations had been issued to about 850 Sunday-schools and other centres of young people in East and North-east London, requesting each to send three delegates. Between 150 and 200 friends assembled, and the occasion proved to be both enjoyable and profitable. Particulars concerning the Young Christians' Missionary Union may be had on application to Secretary Y.C.M.U., College Buildings, Temple-street, Newington, London, S.E.

The Coming of the Lord.

By HENRY VARLEY.

THE study of Matthew xxiv. and Luke xxi., in relation to the conditions which our Lord said would be identified with the actual time of his coming to the earth "in power and great glory," yields in the light of events which are now transpiring some remarkable indications that the time of the end of this age is come.

Between the Scylla of mere human speculation in regard to Christ's coming and the Charybdis of an intelligent and cultured rationalism, which either sets asides or ignores the plainest statements given by our Lord in regard to his appearing and glory, it is necessary that we steer a clear and definite course.

The fact stated by our Lord that "that day will come as a snare upon all them that dwell upon the face of the whole earth," is conclusive as to the unbelief and guilty silence which He declared would prevail at the time. The dividing line between modern philosophic rationalism and the great supernatural facts revealed in "the sure word of prophecy" is found here. To set forth certain of these facts is the object of this paper.

1. The national and world-wide unrest which everywhere exists, and the readiness for war found specially amongst the great and highly civilised nations of Europe.

2. The evident approach of the dissolution of the Turkish Empire, and the breaking up of the governmental rule of the Mohammedan power, so far as Jerusalem and Palestine are concerned.

3. The striking indications of Israel's national renewal and resuscitation, that which the Holy Spirit in a national sense speaks of as "life from the dead" (Rom. xi. 15).

4. The fact of the receiving of Christ Jesus the Lord as the Messiah by large numbers of the Jews during the past twenty years.

5. The recent return in unbelief of more than 50,000 of God's people Israel to Jerusalem and Palestine, in great poverty and sorrow, and as the result of bitter persecution and oppression.

6. The actual "arising" of the city of Jerusalem at the close of the long and weary centuries during which the Lord Jesus declared she should be "trodden down" of the Gentiles.

7. The desolation of Jerusalem and the land was to continue until (but not beyond) the end of the great epoch called by our Lord, "the Times of the Gentiles" (Luke xxi. 24).

8. "The Times of the Gentiles" comprehend 2520 years, during which governmental supremacy, at the instance of Jehovah, was to pass out of the hands of Israel and Judah into the hands of Nebuchadnezzar the Great, King of Babylon.

9. These "Times" began when Jehoiakim, the last king of the house of David that ever occupied his throne, was taken captive by Nebuchadnezzar and removed to Babylon.

10. The date, according to the most recent chronology, was near to, if not in, the year 620 B.C. Add 1896 A.D. to 620 B.C., and the total of 2516 proves that we are very near the end of these Times.

11. "The Times of the Gentiles," interpreted in the light of Jewish and Gentile history, represent the predicted "seven times" of Moses, Daniel, and John. A prophetic "time" in Scripture is 360 years, "seven times," 360 by seven gives the total of 2520 years.

12. The time for the fulfilment of the New Covenant, involving the national resuscitation and the spiritual regeneration of Judah and Israel, according to God's promise, is at hand. (See Jer. xxxi. 31.)

13. The fact that the time of the "ingrafting" of Israel, in order to national pre-eminence as the Lord's chosen people and his "executive" on the

earth, is contemporary with the time of his breaking in pieces of Gentile government to the ends of the earth.

14. The solemn truth, that if righteousness, peace, goodness, longevity, and the well-being of the millions of the earth, be the Divine intention in regard to government, the incompetency and unfitness of all rule and authority to secure these results has been during "the Times of the Gentiles" fully demonstrated.

15. The proved indisposition and inability of all existing monarchies and legislatures to rule in righteousness, and their practical infidelity as to any responsibility on their part to God as the Supreme Lawgiver.

16. The fact that "glory to God in the highest, on earth peace and goodwill toward [amongst] men," are results which have not been attained by any existing form of government on the earth throughout all the centuries of "the Times of the Gentiles."

17. The further fact that human government of every known form and character possible to men has, after an experience covering nearly 6000 years, been proved an ignominious and disastrous failure.

18. That the greatest need of the world at the commencement of 1896 is a wise, just, and competent ruler. That Jesus Christ the Lord is that Supreme and Competent Ruler. That, given his universal sovereignty, war must cease to the ends of the world.

19. That the coming of the Lord Jesus Christ, "which in his times He shall show, who is the blessed and only Potentate, the King of kings and Lord of lords," is, therefore, not only "the hope of the Church," but will bring and secure, after "the great day of his wrath," the salvation and deliverance of the world.

20. The coming of the Lord Jesus Christ into the air, there to receive his prepared people to Himself, may now, therefore, be anticipated with joyful confidence and expectation at any time, and for the following cogent reason:—

21. The times of the Lord Jesus Christ, when He shall reign as King over the whole earth, are not contemporary with "the Times of the Gentiles," but they immediately succeed them.

22. The Stone (Jesus Christ) which Daniel saw fall upon the fully developed image, and break it into pieces, clearly gives the arrival of the coming crisis. The great image shown to Nebuchadnezzar was a symbolic picture of "the Times of the Gentiles," and sets forth the rise, progress, development, and culmination of human government, during the whole period prior to the establishment of the kingdom of the Son of God upon the earth.

23. The scene is one of the most solemn judgment. The majestic words spoken by the great prophet may fittingly close this paper. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth" (Dan. ii. 34-35). Thus shall "the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Seamen's Christian Friend Society.—A well-attended meeting of seamen and others was held at this Society's headquarters, on Thursday evening, to celebrate the third anniversary of the opening of these new buildings. Mr. John Bell (of the Orient Steamship Co.), who presided, expressed his interest in this society and in the class it sought to benefit. He felt sure that the hearts of all went out in sympathy towards those who had been suddenly plunged into sorrow by the foundering of the *Drummond Castle*. Rev. G. J. Hill reported a good year's work, and appealed for new friends and generous helpers. Some excellent and brief addresses were given by six students from the Pastors' College, all of whom expressed their deep interest in sailors. [573]

A Missionary Conference.

IN the Rink Hall, Blackheath, on Wednesday of last week, there were three largely attended and deeply interesting meetings devoted to missionary work abroad. It had been announced that the venerable Mr. George Müller, of Bristol, would be present as one of the speakers. At the morning meeting, however, Major MACKINLAY, chairman, read a letter from Mr. Müller regretting his inability to carry out his purpose, in consequence of relaxed throat, which had made him unfit for public work. His colleague, Mr. James Wright, had come to take his place. The chairman also read a letter by Mr. Albert A. Fenn telling of progress in Gospel work at Chamberi, Madrid. The day-schools are overflowing with children, and additional premises are needed. Mr. Fenn added that he and Mrs. Fenn much desired to return to Madrid, as soon as their state of health permitted.

"Fellowship in the Gospel" was the practical topic which Mr. Wright expounded as an introduction to the conference proceedings. Alluding to Paul's metaphor of the church as a body, with varied members in harmonious action, he described missionaries as the "feet of the body." Those who remain at home might be called "the hands." The secret of missionary fruitfulness is for every member of the body to be in vital fellowship with "the feet." What power this would give to the actual missionaries. Do not let us restrict the thought of fellowship to the giving of money.

A deeply interesting and encouraging account of his recent tour on the Continent was given by Rev. DAVID BARON. Some particulars of this journey have already appeared in our columns, in letters from Mr. Baron. He spoke of the passing away of the long dark and dreary night of Jewish unbelief, and the near dawning of a better day. All over the Continent, during his recent two months' travels from Holland to the Balkan States, he found many Jews willing to listen to the story of the Messiah and his salvation. There is great need for more itinerating evangelists among the Jews; the opportunity throughout Europe for taking the Gospel to them is indeed a grand one.

The third speaker of the morning was Dr. BAEDER, who had a still more wonderful story to tell than that of his Jewish brother. His account of experiences in different parts of Russia was like a chapter out of the Book of the Acts of the Apostles. He dwelt on the vastness of the Russian Empire and the great variety of nationalities to be found within its borders. The priceless service rendered to him in his many journeys by the British and Foreign Bible Society was acknowledged. He regarded the Society as the greatest monument of British Christianity. He told also of the remarkable freedom that exists in Russia for the distribution of the Scriptures, and of the help rendered by the authorities in the way of free passes for himself and other workers throughout the country, and free freightage for parcels of Scriptures. In these respects Russia is far ahead of Great Britain. The permission that Dr. Baedeker has received to visit Russian prisons is now extended to two fellow-workers. Some deeply-pathetic facts were given as to the condition of the Stundists and their fidelity to conscience and Christ in the midst of persecution and distress. The relief which he had been able to distribute through the kindness of Christians in different lands had saved many from starvation. The Stundists are grievously disappointed that no amelioration of their condition has been granted at the recent coronation of the Czar. They are still suffering greatly, but their numbers are not diminishing, and the Lord must have some great purpose in connection with them. Dr. Baedeker greatly cheered the company by his recital of the way in which God had smoothed his path during his late nine-months' tour through Russia. He said

he was not done with it yet. He asked fervent prayer for the persecuted Stundists, for the empire generally, and specially for the young Czar.

The proceedings of the afternoon were opened with a short and suggestive Bible reading from Dr. NEATBY on the feeding in the wilderness of the "five thousand men, besides women and children." The compassionate heart of Jesus flowed out to the hungry multitudes; in like manner the hearts of his disciples now ought to flow forth in compassionate pity to those sitting in the shadow of spiritual death in all lands.

The first to report on work abroad was Mr. EWING, of the Argentine Republic. He furnished a singularly graphic account of his experiences in the Argentine with his Bible-carriage; of the opposition met with in some places from Romish priests; of the help afforded by officials, and of the wonderful receptiveness shown by the people to the Gospel message. The spiritually destitute condition of the vast continent of South America was very forcibly described. The Romish system in these lands is nothing but "baptized Paganism."

China was next represented in the persons of Mr. JUDG and Dr. WILSON. They had much that was gratifying to tell, especially as to the fidelity and devotion of Chinese converts. Dr. Wilson related the story of one convert in Hang-Chung-fu who has been much blessed in preaching the Gospel to his brethren, by the help of coloured pictures, illustrating Scripture narratives. These pictures, painted by native artists, vividly bring home the truth to the people, and enable them to understand it much better than foreign pictures could do. Some telling lessons in missionary work were drawn by Dr. Wilson from the example of Nehemiah in regard to the rebuilding of the walls of Jerusalem.

In the evening, under the presidency of Dr. McKILLIAM, and with a large attendance, very interesting addresses were given by Mr. Wright, Mr. F. S. Arnot, and Dr. Baedeker.

Dr. Pierson's Farewell.

ON Tuesday, Wednesday, and Thursday of last week, Dr. A. T. PIERSON gave a series of addresses in Exeter Hall on practical themes relating to the Christian life, as closing up his present tour in Great Britain and Ireland, previous to returning to the United States. There were good attendances. The Doctor's expositions were marked by all the insight, spiritual force, and luminosity that characterise his utterances. Among the themes discussed were "God's Seven-sealed Book," "The Holy Spirit in the Believer and in the Church," "The Rest Life Entered by Faith," etc.

The body of Exeter Hall was almost full for the closing message of our visitor on Thursday evening. Lord KINNAIRD presided. In the opening prayer, Dr. James Spurgeon, referring to Dr. Pierson's early departure by ship, very touchingly commended to the Divine comfort those who had been so sorely and suddenly bereaved by the loss of the *Drummond Castle*, with the large company of souls on board. In a brief speech the chairman referred gratefully to Dr. Pierson's visit, and the messages he had been enabled to deliver. In the name of the company he wished Dr. Pierson God speed on his homeward voyage, and much blessing on all his future work. Some further words of goodwill towards Dr. Pierson were spoken by Prebendary WEBB-PEPLOE, who was also exceedingly cordial in his references, from individual experience, to the hospitality extended to Englishmen when they visit America.

After some responsive words of personal thanks, Dr. PIERSON proceeded to give his closing address, on SERVICE—ITS PREPARATION AND REWARD.

Service, he said, is the consummate flower of the plant of God. The highest life is always life producing. Service is for the believer the end of salvation, and even of sanctification. We are intended

to be co-workers with God the Father, the Son, and the Holy Ghost. The principles of service and the preparation for it are well set forth in 2 Tim. ii. 19-21. There is here a rare crystal of thought, throwing light on the service of the believer. After pointing out some striking "double parallelisms" in the passage, he noticed them in more detail. The Christian is not only a chosen vessel but a willing vessel. The first condition of being used by God is humility. Vessels of gold and silver, such as those referred to by Paul, are not always the most highly thought of by God. Paul deemed himself to be only "an earthen vessel." It is easy to say "only a vessel," but very difficult to mean what we say. What is it to be a vessel? It cannot make or use itself. So we must first be God's workmanship and then submit to be used solely by Him. Schemes and plans for our own usefulness must be given up. Pride of self is the greatest obstacle to service, and the last to be overcome. It takes a thousand different forms; kill it in one form and it rises in another. And the pride of humility is the worst pride of all. So the daily dying unto self is the foremost condition of service. Mr. George Müller once said that he never enters on any piece of work till he is satisfied of four things: (1) "Is it God's work? (2) Is it my work? (3) Is it God's time? and (4) Is it God's way?"

The course of preparatory humbling that had to be meted out to such servants of God as Moses, Israel, Daniel, Peter, John and Paul, before they were fitted for their life service, was cited as showing the need of such discipline in the case of all chosen vessels. Our defeats are more valuable to us than our so-called "successes." When we come to the point of real humbling, then comes true restfulness. No maxim out of Scripture had been more blessed to the speaker than one attributed to Mr. Müller, "Where anxiety begins faith ends; where faith begins anxiety ends." Pursuing his exposition of the passage, Dr. Pierson maintained that the Christian is not capable of self-consecration; that must be done by God. The believer must separate himself from evil, and God will do the rest.

God is so jealous of his work that He will allow nothing to be incorporated with it that has not his stamp on it. Service is not duty, but privilege. Everything that relates to God's work must be purged. Many of the Church's methods of raising the needed money are disowned in heaven. God must not be served with any unanointed thing. The Gospel message is God's appointed method; the Gospel ministry is not a profession, but a holy calling. The Church's money must be consecrated, and, though the Church defiles her hands with other sorts of money, it is a question whether God will deign to use it. Then there must be the prayer of faith, and that is one of the lost arts in the Church of God to-day. We multiply appeals to men, but how seldom we multiply prayer to God.

A closing word as to God's part in the preparation. "Meet for the Master's use." Every vessel must be shaped for its special use, and then prepared for that use. So there is with the believer, first the shaping and then the filling with the Holy Ghost. God may find it needful to break the believer, and then reconstruct him. But the filling of the Holy Ghost is the great requisite before the service begins. No matter as to the terminology, the crucial question is, Have we been filled with the Spirit for service? It is marvellous what new power comes when this Divine "chrism" descends on the believer. No child of God has ever come to the point of truly waiting for the filling of the Spirit, but God has very quickly bestowed it. Many of us are working for God without the power of the Spirit. Let us not stop till that strange and mysterious unction comes upon us that makes the whole man radiant with God's presence.

At the close of his address, Dr. Pierson led in prayer that all might refuse to go free, preferring to be the willing slaves of such a Divine Master as we have, and claiming the privilege of being moulded by God, and filled by the Spirit for service. The impressive service ended with the singing of "God be with you till we meet again," the large company standing; and by prayer from Prebendary Webb-Peploe.

France: Its Evangelization.

A VERY considerable acquaintance with the state of the French people in towns and villages is made by the constantly-travelling colporteurs—forty-seven of the British and Foreign Bible Society and sixty of the Société Evangélique de Genève. They know intimately, by personal contact with them, their habits and morals, and the way they regard religion. The very important change with respect to education arrived at by reforming and Radical representatives in the National Assembly, imposing "laïcité" in all branches of instruction, comes now to be understood not simply as anti-Roman Catholic, but as anti-religious, and the result, as may naturally be supposed, has been deplorable on the rising generation. At the same time conscience cannot be stifled in all, and contact with not a few reveals the fact that there are cravings for something better than a miserable "petit journal," with its loathsome contents, and a willingness to read the Book of God and encourage its reading in their children, and this in spite of the opposition of the curés. Not that this opposition is quite universal; several well-disposed members of the clergy approve of the sale of the Scriptures, and even purchase them.

The Pope, in his "encyclical letter on the study of Holy Scripture"—"a divine gift for the eternal salvation of the people"—admonishes "with paternal love all disciples and ministers of the Gospel to cultivate Holy Writ with respect and lively piety." This surely ought to discourage the almost general opposition of the Roman Catholic clergy to the circulation of Holy Scripture, we may say even the fanatical opposition, which leads to the burning of the Scriptures where they can lay their hands on them—a singular response to this injunction of their head!

In many cases the epithet Protestant does not carry with it the hatred of former times; on the contrary, very frequently the remark is made, "The Protestant religion is better than our own." A married clergy, and religious services in their own tongue and not in unknown Latin, with fees exacted for everything, which urges many to say "C'est un religion de poche"—all these alienate them from the priesthood, and predispose them to attend to disinterested overtures by Protestants in caring for their eternal interests. On all sides there are souls disgusted with superstition, dissatisfied with infidelity, and scandalised by the immorality of the priests, not a few objecting to their wives and daughters going to confession; they are waiting for something they do not find in the traditional religion of their fathers.

Bible colportage and tract circulation have done something, but the living voice is needed; and how few amongst the 36,000 communes have heard the voice of the Gospel preacher! Not a few cases have arisen where a single portion of the Word of God, received from the hand of the colporteur, and its influence in a single family, has led to inquiry in a village, and the ultimate establishment of an Evangelical station. The circulation of the Holy Scriptures in France, from the origin of our Bible Society, has been exceedingly large, and with respect to the distribution of tracts, even recently, since the establishment of the Dépôt Central in 1877, we can report a circulation of about seven millions by this agency alone; and, taking into account that a tract is generally read by several, this might reach the greater part of the population of France.

That population is now 38,343,192, of whom about 680,000 are Protestants, or less than one in sixty, and more than half of the so-called Protestants are either indifferent or rationalistic; this is fewer than the number which for conscience' sake were expatriated from the mother-country.

In the time of Admiral Coligny, the middle of the sixteenth century, a good third of France was Protestant, including three-fourths of the lesser nobles and many magistrates and lawyers. The Reformers were strongest in the West and North Dauphiné, and the South-East. How marked was the state of public opinion when Henry of Navarre and his consort and retainers could walk back from the Pré aux Clercs to their hotel singing the psalms of Marot. At the revocation of the Edict of Nantes, in 1685, more than 700,000 worthy, industrious Christian citizens emigrated to Protestant countries, introducing their various

handicrafts and important trades. England received many, for in the middle of last century there were thirty-five French churches in London, and several of these in the district called Spitalfields, named after the Hospital of St. Mary.

Louis XIV. had succeeded, Protestantism was annihilated in France, and Jesuitism triumphant; but the serious, religious, and stable element supplied in the Huguenot character was gone, and France lost its moral backbone, and never recovered itself, but became a dreary waste. The Church of France, enriched by one-fifth of all the landed property which had belonged to the Protestants, had everything its own way for a century; but it sowed the seed which produced that terrible crop in the awful events connected with the Revolution of 1789.

Happily, full religious liberty prevails now, and earnest Christians, although so few, have for the last fifty years been engaged in propagating the Gospel in their much-loved country. The following summary of the present work of the societies evangelising in the provinces will give their work at a glance. Work in Paris is excluded throughout:—

Name	Founded	Agents	Stations	Receipts
Société Centrale	1847	110	125	£7000a
Société Evang. France ..	1833	35	89	£3200b
Free Church	1850	20	33	£4240c
Société Evang. Geneva ..	1831	14	117	£5000d
Baptists	—	47	20	—e
Methodists	—	31	22	—f
McAll Mission	1872	45	80	£15,000g
Dept. de l'Ain	—	5	—	—h
Bretons	—	10	—	—i

M. Pointet's work of his Bible-carriage, aided by the Neufchatel Society.

OBSERVATIONS.

a Caisse Centrale at Paris—a work happily decentralised, having fourteen sectional committees.

b First French society in the field.

c For two years.

d This includes its sixty colporteurs, aided by the National Bible Society of Scotland.

e Aided by the A.B.M.U. of the U. States.

f Conference Française. Cook, an Englishman, began the work in the South.

g Including the work of the mission-boat.

h Work established by late Pasteur Pasquet.

i At Quimper, Presbyterian; Tremel, Brest, Voitures Bibliques work in Breton.

In addition to the many needy fields on terra firma, there is the riverain, canal, and coast population, boatmen, fishermen and sailors on its 4575 miles of navigable rivers, and 2900 miles of canals. There are at least half a million of boatmen employed at the ocean ports, and a large number difficult to estimate that man the canals, besides the mariners and fishermen on the coasts and islands. The McAll Mission-boat has a most encouraging experience, and also the mission-boat, the *Good News*, on the northern coasts, under the direction of Mrs. Cook, having a Sailors' Rest at Trouville-Deauville, managed by Mr. F. L. Brading, formerly in Algiers. There is also a Sailors' Rest at Roscoff, Finistère, and work amongst French and English sailors.

Nearly all the French societies have a great deficiency of funds, and are in anxiety about the future of their work. The same anxiety likewise exists for English efforts for foreign mission work. We may all have been looking too much to human resources—the great need seems to be a revival, and a wholly consecrated life in both managers and missionaries. Happily this to a considerable extent has wrought wonderfully in recent years in England, and men and means and spiritual blessing have been largely vouchsafed as the result; but the thirst felt and awakened by the Holy Ghost must first be felt, and then earnest believing prayer will follow. Heaven is big with blessing. God is a bounteous giver, and Jesus is the delegated storehouse of blessing. He says, "All power (all resources) are given Me in heaven and upon earth. Go ye." Our capacity to be filled is our need and emptiness. Let us see that we are doing his work, in his way, for his glory, and then in confident faith claim his resources, and be as the golden conducting pipes of Zechariah to convey the full and rich supply from its source to the waiting need. Let us cease from our "broken cisterns," and count upon "the fountain of living waters," ever flowing, tarrying never. Let us in faith resort to Him who is this fountain, and keep near the fountain, for we are such leaky vessels that thus only can we be kept filled. It may be that not only will our wants will be thus supplied, but in continued waiting upon God we may see the need of overhauling our work as to methods of acting and our understanding of that which is really of his ordaining for men and means.

GEO. PEARSE.

THE EVANGELIST.

Waiting God's Time.

I THINK that I can see him now, as he sat on the right-hand side of the hall in which the meetings were held, a dark-haired man, with a flat, pale face, solemn and quaint-looking. The after-meeting was nearly over, as I walked down to where he was sitting, and, quietly placing myself by his side, asked him, "Do you know that your sins are forgiven?" "I can't say that I do," he replied. "Why not?" I said. "Why do you not come to Christ?" "I'm waiting God's time," was the answer, given in a stolid, dogged sort of way. Feeling for the moment staggered by this unexpected reply, with which I had never been met before, conscious also of how much might hang upon the next few words, I silently lifted up my heart to God, praying for help and direction. Quick as thought I turned to the man, and said:—

"And can you tell me when that will be?"

If his previous reply had been a surprise to me, my question evidently fell with tremendous force upon his half-awakened soul. He had nothing to say, his mouth was closed, and, in quiet dependence on the Holy Spirit's power, I endeavoured to show him that "God's time" was the present, that He offered salvation "now"; that on his part there remained nothing to be done, there was nothing to wait for; salvation was to be accepted as a free gift. The result of the finished work of Christ. He listened intently, and when I asked if he would like to be prayed for, readily assented. Prayers were then offered by one or two of the village Christians, and we separated, I not feeling very sure whether B— had passed from death unto life or not.

The following evening found him in the same place, and again, during the after-meeting, I wended my way to his seat. "Well!" I said, "Here you are again. Are you going to accept Christ?" A somewhat aggrieved look came over his face as he immediately said, with great emphasis, "I did it last night." Once again was there cause to praise God for his saving grace, but I was to learn still more of the power of a few simple words prompted by the Holy Spirit in response to the cry of a child of God, face to face with the needs of an anxious unsaved soul.

Here let me state my own firm conviction that no two souls are constituted alike—each is an "unknown quantity" to the Christian worker, and therefore it is all in vain to catalogue and classify them as if they were so many natural specimens. Each has its peculiar idiosyncrasies, but the Spirit of God has the special features of each spread before Him as an open book, and the Christian who would be wise to win souls must wait upon Him for his illuminating power, and the wisdom to deal with each individual case. But to return to my story.

Not many days after the events referred to, my dear old host, rejoicing in the work of God going on around him, and for which he and his beloved wife had long laboured and prayed, returning from a walk, said: "I met B— C— this morning and he kept me for nearly an hour standing in the road listening to the story of his conversion, which he concluded by saying, 'She knocked me down and smashed me all to pieces, and then she picked me up again.'" So it was, the words spoken in conscious weakness had been used by God to break the stony heart, and destroy the paralysing effect of that sort of fatalism which the perversion of the blessed truth of God's electing love brings upon the soul of man. "Behold, now is the accepted time, now is the day of salvation."

"Come, for all things are now ready," is the invitation, the responsibility of accepting which is ours. Do not let any soul be tempted by Satan to try and cast the blame of its unsaved condition upon God. B— still holds on his way slow and with a good deal to be desired, but sure and certain as to his soul's salvation, and always ready to testify as to the change that he experienced when he became the subject of God's free grace. L. J.

The Gospel of Jesus Christ.

JESUS said:—I lay down my life for the sheep. Greater love hath no man than this, that a man lay down his life for his friends.

Hereby perceive we the love of God, because He laid down his life for us.

God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins.

John x. 15; John xv. 13; 1 John iii. 16; 1 John iv. 8-10. [575]

Village Tales.

II.—MAYBLOSSOM.

IT was a warm afternoon in May; little purple clouds were sailing over a pale sky; the air was sweet with the odour of mayblossom, and a blackbird trolled forth his bold, heart-stirring song from the topmost bough of an apple-tree.

"How lovely all this is to a townswoman!" was the remark of a delicate-looking girl, seated in the porch of one of the larger houses at the new end of the village. "You, who live with it, will not find it so beautiful."

"If you have studied logic at your big college, you will find that your present argument is more than weak," laughed the speaker, one of the happiest types of womanhood to be met with anywhere. "Every day it is all more lovely to me: it has grown upon me, helped me, and taught me to see."

"You have been so good to me," said the invalid, "and have literally wheedled me back to life, so that I respect all you say; but that sounds rather far-fetched."

"That is only because you do not know," was the reply; "when you are stronger, we will talk about it all."

Just then old Molly, the village gossip, stood at the garden gate.

"Eh, ma'am, the bride is lookin' beautifuller than ever! Who'd ha' thought as that slip o' Miss Priscilla's tree 'ud ha' grewed to that! But 'tis the care and tendin' 't has had."

"Yes, Molly," said the mistress, "they have had much to do with it; but you must remember how it was grafted."

"Now, I must hear the story of this wonderful may-tree," said the girl in the porch. "You call it 'the bride,' and you speak of a history attached to it, and of its being grafted, while I can see it is a local celebrity. Tell me more."

"Twenty years ago I came to this village a stranger, as you came to it six weeks ago, and, like you, ill," said her friend. "The doctors said I needed country air and quiet, and they recommended this place. I had been only one day here when I received a call from the freshest-looking, pleasantest-voiced woman I had ever met. 'I've only come to bring you this,' she said, laying on the table in front of me a spray of the most perfect white Mayblossom I had ever seen. 'That is from my favourite tree,' she said, 'and it will tell you of our lovely spring here, which is going to revive and strengthen you, dear, and hearten you up.' 'How do you guess I want heartening?' I asked. 'There's a far-away look in your eyes,' said Miss Priscilla, 'which I do not seem to understand yet. Thine eyes shall see, and then it will all be different for you.'

"See what?" I asked, in my ignorance.

"The King in his beauty," was the low reply. "This," touching the mayblossom, "is an earthly reminder of his glory."

"I was a trifle annoyed, and thought her full of fantasies and far-fetched ideas; but I knew her at once as kind and true, and when she had gone I wished she could have stayed with me."

"I got slowly better, and when I returned to the city I knew I should not stay long there—my heart was restless and longed to be back. So I came and I stayed. I was hard and cold at first. I scorned the simple faith of Miss Priscilla and her friends; but when the spring came round I was captured by its loveliness, and spent hours with my first friend here, helping her in her garden. Gradually, I do not know how it was, my eyes were opened to 'see,' and her faith was mine. I had learned that I had a Father in heaven, stronger, tenderer than any earthly father, who loved me, and gave Himself for me, and the whole aim and tenor of my life was changed."

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"I do not see how it needed changing," the invalid remarked.

"Nor did I, at first, but I soon found I had been leading a purely selfish life; and that while I attached a stern importance to religious observances, I was ignorant of a personal Saviour, of the meaning of life, and of the heavenly brotherhood of human hearts."

"But all that does not explain 'the bride's' existence," said the townswoman.

"I asked for a reminder of our first meeting," resumed the other, "and Miss Priscilla planted in my garden a slip of her may-tree. 'It was the means of our first knowing one another,' she explained, 'and blossoms are wonderful, though simple, instruments when used of God.' She was right, for I have found that a spray of mayblossom, a wild rose, a field lily have often said more to tired city souls of the wonders and truth of God's love than whole years of mere theology could do."

The invalid got well and returned to town, to her studies, her formal religion, and her environment of rush and selfish pleasure-seeking. Her letters to her country friend grew fewer, and at last ceased, and her village holiday became only a dim memory to her.

But her country friend did not so forget. This girl was one for whom our Lord laid down his earthly life to make her "an heir of salvation." "Oh, my Father, teach me how to bring this child of thine to thy feet, that she may serve Thee in newness of life for ever," she prayed.

Then, one day, she was stricken, and as she lay on her bed of pain, the minister came to see her; they had long been great friends. "This morning during one of the paroxysms of pain," she said, "I had a beautiful vision sent to me of God. You know dear little A——, my town visitor? I have been thinking so much of her, and this is the second time the may has blossomed since she left our village; but this morning I saw her, she came out of a cloud of darkness, and stood in a ring of light, and I saw her stretch her hands towards a cross in the light, and Jesus was there, as I have never seen Him in my imagination before—crowned, and receiving the worship of this new subject as a King."

"It is very beautiful," said the minister, "but do not attach too much importance to it. When our bodies are weakest, our imaginations are often strongest. We must get you well."

"I am well, dear minister, and I know that this laying aside is for the glory of God. He has me to Himself, as it were, and I seem to understand the meaning of some of his silences as I lie here." "The bride will soon be in her glory," said the minister, irrelevantly. "Yes," said the sick one, "not a bloom from it until it was grafted, and then every year, for six years, a wealth of blossoms." Then together the minister and his friend specially prayed for A——, that she might yield herself to God, and that her talents might be dedicated to Him instead of to the spirit of modern thought merely. "I want you to be very tender to her, should she come and I not be here," said his friend; "her education in a cold school of philosophy makes it hard for her to trust the unseen."

The minister bowed his head—he looked sorrowful—and said: "When she comes you shall be the first to influence her."

In the dawn, when her husband had gone in to see if she wanted anything, he found only her body—her spirit had gone to God. And to-day they were to carry her to the little God's-acre she had so often visited for others, and every blind in the village was lowered.

A visitor, walking up the street, remarked the sad aspect of everything.

"Is anyone dead?" she asked of a child sitting before a closed door.

"Hush! She's dead," said the child, pointing to the house she knew so well.

"I am too late, then. She will never know," cried the visitor.

"Yes, she knew," said the minister from behind. "She had a vision of you, and she saw you come out of the cloud into light."

For it was "Little A——," and she had come to see her country friend. The minister led her to the little chamber of silence; they had hidden the casket under a bower of mayblossom.

"Oh, if only I could have told her!" said the student. "Her influence has never really left me, though I tried to forget it. I had just finished what was to have been my *magnum opus*, an ethical contribution to modern thought, and was tired out, when I suddenly thought I must see something of the spring. I took a hansom to Hampstead Heath, and there I saw her favourite mayblossom in such profusion that I was quite overcome. I sat before a tree perfectly white with bloom, and I thought of all she had hoped and prayed for in me. I went home very sad, but quite resolved I would not publish my book; she should not have to sorrow over me in that way. And then next day I was calmer, and resolved to come and see her, only to find her gone from me for ever!"

"No; you are nearer to her now than before," said the minister, "for your spirit is in accord with hers, and she was given to know this."

When they lowered the casket into the grave many wondered what lay on the top—a pile of manuscript, nearly hidden by wreaths of mayblossom. Only two ever knew the secret.

"To her Saviour I have dedicated my life," wrote the student, later. "Her vision, her faith in me, are bearing fruit. Every moment I need to stretch my hands and gaze to Him, who is my crowned King."

And she who had the vision of faith sleeps where the purple clouds sail by, where the blackbird sings, and where loving hands have planted a tree bearing her favourite flower—the mayblossom.

M. B. GERDS.

Adieu—À Dieu.

(Acts xx. 32.)

TWO little words, oft lightly said,
With careless voice and tossing head;
Yet strong to cheer the sons of earth,
If breathed by those who know their worth.

"To God" we trust the schoolboy son,
His rough life journey scarce begun;
"To God" we trust our heart's delight,
When from our home she takes her flight.

"To God" we trust our sailors brave,
For Christ still rules the stormy wave;
The cannons crash; above the roar
We hear God's voice, and doubt no more.

When backward sinks the weary head,
And softly falls the watcher's tread;
When fades some loved one from our view,
How solemn sounds the word "Adieu!"

"To God" we yield the life He lent,
In smiles and tears of service spent;
The dust we lay in holy sod,
But upward mounts the soul "to God."

And doth not God our trust repay?
Though loved ones leave us day by day.
Each flower that death's sirocco dries
Shines forth a star in Paradise.

"To God" we yield a little while
The hand, the voice, the cheering smile;
To us He leaves their noblest parts,
Their lives, their letters, and their hearts.
But soon will dawn that longed-for day
When saints shall burst th' encumb'ring clay,
And all who watch shall glorious rise,
To meet their Saviour in the skies.

No partings then, no sighs or tears,
A long farewell to doubts and fears;
Mid scenes and joys for ever new,
Saints will forget the word "Adieu!"

A. J. BRIGHT.

From Joseph Rabinowitch.

THE Editor of *The Watchword* (Boston, U.S.), having asked Mr. Joseph Rabinowitch to communicate to him anything that might be on his heart, has received a characteristic letter, which appears in the June issue. One of the main burdens upon Mr. Rabinowitch's mind is the relation of Jewish believers to the European churches. He writes:—

"The Spirit is suggesting to me to warn my Jewish brethren from communication with such Europeans as call themselves Christians only because *after they die* they are buried in a Christian cemetery according to the Christian rite, when their life and tendency are altogether in a heathenly manner against Jehovah and his Anointed One.

"I am more and more convinced that for Jews truly converted to Christ there is no place among the adherents of the existing churches in Europe. My thirteen years' experience in the Lord's work among the Jews has shown me again and again that the faith in Jesus Christ obtained by the Jews 'by hearing' of the message from the lips of Christ's preachers, falls and slips out of his heart as soon as the Jew finds himself in a church among those who are Christians by birth. The cause of this is found in the fact that the Jew does not find in such church a sufficient supply of heavenly food by which he may keep up the growth of the 'blessed hope' of the glorious appearing of the great God and our Saviour Jesus Christ. In those churches where the message of the *second coming* of our blessed Lord is ignored, the Jew pines away and turns into a phenomenal stuffed Christian.

"True faith in the second coming of our Lord, according to the Scriptures, is inadmissible without faith in the salvation and restoration of the Jewish nation; and such faith, sad to say, is not prevalent in the predominating churches in Europe. Consequently, the thought is pursuing me that, for the full success of the work the Lord entrusted to me to carry on among the Jews, it is most necessary to establish a *special school* for Jewish young men, where they may be trained on the principles of the apostles and prophets, in the spirit of the faith and hope of the glorious appearing of our Lord; that afterwards these young Jewish Christians may preach Christ and his appearing in glory in all parts of the world, wherever their brethren according to the flesh are scattered.

"Such a special Jewish Christian school, the aim of which ought to be to convert Jews to Christ, bringing them as a nation to their King, must stand apart from the influence of any existing churches and denominations in the world. The best place where it could be erected can be no other than the promised land, Palestine, which is only for a certain time in the possession of Turkey. There the pupils could be, from one side, guarded from the influences of the dogmatic beliefs, and, from the other, helped by the things they see in the study of their own ancient history which was enacted in the land of their ancestors, where Jesus Christ Himself accomplished his expiatory service; also being trained in the spirit of faith, hope, and love to Jehovah and his nation Israel.

"About all this I spoke to some friends of Israel in London four years ago. Probably from that source the report was spread of my intention to go to Palestine and make Jerusalem the centre of my activity. I am unceasingly in prayer to the Heavenly Father, who loves Zion and his nation Israel, that He for the sake of his well-beloved Son Jesus Christ, the King of the Jews, might help me at least to inaugurate the spiritual revival and restoration of Israel through such a school."

The Cabdrivers' Benevolent Association was founded in 1870, its principal object being to make some provision for deserving aged or infirm cabdrivers, who are broken down in health, or are unable longer to earn their living. The life of the cabdriver is essentially a hard one, notwithstanding recent measures to ameliorate his condition. His earnings are necessarily very precarious, and small in proportion to the nature and amount of his labour. Widows and orphans are assisted, also cases of exceptional distress. Sixty annuities of £20 a year each are at the present time being granted by the association to aged cabdrivers, who, but for this help, would probably have been reduced, after long years of honest industry, to the workhouse. The secretary is Mr. S. Sutherland Safford, 15, Soho-square, W.

Light in a Dark Place.

BOWERY MISSION, NEW YORK.

THE Bowery, so called when a country lane, is one of the most peculiar streets in the world. Here abound "Dime" museums, concert and dancing halls, public drinking saloons, houses of ill-fame, cheap lodging-houses, etc., and here congregate the outcasts of both sexes.

The man out of work, the thief, the gambler, the drunkard, and the courtesan reside in the cheap lodging-houses of the neighbourhood, many of which are dens of vice and crime. The street is especially well-furnished with drinking saloons, and the enterprising saloon keeper spares no expense to provide inducements to catch those who frequent or merely visit "The Bowery." The stranger who is not careful will easily fall into the traps laid for him by the vicious of both sexes, and lose his money at least, and possibly his life or reputation.

The street and the neighbourhood furnishes a wide field for religious and social reformers, yet little seems to be done to reach the souls of the large and drifting population. This is in a great measure owing to the dangerous character of the neighbourhood. But one bright light in this dark place has existed for several years, and the great good that has been accomplished since its foundation, and more especially in recent years, is well worthy of note.

The Bowery Mission is situated in the worst part of the Bowery, and the workers aim at saving the souls of the lost of both sexes, and to prevent the honest poor, and especially the strangers of this class, falling into bad hands. For these purposes a large mission-hall is open all day and the greater part of the night. Gospel services are held day and night. A very mixed congregation attend these services. Women from the streets, working-men out of work, and others, come out of curiosity, or for rest; and many are led to give their hearts to God and lead better lives. Those who wish to reform are helped to do so. Women are sent to rescue-houses, and men are provided for at the lodging-house of the Mission. A cheap-food depôt is also run in connection with the work, and the coffee-house is doing much to counteract the evil influences of the drink saloons. Several hundred each week avail themselves of the privileges, and daily there are some remarkable conversions. W. T.

Hyde Park Services.

MR. CHAS. COOK is celebrating his twenty-fifth year's ministry in Hyde Park amidst much encouragement, many distinct cases of conversion having recently occurred. One evening recently an Armenian and a German were both brought to Christ. Twenty nationalities are now represented by the converts of Hyde Park.

Despite the noise of the mountebanks and the blasphemy of the atheists, the grand old Gospel still attracts vast masses, who listen by the hour together to the story of a Saviour's love. One of the great truths which has been taught all these twenty-five years, and which has been the means of awakening many souls, is the coming of the Lord. By song and sermon this truth has been kept before the people.

On Tuesday last the choir attained its majority, and a friend who has valued their services all those years, at a meeting held to commemorate the event, presented each member with a silver or bronze medal, according to their years of service, in token of their honorary labours in so good a cause.

A special mission is now being held nightly in Hyde Park, at which Madame Annie Ryall is singing, and Mr. Charles Cook and his friends are preaching. A great number of backsliders have been brought to confession of their sins, and are asking prayer for their restoration. On Friday evening of last week, at the after-meeting held at the hall, a publican, a schoolmaster, and a young woman confessed faith in Christ.

The twenty-fifth anniversary of this Mission will be held on Tuesday, July 7, at Stafford Rooms, Tichborne-street, Edgware-road. Mr. T. A. Denny will preside, and Pastor Fuller Gooch, Mr. T. Richardson, and others are announced as speakers. We have known this work since its inception, and trust the celebration will be encouraging to Mr. Cook and his helpers.

Work in Whitechapel.

I HAD not been working long in Victoria Homes lodging-houses, Whitechapel, before I saw what an invaluable adjunct a dispensary would be to the Christian work already done amongst the 1000 men living in the homes. In getting to know their sick in the various institutions, especially in the Baker's-row Infirmary, I often learned that the men were only driven into dock as it were, when money was spent and clothes pawned, and this for the simple reason that they hoped they might recover, and retain their work. But, alas! health and work were often lost on this mistaken principle, and many a man found that his first night on leaving the infirmary was spent in the streets for lack of lodging money. Fresh hardships and cold, the results of such exposure, would compel him to re-enter the infirmary, and verily the last state of the man was worse than the first.

How to solve this question was hard and difficult. I was early set to long for a dispensary opened after working hours, where the men could be supplied with simple remedies, where the minor accidents of the day could be treated, and where chronic bad legs could meet with that daily attention they so much require. Living on a little more than the pension of an officer's daughter, it was impossible to start a scheme of this nature on my own resources. However, I felt God had Himself laid the matter on my heart, and I took my difficulty to Him. In due time I had a very kind offer from an able nurse, then lady superintendent of an East-end home. For a year we worked very happily together, bringing relief to many a poor sufferer. In the winter from twenty to thirty men applied for assistance nightly. They were saved perhaps months in the infirmary, and were also enabled to retain their work.

At the end of the year my friend was called to labour elsewhere. My trouble began afresh. After some difficulty, I got two workers temporarily, which arrangement tided us over the winter. I am most anxious to make a permanent feature of a dispensary in the Victoria Homes. Will some Christian worker—a trained nurse or lady student—who can afford to labour for the Lord *con amore*, and who could spare time to take more responsibility on herself than my helpers have been able to do hitherto, come to the rescue? It would be experience; it would be doing God's work. All particulars will be gladly given.

(Miss) KEIGHLEY.

63, Parfett-street, Commercial-road, E.

Mr. Sankey in New York.

IN New York Mr. Ira D. Sankey, assisted by Mr. and Mrs. George C. Stebbins, recently entertained a large audience at the Y.M.C.A. building with sacred song and story. The service consisted of a number of hymns and reminiscences concerning their authors, with nearly all of whom Mr. Sankey has been personally acquainted. The pressure upon the seating capacity of Association Hall was so great that three or four overflow meetings were held in different parts of the building. Mr. and Mrs. Stebbins, after singing to the audience in the main hall, went the rounds of these overflow meetings, and, with others, kept the people entertained.

Dr. A. C. Dixon presided over the meeting, and on the platform were a number of well-known clergymen. Mr. Sankey told a touching story of Frances Ridley Havergal, and sang one of her hymns. He sang "My Ain Countree" with unusual effectiveness. Mr. Sankey and Mr. and Mrs. Stebbins were about to proceed to Northfield, where they will take part in the annual conferences under the direction of Mr. Moody.

Requests for Prayer.—For much blessing upon the Gospel services at Margate in "The Hall by the Sea."—For a sufferer from a distressing nervous malady, with many consequent troubles, that grace and strength may be supplied to enable him to bear his lot.—For a tent mission, beginning on June 28, at North Berwick.—That a Christian man may have bodily and mental strength to resist a daily temptation.—For special evangelistic services in connection with the Congo Institute, Colwyn Bay, every Sunday from June 21 until September 20.—For blessing on addresses by Lord Radstock in the Conference Hall, Eccleston-street, on Sundays in June and July.

Rev. J. McNeill at Harrogate.

By A MINISTER.

THIS honoured evangelist has held a twelve days' mission in this noted inland watering-place, giving twenty-two addresses in the Drill Hall. Those who have attended the meetings have admitted how marvellously Christ has been placed in the forefront. Everywhere in the addresses Christ has been claimed as the only Saviour for men. All substitutes for salvation have been denounced as frauds, that can only work unutterable woe and ruin to those who rely on them.

The addresses have been mostly in couples, working into each other. Words plain, straight, searching, scathing, startling, or pathetic have been brought to bear on the vital issues of the soul and eternity, of sin, God, and salvation. Beginning on June 7 with "The Good Shepherd" and "Zacchæus the Publican," the preacher showed what surprising grandeur there was (and is) in Jesus as "Shepherd" and "publican's Friend." In the week that followed Jesus was honoured indeed. We were told: (1) How Christ condescended to knock at the heart's door. (2) How He saved Peter in the tempest. (3) How He strengthened the withered hand of the man who stood forth at his command. (4) How He fed the multitude. (5) How He would accompany for emergencies those who solicited his doing so. (6) How He delivered those who trusted after Daniel's fashion. (7) How He completely safeguarded all who stood behind the shed blood. (8) How his love made men care that others should know Him (as the men who let the man from the roof proved). (9) How He should be accepted: all excuses against laying hold of salvation and drawing help for its fulness were utterly unsound, untenable, and altogether worthless. The memorable week ended with thanksgiving for all it had yielded and made possible to expect and seek after in, by, with, through, and for Christ Jesus as revealed in the Word of God.

Prayer was offered that the Lord of the Sabbath might be present when the crowds should gather—and the prayers were answered. On June 14 a couple of addresses giving pathetic contrasts were heard: (1) Ruth going joyously with Naomi, as sinners should with Christ. (2) The young ruler leaving Christ sorrowfully, and to his own awful loss, as a warning against treating Christ in a similar fashion. Many were ready to ask, Who would not choose such a Saviour as Jesus? Who would be willing to turn away from such a Saviour as Jesus?

The days following are not likely to be soon forgotten. Monday revealed how David was delivered from his black atheistic dumps about Saul, by the God he had forgotten, who still lived to deliver others. Tuesday made clear how Elisha's servant had his eyes opened to see God as helper by Elisha's praying, and how sleeping and dead sinners could be awakened and filled with the life Jesus alone had to give. Wednesday opened (1) with the Blind Beggar at Siloam, who was cured by trusting in the dark; and (2) the Thinker of Psalm cxix. 59, 60, who thought and turned, and delayed not to keep God's commandments. The after-meeting made known that the turning time was desired by many, who requested prayer for their loved ones, and, best of all, for themselves.

Thursday brought showers outside, but these were nothing to the showers of blessing inside. David came with his three victories in one day—(a) over self, (b) over routine and pipe-clay customs that could only impede him, (c) over the giant. Naaman's leprosy and cure were also told graphically, and owned to stir hearts, to conquer in Christ's name, and to make trial of his power all the way through, until removed beyond the possibility of defeat or reftlement.

On Friday the preacher gave (1) Pharisee and Publican, (2) working out our own salvation, having God to work in us both to will and to do of his good pleasure. Real prayer was distinguished from false; Real ideas of salvation, as a gift and not as work, were dwelt on. Prayer is a reality when broken-hearted sinners or anxious saints make use

of it. Jesus, Prayer, the Bible, the Promises, were all capable of being worked out and out and out, without possibility of being worn out.

So the days closed—with Christ enough now and for ever. Mr. McNeill was commended to God by prayer, and hymn from the choir that had helped splendidly all through. There never was a thin meeting. The free-will offerings met expenses. A special thanksgiving fund, at Mr. McNeill's suggestion, was secured for services during the coming winter, to stir up interest in the Y.M.C.A. and Y.W.C.A. As a conclusion to the mission, a praise and prayer meeting was held on Saturday, when addresses were given by Mr. John Colville, M.P., and others. The mission has made it certain that Christ, in the efficacy of his atonement, in the sufficiency and blessing of his love, and in the unassailable perpetuity of his intercession for man, abides to love, conquer, and reign in the hearts of men.

Letter to the Editor.

GOING DOWN TO EGYPT.

DEAR SIR,—A great victory had just been won; a great fortress destroyed by a miracle, as the people of God marched round it, waiting God's time. They had learned in Jordan death to self, and in Gilgal they had learned the putting off of the old man, and thus they were qualifying to be instruments of God in his victory.

But one wedge of gold and a Babylonish garment hidden in the army had grieved the Lord, while the self-confidence which measured their own strength against Ai instead of leaning on God, brought a crushing defeat. "These things were written for our admonition." It is alarming to see in so many quarters the old sin of going down to Egypt spreading. Many societies who desire to do God's work are having patrons to help them—men with great names but little faith. Others are trying to get money by still more questionable expedients. Our God and Father has entrusted his goods to his children as stewards, and they have the infinite privilege of having fellowship with Him, as fellow-workers together with Him, and can say, "Of thine own have we given Thee." Thus the gift is sanctified by prayer.

But all this seems to be forgotten by many in the present day. Not only do they look for or even depend on Cain's offering; they use all sorts of devices to get people to give that money from worldly motives, which apparently they will not give for the love of God.

There are, it is to be feared, many Samsons who have lost their eyesight and their power, and are "grinding in the prison house." The Delilah of the world has shorn them of their separation and their strength. Will you not warn them that

"The arm of flesh will fail you,"

and the Egyptians shall help in vain? But "they that wait on the Lord shall not want any good thing."

4, Park-square, W.

Victoria Institute.

At a meeting at the Theatre of the Society of Arts, Adelphi, Dr. Walker delivered a lecture on "Herodotus and late Egyptian Researches," in which he corroborated Herodotus's geological descriptions of the rocks and stones of Egypt. Sir William Dawson said the lecturer brought to his memory a great many things that he saw in Egypt. He spoke of the culture of the Egyptians, their wonderful skill in conveying such large masses of stone to distant places and engraving their hieroglyphics so deep and clean. They polished their obelisks in the most beautiful manner. Fossil-shells were abundant in the Nile, and Herodotus in his book spoke of the piles of common oyster-shells he saw on the banks of the river. The sulphur-springs were curious and useful for cutaneous diseases. In the old days, as in the present, sulphur baths were much used. The water of the Soda Lake was used by the Egyptians in the manufacture of glass, and for other purposes.

A discussion was opened by Dr. S. Kinns, who referred to the inscription in the British Museum, which confirmed the Biblical account of Joseph and other events. Canon Gurney said twenty-five years ago there seemed to be a dispute between the Bible and the geologist, but Sir W. Dawson had stood in the gap. A Hebrew student and a believer in the Bible, he had brought incontrovertible arguments to prove the Bible to be a book of facts.

Scottish Notes.

REV. HORACE N. BONAR, son of the late Dr. Horatius Bonar, has been elected to the Free Church of Salton, in the Presbytery of Haddington. This settlement will continue the connection of the Bonar family with the ministry of the Free Church, interrupted by Dr. Andrew Bonar's death in 1892.

The meetings of the Pan Presbyterian Council in Glasgow so far as yet reported have not produced any discussions of supreme public interest. On Thursday able papers were read by several members on various aspects of the Church's influence—as a witness for revealed truth, as a teacher of holy living, as a helper to united service, etc. On Friday, among the subjects considered were Catechisms and Confessions, the educative influence of the Church on individual, family, social, and national life. On Saturday there was an excursion down the Clyde, and on Sabbath many of the Glasgow pulpits were occupied by Alliance delegates.

The convention at Bridge of Allan during the past week proved a season of real spiritual refreshment. A correspondent of *The Daily Mail* of Glasgow, says:—"The convention has abundantly proved its right to live. The question had to be decided at the meeting of committee on Thursday. It was felt by some that the expenses were too heavy and ought to be curtailed, the cost of the tent being a specially heavy item. The first six years were largely an experiment, and the question had to be settled whether there was sufficient justification for its existence as distinct from the many other local conventions. To have it in one of the churches in Bridge of Allan or in a church or hall in Stirling, it was felt would greatly lessen expense, but at the same time it would put the annual gathering on the same level with that of Dundee, Perth, or Edinburgh. The testimonies to the blessing attending the annual meeting in the tent were so numerous and from such distant parts that it was felt that the local meetings would not supply the place of the convention. To preserve its national and catholic character seemed a first consideration. It was found, moreover, that the expenditure on the tent could this year be materially reduced, and so, to the joy of thousands, it was resolved to continue as heretofore. The large and deeply interested audiences of the last three days doubtless helped to this decision."

Irish Notes.

THE friends who for some time have been endeavouring to preach the Gospel in the streets of Sligo gained on Friday last a victory over the local magistrates in the Irish Court of Queen's Bench, where it was decided that the magistrates were interested, and had no jurisdiction. As the result, the right to preach in the streets of Sligo has been secured, and the imprisonment some time since of the evangelists has been declared illegal.

The Committee of the Children's Special Service Mission for Ireland are, during this summer, making special efforts to reach and win for Christ the children—especially of the upper classes, who throng the various seaside holiday resorts during July and August. Special missions have been arranged as follows:—At Kilkee, during the first fortnight of July; Newcastle, during the second fortnight of July; Bangor, during the first fortnight of August; Portrush, during the second fortnight of August; with others in contemplation.

The annual Methodist Conference has been in session during the week in Dublin. Rev. Dr. Waller, of London, presided. Twelve candidates for the ministry were accepted and three declined. Two ministerial probationers were ordained to the pastorate and twenty-one continued on trial. Five ministers died during the year. The membership, which is now nearly 28,000, showed a net increase of 374, with 80,714 hearers, 1,387 class leaders, 561 local preachers, 379 chapels and 1699 other preaching places, 23,409 members in bands of hope and 326 Sunday-schools, with 2,765 officers and teachers, and 25,261 scholars. A new departure was made in devoting a whole session to the subject of holiness, and altogether the Conference, spiritually and otherwise, was one of the most hopeful and encouraging held in Ireland for a long time.

Ascot Races.—Many Salvation Army workers from London and other parts joined in the effort to pull down some of the strongholds of Satan and to lift up fallen ones at Ascot races on Thursday. For two and a-half hours we proclaimed the grace of God to save from worldliness and folly both in speech and song, and this despite unseemly interruption. About four o'clock the police, accompanied by the son of the clerk of the course, came to stay our testimony; the latter exclaiming to the writer that the authorities wished for "no religion at the races."

Bracknell, Berks.

A. E. SIDFORD.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12 Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

LORD ROSEBERY made an interesting speech on the use and function of public libraries at the opening ceremony of the Passmore Edwards Free Library, Hammer-smith. He said:—

I believe that this great work of public libraries is a counter-irritant to intellectual apathy. It furnishes an inducement to those who wish not merely to improve their bodies, but their minds; who wish not merely to play, but to think; who wish to have an opportunity of retirement from the first-hand impressions of the world, and to form their impressions for themselves—to come to some temple of reading and of thought where they can form their own conclusions and their own convictions.

This, we fear, applies only partially to the actual facts. The statistics of public libraries do not present a rosy view of the kind of books most in demand in these institutions. In many places, the more solid and informing, not to say elevating, books, are, with few exceptions, left on their shelves unread, while the sections devoted to works of fiction, are almost exclusively patronised. When this is the case, we venture to think that the libraries are altogether missing their mark.

There are indeed few things more important than an education on the part of the public as to the selection of books, and the cultivation of a high and pure taste. Whether the difficulty is to be met, as Lord Rosebery suggested, by having some one as librarian who should be a kind of "book-tester," and who would be able to guide readers in their choice, is more than doubtful. This indeed should always be a guiding principle in the choice of librarians. But the trouble is that few people are anxious or willing to consult anyone on this subject. They read, not what they ought, but what they feel inclined to. Many parents try loyally to choose the books which their children read. But no external control can meet the difficulty. The only real remedy is to educate young people's taste, and fill them with a passion for high and noble thought. When the heart is set solely on

things pure and lovely and of good report, and not till then, will the habit of reading tell for truth and righteousness on the people.

Mr. Gladstone, in a letter to *The Daily Chronicle*, has been explaining his silence on the question of the Armenian atrocities. Having read the Duke of Argyll's new book on the Eastern question, in which the case against the European Powers is put with unsparing force, he has been deeply roused; but he fears that speech in the present condition of international politics might be more dangerous than silence. His sense of the situation is put in the words, "to describe guilt beyond all bounds, language ought to go beyond all bounds." To the non-political mind, it would seem that nothing could be worse than the general conspiracy of silence on this question which reigns among statesmen just now. European diplomatists are surely heaping up judgment for their concerted inhumanity against man. There is need of some one to voice the suppressed indignation of all right-thinking people against the oppressors of the innocent and God-fearing. Still the unspeakable mischief and wrong go on, and the only resource seems to be to cry to the God of battles, "How long, O Lord, how long?"

Meanwhile, we hear that Russia is moving forward towards a final settlement of the Egyptian question by proposing a *condominium*, or concerted control, over that country. Theoretically there may be no fault to find with such an arrangement. But practically we have had in Armenia a fatal instance of the character of a "multiple control" on the part of several Powers. In the present temper of statesmanship we see that in such a case the interests of the "controlled" country are altogether forgotten in the game of "playing off" one against another; and that great nations will suffer a people to be exterminated rather than allow each other to take precedence in setting matters right. Nothing more humiliating or more shameful has been known in history than this deadlock produced by international jealousy. Modern armaments are reduced to an absurdity when their only use seems to be to hinder the administration of common justice and right.

The following from a lady teacher in a country village gives but a sample of a state of things that is, alas, but too common. Knowledge of such facts has had much to do with the antipathy shown by many devout and earnest Christians to the Education Bill recently before Parliament:—

I am truly distressed at the high Ritualistic teaching here, and because I teach differently in my school I shall eventually have to leave my place. Such is the feeling of the rector towards me.

I cannot understand why so little has been hitherto done for our villages. I myself can only give a few tracts, for my salary does not amount to £1 a week; then I can visit the poor and speak to them in their homes. I am not allowed, however, to teach in Sunday-school, and I long to hear of some one who could live here and teach the way of salvation.

Confession, penance, the sacrifice of the "altar" are constant themes of talk here, till one is grieved to the very core, and the whole village, once peaceable and quiet I am told, is now very different in character. Even families are divided, and envy, jealousy, strife, and drunkenness are rife.

"Obey the church" is another command; and to speak of conversion, the Second Coming, holiness, assurance, we are told is "cant."

I think readers of THE CHRISTIAN cannot do better than unite in prayer, earnest and believing, for the villages of our land, and may God help us in this our sore need.

The fate of the Education Bill at home, and of the education proposals for Manitoba, shows in an unmistakable way that there is

an unconquerable dislike of priestly domination. All the papers ascribe the result to the same cause; even the strongest supporters of the Government at home have been amongst the plainest spoken in denouncing the interference of those clerics, whose main desire was, while educating children, to obtain power for themselves. The same repudiation of Romanist influence by the professed friends of Rome is seen in Canada. These are highly satisfactory signs of healthy feeling. That it should have sprung up so quietly, so suddenly, and so irresistibly, is one more proof that the strongest forces at work in nations are secret and often unsuspected by those who are supposed to be the best informed. Hence it is well to appeal to the best principles in the faith that they are dormant in a nation, and will come forth at call. Priestism has had a severe public rebuke, it will now begin again to mine away in secret.

"A Devonshire Magistrate" complains in *The Daily News* of the sad extent to which the practice has grown of publicans supplying intoxicating drinks to persons when drunk, though it is illegal to do so. His suggestion for remedying it is—the employment of a number of Government inspectors in plain clothes, to whom districts should be allotted, the men being continually shifted to new districts. Very good, but will magistrates convict? If anyone wants to be bantered and bullied in a police-court, let him bring a well-supported charge against a publican of serving drink to an intoxicated person. There are occasional convictions for the offence, but what are they in comparison of the breaches of the law? No doubt, as "A Devonshire Magistrate" suggests, "a few cases brought before the magistrates would have a most beneficial and deterring influence"—if the guilty persons were punished, but not if they were let off, and actions for damages were brought against the plaintiffs. The Bench wants purifying.

Much as we believe in using the law for the suppression of disorderly houses, friends ought to know that they set the law in motion at the risk of trouble and loss to themselves. Twice have Revs. Peter Thompson and J. Howard been tried for libel on account of certain statements they made concerning a public-house in Ratcliff Highway. Twice have the jury disagreed, and twice have these two ministers of the Gospel been compelled to pay the costs of their defence. Although they are not proved guilty, they are severely punished. We do not say this to frighten, but to counsel care. We knew of a very bad house, near to a refuge for poor girls, which was closed, at the suggestion of the matron of the refuge, by her landlord complaining to the police of a nuisance. The police moved; the real hand was never seen.

How a Lancashire woman got big boys and girls to read books for themselves, is told in *The Review of Reviews*. She told them the story of good books, or part of the story, and so interested them that they would be their own readers. Several of them became followers of Christ. There is a hint here for all friends of young people.

The newspapers lately have been full of manifold horrors. Murders, massacres, "wars and rumours of wars," disasters produced by cyclones, tidal waves, and shipwrecks, and other terrible events have been served up almost regularly with the morning meal. There is a demoralising influence in such reading, for the sensibilities are dulled and the

imagination satiated with such details. It is not well to ignore the dark side of human life and destiny, but the taste for morbid details grows with what it feeds on, and produces a paralysis of the finest emotions. These are not the subjects which we should dwell on as our daily thought and meditation. Our hearts should be set on those things that make for the progress and uplifting of human life, and not on those that destroy and defeat it. We should ever remember, as Ruskin says, that history records twenty undoings for one deed, twenty desolations for one redemption, and thinks the fool and the villain potent as the wise and true. But Nature and her laws recognise only the noble; generations of the cruel pass like the darkness of locust plagues; while one loving and brave heart establishes a nation!

Mr. J. N. Nesbit, in the columns of *The Morning*, has been writing on the prevalence of suicide during the summer months, and points out the significant fact that there is no influence so strong as a deep religious faith in preventing this form of crime. Suicide seems to be mainly a "disease of civilisation," and pre-eminently of a godless civilisation. Both by the hopes and by the fears which religion inspires regarding the future, it restrains this evil tendency. In France and other civilised countries where religion is less powerful than elsewhere, the number of suicides is steadily increasing; and, saddest of all, is growingly prevalent among the very young. But where true religion prevails, suicide is rare, and is practically limited to cases of insanity. "Godliness" truly "is profitable both for the life which now is, and for that which is to come."

The very laudable attempt made of late to stop the cruel custom of stripping the small white heron of its delicate plumes for ladies' bonnets, has, unfortunately, not succeeded. Sir William Flower complains in a letter to *The Times* that the fashion of wearing them is as prevalent as ever. It seems that milliners are now selling the feathers as artificial, which is said to be untrue. Thus a lie covers a brutal outrage, and all for the sake of an ornament which is natural to a bird but utterly unnatural to a woman. How would these milliners or their customers like to be scalped? If birds and animals, with whose covering men and women are clothed, could tell their tale of woe, it would be as bloody and shocking as any told of savage warfare.

The place that superstition still has in controlling the world's history has been strikingly illustrated in the present insurrection of the Matabele people. Recent articles and letters on the causes of the rising dwell on the fact that the native "rain-makers" had persuaded the people that the drought which has prevailed in Rhodesia for the last two years was due to the presence of the white man, and that if they rose the drought would come to an end. By a curious coincidence rain soon followed, and the waning power of the weather-prophets immediately returned. The deluded people have thus been filled with the expectation of victory, and the terrible events that are transpiring show how strong is the hold these empty superstitions have on the native mind. It will be long before the darkness and ignorance that has produced such suffering and calamity will be dispelled, but the only hope of the future lies in that direction. There is no power like the Gospel of Christ to scatter these mists, and as soon as peace is secured it will be our duty, as a nation, to spread the blessed light in the dark-

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ness of that heathen people. Unfortunately, these events will make missionaries' work among the Matabele still more difficult for the time.

There is, among many preachers, a morbid dread of "commonplaces" in the pulpit. They are afraid above all things of being wearisome; and the result is a straining after what is novel, and startling, and effective. It should be remembered that life is made up of commonplaces; that it is the business of the pulpit to show the significance of ordinary duties, feelings, events, and facts, and to shed the light of the Gospel on the every-day-life of the people. The truest interest can be awakened by the calm and earnest treatment of common things. Homely illustrations tell far more than those that are borrowed from unfamiliar regions of thought; and if those who listen can be made to feel the power and meaning of the elements that go to the making of every-day experience, they will be helped far more than by the startling of their imaginations and the filling of their minds with strange, or ingenious and recondite analogies. The greatest Preacher drew the materials of his discourses from the facts of ordinary life, and feathered the arrows of Divine truth with similes and parables of the most familiar kind. We cannot do better than follow his example in this as in all things.

When Paul seeks to lift his brethren up to a high level of Christian living, he does so by bringing them down to a lowly estimate of themselves, and to a humble manner of behaviour towards one another. It is exaltation through humiliation, power through longsuffering, influence through love, to which he calls them. His appeal for worthy living in the eyes of all observers is based upon the nature of the Gospel which they had received. If they would always act as that, in its purity and graciousness, requires, they would be right in every respect. He makes little of the man, much of the Christian. "Whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" Not that carnal nature, which was unsubdued, unsanctified, did he wish to see in the ascendant, but the spiritual nature, which is longsuffering, forbearing, gentle, unselfish.

When the Lord refused to take the thorn out of Paul's flesh He set us an example of the manner in which we should seek to aid persons in trouble; it is better to nerve than to endure and to conquer than to soften them with doses of comforting cordials. It is better that they should find strength to carry their burdens, than to slip them off, and get away without them. It has been rightly said that "the utter absence of sentimentality in Christ's relations with men makes his tenderness exquisitely touching." The disciples evidently imbibed his strong and gentle spirit, for the Gospels contain not a word of commiseration for his sufferings, neither is there in the Acts of the Apostles one sentimental reference to the stripes and imprisonments they record. If the modern sentimental custom of seeking to comfort and soothe strong and active persons under their sorrows makes "the pastorship one for women rather than for men," it will be well to get back upon old lines of service, rousing men to rise superior to their distresses and afflictions. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil"—kept from it, yet fighting it daily.

The Gospel in the Open Air.—I.

THE advance of time and the changes that mark its progress bring before us the question, How far does open-air work, as it has been carried on for the past thirty years, meet the exigencies of the present day?

There are three important features to consider—

1. That the "non-church-going masses" are to-day drawn very much more than formerly from the well-dressed and affluent classes. This is painfully obvious in any place of public resort during the hours of Divine worship.

2. That the spread of education has rendered audiences of all classes more sensitive in the matter of aspirates, grammar, and general subject matter than used to be the case.

3. That an open-air audience is, in the nature of the case, composed largely of careless, pleasure-loving, thoughtless persons, who are more or less indifferent, if not antagonistic, to the claims of the Gospel.

4. That their first impressions of an open-air service are necessarily gained from what meets the eye. Hence the importance of removing any unnecessary cause of offence; and of doing all that can reasonably be done to make the service attractive.

Under these circumstances it is more than desirable—it is essential—that open-air workers should earnestly seek in what way they may adapt their work to these conditions.

There is a felt need for more educated preachers, not to supplant those whose social and educational advantages have been less, but to supplement them.

But, it may be urged, the difficulty is to secure such speakers. To-day, as of old, "not many wise, not many mighty, not many noble, are called." But, thank God, there are some here and there, who having, like Nicodemus and Joseph of Arimathea, seen their Lord suffering on Calvary for them, come forth with holy boldness, regardless of the scoffing sneers of their fellows, reverently to confess Him before the world. And whenever this is the case, a large and attentive audience is not far to seek. Let no man think it beneath his dignity, since it was not so regarded by the Son of God. Like draws to like; and the more well-dressed people—men or women—there are, the more will venture to stand around.

Many good speakers who freely serve the cause of the Gospel in mission halls and indoor meetings are lost to open-air work because of what they deem to be defects in the way it is generally carried on. Some of these we will consider next week.

A series of united conferences is being held in London to organise divisional councils in connection with the United Temperance Council. Such gatherings have been successfully held in Earlsfield, Southwark, Lewisham, Limehouse, Brixton, Camberwell and Battersea.

Kindness to Animals.—Sunday last, at the suggestion of the Church Society for the Promotion of Kindness to Animals, was observed in many churches and Sunday-schools throughout the kingdom as "Kindness to Animals Sunday." Bishop Mitchinson, preaching the annual sermon of the Society at Sibson, said that the day's Epistle and Gospel lent themselves to the subject of love to animals. A great Society existed for the repression of cruelty, but the Church Society existed simply to induce all teachers to set forth the principles of kindness. Christ, the founder of Christianity, was born among cattle, was tabernacled among the wild beasts, and remembered the colt when he sent for the ass, and the doves when He overthrew the money-changers' table. Christianity implied love for all living creatures, especially for those that were weak.

The World and the Word.

THE present condition of the world is deeply and painfully interesting. Its mental enlargement and material development, its many movements, activities, and almost universal contacts, as well as its immediate and future prospects, encourage the largest expectations. Its upheavals and disturbances, its confusions and distractions, its cross-currents and subterranean forces, in conjunction with its enlarging powers, give ground for serious thought and apprehension. For good or ill, or for both, the world is more than it was.

In the light then of its evident potencies and possibilities, of its obvious and growing problems, we cannot but ask the question, What does the world want chiefest, and most of all? To solve its difficulties, to develop its physical capacity and material resources; to fulfil its destiny in those higher and nobler forms of manhood, brotherhood of Divine life and character, what is the prime and absolute necessity? For an answer every man will go to his own place; the politician to his parliament, the educationalist to his school, the ecclesiastic to his church, and the optimist to his dreams.

Not less characteristic will be the devout Christian. With even greater confidence and emphasis he will reply, "The world wants the Word of God." In whatever doctrines it is parcelled, in whatever forms it is housed, whatever agencies may promote or expound it, the all-essential commodity is in the Word itself; all else is but transit or package. The astral world is infinitely vaster than astronomical calculation or observation. The potency of the world, on the one hand, and of the Word, on the other, are vastly greater than philosopher or theologian have yet discovered. Deep set in the long continuance of its fall, we forget that the world has God for its Maker and the purpose of God for its destiny. Tunnelling for doctrines, theologies, and even Gospels in the interests of souls and churches, we do not see that a larger mission and ministry belong to the Word of God because they belong to the larger possibilities of the race in all the full expression of its diviner powers and capacities. Commerce, with its advancement of civilisation and accretions of wealth, does not and cannot exhaust the purpose of man. Science and learning do not and cannot complete his destiny. Religion, with its output of true piety and its greater output of superstition, has neither matured his manhood nor his morality. Powers of heart, and mind, and soul, in human manifestation and Divine, still wait their full development and perfection.

It will be said that such a consummation is peculiarly the prerogative of the Son of God. He alone is able to put all things under Him, to crown man with glory and honour, and so to fulfil the kingdom, that God may be all in all. But this is only to establish and emphasise the larger ministry of the Word. The progress and victory of the living and of the written Word are one. For we are of those who believe in the Highest Criticism, who think that there is a divinely scientific purpose and efficiency with the Word which is detected less by the intellects of the wise than by the teaching of the Spirit of God.

Amongst the many signs of the times none can be clearer and more striking, none indicate more distinctly an unseen Hand, than the circulation of the Scriptures. Where a hundred years ago it was local and stationary, it is now expansive and expanding. For a few lands it has domiciled itself in hundreds.

Its less than forty versions then have grown into nearly four hundred—ten times more almost in the present century than in the previous twenty. For an annual circulation of thousands it has now an annual circulation of millions. From those who loved it it has passed to those who loved it not. It is astrir among Protestant, Papal, Greek, Georgian, Coptic, and Armenian Christians, and alike among Mohammedan, Brahman, Buddhist, and Confucianist. It is active with pagan and heathen, and records some of its greatest triumphs amongst the most sunken and abandoned. Is there no obvious meaning, no premonition, no intimation in all this? Without parallel in the world's history, can it have but one explanation?

How then does it happen that Christians are so largely unconscious of these modern movements of the Word of God? Why this great sight and so many that do not even look at it? Why this great work worked in our day and so many that decline to take part in it? Is it that the curtain of a society hides for them the Divine presence and process? Or is it that needful knowledge has never yet brought the spectacle within their view? The report of the British and Foreign Bible Society, for instance, reveals some of the most interesting and remarkable transactions of our times. But whatever be the hindrance, the work is too vast, too wonderful, too Divine, to be unknown and unassisted by Christian people. "Thou hast magnified thy Word above all thy name." God is one, and the Spirit of God in every true servant will reveal an absorbing interest in the fortunes of his Word. With a world so degraded and ignorant of God, with twelve hundred millions who have never seen one page or passage of that Book which is alone able to make them wise unto salvation, it is the solemn duty of every Christian so to labour and to give, as well as to pray, that the Word of the Lord may have free course and be glorified. F.

Munich, a hundred years ago, had but three known Protestants; but now the Protestant community in the city is so numerous that four churches hardly suffice to provide accommodation for the worshippers.

Rev. Dr. McLaren completed, on Sunday last, the fiftieth year of his ministry. Preaching on Sunday morning to a large congregation at Union Chapel, Oxford-road, Manchester, he took for his text the words, "Fellow-helpers to the truth" (John iii. 8). In the course of an interesting reference to the past fifty years of his ministry he stated that this was the text from which he preached his first sermon, on Sunday, June 28, 1846, at Southampton.

The Sunday-School Union Chautauqua, held at Matlock, proved an unqualified success. Matchless June weather favoured the excursions, while on alternate days Dr. Agar Beet, Professor Adeney, Mr. James Bailey, and others lectured to teachers on subjects connected with their important work. One of the charms of the gathering was the free and happy intercourse which Christian workers from all parts of the kingdom shared. At the last meeting Rev. James Wayman, of Matlock, testified that the presence of the teachers had been a blessing to the town, and a help to the churches in it. The next Chautauqua will be held shortly at Bourne-mouth.

M. J. S.
"Welcome" Mission, Harrow Green, E. —For thirteen years a useful work has been carried on in this poor neighbourhood in a disused public house. The operations have, however, been greatly hampered by lack of space, and hence strenuous endeavours have been made to erect a plain, suitable hall. These efforts have been, happily, successful, and the foundation-stones of a new building to hold 250 to 300 children were recently laid. At the annual meeting of the Mission it was reported by Mr H. E. Lester, J.P., that £570 had been raised, leaving £80 still needed to open the place free of debt. Towards this three friends have promised £20, leaving £60 to be secured. The opening, it is hoped, will take place in September, and the workers are most anxious to raise ere then the small balance required. The superintendent is Mr. F. T. Watt, 46, Layspring-road, Leytonstone.

Clerical Claims.

IS it possible that we are witnessing the beginning of a reaction against overweening clerical claims? The following is the substance of an article in *The Westminster Gazette*, entitled:—

"WHY ARE THE CLERGY NOT LOVED?"

The present situation represents in large measure a revolt against the clergy which extends far beyond the ranks of any one political party. We gladly endorse the plea that, generally speaking, the standard of duty is higher in the clerical profession, and their spirit more zealous, than at any time during the present century. Nevertheless, can anyone fail to be conscious of a strong undercurrent of satisfaction that the political action of the clergy has received a severe check?

The clergy, we take it, are paying the penalty of the Oxford Movement. That movement has an infinite deal to its credit, but its tendency and general result is to make of the clergy a class apart, with special and miraculous claims to authority and ascendancy. Against that the laity of all countries rebels sooner or later. In the old days, when the parson was simply a man and a neighbour, there was, at least in England, an almost total absence of the anti clerical feeling which existed everywhere on the Continent. But when the idea of Apostolic Succession revived, and the English clergy renewed their claim to be a caste superior, in virtue of their office, to the rest of mankind, the lay-man, if not the lay-woman, began to stand on guard. On the surface the division seemed to be between Protestant and Ritualist, and certain notorious battles between the two parties on the subjects of incense, candles, and vestments gave colour to that view. But the real line of division, which was gradually growing, was between lay and cleric. The Ritualists no more represented one party than the Protestants represented the other. Churchmen who cared little or nothing for ritual were yet profoundly influenced by the revived conception of the Church and the priesthood. Even Protestants who hated the Oxford Movement caught the general habit of magnifying the Church at the expense of the world. The best of the clergy no doubt kept their heads, preserved the distinction between their office and their personality, and while they exalted the one were duly modest about the other. But for men of inferior ability this has been an impossible task. They have given themselves airs, exalted themselves over the laity, and, either tacitly or openly asserted a claim which the bulk of the English laity have never admitted, and against which they periodically revolt...

In an "Occasional Note" the same journal says:—

The Times refers to the Canadian elections in language which is clearly not meant only for Canada. "In the opinion of some well-qualified judges the Church has been losing of late, in Canada, as in other lands, something of her old power over the laity. They are said to be less docile to her admonitions in worldly matters than they were, and even to resent her interference in politics. How far the action of the 'habitants' of Quebec may be taken to indicate the existence of such a tendency it would be, perhaps, premature at present to discuss. The fact remains that the Roman Catholic laity of the province have contumaciously defied and beaten the episcopacy at the polls." In Canada, as in other lands, and, we might add, not the Roman Catholic Church only.

It had not need be in the Roman Catholic Church only that the revolt is taking place. The advance of sacerdotal and Sacramentarian assumption is not confined to Rome, or the High Church. Clericalism has increasingly asserted itself in the Evangelical Church, and in Nonconformity, and there could not be a much more cheering sign of the times, so far as our civil and religious liberties are concerned, than that the people should cease to love to have it so.

Margate.—The second anniversary of the United Noon-day Prayer Meeting was celebrated recently. A statement was made by Rev. B. Brigg. With few exceptions, such as during the week of prayer, the meeting has been held daily, Sundays excepted. Representatives of all Evangelical churches have met on this common ground for earnest prayer. Ample testimony from residents and visitors alike have been received as to its helpfulness.

Letters from So. Africa.—24.

NOTHING during my sojourn in South Africa impressed me so much as the attitude of Colonists and Europeans to the natives. There is an endeavour to repress the coloured people lest if they become skilled workmen they should compete with the whites. But this is calculated to retard the progress of all races in South Africa. For example: A trader came to Morija wanting two young Basutos for superior situations, where they would be paid four times as much as the "raw Kaffir," whom many profess to prefer. The trader expressed his willingness to find situations for more of these trained and educated boys. Yet he was indulging in the current depreciation of "the mission native." There was a large meeting at the time, and Mr. Dyke asked him to estimate their number. He replied, "About three thousand." "How much does their clothing average?" asked Mr. Dyke. "Perhaps £2 apiece," was the reply. "Is that good for trade?" asked Mr. Dyke. The question carries its own answer, and indicates how every kind of industry would be increased with the increased wants of the people.

The Rev. Mr. Baker, in charge of the Wesleyan Institution at Edendale, told me that the people connected with that mission had a spending capacity of £2000 a year in Pietermaritzburg, whereas in their heathen condition they would not have spent £100.

Rev. Dr. Stewart, of Lovedale, says, "It is computed that a raw heathen spends in the stores about £2 to £3 per annum, while a native who wears clothes spends £6 to £7 per annum."

When I looked into a heathen hut I saw nothing of any value, but in the hut of a Christian native there would be bedstead, drawers, shelves, books, ornaments, etc., as in an English cottage.

At the jubilee of the American Mission, some years ago, Mr. A. Parker, of Messrs. Parker, Wood, and Co., business agents of the Mission at Durban, regretted that the Colonists did not take greater interest in the work. Mr. David Hunter, general manager of the Natal Railways, said that the idea that the Christian native was inferior to the raw Kaffir was a wholly erroneous one, and he mentioned an illustrative case in proof of this.

In September, 1895, an article appeared in the *Johannesburg Times*, entitled—

"THE MISSIONARIES WHO FAIL."

Rev. H. D. Goodenough, the leading American missionary at Johannesburg, wrote in reply, and remarked that in a recent number of the *New York Weekly Post*, a journal irreligious in its sympathies, it was acknowledged that Bulgaria owed its freedom to the educational work of the American missionaries more than to any other cause. He then proceeds:—"Of course, it [Christian education] produces turmoil and tumult, as in Bulgaria, Armenia, and China. It has always been so, from the time when the mob set upon Paul and Silas at Philippi, and charged them with subverting their customers, to the latest atrocities in China. You say:—

The police records prove that with many natives education and Christianity are merely useful on account of the additional facilities they afford for humbugging the white man. It is certain that at kraals which have been subjected to the influence of the missionary there is more drunkenness among the men, more immorality among the women, and more picking and stealing all round, than in kraals where the inhabitants have escaped contact with the pious pioneers of civilisation.

"You do not tell us where these records are to be found, or to what cases you refer, neither do you give any proof at all of that which you pronounce as certain. I deny your statements and challenge you to the proof.

"In January, 1893, the superintendent of the Durban police made the statement in his report to the Town Council, that out of 284 natives arrested for theft during the preceding year in Durban, three-

fourths of them came from the Lower Tugela Division, and that most of them could read and write. As the district mentioned was the one in which I resided, I wrote to the Superintendent and asked for a list of these thieves, with their respective chiefs.

"I found that according to the list sent me not three-fourths but about one-third were from the Lower Tugela Division. I visited the principal mission stations in the district and went through the list of thieves with the indunas of the stations, men who knew every person on the stations. The result of my investigations was that out of ninety names on the list from that district, I could find but two from mission stations, and one of these was from a heathen family and could not write.

"I secured from Stanger, Maritzburg, and Durban gaols the total number of native prisoners, and the number who could read and write. Here is the result:—Stanger, total forty-seven, of whom one could read and write; Maritzburg, total 168, of whom ten could read and write; Durban, total 287, of whom thirty-two could read and write.

"The facts were published at the time, and we challenged those who doubted our conclusions to make a more complete investigation. I suggested that an accurate record should be kept for a year of natives convicted of crime, and of the number who could read and write, and of the number from mission stations, and let the results be published. But my challenge was not accepted.

"Another fact. The statement having been made by the superintendent of the Maritzburg police that school Kaffirs made a great deal of trouble for the police, the Rev. Jno. Bruce, missionary of the Free Church of Scotland, who resided in Maritzburg, and has a large national school there, resolved to test the truth of the statement. He sent to the superintendent a list of those who were studying in his school, and at the end of each week reported those who had left, and the new names added during the week. At the end of each week the superintendent reported the names of any arrested during the week. This was continued for six months, and during that time between 300 and 400 pupils had been in school, but not one of them had been arrested.

"You began and closed your article by reference to the heathen in the slums of great English cities, and suggest that 'missionaries in South Africa would be doing much more good in London, Birmingham, Manchester, etc.' The Christian organisation which, more than any other, has engaged in work in the slums of great cities is the Salvation Army. The head of the Army, General Booth, visited Johannesburg, and in a magnificent oratorical effort set before his audience his scheme for rescuing men and women from the slums of great cities. Yet your weekly edition contains but a half-column report of that visit, and no report at all of the great meeting on his social scheme. But this same paper devotes a whole page of four columns to a description of a brutal prize fight, which is designated in large headlines as 'A Grand Night's Sport.'"

The reader will have observed, on the one hand, the slipshod and careless way in which missions and missionaries are assailed, and the painstaking and thorough way in which such statements are met and disproved. But the attacks are still repeated, and will no doubt continue.

I suppose no one will question that missionary methods, both at home and abroad, are capable of improvement, but probably nothing would please the assailants less than such improvement. They dislike the Missions because they think they tend to elevate the natives from under their control, and much as they dislike Missions, in proportion as they become more effective they will dislike them more.

I believe there is no subject more vitally connected with the welfare of South Africa than the treatment of the weaker races. For God is overhead; and if He said that Canaan should be the servant of Japheth and Shem, He also said, "Let him that is chief be as he that doth serve." The sons of Ham were once the rulers of men, the masters of the world, and they may be so again, for that "the first shall be last, and the last first" is one of God's revolutionary principles.

R. COPE MORGAN.

Harley House, Bow.

HARLEY HOUSE is a synonym for missionary enterprise; the East London Institute stands for "Preaching the Gospel in the Regions Beyond." The seedling which Dr. Grattan Guinness planted twenty-four years ago has grown into a series of training colleges, from which many devoted men and women have gone forth for Christian service into the dark places of the earth. The midsummer gathering to bid Godspeed to outgoing missionaries generally follows the Mildmay Conference, in the same week, but this year the meeting has been held before the Conference. Friday was not only a day of saying farewell and commending missionary brethren and sisters to the God of all grace and power, but also a day of thanksgiving for blessings received from the beginning of the work "till this very day."

The afternoon assemblage was so large that Harley Chapel (kindly lent for the occasion) was well filled. The revered founder of the Institute took part in the devotional exercises, as also did Rev. James Douglas, who, since the death of Rev. J. S. Morris, for many years theological tutor, has rendered welcome service in the lecture hall of the college at Bow. In the course of a statement having the nature of a report, Dr. HARRY GUINNESS, who has succeeded his father as hon. director, remarked that altogether more than nine hundred men and women have gone from the Institute into various parts of the world. During last year 121 were in training, all of them intending to go forth into the foreign field. The annual cost of the work in its many departments—four colleges, various missions at home and abroad, and numerous adjuncts—was about £12,000. Dr. Guinness acknowledged the help of Pastor Archibald G. Brown and Rev. C. A. Schönberger in the work of the college, and rejoiced to introduce Rev. G. D. Hooper, of Luton, as the new theological lecturer, in succession to Mr. Morris. The party of students about to leave numbered forty-three, fifteen of them bound for the Congo-Balolo country, besides others for different parts of Africa, France, South America, and China. While some sources of income showed a falling-off when compared with the preceding year, the "Regions Beyond Helpers' Union" had made an increased contribution. Yet, as is the case with so many other enterprises, the balance-sheet showed a deficit.

Rev. G. D. HOOPER delivered an address on the work of the students, asserting the Biblical character of the studies and the Evangelical standpoint of all the activities. Pastor W. Hayward described the evangelistic work of the Institute. There are twenty-eight meetings every week in connection with the Berger Hall Mission. The medical work is highly valued, and a new hall for this has become a necessity. After these practical addresses, Mr. THEODORE HOWARD, who presided, spoke some kind and stimulating words on the true motive and spirit of Christian service.

Two of the outgoing missionaries followed: Miss MORRIS, who has India in view, said she should never forget Doric Lodge. Miss DAVIES told of the joy which filled her heart in prospect of working for Christ in Central Africa. These young women, with their single aim and loving zeal, seemed to have the true missionary spirit, and their words made a decided impression as to the value of the college curriculum, in which home work furnishes practice in qualifying for foreign service.

Rev. JAMES STEPHENS, of Highgate, delivered an address to the outgoing missionaries, deriving some helpful thoughts from Prov. xxv. 13. A faithful Gospel messenger may be to God as refreshing as "cold in the time of harvest." The message should be delivered in its fulness, and faithfully. In order to acceptable work the messenger must cultivate his spiritual life.

An open-air meeting in the College grounds was addressed by several of the outgoing party and others. In the evening the Lord's Supper was observed, Dr. Grattan Guinness presiding.

Notes on Mission Work.

JOHANNESBURG.

IN connection with the Prohibition crusade mentioned in a previous article, the following statistics have been compiled. A list of seven questions was sent to each manager of a hundred and twenty gold mining companies, the seventh question being, "Does your company favour the total prohibition of intoxicating liquor to the natives on these fields?" Forty-four official replies were received, from which it appears that these forty-four companies employ over 24,000 natives, and pay in wages annually over £975,000; that 12½ per cent. of the natives employed are daily incapacitated from work through drink; that 90 per cent. of the fights and thefts are the direct outcome of indulgence in intoxicants, and that thirty-six out of the forty-four companies above referred to advocate total prohibition. As several of the largest companies have not replied, and the list of replies embraces answers from many very small employers of labour, and there are over one hundred mines at work, the above figures can be safely doubled, and yet be considerably within the mark.

The amount annually paid in wages to natives on these fields is not less than £2,000,000. The number of natives daily incapacitated for work is not much short of 6,000. The wages those 6,000 natives would have earned annually is about £230,000. Any political economist will thus be able at a glance to see what a tremendous financial loss to the companies is caused by the liquor traffic with the natives. Had those 6,000 natives been fit for work there would have been no shortness of labour on any of the mines.

The moral degeneration is incalculable and appalling. The Chamber of Mines has sent in a petition to the Volksraad on the subject, and the Synod of the Dutch Reformed Church is also presenting an influentially signed petition for drastic alterations of the existing law, with prohibition of the sale to natives all over the Republic as one of its clauses. The scenes and noises in these compounds on Saturday night make each of them a veritable pandemonium.

When we commenced our mission school we enrolled about thirty scholars. As the natives work alternately every week on the day and night shift from six a.m. to six p.m., or from six p.m. to six a.m., we opened day school from nine a.m. to twelve for the nightshift, and evening school from seven to 9.30 p.m. for the day shift. Fees were sixpence a week; pupils buy their own books. During the month we enrolled about one hundred pupils, but only about forty are in regular attendance. It requires some determination to rise at nine a.m. for school, when one has just retired at six a.m. after a fatiguing night's work, so we propose holding the day school from 2.30 to five p.m., as an experiment. A large proportion prefer learning English, and as their hearts are set upon it we find it wiser to yield, after pointing out the advantage of first learning to read in their own language. Twelve are learning Isiulu, and five Sesuto.

To show the cosmopolitan character of our school, one teacher is a South African Colonist, born in Natal; another a Scotchman, from the Island of Mull. The assistant is an educated Umxosa native, from Kingwilliamstown, Cape Colony. The pupils hail from Zululand, Swazieland, Pondoland, Matabeleland, Gazaland, Delagoa Bay, Inhambane, Natal, and the Transvaal. Some have had a little education elsewhere.

Some of our pupils are very dense, and we find that we have sore need of this very schooling before patience can have her perfect work in us. Several of our pupils are over forty years of age, and it is quite pathetic at times to see their distress at not being able to remember what has been drilled into them for days. Directly they are able to read we

make the Bible our text book. When school is opened, we have devotional exercises; we read and expound a passage of Scripture and question them on what has been read. Some amusingly apt answers are given occasionally.

On Wednesday evenings we have singing class and a Gospel address. Saturday evenings we have a Gospel temperance meeting. On the Lord's Day we have a prayer meeting at 9.30 a.m., where inquirers are taught to pray and make their requests known to God. It is very touching and thrilling to hear the expressions of these dark souls feeling after God. They may have but a faint conception of what "a personal devil" means, but have no doubt as to his actual existence and malign influence on their lives.

When on the evening of our second Lord's Day services in the hall twenty-two of the audience expressed a desire to give up sin and follow Jesus, our feelings of gratitude and thankfulness and joy can better be imagined than described. Not that we expect every impulsive inquirer to blossom at once into a saint. We have the experience of our own souls and that gained in dealing with white converts for many years, to convince us of the necessity of a very definite work of the Holy Ghost in the human soul, lest the worldly self be simply transformed into a religious self. On every Lord's Day since, although our indoor audiences are comparatively small, we have had seekers after salvation.

Forty-five of our hearers are wearing the blue ribbon, a step which has brought them no small amount of ridicule and persecution. On inquiring for one of our scholars who had suddenly ceased to come to school and service, the reply was, "Oh, he has gone back to Satan!" "Why, what do you mean?" "His brothers have pulled off his ribbon, and threatened to send him off home at once if he does not give up coming to school and service, so he has gone back to Satan." After being absent for a week we saw him come to the Gospel-temperance meeting and sit at the back, as much out of sight as possible. When those who had pledged themselves were asked to rise, he rose instinctively, but sat down again immediately. This gave us a good opportunity of addressing him personally, and bidding him come forward and take his own place. With a pitiful expression of countenance he said it was of no use; his brothers had pulled off his ribbon, torn up his spelling-book, and threatened all kinds of things if he did not give it all up. We got him to stay behind, and prayed with him and were glad next day to see him at all the services. He has now resumed the ribbon, come back to school, and is inquiring the way to follow Jesus.

A very decided and definite opposition has arisen against our work. The natives see that to come to us means an abandonment of drink first, and then a breaking off and separation from their native customs and superstitions, and they do not wish to make the experiment. Some are candid enough to say, "We don't come, because we are afraid of getting converted!"

We are glad to have this definite line drawn, and would rather have small audiences and definite soul-searching work than large audiences and self-complacency. One Lord's Day afternoon we invited anyone who had cause to thank God for blessing received to rise and tell the audience so, whereupon Mavabazi (nicknamed "Whisky" by the miners) rose and spoke words to this effect: "I formerly walked in darkness and sin and on the road of Satan, but the Lord has given me a new heart, and I have left the road of Satan and sin for ever. How glad we would be to see four or five of you this afternoon come out and ask the Lord to do the same for you."

A stranger rose and said: "Friends of God, when I went away to Natal there was no house here, but I cannot tell you how glad I was on my return to find this house, and that God has sent these teachers to us. This is my first visit, and I want to express my thanksgiving to God." A. W. B.

Notes from South Africa.

SOUTH Africa is, *par excellence*, the country where moral and spiritual shipwrecks are terribly visible to all who care to observe. We need men of high spiritual influence, and attractive personality, who can bring to bear upon the many strangers a powerful influence for good and God.

This conviction is asserting itself among those who are responsible for evangelical work. The Presbytery of Cape Town are praying that the right man may be sent out from England to preside over the Gardens Presbyterian Church. Rev. Dr. Ross, who resigns the charge next week, and returns to England on June 10, to resume his work at Newcastle-on-Tyne, is an admirable type of the men we need—a man of marked spirituality, of high culture.

Rev. Philip Tearle, the president of the Wesleyan Conference, intends, during his year of office, to visit as many of the up-country mission stations as possible. He will commence in Cape Town in September, and afterwards proceed to the north *via* Kimberley. The greatest interest is taken in this visit.

The latest reports of the South African Wesleyan Missionary Society are encouraging. The year's revenue is reported at £123,757, and the expenditure at £124,720. But, notwithstanding this excess of expenditure over revenue, the deficit accumulated at the end of 1894 has been more than cleared off. Large numbers have been added to the church in every part of South Africa, the largest increase being 1222 in the Transvaal and Swaziland district. The total increase on the year is 1698. And yet there are many who allege that South African missions are more or less of a failure.

The Salvation Army is rapidly extending its work amongst the natives. Commissioner and Mrs. Ridsdell, the new commanders of the forces of the Army in South Africa, are expected in a few days, and great welcome meetings are being arranged. The Prime Minister, Sir Gordon Sprigg, has promised to preside over one of these gatherings.

The South African Mission is carrying out a work in Cape Town which God has been pleased to own and bless. Evangelistic meetings are held in the Skating Rink every Sunday afternoon and evening, and people of all creeds and nationalities crowd there in great numbers.

Rev. Dr. Ross returned to England by the *Tantalion Castle*. His closing sermons were full of close reasoning and lofty spirituality. As to the future of the church nothing has been decided, except that Dr. Ross has been requested to select a pastor on his return to England. During the twelve months 10,000 young men have attended the "Straight Talks" at the Y.M.C.A. on Sunday afternoons—a mighty testimony to the value of such bright services.

By the *Tantallon Castle* there also returned Rev. C. Pettman, superintendent of the Cape Town Wesleyan Circuit, and family.

The ladies who are responsible for the Cape Town Children's Mission—a splendid work, which is worthy of imitation in other parts of the world—have the joy of reporting that as the result of their labour they have passed 3000 children of the streets who never entered a place of worship through the mission. An encouraging sign of the work is that most of these have become regular worshippers at the various churches.

J. J. L.
Cape Town.

Ardrihaig, N.B.—In this lovely spot, so well known to tourists as the point where they change for the Crinan Canal, an unsectarian band has been working since 1891, when they began meetings in the summer in the open air, and in winter in an old dwelling-house known as "The Hospital." The work has gone on since, and God has been pleased to grant a measure of success. The present meeting place is a very old wooden structure in a decayed condition; hence it is imperative a new hall should be secured before winter. A plain brick building could be put up for about £60. Many who know the place may be willing to aid. The secretary is John Macnair, "Old Hospital," Ardrihaig, N.B.

OUR DAILY HOMILY.

SUNDAY, July 5.

"AND DAVID LONGED, AND SAID, OH THAT ONE WOULD GIVE ME DRINK OF THE WATER OF THE WELL OF BETHLEHEM THAT IS AT THE GATE!"—1 Chron. xi. 17.

DAVID had often drunk of this well. As a boy he had gone with his mother to draw its clear cold water. It was, therefore, associated with the happy days of childhood and youth that lay behind the haze of the years. In the sultry afternoon, as, from the cave where he was hiding, he looked across the valley where his ancestress Ruth had gleaned in the fields of Boaz, to the long straggling town of his birth, it seemed as though nothing could stay his passionate longing for a draught of the waters of the well of Bethlehem.

Sometimes longings like his take possession of us. We desire to drink again the waters of comparative innocence, of child-like trust and joy, to drink again of the fountains of human love, to have the bright fresh rapture in God and nature, and home. But it is a mistake to look back. Here and now within us, Jesus is waiting to open the well of living water which springs up to eternal life, of which if we drink we never thirst.

Purity is better than innocence, the blessedness which comes through suffering is richer than the gladness of childhood; the peace of the heart is more than peace of circumstances. We have solace in Jesus which even the dear love of home could not equal, and before us lies the reunion with the blessed dead. How shall we thank Him who, at the cost of his own blood, broke through the hosts of our foes, and won for us the river of life? Listen to his voice as He bids you drink abundantly. "Let him that is athirst take of the water of life freely."

MONDAY, July 6.

"ALL THESE MEN OF WAR, THAT COULD KEEP RANK, CAME WITH A PERFECT HEART TO HEBRON, TO MAKE DAVID KING."—1 Chron. xii. 38.

The crowning of David secured the unity of Israel. Because all these men of war converged on the chosen king, they met each other, and became one great nation. The enthroning of David was the uniting of the kingdom. Herein is the secret of the unity of the Church. We shall never secure it by endeavouring to bring about an unity in thought, or act, or organisation. It is as each individual heart enthrones the Saviour that each will become one with all kindred souls in the everlasting kingdom.

Is your heart perfect to make Christ king? We read in verse 33 of Zebulun, whose warriors were not of a double heart; the margin says they were "not of a heart and a heart." The double-minded man is unstable in all his ways; he is not to be relied upon in his loyalty or service to his king. The only blessed life is that of the man whose eye is single. It is only such an one that receives anything from the Lord. Let us ask that the thoughts of our hearts may be cleansed by the inspiration of God's Holy Spirit, that our hearts may be perfect towards Him, and that there should be no division of interest between the prince of this world and our liege lord Christ.

Let us learn to keep rank, shoulder to shoulder, with our brethren, and in step. Too many like to break the ranks, and do God's work independently. Fifty men who act together will do greater execution than five hundred acting apart. There is too much of this guerilla fighting. Let the soldiers of Christ move in rank, and keep step.

TUESDAY, July 7.

"AND DAVID WAS AFRAID OF GOD THAT DAY."—1 Chron. xiii. 12.

There was no reason for David to be afraid of God if he conformed to the rules laid down in

Leviticus. There it was expressly ordained that the ark should be carried on the shoulders of the priests, because the cause of God must proceed through the world by the means of consecrated men, rather than by mechanical instrumentality. David ignored this provision when he placed the ark on the new cart. He disobeyed the distinct law of the Divine procedure. What wonder that Uzzah was struck dead! Fire will burn if you persist in violating its law. Obedience, on the other hand, studiously obeyed, so far as he knew them, the Divine regulations, and to him the ark was a source of blessing, just as fire will toil for us in our furnaces and grates, and be the greatest possible benediction to human life.

God is to us what we are to Him. To Pharaoh, blackness and darkness; to Israel, light and help. To the froward, He is froward; to the merciful man, merciful. To one of the thieves, the cross of Christ was the savour of death unto death, because his heart was impenitent; to the other, the savour of life unto life, because his heart was soft and believing. You need not fear God so long as you walk in his ways and do his will. He is to be feared only by those who violate his law. God is a consuming fire. He will make a breach on those who disobey Him. He will consume the evil of our inner life. But let him be welcomed unto the inner life, let the ark, which is the symbol of his presence, dwell within, and you will be blessed with all that you have.

WEDNESDAY, July 8.

"THOU SHALT HEAR A SOUND OF GOING IN THE TOPS OF THE MULBERRY TREES, FOR GOD IS GONE FORTH BEFORE THEE."—1 Chron. xiv. 15.

What was this "going"? It was not merely a fitful breeze stealing through the leaves. It was not the going of the wind, but of angel squadrons who were proceeding against the enemies of Israel. This thought often occurs in Scripture, as when Jacob met God's host, and the warrior-Saviour told Joshua that He was captain of a host whom God had commissioned to take Jericho, so also the horses and chariots of fire surrounded Elisha. Harken to the measured footfall of God's host, beneath which the mulberry trees sway, though no wind stirs the sultry air.

God's hosts go forth against his foes and ours. Perhaps we should feel less oppressed with the burden of the fight if we realised this. The battle is not ours but God's. He will deliver the Philistines to us so that we shall have to do little else than fight and spoil. Oh, believe in the co-operation of the Holy Spirit. Lonely missionary in some distant station of the foreign field, listen for the moving in the tops of the mulberry trees! God is stirring for thy succour.

Let us wait for our instructions. David inquired of the Lord; let us not anticipate Him. It is useless to go up until He has gone out before us. We may as well save ourselves from disappointment by quietly waiting for the salvation of our God. But oh, be sure that those who wait for God shall not be long before the God for whom they wait shall go forth before them to smite the host, whether it be the hosts of temptation that oppress the inner life, or the hosts of spiritual foes that oppose the progress of God's work.

THURSDAY, July 9.

"AND CHENANIAH, CHIEF OF THE LEVITES, WAS FOR SONG: HE INSTRUCTED ABOUT THE SONG, BECAUSE HE WAS SKILFUL."—1 Chron. xv. 22.

The carrying of the ark to its right place was associated with every expression of gladness on the part of king and people, but there were some who were specially set apart as the exponents of the general joy. In the old time such were David, Heman, Asaph, Chenaniah; in our time, Watts and Doddridge, Wesley and Toplady, Havergal and Keble.

It is good to be for song. Many a heart that cannot rank as a musician or poet, may yet be sus-

ceptible to the joy of the Lord, which is ever passing through creation, catching it up so as to express it. As the ark of the Lord comes to its place within you, sing.

Song is harmony with the life of God. The will of God sometimes enters life as a sigh, as David's first attempt to move the ark, but afterwards it becomes a song, as in the second attempt. Enshrine the ark of God with its tables of stone, its mercy-seat of fellowship, its worshipping Cherubim in the Holy of Holies within; and you will find sighs turned to songs, tears to thanks, mourning to the garment of praise.

Worship the will of God. Conform your life with it. Draw on the ground a circle to represent God's will, and step into it, resolving never to step out of its blessed precincts again. Dare to believe and confess that Paradise lies within, though it may be veiled to sight and sense. According to your faith it shall be unto you. If you believe that heaven is there, you will find heaven, and the ark of God will be a provocative of song.

FRIDAY, July 10.

"TALK YE OF ALL HIS WONDROUS WORKS."—1 Chron. xvi. 9.

We do not talk sufficiently about God. Why it is so may not be so easy to explain, but there seems a too great reticence among Christian people about the best things. In the days of Malachi, "they that feared the Lord spake often one to another, and the Lord hearkened and heard." We talk about sermons, the latest phase of Scripture criticism, we discuss men, methods, and churches, but our talk in the home, in Dorcas meetings, in the gatherings of Christians for social purposes, is too seldom about the wonderful works of God. Better to speak less, and to talk more of Him.

But probably the real cause of our avoidance of this best of topics, is that our hearts are filled with so much which is not of God, and they speak out of their abundance. You may judge the contents of a shop by what is put in the windows, and you may judge of the inner life of too many Christians by the subjects which are most familiar to their lips. The heart does not seek for God and his strength, nor his face continually, and therefore we find it hard to talk of all his wondrous works.

But go back in thought to the day of Pentecost. One of the first symptoms of the descent of the blessed Spirit was that the crowd heard every man speaking in their own tongues the wonderful works of God. What God has done in the past, as recorded on the page of Scripture, what He is doing day by day in the world around, and in our hearts, may be a fit theme on which his children should talk to each other till He goes beside, and talks with them till their hearts burn.

SATURDAY, July 11.

"NOW, LORD, LET THE THING THAT THOU HAST SPOKEN CONCERNING THY SERVANT, AND CONCERNING HIS HOUSE, BE ESTABLISHED FOR EVER, AND DO AS THOU HAST SAID, THAT THY NAME MAY BE MAGNIFIED FOR EVER."—1 Chron. xvii. 23.

This is a most blessed phase of true prayer. Many a time we ask for things which are not absolutely promised. We are not sure therefore until we have persevered for some time whether our petitions are in the line of God's purpose or no. There are other occasions, and in the life of David this was one, when we are fully persuaded that what we ask is according to God's will; or we feel led to take up some promise from the page of Scripture, under the special impression that it contains a message for us.

At such times, in confident faith, we say, "Do as Thou hast said." There is hardly any position more utterly beautiful, strong, or safe, than to put the finger upon some promise of the Divine word, and claim it. There need be no anguish, or struggle, or wrestling; we simply present the cheque and ask for cash, produce the promise, and claim its fulfilment, nor can there be any doubt as to the issue. David's argument was not simply that his house might be established, but that God's name might be magnified for ever. It is good when we can lose sight of our personal interests in our keen desire for his glory. When we are so delivered from egotism, that Christ is all and in all. Let the attitude of your soul be more towards the glory of God, and as you quote promise after promise for the enthroning of Christ, the saving of men, and the sanctification of your soul, dare in humble faith to say, Do as Thou hast said.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

A Flyaway Dick.

ALL children like true stories, so I am going to tell you something that happened only last week.

I had taken my work into the garden, and was sitting there enjoying the sweetness of the flowers and the songs of the birds, when suddenly I thought that besides the blackbirds and thrushes I heard the voice of a canary. I looked among the trees, but could see nothing; still the little singer sang on, so I fetched from the house an old bird-cage. After putting water in it and sticking a piece of groundsel between the bars, I put the cage on the ivy-covered wall, and sat down to watch what would happen next. In a few minutes the sweet piping sound ceased, and, looking up, I saw a dear little canary close beside the cage, which he examined with his head on one side; then he hopped on to the top, and began to eat the groundsel, chirping all the time. Then you can think what was my disappointment when he spread his wings and flew away! But in about half an hour back he came, and this time he hopped inside the cage, and did not seem to be at all offended when I shut the door. I took him into the house, and after he had had a good dinner he tucked his head under his wing, and went fast asleep until tea-time; of course, the poor little man was sleepy, for we heard afterwards that he had been up all night.

Well he seems really pleased to have found a happy home once more, and is as full of fun as he can be, pecking at my fingers (all in fun, of course), and hopping on to my hand when I clean his cage. As you may think, we have, even in these few days, grown to be very fond of him, and when my father came in on Friday, and said that curiously enough he had found Master Dick's mistress, my heart rather fell, but you will be glad to hear that she has made him over to me as a present; she tells us that he escaped from her while she was cleaning his cage.

Now it may seem to some of you children rather a cruel thing for us to catch the little dick when he was singing so happily among the trees, but you know he would most certainly have died if he had been left to fly about at his own sweet will, for he would probably have caught cold, or other and larger birds might have molested him, or worst of all he might have met his greatest enemy—the cat, which to the little bird must look like a great lion. Don't you think that dickie may teach us this lesson—that our own way is not always the best, and that big people know what is good for little people better than they do themselves?

I have no doubt that birdie thought that it would be a fine thing to run away from his home and to be able to fly about just where he wished, but I fancy he soon found his mistake. Think what a long way the poor little thing had to fly across the fields all by himself, unaccustomed as he was to longer flights than his cage permitted, and then the dark quiet night, with no familiar perch to sleep upon. How the little creature must have wished that he had never left home. Like the Prodigal in the Bible, he was glad enough to return; he found, you see, that his own way was not after all so pleasant, and that control was really better than so-called liberty.

We may learn another lesson from the way in which God took care of the little bird, by guiding him all the way from his home to our garden (more than a mile), and making me hear him sing, and putting the thought into my mind of offering the tiny wanderer a home. All this teaches us that if God took such care of the birdie, how much more will He take care of us, his children, if we trust him! He tells us so Himself in his Word; if you look in the twelfth chapter of St. Luke you will find the verses.

So when you see the happy little birds flying about will you let them remind you that you are of more value in your Heavenly Father's sight than they, although He watches over each of them?

ETHEL RUTH BODDY.

Children's Scripture Union.—Portions for week ending July 11, 1896.—Sun., July 5, Acts xxi. 15-26; Mon., July 6, xxi. 27-40; Tues., July 7, xxii. 1-16; Wed., July 8, xxii. 17-30; Thurs., July 9, xxiii. 1-17; Fri., July 10, xxiii. 18-35; Sat., July 11, xxiv. 1-16.

Little Things.

THE Lord is pleased to use little things, and through very weak instruments He shows his mighty power, and almost all little things are useful. Mr. Spurgeon says, "Little chips light great fires," "Little pigeons carry great messages," and "Little pitchers can do great service."

1. *It was only a little coat.* But what love it expressed! (1 Sam.). "Moreover, his mother made him a little coat, and brought it to him from year to year." What happy times for little Samuel when his mother fitted on his new coat every year! The little coat was the expression of the mother's love—*thinking, working, and blessing.*

What is so pure, so good, so fair, so like the realms above, Within this frail and mortal world, as tender mother's love. There is only one thing purer and greater, and that is God's great love.

2. *It was only a little cake,* but what blessings it brought! (1 Kings). "But make me a little cake first, and bring it to me, and after make for thee and for thy son." This is not selfishness, but faith. Elijah represented God, and he put God first. This was a cake full of plums of blessing, food and supply for "many days" (v. 15). God's promises are like this little cake, full of blessing and sweetness.

3. *It was only a little cloud.* But what hopes it revived! (1 Kings). "Behold there ariseth a little cloud out of the sea like a man's hand." Prayer shut the heavens, and prayer opened them again. Oh, the mighty power of prayer; it will always turn a little cloud into a big blessing. It is recorded that in a time of great drought in Scotland, Dr. Guthrie had in his Sabbath morning service special prayer for rain. As they went to church in the afternoon little Mary, his daughter, said, "Here is the umbrella, father." "What do we need it for?" he asked. "You prayed for rain this morning, and don't you expect God will send it?" They carried the umbrella, and when they came home they were glad to take shelter under it from the drenching storm.

4. *It was only a little coney.* But what wisdom it displayed! "The conies are but feeble folk, yet they make their houses in the rock" (Prov.). Wise little builders, building their homes at the right time, the right place, and for the right purpose—for shelter, safety. Matt. vii. 24, 25.

5. *It was only a little child.* But what good service she rendered! "A little maid, and she waited on Naaman's wife" (2 Kings). She had kind thoughts, earnest words, a bright testimony, and did happy service. See verses 3, 4, and 14. The lessons from these little folks are all pointed and practical. Be thankful. Be trustful. Be hopeful. Be thoughtful. Be truthful.

C. EDWARDS.

The Time to be Pleasant.

"MOTHER'S cross," said Maggie, coming out into the kitchen with a pout on her lips. Her aunt was busy ironing, but she looked up and answered Maggie: "Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal of the night with the baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her.

"The very time to be helpful and pleasant is when other people are cross. Sure enough," thought she, "that would be the time when it would do most good. I remember when I was ill last year I was so nervous that if anyone spoke to me I could hardly help being cross; and mother never got angry or out of patience, but was just as gentle with me! I ought to pay it back now, and I will!"

And she sprang from the grass, where she had thrown herself, and turned a face full of cheerful resolution towards the room where mother sat soothing and tending a fretful teething young baby.

Maggie brought out the pretty ivory balls and began to jingle them for the little one.

He stopped fretting, and a smile dimpled the corners of his lips.

"Could not I take him out to ride in his carriage, mother, it is such a nice morning?" she asked.

"I should be glad if you would," said her mother.

"I will keep him as long as he is good," said Maggie, "and you must lie on the sofa and get a nap while I am gone. You are looking very tired."

The kind words and the kiss which accompanied them were almost too much for the mother. The tears rose to her eyes, and her voice trembled as she answered: "Thank you, dearie; it will do me a

world of good if you can keep him out an hour; and the air will do him good, too. My head aches badly this morning."

Maggie resolved to remember and act on her aunt's good words, "The very time to be helpful and pleasant is when everybody is tired and cross."—*Selected.*

The Bible Searcher.

Foreign List:—

No. 17. Una and Bessie Whitehead, Annie Lombard (South Africa). No. 20. Eugénie Marais', Min le Marais', Charlotte Camé (South Africa). No. 21. Quentin and Llewellyn Dale (India). No. 23. Vera Sjöström and Jeanie Scott' (America). W. Arnot Craik' (Canada).

No. 25 (second list).—Correct answers received from:—

J. G. and A. R. Webb, William Porter, Lucy and C. W. Jacob, Emily Biddlecombe, Robert and Marion Richards, Maggie, Walter, and Jessie Carter, Thomas Cole', Bella Mack, Lena, W. J. H., May and Tom Hunter, Trevor and Mary Matthews, Thomas and J. Stanier, Elmi, Tubi, Marion Peimer, Millie Passley, John Menzies, Minnie Giddings, May Williams, Elma Ishmail, Ethel and Bertie Wall, Kathie Arrol, Eva Monti, Moriel Lermitt, Hoffman Scott, Doris Austin, Grace Colvin, Winnie Shaw, Nancie Parker, William Gavin, Sabina Mackintosh', E. sie, Grace, and Ida Wright, Leonard Browne, E. V. Walsall-Kirwan, Nellie Bonnie, Amy and Maude Nottage, Mary Plumb, Ethelwyn Austin, Sissie Watts, Robert Poole, Nellie Lovegrove', Rubie Vincent, George and M. A. Cowell, John and Margaret Hogg, Mabel and Ada Davis, W. McMurray', E. B. and Netta Black, Carrie and Mary Wight, Chrissie Lawson, H. Robinson, Kathleen Cole', Jessie Boston, M. H. Daniels, Freda Hutton, Theodore Roberts, Collin Campbell, Mary and Ruth Halthwaite', Mary Douglas Maitland-Kirwan, Lucy Soltan, Edith and Dora Corrie, Elma, Annie, and Dorothy Grove, John and Eva Gray, Angus McQuillan, Daisy Annett, W. R. and H. F. Smith, Muriel Shaw, J. Robinson, Gladys and Muriel Calver', Horace and Oswald Roberts, Sinclair and Moffat Jackson, Annie, Charles, Beverly, Dorothy, Stanley, Edgar Kerbury, Ruth Coupe', Maude Knight, Hetty and Harold Wilson', May Watson, Edith Coote, Oswald Mavor, Ruth Harrison, Kathleen Henderson, Myrtle and J. M. Perry, Gershom Campbell, Dorothy Cooper, Barbara Sheld, Bella and Bertie Steadman, Elsie Jones, E. H. Ing, Eva Robertson', Gerald Heaton-Smith, Walter Thomas', Laura Kirk, K. G. James and Thomas Kirkpatrick, Frank Morris, Elton Hill, Eric Heaton-Smith, Flora King, Ethel Pettican, Ada Saunders, William Corrick, Eva Wippeny, Florence White, Joanna Pearman, Lily Clarke, Frederick Pearman, Edward Short, Bertie Butler', Sidney Cashford, Ella Dixon, Bertie Hunt, Maude George, Edith Sharpe, Harry Seeger, Annie Baxter, Lily Dawe, Maude Tennett, Maggie Buelth, Cecelia Reid, Alice Short, Rill La Brooy, Ada Macnutt', Kathleen Foweraker, W. Campbell, May Bentley, Violet Studdert, Dora Watters, Ophelia De Courcy, Dollie Salt, Margaret and Edith Gray, Lottie and Harriette Orr, Kathleen Cole, Louis and Ezra Matthews, Florie Smit', Fanny and Jessie Cockram, Susie Keen, Margaret Hassel, Edward Halsey, Meta and Fan Trotter, George Trotter, Frances Bennett, Marion Connell, Willie Weinstein, Fritz Talzlaiff, May Hanson', Fred Weston, Gertrude Edwards, Richard Lewis', Florence Judd, Lizzie Hill, S. C. Boyman, Raymond Theobald, Edith Simpson', Roberta Meikle', Daisy, Phillips, Noraan Holloway, Bessie Chene', C. A. Steinhart, Grace Ireland, Elsie Warren, John McGregor, Margaret Macphee, William Mallinson, Clara Lyddon, Mary Thorne, Louise Morse, Mary and Annie Fleming, Fannie and Alec Waring, Ethel Fielder, Edith Daisley, Lavinia Barnes Willie and Ada Palmer, Allen and Conyers Baker, Ruby and Daisy Allen, Evelyn, Dora and Arthur Jones, Jessie and Elmina Roe, Dora and Kate Symes, Arthur, Nellie, Henry and Annie Coueh, Thomas de Courcy Rayner', Mabel Birney, Emily Norster, Dunca', Payne, Winnie and Elsie Cockram, Edwin Peters', Arthur Barker, Harriet Lynham, Daisy and Eva Hutchings, J. A. and G. Gibson, Nettie Thompson, Daisy, Vera, May, and Norman Bridges, Charlotte Smith, Nellie Smith, Florida Pace, Jessie Joseph, Ada Heap, Katie Green, Harriet Cox, Martha Harding, Annie Clarke, Grace Dawson Scott, May Dring, Louise Berthe', Beia Campbell, Katherine Blair, Francis and S. phile Devenish-Meares, Theodora Hill, Dorothy Bevan, Nannie and Louie Tibbiss, Edith and Arthur Quick', Hubert Malcham, Reginald, Ernest, and Willie Findlay, Lizzie Hill, Harry Sutton, Norman Lowe, Marjorie Williams, Muriel and Charlie Hodge, Kenneth Dunbar.

This week, as you will see, we begin

A NEW QUARTER.

Let every child try and get as many Searchers as possible right so as to be able to compete for the next

PRIZE COMPETITION IN SEPTEMBER.

THIS WEEK'S BIBLE SEARCHER (No. 27).

After reading the article on "Little Things"—

1. Give chapter and verse for each one mentioned.
2. Which verses in Matt. xviii. show that God values little folks?
3. Give one verse in St. John's Gospel which tells us of God's love to us; and one in his Epistles telling us what we ought to do in return.
4. Find in Philippians iv. a promise of God's care.
5. Give a text in James i. which tells us how to pray; and an example of successful prayer in chapter v.
6. Give examples from Matt. vii. of good and bad building.

[The verses need not be written out in full. Learn them and say where they are found. Children under eight do 1 and 2; those under twelve 1, 2, 3, and 4.]

Personal Items.

I have to thank all my little friends who have sent flowers; they are greatly appreciated in the hospitals where they are forwarded, and I receive many letters of thanks on your behalf. The children of Kingsdown Orphanage say:—"DEAR UNCLE TOM,—We are all very pleased to receive the sweet flowers. Some of us have names of flowers, such as Lily, May, Daisy, Rose. We thank you for your kind thought of us, and ask you please to thank the friends who sent the flowers. Now we shall feel that we know you when we have the Children's Page read week by week." EILEEN HILL.—I shall be very pleased if you will send copy of the hymn next time you send your answers. MAY DRING.—Thank you for your letter. M. T. COLVILLE.—Thank you for what you sent. I am going to make use of them soon.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, Keswick, July 21-Aug. 5. Mr. B. Herklots, Greystones, Ireland, July 7-23. Mr. Hankinson, Curbridge, Botley, Hants, July 10; Trowbridge, July 11-17. Mr. A. Cowsmith, Weston-super-Mare, July 5-12. Mr. J. S. Tyler, Birkington Bay, to July 6; Herne Bay, July 8-24. Mr. Hewlett, with caravan, Basingbourne, to July 6; Steeple Morden, July 7-13. Mr. J. H. P. Cutting, with caravan No. 1, Fakenham, to July 7; Rattlesden, caravan No. 2, to July 4. Mr. A. G. Doddridge, Portrush, during July. Mr. E. Hughes, Leyton, July 10. Mr. Josiah Spiers, North Berwick, in July. Mr. A. E. W. Gwyn, Gull Force Convention, July 11-12.

"When Thou Wast Young."

By Rev. F. B. MEYER, B.A.

(John xxi. 18.)

"WHEN thou wast young"! It is not so very long ago, and even now the imperishable memories of those perished years come back in their fresh vividness and colour. Thou art a child again, playing on the beach, or dabbling bare-foot in the tiny wavelets that break in musical chime upon the sand. Or, thou art a boy helping to land thy father's nets, filling the baskets with their precious freight! Or, in thy manhood's early promise, thou art sharing his toils, battling with sudden storms, crossing and recrossing the moonbeam's silvery path, or making for home with a light keel, after a night of fruitless toil!

But always, and in every sense, thou wert the same impetuous character; the creature of the moment's whim; thy strong nature subject to no law save that of the moment's impulse; thou girdedst thyself, and walkedst whither thou wouldst. If thou wouldst, none could stay thee; with all the strength and vehemence of thy nature, thou castedst thyself forward. This was thy strength and thy weakness. If the impulse happened to be right, thy power for good was immeasurable; but if evil, thou hadst to drink bitter cups of disappointment, and retrace thy steps with briny tears.

All through life that strong self-will of thine has been thy bane. It has marred thy peace, jangled the sweet music of thy life, broken the consistency and beauty of thy godly testimony. What hope is there of thy becoming a foundation-stone in the New Jerusalem, or unlocking doors with the keys of faith and love, or casting a healing shadow over withered souls, till this is dealt with? Look into the lives of others! Has God been able to make aught of them till He has broken them? What fellowship hath his peace with fleshly vehemence? What concord can there be between the Divine method and human impulse? What agreement can the spirit of Jesus Christ have with vain carnality? Thou who girdedst thyself must learn to be girded; instead of walking whither thou wouldst, thou must submit to be carried where thy flesh might not choose to be. There is a death to self and sin by which thou shalt glorify God, more than in the strenuous activities of life; and when it has been meekly borne, thou shalt emerge into a rarer life, a richer influence, a nobler beauty. Thou hast been Jacob, thou shalt be Israel, the Prince; thou hast been Abram, thou shalt be Abraham; thou hast been Simon Bar-Jonas, thou shalt be Peter, the Rock.

For this, thou must be an eye-witness of the sufferings of Christ (1 Peter v. 1).—On Calvary stood his cross, hewn from some forest tree, and there He bare thy sins in his own body. But in addition, He bore there the likeness of thy sinful flesh. In outward seeming it was nailed in his crucifying to the cross of shame. Sit down, and watch Him die, and reason with thyself, that if the likeness of thy sinful self, though borne by the sinless Saviour, was held up to shame between heaven and earth, under the curse of God and the reprobation of man, it must in itself be an evil thing, whatever garb it may assume. It is not subject to the law of God, neither indeed can it be. It has no right to be the principle or pivot of thy life. It ought not to determine thy girdings and walkings. Thou shouldst ever meet its slightest symptoms by reckoning to it that death with which it was visited when the Master bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness.

Thou must also arm thyself with the mind of Christ (1 Peter iv. 1-4).—In the cross He yielded Himself absolutely to the will of God. He took away sacrifices and offerings and whole burnt-offering and sacrifices for sin pertaining to the law, because He knew that the Father had no pleasure

in them, and He established in their stead an utter devotion to the will of God, by which will we have been sanctified, through the offering of the body of Jesus Christ once for all.

Thou must accept the will of God, as it consigns to the cross thy self-life, with all its willings, girdings, and walkings. Thou must acquiesce in the sentence which that good, and acceptable, and holy will has passed on thee and thy ways. Thou must drink the draught into which the dust of death has been mingled. Thou must take his yoke upon thee, and follow Jesus, becoming conformed into the likeness of his death, that thou mayest be also in the likeness of his resurrection. Arm thyself therefore with the same mind, that thou mayest no longer live the rest of the time in the flesh to the lusts of men, but to the will of God.

Thou must also submit to the discipline of life (1 Peter iv. 12).—There is no incident in all thy pilgrimage, from the striking of the tent to its laying down, that has not been prepared with the express purpose of breaking down thy masterful, vehement spirit, and making thee so meek and gentle that thou mayest follow his steps Who did no sin, spake no guile, reviled not his revilers, threatened not in his sufferings, but committed Himself to the Righteous Judge.

Thou mayest toil all night and catch nothing: hear a voice calling thee from the boat to walk the tempestuous waves and sink; be led to the chamber of death and to the mount of glory; be compelled to stand by and see thy loftiest ambitions crumble piecemeal to the earth; be called to sleepless nights and anxious days; be permitted to be sifted as wheat and exposed to the fear of man that bringeth a snare. All these things will be permitted to befall thee to prove thy ignorance, weakness, and cowardice, and lead thee to seek that Divine life which alone can stand the stress and strain.

Thou must be filled with the Holy Spirit (Acts ii. 4; iv. 8; v. 31).—Not once alone, but twice, and thrice. Where self has reigned supreme, the Spirit must be enthroned; where the I-life has wrought to thy undoing, the Christ-life must work to thy salvation; where sin has reigned unto death, grace must reign through righteousness unto eternal life. These things can never be till thou hast claimed and received thy share in Pentecost. It is impossible to exaggerate the effect produced on the disciples by the day of Pentecost; no longer craven cowards, they waxed valiant in fight, and turned to flight armies of aliens: no longer quarrelsome and place-seeking, each esteemed the others better than himself: no longer perpetually misunderstanding the Master's meaning, like good and wise stewards they rightly divided the sacred Word of truth. But such a change may be thine from this moment, if only thou wilt open thy mouth and draw in deep inspirations of the same Spirit, Who awaits to fill thee, as them at the beginning.

The necessity for the Holy Spirit will be more apparent if thou wouldst maintain that death to sin which is the only safe and befitting position. It cannot be maintained by thy own resolution; for how can self slay self? It can only be maintained by the Holy Spirit, through Whom Christ offered Himself without spot to God, and Who will first make thee very sensitive to the approach of temptation, and next will enable thee to meet it by re-affirming thy oneness with Jesus in his death to sin.

Thus, as the years pass, thy impetuous self will no longer be the spring and source of thy life, prompting thee to will, and walk, and gird. It will become starved, attenuated, atrophied, surrendered to death; whilst the strength of thy nature will be under the commands and promptings of that new nature, which is Christ. Another shall gird thee, and carry thee whither, in thy flesh, thou wouldst not, but wherein thy spirit then will find it sweet to go. Do not sigh for the tender grace of the days

that are gone, when thou wast young. Purity is more than innocence; the slavery of Christ more perfect freedom than the service of self; the Cross the door to wider life than birth ever brought to the noblest sons of men. Thus, Simon Bar-Jonas, who trembled before a servant-girl, shall yet become Peter, the Rock-man and foundation-stone of the Holy City.

In Memoriam—

THOSE ON BOARD THE "DRUMMOND CASTLE."

Did not I weep for him that was in trouble?—Job xxx. 25.

HOW brief and bitter was the cry
That o'er the water rang!
How swift the sweep of agony,
The momentary pang!
One thrilling shock, one dizzy whirl,
One struggle for life's breath;
One mingling in the swaying swirl,
And all were claimed by death.

From those waste waters, dark and dread,
From solemn scenes of night
Some renovated spirits sped
To lands of living light.
Prepared by Him who came to save,
Glad glory broke around,
How short the battle with the wave,
And then—God's heaven found!
Safe in the Saviour's loving care,
Designed for loyal lays,
They only breathed one sigh of prayer,
Then joined his-choir in praise.
Soft music by the angels set,
O'erhushed the curling foam,
The clashing waters scarcely met
Before they were at home.

God comfort you, ye mourning friends,
Accept his perfect will;
Our Father with such sorrow sends
His consolation still.
Though mystery's dense film disguise
That will permissive here;
Yet "God is love," his work is wise,
He counts each sigh and tear.
To that deep love we now commend,
Your more than common care;
May all who mourn a Christian friend,
Remember he is there,
And stands on fiery crystal wave*
Beyond all surging strife;
Those waters mirror not the grave,
For they reflect—"The LIFE."

SELINA A. BOWER.

The Lingfield Settlement.

AN interesting service was conducted on Monday at the Farm which has been acquired recently at Lingfield for the purpose of inaugurating on English soil the scheme described by Miss Sutter in "the Colony of Mercy."

The Farm consists of 260 acres, and already is being brought under cultivation. A fine stack of hay and large supply of live-stock, and several fields of standing crops indicate the care already expended. There are a house-father and house-mother already in residence, two Christian brothers, and five or six men who are being trained in farm work. It is hoped to increase this number shortly to twenty, and ultimately to forty.

Archdeacon Sinclair, Dr. Monro Gibson, Revs. J. F. B. Tinling, Tolefree Parr, Peter Thompson, F. B. Meyer (chairman), and J. L. Brooks (director) took part, and it was felt that the experiment had already begun to justify itself. The vicar of the parish and the Baptist minister, together with a considerable number of friends from the neighbourhood, were present.

It is very necessary that £600 should be raised immediately to defray the cost of preparing the needful accommodation for the men. Contributions may be sent to Rev. J. F. B. Tinling, 4, Dalmeny-road, Tufnell Park, N.

Rev. R. J. Ashton, medical missionary, who was one of the first sent out by the London Missionary Society in connection with its Forward Movement, has (according to *The Manchester Guardian*) had to be recalled from North India on account of the state of the funds of the Society.

* Revelation xv. 2.

The late John T. Dorland.

BY the death of John T. Dorland, in April last, the Friend community was robbed of a very useful minister, and the Christian world lost a man of great influence. For the story of his career we are indebted to sketches which recently appeared in *The Friend* and *One and All*, from the pen of William King Baker.

JOHN DORLAND was a Canadian by birth, having been born in the village of Wellington, Ont., in 1860. He was the youngest child of a large family, and passed his childhood on the homestead farm and attending the village school. His parents belonged to the Society of Friends, or Quakers, and were among the most honoured in the place. Passing from school to college, he laid a good educational foundation. At the age of eighteen he underwent the spiritual change which turned the whole course of his career. His conversion was owing to the solicitude of another young man, who probably little thought that in pressing the claims of Christ upon John Dorland, he was bringing into the Kingdom one for whom God had signal service in reserve.

Setting aside his natural desire and ambition to study for the law, John Dorland yielded his life and powers to God, and prepared for Gospel work. After a brief engagement as a teacher, he undertook journeys in Canada, and paid a brief visit to England. In 1881 he married, and the following year took up his residence in the United States, visiting several Yearly Meetings. In the words of W. K. Baker: "It was during the time he resided in Cleveland that the Lord gave him that increased thirsting desire for Himself which made him adopt the prayer of Moses, 'I beseech Thee, show me Thy glory.' John Dorland then and ever afterwards found that a living thirst for God led not to self-seeking or pride, but resulted in a true abasement, even as Moses 'bowed his head toward the earth and worshipped,' or as Isaiah knew the uncleanness of his lips, as Job 'abhorred himself,' and as Paul was humbled. He also found the blessed fruit of true humility in a self-surrender which is ever ready, without self-consciousness, to say, as Isaiah, 'Send me,' or as Paul, 'I was not disobedient unto the heavenly vision.'"

In 1888 John Dorland crossed the Atlantic on religious service, and attended the Dublin and London Yearly Meetings. The following year found him again in Canada, and in 1890 he made a tour through Palestine and the East. Having resolved to remain in England, he settled at Willesden Junction, and soon was full of work, speaking at conventions and other meetings, advocating the temperance cause, and advancing the adult school movement. Time would fail to tell of other travels in the East and the West, of commercial engagements, intermitting religious efforts, of domestic cares as well as public duties.

John Dorland was secretary of the Friends' First-Day School Association, and editor of *One and All*, the organ of the movement. The obituary sketch in that monthly says: "He seldom, if ever, missed attending the newly-started Willesden school, when he was at home from the country, or was not engaged at the Bunhill Fields or some other London schools. The quiet manner in which he placed himself alongside members, and, notwithstanding his many gifts, took the part

of an ordinary member in the discussions, was ever instructive as revealing the unique tenderness and strength of his own character as well as the true adult school spirit.

"A gentleman, who was a constant attender of the Willesden School, and a keen judge of character, hearing of his death, wrote:—'I don't know when anyone has impressed me more by goodness, and gentleness, and Christ-likeness than he has done. Every word he spoke was so kind, and loving, and thoughtful, and his wisdom and prudence were very striking in all things I have seen him do or say. . . I sympathise with you all for losing so good a man and so kind a friend, but you will hear his voice for many a year, although you will see his face here no more.'"

His friend Mr. Baker writes: "The emphasis of living reality was given to what John Dorland said by what he did. Right conversation may influence, but right conduct is ever more convincing still. There were special and almost insuperable difficulties in the way of one successfully engaging in business, whose time was so largely devoted to the holding of meetings and to such constant



(From Photograph by Messrs. C. E. Fry & Son, 7, Gloucester-terrace, S.W.)

service in Gospel ministry, but whenever circumstances permitted, John Dorland with patient and faithful devotion applied himself to business duties."

Our friend died at Didsbury, near Manchester, on April 18, leaving a widow and four children. One passage in his last address comes with the force of a solemn appeal: "My dear friends, are any of us wondering why the Holy Spirit is not working in our hearts, why He is not adding his seal to our service? May it be because Jesus is not yet glorified—because Jesus is not yet in his right place in our hearts, not yet first in everything? Beloved, put first things first, Calvary before Pentecost, Jesus on the throne of our hearts, and then the Holy Spirit will add his witness thereunto with rivers of living water."

The fragrance of John Dorland's life will be with us for many a day. Though only thirty-six years of age when he died, his life was rich in activity and fruitful of spiritual results. He put "first things first," and so accomplished in a short time more than some are able to achieve in lives of many years. May God multiply such teachers and preachers—men of spiritual energy, philanthropic devotion, and transparency of life.

Babes in the Wood.

[The following paragraphs are taken from Mrs. Kerwin's deeply-touching little annual report.]

WHAT a boon for a sickly London child to spend a fortnight at our Forest Cottage Home! What a revelation the cleanliness, the comfort, the abundance of good food, and fresh air must be to a poor child brought up in dreadful surroundings! No wonder that the change works like magic on their weakened bodies, and that rosy cheeks and bright eyes take the place of pinched faces and listless looks. No one who has not experienced it can understand how much these children need to learn of the decencies of life. Our Home is not only a Convalescent Home, but a happy school, in which the children learn how to mould their future life, should they ever have homes of their own.

Said a little girl the other day, pointing to the pantry, "What's that; what's inside that door?" And when told that it was a pantry, she wanted to know what it was for. "To keep food in, and to keep what we eat nice and clean." "Oh," replied the child, "we haven't got one, mother keeps the bread and butter and things under the bed, but nobody ever sees, for she puts a curtain round." And then she added, in quite Irish style, "If anyone ever came to see us, they would not be any wiser, for nobody ever does." A few days later, this same child said to the matron, "How nice it is to be here, not to have any beer-cans flung at your head." These few words revealed a sad picture of the place she called "home." Then think how much the daily life at our Home must impress the minds of the poor children who come to us. And the good influence does not end there, for there is the daily religious training that comes in the every-day routine; the morning and evening gathering of the children round the matron for their simple Bible-lesson and prayer. The "sweet story of old," told in a manner that will reach the youngest heart, and the easy text from the Word of Life, often find lodging places in the young minds to bring forth fruit hereafter to the glory of God. Those who already know the love of Christ are strengthened and encouraged to go on persevering in the good path. The vulgar song, the coarse jest, are stifled, and lips that knew no other way of expressing their joyfulness are taught the gentle rhythm of some sweet hymn.

To children who have left the Hospital after a severe illness our home is an inestimable benefit. Pale, sickly, and weak, a fortnight near the forest trees, and the lovely air of Wanstead Park, works wonders on their feeble bodies, and brings them, with the blessing of God, back to health, and fills their life with present joy. Not a few of the children have never before left their miserable homes in the back streets of London, and to such a run be-

neath our forest trees, or a rest in a shady nook, with the birds flying overhead, or singing in their leafy bowers, is a perfect delight. What gladness the wild flowers bring to them, and with what delight they are plucked, tended, and carried back to their dismal homes, that mother and sisters may see something of the fairy land from which they have come! For a time all thoughts of their sad lives are forgotten; no lessons to learn, no scrubbing to do, no fretful baby to mind, no weary trudge through hot, fetid streets, nothing to trouble or sadden or pain, but one blissful fortnight of ever-recurring pleasure.

During the past year, 186 children have spent a holiday at the Home, making a total of 1,023 since its establishment. We purpose continuing our work among those poor children again this year, and therefore plead with those who have so kindly taken an interest in this Home to help us again.

HELEN J. KERWIN.

Inchcolm, Wallwood-road, Leytonstone, E.

Blind in Workhouses.—According to annual custom, the blind in North London workhouses, numbering seventy-one, and their guides—in all, 120—were entertained on Tuesday, June 23, in the gardens of the North London Homes for Aged Christian Blind. They came from Islington, St. Pancras, St. Luke's, and Shoreditch Workhouses. The expressions of gratitude were touching in the extreme. The one regret which the hon. superintendents (Rev. H. and Mrs. Bright) felt was that the funds subscribed would not allow them to invite a far greater number.

The Evangelical Alliance.

JUBILEE CELEBRATION.

THIS week is an interesting and memorable one in the history of Evangelical Christendom. It is the Jubilee time of that excellent organisation the Evangelical Alliance. As already noted in our columns, the occasion receives an added quota of value and importance in the amalgamation of the Conference meetings with those of the usual Mildmay Conference. Some preliminary gatherings were held specially in relation to the Alliance. There was a celebration in Liverpool on Thursday last, when a civic reception was given by the Lord Mayor (Lord Derby), on behalf of the Corporation, and an evening meeting was held, presided over by Bishop Ryle. On Saturday there was a reception of some of the foreign delegates at Westminster Abbey. On Sunday sermons were preached in more than a hundred London churches and chapels, bearing on the principles and work of the Alliance.

On Monday afternoon a special prayer-meeting of friends was held at Exeter Hall. This was followed by an international conversazione and reception of delegates, when the Lower Exeter Hall overflowed with the crowd of ladies and gentlemen wishing to be present.

The public meeting in the Great Hall at 6.30 was marked by an immense and representative audience, gathered from many lands. The platform showed a fine array of venerable and well-known figures in the religious world. These were so numerous, it is impossible to enumerate or specify. Lord POLWARTH, as president of the British branch of the Alliance, was able to be present, and to preside, though he was hardly out of the hands of the physician, and was suffering from loss of voice. After an opening psalm of praise, earnest prayer was made, and thanksgiving offered to God by Dr. D. McEwan, of Clapham.

A resolution of thanksgiving to God for the blessed results that have followed the operations of the Alliance during the past half-century, and of desire for still further happy results, was moved by Dr. BROKERSTETH, Bishop of Exeter. He said he was glad to emphasise the point in the resolution which accentuated "the oneness of the Church of Christ." It was impossible that Christ's prayer for the unity of his Church should not have been largely answered these centuries since He left the world. He believed in his inmost heart that there is now, though not a perfect, yet a large fulfilment of our Lord's prayer, which did not refer to ecclesiastical conformity, but to essential unity. Many evidences of this oneness were thankfully mentioned by the speaker. The very differences ecclesiastically considered were a help to real unity of spirit, as they give occasion for the exercise of the Christian virtues of mutual charity and love.

The resolution was seconded by Dr. G. F. PENNECOCK (Presbyterian). All the ecclesiastical divisions in Christendom, he said, had not been able to destroy the unity of the one Church, and never can destroy it while Jesus Christ is the one Head. Christian fellowship, too, is better than ecclesiastical recognition. When we talk about making Christian unity we forget the mandate of the Holy Ghost, "Endeavouring to keep the unity of the Spirit in the bond of peace." This Alliance has helped all the churches to keep this unity. This unity has been more imperilled by attempts at external conformity than by anything else. Let us always recognise this unity in any Church in which Christ is the Head, and in every individual Christian who has the Spirit of Christ. If we have the cordial fellowship of our fellow Christians we can spare all else. On the basis of that fellowship we have in this Alliance Christian unity, and, as a result, Christian co-operation in all good work, and against every evil power.

A warm supporter of the resolution appeared in

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the person of Dr. J. H. RIGG (Methodist). He recalled the wonderful stir of feeling and depth of emotion that characterised the early gatherings of the Alliance. If the Alliance had done nothing more than keep alive the truth of Christian unity it would have done much. A warm reference to the work done by the Archbishop of Dublin (who was present) in promoting the spirit of unity was cordially cheered. The influence of the Alliance, said Dr. Rigg, though unobtrusive, has been felt far and wide, especially in furthering religious liberty on the European continent. The condition of things to-day in this respect in some parts of the Continent is vastly different from what it was fifty years ago. There is much reason therefore to be of good courage as to the future. He also maintained that organic union is not the way to real unity. In so far as it could be attained, it would be imposing an iron swaddling band that would suffocate the spirit of unity and prevent that liberty without which there could be no unity whatever. There is at present a reaction against such organic union. Variety of view is needed for the completeness of truth which is too large to be fully represented by any one body of Christians.

Some fervid words followed from the Archbishop of DUBLIN, as a representative of the ancient Church of Ireland. He was proud to be associated with the

Alliance at such an auspicious celebration. While he did not desire corporate fusion, he did regard denominational differences as an evil, perhaps a necessary evil. Let us at least have fraternization and go on to federation; thus preparing ourselves for the complete fusion which we should realise in the life to come. The resolution was carried by acclamation, and the great audience then joined in singing the stately German chorale—

Now thank we all our God
With hearts and hands and voices.

"THESE FIFTY YEARS"

was the title of a bird's-eye view of the history of the Alliance, given by Mr. A. J. ARNOLD, General Secretary. Brief though it was in comparison to the amount of ground covered, it was much too lengthy for our columns. We can only give some salient extracts:—

To be strictly accurate, the Alliance is fifty-one years old, for it was at the conference in Liverpool in 1845 that it was practically founded. Even for two or three years before that date correspondence was taking place between friends of Christian union in Scotland and England on the one hand, and like-minded men on the Continent of Europe, and in America, on the other.

The interest thus evoked led in 1846 to the actual organisation of the Alliance, when some 800 brethren from all countries, and of fifty different Evangelical denominations, came together. This conference included many of the best men in all the churches, and some of the noblest Christian leaders of their time. They formed the Evangelical Alliance, not to create unity, but to give expression to a great truth—the oneness of the Body of Christ. The Society set before itself the promotion of brotherly love and union between the followers of Christ in various lands—by correspondence and otherwise; in seeking to maintain and diffuse the truth, to exert a beneficial influence on the advancement of Evangelical religion, and on the counteraction of infidelity, of Romanism, and of other forms of error and superstition, and the desecration of the Lord's Day.

The British organisation was the first formed (1846). Since then the great tree has been spreading its branches all over the world, sometimes taking the form of national organisations and at other times attaching themselves as branches to the British stem. There is now scarcely a country without its auxiliary of the Alliance. The latest addition to the Alliance family is Hungary. Only last

month, during the visit of the deputation of the Evangelical Alliance, which was sent to Buda-Pesth in connection with the Millennial celebration, over 120 Protestants in that city, and including some dignitaries of the Reformed Church, and other eminent men, signed a declaration approving the principles of the Alliance and expressing desire to be recognised as a branch. In the General Conference the Alliance meets as a whole, and to-night we inaugurate the tenth of these great international gatherings.

I must omit all reference to a large number of subsidiary matters, and touch only some of the more prominent features of the work. First, the observance of the week of universal prayer. This season of united prayer was commenced in 1846, shortly after the formation of the British Alliance, and for some twelve years was observed among members of the Alliance only. Then came an urgent request from missionaries in India that this week of prayer should be extended, and that the Alliance invitation should be addressed to Christians generally throughout the world. This plan was adopted, and henceforth the invitation was issued in the name of the whole Alliance, and the programme for the week has been adopted universally by Christians in all lands, and the observance has extended throughout the world, till now it is difficult to name a country where this week of prayer, in the early days of January, has not been introduced. The reports received from distant lands constantly tell of revivals of religion and increased spiritual life as following the observance.

Secondly, conferences. I do not now refer to the fifty annual conferences of the British Alliance, and which have often had important results. I refer more particularly to the international conferences of the Alliance, two of which have been held in London, seven in other European capitals, and one in New York. These Ecumenical assemblies have marked a distinct and unique feature in the promotion of Christian union in the wider and international sense. Not only have these gatherings been helpful in promoting brotherly love between Evangelical Christians of all lands, but the addresses given on a great variety of subjects relating to Christian life and work have been invaluable, and form a library quite unique in its way.

It would be interesting to follow the various efforts made during the past fifty years by the Alliance to obtain religious freedom for our persecuted brethren and sisters all over the world. Almost every country in Europe and many lands beyond have witnessed the persistent but calm and unostentatious efforts made by this Evangelical Alliance in favour of religious liberty, sometimes by the British branch acting alone, and at other times by the combined efforts of the various branches in Europe and America. This department of work has always been a difficult and delicate one. In many cases publicity must be avoided, or the persecution of our brethren would be accentuated rather than relaxed. Care and caution have to be exercised in regard to the statements made, and while this has led some critics, and even a few friends, to complain of the slowness of our methods, on the other hand it has established for the Evangelical Alliance a reputation for fairness and absence of exaggeration, which has given it an authority and an influence far beyond the expectations of its most sanguine friends. [Mr. Arnold's able review comprised many instances of this intervention by the Alliance on behalf of the oppressed, but space forbids quotation.]

In closing, Mr. Arnold said:—

Numerous instances might be given, did time permit, of the value of this department of the work in many lands, but enough has been said to indicate the lines along which the Alliance has been moving; and surely it may be claimed that it has been an eminently practical organisation, and one upon which God has set his seal—giving it a power and influence which has already been felt throughout the world, and which by his continued favour will lead to still greater results, until the time shall come when full religious liberty will be enjoyed in all lands, and the perfect unity for which our Lord prayed will be manifested.

At the beginning of his review Mr. Arnold mentioned the names of some of those who were prominent in forming the Alliance. Of those, so far as he knew, only two were present at the jubilee—Dr. Angus and Dr. Newman Hall.

Thereafter followed an address of welcome by Lord POLWARTH. In the course of his address he said:—"We meet to realise that our union in Christ is a marvellous spiritual fact. As members of the one spiritual body of our Risen Lord we have each our separate sphere, our distinctive appellation, our peculiar privilege to minister to the welfare of the whole body corporate. We recognise the fact that outward environment, national influences, education, and the trend of the historic past, have all had their share in the moulding of different types of mind, of preference for different forms of Church government and worship; and not less, that great unalterable truths, viewed from different standpoints, received under different influences, like giant mountains assume different aspects, and leave different impressions according to the manner in which they are received."

"Unity of life with variety of manifestation seems to be God's order in the world of Nature; Life, adapted and adapting itself to the world's great wants and to God's great purposes. It is less God's method in the Kingdom of Heaven—that Kingdom Christ came to establish on earth? Many are vainly idealising what they term the Reunion of Christendom: they base their hopes of blessing to the world on ecclesiastical reunion, on a vast re-organisation of the outward visible churches of Christendom. We desire to speak with all respect of earnest men, animated by noble aspirations; but we are bound to state we fear it is a human—not the Divine—ideal. We are reminded how painfully in the past have the churches aimed at uniformity, and with what disastrous results. Our blessed Lord's prayer for his own indicates also the nature of that union as one not of human organisation, but of a spiritual nature, manifest by that harmony with Himself and his Father, which shall commend to the world the beauty of the Divine character, and the riches of his grace.

"Met, as we are, from all countries, and representing companies of hundreds and thousands and millions, all marching on in the service of our one Sovereign, we would realise to-day that, in view of the great work to be done, alike in civilised and uncivilised lands, it is a solemn duty to hush every contentious word, and to come under the sublime influence of that calm Voice which long ago rebuked the disciples, when, with the hour of his great sorrow before Him, He toiled towards Jerusalem, and they disputed who amongst them should be the greatest. Oh, that the Christian Church would realise the difference between dissent and dissension! Dissent may be a duty—only let men weigh well and calmly if such a call come from God or man. Oh, that the Christian Church would learn to respect the convictions, yea, even the scruples, of her people. The spirit of persecution and intolerance is opposed to the mind of Christ. It is our duty to uphold the great fundamental verities of our faith: but even this must be done in a spirit of charity and love.

"Let us not be satisfied with a merely sentimental declaration of union, and of maudlin affection, which may evaporate or turn to vinegar; but let this, our Jubilee gathering, bring us so under the sway of the Prince of Peace as that we shall be pervaded by a spirit of love not less than Divine in its origin, and human alike in its spirit of genuine manliness and deep sympathetic tenderness. Let us seek to make this Jubilee gathering a hallowed epoch in our history—a fresh starting point of development in the spread of a spirit of unity, of charity, and of practical co-operation."

Lord Polwarth concluded his address by welcoming in turn the delegates from different lands.

Some additional words of fraternal welcome were addressed to the French and German delegates in their own tongues by Archdeacon SINCLAIR. He prefaced his remarks by a few hearty sentences of greeting to the American brethren. His stately, rolling periods in both languages were much cheered. He well observed, in closing, that there is a unity in which we ought all to share—a common individual union with our Lord Jesus Christ.

BRIEF RESPONSES

came from delegates. The venerable Pasteur HOCART spoke for the sister churches of France. The Christians there often sigh, he said, for more fellowship and co-operation, such as are to be found in more Protestant lands. Germany found a capable representative in Count BERNSTORFF, who said the Alliance was more than international—it was extra-national—it came down from heaven itself. He wished for it another fifty years of happy and useful life. A fervent wish by Count Bernstorff that the great Church of England should preserve her Protestant character received the loudest cheer

of the evening. Dr. JOHN HALL, of New York, was very happy in his response on behalf of the United States, and in his references to the outcome of the spirit of the Alliance in the Western land. Sir J. W. DAWSON briefly responded for Canada.

In somewhat broken English, but in terms of warm import, Rev. CAV. PONS, from Italy, spoke of the aims of the Alliance, and the appreciation of them by his Evangelical fellow countrymen. Austro-Hungary was represented by Prof. SZABO, of Budapesth, who enthusiastically echoed the sentiments of previous speakers. Then little Switzerland appeared, in the person of Dr. NAVILLE, of Geneva, who said the general Conferences in that city and in Basle had left good and lasting results. Dean VAHL, from Denmark, recalled the memory of the Copenhagen Conference. Dr. VAN WYK, of Holland, eloquently greeted the British brethren, introduced some of his fellow-delegates, and pointed out some historical links that bind together the two countries. Pastor STORJOHANN had the double duty of responding for Sweden and Norway, which he did in terms of warm gratitude to the Alliance for what it had done in Scandinavia.

A special interest attached to the utterances of the next delegate, Mr. PROKHANOFF, a Stundist, who spoke for Russia, and thanked the Alliance for the noble and continuous efforts made for his fellow-Christians. These trials are uniting the persecuted ones in Russia, and are forming out of them a Russian Evangelical Alliance. He looked forward to the time when a Conference would be held in St. Petersburg or Moscow. Another representative of a down-trodden people was Pastor BEHESNILIAN, an Armenian, who conveyed to the Alliance the salutations of the churches in Cilicia, the land of St. Paul. Greece had sent Dr. KALOPOTHAKES, of Athens; while Rev. M. J. ELLIOTT, of Alexandria, and Rev. R. BAYN, of Sydney, briefly replied for Egypt and Australia respectively.

Then was sung a closing hymn, and the interesting proceedings came to a close with the benediction.

JOINT CONFERENCE, MILD MAY.

The Mildmay Conference is not quite so old as the Alliance, but this year's is the fortieth Conference. The combined meetings opened on Tuesday morning with all the customary tokens of interest. Just on the eve of assembling a gentle rain began to fall, and this may have accounted for the fact that there was no crush for the opening session, though the hall was well filled in every part.

Lord POLWARTH took the chair, and punctually to the clock the proceedings began with the singing of the hymn:—

Holy, holy, holy, Lord God Almighty,
Early in the morning our song shall rise to thee.

Prayer in keeping with the occasion followed from Rev. D. B. HANKIN, Vicar of St. Jude's, Mildmay. He very tenderly bore up in his petition those who in different lands are suffering for conscience' sake. He also gave thanks that, owing to the terms of the Pope's encyclical, published in the morning papers, union with Rome now seemed impossible. The chairman read from Eph. iv. as to the unity in diversity that God has ordained in the Christian Church. Then was sung the historic Mildmay hymn:

Jesus, stand among us
In thy risen power;
Let this hour of worship
Be a hallowed hour.

After some notices from Colonel Morton, repeated partly in German by Count Bernstorff, the Chairman welcomed to Mildmay the foreign friends, in the name of the common Master. He then spoke some prefatory words on the theme of the Conference,

THE TRUE UNITY OF THE CHURCH.

The aspect of it to be considered this morning was that unity in its origin—new birth and life.

He traced this origin back to its eternal source in the loving heart of the triune God. It was manifested to the world in the incarnate Son, and was confirmed to the Church by the power of the Divine Spirit. The Church is Christ's, only because He dwells in it.

REV. W. E. BURROUGHS

was the first speaker, taking as the basis of his words Eph. iv. 3: "Endeavouring to keep the unity of the Spirit in the bond of peace." There is, he said, a false and specious unity, which is opposed to the real unity desired by the Apostle Paul. The Pope, in his latest encyclical, claims that St. Peter is the centre of unity in the Church of Christ. Mr. Burroughs thanked God that he belonged to a Church which had a better centre of unity than that. God means his Church to be one. The speaker's remarks were on the general subject of unity, and did not refer specially to the programme division—its origin in birth and life. The greatest hindrances to-day to the progress of Christ's kingdom are the unhappy divisions in the Church. What might she not have done for her Lord these nineteen centuries if she had been truly united!

At this stage, Dr. JOHN HALL, of New York, led the assembly in prayer, making special intercession for kings and rulers, and all in authority; that they might realise their responsibility towards their subjects, in granting freedom of conscience, and liberty to serve and worship God.

DR. OSWALD DYKES

continued the consideration of the subject of the day. All Christians, he said, desire to some extent to realise their unity. It may be done either through the possession of a common life, or through some organic form. We must respect the advocates of this latter method, however mistaken it may be. But it fails to embrace all Christians; there are more true Christians outside of Rome than inside its boundaries. Roman Catholicism simply unchurches all others, so that its unity after all is only the unity of a sect. Such a unity, too, is not truly spiritual, and therefore it is nothing more than a uniformity of framework—a poor sort of unity at the best, if it were attainable, which it is not. Primitive Church history shows that the Church has ever been multiform and not uniform. In our day, certainly, Christendom is split up and heterogeneous in the extreme, so that it more represents a battlefield than a body of Christ. So we must look deeper than the outside to that which is spiritual and vital—the unity of a common life—a living union with the personal Lord. There is nothing else that is common to all Christians and all true churchmen. This life springs out of the new birth, and it has no other origin. All the Apostles unite in testifying to this fundamental fact. This is the root mystery of Christian experience, which we call the birth from above. Whatever be the diverse outward forms, the deepest springs of every Christian meet in Christ and are unified in Him. This unity is the spiritual and eternal brotherhood of the saints. Surface differences cannot rend it; neither can misunderstandings, nor even enmities. It is indestructible, though we may doubt and dread and suspect one another, and even thirst for the other's blood. In heaven we shall see it to be so, but even here we may see something of it. Rome unchurches us, but we do not therefore unchurch them. All saints united to Christ, the Head, have communion in each other's gifts and graces, and we are bound to maintain that communion. There is a threefold aspect of this unity—first, that of a spiritual type of sanctified character, which may show much variety. There is also the unity of an organisation in which all the members contribute to the benefit of the whole. God has bestowed diversity of gifts so that our very differences enable us the better to serve the one Head. We are united by a third bond, that of love. We have far too

little of it; so far as we have it, it is a direct result of our secret possession of one common life in the Holy Ghost, as the regenerate children of our common Father in heaven.

A brief contribution to the expansion of the same theme was made by Pastor CORREYON, of Frankfort. He said that flesh and spirit can never coalesce; we must go out of one into the other. This fact of individual regeneration is the link that binds all the members of the Evangelical Alliance together. God has given variety in the natural world, and so He has in the spiritual world. We cannot become one gigantic whole, but we can mutually love and respect each other. Why should we think it necessary that, in order to love one Church, we must calumniate another? In Germany, those parts where the Holy Ghost has worked most largely are the places where the principles of the Evangelical Alliance are allowed to prevail. There are united prayer and Bible study, and such union is often more profitable than the most eloquent sermon.

The meeting closed with a hymn, and the benediction from Bishop Taylor.

The engagements of the week continue at Mildmay till Saturday morning. The Communion service will be held this year on Friday afternoon.

Our report of the proceedings will be continued next week.

Keswick in India.

We have completed our first Coonoor Convention for the Deepening of Spiritual Life, and our mouths are filled with praise because of the great things God hath done for us. Following closely upon the Ootacamund Convention, the gatherings here were blessed to some whose souls had been ploughed deeply by the Word there, leading them into possession of the peace that passeth all understanding.

The subject indicated for the meetings was "Abiding." The plan of the Convention was very similar to the parent one at Keswick. While the numbers were naturally small in comparison, the power of God was felt in a marked degree. On the first day, "I in Christ" was the theme expounded, and the position and obligations of the believer were emphasised. Next day, the "Indwelling Christ" was the glorious privilege offered to our faith. Hearts were bowed in shame and penitence as the barrenness of past experience was contrasted with the fulness of blessing, the height and depth of love, in which we might have revelled. It was a natural step to the consideration of "The Victorious Life" on the following day. Its conditions and possibilities were unfolded from the Word in demonstration of the Spirit and in power. The keynote of this day was "Sanctify Christ as Lord in your hearts," and the praise-meeting of Friday morning was alive with heavenly music set to that key.

As was befitting in this land, the Convention was brought to a close with two missionary meetings, where the needs and triumphs of the harvest-field were set forth by many tried workers. The importance and widespread influence of such a gathering are beyond reckoning.

The missionaries present are soon to be scattered over the land, and as the outflow of the water of life pours from the believing soul, its resurrection power shall be manifested in spite of the surrounding death of heathenism, and hope shall penetrate into the homes of despair. D. R. LOGAN.

Coonoor, Nilgiris, So. India.

The British Temperance League held its annual meetings last week in Halifax. A paper on up-to-date temperance advocacy, read by Mr. C. Wakely, of the U.K. Band of Hope Union, said that the cry of to-day must be the same as that in 1836. Total abstinence was the only cure for the drinking evil. Enthusiasm for the cause was essential to success. They must make use of plain and simple language in their addresses. Sometimes the manner of the speaker would prevail more with an audience than the matter. If they were to be faithful and successful advocates, good sense and kindly feeling must characterise the manner, and solid arguments the matter of their addresses. A vigorous discussion followed on clubs and their abuses.

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THE EVANGELIST.

"As a Thick Cloud."

By DR. G. F. PENTECOST.

GOD is pleading with backslidden Jacob and Israel to return to Him from their sins and backslidings, and his great argument is his grace and the fulness and freeness of his forgiveness. "Remember these, O Jacob and Israel, for thou art My servant: I have formed thee; thou art My servant; O Israel, thou shalt not be forgotten of Me. *I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins*: return unto Me; for I have redeemed thee" (Isa. xlv. 21, 22). The grace of this passage is most wonderful. Note that it is not an offer of forgiveness upon terms, it is an unconditional declaration of God's love and forgiveness, upon which He bases a plea, that his backslidden nation should return unto Him. He does not say, "I am thy Creator and Judge; thou art My servant; if thou wilt return unto Me, I will blot out thy sins and transgressions"; but as a father, heartbroken with sorrow, and yet overflowing with love to an offending son, God pleads, declaring all his heart and the fulness of his forgiveness, and beseeches the transgressor to come back to Him. It is the same beautiful Gospel proposition of which Paul tells us, "God was in Christ, reconciling the world to Himself, *not imputing their trespasses unto them*" (2 Cor. v. 19).

But look again at the fulness of this grace. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Many years ago I was walking with a companion through the higher Alpine regions between the Rhône glacier and the Wetterhorn. All about us, as far as the eye could reach, the magnificent mountains rose and stretched away, locked in the frigid embrace of the mighty glaciers, and some of them covered with freshly fallen snow; everywhere ice and snow overlaid the mountains, and filled the depressions between them, apparently as much a part of their substance as the earth and rocks of which they were formed. It was the early morning of an August day, the sun not more than two or three hours high, when our attention was attracted by a strange and, to me, novel sight. Before us, round about us in the distance, and above us, from the surface of the ice and snow there arose little thin patches of vapour, some of them seemingly not larger than one's hand; in the distance they looked like birds slowly rising into the sky, which at the time was one vast expanse of azure blue. As these little patches of mist arose they were almost as white as the snow whence they came; but as they rose higher and higher they took on grey and darker hues. At first they rose each separately, but in mid-air many of them united, until the sky was filled with clouds more or less large, constantly reinforced by the still-rising mist-patches, gradually increasing in size and blackness until, in the course of an hour or two, the sun was entirely obscured, and all the fair heavens filled with rolling clouds, driven by various contending cross-currents of air, like armies marshalling for battle.

Blacker and blacker grew the clouds, lowering and ominous with dark threatenings. Now on the far-off horizon there flared across the cloud a luminous glow of sheet lightning, followed by the rumble of distant thunder. This was but the beginning of one of those fierce Alpine storms of which I had read, Presently the artillery of heaven sounded nearer, and the lightning flashed forth in angry flames, followed by terrific peals of thunder; blacker grew the clouds, swirling and rolling under the impulse of rising winds; from every quarter of the sky the lightnings flashed, and peal after peal of thunder rent the air, until at last one vast, angry, ragged flame of light cut across the sky, blinding our eyes and causing us to crouch as if smitten by the bolt; and followed by such a crash of thunder that the very mountains seemed as if they were being rent from their solid bases; then came down rain such as I

had never seen. We fled for refuge under the shelter of a great rock, and watched with trembling a storm of such fury as I had never dreamed of.

For an hour the storm raged; but there was another force at work beyond and above the storm-clouds. The rain ceased, the winds grew quiet, the lightning no more flashed, and the thunder ceased its dreadful roar. By-and-bye there came a rift in the darkness above, and a patch of blue sky appeared. Then the clouds were torn into bits and began to roll away—where they went I do not know—and the glorious sun shone forth, triumphant over that awful storm and those terrible clouds which provoked, if they did not breed, the lightning and thunder. In less than an hour there was nowhere a cloud to be seen in the heavens, but everywhere the glorious sunshine filled space. The whole scene, from the first rising of the little mist-patches till the passing away of the storm and the return of the sunshine, was a scene of surpassing wonder, terror, and beauty. Now the clouds were all blotted out, heaven and earth were once more reconciled, and those mighty mountains, but a little ago wrapped in sullen and awful gloom, trembling from base to peak in the riven air, appeared the embodiment of a peace that seemed eternal.

Then I thought of that beautiful passage of Scripture, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." And God talked to me out of those rising and dissipated clouds: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," etc. (Matt. xv. 19). These are the clouds that arise out of our hearts, and are turned into deeds, which rise finally into a cloud-mass of sins, which hides God's face from us and fills all the space between us and God with wrath. Our sins breed the lightning of God's wrath, and the thunders of his holy law roar in our ears and make our soul to fear and quake, as did Moses when he stood upon the "mount that burned with fire," that was smothered in blackness and darkness, rent with tempests, and the sound of a trumpet and the voice of words," as he received the law from the hands of God. The power behind this cloud of wrath is God's forgiving grace, and the reason why we are not smitten with the thunderbolt of God's righteous anger is because He who came forth to deliver to us the message of mercy has Himself received the thunderbolt in his own soul. "For God made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Oh, my soul, take thy stand in Jesus, and look up, and behold thy transgressions as a thick cloud, and thy sins as a cloud, all blotted out, and nothing remains in the blue sky but the sunlight of God's blessed love!—*Marylebone Presbyterian Pulpit.*

For His Little Ones.

An appeal for seaside and country holidays for the sickly and suffering children of the poor of London and elsewhere.

SWEET in its elysium bower,
Blooms the queen-rose crimson red,
And the royal white lily flower
Lightly lifts its graceful head.
Heaven-kissed bells, dewcups unfolded,
Rainbow blossom, sweet and fair,
By the Great Creator moulded,
Breathe his wondrous love and care.
But the children, his own flowers,
Blossoms of his life Divine,
Through the glorious summer hours
In foul courts and alleys pine.

Happy birds are gaily singing
In the vaulted blue above,
Midst each emerald arch are singing
Paeans to the eternal Love.
But his birds whose song of gladness,
Is of all to Him most dear—
They are dumb with pain and sadness,
Moaning low in garrets drear.

O my sisters, O my brothers,
Wind, and wave, and sunbeam play,
And the young lambs by their mothers
Gamble all the live-long day.

But his own wee lambskins weary
For the green fields and the trees.
Wind, and wave, and sunbeam cheery,
Love the seashore; so do these.

Brothers, sisters, would you listen,
'Tis the Saviour's pleading voice,
"Midst wood, streams, and waves that glisten,
Bid My little ones rejoice."

HARRIET JOURN EVANS.

Dr. Barnardo's Festival.

IF such a thing were possible Dr. Barnardo may be said to have excelled himself in his summer festival, held last week in the Albert Hall. The spasm of fashionable slumming that seized on Belgravian Society some years ago seems long since to have passed away; but the slums and their products remain. Drink, vice, poverty and misfortune continue to bring forth their perennial harvest of destitution and wretchedness. There is, as yet, no failure in the supply of London waif life, and Dr. Barnardo's big family year by year grows bigger still. The very large and brilliant company that gathered at Kensington Gore on the afternoon of Midsummer Day proves that this work of child-rescue and child redemption retains all its intensity of interest and attraction.

Of course, Dr. Barnardo's method of presenting his case has much to do with the success of his festivals. The modern world is somewhat tired of speeches, but spectacle never seems to pall upon it. As the Albert Hall is eminently a place for display rather than wordy disquisition, it suits admirably such realistic exhibitions of philanthropy in process as were to be seen in it last week. This year Dr. Barnardo omitted that sadly striking bit of realism—the animated bundles of rags, bones, and dirt that constituted the most recent rescues from boy and girl slumdom. Perhaps Society is getting too squeamish to face the naked truth. Certainly the sight of the children after they have been transformed from walkscarecrows into visions of health and beauty, is less likely to disturb the night slumbers of the comfortable spectator. But the picture seemed to lack something of completeness by the absence of contrast.

Dr. Barnardo was fortunate enough this year to secure the presence among his sympathising auditors of the Prince and Princess of Wales and their two unmarried daughters. These royal folk must long ago have been satiated to the point of repletion with sight-seeing and popularity; at any rate they appeared to show a close and deep interest in the specimen illustrations of Dr. Barnardo's many-sided mission work that were presented to them in the spacious area of the Albert Hall. These illustrations were much of the same pattern, and on the same scale, as bygone festivals have familiarised us with. But they can bear a lot of repetition, and we scarcely think it will be necessary for Dr. Barnardo to vary his programme much for years to come. The presence of the royal visitors doubtless drew a proportion of the audience, but if they had been absent more than enough remained to hold the attention and excite the admiration of every Christian mind and heart.

When the royal party had taken their places at five o'clock, and the Duke of Sutherland had formally filled the chair, the immense juvenile choir that covered the great orchestra sang an opening song of praise. These youthful choristers were rather overshadowed during the evening by the exciting performances of the arena, but of them-

selves they constituted a splendid and convincing argument for the work—Dr. Barnardo's Homes. A prettier sight could not be seen in a long day's march, than these serried ranks of lasses with their fresh and smiling faces, and their pretty coloured frocks; while behind were groups of equally bonnie boys. To think that in the great majority of cases they had been, a short time before, forlorn and tattered waifs of London streets! Verily great is the transforming power of Christian care and kindness.

The Archbishop of ARMAGH offered prayer, not extempore it is true, but framed in language of wonderful appropriateness and beauty. Then the children sang the stirring strains of "The Empire Flag," with the waving of a forest of tiny Union Jacks as a chorus accompaniment. Letters of apology from many absent friends having been read by Archdeacon Sinclair, to the silver-tongued Canon FLEMING was entrusted the task of greeting the royal party in words of loyal welcome and gratitude for their kindness in being present. The Canon was thoroughly equal to the occasion, and his words rang out clearly through the wide spaces of the hall. Having uttered some courtly words of appreciation, he said:—

£1000 the third year. It must be understood, however, that all gifts to that fund are special and extra, and must not be allowed to interfere in any way with the permanent and general fund for carrying on the work. There are ample reasons why the nation should take care of its children. The country suffers if it neglects its children; the country will pay for it if it neglects its children. The cost of education is far less than the cost of neglect. Every child born has a right to clothing, food, and education. He has a body, a head, and a heart. But he has also a soul; and so this is Christian, saving work. No law can do it. The law can restrain, but it cannot train. No Government can do it. Nothing can do it but practical Christian love. For these children before your Royal Highnesses, and thousands like them, are not outcasts. They are our own children—English, Irish, Scotch. They plead with us all, and the babes will plead without a voice. Above all, they are the children of our Father in heaven. If our Saviour were here to-day He would not call them outcasts. He would take them in his arms. He does take them in his arms, and He says, 'It is not the will of your Father in heaven that one of these little ones

should perish.' In his name we say to this vast audience:—

Gather them in from the lanes and streets;
Gather them in from their dark retreats;
Gather them in from the dens of crime;
Gather them in in their early prime;
Gather them in for their country's weal;
Gather them in with a Christian zeal."

Surely a neat, compact, comprehensive, eloquent, and altogether admirable little speech on behalf of a great cause. It was somewhat later in the proceedings before the Prince of WALES made his brief reply, but it may be given here for the sake of continuity. His Royal Highness was warmly cheered as he rose and said:—

"The Princess of Wales and myself experience great gratification in attending the celebration of the thirtieth anniversary

of these national institutions for waif children. For many years we have both taken a deep interest in unceasing endeavours to solve those problems of poverty which must claim the attention of all thoughtful people. It is clear, beyond all doubt, that thousands yearly begin their early life with very remote prospects that they will be blessed with an education which will assist them in earning an honest livelihood. These Homes are, I believe, carrying out a work dear to all who wish well to their country, inasmuch as they have reclaimed thousands of children from the slums, and are still continuing their benevolent labours. We have seen something to-day of the healthy and homelike surroundings, and the excellent training which the Homes provide for the children they receive. It must be our great wish that continually-increasing success may attend the operations of this beneficent and national work. I am sure we all regret that its progress should be jeopardised by the accumulation of liabilities such as those which have been described to us. The committee and trustees have, I think rightly, decided to make a great effort, this thirtieth year of the foundation of the Homes, to remove this encumbrance. I trust they will be successful. As we all know, Dr. Barnardo has laboured indefatigably, and I am sure he deserves some mark of approval from the public for all he has done in his important philanthropic work."

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H.R.H. THE PRINCESS
OF WALES
accepting posies from
two wee waifs.

"Dr. Barnardo's Homes have now for a period of thirty years opened their doors to every sort of destitution. No doors could be opened wider, for no really destitute children are refused. No bar of birth, or creed, or physical health prevents their admission. Cripples are welcomed, and some come even to suffer and to die. During these thirty years something between 30,000 and 40,000 boys and girls, from babyhood to the verge of adult age, have been received, and nearly 5000 inmates are cared for now, day and night, clothed, fed, and educated. Emigration, carefully organised and carried out, has been the key to much of the success of the institutions. More than 8000 young men and young women have gone forth as emigrants to Canada and elsewhere, to start a fresh life; with this amazing result, that ninety-eight per cent. have proved themselves worthy.

"The financial needs of the work are great. It has no endowment whatever; it is dependent upon the benevolent public for support. The council and trustees avail themselves of this thirtieth anniversary to beseech all who are interested in this national work, to assist them in creating

A RESERVE AND FOUNDATION FUND of £150,000, to be spread over three years. If any one of you to-day shall put down your name, on the paper in your programme, for £3000, you will have only to pay £1000 this year, £1000 next year, and

THE FOUNDER'S ILLUSTRATIONS

may be designated the backbone of the meeting; the report itself was "taken as read." It is a goodly volume of over 150 pages, and will well repay careful reading. Those about to start on a holiday might do worse than put a copy into a corner of their portmanteau for perusal at quiet moments. The short running commentary which Dr. Barnardo gave, as his "illustrations" came on the scene, was lost, we fear, to the great mass of the audience, but the successive pictorial representations that filled up the great area were watched and cheered and immensely enjoyed. We can only refer to them in the briefest terms.

First of all the floor was converted with surprising celerity into a polyglot workshop, where thirteen distinct handicrafts and callings were seen in full operation—a regular beehive of busy industry. Next came some pretty flag drill by Ilford girls, who were neatly dressed in blue or white or mauve. "Babies' Castle" was perhaps the success of the evening. The arena was constituted as if by magic into a vast nursery and playground, in which young children of different ages were seen at play, at tea, or in the process of being put to bed. Two pretty flaxen-haired little tots were taken from their cots and gently guided by Dr. Barnardo to the platform, where they presented posies to the Princess of Wales, and were graciously received by Her Royal Highness amid the applause of the admiring company. Thereafter followed, in more or less quick succession, battalion drill by a company of smart boys; a very realistic and amusing rehearsal of the old nursery rhyme, "Four-and-twenty blackbirds"; life and work at the girls' village homes—cooking, washing, making and mending clothes, etc.; a procession of trades, each carrying their insignia of office; a cricket match by cripples; the quaint and extremely pretty picture of the Maypole on the village green; a party of young lad colonists arrayed for the voyage to Canada, and a larger but younger contingent of girls "radiant in red caps"; besides other exhibitions of drill and gymnastics. It was a right royal feast of pretty, splendidly arranged spectacle, and surely no one who saw it could withhold their admiration or repress their delight.

The royal party had to leave for other engagements early in the evening, but the proceedings went on for the space of over three hours. Before the close the thanks of the assembly were given to the chairman in short earnest speeches from Canon Wilberforce and Lord Kinnaird. His Grace the Duke of Sutherland briefly responded. His wife, the fair young Duchess, had left with the royal party. Prizes were presented to "old boys and girls" by the Duchess of Somerset, and there was cheerful music galore from Mr. Proudman's youthful choir. At what hour the boys and girls and children reached their respective destinations we should hardly like to guess; but they certainly earned their night's repose, although the excitement of the day probably kept them wakeful enough.

Australian Aborigines.

DEAR SIR,—During the past year our dormitory has been built. It has cost over fifty pounds, and is paid for, but is not finished for want of means. The building requires windows and other items. We have found the dormitory a great boon, as we have the girls more under our control and away from the camps.

There is a large field here. From this centre a great number of camps of different tribes can be reached. My son spent over a week in visiting some of them lately, but as the weather was very wet he could not do as much as he wished. He hopes to visit them regularly, taking medicine to the sick and gradually overcoming their prejudices and winning them over. The children on the Mission all look bright and happy and are making fair progress in school. The poor old people we cannot do much for. The Australian aboriginal is such an inveterate wanderer it is hard to reach him; even when they have been living in civilisation for years, an uncontrollable desire to wander seem to seize them at times, and off they go.

Our hearts have been gladdened by a request for baptism from one of the boys. We were looking for the coming of some of the brighter and more intelligent boys, and did not expect him. How little we can tell where the Holy Spirit is working.—Sincerely yours,

MARY A. GRIEDLE.

Yarruhbah, Bellenden Ker, via Cairns,
North Queensland.

Pan-Presbyterian Council.

AT the morning session of the Council on Monday, last week, it was decided that the next meeting of the Council should take place in 1899 at Washington, U.S.A. A fraternal address from the Ecumenical Methodist Conference was received and read.

The subject of consideration for the morning was "Church Service." Dr. DAVID STEELE, of Philadelphia, gave a paper on "The Reading of the Scriptures." It was the reading of the inspired Word in the family and in the church that had given strength, stability, and glory to Protestantism. Professor DICK, of Belfast, spoke on "Prayer," which he urged must always be made to God in the name of Christ in dependence on the Holy Spirit, and in submission to the Divine will. Professor STEWART, St. Andrew's, dealt with the place of "preaching" in the church service. A succeeding speaker remarked that the power of preaching lay not so much in argument against unbelief, as the direct immediate presentation of the Incarnate Son of God to the hearts of men. "Praise" was the theme of an address from Rev. T. J. WHELDON, Bangor. He advocated simplicity of language in the hymns of the sanctuary, and said the music ought to further the true expression of the words. Dr. BLAIR, in speaking of "the Sacraments," repudiated the doctrine of baptismal regeneration which was being taught in certain Presbyterian churches. "Christian Giving" was the subject of several speeches. At the evening assembly Lord OVERTOUN spoke on "The Dependence of Presbyterianism on Vital Godliness." Next to the Bible, he said the Presbyterian system owed more to the Shorter Catechism than to any other book. In their body ecclesiastical orders were of small moment compared with the life of Christ pervading the whole Church, and they refused to believe that grace could be conferred either by baptism, confirmation, or ordination.

Tuesday was missionary day. Among the aspects of the missions set forth during the day were "The Student Movement" (by Dr. George Smith), Bible Circulation, Industrial Missions, Centenary of Scottish Missions (by Rev. John Smith, D.D.) etc. Reports were given by Dr. Valentine, Agra; Rev. John Roberts, India; Mr. Ward, of Teheran; Mr. Murray, from the Cape; and others. A strong resolution as to the Armenian atrocities, backed up by a powerful speech from Dr. Ross Taylor, was passed in a rising vote of the council.

On Wednesday the Council took up the topic of "Modern Apologists and Criticism." Principal McVICAR, Montreal, read a paper treating on relations between philosophy and theology. He believed theology had nothing to lose, but everything to gain, by the sober exercise of a reverent critical spirit. They must hold themselves free to receive light from all quarters. On the other hand, many philosophical wranglings had obscured, and even buried beneath heaps of learned rubbish, God's message of redemption, love, and mercy to a fallen world. When physicists and materialists had done their utmost, the whole mass of spiritual phenomena was still unaccounted for and untouched. In a paper on "Methods on Biblical Criticism," Dr. KIDD, of Glasgow, said that in all critical study pre-supposition should be laid aside, and the evidence adduced judged on its own merits. Prof. ZENOS, of Chicago, thought the Church, instead of showing indifference or antagonism to criticism, ought to regulate and control it. An interesting discussion followed.

Wednesday afternoon was taken up with a garden party at Lord Overtoun's residence near Dumbar-ton, which was attended by some 600 or 700 delegates, and was a very pleasing function.

In the evening papers were read on Sabbath-school work, and the claims of great cities. In the forenoon of Wednesday a Women's Missionary Conference was held in the Queen's Rooms, when addresses were given by various ladies.

On Thursday forenoon and afternoon interesting reports were presented as to religious life on the European Continent. Despite many difficulties and hindrances, the outlook was considered hopeful, and such as to encourage continued efforts towards the evangelisation of the European countries. The position of the Stundists in Russia received sympathetic consideration. The aggressive work of the American churches was reported on at the evening session. The efforts to evangelise the coloured population were favourably mentioned by one speaker.

The Council meetings were resumed on Friday morning, when the questions of arbitration, temperance, Sabbath observance, and the purity of the press were successively considered. Reports were also presented on church work in Australia, New Zealand, Cape Colony, Canada, and the West Indies. In the afternoon there was a reception at Glasgow University, when some interesting fraternal speeches were delivered. The valedictory meeting was held in the evening at St. Andrew's Hall. A resolution of sympathy with the Stundists was passed. Dr. Marshall Lang was elected president of the next Council, to be held at Washington. Various expressions of thanks were heartily offered to all who had taken a leading part in the proceedings, and the Council was dissolved.

Prophetic Convention.

AS in past years, the Clapham Prophetic Convention was held at the Conference Hall, 143, Clapham-road, under the auspices of Mrs. Meredith's Institutions, June 23-25. Mrs. Meredith, owing to ill-health, was unable to be present, but her message to those present was:—"Surely the Lord God will do nothing but He revealeth his secret unto his servants the prophets" (Amos iii. 7).

On the opening day, after Rev. J. G. TANNER had spoken on "The man clothed in fine linen," Pastor FULLER GOOCH dealt with prophecy as a light that shineth in a dark place (2 Peter i. 19-21). Prophecy holds such an important position in Scripture that it cannot well be let alone. Its golden thread runs throughout the Holy Book. All who were saved in the old dispensation were saved by faith in prophecy; faith, then, looked forward to a suffering Saviour, just as faith now looks back.

In the afternoon, Rev. N. S. TAYLOR gave a Bible reading based on John xvii. 20-22. He showed that the unity of the Church and the unity of Christendom are not synonymous; unity with such corrupt churches as the Roman and Greek is not the unity that Jesus prayed for. The unity of the Church, as a body, cannot be manifested till Jesus comes again, because the Head is absent. Rev. R. E. HINGSTON also gave a Bible reading.

At the evening meeting, Rev. H. C. STURDY spoke on Revelation. In Rev. i. 1, "must shortly come to pass," the meaning John wished to convey was, that when these prophecies were commenced to be fulfilled, they would come to pass speedily. This being so, the prophecies contained in Revelation are not in connection with the fall of Jerusalem. Dr. ANDERSON also gave an exposition on Revelation, and Rev. J. URQUHART followed.

On the second day of the Conference Dr. McKILLIAM expounded Matt. x. 5-20. To see the meaning of God in prophecy, we have to be taught the difference between Jew, Gentile, and the Church. Rev. N. S. TAYLOR gave a Bible-reading; as also did Rev. A. WOOD, who showed the personality and office of the Holy Ghost.

In the evening Mr. RUSSELL HURDITCH spoke of "the approaching dawn of day." 2 Peter i. 19; Romans xiii. 12. Retrospect—one long dark night. Prospect—an approaching dawn, a bright morn. May we be ready, waiting, watching, and working when the Master comes. Rev. W. FRITH's subject was—"The Worship of the Age to Come."

Rev. R. MIDDLETON, on Thursday morning, spoke on "Present Signs of Christ's Coming." (1) The revival of the same missionary spirit that energised every saved soul in Apostolic times. (2) Jews are fast returning to Palestine; half the total number of Jews now in Palestine have arrived there within the last seven years. (3) Grievous times shall come; there is a recrudescence of devil worship. "On earth distress of nations with perplexity," a tremendous increase in the number of men trained to kill one another.

Pastor FULLER GOOCH spoke on the threefold office of Jesus, that of prophet, priest, and king. As a prophet He came to Nazareth and preached deliverance to the captive. As a priest He was led to Calvary, and offered Himself up. As king He shall return to reign! Rev. N. S. TAYLOR pointed out the necessity of a literal interpretation of Holy Scripture. In very few cases is it purely figurative.

Rev. G. D. HOOPER gave the last address, on the "Testimony of Prophecy, Parable, and History to our Lord's Second Advent." The signs of Christ's coming have never been so focussed up as they are now. There is anarchy, lawlessness, government without God.

The Conference was well attended.

An Epping Forest Convention.

TWO pleasant and profitable days were spent in the Forest at the close of last week in Bible study and friendly conference on the Lord's work. The meetings were held in a marquée, and the delightful weather and informal character of the proceedings combined to render the gathering a quiet, happy time of spiritual rest and refreshment.

Friday morning was devoted to the consideration of "The Holy Spirit." Mr. R. C. MORGAN, who presided, opened the proceedings with a few helpful and heart-searching words on the great need of the Church—the power and fulness of the Holy Ghost.

Pastor GEORGE TURNER stirred the hearts of many as he spoke of the threefold work of the Spirit of God as set forth in the Gospel according to John. (1) "He shall bring all things to your remembrance," assuring the disciples of full inspiration and authority, in writing the Gospels and Epistles of the New Testament. (2) "He shall guide you into all truth," guaranteeing direction and guidance in the settlement of questions and difficulties in the founding of the early Church. (3) "He shall show you things to come," securing them against surprise in the development of events, and of evil without and within. While these promises were of first application to the little band who surrounded the Lord Jesus Christ, they are of equal force, when claimed by faith, for the believers of these latter days.

Dr. A. SCHOFIELD, Mr. W. R. LANE, and Mr. J. W. JORDAN followed with practical and pointed words on the indwelling of the Holy Spirit, and the need that every worker should seek personal filling for service.

The afternoon was devoted to Home and Foreign Missions. Dr. SCHOFIELD, who presided, led the way with some earnest thoughts on true service. Mr. R. C. MORGAN gave an account of his visit to South Africa, and his observations of Christian work amongst colonists and natives. Mr. J. P. DE RAT, of Johannesburg, added brief testimony as to his long experience at the Cape and in the Transvaal. Mr. J. JACKSON spoke of the Mission to Lepers, and Mr. C. STUART THORPE of rescue work among young women and homeless, wayward, endangered girls.

In the evening Mr. J. W. C. FEGAN presided. The subject of the Lord's coming was introduced by Mr. CHARLES INGLIS, who dealt with elementary but essential truths, showing that death is not the Lord's coming, that He has promised to come personally, even as He went, and that his coming involves translation, transformation, and coronation. Pastor FULLER GOOCH dealt with "Past Revivals," such as that in Josiah's day, in Hezekiah's reign, and on the day of Pentecost, drawing many important lessons therefrom. Pastor D. M. CAMERON followed with reminiscences of the 1859-60 revivals in Ireland and Scotland, and indicated various tokens that God is about to arise and visit his people with reviving.

On the second day the morning meeting was again devoted to important doctrinal themes. Mr. ROBERT BURN, who presided, briefly introduced the subjects to be dealt with. Mr. W. R. LANE, starting with Rom. v. 19, "By the obedience of one shall many be made righteous," spoke of Justification under various aspects. Man, by virtue of his relation to the first Adam, is a sinner, independent of personal transgression; and, on the other hand, the believer becomes righteous before God apart from any question of individual merit. In Adam by nature, in Christ by faith: the whole human race is summed up under these two headships. By natural generation we are in the first Adam, by regeneration we are in Christ. To be in Adam is to be an heir of sin and death; to be in Christ is to be an heir of righteousness and life. We are justified as to source, by grace—as to merit,

by blood—as to instrumentality, by faith. In the righteousness of Christ we shall stand accepted for ever in the presence of a holy God. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

Dr. NEATBY came next, with the correlative doctrine of Sanctification. At a serious crisis in Israel's history the people were called upon by Joshua (vii. 13) to "sanctify yourselves," so now, ere any great work is done, God must have his people sanctify themselves. In the deepest and fullest sense sanctification is by blood, and is complete for ever before God; but in another sense (as exemplified in 2 Cor. vii. 1) we have to "cleanse ourselves," yielding to the mighty operation of the Holy Spirit. "Perfecting holiness in the fear of God." Dr. GRITTON further developed these themes, linking the two truths together in a few weighty sentences.

Mr. T. B. MILLER, who presided in the afternoon, introduced the subject of evangelistic work.

Mr. H. D. BROWN, of the Christian Colportage Association, gave a short account of the work of that society, which now employs 125 colporteurs, who are stationed in various parts of England, and go from house to house selling the Holy Scriptures and Christian publications, about 42,000,000 of which have been circulated in this way by the Society. These have for the most part been sold to people who had no desire for such reading. Excellent opportunities are also afforded for personal dealing with people on whom the colporteurs call. God has greatly blessed the work to the conversion of sinners, as well as the comfort of his people.

Several of the colporteurs followed with brief and deeply interesting incidents in connection with the whole work, showing what wonderful access they got to people by this house-to-house visitation, and how the Lord was blessing the work.

Mr. W. J. LOCKIE described the work of the Paris City Mission on lines similar to those of the L.C.M., and asked prayer for this difficult work in the French capital. Mr. J. W. C. FEGAN spoke of Ragged School work, enlarging on the imperative necessity of adhering to the old principle of teaching the Word, and seeking to win the young to Christ. Mr. BOYER added a brief account of his labours among drift and cripple children; while Mr. HUNTER, of St. Vincent, West Indies, spoke of the Lord's work among the freedmen.

The evening meeting was largely attended. Mr. G. E. MORGAN gave an address on "The Place of External in Open-air Preaching," and Messrs. FRANK COCKREM, J. E. TAYLOR (Aylesbury), BARRY WAKE, and RANSOME WALLIS followed with brief accounts of open-air service and of the work of the Open Air Mission. These words found illustration in an open-air service with which the Conference was brought to a conclusion.

The Armenian Massacres.

DEAR SIR,—The readers of THE CHRISTIAN who have so generously contributed to the relief of the sufferers for Christ's name in Asia Minor will be interested to hear, through the missionaries who have dispensed their gifts, some of the hopeful results already manifesting themselves amongst the sorrowful people. As it is still inadvisable to give names of persons and places, let it suffice to say that I quote from three veteran labourers in the field, who reside in far apart localities, large centres of mission work and, alas! of massacre also:—

1. "This money which comes to us for relief is of inestimable value. The widows and children of martyred preachers, the preachers, pastors, and many others of our congregations cannot be put upon the general relief list. We have given various sums to twenty-six pastors and preachers, eight families of martyred preachers, to fourteen Bible-readers, and three teachers, aside from what we have given to other members of the household of faith. It is impossible even for us who are in the midst of this destitution to comprehend it in its magnitude."

2. "Yours of May 1 is at hand, and has lifted a very heavy burden from our hearts. There were so many, and such urgent and heartrending needs, and so many of our helpers and faithful workers for whom a fair share of the general relief fund was so painfully and cruelly inadequate. We take it as a special provision of the Good Shepherd for his own sheep, made through your loving hearts and hands

that we are able to cheer up our stricken workers and enable them to go on with their good work. The religious opportunities of these days of sorrow and darkness are most encouraging—I believe the Armenian people are receiving impressions and impulses in these days that will very powerfully influence them for good in the future. The outlook is still dark, but I hope there is light ahead."

3. "Our work was never in a more prosperous and hopeful condition than at present. Our chapel congregations are twice and three times larger than formerly, some 120 scholars in our schools against fifty and sixty in former years; the women's meetings were never so full and interesting as now, and on the first Sabbath of this month, at a very solemn communion season, two were received to church fellowship. People have ceased to apply opprobrious epithets to Protestants, formerly so common. All prejudice is broken down, and we are heartily welcomed to all houses. Some, until lately strangers to us, now urge the missionary ladies to bring the women's prayer-meeting to their houses. We may be confident that evangelistic work will take a new spring forward, and this is the very time to strike the hardest blows."

In these communications two points stand out vividly. First, the original need for material relief has not expired. Second, a new need shows itself, and must be met. The stricken people hunger for the Bread of Life. Thank God, all the native pastors and workers are not slain. These escaped ones are ready to use all opportunities for the Gospel as they arise. Aid is needed at once for evangelistic work. We ask the prayers and assistance of God's people.—Yours faithfully,

W. A. ESSERY, Hon. Sec.
Bible Lands Missions' Aid Society.

7, Adam-street, Strand, W.C.

The Month & its Lessons.—7.

JULY.—The Summer Month.

JULY is generally one of the hottest months in the year, and brings all kinds of seeds and life to perfection, an emblem of the perfecting grace of the Holy Spirit in the hearts of the faithful. The close of the 65th Psalm describes this month very nicely: "Thou crownest the year with thy goodness, and thy paths drop fatness," etc. Yes, earth proclaims his goodness infinite, and his power Divine.

LESSONS FROM THE SUMMER.

1. *Summer Season*.—A token of God's covenant (Gen. viii. 22). FAITHFULNESS.
2. *Summer Weather*.—A sign of God's care (Psa. lxxiv. 16, 17). GOODNESS.
3. *Summer Life*.—A type of spiritual life (Matt. xxiv. 32; Jer. xvii. 7, 8). POWER.
4. *Summer Fruit*.—A picture of perfect life (2 Sam. xvi. 1, 2). GRACE.
5. *Summer Time*.—A reminder of opportunities (Prov. x. 5; Rom. xiii. 11). PATIENCE.
6. *Summer Days*.—A light to seasons of service (Prov. xxx. 25). DILIGENCE.
7. *Summer Ended*.—A warning of lost privileges (Jer. viii. 20). DESPAIR.

The seasons are books of God's wisdom (Psa. xix. 1-4); marks of God's love (Jer. xxxi. 3; Rom. xi. 29), and types of God's grace (Psa. lxxxvi. 15; 2 Pet. iii. 9).

The brightness and freshness of summer life is a picture of happy spiritual life—in its force and vigour, its foliage and its blossom, and beauty (John x. 10).

July sunshine thrills the heart,
Bids its cares and pains depart,
Causes hope its lamps to light
In the darkness of life's night,
Whispers of the blissful band,
Safe within God's summer land.

There appeared to a beggar one day, by the way-side, a beautiful being, with her outstretched hands laden with treasures. As he gazed at her in stupid surprise, she glided past him; but she returned with her treasures still held out to him, and once more with beseeching eyes, as if she would compel him to take what she offered, she passed slowly by and disappeared. She had no sooner gone, than, as if waking from a dream, he hurried eagerly in the direction she had taken. He met a traveller, and said, "Have you seen a beautiful stranger, with her hands full of the very things I want, going along the road?" "Yes," replied the traveller, "her name is Opportunity, but once offered and once refused, she never returns."

C. EDWARDS.
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Friendless and Fallen.

THE secretary of these valuable Institutions sends the following facts as to the piteous pleas for help reaching him by well-nigh every post:—

At the end of May a Christian lady in Northampton wrote about a girl, aged sixteen, whose parents are both drunkards, and the mother living an immoral life. The poor girl's home is bad, and she is in great moral danger. She has never had a fair chance in life. So bad indeed are the surroundings of the entire family that a local society is interposing on behalf of the younger children.

The next day a clergyman, interested in the rescue of a young girl, gave the following particulars:—"Her father is a drunkard, has more than once turned the girl out of the house; and she, with an elder sister, have stayed out all night for a week together, getting a bed at neighbours' houses, or sleeping in an outhouse."

Three days afterwards the wife of another clergyman had occasion to write about a girl who was sixteen years of age in December last. When only eleven years of age she had been waylaid in a lonely lane by a lad, who criminally assaulted her, for which offence he was sent to prison for three months. The lady says the home is utterly degraded. The girl's mother has illegitimate children, the house is filthy, and the habits disgusting. The day following the receipt of the above a metropolitan clergyman wrote about two girls, aged seventeen and fourteen, and expressed the fear that both of them were fallen. The whole family—father, mother, and four children—are living in a small back-room, which is in a very insanitary condition. The parents drink, and the elder girl has been in prison for theft.

The next day still another sad case was brought to notice. A girl, aged fifteen, the eldest of a large family, all of whom, with the exception of herself, have been placed in the union workhouse. The mother, a drunken, unprincipled woman, has now deserted her. From her earliest childhood she has been allowed to go in and out of evil houses for the sake of the few pence she got for running errands.

The writers of the letters in the above cases earnestly asked that the unhappy girls on behalf of whom they wrote might be admitted to a Home as the only hope, humanly speaking, of saving them from a life of degradation and shame.

What shall we do? This is indeed a momentous question, when bodies and souls are trembling in the balance, and the reader will at once agree that the only Christian course open is to receive them in Christ's name, and do all that is possible to give these poor helpless, neglected, and almost lost girls, a fair chance in this life, and in the life that is everlasting.

In each of the foregoing cases, a helping hand was offered. But will not the reader of these instances do something also? The Homes are dependent upon voluntary contributions for support, and have no funded property; yet nearly £15 has to be raised every day throughout the year to sustain them.

The appeals of these poor young creatures constitute our plea to the public, who, by furnishing the means necessary for sustaining the Homes, will enable us to save these girls, and hundreds of others similarly placed. Full particulars of the work will sent on application.

WILLIAM J. TAYLOR.

200, Euston-road, London, N.W.

Request for Prayer.—That the Lord will raise up workers, who are greatly needed for important spheres of work abroad, in connection with the Society for Promoting Female Education in the East.

Connaught.—A successful field-meeting was held in Newtownmore, co. Leitrim, on the afternoon of Sunday, June 21. Some 300 people attended, many coming from a distance. The meeting was conducted by Mr. S. G. McIntyre (Methodist evangelist). Such a gathering in any part of Connaught gives reason for thankfulness, and for faith that ere long the Gospel may find its way unhindered throughout the whole of Ireland.

A Chinese Conference.—One of the C.I.M. workers, Mr. T. W. Goodall, sends an interesting and detailed account of a native conference held at Tai-yuen-fu. The subjects discussed were, "Foot Binding," "Self Support," "Treaty Rights," "Individual Work," and "Our Lord's Second Coming." Among those who took part were missionaries of the B.M.S., the American Board, the C.I.M., and the Swedish Mission, besides native pastors. The discussions were earnest, and the results of the conference must be beneficial to all.

[600]

The Y.M.C.A.

MR. C. W. COTTON, who has worked for some months in connection with the New Cross and Brockley Y.M.C.A., has accepted the secretaryship of the Finsbury Association.

Glasgow has at last got a seaside home. The directors of the Glasgow Y.M.C.A. Club have provided for a long felt want in renting a large house at Innellan for a holiday home for the members of the association.

Mr. Alderman Shaver presided over the fifth annual meeting of the Swindon Association on Tuesday evening. The debt has been cleared off, new premises have been taken, and the work now promises well.

The Association at Worthing has been passing through a period of difficulty, which it is hoped may issue in the re-establishment of the work there on more active and vigorous lines. A most successful beginning has been made of the summer services on the beach.

The Missionary Parliament connected with the Leeds Association is doing grand work in stirring interest in missions, circulating intelligence, cheering missionaries in far off lands, and calling for fresh labourers. The mission band of the Association is also doing good service.

Mr. Walter Price is shortly relinquishing the secretaryship of the Y.M.C.A., at Norwich, where he has done excellent service, in order to take up the work at Cardiff. Plans are in consideration for a great development of the Association in this important Welsh centre, and indeed for a Forward movement throughout the entire Principality. Mr. R. D. Thomas, who speaks Welsh and English, is about to commence work as travelling secretary under the direction of a newly-constituted Welsh executive.

The annual conference of Y.M.C.A. general secretaries has been held during this week at the Bellevue Hydro., Matlock Bridge. There has been an unusually large attendance of secretaries from various parts of the country, and the gathering has again proved of very great benefit to those who have been able to attend it. Conference on many phases of the work has taken place morning and evening, and the afternoons have been devoted to recreation. On Sunday, the 21st inst., a number of the pulpits in the neighbourhood were occupied by Association secretaries.

The Bayswater Association has taken for August, at Pakefield, near Lowestoft, a suitable house, where young men can have board and lodging per day, per week, or longer if desired, at 21s. per week. The special object in thus providing a holiday resort is that members may have the advantage of being all together in one house to enjoy Christian fellowship one with another, and, unitedly, to hold services on the sands, or elsewhere, under the leadership of the general secretary. Rambles, drives, yachting, and boating on the Norfolk Broads will be arranged. All who are desirous of joining this ideal holiday any time during August must make an early application to the secretary, 172, Queen's-road, Bayswater, W.

Y.W.C.A.

THE opening of a new hall took place at Moretonhamstead, when Rev. J. Draper presided. Addresses were delivered by Revs. W. H. Thornton and J. G. Beauchamp, and Mrs. Foster, district referee for Devon, gave an account of the work of the Association. Mrs. F. J. Crump, president, declared the building opened, and named it the Gordon Hall.

The Convalescent Sick-aid and Holiday Department is busily occupied in arranging summer holidays and Saturday afternoon outings for those who greatly need fresh air and rest. Numbers of poorer members are dependent upon the fund for their holiday, the loss of which means an inevitable breakdown of health. Contributions will be thankfully received by the hon. secretary, Louisa, Lady Anstruther, 28, St. Leonard's-terrace, Chelsea, S.W.

In connection with the Tulse-hill and West Norwood centre, at 191, Tulse-hill, the "Ready Band" is doing a good work by bringing in strangers on Sunday evenings. One or two members go out every Sunday after church hours, and strange young women are invited to the institute. Usually about twenty-five attend, but recently fifty-four were present. The addresses are given by the members. Mrs. King takes a warm interest in the work as president, and Miss Cooper is the superintendent.

The annual meetings of the Ipswich Institute and Home last week were full of interest. Miss Eva Garratt stated in the annual report that it had been determined to raise about £2000 to purchase Gainsborough House and erect a new hall. £1280 had been realised towards the required amount. After an address by Miss Morley, the foundation stone of the new hall was laid by Canon Garratt, President

of the Institute, who stated that he laid the stone in the confidence that whatever was done there would have God's approval and be an honour and a glory to his holy name. A large and successful meeting was held in the evening at the Town Hall under the presidency of Rev. Hay M. H. Aitken.

Christian Endeavour.

THE Christian Citizenship Union of Newark, N.J., which is led by Christian Endeavourers, and composed largely of members of the C.E. Society, has been making a magnificent fight for purer city government.

In St. Paul, Minn., there is a fifteen-year-old junior who a few months ago united with the church. One week later this motherless child of her own accord organised a Bible-class amongst the smaller children of her immediate neighbourhood.

The committee workers of the Washington Convention meet every evening at ten o'clock for special service of prayer. Spirituality is the key-note of the Washington Convention. The committee's significant motto is, "Not by might, nor by power, but by my Spirit, saith the Lord."

Treasurer Shaw, of the United Society of Christian Endeavour, has just returned from a forty-days' Christian Endeavour tour through the West. Large meetings and enthusiastic interest were the rule at all points. He reports that the cause in the West is speeding on with increasing enthusiasm, interest, and effectiveness.

The latest enlargement in Christian Endeavour is the Senior Society, composed of older Christians and graduates from the Young People's Society. The pledge of the Senior Society is made applicable to the mid-week prayer meeting. The Society holds no meetings of its own, and its purpose is wholly to strengthen the mid-week church services, and to retain the interest of the older Christians in active church work.

Irish Notes.

MR. HODGINS, of Dublin, who recently died, aged eighty years, has left to various Methodist charities in Ireland sums amounting in the aggregate to about £2000.

Rev. Samuel M'Comb, minister of Elmwood Presbyterian Church, Belfast, has intimated his intention of resigning his pastoral charge, with the view of proceeding to Germany, where he intends to pursue a thorough course of theological study.

The magnificent pile of buildings now in process of erection in Wellington-place, Belfast, for the Y.M.C.A., is rapidly approaching completion. When finished, they will not only be an ornament to the city, but a great boon to the young men in the various business houses in the neighbourhood. It is also very satisfactory that out of the £16,000 required for the undertaking, £13,000 has already been subscribed.

Open-Air Mission, Ireland.

WRITING as to the Sligo case, referred to in our Irish notes last week, Captain Wade Thompson, of Clonskeagh Castle, co. Dublin, hon. sec. of the Mission, describes the course of the proceedings that led up to the appeal to the Higher Court. "This appeal was heard before the full Court of the Queen's Bench on June 19, and the Bench, after the case had been argued, decided unanimously for the preachers. It quashed the conviction by the magistrates on the ground that they had no jurisdiction to try the cases, being interested parties. This decision, however, cannot now undo the fact that the defendants underwent in prison the full penalty inflicted by a court which had no power to convict. There are three similar cases against the preachers pending in Sligo. Doubtless Mr. P. McHugh, the Mayor, and the other members of the Corporation must find the position of affairs rather awkward for them; but both he and his friends are most active, and still show their determination to oppose to the uttermost the preaching of the Gospel in Sligo.

"The victory has been won in all the other towns in Ireland where the attempt has been made, although in several of them it was in the face of great opposition and hostility. We thank God that now in all those towns the love of God to sinners is preached in perfect quietness to many listeners, and we believe that God will yet command a victory in Sligo. Meanwhile we have to meet the heavy law expenses thus forced upon us, and we think it right to let Christian friends know that help is needed."

Laziness is the nursery-cradle of sin, and the devil is the rocker.—*Vavasor Powell.*

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12 Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

THROUGH the pressure of our Mildmay Conference report, we are obliged to hold over the "Letter from South Africa" and much other matter.

Recent proceedings in the High Court having confirmed the validity of local bye-laws prohibiting betting or wagering in the streets and other public places, it is most desirable that local authorities everywhere should frame such bye-laws for the protection of their community. Some half a dozen places in different parts of England have put in force these restrictions, but unless this is generally done the evils of public betting cannot be stamped out. Any friends who desire to further such wholesome prohibitions should put themselves in communication with Mr. John Hawke, Hon. Secretary of the Anti-Gambling League, 7, Adam-street, Adelphi, W.C.

The Pope's new Encyclical clears the air. If it is to be considered in the light of a response to Mr. Gladstone's olive branch, it must be regarded as a rebuff. The proud neck of Rome cannot bend—that is its purport; her claims are absolute; reunion can come only by absolute submission to her authority. This unquestionably puts the case in the only logical way. Protestants can now breathe more freely; for those weak-kneed and well-meaning individuals, who had hoped to arrange a *modus vivendi* between the Anglican and Romish communities on the basis of mutual concessions, will have in future to choose on which side they will take their stand. There is no danger that those who really love the Church of England will so far forget their allegiance to the truth as to pander any longer to the arrogant invitation of Rome to come over. We could wish for nothing better than this frank statement of his case by the Pope. The vagueness which has recently filled the air will now be cleared away, and the hard logic of facts will assert itself.

The following ominous and suggestive paragraph is from *The Saturday Review* of last week:—

Englishmen dislike both the theology and the politics of the Vatican, and for very good reasons. The existing coquetry between certain Anglicans and the "Scarlet Woman," under the cloak of a "Reunion of Christendom," would not be important if it were confined to doctrinal philanderings, and the airing of venerable, not to say senile, egoism. But there are disquieting signs of something more definite and practical underneath. We note the reappearance in *The Times*, after a long intermission, of despatches from "Our Vatican Correspondent." When these were last in evidence, Lord Granville and Sir George Errington were conducting a back-stair intrigue at Rome, the former with a view to secure the aid of the Holy See in crushing the Land League, the latter with a notion that he could obtain as a reward for this aid the establishment of diplomatic relations between the Courts of St. James and the Vatican. Some such conspiracy seems to be on foot again.

While a strong party in our country is making great efforts to fasten Church creeds upon our elementary schools, enlightened men on the Continent, who see the evil effects of the system there, are moving in the opposite direction. One of them says that if you want a religion which shall be for the people you must take away from the children the crude catechism, "in which one speaks of substance, hypostasis, and transubstantiation," and we must put into their hands the simple Gospels, which have been written for the little ones and the poor, and are more comprehensible than dogmas and sermons. He would replace the imaginary perfection of the cloisters by the sublime precepts to love God with all our hearts and our neighbours as ourselves. The present Education discussion has done immense good in unmasking the true intentions of the essentially Romanistic methods of the Anglican party, and very particularly in this respect—it has shown that that party distrusts the Bible. No child or man should read it, forsooth, without them at their elbow to interpret.

Canon Eyton, the successor of Dean Farrar at St. Margaret's, is of opinion that ritualism has lost its early mystical form, in which it was beautiful, and also its self-sacrificing form, and that it has become nothing less than a symptomatic form of unbelief. Faith in the machinery of formalism is, he thinks, from the Church's point of view, the besetting sin of the age. Men make religion their god, instead of God their religion. This witness will, we believe, be admitted to be true by anyone who will take the trouble to read ritualistic newspapers week by week. There is a sad absence of faith in spiritual forces, and as sad a belief in the machinery of forms and ceremonies, in days and months and seasons. Religion is reduced to a performance.

The death of Harriet Beecher Stowe removes from earthly scenes another of the personalities who had a profound influence on the national and religious life of America. The real birth of that great nation took place during, and owing to, the throes of the civil war. It was a war of moral forces, and Mrs. Stowe by her one immortal book, "Uncle Tom's Cabin," had probably more to do with rousing the conscience of the North to tension-point than any other individual. From being the middle-aged wife of a quiet Congregational minister, "already with children in their teens," she suddenly sprang into world-wide influence and fame. Half-a-million copies of her book were circulated in the States in five years; and it was translated into twenty European languages. Its power arose from the fact that it put the case of the slave into

such a concrete and sympathetic form that the average man could not help feeling the sense of violated humanity; the terrible crime of slavery showed up black and heinous against a background of sweet and touching family relations; and it is not too much to say that it at once sang the death-knell of that iniquitous practice. Mrs. Stowe maintained the poise and modesty of her nature in spite of all her celebrity, and lived quietly among her own people to the end of a beautiful and saintly life.

The speech of Mr. Bayard, the American Ambassador, at the laying of the foundation stone of the Robinson Memorial Church, Gainsborough, was thoroughly worthy of the occasion, and carried home the truth that "great events from little causes spring." John Robinson was a simple and devout man, with no thought of greatness or fame, who did his duty in quiet faithfulness; and because he was so entirely true to his earnest conviction of the supremacy of the Word of God, preferring exile and banishment to a divided homage, his spirit passed into the blood of those whom he inspired with his faith, and they, in turn, founded a nation by their heroic lives and influence. Mr. Bayard said:—

Consider the absolute and unquestioned religious liberty of the time in which we live, and in those countries governed by the English-speaking races, and then go back 300 years, and endeavour to realise here in England the condition of John Robinson and his little flock of religionists asking only to be allowed to worship God as their needs of conscience and the hunger of heart instructed them to pray; for conscience and reason were the underlying moral factors then, as now, and from them is slowly evolving all social and political progress, at the root of which lies the recognition of individual freedom and the "equal right of every man to be unhindered by men in the fulfilment of his duty to God."

The effect of the traffic in liquors on native races is well illustrated in an interview between a correspondent of *The Echo* and Rev. J. Grant Mills, Hospitaller of St. Thomas's Hospital, and hon. secretary of the United Committee for Preventing the Demoralisation of Native Races. Such authorities as the Niger Company, Mr. Cecil Rhodes, and other traders, steadily set their faces against the traffic, not indeed on religious and moral, but on purely prudential grounds, because "it kills the goose that lays the golden eggs." In Sierra Leone the liquor trade has so debased the nations that they are incapable of work, and everywhere neglect their own interests. In Basutoland, where prohibition obtains, a lady traveller found the people using iron bedsteads, cretonne curtains, and all sorts of civilised articles, but the case was very different where drink had once been introduced. When the chiefs take to drinking everything goes to rack and ruin, and the people become quite demoralised.

In spite of these evil results, the traffic in liquor is enormous in newly-settled countries. In one State—the Niger Coast Protectorate—seventy-seven per cent. of the revenue was obtained in one year from the spirits duty, small as that is. At Leckie, according to Bishop Tugwell, when the natives were invited to bring rubbish to make a foundation for their church, which was built on sand, they brought gin bottles collected from beneath the bushes in the town—a mighty pile. "I have protested," he writes in a letter, "that the house of God should not be erected on such a foundation." Dr. Allan found the church at Afarijupa entirely seated with gin-boxes. These facts—a sample of many others—show what need there is for a strenuous

and earnest crusade against this monstrous evil. We are glad to hear that the chief European Governments interested seem earnest in their desire to stop it, France being the most lukewarm. The Duke of Westminster is the most prominent advocate of the Society for its suppression, and Mr. Chamberlain and Lord Salisbury are entirely sympathetic. The Christian public should keep a watchful eye on this matter, and not suffer the Government to satisfy itself with an expression of pious sentiment in lieu of firm and determined action.

When will Englishmen object to the fashion of barmaids, of whom we have, it is said, not less than 90,000 in this country? There are practically none in Ireland; very few Scotch girls will take the position, and in the United States they are unknown. One great firm asks for a girl's character from her minister before it will engage her, and therefore there must be plenty of ministers ready to do a girl the very doubtful service of recommending her. Would not ministers do well to reconsider the subject? Could they not strike the first and the heaviest blow at the objectionable and dangerous custom of placing girls in the midst of temptation? An appeal is being made to Englishwomen to band together in a crusade to rescue these 90,000 girls from the thralldom of the bar. Let us advise them to begin with clergymen and ministers of religion, and get them to cease sending their own Sunday-school girls to the work. We know the case of a minister who refused "a character," but the girl went to another who knew next to nothing of her, and he gave her the required document. Here is work of a practical kind for Women's Temperance Societies all over the country.

A lurid light is being thrown on the attitude of white settlers towards natives in Rhodesia that helps to explain the present rising, which threatens to become universal. From scattered communications, which do not find their way much into the daily press, it is growing clear that some of the unprincipled whites have shocked native feeling by their treatment of Matabele and Mashona women. It is well known that both these races are—for savages—exceptionally chaste in their habits, and their anger has been greatly excited by the shameful insults which certain settlers have shown their wives and daughters. A lady correspondent has written an account of this evil to *Fraternity*, and accuses those who "represent themselves as being gentlemen in England" of becoming "worse than beasts when they get to Africa." The subject is a distasteful and delicate one, but a thorough exposure of such practices should be made, and those who are guilty should be rigorously punished.

Sir J. W. Dawson, in his address on Natural Science as the Handmaid of Revealed Religion, at the joint meeting of the Alliance and the Mildmay Conference, touched on the current idea that students of nature had very little faith; and he doubted very much if that statement were true. He had met with three generations of science-students in his long life, and he thought he had found as many truly pious men among them as in any other vocation. This is probably true. But the fact remains that the writings of many of these Christian scientists contain no hint of their faith. Acting on a mistaken idea that it is their duty to leave the religious aspect of scientific truth to theologians and preachers, they suffer the case to go by

default, and their silence is not unnaturally widely misconstrued. It is only now and then that men of immense scientific authority like Lord Kelvin and the late Clerk Maxwell boldly announce their belief in a spiritual view of the creation from important presidential chairs, and when they do so a profound impression is always created. As it is, most average readers imagine such men as Tyndall and Huxley and W. K. Clifford to be speaking representatively in the name of science, when they denounced a religious conception of the universe. A little more outspokenness on the part of believing scientists is surely greatly to be desired, especially in the interests of the weaker brethren.

The Bishop of Peterborough, speaking at the annual conference of the members of the National Home Reading Union last week at Chester, uttered some strong words on the influence of Carlyle in warping the moral sense in its judgment of historical issues. He characterised Carlyle's view as an interesting but a profoundly immoral view. According to him, the hero was not so much the man who was real in his denunciation of shams, as the man who had succeeded. The Carlylean system simply meant the worship of success. There can be no more immoral view of life than that which assumes one man to be good and right, because the thing he did attained its end, and looks at another man as an incompetent and an imbecile because he failed. Carlyle's denial of the fundamental laws of morality, and substitution of might for right, has had a deplorable influence on many minds, and has led not a few of his admirers to lose sight of the fact that a man who tries, but fails, to attain a great and holy end, is the true hero, while the man who succeeds in reaching a poor object of ambition is a coward, and, maybe, a villain. "Not failure, but low aim, is crime," as Russell Lowell finely puts it.

Few words are so popular in our day as the word *real*, applied to the religious life and profession, and yet it never once occurs in the Scriptures. But if they never use the term *real*, they have more than any book or books fostered the love of the thing. They have other words which are quite as strong—truth, light, sincerity, uprightness, perfection. They require truth in the inward parts, and they are as unsparing of any mere appearances of goodness as any moral critic could desire. With what solemnity do they denounce such as have the form of godliness, but deny the power; with what a firm hand do they lay hold upon mere professors of the faith; how commanding is the call to a sincere repentance of sin and a belief in the Lord Jesus Christ on the part of everyone; how unerringly are the deceits and the self-delusions of the wicked heart tracked out from one hiding place to another. There is no refuge given in the Scriptures to anything that loveth or maketh a lie. No words in the writings of moralists approach those of our Lord in St. Matthew xxiii. for awful and overwhelming exposure and denunciation of hypocrisy.

The Quiver describes Ocean Grove, a seaside resort since 1870, where no liquor or tobacco is sold, where dancing and card-playing are prohibited, where on Sundays bicycles and trams and trains are at rest, and bathing ceases. Such a place must be a delightful change from the noise of the City. We wish every city resembled it a little more.

The Gospel in the Open Air.—2.

IN considering external aids to open-air work let it be promised that no mechanical accessories or excellence of human speech can for a moment take the place of a Spirit-given message and a self-effacing love for souls. Yet the disciples of the Lord Jesus Christ are not only to be "fishers" of men, but must use every legitimate means to "catch" them; and if the heart be right, the Spirit of God can lead as much in regard to external arrangements as in the matter of the Gospel message to be delivered.

A gentleman active in many forms of practical Christianity, being recently asked to speak at an open-air service, replied, "Open-air work as a rule is not well enough done, and often does more harm than good on that account, by bringing religion into contempt instead of respect." He then gave some examples, in which his friend recognised some painfully familiar features, and was bound to admit that there was a strong case for improvement in more than one direction.

I.—AS TO SPEAKERS.

"Anyone can speak in the open air!" is a too common fallacy, and many a man whom no one would ask to address an indoor meeting (where, by the way, everything is conducive to quiet and attention), essays to hold a thoughtless, passing throng of persons, whose very presence on the highway often indicate their indifference or antipathy to the things of God.

We do not now refer to the earnest zeal born of a newly-found joy, which prompts a man to declare what the Lord has done for his soul. Such a testimony is a happy and profitable item in any open-air programme, if it be bright, short, and to the point. We fear rather the "old hand" whose experience is ever in the past, who speaks only of what the Lord did for him ten, fifteen, twenty years ago. Christian experience, if it is to influence the ungodly, must be in the best sense "up to date," and tell the present power of a living Saviour. Allowance is made for the inexperience of a young convert; but besides such spontaneous testimonies, arrangement should be made for at least one really qualified speaker, by whom the invitation of the Gospel should be intelligently and intelligibly set forth.

The leader, too, should be a man of bright and happy mien. Some give out a hymn as if they were reading a death-warrant. Good men and true they may be, but they are not suited to lead an average open-air meeting.

Some workers, again, are very careless in regard to personal appearance (and this is not so trifling a matter as may at first appear). A young man, even in humble life, will take care that his appearance shall, so far as means and reason allow, be calculated to create a favourable impression upon his sweetheart and her friends. Should he offer less to his Master? It is a reproach that any lover of Christ should do so, if by a little more care he might draw others to Him.

II.—AS TO METHODS.

Though no hard and fast rules can be laid down, there are certain broad principles which usually apply. We do not here deal with special circumstances in which even a single worker may sometimes find himself faced with an altogether exceptional opportunity for preaching the Word, to an audience already before him. "Given your hearers, go ahead!" we should unhesitatingly say. But what when they are not there? It is a sorry sight at times to witness the futile endeavours of a noble but feeble few to

attract a crowd by inadequate means; so that by the time an audience has gathered—if, indeed, it comes at all—the vocal energies of the workers are already well-nigh spent. Would it not be wiser, when the forces are but small, to start, in the first instance, by buttonholing a few loungers strolling by, inviting them to gather and sing a few hymns; or even to talk quietly to the group standing near, with the almost certain result that by degrees others will draw near to see “what’s up”? By this means a dozen or twenty interested listeners may often be collected without any vocal exertion. Men will often stand to be *talked to*, when they will not be *preached to*—or, as they may more forcibly express it, to be “*hollered at!*” We have often found that more definite result is achieved from such direct and quiet personal talk than from louder-voiced oration! though frequently the former leads on to a very valuable opportunity for the latter as well. We commend the suggestion for consideration.

III.—CHOICE OF A SITE.

Let the speaker stand as near as possible to a fence or wall, or even a cottage door (which will often be granted for the asking) rather than in the road. The police regulations are generally met by his keeping the audience off the pavement; and anything which will act as a sounding-board behind him will afford him great benefit, and his hearers will listen with more comfort to their nerves.

IV.—GENERAL ACCESSORIES.

Very frequently the speaker has to stand on the level of his hearers, which, unless he is of Saul-like proportions, necessitates a perfectly wanton strain upon his vocal and physical powers in order to reach those who stand a few rows back. To this and similar causes may be attributed the loss to open-air work of many earnest men, who hesitate to expose themselves to these disadvantages, but who, under more favourable conditions, would render excellent service. Many who are just below the quality of a good speaker when standing on a level with the audience are very fair preachers when raised up a foot or two.

Life is too short, and there is too much to be done in it, to warrant a man in expending unnecessary energy at a single meeting, when by a little forethought, and perhaps subscription, on the part of the leaders, better work could be done with half the wear and tear. A portable platform, such as may be purchased from the Open-Air Mission at a small price, is easily carried, and lends an importance to the cause which is represented.

There is also that too-often-forgotten convenience—a glass of water, whose merits need no eulogy. A neighbouring householder will, as a rule, gladly supply this.

The value of good singing is too widely recognised to need more than passing reference; but it may be noted that a solo, even if rendered by a voice not of the highest quality, will often hold a larger crowd than a spoken address. Well-rendered part-singing, too, is particularly melodious on the still air of a summer night. In fact, every reasonable method, new or old, must be laid under tribute.

To all would-be workers interested in this subject we commend the very excellent “OPEN-AIR PREACHER’S HANDBOOK,” by the late Mr. Gawin Kirkham, published by the Open-Air Mission (11, Adam-street, Strand), the secretary of which, Mr. Frank Cockrem, would also be glad at any time to furnish information concerning hymn sheets, lamps, portable harmoniums, platforms, etc.

The United Conference.

THE coincidence of the fiftieth year of the Evangelical Alliance with the fortieth year of the Barnet-Mildmay Conference seemed to suggest the commemoration of both events in a series of united meetings. This was all the more suitable seeing that the Alliance and the Conference both originated in the desire for Christian union, and both testify that the instinct which underlies the present agitation for union and reunion, was as operative in the hearts of our fathers as it is in ours. And yet the separating instinct of self-assertion was as strong then as now, for after ten years of endeavour to propagate the principles of the Evangelical Alliance, it was a grave and anxious question whether Churchmen and Nonconformists could harmoniously meet together to manifest that they were one in Christ. To convene such an assembly on the sole basis of birth from above, of common participation in the Divine nature, of fellowship in the new creation, was a surprising act of faith, a startling step in advance, on the part of a country clergyman whose sphere of influence was chiefly limited to that which is within the veil.

The Evangelical Alliance and the Barnet-Mildmay Conference have been to some extent overshadowed of recent years by the numerous Conventions which originated at Oxford and Brighton, and which have become permanent institutions at Keswick, Glasgow, Guildford, and are extending to all parts of the world. But these are an outcome of the older Alliance and Conference, which prepared the way for them, and which have now so appropriately allied their forces and conferred together.

It may have seemed that this union was a doubtful success. In some instances usual Mildmay attendants remained away, fearing the crush of a double crowd—a groundless fear. To some of those who came it seemed that the tone and spirit of the two organisations did not altogether coalesce. Such variety must necessarily exist at first, as when two rivers meet whose waters differ in colour; but this diminishes with every yard of their united flow, until it is completely lost, as in the union of the Rhone and Arve in the deep, dark, beautiful blue of the Lake of Geneva.

True, much yet remains to be desired. Union still exists more in word than work. Established Churchism on the one hand and Free Churchism on the other, with their almost endless subdivisions, occupy more attention in speech and print than does the Church which is His body, the fulness of Him that filleth all in all; though to this was applied the *reductio ad absurdum* when Count von Bernstorff showed that the expression the Lutheran Church, the Presbyterian Church, etc., was as false as would be the Lutheran body of our Lord, the Presbyterian body of our Lord; an expression which he truly said we would not dare to use.

Members of the Bible and Prayer Union read on Monday in 1 Chron. xii. of those who “were expressed by name to come and make David king.” The twelve tribes were never so united in heart and effort as at this time,

for nothing but love and loyalty to God’s chosen king could so knit their diverse interests together. Many qualifications are particularised, but their purpose was one with that of God—to make David king; and the qualification emphasised beyond others by repetition is, that they could keep rank, and were not of double heart.

All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

To keep rank was the first lesson the nation learned when they went up out of Egypt (Exod. xiii. 18, *mar.*), and to keep rank is still a paramount necessity for the Church of God. Imagine the confusion in an army unable to keep rank.

Let no one however be discouraged by the result of last week’s experiment. It has enabled French and German, American and English Christian brethren, to meet together in love; and if it leads, as we believe it will, to increased co-operation, its beneficent results will more than justify the experiment. Both the Alliance and the Conference will be the stronger for the union on this occasion.

School for Christian Workers.

This school, located at Springfield, Mass., recently completed its eleventh year; a class of eleven, six men and five women, graduated. One of the most important features of the exercises was an address by the Vice-president of the School, the well-known Sunday-school leader, Rev. J. L. Hurlbut, D.D. His subject, “The kind of lay workers demanded at the present day,” was forcefully and interestingly presented.

Aside from the interest in the graduating class, this commencement has been distinguished above all that has preceded it by the suggestive report of Secretary, and the broad plans for the future which were discussed. During the year, many of the most prominent pastors and Christian workers in the country have been consulted, and have heartily approved of the work which is being done. Their plans, looking toward greater breadth and thoroughness, were talked over, and enthusiastically endorsed by the large number of corporators and trustees present. Lay work, as provided for by this scheme, becomes dignified and important, and has naturally appealed very strongly to college men and women, to many of whom it has been recently presented.

In view of the large opportunity opening before the school, and the strong commendation by men like Pres. Gates, of Amherst, and Professors Brastow and Graham Taylor, of the work which is proposed, the trustees have decided to secure as strong a man as can be had to become president of the institution, to more fully organise and develop the work already begun, and to bring the “New Profession” before the churches and colleges. HARRIAN P. BEACH.

Sailors’ Orphan Girls.—The sixty-seventh annual report of the Sailors’ Orphan Girls’ School and Home, Hampstead, shows that the work goes on steadily and well. The number on the school books is twenty-seven, and the inspector’s report is most satisfactory. The home is greatly in need of additional help. The president is Admiral Willes, 50, Bishopsgate-street Within, E.C.

Rev. Dr. Leon Checkemian, formerly priest of the Roman Catholic Church in Armenia, but for the past fifteen years Protestant Evangelical pastor in Asia Minor, will address the Central Noon Prayer Meeting, 186, Aldersgate-street, to-day (Thursday) from 12 to 1 o’clock. Sir George Williams will preside. Dr. Checkemian has suffered much persecution, and was recently released from prison in Constantinople by action of Her Majesty’s consul, through the intervention of Archbishop Plunket.

Revival of Church Life.—Sir Charles Dalrymple, M.P., writing to the *Church of Scotland Record*, holds that the chief note of the last General Assembly was the need of revival. Towards this end he advocates the holding of parish missions for the deepening of spiritual life and the earnest setting forth of the Gospel. The time calls for special zeal and service, the awakening of both ministers and people to new intensity and devotion, and the bringing in of many who now are outside.

THE MILD MAY CONFERENCE

AND

EVANGELICAL ALLIANCE JUBILEE.

JUNE 30—JULY 4.

TUESDAY EVENING.

ON the evening of the first day the Conference Hall was again crowded. After a season of silent waiting on God, a hymn was sung and prayer presented.

Count A. VON BERNSTORFF, who presided, read 1 John i. 1—7, and said:—"It is a very great pleasure to me to be able to be present at these meetings. I have had the pleasure of assisting at the Mildmay Conference once before, but on this occasion there is additional interest to me in the fact that the meetings are held in combination with the Evangelical Alliance. Now we have to consider this evening the true unity of life in the Church, and these verses we have just read show us the great hindrance. What is it? Not simply difference of opinion, or of creed, but walking in darkness. If we want closer fellowship one with another, we must walk in the light, walk in closer fellowship with the Lord. Let us remember that the Church is the body of Christ. How curiously we use the expression the Lutheran Church, the Presbyterian Church, and so on, forgetting that this is to say—the Lutheran body of our Lord, the Presbyterian body of our Lord—an expression we would not dare to use.

Our particular subject this evening is the new birth and life—the new birth, which is the entry to the life. We want in this conference to unite those who are really born again, who have experienced what Mr. Spurgeon was wont to call "an old-fashioned conversion." I said last night in Exeter Hall that the Evangelical Alliance originated in a time of revival, for true revival leads to true fellowship among Christians. So in Germany I have been despondent at times about the slow progress of Christian unity, but recently God has been reviving his people, and many have been converted; consequently barriers have fallen, and believers have been knit together in love and unity. We are grateful for the progress made. It is not our doing but the doing of the Lord, who is preparing his Bride for his return; for the work of the Evangelical Alliance will not be completed till He come again. May He use this conference to prepare his Church, that we may more and more walk in the light, and in fellowship one with another.

LIVE CHURCHES.

REV. DR. JOHN HALL, OF NEW YORK.

The subject assigned me is "Live Churches." The noun is put in the plural, for, while there is much in church life over which to be sad and ashamed, there are, thank God, many zealous, earnest gatherings of believers; in and through whose numbers God the Holy Ghost is working and maintaining true life.

The word "church" is, moreover, used, not in the sense of "denomination," but rather of a local church, a congregation; such, for example, as was, no doubt, at Philippi, and at Ephesus, when Paul wrote his letters "to the saints" in those cities. If we wish to form a judgment concerning an organisation that claims our attention, there are certain questions we must needs ask and get answered. Who are these members? Why are they thus organised? What is the object for which they come together? What officers have they? The answers will shape our opinion. So it is with a church—such as that at Philippi or Ephesus.

Who were its members? Men and women who, whatever their antecedents, had believed in Jesus and confessed Him, so that they and their house-

holds came to be called Christians. They were "converted," they were called "faithful," the "saints," the "brethren." They professed to have come out from the world, and to have taken Christ for their Leader, Saviour, and Master. For adequate reasons they assembled at least once a week—every seventh day. The Greek word for "assembly" being *ecclesia*, it came to be applied to them, and the word came to mean "the church"—hence our "ecclesiastical."

Their meeting on this day had apostolic sanction. "The first day of the week" was sacred to them for such assembling of themselves. For what did they assemble? They read the Scriptures, or had them read, and heard them expounded. They sang praises, and were led in prayer, and they administered and partook of the sacraments. What officers had the organisation? For, plainly, a group of men and women, old and young—the women not encouraged to take the place of speakers—needed officers, just as the simplest organisation needs a president, a committee, a secretary, and so forth. Well, we take the inspired account of their officers, without any controversy. As many as thirty references will be found in the New Testament to "ministers," "elders," or "bishops," "deacons," preaching the Word, ruling the church, caring for the poor. These were their officers. The apostles had, directly or indirectly, organised them, put them in the way of getting needed officers, and given them encouragement to look and arrange for continued organic life. They were to meet together regularly, for the society that has not regular meetings is feeble; and their society was not voluntary, but Divinely established. Nor were they to run it according to their ideas of utility or of impressiveness, but according to the known will of Him in whose name they met, whom they called Saviour and Lord, and whose name they carried.

It will seem to some needless to go into these familiar details, but it is right to seek a definite idea of a church, if we are to recognise the signs of life in it. I might get a building, hold regular and crowded meetings, set forth the weightiest truths with good results. But this assembly is not a church, is not organised, has no officers, no fellowship of saints as such, no sacraments. Why emphasize this? In many places, as over Europe before the Reformation, the Church's machinery was so perverted and so over-estimated, its officers were clothed with so much power, and its rites so unduly represented, that some Protestants, in violent and natural reaction against all this error, think too little of the organisation, officers, sacraments, and distinct, Divinely-ordered life of the churches of Christ. This, incidentally, becomes a great evil.

Now we pass on a step further. What was the object to be sought by such a church? It may be looked at from three sides: (a) It was meant to *deepen and develop spiritual life*. The members, let it not be forgotten, had "given their own selves to the Lord." They had been dead in sin; they claimed to be now alive unto God. But that new life, like the natural, needed to be nourished. It required spiritual food and a healthy atmosphere. The individual, alone, without teaching and fellowship in praise and prayer, would get weaker, not stronger. It is so still. With a thousand unspiritual, earthly forces at work on mind, body, and estate, the human soul would, apart from the means of grace, lose its hold of truth, its sympathy with Divine things, its fervour, gratitude, and consecration. The *ecclesia*, regular, solemn, tender, accord-

ing to God's will, and with God's appointed agencies to bear on the soul—this is the ordinary channel of grace the soul requires, and the church is meant on these lines to deepen and develop spiritual life.

(b) It is meant, moreover, to *take God's message to the unsaved*. "How shall they hear without a preacher?" The Word of the Lord is to sound forth from the church. Apostles were to preach the Gospel. The men whom they gave to the churches were to "preach the Word." They were to pray men in Christ's stead, to be reconciled to God. And the members of the *ecclesia*, though not in office, not preachers, were to be fellow-workers with the officers, by their unworldliness, purity, holiness, being "living epistles of Christ." So the church was meant to be aggressive in its own boundaries.

But (c) thirdly, it was to be a *living, visible witness for God*. This high function is discharged by its public worship, its praise, its prayer, its sacraments, its Sabbath-keeping, and its evangelists, for what are our missionaries but bearers of the glad tidings—the *evangel*—as the messengers of the churches, sent and sustained by them, to the Christless in heathen and other lands?

Imagine yourself a listener to a dialogue like this: "How is the — society doing?" "Oh, not much, I think; in fact, doing nothing." "Why, has it not members enough?" "Oh, yes, it has plenty of names; it is thought the right thing to be in it." "But it keeps up its agencies, doesn't it?" "Oh, yes; it has its office and secretary, and so forth, but, in fact, for the objects for which it was started, it is doing nothing—it might as well be dead." Suppose an assembly of professing Christians, with an edifice, a minister, and other officers, and sentiment of a certain sort in its favour, but of which it could be truly said, "It has no deepening spiritual life; in fact, you could not distinguish its people from common worldlings; it is not bringing souls to the Saviour; it is not magnifying truth, witnessing for God by the tone and character of its services; nor is it sending its messengers out with the Gospel"—would not the sad impression be made on your judgment that it was not alive, but dead? Suppose, on the other hand, the credible testimony to be that a church's members are growing in grace and in practical goodness; that the Lord is adding to it believers, and that from its services people go away, saying "the Lord was there," and that its means sustain labourers for Christ in other places: would not the natural word on your tongue be, Thank God, it is a living church?

Let us go into details a little more. The members, by the plan of the Church's Head, are to edify one another, not by formal teaching, but by their bearing, their sympathy when it is needed, their congratulations when God gives blessing. "Oh, I was so thankful when I heard your son's name read out as uniting with the church"; and a grasp of the hand and a look of Christian love go to the heart of a fellow-worshipper. Suppose they do not; suppose a stranger has come in, brought a letter, procured a seat, and some trusted friend says, "Well, I hope you are being helped in the church and at home in the worship," and the answer is with reluctance and hesitation on this wise: "No; perhaps it's my fault, but as I meet them, somehow, there's little religion. It's all about parties and receptions and matinées and what not; hardly anything about religion. I'm sorry to have to say it to you, but you ask me and I must tell the truth." Is there not something lacking in the members?

Are they not hindering the minister, however faithful he may be? Are they not grieving the Holy Spirit? Are they not suggesting to infidelity a plea: "Christianity is the established thing here, but, as for influence, it amounts to nothing. They profess it, that's all."

Or, again, take the officers of the church. Reading the inspired directions to Timothy and to Titus regarding the manner of men to be elders and deacons, you can see what officers are to be and to do. Paul sent from Miletus to the elders of Ephesus to come down and meet him there, as he could not go to Ephesus, and he says, after the most touching statements of his affection and regard, "Take heed unto yourselves and to all the flock, in which the Holy Ghost hath made you bishops, to feed the Church of God, which He purchased with his own blood." Now suppose the people of the congregation in Ephesus could have said: "Yes, they are overseers, but I do not know what they do. I'm sure none of them ever noticed me. I suppose they go to Presbytery and they take up the collections, and so on; but I think that is all the people know of them"—suppose this, and say: Are they doing their part to make theirs a live church?

It is not needful to follow out this line of illustration, yet one is bound to notice all the office-bearers. In many quarters an inchoate socialism is commended to the poor. Men are taught that the rich are selfish, greedy and heedless of the rights or wants of others. What a power for good there can be worked up when deacons in the church are known to have put into their hands, by the members, the means needed to help the poor fellow-worshippers, and when with pains and care and prayer, their work is done personally and effectively! This is a line on which a live church must move.

Now we come to the minister. The occupant of a pulpit does not get the benefit, or the pain, of the criticisms on himself or his brethren. I shall not therefore attempt to reproduce what may be said, but it is beyond question that a minister, if he is to do his share in making a live church, has to lift up Him who is the life, to proclaim the truth of God as such, and as it is in the Word; and he is by all available roads to try to come close to the souls of the people with the messages of the King of kings as to doctrine and as to duty. Why as to duty? Because it is based on the doctrine, which, therefore, the people should know if they are to do it from the right motive. If members are visiting, giving, attending meetings and the like, because "the minister would like them to," because all the rest seem to go in for that sort of thing, or from any such sordid motive as the desire to climb socially by the ladder of the church societies—if they are working for other reasons than love to Christ in his supreme place, and pity for sinners down in the mire of ignorance, vice, or respectable worldliness, then they are not living, and they are not promoting, the life of a church.

Nor must the minister who would have his people alive unto God, forget for himself, or let the worshippers forget, the dependence on the Holy Ghost. How the little feeble church at Jerusalem developed when the day of Pentecost came! He makes the message effectual, but it is the message that He inspired in the Scriptures. He brings to remembrance, but it is the things that Jesus has spoken. Through Him souls are born into the Kingdom, but the incorruptible seed of the Word is the instrument. To do his part in making and perpetuating a live church, a minister must preach the Word, in the house of God, in the houses of the people, in his own tone, temper, and life, and withal in entire dependence on the grace of the Holy Spirit working in and with him. No minister can write this down deliberately without self-reproach and humiliation over his own forgetfulness and failure. I cannot; but it is the truth; and one must not try to bury it.

There are ways of getting up an appearance of life. Students sometimes see the legs of frogs put on the table when some branch of natural science is being illustrated by experiments. The subtle electric force is made to play through the dead muscles and joints, and the frogs' legs move as if they had life in them. So eloquence, originality, interesting peculiarities, personal magnetism, may galvanise dead assemblages into demonstrations that look like life. But nothing but God's Word, ordinances, and prayer, used reverently for the feeding of living souls, and for the quickening of the dead, for honouring Christ and for extending his Kingdom, and all these blessed by an acknowledged Divine Comforter, so that He is felt to build the temple and bear the glory—nothing but these will develop a live church. Give us these, and the life in it will be deep, spiritual, heavenly; and the possessors of it will in glory and beauty live for ever and ever.

Prayer followed in French and German.

THE CHURCH AND THE WORLD.

BY REV. JOHN SMITH, D.D., EDINBURGH.

After conveying to the Evangelical Alliance the Christian greetings of one of its founders, Dr. Andrew Thomson, of Edinburgh, now in the fifty-ninth year of his ministry, and in the eighty-second year of his age, Dr. Smith proceeded to speak on "The Church Divinely One as a World Influence." Gathered from many lands, bearing many party names, holding numerous minor diversities of creed, we gather to-day to realise our oneness in Christ, United to a common Saviour, indwelt by a common Spirit, we have rejoiced to recognise a kinship which for closeness, community of experience and feeling, and identity of interest and aim, leaves all human kindred far behind. There is an aspect of the subject of profound practical import, and which has a bearing on the peculiar circumstances of our gathering. If the Church be the Divine unity we declare it to be; if God be present, not only in individual souls through the grace of Christ and by the power of the Holy Ghost, but as a great unifying and directing Spirit, then—and remember this is the supreme test by which the Church stands or falls: its power and influence on the world for God—that presence must be signalised by certain influences and effects, giving the society thus originated a unique place and influence in the life of humanity.

Look at the Church Divinely one in this light. The existence of the Church is a witness to the fact not only that God is, and that He has spoken to men, but that He has bound men in living relations to Himself, in virtue of which they are united into a fellowship or society. Most impressive at times is the witness of the individual soul, but as a permanent, durable witness, from generation to generation, to the unseen, nothing is so unanswerable as a society. A great mass of steel filings clinging to an iron bar witnesses at once to the presence of magnetism; so millions of men clinging to a common faith, and living a common life, despite endless diversities of mind and the changes of succeeding generations, witness to an unseen force, mighty to resist disintegration and continuously potent to inspire. There have been days in history when, living in the power of this unseen force, the Church of God has made the unseen more real than the seen, so that Pagan conceptions vanished, and the thoughts issuing from Divine revelation undergirt every sphere of the world's life. Wherever the Church is living she is the central force of the national life, inspiring personal, family, and social ideas, creating new bonds of sympathy and help, setting up for private and public conduct a finer, larger, and completer standard of right.

For the life of mankind, then, in the present, nothing is of greater importance than that the Church of God through her whole extent should realise her unity in the living Spirit and in her

Divine Head. It might be worth while to individualise the factors that enter through the one Church into the life of the world. First, notice that what thus enters into the life of the world is not mere theory, opinion, belief, but a Divine revelation actually worked out into human life and human relations, in a Divinely originated and a Divinely maintained society. "There is one body." What religion amounts to is written in millions of characters, animated in a larger or lesser measure by love to a common Lord, in submission to a common will. And so society is touched at every point, in each generation, by a tide of Christian forces which pass into every sphere of the world's life.

What is the one incommensurable force of all time? It is the force of Christian character, and what impresses is not merely variety of individual character, but the community and relationship of the Christian life. The Divine Fatherhood, realised within the Church, has created the modern sense of human brotherhood. In that bond of fellowship we have risen to far higher ideals of relative right, and the true principles of society and government. We have risen to far higher ideals of education, of social life, and national responsibility. There is one body, and, living and working in the power of Christ, it is refining and reforming the life of England, and through it, of the world. Benjamin Kidd, in his "Social Evolution," proves that religion is a social necessity for the life of man. And in the very stuff of human society men are beginning to find a higher Presence, and from the outer regions of the world they say in their own language, "There is one Body, and one Spirit."

The moment this truth begins to force itself on the thoughts of men—and we are in that moment to-day—multitudes of unbelievers are compelled to recognise the fact of the spiritual, and are face to face with that fact; the moment this truth forces itself upon thoughtful minds, the mere material good in which men have been seeking human happiness ceases to charm. They begin to realise that they have been made in the image of God, and can find no rest till they find rest in Him. Many of us have forgotten that the Holy Ghost, witnessing through the Word, will convince men of sin and of righteousness and of judgment. Because we have seen for more than a century the nations of Europe, and America too, fastening with ever augmenting greed on material good, we think this must always continue. But God can shatter material idols. He can bring all men to see what, in the manifest insufficiency of Agnosticism, is dawning on many minds—that the most pressing needs of men are spiritual. This thirst for God in the heart of men will give what is needed, a resurrection of conscience; men will awake to nobler ideals; they will ask, "How can I be just with God?" as they never asked "How can I be rich and increased with goods?"

When men awake from their base dreams to realise that the one need of their soul is in God, what God would have them do becomes the great object of their concern. There can be no peace until they come into a relation of right with the living God, and when they do that, right, through the illumination of the Holy Ghost, becomes the law of their lives, and enters into every relationship of human existence; life becomes again serious, sustained by a lofty purpose, heroic, instinct with sacrifice. Humanity will have found what is its great need to-day—a Master, a Lord. Then opinions will give place to faith, life will no longer be based on uncertain foundations of changing human speculation, but on the rock foundation of Divine Truth. Instead of what sickens us in the literature of this age, the riot and extravagance of individual speculation and doubt, there will be a generation committed to one God-given service, to one hope. What will be the effect of a Church, living in the power

of the Holy Ghost, upon the world? When the Church, one in her Divine Lord, and in the fulness of the Divine Spirit, puts forth her full power, God will come again into the lives of men, and will accomplish in us his ends by our conformity to his image.

As we think of what the Church might become, when operating in the power of the Spirit, our first thought is one of profoundest humiliation and contrition. Have we made God living and mighty to this generation? I remember a great minister, from whose ministry a humble servant went home one day to her master, an unbeliever. "Oh, we have got such a sermon," she said. "What was the text?" he asked. She could not tell, she could not remember a word of it, and her master laughed her to scorn. But she turned round and with intensest earnestness, she said, "Oh, sir, he made God so great!" With all our activities, with all our machinery, with all our evangelism, are we making God great in the eyes of this generation? Have we secured that the Christian sense of right is the supreme standard of the world's public judgments? Why this reversion to Pagan licence in the life of our great cities, and in the tone of educated opinion?

Let us face the fact that the Church of God was never under a profounder responsibility than at this present moment to surrender herself into the hands of the living God, that He may prove in and through her all his power. Conscious that we have not yet realised what the Church of God in its Divine idea is fitted to be, that it has not the mighty witnessing force which long ere now it might have had, we ask, "How have we failed?" First, there is the consciousness of the need of union. But we may carry that too far. We may attach far too much importance to mere historic continuity and outward formal union. In Ephesians iv. we find, after a sublime description of the unity of the Church, the apostle goes on to enunciate the principle of individuality; in everyone this unity must be realised, though men differ in their natural characters, and in the measure they possess the power of the Divine Spirit, and though they are marked by a variety of gifts. In the very nature of things there must be diversity of view, individuality of aspect. It comes to this: that very finite creatures are grasping an infinite Divine fact, and, of course, they can only see it in parts. The pity is that men take their own respective part for the whole, and thus involve themselves in controversies which carry them past the simple truth of things into extreme positions and polemic attitudes. This is only an excess of tendency that is necessary and of Divine intention. Human beings must individualise to know. We realise the glory of the Creator because that glory has been broken down into the millionfold splendours of creation; and we have a richer consciousness of the glory and many-sidedness and activity of the Church of Christ, one in her Divine Head, through the number and variety of organisations, methods and types of character, and even forms of thought within the Church. Deeply considered, those diversities are in no sense destructive of the Divine unity, if we keep in view that the true principle of this unity is life, and that Christ is leading us along various roads to practically the same goal—to the perfecting of the saints and the completing of the body of Christ.

If one might presume to interpret the leadings of Christ in his government, He seems to be moving on that assumption. For after ages of theological definition have passed away—and let us never forget the heritage we have got from these in confessions of faith, and catechisms, and so forth, which beat out the great Evangelical thoughts so that they shall never pass away from the conscience of the Church of Christ—what do we find? Christ summoning our fathers to earnest evangelisation of the world, to foreign missionary enterprise. In a

realisation of this responsibility our fathers fell back from words to the Divine facts which those words enshrined. Christians of different names began to see that really they were standing on common ground, and that they had been parted only by names. The Evangelical Alliance has been one of the means for focussing that sentiment. As the forces of opposition strengthen, we all feel, and increasingly so, that we are in the hands of the living Christ, being gathered round the great facts of redemption, realising our oneness in the Divine indwelling Spirit and under a Divine Head.

If that be so, what is our duty to-day? What we want for the exigencies of the present hour is a fuller baptism of the Holy Ghost, an unction from the Holy One, that we may enter into the Divine mind and understand what we ought to do. Never did grander problems lie before England than at the present hour, and these can only be solved by the living Christ working in a sanctified Church. In that service we shall be drawn closer still, and when that has been realised the Master will bring us into still fuller approximation to the oneness that is to be.

There are certain dangers against which we ought to be on our guard: First, indifference to the wider horizons of our time. The age of sectarian warfare is past, but we are all staggering under denominational burdens that limit the interest of innumerable Christians' souls. The practical emergencies of our time demand a growing sense of unity that we should act as one against the common foe. But there is a second danger. Men are taking short cuts to unity by specious methods. We are being asked to-day to fall back on the common ground of a simple, undogmatical ethical creed, and to adopt a social programme, dropping the positive doctrines of the faith. Such appeals are vain. The conscience of redeemed man has grown up into a realisation of these dogmas as a living experience from which he cannot recede. Salvation through Christ alone, sonship thereby with God, sanctification through the Spirit, God's sovereign gift of eternal life—these are central realities, authenticating to us the whole revelation of God, and we cannot renounce them. But we should vie with those with whom we differ in religious opinion, in living the one true life, though separate from them, and along that road the Lord will bring us all to see eye to eye in his own time.

There is another danger, and from a different quarter, a danger more real than either of those I have mentioned. We have spoken of the inner unity of the Church, consistent with a large measure of diversity in outward form. But it is far easier for most men to grasp the idea of outward uniformity, than to pierce to this inner oneness, and so there is nowadays an attempt to degrade and materialise the idea of the kingdom of Jesus Christ. The apostle uses a wonderfully significant phrase. He speaks of the "sleight of men"; it means playing with loaded dice. And so men come to us to-day with wonderful art and catholicity, yea, with the fascinating assumption, as if the name *Christian* belonged only to them, that they would give us the true ideal of the Church of Christ. We soon find however, they are playing with loaded dice, that they are hirelings of an unscriptural system, deceiving us, carrying us away from New Testament ground; grace is confined to priestly channels, in an assumed succession, and God is mediated with through priestly acts such as the sacraments. Again, there is that phrase "cunning craftiness." It means multiplied human devices that are put in the place of Christ—the ceremonials of religion. By those things many have been so led away as to lose personal contact with Christ. Paul had one name for that: he called it a deliberate plan of craft.

What we need to-day, as Protestants, is the courage of our convictions. The doctrine of the Church which has been preached here to-day is

the doctrine of the New Testament undeniably; and behind it there is the power of the Triune God. Let us not quail, as some men whom we mourn to see are quailing, before the shocking and lying pretensions of Rome. Let us not feel tempted to deny the benefit which Rome does not enjoy exclusively. I rejoice, as a Scotch Presbyterian, in an historical continuity, in being connected with generations of witnesses and confessors that have gone before. In Glasgow the other day at our great Presbyterian Council, we were glorying in our descent from Calvin and Knox; and I wish to say that there are no Churches in the world that study the great monuments of the whole Christian past more earnestly than the Evangelical Protestant Churches do. Here Protestantism is catholic, and Roman Catholicism is sectarian. But what enables us pre-eminently to realise our oneness in the central verities of the faith with Justin Martyr, Athanasius, and others, is the consciousness of a continuity which reduces all other continuities to nothing—the continuity of the presence of Christ, the continuity of the indwelling of the Holy Ghost. We hold to the Head, and stand in living fellowship with all the members.

SOURCE OF TRUE UNITY.

BY REV. F. B. MEYER.

It is not enough to admit that the Church is one, we must also know that we are one in it. When we speak of the Church, let us remember there are three great unities involved: (1) The unity of its inception in the mind of God; (2) the unity of identification with the living Christ; (3) the unity of its law and service of mankind. The last has been fully treated, let us glance at the others.

First, the unity of the Church's inception in the mind of God. When the Lord Jesus Christ passed from the room in which He had spoken of the many mansions, He seems to have noticed a trellised vine shimmering in the moonlight, and He spoke of it as a parable of Himself. He presented Himself as the great antitype of the vine. That is, the vine contained the outward form of a thought which lay in the mind of the Father, before any vine sprouted, or brought forth fruit. I suppose that all things in this universe set forth thoughts of the Eternal—thoughts which were in his mind before anything was made. So the stars, the ocean, the trees, the flowers, are the essence—the essential conceptions of the mind of God; they are parables of his thoughts.

Now, in regard to the vine there are three distinct things to be observed. It has variety in unity. Its root, stem, branches, leaves, blossoms, and fruit vary in every possible way, yet in all this variety there is exquisite unity. How different from grass or corn, each blade of which is separate and distinct. Here there is unity, neither the root nor the branches can be the vine by themselves. But again, this plant suffers as no other plant suffers. In the early spring there is the keen pruning knife; in autumn the branches are torn by ruthless hands, and the fruit is trodden till the blood-red juice stains the feet and legs of the treader. And, thirdly, the vine has a unique purpose—to make glad the heart of man. Through suffering it yields its life-blood for this purpose. Then it is used at the communion-table. Is there not a deep thought in that? We use at the communion-table the juice of the much-suffering vine.

Thus it fills a unique place, and I believe that when God in the beginning formed the vine, He did it to set forth a thought which was in his heart from all ages. He conceived the unity between his Son and redeemed souls, and He gave to the vine the variety and unity necessary to the shadowing forth of that thought. And as the Son was to give his blood as the life to flow in his members, so he made the vine to yield by suffering that which should nourish and cheer the heart of man with

(For continuation of this report see p. 18.) —

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

How Ritchie "Saw It."

A TRUE STORY.

FRED and Ritchie were schoolfellows of about the same age, and regular chums. Yet you never saw boys so unlike in appearance. Fred was very tall and stout for ten years old, with rosy cheeks, and was always merry and full of fun. Ritchie was what the boys called "undersized"; his face was very white, and he looked as if he had gone through more trouble than many grown-up men.

One reason why they were such constant companions was that neither of them had any boy playmates at home. Fred had sisters, who petted him, and bought things for him; but they could not play at cricket, nor football, nor swim boats. When he had a boat given to him, he could not do without Ritchie to help him to sail it. Ritchie was the youngest of his family. He had big brothers, but they did not treat him kindly, and would not let him go out with them. They had "no patience with kids knocking about their heels," they said. So Ritchie was glad to be with merry, kind Fred, and Fred's mother always made him welcome. "Come in, dearie," she would say; "come when you can, and do not wait for an invitation." So they used to have fine times. If it rained, they might make as much noise as they liked in the breakfast-room; and when fine, there was a pond to sail their boats in. The only thing the matter with the pond was that there were so many weeds in the middle; but ragged boys were always waiting about, and should a boat be caught in these weeds, they would take off their boots and wade in to free it.

Fred lived in a pretty small house. Ritchie's was very large, and in the fashionable part of the town. In Freddie's home Jesus was loved and honoured, but Ritchie's father did not love Jesus, and he used to teach his children not to believe in that dear Saviour who had loved them, and died for them. He was very harsh to them, and what made his temper worse was, he had lost so much money in his trouble he could not go to Jesus to be comforted and helped to bear his loss. After a time he went to South Africa, leaving wife and children, so can you wonder that Ritchie was not merry like Fred?

The boys had a governess who loved Jesus, and the school was always opened with a Scripture lesson and prayer. They loved that lesson, and would gather round her as she spoke of the kind things the Lord Jesus used to do to people in sickness and sorrow, and how He died on the cross for them. Ritchie would listen with his white face quivering, and would say, "It was a shame!" Then she would point out that Jesus gave Himself a sacrifice for sin, and say:

"Ritchie, you know you have sinned, and God must punish sin, and Jesus was willing to be punished instead of you."

"I do not call it fair," he replied doggedly stamping his foot on the floor.

"Ritchie, dear," said his governess, "Jesus was punished instead of you; on Him was laid the iniquity of us all."

"I can't see it," replied Ritchie. "I wish I could, but it does not seem fair; what good could another being punished for me do?"

Fred had one fault which brought him into trouble. It was his chattering tongue in school-time. At 10.30 "silence time" commenced, and any boy speaking, except about lessons, must be kept in fifteen minutes for each offence. One morning Ritchie and Fred planned a journey along the shore.

"Now, Fred," said Ritchie, "don't get kept in

this morning." "All right," replied Fred, "I will look out." When "Silence!" was called, Ritchie looked meaningfully at Fred, who nodded in reply and nearly made the slip of saying, "All right!" Suddenly Fred remembered something very droll, and whispered it to his neighbour. The monitor saw him, and called, "Fifteen minutes, Fred, for speaking." Ritchie looked at him reproachfully, but it was not ten minutes after when the monitor again called, "Fred, another fifteen minutes for speaking in silence hour." Ritchie could hardly conceal his vexation; it was such a lovely day, and half-holiday too.

School was dismissed, and away went the boys, leaving poor miserable Fred; but Ritchie lingered. At last he begged of the governess, "Do let me have half of Fred's punishment; please do."

"But," she replied, "that would not be fair; you have been good and Fred has not." "I know," said Ritchie, "but please let me." She could not resist his pleading. So the punishment time began. Fred looked one way and Ritchie the other. The governess sat writing; not a sound could be heard but the scratching of her pen. At last the minute hand of the clock came to the quarter. "Time is up," she said; but Ritchie came to her, his face bright with joy. "Oh! he cried, I see it all. It is all right." "What do you mean, Ritchie, dear," she asked. His face was aglow with joy as he replied, "About the Lord Jesus. He chose to be punished instead of me."

"Yes, Ritchie, but Jesus bore all the penalty, not the half, and He did it for you even when you did not love Him."

"Yes," said Ritchie, "I can see it all now. He died for me." And away went the boys, Ritchie's heart filled with happiness he never knew before.

AN OLD GOVERNESS.

"The Seeing Eye."

"The hearing ear, and the seeing eye, the Lord hath made even both of them."—Prov. xx. 12.

HAVE you ever thought what a very wonderful piece of machinery the eye is? Each part acts in perfect obedience to the messages which come to it by the nerves from the brain, so that when we wish to open or close our eyes, it is done instantly and almost unconsciously.

Now in Matt. vi. 22, we find the eye called "the light of the body," and I do not think there could be a better name. In front of the eyeball there is a round, transparent window, always kept beautifully clean, through which the rays of light pass into the eye, and after being collected by a lens, they strike on a delicate membrane at the back of the eye, known as the retina. Here, an image of the object at which we look is formed, and here the sensation of sight is felt. We do not value this precious gift of sight so much as we ought. Too often we strain our eyes by small print and reading in dim lights. Let us take more care in future of our sight.

But what about the eye of our souls? Has the soul got an eye? Yes; that eye is faith. How many are blind with this eye! They have never asked God to open "the eyes of their understanding" (Eph. i. 18), and so they cannot see the loveliness of Jesus, and his willingness to save.

Will you pray that little prayer that I expect some of you know well, "Open Thou mine eyes?" (Ps. cxix. 18). We want to "see the King in his beauty" (Is. xxxiii. 17), and in looking to Him we shall be saved.

But there is one other beautiful arrangement in the eye that will teach us a lesson; I mean the way in which the eye is constantly bathed by a gentle, yet steady, flow of what we call "tears." This fluid, called the lachrymal fluid, has two duties to perform, that of cleansing the front of the eye and protecting it from specks of dust, which would irritate the sensitive coat of the eyeball. Now, is not

this just what Jesus Christ does for the soul? His precious blood cleanses us from all sin (1 John i. 7), and will keep us clean. He will protect and guard us from all evil; He will preserve our souls (Ps. cxxi. 7). Have you asked Him to cleanse and preserve you?

G. N. MEACHEN.

The Bible Searcher.

Foreign list:—

No. 21. Charlotte Cane, South Africa. Nos. 21, 22, 23. Jessie Ben-Oliel, Jerusalem. No. 24. W. Arnold Braack and Jean Scott, Canada. Vera Sjöström. No. 25. Gerhard Meuter. No. 22. Queenie Dale.

No. 27 (first list).—Correct answers received from:—

Marian and James Freegard, Minnie Elsole, Arabella Onslow, Clara Barnes, Maggie A. Buchanan, Thomas Harris, Rose Anton, Nellie Willie, and Victor Bellerby, William Aston, William F. and R. H. Williams, Theodora Spencer, Harold Stevenson, Edith Hayward, Annie Tawse, Elizabeth Hull, William Gavin, Dorothy Sharp, Edwin Peters, Winifred and Elsie Cookrem, Margaret Davison, Wallace Bentley, Grace and Kathleen Donderton, Alice Mary Palmer, Herbert Draddon, Daisy Phillips, Ethel Williamson, J. A. Chamberlain, Owen Morice, Emily Bridgewater, Katie Welch, Rosa Hays, May Bligh, Maggie Mabel, and Bessie Fletcher, Constance Schaeffer, Dorothy Vickers, Arthur Cordell, Raymond Harbottle, Connie Wood, May Watson, Susie Cumbers, Leslie Frank, Margaret, Jessie, and Lillian Pook, Gertrude, Nellie Brookfield, Hugh Tufnell, Grace, Elsie, and Ida Wright, Annie Harker.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 27).

1. A little coat (1 Sam. ii. 19).
A little cake (1 Kings xvii. 13).
A little cloud (1 Kings xvii. 44).
A little coney (Prov. xxx. 26).
A little child (2 Kings v. 2).
2. St. Matt. xviii. 3, 4, 5, 6, 10, 14.
3. (a) "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (St. John iii. 16).
(b) "If God so loved us, we ought also to love one another" (1 John iv. 11).
4. "My God shall supply all your need" (Philip. iv. 19).
5. (a) "Let him ask in faith, nothing wavering" (James i. 6).
(b) "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months" (James v. 17).
6. The house built upon the rock stood firm when the floods came and the winds blew.
The house built upon the sand fell down when the floods came and the winds blew (St. Matt. vii. 24-27).

THIS WEEK'S BIBLE SEARCHER (No. 28).

After reading the article on "The Seeing Eye"—

1. Give the verses in which the word "eye" or "eyes" occurs in the following chapters.
 2. Without writing out the verses, say whose eyes are referred to, and for what purpose.
 3. What mention does St. Paul make of "eyes" in Galatians, and to what does he refer? Job. xlii., Ps. xxv., Ps. xxxii., Ps. xxxiv., Ps. cxxiii., Prov. iii., Prov. xv., Jeremiah xxiv., Habakkuk i., Luke x., Heb. iv.
- Children under ten years to do 1 only, under fourteen 1 and 2, over fourteen 1, 2, and 3.

Bible Enigma.

My first is in bars, but not in cage,
My second's in passion, but not in rage;
My third is in little, and also in small,
My fourth is in some, but not in all;
My fifth is in many, but not in few,
My sixth is in crimson, but not in blue;
My seventh's in stone and also in sling,
My whole is a well-known Scripture king.

M. T. C.

Personal Pars.

I must again thank my little friends for the flowers. E. D. BLACK.—Thank you for your nice letter. I am sorry you could not do the questions this time. BELL DANCE.—I am very glad you are better. ALICE PALMER.—I am glad you have started answering the Bible Searcher. "GERTRUDE."—Please sign your name in full. WINFRED AND ELSIE.—You must each write out the answers.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, Keswick, July 21 to Aug. 5. Mr. B. Herklots, Greystones, Ireland, to July 28. Mr. Rankinson, Cwadrige, Botley, Hants, July 10; Troubridge, July 11-17. Mr. Arrowsmith, Weston-super-Mare, to July 12. Mr. J. S. Tyler, Herne Bay, July 8-24. Mr. Hewlett, with caravan, Steeple Morden, to July 13. Mr. A. G. Dodderidge, Portrush, during July. Mr. E. Hughes, Leyton, July 10. Mr. Josiah Spiers, North Berwick, in July. Mr. A. E. W. Gwyn, Guildford Convention, July 11-12. Mr. J. H. P. Cutting, with caravan No. 1, South Creake, to July 15; Burnham Market, July 16-24; caravan No. 2, Feltham, to July 14; Rushall, July 15-22; Mr. Jewell, North Tadworth, near Epsom, July 19.

Children's Scripture Union.—Portions for week ending July 18, 1896.—Sun., July 12, Acts xxiv. 17-27; Mon., July 13, xxv. 1-12; Tues., July 14, xxv. 13-27; Wed., July 15, xxvi. 1-18; Thurs., July 16, xxvi. 19-32; Fri., July 17, xxvii. 1-17; Sat., July 18, xxvii. 18-29.

OUR DAILY HOMILY.

SUNDAY, July 12.

"THEM ALSO KING DAVID DEDICATED UNTO THE LORD WITH THE SILVER AND THE GOLD WHICH HE HAD BROUGHT FROM ALL THOSE NATIONS."—1 Chron. xviii. 11.

THESE materials, the results of David's wars and victories, laid the foundation of that great store out of which Solomon built the Temple. How remarkable that the Temple, which is the type of the Church, was constructed from the contributions of surrounding heathen nations! Did it not foreshadow the ultimate incorporation of the Gentiles in the Church? And does it not anticipate the time when they shall bring the wealth of the nations into the City of God?

But, for us, as individuals, there is a deeper lesson. It is not enough to conquer our foes; we should derive from every temptation the victor's spoils. We should gain for the temple of the heart and for that of the Church.

For the Heart.—When you have fallen beneath the attack of Satan, be sure to notice the cause of your failure, that you may guard against it in the future; and learn from the temptation where the weak place of your character lies, so as to derive from Jesus more of the grace of which you have been shown to be deficient.

For the Church.—Every temptation overcome may be a means of grace. We gain strength of experience which helps us the better to understand and minister to others. We learn secrets of victory which we can pass to the tempted and weary; out of temptation win what will make the whole Church your debtor, as Samson took honey from the lion's carcase.

MONDAY, July 13.

"LET US BEHAVE OURSELVES VALIANTLY FOR OUR PEOPLE, AND THE CITIES OF OUR GOD; AND LET THE LORD DO THAT WHICH IS GOOD IN HIS SIGHT."—1 Chron. xix. 13.

Those were days in which rough soldiers, like Joab, did not hesitate to speak freely of God to their companions in arms. It is a sorry thing that it is considered a breach of etiquette to mention God's name in polite society. It is not good form!

We are reminded in these words of Joab of Cromwell's memorable advice to trust in God and keep the powder dry. David's general felt that the ultimate issue of the battle must be left to God, but that nothing could absolve him and his soldiers from doing their best. They, at least, must make careful dispositions for the fight, and show themselves valiant.

This balance of statement and thought between God's work and ours is an evidence of fine Christian sanity. We must believe that God is the ultimate arbiter, but we must ever speak and act as though the responsibility were entirely on ourselves. To believe that God will do all, and therefore to do nothing, is as bad as to believe that God leaves us to our unaided endeavours. We believe in the strength and sufficiency of God's purpose, but we know that there is a link in the chain of causation which we must supply.

Amongst Bunyan's immortal characters, none is more engaging than Mr. Valiant-for-Truth. Let us never flinch from bravery in word and act, daring to stand alone in the breach, faithful among the faithless found. O Saviour, in thy strength make us strong.

TUESDAY, July 14.

"BUT DAVID TARRIED AT JERUSALEM."—1 Chron. xx. 1.

Ah! fatal tarrance! In these hours of luxurious idleness, when his brave soldiers were in the field, David was advancing, though all unconsciously, towards the greatest peril of his life. Had

he conformed to the habit of earlier days, he had been at the forefront of this terrible conflict with Ammon; but his loins were already ungirded, his self-watch was relaxed, his soul was lulled into a false security, from which Nathan's voice would awaken it, when the dark deed of murder had been perpetrated.

Beware of moments and hours of ease. It is in these that we most easily fall into the power of Satan. The sultriest summer days are most laden with blight. There is no such guard against temptation, next to the keeping power of Jesus, which is all-sufficient, as business to the full measure of time and capacity. If we cannot fill our days with our own matters, there is always plenty to be done for others. Let us look, not at our own things only, but at the things of others, and go about doing good. You think that no one has hired you, but it is not so, the Master has sent you into his vineyard. If you cannot do one thing, you can another. There is the ministry of intercession for those who are in the field. There is the exercise of worship, in which you take your place amongst the priests. There is the ministry of comfort to some of the sad hearts within your own circle. Redeem the time, because the days are evil. Watch and pray in days of vacation and ease even more than at other times.

WEDNESDAY, July 15.

"AND DAVID SAID UNTO GOD, I HAVE SINNED GREATLY IN THAT I HAVE DONE THIS THING."—1 Chron. xxi. 8.

His sin lay in the spirit of pride and display. He vaunted in the growing numbers of Israel, and credited them to himself, as the result of his own prowess and prudence. All such boasting is very abhorrent to the all-holy God, who will not give his glory to another. It was the sin of Nebuchadnezzar, when he said, "Is not this great Babylon which I have built?" It was the sin of Herod Agrippa when the people shouted, saying, "The voice of a god, and not of a man," and immediately the angel of the Lord smote him, "because he gave not God the glory."

We are all tempted to it when we count up the number of our adherents and converts, when we unroll our securities and vouchers, when we count up our assets, when we display our jewels. All these are gifts entrusted to our care by our Father and Saviour, to be held in trust as a matter for gratitude rather than for pride. A proud look "goeth before destruction, and a haughty spirit before a fall."

How greatly David had fallen from the level of his own sweet sonnet! "Lord, my heart is not haughty, nor my eyes lofty." Oh, let us ask Jesus to teach us how to be meek and lowly in heart, that we may find rest unto our souls; let us endeavour to be as little children, devoid of self-consciousness; and let us be careful, as we survey the growing treasures and power of our lives, to remember the Apostle's words: "Who maketh thee to differ? and what hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

THURSDAY, July 16.

"A MAN OF REST...HE SHALL BUILD."—1 Chron. xxii. 9, 10.

The men of rest are the builders of the most lasting structures. Solomon builds the Temple, not David. Mary's deed of anointing, learnt in much sitting at the Lord's feet, fills the world with its aroma. What is needed to make us men and women of rest?

First, a profound conviction that God is working. Never despair of the world, said the late Mrs. Beecher Stowe, when you remember what God did with slavery: the best possible must happen. This serene faith, that all things are working out for the best—the best to God, the best to man; and that

God is at the heart of all—will calm and still us, in the most feverish days.

Next, an entire surrender to his will. That will is certain to mean the destruction of the flesh, in whatever form God finds it; but it is our part to yield to God; to will his will even to the cross; to follow our leader Christ in this, that He yielded Himself without reserve to the almighty love of his Father. Take his love, you will find rest to your soul.

Thirdly, a certain knowledge that He is working within to will and do of his good pleasure. What a blessed peace possesses us when once we realise that we are not called on to originate or initiate, not to make great far-reaching plans and try to execute them, but just to believe that God is prepared to work through our hands, speak by our life, dwell in our bodies, and fulfil in us the good purposes of his will. Be full of God's rest. Let there be no hurry, precipitation, or fret; but the peace that passeth understanding ever acting as a sentry, so shalt thou do lasting work on earth.

FRIDAY, July 17.

"AARON WAS SEPARATED, HE AND HIS SONS FOR EVER, TO BURN INCENSE BEFORE THE LORD, TO MINISTER UNTO HIM, AND TO BLESS IN HIS NAME, FOR EVER."—1 Chron. xxiii. 13.

The threefold office of Aaron suggests our own, for when we are prepared to follow Jesus, through the rent veil of his flesh, and to live in the inner shrine, we also, as chosen priests, may exercise these blessed functions of intercession, ministry, and blessing.

Intercession.—The fragrant incense stealing heavenwards is a beautiful emblem of prayer. Let us pray more, not for ourselves so much as for others. This is the sign of growth in grace, when our prayers revolve around the lives of others. This is one of the best gifts: oh to exercise it more persistently!

Ministry.—We have many things to engage our attention, but they may be unified and elevated by the one threading purpose of doing all for the King. Whether we eat, or drink, or whatsoever else we do, we may do all to his glory. Go up and down in the Temple, O priests; engage in song, or sacrifice, or whatever ministry you will, but be sure that all is of Him, and through Him, and to Him for ever.

Blessing.—Israel was to be as the dew that blesses the parched herbage; so we should bless that little portion of the world in which our lot is cast. Let us be as the outstretched hands of Jesus that rained blessing on his disciples. Let our smile, our touch, our words, our life, be the greatest blessing possible to those who know us best. Blessed Spirit, realise through each of us this threefold ideal, and separate us from sin and the world, that we may be prepared for it.

SATURDAY, July 18.

"PRINCES OF THE SANCTUARY."—1 Ch. xxiv. 5 (R.V.).

It is not enough for us to be in the sanctuary, we must be princes there. There must be the regal mien, which is a meek humility; and the regal largesse, which is peace and blessing; and the regal might, which is self-restraint and self-control. None can be princes of the sanctuary without two things: they must be priests, come of the priestly line; and they are kings, royal not because of deeds of war, but because they are related to the King Himself, and are regal in their holy and blameless character.

There is only one power that can make us princes of the sanctuary, the hand of the exalted Lamb, who is Himself a Priest-King, after the order of Melchizedek. He it is who makes us kings and priests unto God his Father.

He makes us priests. This is your position, not now to offer propitiatory sacrifices, but to have compassion on the ignorant, and on those who are out of the way, to swing the censor of prayer between the living and the dead, so that plagues may be stayed, and to plead for the dark sad world, with its load of wretchedness, need, and sin. See that your garments are ever white and stainless.

He makes us kings. They that receive the abundance of his grace reign. They reign with Him. Sin and Satan, the world and the flesh, are beneath their feet. Theirs the life of overcoming power, of unbroken victory, of identification with Jesus in the glory that the Father has given Him.

Mr. Donald Matheson.

IT seems fitting that in this issue, which contains a report of the Evangelical Alliance Jubilee Conference, we should give the portrait of a Christian brother who has long been an active, though unobtrusive, worker on its behalf. Mr. DONALD MATHESON is not only a vice-president and Treasurer of the British branch of the Alliance, but Chairman of its working Council. While active in that department of the work of the one Church of Christ, he has also devoted much time, thought, and substance to other good movements, especially those which bear on national and international righteousness.

As his name indicates, Mr. Matheson is a Scotchman by birth, and is one of the great company of northerners who have transferred their sphere of energy to the wider area of English life. He is a native of Edinburgh, and is descended from a Sutherlandshire branch of the clan Matheson. On his mother's side we believe he is a descendant of the Farquharson family, so that Celtic blood flows freely in his veins. On both sides the families were earnest and devout believers; this inheritance has had its due effect in the moulding of character, and in giving a serious bent and purpose to life.

His educational curriculum was passed at the High School of Edinburgh, and being devoted to a business life, young Mr. Matheson served his apprenticeship to commercial pursuits in London and Manchester. He proceeded to China in 1837 as an assistant in the great Lombard-street trading firm of Messrs. Jardine, Matheson, and Co. One result of his China experience was an intimate acquaintance with the various aspects of the opium trade; indeed, it is a well-known fact that the impressions and convictions formed by Mr. Matheson in China, as to the unrighteous character, nationally, of our opium dealings with the Chinese people, led him afterwards to sever his personal connection with China trading, and made him the intensely earnest anti-opiumist which he is to this day.

It was in China, too, that the eyes of his understanding were fully opened to the importance of the spiritual life; and while there he took his stand on the side of the Christian faith, and realised the claims of Christ on his heart and life. In the earlier days of his Christian experience he was privileged to attend the ministry of that ardent pioneer missionary, Rev. William C. Burns, who was at that time qualifying himself for active service in the Gospel among the Chinese. A year or two later Mr. Matheson left China and returned to his native city, where he was married to the lady who is still the sympathetic partner of his domestic joys, and the helper in his public life. In Edinburgh he attached himself to the practical ministry of the famous and eloquent Free Church divine, Dr. Candlish, in whose church he served as an elder. He actively helped in mission work undertaken by the congregation in the district of Fountain-bridge; at the same time showing much warm interest in foreign missions, more especially with reference to China, with the needs of which he possessed a personal knowledge that was very serviceable.

After some nine years' residence in the Scottish capital, Mr. Matheson again moved southwards, and for a time resided near the lovely Surrey town of Dorking. Here his zeal in good works of different kinds found

ample scope, particularly in carrying on mission effort among the navvies then at work in the neighbourhood. In a hall attached to his residence he carried on weekly Gospel services for the benefit of that somewhat neglected class of the industrial community.

In 1870 Mr. Matheson and his household removed to London, where he has since had his residence. As a Presbyterian born and bred he became actively interested in the church work of that growing denomination. At Regent-square Church, and later in the Kensington and Belgrave districts, he has been a pillar in the London Presbytery, and a zealous helper in all good causes connected with it. For a lengthened period he has acted as hon. sec. of the Presbyterian Mission in India, and has continued to further the general work of foreign missions carried on by that body.

Mr. Matheson's sympathies and activities, however, have overflowed all sectional boundaries. We have already referred to his official connection with the Evangelical Alliance. His valued services in the cause of Christian unity and combined Christian



(From Photograph by Messrs. Lombardi & Co., 13, Pall-mall East, S.W.)

movements are only known to those more intimately associated with the working of the Alliance. Another wide field of Christian effort that has demanded and received much of Mr. Matheson's attention is that of European evangelisation. Of the Evangelical Continental Society he has been and still is a deeply interested and generous co-worker; contributing both by pen and by substance to efforts for carrying the pure Gospel to those who dwell under the baleful shade of Popish error and superstition. He has also given practical proof of his desire to see the furtherance of reformed faith in connection with the Protestant Alliance.

Of late years much of Mr. Donald Matheson's zeal has found an outlet in connection with the anti-opium crusade, which is directed to the prohibition of our national complicity with a trade that works such moral havoc among the millions of China. Having had ample experience at first hand in this matter, he was one of the British witnesses who appeared at Westminster before the late Royal Commission, and testified to the evil nature and results of the opium traffic sustained between India and China,

under the direct ægis and patronage of the Indian Government authorities. If all our practical men of business were only endued with the same spirit of righteousness and Christian integrity in our international relations, surely the paltry excuses of revenue would not have been permitted so long to tie our hands on this question, and to heap up for ourselves a shameful responsibility for which we must inevitably have to pay in some form; for which, indeed, we are having to pay in the loss of national prestige and in the thickening of international complications.

It will be of interest to add that one of Mr. Matheson's sons is the able and esteemed pastor of the Presbyterian Church at Putney, in the south-western district of Greater London.

Lancing Homes of Rest.

It was with no small gratification and interest that recently I accepted an invitation to visit the seaside Homes of the North-East London Gospel Mission at Lancing. The Homes comprise a group of houses at the end of a country lane, and close to the sea.

After a kind reception by Mr. Chorley, the director of the Mission, and his wife, who were both very busy in arranging for the opening of a new Home for mothers with their babies, I had a chat with some of the East-end visitors, and found them, one and all, enjoying the rest and change. Many and touching were the stories of sorrow and suffering I listened to on the quiet beach.

How shall I tell you in a few lines of the different Homes? In the first place they are not limited to the reception of one particular class, but provide accommodation in the separate houses for the varied demands of the different visitors. The Home for Women provides accommodation for forty-two, and the Home for Children can receive forty-six. To these have been recently added a Cottage Home for the reception of ten or twelve men.

Next door to "Lorne Cottage," where the men are received, is "Hope Lodge," which is now being prepared for the accommodation of twelve mothers with young babies. In sight of the five houses, and provided for the use of their inmates if they wish to avail themselves of its services, is the Gospel Hall. The day begins and closes here with a simple service, in which the Word of God is faithfully and lovingly set forth. A visit to the Homes would well repay the time and trouble expended. M. T.

FOR MOTHERS AND BABIES.

On Friday last many friends of the Mission shared the joy of dedicating to the use of the poor a new Home for mothers with babies at Lancing. Testimony from several veteran workers among the poor told of the uplifting power of the Gospel, and how, in conjunction with the bodily care taken of the poor ones sent to Lancing, many had gone home new creatures in Christ Jesus. A City missionary told how he had met only the day before, in his visiting, two young women who owed their conversion to going to Lancing last year. The friends inspected the new home and the older institutions, returning to London after tea, deeply gratified, and with happy memories not soon to be forgotten. There was about £70 needed to clear expenses to date, towards which two friends present gave £30.

Box, Wilts.—For about sixty years a useful work has been carried on in this village by the United Methodists, and within the last year or two the old worn-out chapel has been completely crowded out. The necessity for a new building—if the whole work was not to stop—became so evident that a lady—a Churchwoman—started a fund for the building needed. Stone was donated by the neighbouring Bath-stone firms, and the people set to work to build the place themselves. The memorial-stones were laid on Saturday week with great thankfulness. About £350 has been raised locally, besides free labour and material given, but there is still need of help to complete the work. All who are interested in village evangelisation will be glad to aid these self-helping workers. The secretary is Mr. Edwin Bow, 2, Fairview, Box, Wilts.

The Mildmay Conference.

(Continued from page 14.)

refreshing and blessing. All this was in the mind and council chamber of God. And, moreover, let us remember that as the branches are necessary to the vine, so we who believe are necessary, in union with Christ, to make up the complete conception of the mind of the Eternal. Thus we have the unity of the Church in its conception and inception by the Creator who created all things in Jesus Christ. When we know Christ and live in Him, we take up in time the position which should be ours in Him before all worlds.

In the second place, there is the union which springs from identification with Christ. When a man first of all realises his need of salvation, he lays hold with both hands on the substitutionary work of Christ, and we may never forget how He, who knew no sin, was made sin for us. But further, you miss much of the power of this death of Christ, if you do not pass on from substitution to identification. Understand, young believer, it is the purpose of God, that we should be identified with his Son; and remember also that the Lord Jesus Christ incorporated you in each act of his redeeming work. And remember, yet further, that you will come to a point in your life when the great truth of your identification with Christ will break upon your souls as the sea breaks on the view of a traveller who has long been toiling up the steep towards it. Then shall you realise that you not only died with Christ and lay with Him in the grave, but also rose with Him on Easter day, and with Him ascended into the heavens and passed into the glory, daring to stand in the very holy of holies. I would that you saw all this, that you saw the cross of Christ blocking your way back into the world as Israel saw the Jordan rolling between it and Egypt. There are times when we do not feel in heavenly places, but these are the very times to insist on the fact that we are there, and looking around to claim as brothers and sisters all who are similarly identified with our Lord and Head. And as we grow in the Christian life we drop out the selfish supplications in our prayers, which take increasingly two shapes—intercession and adoration.

Once more. Look at the vine again. Far beneath is hidden the root, and waving before you are the branches; but the fairest and finest branches only live out the life of the root and stem, which life is passing into the furthest cluster and blossom. In the same way, is it not wonderful to realise that the very life which throbbed in Augustine, in Luther, in General Gordon, in Madame Guyon, and all souls in glory, is throbbing and beating in us to-day? "Christ in you the hope of glory." But, alas! your life and mine falls far beneath the ideal. Why is it? Because we have erected barriers against the inflow of this life. I read in this parable of branches which do not bear fruit. Does not the tide of life throb at the junction between branchlet and stem? There is some hindrance, the free flow is checked, and if the branch continues closed, it is barren and is taken away.

What is this? That any soul once linked to the living Christ can perish? Never, never. Once a soul is linked to Christ neither man nor devil can destroy it. You may scratch out my name from the Church militant, you cannot blot me out from the Church invisible. But there is a sense in which ministers are taken from their work, teachers from their classes, evangelists from their service. I have known many removed in this way from usefulness and fruit-bearing. Are there any such here? Has your life been waning? Is it long since you won a soul to Christ? Does the Master come looking for refreshment, and find only acid fruit, or none at all? I hear the tide of life beating and

throbbing against the barrier. Let us put away the hindrance, and let it flow in that we may bear fruit. Abide in Christ, and let Him abide in you. Get home to your quiet room; let the gas burn late; get down before Him, tell Him all, confess all, open your whole being to Him. Let Him teach you how to do it. Let Him enter, and abide, and rule. Let that wondrous life pulsate through your soul, and speak and work and energise through you. You must seek to be ready and open to the inflow of this life. You must be prepared for the discipline of cutting off the green shoots. Remember, the Father is the Husbandman, and if He cuts and wounds it is because He loves you. And as you decrease Jesus Christ will increase. As you are dead in Him, He will live in you. Thus the tide of his life will flow in; and as you are filled with his life you will love all who have it. For love is perfect life, and the man who lives, loves.

Mr. Meyer then closed the proceedings of the day with prayer.

WEDNESDAY MORNING. GROWTH AND DEVELOPMENT.

In consequence of slight indisposition on the part of Lord Polwarth, the chair was occupied by Lord RADSTOCK, who in the course of an opening

address gloried in the spiritual oneness of Christ's Church, and was grateful that in the providence of God this great fact has become widely recognised. He dwelt upon the mysterious relation of the Body to the Head; not only does the Church need Christ, but Christ needs the Church, and He came from heaven to unite it to Himself.

A LIFE OF GROWTH.

BY PASTOR THEODORE MONOD.

Of the general subject for to-day I will only take one word, GROWTH—the unity of the Church in growth. The Church of Christ is united in this, that when we have found the new birth, we must go on to the new life, until we reach the new earth and the new heaven.

The new life is a growing life. Of course, we know this. And I confess that every time I think of such meetings as this I have asked myself, What is the use of gathering together so many Christians, to tell them things that almost every one of them, certainly the great majority of them, could tell you just as well as you can tell them? I made this remark to a friend, and asked him what should be said on such an occasion, and the reply was: "Tell them to do what they know." Well, let us do what we know. We know that we should grow constantly. A healthy child is a growing child. A healthy plant is a growing plant. So a healthy soul is a growing soul. Is your soul growing? If not, it is not in a healthy condition.

In what should we grow? I would sum it all up in the words of the Apostle Paul, in Col. i. 10: "Increasing in the knowledge of God." It seems to me that what the Church most lacks—I do not say the world, but the Church—is the knowledge of God—the personal knowledge of that Person who is God. How much do we know of God? Of course we can know but little of Him, in a sense. We walk by the shore of the ocean and we say, "This is the ocean," but what we see is only a few drops of it, as far as our eyes can reach. So we

speak about God; and we say, "This is God." But after all it is only a feeble beginning of knowledge about God.

And yet God has given Himself to us to be known by us. Therefore let us not be discouraged. Even in the Old Testament we read, "Acquaint thyself with Him and be at peace." Know Him—not only what He gives, and what He does, but what He is. Remember that He has created us in his own image. Remember that no man can tell how near God has made us to Himself. Man has said in his folly, and in his blasphemous pride, "No God! I sit on the throne!" God has said: "Him that overcometh I will make to sit with Me on my throne." Is that enough for you? We shall judge angels (whatever that may mean); we shall judge nations. There are great, wonderful, amazing things in store for us. But why should we not begin now to rise to a knowledge of God, as far as He is willing to communicate Himself to us? How can you set any limit to that? He says to everyone who will accept Him for his Father and Saviour: "My son, my daughter, thou art ever with Me, and all that I have is thine."

So, if we know the Father, the next thing is to increase in the knowledge of Him. How can we increase in that knowledge? By keeping in fellowship with Him. And how shall we keep in fellowship with Him? Ask the Lord Jesus Christ, and He will tell you. He says: "The Father doth not leave Me alone, because I always do those things that please Him." Be one with Him in purpose. Let the intention of your life—your life of every day and all the day long; of your business life; of your family life; of all your life—be that God shall have his way with you; shall do his will through you, whatever it may be. To one it may be He entrusts some weighty charge. We should not envy that one, but he should accept the charge as an obedient child. God may confide to another what seems to be a very small sphere. But if God is well served in that sphere He is quite as well pleased with the one as with the other. You remember what we read in the life of Lord Shaftesbury; how he attributes his coming to a living knowledge of God to the influence of a Christian nurse. She little knew what she was doing. The question is not whether you are here or there; whether you are doing this or that; but whether you are doing the one thing that God will have you do at this time.

Of course, with that unity of purpose with God will come the habit of prayerfulness. Not only of saying your prayers, though it is good and useful to have set times of prayer. But the habit of turning your thoughts to God. In Psalm xxiii. we have first "The Lord is my shepherd," and by-and-by it is "Thou preparest a table before me." You begin by talking to Him, and you go on to supping with Him. Turn your thoughts, your purposes, your plans into prayers. Do not lose time by choosing for yourself, and then asking God to ratify your choice. Go to Him first, and ask Him to choose for you. Of course He will make use of your judgment, and will show you in various ways why you should not take this path or that. And, finally, He will walk before you in the right path. He that leadeth forth his own sheep goeth before them. It is by being led of God, by constantly speaking to God, by listening to Him and humbly following Him, that we will increase in the knowledge of God.

And then we will increase in the knowledge of the things of God. I think that we who are called Evangelical Christians need to bestir ourselves to know the things of God and the things that belong to the kingdom of God far better than we do. Many are satisfied with a sense of their own salvation, and with abstaining from this or that—surely a great blessing, but still what we may call negative holiness: they are not ready to be filled with life, and power, and love, and to increase in life, in power and in love day by day.

In the age in which we are living there is plenty of progress in all kinds of knowledge. There is also plenty of progress in the knowledge of the things that belong, externally if you please, to the kingdom of God; and they are and ought to be very helpful to us. There are those whom God has specially called to the function of leading his people in the paths of knowledge. I saw in the paper yesterday that you had been celebrating the memory of John Robinson. He was a great and good man, a great Puritan, and a humble Christian. I remember reading near Plymouth Rock an inscription to his memory, where some words of his are quoted after this fashion—I could not find the exact text, but they run something like this, "There is yet more light to break forth from God's Holy Word." Let us be ready then for more light to break forth from God's Word. We have spoken a great deal about the Pope and against the Pope. That is all right enough; but we must love him for all that and pray for him as a brother after all, if he has, as we may hope, a personal faith in the Saviour. But we will have none of him to lord it over us; that is understood. We are also strongly against the traditions of men, and we are often impatient in being spoken to about the fathers of the Church, ancient and venerable as they may be. But has it ever struck you that there are no people in the world who are more attached to the traditions of their religious fathers, or who are more immediately and habitually opposed to anyone who speaks in words to which they are not accustomed, than we evangelical Christians? Therefore, we had better become a little wiser after our jubilee; and as we strengthen our stakes we had better also lengthen our cords.

Let us be ready for any light that God may be pleased to cause to come out of his Word; or any light He may be pleased to give us about his Word; or any light He may be pleased to give us about Christ our Lord. We are not, of course, without question, to accept anything, or any man's word—any living man or any dead man. We must test all things by the Word of God. But we should be willing to be taught and willing to let every man do the special work that God has given him to do. As Paul tells us, some are teachers and some are not teachers. Let those who are teachers do their business as teachers. There are nowadays growing objections to many Christian doctrines, and to the statement of doctrines such as we have been accustomed to. It is not the business of every one of us to get up and speak in a meeting and contradict, unless he understands the question. All I plead for is a division of labour. I am quite as much as anyone against "science, falsely so-called"; but I am also against ignorance, truly so-called. I do not see that it belongs to every man, or even woman, to get up, and, *ex cathedra*, to cast all sorts of excommunications against brethren who do not think exactly as they do. If there is to be growth in knowledge we have to be attentive to this.

I will tell you what the danger seems to me to be. It is not that we should be called narrow. There will always be someone to call us narrow. But take our young men, for instance, who are growing up, not only into all the knowledge of the day, but into the ways of thinking of the day; which are certainly not the ways of thinking that were common fifty years ago. Questions do not present themselves in the same aspect. And I am afraid (for I have seen it), that these young men may just be driven off, because we are not willing to reconsider anything, or to see anything in a larger wider, clearer, and to that extent in a truer light.

Then, we must not only grow in knowledge, but *in power*. We often say we are a feeble folk. We are, but we are not to remain a feeble folk. We should be as an army with banners. There is some progress being made, I have no doubt, chiefly spiritual progress. We make less allowance than

we used to for our own shortcomings. Why should we make allowance? Why should we not confess them and forsake them? Then we should progress in the methods of carrying the Gospel to others. If the old means are insufficient, let others be used. If the people will not come to the churches of course we do not reach the point at which we should aim. I have sometimes thought of Christ's word to the disciples, "I will make you fishers of men." Some of us have gone no further than this—we stick up bills on the trees by the side of the river, which say, "If you will come here once or twice a week we will try and catch you." That is a singular way of fishing. Others may go to the water with lanterns, and make a noise, and in that way draw the fish. The fish do not know what is wanted, but they come to see, and very often they are caught. I do not say we ought to imitate this or that way, but we ought to be up and doing, and stirring ourselves. We ought to be ingenious in our endeavours to reach souls; not giving up the old methods, that are very good as far as they go, but do not go far enough. Do not let us be afraid of new methods, and especially let us be full of power.

Finally let us be full of love. That is the great thing. God is love. I question whether anything can be more grievous to God than our doubting his love; than the very feeble and poor conceptions we have of his love. Do you remember a passage in Isaiah that is often quoted as if it related to the providence of God? But it does not relate to that or its mystery; it relates to the goodness of God. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." It is of his mercy that God is there speaking. If there is anything in this world in the heart of man or woman that is called love, it is because God is love. As we grow into love we grow into God.

This is the last thing I wanted to say. We must not only grow towards God, but into God: further and further into intimacy with Him, and therefore into likeness to Him, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

GROWTH: INDIVIDUAL AND COLLECTIVE.

Principal DOUGLAS, in the course of an address, said: Growth is the law of Christ's kingdom, as it is the law of the natural world. With all reverence, let us remember that it was said of our Lord Himself, while on earth, that He "grew in wisdom and stature, and in favour with God and men." If we are members of the Church which is his Body, we must seek to grow up unto Him. Where there is no growth there are decay, corruption, and death. There are some periods of our lives that are specially periods of growth; but the Church of Christ is always young—young in the immortal youth of the Saviour Himself. This is not only true of the Church as a whole, but also of its individual members. In Christ we have the secret of life, and go on growing continually.

We may have "growing pains." We must not be too narrow; my principle is to be as broad as the Bible, and no broader. In one of the briefest New Testament Epistles we are urged to contend earnestly for the faith once for all delivered to the saints (Jude 3. R.V.). In another place it is written, "Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Phil. iii. 15). Again, in the Old Testament there is a text for which I am very thankful, "He that believeth shall not make haste"—shall not make haste to embrace every novelty, shall not make

haste to shut the mouths of those who believe they have something from God to say to us.

How wonderful is the growth of the Church of Christ! Planted in the little land of Palestine, it spread through the countries of the Roman Empire, and then among the barbarian peoples. The discovery of the New World was followed by the spread of the Gospel there, and during the past hundred years by revived missionary interest. The truth has been sent to India, China, and other lands. But with outward growth there must also be inward. Multitudes are slipping from the name and profession of Christ; and as we have laboured for the poor, so now we have before us the problem of a mission to the upper classes. The Church of Christ must be continually bearing witness to the Saviour, gathering in new converts. The faith once delivered to the saints never varies in its essentials. But it is impossible that the minds of men should be unoccupied. At first the mind of the Church was engaged with the knowledge of God, and that fell especially to subtle Greek thought. Then the practical Latin mind took up the question of man and sin, man's fall and need, also God's purpose regarding him. Then again, after ages of comparative standstill, at the Reformation, the strong Teutonic people brought these two truths together. I know not whether any new developments await us; I am quite prepared to welcome what may be said, but we must hold fast the substance of what we have while we seek to go on to perfection.

Rev. J. HUDSON TAYLOR pointed out that we cannot make ourselves grow, nor can we see ourselves grow. But if we are healthy and are suitably nourished, we shall grow, and that without any effort of our own. Having read the first three verses of the first Psalm, Mr. Taylor urged the continuous study of God's Word. The truly blessed man has his delight in the law of the Lord. Our purpose must go with God's purpose, if we would grow. We must not neglect to feed our souls. A great many Christian people are weak because they are only half-fed, or, if you like it, they are half-starved. We must have "the pure milk of the Word." If we make the law of God our delight, what follows? "He shall be like a tree planted by the rivers of water, and whatsoever he doeth shall prosper." There will be no lack of living water in the soul that lives on the Word, that lives by the Holy Spirit. I was once called to see a little child that was in a very bad way, getting thinner and thinner. I found out that it was not being fed by the nurse who had charge of it. Nourishment was procured, and the little one soon recovered. But for a long time it suffered, because of the period in which it had not been properly fed. Let us see to it that we are well fed; then God will see to the growth and development.

WEDNESDAY EVENING.

Herr VISCHER-SARASIN, of Basel, who presided on the second evening, read Psa. cxxxiii., and briefly introduced the subject.

Rev. Dr. GERTH VAN WYK, of Holland, began by recalling how, shortly after the Reformation, the Protestant Church divided into four branches—the Lutheran, the Reformed, the Baptist, and the Anglican—while these again were speedily subdivided into a host of denominations, all, however, setting forth the same evangelical doctrines and serving the same Lord and Master. In view of these divisions, the unbroken unity of the Church of Rome seems to many very attractive; but it may be asked—Is this unity in reality something to be sought after? Close examination proves that it is a mechanical unity as opposed to the fraternal unity aimed at by the Evangelical Alliance. It does not, the speaker maintained, rest on a Biblical basis; it is enforced by an unjustifiable compulsion; and it is more seeming than real. While we, as Protestants, accept nothing that is not based on the Bible, the unity of the

Roman Catholic Church has no basis in the Bible, but springs solely from its hierarchical system—a system which is wholly opposed to New Testament teaching. Moreover, this apparent unity is brought about by compulsion and ruthless coercion. Of this many examples, mediæval and modern, were mentioned by Dr. Gerth van Wyk. In Mr. Purcell's biography of Cardinal Manning, it is admitted that the unity of the Roman Catholic Church is poisoned by defects and divisions unparalleled in Protestantism. The lesson of all this is that the unity to be sought after is not the mechanical uniformity of Rome, but the truer and deeper unity of heart to heart: unity with the great Head and with one another. We desire not union with Rome, nor any such mechanical unity as that which exists in the Roman Catholic system; but we pray that all members of the Church of Christ may prove themselves one in faith, one in holiness, one in charity, one in devotion. Thus shall we rejoice in fellowship with the one God and the one Lord Jesus Christ.

Rev. JOHN HALL, D.D., recalled, as an example of the growth and development of the Church, the history of the "Scotch-Irish," a colony of Ulstermen who settled some centuries ago in America, carrying with them their love of education and religion, and helping largely to mould and shape the future of the United States, while founding the great transatlantic Presbyterian churches. The lesson of this history he declared to be that it is a great blessing to be well instructed in the truth, and to be controlled by definite religious conviction, carried into each department of life for the good of men and the glory of God.

Pastor JELLINGHAUS, of Potsdam, spoke of the origin of the Evangelical Alliance fifty years ago, and its results in quickened life and manifested unity in the churches of the continent of Europe. True believers have been brought together as never before, and thus the prayer of our Lord is being fulfilled, "That they all may be one." This is not a mechanical unity, but a deep, true, vital union in Him, which enables us to forget differences of denomination and creed. The closer we cling to Christ, the more faithful we are to God; the more firmly grounded in the Word, the nearer shall we be drawn to one another in love and fellowship and good works.

Pastor ARNSTROM, of Stockholm, began by delivering a loving greeting from a conference of Swedish Christians to the friends assembled at Mildmay, and proceeded to say that no unity has greater permanence than unity in Christ, because no unity has such a foundation. That foundation is Jesus Christ Himself. The kingdoms of this world shall be dissolved and pass away; the body ecclesiastic shall disappear; the woman now reigning in purple and scarlet shall be destroyed in one day by the Lord God; but while all these shall vanish, the Church which is the body of the Lord Jesus Christ, shall endure, and its true unity shall remain for ever and ever.

Dr. HENRY SOLTAV spoke of the blessing of Joseph (Gen. xlix. 22) as illustrative of growth and development in the believer. There is growth because the roots run down to the cool water in the well beneath; there is development in the branches running over the wall for the refreshment of passers-by. The well is Christ, and the believer whose roots run deep down will find his branches running over and bearing fruit, whereby thirsty ones round about may be refreshed. The speaker closed with an earnest Gospel appeal to the unsaved.

[The leading addresses of Thursday and Friday will appear in subsequent issues.]

AFTERNOON GATHERINGS.

TUESDAY.

WORK ON THE CONTINENT.

Under the shade of the historic Mulberry Tree, on Tuesday afternoon, a large company assembled [618]

to hear accounts of various speakers anent Christian work on the Continent. The proceedings, which were presided over by General Sir John Field, opened with hearty singing, following which Rev. Dr. GARRTON pleaded for the Divine blessing on the gathering. The chairman, in the course of a few appropriate remarks, referred to the fact that they had met to enjoy holy fellowship with each other, and with dear brethren who had come from many countries. He added an earnest expression of hope that the result of the meetings would be to stimulate all present to more active efforts in furthering the spread of the glorious Gospel of God's grace everywhere, and in the promotion of brotherly love and union the world over.

Mr. W. SOLTAV, of Paris, enlarged, with interest and profit to his audience, on the work and claims of the McAll Mission. He referred to the special fitness there was in the mission being represented there, it having been founded on the basis of the Evangelical Alliance. In Paris those who work in connection with the McAll Mission are themselves a kind of alliance labouring together in the cause of Christ with Christians of all denominations and of all nations. Mr. Soltav went on to speak of three departments of the work in France that had now been pursued since January 17, 1872. Six years ago the mission boat work was begun on the river Seine and various neighbouring canals. The vessel was fitted with a large hall, capable of accommodating nearly 200 people, in which religious services are held night after night. The boat touches at numerous villages, where there are no evangelists or pastors of any kind, and the Gospel is preached to the peasantry, who attend in large numbers; tracts and copies of the Word of God are freely distributed amongst them.

Another department of effort is that of temperance work carried on in Paris and outskirts, and in thirty or forty other towns throughout France. They had learned that France is becoming a very drunken nation. In fact, last year there was a greater quantity of alcoholic liquors drunk per head of the population in France than in any other country in Europe. Great Britain stands seventh on the list. Their temperance work had been very encouraging, many drunkards having been reclaimed and converted. It is a sad fact, however, that habits of intemperance were fast increasing amongst the young, so much so, that outside Paris prisons had been pulled down, and larger ones erected for the incarceration of boys and girls addicted to drunkenness. Christian Association and Christian Endeavour work have been commenced in France, under the auspices of the Mission, and the young people themselves are being trained up in many cases to carry on the work which is now a most promising feature.

MISS DE BROEN, speaking of the Belleville Mission work, alluded at length to the way in which she had been providentially led to enter upon it. In this connection she sought to emphasise the fact that Christian workers ought to exercise a patient, prayerful trust in God until He sees fit to make the path plain and unmistakable. The Belleville Mission has now been in operation twenty-five years. It comprises Gospel meetings, Sunday schools, singing classes, the sale of Scriptures, temperance effort, etc. A training home for girls is also carried on in connection with the organisation. Miss de Broen pleaded, in conclusion, for increased financial aid.

Pastor ANET gave an account of the progress of Christian work in Belgium. He spoke of the earnestness shown by the poor miners in building churches at their own expense. One woman, whose husband was ill, managed to keep her house going by the few pence she could earn in selling refuse coal, which people were allowed to gather at the pits, and she contributed, over and above her household expenses, £1 in English money towards the

work of Christ carried on in her district. The miners loved the pastors, and were in the habit of speaking about Christ to their comrades in the mines. There were three great needs in the work amongst the Belgians, namely, pastors, lay-workers, and lastly "plenty more money."

Mission work in Spain was the subject spoken to by Pastor FLEEDNER, who referred particularly to various difficulties due to a spirit of suspicion and superstition on the part of the local authorities, experienced during the erection of a training institute for the young, soon to be completed, and which will afford accommodation for about fifty children. Their want was not so much that of money as workers.

Rev. EDWARD CLARKE, of the Spezia Mission (Italy), spoke especially of the work amongst the young people. It had been very encouraging, and the Mission had received help from all denominations of Christians, so that it was a living embodiment of an evangelical alliance. He and his fellow-workers had experienced great opposition. Heaps of Bibles had been burned by the priests, and he himself had been burned in effigy. On another occasion he was only saved from being stoned by Government interference. He had received from the King of Italy a very kindly communication, in which His Majesty showed himself to be in sympathy with the objects of the Mission. An orphanage was one of the departments of the work. Mr. Clarke spoke specially of the blessing which had resulted from the prayer-meetings which were frequently and regularly held, and said he never heard young people pray with more wonderful faith and simplicity than the Italians who attended those meetings. The work, he added, has now extended to the confines of Austria.

AFRICAN SLAVERY.

A gathering, which was only sparsely attended, took place simultaneously in the tent, under the presidency of Count MOLTEKE (Copenhagen). The subject for consideration was announced as "Christian work in the United States and Canada." Rev. G. U. VENNER (New York) and Rev. G. M. MILLIGAN, D.D. (Toronto), were the advertised speakers, but neither of them appeared in that capacity, and the time was given up to a startling address on "The African Slave-trade and the Evangelical Alliance," by Mr. HELI CHATELAIN. The speaker declared that the institution of slavery, and the slave trade which kept it up, are constituent elements of the native social order of Africa. In varying degree slavery exists, and is practised at the present time, over the whole face of the Dark Continent, which is in round numbers 5000 miles long and 5000 miles wide. The evil prevails not only throughout all the European spheres of influence but in all the African colonies and protectorates of Great Britain, France, and Germany. The sources which supply the African slave-trade are—the sale of children by parents, self-sale by gamblers, cowards in war, or people threatened with death by famine, sale of criminals by legal action, kidnapping, capture in war, etc. In the concluding portion of his address Mr. Chatelain stated that Evangelical Alliance men in America, as well as in Switzerland and Germany, had been among the first to define a practical plan, in the establishment of refuges and settlements for liberated slaves in Africa.

WEDNESDAY.

CHRISTIAN CO-OPERATION.

The important subject of "The Evangelical Alliance and Christian Co-operation" occupied the attention of friends assembled in the Large Hall, on Wednesday afternoon. Mr. A. H. BRANDT presided, and expressed the fraternal feelings of the Dutch people towards the English nation and the Evangelical Alliance in particular.

Rev. Dr. STRONG, general secretary of the Evangelical Alliance for the United States, delivered an address on "The Churches and

the Signs of the Times." The duty of the Churches to be open-eyed to the great world-movements of our day, is, he said, implied in the Master's rebuke to the Pharisees and Sadducees. The great sign in the industrial world is the tendency towards organizing capital and labour for an unreasonable and unnatural war upon each other. In the literary world, our Press and fiction are distinctly coloured by the creation of the science of sociology; while men devoted to the political sphere are seeking to substitute democratic rule for representative government. In America, for example, it is found that Press and citizen discuss measures, and the legislative body simply puts into legal form what is believed to be the will of the people. Another sign is the new Philanthropy, which refuses to believe that poverty and suffering are to be for ever the lot of the wretched. In the ecclesiastical world the most significant movement is that of the Churches towards each other; while in the distinctly religious sphere the prominent sign of our times is a return to Christ—a distinct religious renaissance destined to have great influence on the future.

These movements in so many directions mark a new era in the progress of the race, and profoundly concern the Church of Christ. Society is becoming self-conscious; and in seeking to discover the laws of its own development, is coming to new views of social obligation. Herein it is hoped that the Church of Christ will see and seize her opportunity to proclaim the laws of God's kingdom as applicable to every sphere of life, and as binding on every conscience. Dr. Strong dwelt at length with the application of this principle to the industrial, intellectual, philanthropic, ecclesiastical, and religious movements which he had described, and gave some details of united activities on the part of churches in the United States, for putting a Christian stamp on the new civilization of the new century.

Some particulars about "The Evangelical Faith and Christian Union in Germany" were given by Pastor CORREYON (Frankfort). He regarded Heinrich Wichern, founder of the Rauhe Haus in Hamburg, as the father of the reformation of religious life in Germany in our own time; for the impulse given to Christian Germany in 1849 continues to-day. Amid the labyrinth of Christian work in the towns and villages of the Fatherland, must be named the Colony of Mercy, founded by Baron Pastor von Bodelschwingh, near Bielefeld. More is to be learned from a visit to that place than from many theologians. Kaiserswerth again, is the mother station of deaconesses' houses throughout the world. At Wurtemberg lived Blumhardt, the pious pastor who, through faith and prayer, healed great numbers of the sick. As to Berlin, thirty years ago it was practically heathen, but through the influence of the City Mission the religious physiognomy of the place has been gradually but surely changed. The "Christian Fellowships" are remarkable features of the Reformed Church and are grouped under a central society, the "Philadelphia," which meets every two years in the pleasant Moravian colony called Gnadau, near Magdeburg, where 500 workers were gathered last Whit-Sunday. Many of the principal cities have these "Philadelphia" meetings, where princes, barons, and peasants all kneel together before the Lamb of God.

Rev. CAVALIER PONS (Torre Pellice) traced, amid the history of persecutions inflicted upon the ancient Continental Church, the Waldensian, a thousand proofs of sympathy and fellowship on the part of English Christians. There can be no victory against the assaults of Popery without some self-denial in the direction of union between the various denominations which have so much in common. If this be needed in England, how much more so on the Continent. The greatness of the Pope depends largely upon the curiosity of the people. While extending a warm welcome to any Christian people

who might journey to Italy for the commemoration of the fiftieth anniversary of the emancipation of Waldenses, Cavalier Pons hinted that it would be more profitable and safe for friends to see the work of the Evangelical Churches than to spend time in visiting the Vatican.

Before offering the closing prayer, Rev. Dr. JOHN HALL, of New York, prefaced the exercise with a few words conveying two suggestions. He thought there was need for ministers of Evangelical Churches to afford their people more instruction in Protestant principles. It was necessary to point out that whatever may be the pomp and ceremony associated with so-called Christian worship, if the Gospel of Jesus Christ is not preached we can have no sympathy with such agencies. He was persuaded that such teaching would save many from making the mistakes which tell disastrously upon their own lives and upon the community of which they are members. Further, he believed it would be a good thing if all the Evangelical churches in Great Britain and in the United States could have some regular, systematic method of raising and contributing funds for the work of evangelisation on the Continent, and more particularly in Italy. Hard worked ministers have to come away from their people abroad in order to plead the cause and get material aid, their own countries and charges in the meantime losing the benefit of their services. The plan suggested would save the time and strength of workers abroad, and would do much to rescue multitudes from spiritual darkness and superstition.

HELPS AND HINDRANCES.

Dr. E. COMBA, of Florence, presided over a meeting, on Wednesday afternoon, to consider the helps and hindrances to the Evangelical faith. In some opening words he called attention to the Positivist principle that nothing can be well known except by experience. That is precisely the rule of Jesus Christ, who said: "If any man will do His will, he shall know of the doctrine whether it be of God." Francis of Assisi said: "A man knows in proportion to what he does." That is not all the truth, but it is true. The Gospel does not so much appeal to the intelligence or the heart, as to the will and the conscience.

SIR J. WILLIAM DAWSON

read a paper on "Natural Science as the Hand-maid of Revealed Religion." The business of the natural sciences is to observe and record natural facts or phenomena, to classify them, and to refer them to their causes, and to the natural laws which govern them. Such pursuits, often most valuable as parts of mental culture and for the practical well-being of mankind, have, in themselves, little connection with our religious beliefs and hopes. They lead, however, to the recognition of a First Cause, who regulates both the natural and the spiritual worlds, and thus questions are raised which connect the phenomena of nature with our religious sentiments. The Bible also recognises nature as a manifestation of God; and thus science may be elevated from the merely physical to the spiritual world, and religious belief may be broadened, so as, in some sense, to include all nature.

Reference was then made to the misconceptions which are connected with the current use of the term "supernatural," in a sense which implies that there are parts of nature not under the influence of secondary causes or natural laws; and that as knowledge of causes and laws expands, the domain of the supernatural must contract. This is a view wholly subjective and unreasonable—a relic of ancient superstition, and it is also unscriptural. The Bible knows nothing of the supernatural in this sense. To it God is not only over, but in all his works and laws; and secondary causes are merely expressions of his will and of his methods. The term, indeed, should be banished from scientific and theological discussion, and we should, like the

Bible, distinguish only between the natural and the spiritual, each under Divine law. We should also recognise the fact that in man himself the material organism is associated with and dominated by a spiritual nature. It is from this point of view that nature is appealed to in the Bible in illustration of spiritual truth; and it is from this point of view that St. Paul argues that, even without revelation, men may learn the power and divinity of the Creator from the things that He has made.

There is much misconception as to the relations of science and faith. Physical science requires proof of its facts and laws, and declines to receive anything on trust. Yet it must believe in first principles, and must, for many of its facts, depend on testimony. In the higher domain of the spiritual, the scope for faith becomes much greater, for here we can have no material tests, yet must trust as firmly as if we had mathematical demonstration. The child trusts its mother, and we all trust to the character and integrity of other men, though we cannot apply any physical tests to these. So in religion: while God declines to give us any physical sign from heaven, He presents to us a Divine Person, holy, loving, and self-sacrificing, and asks us to place our trust in Him as our Saviour. Such faith is our own willing, free, and reasonable act: yet it is also the gift of God—for He has given us the evidence of it, and the capacity to entertain it and to live by it. Such faith is as different from mere credulity or superstition as is the trust of a child in its parent, or of one friend in the integrity of another. It raises man from a merely material sphere, and allies him with the spiritual world and with his Maker, and becomes the evidence of things not seen.

Sir William took exception to the suspicion with which scientific pursuits are often regarded, as if they tended to unbelief; and also to the intolerant fulminations against science sometimes indulged in. On the other hand, weak concessions to uncertain hypotheses sometimes advanced in the name of science are equally to be deprecated, as well as inaccurate statements as to natural facts and principles when used as illustrations of spiritual truth. Much injury has been done in these ways to men of earnest minds and keen sensibilities. He had had experience with something like three generations of scientific men, and he thought he had found as many truly pious men among them as in any other walk in this world. The worst stumbling-block in the way of scientific men is the admixture of unscriptural corruptions with the Christian religion; hence these men in many cases hold themselves aloof from the churches. In conclusion, an appeal was made on behalf of the study of Nature as an elevating and ennobling pursuit, and one which brings us near to the mind of the Creator, and enables us better to appreciate the teaching of his revealed Word.

Dr. SYLVESTER F. SCOVEL, president of Wooster University, Ohio, dealt with Christianity's opportunity and duty in the Press, especially with reference to newspapers and magazines. Many people read nothing but periodical publications, many more read very little besides. The press is one of the greatest moral and social forces; it is the true Argus with a hundred eyes, the true Briareus with a hundred hands. Of public opinion it is at once cause and effect. We have not yet seen the greatest development of the press. Having spoken of the prevalent disregard of moral issues, and (especially in America) the secularisation of the Sabbath, Dr. Scovel maintained that the Church of Christ must resist the salacious press and aim at sustaining an ideal Christian press. He was convinced that religious people would support newspapers conducted on higher lines, for they now dread the placing of ordinary papers before their children. "All power" has been given to Christ; the "power of the Press" is his also.

Rev. A. F. BUSCARLET, of Lausanne, read a paper on "The Dangers of Romanism and Ritualism." He spoke what he had seen in Italy and Switzerland. Romish superstitions and Ritualistic follies, as he describes them, presented many saddening features. It is impossible, he said, to exaggerate the dangers into which England is being dragged by the sacerdotal party.

MORE CONTINENTAL REPORTS.

Shortly before three o'clock on Wednesday afternoon, after a large audience of expectant listeners had comfortably seated themselves in front of the mulberry tree, now in full bloom, a dark cloud overhead gave warning of what would speedily have thrown a damper on the proceedings, had the company not taken the timely hint and quickly adjourned *en masse* to room No. 6. The meeting here was presided over by Colonel Von KNOBELSDORF, and the subject which occupied attention was "Evangelical Religion on the Continent of Europe."

Pastor HOCART's address had a special bearing on evangelisation in the suburbs of Paris. He mentioned that a great barrier to the spread of the Gospel there is the gross immorality that abounds on all hands, and this state of things has its source in unbelief. The motto of the young is "pleasure," and religion is regarded as a gloomy thing and the destroyer of enjoyment. In the case of the fallen, Christian workers in England have a great advantage over those in France, because, unlike our own country, they could not there invoke the memories of the Sunday-school or the Bible-class, or, perhaps, a mother's prayers. But they did not despair of furthering the work, though they had great and numerous difficulties to meet. Their great object is to gain the masses for Christ, and with that end in view they call to their aid temperance societies, Young Men's Christian Associations, children's Christian associations. "And," remarked the speaker, "if it did not look presumptuous in a man of my age, I should say, that I am the children's friend, and I have no greater joy than to be surrounded by scores of young people who call me grandfather." Having further stated that evening ragged schools form another branch of the work in Paris, the speaker said he made a special point of preaching the Gospel and distributing tracts at funerals that he attended, and much good had resulted therefrom.

Belgium was represented by Pastor ROCHEDIEU, whose address was interpreted to the audience by Mr. W. Soltau. The pastor stated that in Belgium they held a Week of Prayer in January, corresponding to that held by the Evangelical Alliance in this country. Furthermore, earnest prayer meetings have been held on behalf of the sufferers in Armenia. The Belgian Christians work heartily together in promotion of the cause of temperance and morality. The influence of Protestantism on the people is very considerable, and Protestants themselves are looked upon generally as "people who always speak the truth." It is disappointing, nevertheless, that the members of the Belgian Government, and other people in high authority, are not on the side of Evangelical religion.

Rev. B. LA TROBE described the work of Moravian Missions. He conveyed hearty greetings from the directing board of the United Brethren to the Evangelical Alliance on the attainment of its jubilee.

The two succeeding addresses by Pastor Storjohann, of Norway, and Mr. Mäkinen, of Finland, will be reported in a future issue.

YOUNG MEN AND YOUNG WOMEN.

The contemporaneous meeting, which took place in the tent, was conducted by Sir GEORGE WILLIAMS, and there was a crowded attendance. The special subject brought before the meeting was "Christian Work amongst the Young." The chairman, referring to Y.M.C.A. effort, explained that in London

there are now seventy-two associations, thirteen of which own the property in which the members are accustomed to meet. The total membership in London now stands at 13,383. In the United Kingdom the associations number 1093, representing a membership of 98,911. Throughout the world there are 6229 associations, with 511,620 members.

Miss MORLEY testified to the useful work which is being carried on in connection with the 5000 branches of the Y.W.C.A. scattered throughout the world.

Count A. von BERNSTORFF gave a brief sketch of Y.M.C.A. work in Germany. He particularly emphasised the fact that a great part of the religious effort connected with the Associations there is put forth by the members themselves. The members are made to work because there is no spiritual growth without work for the Master. A number of the young men have gone out to labour in the foreign mission field.

Mr. W. E. DODGE, of New York, spoke of the numerous institutions of the kind scattered throughout America as being a great boon to Christian young men on their first arrival at what was to them a strange land. He mentioned that in many of the leading American cities the most prominent and handsome buildings are the buildings of the Y.M.C.A.

Miss HABERSHON referred to the work of the Y.W.C.A. in London, which she said is reaching out to all classes. She stated that a training home has been started for workers among young women in Finsbury Square.

Mr. JAMES HUGHES (Lyons) stated that there are now 1000 members of the Y.M.C.A. in Paris alone. In Lyons the Christian Endeavour movement has made great strides, and its membership has been doubled since last November. He directed attention to the vast field there is for Christian effort in France, where only 5,000,000, he said, of a total population of 40,000,000 really acknowledge the sway of the Roman Catholic Church. Pastor SZABO spoke encouragingly of the work of the Y.M.C.A. during the last ten years in Hungary.

The Children's Special Service Mission found an able advocate in the person of Mr. H. HUTCHINSON. Having explained that the mission had now extended to all parts of the earth with blessed results, he mentioned that a branch of the work, the Children's Scripture Union, was established some seventeen years since, with the object of teaching and encouraging young people to read God's Word regularly, intelligently, and with spiritual profit. The Union has now 700,000 members throughout the world. Mr. Hutchinson emphasised the importance of getting the children converted, and of supplying them with healthy literature.

[Further reports of the afternoon gatherings must be deferred.]

CLOSE OF THE CONFERENCE.

On Friday evening, after a missionary meeting, presided over by Mr. W. E. Dodge (New York), and addressed by Dr. E. E. Jenkins, M. le Pasteur Coillard, and Rev. J. Hudson Taylor (reports of whose utterances we reserve for a future issue), the Conference was brought to a close. Dr. J. MURRAY MITCHELL delivered a brief farewell address, first to delegates from America and the British Colonies, and then, in their own tongues, to those from French-speaking countries, and from Italy and Germany. Subsequently, he spoke a few words to all assembled, emphasising the Divine oneness of the Church of Christ. Brief responses having been made by Pastor J. Storjohann (Christiania) and Dr. Prochet (Rome), the one representing northern Europe and the other southern, the meeting was brought to a close by Canon Taylor Smith, who led in the Lord's Prayer, and pronounced the benediction. In the course of the evening rain fell copiously, suggestive of coming "showers of blessing"; but the last hand-shakings outside the Hall were made in moonlight calm, recalling the assurance, "The Lord will bless his people with peace."

"Give the Girl a Chance."

THE unobtrusive, and for the most part silent, work carried on in Poplar, by Mrs. Wilkes, among "those who have erred and strayed from the right path," is in danger of being quite overlooked by our readers. A reminder may perhaps lead sympathisers to cheer our sister in her difficult but much-blissed enterprise, by some timely practical help.

In a recent letter to us Mrs. Wilkes says:—

"It may not be ill-timed to say that the helping of mother and child together in a natural way is the real key by which Christian women may unlock the door and stay the flood of evil that rolls through our streets. The greater portion of women who walk them in such utter disgrace have been unmarried mothers. Many of them have tried to do their best for the child they had no means to keep with them, and the end of the struggle has been open shame. Personal experience of no ordinary kind has shown me that the girl about to become a mother is, to speak humanly, in a truly salvable state, and easy to lead and teach, for 'the little child' will 'lead her'—it does. Seldom does it fail if the girl has a chance. Help her with her baby; do not take it from her. Let her nurse it in peace on her own breast. As the mother-love wells up in her heart, tell her about the Saviour, and, like a well-prepared instrument, she will be sure to answer to the sound, and she will arise and go to his dear feet. Day by day my old eyes are gladdened by the sight, and I am sure if many Christian women knew what joy I get they would not rest till they tasted the same joy."

Romanism in India.

COLONEL ALFRED PORCELLI, R.E., writing from Ootacamund, gives some account of the Roman propaganda in India. The errors, corruptions, and superstitions well known in the West are fully represented. In conclusion, Colonel Porcelli says:—

"Just below the house where I am writing there is to be seen by the roadside a grave with a black cross over it. Here was buried a Romish native named Antony; his relatives used to put leaves, oil, and ghee on the stone over his grave, just like the Hindoos do to their little idol-houses by the roadside. Long prayers to Miriamah (Mary's Hindoo name) used to be murmured over this poor grave, until it became a regular praying place, where 'pooja' was performed. Suddenly it was discovered that the grave had sunk, and left the black cross sticking up in the air. At once the cry of miracle was raised, and it was declared that the black cross was rising out of the ground. This produced such excitement that a priest had to intervene. His action was characteristic. He simply cursed the cross, and forbade it to rise any more.

"Not far from this house there is at present great noise and excitement. The cause is a paper temple, surmounted by five crosses. This paper arrangement is a Romish erection, quite in the native style, where theatricals are held, in order to attract the heathen into the fold. Oddly enough, at the other end of the bazaar is a heathen erection, inside which is the statue and shrine of the Hindoo Mary (or Miriamah), the goddess of small-pox, cholera, plague, etc. A veritable saturnalia has been going on for days past, but it is questionable whether the prayers offered to this latter goddess are as insulting to God as are those offered to the 'Queen of Heaven.' Can we wonder that in God's Holy Word Rome is thus spoken of: 'Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her (Rev. xviii. 20).'"

The Duxhurst Farm Colony.—At a meeting in St. Martin's Town Hall, last week, Lady Henry Somerset explained the working of the farm colony for inebriate women at Duxhurst, Surrey. An appeal was made for the support of the work, and it was stated that Lady Henry had contributed £2000 towards the amount needed. The Colony was formally opened on Monday last by the Duchess of Teck.

Mr. A. Smith, Lagos.—This earnest young C.M.S. missionary passed away at the end of May. He had only been in the Mission a few months, and in his latest letter he spoke of the wonderful immunity he had experienced from malarial fever, and of the good health he had enjoyed. We are sorry also to announce that Mr. and Mrs. Toase have been invalided home on account of the health of the former. They have arrived safely in England.

"Morituri vos Salutamus."

[See the farewell letter of the Arch-priest Stephen, of Urfa, who, with 12,000 Armenian Christians, perished in the massacre of last December.]

A VOICE from the desolate land,
A voice from the trampled sod,
Where thousands passed thro' blood and fire
To see the face of God.

The hands that wrote are nerveless now,
The lips that spoke are dumb;
But with the soul's own life live on
Words from the soul that come.

Amazed, in that far Eastern town,
By old Euphrates' wave,
They saw the tempest gather round,
With none to help or save.
And yet, one word had magic power
To stay the murderous sword,—
But how could men of Christian faith
Deny the Christian's Lord?

So, steadfast in their anguish dire,
They set their face to death;
Yet sent a farewell message forth,
Winged with a parting breath,
And "Dying we salute you" comes
Their voice o'er land and sea;—
Hear it, ye men of Christian birth,
In homes of Liberty!

"Sovereign! who hast decreed our death,
We bow before thy will;
Yet know that, mighty as thou art,
There is One mightier still.
Against thee we have never sinn'd,
He knows, who knoweth all;
Dying, to Him we leave our cause,
Into his hand we fall.

Moslems! who hate us and oppress,
As ye were taught to do;
We know that kind and pitying hearts
Are found amongst you, too.
And these we thank and bless—the rest
We pity and forgive;

Turning from you, by whom we die,
To God, in whom we live.

Christians of other race and creed,
We think you meant us well;
Nor boots it now to search and seek
How all this woe befel.

Armenians! free in happier lands,
To live, and hope, and love;
We pray God keep you in his grace,
And give you tryst above!

Pray for us, that we follow Christ,
And his dear martyred saints,
Confessing Him with steadfast heart,
Tho' tortured body faints.
And thus our farewell blessing take,
As from beside the grave;
Now glory be to Jesus Christ,
Who died our souls to save!"

And thus, when Christmas stars shone out,
Another Stephen died,
Like him who erst at God's right Hand
Beheld the Crucified.
Oh, did the silent heavens divide
Before his closing eye,
And give one glimpse of the beyond,
To martyr ecstasy?

Aye, thousands died, by steel and flame,
Their very names unknown,
Tho' well to be remembered yet,
Before the great White Throne
O Christ, whose Name, all names above,
Swelled their last parting breath,
Wast Thou not with them in that hour
To take the sting from death?

O Christ, Thou see'st the anguish keen,
By which our hearts are riven!
Whose heart with human sympathy,
Throbs on in highest heaven!
Our love to thine is ice to fire,
Yet still Thy thunders sleep,
O Saviour, crucified afresh,
In these Thy helpless sheep!

Does light beyond the darkness gleam?
Can eyes like ours below,
Discern the mystery of love
That glorifies thro' woe?
Thou hast the path of suffering trod,
All tender and all wise!
What do we know, except that these
Are precious in Thine eye?

Then, for the remnant that is left,
Should founts of prayer ascend,
That God in his own time and way
Their agony would end.
And for ourselves—need we no prayer,
Lest one day we should be
Of those to whom his lips shall say,
"Ye did it not to Me?"

D. ALCOCK.

Among India's Children.

A six months' mission tour was lately made by Mr. J. H. Greene, of the Children's Special Service Mission, among the young people of Ceylon and India. Commencing in Ceylon, he held missions at most of the C.M.S. stations in the island, and addressed some schools of other denominations in Colombo. Crossing over to South India, he spent a month at Palamecottah and outlying stations of the Tinnevely District, the American Mission at Madura, and some S.P.G. stations near, after which he spent a few days at Madras, and then proceeded to Calcutta.

After addressing a number of the C.M.S. and other schools and colleges at Calcutta, he visited the Nuddea and Santhal districts, and thence, via the North-West Provinces, Punjab, and Friends' Mission, Hoshangabad, to Bombay. Most of the addresses had to be by interpretation, but at many of the most important colleges, and at schools for Europeans at Simla, addresses were given in English; and at Bombay and Calcutta short missions for European children were held. Wherever several days were able to be given to the same school or congregation, very encouraging results of the work were apparent.

Central Hall, Manchester.—The anniversary of the Free trade Hall Sunday evening services, under the direction of the Central Hall Mission Committee, was celebrated on Sunday by special services at the Central Hall and Free-trade Hall. Gipsy Smith and Rev. S. F. Collier took part in all the services. There was a congregation of about 1000 in the morning, the Central Hall was crowded in the afternoon, and at night hundreds had to be turned away from the doors at the Free-trade Hall.

The M.D.S.F. in Labrador.—Dr. Grenfell writes:—"Manifest tokens of God's favour have not been wanting from the inception of the work in Labrador, and they have culminated in the efforts of Dr. Robinson this past winter. It is with the deepest regret that I find it is impossible for him to remain this summer. His place is to be taken by a doctor from a London hospital, many years engaged in Evangelical work. Young, strong, and enthusiastic, he will be a right hand to us when Dr. Robinson leaves. Dr. Robinson, who came to us invalided home from the Universities Mission on Lake Nyassa, leaves to assist the Bishop of Natal in medical mission work in South Africa, where his qualities and worth and his powers of organisation will find ample scope in that populous and much-neglected region. Sister Williams, who has spent part of the winter in Canada, will, with Dr. Willway, hold Indian Harbour for the summer, and will remain next winter in the place of Sister Carwardine, who will return home next November."

London Free Church Council.—In view of the continued growth of the District Free Church Councils, plans have been adopted which will extend their network of associations throughout Greater London. Important work on the Education question has been carried on in all the districts; but the Council is resolved to utilise the new forces that have been created by the union of the churches for a still higher purpose, viz., the evangelisation of the un-reached majority of London. To cast a search-light on the heathenism of London by house-to-house visitation, and to stir up the Free Churches to renewed and united activity for the uplifting of the people, is the immediate policy of the Council. By arranging united meetings to bring home to the churches the claims of the millions outside the churches, and united missions in every district, it is believed that multitudes will be brought under the sound of the Gospel, and the separate churches secure a blessing hitherto unknown. It is hoped that by March next, when the National Free Church Council meets in London, the whole metropolis will be covered with vigorous councils, and valuable reports of the work done will be presented.

Young Men in the Levant.

By J. E. BUDGETT MEAKIN.

THAT portion of the Mediterranean coast which, from its position towards the rising sun, has been called the Levant, though its needs are as urgent as any, offers but slight encouragement in the direction of Y.M.C.A. work. "Of the various associations, or remnants of associations, scattered thereabout, I have recently visited those of Beyrout, Jerusalem, Cairo, Alexandria, Athens, and Constantinople.

The difficulties in these parts are even greater than in the Orient, where there is, as a rule, a proportionately larger number of young men drawn from Christian homes and circles in England or America. Here the bulk of the clerkships and other subordinate offices, which would there be held by Englishmen or Americans, are occupied by polyglot Levantines, either natives of the various countries in which they are found or of race indeterminate. These being chiefly members of Oriental non-evangelical churches, or of no particular religious belief, are not easily attracted by Evangelical associations. It is only those of their number who have either received the Christian faith in its simplicity, or who are thoughtful pupils in Evangelical mission schools, who are to any extent approached by the existing organisations.

In organising associations of any sort out here, there is another serious difficulty to be dealt with: that is, the general lack of backbone in these latitudes. Added to this is the lack of cohesion and perseverance which too often causes the disintegration of societies of all sorts. It seems that almost every, if not every, class of organisation set on foot among these peoples, which is not directed and perennially refreshed by Western energy, must share the fate of the crumbling East, and fail. All this needs to be borne in mind in judging of success and failure in all branches of religious work as well.

The most important centres for this class of work in the Levant lie in Egypt, notably at Alexandria and Cairo, and along the Suez Canal. Attempts have been made within the past few years, notably by Mr. George Holmes, to set associations on foot at these points, and for some time after his visits they appeared to flourish. But for want of someone who would undertake the responsibility of their direction, all have since come to grief, in spite of the willingness of many to assist. Only in Cairo does the nucleus of one remain in the Christian Endeavour Society at the American Mission. The secretary, Mr. Ellis J. Humphreys, himself a business young man, will be glad to welcome those introduced by other Associations. What is needed for the whole circle of untouched centres is a thoroughly earnest and capable man to reside where most convenient, to undertake the administration of all with the help of local committees and secretaries. Such a man would need some foreign experience, and some acquaintance with the conditions of life in the Levant before he would be able adequately to direct operations.

In Athens there is a flourishing little band among the members of the Evangelical Church of Greece. At their Sunday afternoon meetings practical subjects of the day, and the relations which should or should not exist between them and Christian men, are ably dealt with and discussed alternately with studies of the history of Christianity. This association is also opening a room for reading and discussion with outsiders as a centre for evangelistic effort.

In Beyrout and Constantinople there are interesting associations in the American colleges, which, in common with many others, have received much blessing and a new impetus from the recent visit of Mr. J. R. Mott, of America. Constantinople has also a small English Association in Pera, which, however, only meets during the winter, and another for native Christians gathering at the Bible House in Stamboul. Here the scattered nature of the city and suburbs renders any central association extremely difficult. Here, again, the need for extended work among our fellow-countrymen is great and growing.

Constantinople.

International S.S. Lessons.

July 19.

THE ARK BROUGHT TO JERUSALEM.—2 Sam. vi. 1-12.

GOLDEN TEXT—Psalm lxxxiv. 12.

THE importance of this event may be inferred from the number of psalms which relate to it. One written for the occasion (1 Chron. xvi. 8-36) reappears in Psalms xcvi., cv., and cvi. Psa. xxiv. is supposed to have been sung as the procession was entering Jerusalem.

For a description of the ark see Exod. xxv. 10-22. Its proper place was in the Holy of Holies. The lid of it was the Mercy Seat, and on this stood the two cherubim. Between the wings of the cherubim, God dwelt in Shekinah glory. For the contents of the ark, see Deut. x. 2, Heb. ix. 4. The ark was therefore the symbol of the very centre of the people's religion.

It is a sad testimony to the decline of religion in Israel, that for seventy years this symbol of the people's worship should have been neglected. Recall the story of its removal from the tabernacle at Shiloh; its capture by the Philistines; the judgments with which the Philistines were visited; and the return of the ark into Israel (1 Sam. iv.-vii.). During all these years it had remained in the house of Abinadab (3, with 1 Sam. vii. 1) in Kirjath-jearim, here called Baale (2, with 1 Chron. xiii. 6). This was in the valley of Sorek, about eleven miles west of Jerusalem. The story divides itself into three parts:

I. A GOOD WORK ATTEMPTED (1-5).—The work originated with David. He was the religious leader as well as the civil ruler of the people. Yet he made the movement a national one. The number of people assembled was 30,000 (1); and these were gathered from all parts of the country (1 Chron. xiii. 5). It was an attempt on the part of David to bring the whole people back to God. Tell the story of the ark placed upon the new cart; of the vast procession setting out for Jerusalem; and of the enthusiasm and joy of the people (5). The harp was David's favourite instrument. The psaltery was formed of strings stretched over parchment. Timbrels were probably tambourines. Cornets were made of rams' horns, or sometimes of silver.

II. THIS GOOD WORK STRANGELY INTERRUPTED (5-11).—How far the procession had journeyed we cannot say; for it is not possible to tell where the threshing-floor of Nachon was (6). The name Nachon means smiting; Chidon, the name as given in 1 Chron. xiii. 9, means the dart. Both seem to have reference to this event. Relate what took place here. How trivial at first sight the sin of Uzzah appears! and how severe the judgment with which it was visited! Sudden death for putting forth the hand to prevent the ark of God from falling—does not that seem too terrible? But there was a reason. *What was Uzzah's sin?* It was that of touching the ark, which none were allowed to look at (see Numbers iv. 20). The summary judgment upon the people of Beth-shemesh should have warned Uzzah (1 Sam. vi. 19). But Uzzah's sin was the consequence of a previous act of disobedience. The method adopted for the removal of the ark was copied from the example of the Philistines, who did not know the law (1 Sam. vi. 7); and was directly contrary to the directions God had given (Numbers iv. 15; vii. 9). To ignore, or disobey God's commands was too serious a sin to go unpunished. Besides this, Uzzah occupied no ordinary position. He had long had charge of the ark, and ought therefore to have known the law concerning it. His act was public, and was committed in connection with a revival of religious life. To tolerate an act of disobedience in him, at such a time, would have made it easy for others to disobey. Such an act of judgment seemed necessary if the people were to learn that God was to be feared and obeyed. Superstition would conclude from such an event that the ark was a terrible object. Religion would recognise that it was disobedience which was the terrible thing. And the lesson was enforced by the blessing given through the ark to the house of Obed-edom (10, 11).

Apply the lesson to the two ways of treating the Word of God. Disobeyed, it brings death; to obey is to have the blessing of life.

III. THE GOOD WORK SUCCESSFULLY ACCOMPLISHED (12).—The contrast between the judgment of Uzzah and the blessing on the household of Obed-edom taught David the lesson he needed. In his second attempt to remove the ark he observed the law (see 1 Chron. xv. and xvi.). Levites bore it on their shoulders; sacrificial offerings were presented in connection with it; and the gladness of David and the people expressed itself in song and dancing.

The important lesson the incident teaches is that God's work must be done in God's way; that all his commandments are to be obeyed—the least as well as the greatest (Matt. v. 19); and that obedience is the path to blessing.

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The Y.M.C.A.

THE Ipswich Association is now out of debt, the recent Y.M.C.A. Festival having produced £740. The whole premises, including gymnasium, cost £3300, and all branches of the work are prospering.

The enlargement of the premises at Totnes is now very near completion. The premises, in their remodelled and improved condition, will be opened at an early date by Mr. H. H. Bemrose, M.P., president of the Derby Association.

The secretary of the Plymouth Y.M.C.A. reports that cases of conversion, associates applying for full membership, and men volunteering for active Christian work, form some of the encouraging features of the past month's service.

For the tenth consecutive year the Wells Fargo Express Company have made each of their clerks members of the San Francisco Y.M.C.A. at a total cost of 1360 dols. "The American Year-Book," which has just been published, contains the information that during the past year situations for upwards of 10,000 young men were found.

Dr. Drury, principal of the Church Missionary College, writes:—"I have many opportunities in my interviews with young men from every part of the kingdom of noting the good work and the definite results produced by the Y.M.C.A. Not a few of those I have met were led to give themselves to Christ through Y.M.C.A. workers; and many found in this Association the field they needed for Christian work." This testimony is of great value, coming so soon after that of Rev. H. E. Fox, hon. sec. of the Church Missionary Society, who says he has been immensely impressed by the fact that in examining the many male candidates who come before that Society, he finds that, almost without exception, the Y.M.C.A. comes in at some part of the candidate's history—either having been instrumental in his conversion, in training him for Christian work, or in stimulating his zeal for Gospel and missionary activity.

A most encouraging account is given of the work in France during the past year. "There has been a substantial increase in the number of branches, and, generally speaking, an all-round increase of membership and activity on behalf of young men. The Lyons Association has made the most marked forward movement during the year, having acquired since November last a handsome suite of rooms centrally situated, in which a good fourfold work is being done under the direction of M. Hughes, the late general secretary of the National Committee. New district organisations have been formed, and others are in formation. A special form of gathering for young people, known as "Fêtes de la Jeunesse," has taken quite a hold upon the Protestant churches. On Whit-Sunday and Monday this year a remarkable gathering of this kind took place at Lyons. A large and enthusiastic meeting of from 1400 to 1600 people was held in the largest church, followed by a dinner to 180 delegates given in the new hall of the Y.M.C.A.; a Gospel meeting of from 600 to 700 people was held in the Free Church; district conferences of the Y.W.C.A. and Y.M.C.A. were held; a splendid missionary gathering of from 500 to 600 people was held in the grounds of M. de Cazenove, and a good social gathering of about 400 people was given in the Y.M.C.A. rooms. We are thankful to add that the forward movement in the Y.M.C.A. is equally, if not more, marked in the Y.W.C.A.

Y.W.C.A.

Good news reaches us of the homes recently opened in Bombay and Madras.

The Brixton branch have removed to new premises at Aberdeen House, 34, Gresham-road, Brixton.

The amount at present raised by the Ipswich Y.W.C.A. towards the purchase of Gainsborough House, and the erection of the new hall, is £1371.

The first Scandinavian National Conference was held in Stockholm last month. Thirty Swedish Associations and some Norwegian and Finland branches were represented.

On June 25 special services were held in the new hall recently acquired by the members of the Boscombe Y.W.C.A. At the afternoon meeting Miss Adams gave an account of the work at Daisy House.

Sister Lucy urges the need of Y.W.C.A. work in Ceylon. Some missionaries at home are inquiring as to the possibility of extending the work. Miss Gelson Gregson has been continuing her work in Colombo.

A weekly Bible class for young ladies, held every Sunday afternoon in Simla, by Misses Daw and Bishop, is well attended. An effort is being made to extend the benefits of the Y.W.C.A. to the Bengali Indian Christians.

Miss Lambert, with the help of another Y.W.C.A. worker recently sent out from England, has reopened the Institute library in Darjeeling. At the weekly Sunday evening services many have decided for the Lord.

The opening of the new holiday home at Felixstowe (Seaholme, Constable-road) took place on June 25. Miss Morley gave an address on the work at Felixstowe, drawing special attention to the convalescent and holiday department.

A drawing-room meeting on behalf of the work of the World's Y.W.C.A. in India and other countries was held on the 23rd ult. at Mr. and Mrs. J. Cory's, with a view to raising funds for the passage of workers ready to go if the way is made plain.

The Y.W.C.A. in Coventry has arranged to extend the sphere of its usefulness. Mrs. Copeland, assisted by a committee of ladies, will commence the work this month, and will hold special meetings for the many young women who do not attend any place of worship, and endeavour to befriended them in a variety of ways.

Obituary.

MRS. HARRIET BEECHER STOWE.

ONE of the means used to aid in bringing about the abolition of slavery was, undoubtedly, the publication of "Uncle Tom's Cabin," a book which caught the public ear, and speedily became famous. The gifted authoress passed away on Wednesday last week, after a brief illness, and at the ripe age of eighty-five. The daughter of Dr. Lyman Beecher, she married a professor, and settled apparently into a quiet life; but the cry of the slave broke upon her, and a message came which she must tell out, as she did in her inimitable story. In four years 313,000 were printed in the States alone, while translations were made in many languages. In "The Life-work of the author of 'Uncle Tom's Cabin,'" by Florine Thayer McCray, the following account is given of the circumstances in which the story of "Uncle Tom" was written:—"In perusing 'The National Era,' Mrs. Stowe noticed the incident of a slave woman escaping with her child across the floating ice of the river, from Kentucky into Ohio, and it became the first salient point of her great work, and is seen in the history of Eliza. She began to meditate and dream over a possible story that should graphically set forth the bare ugliness and repulsive features of the system of negro slavery. The black husband who remained in Kentucky, going back and forth on parole, and remaining in bondage rather than forfeit his word of honour to his master, suggested the character of Uncle Tom. Once suggested, the scenes of the story began rapidly to form in her mind, and, as they are prone to do in the practical forces of energetic character, emotions and impressions instantly crystallised into ideas and opinions. The whole wonderful scheme was defined before the author of 'Uncle Tom's Cabin' put her pen to paper. She has related that the closing scene, the death of Uncle Tom came to her as a material vision while sitting at the Communion one Sunday in the little church at Brunswick. She was perfectly overcome by it, and could scarcely restrain the violent emotion that sprang into tears and shook her frame. She was carried out of herself. It was the fire of outraged feeling which inspired this memorable work. She hastened home and wrote, and, her husband being away, she read it aloud to her older children. Her burning sentences so touched their young hearts that they wept with her, and cried out that slavery was the most accursed thing in the world. Some days afterwards Professor Stowe, having returned, was passing through her room, and noticing many sheets of closely-written paper upon his wife's table, he took them up and began to read. His casual curiosity soon merged into interest and deepened into astonishment. He sought his wife with words of enthusiastic praise, and said 'You can make something out of this.' 'I mean to,' was the quiet reply of his wife. From this time on, Harriet Beecher Stowe was possessed by the theme; it dominated all other concerns, and held her a willing captive until it was done. She said to the writer a year or two before her death, 'I did not think of doing a great thing, I did not want to be famous. It came upon me, and I did as I must, perforce, wrote it out; but I was only as a pen in the hands of God. What there is good and powerful in it came from Him. I was merely the instrument. It is strange that He should have chosen me, hampered and bound down as I was with feeble health and family cares. But I had to do it.'"

"Hints to Open-Air Workers" is the title of a leaflet which deserves the attention of all who preach "under the blue sky." The "hints" are very good, and will, we trust, be inwardly digested by many outdoor evangelists. Copies may be had free from C. D. Holly Point, Heaton Mersey.

"The Life and Letters of John Anthony Hort, D.D.," just published by Messrs. Macmillan, tells the story of one of the noblest and humblest-minded of the great Biblical scholars of the last generation. Dr. Hort's name will always be associated with the

Standard Greek Testament which he and Bishop Westcott brought out many years ago. As Hulsean Lecturer he did memorable work in Divinity at Cambridge. He was an earnest and painstaking member of the Revision Committee of the New Testament, whose meetings (and they were many) he attended with scarcely a break for ten years. His life was self-forgotten and devout, and illustrated the great amount of good influence which a scholarly student and expositor of the Divine Word can exercise in our centres of learning. The motto prefixed to this biography by his son, the editor, well illustrates the quality of such a man. "A life devoted to truth is a life of vanities abased, and ambitions forsown."

The current number of *The London Quarterly Review* has an article on "The Early Ages of the Human Race," which, at any rate, shows that a good deal of modern speculation as to the origin of man is *only* speculation, and that it is wise to be careful in making changes in our belief. The discoveries of scientists and of archæologists are going in the direction of proving the historic accuracy of the Bible. The attacks on the New Testament placed it in an invincible position, and the attacks on the Old Testament are promising to do as much for it. One sentence from the article will show its trend:—

We believe that most investigators, after weighing all the evidence, will decide that, as the earliest men were as human as the North American Indian, or Zulu Kaffir; and that, as *no human bones whatever* are found which are undoubtedly earlier than these splendid Post-Glacial (or Palæolithic) men, it is therefore certain that geological and archæological resources give a verdict strongly opposed to the idea that Man has been developed from an ape, or from any ape-like creature whatever.

Dr. Berry has called the attention of the Western College students to the fact that while the Church of Rome did not object to put up her novices to preach, because they could speak in general terms, she took care to put her best men into the confessional, "where men had to deal with men." He believed that ninety out of every hundred men in the Congregational pulpits would actually be afraid to meet, at his own invitation, a man with some peculiar spiritual history or difficulty. The sum of which is that a more careful training to deal with men is necessary. Books are good, but the world of men is the great world in which the minister has to live and labour. We have understood, however, that in the confessional priests had chiefly to deal with women.

Deficits are always cropping up in the finances of our great missionary institutions, both for home and foreign work, and they will continue to do so so long as these institutions are successful. Let them fail to multiply converts and to cover fresh ground, let them stand still in inefficiency, and then there will be no more deficits or special appeals. But what is to be done when the news comes from a district of China that whereas, not long ago, a small vestry was large enough for the little band of believers, presently the chapel was too small, and a larger structure had to be built? "But don't they help themselves?" Yes, they do, but still they require additional help from home also. We read in a letter of Dr. Griffith John that in a district which he and a companion visited they were received with open arms, the people flocked to hear them preach, and the converts made over to the mission in two towns houses suitable for mission premises, and worth at least 300

dollars. Dr. John baptized during that visit 121 persons, the pick of the candidates, and might have baptized twice or three times as many. The people have chopped up their idols for firewood. The cry comes for increased help; it *must* come when there is such abundant blessing.

The doctrine of Divine Providence needs emphatic restatement. The way many people talk about "fate" and "chance," as the ruling forces of life, betrays an utter oblivion of the fact that all things are ordered by a wise and strong Hand. We are not sure but that this is partly a revulsion against the unreal and arrogant method of other pious people, who consider themselves the favoured of Providence because they have escaped dangers which have overwhelmed others. Some find the hand of Providence only in a calamity. The teaching of Scripture is that Providence embraces all the events and "provisions" of life. It is not a thing of gaps and exceptions. "Thy loving-kindness is over *all thy works*." Jesus pointed to natural law, not to its violation or suspension, as the proof and symbol of God's care and superintending love. The lilies and the birds pointed the moral of the Father's thought for his children. We must cherish a more devout and steadfast acknowledgment of the Divine leading in daily life. This is the only thing that can meet our need in the day of trouble and sorrow. "The memory" of God's "goodness" is the branch that when thrown into the Marah of tribulation sweetens its bitter draught.

There is nothing so precious and nothing has been so costly as spiritual truth. The promised land always lies beyond the wilderness; the world could reach Calvary and a free Gospel only by way of Sinai and the Law. More precious than science, culture, and all the treasures of human wisdom are the science of God, the art of holy living; but what a price has been paid for the revelation which made these possible. The long process of discipline for the chosen people which lasted for so many centuries; the "self-emptying" of the Eternal Son, who became poor for our sakes, that through his poverty we might become rich; his bitter agony and death of woe—all these were needful ere the very foundations of the historic faith were laid. And the truth has cost almost as much to maintain. Persecutions, martyrdoms, revolutions, inquisition-tortures—these have been the fiery ring which has guarded the precious truth, the mighty forces that have saved it from corruption, or emancipated it when corrupted.

There is no age of which such a tale of religious liberty and privilege can be told as our own. We come of a noble race. The history of our country teems with heroes; men who had an instinct for great causes, and a spirit of indomitable valour to fight for them. But liberty may be abused, may degenerate into license, may lose its value for those who possess it. The descendants of warriors may degenerate into cowards; the children of those who counted their lives not dear to them for Christ's sake, may become mere butterflies of fashion, or traitors who betray their Master with a polite kiss. It should be the care of those who have the oversight of the young to fill their minds with the story of the heroic past, and fire them with the spirit of emulation with those who have shown a great spirit, and fought the good fight faithfully. There is too much reason to believe that this duty is often neglected; and the

kind of literature popular among the young suggests that they are more interested in the story of imaginary than of real heroes. This reflects more discredit on their teachers than on themselves.

"Learn to do little things as though they were great." For little things are often the beginning of great things, and even when they are not, they may be made great by the spirit in which they are wrought. There is a tendency to imagine that true nobility can only be attained on great occasions; and many continue to live mean lives only because they overlook the small abundant opportunities of every day. Jesus Christ has shown for all time how the Divinest fabric of beauty and goodness can be woven out of the warp and woof of daily experience; how humblest circumstances and facts may become channels of redemption grace; how the instrument of torture and shame may be transformed into the symbol of holiest love. What He did as Saviour of the world we cannot repeat, for He stands apart from us; but in this matter we may hope to follow afar off.

Stepney Temple Reopened.

STEPNEY TEMPLE is one of the several centres of work directed by Rev. Peter Thompson, of the Wesleyan East-end Mission. The Temple has a grand and long record as a sanctuary; but the outward flux of population left it a few years ago without such a membership and congregation as it was intended to accommodate. Taken under the wing of the Mission, the Temple has since renewed its youth. It is vigorously maintained as a Gospel Hall, with temperance and other social adjuncts, many in number, and at various points touching the people and promoting their highest welfare.

The spacious Temple has recently been repaired and renovated, and made more suitable and comfortable for the important work for which it is set apart. About £1400 has been expended, and well expended; the place looks a model of cleanliness outside, and is the pink of freshness and brightness inside. About £200 has been raised towards meeting the debt incurred by the work, and it is hoped that, with the help of Christian friends, the entire liability will soon be paid off. Towards this something has been done by gifts taken at the opening services and meetings on the past two Sundays, and at a tea and public meeting held on Monday evening last.

Several addresses, high in tone and full of animation, were delivered at the last-named meeting; none more striking than that by Rev. S. Chadwick, whose esteem as a minister and fame as a mission worker is by no means confined to Methodism. He spoke words of solemn warning against pandering to popular taste at the expense of religious reverence and fidelity to Gospel truth. He also deplored the "shelving" of the sterner aspects of the Gospel, and attributed thereto much of the indifference prevalent among those that are without.

The people outside (he said) take their views of religion from the religious people, and they have got the impression that, somehow, whether they do right or wrong, it will all come out right in the end, and that there will be no punishment worth mentioning in the world to come. The remedy for this indifference is a revival of the preaching of the full Gospel, the sterner aspects to be put forward as well as the milder and more sentimental. In some other remarks Mr. Chadwick called for cheerfulness in work for God. I have an idea (he said) that God does not use sad, or discouraged, or disappointed men. You must get the vinegar taken out of you, and be hopeful and bright, if you would be used by God.

The Royal Commission on Licensing continues its sessions. Mr. Hannay, the London magistrate, agreed with Sir John Bridge that the police should have the power to arrest people for drunkenness alone. The head of the City Police stated that large numbers of drunken people were merely detained by the police until sober and then liberated, drunkenness not being considered an offence in the eye of the law.

Family Training.

THE religious condition of our children in this present age calls for serious and earnest thought on the part of those who are concerned and anxious for the future religious welfare of this nation. There never was a time when young people were more favoured in the way of educational privileges, and with such religious helps as may be obtained from Sunday-schools, and religious books, and special meetings of various kinds.

But amidst all this, we lament the absence of that thoughtful habit, that intelligent and robust faith, and that strong and contagious enthusiasm, which were seen in the families of Christian parents in former days.

The cause of this lack of these *vital Christian* elements of character in the rising generation may be found in that decline of family discipline and instruction which has been so marked and so rapid during the past half-century.

For a long time it has been customary to sneer at the Puritanism of the Reformation age; yet much may be said to justify the feelings expressed in that peculiar way; and it should be carefully remembered that the blame should be directed to the puritan *ism* and not to the puritan *spirit*. The *ism* belonged to that age, but the puritan *spirit* belongs to all the ages, and it is so because it represents that inner connection and communion of soul by which the best qualities of the family life and history are transmitted from father to son, and which, as a sacred trust, cannot be betrayed, neglected, or lost without danger to the Family, the Church, the State, and the Nation.

It is not possible to suppose that the puritanism of the 17th century could be acceptable in the present day. But the puritan spirit, which made the father to be a ruler in his own house, and which caused him to look upon the religious education of his children as being next to the salvation of his own soul, the great and responsible work of his life—the spirit which impelled him to teach them all he knew, and to breathe into them all he felt, and to send them out into the world as so many reproductions of himself, and with all the strength and enthusiasm of the family character burning and shining in their lives, is as much needed to-day as it ever was. It is most necessary that Christian parents, who have their families growing up around them, should ask themselves how they have discharged the obligations of this sacred trust, and why it is that these noble sons are going out into life with every equipment that money can buy, but without that “one thing needful” which money cannot buy.

In these days parents may plead pressure of business, multiplied engagements for the social and political benefit of the people, and also the fact that the children have always diligently attended the Sunday-school. But these pleas are, when tried in the balances, sadly wanting in true weight. The best and most enduring gift a man can give his children is not money but character.

The best service a man can render to society does not consist in teaching other people their duty at public meetings, but in doing his own duty at home, in carefully training his children in the development of a holy character and a fruitful life.

The attendance of the family at the Sunday-school may be a good thing, but it may also be a great evil. What right has a parent to put this delicate and important work into the hands of another person; and how can another person, who is a stranger, deal with a child in the secret things pertaining to the

soul? No; that province can rarely be entered, and that work can rarely be done, except by the parents, of whom the child has received its being, and who by virtue of that fact has, or ought to have, the key to the chamber of the child's inward and vital experiences. Some responsibilities can be discharged by deputy, but this one cannot.

In multitudes of apparently Christian homes, the children sorrowfully confess that their parents are the last persons to whom they could venture to speak on spiritual things. Let all such parents know that there is a worm at the root of their family tree that will destroy it; and with the ruin of the home will come the downfall of the state and of the nation.

A. W. S.

A Young Men's City.

THE capital of Brazil, Rio Janeiro, with its population of 600,000, is one of the most lovely, and at the same time one of the most wicked, places on earth. It is peculiarly a “Young Men's City.” Not only its public offices, its military and naval schools, its warehouses and places of business, but its very shops are full of young men; a shop-girl is almost an unknown personage. Most of these young men are, of course, Brazilians and Portuguese, but there are a considerable number of English, German, and other nationalities. Thousands of them are far from their homes and friends, “live on the premises” (often sleeping on the counters), or crowd together in “bachelors' quarters.”

Besides the theatres, races, lotteries, etc., which abound on every hand, and the vice, brazen-faced, which assails them day and night, the city is full of young men's clubs, the character of which may be judged by the fact that one of the largest boasts the name of “Tenentes do Diabo,” i.e., “Lieutenants of the Devil,” whose members are not deterred, even by an epidemic of yellow fever, from “glorying in their shame.” Without cricket, tennis, boating, or any sort of healthy out-of-door exercise, which exists only among the comparatively few English and American young men, the power of the temptations around them is redoubled.

To afford a refuge for those seeking better things, a Y.M.C.A. was organised in 1893. It has already some 120 members, of whom half are communicants, who seek to carry on active Christian work among their fellows. Hitherto their efforts have been greatly crippled for want of space. Through the generosity of a Brazilian friend, a suitable but unfinished building has now been secured in the heart of this Young Men's City, and offered to the Association on very easy terms. A sum of £4000 is, however, needed to complete and furnish it. The Brazilian Christians are giving largely towards this work, but their number is small, and they are mostly poor, so this statement is sent forth in the assurance that some of the Lord's people in this country will be glad to help these young men in their efforts to rescue others.

Communications may be sent to Mr. M. C. Leite Rozas, 23, Rood-lane, London, E.C.

H. MAXWELL WRIGHT.

(Those who know Mr. Maxwell Wright will be glad to learn that his health is much improved. We heartily commend his letter to the attention of our readers.—ED.)

City Missionaries at Trent Park.

On Tuesday week, Mr. and Mrs. F. A. Bevan entertained the missionaries of the London City Mission at Trent Park. The host and hostess devoted the entire day to ministering to the comfort and enjoyment of all. There were about 450 missionaries present, fourteen of whom were among those who came to Trent Park forty-one years ago, that being the first visit of the London City Mission there. These faithful servants were photographed in a group, which contained Mr. Millman, the “father” of the London City Mission, who is now completing his fiftieth year of active service. Boating, bathing, fishing, cricket, bowls, and croquet were the sports of the day. After tea, Mr. Bevan (chairman and treasurer of the L.C.M.) presided over a short meeting, at which Rev. Edward A. Stuart, Messrs. W. T. Paton, H. W. Maynard, and W. H. Seagram spoke.

International Missionary Union.

THE thirteenth annual meeting of the International Missionary Union was held at Clifton Springs, New York, June 10-17, with no diminution of interest among the foreign missionaries at home on furlough or permanently. There were 127 of them in attendance, from twenty-three countries (counting all India as one), and seventeen Christian denominations or missionary organisations. Fellowships widely dissimilar were seen recognising with intense regard the tale of Christian work done in Korea, Malaysia, West Indies, South America, as well as all the greater fields of the world. Without friction or unpleasantness of any kind in the slightest degree, these 127 missionaries introduced themselves to one another in formal opening session, and prayed, discussed, and resolved, concerning the whole work of the great Ascension-command of our Lord Jesus, as though there were no sects and no dissensions in the body of Christ. It was a grand exhibition of the real unity of the Church, and it is shown with the same harmony year after year.

The meeting, as this conference is modestly styled, has for the open secret of its harmonious interest a simple constitution which restricts its membership, with all privileges of its floor, to foreign missionaries only, and to all of them, who, by reason of either present or past connection with the foreign work, can claim the name of missionary. They are received simply upon their own recognition, the admirable sense of the executive committee being held fully able quietly to debar unsuitable persons from participation.

The meeting consists of twenty sessions, three each day, except the two Wednesdays, when there is one each. Platform addresses on fields occupy four afternoons and evenings, including one evening addressed by lady missionaries only. The others have regular orders of a special nature, as a stereopticon of all lands represented, a farewell to missionaries returning to fields within the year, a session for home culture of the foreign work in the churches, etc. The mornings are given, with the exception of a sermon and public worship on Sunday, to discussions of missionary policy and to prayer.

The notable persons who may be specially mentioned of this year's meeting, were: Dr. Jacob Chamberlain, of the Arcot India Mission of the Reformed [Dutch] Church; President W. A. P. Martin, Presbyterian, of the Imperial University at Peking, who gave a striking review of the many years of missions and diplomacy with which he is so familiar; Dr. J. C. Hepburn, of Japan, Presbyterian, and his wife; Rev. F. A. Steven, secretary in America for the China Inland Mission, and his wife; Dr. Cyrus Hamlin, founder of Robert College, Constantinople, and secretary J. L. Barton, of Harpoot, and ex-secretary George W. Wood, of Constantinople, and before of India, all three of the American Board; Mrs. Dr. M. B. Kirkpatrick, Miss Carrie E. Putnam, and others of the Baptist Missions in Burmah; Rev. C. C. Penick and wife, of Africa, now of the Episcopalian Freedmen's work; and Rev. J. Thompson Cole, of Japan, now secretary of the American Church Missions Society at New York. Also Rev. William de Rouden-Pos, North Africa, now rector of the Reformed Episcopal Church of St. Bartholomew, Montreal; Mrs. A. D'Ouseley, widow of Rev. Andrew D'Ouseley, of the Missions in India and China of the Established Church of Scotland; Miss Eliza Talcott, the Florence Nightingale of Japan, etc.

Much sympathy was manifested throughout the meeting for the suffering Christians in Turkey. Although the conditions of place and personnel forbid gathering of money at the meeting, the spirited endeavours throughout the country by Miss Margaret W. Leitch of Ceylon, were exploited on the platform, and perhaps might be styled the leading theme of the whole meeting.

W. H. BELDEN.

Peckham.—The report of the Orchard Mission, Blue Anchor-lane, S.E., shows a quiet, earnest work among young and old. The Sunday-schools, mission services, mothers' meetings, and other agencies are reported as going on well. The secretary is Mr. J. T. Binstead, 95, High street, Peckham, S.E.

"Thou Art . . . Thou shalt be Called."

John i. 42.

By REV. F. B. MEYER, B.A.

THIS was thy first meeting with the Master! What brought thee and Him together? Was it the voice of the great preacher, in thunderous tones demanding repentance, or the tender persuasives of thy brother, or the strong current of thy companions' unanimous assertion of their discovery? Nay, there was something more and deeper. It was the love of God, which had been seeking thee through all worlds and ages, that came on thee, and overshadowed thee. It was the Shepherd who had followed thy fitful, impetuous career from thy birth and, having found thee, laid thee on his shoulders rejoicing, brought thee to his fold, and gave thee a new name. We love, because we first were loved. We seek, because we were sought. We find, because we have been found.

But long before the Master met thee in thy mature life He had known thy down-sitting and uprising, and had been acquainted with thy habits and modes of thought. Nothing was hid from Him, even when thou wast made in secret and curiously wrought in the lowest parts of the earth. His eyes did see thine imperfect substance, and in his book were all thy members written. The headstrong vitality of the growing boy; the arduous toils of the young fisherman; the tender love that won thy wife, and brought her mother, for her sake, to thy home; the close companionships which bound thy heart to James and John, to Philip and Nathanael; the lofty enthusiasm of patriotic hope, fed by the stories of the heroic past, that lingered in the air, and inspired high resolves; the yearnings after a deeper religious life, that led thee to the rock-hewn pulpit, and held thee spellbound and fascinated whilst the desert preacher demanded first of all Repentance and Reality—all this had been watched as an unfolding day, by those tender searching eyes, and He needed none to tell Him that thou wast Simon the son of Jonas.

There is no need for the soul to confess to Him who and what it is, to tell its sin and misery, to detail the story of bright hopes overcast, and high ideals smitten to the ground. He knows all. The weary story of failure and disappointment is only too familiar to His ear. That thou hast been the son of a timid dove when thou wouldst have been a rock in which doves made their nests; that thou hast been the lissom rush or sedge instead of the stalwart oak, that thou hast failed where thou wouldst have succeeded, been dumb where thou wouldst have spoken, and fled when thou wouldst have stood thy ground—does not surprise Him. He made and girded thee, though thou hast not known Him.

But now, amid the murky gloom of failure and heart-break, the Master holds aloft the torch of hope. Hitherto thou hast been fitly called the son of a timid dove, for such thou hast been; but this shall not be thy lasting designation—thou shalt be called a Rock. There are possibilities in thy soul which thou hast not dreamt of, and beneath his ministering touch they shall burst forth to light and life; coming to Him, as a living stone, thou also shalt become a living stone, and thy name shall be written on a foundation in his Holy City.

The sculptor sees a statue in the block of marble; the teacher, a genius in the quick-witted scholar. But far more surely does the Master detect saints in sinners, apostles in publicans, leaders of his Church in its desolators and persecutors. And He arrests us for the realisation of his ideal, placing it before us that we may apprehend that for which we have been apprehended, and become enamoured by it, and prepared to suffer anything in the process of its realisation.

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In giving a new name the Master presents possibilities which He perceives lying within reach; and the idea thus suggested is his justification for the severity of the discipline which his love can do no other than inflict. He called Abram Abraham, that he might excite his expectation, and maintain his long-tried faith, and justify the careful discipline which prepared him to be the ancestor of a nation. He called Jacob Israel, to stir within his sordid scheming breast a holy yearning for friendliness of character, and lead him to forsake the chicanery which had become a second nature, for the rare pilgrim-spirit to receive whose benediction the proud Pharaoh would bow. He called Simon Peter, because he perceived beneath the exterior of the fisherman a nobler, stronger man than his nearest or himself had dreamt of, "a likeness to the great of old," a strength beneath the vehemence, a stability beneath the impulsiveness; and the conception became his inspiration. Confess this to us, O fisherman of Galilee, whether the thought that thy Master had spoken of thee as a Rock did not often check thy waywardness, and calm thee into quiet resolution and steadfastness of soul? Thou hadst not thought either of these possible till He discovered them, and told thee that they were constituent parts of thy largely-gifted soul.

How often has the Master dealt thus with us! We were disconsolate and discouraged. We had failed so often; others had so obviously surpassed us; all beside had come to treat us as undeserving of notice; no one gave us credit for qualities which would strengthen our brethren; and we had sunk to the level to which failures and superficial judgments had assigned us. Men and women are apt to become what they are expected to be. And society is so quick to misjudge us. One slip or flaw in some aspect of our life, where we were nervous and unprepared, was enough, and men showed no mercy, nor ever stopped to see if there were any other qualities worth its notice. The shores of time are strewn with the wrecks of lives that might have been useful and blessed if some kindly hand had but flung out a gleam of hope to guide them to harbour! Then He passed by, whose eyes are quicker to detect good than evil, and who is swift to see the gleam of the jewel in the dust-heap, the single star-ray gleaming through the drifting cloud-wrack. And He discovered us, saw something good amid the evil, and dwelt lovingly on it, and brought it forth to light, and embodied it in a new name, and encouraged us to work along this seam of precious endowment, assuring us that it would repay all our sorrow and his.

Sometimes this revelation is made to us in the appreciation of a stranger, not knowing our past; or in the growing consciousness of power along a new avenue of influence; or in the sudden flashing forth of unexpected resource in a great emergency when no one knew how to act, but we knew, because it had been the one lesson acquired during months of failure and disappointment. It matters little how it comes. But it is very sweet when the Master draws near to our low dungeon, and says, Fear not, I know thee by thy name, thou art mine, I have surnamed thee, thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt be called Cephas.

There are myriads who catch a glimpse of the Heavenly Ideal, but are faithless and disobedient to it. They hear the Divine voice speaking, but they pray that they may hear it no more. Others, on the contrary, yield themselves to the Divine Master, saying, Work in me, to will as well as to do; fulfil the possibilities of my character; stay not thy hand, whatever suffering it may entail, till I know, do, and am, all that is possible to me on this side of the gates of pearl. This must have been thine attitude, Simon Bar-Jonas, or thou hadst never become Peter the Rock!

Rocks are made of fire, by the long process of the

ages, and by pressure. Souls become strong through suffering, patience, and responsibility.

Suffering.—There are igneous rocks, in whose very colour the fire has left its mark. They have been dyed in the flame. There is not one particle in them that has not been subjected to heat, before which they became mere wreaths of gas and vapour. It took them long to cool, but they have become the strong crust that restrains the molten lava, and affords a stable basis for the cities and homes of men.

Think it not strange then, concerning the fiery trial which is to try thee, as though some strange thing had happened to thee. As gold is tried in the fire, so the heart must be tried by pain. As the alloy that would weaken the metal is purged away in the furnace, so must the selfishness and sin of the heart be expelled before the fiery ordeal of trial. Thou shalt pass through hours of Gethsemane-travail, of bitter soul anguish, of crucifixion, of hopeless bereavement and heart-break; but through all, the process shall proceed apace, of making Peter the Rock.

Patience.—There is much in that First Epistle about patience; but the pen was dipped in the ink of long experience. To wait was not natural to thee, but very needful, for only thus could his vehemence cool down, his character solidify, the limestone rocks be precipitated by the deposit of flakes of daily strength. Each cross nobly borne, each temptation resisted, mastered, each delay borne with patience, each loss suffered with resignation, each secret sorrow accepted, each bitter cup drained slowly to its dregs, will leave the soul stronger, more able to breast life's storms, and to shelter weaker souls. In quietness and confidence is strength, in returning and rest, salvation.

Responsibility.—It was by the intense pressure of superincumbent masses that rocks were formed, and it is by heaped-up responsibility that souls are made strong. When the Master says of any, "I will make thee a pillar in the temple of my God," when the weight of arch or dome impinges, the materials beneath become, if possible, closer set, and their texture more compressed and welded together. Without doubt, this reacted on thee also, who wast as yielding marl, but became the rock! Called to catch men, put forward as the leader of the apostles by the Master Himself; appealed to in every crisis; consulted at every turn; under such conditions thou couldst not do otherwise than wax strong, if thou hadst any capacity for strength whatever.

But, these conditions in themselves would not suffice. Thou must live in daily contact with the Rock of Ages, the strong Son of God. Thou must be strengthened with all might by his Spirit in the inner man. Thou must be strong in the Lord, and in the power of his might. Thou must be endowed with his strength, freely offered thee. Thou shalt date new strength from Pentecost, for thou shalt receive power. After that the Holy Ghost is come upon thee, thou shalt be Christ's witness in Jerusalem, and Samaria, and unto the uttermost ends of the earth, standing unbent before persecution and death. Wherefore be strong, O man greatly beloved, yea, be strong.

Preaching at the Crystal Palace.—Mr. William Forbes, 71, Tollington-road, N., who twenty-six years ago held the first open-air service in the grounds of the Crystal Palace, writes:—"The next temperance fête will be on Tuesday, 21st, and I shall be pleased to meet speakers and singers at 3 o'clock at the Bible stand in the Palace."

The Zambesi Industrial Mission is in urgent need of a fully qualified medical practitioner, to proceed at once to British Central America. Sir Brampton Gurdon, who is one of the missionaries out there, has offered £100 per annum for three years towards the support of a doctor, and he has also given £200 to help to build a hospital in connection with the Mission. The London office of the Mission is St. Martin's House, 1, Gresham-street, E.C., Mr. R. Caldwell, Secretary.

Letters from S. Africa.—25.

LOVEDALE TO HANKEY.

LEAVING Lovedale at 6 a.m. for Grahamstown I saw a troop of baboons on their way to water. They went in single file from the wood above, crossing the road about fifty yards before us. A day or two later I was driving through another wood where monkeys of all sorts abound. A young Boer, riding through the pass in early morning, saw a baby baboon on the road, and, stooping from his horse, he picked it up and rode off. But the parents did not consent; they jumped on the horse, and the young man was only too glad to drop his prey on the road and free himself from the attentions of the father and mother.

I arrived at Grahamstown after a twelve hours' ride by cart, and left three hours later by train for Port Elizabeth, arriving at seven a.m. At eleven I started by cart for Hankey—fifty miles—which I reached the following day at eleven. I had only a day to spare, but was glad to use it in renewing my acquaintance with Rev. John Mackenzie. He preceded Mr. Cecil Rhodes as British Commissioner in Bechuanaland. Had he been allowed to continue his course the politics of that portion of South Africa might not have been so rapid or so sensational as they have become, but they would have been more peaceful, and not less creditable to the English name. Possibly the real and permanent advantage of the mother country and her South African colonies might have been more certainly secured.

The latter half of the journey from Port Elizabeth was over mountains, and for many miles there seemed to be nothing else; the road appeared to lead to nowhere. But by-and-by we began to descend, and came at last to a beautiful well-watered valley, laid out in gardens, like Genadendal.

It seemed strange to find a man who had been so prominently before the public as Mr. Mackenzie living in this secluded place, administering the spiritual and secular affairs of a far-away mission. But the King of men lived much of his life in lonely places, scattering the good seed on small congregations, and sowing the Word of the Kingdom, now in the heart of a teacher seeking instruction by night, and then of a woman shunning observation at noon.

In a striking article, last December, entitled—

KHAMA'S MISSION AND ITS MEANING, in *The Christian Express*, edited by Dr. Stewart and printed at Lovedale, Mr. Mackenzie and the mission station at Hankey are referred to in the following passage:—

"What is that which has made the vast difference between the rule and character of these two African Chie's, Khama and Lobengula, and between the history and fate of two tribes and two territories lying adjacent to each other? That history during the last three years has been to the one misery, disaster, and hopeless defeat, and to the other success, peace, and a hopeful future. What made this wide difference? Nothing but this—that the one ruler and people accepted the help and healing touch of the Gospel, and the other rejected it. Khama, like Lobengula, was born a heathen. Both countries had the same advantages. In both, missionaries of the same society, the London Missionary Society, were at work. The little civilisation or no civilisation which touched each was the trader's shop—the one country had no advantage over the other. But in the one the missionary school was begun and the mission church was filled, without any man being afraid that becoming a Christian meant his being quietly put out of the way. In the one there were toleration and numerous converts sufficient to fill these churches—one of which, built by the natives themselves, is said to have cost nearly £3000. Poor Lobengula resisted all the efforts of the missionaries; at the end of

thirty years' work the converts could be counted on one's fingers. He died crushed and broken-hearted, after seeing his power gone, his tribe entirely broken up, and his territory passing into other hands.

"Who are the men who have done the work—the really important part of which has been the salvation of many human souls, the missionary's true work—the indirect result of which has been the political salvation of Khama, his people, and his country? One of them, the Rev. John Mackenzie—after doing splendid service in many ways, to South Africa, and to the Empire to which it belongs, and specially by his work, 'Austral Africa'—has returned to inconspicuous but important labour at the small station of Hankey, better known in days of old than now, under the Rev. T. Durant Philip and his brother. Another was the Rev. J. D. Hepburn, who laboured long and patiently among Khama's people. Those who want to know the kind of man he was, and the kind of work this missionary did, may read 'Twenty Years in Khama's Country'—recently published. Other names might also be mentioned. We are not far wrong when we say that the favourable termination of Khama's visit to England is a tribute to the reality of missionary work, and chiefly to the labours of the men whose names we have given above.

"There can be but one Khama, chief of the Bama-ngwato, who can receive such conspicuous notice—but there are tens of thousands of natives on whom education and the Gospel have made relatively as great a change—despite of all that is said against educated and Christian natives."

The Christian Express can be obtained from the office at Lovedale for 7s. a year. It is a valuable and interesting monthly.

Mr. Mackenzie's house overlooks the valley, and on the opposite side is a natural hole through the cliff, called "the fenster," the window, through which daylight can be seen; and below it is a tunnel cut many years ago by Kaffirs, under the direction of William Philip, to bring the water of the river through the cliff to irrigate the valley on the Hankey side. It is six feet high, and of considerable length, and is a bold and notable engineering feat.

There are several stations connected with Hankey extending over many miles and containing 1500 to 2000 persons. Opposite to the principal station is one under the charge of a Fingo minister, who is supported by the people. Mr. and Mrs. Mackenzie have three daughters at home, two of whom superintend the schools at Hankey.

The history of Genadendal and Hankey illustrates the difference between the Moravian and the English conception of missionary work. The former is paternal, and maintains a fatherly oversight, while the latter seeks to make the people feel their own feet, and render them independent of tutelage. Each system has something to recommend it; but in the present instance, I think Genadendal has the advantage. The people at Hankey were scarcely prepared to become independent possessors of their own allotments, and the attempt to make them freeholders was not a success. Mr. Mackenzie is restoring the compactness of the property. The Genadendal Mission has always retained possession of the freehold, while some years ago plots of land at Hankey were sold, partly to white people, partly to natives, but the latter never completed the purchase, and the central plots are being, or have been, recovered to the Mission.

I have very pleasant recollections of the kindness and hospitality of Mr. and Mrs. Mackenzie and their family during my less than thirty hours' visit.

R. CORE MORGAN.

Sunday Tram Service.—An informal poll of the burgesses of Huddersfield has been taken on the question of running trams on the Lord's Day or not. The satisfactory result has been:—Against Sunday trams, 4,154; for, 2,725; majority against, 1,429.

Billingsgate
Christian Mission.

THE eighteenth annual meeting of the Billingsgate Christian Mission was held on Thursday last. Those who assembled must have been encouraged by what they heard. The "day of small things" has gone by, and in the beautiful building facing the Market in Lower Thames-street, a truly blessed work is carried on. The direction of the Mission is largely in the hands of gentlemen who have business in Billingsgate. A fierce light beats on their profession, and hostile eyes scrutinise their daily life, yet their testimony is a joy and is borne to the glory of God. A mission to those who labour among fish is in direct succession to the early ministry of the Lord Jesus, and it is cheering to know that the Divine seal of spiritual blessing has evidently rested upon the work.

There were two meetings, one in the afternoon, another in the evening. The former was presided over by Mr. F. A. BEVAN, who takes a deep and practical interest in the Mission. Mr. W. H. WILLIAMSON, C.C., presented the treasurer's report, which showed an adverse balance of £116 on the general fund, with total expenditure amounting to £1068. The building debt now stands at £3500, this fund having been reduced by £500 during the past year. The secretary, Mr. A. WALTERS, rejoiced to report that the Mission was never in a more favourable condition financially. When the debt is removed, it will be possible for time and energy to be concentrated on the definitely spiritual effort.

Rev. W. PETTMAN followed with a hearty address on the importance of the work, and Mr. FINLAY GIBSON acknowledged the goodness in God in using the agency. The various speakers referred to the unremitting labours of the hon. sec., who has now organised a weekly prayer meeting, as well as the other regular meetings. At the meeting in the evening, God was still further praised for the blessing which has been showered upon the efforts put forth.

Hyde Park Services.

THE semi-jubilee of the Gospel services carried on by Mr. Cook and his helpers in Hyde Park, was held on Tuesday week in Stafford Rooms.

Mr. T. A. DENNY presided, and urged the importance of maintaining in the parks, and especially in our great national park, a vigorous testimony to the Gospel. The new rules about to come into force will be a comfort to these workers, by putting an end to the taking of collections and money-making by infidels, reciters, comedians, and others who have become quite a nuisance in Hyde Park and elsewhere.

Mr. CHARLES COOK made a statement as to the experiences of the past quarter of a century. Twenty-five years ago it was with the utmost difficulty a hearing could be gained, now it is no uncommon thing to have two thousand people standing round, listening to the Gospel, and ready to resent any rude interruption. These audiences are cosmopolitan in character, no less than twenty different nationalities being represented among the converts. Everyone who shows real interest and seeks help in coming to a decision is afterwards written to, and encouraged in following Christ; and this has involved the writing of 15,000 letters. During a recent visit to the United States, Mr. Cook found in every city and town, save one, some person who professed to have been converted in Hyde Park. At present, and for some weeks in the summer, these services are held nightly, and God has been giving great blessing. On an average five or six anxious inquirers are found each evening.

Rev. W. FULLER GOOCH spoke warmly of the needs, aims, and results of this Park Mission. Mr. W. R. LANE gave some account of two Sundays' experiences, with the preachers in Hyde Park; speaking of these gatherings as the largest open-air meetings, held regularly, in any part of the world.

The Chairman stated that the present need for the support of this work is about £350, towards which Messrs. Berry and Peters each promised £50, Mr. S. Gurney Sheppard sent £25, Mr. F. A. Bevan £10, while many other friends promised or gave smaller amounts. Amongst those who spoke briefly were Messrs. Richard Cory and Joseph Peters. Emphasis was laid on the fact that all the office-bearers, choir, and workers have themselves been converted in the Park, as the result of these services.

OUR DAILY HOMILY.

SUNDAY, July 19.

"GOD GAVE TO HEMAN FOURTEEN SONS AND THREE DAUGHTERS. ALL THESE WERE UNDER THE HANDS OF THEIR FATHER FOR SONG."—1 Chron. xxv. 5, 6.

WHAT a glorious family was here. The household was a band of choristers! From morning to night their home must have been full of holy song and psalm, or talk about the order of the Temple service, in which they were all so deeply interested. Surely no jarring note, no unholy discord, would live in such an atmosphere! The common occupation and worship must have welded the brothers and sisters into the tenderest union.

How one would have liked to see Heman coming into the Temple with his children. It was largely owing to him and their mother that they were what they were. We shall read the Psalms ascribed to him with more interest, now we know of the holy family life out of which they emanated. What interest there would be when the father had produced a new psalm to know what music would suit it best!

Parents! Be sure that you look on your children, as these Hebrews did on theirs, as the gifts of God; and remember that if He gives you many mouths to feed, He will send the wherewithal to feed them. Be careful also that your own hearts and lives are full of praise and prayer; what you are the children will become. Would that mothers especially realised how they transmit their characters. And remember that you must be obeyed in the home. Heman's children were "under the hands of their father." Young people must not get the upper hand. But you yourself, as Asaph, Heman, and Jeduthun, must be under the king (6).

MONDAY, July 20.

"FOR THE COURSES OF THE DOORKEEPERS."

—1 Chron. xxvi. 1 (R.V.).

Mighty men of valour were needed for this, just as sweet singers were for the service of song. There might not enter into the house of God a variety of people who were strictly defined (as in Lev. xxi. 16, etc.). Gentiles were excluded from certain courts, and women from another. It was incumbent also to look out for those who might hardly dare to intrude, and encourage them to enter. Doorkeepers had to combine many qualities, which would be of the greatest service if they could be repeated in each church and chapel of our great cities, for welcoming old and young.

But chiefly we are concerned with the temple of the heart. We surely need the doorkeeper there, for in the history of the inner life there is so much going and coming; such troops of thoughts pour into the shrine of the soul, and pour out. And often, in the crowd, disloyal and evil thoughts intrude, which, before we know it, introduce a sense of distance and alienation from God, as though a cloud had veiled the shining of the Shekinah. Whenever the sky is overcast within, we should question whether some traitor, some excommunicate, has entered. Our native wit is not quick enough to detect, and our strength not mighty enough to withstand, the entrance of all these evil things. Hence the necessity not only to live in the Spirit, but to walk in the Spirit, i.e., to take every tiny step in the Spirit, to submit everything to the Spirit's scrutiny. Oh that all believers would entrust the custody of their souls, the keeping of the door, to that Holy Spirit who waits to undertake the sacred office!

TUESDAY, July 21.

"ALL THESE WERE THE RULERS OF THE SUBSTANCE WHICH WAS KING DAVID'S."—1 Chron. xxvii. 31.

There was great variety in office and gift. He who cared for the work of the field would not have known how to care for the flocks. The overseer of olive yards and vineyard would have been a poor hand with the camels and asses. One sort of talent was needed for the herds, and another for the wine

cellars; and yet there was unity in the common service of the king. We are reminded of the words of the Apostle, describing the variety in unity which must obtain in every healthy church: "There are diversities of gifts, but the same Spirit; diversities of ministrations, and the same Lord; diversities of operations, but the same God."

Each of these different men had his distinct sphere, for which he was doubtless specially qualified, and it was his duty—not to be jealous of others, or eager to imitate them, but to be faithful in his own province. How much happier we should all be if we recognised our specific work in God's house, and kept to it, being content to serve the King as He has seen fit to determine, rendering Him the produce in due season.

How great an error it would have been had any of these begun to account the produce of cattle or ground as his own. He had nothing that he had not received, and whatever he had, had been entrusted for the emolument and advantage of his sovereign. Yet, how few of us realise that we are put in business with God's capital, for God's use. We take all and give Him a percentage, instead of using all for Him and keeping a percentage for ourselves.

WEDNESDAY, July 22.

"BE STRONG AND OF GOOD COURAGE, AND DO IT FEAR NOT, NOR BE DISMAYED; FOR THE LORD GOD, EVEN MY GOD, IS WITH THEE; HE WILL NOT FAIL THEE, NOR FORSAKE THEE, UNTIL ALL THE WORK IS FINISHED."—1 Chron. xxviii. 19, 20.

It is very comforting to take these words into our hearts, especially when we connect them with the foregoing ones about the pattern, and apply them all to the pattern of our own lives. For each of us, too, there is a pattern, an ideal, a design, based on the possibilities which God sees to be within our reach.

Sometimes our heart and flesh fail us in the mid-passage of life. Once the energy and vigour of youth promised to sustain and carry us to the end of life, without fear or failure; but these die down, and we wonder how the remainder of the life-plan can be fulfilled. And the one sufficient answer is God. He who helped our fathers to the very end will help us: He who did not fail or forsake them, will never leave nor forsake us, until all the work of life, which He has planned, is finished.

It is probable that you will do better and more enduring work henceforth than you have ever done in the heyday and plenitude of youthful power, if you let God do all through you to his own glory. You have no need for despondency, God is sufficient. Oh to write this down on the tablets of the heart—God is, God is here, God is all-sufficient, God has begun and will finish! God has promised that He will never leave or forsake us, therefore we may boldly say, God is my helper, I will not fear what man shall do unto me.

THURSDAY, July 23.

"WE ARE STRANGERS BEFORE THEE AND SOJOURNERS, AS ALL OUR FATHERS WERE: OUR DAYS ON THE EARTH ARE AS A SHADOW, AND THERE IS NO ABIDING."—1 Chron. xxix. 15.

All life has been compared to the shadow of a smoke-wreath, a gesture in the empty air, a hieroglyph traced for an instant on the sand, and effaced a moment after by a breath of wind, an air-bubble vanishing on the river. Pilgrims and sojourners, as were all our fathers; such is the universal confession. But even such may do a work that will last for ages that are yet to be. David and the men of his time, though transitory their stay on our planet, left behind them a standing evidence that they had been here.

Our life is nothing, but it may be divine: our days are as a breath, but they may affect unborn generations: the tent of the body is laid aside, but the soul, which had dwelt in it, is immortal in its make: it leaves traces of its own immortality behind in its works, and it lives in them. Live so

that the results of your life may be enduring as gold, silver, and precious stones.

But, for this, God must live mightily within you. Abide in me, said our Lord...I have appointed you that ye may bring forth fruit, and that your fruit may abide. It is only in proportion as our works are done in God, and God permeates our works, that they partake of his immutability and eternity. Pilgrims though we be, we may build temples which will outlast the wreck of matter.

FRIDAY, July 24.

"BECAUSE THIS WAS IN THINE HEART, AND THOU HAST NOT ASKED RICHES. . . . I WILL GIVE THEE RICHES."—2 Chron. i. 11, 12.

This reminds one of the constant teaching of Jesus. He who seeks his life loses it, but to lose it is to save it in the best and deepest sense. Seek first the kingdom of God, and his righteousness, and all these things shall be added.

The conception of life given in the Bible differs by a whole heaven from the maxims and practices of some good and earnest people. Their notion is that they must work for their living, keep the wolf from the door, educate their children for successfully meeting the demands of life. These objects are legitimate, but they were never meant by God to be the supreme aim of his servants.

His object in our creation, redemption, and regeneration, was that we might serve his redemptive purposes in the world, manifest his character, do his will, win souls for his kingdom, administer the gifts with which He had entrusted us. He asks us to rise to this high calling, and give our whole life to its realisation. He will be responsible for all else. It is surely his will that we should give ourselves to useful trades, and fill our days with honest toil; but the main purpose should ever be his glory, and the exemplification in word and act of his holy character. If we ask for wisdom to do this well, we shall get all else into the bargain.

SATURDAY, July 25.

"BECAUSE THE LORD LOVETH HIS PEOPLE, HE HATH MADE THEE KING OVER THEM."—2 Chron. ii. 11.

How truly might these words be addressed to our blessed Lord. Because God loved the world, He gave his only-begotten Son, his well-beloved, to be both Prince and Saviour. And it is in knowing, loving, and serving Him that we can realise our supreme blessedness.

God's loving appointment in making Jesus King will be apparent when we remember how lovely is his personal character, how closely He is identified with our nature, the might of his arm to shield, the patience wherewith He bears, the redemption which He has wrought out and brought in for all who believe. What could God's love have done better to approve itself?

Is He your King? Never till He is so, will you know the fullness of God's love. Those who question or refuse his authority are always in doubt about the love of God to themselves and to the world. Those, on the other hand, who admit his claims, and crown Him as King, suddenly find themselves admitted to a standpoint of vision in which doubts and disputations vanish, and the secret love of God is unfolded. Then they experience the wise and gentle tendance of the Divine love in its most entrancing characteristics. All is love where Jesus reigns.

The Band of Hope Union has issued its report stating that the number of societies increased by 848, and the number of members by over 76,000. Bands of Hope number 19,180 with 2,611,057 members, and other juvenile temperance organisations return 3,122 branches with 202,743 members. The total numerical force of the movement may, therefore, be very fairly placed at 270 local Bands of Hope Unions, with 22,302 societies, containing 2,813,800 members. A separate report of the School Scheme affords cheering evidence of the good results of the special endeavours to promote systematic temperance teaching in the elementary schools.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

The Children's Bible-Class.—2. SHUT DOORS.

I WONDER if you children have ever been shut up in a room when you wanted to get out? A little girl whom I once knew locked herself in the nursery one day in a fit of temper. When she had done it she was frightened, for she could not unlock it again. She tried and tried, but the key would not turn. Then she pushed at the door, and thumped on it, and cried, and screamed to be let out.

Her father and mother heard the noise, and came running to see what was the matter. But they could not open the door. They could but speak comfortingly to the frightened child inside, and explain to her how to turn the key. But she was too terrified to do it. Poor little Annie! She thought no doubt that she would never get out of that room again. At last an expedient was thought of. The window of the nursery happened to be in an angle of the wall, and there was another window on the other side of the angle. A plank was laid across from one window-sill to the other, and a young man who was staying in the house crept across, entered the nursery window, unlocked the door, and set the little prisoner free.

There are many very interesting stories in the Bible about men who were shut up in prison and who wanted to get out. Will you come with me into one of these prisons? It is night. Here are three men lying on the floor of the prison, fast asleep. Two of these are soldiers, but the man in the middle, chained by the wrist to both the soldiers, who is he? It is Peter, one of the friends of Jesus. He is so chained that he cannot move without clanking the chain and rousing the soldiers. There are many doors with strong bolts and bars between him and the sweet fresh night air. It is impossible for him to escape, is it not? Ah! wait and see. He is sleeping very peacefully—perhaps he is dreaming of the days when he was free, or of his friends at home, or of the Master who is his dearest friend. Look! the prison which was so dark a moment ago is filled with light. A beautiful angel is standing besides the prisoner. He touches him. Peter awakes, and the chains fall off his wrists, while the soldiers sleep on. "Take up your cloak, Peter," says the angel, "and put on your shoes!" Peter obeys, still half asleep, and fancying that it is all a dream. Again the angel speaks; "Put your cloak around you and follow me." And now the angel, with Peter following close behind him, walks unhindered through the doors until he comes to the big iron gate which leads into the street. The angel does not speak or touch the gate, but it opens wide of its own accord, and they pass safely through. Then the angel departs, and Peter, dazed and wondering, is left to go home to his friends. At another time the apostles were put in prison for preaching about Jesus. But the angel of the Lord came by night and opened the prison doors. So you see shut doors become open doors when the Lord wills it.

One night, after the crucifixion and resurrection of our Lord, his disciples met together to talk over their troubles, and to decide what was best to do next. They had closed and fastened the doors very carefully, lest some of the Jews, who did not believe in Jesus, should come in and molest them, or perhaps carry them off to prison. Shut the doors were and barred, nevertheless Jesus came in to them through the shut doors, and spoke to them saying, "Peace be unto you." No shut doors can keep our Lord or his angels out. That is a comforting thought—is it not? You may be shut away from your friends, but you can never be shut away from Jesus. Sometimes we get into difficulties, and cannot see our way out. The difficulties are all around us; we seem to be chained, and locked, and bolted in. But the angel of the Lord can come to us as He came to Peter, and when He comes the difficulties will vanish and we shall be free.

When obstacles and trials seem
Like prison doors to be,
I do the little I can do,
And leave the rest to Thee!

GRACE WINTER.

Second Prize Competition.

It is with pleasure that I place before my young friends the results of the second prize competition. The questions have been assiduously studied, and a vast amount of work put into the answers. The prizes are not so numerous as in the First Competition. They represent, however, the best work, and the highest marks, and those who have gained them need no further compliment. Those who have not come within the charmed circle will accept the kindly counsel, "Try again." I hope they will be successful next time. Five of my little friends were correct every week last quarter. I hope they and many more will attain to the same high degree of accuracy this quarter. Their names are Sinclair and Moffat Jackson, Margery Matthews, James Roy, and Braby Norman.

FIRST PRIZES.

DIVISION 1.—Christina Jane Simpson, Evelyn Everard Hewer, Margaret H. Hassé, Christine Irene Parker, Charles Henry Bewley.

DIVISION 2.—Eva E. Gray, Isabel W. Phipps, Roberta M. Melkile, Bell Dance, Mary E. Plumb, Elizabeth Hull.

DIVISION 3.—Ellen Mary Willoughby, Nellie Couch, Marjorie Fergusson, John Gray, Emily M. Palmer.

DIVISION 4.—Elsie Johnson, May V. Hunter, Jessie B. Bone.

SECOND PRIZES.

DIVISION 1.—Dorothy G. Hever, Grace E. Wright, Kathleen A. Pasley, Willie S. Palmer, Lilian Blackie, Edith Mary Clarke.

DIVISION 2.—Lucy Jacob, Stuart Ellacott, Douglas Parkes, Bella Mack, Elsie Hancock.

DIVISION 3.—Nellie Lovegrove, Cecil Bradford, Eva C. Monti, Florrie Dance, Frederica Hunton.

DIVISION 4.—Margery Matthews, Thomas Hunter, George Pasley.

FIRST CERTIFICATES.

DIVISION 1.—William Charles, Aimée T. La Brooy, Isabel T. Salt, James Sinclair Jackson, Ada Heap, Grace Dawson-Scott, James Samuel Roy.

DIVISION 2.—Ruth Coupe, Evelyn Mary Shaw, Margaret Jane Macphoe, Minnie Eisele, Horace Digby Roberts, Katherine E. Arrol, Ruth E. Braithwaite, Enid Campbell, Arthur B. Llewellyn, Kathleen M. Foweraker, Theodore M. Oldham, Ada E. Palmer, Thomas Mack, Daisy Groves, Maggie A. Buchanan, Norman Braby, Bertha Kelsey, Susie Keen.

DIVISION 3.—Raymond H. Theobald, May Dring, Grace Rettie, Trevor Matthews, Marcus King, Helen M. Jordan, Kate Ruby Allen.

DIVISION 4.—K. E. Violet Ashworth, Annie M. Cole, Marion E. Wilson, Katherine Blair, Angus McQuilkan, John Menzies, Ethel Hutchings.

SECOND CERTIFICATES.

DIVISION 1.—Daisy and Norman Petrides, Thomas M. Stanier, Leonard S. Browne, Edgar Yerbury, Janet C. Black, Elmina E. Deane Roe, Hilda Schaeffer, Dorothy E. Harris, Alice Rouse, A. Couch, Elma Ishmail, Phillis and Noel Wright.

DIVISION 2.—Arthur Cordell, Percy L. Leigh, Mary Charles, May Pell, Moffat Jackson, Florence E. Palmer, Mary Hull, Ruth E. Harrison, Lottie Orr, Arabella V. G. Onslow, Annie Cooper, Ethel M. Pasley, Violet Broxholm, Norah Lowe, Edward Rainey, Bertha Fowler, Albert Bellerby, Harold Stevenson, Lucy Soltan, Wm. Edward Bellerby, Edith Emily Quick, Duncan Payne, Charlie Milledge, Willie Weinstein.

DIVISION 3.—Ada K. Blackie, Muriel G. Joscelyne, Rosetta M. Sherwin, Thomas De Courcy Rayner.

DIVISION 4.—Winifred Nash, Hilda M. Medill, May Daniels, Gwendoline M. Hill, Walter E. Stainer, Mary Louisa Tibbitts.

The following were not eligible for the competition, but the papers were well done.

Helen Beckett, Eva Hutchings, Clara Barnes, Machfeld Waller, Stanley Boxer, Lily Boxer, Harold Classey.

The Bible Searcher.

Foreign list:—

No. 16.—T. A. and W. Field, *Sedbury, N.Y.* 13.—Bessie and Una Whithead, *Amherst, N.Y.* 13.—No. 17.—Valerie Henderson, *Amherst, N.Y.* 13.—No. 18.—A. T. Henderson, *Jamaica*. No. 19.—Ruth Cane (S. Africa). No. 20.—Jessie and Willie Ben Olle (Jerusalem). Winnie and Helen Gartshore (Canada). Llewellyn and Queenie Dale (India). Jean Scott (Canada). No. 21.—W. Arrol Craik (Canada). Vera Sjöström Mary Johnson (New York).

No. 27 (second list).—Correct answers received from:—

Alfred, Arthur and Irene Llewellyn, John and Eva A. Gray, Alice and Robert Cooper, Deane Roe, Ernest Howard, and Violet Ashworth, Edwin and Robert Poole, Angus McQuilkan, Willie Wheeler, Kathleen and Bretonette Cole, Charles and Tom Hunter, Maude and Amy Notage, Madge Morris, John W. Thomson, Jessie West, Cecilia F. Anklin, Eva Monti, Rosetta Sherwin, Christina Murray, Olive Tritton, Dorothy Cooper, Annie Wilson, Marcus King, Alice Havelock, R. A. and Leonard Bentall, Sinclair Jackson, Harcourt and May Hunter, Gwendoline Shaw, Maggie, Walter, and Jessie Carter, Leonard Brown, Helen Willoughby, Edwin Sharpe, Harry Segar, Stanley Wright, Maude Temlett, Maggie Buelth, Alice Short, Barbara Macnechey, M. T. Colville, Nellie Perkins, Florrie and Edith Mackenzie, Winnie Shakespear, Bertha Fowler, Enid and Gladys Fraser, Christine Chalmers, Nettie, Colin, E. B. Black, Muriel Harrison, Ada Heap, A. E. Marets, Ethel and Kathleen Pasley, Annie Oliver, Hetty and Harold Wadson, W. C. Clarke, H. Brookhouse, Lucy Soltan, Dorothy Grove, Edith Corrie, Muriel Joscelyne, William, Mary, and Maggie Charles, Evelyn Moir, Kathleen Cole, Annie Gear, Maude Clarke, Gertrude Edwards, Arthur Sanders, Eliza Laidlaw, Kate Leach, Melbourne and Myrtle Keny, George and Fred Brand, Elsie Goodere, Cecil E. and Hilda Gouldsmith, Isabel Phipps, Edward Rayner, Malcolm Thomson, Phillis and Noel Wright, Maggie Faithfull, J. B. Horlock, D. J., E. May, and G. H. Greenbrook, Mildred Haig, Lionel Calvert, Marion and Robert Richards, Jessie Boston, T. Belle, and Abraham Mack, Francis, Florence and Stanley Hoyte, Dorothy Patten, Louie Hooper, Flora King, Christine Arnold, Eileen and Theodora Roberts, Francis Stalker, Ruth Milligen, Millie Pasley, Minnie and Eva Giddings, Archibald Bearsby, Esther Enderby, John and Maggie Menzies, H. Robinson, Margaret Morris, Kathie Arrol, Maggie Smith, Irene Gill, Winnie Shaw, May and Vera Petrides, Marjorie and Muriel Hodge, Kate Fletcher, Tiny Cox, Kate Green, Selma Smith, Eliza Herdridge, Charley Williams, Martha Harding, Hilda Schaeffer, Mabel Binney, Margaret Hasse, Theodora Hill, Frank Morris, Edith Quick, Maggie Goodland, Mary E. Plumb, Elsie H. Broomfield, Nellie Buny, Lizzie Hill, Wm. Henry Squire, Hilda Medill, T. Murrey Oldham, Arthur Couch, Ashley Bowker, Frederick Roddy Freeman, Nellie and Louie Tibbitts, Constance Dwyer-Meares, Florence Judd, Duncan Payne, Arthur B. and Evelyn H. Jones, James S. Roy, Florrie Smith, Emma Goodier, Amy Posten, Ethel Fielder, Dollie and Bob Salt, Roberta Melkile, Douglas Parkes, Bessie Cheale, Kathleen Foweraker, Richard Lewis, Edith Dadham, Marion Connell, Kenneth Dunbar, J. W.ingle, Jessie Ware, Willie Palmer, Theo. Gilmour, Hannah and Christine Parker, Lillian and Dorothy Bevan, Valerie Maitland-Kirwan, Henry and Annie Couch, Elsie Simpson, Mary and Willie White, Bessie Scottiburgh, Louis Berthe, Ethel Pettican, Katerina Blair.

ANSWER TO LAST WEEK'S BIBLE

SEARCHER (No. 28).

1. ver. 5. Job's eyes to see God.
2. ver. 15. David's eye looking towards God for help.
3. ver. 8. God's eye to guide his people.
4. ver. 15. The eyes of the Lord to look upon the righteous.
5. ver. 1, 2. The eyes of the godly waiting for God to have mercy upon them.
6. ver. 7. Our own eyes. Not to trust to them, but to fear the Lord.
- ver. 21. Our eyes. To be wise and discreet.
7. ver. 3. The Lord's eyes to behold everything.
- ver. 30. Our eyes. To make us rejoice.
8. ver. 6. God's eyes to do good to his people.
9. ver. 13. The eyes of the Lord, which will not look on iniquity.
10. ver. 23. The eyes of the disciples. To see the works of Christ.
11. ver. 13. God's eyes. To see everything.

No. 28 (first list).—Correct answers received from:—

Dora Colebrook, Kathleen and Gracie Dodington, Dollie and Bob Salt, May Pell, Nellie Walker, Arabella Onslow, Theodora Spencer, Edwin Peters, Evelyn and Dorothy Hewer, Herbert Braddon, J. A. Chamberlain, Violet Ashworth, Raymond Harbottle, Annie Tawse, M. F., Willie Guthbert, Myrtle and Melbourne Perry, Millicent and Wallace Bentley, Rosalind Phillimore, May Gordon, and Daisy Bligh, Vernon and Jack Clarke, Muriel Harrison, T. Stainer, Alfred and Mary Greenacre, Rosa Grace, Emily Bridgewater, Edith Hayward, Arthur Daw, Mary Plumb, Clara Barnes, W. E. Clarke, H. R. Compton, Stuart Ellacott, Nellie Perkins, Margaret Davidson, Flora King, James Matthews, Constance Schaeffer, Rose Anton, Arthur Sanders, Rosa Hayes, Elsie Williamson, Cecil Bradford, Minnie Eisele, Daisy Phillips, Jack and Tom Harris, Daisy Groves, Annie Cooper, Owen Morice, Dorothy Patten, Victor, Florrie, and Willie Bellerby, Connie Wood, Betty Stocks, Elsie Goodere, R. H. and William Williams, Josie, Percy, and Elma Cheal, Elizabeth Hull.

THIS WEEK'S BIBLE SEARCHER (No. 29).

After reading the article on "Shut Doors."

1. What imprisonments are mentioned in Acts? Say who were imprisoned, who imprisoned them, and, if they were delivered, how? Children under 12, give three instances.

Personal.

"ANDRISHAIG."—Thank you very much for the flowers. I sent them to the Flower Mission, who write:—"Please convey my best thanks to the readers of 'Uncle Tom.' The flowers are most acceptable." HELEN GARTSHORE.—I am pleased to receive your answers. Please write on thin paper. RUBY ALLEN.—I am glad you are able to help your little brothers, and hope they will continue. RILL LA BROOY.—Cannot you do the "Searcher" at the seaside? It is a pity to give it up; you are doing so well. MAUD AND AMY NOTAGE.—Please each write out your answers separately. MURIEL HARRISON.—Many thanks for your letter. It would be better to spend all the time on the answers required of you. DAISY BURCK.—As you are over twelve you must do all the questions. AMY FOSTON.—I hope you will soon be better.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, *Kewick*, July 21 to Aug. 5. Mr. Hankinson, *Troubridge*, to July 17. Mr. J. H. P. Cutting, with caravan No. 1, *Burnham Market*, July 16-24; caravan No. 2, *Buxhall*, to July 22; Mr. Jewell, *North Tawdworth*, near *Epsom*, July 19.

SEASIDE SERVICES.

Mr. J. S. Tyler, *Herne Bay*, to July 24. Mr. A. G. Dodderidge, *Portsmouth*, to July 27; Mr. Josiah Spiers, *North Berwick*, July; Mr. B. Herklots, *Greystones, co. Wicklow*, to July 27. August: Mr. A. J. Barff, B.A., *Bezhul*; Mr. G. Askwith and Mr. A. T. Frampton, *Bournemouth*; Mr. H. Hutchinson, *Bridlington*, August 6 to September 6; Mr. H. Wellesley C. Bailey and Mr. H. Duncan, *Carmouth, N.B.*; Mr. W. H. Wilson, *Colwyn Bay*; Mr. E. Arrowsmith, *Cromer and Shearwater*; Mr. A. G. Dodderidge, *Eastbourne*, from August 6; Mr. Phillips Welch, *Exmouth*; Dr. Barnes, *Folkestone*; Mr. Ernest Shaw, B.A., *Freshwater*; Messrs. G. Goodman and C. H. Collier, *Herne Bay*; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. Arthur Mercer and Mr. T. Craig, *Langland Bay (Swansea)*; Mr. J. S. Tyler and Mr. G. A. King, *Littlehampton*; Mr. J. Russell Hill, *Llanfairfechan*, August 9 to 27; Rev. W. Senior and Rev. E. E. Nickisson, *Margate*; Mr. Livesey Carrott, *Mablethorpe*; Mr. L. M. Miller, *Paignton*; Mr. H. Steward, *Port Erin, Isle of Man*; Mr. A. C. Jewell, *Rhyl*; Mr. E. Collier, *St. Anne's-on-Sea*; Rev. W. V. Martin, B.A., *St. Leonard's*, August 10 to Sept. 9; Mr. G. Hanson, *Sandown and Shanklin*; Mr. Bernard Herklots, B.A., *Scarborough*; Mr. J. Waters Coldicott, *Southend*; Rev. S. M. Warner, *Southsea*; Messrs. S. J. Hewlett and J. Bird, *Swanage*; Messrs. E. Hughes and H. T. Sayer, *Towyn*, August 4 to September 4; Rev. G. C. Williamson, *Westward Ho!*; Mr. H. Hankinson and Mr. E. J. Hopkins, B.A., *Whitby*; Mr. Josiah Spiers, *Weymouth*; Rev. C. E. Haynes, M.A., *Worthing*, from August 6.

Children's Scripture Union.—Portions for week ending July 25, 1896.—Sun., July 19, Acts xxvii. 30-44; Mon., July 20, xxviii. 1-16; Tues., July 21, xxviii. 17-31; Wed., July 22, Leviticus i. 1-13; Thurs., July 23, ii. 1-13; Fri., July 24, iv. 27-35; Sat., July 25, viii. 1-16.

City Workwomen.—Last Saturday Mr. Evan Spicer entertained at his residence at Dulwich about 150 of the City workwomen among whom Mrs. Fisher and her helpers labour in the Gospel. From 2 to 8 o'clock these humble toiling sisters were entertained in various ways, and enjoyed altogether a delightful time through the kindness of their host. At the close there was a little service held in the open-air. This is a form of doing good which many suburban residents of spacious premises might well imitate.

Guildford Convention.

FAVOURED with charming weather, this annual assembly took place last week. The principal gatherings were held in a large tent erected on the north side of the town, in what is known as the Foxenden field. They comprised meetings for prayer in the early morning, a Bible reading from ten to eleven o'clock, followed after a short interval by a general meeting. In the afternoon gatherings of men were addressed in the new Church Institute, adjoining the tent, while meetings for ladies were contemporaneously held in the tent. The engagements of the day were closed by another general meeting under canvas in the evening.

At the opening meeting on Monday night, Rev. Francis Paynter, general chairman of the Convention, presided over a large audience in the tent. Rev. A. E. BARNES-LAWRENCE spoke on what it is to see Christ (John xvi. 15). So long as we see Jesus only as Teacher and Friend, our lives, like the lives of the disciples, will fail. Our sight of Jesus is full and complete when he comes, by his Holy Spirit, to dwell in our hearts as Lord. Rev. G. H. C. MACGREGOR pressed home the truth that the blessing received at the Convention would be in proportion to the intensity of personal individual dealing with God Himself.

Tuesday morning's Bible reading was taken by Mr. BARNES-LAWRENCE, who based it upon the conflict between David and Goliath. In an address at noonday Mr. MACGREGOR expressed his belief that the perfectionist view, held by some people, was due to an entire absence of a sense of the sins of omission that they committed. Preb. WEBB-PERFLOE enlarged on the words: "The heavens were opened and I saw visions of God" (Ezekiel i.). Such conventions, he said, are an absolute danger to the Church of God, if they do not lead to brighter service for Him—if they do not announce, reflect, and hasten on, the glory of the Lord.

At the general meeting in the evening Rev. A. G. WHALEY spoke on "separation," "consecration," and "possession" as a threefold view of the holy life. Rev. CHARLES G. MOORE said that when God takes a good thing away from his children, He always means to give something equally good in its place. The giving of the Holy Ghost followed on Christ's withdrawal to glory.

On Wednesday morning Mr. GEORGE CLARKE gave a Bible reading from the words, "The spirit of Elijah doth rest on Elisha."

Rev. E. W. MOORE, at noon on Wednesday, referred to three characteristics which should distinguish Christian service—simplicity, transparency, and unity. Speaking of the last-mentioned characteristic, he said that affection and will and understanding and conscience must all unite in aiming at service for Christ in the power of the Holy Ghost. Rev. DARLOW SARJEANT dealt with the subject of purity of heart. Such a condition did not mean perfection in the flesh, infallibility of judgment, or being placed in a position where they would be above temptation and the possibility of a fall. In the evening Rev. C. G. MOORE dwelt on *character*, and pointed out that it is only under difficulties that it can grow to be strong and noble. Rev. E. W. MOORE laid stress on the truth that Christ can adapt Himself to all the divers multiplied needs of human souls.

Mr. BARNES-LAWRENCE took the Bible reading on Thursday morning, selecting for his theme 2 Kings xiii., which relates the story of Joash at the deathbed of Elisha. The prophet taught Joash that the place of victory is in the hand of God; so God can take the place of our weakness and turn it into the place of his might. Mr. DARLOW SARJEANT spoke at midday on Christ's passion in the garden. The only way to Calvary and the resurrection life, is spiritual conflict. Rev. EVAN H. HOPKINS dealt with the "nevertheless" of service, founding his remarks on

the words of Peter, "Nevertheless at Thy word I will let down the net." He drew from Peter's action a lesson of obedience. Before we can become fruitful workers for God, we have to get out of the shallows of the world into the depths of God's faithfulness and love.

On Thursday evening Rev. E. HOPKINS spoke from Gen. xvii. 1, "I am the Almighty God. Walk thou before Me, and be thou perfect"—margin, "upright" or "sincere." God spoke to Abram in successive and progressive revelations of Himself, and these marked distinct crises in the patriarch's life. So it may be with us. In this walk before the Almighty God we find the secret of a consistent life. It is not a walk simply before men, but before God; therefore we shall not care what others think of us. With the command comes the promise, "I will make my covenant between Me and thee." Let us step out on God's Word, and draw continually on his infinite resources. An address followed by Mr. GEORGE CLARKE on the story of Jacob's failure and victory, the lessons of which were applied to the sanctified life. In the after-meeting, conducted by Mr. Clarke, a deep impression was evident among those present, of whom not a few indicated their resolve to trust God for future keeping and for the conquering life.

The Bible-reading on Friday morning was by Mr. BARNES-LAWRENCE from Gen. xxii., the offering-up of Isaac. The blessing that came to Abraham, through his obedience, and to the world, was described; stress was also laid on the Divine satisfaction arising from the implicit faith of the patriarch. Mr. LAWRENCE was also the first speaker at the noonday meeting, when he expounded very freshly and practically 1 Peter iii. 15, "Sanctify in your hearts Jesus Christ as Lord." The second address was by Rev. HUBERT BROOKE, who chose as his text Ps. cvi. 45, "Visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory in thine inheritance." He expounded the three titles in this passage applied to believers—God's "chosen," his "nation," and his "inheritance." The prayer of the Psalmist, that he might *see and rejoice, and glory*, was also a fruitful theme for many practical exhortations as to the successive steps in the life of holiness and service.

CONSECRATION MEETING.

On Friday afternoon there was a meeting for consecration to the Lord's service, whether at home or abroad. Rev. W. HOUGHTON presided, and called first of all for several utterances of confession, thanksgiving and desire for reconsecration, from friends in the tent. These were heartfelt and to the point; one of the pleading voices heard being that of a sister.

Thereafter followed some words of exhortation and counsel from Rev. F. B. MEYER. Many, he said, will doubtless look back on the Convention as a crisis in their spiritual history. Much will depend on the course of the immediate future. As to the secret of retaining what blessing has been received, it is important not to rely on any shifting emotion, but on our standing in Christ. We may not enjoy a continuance of Convention rapture or enthusiasm, but the will may remain fully true to Jesus Christ. God works in us to will as well as to do. As to helps in the fruitful Christian life, we must lay much stress on continued study of the Word of God. Read every passage, long or short, intensely, comparing Scripture with Scripture. Readiness, day by day, hour by hour, to work for others is one of the most potent forces in keeping fresh our spiritual life. Our fervour in communicating blessing to others is the pulse of our spiritual health. Mr. Meyer referred to Christ's conversation with the woman of Samaria, and the distinction drawn in John iv. between the well or pit, and the spring within the soul that keeps bubbling up into everlasting life. In the great and last day of the feast it is recorded that Christ stood and *cried*—as if He could no longer contain Himself—"He that believeth, out of him shall flow *rivers* of living water." Who can generate a river? But we can be the channel, not only of a river, but as Christ said, *rivers* of blessing. The next point in the speaker's exhortation was with reference to fruit-

bearing, as a branch in the living Vine. Christ speaks in John xv. of a man being "cast forth as a branch," because of failure in service. Would God that all workers were delivered from this terrible disavowal in the day of rewards! Paul feared lest at last he might be a castaway, though he had entreated others to aspire to the crown of rejoicing. If Paul were apprehensive on this score, how much more is it needful for us to walk in fear before God about it! We are all good at laying down the rules of the game for others, but so many of us are poor hands in individual service. Let us not be envious of the work of others, but recognise that there is variety in the kinds of service we can render to our Lord and to those about us. If we take advantage of all the opportunities God gives we need not be jealous because our success is not exactly the same in kind or degree as that of another. Let us be very sensitive to the movements and suggestions of the Spirit with regard to service. It is ours to be on the alert and in constant touch with Him. We must also believe in the co-operation—it may be mysterious—of the Spirit in affecting the souls of our fellow-men. This conviction takes away the fear of man, and we are strengthened to do our part in the work, since we know that God is doing his. Let it also be a distinct and daily act of devotion to receive the fulness of the Spirit for service. One transaction of this kind is not enough; it must be repeated and renewed, morning by morning, as we go forth to the day's work. In closing, Mr. Meyer gave a wholesome warning against allowing frivolous small talk at the close of a consecration meeting to dissipate the blessing that God might have given. In a concluding prayer-service, opportunity was given to anyone who desired to express, by standing, their wish to devote their lives to foreign service if God should so will it; and also to a more whole-hearted home service. Those who responded were commended to God in earnest petition for his keeping and guidance in the days of waiting till the time of full decision might come.

On Friday evening Rev. C. G. MOORE spoke of the need of exercising strong faith and enduring patience, in the matter of prayer. Rev. HUBERT BROOKE followed with an address on "They shall go from strength to strength" (Psa. lxxxiv. 7). He asked if after that convention closed they were going to grow stronger in God daily till they appeared before Him in Zion; or were they going to turn their back upon God's grace and leave God's promises unpossessed? Let them seek a continual endowment of God's Holy Spirit and they would be enabled to grow in his strength and grace day by day.

MISSIONS.

On Saturday morning the missionary meeting took place in the tent, and there was a numerous attendance. Mr. EUGENE STOCK presided. Rev. J. STONE (C.M.S.) spoke of the Telugu Mission (South India), in connection with which he said there are now fifteen hundred young natives being educated for Christian work. Mr. CHARLES MURRAY (South Africa), brother of Mr. Andrew Murray, pointed out that the cause of missions had been pleaded on Calvary; if they understood that plea aright it would not be necessary to plead any more on behalf of the cause. Rev. H. S. PHILLIPS and Mrs. PHILLIPS (China) spoke; from their remarks it appeared that in all China there is only one missionary to every 250,000 people. Besides general missionary work there is a splendid effort going on in the spiritual interests of lepers. There is a spirit of deep earnestness in China to hear the Gospel. Mr. LILEY (North Africa) referred to the Mohammedan darkness and superstition existing in that part of the world. He pleaded that they who could not go to the foreign field would assist in supporting a missionary there. Mrs. BAILEY, a Baptist missionary-elect of India, spoke of the way she had been led to decide to enter on mission work abroad. Miss TULLOCH (India) stated that amongst the two million people in her district, there are only two European missionaries, and twenty united Christians.

The Chairman remarked at this juncture in the proceedings that some person had volunteered that "If nine others will join me I shall be glad to unite with them in keeping a missionary in North Africa three years." Mr. Stock added that any communications on the subject should be forwarded to the honorary secretary, Colonel Browne, Aluberna, Guildford. Pastor COLLARD described the gross superstitions and evils that exist on the banks of the Zambesi, where he has been at work.

Rev. Peter Jones,
AN INDIAN NATIVE MINISTER.

THE devoted native minister who has come before Christendom as Peter Jones, bore the Indian name of Kah-ke-wa-quo-nā-by. He was the first Indian convert in connection with the Methodist Church of Canada, and became a useful preacher of the Gospel among his own people. Some of our aged readers may remember his visit to Great Britain, where he told before thousands the story of his own conversion, and of the work of God among his people.

Peter was born in 1802, in surroundings entirely pagan. The tribe to which he belonged worshipped the sun, and moon, and stars, and many earthly things. Their religion was one of fear: thunder and lightning kept them in awe, and every mysterious sound or sight was attributed to evil and vindictive divinities. They believed in a great Supreme Spirit, loving and powerful; but the general impression was that He was too exalted to concern himself with the wants and follies of poor earthly beings. Hence their desire rather to appease the anger of the great evil spirit whom they called Mahje-Munedoo. Various monsters, half demoniacal and half human, haunted the dark forests, and were ever on the trail of the tribesman.

Accompanied by his mother, Peter wandered through the woods, and while still young was familiar with the superstitions and customs of his people. In after days he used to tell how it was his early habit to blacken his face with charcoal, and to fast until almost exhausted, in order that he might hold communication with familiar spirits and obtain their aid in his hunting and other daily enterprises. Years were spent in this way; the vast forests were traversed, and the lakes were crossed and re-crossed by canoe. And not only was the Indian life a familiar one to Peter, but he became acquainted with the miseries and sorrows of his people, consequent upon their being exploited by unprincipled traders, who had introduced among them "firewater" and other hurtful agents. At length, with a firm but kindly hand, Government intervened and rescued the red man from his white enemies, and thus saved the race from speedy extermination.

When about fourteen years of age, Peter had the advantage of elementary English education; he was taught to read the New Testament and the Church Catechism, but no definite impression was made upon him by these exercises. As time passed, the temporal condition of the tribe was vastly improved by the Government settling them upon a reservation, and encouraging them to till the soil. Yet drunkenness and fighting abounded, and contact with nominal Christians did not illumine the pagan mind. Having passed the age of eighteen, Peter resolved to embrace every opportunity for mental improvement. He had to meet many obstacles and face many discouragements, but he struggled on, and success crowned his efforts. Working in the summer for a brickmaker, he saved money wherewith to secure schooling in the winter months. Culture of the mind seems to have helped in the enlightenment of the heart.

The first deep religious impression upon this interesting person was made through the instrumentality of a young man from the United States, named Seth Crawford, who, feeling the Divine call to labour for the

spiritual good of the Indians, left home and took up residence among the Mohawks. His simple piety and deep compassion appealed strongly to the young Indian, who was struck by their reality and disinterestedness. Later on, he listened to a Methodist local preacher's "warm talk," as he called it, on the words, "Ye must be born again." Meantime the Mohawk chief had professed Christianity, and was praying that the Gospel might have free course on the reservation. In 1823 Peter attended a camp meeting, one of those large gatherings which were at one time so popular in the New World, and were so signally blessed as evangelistic agencies. Along with his sister Mary, he moved in and out among the hosts, who for seven days "kept a feast unto the Lord" under the giant forest trees. Describing the proceedings in after years, he said:—

After the sermons there were prayer-meetings, in which all who felt disposed took part in exhorting and praying with penitents. On the second day I began to feel very sick at heart, but did not make this known. On Sabbath many discourses were delivered, and I thought the "black coats" knew all that was in my heart and spoke to me. The more I



understood the plan of salvation by our Lord Jesus Christ, the more I was convinced of the truth of the Christian religion, and of my need of salvation. On Monday I wept much, but I tried to conceal my grief; at length I felt as if I should sink down to hell because of my sins. Towards evening I retired into the wilderness to pray to the Great Spirit, and was helped in my resolve to go back to the camp and get the people of God to pray for me.

Arrived at the camp, a good old man named Reynolds came to me, and said, "Do you wish to serve the Lord?" I replied, "Yes." He then said, "Do you desire the people of God to pray for you?" I told him I did. He then led me to the prayer meeting, and, falling on my knees, I began to call on the name of the Lord Jesus. The old man prayed for me; but I felt that I could not believe or pray. I returned to my tent and fell asleep. I do not know how long I slept, but I was at length awakened by a friend, who told me to arise, as my sister had "obtained the spirit of adoption," and I was urged to seek the same blessing. I got up, resolved that if there was mercy for me I would seek until I found it.

My sister met me at the prayer-meeting, which was still continued, although now long after midnight, and she told me how happy she was. I earnestly prayed for pardon, and Christian friends explained to me the plan of salvation. At the dawning of the day I was enabled to cast myself wholly upon the Lord, and to claim an interest in the atoning blood of my Saviour. The love of God being now shed abroad in my heart, I loved Him intensely, and praised Him in the midst of his people.

At the close of the camp meeting, where hundreds of conversions took place, Peter

and his sister returned to their distant homes, and told their friends what great things the Lord had done for them. Some who heard were very much affected by their words, and instead of persecuting them urged them to persevere in the good way. One of the missionaries to the Indian tribes, Rev. Wm. Case, witnessed Peter's conversion with great joy, and said, "Now is the door open for work among his nation." The Holy Spirit used the new convert in a remarkable manner from the first; and before long Peter saw it to be his duty to devote his life to the proclamation of the Gospel among his benighted brethren. For more than thirty years, with unwearied diligence, often amidst many discouragements, he toiled on. His great sorrow was that unscrupulous whites, with their "firewater," were such a curse to the poor Indians. He saw fruit of his labours: hundreds of his countrymen being converted through his instrumentality. He was a speaker of great gifts, and in the latter years of his life churches were always crowded when he was expected to preach. "His sun went down while it was yet day."

Through his incessant labours he finished his work a score of years too soon, but his memory is still blessed by many Canadian Christians.

Famine in Swaziland.

MAY we call the attention of Christian friends to the sad condition of the natives in certain parts of Swaziland, where, owing to the destruction of the crops by locusts, a serious famine has commenced? Mr. and Mrs. John Baillie, of Sunderland, who have been patiently labouring in Swaziland ever since the South Africa General Mission was planted there in 1890, are now at home on a much-needed furlough, but Mr. and Mrs. Michael Coates, Miss Harris, Miss Gabb, and Mr. and Mrs. Wehmeyer are still hard at work, and are much encouraged by the evident work of the Holy Spirit in the hearts of some of the Swazies. The following touching extract from a letter from Miss Harris, dated Bethany Mission Station, June 3, will speak for itself:—

"We still get splendid audiences at our Sunday meetings; last Sunday many turned away for want of space, though bedrooms and kitchen were all occupied. In a few weeks, if not sooner, the majority of the people of the country will be in a starving condition; it was more sad than I can tell to see on my way down to Bethany the other day fields and fields all deserted and dead, eaten up and destroyed by locusts; in fact, except up here, there is no harvest anywhere, and what the people will do I cannot tell."

Mr. Coates writes to the same effect. It will be seen, therefore, that immediate help is needed. The secretary, Mr. Arthur Mercer, 14A, Lingfield-road, Wimbledon, will receive help, and at once forward it to South Africa for distribution.

THOS. B. MILLER, Chairman,
South Africa General Mission.
H. W. MAYNARD, Hon. Treasurer.
ALBERT A. HEAD.

Wimbledon.

The Connemara Orphans' Nursery was established to rescue the orphans of Galway and Mayo rendered destitute by the famine of 1847. It is now open to the whole of Ireland. There are two Homes, one for boys at Ballyconree, and the other, for girls, at Glenowen, both in Clifden, co. Galway. Hundreds of boys and girls have been sent out from them into the world, and have become useful members of society, some as domestic servants, others as teachers, shop-assistants, etc.; while many boys sent to Canada have risen to posts of respectability and influence. Better than this, there has been the firm assurance that most of them are citizens of the heavenly kingdom. The funds are at a very low ebb, new friends not having taken the places of the many old ones who have died in recent years. Communications may be addressed to Miss Butcher, Glenowen, Clifden, co. Galway.

THE MILD MAY CONFERENCE

AND
EVANGELICAL ALLIANCE JUBILEE.

JUNE 30—JULY 4.

(Continued from last week.)

THURSDAY MORNING.

THERE was a strong muster of friends in the large hall on Thursday morning, when the special subject for consideration was "The True Unity of the Church as Perfected in Glory." After praise and prayer, Capt. the Hon. R. Moreton, who presided, made a few appropriate remarks.

Pastor OTTO FUNCKE (Bremen) represented, he said, thousands and tens of thousands of German Christians who had found in Jesus their only comfort, living or dying. Notwithstanding the various systems of theology in the Church of Christ, all its members had but one article of faith, the only true one, and that was Jesus Christ. The speaker went on to show that departure from that article of faith resulted more or less in religious strife, fanaticism, persecution, and even bloodshed. Exhibitions of this spirit on the part of professed followers of Christ had brought him more than once to the verge of unbelief, "but," he feelingly added, "the Saviour kept a strong hold of me and prevented me falling over the brink." The pastor proceeded to point out that Christian unity did not mean dogmatic conformity. They were proud of their variety, as followers of the Saviour, for that variety was the necessary offspring of liberty in their humanity. He urged that a spirit of generosity should be shown between all Christians who differed from each other by reason of individual, racial, or national peculiarities. Let them truly love each other, and, acting under the impulse of love, endeavour to supply one another's needs.

Mr. JAMES BARTON (Dundalk) was the next speaker. He remarked that, in view of the subject which was occupying their attention, they should seek by faith that morning to rise above the scene in which they lived, to take a step beyond the things of time, and look, as far as the Scripture allowed, into the wonders of the future which God had prepared for them that love Him. In studying the subject of union between Christ and his Church, he saw it illustrated by three different figures in the Epistle to the Ephesians. Each one of those figures clearly indicated the position of the believer in union with his Lord in glory. In Ephesians ii., they had the representation of a temple which is being constructed at the present time, stone by stone. Now and then they gathered at Mildmay and elsewhere, and rejoiced that they were stones of that spiritual temple, stones not seen, perhaps, but none the less resting on the one grand foundation, and waiting for the bringing forth of the top-stone with shoutings of joy. That temple, indwelt by the Holy Spirit, was to be manifested by-and-by when the scaffolding of time and circumstances was taken down, and then God would display before the assembled creation what He had done of grace and what those stones were which had been by his chiselling hand and his loving heart prepared. With regard to the stones of that temple, when completed, there would be no question of denomination, but all would be one in Christ Jesus, seeing eye to eye in the fulness of the light, and rejoicing before the Lord in glorious union.

The second figure was found in the third chapter, at the fifteenth verse, where Paul spoke of the whole family in heaven and in earth. This pointed to what the position of the Church would be in the glory—a family, not a separated number of saved souls individually alone. They would then learn to understand the Father's heart as never before, and see the elder Brother face to face. The third figure

was given in the fourth chapter, thirteenth verse: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Had they ever noticed that in the Epistles to the Ephesians and Corinthians, Christ was spoken of not only as Christ the Head, but as Christ including the Head and the members? The fulness of Christ was spoken of in the words he had quoted, and the image presented was clearly that of the perfect and glorious Man, the members of this Man being the people of the Lord, the Church. It would be when, standing before creation in union with his people, in union with that manhood which He had taken unto Himself, and which He would not part with—it would be then that his people would be seen in their position as members of his body. As he (the speaker) had

sometimes looked at the Milky Way on a starry night, it seemed to him to be like the partial figure of a man, the limbs not yet perfect, and the head away in the heavens. Astronomers had told him that the Milky Way was composed of myriads of suns. This might illustrate what he wanted to say. Each believer had got a spark of heaven's life, as united to the living Head, and each was yet to shine in wondrous glory. Christ's people were all part of Him—a little gland, it might be, that brought oil into a joint, a little bit of nerve, or something else, but part of Him, part of the filling up of the body of their glorious Lord and Master. What sort of persons, then, ought they to be in the prospect of that wondrous future?

THE NEEDS OF MILD MAY.

The CHAIRMAN made a few remarks as to the general condition of the work and finances in connection with "Mildmay." They were very thankful that during the past year all their needs had been met. It was, nevertheless, true that many of their old friends had gone home, and others were wanted to fill their places, so as to keep up the funds of the institution and the work associated with it. As he had formerly occupied the position now filled by Colonel Morton, he knew something of the necessities of the work. They did not so much depend upon legacies which now and then came in, but upon help from living persons. One urgent material need was that the hall should be painted; this had not been done for eighteen years past. In that event the texts on the wall, so prayerfully chosen by the late Mr. Pennefather, and which had been a blessing to many, would be preserved. Having mentioned the Deaconess Home and the Children's Hospital as departments of the work specially needing support, the Chairman added that the contributions at that Conference had not come

up by a long way to what they were last year, or to what they were generally.

UNION, VISIBLE AND MYSTICAL.

REV. PREBENDARY WEBB-PEPLOE.

He read John xvii. 20 and 21: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." Thus did the blessed Master at a comprehensive glance take in the Church of every age and of every country; for it is impossible for us to think that Christ was confining his remarks to the small body of believers gathered round Him while He prayed. And so the Lord Jesus Christ means, by those that should believe on Him, all who are sanctified in Him and called to be saints, and all that in every place call upon his name. It is futile to imagine that men of differently constituted minds can ever exist together in this world without holding different opinions and different thoughts upon minor subjects. There is no authoritative declaration from the Lord, or his apostles, that we should all act exactly as one in matters of church government, or of discipline, or even of ritual. We hold, I trust, without one shadow of a doubt, that the Papacy is essentially anti-Christian. We hold, I suppose, that for men to set up the principle of prelacy is to endanger their own souls and the souls of the people among whom they minister. We do not hold, I presume, that the Episcopacy is absolutely essential to salvation, however much some of us may feel that it is the best order of arrangement for the Church upon earth. But we hold that they who belong to the Lord Jesus Christ, and love Him in sincerity—no matter what their denomination, nationality, or class may be—make up the Church of the living God. When we speak of the Church of the living God, we mean a church that is essentially one, because it is the body of Christ. When we think of what that involves, we are brought face to face with some remarkable truths. I wish to enlarge upon a few of these.

In Ephesians we are told by St. Paul what is the starting-point with all souls when they are brought to know the Lord Jesus as their Saviour. Previously they were aliens from the commonwealth of Israel, strangers from the covenant of promise, having no hope, and without God in the world. But they are taken from that position, and no longer are strangers and foreigners, but fellow citizens of the household of God. By "fellow citizens" the apostle would seem to imply a community, or a unity, or a race, a condition in which, did they fully realise their privileges and possibilities, men would feel that they owe all their allegiance to one King. St. Paul goes further, and tells us that we are "of the household of God." Therein we are brought into the closest union one with the other, being bound not only by community of interest, but by the habitation of one particular spot. We exist under one direct personal government, and owe allegiance to Him who rules over the house.

But again. We are not absolutely one, and so Paul carries us one step further into that temple, the stones of which are not only built close to each other, but are vitalized by the Spirit of the Lord. Those stones might not be absolutely unified, though closely connected the one with the other. The apostle therefore carries the idea one step further, and says they are to become the bride of the Lord Jesus

Christ. Herein the tie is indeed close and remarkable. On earth the bride and bridegroom cannot be vitally, organically one. But Christ and his Church must be one in their actual vitality, and therefore Paul carries us a step further still, and says that the Church of the living God is one Body. Here there is direct, absolute, organic unity, coupled with diversity in the most wonderful way. If there is a living body, it is not only that all the members are closely united and joined together so as to be directly interested in each other's welfare, and affected by each other's workings and touched by anything that touches any one member of the body; but they are instinct with one peculiar life. The fact that the life that permeates one part of the body exists in every other part of the body, constitutes organic union.

We are told, moreover, that that wonderful life which permeates all the body or Church of Christ is the life of Christ Himself; not simply his life on earth as our representative, but the life that He received from the Father when He rose from the grave, and when He took his place in the heavens at the Father's right hand. And so the Holy Ghost enters each member of the Church of Christ, each particular soul, and makes it instinct with the very principle and power of Divinity. Each soul is lifted up and taken to its own normal place, the right hand of the throne of God in the heavens, and is thus made partaker of the glory that Christ possesses.

If we are carried back by this figure to the original creation of man placed in the Garden of Eden, we see God giving to man some peculiar gifts that separated him entirely from the other part of the creation. Not only did God breathe into him the breath of life; but even in the first man we suppose there was placed something of that principle of life which proceeded directly from and constituted God's existence. Of that we do not know much, but we know that as soon as man could not rest without a helpmeet God caused a deep sleep to fall upon him, and from him God took a rib. We are told that from that rib God formed, or, as the margin more properly puts it, "built" a woman and brought her unto the man, so that Adam said, "This is now bone of my bone, and flesh of my flesh; she shall be called woman because she was taken out of man."

For 1860 years the Lord God Almighty has been doing that very thing with regard to the second Adam. The second or last Adam was taken into the deep sleep of death, and from his side the living God took something that, as it were, touched upon his very heart, namely, the Church, and this woman has for nearly 1900 years been gradually built up, in order that when she is complete, according to God's great purpose, she may be brought unto the Christ as his bride, and they both may be one for ever by reason of the very principle of the life that pervades them both. What has happened to every soul that is now joined to the Lord Jesus Christ by faith? The Holy Spirit from God has entered into the spirit department of the man, and from the spirit department He seeks to project himself into every other department of the human life.

When we admit the Holy Spirit and willingly yield to Him, He passes into the whole life, and we are literally instinct with the life of the Spirit, according to the measure of our faith, with one exception. The body can never be touched now by the Spirit of God to produce any better state of existence in regard thereto. It simply can be forced into this condition: that it becomes an instrument bowing to the will of the man under the teaching and guidance of the Holy Ghost. No human body can be perfected to-day, because God has made the body subject to corruption; but the Holy Ghost can take a man and in spirit and soul make that man replete with the Spirit of God, the body remaining subservient to the will. And so "Our conversation

is in heaven, from whence also we look for the Saviour the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." What does that mean? It means that the particular body of our very humanity will be taken and made complete in the glory of God.

But far away beyond that, there lies in this majestic subject the grand doctrine that every saint of God in every age and clime will be combined in that day to make up one body. What body? We long for the day when there will be a spiritual body. "There is a natural body, and there is a spiritual body," and I humbly believe that while we shall preserve our individuality throughout eternity, yet every soul that belongs to Christ will in that day be combined into one mysteriously-perfected spiritual body, "That they all may be one, as Thou Father art in Me, and I in Thee." There will then be no longer this man and that man, this soul and that soul, but we shall all be one in Christ Jesus. One will exist as one's self, exactly as the finger exists separately from the thumb, and yet be absolutely ignorant of one's own separate existence, all working together for one great end, the glory of God. And if we believe that now we are, as the Church, constituted as one body, the several members working out the great purpose for which the whole is constituted, we may begin now in an earthly manner to carry out the heavenly model. In this mortal frame we may forget completely our individuality, in one sense, that we may use it for the benefit of the whole body, that we may be one in spirit.

If there is anything meant by this holy convention it is that the barriers of denominationalism should be wholly broken down, and that the unity of the brotherhood in Christ, the unity of his body, should be realised above all. For God's sake, for God desires to be glorified in this matter; for Christ's sake, for Christ wishes to see of the travail of his soul that He may be satisfied; for the sake of the Holy Ghost who has been so patient and tender with us, yearning over us and longing to take possession of every part of our being—let us give ourselves altogether unto God, as men and women that are alive from the dead, and our members as instruments of righteousness unto Him. But let us remember above all things, as we teach one another, as we speak to one another, as we work in connection with one another, that we are all one in Christ Jesus, and that God will never be satisfied about us until the prayer of Christ is wholly accomplished: "That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one us" for ever.

[The addresses of Thursday evening will be reported next week.]

FRIDAY MORNING.

The morning meeting on Friday was devoted to praise. The chair was occupied by Count W. DE SR. GEORGE (Geneva) who, after reading Psalm xvi., enumerated some of the many reasons for praise to God. He noted the personal intercourse of believers, so joyous and bright, with new friendships made and old acquaintances renewed; and, in the name of the foreign delegates, he thanked British Christians for the kind reception accorded and the many tokens of their love. He also made mention of the goodness of God in helping those who had unfolded Bible truth and led the thoughts of the assemblage. Moreover, he praised God for advancement in sympathy with those who are persecuted; also for the degree in which hearts had been stirred to a deeper sense of responsibility to witness for Christ before the world.

THE SECRET OF UNITY.

BY DR. G. S. BARRETT.

However, apparently, Christians may be divided, yet beneath all external separations there is a deep, true unity in Christ; and that is a reason for praise

to God. All the divisions of Christendom cannot destroy the oneness of all who are in Christ. There may be a quarrel between members of a family—sometimes brethren may not speak to each other when they meet in the streets, but brothers are brothers, even though not recognising one another. Let us thank God that the unity of the Church is independent of the Church's recognition of it. Wherever the life of God is found in a human heart there is the true spiritual kinship, and nothing can destroy the reality of that oneness in Christ.

We thank God for many signs that the Churches are drawing nearer to each other in our land. There was a time when the Churches seemed to care very little about what was passing in other communities, and sympathy and co-operation was for the most part confined to the denominational circle. The Free Evangelical Churches are to-day drawing nearer; conferences and conventions bring together Christians of various denominations, and there are

MANY EVIDENCES OF A DEEPER UNION

subsisting between brethren in Christ.

The only foundation of the union or reunion of Christendom is the possession of the life of God through Christ Jesus our Lord. Christ's disciples are one; Christ dwells in them. As we grasp hands we feel the community of saints, community of life—there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: "Ye are all one man in Christ Jesus." Let us steadily bear in mind the great secret of Christian union, Theologians write eirenicons to heal the schisms of the Church, and overtures pass between various bodies, but it is forgotten that all plans will be sure to fail, because they are artificial and mechanical. You cannot make all men one by dressing them all alike, and compelling them to live in the same house; nor can this be done by conformity to a common ritual and the recital of a common creed. Brothers are born and not made; and it is only when the spiritual life of God comes into the heart, and the new birth in Christ takes place, that the wandering and sinful are brought to God, and the union of the true Church begins.

Let us not forget that this true union of hearts in Christ will be sure to show itself in very different forms. The lowest forms of life are uniform; the highest multiform. The fuller the Christian life the larger the divergence of manifestation. If you want uniformity, you must not go to the church;

YOU MUST GO TO THE CHURCHYARD.

It is only in death that distinctions of life disappear. Life creates them, so let us rejoice as we look around for the divers manifestations of this oneness in Christ. Some will worship God best in the stately words of the Prayer Book of the Church of England; some will express their devotion best in the simple words of free prayer. Some will love beauty and richness of ritual; others will find the spirit hindered, and not helped, by external forms. Some like one form of government, some another; some bear one name, some another. Do not our children bear different names, and yet they are brothers and sisters? Underneath all these differences there is something deeper and more divine—the one common life, the life of God in Jesus Christ our Lord by the power of the Holy Ghost.

Finally, let us praise God in another way. The unity of the Church, I have said, is quite independent of the manifestation of that unity; brethren are brethren whether they show it or not. But do not forget how much the Church loses and how much the world loses by our not manifesting our oneness in the Lord. If you ask me "How shall Christians manifest this oneness?" I answer, for myself alone, "I do not think we shall manifest it best by talking about it, but by living it. I do not find that brothers and sisters go about the streets talking about their oneness; in every true family there is union of heart. So it should be in the [1893]

Church of Christ. The Early Christian Church conquered the Roman world by the power of the love of Christ. "See how these Christians love one another!" was the astonished exclamation of the Pagan world. The wonderful supernatural love, of which St. Paul says "they were taught of God to love one another," won glorious triumphs for the Gospel of Christ; and it will do so again. Let us then, in the spirit of that love, seek to show our gratitude by manifesting our oneness in Christ.

Also, let us seek to avoid all words that wound and all bitterness of feeling; let us

KEEP THE UNITY OF THE SPIRIT

in the bond of peace; remembering that there is one body, and that we are called in one hope of our calling. Let us seek, amid all our differences and separations, so to reveal to the world the oneness that we have in Christ, to show to the world that more than all our distinctions we prize our common faith, and our common love, and our common hope; and then the world will acknowledge that the Father sent his Son to be the Saviour of the world (John, xvii. 21). May our meetings thus end in praise that translates itself into life.

THE URGENCY OF PRAISE.

PASTOR THOMAS SPURGEON.

I am glad you have asked me to speak at a praise meeting; for of all meetings such ought to be the most joyful and enthusiastic. I am only a poor little London sparrow, and you have had birds of finest plumage and sweetest song from all parts of the earth. Yet a sparrow's message may not be inappropriate. "Chirrup," says the sparrow; "Cheer-up" say I this morning! There may be little need for this, for you are all good people, the gladdest and the gayest after the spiritual fashion; and yet I find that some of those who are the gladdest often have their seasons of depression and discouragement. Last week, while spending a time of service in Wales, a friend inquired regarding my future engagements; and when going through the list I came to to-day's praise meeting, he quoted the hymn line, "It is the children's jubilee; let all the children sing." Within myself, I said, "It is the E.A. jubilee; let all the members sing." It is the jubilee of the Evangelical Alliance, let us all rejoice.

I deeply love to hear a good hearty burst of Christian praise. I fancy there is less of it in our homes than there used to be; and I am sure that in some quarters there is less of it in the congregations of the faithful. Do you not think we ought

TO LIVE A SINGING LIFE?

It was my lot one day in fair Tasmania to be ushered into a parlour to await a friend's arrival. Investigating the pictures on the walls and the articles on the table, I looked at a canary-bird in a cage at the window, and tried to make it sing. If you want people to be kind just be kind to them; so I sang, but the canary made no response. When, at length, the friend arrived, I said: "You have a dumb canary here; with all my efforts I cannot make it sing." My friend informed me that it was stuffed, and not a live bird! I must confess that I have been in churches and homes where I have found Christians of the stuffed-canary sort. What are we called to be, if not happy Christians, "singing all the time"? It is a great help in one's service for Christ, and also in ordinary duty, to cultivate a glad and hopeful spirit.

Most of us are pressed with many anxieties, and in many instances the flesh is frail; and do I not know that the spirit often corresponds with the flesh? But above all this we may rise if the grace of God has full scope within our soul, and the indwelling Spirit, one of whose fruits is joy, is allowed to have free play in our hearts. Those of you who have "sailed the wide seas o'er" know how, in sailing ships, the men accustomed themselves to sing while they toil. It is a happy memory to me that

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while on a voyage the mainyard of the vessel came to some sort of grief and had to be lowered and repaired. Then came the task of hoisting it to its former position. Crew and passengers set to work; and they sang "Glory, glory, hallelujah," from the familiar "John's Brown's Body," as I have never heard it before or since; and up went the mainyard twice as quickly as otherwise would have been the case. We should

RECOMMEND OUR RELIGION

by the cultivation of the most cheerful disposition that is possible. I remember a Christian worker returning from a religious service on the evening of a sultry summer day. He was riding in a hansom cab, and had been working hard, spending and being spent. It happened to be Derby Day, and as he drove along the road, some young fellows looked in, and, observing his unhappy appearance, said, "Cheer up, old man, you'll have better luck next time." If we wear a long face there is no knowing what we may be mistaken for, nor from whence we may be thought to be coming.

Let us have a cheerful light shining from our eyes; if we are morose, and miserable, and melancholy, people will not want to be religious. And even in our sufferings and sorrows, since all things are possible to him that believeth, may we not have an undercurrent, which sometimes will rise to the surface, of delight in God and serenity of spirit? God make us all spiritual skylarks, soaring heavenward all the day (and in the night, too, unlike the skylarks), and singing while we soar. We shall triumph if we trust; we shall sing if we simply rest on God's dear Son, and his great sacrifice for our salvation, and on the immutable promises for all the time to come.

Harriet Beecher Stowe, of whose death we have just heard, thinking of the untried and untrodden future, said, "Everything that ought to happen is going to happen." Get that into your soul. God's decrees shall none of them fail, nor shall his purposes or promises fall to the ground. There is something to sing about! "It is the E.A. jubilee; let all the members sing!"

FRIDAY.

COMMUNION ADDRESS.

BY REV. J. ELDER CUMMING, D.D.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—Gal. iii. 28.

That they may all be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us.—John xvii. 21).

I in them, and Thou in Me, that they may be made perfect in one.—John xvii. 23.

There seems a threefold aspect of union between us and Christ. First, union to Christ; second, union in Christ; and third, union with Christ, in the Father. Union to Christ is salvation, union in Christ is brotherhood, union with Christ in the Father is glory. Union to Christ is the mark of the present age, meaning acceptance through the blood of Christ and the life of faith. Union in Christ—alas! alas! that one sometimes feels almost inclined to say that it is to be the mark of the next dispensation, looking at the state of things around, and is only feebly adumbrated and set forth now. Union with Christ in the Father, after the next dispensation is over, when the thousand years have passed away, is to be the condition of the blessedness of the eternal glory.

Union to Christ—it is of the individual soul, between the individual soul and the Lord. No third voice mingles in that colloquy where the soul says, "I accept Thee, Lord, as my perfect substitute and sacrifice to the Father"; where the Master says in reply, "And I have taken thy sins upon Me, O beloved"—the solitary union, done in secret, according to the eternal purpose of God, which is carried out and made complete with the consent of the man, and which consent is expressed by faith; what the old writers called the faith of adhesion,

by which the soul comes nearer and nearer to Christ, until at length it comes into contact with Him, the contact of faith that is—the union completed and absolutely begun in faith, the union of the soul to the Redeemer, which is salvation. And there the word on which we rest, is the Cross—the other word on which we rest is the Blood; the other word on which we rest is the Love; the fourth word on which we rest is the Power; and the last word on which we rest, which comprehends all the rest, is Himself. Christ is mine, I am Christ's. I need no more, I seek no more, He is all sufficient for me. I have what He has asked for and prays for salvation, and the life of faith that goes on; for, just as the beginning of that union is by the touch of faith, so the continuance of that union is by the touch of faith from day to day, from hour to hour, and from moment to moment. So, rendering everything to Christ, taking Christ for everything, union to Christ—it is salvation.

Then, the second aspect of that wonderful trilogy is union in Christ, which means brotherhood, the universal brotherhood of all believers; no longer a solitary thing, but a binding together of every believer in every place, in every time, because each is in Christ. Each is also, in a sense, in each other. There we have communion as well as union. Oh! what a blessed thing is this brotherhood in Jesus Christ. How it annihilates distance and time. It annihilates time, for we go back age after age, and there we find that all the best, all the purest, all the greatest in the past have been believers in the Lord. We are believers with them. We go back to the time of martyrs and apostles, and then to prophets, and then on beyond to patriarchs themselves—all one in Christ Jesus; for is it not written, "Ye shall sit down with Abraham, and with Isaac, and with Jacob in the kingdom of God"?

It annihilates distance, because, in all nations there are those who know the Lord; and, as the Apostle says in this precious verse, "There is neither Jew nor Greek." There is the national bond, as it were, broken, and we are all one in Christ. Then he goes on to say: "There is neither bond nor free." Social distinctions are made small, in a sense made nothing, to those that are one in Christ. "There is neither male nor female"; by which, I suppose, the Apostle meant nothing official, nothing of official position that can exclude any one of the children of God in Christ. Woman as well as man standing on this one level—in Christ, near to Him, dear to Him, altogether his. What a wondrous brotherhood! How precious that tie! It is the tie of that which we feel to be infinitely the most important thing belonging to us. The sinner on the throne, saved by grace, what is his or her most precious possession? It is Christ. The beggar on the highway, who has been brought to the cross, what is his most precious thing? It is Christ. That sinner on the throne, that sinner on the highway, have each their most precious thing the same.

That brotherhood is one of faith. We recognise—do we not?—the bond of a common faith. Notwithstanding all these minor differences that have, generation after generation, severed selfish sections of the Church of Christ from each other, there is a great body of precious Christian doctrine, doctrine of the essentials, that is common to us all, and from century to century it has come down. The Evangelical Church of to-day is practically, in doctrine, the same as the Church of the early apostolic days. There is not one of those great precious truths on which we rest as fundamental that is not the possession of the whole Evangelical Church of Christ at the present day; so that, men of every colour, men of every clime, men who are savage, men who are civilised, men who are poor, men who are rich, men who are weak in intellect as children,

men who are giants in intellect and learning—all are one and all brothers, all are true to the Lord, and all are true to each other.

It is the only thing which will last. That which binds us together is the immortal in us. How few of our possessions there are that we shall keep, how few things that death will not lay hold of and strip us of them; but there is one thing death cannot touch, and that is the link that binds us to Christ, and the link that binds to brethren in Christ. The bond of our brotherhood is the undying possession that we never shall relinquish and which shall be ours for ever.

The third of these aspects I must say just one word upon—one with Christ in the Father. Here I should like to notice, in passing, that the Lord, in one of the verses which I have read, seems to contemplate this part of the blessed union as constituted, to a large extent, not so much by our being in Him as by his being in us. "I in them, and Thou in Me, that they may be made perfect in one." I presume it means that before we are prepared for this final aspect of the blessed union, the Lord must Himself take possession of and dwell within the souls of his redeemed, ripening them for the great harvest. One was Christ in the Father—a mark of union, the union which is the glory. No one here, I know, can ever forget that most remarkable declaration of St. Paul where he says that the time is coming when the mediatorial kingdom of the Lord shall be rendered up by Him into the hands of the Father, delivered unto the Father that the Son may be subject unto Him that made all subject unto Him; so that the triune God—Father, Son, and Holy Ghost (so I read the passage)—may be all in all. So that the thought about ourselves and about all the people of Christ is, that in Christ we should be made one with God, not so much the thought of the communion of the believer with the humanity of Christ, even the glorified humanity, as the thought of the union of the believer with and in God Himself.

What does this refer to? and what does it mean? After the reign of the Lord for a thousand years, when the dawn of the eternal day and the eternal glory has taken place, it is then that this last, fullest, most wondrous union of believers and Christ and the Father all in one, is to take place. We naturally ask, For what purpose is this union? It is to last for eternity. It is to be fully developed when the kingdom is handed over to the Father. And what then? How are those eternal years passed? Of one thing I think we may be sure—it cannot be an idle eternity. Speaking reverently, as we must—oh! most reverently—on such mysteries, which, I suppose every one of God's people, in his or her inmost heart, has sometimes dwelt and mused upon in secret, we may ask, In what does that eternal work consist? Our answer generally, cannot be more than this—to carry out the purposes of God. We are to be fellow-workers with God—God working henceforth, as hitherto, in Divine work worthy of his glory; and we, in that blessed and mysterious union, fellow-workers with God therein.

There is coming a day when God's purposes with the Christian, and the glory that God is to bestow upon the Christian—the very glory of God Himself—will break upon us with a surprise and a wonder of which, in the meantime, we have no possible conception. I suppose that it has not entered the heart of man, what God is to make of his own children in the eternal days that are yet to come. But we know everything is founded upon, everything lies in this—the blood of Jesus Christ. The glory that God is about to give Jesus and which Jesus is about to give his people, is the glory which shall still further exalt and make perfect the cross of our Lord and Saviour Jesus Christ. It is that cross which gathers us to-day. Did He not Himself say, "This is my body which is broken for you; this is my

blood of the new Testament shed for the remission of the sins of many—drink ye all of it"? "The bread which we break, is it not the communion of the body of Christ? The wine which we drink, is it not the communion of the blood of Christ?" And are we not called once more to-day, to have communion with Christ in his death?

MISSIONARY MEETINGS.

Mr. W. E. Dodge, of New York, presided over a great missionary meeting on Friday evening, July 3, and opened the proceedings with some remarks on the glorious opportunities which the present day offers for the evangelisation of the world. The cause of missions has of late had a great impulse. An element of danger is found in the perverted sentiment that, after all, missions are an impertinence and an embarrassment; that we have no right to go to foreign lands and press our views upon the people, and that our governments have no reason to care for us if we do. God has placed Christian missionaries in the Turkish Empire, and we must make a firm stand in their favour, that they shall be protected equally with men engaged in commercial pursuits.

Speaking not only as a delegate of the Evangelical Alliance in the United States, but as chairman of the committee formed in Washington to further arbitration between Great Britain and the United States, Mr. Dodge remarked that nothing could be more terrible than a serious difference between the two great English-speaking countries—nothing more disastrous to the cause of foreign missions. How Satan would laugh if war should take place between the nations which have done most to preach "peace on earth"! Governments should be made to understand that everything must give way to arrangements and kind understanding between the two countries.

DR. E. E. JENKINS,

for many years a missionary in India, and an ex-president of the Wesleyan Methodist Conference, spoke on the origin and influence of the Alliance. He said: Fifty years ago Christians in England and America had been fairly schooled in the principles of religious liberty, but there were nations in Europe which had not mastered even the rudiments of freedom; and we missionaries in India watched afar off the protest of the Alliance and its efforts on behalf of the persecuted and oppressed. If it be objected that the visible results have not been considerable—witness the state of the Armenians in Turkey and the Stundists in Russia—it may be replied that revolutions, not only those that are consummated in national convulsion, but also those that are peaceably conducted by the advancement of public opinion, if apparently sudden when they reach the last stage, take a long while maturing into ripeness.

The Alliance has been a bold and effective witness against the tyranny of Church or State which would trample upon the freedom of men's consciences, and has been a stout defender of

THE PROTESTANTISM OF ENGLAND,

which is not dead yet, which is not likely to die so long as the Pope continues to favour us with encyclicals, like the one recently issued. The fellowship of the churches, which the Pope and Cardinal Vaughan affect to desire, and which has awakened the growing longings of thoughtful Christian men, is a problem which was in the very inception of the Alliance. If the churches are drawing nearer together, if the doctrines and usages that divide us are being reduced to the proportion they bear to the supreme verities that unite us, we owe it to the presence of the Alliance, which has persistently exhibited from decade to decade during these fifty years, the New Testament doctrine of unity—"We are one body in Christ."

Whether missionary societies acknowledge it or not, this testimony in many lands, and in many languages, has helped the missionaries in laying the

foundations of new churches, has enabled them to answer the question by which Hindus and Mohammedans so frequently challenge us: "If your religion is one, and the Christ you proclaim is the supreme name, why do Christians bear various names? Where is the guarantee that any of you are right?" I rejoice to testify that the missionaries themselves are delivering an unanswerable reply to the argument against the Christian faith on the divisions of the Church, by working together in conferences, in the preparation of Bible translations, providing vernacular literature, combining in the prayer meeting, by standing on the same platform when topics of general application are discussed. The distinctions that separate missionaries in the midst of millions of non-Christian populations, except for the unhappy necessity of differences of administration, would seem to be contemptible. Learning is not the monopoly of any one church, nor are talents or zeal; and where all are wanted, the one is miserably inadequate, and so the Evangelical Alliance becomes a necessity and a support to missionary life.

PASTOR COILLARD

outlined the interesting story of his mission work in Zambezia: It is now fourteen years since I was last among you, and looking back upon my wanderings, I am impressed with the fact that mission work is the concentration of love to God and man, and the fact that if anything can unite the churches of God surely it is missionary interest and work. Yet, although we may be united in preaching the Gospel to perishing heathen, there is a danger that we may waste our forces and tread on each other's toes. The world is large enough to afford elbow room for all.

We must not forget that the use of God's pruning knife is necessary for the growth and spiritual development of the Church. I am grieved when I see those in deep water, and labouring under affliction, who do not see the pruning knife in the hand of God. A man for whom I had great esteem visited me in a time of much sorrow and weakness, and went so far as to say, "I have nothing much to say to you, for I have never known such affliction." I said, "I pity you," for God chastises whom He loves, and educates in affliction those whom He regards as his own.

The pruning knife has been used in the Church of God; it has passed into a proverb that the blood of martyrs is the seed of the Church. Where God uses the pruning knife there is affliction upon affliction; this is for the good of the Church, and bears fruit to the glory of God. This has been the case in the little mission entrusted to our care. When we look back upon all the dispensations of God, which, though they seemed so hard and were so sad at the time, were yet fraught with blessing, we are constrained to say, "Our God doeth all things well; He never makes a mistake."

The great difficulty in making our way among the people, to whom we were sent with the glad tidings, arose in our

ENDEAVOUR TO WIN THEIR CONFIDENCE.

When we arrived among them, we felt that they regarded us with great distrust. They said, "Here are men who are not traders. What do they come among us for?" A chief took me on one side, and said, "You must be frank, sir. Why have you come, and what do you bring us?" I told them I brought the glad tidings of the Gospel. He said, "I am your friend. Do you not come to teach us how to make powder, and how to fight?" "No," I replied; "I have been sent to you by the Prince of Peace." When we went to meet the king at the capital we found that the very presents we sent forward to "pave our way" were intercepted, in fact, never reached the king! The chiefs did not think we were good enough to penetrate their country, yet they dared not hinder our going forward.

On one occasion the Prime Minister put it to the

people whether we should stay or go. One of the native orators said, "We do not want him. Is it not he that caused the sun to rock?" There had just been an eclipse of the sun! Pioneering work, especially in that part of the country, is difficult, and sometimes painful. We preached the Gospel for years without seeing any fruit of our labour; but at length the Spirit of God worked among the people, and

MANY CONFESSED CHRIST.

There is much to be desired in some of the converts; their conception of sin is very shallow, and there is a good deal of dross with the gold; but we know there is the gold, and that is precious in the sight of God. We have been cheered by the conversion of very many, who are rejoicing in salvation. One of my greatest desires has been granted by God in the foundation of an Evangelistic School, for if Africa is to be evangelised it must be by her own children, and if the country of the Barotsi, which is so difficult, is to be brought to Christ, it must be by the Barotsi themselves. When I went forth we were two workers; now twenty-nine men and women, European missionaries and native teachers, are employed. We ought to have double the number; and I ask your sympathy and prayers and your interest and help in the work. We are on the threshold of Central Africa, and there are countless tribes to whom the Gospel has not yet been preached. What we need most is medical men. Though ours is one of the most unhealthy missions in Africa, we have not as yet one medical man. Maybe someone will now hear the call of God to go and labour with us.

REV. J. HUDSON TAYLOR.

God has been working in China, and I will tell you a few of the encouraging facts. In 1842 there were six converts known in all China; in 1853, when it was my privilege to sail for that country, there were 300 church members in the Empire, including a few in the Straits. In 1890, at the conference in Shanghai, statistics were quoted showing that there were 37,000 communicants in connection with the Protestant churches of Europe and America. In the April number of *The Shanghai Recorder* of this year it is stated that there are 70,000 communicants; 37,000 in 1890, 70,000 in 1896. This does not include adherents, who may be three or four times as many, and it does not include a great number who have departed this life in the fear of God.

There is another fact of an encouraging character. In 1890, when our missionary conference assembled we had 1296 workers, including missionaries and their wives—and sometimes in actual work the wife well deserves the name of "better half." There is nothing more remarkable than the way in which

GOD HAS HONoured OUR SISTERS

in China. They get into the families; they get the hearts of people in a wonderful manner. We had a station in which we had been labouring for ten or twelve years, and twelve or thirteen converts had been won for Christ, but none of them women. The poor men had a hard time of it, and in order that they might have opportunity for the study of God's Word they bought a house and presented it to the mission.

This state of things continued for a number of years, the women declining to have anything to do with the Gospel. At length a Scotch missionary sister, being run down in health, visited the station, and was so cordially received that she could with difficulty retire to rest at night. Early in the morning the women were at the house again, and all day long she was engaged with callers. The poor women, at first struck with curiosity, were in due course interested in the Gospel, and attended Sunday meeting with their husbands and brothers, and asked that they might have a resident lady missionary. They would take no refusal, but undertook to fit up a house for her. A lady

volunteered, and the Gospel has spread from the city into the surrounding villages. We want more ladies in China. I ask for prayers for all work in that land. There never was such spiritual blessing as now.

ROMANISM AND MISSIONS.

At another missionary meeting, presided over by Mr. Eugene Stock, a paper was read by Dean VAILL, of Denmark, who lamented the havoc wrought in the mission-field by Roman Catholic priests. He said:—Their principle is, as they openly avow, not so much to preach Christ where He was not known before, or to fortify their existing missions, but to creep in where Evangelical missions already exist, and try to create confusion and destroy those missions. On that principle they are everywhere; we hear that from missions in all countries, where the Romanists have liberty to do it, and where they can afford the necessary staff of labourers. Even among what we may call Evangelicals, intolerance is to be found in the mission field. Ever and anon there are held great missionary conferences in India, China, and other countries, wherunto all Evangelical missionaries are invited; the aim is not to make resolutions, but to learn of one another's work, to have friendly intercourse, and to discuss questions on missions. But there are some few societies whose missionaries always shine by their absence.

That it is difficult for the heathen world to see the truth when different societies rival one another, and to think that they are one nevertheless, is easy to conceive. Happily, the common sense of the missionaries and the Spirit of Christ who animates many of them, gains very often the victory over denominational feelings. Unity among believing Christians of all churches and denominations is, at present at least, a Utopian thing. It can best be seen in the efforts of the Pope to promote unity. It is very curious to read the utterances of men who otherwise show that they can think clearly, and who speak about the charitable and noble thinking of the Pope in his efforts for the unity of the Church. For what shall be the condition of unity? Complete surrender to the infallible Pope! That would only be a monstrosity. But he cannot put any other condition; otherwise the foundation of Popery would be given up. Therefore no unity can be hoped with Christians who stick to Popery, nor, I fear, with the Russian Church with her Pope-Tsar, unless she alters her principles. But I think it should not be impossible to hope for a unity among Evangelical Christians: not a unity of churches, but a unity of believers.

We should cultivate the spirit of the Evangelical Alliance. We should make it clearer and clearer to ourselves that we can cling to our special church, its doctrines and discipline, and yet not look upon her as the possessor of the whole truth, nor look upon those who cannot look upon all things as ourselves, as upon men who will not give the truth room in their hearts.

How can the principles of the Evangelical Alliance be realised in the mission field? First of all by respecting one another, by loving one another; by not longing to win over the converts of another society, but by rejoicing over the progress of another society than its own. The aim of the Evangelical Alliance is not to unite churches, but to unite believers. In Japan, the converts of the Presbyterian, Reformed, and Congregational Societies have been united into one church; the converts of the English and the American Protestant Episcopal into another. And it is said that the like shall be done with the Methodist converts of the different societies. That is a step in the right direction. For it is impossible for us to understand why converts of the societies from the different countries, but of the same denominations, should be held apart from one another merely on the ground of some small technical differences. It is to be hoped

that measures of union will be practised on a larger scale, and then, when the different societies work more as a unity, the world will get its eyes the more opened to the fact that Jesus is the only Saviour sent by his Father.

AFTERNOON GATHERINGS.

Amongst the meetings on Tuesday afternoon was one in the interest of the Mildmay Mission to the Jews.

The chair was occupied by General Sir Wm. STIRLING, K.C.B., who, in some opening words, said that in old time the Kingdom of God was confined to the Jews, but now the Gentiles were allowed to have a share in its privileges, and it was possible to look forward to a time when God will gather them again, and make them his great missionaries upon the earth.

Addresses were given by Rev. John Wilkinson and Mr. J. E. Mathieson, the latter introducing Mr. J. Rabinowitch, who is not unknown at Mildmay. Mr. RABINOWITCH showed that there is now going forward in the Jews' camp in Russia a movement of a most important character. This, he said, was an incontrovertible fact, and it was awakening the interest of every student of prophecy. It should be the aim of every child of God to foster, nourish, and rightly direct this movement amongst God's ancient people.

THURSDAY

Thursday afternoon's meeting in the Large Hall was devoted to the theme of "The Evangelical Alliance and Religious Liberty." The chair was occupied by M. EDOUARD NAVILLE (Geneva).

The Chairman observed that the matter under consideration was one which had occupied the minds of the founders of the Evangelical Alliance from the first day of their organisation, and they had much cause for praise to God in the measure of success which had attended their world-wide efforts in this direction. Still, the contrast was appalling between the present condition of some persecuted brethren abroad; and the happy lot of those composing the large assembly of Christians from many lands who attended this Conference, to enjoy the cheer and refreshment which come from the sweet spirit of brotherhood in the bond of peace. Doubtless, as far as the Alliance had grieved over unsuccessful efforts and baffled hopes, they might learn increased reliance upon God rather than man. Certainly, the lamentable persecutions of our day called for individual as well as united prayer. To the representatives among them of the oppressed he offered hearty Christian sympathy, exhorting them to patient waiting upon God to hasten the time when they might serve Him without fear.

The bearing of religious liberty upon Christian missions found an earnest exponent in Rev. Dr. STODDARD (New York). He pointed out that less than three centuries ago freedom of conscience, as now understood, was unknown even in the British Isles, a fact which, in view of present blessings so dearly purchased for us, is well calculated to strengthen faith and stimulate effort on behalf of those now downtrodden and oppressed. We are plainly taught liberty of conscience in connection with obedience to human law; but, remembering our Lord's familiar distinction, it must be admitted that Cæsar has trespassed upon God's preserves, and is unwilling to be turned out. The Evangelical Alliance, while contending for religious liberty, has always done this without prejudice to the rights of nations and the duties of citizens. Such action, however, comes into sharp contrast with that of Turkish authorities and officials in civil matters where professed Christians are concerned, and this constitutes a reactionary policy, admitted to be the elevation of Mohammedanism by the oppression and depression of Christianity. Missionaries and Christian converts in Turkey are not seeking political

enfranchisement, or anything not guaranteed by treaty; but they do ask to be protected in rendering unto God the things which are God's. In such appeals, which must commend themselves even to worldly men, they find steady response in the wise zeal, fervent prayers, and active advocacy of the Evangelical Alliance.

The address of Rev. M. BOWEN (Constantinople) was admirably temperate in tone. Long experience as a Christian missionary in the East gave peculiar value to his evident desire to hold the balance of testimony evenly between extreme statements regarding the action of the Sultan's Government, on the one hand, and that of his Christian subjects, on the other. The difficulty of maintaining public worship, the rigours of the Press censorship in its effects upon Christian literature, and the prevalence of arbitrary arrest, were points of oppression beyond dispute; but full allowance was made for the inability of the Porte to control narrow-minded officials in the interior. Then, business jealousy under trade depression and political agitation were other elements of extenuation; but the fullest inventory of such circumstances could not adequately account for the awful events of the autumn and winter of 1895, and the subsequent wholesale forced conversions of native Christians to Islam. The Divine will must ultimately triumph over these difficulties, but this end will be best furthered, not by hatred and denunciation of the Turk, but by peaceable and conciliatory methods, backed by prayer and the expression of Christian opinion throughout the world.

Rev. KRIKOR BEHESNIAN (Armenian) recited his story of interruption to evangelistic labours in Cilicia, through recent troubles in that part of the world. Gratefully premising that he personally owed much to the earnest, wise, and steady bygone action of the Alliance in favour of religious liberty in Armenia, he expressed the hope of yet finding means, through English Christian fellowship, to renew his Gospel ministrations among his brethren, while also affording them some succour in their grievous afflictions.

There was much real warmth in the reception of the venerable Dr. BAEDER, by the meeting, as he rose to say something about the present condition of the Stundists, among whom he has so extensively travelled. In a very touching manner, he detailed some of the sorrows of God's persecuted people in Russia, whose only crime is dissent from the Greek Church, through reading the Word of God. By their quiet and simple influence, the Gospel had, under the blessing of God, spread into the most remote parts of Russia, in a marvellous manner. Finally, Dr. Baedeker counselled prayer that God might embolden the present Emperor, a man of liberal views, to relax the ancient iron traditions of his realm, in favour of religious liberty for his humble but loyal subjects the godly Stundists.

Mr. PROKHANOFF, himself once numbered among the oppressed people of the Czar's domains, was also sympathetically received. He thought much encouragement might be derived for further effort on behalf of his suffering compatriots from the undoubted impression produced upon the late Czar by a previous Swiss address in their favour. There was much consolation in remembering that the persecutions were to the praise of Jesus Christ in the trial of faith, that they were eloquent for God before the whole world, and that they were for the increase of Christ's Church in the earth. He trusted that both persecuted and persecutors would be widely remembered in the prayers of all Christian people.

HOME MISSIONS AND CHRISTIAN PHILANTHROPY.

Under the Mulberry Tree, Friday afternoon was devoted to home missions. Lord KINNARD, who presided, introduced the speakers.

Miss LLOYD gave some account of Mrs. Meredith's Prison Mission work in various lands, recalling the origin of the mission at Nine Elms, and

the blessing which has rested on its labours in the reclamation of sinful women. Great interest has recently been manifested in the writing of letters to prisoners in Russia, Sweden, Greece, North Africa, the Colonies, and the United States. These have by many been gratefully received, and, it is believed, productive of good.

Dr. BARNARDO followed with an address on child-rescue work, giving touching incidents of his children, and the life from which many of these have been saved. They are not all bad—far from it. In illustration of this, he told of one motherless boy, who endured hunger and cold, but would not steal, because his mother, as she was dying, charged him never to be a thief. Was it not worth while saving such a boy, and giving him a real chance in life?

Rev. V. J. CHARLESWORTH came next with somewhat similar details of Spurgeon's Orphanage, which he regarded as the great memorial of the famous metropolitan pastor. Possibly they did not go down so far into the depths of misery as their friend Dr. Barnardo, for their children; but it must be remembered that the blow when the bread-winner is taken away, in a fairly respectable home, is very heavy, and the condition in which many widows, with a large family of young children, are left, is very terrible.

Miss MACPHERSON'S work was next represented by Mr. Edward Merry, who, speaking on her behalf, touched on the emigration work and the goodness God in preserving and prospering the seventy parties already sent across the ocean. The vast majority of the 6,230 boys and girls sent out are now doing well on the other side, and not a few are actively serving God in Canada in the foreign mission field. Some mention was also made of varied operations at the Home of Industry, and of its great value as a training college for young workers for the home and foreign mission service.

Mr. BLAAUW, in a letter read on behalf of Miss Child, recalled the origin and early history of the Welcome Home. The aim is to bring before merchant seamen, of all nationalities, visiting the port of London, the claims of the Gospel, and in this direction God has greatly blessed the work—numbers having been brought to Christ. In these efforts the Christian Life Boat crew has lent effective aid, both at the Welcome Home and at many missions in and around London. Several cases were referred to, showing how men converted in Ratcliff Highway are now winning souls in their own and other lands.

EVANGELISATION ON THE CONTINENT.

Accounts of Christian progress in some European countries were given in the Tent, by various foreign brethren, whose speech was sometimes hard to catch, but whose spirit and tone were unmistakably real and animated.

First came a description of evangelism in Germany, given by Pastor STIEGLITZ, who maintained that the work of the Lord is reviving in many parts of the German Empire. Cold formalism is slowly giving way to a brighter and fuller life. The Berlin City Mission and similar missions have been largely used of God in the awakening of the churches.

Italy was represented by Rev. Cav. SAVERIO FERA (secretary of the Chiesa d'Italia Evangelica) and Prof. Dr. E. COMPA, of Florence, both of whom brought glad tidings of Evangelistic effort in various parts, of the eagerness of many of the people to hear the simple Gospel, and of the remarkable degree in which numbers have lost faith in Rome and her priests. Instances were given of conversion, as well as of whole districts moved by the Gospel.

From Holland came cheering accounts, given by Rev. Dr. VAN GHEEL GULDENFESTER, of revival and refreshing in various ranks of society, but chiefly amongst miners and the working classes. Even among the Socialists a hearing has been gained for the Gospel, and many who were ready to denounce

everything have been conquered by the power of the Word of God. The position of affairs in Holland is full of promise, but prayer is needed for the few faithful labourers.

Rev. M. D. KALOPOTHAKES, D.D., of the Greek Evangelical Church, explained that there are two branches of the Church—one in Asia Minor, with Constantinople as its centre; the other in the kingdom of Greece, including the Turkish European provinces of Southern Macedonia, with Salonica as its capital, and that of the ancient Epirus, with Jannina as its centre. The former branch is under the patronage of the American Board for Foreign Missions; the latter is carried on by voluntary contributions on the part of the natives, independently of any missionary society. In prosecuting evangelistic work among their fellow countrymen the Greek evangelicals have had to encounter great obstacles. They are seeking to effect their purpose by various instrumentalities—by the circulation of the Bible both in the original and in the translation. Another powerful agency is the press. The result in which they most rejoice is that of individuals led to a saving knowledge of the truth. Not finding in the old Church the spiritual food they need, and no longer able to conform with practices they see to be unscriptural, these came out and have organised themselves into Presbyterian Churches at Athens, Piræus, Volo, Salonica, and Jannina, and an effort was now made to have four more places opened to Divine worship in other parts of the field. The political problem connected with the Eastern question may sooner or later be solved by the cannon and the sword, but the possession of these Eastern countries by Christ must be effected through the Gospel.

MEETING AT EXETER.

A select and representative company of the foreign delegates to the Evangelical Alliance, with Mr. Arnold, the Secretary, spent several delightful days last week at the cathedral city of Exeter, as guests of the much-esteemed and liberal-minded Bishop Bickersteth. His lordship extended to them a generous welcome and hospitality, and the party greatly enjoyed their stay. On Tuesday there was a gathering at the bishop's palace of some sixty clergymen of the diocese and over one hundred of the Nonconformist ministers throughout Devon, when fraternal speeches, breathing the spirit of the Alliance, were made by host and guests. The bishop's kind and most Christian words of greeting were as heartily responded to.

Countess Schimmelmänn.

MANY readers will welcome some news respecting the movements of this devoted Christian lady since she left London at the beginning of last month. After being delayed in the Thames by contrary winds, the yacht *Duen* was sailed across the North Sea in very rough weather. The Countess suffered severely, and was most grateful when at length the Danish port of Frederikshavn was reached. Here she hoped to secure some greatly needed rest, but her arrival speedily became known. Much interest was roused, and pressing calls came to her to address public gatherings. She spoke at a great meeting in the Methodist church. Among those present were some circus performers, who left their play and sat in the meeting in costume, listening attentively. Next day the authorities of the town granted the use of the public gardens, and there the Countess addressed a concourse that seemed to embrace nearly all the people in the town.

The people followed their visitor to the quay in crowds, singing all the way, and many visited the yacht in boats. In order to escape their attentions and secure some absolute rest, the Countess quietly took a steamer across to Sweden and there enjoyed two real holidays in seclusion, though she was not able to remain quite incognito. Arrangements had meantime been made for meetings at Aalborg, in Denmark, and thither the Countess repaired to join her vessel and commence active Gospel service among her people. We hope in due course to have further details of the work of our Danish sister.

Home of Industry.

EMIGRATION brings continually the blessed privilege of dealing with precious souls. The past history, the present circumstances, and the future hopes of each of the party during the weeks of preparation, on the voyage, and whilst waiting in the Distributing Home, Stratford, Ont., before the final start, give us workers many a chance of endeavouring to teach and persuade these young souls concerning the Lord Jesus Christ. We ask prayer for the outgoing lads specially, almost all the sixty being orphans. They are under the care of Mr. Merry, sen.

This band is the seventy-first from the Home of Industry, and will sail by *Parisian* on July 16. We praise God that there has been no lack. Supplies have come in for the outfits, and we take this opportunity of thanking the kind friends who have contributed material and garments to fill the boxes.

A letter from Canada tells of a young girl owning her decision for Jesus. She writes:—"I know you will be pleased to hear that I have taken your Saviour for my Saviour too. Well do I remember our first talk about Him." She is under sheltering care in a clergyman's family, and is being taught all useful womanly ways, ANNIE MACPHERSON.

On Monday the party of boys referred to by Miss Macpherson were present at the Central Noon Meeting, Aldersgate-street. The entire band, comprising ninety boys and girls, sail this week for Canada. Mr. Joseph Merry, who is going out in charge of this company, spoke briefly, calling for prayer and sympathy for the work and its leader. He regretted Miss Macpherson's absence through indisposition, but trusted she would be borne up before God. The party leaving on Wednesday night will bring up the total number sent out since 1870, to 6,230, the vast majority of whom are doing well, and many serving the Lord. Moreover, from the first God has met every need, in response to faith and prayer. At the close of Mr. Merry's address, the boys were commended to God by Mr. J. W. C. Fegan and Rev. D. Baron.

"The Barrel of Meal Wasted Not."

1 Kings xvii. 16.

SHARE thy handful with the stranger;

Bid the prophet to thy board;

No resources are in danger

Whose exchequer is the Lord.

Daily new demands await thee;

Daily new support is sent;

He alone who doth create thee

Can secure thy nourishment.

Trust! the Lord will not deny thee;

Every longing shall be stilled:

Trust! the cruse will yet supply thee,

Never empty, never filled.

Should the lilies lack apparel,

Should the ravens cry in vain,

Even then the widow's barrel

Shall its handful still retain.

Why shouldst thou forecast the morrow?

Take with gladness while ye may;

Why dismayed forebodings borrow?

See! Thou hast enough to-day.

'Tis by loving that thou livest,

Spending doth not waste thy store;

Tho' it seems the last thou givest,

There is aye one handful more.

LUCY A. BENNETT.

Gason Memorial Fund.—Some friends of the late Dr. Gason, so long and so well known in Rome and at the Baths of Lucca as a staunch upholder of Evangelical truth, and as a devoted labourer among the poor, thinking it desirable that there should be some memorial of him in connection with the church whose interests he had so much at heart, propose to raise a fund for that purpose. Besides the erection of a memorial tablet in the church, there could be no more fitting commemoration of the man than the completion of the endowment fund, an object which he earnestly desired to see accomplished. A sum of £600 will be required for this purpose. Communications may be sent to Miss Simpson, Hotel Victoria, Bagni di Lucca, Italy.

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Zanzibar Strangers' Rest.

BY the kindness of Mr. and Mrs. John Cory, a drawing-room meeting was held, on Friday, at 4, Park-crescent. Sir George Williams, who presided, referred to the late Mr. Radcliffe as the originator of the Strangers' Rests which have now been established in so many parts of the world, and added that the "Recollections of Reginald Radcliffe," by his wife, was one of the most stirring lives he had ever read. It showed what a fountain of blessing he was wherever he went.

The character and position of the work at Zanzibar was explained by Mr. and Mrs. Isaac. Miss Everett, who had spent some months there, gave some interesting facts from her own experience. Dr. Baedeker spoke of the Strangers' Rests at Constantinople and Smyrna. In earlier years at Düsseldorf he had met Mr. Radcliffe, who took him to Hamburg, whither he was going to found a Rest in that important German port.

Dr. Soltan Eccles was sorry to hear that there were only two workers at Zanzibar, Mr. and Mrs. Knapman; there ought to be six. These stations ought to be adequately supplied. He urged systematic giving. The poor were magnificent givers; he knew some who gave 100 per cent.; some he thought must give 500 per cent. from the sums they had put into his hand. Mr. R. C. Morgan said that on an average probably every church in the country could support a missionary; and one person—a minister, or even a child—might arouse the enthusiasm that would impel a church to do so.

We hope the result of the meeting will be to support the six missionaries needed for Zanzibar—a most important station, considering the rapid development of Africa.

Our Holidays.

DEAR SIR,—Your remarks are timely and worthy of deep consideration, particularly in relation to the claims upon us of others to whom the summer brings no brief rest, and, even if it did, no means to avail themselves of it.

A few years ago, when chatting with one of the managers in a large firm (the heads of whom are leading Christian men), he told me that everyone in their employment, down even to the porters, got their holiday, and none went to spend it empty-handed. It taught me a lesson in dealing with my own small staff. It is needless to say that the firm I refer to is prosperous. The employés, treated in this way, will look upon the business as their own, and they will say (as my clerks do) "we" when talking of it.

Few of us but have some relations in straitened circumstances, who cannot afford to take a brief rest or much-needed change. Have they no claim upon us? When some of us go away, we will expend on ourselves £1, or much more, per day. If we shorten our holiday by two or three days, what we save will be ample to send the ailing and tired one away for a week; and what sweet memories we will store up for ourselves in the days to come!—Yours, etc.,

INASMUCH.

Princess Christian's Holiday Home.

H.R.H. PRINCESS CHRISTIAN opened, on Saturday week, a new Holiday Home at Bishopsgate, on the borders of the Great Park, Windsor. This was no formal function on the part of Her Royal Highness, for the new building is the outcome of a Holiday Home for poor boys from London Ragged Schools, which she founded six years ago, and in which she and her daughters have all along taken the closest personal interest. The lease of the original home having run out, this new and larger cottage has been erected and furnished with the help of Her Majesty the Queen, various members of the Royal Family, and other friends. "Princess Christian's Holiday Home," as it is called, has been designed expressly for its purpose. It stands in two acres of ground, in which the happy young guests may play at will. Everything necessary for comfort, health, and convenience has been seen to under the Princess's personal oversight.

The opening proved an interesting occasion. The Dean of Windsor having spoken in warm terms of the work, Princess Christian gave an outline of the origin, progress, and present position of the Holiday Home, and of the co-operation of the Ragged School Union in selecting and sending down boys most in need of such a health-giving change. Hon. Evelyn Ashley also took part in the proceedings. Mrs. Grant Gordon, Royal Lodge, Windsor Park, acts as hon. sec. of this Holiday Home.

Open-Air Preachers at Easneye.

OVER two hundred members of the Open-air Mission spent, on Wednesday week, at the invitation of Mr. and Mrs. Fowell Buxton, a delightful day at Easneye, Ware, Herts, the beautiful grounds affording ample opportunity for cricket, boating, swimming, and quiet rambles in the gardens and woods. Mr. Fowell Buxton welcomed his guests with a few kindly words, and devoted the day to their comfort and pleasure.

After dinner a short meeting was held, addressed by Dr. Gritton, who spoke in a helpful way on abiding in Christ and fruit-bearing; and Admiral Brenton, whose sea-stories caught hold, and who is evidently in warm sympathy with open-air work. Mr. Cockrem having also expressed the indebtedness of the Open-air Mission to the host, Mr. Buxton spoke of his warm interest in evangelistic work in the great city, and particularly in the declaration of the Gospel at the street corner, as likely to reach the ear of the careless passer-by who otherwise might never hear the message of mercy. Doubtless many, encouraged by these earnest words, and stimulated by the pleasant change, returned with fresh vigour to their loved service amongst the masses in the streets and lanes of the metropolis.

The London Medical Mission.

THIS Mission has issued an Occasional Paper on the work generally, and on the Convalescent Home, where the poor visitors seem well content to exchange the smoky atmosphere of St. Giles' for the pure sea-breezes of Folkestone and the comforts of the Home. The aged seem to grow young again, and the younger appear to go back to their earliest days, and frolic like children just out of school. They seem, too, to have the habit of "leaving all their troubles at home," and just making the most of the rest and freedom from the daily round of often uncongenial service. Many of these poor people, even though having some sense of the importance of Divine things, are in a very unhealthy condition spiritually, owing largely to the vitiated atmosphere in which they dwell. The eye and the ear grow accustomed to the evil of every description which surrounds them; the conscience becomes deadened, and the appetite for spiritual food anything but keen. To these, the atmosphere of a house where the Divine presence is ever sought, and the gracious influence of the Holy Spirit often felt, is to the soul just what the purer air of the country is to the body.

Full details of this interesting work may be had of Dr. H. Soltan, 34, Short's-gardens, Endell-street, St. Giles, W.C.

Prize Day on the "Arethusa."

ONE of the branches of the useful work done in connection with the Refuges for Homeless and Destitute is that of training lads for marine service, on the *Arethusa* and *Chichester*, at Greenhithe. Prize day was on Wednesday last week, and a goodly company of friends gathered on the *Arethusa*, which was adorned with flags in gala-day style. The drill of the healthy-looking boys excited much interest among the visitors.

The long roll of prizes given to "old boys," and to the lads now in training, for excellence in various branches of study or work, were given by the Countess of Jersey, and was a very pleasing function. Her ladyship at the close of the distribution addressed the boys in a splendid little speech, full of encouraging words and wholesome Christian advice. The Earl of Jersey, chairman of the Institutions, was also present, and Mr. A. Scott, chairman of the Ship Committee, presided. The visitors spent a most enjoyable time.

Village Children.

MR. GOODMAN gave, at the Central Noon Prayer-meeting, on Monday, an account of the caravan work which Mr. Hewlett and he are now carrying on in country villages. Some five years ago their attention was called to the needs of the children in many small villages, and they started holding services, with great encouragement. The following year they had a caravan, the next year two vans, and now there are three fully employed in the service. Everywhere they find the young people swarming round the van, and ready to listen to the Gospel when simply and clearly put. Those who profess conviction or conversion are afterwards written to, and helped in the Christian life by friends in London. Details may be had of Mr. H. Morris, 4, E'iot Hall, Blackheath, S.E.

The Christian.

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NOTES AND COMMENTS.

THE publication of the despatches dealing with the English-American negotiations, regarding the establishment of a permanent court of arbitration between the two countries, show that solid progress has been made towards an understanding; but there is still a good deal to be done ere the matter is fully settled. Perhaps the more careful both sides are in the preliminaries, the less danger will there be of a lack of understanding later on. At the same time there is some peril in undue delay. Just now the public feeling of both communities is strongly in favour of the movement, but the longer the matter hangs in the air the greater the possibilities of some untoward event bringing all the negotiations to a standstill. It is an object to be greatly desired and prayed for by all the lovers of peace and goodwill, that our diplomats on both sides of the water should lose no time in coming to a final understanding, and thus initiate the first International Treaty of Arbitration, which would fittingly come between nations so vitally related as the two English-speaking races of the East and West.

"A Well-Known Missionary," writing to *The Independent* last week, gives a dismal picture of the present dangers and difficulties attending religious work in Madagascar. Since the French invasion and annexation, there have been almost constant rebellion and outrage, and missionaries seem to be for some reason the favourite objects of attack. In many districts their buildings have been pulled down or burnt, their property destroyed, and their work for the present put an end to. Antananarivo is full of refugees who have had to flee for their lives. Many native Christians have been put to death after bearing faithful witness to their faith. The churches of all Christian bodies have shared in the destruction and loss; the Roman Catholic Mission is said to have lost more than thirty churches, and one of their priests has been killed.

The causes of the outbreak are stated to be chiefly these: the marauding element, which has always been more or less chronic in the west, has broken out with renewed force owing to the general state of unsettlement, aggravated by the presence of Hova runaway soldiers who have retained their arms; the revival of the old heathen liking for charms and superstitions, as well as dislike for the restraints of Christianity, helped by the unwise efforts of some government officials to force the new religion on the people; and thirdly, a blind kind of patriotism and dislike of foreign control, which has naturally been fomented by the breaking up of the old order. It is clear that there is a hard and trying time for Christianity in the island. The native Christians will need all the help and encouragement they can get; and the foreign workers ask for the renewed prayers and sympathy of their fellow-Christians at home. The bright spot on the shadow is the memory of the fact that when fifty or sixty years ago, a bitter persecution reigned in Madagascar, the truth prospered even more than during times of prosperity. The prayers of Christian in all parts of the earth should therefore again rise for the persecuted church in Madagascar.

Rev. J. E. Flower, of the Congregational Church Aid Society, furnishes the latest illustration of the heathen darkness of some of our villages. The village he speaks of is within 100 miles of London, and has 300 inhabitants. There is a fine church, but the vicar is away, and the service, which is attended by only about twenty persons, is conducted once a week by a stranger. The only other place of worship is a Congregational chapel, which has been closed for three years. One woman to whom Mr. Flower spoke said, "We're like a lot o' heathens here." If a boy goes to church he gets a cuff on the head, and is sent away. There is no Sunday school, no evangelist, no colporteur, no Christian visitor. It would evidently be a good place for some one to spend his summer vacation at, and try to evangelise it. Mr. Flower does not give its name, but letters will find him at the Memorial Hall, Farringdon-street, E.C.

Cardinal Vaughan has given another illustration of the truth that in politics Roman Catholics are expected to be Roman Catholics first and Englishmen next. He sent a letter to the Romish peers anent the Deceased Wife's Sister Bill, saying:—

The Holy Father himself directs me to use every influence to induce Catholic members of both Houses of Parliament to take up the defence of the common law of the Church, and to vote against this Bill which attempts to violate it.

We believe that, notwithstanding this "whip" from the Vatican, several Roman Catholic peers voted for the Bill; but that does not touch the point that Rome meddles with governments. A correspondent of *The Saturday Review* affirms that he has seen in India two Irish regiments composed entirely of Roman Catholics, and in these regiments the priest wields a greater authority than the colonel himself. The priest in the army, the priest in the school, and the priest in Parliament, will give us enough to do.

Dr. Gordon Stables writes to *The Echo* that his connection with boys' literature brings him every month tales of sorrow and wretchedness that would make angels weep. If fathers and mothers only knew what he knows of "public seminaries, they would rather see their lads dead than expose them to such temptation." Then comes a time of terrible repen-

tance, during which "the poor boys tell their friend the editor things they would not reveal to the kindest parent or doctor." Then the quick steps in, with worse results to health and morals. We shrink from referring specifically to the evils of which Dr. Stables writes with so much feeling, but when we know that his testimony can be only too abundantly confirmed, it is guilty to be silent. We entirely agree with him when he says that it requires united action on the part of teachers, parents, and the Church to carry on war against the things he has mentioned, but, above all, of Parliament and the police. The cry which ought to ring through England is, "Save the boys."

A certain Persian statesman has been informing Rev. H. R. Haweis of a vast underground agitation going on throughout Persian Mussulman populations, of which Europeans can gather but the faintest and vaguest idea. He speaks of it as resting on a new conception of universal religion and morality, incorporating the results of modern progress, but culled severely and built up from the scattered precepts of Islamic tradition. He thinks it probable that "this regenerating movement will spread throughout all Mohammedan lands." To us it seems an expression of dissatisfaction with the traditional faith, and a sign of preparation for the finer teaching of the Gospel. Certainly Mohammedanism will never regenerate itself; and if it receives the thoughts and influences of the new life moving all around it, the new wine will burst the old bottles.

The President of the Royal Academy thinks that the great defect of to-day is the want of reverence. "Until a young man can admire, nay, until he can give homage, there is no hope for him." In America a movement is being initiated for teaching by means of biographies, which must inevitably kindle reverence and respect, two qualities said to be also sadly wanting in American youths and maidens. Something of the same kind might be done in England. Shall we some day see ministers and teachers taking their young people to look upon the places where good men were born or died, and telling them the stories of their lives? Might they not in London form companies to visit the monuments of such men as Tyndale, or take them to see the grave of John Bunyan and Livingstone? Reverence can be cultivated, and reverence founded on intelligence can alone stand the test of these days; it would be an excellent antidote to superstition.

The old superstition that it was possible to transmute worthless substances into gold is after all a true parable of the spiritual life. The story of religion is that of evil transformed into good, of useless power turned into a consecrated channel of service, of faculties and dispositions once working nothing but mischief become a source of holy and beneficent influence. Jesus is the true Alchemist, and the wand whereby He works his miracles on those who give themselves to his hand is grace. "By the grace of God I am what I am," was the humble testimony of Paul, who was once Saul the persecutor, and who used the great powers he had before prostituted to the service of superstition, henceforth in the service of the Saviour. "By the grace of God I am what I am," every true man must say, who has conquered evil habits and smitten the demon of temptation till he has fled from before him, and risen more than conqueror through Him that strengthened him. No man dare say, "This victory is im-

possible for me," till he has tried what the grace of God can do for him; and when he has tried it, he is in no more danger of saying so, for no man has really tried it in vain.

This discovery of the transmutation of forces, whereby a destructive or mischievous form of energy may be changed into a form that is useful and beneficial, has its analogue in the spiritual world. The aim of the Gospel is not to utterly destroy those qualities that go to the making of a successful man of the world, or the faculties that lie at the foundation of secular progress, but to *transform* them. Its call to us is, "Be not conformed (fashioned) according to this world, but be ye transformed by the renewing of your mind," and in this transformation scene everything is used for God's glory, which was once used for his dishonour. It is just those things that make a man a great sinner by misuse and misdirection which become the greatest means of grace and usefulness in the kingdom of God. Covetousness becomes glorified when we "covet earnestly the best gifts"; the instinct to hoard grows beautiful when we direct it to the "laying up for ourselves treasures in heaven"; even ambition is a thing of loveliness, if our desire be to seek first the kingdom of God and his righteousness. God can use us all, and use every part of us, in his service; our very individualities and peculiarities may become luminous with a heavenly light.

It is reported in one of our religious papers that at a recent annual meeting of a theological college an eminent preacher, addressing the students, included amongst some excellent advice a recommendation to read/dramatical tragedy in order to study human nature in connection with evil-doing and its penal consequences. Young men are generally sufficiently disposed to indulge in such literature, and to supplement the reading by witnessing the representation. Does not the Bible supply the lessons? One of the evidences of the truthfulness of Scripture is its honesty in exposing the faults of its chief characters. Valuable as other illustrations in general literature may be, none can rival in faithful record of various sins and their penalty, the narratives, threatenings, and judgments of Holy Scripture.

If believers of the most humble kind are to be found among scientists, as Sir J. W. Dawson has been reminding us, they are also to be found among writers of the greatest ability. Mrs. Barrett Browning wrote, in some letters which have recently come to light, "There is only one work which brings salvation, and that is Christ's upon the cross." She believed that "no human being can be saved except the Father draw him, except the Saviour redeem him, except the Holy Spirit list to breathe upon him." Her experience is a corroboration of the experience of thousands of souls who never had the ability to write a line of poetry or prose. She was in the communion of saints, which is infinitely higher than the fellowship of genius.

One of the most pathetic sights in life is the change which takes place in the natural disposition of men under the influence of worldly trial. The cheerful too often become morose; the careless and light-hearted, anxious and fretful; the gentle and kindly, hard and selfish; the humorous, cynical and savage. Something more than natural goodness is needed to resist the action of sin—it

is Christ in the heart. Then sweetness remains sweet after it has been tried with ingratitude and baseness; then tenderness is still tender after hard, coarse feet have trampled upon it; then generosity continues to be generous and open after it has been abused and preyed upon; then devoutness burns as bright as ever after the ungodliness and cynicism of the world have sought to quench it. For Jesus never changes. In his own life his disposition was the exemplification of the Sermon on the Mount. We can see no change in it after He has passed through the bitter experiences of a stormy and trying life. It is his love, his life, his Spirit in us which alone can make us like Him.

Paul felt impelled to emphasise his sense of the spiritual relation of Christ to his people even in the first generation of believers, in the words, "Yea, though we have known Christ after the flesh, yet now know we Him so no more" (2 Cor. v. 16). In this generation the tendency seems to be growing more and more emphatic to elevate the external signs and symbols of religion to an undue prominence, on the plea that they are a help to grasp unseen and spiritual realities; forgetting that they often take the place of these realities, and so degenerate into idolatry of a refined and subtle type. As a matter of fact, history shows conclusively that the highest spirituality has ever been attained by reducing the externalities of religion to their simplest form, and relying on the self-evidencing power of the Holy Spirit. The way to the Presence lies not along the path of ritualism, but of free spontaneous worship and aspiration.

"A proud man is always hard to please, because he hath too great expectations from others," wrote good Richard Baxter. This is one of the most disastrous effects of having an overweening estimate of ourselves; it kills the sentiment of gratitude when favours are done to us, because we take them as a mere instalment of our rights. And it is one of the rewards of humility that it breeds a ready and constant sense of benefit at the kindness and thoughtfulness of others. The humble man is a thankful man, for he expects little, and when much is done for him it comes in the form of a glad surprise. Let us reduce our expectations to their "lowest common denominator," and we have the secret of a happy social life. What we do not get we shall not then miss; and when honour and favour are shown to us, it will be so much beyond our desires, that it will count for many times as much to our feelings, than if we had been looking for them as something due to us.

There may be a corporate as well as an individual selfishness—a family, or civic, or national, or racial selfishness. Many parents will so concentrate their love and regard on their children that they will justify themselves in utter oblivion of all other claims, and treat their servants and their employés with the most thoughtless and cruel rigidity on the false plea that their "first" (but surely not their only) duty is towards their "own." Churches will sometimes refuse to do their duty by outside causes that are perishing for lack of help, on the ground of "home claims," forgetting that the "field is the world," and that there is no line of boundary that can be drawn round the circle of Christian love and benevolence except the line of sheer inability. And it is not too much to say that nearly all the wars and

rumours of wars that we hear of are due to a false sense of patriotism clouding over the fact that "God hath made of one blood all the nations of the earth"; and that the Hottentot and the Matabele, no less than the German, and the Frenchman, and the American, are our brothers. "First things first," certainly; but we are not to forget the ever-widening circle of relationships that bind us to all mankind; and we cannot do our duty to our nearest, unless we also do our duty towards our farthest kin as well.

Work in Villages.

THE manager of Lockhart's Cocoa Rooms at Finsbury-pavement, Mr. Thomas Pettifer, spends every other Sunday in the villages, going from door to door with Gospel tracts and books, seeking to get into conversation with people about Jesus, finding out and visiting sick, infirm, and aged ones. Wherever there is a group of houses he sings a Gospel hymn and addresses the people about the love of Christ.

On one occasion lately when I was with him at this kind of work, we entered a village about one o'clock. Going into the public-house, I found sixteen men and a boy there smoking and drinking. I spoke to the proprietor, and obtained permission to give my tracts and books to his customers. We then stood outside and sang and preached the Gospel.

There was quite a string of boys and girls, and also women, coming and going, with all sorts and sizes of jugs and cups of beer for the afternoon's consumption. A few of them go to church and chapel in the evening, then they meet again in the public-house, and there they stop till a late hour. The wife of one of these drinking men said they were like fish out of water at chapel and church; but when they reached the public-house, they were like fish back into the water. They did their real worship in the public-house.

It is very sad to think that these habits apply every Sunday more or less to the villages of England.

Mr. T. S. Heley, of Wing, lately invited me to accompany him on two tours amongst the villages situated in three counties. We visited thirty-two villages in all. We carried our tracts and books to every door, and had many conversations with the people. I should think we preached to quite two-thirds of the inhabitants of the thirty-two villages. We met with many cases of blessing as the result of labours in bygone days. I met with several souls recently converted through Mr. Heley's visits. We fell in with the navvies engaged in making the Manchester, Sheffield, and Lincolnshire Railway. A roughish lot of men they are, but God's Gospel is able to alter the shape of them, and to fit them for the King's Palace.

We finished one of our tours by preaching in front of two notorious public-houses on the Sunday evening, where hundreds of people resort. We were pushed about a bit at first, but I feel sure some were greatly moved and blessed. J. J.

Woolwich Tabernacle.

THIS structure, erected in connection with the earnest Gospel ministry of Rev. John Wilson, has recently been opened by a series of special sermons and services. Many well-known ministerial brethren have shown their sympathy by preaching in the new hall; among them were Pastors Thomas Spurgeon, A. G. Brown, J. G. Greenbough, W. Cuff, and H. D. Brown, of Dublin, Rev. Hugh Price Hughes, Rev. J. G. Rogers, Rev. A. Connell, etc.

The interest in the opening services has never flagged. Up to Sunday last they had brought in about £1400 towards the outstanding debt, and it is hoped to collect another £100 this week. On Sunday last the pastor preached; the Tabernacle was well filled in the morning, and in the evening it was crowded before 6.30. There is a spirit of inquiry and a widespread feeling of sympathy in the district. Numbers of working men in the Arsenal and Siemens' factory have contributed to the building fund. All the local papers have written and reported most favourably on the work.

Unity Perfected in Glory.*

By PRINCIPAL H. C. G. MOULE.

I HAVE been led to the Epistle to the Ephesians almost of necessity, for it is an epistle full of the Church and full of the glory of God, present and to come. The apostle was guided, when writing to the Ephesians, to views of the Church at once profound, simple and eternal. He speaks of the Church in its most transcendent aspects, while he brings down to the details of daily life the meaning which those aspects bear to the Christian here. In the opening chapters he speaks of the Church as representing the glory of God to the principalities and powers in the heavens. In another passage the apostle speaks of the Church as destined to fulfil this function for ever and ever; in the ages to come God is going to show what his grace is, in its glorious manifestations, in his kindness toward us in Jesus Christ. The Epistle to the Ephesians regards the Church in this glorious ideal. It does not forget the outward, the visible, and the organised, but it also soars on eagle's wings into the highest heavens, in the glory of eternity. Keeping in view this general character of the Epistle, let us look briefly at two passages kindred and connected, and yet quite distinct. The connecting point is the thought of a dwelling prepared for a Divine indweller; the thought of a house and its inhabitant; the thought, not of a lodging, but a home for continuous residence, prepared for one infinitely worthy to occupy and to fill it. The divergent aspects of the two passages, if I read them aright, are these—that one specially looks to the Christian in his personal and individual life now, and the other to the Church of living members in glorious union hereafter.

The first passage is chapter iii. 17: "That Christ may dwell in your hearts by faith." The Greek word used here distinctly emphasises the thought of a permanent residence—that Christ may be a permanent dweller in our hearts; not a wayfarer, turning aside for a night; not a pilgrim, passing on with the morning, but a Master at home, and welcome to be always there. That is evidently meant to be our personal experience—Christ in us now; not merely largely or generally, but in our hearts, in the centre of our being, at the spring of thought and will. That is meant to be

THE PERMANENT CONDITION

of the Christian man. Never let our ideal sink below that in our efforts towards its realisation.

In the other passage, at the close of chap. ii. the apostle leads us onward, as I take it, to the eternal future of that developed glory. Rendering it as literally as I can, I would put it thus, "Getting fitted together, as growing into an holy sanctuary in the Lord, in whom ye also are being builded together to form a permanent abode of God in the Spirit." Here, again, we have the same idea of a permanent abode. The verb used at the end of the third chapter is responded to by the noun in chap. ii.—Christ a permanent dweller in the miniature temple of the believer's heart now; God a permanent dweller in the completed, harmonised, and fully inaugurated sanctuary then.

Here is set before us a magnificent aspect of the prospect of the perfection of the unity of the true Church in glory. There will no longer be the need—as I dare to say, in spite of many recent denials, there is an absolute need now—to distinguish the visible from the invisible. Visible then to all the universe will be the reality of the ideal Church, of the Body of the Lord. It will be completed as a Church, and its unity will be completed and perfected. In the matter of unity we have here continually to define and to explain, to apologise, and to reserve. There are senses in which, without any reserve, or any apology, we are all heart and soul in the

thought of union. But we have to remember that, as regards organization and mutual relation, union is not yet brought to its glorious completeness. There this completeness will have been accomplished. There will be one flock as well as one Shepherd. There will be then on the part of every one of the innumerable members of the one Body, manifest, energetic, and perfect co-operation to one eternal end, the glory of God.

The message which this specially brings to us seems to me to be this—the recollection of why the Church in its highest sense is being builded together; why there needs to enter into the thought of the growth of Christianity in the world, this thought of

THE CONTINUAL GROWTH AND COHESION

of the Christian body, for a purpose. It is not being fortuitously collected; it is not being constructed as a curiosity or a mosaic. It is being raised and builded into a sanctuary; and that sanctuary is being constructed against the great and wonderful inauguration time when into it shall come the manifested Shekinah of the Eternal Presence, who shall make it his ultimate abode, and irradiate it with his final glory, and shine out from it to all the universe that needs his light.

The Church is being constructed for glory, in order that it may for ever serve the purposes of God. It will be, not only to rest, to rejoice, to tune the eternal anthem; it will be still and always to work for Him, as a body works for a mind. It will be for ever and only at his disposal as the abode of his glory, the fountain from which it shall flow forth, the vehicle which shall dispense its blessings, the body whose limbs shall be eternally ready to move at the slightest impulse of the Head. We do not know what these uses will be. We had much better wait till the day comes before we speculate much about them. But let us fix deep in our hearts the blessed thought and expectation that as a completed Church of God, in its unity, its perfect order, its absolute centralisation, its faultless harmony, we have before us no otiose eternity. We shall be for ever resting that we may for ever serve day and night in his temple.

What is the practical application of all this? There is nothing told us in the Bible about the future life of the blessed, merely to satisfy curiosity, or to please the imagination. It is all for holiness and for life. So I turn back for a moment and ask how we may best prepare, each in our place, for this great perfection of the unity of the Church in glory. We may do it in a hundred secondary ways; but, above all, by studying with anxious, loving, daily care to live a life of holy love towards all who name the name of Christ, with whom, in the remotest way, we may be brought in contact; by avoiding, even toward those from whom we most differ, the word, the accent, the tone, the manner, that is not in harmony with the life of God. We need to strive, according to Eph. iii. 17, with a great and constant eagerness that Christ shall be a permanent resident in our hearts by faith—not vaguely, but in our hearts; remembering that the multitude is made of units, that the temple is built of stones, and that not one can be admitted into the structure of the great Sanctuary that has not been first a miniature and microcosm of the Sanctuary itself. Let us covet the Lord's indwelling, as a Master always at home in our hearts, by faith. So we shall be in our lives all converging to that wonderful centre—a habitation of God in the Spirit.

I repeat it, there are numberless secondary means and ways, but this must be the secret and fountain of them all. It is in Christ in the heart that we find the hope of the glory in which God will now irradiate the believer and the Church. What brighter, more blessed, and more practical stimulus can life have than that by Christ's power in me over the little things of to-day, I may contribute

to the structure in which eternity and its inhabitants shall see, with wonder, and with joy, and with ever-growing knowledge of what God is Himself, a Church transfigured into his endless dwelling by the Spirit? So be it.

By REV. F. W. MACDONALD.

Like the previous speaker, I have felt myself driven to the Epistle to the Ephesians in preparing a few thoughts for this meeting. I will read some words in chapter v. 25, "Christ loved the Church and gave Himself for it." We must give to the word "Church" there the widest, largest significance it bears. It stands for all it can stand for in its most august and complete meaning. Just as it would be impossible in translating the great verse, "God so loved the world," etc., to reduce the meaning of the word "world" to any races, tribes, or nations, so it is impossible to narrow the limit of the term "Church" to any of the communities or organisations of those who call Jesus Lord. And it is not quite the same thing as though Paul had written, "Christ loves the Church," graciously true as that is. The love of Christ for his Church is its perpetual endowment. But the Apostle's thought here is not moving within the sphere of time and history. Christ loved the Church before the foundation of the world. We have here, in fact, one more instance of that most mysterious, yet unspeakably precious, representation of our redemption with which the New Testament, and pre-eminently the writings of Paul, would make us familiar. Christ was crucified under Pontius Pilate, but he was the Lamb slain from the foundation of the world. As believers we were chosen in Christ before the Church was born. I do not think that any commentator or theologian is able perfectly and adequately to co-ordinate this aspect of the mystery of redemption with other aspects of it. It is revealed to be recognized; to minister to humility, to reverence and awe; to help us out of little narrow prudential ideas, into the region where angels veil their faces and cry, "Holy, holy, holy, is the Lord God Almighty."

That love of Christ brought the Church into existence. The Apostle says, He "gave Himself for it." What does that term cover? The mystery of the Incarnation, the ministry, the service, the death upon the cross, resurrection, ascension, session at the right hand of God, all his mediatorial ministry. He gave Himself for it. His love for the Church was not kindled in Him by the sight of its actual qualities; something deeper, Diviner, far more mystic than that. He called his Church into being

TO ANSWER THE DESIRE OF HIS OWN HEART. The Church then rises into being out of the sacrifice of Christ. We do not find the word "self-sacrifice," just as it stands literally, in our English New Testament; but we need not be afraid to say that the world was redeemed by self-sacrifice.

And the goal for which Christ has loved his Church is, that He may present it to Himself a glorious Church. We might perhaps not unreasonably have expected that the Church, the object of the Redeemer's eternal love and choice, would have sprung into existence, clothed from the first with its beauty, radiant from its birth with all its destined glory. We might have argued that a Church purchased thus by the blood of Christ must in every feature correspond to the cost of its ransom, and show itself indisputably and unmistakably the glorious thing He desired it to be. So we might reason if we were reasoning in the air—the region where a good deal of our reasoning is carried on. When we turn to the New Testament and to the history of Christ's Church, we see at once that it was not so. When the Church was born it no more resembled a glorious Church, without spot, wrinkle, blemish, or

* Notes of addresses at Mildmay on Thursday evening, July.

any such thing, than the puling infant resembles the stalwart man or the beautiful woman. The Church of Christ has never answered to its ideal. We are here to-day members of many churches—English, French, German, Scandinavian, American. We are Anglicans, Presbyterians, Congregationalists, Methodists, and so forth. Not one of us is here to apologise for his church; and not one of our churches is unworthy of our loyalty, our love, and our service. But there is not one of them that answers to the ideal, or forms a fit and adequate object for our devotion and admiration to rest upon. Some persons seek to secure for themselves delight and satisfaction in their own church by cultivating their churchmanship to such a pitch and point of exclusive devotion as shall give them the satisfaction they long for. I do not think it is by an intensive denominationalism that the yearnings of the churches can be gratified. Those of us who are engaged in their service, and who have to do with organisation and ministrations of many kinds, know full well their limits and inequalities, inconsistencies, shortcomings, and imperfections. To hide such facts from ourselves would not be for our health or happiness. The Jerusalem that now is in bondage; but it is in the charter of her existence that she shall one day be presented to her Lord a glorious Church.

IN WHAT DOES THAT GLORY CONSIST?

For the full answer we must wait. There is room for devout imagining, but no man can give a full explanation of what the glory of the Church shall then be. Every now and again, amidst all that is common-place, there are flashes of that glory in the character of men and women, in the movements of the Spirit. Every Christian who is living in loving, true communion with his fellow Christians, feels that Christ is in his Church, and that there are already intimations of moral and spiritual glory in that Church. But between these beginnings and the final fulfilment there is scope and room for reverent thought. Presented to Himself without spot or wrinkle or blemish, or any such thing. The age of ingenious commentating and commentators has gone by. No one is likely now to explain the "wrinkle or spot" as a good old English commentator did when he spoke of the wrinkle as being original sin in us, and the spot as personal transgression. We do not get very far forward by ingenuity of that kind. But the Church of Christ, which is now witnessing, and over which the hands of the Redeemer are now spread in ceaseless protection and intercession, shall one day put on her beautiful garments, in a sense of which the beautiful garments of her militant career are but little rehearsals and beginnings. This glory of the Church will not be the crowning process of an evolution, but the vindication of an act of redemption. So we may patiently put up—I do not say with our own infirmities; let us cultivate a holy impatience with them but we may put up—with the obvious imperfections of the whole ecclesiastical area. We have this treasure in earthen vessels, but we are moving forward to a culmination of Christ's gracious ministry and guidance, and we shall share, through his infinite grace, in the manifestation of the sons of God.

Then let our songs abound,
Let every tear be dry;
We're marching through Immanuel's land,
To fairer worlds on high.

By DR. MONRO GIBSON.

The word "glory" is a very familiar one in Christian speech, and rightly so. But it is to be feared that sufficient care is not always taken to keep it up to its highest meaning. We are so apt to vulgarise the very words of Christ Himself; to drag them down from the pure atmosphere of his life and thought to the fogs, and damps, and malaria of the

lower levels on which we live the most part of our lives. Is it not the case that there are many Christian people, who, when they think of the glory which Christ promises, rise scarcely any higher than a conception of material magnificence. They stop at the streets of gold, the gates of pearl, without passing on to the great spiritual realities of which these are intended to be the symbols. When they speak of going to glory, or meeting one another in glory, they have in their minds little more than the splendour of gorgeousness—

A KIND OF ETHEREAL LUXURIOUSNESS, which is about as far removed from our Lord's ideas of glory as anything could well be. We must remember that though Christ used the words of ordinary speech, or He could not have been understood at all, He, nevertheless, had to lift them up out of their grosser meanings, to baptize and consecrate them to the service of his kingdom. Therefore when we seek to get at the significance of such a word as "glory" we must not content ourselves with its dictionary use, or its vulgar meaning. We must carefully study how Christ used it, and how He expects us to understand it.

At the beginning of his ministry He uses it very little, and when He does it is to depreciate rather than to exalt. "Solomon in all his glory was not arrayed like one of these." If He had made glory a prominent thought in his early teaching, with the ideas on it then current He would have excited desires and stimulated ambitions, the very reverse of those He wished to encourage; so He keeps the idea in the background, until He has wrought out in his life

A TRUE CONCEPTION OF IT.

It is at the close of his ministry that for the first time the Lord brings the thought of glory into prominence; and He does it in such a way as to set the disciples to the study of his life, in order to discover the meaning of it. "The glory which Thou hast given Me, I have given them." It was a glory different from anything which eye could see or ear could hear, or the natural mind could even imagine. The words which follow are still further helpful in leading our minds in the right direction. "That they may be one even as We are one." Thou in Me and I in Thee. These words show the true nature of the Church's unity, but on that I do not dwell, as it has been dealt with already. We see here that our Lord finds the glory of his life in the Divine indwelling. "Thou in Me." And the same glory is to be ours. "I in them." It is the inner invisible glory of the Spirit—the Spirit of Christ in the lives of men.

That Spirit, remember, is, above all, the Spirit of the Cross. The whole intercessory prayer from which these words are taken was offered with the Cross full in view. In our Saviour's mind the thought of glory and of the Cross lay always very close together. It was so in his answer to James and John when they came with the request that they might share in his glory. So also in John xii. when certain Greeks expressed a wish to see Him: "The hour is come that the Son of Man should be glorified. Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." In other passages, too, we find that it was the Cross—glory; the Cross—glory. "Little children, yet a little while, I am with you." The Cross again. "A new commandment I give you, that ye love one another as I have loved you." Love to the point of self-sacrifice. "By this shall all men know that ye are my disciples: if ye have love one to another."

Thus we see what our Lord meant by glory—what was glory to Him and what ought to be glory to his disciples, and what will enter into the glory still when they are perfected into one. There is first the Divine presence in the life of man—"Thou in Me," his glory; "I in them," our glory.

Then as a direct and necessary consequence of this, in a world of sin and sorrow,

THE GLORY OF SELF-SACRIFICING DEVOTION.

If God is in us we cannot be selfish. It is unselfish devotion in the life of Christ's disciples that will at last compel the world to believe in Him and to gather lovingly around Him as the Son of God.

These are evidently the main thoughts in the mind of the Master when He says, "The glory which Thou hast given Me I have given them." He was about to send his disciples to bear their cross. Sometimes we think it a great thing for a believer to be taken away from the cross to the glory of heaven. Was it not a greater thing to keep them out of heaven in order to go and bear their cross for Him in the world? "I pray not that thou shouldest take them out of the world." If they had been taken to heaven they would have missed altogether the bearing of the cross, the doing of something to bring the ransomed home. And when He proceeds in his prayer to speak of the heavenly glory—"Father, I will that they whom Thou hast given Me may be with Me where I am, that they may behold my glory which Thou has given Me"—

—He gives no indication that the meaning of the word is changed. If in the one case He means the glory of love as shining in the sacrifice of the Cross, gathering his people round Him in blessed unity and in the spirit of consecration, have we any right to suppose that in the next verse He means the glory of magnificence and splendour? Certainly not. That there will be magnificence and splendour in heaven I make not the slightest doubt; but that magnificence and splendour shall constitute the glory of heaven I do not for one moment believe. There, as here, the glory that excelleth will be the glory of holiness, and the glory of love. Even there that exultant cry of the great apostle will not be obsolete: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

Having quoted from Dante's vision a passage referring to the crucifixion glory of Christ, Dr. Gibson closed an impressive address by reciting with pathetic emphasis the words of John the Seer, as recorded in Rev. v.—

I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders stood a Lamb, as it had been slain.....

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

There is the unity of the Church, and of the whole creation, perfected in glory.

Not Forgotten.

Isaiah xlv. 21.

Is thy life very lonely and sadden'd?

Jesus tenderly speaketh to thee;

By his beautiful promise be gladden'd:

"Thou shalt not be forgotten of Me."

Is thy need for to-day great and pressing,

And no human supply left to thee?

Oh, depend on the words rich with blessing:

"Thou shalt not be forgotten of Me."

In much weakness and pain dost thou languish?

'Tis in love that He chasteneth thee;

Still, thine ear his dear voice can distinguish:

"Thou shalt not be forgotten of Me."

Do thy feet near the brink of the river?

Thy way through does the Lord guarantee,

While He whispers more sweetly than ever:

"Thou shalt not be forgotten of Me."

CLARA ST. CLARE.

Letters from S. Africa.—26.

ONE of the many ways in which the Rev. Andrew Murray has served his generation according to the will of God is seen in the fact that the seminary at Wellington has sent out 500 teachers all over South Africa. Between Wellington and Capetown is

STELLENBOSCH,

founded in 1679 by Governor Van der Stell. It is surrounded by a fine fruit-growing country, and is the chief educational centre in South Africa of the Dutch Reformed Church. It is from many points of view an exceedingly interesting locality. In 1880 the first stone of a new college building was laid. It was formally inaugurated in the year of the Queen's Jubilee, and then received the name of Victoria College.

The following piece of information interests me much, gleaned from an article on "Stellenbosch" in *The Cape Illustrated Magazine* :—

There seems to have been some attempt made about 1798 and 1799 to instruct the slaves. Whether the movement was made by the authorities of the Dutch Church we have no record. From the extract given below from Mr. Borchers' Memoirs, it would appear as if it were a private effort, though, from the position of affairs, at least it must have been with the tacit approval of the Dutch Church authorities.

Mr. Borchers writes:—"Though some of the slaves in and about the village were in the habit of spending their Sabbath in working in their gardens or in other labour, yet there were at Stellenbosch several who attended a meeting held for their instruction in the afternoon or evening of each Sunday, by a Mr. Johan Nicholas Desch." All honour to the memory of this man, and his name ought to be recorded.

Mr. Borchers proceeds:—"They, that is, the slaves, were also admitted into church, and some regularly attended service." The coloured people had their seats apart from the rest of the congregation, and alongside the pulpit.

No further provision appears to have been made for the spiritual instruction of the slaves and coloured people until 1824, when a schoolroom and church were built by subscription, and solemnly opened on the 5th of February, the then Governor, Lord Charles Somerset, and the authorities of the village, being present.

Johan Nicholas Desch was not only then before his time; he would have been before his time had he lived to-day.

I passed two pleasant and profitable days at Stellenbosch, from Saturday to Monday, as the guest of Professor Marais, the president of the College. Rev. J. Neethling presides over the large and important congregation of the D. R. Church. Mrs. Neethling is a sister of Rev. Andrew Murray. The whole Murray family has proved one of God's good gifts to South Africa.

Professor Marais took me to Peniel, a missionary station at a few hours' distance, superintended by Pastor and Mrs. Stegman. A lovely drive, the place more easy of access than some other mission stations; well worth visiting.

The wine farmers pay their coloured labourers at the time of vintage ninepence a day, with wine six times a day. I heard of one who could not get workers because he offered a shilling a day and wine only three times. But the testimony was that the best labourers are those who take no wine. On the voyage home was a wealthy farmer, who grows grapes and makes wine and brandy, but drinks neither himself.

I was told in Capetown that farmers did not care to compete for prizes for raisins; it paid them better to make brandy. One of the judges said that no sample of raisins had been sent in for the recent exhibition which was worthy of more than a prize of the third rank. The women take to drinking liquor. I saw some shocking exhibitions of drunkenness among coloured women in Capetown.

THE INDIAN COOLIES IN NATAL.

I am indebted for the following information to Rev. Frederick Mason, of Durban:—

"In 1862, very soon after the coolies were introduced into Natal, the late Rev. R. Stott was sent out by the Wesleyan Missionary Society to labour amongst them. He carried on the work for eighteen

years, and it has since been continued by his son. More recently, the Episcopalians established a mission to the Indians, to which Rev. Dr. Booth has devoted himself with great ability and zeal. For several years the Salvation Army has had an Indian department in Durban and its neighbourhood. At Durban, Verulam, Pietermaritzburg, and elsewhere, there are regular Indian congregations, and frequent services are held on sugar estates and in various other places. Many schools are maintained under missionary direction. Two or three Indian ministers are employed, beside a considerable number of teachers and other agents. Spiritual success may not be all that is desired, but there is diligent toil and wide sowing of Divine seed."

THE ORANGE FREE STATE.

An "Afrikander" in the Orange Free State writes:—"It is true that in the Free State, for divers reasons, native schools (with a single exception) receive no State support, but neither the Government nor individuals ever interfere where whites or native teachers undertake the arduous duty to educate the Kaffir. An English missionary of experience, at a conference in Johannesburg, asserted that the opposition by the Dutch to missionary effort, was more an error of the head than of the heart, he having known Dutch women, who never employed native labourers but taught them [without teaching them?] to read. To further prove that the welfare of the Kaffir is not disregarded by the Dutch, I may say that in the Free State, with a few exceptions, every Dutch Reformed congregation has its own native church, to the support of which, both as regards spiritual teaching and material help, the Dutch mainly contribute. These native churches have, besides a membership of 3000, numerous night and day schools. In my own employ I have a boy just now who, besides his native tongue, reads English well, and my wife sets apart an occasional half-hour for his further instruction.

"After a long residence in this country one would, with 'Ina Wooley,' 'strenuously object to any (further) association whatever with the natives' of South Africa; and my calm and deliberate opinion is that the Free State Government, after years of experience, deals, in spite of views to the contrary cherished in other quarters, with the natives in a way worthy of imitation. For instance, drink is withheld from them to prevent moral suicide. Natives cannot be controlled or governed from a distance. To be amongst them, to be daily dealing with them, must needs cause a change of view. Visitors even with the best intentions, will not alter the case in favour of the black, but will only run the risk of causing a further breach between the Afrikander and the foreigner, and create misunderstanding between Christians here and Christians across the water, especially when their communications are fraught with misrepresentations.

"Let me, in conclusion, say that the reading of *THE CHRISTIAN* for eleven years has brought distinct blessing, and that the above communication is destined to unite more closely members of one body living in different countries."

All honour to the Free State for debarring (so far as legislation can do it) drink from the natives. Would that it were done everywhere in Africa! But while "Afrikander," like the lady whom he quotes, "strenuously objects to any (further) association whatever with the natives" of S.A., I suppose I am not singular in saying that I have met some "natives" there, with whom I would far rather associate than with some white people whom I have met in England and in Africa.

A SIDE-LIGHT ON RHODESIAN TROUBLES.

In *The Fortnightly Review* for July "Olive Schreiner" speaks very highly as to the virtues of the Bantu women, adding in an ominous footnote, written in 1896:—

We are not referring to that which takes place when Englishmen, untrammelled by any public opinion or by British

rule, are absolutely dominant over a crushed native race as in the territories north of the Limpopo to-day.

On which *The Review of Reviews* remarks:—

Great are the misfortunes of Rhodesia at the present moment, but if what "Olive Schreiner" implies be true, then for the first time there would seem to be some reason for the afflictions of the Rhodesians.

"For the first time"? What then is the testimony of the South Sea Islands, of India, of Burmah, of China, and of every other country, where the Englishman has left his trail? What of American slavery? What of Dutch slavery in South Africa? "Olive Schreiner" says that "Slavery bequeathed to the Boer, and to South Africa, through him mainly, its large half-caste population...the most painful, the most complex, and...the most insoluble portion of our South African problem." From this point of view might not the cases reasonably be reversed, and the natives "strenuously object to any further association whatever with the" whites? R. COPE MORGAN.

A Manchester Mission.

THE eighth annual report of the Manchester and Salford Wesleyan Methodist Mission describes in detail an all-round work—evangelistic and social. An extract from the introduction will afford some idea of the actual condition of things:—

"To the casual visitor, the membership of the several branches may present a surface of respectability; and if the visitor should penetrate below the surface and look in upon the people in their homes or in their daily employments, he would see in their thrift and sobriety and orderliness evidences that they were rising in the social scale. But if he could at the same time see the rock from which these same members were hewn and the hole of the pit from which they were dug, he would understand how true it is that this is a mission to the lost.

"For this reason the Mission is compelled to interweave with its evangelism a large amount of social work. The Central Hall congregations on Sunday afternoons and evenings afford ample proof that social elevation must be part of the task imposed. The men who crowded the morning chapel and one large section of the Hall gallery every Sunday afternoon last winter were at the far end of everything, except rags and wretchedness. Six or seven hundred of these unemployed men received a cup of tea and a piece of bread every Sunday afternoon before the services. At the Free Trade Hall the vast congregations which gather every Sunday night may not at first sight convey the same impression of social depression; yet, underneath the appearance of comfort and respectability, there is, as the workers know only too well, a vast amount of sorrow and suffering which cannot be relieved by the Gospel only, unless, indeed, one may regard the Gospel as inclusive of the saving message and the healing miracle. But cross the road to the Grand Theatre any Sunday night during the depth of winter, and again, as at the Central Hall and at Great Bridgewater-street and Daniel-street, the sight tells its own tale. No one would dream of attempting to deal with the people there gathered unless he was prepared not only to appeal to their consciences, but also to wrestle with their social condition.

"In its social work, the Manchester Mission is daily benefiting by its large experience. It is learning how to deal effectually with appalling demoralisation without destroying such traces of self-helpfulness as may survive. Many will be astonished to learn that the rent and taxes for the Labour Home and the Casual Ward, with all costs for food, coal, and gas, and also the expenses incurred at the labour yard, have all been met, and a little more than met, during the year, by the profits on the sale of firewood and the payments of the men. The spiritual work of the Mission has steadily prospered. To understand the full significance of the returns, it must be remembered that the standard of church membership is abnormally high, that the discipline is strict, and that losses from removal into better neighbourhoods are very numerous."

The report is amply illustrated. Communications regarding the work should be addressed to Rev. S. F. Collier, Central Hall, Oldham-street, Manchester.

OUR DAILY HOMILY.

SUNDAY, July 26.

"HE SET UP THE PILLARS BEFORE THE TEMPLE...
JACHIN AND BOAZ."—2 Chron. iii. 17.

THE meaning of these names is significant, *He shall establish, and in it is strength.* Each speaks of Him of whom the whole temple was a type. The Lord Jesus has established the work of redemption so that it shall never be removed; has established the covenant, ordered in all things and sure; has established his Church, so that the gates of Hades shall not prevail against it; has established us before the face of his Father for evermore.

There is much in the New Testament about the established life. It is the desire of Peter that the scattered saints should be perfected, established, and strengthened. Paul desires to see the Roman Christians, that he might impart some spiritual gift so that they might be established: he desires that the Colossians might be built up in Christ, and established in the faith. The Epistle to the Hebrews says that it is good for the heart to be established with grace. Let us ask that Jesus should establish us in the divine life, rooting and grounding us in love and faith, so that we may not be moved away from the faith, but may abound therein with thanksgiving.

The established life, however, must be based on something more than earnest resolutions and determinations. We must abide in Him; it is only as we do so that we shall become steadfast, and unmovable, always abounding in the work of the Lord.

But Christ is also our strong Helper. We have no strength of our own, but He is strong, and in Him we have righteousness and strength. Let us make our refuge in Him, as the conies, who are a feeble folk, do in the rock. They who abide in Jesus derive from Him fresh supplies of strength for each moment's need. They hear Him saying, "Fear not, I will strengthen, yea, I will help thee," and they realise that all things are possible to him that believeth.

MONDAY, July 27.

"THE WEIGHT COULD NOT BE FOUND OUT."—2 Chron. iv. 18.

This was as it should be. There was no attempt to keep an accurate account of what was given to the service of God. Even Solomon's left hand did not know what his right hand did. There is a tendency in all of us to keep a strict account of what we give to God. We note it down in our ledgers; we observe certain bounds in our service to Him, but the loftiest form of devotion overleaps such calculation.

This liberality of the people reminds us of Mary's. She never thought of the great cost of the most precious spikenard which she broke over the Master's person. "It was her joy to give her all; and it was only when Judas came on the scene, that we learn how many hundred pence it was worth. Thus the churches of Macedonia abounded from their deep poverty unto the riches of their liberality; so that, beyond their power, they gave to the cause of God.

This overflowing generosity is the reflection of God's. There is no measure in his bounty. It is heaped up, pressed down, and running over. He never says, I will give up to a certain amount, and hold my hand, but He continues to give like the overflows of the river of Egypt, or the abundance of the spring flowers, which cover the earth as with a carpet. Ah! what a God is ours, who loves with a love that passeth knowledge. How truly may we say with the psalmist, "Many, O Lord my God, are the wonderful works that Thou hast done, and the thoughts that are to us-ward. They cannot be reckoned up unto Thee, they are more than can be numbered."

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TUESDAY, July 23.

"THEN THE HOUSE WAS FILLED WITH A CLOUD."—
2 Chron. v. 13.

This was the bright Shckinah cloud, the symbol of the Divine Presence, which had shone for Moses in the bush, and led the march through the desert. It was as though God had found a rest. And as it settled upon the Most Holy Place, it was as though God said, This is my rest for ever, here will I dwell, for I have desired it.

The Most Holy Place is the symbol of our spirit, meant to be the abiding-place and home of God, and shall we not invite the blessed Shckinah cloud to enter thither, addressing it in the words of the Psalm, "Arise, O Lord, into thy resting-place, Thou and the ark of thy strength." Because where He comes to abide He abundantly blesses the provision, and satisfies the poor with bread, He clothes his priests with salvation, and makes his saints shout aloud for joy. He erects the horn of strength and prepares the lamp of light. What were the conditions of this incoming:—

First, UNITY.—"The trumpeters and singers were as one." We must put away strife, divisions, variance, and evil-speaking. Our heart and life must be full of love. When they were with one accord, in one place, the Spirit descended.

Second, HEARTINESS.—"They lifted up their voice." There was every symptom of sincerity and fervour.

Third, THANKSGIVING AND PRAISE.—"They praised the Lord, saying, He is good, for his mercy endureth for ever." No refrain occurs oftener in the Bible than this. Twenty-six times in one Psalm. It is a lovely expression of the heart's joy and rest in God. Let us sing it in our darkest, as well as gladdest hours, full of trust, thanksgiving, and praise, and to us also the golden cloud shall descend.

WEDNESDAY, July 29.

"WHEN THOU TEACHEST THEM THE GOOD WAY WHEREIN THEY SHOULD WALK."—2 Chron. vi. 27.

This sentence is exactly parallel with the previous one, *When Thou dost afflict them.* The obvious meaning then is, that God sometimes taught Israel the good way wherein they should walk, by afflicting them and shutting up the heaven so that there was no rain. This was notably the case in the days of Elijah. Possibly, these words were in his heart, when he prayed earnestly that it might not rain, and it rained not for the space of three years and six months. Perhaps the noble prophet felt that in no other way could the people be brought back to their senses, and reconciled to God, except by learning the futility and misery of idol-worship. Therefore, he asked God to teach them the good way, by shutting up the bad one.

What a lesson for ourselves; often God teaches us by bitter disappointment and pain. All our familiar paths are barricaded by thorns, our familiar hiding-places are blocked up, our fountains are poisoned, and all our pleasant things are laid waste. We sometimes suppose that this is in wrath; may it not rather be in love? God is teaching us the good by showing to us the evil; is urging us to tread in the pleasant ways of wisdom, by allowing us to prove the sharp flints and thorns of transgression. Then Ephraim bemoans himself thus: Thou hast chastised me, and I was chastised, as a calf unaccustomed to the yoke: turn Thou me, and I shall be turned. Then the soul cries, I will go and return to my first husband, for then was it better with me than now.

Sit in God's school, and learn from his Word and Spirit, that He may not be compelled to have recourse to such severe measures as these.

THURSDAY, July 30.

"WHEN SOLOMON HAD MADE AN END OF PRAYING, THE FIRE CAME DOWN FROM HEAVEN AND CONSUMED THE BURNT-OFFERING."—2 Chron. vii. 1.

It was a very gracious and immediate response to the prayer of King and people. If we make room for God, He always comes and fills. If we seek Him, He is instantly with us. Directly the soul confesses, it is forgiven; or consecrates itself, it is accepted; or claims deliverance from the power of sin, it is cleansed. Do you want the Lord to come to you? His glory will at once begin to shine in on you, to grow and enlighten you for evermore.

The fire stands for the *Divine Presence.* Oh, to have always a consciousness of it! Nothing would so soon arrest and destroy the impurity and evil within, as sunshine does fungus-growth. We are

told that the fire was always to be kept burning on the altar: it was never to go out. Thus, we should always perpetuate and practise the will of God, feeding the fire with the fuel of prayer and meditation.

Fire also stands for the *Divine Purity.* As the Plague of London was stamped out by the great Fire which destroyed the nests where it had bred, and as the furnace rids the ore of dross, so the Holy Spirit in thy heart and mine is a guarantee of holiness and righteousness all our days.

Fire also stands for *Divine Fellowship.* It consumed that part of the offering which was placed on the altar, and it seemed as if the Divine nature was therefore feeding upon the sacrifice, whilst the remainder of it was consumed by the offerer. Thus, also, we have communion with God, as we eat the bread, and drink the wine, in the Lord's Supper. We feed on Christ in adoration, faith, and identification. God feeds on the completeness of his obedience, and the glory of his character. Thus we have fellowship with the Father and the Son, by the Holy Ghost.

FRIDAY, July 31.

"MY WIFE SHALL NOT DWELL IN THE HOUSE OF DAVID KING OF ISRAEL, BECAUSE THE PLACES ARE HOLY, WHEREUNTO THE ARK OF GOD HATH COME."—2 Chron. viii. 11.

What a fatal admission! She was the daughter of Pharaoh, and therefore it was no doubt considered a splendid match for the young king; and yet she could not dwell within the precincts of the old city of David, hallowed by the presence of the ark. "He brought her out of the city of David, into the house that he had built for her." So from the very outset there was division of interests, making way no doubt for much of the waywardness of Solomon's character in after life, so that we are told "his wives turned away his heart."

One of the first questions that youth and maiden should put in considering the question of marriage is, whether there could be perfect sympathy in the best and deepest things.

The blessedness of the marriage tie depends on whether the twain are one in spirit, in a common love for Christ, and endeavour for his glory. Nothing is more terrible than when either admits in the secrecy of the heart, concerning the other, My husband or my wife cannot accompany me into the holy places where I was reared, and in which my best life finds its home.

All friendship should follow the same law. We must abide together in the secret place of the Most High, if our friends and we are to be friends indeed. All places may be made holy when the Ark of God's covenants comes. Where it goes, love may safely follow; but woe to the love that cannot. Its inability proves its lack of elements of permanence and perfect satisfaction.

SATURDAY, August 1.

"SHE CAME TO PROVE SOLOMON WITH HARD QUESTIONS."—2 Chron. ix. 1.

She came to the *right place*, for Solomon passed all the kings of the earth in wisdom, and all the kings of the earth sought his presence, to hear the wisdom that God had put into his heart. Bring your hard questions to Christ. Though He speak no audible word, He is greater than Solomon. To Him is given riches and wisdom, and He is made unto us wisdom. Before the touch of his light the darkest perplexities must resolve themselves.

She came in the *right spirit*, bringing him gold and spices and precious stones. Those who would get from Christ must be willing to give to Him. There must be a reciprocity, and if we hope to receive from Him from those infinite stores of which He has the key, we must count all things but loss for the excellency of the knowledge of Christ, and must be prepared to count them as refuse if only we may win Him.

She came to a *right conclusion.* He answered all her questions, and she returned congratulating his servants and blessing God. To each of us life is full of perplexities, to which we can find no solution, however much we strain our eyes and weary our minds. But away there in the light Christ stands, with the perfect plan of every maze in his possession, with a key for every riddle, and solution for every enigma. Wait patiently. Each tough knot will be untied, and there will come into our hearts a radiance, a bounding joy like that with which the Queen of Sheba turned to go to her own home. The half of the greatness of thy wisdom, O Christ, can never be told.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

My Thoughts.*

Psalm cxxxix. 23.

THERE is something that we do all day long, and sometimes at night too, besides breathing, and that is thinking. Our thoughts are always busy. Have you ever been into a factory for weaving cloth, and watched the shuttles going to and fro, never standing still? So it is with our thoughts. How little we think of this, and yet our thoughts make us what we are. "As a man thinketh, so is he."

Our thoughts, then, are of great importance. All that we do we can trace back to a thought, just in the same way that we can trace back a river, going along its banks, as it gradually gets narrower and less until we come to the spring from which it began to flow. Our brain is the origin of everything. The beautiful things we see in art, and all the clever inventions, and the many useful machines all began with a thought.

We must always remember that God knows our thoughts, knows our bad thoughts, which are often like sparks that lead to a destructive fire. Peter said to Simon, "Pray God that the thought of thine heart may be forgiven thee." Our thoughts are known to Jesus. Have you noticed how often we read in the Gospels, "Jesus knew their thoughts"?

Now we come to the thoughts themselves. Wandering thoughts specially trouble us when we kneel down to pray. They are like the birds that came down on Abram's sacrifice. God hears our thoughts when we pray, not our words.

I have a little story here that I have been treasuring up for you. It is about a London street boy, who, in some way or other, unfortunately got under the wheels of a heavy waggon, and both legs were broken. He was taken to a hospital and attended to in the best possible way by kind doctors and nurses. Bob was very ignorant; he had had a hard life, poor little fellow, with nobody to teach him any good, and plenty to lead him into evil. In the next bed to his at the hospital was another little boy, a frail child, worn and wasted with sickness. There was a depth of sympathy in his large soft eyes, as he looked across to Bob, and, putting out his thin, white hand to attract his notice, he asked "Have you ever heard of Jesus?"

"No," said Bob, "I never heard of Him. Who is He?"

"Teacher said as Jesus could cure sick folk."

"Can He?" said Bob, eagerly; "I'd like Him to cure me. Where does He live?"

"Oh, a long way from here."

The look of hope faded from Bob's face. "Then I can't go to Him," he said, "both my legs are broke."

"Teacher said that sometimes Jesus passes by. If we watch p'raps we shall see Him." But poor Bob's eyes were so tired that he could not keep them open, and he feared that Jesus would pass by while the weary lids were closed. What could he do? Again his friend was ready with a suggestion. "When we want to speak to teacher in our school we hold up our hand; so if you hold up your hand Jesus will know that you want to speak to Him."

Bob smiled and held up both arms; but very soon they dropped; he was too weak to keep them up. It was disappointing. The tears came into Bob's eyes.

"We'll manage it," said his kind friend. "You shall have my pillow to prop up your arm, and then Jesus won't pass you by." So the arm was propped up, and the tired eyes were closed, and there was sleep and quietness in the ward. Later on when the night watchers came to little Bob's bed they found his arm still propped up, but his spirit had entered into the presence of that Jesus whose notice he had been so anxious to attract.

* Notes of a sermon to children at Hastings, by Rev. C. New.

We get many idle and foolish thoughts, proud and vain thoughts. You must conquer them. They are like the ivy that you often see clinging round the forest tree, unless it is severed it takes the strength, and later on the life, of the tree. Wicked thoughts are like the spleenwort with its thousand seeds ready to produce any number like itself. Do you remember in the "Pilgrim's Progress" how evil spirits whispered to Christian as he went on his way? Do not listen to evil suggestions, turn from them.

Keep away from bad companions. Mind what you read. But above all look to Jesus. Bring every thought into obedience to Him. He can give holy thoughts, sympathetic, pure thoughts. Good thoughts will prevent bad thoughts. Cry to Jesus to help you to fight this battle with your thoughts. We all need to pray. "Create in me a clean heart, O God, and renew a right spirit within me." "Search me, O God, and know my heart, try me and know my thoughts." M. BREEZE.

16, Linton-crescent, Hastings.

The Bible Searcher.

Foreign list:—

No. 19.—Anna Lombard, Una and Bessie Whitehead (South Africa). No. 23.—Charlotte Cane (Wiberg), Llewellyn and Queenie Dale. No. 27.—Gerhard Neuter. No. 20.—Minnie Lister (South Africa).

No. 28 (second list).—Correct answers received from:—

Edie Simpson, Marjorie Williams, Fan Trotter, S. Eva and Ethel Hutchings, Florence White, Lily Clarke, Eva Wippeny, Alice Thompson, Margaret Shakespeare, Jessie West, Archibald Deasley, Dorothy Brewer, Evelyn Mair, Lizzie Hill, Hilda Meull, Marion Wilson, Susie Cumbers, Arthur Cordell, Aline Bazett, Winnie Shaw, H. M. Jordan, Emil Campbell, Alice Wardley, John A. Gibson, J. W. Ingle, Katharine, Lillian, and Teresa Blackie, Annie Cole, Lucy and C. W. Jacob, Dorothy Harris, May Dring, M. Gilson, Henry and Gerald Neligan, Mary Cavers, William and Mabel Fletcher, Maude Clarke, Dorothy Hughes-Games, Hugh Tunnell, Blanche Norcock, Jessie and Margaret L. Pook, Daniel Jack, Ernest Nash, F. D. B. Stalker, Norman Braby, Malcolm and Winifred Thomson, William Aston, Florence Judd, Maggie Buchanan, Ruth Braithwaite, Reginald Harris, Isabel Deane Roe, Amy Foston, Ruth Harrison, Raymond Theobald, Katie Welch, Susie Keen, John W. Thomson, Margery and Trevor Matthews, Arthur and Alfred Llewellyn, Maggie and Ada Palmer, Margaret Macphie, Maggie Goodall, Angus McKilgan, Walter and Maggie Colclough Jackson, John, Maggie, and Agnes Gonzales, Roberta Melko, Marcus King, Jenny Wright, Mary and Maggie Charles, Lily Boxer, Isabel Phillips, Minnie Giddings, W. Harcourt Hunter, Eva Gray, Kathleen, Ethel, and Geo. Pasley, Helen Willoughby, Elsie, Grace, and Ida Wright, Thomas, Bella, and Abraham Mack, Annie Lake, Ethel Zanker, Ethel Jenner, Bessie Cheate, Gladys Calvert, Willie Palmer, Frank Morris, H. F. Russell-Smith, Beretron Codo, Ada Heap, Sabina Mackintosh, Charles Hunter, Gladys Phillips, Dorothy Cooper, Stanley Boxer, Willie Charles, Jessie Carter, Irene and Edward Llewellyn, Willie Wheeler, Charles Welch, Leonard Drowne, Basil Jones, Mary and Willie Start, Mary Valery, Bertha and Arthur Courtenay, Louis Berthe, Theodore R. Palmer, Dorothy Stalker, Dorothy Heyan, Christine Parker, Theodore Hill, Theodore Roberts, Stanley Hoan, Florrie Smith, Bertie Walls, Margaret Hassé, E. Yerbury, Margaret A. Morris, E. B. Black, Harry and Bruce Malaher, James S. Ilov, Arnold and Ernest Allen, Marian Freagard, Sybil F. Forbes, Edith Quick, Mary and Tom Hunter, Bertha Seadman, C. A. Sargent, Kathleen Codo, Gladys, Llewellyn, and Gwendoline Shaw, Maggie Faithfull, Ruth van Millingen, Juliet Haines, Annie and Dorothy Grove, Dora Corrie, James Freagard, Muriel Shaw, Sisile Watts, Daisy, Ruby, and H. Allen, Ashley Bowker, Dorothy Vickers, May Greenbrook, Hetty and Harold Wodson, Kathleen Cole, M. T. Colville, Maggie Sargent, John and Margaret Edgar, Maurice Gant, Nettie Black, Ethel and Florence Mackenzie, Olive Tritton, Nellie Lovegrove, Helen Deckett, Florrie and Bell Dancy, Edwin Poole, Ethel Wails, Harriette Frixelle, Emma Goodier, Frances and Florence Hoyle, Annie and Mary Fleming, Maggie Morrison, Willie McMurray, Freda Hutton, Marion Connell, Christine Lawson, May Watson, Hannah Bower, Elsie Jackson, C. E. C. Day, Dora and Kate Symes, William Mackenzie, Winifred Nault, Muriel R. Palmer, Colin McKenzie, Nannie Tibbits, Barbara Macconchy, Nellie, Arthur, Henry, and Annie Conch.

LAST WEEK'S BIBLE SEARCHER (No. 29).

1. Peter and John imprisoned by the Sadducees, set free the next day by Annas, the high priest, with the command not to teach in the name of Jesus.—Acts iv.

2. The apostles imprisoned by the high priest and the Sadducees. The angel of the Lord sent to deliver them.—Chap. v.

3. Saul committed men and women to prison.—Chap. viii.

4. Peter imprisoned by Herod. The angel of the Lord opens the prison gates, and leads him into the city.—Chap. xii.

5. Paul and Silas imprisoned by the magistrates at the desire of the people. An earthquake in the night opens the prison doors, but none of the prisoners escape. Paul and Silas set free by the magistrates next day.

6. Paul beaten and about to be killed by the Jews. Rescued by the chief captain and imprisoned by him. Appealed to Cæsar, and was sent prisoner to Rome.—Chap. xxi. to xxviii.

No. 29 (first list).—Correct answers received from:—

Clara Harwood, Rose Grace, John Scott, Gerald Meyer, Mary and Elizabeth Hill, May Hill, Anne Cooper, L. J. Jones, Duncan Payne, Ethel Williamson, Edith Harris, J. A. Chubb, Arthur Sanders, Ruth Coupe, Leonard Entall, Connie May, Jessie Smith, Susan Chambers, Selma Jack, Lillian Pook, M. G. Loe, Susan Edwards, Herbert Barron, Constance Schuler, J. P. and Edith McIlvaine, F. H. Beckley, Gerard and Ethel Morgan, Nellie and Gertrude Brookfield, May and Dorothy Vickers, Aline Bazett, Arabella Onslow, Dorothy Sharp, Florence and Frances and Stanley Hoyle, Arthur and Alfred Llewellyn, Great Eastern, "Benington, Muriel Harrison, Wallace and Millicent Bentley, G. Fisher, Nellie Decker, Nellie and Florence Bailey, Margaret Davison, Noel and Phyllis Wright, Rosalind Phillimore, Gertrude Scott, Henry and Gerald Neligan, Daisy, May, and Gordon Bligh, Jack and Vernon Clarke, Violet Ashworth, Owen Norrie, Dorothy and Evelyn Hewer, Emily Bridgeman, L. H. and W. F. Williams, Elsie Brownfield, H. R. Compton, J. H. Goodchild, Edith Hayward, Ernest Spence, M. E. Alice Heddle, Reg. Harris, William Porter, D. Colbrook, Mary Platts, Edith and Annie Cole, Cecil Bradford.

THIS WEEK'S BIBLE SEARCHER (No. 30).

Give references in Psalms to the word "Truth," and say to what it refers in each case.

Children under 10 give 6 references; under 13, 10; over 13, 15.

Personal.

I have to thank some unknown little friend or friends for sending two nice albums, which have been sent to the Ragged School Union Cripples' Home, Southend. NELLIE LOVEGROVE.—Thank you for your nice letter and the doll. I am sure it will give very much pleasure to some poor children. "ARDRISARG."—Thank you again for the flowers. ROSE GRACE.—If your answers arrive by the Thursday morning following they are in time. ERNEST SPENCE.—I am glad you have done so well the first time. LIZZIE HILL, FAN TROTTER, LLEWELLYN and QUEENIE DALE.—Thank you for your nice letters. CLARA BARNES.—Solomon was correct.

UNCLE TOM.

A Sparrow's Song.

ONLY a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.
I know there are many sparrows,
All over the world they are found;
But our Heavenly Father knoweth
When one of us falls to the ground.
Though small, we are never forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures He made.
I am only a little sparrow,
A bird of low degree,
But I know that the Father loves me;
Dost thou know his love for thee?

Children's Special Service Mission.

Mr. H. Hutchinson, Kenwick, to Aug. 5. Mr. J. H. P. Cutting, with caravan No. 1, Burnham Market, to July 24. Mr. Hewlett, with caravan, Guiden Morden, near Royston, to 24th, then Dunton.

SEASIDE SERVICES.

Mr. J. S. Tyler, Herne Bay, to July 24, Mr. A. G. Doddridge Portrush, to July 27; Mr. Josiah Spiers, North Berwick, July; Mr. B. Herklots, Greystones, co. Wicklow, to July 27, August; Mr. A. J. Barff, B.A., Bezhill; Mr. G. Askwith and Mr. A. T. Frampton, Bournemouth and Boscombe; Mr. H. Hutchinson, Bridlington, August 6 to September 6; Mr. Wellesley C. Bailey and Mr. H. Duncan, Carnoustie, N.B.; Mr. W. H. Wilson, Culcyn Bay; Mr. E. Arrowsmith, Cromer and Sheringham; Mr. A. G. Doddridge, Eastbourne, from August 6; Mr. Phillips Welch, Eamouth; Dr. Barnes, Folkestone; Mr. Ernest Shaw, B.A., Freshwater; Messrs. G. Goodman and C. H. Collier, Herne Bay; Mr. W. R. Moore, B.A., Afracombe; Mr. Arthur Mercer and Mr. T. Craig, Langland Bay (Swansea); Mr. J. S. Tyler and Mr. G. A. King, Littlehampton; Mr. J. Russell Hill, Llanfairfechan, August 9 to 27; Rev. W. Senior and Rev. E. E. Nickison, Margate; Mr. Livesey Carrott, Mablethorpe; Mr. L. M. Miller, Paimpton; Mr. H. Steward, Port Erin, Isle of Man; Mr. A. C. Jewell, Rhyl; Mr. E. Collier and Mr. F. W. Bettaney, A. 1-15; St. Anne's-on-Sea; Rev. W. W. Martin, B.A., St. Leonards, August 10 to Sept. 9; Mr. G. Hanson Sale, Sandown and Shanklin; Mr. Bernard Herklots, B.A., Scarborough; Mr. J. Waters Coldcott, Southend; Rev. S. M. Warner, Southend; Messrs. E. Hughes and H. T. Sayer, Lymington, August 4 to September 4; Rev. G. C. Williamson, Westward Ho! Mr. H. Hankinson and Mr. E. J. Hopkins, B.A., Whitby, from 8th; Mr. Josiah Spiers, Weymouth, Aug. 10 to Sept. 10; Rev. C. E. Haynes, M.A., Worthing, from August 6; Mr. F. O. Lasbrey, West Kirby and Hoylake, Aug. 1-15; Rev. Norman Bennet (Church Parochial Mission Society), West Brighton, from Aug. 25.

Children's Scripture Union.—Portions for week ending Aug. 1, 1896.—Sun, July 26, Leviticus x. 1-11; Mon., July 27, xiv. 1-18; Tues., July 28, xvi. 1-16; Wed., July 29, xvi. 21-34; Thurs., July 30, xxv. 1-17; Fri., July 31, Psalm li. 1-19; Sat., Aug. 1, John i. 1-14.

The Limehouse Ragged School, which has done good work since 1856, reports that the past year has been one of steady fruitful effort. The Sunday-school is well attended by the poorest class of children. The Lads' Club and Bible class continue to attract the rough lads. The secretary is Mr. W. E. Kirkness, 26, Gough-street, Poplar.

Gospel Tent Mission.—Mr. J. Woodridge has issued a little report of his tent work, recalling the missions held last year at Leytonstone and elsewhere. A new tent has been secured, and there are many calls to hold missions this season; but little can be done without funds, and these are very short. Mr. Woodridge's address is, 19, Grove-road, Bow, E.

The Christian Instruction Society and Deaconess Mission exists to help London churches. The number of deaconesses employed is twenty-seven; they relieve the destitute, nurse the sick, watch over the dying, read the Scriptures—all these efforts having for their end the pointing of the lost and wandering to the Good Shepherd. The Society has promoted several conferences of evangelistic workers, and is constantly finding an enlarged sphere for its exertions and influence. The secretary is Rev. Robert Mackay, Memorial Hall, Farringdon-street, E.C.

A Nestorian Missionary.—Marcus G. Daniel, a native of Kurdistan, was three years in Oroomiah Presbyterian College, Persia, and is now with Rev. C. Fisher, Grafton House Training College, Acton, W. He wishes to be trained as a missionary to his own fellow countrymen and brethren among the independent tribes of Kurdistan. When he has finished his studies he will work among Syrians, Armenians, and Mohammedans who are still groping in darkness. Mr. Daniel can speak many languages, and would be glad to receive invitations to lecture in native costume on the history and present position of his people.

"Thou Shalt Catch Men."

By REV. F. B. MEYER, B.A.

SOMETIMES in ones and twos, at others in a haul of 3000 at once; now by the line, and again with the seine-net; a houseful at Cæsarea, a city-full at Samaria, a nation at Pentecost; and forty years after thy death a continent shall bear such marks of thy toil, that the Roman Governor shall complain to the Emperor that the service of heathen gods is falling into disuse, their temples deserted, their sacrifices unrepresented, whilst all the people flock to the meeting-places of my disciples. "Thou shalt catch men."

The world is full of fish. They lie in deep holes, they flash in the torrents of great cities, they roam through the paths of the seas of human life. All the arts employed in the fisherman's craft have their counterpart here. The patience, courage, nerve, strength of sinew, swiftness of resolve, which made thee successful on thy native lake, will be called into requisition, as thou and I sail the sea of life together, with its calms and storms; its dimpling smiles and sudden blasts; its shoals, eddies, and sunken rocks.

It cannot be, O Master of Life. I am a sinful man; there is nought in me to attract men from sin to God. Besides, I shrink from Thee, and am oft-times conscious of moods in which I would have Thee depart. How can I bring men to one of whom I often have a mysterious and indefinable dread? Moreover, Thou knowest that I am Simon, timid, fluctuating, impulsive, strong where I should be weak, weak where I would be strong, driven by the wind and tossed like mine own boat in a storm, lacking in courage, perseverance, alertness, zeal. Turn thy hand on more promising material, nought but disappointment awaits Thee in me. My brother Andrew, here, is more likely to yield Thee the results Thou cravest; he brought me to Thee; or my comrades James and John; but Thou must spare Thyself from disappointment over me. What is this Thou sayest, Thou shalt catch men? No, Master, no, leave me to my nets and boats here on the lake; I understand its every mood, its currents and treacherous storms, its creeks and inlets and landing-places. Take others with Thee in that voyage at which Thou art dimly hinting, I dare not volunteer, or cherish ideals which are too high for me.

Listen, O timid heart, I would not foreshadow thy great future, if I were not prepared to work in thee, both to will and to do of my good pleasure. Be sure that out of the most unlikely materials, I can fashion the most efficient instruments. Indeed, this is the triumph of my art. My grace is sufficient, and it is made perfect in weakness. I give power to the weak, and to those that have no might I increase strength. Follow Me, and I will make thee to become a fisher of men. All I ask of thee is thy will. Art thou willing to endure the discipline; to drink of my cup, to be baptized with my baptism; to share my long patience for the souls of men; to face the shame, the taunts, the enmities, the strifes which such a life will involve; to suffer even to the death of the cross? This is all I require. Give Me thy steadfast will, and I will perfect all beside. The choice to be a fisher of men is thine, the realisation of the ideal is mine. If thou wilt yield to Me in this, thou shalt catch men.

I am willing, Master and Lord, more than willing. I earnestly long for this, and humbly yield myself to be moulded and fashioned as Thou wilt. Make me a sickle, or the sun-browned hand that wields it; a net, or the arm that casts it; a sword, or its scabbard; a basin for washing the disciples' feet, or a cup for the Paschal Feast; but count me worthy of this calling, and fulfil all the good pleasure of thy goodness and the work of faith with power, that thy name may be glorified in

me, according to the grace of God. But what are the processes of this wondrous transformation?

(1) *Thou must be clean.* There can be no take of fish where the nets are heavy with entangled weed and grit. Therefore, though the fishers have been toiling all the night, they dare not take much-needed rest till they have washed their nets. It is equally certain that the cleansed motive and heart, the clean habit and life, are essential to successful soul-winning. Only the holy can convey the power by which others may become holy. Only to the pure is it permitted to pass on the secret of purity. The desert floor must be sprinkled with dew before angels' bread can be strewn there; the vessel must be clean before charged with the living water; the net must be cleansed ere it can gather the treasures of the sea.

I know it, Lord; but such cleanliness is beyond my reach. I am a sinful man. I always knew it; but since I have beheld thy burning purity I abhor myself, and repent in dust and ashes.

But this is my gift: I will sprinkle clean water upon thee, and thou shalt be clean; from all thy filthiness, and from all thy idols, will I cleanse thee; a new heart also will I give thee, and a new spirit will I put within thee, and I will save thee from all thine uncleannesses.

Even so, come, Lord Jesus.

(2) *Thou must obey.* At first in little matters, such as placing thy boat at my disposal, and thrusting out a little from the land at my request. Then in greater matters, such as abdicating thy position as ship-master, and allowing Me to take thy place, and issue my commands at will. It will not be easy at first; not easy to take the second place; not easy to do as thou art bidden, when my commands clash with the habits of thy life and the conclusions of thy experience. I may sometimes ask thee to launch out into the deep, when thou mightest be disposed to float over shallow water, to go fishing in daylight when thou hast toiled all the night in vain. But if thou wilt live according to my word, pondered reverently and obeyed precisely, I will make thee successful in catching men.

Absolute consecration is the secret of success. The ways of the soul, its needs, its peculiarities, the times and methods in which it can be best approached, are known only to the Heart-searcher; and those who would win men must abide in obedient fellowship with Him. He always knows where to find the individual and the crowd, the isolated Cornelius and the multitudes of the Day of Pentecost; and when we dare to listen to his voice in smaller spheres, He leads us gently forward to richer and fuller opportunities of gathering the harvest of the sea. Yield the boat for an hour, and it will be given back laden to the water's edge with spoil. Thrust out a little, and thou wilt be bidden to launch into the deep. Be faithful in the least, and one day the rare aloe-flower, that blooms but once in a hundred years, shall be thine. Art thou willing for this?

Be it to me according as Thou wilt.

(3) *Thou must launch out into the deep.* Beyond thy Jewish people, for generations taught in the law of God, there are the great deeps of humanity. Have great thoughts of the adaptation of my Gospel to the heart of man, and dare to launch out on a ministry not confined to a race or a people, but wide and free as the overarching sky and the boundless ocean. Thou must go into all the world, and preach the Gospel to every creature; must go into the house of the uncircumcised and eat with them; must make no difference between Jew and Gentile, because the same Lord over all is rich in mercy unto all that call upon Him.

Not so, Lord, for I have never eaten anything that is common or unclean.

But my love is for all, my heart yearns for all, my blood shall be shed as a propitiation for all. See the world as I see it, enveloped in a great white sheet

let down from heaven, and understand that my Gospel meets those deep cravings of the soul that are common to all the race. Launch out into the deep, and let down thy net for a draught. It is a mistake to be ever fishing in one pond, or at one corner of the lake, till the fish know thy bait and method. Thou must launch into the deep. Art thou willing?

Teach me to do thy will, for Thou art my God; thy Spirit is good, lead me into the land of uprightness.

(4) *Cultivate a spirit of love to all whom I choose and love.* There will be many boats beside thine floating over the ocean, and busily engaged in similar work to thine. I own flotillas of fishing boats. Sometimes thou mayest yield to temptation and become jealous of their success, or envious of the fishermen. But this shall be to thy hurt. For they are equally my servants as thou art, and thou as they. Their success will not interfere with thine, nor thine with theirs. There is plenty for all. When thy net is full do not keep it all for thyself; if thou dost, it will break, and thou wilt lose all. But if thou becomest to thy partners in the other ship to come to help thee, thy boat will be filled, and theirs also. Thou couldst not have more than this, and there will be the additional joy of ministering to their joy and well-being. If thou art miserly and grasping over the results of thy toil, and jealous of others, thou wilt see thy opportunities and success dwindle and cease. But if thy heart is large enough to share thy spoils with others, thou shalt have a superabundance, and they also. He that loveth his life, shall lose it, he that loseth his all for my sake, shall find it. Believest thou this?

Lord, I believe, help thou mine unbelief, and give me a baptism of holy love, which looks not only on its own things, but also on the things of others.

(5) *Thou must follow Me.* It will involve leaving Zebedee and the hired servants, boat and net, respect and home, and becoming a pilgrim and stranger. My way lies to Gabbatha with its shame, to Gethsemane with its bloody sweat, to the cross with its passion, to the grave with its death-sleep. Canst thou follow Me?

Yea, Lord, I will follow Thee to prison and to death.

But thou canst not follow Me thus, in the energy of thy self-life, in the thoughtless vaunting of thine own strength. Thou must be broken by failure, disappointment, and bitter tears, and afterwards thou shalt follow Me, placing thy feet in my steps, as they lead down to the dust of death and up to the light of the Ascension morning. Then thou shalt come forth into the great experiences of that day which I will make, when the sun shall be turned into darkness and the moon into blood, and thou shalt receive the power of the Holy Spirit coming upon thee. So shalt thou be my faithful witness, and I will give thee a mouth and wisdom, that all thine adversaries shall not be able to gainsay, or to resist. Wilt thou follow Me?

Lord, to whom else can I go, Thou hast the words of eternal life. Whither Thou goest, I will go; and where Thou lodgest, I will lodge; thy people shall be my people; and thy God my God; the Lord do so to me, and more also, if aught shall part Thee and me.

Be it so; from henceforth thou shalt catch men.

Clonmel Soldiers' Home.—The report speaks of steady work, of souls saved, and backsliders restored. Miss Gilder, who visited the Home, says:—"Nightly the soldiers met in the bright little Home, and many happy evenings were spent there. Bible classes were held twice weekly, but our great day was the Lord's day, when the soldiers gathered in for tea and a service. Many a conversation we had over the tea table. I was much interested in one lad who came out of darkness into light, and with whom I had several Bible studies by his own request. I feel sure a great but quiet work is going on, and one much needed." The hon. superintendent is Mr. E. Beale, The Island, Clonmel, Ireland.

Mr. Henry Conder, OF BOMBAY.

ALL those who are intimately acquainted with the Christian gentleman whose portrait we give to-day, agree in regarding him as one of the excellent of the earth. A friend who has had occasion to know him well, describes him, in homely phrase, as "one of the finest and best old fellows anywhere." We think it right to explain that our portrait makes Mr. Conder look somewhat more youthful than he is. One of his personal qualities is an extreme shrinking from publicity, and no recent photograph was available.

For more than a quarter of a century the name of HENRY CONDER has been a household possession in Christian as well as business circles in the Bombay Presidency. It is nearly thirty years since he left England to fill the highly responsible post of Traffic Manager of the Great Indian Peninsular Railway. He previously held an office of trust in the Great Northern Railway of this country, and it was the solid qualities he had shown in that service which caused him to be chosen for the wider sphere which he has most worthily and successfully adorned. Those who are conversant with the facts assert that the great success of the G.I.P. Railway during the last twenty-five years has been greatly due to the large share which Mr. Conder has had in shaping the policy of the company since he took the oversight of its increasing traffic.

Our province is to tell rather of Mr. Conder's Christian than his business career; though we hold it as an axiom that a man's Christianity, if it be of any real value, will colour every department of his life; as our friend has amply proved. Descended from one of the best-known families in England in Nonconformist circles, Mr. Conder was very active in his Master's service before he left our shores. When residing in London he was attached to a leading Congregational Church and took an earnest part in the aggressive work of the congregation. His zeal did not evaporate in the more trying climate of India. He joined the Free Church of Scotland, in Bombay, of which he still remains an honoured and leading member.

In 1875 Dr. A. N. Somerville, of Glasgow, one of the most effective gossellers that ever filled a Scotch pulpit in modern times, made an evangelistic tour in India. His visit to Bombay caused a considerable stir in the Christian life of the city, and many young men were won to a personal experience of spiritual realities, through the fiery appeals of the veteran evangelist. The congregation of which Mr. Conder was a member (with Dr. Macpherson as pastor) had already been taking a lively interest in the welfare of young men in the city, and they readily fell in with Dr. Somerville's suggestion as to the formation of a branch of the Y.M.C.A. The branch was duly organised, and the esteem in which Mr. Conder was even then held will be judged from the fact that he was appointed President of the Association, a post which he has since continued to fill, notwithstanding his many and arduous business occupations. He has been a working and not an ornamental President. We cannot do better than quote here from a well-informed article that appeared in the Bombay Young Men's *Monthly* last October, shortly after his leaving India for a period of furlough in the old country. The writer says:—

Mr. Conder, Dr. Macpherson, and others took up the work of providing the Association with a home

of its own, and so well did they work that the present building was soon built, and the Association could there meet under its own roof. Through all these twenty years, whilst many, one after another, of the original members have been called away or left India, and others have had less leisure to give to the institution, which they cannot but regard with affection, Mr. Conder has held on with unchanging devotion, interesting himself in every phase of the Association's work, in its branches, and its new developments. His sympathetic nature, his earnest desire for the highest and best welfare of young men, and the unswerving rectitude of his personal life are too well known to need description. Generous in his support of religious and of philanthropic institutions and movements, Mr. Conder's leisure and his energies were given to the Bombay Y.M.C.A. Holding with all the strength of a strong and earnest nature the belief that success in life in its highest and best sense was impossible for anyone not reconciled to God through Jesus Christ, and with the conviction that young men were not equipped for the battle of life unless so reconciled, Mr. Conder strove, by his earnest words and his personal life, as well as by his support of everyone and every movement that had the same object in view, to commend the Gospel to the youth of this city. It is given to few to exercise so widespread an influence through so many years. Few, indeed, of those occupying high positions of trust and responsibility care for work of this kind, but Mr. Conder has held steadily on his way.



Another friend, writing about the same time in a Bombay secular journal, bears the following testimony:—

Mr. Conder's industry and his habit of "sticking at it" are quite phenomenal. When everyone else has been holiday-making he has been at his accustomed post, and friends have seldom been able to prevail upon him to take a holiday except at rare intervals. Notwithstanding this close and untiring attention to official duties, Mr. Conder, by the absolute sacrifice of his leisure hours, has been enabled to discharge a great variety of philanthropic and religious work throughout the whole period of his residence in this city. As was remarked at a farewell meeting, no Christian enterprise in Bombay has appealed to Mr. Conder in vain; he has been ever ready to promote any religious or philanthropic movement with his influence, his money, and his time. His interest, as everyone knows, has principally centred in the Young Men's Christian Association, which he was largely instrumental in founding twenty years ago, and over which he has since presided with untiring zeal and constancy. Not a day passed without Mr. Conder visiting the rooms, at Apollo Bunder, either to take part in a Bible-class, prayer-meeting, or some other gathering; to see the young men enjoying themselves; or to speak a word of cheer and encouragement to the youths and young men he happened to meet in the rooms. Nothing has been more to his liking than to get in a quiet corner with some soldier or sailor, to listen with sympathetic interest to all they had to say, and to give them fatherly counsel. He personally knew, and understood the character of almost every member of the Association, and certainly of every habitué

of the rooms. Having no family claims upon him, the Y.M.C.A. President has delighted to take young men to stay with him for a short time in his bachelor home, and has always been most thoughtful in ministering to the comfort of his guests. Hundreds of young men have had good cause to be devoutly thankful for the influence of Mr. Conder's wise and helpful friendship upon their lives, and many a "shipwrecked brother" has through his instrumentality been enabled to "take heart again." It may be safely said that there is no man in India to-day whose name is more enshrined in the hearts of young men—some of them scattered to the ends of the earth—than Mr. Conder.

The opinions thus expressed with reference to Mr. Conder's character and influence would be fully confirmed by all who have had any close association with him in recent months during his stay in England. We cordially join in the hope, very warmly expressed by his Bombay friends when he left them for a time last September, that his sojourn in the home-land may result in complete restoration to health and strength, that his visit may have the result of arousing in England an increased interest in Y.M.C.A. work in India, and that in due time he may safely return to resume in that great Eastern city the good work which owes so much to his unflagging devotion and mature experience.

Work among Roman Poor.

MRS. E. J. WALL, in the annual report of work among the poor in Rome by means of medical missions, visiting, and Gospel preaching, says: "This, the twenty-fifth anniversary of our coming to Rome, takes us back to the time when those for whom it is our privilege to work had no one to care for them. It was for the very poor, those who by foreigners and Romans were treated with scorn and contempt, that we began our weekly meeting. Since then hundreds and thousands have heard the joyful news; many, very many, have exchanged their wretched dwellings on earth for the many mansions in heaven, and others, though still poor and suffering, are trusting in the Good Shepherd who speaks to them, and says, 'My sheep shall never perish, neither shall any man pluck them out of my hand.'"

Among the several narratives in the report is the following:—"One of the Bible-women, when visiting only the other day, heard a little voice calling, 'Signora, Signora!' The voice seemed to proceed from behind a door, and on opening it she found one of her little girls ill with fever. The poor mother had gone out washing so as to earn a few pence to make a little soup. On seeing her teacher, the little girl said, 'I am so very glad you are come, because I want you to hear my lesson for last Sunday, I can say it all perfectly,' and she repeated the parable of the rich man and Lazarus. Then looking up at a crucifix above her bed, she said: 'Mother put that up there; but that is not Jesus, that piece of wood cannot hear me nor see me, and I don't want it now, because I have the real Jesus and I can always talk to Him.' This single incident shows, better perhaps than any words, what is being done, and how the beautiful truths of the Gospel are penetrating into many families, and will some day, in God's own time, eradicate error and make Rome once more the home of a pure faith, as in the days of St. Paul."

Communications to Mrs. Wall should be addressed 35, Piazza in Lucina, Rome.

The Parents' Mission.—The annual meeting of the Parents' Mission was held a few days ago in the Council Chamber, Exeter Hall, Rev. Prebendary H. W. Webb-Peploe presiding. The report and balance-sheet, read by Mr. A. Webb, secretary, showed that the total income was £64 12s. 10d., and the liabilities £18 12s. Great interest had been manifested in the forty-two meetings, some of those in the open-air being attended by over 500 working men, who asked questions and received replies. After a hearty address by the chairman, the cause of the mission was advocated by Mrs. Finn (Syrian Colonisation Society), Rev. W. Windle (St. Stephen's, Walbrook), and Rev. F. W. E. Thomas (St. Nicholas, Deptford).

Notes on Mission Work.

JOHANNESBURG.

THE following are two replies received from the managers of Gold Mining Companies to written requests for permission to preach to or teach the natives in the employ of their respective companies:—

1. "In reply to your letter, your request has been carefully considered by the manager, who instructs me to say that he does not think it advisable to have a school upon the property. This decision is arrived at principally on account of boys writing passes for drink, and the fear that with a knowledge of reading and writing the pay tickets will be tampered with. I think that you will readily see that a grave difficulty is here presented, and that it is one that might result in much loss to the mines."

A further request for leave to erect a hall for preaching and temperance work, met with a refusal, but leave has since been obtained to hold evangelistic services.

2. "With regard to our native employés, I am strongly opposed to their being interfered with in the matter of religion on the company's property, as in my opinion, from experience gained both in India and Africa, nothing tends more to render them impudent and useless."

A lady worker, prominent on the "Holiness" platform, also expressed herself as directly opposed to all education of natives, and when met with the Saviour's express commission to his apostles, replied that preaching the Gospel to them was the utmost length disciples of Christ were warranted in going. Evidently, if this opinion is to be adopted, Philip the Evangelist's plain duty was to have rebuked the Ethiopian for having the effrontery to read the Prophets for himself. It is a very short cut from this teaching to Rome's dogma of "interpretation by the Church alone."

If the heathen are to be precluded from reading the Bible in their own tongue, how is the Holy Spirit to enlighten them? If it is wrong to teach them to read, how are they to search the Scriptures? To encourage a spirit of friendly intercourse and mutual help we have made it a practice whenever we have a pupil or attendant at our services who hails from any mission station, to write a friendly letter to his missionary, informing him of the facts, and asking his prayers and the prayers of his people for our work. The following is an extract from one of the fraternal answers received:—

"Now about yourself. Will you permit me to say a few straight things to you. The first is, that I am very sorry that you have given up your profession as a lawyer. The Christian Church needs Christian lawyers exceedingly, and I think Pretoria and Johannesburg need them most of all. The second is, that as a Christian lawyer I am sure you would do ten times more for Christ than you are now doing. The third is, seeing that you have given up your profession and become a missionary, I presume you have as much as you believe you need. If you had stuck to your profession and given all you made, you could have done a great work for Christ by the means of the men you would and could employ. If you had as your agent a warm-hearted able missionary, see how many native teachers and catechists he could employ with it, every one of them able to do more for the native than you."

I publish this letter without any suggestion as to who the author is, and without any personal feeling, but for the express purpose of showing how even men in charge of large and important missionary enterprises can be induced, even after the thing is an accomplished fact, to chide one who gives himself up entirely to the work of seeking the lost.

See how easy it is to impute dishonourable motives, to dogmatise as to the arithmetical proportion of good sacrificed, and to close up with a cold-

water douche as to the comparative worthlessness of the worker's attempts. The most serious view of the matter is to observe how entirely the Master's right to give a personal call to his disciple, and the Holy Spirit's ability to equip the disciple so as to make him at least as useful as a native catechist or teacher, are ignored. According to this view, Matthew should have gone back to his flourishing business and sent out warm-hearted and able paid agents. Suppose, however, that Matthew obeyed the Master's "Follow Me!" and handed over the keys of his safe and his securities to the Master, preferring to obey, rather than to use the much-exalted discrimination and common-sense which nowadays are so often considered the God-given arbiters of every question of duty or inclination—shall we take it upon ourselves to say that he would then have done ten times more good at his business because Judæa badly needed honest tax-gatherers?

The foregoing letter is only a sample of similar arguments adduced by Christian ministers, until one has become astounded, and has wondered whether the reason so many mission workers go back into their secular callings may not be attributable to the wet blankets they gratuitously receive

from those who should cherish and nourish them in their desire to be out-and-out and in-and-about for God among the perishing.

One aspect of this letter, however, is worthy of consideration, and I commend it to Christian lawyers who have not received or have not obeyed a direct call from God to exchange the intricacies of law for the simplicity of the Gospel of Jesus, namely, that they should devote all they make to equipping warm-hearted, able missionaries, teachers, and catechists, to preach and teach the Gospel of Jesus to these teeming thousands in the mines. I promise to lend them every assistance, and give them a hearty welcome to this very needy but glorious seed-bed. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest."

Notwithstanding opposition on the part of relatives, we continue to have a fairly good attendance at our school. Three of our pupils were prohibited by relatives, but one of them, notwithstanding threats and ill-treatment, has returned, and gives very satisfactory evidences of conversion. We are praying for the others.

We have lately had a great accession to our preaching strength, having engaged three capable native evangelists, so that we now hold open-air services at other Compounds in this vicinity, visit the indifferent in their rooms, and carry on the hall services at the same time. Further European workers are on their way to join us, and we are now looking to the Lord to open the way into some other Compounds for their location. Several of our pupils have already returned to their homes wearing their blue ribbon, and with the first dawn of resurrection in their souls; and we are praying the dear Master to make the light clearer and stronger, so that others may see its outshining and be drawn to Him who is the Light of the world.

We have lately had another instance of how even among natives a word may come to have a restricted and localised meaning, which may convey a very different idea to the hearer than that intended by the speaker. In cross-examining the pupils on a passage read from St. John vii. 9, we found that the word "idhlelo" (something to eat), used as an equivalent for pasture, had been understood to mean "a chaw of tobacco," rather a heterodox rendering of the original. "By Me if any man enter in he shall be saved, and shall go in and out and find 'a chaw of tobacco.'"

A number of these natives carry a small pouch or bag with some cut tobacco in the pocket, from which a pinch or two is transferred to the mouth, this they call "idhlelo" (a bite, or something to eat), and thus inferred that the Good Shepherd would make this provision for his sheep. They probably wondered why a supply had not been provided for our converts.

In the 137th Psalm, through a lack of distinguishing clearly the difference in sound of the final "u" and "o" respectively in the words "izingubu" and "izingubo," some native pupils understood the Psalmist to say, "By the river of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our clothes (izingubo) — not harps (izingubu) — on the willows."

The result of this misconception was that they came to the conclusion that the captive Israelites whilst bathing had their clothes stolen by the Babylonians, who added insult to injury by asking them to sing some of the songs of Zion, provoking the very natural response, "How can we sing and be merry, when they have taken our clothes and we are in a strange land?" A very slight mispronunciation of a letter often represents quite a different word from that intended by the speaker.

A. W. B.

A Quiet Day at Jordans.

THIS gathering of Christians of all branches of the one Church reminded us of the olden days when the "Friends" assembled for worship from places within a circle of twenty miles. The only difference was that now the worshippers came in brakes and vehicles of various shapes and sizes, whilst formerly they came on horseback, with wives and daughters on pillions behind the men. The weather was cold and cheerless, but about 150 attended the meetings. Luncheon and tea were provided in a tent pitched in the old graveyard.

The subject selected for consideration was, "The Lord's Treatment of his Children—in Adoption, Redemption, and Sanctification." Mr. COLIN TAYLOR presided at the morning meeting, and briefly introduced the subject. He was followed by Dr. J. H. GARTON, who spoke on adoption especially. He laid stress upon our responsibility as sons of God; for as such we become subject to the rules and regulations of the Father's house. Mr. W. R. LANE spoke upon the "rest" provided for the children of God (Matt. xi. 28, 29). He gives "rest" to all his children, and as they "take" the yoke and "learn" of Him, they "find" the rest of soul that all long for.

In the afternoon, Mr. J. E. TAYLOR, of Aylesbury, presided. Mr. CHAS. INGLIS emphasised the fact that redemption is the foundation of the Bible. His remarks were upon the cost, the extent, the power, the beauty, and the practical outcome of redemption. Our redemption is plenteous (Ps. cxxx.), precious (Ps. xlix), eternal (Heb. ix). Mr. J. C. RAMEY and Mr. JOHN WOOD both gave very helpful words.

At frequent intervals a few moments of quiet prayer were taken. Then some one in the meeting would rise up and plead for the fulfilment of God's gracious promises and designs for his adopted sons. Joyful songs of praise arose from lips and hearts, and the quiet day of communion with God seemed like a foretaste of heaven to many.

Christ Church.—This day (Thursday, July 23) will be the last of Mr. Meyer's morning services for workers at Christ Church, Westminster Bridge-road, till September 17.

In West London Slums.

THE eighth anniversary of the Shaftesbury Institute Mission was held on Tuesday week, in Stafford House, by the kind permission of the Duke and Duchess of Sutherland. Sir Horace Farquhar, who presided, spoke warmly in support of the work, describing a recent visit, when he was greatly pleased with all he saw. Attacks had been made on the Homes and Shelters, but the most careful investigation showed that these rested on insufficient data. He maintained the Homes were well managed, and recommended all, puzzled by false reports, to visit the mission and judge for themselves.

Miss MEREDITH BROWN gave a verbal résumé of the report, showing that the aim is to reach the lowest strata of despairing humanity. The Mission, which began with rough factory girls, has spread out into numerous agencies for the outcast, homeless, and destitute. The Girls' Institute reports steady and cheering progress; the Women's Night Shelter has been the basis of most satisfactory work. There are, doubtless, dangers in connection with these, but a well-managed shelter is an enormous boon to the poor. "A mismanaged shelter may do more harm than good; women unwashed and unkempt, huddled together in an overcrowded room, may be the source of much evil. But we have eight separate dormitories; a register is kept, and the women are carefully classified.

"The cheaper part of the Shelter, or 2d. beds, is far more largely used than the 6d. beds. The object of the Shelter is to help those who are able to work and can earn a little, but not sufficient to maintain a home of their own, as flower and fruit-sellers, match-sellers, street-hawkers, rag-sorters, bone and bottle collectors, and dust-heap women. There are many who need only a little advice and temporary help, and who succeed in regaining their former positions as dressmakers, governesses, or superior servants."

The work among the factory girls is now telling among the rough West-end girls. In the Evening Home, Bible, needlework, and recreation classes, their confidence is gained, and gradually the whole life has been changed—though few can estimate what these girls have to endure should they seek to follow Christ.

In the Children's Evening Home excellent work is carried on among the little ones. The boys have their own club, while there is also a well-managed and very popular crèche. Mention was also made of the Girls' Training Home, in which eighteen girls can be received, and from which many have gone out to domestic service. Amongst the men also good work is going on in the Labour Home, the Shelter, and the Mission Hall.

Miss Brown closed by setting forth very strongly the claims of the Mission for larger help, making a special plea for a house for the workers, the present accommodation being very bad and inconvenient. Their rooms are close to the Shelter dormitories, and the only access to these rooms, after the Shelter inmates have come in, from the workers' sitting-room, is by a long circuit down a kitchen stair, through two kitchens, and then up two staircases. Besides this, the neighbourhood of Harrow-street is the very worst, their rooms are almost opposite a public house, and it is difficult to get the needed sleep. There is a small house which adjoins our block which is just suitable for the present requirements. A door could be made through, so that it would become part of the Institute. The purchase of a twenty-five years' lease of this house with alterations to adapt it for the purpose of a private house, and many other repairs so as to render it habitable, is £600."

Brief commendatory addresses followed by Canon Barker, Dr. Schofield, Mr. S. Smith, M.P., Mr. E. Boulnois, M.P., and Lord Overton, who very heartily supported the claims of the work. Describing his own observations in the various Homes, he bore strong testimony to the admirable and careful manner in which they are managed by Miss Meredith Brown and her helpers.

The Neglected Continent.

SOME of your readers who have so kindly in the past shown their practical sympathy with us in our attempt to make another organised attack on the kingdom of Satan in the South, may be interested to know how matters are progressing.

We left Liverpool on February 27, and reached Buenos Ayres on March 23, after a fair passage. There were many opportunities on board for personal dealing with our fellow-passengers; our testimony for Christ was received in every case with politeness, and in several with real interest. At Lisbon we went ashore and procured several hundred Portuguese and Spanish Gospels to distribute to the third-class passengers, of whom we took up large numbers at our different ports of call in Spain and Portugal. These Gospels we gave out on Sunday, and they were gratefully received and earnestly read in many cases. We were much impressed by the eagerness with which even rich, intelligent men came near us to receive a Gospel—these fields are indeed white unto harvest.

On arrival at Buenos Ayres we settled in Quilmes, a small suburban town about twelve miles from the city, until we should find out the best location and methods of going to work. The Lord opened the way for us to meet many of the most earnest Christian workers of this country, among whom I may mention Mr. Wm. Barnett, Mr. Torre, Mr. Milne (of the American Bible Society), Mr. Smith (pastor of the little Protestant Church here), and many others. We had hoped to establish a home here for the Mission, but my health has been such since I left home that it is deemed wise, if not necessary, to go for a time at least to the high and healthy district of Cordoba, which is the centre of the most bigoted Roman Catholicism, and entirely untouched by Protestant missionary effort. On the other hand, the province of Buenos Ayres is being worked to some extent at least by earnest men of God. Mr. Graham, of Las Flores, who has had a very successful and blessed work there, has asked for a young man to help him, thus enabling him to extend his work into the interior, where the need is so great. We see our way to respond to this call, and hope very soon to have a young man to fill this place. Mr. Torre has consented to look after the young men as they come and receive them into his home for a time until they can be located.

There is also a good opening now for a man in Cordoba, which we expect also shortly to fill, Mr. Torre having kindly opened his beautiful home, free of charge, to one candidate for six months, to teach him Spanish and to employ him in his mission work in Barracas as a means of training him for his future work in Cordoba if God should call him there.

There has been much said in former issues of THE CHRISTIAN about the great need of South America. One has only to reside here for a short time to find out that these accounts only weakly convey to the mind of the reader how great the need really is. If you would get a true picture of the spiritual darkness of this great continent, just take your Bibles and turn to the prophecy of Jeremiah (chap. xi. 7-14). Write across it South America, and you will have a more graphic and more true description of it than any words of mine could give you. The natives are kindly, simple-hearted, and very accessible to the Gospel. We have spent several afternoons in distributing Gospels, and to see their smiling faces as they received them, and to hear their "muchas gracias" was ample reward for anything we had done.

In one poor native hut here, where a woman was lying very ill, the first thing that would perhaps attract attention on entering was a little candle burning before a picture of the Virgin Mary, in the hope of propitiation and healing. This woman has heard the Gospel, and has been much impressed.

May God bring her into a saving knowledge of our Lord Jesus Christ. There is a very nice Roman Catholic church here, over the door of which you may read, "Gloria a Maria Immaculada" (Glory to Mary immaculate). This is the only Gospel heard from its sanctuaries, no Christ to pardon sin, no Jesus to bear the burdens, no Holy Ghost to be the comforter. Those of us who know how precious it is to have Him for our all and in all can indeed truly and deeply sympathise with these dark, dark souls, who have no other God than the wafer god. The two young priests who had charge of this church were living in the most terrible and open immorality. These are the pastors who have destroyed "my vineyard." The men for the most part never go to church at all; they have lost faith in the whole thing. There is no such thing as marriage among the poorer classes, owing to the immense fees the priests exact for performing the ceremony; consequently they just live together as they like and as long as they like, making a change when their fancy dictates. This, then, is their social condition.

I have returned from a visit to some of the northern cities of the Argentine, having spent one month with Mr. Barnett on his estancia near Rosario, where I was enabled to render some medical assistance to suffering ones, in whom he was much interested spiritually and practically. Mr. Barnett is carrying on a warfare here single-handed, but the seed is being sown, springing up, and bearing fruit. God grant that there may soon be many more workers scattered through this very much neglected field. "Whom shall I send, and who will go for Me?" Let each of us, dear reader, pray over these words; they may contain a call for many who read these lines. May He lead such to respond, "Here am I; send me." We shall be glad to send our little occasional paper, *South America*, to anyone desiring it.

The hon. sec. of the Mission is Mr. W. J. Gibbs, 48, Gresham-street, London, E.C.

W. W. BREMNER,
South American Continental Mission.

Rev. E. P. Hammond in Montreal.

THOUGH wearied with a winter's campaign, and though it was only a visit *en route* to his home in Hartford, Connecticut, yet the visit of this evangelist to Montreal was certainly of the Lord. Christians were stirred up and felt the kindling of his zeal for souls, while many, old and young, were found weeping for sin, and led to the side of the Crucified One.

One of the most interesting features connected with this visit was the attention paid to the benevolent institutions of our city. The heart of the inmates seemed to open like the flower before the morning sun to the evangelist's message of love. How pathetic the appealing look, the tear-stained cheek of these fatherless, motherless, worse than homeless children, as the story of the Cross became to them a reality; how sweet their voices, raised in songs of praise. It was a touching sight as the evangelist moved out from the station to see a group of these young converts standing waving farewell to him. We believe that hundreds, especially among the young, will remember the spring of 1896 as the time when they took Jesus to be their Saviour.

The almond blossoms are gathering on the brow of this servant of God, and that indefinable tenderness which advancing years alone impart has thrown its halo about him; yet his step is firm, his voice rich and sonorous, his heart overflowing with love to God, to man, and to his erring brother. We trust Mr. Hammond may be spared yet many years to preach Christ and Him crucified. M. D.

Montreal.

Distributing Scripture Truth.—In a letter received by Mr. W. Brown, secretary of the Society for Distributing Scripture Truth, 65, South-street, Eastbourne, the writer says:—"Being greatly blessed by reading one of your books at a station recently, I would ask if you would be so kind as to forward to—Junction, Scotland, some of your books for the waiting-rooms." The committee earnestly ask for help in furthering the work of the Society.

The World's Student Conference.

By ROBERT E. LEWIS.

FOR eleven successive years the students of this and other lands have gathered in numbers at Northfield at Mr. Moody's invitation. One is impressed by this gathering, which has made definite impression on the students of many lands. The Conference is not a "meeting." It is an organised working body, of which Mr. Moody is the president. It is planned by the college department of the International Committee of the Young Men's Christian Association.

The Students' Conference can be little understood from the outside. Let us, therefore, consider its departments. All the students do not meet together at all the sessions. In the morning at eight o'clock the Missionary Institute opens each day's work. In this organised part of the Conference are two hundred men chosen from out of all the colleges to study the mission problem as it relates to students, and to be trained to lead classes in the study of missions next year in the various colleges. Secretary H. P. Beach, of the Volunteer Movement, plans for and directs this important phase of the Conference. The influence of such training as is given in missionary study can be seen from the fact that in over two hundred and fifty colleges the study of missions was established or carried on last year. A suggestion of the work done at the Missionary Institute is seen from the subjects taken up from day to day: Importance of Emphasising Missions in College, the Missionary Committee, Prayer and Missions, Missionary Literature, the Volunteer Band, Missionary Study Classes, the Volunteer Movement at Home and Abroad, etc.

At nine o'clock each day comes a discussion of the problems of "college work," organisation and teaching of devotional Bible-classes, definite work for reaching new students, the missionary department of the association, the religious awakening of the college, perils of college life. With such a group of problems to handle it is readily seen that for the various grades of institutions the solutions are different. The whole delegate body of nearly or quite five hundred breaks into sections. The professional (medical, law and technical) colleges, the larger universities, the smaller colleges, and the preparatory schools form classes by themselves. Here are taken up in detail phases of Christian work among students, definite plans settled upon, and special men set apart to systematically study and work out the problems.

One of the most urgent subjects considered is the maintenance of attractive and thorough Bible-classes in every college. A visitor would probably be surprised to hear the detail of plans by which these classes are introduced and made attractive. It is comparatively easy to enroll men in this study in denominational institutions, but the professional colleges present staggering situations. The great professional schools in New York, Philadelphia, Boston, Baltimore, Toronto, Montreal and Albany have strong men at Northfield making a special study of this matter.

Two of the most practical features of the Conference are the normal Bible-classes, one studying Christ as a Personal Worker, and the other the life of Paul. Each of the classes is composed of two hundred men or more. Each man represents his college, and is taking the course that he may further equip himself for teaching classes of students in his own institution. The normal classes in personal work is under the charge of David McConaughy, who is back for a year from his duties as National Secretary of the India Young Men's Christian Association. He was one of the pioneers in this sort of Bible work before leaving this country, and gives his rich experience to the men. The following topics are suggestive of the work done: Christ's Relation to the Holy Spirit, His Prayer Life, His Use of the Word, How He Dealt with actual cases, (a) the anxious but hesitating, (b) the convinced but unwilling, (c) the indifferent and hostile. The Normal Devotional Bible-class is taught as last year, by William H. Sallmon, general secretary of the Yale Young Men's Christian Association. His "Studies in the Life of Paul," just from the press, form the best text-book on the subject for College Bible-classes. The work is care-

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fully done, and covers such lessons as Paul the student, Paul the persecutor, Paul the convert, Paul the missionary, Paul the preacher, Paul the seer, Paul the apologist, Paul the author, Paul the poisoner, etc.

Probably the most impressive feature to the average student is the daily service under the trees on "Round Top." The impression about these daily meetings is the spiritual atmosphere. Here in past years hundreds of college men have volunteered to go to the foreign field, if God would send them. Yet there is no suspicion of fanaticism about the place. The hour is in the hands of Mr. Beach, formerly of China, and the men know that a fair presentation of the great Christian vocations will be made. Robert E. Speer hushed every heart as he pleaded for the darker world. Dr. A. F. Schaffler, standing for city missions, reasoned that such effort, if made in New York City, was practically "foreign mission" work. Dr. Alexander McKenzie, in presenting the ministry as a life work said:

"There is no dearth of ministers in New England, and will be no need here of you for thirty years...I would not have you, even if you all came and volunteered for the ministry. I would not take one in fifty of you, unless, when you volunteered, it meant you would go out to foreign lands, or into the West or South."

It is needless to say that the appeal of China, voiced by C. T. Studd, took hold of the student heart. Other Round Top meetings were given over to the presentation of home missions by Rev. C. W. Shelton, and to the Volunteer Movement.

The largest attended daily events at Northfield are the "platform meetings" at eleven in the morning and eight at night. The students crowd the pit of the great auditorium, and the visitors and guests are arranged around under the big gallery. This building in itself is a satisfaction; light, airy, easily emptied through twelve great doors on all sides, with acoustic properties good for so large a structure, with book-store, telegraph office, and ante-rooms under the same roof. Here Mr. Moody's genius as a presiding officer is revealed. He manages these sessions so that the cold and hyper-critical atmosphere in which student days are usually spent is soon supplanted by an earnest soul-searching. This came about this year in a remarkable manner. Robert E. Speer gave four addresses at the opening of the conference. At the close of his address on "The Spotted Life" an unusual scene was witnessed. Mr. Moody, together with the entire audience, was touched to the heart, and hundreds went down on their knees to pray for cleansing.

This narration cannot enter into the details of the platform meetings; but the conciseness of Dr. Scofield's addresses on "Spiritual Power" and "The Collapse of Self," the spiritual unction and warmth of Dr. McKenzie's addresses on "God the Spirit," Dr. R. A. Torrey's Biblical exposition of soul-winning, and Mr. Moody's wonderful addresses on the Holy Spirit and the requirements of service, together with the presence of Mr. S. M. Saylor, the college evangelist, who has just returned from the Pacific Slope—these cannot be passed by.

The character of this World's Student gathering is not wholly shown by the meetings. As nearly every one knows, the week-day afternoons are given over entirely to rest and recreation. The "rest" does not have to be organised, but the "recreation" is under the control of a student committee; bicycle runs, baseball games between nines made up from the larger delegations, a tennis tournament in which any man may enter, and which decides the championship of the conference; these are fortunately planned, and bring the men into good trim for attentive listening and study.

It seems, from the features and functions of "Northfield," that the students are enthusiastic with reason. There needs no extra explanation for the fact that Yale sends this year over sixty men, that they may be trained for leadership. We are not surprised to learn that students, poor in this world's goods, have come hundreds of miles and from various parts of the country to be present; that the smaller colleges strain every nerve to send their ten or twelve best men. And the wonder of it all is that an unlettered man holds this World's College Conference together year after year. The students love him. "Not by might nor by power, but by my Spirit, saith the Lord."—*N.Y. Independent*.

Ashanti and the Gospel.

REV. F. HAMSEYER, of the Basle Missionary Society, who from 1869 till 1874 was in captivity at Kumasi, and has known Ashanti in various times and conditions, writing in February last, in conjunction with M. Perregaux, to the secretary of his Society, says:—

"The Lord has heard the prayers of his children, and here we are, free missionaries, and all Ashanti open for the Gospel. All the larger towns and villages are wide open for us, and we are receiving invitations to settle among the people. God has worked changes in Ashanti which the most sanguine friends of Christian missions dared not hope for. Kumasi itself is undergoing such a thorough transformation that I look on now as one in a dream. Where, years ago, substantial houses adorned the streets, hundreds of working-men are now busy uprooting the stems of the Fetish trees, under which, alas! human beings were slaughtered in such numbers that, according to the statement of English officers, fires had to be burning for days to consume the remains of the victims, whilst there are still mounds of human bones to be cleared off.

"Some people in Europe thought it was wrong to interfere with the cruel king; but a look at this awful place would at once silence such a reproach. After the king, with most of his chiefs, had been ordered to be conducted to the coast, only a few insignificant native magistrates were left as superintendents of the town. Then the Governor called them together and kindly invited us to be present at the meeting, where he mentioned that the whole country, as well as Kumasi, was now open to us, in order to begin work as soon as possible. Another large assembly of chiefs took place under the direction of the Governor, when they had come from all parts to sign their contract as loyal subjects of the British Government. Again the gracious Governor, speaking to the Chief of Mampong, declared that the whole country was now open to commerce and missionary activity. We are, of course, deeply thankful that now the people are aware of the Governor's thorough consent and appreciation of our Mission.

"We experience more and more that really all things work for good to them that love God. Even our four years' captivity, with all the cruel tortures of mind and body, may yet bear fruit, for at that time people were asked to call me 'Destroyer of the Nation,' and now they call me 'Saviour of towns!'"

Rev. J. D. Kilburn on Memory.

IN the intellectual and moral spheres man has no endowment more precious than memory. Yet how few have disciplined this endowment, and so brought it under control that it fully answers the Creator's design alike in the quest of wisdom and the service of conscience. Persons who have read to any extent will have some familiarity with systems of mnemonics and methods of memory-training; but comparatively few have indulged in the luxury of taking lessons from an expert, as these have generally involved a heavy demand upon the purse as well as bondage to irksome and cumbersome rules. Sometimes, indeed, the system of memory has seemed to bulk as an end in itself, rather than as a means of gaining knowledge,—has been an object of study rather than a vehicle of learning.

We note with interest that Rev. J. D. Kilburn, late of St. Petersburg, has been giving demonstrations in various Continental cities; and in newspapers and private testimonials hearty witness has been borne to his wonderful achievements. Moreover, the instruction he has imparted has enabled well-known ladies and gentlemen, among them many pastors and Christian workers, to recall words, facts, and figures, which otherwise they could not possibly have retained in their minds. Mr. Kilburn's system consists of two parts, the first being styled volitional recollection, and the second spontaneous recollection. The displays already referred to illustrate the volitional department. By far the most important part of the system is the "spontaneous," which is almost a new classification in mnemonics. Here is the sphere of mental training in the strict sense of the word. Mr. Kilburn claims that his system is based on the very laws of memory, applied with scientific precision. In due course he hopes to elaborate his views in London.

Protestant Deaconesses.

THE twenty-seventh anniversary of the Evangelical Protestant Deaconesses' Institution and Training Hospital was held on Thursday afternoon in a marquee pitched in the grounds of the hospital. Mr. Joseph Howard, M.P., presided.

The report, read by the director, Col. E. Swinton Skinner, stated that no report was issued in 1895, as the Institution was then passing through a period of great trial and anxiety following upon the death of Dr. Laseyron, the late director, who had guided the affairs of the Institution since its foundation with wisdom and tact. In order that an entirely independent judgment might be formed on all matters of organisation and management, a strong committee conducted an inquiry and made many recommendations, all of which had been carried out. As several of the changes involved considerable additional expense, the council earnestly appealed for help to take in a larger number of patients and to have more sisters under training. The sanitary condition of the hospital was excellent, and the number of in-patients had been 559, and the number of out-patients 9,834. The very heavy debt which had accumulated has been paid off through the kindness of a friend, who has lent sufficient to discharge all liabilities. The director also read a letter from Mrs. John Morley, who said that, in view of the interest her late husband took in the Institution, she desired to confer some benefit upon it, and accordingly enclosed a cheque for £1,000.

The chairman in his opening words touched on the serious trials and difficulties which the Institution has passed through since the death of the beloved founder, Dr. Laseyron. As the report puts it, "We are thankful to say these difficulties are passing away," and the whole work is now again on a sound and satisfactory basis. The hospital is in the first place a great benefit to the district of Tottenham, but this is not all, for in training and sending out Christian deaconesses—thoroughly efficient nursing sisters—it is rendering the utmost service alike to home and foreign missions.

A fervid address followed by Rev. J. M. GIBSON, in the course of which he dwelt on the catholic spirit animating the work, and maintained that in Christianity alone is there motive-power sufficient to make such healing institutions as these go. What this Institution aims at is not only to send out the patients cured, but also with a new idea of what Christianity really is. He would have all present pledge themselves to give the hospital a more loyal support than hitherto.

The Vicar of Leyton, Rev. T. H. WILSON, rejoiced that the trustees have proved themselves fully determined to stand by the terms of the trust committed to them, in maintaining in its integrity the religious principle on which the Institution was originally based. It was quite refreshing to hear a representative of the Church of England speak out so vigorously and well on the importance of adhering closely to Evangelical truth, and of providing nurses who will minister to the sick and dying on the simple lines of the Gospel without any sacerdotal admixture.

Dr. GILBERT SMITH opened a vigorous plea by recalling a yachting episode on the Clyde, illustrating the need of the utmost care in the minutest details. As one of the consulting physicians he looked to see the Evangelical Christianity, claimed in the title, bringing forth fruit in the daily life of staff, nurses, and patients; and he rejoiced to be able to bear testimony that such really is the case. He felt the hospital is worthy of all support.

Mr. ELIOT HOWARD urged that this Institution and hospital, needing about £6000 a year to support it, is really doing a great work, and is worthy of liberal and sympathetic aid. Unhappily at the present moment thirty-four beds out of the seventy are empty for lack of funds.

Mildmay Mission to the Jews.

THIS Mission has completed its twentieth year; and Rev. John Wilkinson opens his new report with the information that it is forty-five years since he gave his life to work among the Jews and on their behalf. The operations of the Mission are described in the following extracts from the report:—

"The workers at home and abroad now number about sixty; and the work is being extended amongst the Jews all over the world. Our home work is largely concentrated in and around the Central Hall, Philpot-street, E., where we conduct medical missions, sewing-classes, night-school, Bible-classes, public Gospel meetings, and a variety of other meetings. Our missionaries visit from house to house, speak to individuals and groups in the street, preach in the open air, and distribute tracts and New Testaments.

"We have also a workshop at the East End for teaching tailoring and shoemaking to poor Jews; a convalescent Home at Highgate, with a boarding house near for Christian Jews; and a Home for poor children situate on Newington Green. Besides a mission station at Liverpool, another at Birmingham, and another just now at Leeds, we have an itinerant mission to Jews in the provinces, and a mission band composed of Christian Jews and Gentiles who preach in various towns during the summer months. By all these means tens of thousands of Jews hear the Gospel in the course of the year, and many have been brought to believe in Christ to the saving of their souls. Abroad the work consists chiefly in the judicious and discriminate, though wide and free distribution of the New Testament Scriptures, Gospel portions, etc., in various languages, among the Jews all over the world. Through our own workers and other agencies, we have already distributed New Testaments and portions to the number of close upon one million copies."

Dr. Althausen, of Wilna, who has for years represented the Mission in Southern Russia, reports visiting a town entirely Jewish in population. He says:—"Not a single Christian lives here. I met a Rabbi; he was not strongly opposed to Christianity, and even knows the New Testament. As a rule the marks left by our New Testament distribution here seven years ago are easily traceable by the greater friendliness of the Jews towards us; they do not oppose us, and listen eagerly to what we have to tell them of God's plan of salvation through Christ."

Pastor Gurland, of Odessa, had hardly arrived in a certain town, when the Rabbi sent round messengers with the proclamation "Men of Israel! Watch! For men have come by night who will offer you forbidden Christian books to lead you astray from the faith of your Fathers. So be on your guard, let no one enter into conversation with them, or touch any of their books." The startling news went from mouth to mouth, and ere the day declined, every Jew in L. knew that Hebrew New Testaments were to be had at the inn, "London."

"Thus (writes the pastor) our adversary, without intending it, had rendered us a service by making the whole Jewish population curious. The first to come, secretly in the evening by the back staircase, were the four sons of the Rabbi! They only wanted to look at the dangerous guests from the passage, but they were soon sitting quite comfortably in our room—where they were attentively considering the forbidden book in their hands. The barriers erected were soon broken down; all the warnings and threats, from those afraid of the light, were in vain. The hungry souls came in ever-increasing numbers and received the Bread of Life, and many sat in earnest conversation with us, often until late at night. Ten days later our stock of Hebrew New Testaments was quite exhausted; heads of families received the last copies."

Country Towns Mission.—The report of this mission affords cheering evidence of revival in various villages, where God is blessing the quiet, faithful labours of the missionary. There are now fifty-one agents labouring in connection with the society, and many of these report good results. Besides the regular stations occupied, special missions have been held in many out-of-the-way places; while in the season special work is done among fruit and hop-pickers in Kent. The secretary is Mr. G. H. Mawer, 18, New Bridge-street, E.C.

Rev. W. L. Holland and Convents.

SINCE leaving the Church of England, Rev. W. Lancelot Holland, M.A., has been preaching and teaching in various parts of West London, and now he is ministering weekly at Addison Hall, Kensington. On Saturday last, at the close of a prayer meeting in the Hall he was presented with a cheque for a hundred guineas, the amount being made up of many small sums by members of the Talbot Tabernacle and other friends. After kind words by Pastor F. H. White, an address was delivered by Rev. Charles Stirling, who referred to Mr. Holland's noble efforts in the movement for convent-inspection, and expressed a hope that he would be richly blessed of God in his efforts to emancipate the poor nuns held captive in our land.

After remarks by Messrs. R. Cory, T. A. Denny, and R. C. Morgan, Mr. Holland acknowledged the gift and the kindness which prompted it. He rejoiced to be able to trust God for temporal as well as spiritual mercies. Passing on to the convent question, Mr. Holland spoke of the recent escape of a nun from an English convent, in which she had been subjected to a series of petty persecutions, and had been represented by the mother superior as mad, though she was perfectly sane. Such was the terrible mental thralldom to which these poor nuns were reduced, that they were terrified at the thought of violating the unhallowed and unnatural vows into which they were entrapped. In consequence, even when miserable they shrank from breaking away, and in some cases, in their infatuation, even went back after having escaped. He hoped it would not be so with this unhappy sister of theirs. She had brought a considerable sum into the coffers of this Romish institution, and it was to be noted that young ladies with money of their own would find themselves inveigled by the artful Romish priests, and assured that they had a special "vocation" for the "religious life," i.e., life within those convent walls. He hoped they would support him in a zealous and persistent effort for the removal of this evil.

From Night to Day.

DARK night—creation seems a void,
The stars are black with cloud;
Through waste, and wood, and wild ravine
The blast wails long and loud:
The heavens and earth are blotted out,
In one black, death-like shroud.

In vain the wanderer in the wild
Looks for a guiding star,
The summits of his native hills,
His cottage lamp afar;
The viewless night has locked him in,
As with an iron bar.

Bright morn—the windows of the east,
Are opened to the day;
The clouds are overlaid with gold,
The sunbeams flash and play
From hill to hill around his home,
He deemed so far away.

Thus night may thicken on the soul—
A night of want or pain;
Or, quenched, the blest Shekinah light
May let us grope in vain,
Out of the way, or wandering back
To Egypt's night again.

Darkened, we know not where we go,
We stumble in the night;
Yet with the King who governs all
The faith of man has might.
O Sun of Righteousness arise!
Repeat, Let there be light!

'Tis morn—and heaven and earth are clear;
We need not stumble more,
But humbly tread the King's highway
In sight of home before—
Lord, keep us in thy light, and lead
Us through the open door.

Donegal.

J. K.
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Letters to the Editor.

A QUESTION FOR TEACHERS.

SIR,—I would like to lay before your readers a question which is to me of greatest importance. Is it right for a preacher or teacher to proclaim, as Evangelical truth, to a promiscuous congregation, any view or doctrine which is not definitely stated in the Scriptures, or generally accepted by Evangelical Christians as truth?

The older doctrinal controversies have, to a great extent, ceased to divide. We have, *e.g.*, come to a pretty general conclusion that God's election and man's free agency are both facts, and there is now no practical or living controversy about them.

But a number of other views are taking their place and separating Christians into cliques and parties. Men of far less calibre than the great men and mighty controversialists of old, are tenacious in holding, and pertinacious in affirming, some peculiarity of doctrine, which cannot be demonstrated, and which, therefore, provokes opposition.

My position is—The Truth is one, and the Church of God is one. The utterances of the ancient Prophets and Apostles never contradicted each other, because they were inspired of God. Evangelists, pastors, and teachers, since their day, being uninspired, are liable to err; but they are instructed by an Apostle to "preach the Word" as they had previously been commanded by the Lord Himself to "preach the Gospel to every creature."

The greater part of every congregation are not qualified to form an intelligent judgment of any peculiar or special doctrines. They need to be taught foundation truths. They gather round their favourite teachers, and by their peculiarities of teaching they are encouraged to say, as they said of old, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ"—only that now other names are substituted for Paul, Apollos, and Cephas, and all claim to be of Christ.

Is it fair to affirm as the truth, before a promiscuous audience, incapable of forming a judgment, doctrines which are not definitely stated in the Word of Truth, and which are not accepted by the general body of believers?

Is it honest as witnesses of Christ, is it courteous to one another, to teach such doctrines authoritatively to an indiscriminate audience who naturally regard the teacher as an accredited exponent of truths upon which Christians are generally agreed?

Is not this the way to produce a number of sects smaller than those which they are superseding, narrow-minded and narrow-hearted in proportion to the emphasis laid upon one or another speciality of view?

I have spoken of promiscuous audiences because I do not dispute the right to discuss in private questions which we have no right authoritatively to declare in public. And I hold that every evangelist, pastor, and teacher is limited in his public utterances to those which he can speak with the authority of the written Word, and not views which he may individually deduce therefrom.

I have not expressed myself fully to my own satisfaction; I shall be thankful for the help of my brethren.—Yours, A DISCIPLE.

PETER NOT THE ROCK.

DEAR SIR,—I am pained to see that the Rev. F. B. Meyer, in his articles of July 2 and 16 on Peter, persists in calling Peter "the Rock." This is not a light matter, nor is it a trifling error, for it is the false foundation on which the Roman Church rears her monstrous assumptions. I must therefore beg of you to allow me to set forth the Bible and Protestant truth in THE CHRISTIAN, where the error has been promulgated. This is the more needful on account of the high character of your magazine for Evangelical consistency.

There is no Scriptural authority for calling Peter "a Rock" or "the Rock." To do so is not only unscriptural, it is anti-scriptural. It is a human device to raise an anti-Christ. There is only one Rock—there is only one Foundation of the Church. These are distinctive titles of the Lord Jesus Christ. There are not two rocks or two foundations. The one Rock is the one Foundation. As for those who hold any other belief, "their rock is not as our Rock." "Other foundation can no man lay but Jesus Christ."

It is wrong to speak of Peter as the Rock:—

1. For that is not the meaning of Petros in Greek. Our Lord (Matt. xvi. 16) said, "Thou art Petros (a

moveable stone) and upon this Petra (an immovable rock) I will build my Church."

2. As a matter of fact Peter never became a Rock. Few minutes had elapsed after our Lord called him Petros when Jesus gave him the most severe rebuke ever given to any of the Apostles: "Get thee behind Me—thou art an offence." Again, Peter was no rock in the hour of Christ's betrayal. He was the only Apostle who denied his Master, adding also the guilt of cursing and swearing. Later in his life, after he had been for years a distinguished Apostle, Peter showed at Antioch how little there was in him of the rock, and how much of the moveable stone, by showing his fear of man and dissembling before the Jews from Jerusalem, so that Paul "withstood him to the face" (Gal. ii. 11-14). It is worthy of notice that in this place the best MSS. call him not Peter, but Cephas, as if to show that, however named, whether in Greek or Syriac, he was still a moveable stone.

3. Peter is not a Rock because there is but one Rock, who is the Author and Finisher of our faith.

Not to occupy your valuable space, I merely allude to the fact that the Latin Vulgate recognises the distinction between Petros and Petra. Also how careful Peter himself in his first Epistle is to use a word for stone which cannot be misinterpreted.

I write in no spirit of controversy, but in the interests of eternal truth, and I am, yours faithfully, Rock Ferry, July 18. JOHN HUNTER.

MR. MEYER'S REPLY.

DEAR SIR,—In answer to Mr. Hunter's letter, I have no desire to raise an anti-Christ, or furnish the Roman Catholic with an additional argument. Still, I want to be accurate in understanding and rendering our Lord's words. I have been looking up some authorities.

Alford says, *in loco*, "The name *πέτρος*, or *κῆπᾱς*, signifies a rock."

Stier says, "*ὁ πέτρος* signifies in Greek also *rock*, and in the Aramaic *κῆπᾱς* is not to be distinguished from *πέτρα*."

Godet says, John i. 42, "The Aramaic word *Cepha* signifies *rock*."

Dr. David Brown says, "Peter and Rock are one word in the dialect familiarly spoken by our Lord."

I am willing to admit a distinction between *πέτρος* and *πέτρα*. "The former," says Bishop Westcott, "is a mass of rock detached from the latter, the living Rock." Still, *πέτρος* is not *stone* (*λίθος* is stone), but a detached rock.

I am quite willing not to call Peter THE Rock, but he certainly is a rock; and the story of his transformation is the one on which I am engaged.—Yours truly, F. B. MEYER.

Our Donation List.—We would ask the friends who kindly send donations to our care to state explicitly and fully the titles of missions or institutions they desire to help. This will obviate much uncertainty and extra correspondence.

The "Indian Christian."—A new monthly in connection with the Indian Christian Association of Great Britain (published by H. B. Allenson), has a thoughtful paper, by M. Lal Mitter, on native Christians, in which the writer sets forth the difficulties, the sufferings, and persecutions of the Indian convert, who is treated as an outcast—"worse than a dog"—by his Hindu friends and neighbours, and adds:—The time has now come when we can with confidence state that India can only be evangelised through the Indian Christians.

Latest Phase of the Romanizing Movement.—Mr. S. W. Brett, organising secretary of the Protestant Reformation Society, describing a recent choral celebration (*i.e.*, high mass) at the church of St. John the Baptist, West Kensington, says:—"There was a large congregation, but not one communicant. One of the clergy announced that the service was not for communicants, but 'for adoration and worship.' Those," said he, "who wish to receive the Holy Communion can do so at one of the early services." The whole service was contrary to the order and teaching of the Book of Common Prayer. 1. The rubric orders 'there shall be no communion except four (or three at the least) communicate with the priest.' This rubric clearly forbids any mere performance, show, or spectacle. 2. The minister is not only forbidden to enter upon 'the Order of the Administration of the Lord's Supper' without a given number of communicants to partake thereof, but in the Exhortation which precedes the 'General Confession' he is bound to invite all who 'truly and earnestly repent to draw near with faith and take' the sacramental elements of bread and wine."

Tibetan Mission Band.

DEAR SIR,—From the correspondence I receive it appears that many friends of this Mission are under some misconception as to the position it now holds, and it therefore seems necessary for me to ask you to kindly publish this letter.

The Mission remains precisely as it was when Mr. Polhill-Turner took up the leadership eighteen months ago, except that it works in definite association with the China Inland Mission. I have within the last few days had the opportunity of conferring with Mr. Hudson Taylor specially over the matter, and it has been settled between us that whilst securing all the advantages of association with the China Inland Mission in the field, the home organisation shall remain entirely separate and independent, and all funds for the Mission be received by me as treasurer as heretofore, to be used for the support of the band. Most of the party are now making their way across China to the China-Tibetan frontier, where they hope to obtain that access to the country which has been denied them from the Indian frontier. It is probable that the remainder of the band still at Darjeeling will go round to the eastern frontier of Tibet in the autumn.—Yours faithfully,

WILLIAM SHARP, Hon. Sec. and Treasurer.
Rowyn, Beulah Hill, Upper Norwood.

Philfrican Liberators' League.

IN a booklet entitled "The Open Sore of the World," Mr. Heli Chatelain, the well-known authority on African languages and life, gives some account of Africa's internal slave-trade and a practical plan for its extinction. The organisation of the Philfrican Liberators' League is, in fact, a movement having the sympathy and approval of the prominent philanthropists of the United States, and it will also have the support of others when its aims and objects are more generally understood.

In a word, the League sets itself (1) to gather and diffuse authentic information, regarding slavery and the slave trade in Africa; and (2) to found in Africa refuges and settlements of liberated slaves, in accordance with the Brussels Act. The booklet, giving particulars of the League's plan of campaign, may be had from Mr. Chatelain, 511, United Charities-building, New York.

St. Giles' Christian Mission.—Hastings, which of late has become associated with Mr. Wheatley's Mission by the opening of a Holiday Home, was chosen this year for the annual treat of the scholars attending the various Sunday-schools of the Mission. Nearly 1000 boys and girls gathered in the morning on the Lincoln's Inn Fields, marched to Charing Cross Station, and were carried to Hastings in two special trains. There a happy day was spent in rural and seaside delights. A heavy storm burst towards evening; but the National Schools were kindly thrown open to provide shelter for the children.

The Medical Missions of the C.M.S. are steadily increasing in number. The July issue of *The Medical Mission Quarterly*, says: "We have joyfully added six new names to the list of those who are actually located, one of these, Dr. Hall (a brother of Rev. Martin J. Hall), has only just been accepted for work in Cairo. We have now twenty-nine different stations, in charge of thirty-seven European and three native doctors, but as the workers increase the cost of the work must increase also. Will our friends remember that we shall need at the very least £5000 this year to make ends meet? We believe that God is blessing the work very abundantly, and it would be a grievous thing to have to curtail the supplies, which are urgently needed."

Manchester Sailors' Mission.—The annual meeting of the Manchester and Salford Sailors' and Boatmen's Mission was held in the Lord Mayor's Parlour at the Manchester Town Hall, on Friday afternoon. The annual report called attention to the steady development of traffic on the canal and the consequent influx of sailors from almost all parts of the globe, rendering the work of the society more and more important. The work, said the report, was primarily spiritual, and the attendance of the sailors at the regular services held by the missionaries was most encouraging. But apart from spiritual efforts, the missionaries were able to render valuable services to the sailor. To prevent his falling into the hands of "land-sharks" the missionaries met the seaman as he left the Board of Trade offices with his money in his pocket, and persuaded him at once to send a remittance to his home. The report went on to speak of the provision of a temporary home where the sailor may have a good bed at a small cost, and get his meals cooked for him as well. It might be well, the committee thought, to extend this branch of the society's operations, for a valuable auxiliary was thus afforded to the directly spiritual work of the missionaries.

THE BOOK WORLD.

THE SOCIETY OF FRIENDS.

George Fox and the Quaker Testimony, a lecture by Henry Deacon, is as critical as well as descriptive. Occasionally one is disposed to question the critic's fairness and courtesy. (6d. *Elliot Stock*.)

Richard Reynolds is a brief but striking biography, by Mary Pryor Hack. (1s. nett. *Headley Brothers*.) Seven illustrations enrich this little book, which is appropriately dedicated to those who "through many difficulties are earnestly striving to glorify God by the wise distribution of their wealth in the service of their fellow-men."

Quaker Worthies. By W. Garrett Horder. (3s. 6d. *Headley Brothers*.) Here are studies of John Wochman, Amelia Opie, and Bernard Barton, also discourses on John Greenleaf Whittier, as a man, a teacher, and a singer. Finally, there is a chapter on Tolstoi's doctrine of non-resistance. This is a very readable volume on Friends whose careers were at once charming and instructive.

Apples of Gold, by Jane M. Richardson, is a book for the young that will be heartily welcomed in the homes of Friends. (1s. 6d. and 2s. nett. *Headley Brothers*, 14, *Bishopsgate-street Without*, E.C.) After chapters on Christian doctrine, there are talks on the history of Protestantism and the life and times of the early Quakers. There are several illustrations. The first section of this useful little work, setting forth elementary doctrine, may be had separately as a booklet, entitled, **The Children's Saviour** (2d. & 3d. nett). All Christian parents will welcome such a guide to talks with the little ones.

Conversations with Carlyle, by Sir Charles Gavan Duffy, is a volume full of personal and historical interest. The new and cheap edition (1s. *Cassell & Co.*) will doubtless become very popular.

Jacob's Ladder, and How He Climbed It. By Rev. W. Griffith. (1s. *Marshall Brothers*.) The well-worn story of the supplanting patriarch, and how he got power with God and men, is here retold with freshness, and with many an accompanying lesson for the Bible student of to-day.

The Power of Pentecost. By Thomas Waugh. (1s. nett. *Joyful News Depot, Rochdale*.) In these chapters on the relation of the Holy Spirit to Christian life and service, Mr. Waugh is at once Scriptural and searching; holding the balance evenly between Divine prerogative and human responsibility.

The Bible and the Blackboard. By F. F. Belsey. (8s. *S. Union*.) In these "Scripture lessons for eye and ear" both author and artist have aimed at simplicity and expressiveness; the latter not always with success, we think. Mr. Belsey's lessons are brief but most suggestive and helpful to teacher as well as scholar.

Our Baby: For Mothers and Nurses. By Mrs. Langton Hewer. (1s. 6d. and 2s. 6d. *J. Wright & Co., Bristol*; *Simpkin, Marshall & Co., London*.) This is the fourth edition, revised, of a very useful little book. Surely no manual could be more practical! With deserved recommendation, it is bound to run through many editions.

The Transfigured Valley. By Rev. W. Miller. Second edition. (1s. 6d. *Hodder & Stoughton*.) The Bible teaching on the subject of the believer's "falling asleep" is reviewed in this thoughtful little work; and much comfort extracted through the channels of revelation and experience. "Mourners in Zion" should read it and take heart.

Gathered Home (4d. *Hudson & Son, Birmingham*). Dr. S. C. Morgan says, in a prefatory note, "This little memoir of Edith Gibbs will show what a blessed, happy life a young girl may lead; how useful to the glory of her Lord and the good of others." This story of a bright, consecrated life, should be the means of blessing to many.

The Coming of the Lord, by A. T. Pierson, D.D., is a booklet for the times. The Blessed Hope is considered from two points of view—first, as the doctrinal centre of the Bible, and then as the practical centre. Needless to say the pages join together sound faith and good works, expounding the former, enforcing the latter. (1s. *Passmore & Alabaster*.)

The Royal Invitation, or an Abridgment of "Daily Thoughts on Coming to Christ," by Frances Ridley Havergal, is a large-type roll, designed for display in hospitals and other institutions. The Invitations are taken from Scripture; the "Thoughts" are rich in grace and truth. (1s. *E. Curless & Sons, Bridge-street, Bath*; *John Haddon & Co., Salisbury-square, London*.)

The Treasury of Religious Thought, a well-known American monthly, is now to be had in *London from Gey and Bird, 22, Bedford-street, Strand*. (1s. nett, each part.) The July part gives an illustrated account of the Florence Crittenton Night Missions, and includes a sketch of the Salva-

tion Army. The sermonic matter will be welcome to preachers and teachers.

Notes on the Life of Christ. By the late W. M. Whittemore, D.D. (2s. *G. Stoneham*.) A series of short and simple studies, for the children, of incidents in the earthly life of our Lord. The author's aim, from first to last, is to set forth Jesus Himself as Saviour, Master, and Friend. Parents and Sunday-school teachers will find herein a mine of helpful suggestions for talks with the little ones.

Jonathan, the Friend of David. By Rev. John Mackay. (3s. 6d. *Melven Bros., Inverness*.) These studies in the life of Jonathan are fresh, discriminating, and practical. The unselfish character of the young Hebrew warrior, and the traits of his memorable friendship with David are well portrayed. Mr. Mackay is very rich in apt and varied poetical quotation, and altogether he has produced a very readable book.

Ways of Working; or, Helpful Hints for Sunday-school Officers and Teachers. By A. F. Schauffler, D.D. (1s. 6d. *Sunday School Union*.) This is a manual by one who has had great personal experience, and who has been careful also to acquaint himself with the methods of other experts. Beginners in Sunday-school service should study these pages, which will also profit Christians who have been long engaged in the work.

Behind the Great Wall. By Irene H. Barnes. (2s. *Marshall Brothers*.) Dr. H. C. G. Moule, in a prefatory note, predicts for this book "a large circle of grateful friends, and a rich fruit-bearing from amongst them." The author gives a graphic account of C.E.Z.M.S. work in the Empire of the East, shows the life of the ladies in Chinese towns and villages, tells of the devotion and usefulness of the native women-workers, and closes with a thrilling chapter on the "Martyrs of Hwa-sang."

Seed Corn for the Sower, by Rev. C. Perren, Ph.D., answers well to its secondary title as a volume of "Thoughts, Themes, and Illustrations for the Pulpit and Platform, and for Home Reading." (5s. *H. R. Allenson*.) As a fact this is a selection from a Pastor's Note Book, gathered from various sources, the index showing that two hundred and fifty persons have been quoted or referred to, and that nearly two hundred Scripture passages are illustrated, while five hundred and fifty topics are presented. A good sower will know how to use this seed-corn.

The Doctrine of the Ages. By Robert Cameron. (7s. cents. *F. H. Revell Co., Chicago*.) A contribution to prophetic study, having for its special object the distinguishing of dispensations, and the outlining of Scripture teaching regarding "things that must shortly come to pass." Mr. Cameron writes with reverence; and in commending his very suggestive little book to students, we do not altogether overlook the philological crudities of his treatment of *aiōn* and its derivative, nor the summary judgment he occasionally pronounces on points in regard to which it is by no means unworthy to maintain an open mind.

The Captain on the Bridge: Pictorial Addresses in Outline, illustrating Gospel Truths and Holy Living. By Newton Jones, Sunday School Union evangelist. (*Grapho Press, 77, Leadenhall-street, E.C.* 2s. 6d.) These addresses are sure to be acceptable with those who have learnt the value and the impressiveness of pictorial teaching. That these charts and diagrams have already, in a larger form, done good service on platforms, and in connection with evangelistic work, is in itself a testimony to their interest and their excellence. We expect that they will be still more useful in their new errand, and will be practically helpful to many an appreciative worker. About 250 original and selected anecdotes and illustrations are appended to the Outline Lessons, and constitute the latter part of the volume.

The Thirty-nine Articles and the Age of the Reformation: an Historical and Doctrinal Exposition in the Light of Contemporary Documents. By Rev. E. Tyrrell Green, M.A., St. David's College, Lampeter. (10s. 6d. *Wells Gardner, Darton & Co.*) A valuable text book on its subject. The Articles of the Church of England are exhibited in their origin and their relation to other formularies and confessions of faith, ancient and mediæval. They are represented to be not so much a body of doctrine as "a fair Scriptural account of the leading doctrines of Christianity, set out in a way specially suited to the needs of the time when they were composed, together with a condemnation of prevalent errors, both of the Roman Church and of Protestants." The author's standpoint is High Church; and this, of course, colours his expositions throughout.

The Heir of All Things; or, the Book of Revelation, the Unveiling of the Great Events which usher in the Coming of the Lord Jesus Christ. (3s. *James Nisbet & Co.*) The spirit in which this book is written, its reverent tone, and its courtesy toward other writers, are much to be commended. Many of its expositions and suggestions throw new light upon its subject. It is written on Futurist

lines; it is uncontroversial; the author states his views without contradicting others. With many of its conclusions we cannot agree, but we feel all through that the anonymous writer is one with whom we could take sweet counsel together, and be increasingly convergent in love, even though we found ourselves increasingly divergent in view. But harmony of spirit would promote harmony of view, under the guidance of the ungrieved Spirit of power and of love and of a sound mind.

Messrs. Marshall Brothers have published four new booklets by Rev. Andrew Murray entitled *LOVE DELIGHTS TO GIVE, THE CLEANSED HEART, FAITH THAT STANDS IN THE POWER OF GOD, AND THREE THINGS THE CHRISTIAN NEEDS TO KNOW*. (1d. each.)

SACRED GRAI SERIES: Mr. G. Stoneham. Under this title tasteful illuminated cards (1d. each) are being issued, setting forth the Gospel plainly. The *LADDER OF FAITH* is another design with the same intent. New Year and Christmas Greetings are also ready.

THE GOSPEL IN UGANDA, by Messrs. Baskerville and Pilkington (3d. C.M.S.), is a most succinct and admirable addition to the literature of one of the most remarkable of modern missionary efforts. The excellent map and the chronological list of leading events in the history of the mission help to make up a valuable brochure.

SELF-IMPROVEMENT. By Rev. J. J. Ingram. (*Culley, 2, Ludgate-circus-buildings*.) Into this booklet is compressed a wonderful body of sound advice and counsel for young men in the matter of striving after true success in life. From the same publisher comes a little collection of homely rhymes, by Rev. W. Allen, entitled *THE VILLAGE RECITER*.

The two latest issues of "The Red Hot Library," published by the Salvation Army (6d. each), are *DAVID STOKER, the shy preacher, a notable Wesleyan pastor in the beginning of the century; and RED FLOWERS OF MARTYRDOM, sketches of very young people who suffered for fidelity to Christ*. Much stimulus to full surrender may be gathered from their perusal.

THE SMOKING CRAZE. By Frank Ballard. (9d. nett. *Partridge & Co.*) Despite the palpable hit in his preface at a certain Christian brother in the ministry, this powerfully-expressed protest by Mr. Ballard against tobacco in all its forms is fully justified, in our opinion. "Craze" is not a strong enough title to use; "indulgence," or even "vice," would have been nearer the right mark.

THE GOSPEL IN ROMISH COUNTRIES. By Fritz Fliedner, pastor in Madrid. (6d. *Andrew Elliot, 17, Princes-street, Edinburgh*.) These pages show the darkness of Spain in particular, and afford some idea of what it costs to profess Christ in such a country. A college in which to train Spanish preachers and teachers, colporteurs, and evangelists, is an urgent need to-day, and to such an enterprise any proceeds from this little book will be devoted.

Nurses on the Lebanon.

THE report of the Palestine and Lebanon Nurses Mission, in connection with the Church of England Women's Missionary Association, speaks of the troubled times on the Lebanon, and of the disturbances between the Druses, Maronites, and Turks. Throughout all God has watched over and preserved the missionary nurses at Baakleen, on a high peak of the Lebanon, twelve hours ride from Beyrout. Over two thousand patients attended the dispensary in 1895, and it is trusted that many of them received into good ground the precious seed of eternal life. The visiting of the families round makes a large circle for us, and taken in connection with attending to the dispensary patients gives to three sisters quite as much as they can do. In the morning it is a deeply interesting sight to see the patients collected and sitting patiently waiting their turn. A sister sits beside them often, ministering to many a weary and burdened soul, and telling them of the Good Physician. Details may be had of the hon. secretary Miss Lloyd, 143, Clapham-road, S.W.

Yorkshire Militia.—Mr. and Mrs. Draper are holding open-air services in camp at Redcar among the militiamen out for annual training. Already there is evidence of cheering results. The men come round in hundreds to hear the Gospel. This is the fourth year these services have been held, and men are found in camp who profess to have been saved in past years. These workers—who may be addressed, the Militia Camp, Redcar—would be glad of fellowship in the cost of this special work (which goes on to the end of the month); also gifts of books and tracts suitable for such men.

The Victoria Institute.—The annual meeting of this Institute was held on Wednesday last week, at the Society of Arts House, under the chairmanship of the president, Sir G. Gabriel Stokes, Bart. A large number of members were present, including the Right Hon. the Lord Chancellor, Lord Kelvin, Sir J. W. Dawson, C.M.G., Sir Sidney Shippard, K.C.M.G., and others. The report was read by the hon. secretary, Capt. F. Petrie, and described the objects as tending to unite cultured minds in the investigation of questions of philosophy or science, especially where such are alleged to bear on the received truths of Holy Writ, in order that hasty conclusions on either hand may not be used to the hindrance of science or religion. The number of members had risen to 1500, of whom one-third were resident abroad. The President gave an address, in which he described the bearing of the laws of light on the question of the Röntgen Rays, which he considered merely transverse vibrations of very short period.

The Y.M.C.A.

MR. AGIDE PIRRAZINI, of Italy, after spending two years at the International Y.M.C.A. Training School, Springfield, Mass., has returned to his native country, to take up the general secretaryship of the Association at Rome.

The seventeenth anniversary of the Adelaide Association was held at the end of May with great enthusiasm. Progress was reported in every direction. Sir Thomas Fowell Buxton, the new Governor of the Colony, spoke warmly on Y.M.C.A. work.

On Monday, July 27, a party of cyclists from the Croydon Y.M.C.A. will leave North End headquarters at 8 a.m. for a tour in Ireland. They will travel *via* Bristol to Waterford, encircle the Emerald Isle, and return by way of Dublin and Colwyn Bay, visiting the various Y.M.C.A.'s and Soldiers' Homes. Members from any Y.M.C.A. are invited to join the party.

An "at home" was given at High Cross House, Benwell, the residence of Mr. H. Crawford Smith, on the occasion of the quarterly meeting of the council of the North-Eastern District Union of Young Men's Christian Associations, of which that gentleman is the chairman. Mr. F. Robson brought forward a proposal that the council offer for competition during next winter session prizes, with the object of encouraging the study of the Bible and Scripture history in the Associations within the District Union. It was decided to take steps to carry the proposal into effect, and a committee was appointed to make the necessary arrangements. It was agreed that the first examination should take place in April, 1897.

The secretary of the Y.M.C.A., St. Louis, writing of the havoc wrought recently in that city by the terrible cyclone, says: "The Young Men's Christian Association has not escaped the general wreck. Our railroad building at East St. Louis was totally demolished, and resembled nothing so much as a vast pile of kindling wood. Our South Side branch was badly wrecked, and the new central building was damaged. The latter damage the Association can easily care for, but our branches are paralysed, and can only hope to rebuild by the help of generous aid from abroad. The railroad companies have suffered such tremendous losses in East St. Louis as to preclude an appeal to them at this time, and our South Side branch, situated as it is in proximity to Lafayette Park, in the very heart of inconceivable ruin, where all the churches, English and German, were swept away, together with hospitals, orphans' homes, and institutions of every sort, will have its resources cut off for a long time to come by the impoverishing of its constituency, while the need for its work will be greater than ever."

A Census of Church Attendance.—The *Newcastle Chronicle*, in anticipation of the annual assembly of the United Methodist Free Church in that town, took a census of the morning attendance at all places of worship in Newcastle and Gateshead on Sunday week last. The result serves to show that church-going and chapel-going is declining. The same journal took a religious census on October 5, 1881, and it is with the results then obtained that a comparison is made, indicating that public practice is on the down grade in the matter of attendance at religious worship. The estimated population of Newcastle at the present time is 212,000, and out of this number 27,667 attended religious worship on Sunday morning, compared with 22,534 on October 5, 1881, out of a population of 149,549.

Anti-Opium Movement in Japan.—An agitation is now going on in Japan with regard to the sale of opium. The Japanese are seriously alarmed lest the habit of opium-smoking should reach their own shores from the newly-acquired island of Formosa, where it has long been widely practised. The Japanese Governor of Formosa issued in February last a proclamation bringing into force the Japanese law, which strictly prohibits the sale of opium, except for medicinal use, but making an exemption in favour of Formosans, who, having already acquired the habit, should obtain certificates enabling them to obtain their accustomed supply. At the same time the Government took into its own hands the monopoly of the drug, and established official depôts for its sale. These measures appeared highly satisfactory when the news of their adoption first reached this country, but it was somewhat startling to find that, notwithstanding their apparent determination to stamp out the opium vice in Formosa, the Japanese Government had presented to Parliament a budget for the new possession, which contained an estimate of three and a half millions of yen (nearly £400,000 sterling) as the probable yield of the new opium monopoly. The presentation of this budget, though it passed through the Japanese Parliament with little opposition, has given rise to a stormy agitation.

Y.W.C.A.

THE sale of work held in connection with the Edenbridge branch, to benefit the fund for "Our Bible women in India" realised £46.

Our Own Gazette for August will contain the portraits of the five British Presidents of the Association.

The commodious new rooms of the Neath Y.W.C.A. have been opened. Meetings were held during the day, chiefly conducted by Miss Porter, of Swansea.

The coin collection started by *Our Own Gazette* towards the purchase of the new headquarters is being taken up heartily by a large number of branches throughout the country.

The members of the Dundee Y.W.C.A. recently presented Lady Ogilvy Dalgleish with a handsome testimonial in acknowledgment of the generosity displayed by herself and Sir W. Dalgleish towards the institution.

The *World's Young Women's Christian Association Quarterly*, the new organ of the Y.W.C.A., addresses French, German, and English members in their own tongue. It is hoped it may become the medium of international communication.

H.R.H. Princess Christian presided at a sale of work, held in the Chapter-gardens, Windsor Castle, on the 14th inst., in aid of the Windsor and Eton branch of the Y.W.C.A. The Queen sent some Balmoral china, shawls, etc., for the Princess's stall.

Next week will be a notable one in the history of the Y.W.C.A. On Monday, 27th inst., will commence the removal of the Central Institute, the various offices, and the employment agencies from 316, Regent-street, and from 16A, Old Cavendish-street, to the new headquarters, 25 and 26, George-street, Hanover-square, W.

The Fulham branch has been compelled to move into more commodious premises at 1, Barclay-road. Increased bedroom accommodation has been secured and everything done to make the rooms homelike and comfortable. Sir George Williams formally opened the new home on Thursday, 9th inst., at 4 p.m. Lady Seafeld, Prebendary and Miss Webb-Peploe, and numerous other friends were present, and great interest in the success of the branch was manifested.

It has long been felt that there is in the Y.W.C.A. a great need of some place where a knowledge can be obtained of the methods and practical work of the Association, and it is, therefore, proposed to open a home for this purpose at 14, Finsbury-square, in October next. The mornings will be devoted to Bible study and lectures, and abundant opportunities will be given for gaining practical experience in the ordinary work of a Y.W.C.A. Institute, and in visiting and assisting Y.W.C.A. and factory club work in various parts of London. There will be two sessions of five months each, beginning in October, and closing in July. Miss L. Duff has consented to be hon. superintendent of the Preparation Home, and Miss Acheson will be her assistant. A prospectus, giving terms and full information, can be had on application to the hon. secretary of the Preparation Home, 14, Finsbury-square, London, E.C.

Medical Mission Work in the Lebanon.—The first three months' report of the work at El Bourg, near Beyrout, by Miss Baroodi and Mrs. Lloyd, has now been published, and the results are very cheering. At the outset almost insuperable difficulties presented themselves; persecution had to be silently endured, and prejudice had to be "lived down." The patients number from seventy to eighty weekly, and come from miles round. Dr. Baroodi, brother of one of the ladies, prescribes; and Miss Baroodi, who is a native Syrian, and spent some time in England preparing for her work, attends to cases of eye affections. The Word of God is read to the patients while waiting, and loving words are spoken to them in the name of Christ. Copies of the report may be had from Miss K. Smith, 60, Grosvenor-road, Rathgar, Dublin.

The Indigent Blind Visiting Society, like many other excellent philanthropic agencies, finds its income inadequate to meet the demands of the work. The report says: "That there is a large field for the Society to work in is shown by the last census returns, which give 3573 blind persons in the London district. Over 900 of these are visited and relieved, and 600 attend the various classes. The Samaritan Fund has been drawn on a little more extensively this year, but the fund has been administered with great care." In the words of the report, "It seems hard that a Society which, through its visitors, is in such close touch and sympathy with the blind poor, and which for sixty years has so largely helped them, should be compelled to curtail its beneficent operations." The office of the Society is 27, Red Lion-square, W.C., Mr. T. A. Wallis secretary.

Christian Endeavour.

THE Dundee and District C.E. Union have arranged for a series of three united open-air services during the summer.

At the meeting of the Methodist Conference, held in Dublin last week, the secretary, in presenting the report on C.E., said, among other things, the first year in connection with the history of the Methodist Young People's Society of C.E. had been one of considerable encouragement.

In furtherance of the contemplated new mission at Sua-bue, China (to be supported entirely by the Presbyterian Y.P.S.C.E. in England), a rally was held in Trinity Church, Newcastle, on 6th inst. Rev. Dr. Ross presided, and about 300 young people were present. Rev. P. J. MacLagan, from Swatow, urged the necessity of the mission; and Revs. R. Leitch and Jos. Rorke supported the movement.

The Presbyterian Christian Endeavourers held a missionary rally in Mount Pleasant Presbyterian Church, Liverpool, on Monday week. The object in view was to arouse interest in the "Christian Endeavour Fund," which the Foreign Missions Committee has opened for the establishment and support of a new centre at Sua-bue, in the Swatow district of their China Mission Field. Dr. W. Murray Cairns, late medical missionary, Formosa, addressed the meeting. Miss Mann, as the Convener of the Sua-bue Presbyterian C.E. Foreign Missions Committee, gave encouraging details as to the progress of the "Christian Endeavour Fund." The address was followed by a "Free Parliament," on the subject of "Missionary Enthusiasm," which was discussed as follows:—(1) In ourselves, introduced by Rev. P. M. Kirkland, West Kirby; (2) How best to arouse it in others, by Rev. S. Scott, Cloughton; (3) Its practical outcome, by Rev. W. Harvey-Jellie, Waterloo.

Irish Notes.

A SUCCESSFUL missionary conference has been held at Navan, co. Meath. It is believed that much stimulus has been given to missionary work in the neighbourhood.

The Bishop of Mashonaland, Dr. Gaul, is at present visiting Ireland. He has been preaching in Dublin on behalf of mission work in South Africa, where a large number of Irishmen have already settled.

The Archbishop of Dublin preached to a very large congregation in the mission church of the Irish Church Mission in Dublin on Sunday last, the occasion being the public reception of thirty-three converts from Romanism. The whole service was deeply interesting and impressive.

The Dublin Shelter for Men, which has been two years in existence, and which during that period has been self-supporting, is supplying a long-felt need. It had last year a nightly average attendance of over 100 persons. The Home of Rest at Bangor is also doing an excellent work; at present it has seventy-eight young women under its roof.

Open-air evangelistic meetings are being held every Monday evening in Phoenix Park, Dublin, and with very little disturbance. In Athlone no disturbance now takes place at the open-air meetings which are regularly held there, and even in Sligo the opposition appears to be dying out. Altogether, a great future seems to be presenting itself to open-air work in this country.

Portsmouth Soldiers' Institute.—In all its departments, this work, for the temporal and spiritual benefit of soldiers and their families, is maintained. There is constant barrack visitation; troopship work both at Portsmouth and at Southampton; parcels of good reading are distributed among soldiers in all parts of the world, and many letters written to them. Temperance and thrift are promoted; and the women are gathered in mothers' meetings. Mr. Sidney Smith, hon. superintendent, writes:—"We are losing many subscribers by death, and would welcome others. My wife and myself would be glad to give simple accounts of the work at drawing-room meetings."

The National Refuges.—The Earl and Countess of Jersey, on Thursday last, entertained at Osterley Park about 600 boys and girls of the National Refuges for Homeless and Destitute Children, a society of which Lord Jersey is president. Thursday's fête is an annual affair, and the young guests included the sailor-boys of the training ships *Arcturion* and *Chichester*, moored at Greenwich, Kent. The boys' brass bands from the Farm and Shaftesbury Schools, Bisley, Surrey; Fortescue House, Twickenham, and the band of the *Arcturion* enlivened the proceedings. Two hundred girls from Sudbury and the Ealing Homes also participated in the festivities, which were arranged in a sumptuous manner by the Earl and Countess.

Temperance Notes.

FIFTY Bands of Hope took part in the annual gala at Sheffield.

An Essex Good Templar Cycling Corps for Temperance mission work has just been formed.

Good Templar Mission Van No. 1, has been travelling on a several weeks' mission in West Cheshire; while No. 2 van has ended a tour of some weeks in Essex.

Branches of the Temperance Ironsides are being formed in all the towns visited by Mr. Tennyson Smith. Mr. R. V. Holton has been appointed secretary, with offices at 337, Strand.

The Dover case as to the liability of objectors to a licence to the costs of subsequent appeals is likely to be carried to the House of Lords. The matter is in the hands of the Temperance Council.

A national conference of official temperance advocates, to extend over several days, is being held this week in London. On Saturday an At Home was given at Fulham Palace by the Bishop of London.

On account of leaving the neighbourhood, Miss Green has been obliged to resign the secretaryship of the Y.A.U. at Clapham. Mrs. Woodhead, 1, Nightingale-lane, Clapham Common, has accepted the office.

Reuter's agency wires from Pretoria that the Bill for the total prohibition of the sale of liquor to the natives has been carried by the Second Volksraad. The measure before becoming law has to be approved by the First Raad.

In some way or other Bishop Tugwell finds that gin has been getting into Lokoja, and he has held an important meeting, at which about 600 Mohammedans were present, most of whom were very strong in their desire to maintain the prohibition of the traffic.

A conference of representatives of the United Temperance councils which have been formed, throughout the country, was held at the Memorial Hall, at which it was decided to form a National Temperance Council. Mr. A. F. Hills presided, and the Dean of Hereford and Canon Barker were amongst those present.

Particulars are published respecting the twenty-five leading railway systems in America, employing 198,000 persons. Each of the twenty-five managers declares that habitual drinking renders the employees inefficient. Nineteen forbid the use of liquors by all workers when on duty. Eighteen require total abstinence on the part of their employees.

Sir W. Hart Dyke, in the House of Commons, asked whether the Government sanctioned the delivery of temperance lectures in schools receiving the Government grant. Sir J. Gorst, in reply, said the Committee of Council had sanctioned lectures on the use and abuse of foods and drinks, but had always declined to allow "Temperance lectures," commonly so-called.

The friends of Temperance do not feel at all discouraged by the evidence given to the Royal Commission on intemperance. Thus far experts on the present laws and their administration have been examined. Their evidence goes in the direction of greater rather than of less control in the regulation of the liquor traffic, though it is not cheering to see how magistrates and others give but little heed to the moral aspects of the question.

"Spirit-drinking," says Lecky, "the master curse of English life, to which most of the crime, and an immense proportion of the misery, of the nation may be attributed, began in the early Hanoverian period. About 1727 the passion for gin-drinking appears to have affected the masses of the population, and if we consider all the consequences that have followed from it this fact is the most momentous in the history of the eighteenth century."

Sir Wilfrid Lawson, returning to the subject of drinking-bars at the House of Commons, asked whether the Kitchen Committee had taken legal opinion as to the legality of supplying intoxicating liquors to purchasers without having obtained a licence. In answer, Lord Stanley said that no licence had been taken out, and, as far as he could ascertain, never had, and it was not considered needful to consult legal advisers as to the legality of this long-established custom.

A case of very great importance to licensed victuallers has been decided at Clerkenwell Sessions. The bar of a house in Chelsea had stretched along it an opaque screen with a little space at each end and underneath, by means of which drink could be served. Beer was supplied to a police officer on duty, and it was admitted that the person serving it could not, in consequence of the screen, see what he was doing. Mr. De Rutzen held that the licensed victualler had no right to obscure his view of his customers, and was liable to be convicted of having unlawfully supplied drink to a constable on duty, and the Sessions have now upheld his decision. If this case goes no further, or is upheld on appeal, licensed victuallers will have to look to their bars.

Personalia.

Rev. F. B. Meyer, with his wife, will sail for New York in the *Campania*, leaving Liverpool on August 1. He hopes to preach at Christ Church on the first Sunday in September.

Mr. J. Barnabas Bain, of the Liverpool Town Mission, has broken down in health, through nervous collapse. His sufferings during the past fortnight have been great. He will be glad of prayer on his behalf.

Miss Clara M. S. Lowe, who has lately been co-operating with Miss Steer in work among poor lost girls, feels her strength failing, and would be glad of the prayerful sympathy of our readers. Her long service, both in India and in the East End of London, has endeared her to many who will be ready to bear her up before God.

Mrs. Booth Tucker is the victim of a bicycling accident at Orange, New Jersey. While watching a Salvation lass riding she was knocked down by the wheel and rendered unconscious. Her wrist was broken, and her internal injuries will necessitate rest for four weeks, during which time all engagements have been cancelled.

Dr. Barnardo is the subject of the character sketch in this month's *Review of Reviews*. The doctor and his successful philanthropic career are sketched with a very free and friendly pen, and the article forms the most comprehensive retrospect that we have seen of the achievements of "the father of nobody's children," as Mr. Stead graphically puts it.

Canon Wilberforce, in the course of his sermon at St. John's, Westminster, on Sunday morning, made a pathetic reference to the recent carriage accident from which he and his wife almost miraculously escaped with their lives. It occurred, he observed, nearly to a day on the anniversary of his father's fatal accident, when the Bishop of Winchester fell from his horse.

Evangelistic Notes.

Leyton.—A tent has been pitched in this district in which a mission is being held by Mr. Wooldridge. Many who go to no place of worship have been attracted to hear the Gospel in the tent. Sinners have been convicted and some profess conversion. Prayer is desired for continued blessing on this Gospel tent effort.

Harlesden, N.W.—Mr. Charles Inglis has held a mission at Harlesden. Christians from the various churches worked unitedly in gathering in the far-off from God, and God has given them to see many seeking and finding Christ. The tent was filled night by night for a fortnight, and on Sundays many were unable to gain admission. Mr. Inglis hopes to cross the Atlantic again very shortly.

The Good Templar Grand Lodge of Scotland has been in session in Paisley. The Provost and Town Council accorded a reception to 500 representatives. The report showed a membership of 70,000.

Hebrew Christian Testimony to Israel.—In the July issue of *The Scattered Nation* Rev. C. A. Schönberger gives an account of the daily meetings for Bible study in the Lecture Hall, 114, Whitechapel-road. E. Rev. David Baron describes his last Continental tour. At Utrecht he was privileged to visit Pastor Schouten, who explained his beautiful models of the Temple Mount, and Tabernacle, and other subjects illustrative of Old Testament typology. It may be interesting to many to know that once every fortnight the pastor explains his models to all comers, and in this way has been able to preach the Gospel to thousands of people, with blessed results. (2d. *Morgan & Scott*.)

Austrian Alpine Mission to Scattered Protestants.—Mrs. Reinmuth has published a brief report of her work for the years 1893-5. A specially interesting part deals with the founding of Emmaus, the Home for aged poor who have been deserted by relatives and friends simply because of their age and poverty. The report says: "It has long been my heart's desire to furnish a little home for some aged Protestant women whom I knew, and our little Emmaus offers a shelter to such as are unable to earn their bread, and have no friends or relatives to support." This loving attention is a Christian contrast to the neglect only too common, which is thus described: "Though crippled with rheumatism, these aged persons are, in many cases, treated with less consideration than domestic animals; they are constantly made to hear and to feel that they are a burden to everyone, and it is easy to understand that they strain every nerve to postpone such a fate, and that many of them would rather die of starvation than become chargeable to the parish." Mrs. Reinmuth's address is 28A, Leechgasse, Grätz, Styria, Austria. Copies of the report may be had from Mr. W. McCluer, 52, Abchurch-lane, Highbury, London, N.

Obituary.

REV. DR. DAVID YOUNG, GLASGOW.

THERE was laid to rest last week in the quiet churchyard of Logie, under the western slope of the Ochils, the mortal remains of a good and true man and Christian minister, Dr. David Young. He was born at Bridge of Allan in 1822. Launched as a preacher, he was favoured with calls from Brechin, Glasgow, Perth, and Milnathort. He accepted Milnathort. After more than eight years he was translated to Montrose-street, Glasgow, in 1859. Ten years later he had the Rev. David Woodside, B.D., associated with him as colleague. The last occasion of his preaching was in 1888. The striking abilities of Dr. Young, his power as a preacher, his administrative qualities, his strong understanding, and firm grasp of public questions were soon recognised and in demand, and scarcely any department of Church activity failed to profit by his services. For ten years he was convener of the Theological Committee, now the College Committee; and he was one of the leaders in the movement for the reconstruction of the U.P. Hall, now twenty years since. He was convener of the committee which brought about the union of the Free and United Presbyterian Churches in England. One of the most interesting episodes in his life was a tour in the East, through Egypt and the Desert to the Holy Land, in 1870, in company with Professor Eadie, Dr. (afterwards Professor) Duff, Dr. James Brown, and Dr. Cameron Lees.

Caledonian Christian Club.

For some ten years this club has been doing good service on behalf of young Scots coming up to London, ignorant of its temptations, and in danger of going adrift in the great city. The work has proved itself most useful, and has thus gained the sympathy of many influential Scotchmen and Scotchwomen. These mustered on Monday, in goodly numbers, to rejoice in the opening of a new, commodious, and most suitable house at 48, Tavistock-square, close to Euston terminus. The Duchess of Sutherland, who was to have opened the Home, was hindered by illness, but in her place sent her mother, the Countess of Rosslyn, who spoke warmly and well. Mr. H. M. Matheson, president and host, reviewed the history of the work. Mr. Robertson, the secretary, who, with his devoted wife, has done so much to make the whole thing a success, spoke of the dangers besetting young men and women, strangers to London, showed what has been done for such, and how some have been saved from ruin, or reclaimed after a sad fall. As an enthusiast in this service, he maintained that fifty such clubs are needed in London, for Scotch, Irish, and Welsh, as well as English, newcomers to the metropolis. The first fortnight in the great city often shapes a young man's course for good or evil.

Amongst others who took sympathetic part in the proceedings were Rev. Dr. Oswald Dykes, Mrs. Burnett Smith—"Annie Swan"—Mr. Samuel Smith, M.P., and Revs. A. Connell and Hugh McIntosh.

Requests for Prayer.—For services by Mr. William Forbes at Eastbourne.—For blessing on a month's labour by Mr. Albinson at Union Tabernacle, Wandsworth-road.

Corsica.—The *McAll Mission Quarterly* says:—"We are very sorry that M. Piguet is quite unable to continue his arduous work in Corsica. His health, and that of his sister who has been with him, has so severely suffered from the climate, that it is out of the question his returning there to settle in for work. M. Piguet has done a remarkable work in the villages, amid real hardships and dangers, and we greatly regret his enforced retirement from Corsica. We are now seeking a suitable evangelist to replace him, which is not an easy matter, and we ask that special prayer be offered for this matter, that we may be guided to the right worker."

Missionary Party for South Africa.—A large party of representative Congregationalists assembled at Waterloo Station on Saturday, to bid farewell to Rev. Arthur Giles, leaving for Bulawayo, and Rev. Henry C. W. Newell and Mrs. Phillips, leaving for Johannesburg by the *Methuen Castle* of the Donald Currie Line. Mr. Giles is to take charge of English work at Bulawayo, where a number of young Scotsmen as well as Englishmen have asked for Free Church services; Mr. Newell will superintend similar work at Braamfontein, Johannesburg; while Mrs. Phillips joins her husband, Rev. Charles Phillips, who has taken charge of the "Forward Movement" initiated among the coloured population of Johannesburg. During Mrs. Phillips' brief stay at home, she has secured several important gifts towards the work, including £100 given a few days ago by a Lancashire Free Churchman.

International S.S. Lessons.

August 2.

DAVID'S KINDNESS.—2 Sam. ix. 1-13.
GOLDEN TEXT.—Rom. xii. 10.

DEAL with this story as revealing the kindness of David. It was more than twenty years since David and Jonathan had entered into covenant. Read the terms of it (1 Sam. xx. 14-17). Now that he is established in the kingdom, he remembers and seeks to fulfil his covenant obligations.

Mephibosheth was the son of Jonathan, born during the time of David's wandering and exile. At the time of Saul's death on Mount Gilboa, the child was only five years old. Tell the story of how he became lame (iv. 4). From that time, the fact of his existence seems to have been kept comparatively secret. Hence David's question (1), and the call for Ziba (2), from whom information might be expected. The kindness of David was of that excellent sort that does not wait for opportunities to present themselves, but seeks them out. The most deserving objects for our kindness are those who can only be discovered as they are sought.

When the King's message reached Mephibosheth he was at Lo-debar, on the east of Jordan, not far from Mahanaim. He was with Machir, a generous and wealthy friend, and one who afterwards showed such kindness to David (xvii. 27). It is not surprising if Mephibosheth received the message with alarm, for it was a frequent custom of Eastern kings to slay the kinsmen of their predecessors. What could the grandson of Saul expect but death? Would not David be avenged in him for all the unkindness he had received from Saul?

Yet how his fears were contradicted by the event! Saul's family estate was given him for the support of his household, while he was granted the privilege of sitting at the king's table (7, 9). David conferred upon the son of his friend the greatest possible honour.

This was a noble act of kindness on the part of David. It showed him capable of forgetting wrongs done to him, of returning good for evil, and of remembering the friend who had showed kindness to him.

But the story has another application. It is a beautiful illustration of the grace of God towards us. It reminds us (1) that the kindness of God is shown to those who are consciously unworthy of it. See Mephibosheth's estimate of himself (8). Why did he deem himself so unworthy? Because he represented the house of Saul, which had so persecuted David, and because his lameness seemed to unfit him for a place at the King's table. Such are the people whom God saves. Not those who suppose that their merits give them a claim to God's favour; but those who have wronged God, and who know it; who are unfit for the presence of God, and who acknowledge it. Recall the prodigal's "I am not worthy."

(2) That God seeks men before men seek God. David did not wait for Mephibosheth to come to him. He remembered his covenant with Jonathan, made diligent inquiry, sent for Mephibosheth, and "fetched him" (5). Down in Lo-debar he would have lived and died, if David had not sought him. And how should we ever get back to God if God did not seek us? When Adam had lost everything in the garden, it was not he who cried out after God, but God who came crying, "Adam, where art thou?" It is not the sheep that seeks the Shepherd, but the Shepherd who wanders far in search of the sheep. He seeks us by his mercies; by chastisements; by the messages given through parents and teachers; sometimes by the word of a little child. It was the prayer of a child heard by a drunken father that led the father back to God. He is seeking us; have we obeyed his message, and come back to Him?

(3) That God gives to men beyond their highest expectations. Poor Mephibosheth did not expect much. He feared rather than hoped (7). So do men act with regard to God. They fear Him as an enemy rather than welcome Him as a friend. Remember Moody's story of the woman who refused to answer a knock on rent day because she had not money to pay the rent. She thought it was the landlord coming to demand, while it was actually a friend coming to give the money she required. God calls us, not to take away the best things from us, but to give the best things to us. The inheritance He gives is better than that which Adam lost (1 Pet. i. 4); while He admits us to closest communion with Himself, and gives us a seat at his table! In order to imitate David in showing kindness to others we need first to experience the kindness of God towards ourselves. Have we done so?

Intending Visitors to Scarborough and Whitby will find useful information in the **Official Guide** of the Scarborough and Whitby Railway Company. Post free from the secretary, *Alec. Wilson, Scarborough.*

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AMONG THE CHURCHES.

Church of England.

REV. F. V. KNOX has resigned the directorship of the C.M.S. Children's Home.

Rev. James Davis has been instituted to his new charge at St. Ann's, Warrington.

The Archbishop of Canterbury completed his sixty-seventh year on Tuesday.

The Dean of Worcester has, through ill health, been compelled to cancel all engagements and take complete rest for two months.

Rev. J. Gossett Tanner is resigning the charge of Immanuel Church, Maida Hill, where he has laboured nearly twenty-two years.

The committee of the Additional Curates Society have received anonymously a donation of £5000 to provide help for needy parishes.

By the will of Mr. James Arkwright, of Cromford Hall, Derbyshire, several church societies are benefited, namely, the C.M.S., the S.P.G., the A.C.S., and others.

The Bishop of Worcester has invited the Nonconformist ministers of his diocese to spend a day at Hartlebury on the 30th inst. Dr. Perowne, when Dean of Peterborough, inaugurated some joint meetings of Clergy and Dissenting ministers with great success, and as Bishop he is on the most fraternal terms with the Nonconformists.

The Church Congress meets this year at Shrewsbury, October 6-9. The opening sermons will be preached by the Archbishop of York, the Bishop of Ballarat, and the Bishop of Rochester. According to the programme, the subjects will include Church Reform, Missionary Service and Training, the Church's Law of Marriage, Elementary Education, the Bearing of Evolution on Christian Doctrine, the Church and Industrial Problems, and the Tendencies of Modern Society. During the sittings there will be three meetings for women on women's work, to be addressed by ladies.

A meeting will be held this afternoon at 3 p.m. to bid farewell to the reinforcement for the Eastern Equatorial Africa Mission in the Lower Exeter Hall. Proceeding to the Coast District there are—Rev. T. S. England, Mr. W. E. Parker, Mrs. Gardiner, Mrs. Pickthall, Miss M. Culverwell. Proceeding to Uganda there are—Rev. G. K. Baskerville, Mr. G. L. Pilkington, Revs. J. L. Callis, H. Clayton, H. W. Tegart, H. W. Weatherhead, and B. E. Wigram, Dr. A. R. Cook, Mr. A. Whitehouse, Miss B. Taylor, and Miss K. Timpon. The closing address will be delivered by Rev. G. F. Head.

Congregational.

A new chapel is being built at Carnforth.

Rev. William Harrop has been recognised as pastor at Healey; Rev. L. H. Mills at Knottingley; and Rev. W. H. Pritchett at Repton.

The London Missionary Society have appointed Mrs. Scharlieb, M.D., formerly of Manchester, to confer with ladies wishing to go out as missionaries, and also to advise the society previous to their being accepted. Mrs. Scharlieb has lived for some years in India.

At the close of the summer session at the United College, Bradford, a special service was held for the purpose of ordaining Mr. Walter Jones to the pastorate at Homebush, Sydney, N.S.W., and Mr. W. C. Chisholm to the pastorate of the Reformed Church, Hamburg.

The vicar of Darnall, Sheffield, Rev. G. G. Swann, speaking at the anniversary of the Congregational Chapel, referred to the proposed enlargement of the chapel, and said no one would hail with greater satisfaction an extension of their work than he. There was need for the work of church and chapel in the village, and he would be pleased to give a subscription towards the enlargement.

The Canadian Congregational Union has held its annual meetings in Montreal, under far more hopeful circumstances than for many years. For the first time since 1885 there is a surplus in the treasury of its Home Missionary Society. Last year the debt burden was very oppressive, but a liberal challenge gift was cabled from England, with the result that in not a single instance has there been a diminution in the grants to the home missionaries, but in some cases an increase.

The Countess of Huntingdon's Connexion has held its annual conference at Tunbridge Wells, Rev. J. Mountain being elected president for the year. It was reported that there were thirty-six chapels, all of which, with one exception, were freehold property. They were free from debt, and during the past five years 2,657 members had been received. It was decided to send out a European missionary to Sierra Leone Mission, and to revise the Prayer-book used in the churches of the Connexion.

Calls.—Rev. G. Ward Siddall, of St. John's, Newfoundland, to Heath Chapel, Halifax; Rev. E. Keen, of Framlingham, to Sedburgh (accepted); Mr. R. E. Jones, of Menai-bridge, to Newborough, Anglesey; Mr. J. T. Rees to Pontymer.

Resignations.—Rev. Percy Francis, of Long Sutton; Rev. M. Owen Evans, of Chester-street, Wrexham.

Baptist.

Rev. J. F. Smythe has opened auspiciously his ministry at Coventry-road, Birmingham.

The jubilee of Grange-road, Darlington, has been celebrated by a series of special services.

Rev. T. M. Rees has left Holyhead for South Wales, having accepted the charge of a church at Barry Dock.

Memorial-stones of a new chapel have been laid at Merthyr. The new building is to provide accommodation for 900, and will cost £4,650.

Fourteen candidates have been baptized at North-street, Leeds, by Rev. E. W. W. Pugh, making fifty-six immersed at this church within the last two years.

Pastor T. J. Hazzard, of "The Lighthouse," Bow Common, E., is much in want of a piano in connection with the Sunday afternoon meetings for men. Perhaps some reader may help in this matter.

At the Metropolitan Tabernacle, on Monday week, Rev. C. Spurgeon presided over a meeting, at which Mr. William Olney gave an account of the journey to New Zealand from which he has only just returned. Rev. Hugh D. Brown, of Dublin, delivered an address, urging increased steadfastness in Christian work.

The German Baptist Mission shows a steady growth in prosperity. The membership in Germany for 1895 was 25,848, as compared with 24,344 in 1894, while throughout the whole Union it was 33,450, as against 31,099 in 1894. There are 126 churches in Germany, and 169 in the whole Union doing vigorous aggressive work.

The 30th anniversary of Warwick-street, Birmingham, has been celebrated, sermons being preached by Revs. J. A. Sharp, J. N. Knight, and Dr. S. W. Martin, founder and hon. pastor of the church. Mr. Alderman W. Cook, J.P., presiding at the public meeting, presented an address to Dr. Martin, in recognition of his thirty years' labour in Birmingham.

The Worthing Tabernacle, opened in February last, has gone on well with good gatherings. The Lord has given proof of his saving grace. The work is self-supporting—i.e. the offerings are sufficient for the support of the ministry and the general expenses. Help is needed towards the balance of the outlay for galleries, sittings, etc., etc. Friends have kindly come forward with temporary free loans, one of which must be repaid shortly. The amount is £70, and help is wanted towards obtaining this.

Calls.—Rev. D. H. Moore, of Barking, to Vernon-square, King's Cross (accepted); Rev. J. R. Fawcett, of Middlesborough, to Bacup; Rev. J. H. Boyd, of Lurgan, to Waterford.

Resignations.—Rev. H. F. Griffin, of Zion, Cambridge; Rev. A. J. England, of Rothbury Hall, East Greenwich.

Methodist.

New chapels are being built at Buckminster, Bolsover, and Nuneaton.

Dr. Marshall Randles has been elected as president of the Wesleyan Conference.

The erection of a new chapel at Ashopton, Derbyshire, has been commenced, in place of one built in 1840.

The John Wesley Mission Car is working its way through Lincolnshire. The Jubilee Car is at present in Newcastle-on-Tyne.

The mission at Archibongville, West Africa, reports prosperity. A new mission-house is being prepared in England, and will shortly be sent out.

Miss Costin, Bible Christian Evangelist, has offered herself to the committee for mission work in China, and has successfully passed the medical examination.

Dr. Savin, who left for China last December in company with the late Dr. Turner, of the L.M.S., has been wrecked on the River Yangtze. Most of the goods were rescued after being submerged. This makes the sixth Bible Christian missionary wrecked in this same river. Happily no lives have been lost.

Eighteen months ago the Wesleyans of Pontypridd hired a room in a public-house, the only place available, for religious services at Hopkinstown, where a rapidly increasing population is springing up. As there is now a congregation needing greatly enlarged accommodation, the memorial-stones of a new chapel have been laid. The miners, many of whom are very poor, have given generously to the new building.

The annual returns of Wesleyan soldiers and seamen show that there are at present 22,710 Wesleyans in the two services. There are twenty-seven Wesleyan homes for the use of the men, at which 37,300 have slept in the course of the year. In a strength of a thousand Wesleyan soldiers at Aldershot there has not been a prisoner for several weeks past. A site for a new church has been obtained at Sandgate, close to the John E. Gough Memorial Home.

Presbyterian.

The jubilee of Grange-road, Birkenhead, was celebrated last week.

St. Andrew's, Bolton, has been celebrating its fiftieth anniversary.

Rev. John Reid has been inducted to his new charge at Moseley, Birmingham.

The anniversary of the McGill Memorial Church has been observed at Bourne-mouth.

Presbyterian services are being held in a tent at South-end. A site has been secured for a church.

Rev. John S. Pollock, who is the Moderator of the Queensland General Assembly for this year, is a native of County Down, Ireland.

In the Presbyterian Church of Mexico there are sixty ordained missionaries, 111 native ordained ministers, 164 probationers, 17,000 communicants, 50,000 adherents, 444 organised churches, and 615 preaching stations.

Calls.—Rev. J. M. Hunt, of Perth, to St. Ninian's, Arbroath; Rev. J. Moffatt, of Liverpool, to Dundonald; Rev. D. M. Forrester, of Logiealmond, to Springburn; Rev. Evan Evans, to Llangamarch, Brecon.

Resignations.—Rev. T. Howell, of St. George's, Stockton; Rev. R. H. Evans, of Tremadoc.

Society of Friends.

Notwithstanding bereavements in and absence on furlough from India, much blessing attends the work there, and there is evidence that the Holy Spirit is mightily at work among the people. Hope is felt that revival is near, and that larger results than heretofore may be expected.

Bedfordshire Quarterly Meeting had the acceptable presence and help of Joseph Hingston Fox, of Cambridge, and Wm. Hobson, of London, at its gatherings in Northampton, on the 15th and 16th inst. These brethren were accorded a very hearty welcome, and the latter is likely to visit several of the particular meetings in the course of the autumn.

There will be wide-spread regret at the removal from London to Banbury of so noble and successful a worker in every department as Wm. Charles Braithwaite. It will be indeed difficult to fill his place in the Quarterly Meeting he has left, though doubtless Berks and Oxon will rejoice at his gain. The best wishes of his old friends follow him into his new sphere.

Henry E. Clark and daughter are on their way home from Madagascar, and are expected to arrive on the 31st inst. Joseph F. Radley was to leave that island about the end of June. These workers will be much missed, and those left are feeling their stripped condition. John and Emily Sims will have cheered them ere now by their presence and help. Yet the need for more workers is very great.

At London and Middlesex Quarterly Meeting, held on the 7th inst., much desire was expressed that there might be a variety of series of meetings held during the coming autumn and winter in London meeting-houses. Such service is surely needed, and could hardly help having a stimulating influence on the membership, as well as in some measure reaching the masses. Only the Gospel of Christ can uplift and gather in the fallen and lost.

Salvation Army.

An exhibition of the work of the Army in all lands will be held in the Agricultural Hall, Islington, August 1 to 10.

General Booth has finished his month's tour through Norway, Sweden, Denmark, Germany, and Holland. It has been a marvellous time. Not a day has passed since June 10, when he left for Christiania, without some proof being given of blessing.

Mr. Ballington Booth has been holding services in Sing Sing Prison, which has 1400 inmates, many of them serving life sentences. Sixty expressed a desire to lead a better life, among them an ex-minionaire and John Y. McKane, once a noted political "boss."

(For "Fallen Asleep" see p. 28.)

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12 Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

THE Royal marriage last week was one of the happy occasions on which the nation is always glad, without distinction of class or party, to show its regard for the ruling dynasty. There is no feature of our sovereign's reign more worthy of honour and affection than the high ideal of family life which she has held up before her people for so many years, and which has become a tradition to the second and third generation of her descendants. The strength and happiness of all peoples centres in the home; and for those who occupy the highest places in the land to fulfil the responsibilities of home-life well is one of the most potent influences for good in all ranks and classes. May the young couple who have been joined in holy wedlock bear the standard of love and purity as high in their new home as they have been trained to do in their old.

The Students' Conference at Keswick last week was very largely attended. Remarkable progress was reported in Christian work among the young men and women in our colleges and schools, and those who have the direction of the movement are hoping for "greater things than these." We hope to give an account of the Conference in our next issue.

Dr. Randles, the new president of the Wesleyan Methodist Conference, thinks that the loyalty of Methodists generally to the doctrines taught by John Wesley is due largely to the influence of their Hymn Book and the mutual care and watchfulness one over another which they exercise. This testimony supports an observation which many Christians must have made of the influence of the devotional services upon hearers. The personal teaching of men may vary, but

the hymns which are dear to thousands are still sung, and the mind and the heart are still lifted up to God on the wings of their truth. As long as ever "Rock of Ages" is a favourite, so long will there be a testimony to God's great love, to the value of our Saviour's death for sin, and to his power as a living Saviour to save to the uttermost.

Recent signs of national resentment of clerical interference, especially with education, seems to have taught the High Anglicans a lesson of caution. They are very angry at their rebuff, and the way in which School Board elections are going in many parts cannot reassure them. One of their organs is now busy in repudiating the charge of clericalism, and in fixing it on other persons. It gravely assures us that "our friends do not understand what clericalism really is," and proceeds to define it as the combination of the clergy as a political party, without any definite politics, in order to make their influence supreme in political questions." Such a state of things may be found in France, but not as yet in England. The English people have a simpler definition—the interference of priests as priests in things outside the church for the purpose of bringing men into bondage to themselves. This, we believe, would have been one effect of the Education Bill. All this explaining away will not throw intelligent people off their guard.

The philosophy of history varies with the philosopher; and the philosopher very likely varies with the times. If ever there was an intensely Protestant movement it was the Evangelical Revival of the last century; if ever there was a Roman Catholic movement within the Church of England it was the Tractarian movement of 1833. The two have always been regarded as different in principle, in aim, in method, in result. The one followed the other, but was not its effect, any more than the day is the cause of night. Now, however, *The Church Times* comes to tell us that this is all a mistake, and that the "Catholic Revival was the result of the Evangelical, a fulfilment of it, and in itself almost impossible of occurrence but for its precursor." The principal force of the Evangelical school was self-consciousness, which, we are told, is absolutely necessary in a living Church as a preliminary to the teaching of the Catholic school which leads out of self into "reverence for the diverse elements of God's creation."

The theory is little in itself; as a sign of the times it is significant. It shows, along with other things, that the High Church party having been rudely repulsed by the Papists in their efforts at reunion, are seeking to make peace with their neighbours, at least for the time being. They are also seeking to restrain the more forward of their own number, and to avoid some obvious dangers arising from this very "reverence" which they say it is their business to teach. Thus, *The Church Times* says that where an organ costing £1000 would suffice, it is "a sin against reverence to spend £2000 whilst thousands of people are left to perish in their sins for want of priests and sacraments." They will not lay themselves open to the accusation of thinking more of the material house than of "the stones now waiting for the touch of life which shall put them in their places in the house not made with hands." Part of this long leader reveals a change; another part shows no change at all—men are to be "saved

by priests and sacraments." Evangelicalism knows nothing of such doctrine.

Dr. Fairbairn says that the first thing he asks of a man who comes to him wishing to be a teacher of others is: "Are you prepared to endure hardness, to carry in your soul the souls of men, to bear reproach, and never let it be known you bear it? If so, you are fit; but if not, seek some other work." The meaning of this question, so searching and yet so fitting, is, that the world is not on God's side, that it will not take meekly the reproof of its sins, and that he who will live godly must suffer persecution, although the persecution may not take the form of physical violence.

The question as to how far it is right to promote the circulation of religious periodicals by making use of Sunday services for the purpose is one that is assuming a serious aspect in the Principality. The Welsh Calvinists have recently started a publication department, and it is asserted that nearly all their literature is sold on the Lord's Day. However desirable it may be to encourage the dissemination of good books and periodicals, this method of doing so is more than questionable. No one who has any regard for the sanctity of the day would care to see this custom extended to other kinds of literature, but it is difficult to see how the line is to be drawn. Once the habit is formed of trading in the name of religion, those who wish to do so on their own account are not likely to leave a stone unturned to make their opportunity. There are other obvious abuses which may result from the same cause. The more jealous we are in guarding the Day of Rest from contamination, the better will its sacredness be defended. Some strong remarks have already been made in the secular press on the subject.

There are three methods by which the lives of men may be changed. The first is *conformity* to the outward standards of decent or desirable behaviour, the ideal of which is respectability. This may be good or bad, according to the standard of respectability which may be popular at the time; but it is at best a mere external medicine for an inward malady. The second is *reformation*, which is better, in that it presupposes a sense of wrong-doing and a real desire after self-improvement. But it is piecemeal at best, and does not touch the springs either of good or evil, and for lack of moral vigour and motive-power, it may fail to attain to anything high and effectual. The third is radical *transformation*, the renewing of the inward man of the heart, by the implanting of a higher nature, the New Man, Christ Jesus. Death and resurrection are the secret of the Christian life, and form the only true basis of it. No other goes to the root of the evil; no other rises to the heights of possibility in spiritual attainment.

True courtesy is of the heart, not of the manner, but it carries the manner with it as a beautiful form carries its garment, with ease, and lightness, and grace. We do not give this virtue its proper place in our religion, and yet it is one of the flowers of the religious life. No one was ever so courteous as Jesus Christ. He fulfilled all his social relations with a perfect grace, that exhaled like a perfume from his great and loving heart. He was thoughtful of all around Him in little things, paying attention to their wants, and meeting their needs with unfailing tenderness and loving care. We should not forget that

in this He left us an example, that we might walk in his steps. As He was specially kind to the poor and the outcast, so we should try to lighten the burden of poverty and friendlessness, and ease the path of old age and weakness by the infusion of a bright and cheerful spirit into all our dealings with those who are thus weighted. And as He was ever thoughtful of those whom He lived and worked with, and was among his followers "as one that served," it should be a care to all who have servants and employes, to deal courteously and kindly with them all, knowing how hard their lot often is, and how much brightness and joy depends on trivial attentions and tiny acts of thoughtfulness.

There are signs of a longing for the prayer-meeting to be established in its old place in the heart and in the services of the churches. In many of them it has never been deposed; in too many it has; or has been replaced by the "week-night service," in which exhortation rather than prayer frequently predominates. "We don't have none of them things now," said an old caretaker to a young man when he revisited the church where he had first learnt to pray. A new minister had come who had discontinued the prayer meetings and outdoor preaching. It is cheering to hear men say, "Come, and let us return unto the Lord." As it is true that no good thing can be done without prayer, so also it is true that if we ask we shall have. Strange that the way should be so plain, and so few comparatively be willing to walk in it. It may be humbling to pride, but it is very honouring to faith, and the very joy of the heart that loves to see God glorified.

The horrors of cheap tailoring, and other similar iniquities, are from time to time revealed by some painful incident. A shout of indignation is raised; the evil is lost sight of and forgotten; the wronged and the wrongdoers are left face to face with each other again, and the whole bad system goes on unchecked as before. How much feeling has been spent on poor underpaid, overworked seamstresses since Hood wrote his "Song of the Shirt"? Yet the eyes still grow dim, the fingers weary, and the wages are often shamefully poor. For this the public is largely responsible.

There is at last some hope that Russia is going to wake up from the extraordinary lethargy which she has shown towards the rights of the Christian population under Turkish rule. The tone of the Russian press has materially altered during the past week on this question. It is stated that the cause is to be found in the fact that the Czar has recently really been put in possession of the case against Turkey from a reliable source, and that he has given vigorous expression to his disgust at the treachery and incompetence of the Porte. Almost simultaneously, the tone of the German press and court has undergone a salutary change in the same direction. If this really means what it seems to mean, we may hope to see the poor remnants of the Armenian people rescued from utter extinction, though it is too late to hope for more. Nothing can wipe out the record of shame and disgrace that Europe has incurred in this pitiful business. But it will be something if the horrors of Armenia are finally put an end to, and the Cretans saved from the same fate as has been brought on their fellow-Christians in Asia Minor. Meanwhile, we hear of a Turkish official being dismissed for humane actions.

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Tibetan Pioneer Mission.

DEAR FRIENDS,—The following letter was written by Miss Bella Ferguson, a member of our Mission, for her personal friends. Thinking that it will be interesting to others, we send a copy to friends of the Tibetan Pioneer Mission.

The Lord has done great things for us, whereof we are glad. We thank Him for sending us Miss Bella Ferguson, a worker so fitted for Tibet, being filled with his Spirit. The shop, which is very little trouble in itself, as Puntso helps with it, has drawn many to come and see us, and thus hear about Jesus, and get copies of the Gospels and Mrs. Grimké's text-cards. On the Lord's Day, when the shop is shut, we invite all who come in time to stay to the Tibetan service, and Tibetan friends often drop into family worship, which we hold every morning and evening.

The trials connected with the work have been not a few, but out of them all the Lord has delivered us, and they have tended rather to the furtherance of the Gospel. May the Spirit of prayer for Tibet abound in your midst, for God has said, "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

With Christian love to our fellow-workers for Tibet in prayer and gift.—Yours in the service of Jesus,
ANNIE R. TAYLOR.

Yatung Tibet, via Darjeeling, India.

MISS FERGUSON'S LETTER.

I give some extracts from my diary of the journey here, and describe the present surroundings of the Tibetan Pioneer Mission, in the expectation that you will pray more earnestly than ever for the further opening of the country, and of the hearts of the people, to the Gospel of our Lord Jesus Christ.

After a delightful voyage from Liverpool on board the s.s. *City of Calcutta*, I arrived in Calcutta on March 14, and was met by a friend from the Y.W.C.A. Home, where I boarded for the few days I was there, receiving practical kindness from dear Miss Beaton (the superintendent) and her workers, and enjoying sweet fellowship with them in our one Lord. On March 18 I left by rail for Darjeeling, a distance of 365 miles. Our first change was at Damooklea, where we crossed the river Ganges by steamer to Sara Station, and caught the train, in which we spent the night.

The first part of the journey from Calcutta is over comparatively level ground, but, next morning, on arriving at Siliguri, we changed to a tiny mountain railway, which mounts up through magnificent scenery to an elevation of 7,000 feet. This railway is considered a masterpiece of engineering. It winds along the mountain spurs, sometimes at the very edge of a steep precipice, when you can look down on the line over which you have already travelled. At times we catch a glimpse of the engine first on one side and then on the other as it crosses and recrosses the steep ascent, or the train describes a loop by a bridge over the track it has just passed, or the ascent is accomplished by a zigzag, when the engine alternately pushes and pulls.

At Kurseong we stopped for lunch, and I looked out for the members of the C.I.M. Tibetan Mission Band who, I had heard, were on their way to Shanghai, to work towards Tibet from the Chinese side, after a time of study in the C.I.M. Training Home. I saw five of them, and was glad to tell them how incessantly they were remembered in prayer by the Home friends. We parted after remembering together the prayer of our Lord Jesus, "That they all may be one," very pleased to have met for a few moments' fellowship.

At Ghoom I met Mr. C. Polhill-Turner, their leader, whose acquaintance I had the pleasure of renewing, as well as that of Mrs. Polhill-Turner, during my short stay in Darjeeling. He joined the train for Darjeeling, and on our arrival there introduced me to Miss Susette M. Taylor, who was on the way to Yatung to visit her sister Miss Annie R. Taylor, and had kindly waited for me.

I was lovingly welcomed and entertained by Pastor and Mrs. H. Rylands Brown, and had the pleasure of seeing a little of the work carried on by the Union Church, of which Mr. Brown is pastor, and of speaking a word to the Sunday-school children regarding their privilege in giving themselves in their early days to the Lord and to his work among the heathen.

I enjoyed visiting, at Miss Reid's invitation, the boarding-school of the Scotch Church Zenana Mission, and seeing the little Nepali girls cosily tucked in their native beds and the older girls knitting or sewing. The work amongst the British troops was rendered especially interesting by the visit of Mr. W. A. Harrington, who has been instrumental in securing prayer-rooms in almost all the barracks of India. The walls of the Jalapahar prayer-room, where I attended a meeting, are covered with Scripture texts. Meetings were held

at both Jalapahar and Katapahar, about half-an-hour's climb from Darjeeling.

Before leaving Darjeeling, I had the privilege of addressing a number of friends interested in Tibet, whom Mrs. H. Rylands Brown and Miss Susette M. Taylor invited to meet me.

Before leaving home for Tibet the Lord had given me the text, "I am the way." On reaching Darjeeling I received from Miss Annie Taylor the pass for the journey through Sikkim and information that permission for me to reside at Yatung had been given. A journey of seven days, walking and riding, through unknown country, not knowing the language of the people, with the luggage to be carried either by coolies or mules, and all provisions to be provided in advance, would have been a serious matter. But the Lord had made gracious provision. Miss Susette Taylor had been as far as Gnatong before when visiting her sister last year, and knowing Hindustani could make necessary arrangements, besides being a delightful fellow traveller.

(To be continued.)

Sailors at Grand Canary.

AFTER a stay of over five months in the midst of mission work among our English sailors at Port Luz, Grand Canary, it has struck me that a short account of it might interest your readers. Five years ago Mr. and Mrs. Searle landed at Port Luz. The work began on a very small scale, but now there is a very comfortable Institute, and sleeping accommodation for ten sailors. The Sunday evening services have been a blessing to many. All present are dealt with honestly and lovingly, and whether the gathering be great or small the message is given as from dying man to dying men. Away from home associations, and in a place like Port Luz, the Christian Institute is a haven of refuge. There are lots of other places for our sailors to go to, but all are drinking shops, and of the very worst kind.

No kind of mission work can possibly appeal to us more than this, which holds out a helping hand to our own countrymen when far from home and hallowed influences, and surrounded by Satan's strongest wiles. A bottle of wine can be had for 3d. or less anywhere on the island, and to those whose temptation is drink this is insurmountable. But a vessel is no sooner seen in the harbour than it is boarded by Mr. Searle, who talks to the men, and invites them to the Institute, and many are only too glad to accept the invitation. They receive a warm welcome, and both the missionary and his wife devote themselves to them all through the evenings. Those quiet personal talks are the opportunities for sowing the good seed, which in God's own time is sure to take root, spring up, and bear much fruit.

It is a work that needs very specially the faith which wavereth not, for to the sowers is not often given the joy of seeing the fruit of their labours. Here the community is ever changing; a vessel comes in, stays ten days or so, and is off, with very little likelihood of ever returning with the same crew. The work is done for the Master, and He knows the results, and treasures each one.

On Sundays, and very often on week-days, Mrs. Searle is seen sharing her husband's labours on the ships, and it is a treat to see how she is welcomed and trusted by the men. Her ready tact and honest, straightforward way of speaking to them attracts and keeps their attention. Many a mother, if they know what their boys are saved from during those days on shore, would, I am sure, breathe an earnest prayer for a blessing on behalf of the hard-working friends in charge of the Sailors' Home in Port Luz.

I should like to enlist the sympathy of your readers in this noble work. There are many ways in which they could help it on. Magazines (more especially illustrated ones) are always welcome. Nothing could add more to the attractiveness of the Institute than a good piano or harmonium. Col. Morton, of the Conference Hall, Mildmay Park, London, N., is treasurer. Above all, may the prayers of God's people ascend for a blessing on this good and noble work.

Edinburgh.

A. P. MAIR.

Requests for Prayer.—For evangelistic services to be held at Churchtown Presbyterian Church, Kileara, by Mr. B. Jackson. The Lyons (France) Y.M.C.A., on behalf of the present and coming season's work, that conversions may be numerous and permanent.—For blessing at Gilford Hall, Sandymount, Dublin.

The Missionary Problem.

By REV. W. CROSBIE, M.A., LL.B.

THE Missionary Problem is the greatest; and he who solves it is the wisest of ecclesiastical statesmen and Church leaders.

The solution is rarely found, where one would expect to find it, in missionary sermons, speeches, and books; and it is seldom there is any hint of it when Christian men meet in conference to discuss the affairs of Christ's kingdom.

An ancient Psalmist understood the problem, and had clear vision of its solution when he said: "*God be merciful unto us, and bless us; and cause his face to shine upon us; THAT thy way be known upon earth, thy saving health among all nations*" (Psalm lxvii. 1-2).

In that prayer—in the structure and development of it—are outlined and shadowed forth the true method and procedure of missions, God's plan of missions. *Spiritual revival within the Church first—the Church purged, and spiritualised, and filled with God first—and then, the outburst and overflow of the inward life, in salvations and evangelisations.* That is the law of the matter. And every genuine aggressive movement of the Church, in the past, has observed it; and every genuine aggressive movement, in the future, will observe it. Nor is there any mystery about it. It is level to every man's common sense. The Church cannot give what it has not got, nor do what it has not the power of doing. The measure of the outward must always be the measure of the inward. Far, far back, the principle was laid down in God's promise to Abraham: "I will bless thee...and thou shalt be a blessing" (Genesis xii. 2)—*I will bless thee first*; and then, thou shalt be a blessing. And all through the ages, that has been the principle. Those who are a blessing are themselves first blessed. Revival within the Church; and then, the righteousness going forth as brightness, and the salvation as a lamp that burneth; the Gentiles seeing the righteousness, and all kings the glory (Isaiah lxii. 1-2). Repentance and remission of sins must be preached in Christ's name among all nations, but not until there has been the tarrying in the city of Jerusalem, and the enduement of the power from on high. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). "God be merciful unto us"—*unto us first*—"and bless us; and cause his face to shine upon us." For what purpose? "THAT thy way may be known upon earth, thy saving health among all nations."

THE EVANGELISATION OF THE WORLD CONDITIONED UPON GENUINE REVIVAL WITHIN THE CHURCH! That is the teaching; and it is the great truth that has to be proclaimed, reiterated, and enforced with prophet voice and earnestness. It is the message for this missionary age, and for the new century of missions. The Church stands sacramentally between the living and the dead, between God and perishing men, and is a channel of life and a medium of saving energy, in proportion as she is spiritual, prayerful, holy, instinct with God. Oh, the Church's responsibility! and her glorious privilege and opportunity! exalted to that position, established in that connection, a kingdom of priests, the Body of Christ, the ful-

ness of Him that filleth all in all! Into her, through her vital organic union with Jesus, and according to her receptiveness, is poured the river of living water, and from her it flows. Oh, the mystery of it! and the blessedness! and yet—and yet—the awful responsibility of it! Hindering, or helping, limiting, or giving free course to! It is unspeakably solemn; but when the arm of the Lord cannot save, the cause is with his Church.

What necessity, therefore—what urgent necessity—for the prayer of the Psalmist: "God be merciful unto us, and bless us; and cause his face to shine upon us; THAT thy way may be known upon earth, thy saving health among all nations." It is a prayer for the times. It is the prayer with which to inaugurate the new era of Christian missions. The prayer answered—and the answer means a purged, spiritualised, God-filled Church—God's way would be known upon earth, and his saving health among all nations.

The Prayer is THREEFOLD; there are three petitions in it.

(1) "God be MERCIFUL unto us." That is the first; and it is the first always, and with everybody. We begin with mercy; we deplore and confess our sins and shortcomings, and cast ourselves on mercy, the mercy of God in Christ Jesus. And it is there—down there—where the Church of God in these times has to begin. She has to deplore, and confess her sins and shortcomings, her many failures, and great unfaithfulness, and cast herself on the mercy of God. It is the indispensable initiative. The step must be taken if the Church is to be prepared for her new and great missionary enterprises. There have been thanksgiving services, and there ought to be these; but there should be humiliation also.

(2) After mercy comes BLESSING. "God be merciful unto us, and bless us." Repentance and forgiveness, then blessing. That is the order. And what blessing! The incoming of God; new measures of his life; the cleansed vessel is filled; there is the baptism of the Holy Ghost. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). "God be MERCIFUL unto us, and BLESS us."

(3) But there is a higher stage still, a loftier attainment—the culmination of the ascending spiritual gradation: "CAUSE HIS FACE TO SHINE UPON US." What exaltation there is there! From the valley of humiliation to that height, from mercy to that wondrous grace! A Church, so purged, and spiritualised, and consecrated, and indwelt by the Holy Ghost, that God looks upon it with approval, causing his face to shine upon it! What a Church! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" How attractive! And what a soul-saving, world-evangelising, all-conquering Church! What triumphs and progress for the Church upon which God "causes his face to shine," which God so favours! She shall no more be termed Forsaken; neither shall her land any more be termed Desolate; but she shall be called Hephzi-bah, and her land Beulah, for the Lord will DELIGHT in her, and her land shall be married (Isaiah lxii. 4).

Here, then, is the solution of the problem of missions. Here is the Divine plan of missions; God's method in all the ages; and his method for this age, with its vast opportunities. The world is all open to the Gospel; the fields white everywhere unto harvest. And this method apprehended, in this great juncture of missions, and believed in enthusiasti-

cally, and preached, and realised in practice—the motto and creed of a new propagandism within the Church—the device on the Church's banner—another device would soon be emblazoned there, by authority of God, and fulfilled: THE WORLD FOR CHRIST.

It is all in the Psalmist's words—the whole philosophy of Christian missions—and plain to the most ordinary understanding. Oh, that the churches, and the missionary societies, in this special and pregnant time, had clear vision of it, and assented to it with a full-hearted assent, and set all their aims and efforts and praying in the line of it! Then would the world's "New Age" dawn, and the final triumphs of the Cross be achieved; the knowledge of the glory of the Lord filling the earth, as the waters cover the sea (Hab. ii. 14).

In the prayer of the Psalmist is the message for INDIVIDUAL CHURCHES also, in their LOCAL missions and work. We must begin with ourselves; the ascending gradation, "God be merciful unto us, and bless us; and cause his face to shine upon us," having answer and realisation in our spiritual experience first. The practical heathenism around us can only be reached and converted by living, holy, self-sacrificing, God-filled churches. There is no other way; there is no other plan. Every plan fails but this; this never fails. But, alas! all plans are tried but this. Every congress, every conference has something new to propose, and to discuss. There is, somehow, a strange and perverse and sceptical reluctance to fall back upon and conform to God's plan. Would that there were another spirit in our gatherings, and another trend in our schemes and proposals. The cry is raised: "Back to Christ!" And we repeat it: "Back to Christ!" Yes, and back to his principles, and methods, and order; and back to his power; let there be uttermost faith in and reliance upon the Holy Ghost, and obedience to the Divine will, and prosperous days will come to the churches. Then prosperity will not be on the surface, a spurt and a spasm, but deep-rooted and permanent, the outcome and efflorescence of God's life. "I will bless thee...and thou shalt be a blessing"... "I will make them"—*them first*—"and the places round about my hill, a blessing" (Ezekiel xxxiv. 26)... "God be merciful unto us, and bless us; and cause his face to shine upon us; THAT"—IN ORDER THAT—"thy way may be known upon earth, thy saving health among all nations"!

Sailors' Rest, Dunkerque.

EVER since the Sailors' Rest was opened, over three years ago, we have felt the need of a room on the ground floor for a coffee-bar, to counteract in some measure the evil attractions of the drinking saloons by which we are surrounded. God has given us a house in every way suitable, containing a good-sized mission hall, a reading-room, and coffee-bar on the ground floor, entered from the street, which was opened six weeks ago, and has proved successful beyond our expectations.

The Bethel services, English and Scandinavian, are well attended, results having already followed. At one of our meetings, noticing the earnest, anxious look of a young sailor we had frequently spoken to about his eternal welfare, we again spoke to him, and found he had decided to yield himself to Christ; his conduct during his stay in port proved the reality of the change. A few days ago we had the joy of leading two others to the same loving Saviour, both of whom told us that through coming to the Sailors' Rest they had decided to lead a different life.

Whilst thus blessed spiritually, the expenses incidental to entering our new premises, fitting up coffee-bar, etc., have emptied our exchequer, and we should be glad of help, so that this fresh departure in the work may not be crippled.

(Mrs.) A. STEWART MACKENZIE.

Sailors' Rest, Dunkerque, France.

Letters from S. Africa.—27.

CAPETOWN.

AT Wellington, C.C., on New Year's Eve, I met Miss McGill, a dear and valued friend of Rev. and Mrs. Andrew Murray; before I returned to Wellington, on my way home, she had been called to the Home above. She was a devoted friend and helper of the Y.W.C.A. at Capetown, and was highly valued by a large circle of Christian friends. The following extract from a communication by Miss Scott, hon. sec. of the Y.W.C.A., will interest not a few in Cape Town and in the Colony who hold Miss McGill in loving remembrance:—

I first met Miss McGill in April, 1888, at this Association, having landed the previous day from England. A little woman, with a kind, sweet, capable face greeted me—a face, as someone has said, you could never forget, a true index to her character. She had the rare talent of an attentive listener. Not only Christian workers of all ages came to her for advice and sympathy, but “all conditions of men” and women, good, bad, and indifferent, found in her a patient hearer, a wise adviser, and, wherever possible, a willing helper. Few could have been more generous with such small means; and over and over, when she came in beaming with joy, it was “a donation for the old ladies’ home,” where she had been lady superintendent at one time till her health failed, but still continued its main-spring and personal friend to each inmate.

“Comfort the feeble-minded” came to me with quite a new light as I watched “Aunt Maggie” day after day listening with a bright smile to one and another of the many uninteresting and rambling people who had but little to say, and did not know how to say that. Some came so depressed, body and mind giving way, that the cases seemed almost hopeless, and I have seen their very faces change till it was difficult to recognise them, after a few weeks or months.

The Lord was her physician for body as well as soul. Shortly before her seizure, being asked by a friend, “But what would you do if it came to a very dangerous illness?” she replied, “My dear, I have trusted the Lord with my body thirteen years, and I am sure He will make it perfectly clear to me and to my friends.” And so it proved. She was taken ill March 24th; became unconscious in a few hours; two doctors pronounced medicines useless; she lingered, lovingly and tenderly nursed, till Saturday night, March 28th, when she passed peacefully into the immediate presence of her Lord, in her seventy-fifth year. On March 30, amongst the very large gathering round the grave were few who did not feel they had lost a personal and loving friend.

She had expressed a wish that her place as president should be filled by Mrs. C. Cleghorne, who had been very closely associated with her in much of the work—a lady of like spirit, and a very fit successor to her friend.

Just after Miss McGill's death a member of Mr. Murray's family remarked, “Who now will sympathise with everybody?” I seem to hear “Aunt Maggie's” reply at my side, to each of us, “Well, you let the Lord Jesus so fill the gap in your life and heart, that He shall use you to sympathise with and to counsel others, and the wonderful promise shall be fulfilled, ‘The Lord is able to give thee much more than this’” (2 Chron. xxv. 9). Ask God to do the impossible” (Matt. xix. 26).

THE S.A.G.M.

I must mention the zealous work of the South Africa General Mission at Capetown, as well as at Johannesburg and elsewhere. Its chief directors in the Colony are Mr. Dudley Kidd and Mr. Frank Huskisson. They have a staff of ladies who do very effective work, both in their halls and out of doors. They had taken a great circus in Capetown, which drew a large number of people on Sunday evenings, and at their week-evening meetings in their halls there is close personal dealing with such as are willing to receive it. A very fine new hall has lately been opened in Johannesburg, and an out-and-out evangelistic work is carried on in ways appropriate to that very go-ahead city. Mr. W. A. Campbell, of Glasgow, whose gifts as an evangelist are well known at home, conducted a week's mission there at the opening of the new hall.

At Capetown a useful feature of the Mission is a depôt for Christian literature. Here a full and tastefully-printed report of the Wellington Convention has just been published, from which I extract an account of the Greytown Revival. I wrote of this in Letter 15, but other particulars are here supplied by Mr. Botha, with whose remarkable and decided conversion this most interesting work originated. The story was told at the informal open-air meeting on the Thursday of the Conven-

tion, at which also the stirring experience of Mr. Oudendal was given, as related in my Letter 19.

THE GREYTOWN REVIVAL.

Mr. Botha said: “In the year 1882 a thunderstorm burst over my farm in Natal in the Greytown district. A native was killed by the lightning while in the kitchen. The Holy Spirit used this event to awaken the question in my heart, ‘Where would you have been if that stroke of lightning had struck you instead of that native?’ I had been a religious man in a formal sort of a way. I was religious, but like so many round me I was quite unconverted. For six months I was under deep conviction of sin, but did not know the way of salvation. While in this condition Mr. William Murray, of Worcester, came to preach in the district, and so I said to myself, ‘I will go and hear him, and perhaps I shall get blessed.’

“Mr. Murray had been sent by the Synod to visit the Orange Free State and Natal. The sermon was on the text, ‘The love of Christ constraineth us,’ and the way of salvation was simply explained by the preacher. He urged the people to accept Christ then and there. Things became clear to me then, and four or five days after I was brought out of darkness into light. From that day I have never had a doubt as to my conversion. I then saw that the whole congregation was in the same state as I had been, and I prayed for their conversion, and went and spoke to them on the different farms.

“I told the minister of the change that had taken place in me, and soon the news spread all over the district. My relations came in to see whatever this talk was all about, and I explained to them that I had been religious before but now I had been born again. They could not understand this, so I said that God would never have sent his Son into this world if religious ceremonies could save them. They brought forward the case of Cornelius as a proof that God accepted religion, but it was clear that this religion brought him no peace. Soon all the excuses and reasonings were hushed and all the props were taken away, and many of them were converted. The work spread in all directions, and the women worked amongst the women on the neighbouring farms.

“Soon the Christians began to see their duty to the heathen on their farms. It is hard for many to understand the feelings of a Dutchman with regard to the natives, for they had seen their parents murdered by them, and had seen the little children butchered by the natives before the mothers’ eyes. They thus grew up from infancy with revengeful feelings against them. But God's Spirit came and broke down this feeling, which was so fearfully strong in their hearts. My wife was converted, and the two Zulu girls in the house noticed the change in her face and asked what it came from. When matters were explained to these heathen girls they became anxious about their souls. They had no Zulu Bible. So they wrote to Durban and asked for a native evangelist, as there was no missionary in the district. A man named Moses was sent up, and he was mightily used amongst the natives. Then the young Boer boys would gather them in all sorts of buildings, and would take the cart out of its shed, and hold a meeting for the Zulus.

“There are now 500 Zulus baptized members of the church, and they have their own missionary. This work has been going on ever since in a steady way, and visitors have often said that they felt a change in the atmosphere as they neared the district.”

The S.A.G.M. is doing excellent work among the railway men all along the line through Cape Colony. They have a Bible carriage with sleeping accommodation, which runs free of expense over the whole system, with free passes for the two brethren who have charge of it and who do the twofold work of preaching and distributing the glad tidings of the Kingdom of God.

THE SALVATION ARMY, ETC.

The Salvation Army is a power in Cape Town, as in other localities in South Africa. A very animated meeting in the street outside the Grand Hotel used to give the guests on the extensive balcony an opportunity of hearing a version of the Gospel very directly stated and personally applied. One of Mr. Murray's daughters is an enthusiastic worker in the South African S.A.

Among the many good works in Capetown is the Waterkant Mission, mainly carried on by Miss Mary E. Huskisson, on behalf of destitute men, many of whom have been saved for time and eternity by her means. She is a living illustration of the promise, “My grace is sufficient for thee, for my strength is perfected in weakness.” I quote from a brief note received from her:—

..I do feel grateful, first, to my Master for inclining you to help, and then to you for sending it. I have but two regular subscribers, and our expenses are £12 a month, therefore you may be sure, were it not for trusting my Master for the needed funds, I could not go on. But “hitherto the Lord hath helped,” which assures me to go forward and leave the rest with Him. Praise God! those whom the Lord has brought to Himself in our mission are now many, and, although scattered in all parts of the world, I keep in touch with them by prayer and correspondence, and feel sure we shall meet in the great harvest day. I do indeed ask your earnest prayers for this busy corner of the Master's great vineyard.

Cromwell Lodge, Upper Bree-street, May 20.

I must mention also the Railway Mission, with its reading-room and Gospel meetings, under the diligent and genial supervision of Miss Cleghorne and her fellow-workers.

I had the satisfaction on several occasions of addressing the Kaffirs and other coloured people at the Congregational Mission, under the care of Mr. and Mrs. Burfoot, who were our fellow-passengers on our outward voyage. Friends desiring information as to work among the poor, coloured or uncoloured, may communicate with Mr. Burfoot, 10, Belmont terrace, Buitenkant-street, Capetown.

The visit of Mr. Yatman to Capetown closed with a mission carried on for several evenings at Clifton-hill Presbyterian Chapel. Quite a revival took place here. I had the gratification after his departure on two occasions of addressing the converts and the members of the church, and Rev. Mr. Yule, the warm-hearted pastor, entrusted me with a shilling to pay the fee for registering their Christian Endeavour Society, as affiliated to the societies in England.

“The Political Situation,” by Olive Schreiner and C. S. Cronwright Schreiner (*Fisher Unwin*, 1s. 6d.), is well worth reading. It states in a nutshell the evil, and suggests the remedy.

R. COPE MORGAN.

Soho and St. Giles.—The work of the Soho and St. Giles' Mission, so nobly begun by the sainted George McCree, is still being carried on. Two large mothers' meetings, Boys' brigade, girls' sewing classes, services (indoor and outdoor), gymnasiums, and children's classes occupy every evening of every week. We hope, as the autumn advances, to commence Saturday evening concerts for the people and public-house visitation. Gifts of old clothing, household utensils, small pieces of new calico, flannel, etc., will be very gratefully received by the Secretary or by the Mission Sister, Bloomsbury Hall, Meard-street, Soho, W.C.

British Syrian Schools.—The objects of the Mission are education for children based on Scriptures, and the proclamation of the Gospel to the adult population of Syria, especially reaching the girls and women. There are day schools, with an attendance of 2700, special schools for the blind, a training institution for native female teachers, Sunday schools, night schools, Scripture readers and Bible women, Female Medical Mission, and evangelistic work among the Lebanon soldiers and the Bedaween. Lack of funds, a deficit of £600 on the year just closed (June 30), and a prospect of deficit in the first quarter of the new year, obliges the committee to write to Syria that—“Schools must be closed and reductions made.” Immediate and continued help is needed to prevent this turning away from fields white unto harvest, where on all sides the people are entreating for more schools. The secretary is Miss A. Poulton, 27, Homefield-road, Wimbledon.

Washington C.E. Convention.

THE fifteenth annual Convention, recently held at Washington, reached a high-water mark of spiritual blessing. The delegates numbered close upon 40,000, and from first to last a seriousness was visible which speaks well for the usefulness of this inter-denominational and international movement. The opening meetings took on a high tone, and simultaneously in twenty churches meetings were held for the deepening of the Spiritual Life. This was followed by a Quiet Hour, during which the Spirit of God was manifestly working. During the night one of the large tents was wrecked by a heavy storm of rain, but apart from this, everything passed off without any hitch.

Praise is due to the local committee for the way the large gathering was managed. The delegates were advised to come together from the various States, and these were lodged by thirty churches, assisted by many outside friends. Each State had a church allotted for its headquarters, and the schoolroom was set apart for the accommodation of the visitors with everything but eatables. The church itself was devoted to religious meetings, and each morning at 6.30 a.m., the delegates assembled for prayer. Much fervour characterised these sunrise devotional exercises, and the various state delegations arranged for open-air services in the neighbourhood of the church where it was located. In this way quite a number of persons outside the churches were reached, and it was computed that upwards of 200 persons found peace with God during these Evangelistic efforts.

The second day of the Convention was devoted to good citizenship, and many rousing speeches were listened to, denouncing national sins. Dr. Clark, the founder of the movement, delivered his annual address and urged the Endeavourers to whole-hearted surrender of themselves to Christ. The address was characterised by simplicity and directness, and fittingly followed up the spiritual character of the preceding day. Speakers of every denomination were selected for the various events on the programme, including several Right Revs. and Lord Bishops, Canons, Presidents, Doctors of Divinity, and eminent evangelists. The singing was a special feature, a choir of upwards of 4000 persons having been formed and well trained. So much did the hymns "catch on" that the voice of praise was everywhere heard in the great capital. It seemed to resemble a Christian carnival to see the fleet cars gliding along the decorated streets of the city, and listen to the sweet singers trilling forth the praises of one King, Jesus!

Everybody joined in the welcome the chief city of America extended to the young people. The Government devoted the use of the White Lot for the three tents, each of which accommodated 10,000 people. They also had floral effects in the public parks of a very pleasing nature, including the C.E. monogram and cunningly devised "welcomes" done in foliage plants. The Capitol was also graciously devoted to a demonstration on "Good Citizenship," and the U.S. Marine Band (the only appendage of state which America grants to her President in the musical line) assisted the great choir in an open-air concert. It is supposed that 60,000 persons gathered about the piazza of the historic building, and the enthusiasm and throng of faces will not easily be forgotten.

True to its loyalty to the local Church of Christ, there were no meetings of the Convention planned for Sunday. The delegates attended the ordinary services at the various churches, with the exception that denominational missionary rallies took place in the afternoon. On the Monday the tents were thronged, and as the day wore on it became evident that the evening meetings were expected to be of a special character. And so it was, for solemn

sermons were preached by men of fitness as a preparation for the consecration services which were to follow. The writer was present in Tent Washington, and listened to a memorable sermon by the Right Rev. Maurice S. Baldwin, Lord Bishop of Huron, whose subject was "The anointing of the Holy Spirit," which was followed by a consecration service conducted by Dr. Clark. It was well-nigh ten o'clock as the vast congregation broke up and dispersed to their lodgings, and it was felt that the spiritual uplift of the Convention must indeed be widespread in its results. Fervour joined on to practical methods of work, Bible study and prayer, and a full consecration to the Lord Jesus Christ were on every hand inculcated; and it was indeed refreshing for young Christians of many sections of the Church of Christ to meet together, regarding each other as brethren and Christ as common Master and Lord. May the good hand of our God be upon this young movement; and by making the Churches of Christ to be full of consecrated believers, may it become increasingly useful the wide world over. M. H. T.

At one of the afternoon meetings Mr. Ira D. Sankey spoke, alluding to the far-spread reports that he was no longer living, told an amusing story of his conversation on board a train in the West with an Ohioan, who was enthusiastic over the work of Moody and Sankey, and much regretted that it would be impossible for him ever to hear the latter because he was dead. Mr. Sankey, after enjoying the episode, disclosed his identity, but could not convince the man of his existence in flesh and blood. "To show you," said Mr. Sankey, "that I am very much alive, that I will sing for you a solo," and he then rendered with his old incomparable effect, "Sweet Peace, the Gift of God's Love."

When Mr. Sankey had finished singing, and the applause that followed was hushed, the first signer of a Christian Endeavour pledge, Mr. William H. Pennell, of Portland, Me., was introduced, and bowed his acknowledgment of the recognition of the applauding multitude.

Dr. Tuenis S. Hamlin writes to *The New York Independent*:-

No such impression of a vast throng has been made here this year as was made last year at Boston. This is partly due to the wideness of our streets and avenues, which are very difficult to fill, not to say to congest, and partly to the absence of suburban towns and cities. The registration this year from outside the city reaches to nearly 30,000, exceeding that of any preceding Convention. But one must stand in the White Lot, and see the throngs coming and going, or face them as they crowd simultaneously the three tents, while thousands are at the same time in the twenty or more churches constantly open, to realise how great is the multitude in attendance upon this Convention.

Bible study has held a large place in this Convention. Each morning President Boroughs, of Crawfordsville, Ind., has taken up some book of the Holy Scriptures for broad discussion.

Moreover, the Convention was very pronouncedly spiritual. This had been emphasised all the year preceding in every department of preparation. All the preliminary meetings of Wednesday evening in twenty churches were upon "Deepening the Spiritual Life." "Saved to Serve" was the topic on Friday. Simultaneous meetings for men only, for women only, and for children, were held on Saturday morning, and were of very profound fervour and power. The sermons on the Lord's Day in nearly all the churches of the city were by members of the Convention, and seem uniformly to have caught its spirit; while the final sermons and consecration meetings of Monday evening fitly reached the summit of a quiet spirituality.

The evangelistic meetings, which had proved so useful at Boston, were repeated this year, and Messrs. Chapman, Mills, and others did noble ser-

vice; so did the missionary secretaries and the host of returned missionaries present.

The broad character of Christian Endeavour was brought out anew, and more plainly than ever, in this Convention; for example, its interdenominational character. It now reaches some fifty churches, and seems equally adapted to the internal economy of each. It is found, in practice, to increase and foster fidelity to the denomination and the local church, while bringing multitudes of young Christians together, so that they come to know each other, which means no longer to distrust each other. By very far the longest possible step toward the reunion of Christendom is thus being taken without a syllable of discussion on the subject. A generation is growing up accustomed to ocular demonstration that brethren may dwell together in unity. "These Christians love one another," and he will have a hard task who would make bigots of them hereafter. Moreover, the international character of Christian Endeavour has been anew demonstrated.

And, again, this movement is inter-racial. For the first time this year, two coloured men sat on our Board of Trustees—Bishops Arnett and Walters. No members could be more cordially received, and no counsels more carefully heeded than were theirs.

What now is behind this great Convention, of which these are some of the salient features? What makes such a gathering possible? The simple fact that fifteen years ago, a plain pastor, seeking some way of training young converts, was divinely guided to this way. Young people's societies were then no novelty, as President Clark points out in his book, "World-Wide Endeavour." But other plans, though locally useful, lacked the germ of growth. This plan had it. Whatever other discoverers set foot on the soil of this continent before 1492, Columbus discovered America, for he only gave it to the world. And so Francis E. Clark discovered Christian Endeavour. The world needed it, and was ready for it, and adopted it. After only fifteen years it exists in every nation but two or three on the globe. Its societies number 46,125, with 10,048 Junior, and its members 2,700,000. It is not surprising that a movement of such magnitude, but especially of such a character, has won such general, respectful, and cordial recognition as is now everywhere accorded to Christian Endeavour.

Holiday Home for Cripples.

A BEAUTIFUL new Holiday Home—specially built for crippled and afflicted children—was informally opened at Southend last week. For some years the Ragged School Union has had a small Holiday Home open at this watering place, and named after that life-long friend of poor children, Dr. Leone Levi. This, however, had become altogether too small. The recent and remarkable developments of the work among Home cripples has exceeded all expectations. The operations of the Christmas Hamper Fund, as well as systematic visiting in every part of the metropolis, have resulted in the addition of 6000 to 7000 names of little home cripples, weary prisoners of pain, weakness, and disablement, to the R.S.U. lists. Every effort is being made to carry relief and comfort to these, and, inasmuch as many are greatly in want of a change to the seaside, the need of a larger Holiday Home had become very pressing. Hence, while the formal dedication by a Royal Princess is postponed, the new Home has been informally opened by the Earl Compton, M.P., and is now in full and happy use by the first party of little holiday-makers.

Speaking, in his inaugural address, as president of the Ragged School Union, the Earl showed the need for the Home, and dwelt on its purpose, the physical, mental, and spiritual benefit of child sufferers from London. While seeking to do all the good possible to such, it must be borne in mind that the aim of the newer developments of the Ragged School movement is precisely that of the older operations—the winning of the children to Christ.

Amongst those who took part in the proceedings were Messrs. Henry Wood, J.P., Simeon Clayton, Noel-Cox, R. Stone, and John Kirk (secretary of the Ragged School Union).

OUR DAILY HOMILY.

SUNDAY, August 2.

"FOR IT WAS BROUGHT ABOUT OF GOD."—
2 Chron. x. 15 (R.V.).

THIS revolt must have seemed to be the result of an unfortunate mistake on the part of the ill-advised young king. He and the young men that gathered around him thought that the best way of ruling people was by showing a strong hand, and adopting a policy of resistance to their very natural requests. But as the result, the Ten Tribes, never very closely bound to David's line, sprang away from him, leaving him, as Abijah had foretold, only two out of the twelve pieces of the rent garment. Here, however, a deeper explanation is given: "It was brought about of God." It seemed to be altogether a piece of human folly and passion, but now we are suddenly brought into the presence of God, and told that beneath the plottings and plannings of man He was carrying out his eternal purpose.

To detect this Divine purpose lying beneath the cross-currents of human affairs is the prerogative of the saints. In his recent book the Duke of Argyll has argued from the *purpose-iveness* of nature. With as much certainty he may apply that word to history, politics, the course of current events. All is under law. God doeth according to his will among the armies of heaven and the inhabitants of the earth. Without contravening the action of man's free choice He carries out his great designs and works his sovereign will. Let us trust in this Almighty Providence, which underlies all events and catastrophes, and has a message for us out of each.

MONDAY, August 3.

"SUCH AS SET THEIR HEARTS TO SEEK THE LORD
GOD OF ISRAEL CAME TO JERUSALEM."—
2 Chron. xi. 16.

All the tribes were represented in those great convocations around the Temple and Ark of God. The territory of the northern tribes was now under Jeroboam, the gulf between the two kingdoms was marked and distinct. Everything was done by Jeroboam to make it difficult for his people to cross the frontier; but their spiritual affinities prevailed. They were stronger than the antipathy which Rehoboam's haughty behaviour had excited, stronger than the fear of incurring odium with their own king, stronger than the inconvenience of the long journey. In spite of everything, those whose hearts were set on seeking the Lord God of Israel, came to Jerusalem to sacrifice to the Lord God of their fathers.

Does not this foreshadow the unity of the Church of Christ? Territorial distinctions, the risk of incurring disfavour, the necessity of making a sacrifice, these things are as nothing compared with the attraction of our common Lord. Amid wide disunion and disparity of every kind, there is one mighty bond which draws believers of every nation, kindred, tribe, and people together. Each morning we all ascend the steps of the same temple of prayer, each evening we join in one great hymn of praise, at each Lord's Supper, whether taken amid the stately ceremonial, or in the simplest conventicle, we sit at the same table. Eating of one Bread, we know that we are one Loaf; drinking of one Cup, we profess our indebtedness to the same precious Blood which is our hope and ground of acceptance.

TUESDAY, August 4.

"HE DID EVIL, BECAUSE HE PREPARED NOT HIS
HEART TO SEEK THE LORD."—2 Chron. xii. 14.

In the margin of the A.V. for *prepared* the alternative rendering *fixed* is suggested. The R.V. gives *set*, "he set not his heart to seek the Lord." This is very true of all of us. Before temptation comes we almost always have a warning of some kind. The barometer falls, the sea birds come in to the shore, the leaves of the trees are bent back. The Spirit of God contrives to give the soul some

signal that at any moment it may expect an assault. The question always is at such a time, Is the heart set on seeking and doing the will of God? If it be, if without reserve the whole nature is determined to do God's will at any cost, there is no fear of the enemy effecting an entrance. All day the thunder of its artillery may boom around, but from every side the foe will be repelled, until presently the storm will roll far down the wind.

If, on the other hand, there is any vacillation, if, whilst ostensibly avowing our determination to do the right thing, we secretly whisper in our deepest consciousness that we intend to go as far as we can in self-indulgence, and would be almost thankful if circumstances compelled us to yield, we are almost certain to fall. The will must be whole in its resolves, the heart must be consecrated in its most secret determinations; there must be no traitor permitted who may open the postern gate. Oh, to say with David, "My heart is fixed, O God, my heart is fixed." But this steadfastness is one of those preparations of the heart which can only be obtained through the gracious indwelling of the Holy Spirit.

WEDNESDAY, August 5.

"BEHOLD, THE BATTLE WAS BEFORE AND BEHIND."—
2 Chron. xiii. 14.

Abijah's address is full of true and noble utterances, especially when he speaks of God as being the Captain of the Host, and this spirit had infused itself into his people, so that when the battle was sorest, and they were hemmed in by their foes, it was natural for them to turn to the Lord, and for the priests to give a blast on the trumpets, like that with which the new moon and the solemn feasts were inaugurated.

The point for us to remember is that our enemies may shut us in on all sides, preventing reinforcements from north, south, east, and west, but no earthly power can ever shut off God from above us. The way upwards is always kept clear; the ladder which links the beleaguered soul with heaven can never be blocked, except by transgression and sin.

The Priest is always with thee, child of God. His help is always at hand. Neither height nor depth, nor principalities, nor powers, can ever separate thee from the down-coming of God's love.

The battle is often before and behind. From behind come memories of past failure, the consequences of mistakes, the misunderstandings which have alienated us from others, and make it difficult for us to live as we would; on the other hand, perplexities and anxieties seem to bar our future path. But when the battle is before and behind, remember that God besets his people behind and before, and covers them with his hand. The invisible film of his protection makes the soul invulnerable. The life that is hid with Christ in God is beyond the reach of harm.

THURSDAY, August 6.

"LORD, THERE IS NONE BESIDE THEE TO HELP,
BETWEEN THE MIGHTY AND HIM THAT HATH NO
STRENGTH: HELP US, O LORD OUR GOD."—2 Chron.
xiv. 11 (R.V.).

The rendering of the R.V. is extremely helpful. It is when we are face to face with the mighty, and have learnt our own strengthlessness, and have cast ourselves on God, that we estimate Him properly as the mightier than the mightiest. Probably the temptations and difficulties before which we fall are permitted to come to weaken our self-confidence, and to bring us nearer Him in whom our help is found. The mistake of our life, however, is, that we persist in looking at Zerah with his army of a thousand thousand, and his three hundred chariots, instead of towards Him who waits mightily to succour.

God never disappoints our trust when we make common cause with Him and can say truly, My cause is so identified with thine, that if any man prevails against me, he in effect prevails against

Thee. It is a great matter when a small state is so identified with a strong European power, that an indignity to one of its slightest officials is viewed as an insult to the greater nation. Identify your cause with God, and yourselves with his cause. Let the interests be one. Then you may count on God's host. Note that the Ethiopians were destroyed before the Lord, and before *his* host, so that Israel had only to carry away the spoil. Does not that refer to the celestial warriors who flung themselves against the foe in Israel's behalf? Our God is Jehovah of Hosts, who can summon unexpected reinforcements at any moment to the aid of his people.

FRIDAY, August 7.

"THEY ENTERED INTO A COVENANT TO SEEK THE LORD
GOD OF THEIR FATHERS."—2 Chron. xv. 12.

We hear but little talk in the present day of the covenant, the mention of which was dear to God's people of olden time. There is this difference between *it* and the covenants which we make with God. *That* is permanent, *these* evanescent. *That* is founded upon the oath and promise of God, these on the resolutions and endeavours of man. *That* is full of promises of what God will be and do, these recount what we are prepared to sacrifice and suffer. How evidently these must disappoint.

Do not think too much of entering into and keeping a covenant with God, but remember that the Lord Jesus, on our behalf, has entered into covenant relation with the Father, and the Father with us in Him. This is the new covenant. It is drawn out at length in Hebrews viii. It says very little about our side, but is full to overflowing of God's. Nothing is said of our fidelity to our obligations, because man has been too often weighed in the balances and found wanting; and because the Lord Jesus Christ, as our representative, has already fulfilled all the conditions of obedience and devotion on which its provisions depend; and has also graciously undertaken to realise those conditions by the Holy Spirit in us.

Every time we put to our lips the cup of the new covenant, we humbly remind God of all He has promised, and ask Him to do as He has said. At the same time we humbly ask Christ to accomplish in us such a mind as may love and keep our Father's law. Do as Thou hast said, is followed by the prayer, Teach me to do thy will, for Thou art my God.

SATURDAY, August 8.

"THE EYES OF THE LORD RUN TO AND FRO THROUGH-
OUT THE WHOLE EARTH, TO SHOW HIMSELF STRONG
ON BEHALF OF THEM WHOSE HEART IS PERFECT
TOWARD HIM."—2 Chron. xvi. 9.

The emphasis is clearly on the word *perfect*. That was the point between Hanani the seer, and Asa the king. Asa's mistake and sin lay in his resorting to Benhadad, king of Syria, as an ally against Baasha. Evidently he did not perfectly trust the delivering power of God. In this failure of his faith, he forfeited the all-sufficient help which would have more than availed. As the seer said very truly, simple trust in God had brought deliverance from the Ethiopians and Lubim, though they were a much huger host than Baasha's. What a mistake to send off to Syria when God was a sufficient and very present help.

Now, dear reader, this is very pertinent for your life and mine. We often complain that we are bereft of help, and send off for Benhadad. And all the while the eyes of the Lord are looking pitifully and longingly at us. Nothing would give Him greater pleasure than to show Himself strong on our behalf. But He cannot do this until, renouncing all other confidants and helpers, our heart is perfect in the simplicity and frankness of its faith. What an exquisite thought is suggested by the allusion to the eyes of the Lord running to and fro throughout the whole earth. At a glance He takes in our position; not a sorrow, trial, or temptation visits us without exciting his notice and loving sympathy. Oh, for the perfect confidence which will allow Him to act. It is for lack of this that we remain unhelped, and spend our days in the midst of wars and tumults.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

Katie Fisher's Birthday.

ALTHOUGH Katie Fisher was eight years old she had only had two birthdays before in all her life. I daresay you have already guessed how this came about. Katie was born in Leap-year, and born on February 29.

Now, there are many of us who would think it a misfortune to get a birthday as rarely as that; and I know of some young folks who would like, if it were possible, to have a birthday several times in the course of a year.

I expect many would get out of the difficulty by claiming the twenty-eighth of February as a birthday, but Katie did not think of that. Therefore it was no wonder that the little maiden had looked forward very eagerly to the rare event, although she, poor child, had little to look for beyond the importance of having a birthday of her very own.

Mr. and Mrs. Fisher were poor, and worked hard for their bread. They could not afford to buy toys, nor pretty presents of any kind, for the many children of whom Katie was but one. If the little girl got a pair of shoes or a bright petticoat on her birthday it would be as much as she could possibly expect. There was only one thing upon which she could safely count, and that was a birthday pudding.

"When Katie's birthday comes we must have a big pudding," the mother had said long before, and Katie's brothers and sisters remembered it as well as she did.

Now a pudding was not a common thing at all, and an "Eve's pudding," filled with apples and a sprinkling of currants, such as Katie's pudding would probably prove to be, was quite an event in the family!

Katie was, however, to have something of even more importance than a pudding by which to remember her birthday.

It was not often that the postman called at Mrs. Fisher's door, so perhaps the little girl had never received a letter by post before; therefore her heart beat fast when a double knock at the cottage door was followed by her mother's appearance with a letter and a parcel.

"Both for Katie!"

"But, mother, who sent it?"

"Open it and see, my dear," said the mother, who knew very well that the writing was that of Aunt Julia, and was touched by her sister's remembrance of the little niece.

Katie's red little fingers fumbled at the seal, but it seemed a long time before the careful wrappings were all removed, and then the pretty little Bible was revealed. How pleased was the good mother, and how eagerly the children gathered round to admire and touch it.

"Four stamps on the wrapper! Only think! How rich Aunt Julia must be!" For to the little boys fourpence seemed a small fortune.

"Not rich, my child, but very kind and good," corrected Mrs. Fisher. "Katie, shall I read your letter?"

It was a kind letter, containing much good advice and many loving wishes for the little maiden. Aunt Julia hoped she would read her Bible every day and not keep it in the drawer always, not only for Sundays; and, especially, she hoped that Katie would learn to love the Word of God.

When Katie had spelt over the letter to herself, the Bible had to be put away for father to admire on his return from work. Meanwhile, the pudding was not forgotten.

The excitements of the day were not yet over. About an hour before dinner-time, when the children were playing in the garden, a servant girl arrived with a queer-shaped parcel done up in brown paper and tied with a very strong string.

"This is where Katie Fisher lives, isn't it?"

"Yes," was Katie's timed reply; but the boys added, "It's her birthday, and mother has made her a pudding."

"That's all right, then, and here is a parcel from our young ladies; something for Kate, and some apples for the rest of you."

The girl quickly departed, and the children were left alone with the apples, and Katie with her big parcel.

Oh the wonder caused by this parcel! Was ever knot so difficult to untie? Mrs. Fisher was careful not to cut the twine, so we must leave her to loosen it whilst we inquire how the package came at all.

We need not go far, for less than a mile from Katie's home stood a large old house, the home of a little girl with a large heart called Winnie.

When Winnie heard her sister's talking about Katie's birthday, and telling how long it was since she had a birthday, she felt very sorry.

"I wish we had something suitable for the child," Jessie had remarked. "If we had known in time we might have bought some little thing, or trimmed a doll. I am afraid there is nothing; but it seems a pity. Winnie, have you any toys you could spare?"

Winnie started. Ever since Jessie uttered the word "doll" there had been something in her throat; for she had several dolls, to which she clung with motherly affection; and now she felt the time had come for parting with one.

"There is my doll, you know, Jessie, but——"

"I do not think you must give away grandpapa's present, dear."

"Not that one Jessie—but one of the others."

"You must not part with Lady May either, my pet."

"No, not Lady May; but there is my big doll with the brown curls."

"So there is, the old fright! Would you give her to Katie, Winnie? Do run and get her, there's a dear. She is not fit for you now, with her flattened nose, and her washed-out cheeks."

Jessie did not see the troubled look on poor Winnie's face at these remarks on her poor doll, and no one saw the hug and kiss which were bestowed before they appeared together.

"Darling, I am going to give you away, to make a little girl happy who has no dolls, and only one birthday in four years! Just think of that, Dolly, dear! But you will not think of what Jessie said, will you? She did not understand how you and I feel. It is not because you are old, and have a broken nose and pale cheeks that I am sending you away. No, no, dear, nothing of the sort! Your mother loves you as much as if you had a nose as long as Jessie's own, and cheeks as rosy as Lady May's. Promise me you will not mind. That little girl has no children. You do understand, do you not, dear?"

If Dolly did fail to understand, she kept her feelings to herself so well that Jessie was quite pleased.

"Really, the old thing looks very well after all. Katie will be delighted. You are sure you like to give her away, Winnie?"

"I am sure, Jessie. I should like Katie to have her. I am glad you do not think her an old fright now, for she is a dear, good doll."

They also added a tiny teapot, some old teacups, a needlecase, and some books, to say nothing of the apples.

Can you imagine the joy it caused in Mrs. Fisher's kitchen when that knot was at last untied? Winnie would have been abundantly satisfied with the reception given to her beloved doll by its step-mother and all the new relatives; whilst the other gifts were as welcome as they could well be. I was going to say that there was no happier child that day than Katie Fisher, but if I said so it would be a mistake. We read in God's Word, "It is more blessed to give than to receive," and the one child who was even happier than Katie herself was our little friend Winnie.

Some of you have already found out this happy secret for yourselves, and I hope my little story will lead many others to seek to brighten lives less sunny than their own.

The parcel which brought gladness to Katie's home contained nothing costly, nothing of actual value—indeed I think the joy would have been even greater if more self-denial had been represented by its contents—and almost any comfortable home would furnish materials for such a token of goodwill and remembrance. Illustrated magazines lying useless in the lumber-room; and even gay bits of silk or wool would be treasures to some sick child, if bestowed with a kind word. Kind parents will readily consent to any reasonable scheme of this kind, if you ask them to let you collect and bestow such trifles.

Let each one seek out some field of lowly service, and do a little to brighten the lives of those less

favoured. Let it be done out of gratitude for all Christ has done for you, and with a remembrance of his own words, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. x. 42).

L. A. B.

The Bible Searcher.

Foreign list:—

W. Arnot Craick and Jean Campbell Scott (Canada), 1st certificates. No. 21.—Minnie Lister (South Africa). No. 20.—J. A. Field (Australia). No. 27.—Jean Campbell Scott, J. R. Fortescue, D. H. Marshall, Pera and Frank Sjöström (New York). A. T. Henderson (Jamaica).

No. 29 (second list).—Correct answers received from:—

William Gavin, Dora and Kate Symes, Ethel and H. F. Bennett, Elsie Wright, William and Colin McKenzie, Archibald Bearsby, Ethel MacKenzie, Annie Baxter, Maude Tomlin, Alice Short, Mary Start, Bertha Fowler, Douglas Parkes, Marjorie Hoar, Edith Simpson, Harcourt Hunter, Malcolm Kirwan, Eva and John Gray, Ada Heap, Rene Benny, Jessie Bone, Emma Grodier, Wm. H. Squires, Kathleen Pasley, Lily Clarke, Eva Wimpenny, Hilda Schaeffer, Annie Fleming, Grace* and Kathleen* Dodington, Edith Paisley, Ethel Fielder, Dorothy Cooper, Nora Read, Lillian and Dorothy Bevan, Hannah and Christine Parker, Harcourt Hunter, Malcolm Thomson, Eva Monti, Ernest, Arnold, and Hugh Allen, Isabel Phipps, Elsie Warren, Ida Wright, Theodora Hill, Bessie Cheale, Gladys and Lionel Calver, Sinclair and Moffatt Jackson, Kathleen Cole, Maggie Menzies, Mabel Birney, Barbara Macdonald, Mary and Willie Charles, Thomas Stanier, Christabel Dickinson*, Elma Cheal, Gladys Shaw, Freddie Hutton, Marion Richards, Ethel Walls, Arthur Cordell, Edith and Jimmie Grieve, Bruce Malabar, Annie and Dorothy Grove, Louie* and Nannie Tibbitts, Angus McQuillan, Ada Palmer, Evelyn Moir, Eric Heaton-Smith, Sybil Forbes, Louis Berthe*, Louie Hooper, Norman May, Vera and Daisy Bates, Edith Quick, Miriam Hope, Margaret Hassle, Norman Braby, Minnie Giddings, Bessie Scutelloury, Grace Colvin, George May, and Daisy Greenbrook, Isa and Alex Kay, Cecilia Franklin, Fan Trotter, Nellie, Arthur, Henry, and Annie Couch, Dorothy Hughes-Games, Gordon Remington, Katie Welch, Victor Tanner, Dollie Salt, James and Marian Freear, Edwin Peters, Constance Scott, Christine Arnold*, Edna Poole, Elsie and Philip Willoughby, Jack and Walter Roberts, Margaret A. Morris, M. T. Colville, Eric Chance, Winifred Harvey, Evelyn, Dora, and Arthur B. Jones, Daisy Phillips, Marcus King, Edgar Yerbury, Edward Rainey, M. Lewis Jones, Esther Enderby, H. Robinson, Jessie Carter, R. Berta Melkie*, Harriet Horlock, E. V. Marchbank, Stanley Boxer, Theodore Roberts, Sydney C. Morgan.

LAST WEEK'S BIBLE SEARCHER (No. 30).

1. Ps. xv. 2. To him "that speaketh the truth in his heart."
2. xxv. 5. David praying for God's help.
3. xxv. 10. The paths of the Lord.
4. xxvi. 3. David walking in God's ways.
5. xxxi. 5. "The Lord God of truth."
6. xxxiii. 4. God's works.
7. xl. 10. God's truth declared by David.
8. xl. 11. David praying to God for protection from evil.
9. xliii. 3. God's truth.
10. li. 6. David praying to be cleansed from sin.
11. lvii. 3. God's truth.
12. lviii. 10. God's truth.
13. lx. 4. God's truth.
14. lxi. 7. David praying to be kept in God's truth.
15. lxxi. 22. David praising God.

No. 30 (first list).—Correct answers received from:—

Annie Tawse, Stuart Ellicott, May Bligh, H. R. Compton, Edith Hayward, Muriel Harrison, Rosalind Phillimore, Arthur Courmay, Muriel Jones, James S. Roy, Willie Start, Susie Keen, Kathleen Dodington, D. de B. and Betty Stocks, Emily Bridgewater, Christine Arnold, Daisy Phillips, Mary Ormiston, Theodora Spencer, William Gavin, W. F. Williams, Rose Anton, Jack and Willie Gilson, Eva Monti, J. H. Goodchild, H. M. Jordan, R. Harbottle, Arthur Sanders, Harold Stevenson, Margaret Davidson, Alice Havelock, Douglas Parkes, Noel and Phillis Wright, John Seth, Herbert Braden, Violet Ashworth*, John A. Chamberlain, Arabella Onslow, Florrie and Bell Dance, Dorothy and Evelyn Hewer, Thomas Harris, Irene, Arthur and Edward Llewellyn, Edith and May Gilson, Allie Bazett, Melbourne and Myrtle Perry, Alice M. Palmer, Ada Heap, Nellie Dowse*, Annie M. Cole, Millicent Bentley, T. H. Beckley, Daisy Groves, May Fell, Dorothy Patten, Moffatt and Sinclair Jackson, Ethel and Kathleen Pasley, Fred Brand, Florence, Victor, and Willie Bellerby, Arthur Cordell, Charles and Tom Hunter, Leonard Browne, Noel Oswald Robinson, Mary and Elizabeth Hall, Cecil Bradford, Annie Cooper*, Juliet Haines, Dorothy and May Vickers, Henry Nelligan, Ethel and Gerard Morgan, Marion Richards, Clara Barnes, Ernest W. Spence, Norman Braby.

THIS WEEK'S BIBLE SEARCHER (No. 31).

1. Which is the longest Psalm?
 2. How many verses does it contain?
 3. Write out a verse in it which says that God's Word is "sweeter than honey."
- [Children under eight stop here.]
4. Find another verse which speaks of God's Word as a "lamp," and write it out.
 5. Write out another which says it is "above fine gold."
- [Children under twelve stop here.]
6. God's Word is described by many different words in this Psalm, as "law," "testimonies," etc. Give a list of them.
 7. There are three verses in the Psalm, and only three, which contain no reference to God's Word under a variety of titles. Which verses are they?
- Children must please remember to put their age at the top of their papers, and sign their names in full.

Personal.

NORMAN BRABY.—Your cousin can enclose his paper with yours.

GEORGE TROTTER.—Please take a little more care in writing out your answers.

LOUIS BEAUB.—Send in your answers while you are away, and have each paper signed.

FRANK SjöSTRÖM.—Many thanks for your letter. I am glad you are going to answer the questions each week.

"ARDURSHATE"—Many thanks for the flowers, which were sent to the Children's Hospital, Great Ormond-street.

ALFRED LLEWELLYN.—I hope your wrist will soon be better. You unfortunately made a mistake in this week's "Searcher."

UNCLE TOM.

(For notices of Children's Special Service Mission, see page 24.)

"Wherefore Didst Thou Doubt?"

By REV. F. B. MEYER.

THY doubt has robbed thee of so much. It has prevented thee from enjoying the peace which can live in the midst of storm. It has hindered thee from having fellowship with Me in my walk across the waves. It has cut short the promising experience of the first few steps. Wherefore didst thou doubt? Oh, that thou hadst been full of faith, giving glory to God, assured that I would never have said Come, if I were not able to keep thee from falling, and realise in thee a perfect obedience. Why didst thou not remember that my biddings were enablings, and that when I work to will, I also work to do?

What doubt has done for thee it will do for tens of thousands in the troublous days which are as sure to break upon the Church, as squalls of storm through the ravines of the hills, churning the lake to foam. If only men would not doubt, storms would never affright, waves would never abash, promising careers would never wither prematurely, enterprises which had been taken in hand, presumably at my command, would never come to an untimely end, feet would never slip on the unstable water, reputations would never be lost. Where thou hast failed, millions will fail; where thou hast cried for help, millions will utter the same entreaty; where thou hast been almost overwhelmed, millions will be, though my sheep shall never perish, and no doubt, however unwarrantable, no tempest, however vehement, no storm fiend, however hungry for their life, shall ever pluck them out of my hand. For them, as for thee, I will immediately stretch out my hand and catch them, but they will miss untold experiences of my power and love, because they have admitted doubt to invade and unnerve.

But, Master, how could I do otherwise? All day long we have been pressed and hustled by the crowds, and have missed the quiet rest for which, in the early morning, we had crossed the lake. And in the evening we had to pass the bread and fish to more than ten thousand souls; and then, from sunset till now, the grey dawn appearing through the driving storm announcing that another day is at hand, we have been wrestling with the elements, straining at the oar, drenched with spray, and almost despairing of life. Thou knowest our frame, could I do otherwise than doubt? Besides, I saw, as soon as I had left the boat, how vehement the storm was, and as I saw the wind and wave conspiring together against me, I lost heart.

This might account for thy fear, but not for thy doubt. Amid the weariness of the body and the collapse of the soul, faith would have sustained thee and lifted thee into a region of such heavenly peace and power, that thou shouldst have been what I want to make thee, strong as a rock to resist the pressure of the storm. Weariness, overstrain, perception of danger, and a certain physical timidity are not incompatible with an heroic and unwavering faith, that makes the soul independent of outward circumstances, and fills it with a sense of security and peace when the atmosphere is charged with storm.

But how is that faith to be obtained? Give it to me, I pray, and give it now, that I may never again fail thee in the hour of trial, or lose my footing on the waves. What are the steps to an unwavering trust, never crossed by doubt?

These things are necessary to such a faith as this (1) *Vision*. Before the soul can step out to claim its possibilities, it must see them embodied in some heavenly vision, and the Son of Man became incarnate that He might offer Himself as the model and representative of what was within the reach of those whom He is not ashamed to call brethren. It is for this reason largely, therefore, that

I walked the waves. I desired to come to your aid, but I could have succoured you with a word spoken from the mountain where I was in prayer; my deeper and more cogent reason was my desire to show that God hath subjected the world of nature, even in its most wrathful moods, to faith, to incite you to pass unperturbed through its murkiest nights of storm.

WHAT I HAVE DONE, THOU MAYEST DO, whenever the need shall arise. The unstable waves shall make a pathway, difficulty and opposition shall yield a passage, the stormiest resistance of the Prince of the Power of the Air shall fall out for the furtherance of my cause. Remember, too, that my life in the flesh is a revelation of the possibilities of redeemed and perfected manhood. Ponder it well. I have left thee as example that thou shouldst follow my steps. Do nothing in the energy of thy own strength, or after the pattern of thine own imaginings, but make thy life on the pattern that I shall show thee. Often I will appear to thee in the reveries of thought, in the crackle of the thunder, in the ministries of love and home, in the hour of trial and temptation, beckoning thee towards Me, and opening the mystery and beauty of a new and better way of living; and whenever thou seest Me arise and follow, knowing that what I do, thou canst do by receiving from Me the courage, grace, and power by which alone such things can be achieved.

(2) *Invitation*. Thou must wait for this. Often there will be vision and revelation of some new possibility in thy life. Right before thee will stand a radiant figure beckoning thee, the Ideal Self, the Christ nature, the man thou mightest be. And it will fascinate and attract thee. Thou wilt be on fire to leave all things to follow, to renounce all else to realise. But beware, lest thou act on that first impulse, hard though it may seem to thy impetuous nature; be sure to wait till thou hast received from my lips the final word of invitation, Come. Do not doubt that it will be withheld. I long that thou shouldst attain all the possibilities within thy reach; I will present to thee ideals, not to thwart or disappoint thee, but to attract thee to obey, and thy desire to follow will be infinitely less than mine on thy behalf; yet, for all this, thou must leave with Me the appointment of the time and the issue of the final word. It is for Me to bid thee come.

But how shall I know thy voice, Master of my life? The world is so full of voices, and my heart most of all. I fear that I shall mistake some vagrant and ambitious impulse for thy call. So often I have started up thinking that Thou calledst me, and have had to go back again. What if I should mistake, and run before I am sent for!

My sheep hear my voice, and they know and follow Me. If thou art quiet enough and listen in the silence of thy soul, thou wilt hear Me speaking. My voice is always still and small; it can be heard only when the voices of pride and ambition are stilled; it does not vary or waver, or say yea and nay; it is persistent, always saying the same thing, again and again, unweariedly, patiently, with ever increasing volume and strength. Moreover, when I say, Come, there are

CORROBORATIONS OF CIRCUMSTANCE, of friendly encouragement, of spiritual example and appeal, that I sometimes permit to accentuate and enforce my words. But thou wilt not stand in need even of these, when thou hast learnt to abide in Me, and listen to my speech.

But how, O Blessed Master, will the hearing of thy invitation promote the growth of my faith?

Because I will never bid thee to attempt what I will not enable thee to accomplish. I will never summon thee to an impossible task, so that, whenever the storm is high, thou mayest reason with thyself: "It is well. My Master knew of this before He bade me leave the boat; He would never

have bidden me come unless He had been prepared to carry me through. These are the wonders of his deep counsel, but I am as safe on the heaving billows as on the solid land; the responsibility of maintaining me is with Him, at whose word I have stepped forth."

(3) *Abandonment*. Thou must leave thy boat. So long as thou art clinging to its side, one foot on the cross-seat and the other dipping irresolutely in the waves; so long as thou art calculating how to combine the safety of the boat and the walk of faith on the waves; so long as thou art resolving not to go too far beyond the gunwale or the help of thy companions—thou wilt never learn what my power is in answer to thy faith. Thou must be sure that thou art called; then step right out and on to the water, and begin to walk, as though thou wast on land. But there can be no fellowship between

THE CALCULATIONS OF THE FLESH and the faith of the spirit, between keeping a retreat open and the resolution of the soul that steps away from creature consolation and help to trust absolutely and nakedly on the Divine power.

This is where my brethren and I have failed before. We have not been shut up to faith: we have not burnt our bridges or destroyed our boats: we have always kept open one door of communication back to our base of operations: we have not absolutely committed ourselves to the power of God. We have been willing to trust God up to a point, but we have comforted ourselves by the secret thought, "If the worse comes to the worst, we can but retrace our way to our old position." Give us grace to trust Thee so absolutely that we may dare to step away from the boat of our own resources, resolutions, and endeavours, out on the heaving ocean, dependent only on God. "My soul, wait thou only upon God, for my expectation is from Him."

(4) *Abiding Fellowship*. Thou must look always and stedfastly to Me. The fulness of God is stored in Me for thee to draw upon. Wisdom, righteousness, strength, and love are mine, that from my fulness should all receive, of grace for grace. Courage to brave the fury of the storm, patience to wait, meekness to endure, power to overcome, are all prepared for them that abide in Me, by a simple living faith. But that faith must be exercised without intermission. Thou must look off to Me, who am the Author and Finisher of faith, and must draw from Me thy resources; and must never for a moment be distracted by the stress of the storm, but hour after hour endure as seeing Me who am invisible to all beside. It is by thy looks that thou wilt incorporate with thyself all my resources; nay, thou wilt incorporate thyself with Me, so that it shall no longer be thou and I, but thou in Me, and I in thee in

A HOLY AND INDISSOLUBLE UNION, which storms shall not fray, nor time impair. Would that such oneness might be mine. "Lord, I believe, help thou mine unbelief." Is not faith thy gift; give me yet more and more abundantly, and nourish my faith that it may be able to receive into itself all that Thou art, and all that Thou canst do, for them that trust Thee.

The greatness of this faith is a growth. Through slighter exercises of soul thou shalt be trained to greater exploits. The young birds take smaller circles before they venture far into the blue vault. Use what faith thou hast, and it will grow; feed on my promises, it will grow more; live in fellowship with Me, and it will grow most. Thou mayest fail and begin to sink, but I will be ever at hand to stretch out my hand to save thee; my power will always lie between thee and the abyss; it is impossible for the weakest of my disciples to be lost if they sincerely desire to do my will; and I will lead thee on to even larger tasks; whereas thou hast run with footmen, thou shalt contend with horses; whereas thou hast stemmed the brook, thou shalt swim the swelling of Jordan; whereas thou hast been faithful on the lake, thou shalt stand like a rock amid the vehemence of the Sanhedrim; and nothing shall be impossible to thee. O thou of little faith, wherefore shouldst thou doubt?

Lord, increase my faith!

Dr. Gustavus Aird, CREICH, N.B.

THE subject of this sketch has long been a conspicuous figure in the ecclesiastical sphere in the Scottish Highlands. He was born at Heathfield, in Kilmuir Easter, Ross-shire, in 1818. His early years were spent among the pleasant surroundings of his father's farm. From his earliest schooldays he showed a ready aptitude for books, and even then possessed the germs of that historic and imaginative power which he has wielded with no small success in the pulpit, and more particularly at the great open-air gatherings at Highland communions. The writer has seen a congregation of two thousand or more sit listening to a sermon by Dr. Aird, seventy minutes long, with rapt attention.

Young Aird's mind gravitated to the more serious side of life, and he entered Aberdeen University, with a view to study for the ministry of the Presbyterian Church. Of his University life there is not much to tell. At the close of his course he was duly licensed to preach the Gospel. Long before this time he had made up his mind on the questions which were agitating the Church of Scotland. From the first his sympathies were with the Evangelical party, and with all the catholicity of mind which is the outstanding mark of his maturer years, he has never swerved from his early attachment to Evangelical truth, and what are distinctly termed "the doctrines of grace."

The years between 1833 and 1843 were those during which State Patronage reached the zenith of its abuse of power in Scotland. The dominant party in the State legislature and law courts frowned on anyone suspected of "Non-Intrusion" principles. It was not till January, 1841, that Mr. Aird was appointed to the church of Croick in the parish of Kincardine. In 1843, just on the eve of the Disruption, Mr. Aird received from the congregation of Creich, Ross-shire, an invitation to become their pastor. This was repeated after the memorable Free Assembly of that year. The call was cordially accepted, and the young pastor settled down to the work of that rural parish with no thought of ever being lured away from the chosen sphere of his life's work. From that day he has consistently refused all overtures to change, and many wooers have left the manse of Creich sorely disappointed. The people had left the Established Church with Mr. Aird almost to a man, and for many a long day the clergyman of the parish church in Creich was looked upon as an intruder. Happily, most of the bitterness of those early days has passed away.

In this sphere, so limited apparently, and with surroundings hardly calculated to stimulate a man's higher powers and faculties, one of the most devout souls and massive intellects of the present generation has lived and worked for the long period of fifty-three years. That he should have impressed the stamp of his strong individuality and earnest piety on his own congregation and district is what might be expected. But his influence went far beyond the bounds of his parish, beyond the limits of the county, and in some measure affected the whole of the Scottish Highlands.

About nine years ago the General Assembly of the Free Church appointed Mr. Aird its Moderator, and at the same time the University of Aberdeen conferred upon him the

degree of D.D. A man of many labours and indefatigable energy, Dr. Aird did his work single-handed till he had passed the four-score years. When already an octogenarian he travelled long distances and preached in the open-air to thousands with his old fire and fervour. Wrapped in a quaint blue mantle, the very picture of one of the old prophets, he would brave long drives over wind-swept moors to proclaim the message of the Master he loved so well; and in the evening he would shame younger men by his unabated vigour. Among his own people, by the sick bed, or with the bereaved and sorrowful, his very presence was like a breath of sunshine, and many a sore heart had its burden lightened by his wise words.

It is not easy to form a correct estimate of Dr. Aird as a preacher. None of his sermons could be published without material alteration, and this would probably deprive them of that subtle quality which gave him such power over an audience. To him the story of suffering and triumph beginning in Bethlehem and ending on Calvary was the one theme. To illustrate this; to press it on



(From Photograph by Mr. D. Whyte, Inverness.)

men's minds and hearts; to make it attractive and welcome, he used all his powers of imagination, his scholarship, his reasoning, his very heart. How many in Creich and far beyond its limits trace to his stirring words the first seekings after God and truth, only the Day will declare.

During the last six months Dr. Aird has been doing the work of the parish single-handed, preaching in Gaelic and English every Sunday, besides giving occasional assistance at communions. In June last he preached to a great concourse of people in Sutherlandshire in the open air, and his voice, now the shadow of what it once was, carried to the furthest limit of a congregation of two thousand. Few men at eighty-four could do this. He is now the only Gaelic-speaking minister in active service of those who left the Church of Scotland at the Disruption. It is understood that he has for some time been engaged in preparing a record of his recollections in connection with Highland religious life and history during the last sixty years or more. This should be of more than local interest.

Loving the people and beloved by them he has spent his days in the Master's service, and as the shadows lengthen and the end

draws nearer, one feels that he will not have left his peer in the "land of the mountain and the flood."

The Wesleyan Conference.

[By A SPECIAL CORRESPONDENT.]

THE sessions of the first week of the Pastoral Conference have been marked by large attendances and perfect harmony. Differences of opinion there have been, but the brethren have stated them in the spirit of consideration and charity.

The predominant note of the proceedings thus far has been the paramount importance of maintaining in undiminished power the Evangelical Faith and Doctrine. Dr. Marshall Randles, the new president, delivered an address on his induction into the chair, dealing with theological matters. His address was a trumpet call to his brethren to stand by the old truths, and a powerful plea for the need of distinct and definite doctrinal teaching.

The necessity of doctrine, he said, arose from the practical ends of their ministry. The doctrine of Christ was the light of heaven shining upon the path of duty and privilege. False doctrine was an *ignis fatuus*. They could not go on saving souls and leave theology alone. The two things were inter-dependent; sound doctrine and spiritual life were the safeguard and confirmation of each other. Then followed a word of warning to preachers. Unless they were to repeat the experience which long ago developed Unitarianism in this country and Moderatism in Scotland, theology must play a prominent part in their teaching.

The question of Sacerdotalism came to the front during the consideration of Book Affairs. Rev. R. Odery moved a resolution that in view of the growth of sacerdotalism and the persistent efforts to spread Popish doctrines among young people, the conference should recommend the Book Room to prepare a suitable manual for use in families and schools. Rev. H. Price Hughes seconded, and several brethren supported this. Rev. E. Lloyd Jones declared that the danger was not only among the children of the poor in the villages, but still more in their wealthier circuits, and amongst the children of official ministers. This brought upon him the rebuke of Rev. F. W. MacDonald, who said that in defending evangelical truth they would need not only zeal but discretion. Some part of the movement in favour of Ritualism in well-to-do families arose from crude and unmeasured denunciations. It was agreed to recommend the proposal to the favourable consideration of the Book Committee.

The state of the work of God received the serious consideration of the Conference during almost the whole of one session. There was no disposition to exaggerate the importance of the decrease of over 2000 in membership during the past year, but the difficulties presented by present conditions were earnestly faced.

The conversation closed with a powerful address from Rev. Samuel Chadwick, the successful mission-preacher, now engaged in the work at Oxford-place, Leeds. He said they wanted no more organisation at any rate. They must be free from political partisanship, and the official leaders must take their place in the forefront of spiritual movements. Each man's influence was measured by his personal consecration, and they could not raise their hearers to a higher level of Christian experience than they themselves enjoyed.

On Thursday evening the Bishop of Liverpool gave evidence of his broad sympathy and Catholic spirit by inviting to luncheon the President of the Conference, Drs. Waller, Rigg, Jenkins, Stephenson, Rev. H. Price Hughes, and other leading ministers. The venerable Evangelical leader rejoiced that the barriers between them were so low that they could shake hands over them; but there could be no Home Reunion while there was a party in the Established Church holding out its hands to Rome.

(To be continued.)

KESWICK CONVENTION.

JULY 27 to AUGUST 1.

[BY OUR SPECIAL CORRESPONDENT.]

THE Convention at Keswick is now in session for its twenty-second year. There is the usual assemblage of Christian people from all parts; visitors from continental countries are exceptionally numerous, several of these having prolonged their stay in England after coming to attend the recent Evangelical Alliance Jubilee celebration at Mildmay. The programme specifies many meetings, to be held in four places—the Tent, the Pavilion, the Lecture Hall, and Victoria Hall. So far, there is every reason to hope that the convocation will issue in results as rich as its predecessors.

For days before the beginning of the meetings, some of the more regular attendants were settling into comfortable lodgings in the town, and were helping to swell the large gatherings held during the preceding week in connection with the Summer Conference of the British College Christian Union. In the midst of that week the fine weather of the season seemed to break up, and for days there were repeated and heavy showers of rain, which those who were of a hopeful mind, as regards heavenly things, were gladly disposed to regard as tokens of good, and prophetic of coming "showers of blessing." One need not move much among the visitors before ascertaining with a certain precision

THE MOTIVES AND EXPECTATIONS

that lie at the root of this coming together apart, for a season of rest and reflection. Many have come in the hope of gaining further profit from teaching which has in the past been blessed to their souls. They have drunk of the springs of abundant life, and they desire to drink more deeply, for their own refreshment, and in order to more effectual service for Christ. Others have come with deep longings, such as they know to have been satisfied in the experience of friends and acquaintances. These visitors will have the sympathy of all who have passed through a time of soul sterility and come into the liberty and joy of a life of spiritual surrender and fruitfulness. Again, there are others who know not what they need, only they are sick at heart, and subject to a distressful bondage, arising from petty cares and repeated failures. So they have come to a place where, and under conditions which, as many are able to testify, God has oftentimes "commanded the blessing, even life for evermore." More or less distinctly the needy souls say, "Hast Thou not reserved a blessing for me? Bless me, even me also, O my Father."

In these days of intellectual conflict and mental movement there is a real necessity for seasons when the mind can cast itself back on God, and the heart can be brought into a condition of spiritual receptivity. Who will show us any good? is the yearning inquiry of many a soul; and these conventions supply the answer by taking us to the Word of Truth, and showing us that the Lord God hath taught us what is good. The Convention invitation contains the timely word: "Thank God, in meeting together we have not only warnings, but abounding consolation laid up for us in God's Holy Word, and in the assured presence of our loving Master and Lord, in the midst of his people; may we know the joy of 'abiding in Him,' and as a consequence, and condition, abiding in love one toward another."

THE OFFICIAL PROGRAMME

sets forth a list of about fifty meetings, some for prayer, others for Bible study; some as general convention meetings, others for evangelisation and testimony. The large hall called the Pavilion is

being used, for the most part, for simultaneous meetings of a like character to those held in the spacious tent. The meetings for ministers and young men are being held in the Drill Hall, those for ladies in the Lecture Hall, and those for girls in Victoria Hall. These last are in charge of Mrs. Tottenham and Miss M. Gollock, while the ladies' meetings are conducted by Mrs. Baunister and Miss Nugent. The missionary prayer meetings, held in the Pavilion during four mornings of the week, are presided over by Mr. Eugene Stock. The list of speakers numbers upwards of thirty, two of them Continental brethren—Pastor Theodore Monod and Pastor Stockmayer—and several from the foreign mission field, including Mr. G. L. Pilkington, Rev. J. Hudson Taylor, and Canon Taylor Smith.

THE OPENING PRAYER MEETING.

The weather cleared up in some degree for the opening prayer meeting on Saturday evening, which was attended by an audience that nearly filled the tent. There were many young people in the company, but as the Students were not yet free from the engagements of their conference, the number of lads and lasses was not so large as gathered on Sunday and following days. The chairman, Mr. ROBERT WILSON, was attended on the platform by several familiar leaders in the movement. The proceedings were opened with the well-known hymn:—

Spirit Divine! attend our prayers,
And make our hearts thy home;
Descend with all thy gracious powers,
O come, great Spirit, come!

This was followed by a season of waiting upon God in silence, after which Dr. T. H. WHITE led in audible prayer. He invoked the Divine blessing on the Convention, and asked that the grace of humiliation might be given to all in attendance, in order to a fitness for the Holy Spirit's indwelling and working. With obvious appropriateness Dr. Watts's hymn—

When I survey the wondrous Cross,
was then sung, for, as the chairman said, humbling must begin in the presence of the cross of Christ.

Rev. G. C. GRUBB next engaged in prayer, asking for the voice of the Lord to speak a blessed silence in the hearts of all, that there might be no glorying in the flesh. After reading Luke xxiv. 25-31, narrating the Lord's appearance on the road to Emmaus, the CHAIRMAN further voiced the petitions of the assembly, specially asking the blessed Master to come among his disciples and abide with them.

THE PRAYER OF JABEZ

formed the ground-work of the opening address by Rev. J. J. LUCE. He said: Are there not many Christians to-day of a sorrowful spirit, who keenly feel the disadvantages and drawbacks under which they labour?

Some may have physical difficulties, some mental, while others may suffer from natural incapacities; others again may encounter difficulties due to their social position in life, and may feel that, so to speak, they are left behind in the race, and have not such opportunities as they desire. One single prayer can turn the whole current of a man's life. We know absolutely nothing of Jabez but this one thing—he prayed a prayer (1 Chron. iv. 10), the result of which was that, though he doubtless had a very sorrowful life (his name meant Sorrow), he became more honourable than his brethren.

God can do to-day the same wonders as He did of old. The Holy Spirit is with the Church to-day as at Pentecost; shall we not re-echo the prayer of Jabez, so definite in itself and

SO DEFINITE IN THE ANSWER

accorded to it. If God gives us such an answer, we shall leave Keswick with a blessing that will be realised in our homes, felt in the towns, cities, and villages from which we have come, and that will abound in glory and praise to God.

Observe, first, that Jabez wants *Divine Blessing*. "Oh, that thou wouldest bless me indeed!" I think he wanted to know that the heart of God was towards him. He speaks afterwards of the hand of God, but first he wants to be sure that the heart of God is towards him. I remember, years ago, laying my hand upon one of my little ones, and I happened to say as she was leaving the study, "God bless you, child!" She looked up, and, smiling, nodded assent, and said "Yes." What a lesson one may learn from such a child-like act! There is your heavenly Father full of love to you and ready to bless you. Look up into his face, and smile, and say "Yes." It is no use our praying in the words of Jabez unless we believe that God loves us and means to bless us. If we were all at rest on this point, and believed that God loves us better than we love ourselves—and we are generally very fond of ourselves—better than our nearest and dearest earthly friend loves us, with what an open heart and receptive mind should we look up to the Father's face and say, "Oh that thou wouldest bless me indeed!" We must begin with

A PERSONAL BLESSING;

we must make certain that we ourselves are blessed. "I will bless thee, and make thy name great, and thou shalt be a blessing." What we want, first of all, is that God Himself should come and set us right, then keep us right, and fill us with his love, removing from our hearts all doubts and fears, all uncertainties and vagueness, all mists and fogs. If, through our indifference or carelessness, our positive sins and backslidings of heart and life, our unfaithfulness and want of courage and manliness in the service of the Lord, we have a cloud between ourselves and God, the first thing is to get that cloud removed, so that our spirits may be at liberty, and we may look up straight into the face of God.

I wonder what blessing means to you. Does it mean the removal of the guilt of years from your conscience, the lightening of the spirit from a heavy burden, deliverance from doubts and fears, unbelief, or from some secret sin? There the Lord opens the door of heaven and says, "My child, I will bless thee." Another thought: "There the Lord commanded the blessing." Where? Where his people were at one. I am burdened to-night with this—oh that we may be as one in our gatherings here during the Convention. Oh that we may humble ourselves, and love until we become

in sympathy, in heart, in will, subject one to another in the fear of God. Oh that the Holy Ghost may melt us into the oneness of the love of Christ! *There* will be the blessing. We do not all think alike. Why should we? We have our particular thoughts; and the Lord knows that. We do not all agree; and the Lord knows that.

BUT WE CAN ALL LOVE!

And if we get low enough at the pierced feet of Jesus we shall love one another with a pure heart fervently.

Then Jabez says that he not only wants Divine blessing but *Divine Progress*:—"Oh that thou wouldest enlarge my coast!" God can enlarge our capacity for receiving blessing, for understanding his truth and purposes, for receiving more of Himself in our actual experience. What a sad mistake it would be if there were any notion of finality in our minds in regard to Divine blessing—if we thought that we were going to get a blessing that would lift us up to a height above everybody else, and beyond which, so far as this world is concerned, we could not go. If we have learned one thing more than another, it is that we know our need of learning, and that there is much more blessing before us than we have ever dreamt of yet. May God enlarge our view of his grace according to his blessed Word. May we be subject to Him, and his Spirit, and his truth, and so be enlarged.

Do you not think we may also pray the words in this connection—that our usefulness may be enlarged as well as our spiritual capacity; that God may make greater use of us than some of us feel. How much more God may do with the weakest of us than we have any conception of! May He give us large, wide thoughts, a very deep practical aim, a desire and ambition to become something more in Christ and for God than we have as yet been. We shall need to get very low down for this. Oh that we get low enough to desire that God shall be more to us, and in us, and then through us, than He has been hitherto! What does it matter if we get just a little blessing for ourselves? Rather, what matters is that

THE WHOLE CHURCH SHALL GET BLESSED, that we shall be blessed *with all saints*. May God enlarge our desires that we may receive greater blessings to pass on to others.

Again, Jabez wants not only blessing and progress, but *Divine Power*: "Oh that thy hand might be with me!" He wants the power of that hand to uphold him, that he may keep the blessing. We never need that hand of the Lord more than just when He blesses us. The higher you get the more you need that hand to sustain, to protect, to guide. One feels like this—I dare not ask, I dare not receive a blessing, unless my God will undertake to keep me with the blessing.

Then he prays for *Divine Keeping*: "and that Thou wouldest keep me." We need to be kept from all conscious sin, that nothing may be between us and God, that the Spirit of God may not be grieved, and that our own spirit may not be grieved. Oh to live *this* life! We may, thank God, not only pray the prayer of Jabez, but have the answer. We read, "God granted him that which he requested." May it be so with every one of us in this tent! May those who come for the first time find out that God is to them more than they ever knew before, and may they have a very definite blessing. Let none of us limit God, but let us expect and receive all that God is able and willing to give unto us, according to the measure of our faith.

Several prayers followed the address. General HATT-NORLE besought that the Convention might leave its mark in results in the mission field. Rev. HUBERT BROOKS asked for blessing upon the world and more power in the Church. Then the solemn prayer-melody was sung, "Oh, my Father, take me, make me," and more prayer was offered, Rev. EDGAR THWAITES acknowledging the kindness of God in

once more gathering the people to Keswick. Captain TOTTENHAM also led the devotions.

Rev. G. O. GRUBB delivered an address suggested by 1 Chron. xxii. 19: "And David said, Now set your heart and your soul to seek the Lord your God." If (said the speaker) anyone asks you why you have come to the Convention, answer with a true heart, "I have come to seek Jesus." If an angelic voice were preaching here to-night, I doubt not the message to each one of us would be, "Fear not, for ye seek Jesus, who was crucified. He is not here (in the tomb). He is risen, as He said." Praise God, we seek a risen Saviour, who is at the right hand of God, with his entire being full of life and love and eternal blessing for every soul that really wants it. I desire to encourage you to seek God, for He is the rewarder of those who diligently seek Him.

What now, is the preparation of the heart? Hosea says: "Break up your fallow ground, for it is time to seek the Lord, until He shall come and rain down righteousness upon you." Fallow ground is ground that has lain unproductive for some time. Our being, spirit, soul, and body, are thus compared to a farm, and God wants to be the farmer, and desires that our whole being should be fruitful towards Him. He wants me to bring forth the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, meekness, goodness, faithfulness, self-control. May the Lord enable us to bring forth that fruit! God take me, and break up the fallow ground of my heart! Maybe we have come to Keswick so hardened by sin, or by prejudice, or by something else, that no matter what is said, it may have no effect upon us, because our hearts have not been softened. O Lord,

SEND DOWN THE RAIN

and prepare our hearts; break up the fallow ground, that the seed may fall into the soil of honest and good hearts, and bring forth fruit, some thirty, some sixty, some a hundred-fold.

I want still further to encourage you. Let me tell you what will happen. First of all, you will get newness of life in your soul. "Seek ye Me, and your soul shall live," says Amos. Jesus came down from heaven, and was incarnate, and crucified, and has gone back to his Father's side, in order to put the very life of heaven into my soul. He wants to transplant heaven to earth, and to cause me to live the life of heaven down here. Let me seek Jesus until my soul lives by his life. "They that seek the Lord shall not want any good thing." They will have perfect satisfaction. If you are conscious to-night of a deep and unsatisfied want in your heart, it is because you have not been thoroughly seeking Jesus. You have been seeking Jesus and something else. We read that on a certain occasion, the people came not only to see Jesus, but also Lazarus, whom Jesus had raised from the dead. May the Lord keep us from seeking others at this Convention, and may our one desire and our sole object be to seek Jesus, the real wonder-worker.

Let us seek the Lord and his strength and seek his face for evermore. Mrs. Pennefather, in one of her books, tells us of a specially happy servant in a Christian home, whose life had become a blessing to nearly all in the household. On one occasion, a lady of the household said to her, "Mary, I wish I had your energy; you never seem to get tired." "Madam," said the servant, "it is not my energy, it is only the strength that I get by looking up." The Lord enable us to seek his face and his strength, that we may be strengthened with all might, unto all long-suffering, with joyfulness. To any sad and depressed heart afraid of

ALL THE AWFUL THINGS

that God will do to them at the Convention I would say—Your thoughts are unworthy of God; there is no disappointment in this search after Him. "Said I unto the seed of Israel, seek ye my face in

vain?" No, if we, the spiritual seed of Israel, seek our Lord Jesus, we shall not be disappointed. What is the only thing that will prevent us from getting blessing during the Convention? There is only one thing, and that is pride, some form of pride. We read that "The wicked, because of the pride of his heart, will not seek after God"; the lawless man, because of the pride of his heart, refuseth to seek after God. May the Lord sweep away from our hearts all the remnants of pride! Humble yourselves in the sight of God, and He will exalt you in due time. Draw nigh to God, and He will draw nigh to you. Resist the devil; for the devil will try to resist you if you seek God.

THE DEVIL HAS COME TO KESWICK.

He will do all in his power to prevent you from seeking the Lord with your whole heart. If he can make you admire the speakers and the singing, and prevent you from having personal dealings with God after each meeting, he will carry off the victory, and you will go away empty; although even admiring the truths taught, you will have no blessing in your soul. In the name of the Father, Son, and Holy Ghost, let us set heart and soul to seek the Lord our God, and He will come among us and rain down from heaven the righteousness of his Spirit, the love of his Spirit, and the power of his Spirit.

The meeting, which concluded with prayer, was a solemn hour to those whose hearts were set to seek the Lord in sincerity.

SUNDAY'S MEETINGS.

Considering the rain, there was a goodly gathering at the early prayer-meeting on Sunday. Rev. J. J. LUCE presided, and after petitions had been offered by brethren and sisters on the platform and in the body of the tent, he spoke a few words on the consecrated life, basing his remarks on Hannah's vow and its performance, as recorded in 1 Sam. i. 27, 28. As a first principle of consecration, he mentioned a recognition of the fact that what we have we have received of the Lord. Moreover, the Lord has a right to the enjoyment and use of all that He gives. We cannot take the gifts apart from God; we cannot receive anything and enjoy it without God. If so, we should be independent, whereas, in fact, we live and move and have our being in God. If this applies to the physical life, still more does it apply to the new life which we receive by faith in Jesus Christ, and which we live in union with Him through the Holy Ghost. Consecration is not a case of our struggling to give ourselves up to the Lord, but rather an acquiescing on our part in the will of God, and due recognition of the fact of our relationship to Him. Let us grasp the fact that we are the Lord's and the Lord is ours, and that all that we can give Him is his own already, to dispose just as He may wish.

There were special preachers at the various places of worship—at St. John's Church, Rev. F. S. WEBSTER (Birmingham) in the morning, and Dr. HANDLEY MOULE (Cambridge) in the evening; in the Congregational Church, Mr. W. R. LANE, of London; in the Wesleyan Church, Dr. HARRY GUINNESS, of London. In all cases there were good congregations.

There was a large muster at the morning overflow in the tent. Rev. J. J. LUCE presided, and the time was largely occupied in prayer and praise. Dr. WHITE read Exodus xvi., in which the provision of the manna is recorded, and Captain TOTTENHAM that portion of Matt. xiv. which narrates the feeding of the five thousand and our Lord's walking on the sea. Subsequently Mr. WILSON, in prayer, remembered those who in distress of soul look at the waves rather than the Master. It is upon the waves of trouble that the Lord comes for the relief of his loved ones. Beseeching God to advance union of heart among his people, Mr. WILSON asked that Christians might see that when they are not in loving agreement they are breaking the family rule. (663)

THE TRUE BREAD.

Rev. J. HUDSON TAYLOR spoke on John vi. 35: "Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." He said: When He provided the manna, God sent a heavenly gift for the sustenance of his people in the wilderness; when Christ fed the multitude there was an abundant supply for such as were in a desert place. There was more manna than was gathered by the Israelites; and when the five thousand were fed, five baskets full of fragments were gathered. In the New Testament story, the disciples thought it was needful to send the people away, but Jesus said, "Let them not depart."

When the disciples said, "We have only five loaves and two fishes," how like to ourselves they showed themselves to be! How prone we are to look at our resources or the resources of our brethren, and our friends, instead of looking to Christ's inexhaustible fulness! What the Master did then He can do to-day, and is prepared to do for a multitude at Keswick as well as for the multitudes in Galilee. He is prepared to supply the needs, whatever they may be, of anyone who comes; and it is to Him that we must look, and not to our brethren, whose faces we shall be glad to see, and whose voices we shall be glad to hear. That which will satisfy our souls must come from their Master and ours, from Christ through them.

What a sweet word is that word "satisfy." The world knows nothing about it; some Christians know little or nothing of it. We have come here to be satisfied, to be satisfied with the bread from heaven—

GOD'S GRACIOUS GIFT—

to be satisfied with the Lord Jesus Himself. Let us expect to find everything in Him, and to receive all from Him, and we shall go away rejoicing that He fills the hungry soul and satisfies the thirsty with goodness. When Christ said, "I am the bread of life," He gave us, I think, the key to the great miracle of feeding the five thousand. We have there not only the secret of the feeding of that multitude, but the secret of the feeding of every multitude everywhere.

Christ reminds the people that it was not Moses who gave the manna; he only announced that God would give it; and God did give it. God gave fresh manna every day, and the supply was not limited to the wants of the day, as was shown on the preparation day, when double the amount was given with perfect ease. It is a blessed thing to know that our Father has an abundance for all his children, and that He likes them to trust Him. One who has now gone in to see the King remarked to me some years ago, that it is clear that God likes his children to trust Him for daily food, for He sent three million Israelites to bed every night without a crumb in the cupboard; and before they were up in the morning they were supplied for breakfast, dinner, and supper. There is instruction to be derived from the fact that when the sun was hot the manna melted away. Those who know

THE VALUE OF THE MORNING WATCH

will see what this means. If we lose the morning opportunity, we cannot make it up during the day.

The bread which was given in the wilderness was perishable, and could only nourish the corruptible life. Christ is the incorruptible food, the "living bread" that does not perish; He "cometh down from heaven and giveth life unto the world." What are we to understand by the true bread? In a certain sense all food is true bread, true nourishment. I think our Lord intended us to gather that the food which nourishes the body is the type of the true, and that the reason why God made food for us is found in the Lord Jesus Christ. If we had been like the angels, and never known what it was to be weary, and weak, and hungry, how should

we have learned the true rest and strength and satisfaction that are provided in Christ?

Now the Lord Jesus is to be to us all that food is to the natural man. You see a little child—how shall it grow without food? How, too, shall we have fellowship with the Lord without rest from our work? The Puritans used to say that "prayers and provender hinder no man's journey" and a little pause in the midst of the day, in order to look up, will not prevent us from doing our daily duty. The child grows, and the man grows strong, by partaking of food, and that food not only enters the mouth, and is made pleasant to the taste, but it enters into the very fibre of our being. In like manner the Lord Jesus would have us so thoroughly to assimilate Him by faith, that our union shall be such as is described in John xv. by the words

"ABIDING IN HIM."

Our food "abides in us," and it affords the strength on which we work by day, and on which we sleep by night. As we feed on the Lord Jesus Christ, He becomes one with us, and we with Him, and we grow up into Him, in a union which should day by day become more intimate and sweet.

Christ is not merely bread, but living bread, life-imparting bread. It is Jesus Himself; not doctrines about Jesus, not a mere intellectual truth. "He that hath the Son hath the life; he that hath not the Son hath not the life"—whatever else he may have. As the Lord Jesus said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Those who have never fed on Christ are destitute of spiritual life. However much we may have grown as Christians, we need to go on feeding, or our strength will soon be lost. It is the little children who grow, and it is our privilege to be God's little children.

The children have the best portion, after all. They have no anxiety; and the Lord would have us in the same case, free from anxiety. The little ones are carried about; and so also we may be, in the arms of God's love. The little ones get the fondling and the sweets; and God's children know that their experience harmonises with this.

What are we to understand by this *hunger and thirst*? These both tell us of

REAL WANT, REAL NEED.

The Lord Jesus tells us that these wants and needs may all find their supply in Him. He goes further, and says they *will* find their supply in Him. "He that cometh to Me *shall never* hunger." You may come to Keswick and go away hungry. I have known people who have done so; and if anybody has come this year, thinking that mere coming will satisfy, they will go away hungry and prove the truth of what I say. A dissertation on food will not satisfy the hungry. We must be filled first, and then we can hear the lecture. Let us be certain that we receive Him, the Living Bread. Further, what are we to understand by the *coming*? I would speak very simply, for I remember that before I knew the Lord Jesus, I had difficulty just here. Is not coming to Jesus and believing in Him, the same as seeing Him with the eyes of the soul? The Lord reminded Nicodemus that the serpent of brass raised on a pole had to be looked at by the smitten people. Those who believed God's word concerning the serpent were healed; and those who believe God's testimony concerning his Son will in the same way look to Jesus and receive blessing thereby. "Coming" is just raising your eyes and accepting the testimony of God about Jesus.

How sure is the blessing pronounced by Christ—shall never hunger, shall by no means hunger, shall not at any time hunger, or thirst. There will never be a case of disappointment. Oh that God may drive home this lesson to those who may attend the Convention! Then we should go home as the five thousand men, women, and children did, able to say, "We have all fed, and have been satisfied. There was abundance, and to spare." I think we

should then take some of the basketfuls of pieces and carry them to the places where they never get bread at all. How many there are to whom

NOT EVEN A CRUMB

of this blessed bread has yet been broken! The loaves were brought to Jesus, also the fish. He gave to his disciples, and his disciples to the multitude; and through their ministry the multitude were fed and satisfied. I trust that those who come here will have bread and fish placed in their hands, which they will convey to those who stand in need.

During my last visit to China I heard of many who have never heard of the Saviour. One man said to me, "I have lived eighty years, and never heard of this Saviour before." Let us feed and be satisfied, and then be distributors to those who have not received. Our Lord said "Go"—"Go ye into all the world, and preach the Gospel to every creature." If you begin to distribute the bread, you will find that the supply increases upon you; the disciples did not lose their meal by giving to the multitude.

A Chinese pastor, meeting a young convert, asked him if it was true that he had known the Lord for three months. The reply was "Yes; it is blessedly true." The pastor continued—"And how many have you won for Jesus?" "Oh," said the young convert, "I am only a learner, and never possessed a complete New Testament until yesterday." The pastor inquired—"Do you use candles in your home?" "Yes," was the reply. Continuing, the pastor inquired—"Do you expect the candle to begin to shine when it is burned halfway down?" "No, as soon as it is lit." The young man saw the point, and went to work. Within six months several of his neighbours and others had received the light. Why should we not be light-bearers, feeders of others? As we distribute the food, we shall find out how good it is, and enjoy it more than would otherwise be possible.

There were evangelistic meetings in the afternoon and evening, conducted by Mr. W. R. Lane. There were exceptionally large attendances, and, needless to say, the Gospel was presented in a very forcible manner. Keswick never forgets the children, and six or seven hundred of the little folk were assembled in the afternoon in the tent, with several hundreds of adults. The proceedings were in charge of Mr. W. Hutchinson, of the Children's Special Service Mission, and a deeply interesting and instructive object lesson was given by Canon Taylor Smith upon our Lord's words, "Consider the lilies."

PLEASING GOD.

The evening overflow in the tent was large. Rev. G. C. GRUBB presided, and the well-known hymns, "Loved with everlasting love" and "How sweet the name of Jesus sounds," were sung by way of opening the proceedings. Mr. Grubb delivered an address on John viii. 29, 30, with special reference to the words, "I do always those things that please Him. As He spake these words, many believed on Him." He said: There was such an evident conjunction of truth in the words and reality of the life of the Lord Jesus, that a strange convicting force went forth from his person as He spoke these simple, non-exciting words. The crowd that was listening felt that they could not contradict the Lord Jesus, for Jesus alone of all men could say, "Which of you convicteth Me of sin?" Looking at his wonderful face, and into his wonderful eyes, out of which the essence of heaven beamed, the people were convicted. If multitudes are to be brought into the fold of Christ by us, we must attend to this same condition. Here is the true secret of work at home and missionary power abroad—to find out the secret of always pleasing God.

But you say, Is that possible? Yes, because we are commanded by the Holy Ghost to do so. It is absolutely impossible in the flesh, but it is possible in the Spirit. For example, in Col. i. 9, 10, Paul

tells the converts that he prayed that they might "be filled with the knowledge of God's will...that ye might walk worthy of the Lord unto all pleasing"—that is

TO PLEASE JESUS IN EVERYTHING.

Again, in 1 Thess. iv. 1, the apostle exhorts the converts that, "as ye received of us how ye ought to walk and to please God, even as ye do walk, that ye abound more and more" (R.V.). Then, 1 John iii. 22 gives us the condition of successful prayer: "Whatsoever we ask we receive of Him, because we keep his commandments, and do those things that are pleasing in his sight." So the condition of perpetual answers to prayer is that we should find out the secret of perpetually pleasing Jesus. And if you ask what is the object of the Keswick Convention, or of any holiness convention, I reply that it is neither more nor less than to find out the secret of pleasing God. Have I pleased my blessed Saviour to-day? Have I the same testimony in my heart that was borne of Enoch before he was translated—that he was well-pleasing to God?

Let me mention two states of soul in which it is absolutely impossible ever to please God—two states that the Holy Spirit reprobates, and of which He says that so long as anyone continues in them it is impossible for him to please God. The first is set forth in Rom. viii. 7, 8: "The carnal mind (the mind of the flesh) is enmity against God...they that are in the flesh cannot please God." The Apostle adds: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God abide in you." So the carnally-minded man, either the unconverted man that is in the flesh, subject to the law of the flesh, or the man who has not had his heart renewed by the indwelling Spirit—no matter how respectable, civilised, or æsthetic he may be—cannot possibly please God; his very worship, hymn-singing, and kneeling in prayer are

AN ABOMINATION BEFORE GOD.

And the carnally-minded Christian, who is full of envy and strife and puffed up, is in the same case—he cannot please God.

Another state of soul in which you cannot please God is set forth in Heb. xi. 6, "Without faith, it is impossible to please God." So long as my heart is in an unbelieving condition, and thinking that God does not mean exactly what He says, so long I shall find it impossible to please Him or to have the power of His Spirit in my life. Look at Israel according to the flesh, for they are our example. Were they not all baptized into Moses in the cloud and in the sea? Did they not all eat of the same spiritual meat, and drink of that spiritual Rock that followed them, which was Christ? (1 Cor. x. 1-6). But with most of them (see R.V.) God was not well pleased, and their carcasses were overthrown in the wilderness. If you want to know why God was not well-pleased with them, look at Heb. iii. for the reason. Although the people had been redeemed and saved out of Egypt, by the blood of the slain lamb, they grieved God for forty years, and "they could not enter in because of unbelief"—or disobedience resulting from unbelief (see R.V. verses 18, 19). When God gave the command to go up and possess the land, Israel, in the majority, hearkened to the spies, who said, "We are not able to go." The minority had the truth with them, as often is the case, and Joshua and Caleb were for going up and possessing the land. But the people would not believe the Word of the Lord, and the consequence was forty years of displeasing God in the wilderness. As God brought Israel out of Egypt, so He has redeemed us, and told us to go forward and possess Christ, who is our promised land, our Canaan. "In Jesus all the promises of God are Yea, and in Him Amen, to the glory of God by us." But if we are to please God we must put our foot down upon these promises, and go forward without fear.

What would please Jesus to-night? First, that

we should present our bodies a living sacrifice unto Him, holy, acceptable (*i.e.* well-pleasing) unto God, which is our reasonable service (Rom. xii. 1).

PRESENTING THE BODY TO JESUS,

though so reasonable and well pleasing, is about the last thing a Christian does. God's work begins in the inner sanctuary of the spirit, then it dominates the region of the soul, and then the body is taken. That is entire sanctification—spirit and soul and body being presented to God. Have we made this offering? I will give you a test whereby you may tell. What about your tongue? Have you presented it to Jesus? St. James tells us that if any man is able to bridle his tongue the same is a perfect man, and able to bridle also the whole body (James iii. 1-5). So what I have chiefly to care about, in order to be certain that my body is handed over to Jesus, is to know that my tongue is in the possession of the Holy Ghost. Does the Lord Jesus Christ speak his words by me or not? Does He give me a message for the person in the house, for my brother and sister, and do I refuse to deliver it? Then my whole body is not the Lord's. After the heart has been cleaned, it is always the tongue that is most affected by the Holy Ghost. The tongue is the outward and visible sign of the inward yielding of the body to God.

The second thing that would please Jesus is given in the same chapter (Rom. xii. 2): "Be not conformed to this world, but be ye transformed (or, rather transfigured) by the renewing of your mind, that ye may prove what is that good, and acceptable (or well-pleasing), and perfect, will of God." That is, our minds must experience a transfiguration. Many Christians who have given their bodies to Jesus have not had

THEIR MINDS TRANSFIGURED.

Hence, instead of being occupied with the things of heaven, they have a hankering after earthly things. They have a craving for intellectual excitement, and want to read every nonsensical theological book that issues from the press. That shows that the mind is not transfigured—that it is not satisfied with the Bible, the Book of God.

How is this transfiguration to take place? We learn this in 2 Cor. iii. 18, "We all with unveiled face beholding as in a mirror the glory of the Lord, are changed (*i.e.*, transfigured) into the same image from glory to glory, even as by the Spirit of the Lord." In a word, looking off to Jesus only, you are transfigured by the power of the Holy Ghost. That is, after the veil has been removed from your heart; while that veil is there you cannot behold the glory of Jesus (verse 16). The veil, though not exactly a sin, is something that hides Jesus from us; and at length the Holy Ghost says, "Will you yield me this thing, this recreation? When the heart shall turn to the Lord, 'the veil shall be taken away' (verses 15, 16). Blessed Jesus, take away our veils; let those little thin things disappear! Free us from the power of things which, although not sinful, prevent us from looking straight to Thee; and unveil our hearts for the reception of thy glory!

The third thing that will please Jesus is found in thanksgiving. In Psalm lxxix., after giving expression to sorrow and pain, the writer says, "I will praise the name of God with a song, and magnify Him with thanksgiving. This also shall please the Lord better than an ox or bullock." That is to say, Jesus takes delight in perpetual song in the hearts of his people, and I also think He has no objection to perpetual song in their lips. Let this be a singing convention. Let us praise Jesus, our blessed Redeemer.

O ye saints that dwell in the mountains of Zion,
Praise Him! praise Him! ever in joyful song.

In prayer, after his address, Mr. Grubb asked God to give the mind of Jesus to his people, and to take all unbelief from their hearts.

The early prayer-meeting on Monday was devoted

to supplication for the cause of God in Ireland. The attendance was remarkably large, and there was much freedom in utterance. Rev. G. C. GRUBB thanked God for all that had been done, prayed that the Protestantism of Ireland might be transformed into the religion and power of the Holy Ghost, that the workers might be united in testimony and labour, and that many Roman Catholics might be brought to Gospel light and liberty. Among others who took part were Dr. WHITE and Rev. J. J. LUCE. Captain TOTTENHAM, who presided, read Mark xi. 20-26, and Professor MACKINTOSH spoke a few words on Isaiah lxiv. 9, "We are the clay, and Thou art the potter." From the roughest of material the potter can make a most beautiful vessel, but there must first be a process of shaping and moulding; also subjection to its scorching heat. If we would be vessels meet for the Master's use, we must place ourselves unreservedly in the hands of the Great Potter.

MONDAY EVENING.

The Convention proper opened on Monday evening when simultaneous meetings were held in the tent and pavilion. The tent was quite full, with many standing at the entrances. Mr. ROBERT WILSON presided.

After prayer by Revs. C. A. Fox, E. H. Hopkins, and Dr. Elder Cumming, an address was delivered by Dr. HANDLEY MOULE on "The Broken Heart and How to Obtain it." Every hearer must have been impressed with the fulness and force of the utterance, at once practical in character and appropriate as the initial note of the Convention. Taking as a text Psalm li. 17, "A broken and a contrite heart, O God, Thou wilt not despise," he showed that in the Bible the word "heart" includes will and conscience—in fact, everything that we understand by that inner world of our being, which is made to know God and enjoy Him for ever. "Contrite" means broken up, crushed. In the parable of the sower there is a reference to the stony or rocky, that is, unbroken, ground on which nothing can come to fruitful maturity. It is the tendency of broken rock to gather below the earth, and undergo a sort of coagulation. In like manner, in the life of Christian people, there may be a petrification which calls for a repetition of the Divine operation of breaking up.

How are we to get the broken and contrite heart? For one thing, by an honest and simple self-examination, with the Book of God in our hands. Also by looking to our Lord Jesus Christ, and crying for the light of the Holy Ghost. In an earnest application Dr. Moule showed that the broken and contrite heart desists from harsh judgment and criticism; is patient, yielding, and considerate; and by no means disparages those who do not profess the same spiritual attainment. It is scrupulous, watchful, and tender with regard to what we call "small sins." Only such a heart is capable of receiving the Spirit of power and the grace of Christ. It will be receptive of the presence of the Lord who died for us, that He might not only live for us on the throne, but live in our hearts. He can only get into a broken and contrite heart. That is the law of his dealing. He must break before He enters. He must break again if He is to enter again. May we obey the heavenly calling, and seek the broken and contrite heart. May we be kept ever certain that in ourselves, taken in any sense apart from Jesus Christ, we are hopelessly and utterly unworthy to the end; and that also, to the end, we can ask for no greater blessing in ourselves than more breaking and more contrition, in order to a deeper entrance of the showers and a deeper striking of the roots down to the stratum of the eternal water.

In the Pavilion, Gen. HART-NOBLE presided, and the address was by Prebendary WEBB-PERDUE, who spoke on 1 Peter, i. 14-16, dealing in particular with the descriptive words, "obedient children," and the promissory command, "Be ye holy, for I am holy." (685)

The address was directed to believers, and it was shown that with the command there comes an enabling for its fulfilment. Holiness means absolute separation from evil; also the possession of a positive power of virtue, beauty, nobility, grandeur, and everything that we understand by splendour of character and conduct. Mr. Webb-Peploe maintained with expository force and argument that our holiness begins by our being placed in Christ Jesus by faith. Disclaiming that the Keswick platform has any knowledge of "perfectionism," the speaker dwelt on the glorious life that may be lived. "If you ask me with regard to the possibilities of the future I say, first, they are practically unlimited with regard to faith and hope; second, they are limited in that the body remains dead, and that our capacity is limited; third, they are so far imperfect that there will always, I believe, be a discovery unto the child of God every day and hour, if he is on the watch tower, of fresh blots and fresh roots of sin, fresh defilements, corruptions, failures, and follies. But as by the guidance of the Spirit and the working of the Light these are discovered, there is the precious blood of Christ that cleanses and keeps us from all sin."

The early prayer meeting on Tuesday was largely attended. Dr. White presided, and prayer was offered by various brethren. The weather has brightened up considerably, and there is every indication of pleasant and profitable gatherings.

The Month & its Lessons.—8.

AUGUST.—The Harvest Month.

IN the old Roman calendar August had but twenty-nine days. Julius Cesar, in reforming the calendar of his nation, extended it to thirty days, and took one from February and added it to August. He did this, it is said, to perpetuate his gratitude for some special mercies he had experienced this month. Each month of this year bears some mark of special blessing, for which we can praise God. August tells us of God's goodness in the harvest.

LESSONS FROM THE HARVEST.

1. *Harvest Promise.* A Cheer for the World (Gen. viii. 22; Ps. i. 3).
2. *Harvest Hope.* A Call for the Labourer (John iv. 35; Jer. v. 24; James v. 7).
3. *Harvest Time.* A Charge for the Christian (Matt. ix. 37, 38; Jer. i. 15, 16).
4. *Harvest Fruits.* A Compensation for the Toiler (Ps. cxvii. 5; Joel iii. 13).
5. *Harvest Workers.* A Co-operation for the Worker (Isa. xvii. 5; Matt. ix. 37; John iv. 37).
6. *Harvest Joy.* A Comfort for the Weary (Isa. ix. 3; Ps. cxvii. 6).
7. *Harvest Home.* A Consummation for the Hopeful (Matt. xvii. 39; Rom. xiv. 15).

Blessings of the month of August are the fulfilment of promises of the spring, the increase of the earth, and the crowning glory of summer. It is the emblem of the time when believers shall be gathered into Christ's garner as sheaves of corn fully ripe. "The angel-reapers shall descend, and Heaven cry 'Harvest Home!'"

O Thou, whose silent beauty flows,
To bless the sower's art
With gifts that ever claim for us
The harvests of the heart;
If thus thy goodness crown the year
What shall thy glory be,
When all thy harvests, whitening here,
Are gathered home to Thee?

A young man came to a man of ninety years of age, and said to him, "How have you managed to live so long, and be so well?" The old man took the young man to the orchard, and pointing to some large trees full of apples, said, "I planted those trees when I was a boy, and do you wonder that now I am permitted to gather the fruit off them?" We gather in old age what we plant in our youth. Sow to the wind and reap the whirlwind? Plant in early life the right kind of a Christian character, and you will eat luscious fruit in old age, and gather these harvest apples in eternity.

C. EDWARDS.

In Southern Morocco.—Doors stand open which cannot be entered for lack of workers. Miss Taylor, writing of her work in Marakesh, says:—"God has indeed given us an open door in this city. During the past year I have obtained access to over 100 new homes." She adds that there is not an important house in the city into which, with a little tact and patience, she could not find entrance; but as the workers are not sufficient for those already open she has almost ceased trying to find access into new houses; and for hundreds of miles east and south there is no single witness for the risen Christ and his glorious Gospel.

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A Polytechnic Cruise.

IN these days of travelling facilities, the difficulty with many persons is not whether, but where, to go. There are so many beckoning hands to mountain and glacier, sea and lake, that it is not easy to make a selection.

Among the host of claimants, the trips connected with the Polytechnic are year by year taking a more honourable place. Indeed they have now come to be recognised as affording perhaps the most wonderful value for money to be found in the tourist world. It was my good fortune to secure a berth on the newly-acquired vessel, the *Ceylon*, for one of the Norway trips, some features of which, being unique in conception and arrangement, are deserving of mention.

From a purely business point of view, the arrangements leave nothing to be desired. The traveller takes his luggage (the less the better) on board at Harwich, and has no more anxiety about anything until, twelve days later, he lands again at the pier from which he embarked. No bewildering foreign time-tables, no haggling or bargaining over conveyances, no risk of unaired beds or unwelcome companions, no worry of any kind, but just rest to the mind and increased vigour to the body.

Our party consisted of 196 passengers, which afforded ample opportunity for pleasant social intercourse, and the formation of acquaintances and friendships which carry with them many happy memories after the trip is over. The presiding genius of the company was Mr. Josiah Nix, whose geniality, tact, and all-round capacity of management contributed in a most important degree to its well-being. At each stopping-place in the indescribable fiords his plans were all laid beforehand. No sooner had the capacious ship's boats, in tow of a steam launch (also belonging to the vessel), landed us with expedition and ease, than we found sufficient carriages in waiting to convey us to waterfalls or whatever other places of interest were accessible. Sometimes it would be a drive of five, nine, or, in one case, thirty-five miles: sometimes a mountain climb; a visit to a glacier, a quiet stroll along a beautiful valley, or through a quaint, old-fashioned town; but never any undue haste or rush, plenty of time being allowed before the boats were timed to convey us on board again. It is not the purpose of this notice to describe the magnificent scenery through which we passed. Neither voice nor pen could do it justice; the eye alone can estimate its wonderful beauty and grandeur. Norway must be seen to be conceived; and to those whose means are somewhat limited it is welcome news to learn that for nine guineas they can be housed and fed for twelve days, and carried 3000 miles to boot, the only "extras" being a uniform charge of 7s. 6d. for fees and 34s. for all the land trips. How it is done I do not pretend to explain; but done it is, and done well.

But one of the happiest features of the undertaking is that the *Ceylon* is a temperance ship. No drink is sold or allowed on board, and this restriction can be fully appreciated by those who have experienced the annoyance and unpleasantness which accompanies the free sale of liquor on any vessel upon which even a day or two's sojourn is made. Nor is gambling in any form permitted. That a few individuals, whose only object in selecting this vessel is to economise, should try to evade the rule as to drink, is perhaps not unnatural; but the vigilance of the officers makes it impossible for any such to have even a surreptitious "nip" except in the seclusion of his own cabin. The fact that a little may be sometimes smuggled on board concealed in personal luggage will probably lead the managers of the Polytechnic to insist on a written undertaking from each passenger, when taking his ticket, that he will not infringe, even in secret, such a beneficial rule. Indeed, it is manifestly unfair for anyone to avail himself of the exceptional privileges of the trip, and endeavour to evade its regulations, and the managers can afford to be absolutely firm, so well assured is the position of their undertakings.

Berths are being already booked for the Norway trips, timed to commence in June of next year. Little more need be said, therefore, as to the high esteem in which they are held. The difficulty of obtaining a place within even two months of their commencement is sufficient proof of their popularity.

G. E. M.

Alone in British Guiana.

Your last kind gift was very precious, for I have so many claims on me. The poor aboriginal Indians are very badly off, and one needs money to get medicine and nourishment for them when they are sick; for when they are left alone many of them sink for want of it. I also look to the Lord for supplies of clothing for them. Out of the last money you sent I got a number of Mr. Sankey's hymn books, from Georgetown, to teach the boys and girls, who could read some of the hymns and tunes. They have already learnt a good many, and come together to practise in the evenings. The children have got on so rapidly during the few months I have been with them, that it is like tearing myself away to leave them. My fellow missionaries are, however, anxious for me to return from Berbice to Georgetown, where I can be cared for and nursed when I am ill.

I have had so many attacks of ague and fever since I came that I feel it will be the right thing for me to go back, but the people do not like to hear of it, and some of the Indian women weep when I tell them I must go. I am in a dense forest, and not one of my own colour to speak to, but the Lord is here. The prejudice to colour is not so great as you describe in South Africa. Dark coloured men are in the G.P.O. in Georgetown and in other Government offices.

How good the Lord has been to me here—200 miles from Georgetown. I had no money for some time; but I was not forgotten. An orphan Chinese boy (whom I cared for, with his brother, as infants) sent me supplies. I have to send a hundred miles for what I need; and often when hunting or fishing fails the Indians have nothing to give me.

Standing address:—C. ANNE HUNTLEY.

193, Camp-street, Georgetown, Demerara.

Clothing for Emigrants.

DEAR SIR,—At this season of the year, when so many ladies are rearranging their wardrobes, in anticipation of seaside trips, may I intercede for those who are leaving England for their first, and probably their last, voyage? We know from experience that prosperity awaits our emigrant girls in the colonies, but they have not been very prosperous here, and it is very difficult for them to gather together suitable outfits. About 200 young women, carefully selected both for character and capacity, are sailing within the next six weeks under the protective care of the United British Women's Emigration Association, Imperial Office, Kensington. We want stuff dresses, blouses, jackets, and waterproofs, etc., etc. Parcels should be sent to my private address, as I am in charge of the outfitting department.—Yours faithfully,

ADELAIDE ROSS.
18, Upper Westbourne-terrace, Paddington, W.

The Land of the Incas.—Mr. Stark, writing in his little monthly, says: "Step by step God has been preparing us and leading us forward. Here in Lima a foundation is being laid, slowly it must be, but surely, for a real Gospel work which will yet bear fruit. At times we too have been overcome with joy at seeing the signs of the precious seed growing in the hearts of a few. Some nine months ago we were visiting in a callejon leading off Calle, when a priest interrupted us saying we were 'corrupting the people with vile literature,' i.e., with Gospels. About three weeks ago, visiting in the same lane, we found a man sitting at his door carefully reading his Bible openly. He had been to our meetings with his wife, had heard the Gospel, had asked for a Bible, and is now searching it diligently, and we believe he is more than an enquirer. He is only one of a number in whose hearts the Holy Spirit is working."

Star Villa Orphan Home.—The annual report states that—"The Home is strictly Evangelical, and conducted upon the family system—its aim being to rescue friendless orphans of tender age, who are in danger of being cast upon the world and exposed to temptation and vice, by providing a shelter for them where they may be plainly educated, and trained in the fear and knowledge of God. While the orphans are in the Home we endeavour to store their minds with Scripture, believing that God's Word will not return unto Him void; and we further try to make them useful members of society by training them in habits of obedience and industry, in domestic service, and in plain needlework and stocking-knitting. They generally leave the Home for service at fifteen, but are still watched over so long as they need a mother's care. Thirty-three orphans are now in the Home; many have had to be refused through want of room and funds." The superintendent is Mrs. Hester Willis, Godwin-road, Hastings.

Livingstone College.

MORE than three years have passed since the first announcement of the founding of Livingstone College was made in THE CHRISTIAN, and already twenty former students are at work in different parts of the world. Men trained at Livingstone College have gone to North, South, and East and West Africa, the Congo, Lake Tanganyika, Central India, North East India, the Straits Settlements, China, New Guinea, Samoa, and North Queensland. This year's contingent are destined for Uganda, the Congo, North Africa, West Africa, Assam, China, and Samoa.

Reports are now coming in from all sides, telling of the work that has been accomplished. It is obvious that with only nine months' medical training men are not able to attempt the more serious operations, but many lesser ones have been performed, while numerous cases of ulcers, wounds, eye and skin diseases have been treated with great success. Some of the workers have had considerable experience in dealing with fevers, etc., whilst during an epidemic of small-pox, two of our brethren in South Africa were able to render most valuable service in vaccinating the people.

A letter from the Congo, received a few days ago from one who was only able to avail himself of a small part of the course, describes how an hour's talk with him previous to starting for the Congo, had enabled him by God's blessing to save the life of a fellow-missionary.

These encouraging reports more than confirm the statements which were made when Livingstone College was founded, as to the immense importance of giving to missionaries the opportunity for acquiring some knowledge of medical and surgical subjects. It is high time that those who are responsible for Christian Missions, should realise their responsibility for the lives of those whom they send forth. If a military expedition is to be sent out to any part of the world, every precaution is taken to preserve the health of the troops, both by sanitary arrangements and proper medical skill. It is not possible to do things on the same scale in Mission work, but it is possible to give to missionaries who are to work in dangerous climates, far from medical aid, such a knowledge of the rules of health and of the treatment of minor ailments, as will stand them in good stead in the absence of qualified help.

To neglect such precautions, and to send missionaries utterly unprepared to lonely fields of labour, to fall victims to disease which might have been avoided by the adoption of the simplest sanitary laws, or to the results of accident which a few months of training might have taught them how to remedy, brings a very heavy responsibility upon those who send them forth.

A new session begins at Livingstone College in the first week of October, and applications for admission should be made without delay. The College provides accommodation for residents, and it is an advantage to reside in the College, though non-residents are also admitted to the course of training. Friends desirous of helping are asked to make the College known amongst those to whom the course might be useful, and also to missionary societies who may not be familiar with the work. In former years the working expenses of the College have been met by the students' fees, but help is now needed, and would be warmly welcomed. Applications for admission, or donations to the work, or any questions relative to the course, should be addressed to the Principal, Dr. C. F. Harford-Battersby, Livingstone College, 33, Hamfrith-road, Stratford, London, E.

Lepers at Purulia.—In this large asylum are now to be found as many as 328 inmates. Rev. H. Uffmann, who is in charge, speaking of the effect of a heavy storm on the extended buildings made necessary by the growth of the work, says:—"We have finished two houses, and the third will be finished in a few days. The whole has cost more than we anticipated; partly on account of the storm the work had to be done over again, and also from the increase in wages and material. If God will we will separate soon and will be glad to have completed such a large piece of work." This means that the untainted little ones will now be kept apart from the leprous children, which they could not be for want of room till the extensions were completed. This asylum at Purulia has grown under Mr. Uffmann's care to be the largest in India. They need, and deserve, the prayers and help of Christians at home.

J. JACKSON, Hon. Sec. for London.

186, Aldersgate-street, London, E.C.

Letters to the Editor.

"A QUESTION FOR TEACHERS."

DEAR SIR,—In answer to the inquiry of "A Disciple" in to-day's CHRISTIAN, I would say it certainly is not right for a preacher or teacher to proclaim as Evangelical truth to a promiscuous audience any view or doctrine which is not definitely stated in the Scriptures. It is generally recognised that these Scriptures, notwithstanding their unpretentiousness, are comparatively full in regard to everything that concerns religious belief, life, or duty. That being so, it is expedient for the public instructor, that, before addressing his fellows, he, first of all, finds the text or basis of his discourse from the Holy Book; that next, he should compare that text with the context, with the chapter in which it is found, and with the whole scope and tenor of Scripture teachings. I say Scripture teachings, because both type and prophecy have to get their place; then, when he finds that this text is in line with the whole Bible, let him think out and pray over the subject, and, doubtless, when he delivers himself in the public assembly, he will speak with convincing authority and power in measure.

With regard to the last clause of the inquiry, which is—"or generally accepted by Evangelical Christians as truth"—there is need for more caution in reply. I would unhesitatingly say that it would not be safe for a Christian teacher or preacher to be guided in his work, in these days, by what reputed Evangelical Christians accept as truth; because there is so much mixture of doctrine, and so much of first stating Scripture truth, and then adding what is not truth, with the result that the original statement is modified, or nullified, or rendered practically useless. Proof—so many different sects, yet one Bible. I affirm then that the rule for the preacher is not to present anything as Christian doctrine, either in public or private, which he does not find in the New Testament. And the rule for the hearer is, that he measure everything he hears by the same standard.—Yours very truly,

A CONSTANT READER.

"PETER NOT THE ROCK."

DEAR SIR,—All students of the Word of God must be much interested in the subject of the discussion raised by Mr. Hunter in your last issue—as to whether or not the Lord Jesus Christ intended to designate Peter as "this rock." Some Protestant expositors believe that such was the intention of our Lord. I scarcely think their convictions will be uprooted by the *ipse dixit* of Mr. Hunter. This interpretation, if false, will not lose its hold unless it is displaced by something more forcible than bare assertion.

The passage is admittedly a difficult and complex one. A very helpful comment upon it by the late Rev. Dr. Edersheim has recently come under my notice. It occurs in his "Life and Times of Jesus, the Messiah" (vol. ii., pp. 80-86).

Dr. Edersheim suggests that the whole passage is essentially Jewish and Aramaic. The reference to Peter as "the rock" finds its parallel in Abraham, who, in Isaiah li. 1, is called by the Holy Spirit "the rock"—"Look unto the rock whence ye are hewn...look unto Abraham, your father." The heaven-given faith in Abraham constituted him the father of all who believe; so the heaven-given faith, "the Petrine," in Peter, which manifested itself in his confession, constituted "the rock" on which the Church was founded. Christ's contemporaries "regarded the world as reared on 'the rock' of faithful Abraham; so Christ promised that He would build his Church on the Petrine in Peter—on his faith and confession."

In the course of the momentous interview the Lord inquired of his disciples, "Whom say ye that I am?" Peter replied, "Thou art the Christ." Our Lord answered, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art *Petros*, and upon this *Petra* I will build my church." No man, literate or illiterate, reading this can logically attach any significance to these words other than that the *Petra* is (1) Peter, or (2) Peter's confession, or (3) a blending of both, as Dr. Edersheim well suggests.

May I avail myself of this opportunity of noting that the root-weakness of the apostate Church of Rome is not that she falsely professes to be based on "the rock" here designated by our Lord, but that

she incorporates in her claim that the Apostle Peter was the first Bishop of Rome. It cannot be too often repeated that for this assumption there is no historical evidence whatever. It has been well said that the Church of Rome is like an inverted pyramid, with its huge base upwards and its apex resting on—*nothing*! If it cannot be proved that Peter was Bishop of Rome—to say nothing of the problematical question of succession—it is clearly a baseless fabric. The whole question of "apostolical succession," Roman and Anglican "goes by the board"!—Yours truly,

ROBERT BURN.

186, Aldersgate-street, E.C., July 24.

Nature's Voices.

FLOWER VOICES.

SPIRITS immortal, frail children of dust,
Sweet human blossoms, look sunward and trust;
List to the joy-chimes from each fairy bell,
Love's own glad music o'er woodland and dell;
Tenderly telling his message so true,
God who has made us, cares much more for you;
O buds of the Life-Tree whose fruit is above,
Bloom forth with his beauty of truth and of love.

ZEPHYR VOICES.

Hither and thither, we come and we go,
Soft is our music, Eolian and low,
Tender our voices, in woodland and glade,
In the gold sunshine, and dim dreamy shade.
Far, far away, o'er the deep azure sea,
Tossing her tresses in frolicsome glee,
Fluttering gaily the plumes of her crest,
Tenderly cradled to sleep in her breast.
Carolling welcomes to dawning's red ray,
Joy serenading the noon-queen of day;
Warbling vespers o'er eve's closing eyes,
Charming her slumbers with rapt lullabies,
Waving the corn ears, and kissing the flowers,
Lightly caressing the green forest bowers.
List, O ye mortals, we sing of his breath,
He who awaketh from slumbers of death;
Of the Love Spirit, who listeth below,
Tender it cometh, and soft doth it go;
Breathing rapt music o'er life's mystic sea,
All omnipresent its blest symphony;
Healing the heart of its aching and pain,
Giving the soul its glad Eden again.

BIRD VOICES.

O list to our chorus, ye children of earth,
Thrilling the woodlands with sweet songs of mirth,
Revering in sunshine, in soft winds and flowers,
Carolling sweetly midst green trees and bowers.
Midst the blue azure unfettered we soar,
Joyously singing, the Great God adore,
Listen, O listen! ye pale heirs of care,
'Tis from your Father the message we bear:
He who supplieth the wild birds with food,
Giveth his children whatever is good.

TEMPEST VOICES.

Bend the ear, O fragile mortals,
'Tis the tempest's battle cry;
Loosed our bonds, through dark cloud portals
How we leap, and flash, and fly.
Lo, we come with pinions drooping,
Cities reel and mountains shake;
As the eagle earthward swooping,
Children of men awake.
Lo, the azure heavens darken,
As with night's sepulchral shroud;
Trembling kneel, in silence hearken,
For a voice is in the cloud.
God on his storm chariot rideth,
Over air, and earth, and main;
By his power his steeds He guideth,
Holds them with a golden rein.
See the fiery lightning flashes,
In the pathway of his feet;
Hark! the thunder booms and clashes,
Storm winds moan, and surf drums beat.
Now we sing with joyous madness,
Sweeping chords of fire at will;
Then with sighs of plaintive sadness,
Weird and low, our lyres thrill.
Join, O join our myriad voices,
Borne on winged cars of flame;
Whilst the wind and sea rejoices,
Swell thy psalm to his name.

HARRIET JULIA EVANS.

[1887]

Temperance Notes.

AN Essex Good Templar cycling corps for open-air temperance work has been formed.

Mrs. Harrison Lee, an Australian temperance leader, has arrived on a visit to this country.

The Juvenile Templar Order has been planted in Holland by Miss Gray, who has now gone to Saxony for similar work.

At a conference of temperance reformers held at Newcastle it was decided to form a temperance council for Northumberland.

The York magistrates have declined to grant licences both within and outside the grounds of the Yorkshire Agricultural Show.

The number of public-houses in London is said to be 5,104, in addition to 2,243 beerhouses, 218 hotels, 120 clubs, and 219 restaurants, making a total of 7,904 licensed houses.

Miss Agnes Slack, of the B.W.T.A., sailed on Saturday for New York, and will address meetings in the States during the next three months, and be with Miss Willard at the National Convention at St. Louis in October.

In 1751 Bishop Benson says: "Gin-drinking has made our people what they never were before, cruel and inhuman; it has changed the very nature of our people, and will, if continued, destroy the very race of people themselves."

The temperance question will come before the Church Congress, in the form of a consideration of "The Causes of Intemperance, and Possible Remedies: In the Individual, in Social Conditions, and in the Organisation of the Drink Traffic."

A London publican has been fined for keeping his house open after closing time on a Sunday afternoon. A barmaid stated that the only drink found in the customers' glasses was a temperance beverage. For the publican, it was contended that he could keep his house open the whole of Sunday for the sale of non-intoxicants.

The National Temperance League has issued a pamphlet (1d.) on "Pure Home-brewed, or Brewery-brewed Malt and Hops," by John Abbey. Both are shown to be equally deleterious; while oatmeal drinks (for which he gives receipts) are proved better thirst-quenchers and strength-givers for harvest labourers and working men generally.

The club system, which brewers know so well how to utilise as taps for the distribution of their beer in places where public-houses are not allowed and at times when public-houses are closed, is being made use of to destroy in Wales the beneficial influence of Sunday closing. The Chief Constable of Merioneth reports an increase of about ninety per cent. in the convictions for drunkenness during last quarter, owing to the establishment of clubs.

There are now, it is said, half-a-dozen model public-houses in existence, one of the most interesting being one on Earl Spencer's estate at Harleston, Northamptonshire. The village inn was taken over by the co-operative society, and is run in connection with the grocery and general store. From a shareholders' point of view it is a decided success, and drunkenness, which was formerly common in the village, is now practically unknown.

The Friends' Temperance Union reports good work. The conferences at York, Cambridge, and Hoxton Hall, and the annual conversations at Devonshire House, have all served in stimulating the interest of Friends in temperance work generally and in that of the Union specifically. A new feature of the work has been the provision of scientific temperance lectures in some of the Society's private schools. Other branches of the work—lectures, lantern and otherwise, and the issue of literature—have been well sustained.

The Duchy of Finland.—Mrs. F. Swensson Parker, a native of Birmingham, gave an address last week at the Central Hall of that city on "Christian Work in Finland." The Finland and St. Petersburg Mission was started twelve years ago in connection with the American Episcopal Methodist Church, at Helsingfors, the capital. This work has extended till at the present time there are about twenty-eight stations, twenty ministers and evangelists, twenty Sunday-schools in different parts of the country. Helsingfors being one of the most important northern ports and a rising commercial town, the work of the mission is altogether impeded for want of a central site and a suitable church, training college for natives, and printing offices, all to be built on the desired site, to form a centre for the whole country; and also St. Petersburg, where a commencement is already made amongst the Finlanders residing there. The Finlanders being an educated race, it is wholly desirable for the spiritual welfare of the people that these desired buildings are erected. Mrs. Parker asks her townspeople to assist this scheme.

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THE BOOK WORLD.

ON THE CHRISTIAN LIFE.

THE latest issue of *Marshall Brothers'* "Upward Life Series" is *Praying in the Holy Ghost*, by Rev. G. H. C. Macgregor. In nine brief and simple chapters he sets forth most clearly and earnestly the conditions and characteristics of effectual prayer.

A new work from the prolific and chaste pen of Rev. F. B. Meyer is *Through Fire and Flood* (*Marshall Brothers*). It contains eleven selected discourses, dealing with the experimental aspects of the life of Christian discipline. Mr. Meyer's expositions, it is needless to say, are not of the recondite order, but they are fraught with rich comfort and helpful guidance to the earnest, if tried, disciple of Christ. There is plenty of beautiful illustration, and through all there is the vindication of the ways of God toward men.

The Light of His Countenance, and other sermons. By Rev. G. C. Grubb. (1s. *Marlborough & Co.*) We have here eight addresses delivered by the famous missionary in Toronto in the early part of this year. Mr. Grubb's utterances are not quite the same read as heard. The Irish fervour of delivery and the attraction of a strong personality are lacking. But the searching analysis, the striking phraseology, and the thorough-going exposition of the consecrated life are here in abundant measure. A capital little book to put into the hands either of the careless worldling or the slothful believer.

NEW EDITIONS.

Messrs. Longmans & Co. have issued a cheap and popular edition (7s. 6d.) of Dean Farrar's powerfully realistic tale of the days of St. Chrysostom, *Gathering Clouds*. In his preface the author says: "The reader will be presented with a historic picture, in which fiction has been allowed free play as regards matters which do not affect the important facts, but of which every circumstance bearing on my main design is rigidly accurate." The stirring events of that corrupt and degenerate time afford the eloquent author free play for his gifts of graphic and rhetorical description. The narrative revolves around the faithful life and testimony of Chrysostom, Patriarch of Constantinople, and the earthly fate to which he was driven by the satanic rage of ungodly enemies. The book must be read with a peculiar interest in days like the present, when Constantinople is once more the centre of the world's most tragic happenings.

Another work of great historic interest, referring to a period eleven hundred years later, is Professor Villari's *Life and Times of Savonarola*, of which *Mr. T. Fisher Unwin* has issued a popular edition (7s. 6d.). The great Florentine monk, like Chrysostom, was a man far in advance of his time in spiritual attainments and in integrity of character, and this story of his life, compiled from the best sources, forms one of the most attractive chapters of the history of the Christian faith in an age of general depravity and departure from the simplicity that is in Christ. There are numerous illustrations.

The second volume of *Mr. George Allen's* beautiful new edition of *Fors Clavigera* (5s.) contains twenty-three of the famous letters to working men, in which Mr. Ruskin propounds his views on all manner of vital subjects. As he admits in one letter, they constitute a strange patchwork kind of mosaic, stepping from theme to theme in the most abrupt way; yet there is method in the seeming transition, and through all there runs a clear unbroken thread of lofty thinking and the profoundest reverence for Divine righteousness and love. More stimulating or suggestive reading for the jaded devotee of commerce it would be hard to get.

Songs and Verses, by Jane Young (3s. 6d. *H. R. Allenson*), are tuneful lyrics on varied but homely themes; they bear the "hall-mark" of the genuine poet. Some of them are real gems of song.

The S.S. Union have issued a finely-printed and bound edition of the late Mrs. Beecher Stowe's immortal tale, *Uncle Tom's Cabin*. The reading of this story of modern stories will for many a long year keep green the memory of its gifted author, who has now gone to her eternal rest.

The Quiver for August contains many good things, notably a paper by the Bishop of Sodor and Man on "Church Life in Manxland," and "Oddments and Wastrels of London," by Hector Maclean. "Christian Madness" is a suggestive article by Canon McCormick. (*Cassell & Co.* 6d.)

The Anti-Infidel. Edited by W. R. Bradlaugh, Vol. XI. (1s. 6d. *Snow & Co.*) If blatant secularism be, as we are fully assured, on the decrease among the working classes, not a little credit may be accorded to the exposé in the pages of this monthly of the hollowness and absurdity of the quibbles and objections of infidelity. Apologetics, as contained in serious volumes, are beyond the reach of the masses, but they can appreciate fully

the style in which sceptical statements are handled in these pages. The editor has an up-hill battle to fight, but he maintains it vigorously and well.

What Shall I Tell the Children? By Rev. G. V. Reichel. (5s. *H. R. Allenson*.) These condensed "object sermons" to young people are far above the ordinary run of such literature. They embody a wealth of teaching and illustration that must have been the outcome of wide reading and experience. As helps to Sunday-school teachers and monitors of the young they are much to be commended.

The Exalted Christ: Addresses and Bible-readings by Rev. F. B. Meyer. (*Wheeler*. 1s. and 1s. 6d.) The "Mildmay Library," the profits of which are intended to aid the Mildmay Institutions, has started well. No. 1 contained addresses by Rev. Andrew Murray, and now No. 2 appears with a selection from the "acceptable words" spoken by Mr. Meyer at various Mildmay Conferences; those being chosen which had the Lord Jesus Christ as their theme. Thus the little volume is a precious setting forth of the fulness which dwells in Him, and of the resources treasured up in Christ for all believers. We doubt not the book will find a warm and wide welcome.

Messrs. Saxon & Co., Bouverie-street, have added two more to their admirable sixpenny series of "Everybody's Books"—*EVERYBODY'S CYCLING LAW* and *EVERYBODY'S GUIDE TO GIBBS AND DRAUGHTS*. They are compiled by specialists, and very reliable.

How to be Well, by Rev. J. P. Sandlands, Brigstock, Thrapston (5s. 6d. of the *author*), is a comprehensive and popularly-written manual on the principles of physical health. Those who study and follow its maxims must escape many doctor's visits and bills.

THE VILLAGE RECITER, by Rev. Wm. Allen (*Culley*, 2, *Ludgate-circus-buildings, E.C.*), is a collection of simple, homely rhymes for popular use. **THE PRIZE RECITER**, published monthly at a penny from the office of *Great Thoughts*, gives an excellent variety of poetry and prose suitable for declamation at temperance gatherings.

THE GENTLEWOMAN. Three double-page pictures giving the portraits of the fifty-six grandchildren and great-grandchildren of Her Majesty the Queen will be presented, one each week, with the current and next two issues of the *Gentlewoman*. This week's issue also has portraits of Princess Maud and Prince Carl of Denmark, in a new form, on embossed card.

THE ASTRONOMY OF HOLINESS, a nineteenth century Psalm, by Arthur Booth Clibborn. (6d. 101, *Queen Victoria-street*.) Commissioner Booth-Clibborn has, as the title implies, made of "the stars in their courses" an object lesson, and from the forces which govern the heavenly bodies—attraction, gravitation, etc.—he has sought to emphasise the need, in spiritual life, of self-surrender, and of love. It is good to "consider thy heavens, the work of thy fingers" (Ps. vii. 3). The Psalmist found it a very humbling and profitable study. It is good, too, to give to love the same pre-eminence which is given to it in God's Word. The reader of this booklet will find original and excellent suggestions, on this matter in particular, both in prose and in verse, and will find, too, many sentiments, strongly put, with which all intelligent Christians will surely be in agreement. The poetry rises above the average, and the case for love is, in some parts, very forcibly and convincingly stated. To certain passages we should take some exception. We especially feel that the attention is too much directed to self, whereas it is rather by "beholding as in a glass" the glory of the Lord, that we are "changed into" the same image. Not only sinful self, but righteous self, and even "crucified" self must be denied, in order that Christ may have all. There is, however, much here to commend. The poem on "Calvary" has some particularly good stanzas, such as—

"Thou centre of all time and space,
Thou throne of law, thou fount of grace,
Thou meeting-point of earth and heaven,
Thou lightning-rod, 'neath skies wrath-riven,
Thou altar, where Christ died for me,
My soul salutes thee—Calvary."

As to exterior, the get up is appropriate, tasteful, and attractive.

Children's Special Service Mission.

Mr. H. Hutchinson, *Keewick*, to Aug. 5. Mr. Hewlett, with caravan, *Dunton*.

SEASIDE SERVICES.

Mr. Reginald Callender, *Alnmouth*; Mr. A. J. Barff, B.A., *Beaill*; Mr. G. Askwith and Mr. A. T. Frampton, *Bournemouth* and *Boscombe*; Mr. H. Hutchinson, *Bridlington*, August 6 to September 6; Mr. Wellesley C. Bailey and Mr. H. Duncan, *Carnoustie, N.B.*; Mr. W. H. Wilson, *Colwyn Bay*; Mr. E. Arrowsmith, *Cromer* and *Sheringham*; Mr. A. G. Doddridge, *Eastbourne*, from August 6; Mr. Middleton, *East Preston*, August 11 to September 10; Dr. Barnes, *Folkestone*, August 5 to September 1; Mr. Ernest Shaw, B.A., *Freshwater*; Mr. S. J. Hewlett and Mr. J. H. P. Cutting, *Felixstowe*; Mr. Phillips Welch, *Swanage*; Messrs. Alfred Godsmark and Fred M. Thomson, *Sutton-on-Sea*; Mr. T. G. Tredennick, *Weston-super-Mare*; Messrs. G. Goodman and C. H. Collier, *Herne Bay*; Mr. W. R. Moore, B.A., *Ifracombe*; Mr. Arthur Mercer and Mr. T. Craig, *Langland Bay (Swansea)*; Mr. J. S. Tyler and Mr. G. A. King, *Littlehampton*; Mr. J. Russell Hill, *Llanfairfechan*, August 9 to 27; Rev. W. Senior and Rev. E. E. Nickisson, *Margate*; Mr. Livesey Carrott, *Mablethorpe*; Mr. L. M. Miller, *Paignton*; Mr. H. Steward, *Port Erin, Isle of Man*; Mr. A. C. Jewell, *Rhyl*; Mr. E. Collier and Mr. F. W. Betteney, *St. Anne's-on-Sea*, Aug. 1-15; Rev. W. G. Martin, B.A., *St. Leonards*, August 10 to Sept. 9; Mr. G. Hanson Sale, *Sandown and Shanklin*; Mr. Bernard Herklots, B.A., *Scarborough*; Mr. J. Waters Coldicott, *Southend*; Rev. S. M. Warner, *Southsea*; Messrs. E. Hughes and H. T. Sayer, *Tonyn*, August 2-30; Rev. G. C. Williamson, *Westward Ho!* Mr. H. Hankinson and Mr. E. J. Hopkins, B.A., *Whitby*, from 9th; Mr. Josiah Spiers, *Weymouth*, Aug. 10 to Sept. 10; Rev. E. Haynes, M.A., *Worthing*, from August 6; Mr. F. O. Lasbrey, *West Kirby and Hoylake*, Aug. 1-15; Rev. Norman Bennet (Church Parochial Mission Society), *West Brighton*, from Aug. 25.

Children's Scripture Union.—Portions for week ending Aug. 8, 1896.—Sun., Aug. 2, John i. 15-28; Mon., Aug. 3, i. 29-39; Tues., Aug. 4, i. 40-51; Wed., Aug. 5, ii. 1-12; Thurs., Aug. 6, ii. 13-25; Fri., Aug. 7, iii. 1-13; Sat., Aug. 8, iii. 14-24.

Some attention may possibly be paid to a former captain of the Oxford eight when he deplores "the fuss that is made about athletics at the present time." Mr. Heywood-Lonsdale is of opinion that the unnaturally high standard to which sport has been raised at many schools and at Oxford is likely to import professionalism, and thus lower the moral tone. He believes that if too much attention is paid to sport in school days, boys are apt to lose the taste for reading and other intellectual pursuits, and so be less fitted for life's duties. The booksellers say that their business is perceptibly affected by the bicycle craze. Some moderation in pastimes, and a little more attention to intellectual pursuits and religious duties, would be a pleasant turn in social life just now.

One of the signs of the times, at least among the Nonconformist bodies, is the difficulty they all feel in keeping alive denominational literary organs. A weekly paper they may maintain, but anything more purely literary—monthlies and quarterlies—have a slender chance. The readers in the churches browse in any and every field and on every common. The secular magazines which circulate attacks on Christianity and on all belief in God and immortality; and the religious magazines, which are too often a jumble of worldliness and religion: are freely taken into the houses. They cannot be expelled by any denominational competitor, yet their influence is distinctly felt to be hurtful. This seems to throw the churches back once more upon the original way of spreading the Gospel by preaching and praying. The influence of the churches as bodies of Christian men and women and as representatives of our Saviour, must be exercised in lifting up the tone and style of life by the churches themselves becoming more intensely spiritual.

No one can complain that children do not, in these days, get a great deal of attention, not too much, but not always very wise. Their odd sayings have always been an amusement, at least at home, but now they are becoming part of our literature. Messrs. Macmillan and Co. have just published a book on "The Child: its Spiritual Nature," which gives a numerous collection of children's sayings; and in the current number of the *Cornhill* there is an article on "Children's Theology," also enriched in the same way. We have a fancy that it is the grotesque or "naughty" sayings on religion that obtain the widest circulation, while the deep, tender, suggestive sayings seldom get beyond the homes where they were spoken. How to encourage child-like frankness, courage, and simplicity in dealing with the deepest and most sacred things, while, at the same time, repressing flippancy and irreverence, is just one of those hard questions which cannot be answered in words. That the world is a serious loser of good things by the way in which the originality of children is laughed or frightened down, we are quite sure. The child is afraid to be himself, and quickly conforms to the regulation type of boys and men around him. Few of us seem to have the secret of Jesus in dealing with the little ones.

One of the qualities that needs to be revived in our religious services is a sense of restfulness. "Things are in the saddle, and ride mankind," and this tyranny of hurry and worry and rush has crept into the exercises of our worship, as well as the conduct of our daily business. We need a detached mind, faculties at rest, a heart at ease, in order to give spiritual influences a fair chance

to appeal to us, and to affect us with a due sense of their healing and quickening efficacy. Therefore those who conduct worship should endeavour to free themselves of an anxious or hurried mind, and for this there is no medicine like that of quiet and earnest prayer beforehand. Those who come to take part should see to it that nothing is allowed to ruffle the feelings, or throw the spiritual faculties into disorder and fret, before they go to the place of meeting. Gentleness in the home, punctuality in all household arrangements on the Lord's day, a devout and unselfish spirit towards all around them—and an expectant heart—these are the best antecedent conditions of successful worship. We are told to "wait on the Lord," and it is just this waiting attitude that nowadays is most difficult to cultivate.

It is one of the purposes of the Gospel to make the hard easy, and to bring the impossible within the reach of all. Self-reformations are never easy, for they arise out of a divided nature, at war with itself; self-conquest is in the last resort impossible, for the very will needs regenerating and re-enforcing. Through the Saviour's work, all this is changed; for He supplies the soul with motive-power, and motive-power is just that which we lack. It is one of the deepest contrasts between God's work and man's that the latter bears on it the marks of effort, and the former is full of that sense of complete mastery which so satisfies the soul, because effort is lost in victory. As Ruskin writes:—

Is not the evidence of Ease on the very front of all the greatest works in existence? Do they not plainly say to us, not "There has been great effort here," but "There has been a great Power here"? It is not the weariness of mortality, but the strength of Divinity, which we have to recognise in all mighty things; and that is just what we now never recognise, but think that we are to do great things by help of iron bars and perspiration; alas! we shall do nothing that way, but lose some pounds of our own weight."

Has not this a spiritual bearing which it would do us all good to remember and act upon, when we are tempted to do by our own endeavour what we are told to do in the power of God? Is it not the crowning voice of our religion that we will not suffer Him to "will and to do of his good pleasure" in us?

A curious society has just been started under the title of "The Association for the Harmonious Development of Faculties." The aim is laudable, for there are too many people in the world whose growth of mind and heart is painfully lop-sided. But this organisation will never remedy the evil, for, will it be believed, that it aims at its object by cutting itself off from everything theological and (apparently) everything distinctly religious? The harmony its promoters desire seems to be something that excludes the soul in the religious sense. It therefore stands self-condemned, and is foredoomed to failure. No narrower or more fragmentary characters live than those who profess to develop the whole man by the suppression of the most distinctively human faculties. Man is nothing if not religious; and the "full" or "perfect" man can never be found who is not pre-eminent in his religious and spiritual development. It is the great goal of Christian faith to produce such a man; and he can be produced in no other way than by the grace of God.

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." To commit ourselves is comparatively easy; it is one effort; to keep on steadily trusting after the act of committal is difficult. Abraham found it easier to leave Ur of the Chaldees than to go on living by faith day by

day amid the changing scenes and temptations of life. Most of us are like a man who puts the reins into the hands of a driver, and then keeps twitching and pulling at them at every sign of danger, thus making the danger immeasurably greater. If we had committed ourselves to a guide to conduct us through an unknown land, we should be venturing on destruction if we were to distrust and overrule him and take our own way after all. Under his guidance no doubt the right way will often seem to be the wrong way, and the wrong way the right way; but it is just at such times that he is of the most use. It is at these times that faith in God has its perfect work, and that God vindicates the wisdom and goodness of his counsel. "Commit...trust."

The Great Commission.

WHILE sacramentarianism and sacerdotalism are increasing on every hand, it is a cheering sign of the times that the Convention at Keswick, which has now attained its twenty-second year, shows no indication of waning interest: has lost none of its spiritual force, its evangelic fervour, or its definite teaching of sanctification by faith. Still the thousands throng to the mountain-girdled town "throned on a silver lake," and still the great marquee is filled; although the new pavilion, affording accommodation for many hundreds more, is also packed with people, the majority of whom are young—another hopeful sign.

The teaching is the same as it has ever been. It never was of an extreme or exaggerated character, although a few occasional utterances may have been somewhat open to this objection. The purpose is to present the self-denied, unworldly, holy life—the resurrection life, the normal Christian life, the life of a wholly-surrendered and Spirit-filled being—in terms severely Scriptural and common to all spiritual men.

The massive and comprehensive expositions of one speaker; the classic culture of another; the sharply-cut, mathematical sentences of a third; the child-like simplicity and semi-mystical insight of a fourth; the breezy nonchalance of the missionary; the fervour balanced by sober-mindedness of one; the word pictures of another; the unobserved observance of details by him to whom the arrangements chiefly fall; the less pronounced but not less useful qualities of others—all combine to form a platform influential and unique.

Nothing is more noteworthy than the growth of the missionary spirit in connection with this Convention. At first, when Christ's faithful witness, Reginald Radcliffe, pleaded for a missionary meeting, it was declined. Later on, permission was given to hold one in the tent on the Saturday, but not as part of the Convention, which at that time definitely closed on Friday. Gradually the importance of missionary enterprise asserted itself. A special missionary fund was formed, and missionaries were sent out by the Convention itself. Now it has no more interesting feature than its daily missionary prayer-meeting; its Sunday afternoon missionary meeting of students at Friars' Crag; its "Keswick Mission" meeting on Wednesday afternoon in the tent; its Thursday afternoon missionary meeting at the island in Derwent-water; its Foreign and Home Missionary meetings on Saturday and Monday; all no longer apart from the Convention, but an integral though still a subsidiary and secondary part of it.

That the missionary spirit has become an organic and vital constituent of the Keswick Convention is matter for earnest thanksgiving to the God of Missions, whose people are his witnesses, sent forth to evangelise the world.

May it not be possible, however, that those whom God has so much used at Keswick may lead the Church of this period on to a larger and more Scriptural view of the Great Commission, and of the promise of the Spirit as a preparation for it: "Ye shall receive the power of the Holy Ghost coming upon you; and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Here the power of the Holy Ghost coming upon them was the means adapted and necessary to the end required—viz., the witness concerning "Jesus and the resurrection," to the uttermost part of the earth, beginning at Jerusalem. Sanctification, holiness, the deepening of the spiritual life, the filling with the Spirit, abiding in Christ, waiting upon God, and every other term descriptive of sudden or progressive advance in the Christian life, are each and all intended to prepare the believer for his one great function in the world, to be a witness of the Lord Jesus.

If this be so, then the end for the accomplishment of which the teaching is the means should be kept prominently in view. The purpose for which this dispensation of the Spirit is lengthened out, viz., that the Gospel may be preached to all the nations, should not be subsidiary or secondary to the teaching, which is the means to that end.

We venture, therefore, to suggest that a further step might be taken in the path along which the convention has evidently been led of God. At present its force is concentrated on doctrinal addresses. On each of the four days there are a Bible-reading, two addresses in the morning, and three addresses in the evening, each fully of the average length of a sermon—twenty-four sermons. (No one can digest twenty-four sermons in four days.) On the other hand, men whose lives are a missionary romance, whose every-day experience for years has teemed with apostolic interest, like that of M. Coillard, in Zambesia, or like Mr. Ewen in South America, are allowed an altogether inadequate *five minutes*, at a small gathering on the lake, or when most of the people have left, in which to speak the wonderful works of God, and the perils out of which He has delivered them.

The whole story of the Acts of the Apostles is alive with action and movement. Each address is a *résumé* of past history, or an epitome of present events. Even the convention called to consider the important question whether the Gentiles must be circumcised, was by one consent interrupted in the middle, and all the multitude kept silence, and gave audience to their beloved Barnabas and Paul (men who had hazarded their lives for the name of our Lord Jesus Christ), declaring what signs and wonders God had wrought among the Gentiles by them. Peter appealed to what had taken place a good while ago, and James clinched the argument by the inspired quotation of an inspired Scripture; but the interest of the assembly was concentrated on Barnabas and Paul, the men who were fresh from the high places of the mission field.

May not Keswick take a hint from Jerusalem, and give at least as much prominence to action as to thought; to the men who, at the call of the Master, have hazarded their lives for his name, as to those who, equally at the Master's call, have spent more time in the study?

Would it not, to put it on the lowest ground, be a relief to the hearers, if a story of missionary enterprise, home or foreign, should take the place of the second address at the principal morning and evening meetings? A narrative of the wonderful works of God, interposed between two doctrinal expositions, would give savour and strength rather than if the three pieces of food were of the same character.

It was in order that he might be qualified to prophesy, that John (our brother and companion in the tribulation and kingdom and endurance in Jesus) was bidden to take and to eat up the little book, which lay on the pierced hand of the Covenant Angel, whose pierced feet stood upon the land and sea which He had redeemed by his blood (cf. Josh. i. 8). It was in order that they might prophesy—not foretell but forth tell—that Jesus came in vision from heaven to earth, and repeated the last promise He had given before He left earth for heaven—"I will give power unto my two witnesses, and they shall prophesy"—"Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be my witnesses" (Acts i. 8, Rev. xi. 3).

It was the Great Missionary Himself who, not as Teacher but as Worker, leaving earth, and reappearing in vision, demanded the witness of his people and promised them the needed power. And it needs not only the exposition and exhortation of teachers, but the example and testimony of witnesses and sufferers, to evoke the love and the enthusiasm which transfigure disciples of the Crucified into witnesses of his resurrection. It was Jesus, not as the glorified Teacher, but as the glorified Sufferer, whose appearance and whose words evoked from the conquered persecutor the self-surrendering inquiry, "Lord, what wilt Thou have me to do?"

Paul not only "reasoned out of the Scriptures, opening and alleging that it behoved the Christ to suffer and to rise again from the dead, and that this Jesus whom I preach unto you is the Christ," but his preachings and his epistles are full of his missionary experiences; and his farewell to the elders of Ephesus, who wept sore and fell on his neck and kissed him, is but one instance of many, showing how deeply he stirred the hearts of men, as, like the Master and his forerunner, he spake that which he knew and testified that which he had seen.

If the beloved and honoured brethren who control the Keswick Convention should think it desirable, we believe the hearts of many will rejoice that missionaries, who have hazarded their lives for the name of the Lord Jesus, should be accorded, in coming years, a similar place to that given to the beloved Barnabas and Paul at the Jerusalem Convention. And what applies to Keswick applies equally to all similar assemblies.

M.

A Diligent Bible Student.—A dispensary lately opened at Bhagaya, in the Rajmahal Hills, Santalia, North India, has proved a helpful auxiliary to missionary work. Rev. H. J. Jackson mentions the following case as an example of the influence exercised by this agency:—"One man, a Brahmin, brought his daughter for treatment. She got better, and then the man asked me to sell him a Hindu Bible. He got a New Testament one Thursday, and on the following Monday came to me to explain something in Rom. xv. I said to him, 'You shouldn't begin with the Epistle to the Romans; you should read the Gospels first.' He said, 'I have read straight through from the beginning, and have read up to this chapter.' And this in four days! He often comes now and has talks with me about the Book. He has indeed become a diligent Bible student and is much interested. He is a large cultivator in our immediate neighbourhood, and sometimes I visit him."

Mr. Moody "Resting."

By REV. C. I. SCOFIELD.

UNDOUBTEDLY the supreme attraction of the quiet mountain village of Northfield lies in the unique personality and character of its famous resident, the founder of its institutions, Dwight Lyman Moody. That personality and character have, it is true, made their mark upon thousands of other communities, but Mr. Moody lives at Northfield (when he "lives" anywhere), and it is here that he is seen and felt and heard at his best. And inevitably so, for he is a growth of this soil. Here he was born, and here in youth his nature received its first impress, which it still retains. The visitor does not come into friendly relations with the environment of Mr. Moody's boyhood without discovering that his shrewd practicalness, his humour, industry, and kindness, are local characteristics—in him carried to very high development, no doubt, but, after all, indigenous.

It is not to be wondered at, therefore, that the visitor in Northfield finds Mr. Moody's attractive qualities in their fullest manifestation. Here he is at home, here he is loved and understood, and here he is in the fullest, raciest sense, himself.

It is amusing to see Mr. Moody do what he calls "rest." The day's "rest" begins at five o'clock in the morning with a simple breakfast, and ends seventeen hours later, when, tired and happy, the great evangelist retires for the night. By six o'clock in the morning he may be at Mount Hermon, bursting into the kitchen where the busy cooks are preparing breakfast, inspecting the food, often tasting of every dish to assure himself of its quality; or down at the great barns where the boys are at work, looking over the large herd of cows, scrutinising every detail of the farm, and then meeting the students in chapel with a stimulating talk or tender exposition of Scripture.

Hurrying back to his home, he opens his mail, always immense, and writes or dictates answers. Then he gives attention to the innumerable details of the administration of the three great Northfield institutions—the seminary, the training school, and Mount Hermon school—and to the careful planning of the summer conventions. It has often been remarked that the charm of these great gatherings is largely in their freshness and spontaneity, and this is true of the result; but the throngs who feel and remark upon that charm do not know that it is a result achieved by long months of most painstaking preparation. In nothing, perhaps, is Mr. Moody's genius for command more manifest than in his capacity for details. Nothing is too minute for his best thought, for he well knows how much results may depend upon little things.

Of course, along with this genius for details go remarkable quickness of insight and of decision. When it is remembered that June, July, and August each brings its distinctive gathering at Northfield, it will readily be understood that the preliminary work is enormous. Mr. Moody would find his own industry and capacity inadequate to the accomplishment of all this work, if he had not able and trustworthy lieutenants. These he finds in his eldest son, William R. Moody; his nephew, Ambert G. Moody; and his son-in-law, Mr. Percy Fitt. Each of these energetic and capable young men, trained in Mr. Moody's service and familiar with his methods, is implicitly trusted to execute his plans.

And beside these things, which are local, no inconsiderable part of Mr. Moody's "rest" is taken up with the affairs of the Chicago Bible Institute, the Colportage Association, the Prison Evangelization Society, and with the stream of visitors from every part of the world. During the conventions all his work must go on, and, in addition, the conduct of the meetings. And this is Mr. Moody's idea of "rest." When this is over, his work begins.

But if the charm of Northfield is largely in the unique personality of its famous citizen, it is very far from being exclusively so. The place itself is rarely beautiful, greatly excelling in natural charm hundreds of "resorts" which have become famous, and annually attract thousands of visitors. Northfield is wholly without factories, and is the best type of New England farm village. With its position high above the winding Connecticut, but backed by mountains yet higher, its pure spring water, well-kept hotels and boarding-houses, and its mile-long street with stately old white houses embowered in elms, it lacks no element of attraction.—*Sunday School Times.*

Mission Work in Johannesburg.

EACH compound has its own police, selected by the compound manager, and given a distinguishing badge or uniform. These men are chosen either because of their being chiefs' sons, and thus invested with a sort of hereditary authority which commands respect, or because of physical superiority. Their duties are to suppress fighting, capture runaway employes, arrest any natives guilty of breaches of the compound regulations, and generally to preserve order. Each policeman is provided with a "sjambok," or whip of hippopotamus hide, six feet long, about one and a-half inch in diameter at the base, and tapering to a quarter of an inch at the tip, the last eighteen inches of which are supple. These weapons can inflict considerable pain, and leave very definite impressions behind them without breaking any bones, and are a great improvement on the knobkerries and assegais in vogue in Natal.

Two of these policemen from Gazaland, both sons of chiefs, and both of grand physique, were laid very definitely on our hearts from the very commencement of our mission. They came to our services and joined our school, and were getting on nicely with their lessons, when one of the officials of the Company, fearing that they would lose prestige with the rest of the natives, so ridiculed the idea of their going to school like children that they both left. One of them then began to take up an antagonistic position, interfering with our open-air meetings by blowing a bugle and calling the audience away to dance, swearing at our scholars, and making himself obnoxious in many ways. We believe he is conscience-stricken, and kicking against the goads. The other has preserved a quiet but dignified retirement, greeting us kindly enough when we meet him, but not coming near our meetings. We are praying for both of them. Their names are Scotchman and Lougone. Perhaps some of your readers will join us in keeping their names before the Throne.

Frequently on Wednesday evenings we have visits and addresses from the sisters working in the South African General Mission. The Lord has been very good to us. We engaged two native evangelists, who have secular avocations, to assist us on the Lord's day, and they brought with them two others, who agreed to work without remuneration. We engaged another from Pietermaritzburg as teacher in our school and as evangelist, and amongst our own congregation found two men who are devoted workers and fairly ready speakers. Four of our men are from the Free Church of Scotland Mission in Natal. One comes from Umsinga (Natal) Lutheran Church, and another from the Moravian Mission, near Umtata, Pondoland—a happy, practical proof of the possibility of working harmoniously on an undenominational basis. The consequence of this blessed influx of helpers is that on the Lord's day we now hold services in the compounds of the Salisbury, Jubilee, and Village Main Reef Companies, besides four indoor and four open-air services in the City and Suburban Compound, and have two evangelists going from room to room and having personal dealing with those who will not come to the services.

On June 1 we went over to Pretoria to give evidence before a Special Commission appointed to revise the law regulating the sale of alcoholic liquors. Ministers from the Dutch Reformed Presbyterian and Wesleyan Churches gave evidence, and besought, amongst other amendments of the law, the abolition of roadside and bottle-store licences, total prohibition to natives, and the fixing of a maximum number of licences for Europeans in towns calculated upon a proportion of one licensed house to every five hundred adults. The chairman of the Chamber of Mines was also there, and the secretary of the Association of Mines, and a contingent representing the licensed victuallers. This Commission presents its report to the Volksraad. The Dutch Reformed Church sent a very representative deputation to interview the members of the Raad on the question, and were very pleased with their reception. We are, therefore, hopeful of some practical result.

Last Sunday we announced that we proposed forming a class for instruction of those desiring baptism, and so gave those who wished to follow Jesus fully (renouncing all heathen customs and

making a full surrender) a week to search their hearts before they hand in their names. One young man, a pupil of Robert Mashaba (the Wesleyan native preacher deported by the Portuguese), stayed and expressed a desired to be baptized, but questioned whether, being a Wesleyan, his church would then recognise him as a member. We soon solved that difficulty for him by offering to give him a letter of commendation to the Wesleyan minister here asking him to baptize him.

At our Wednesday-evening service we asked three of the native evangelists to relate the story of their conversion to the audience. I give here the substance of one of the testimonies, feeling sure it will be of the deepest interest to all who are interested in missions to the heathen, showing as they do the absence of conviction of sin, the blindness and indifference of the untutored savage, the value of a stray word, and the great influence of a settled attendance at school in leading up to conversion. Joshua Nahlova, our teacher and evangelist, a fine earnest, consistent Christian, said:—

I was born in the South African Republic, and belonged to the tribe of Ramaplan, residing at Makapau's Poort, near Pietermaritzburg. Rev. Mr. Hofmeyr had a station at Maltitje's, not far away, and was suffering much persecution by the Boers. When I was a lad of about sixteen, living like a wild animal without thought or care for the future, I was travelling with my Dutch master's wagons. The wagons being outspanned and the cattle grazing, I was attracted by the sound of a bell not far away, so being curious I went to see what it meant. I saw natives going into a little house, so went up and listened at the open door. The preacher was a native evangelist from Mr. Hofmeyr's, and he was talking about a woman who, because of disobedience to God, had been turned into a pillar of salt. I had never heard of such a strange thing in my life, and yet the preacher spoke of it as fact, and seemed sincere. Well, I could not get this out of my mind; wherever I went I kept thinking it over.

Shortly after this I went down to Natal with the wagon of a Portuguese trader, who was taking a load of ivory down, and in Maritzburg I met some natives from our part of the country who were working there. They persuaded me to stay and earn settled wages, and I heard that, being in a British colony, my master could not compel me to return with him. When we had gone about ten miles on our return journey I deserted and returned to Maritzburg, where I entered into service. One Sunday, as I was going along the street, a gentleman called me, and, pointing to his school close by, said that services were held there for Sesuto-speaking natives, and that I would be welcome. It was Rev. Allison. Thinking I might hear more about the pillar of salt, I went, became interested, and the next night went to the school. At this time a work of grace was going on in the hearts of many in the school, and by Mr. Allison's advice parties of us used to go across the river into the park at night after school and hold prayer meetings in the open. They taught me to pray, but for nearly two years my prayers were a mere form. Then conviction of sin began to fasten on my soul. I got more and more miserable. When I told my minister he said, "Keep on praying, and the light will come"; and so it did. Slowly, but certainly, the assurance came that my sins were pardoned, and that I was accepted as a child of God. I was baptized in or about the year 1870.

Our school is prospering, although the attendance is not large. Still, there are forty to care for and instruct in the Master's name—a splendid trust! We are now waiting on the Lord to open fresh doors, for more workers are on the way. Brethren, pray for us!

A. W. B.

Notes from South Africa.

THE Wesleyans of the Colony are now paying added attention to evangelistic work amongst the coloured people, and an encouraging evidence of the success attained was presented at the last quarterly meeting, when Mr. S. Magan from Thaba Nchu, and Mr. J. Monabali, from Qumbu, two coloured men, were received as fully accredited local preachers. Three other coloured converts were placed on trial as preachers.

Rev. Mark Guy Pearse sails to England by the *Dunottar Castle* on July 22. His visit has been greatly blessed, and the welcome which he has received, ought to encourage other earnest preachers to run over the sea to this delightful country, for the purpose of giving the churches here a helping hand.

The Metropolitan of Cape Colony has returned from a prolonged tour throughout the Colony. His visit has resulted in a quickening of spiritual life.

The efforts to suppress the risings of the natives in Mashonaland and Matabeleland drag on wearily. Day by day fresh horrors come to us over the telegraphic lines. Christian people, both here and in England, may well pray for the time when these horrible butcheries will cease, and usher in a period of peace and concord amongst all classes of people, both black and white.

Among the passengers for England by the *Pembroke Castle* are Rev. Mr. and Mrs. Silmer and Rev. Mr. and Mrs. Egmines, who for several years have been engaged in mission work in Madagascar. When the French occupation took place, they, with a band of refugees, were ordered by the invaders to proceed to Tamatave from the interior, and leave the country. The returning party spent a few days in Cape Town. Cape Town, July 8.

Troubles in Madagascar.

A MISSIONARY in Madagascar writes as follows:—

I have a class for some of the French soldiers who are established in our town, as many as care to come, about twenty-four in all, out of forty. Sometimes the officer in charge comes, when he is not prevented by other occupation. The class is nominally for teaching them Malagasy, and I do this, of course. But our chief text-book is the Gospel of Luke, of which we have copies both in French and Malagasy. They read from the latter, and we talk about it in French. Sometimes one gets a little talk with one and another of the men, all of whom are quite young fellows. My mother-heart goes out to the lads in this far country, with the hard work they do and the hard life they have to lead. So far they have behaved very well, and remain in favour with the people. They have not been here a fortnight yet, however, and may change, but it is to help to keep them in good ways that I am trying to gain their friendship and confidence.

It is a very sad time for the Malagasy Christians, especially the country preachers, teachers and evangelists, now. They are the special objects of hatred and persecution by the insurgents, and many have had to flee for their lives; one young teacher in this district, a faithful Christian, gave up his life rather than deny Christ. The ruffians first shot and then beheaded him, and refused to let his body be given to his friends for burial.

Several evangelists have had their property looted and their houses burned either by the insurgents or by the soldiers sent out to quell the rebellion. But for the presence of the garrison it would be very dangerous for us to remain in our houses at all. Even as it is, we have to take special precautions, at night in particular, to be ready for any sudden attack in the dark. In case of any alarm the soldiers would hasten down to our assistance at once.

But I am more anxious for the natives than for ourselves, especially for those placed in responsible positions by the Government. The native governor of Ambohimanga is between two fires. If he does his duty and reports persons whom he has reason to suspect, he earns the hatred of his own countrymen. If he refrains from so doing, he endangers his head to the French. I have to do all the interpreting between him and the officer here. It is rumoured that our present resident-general is to be removed and a military man sent in his place. He is accused of being too kind to the natives and also to the English, and we hear that a representation was sent to the President of the Republic, signed by all the French citizens in Antananarivo, requesting his withdrawal. It may be that under present circumstances a military man may suit the position better. You see how much we need the prayers of friends at home.

DEAR SIRS,—At present we have a very troublesome time out here. The people are rebelling against the French in several places and murdering many Europeans. It is not only a rebellion against the French authorities, but also a rising against Christianity. The old idols are restored, the churches burned, and missionaries, as well as their faithful adherents, persecuted and killed. Churches and school-houses are burned, Bibles and other books destroyed.

Our Mission in the North Betsileo has had a very severe loss. One of our best stations has been altogether destroyed, and at another, Antsirabe, many valuable houses have been ruined. The station that has been ruined is called Toharano. All the churches belonging to those stations with three or four exceptions (altogether seventy-five) have been burned. At Antsirabe, we had a hospital, a sanatorium, and a leper home, with 300 lepers in about sixty houses. In the leper village there was also a church and a little hospital. All these buildings, as well as the doctor's dwelling-house, have been destroyed.

By God's great mercy all our missionaries and their families have been saved from a cruel death. But for three days and two nights two missionaries, sixteen ladies, and nine children belonging to the Mission were in the greatest danger, besieged by many thousands of cruel men, who thirsted after their blood. All these friends were together in the mission-house at Antsirabe, along with four Frenchmen and some native militia. The four Frenchmen were the means of saving their lives. In the last moment the resident and the governor-general came and saved them all. Terrible destruction has been done. The Mission has lost property worth £5000 to £6000. In those terrible two days, when we thought our friends at Antsirabe were burned alive, it was difficult to keep faith and hope. But the sympathy shown us by all, not least by your countrymen, was a great consolation.—Yours very truly, CHR. BORCHGREVINK.

Norwegian Mission, Antananarivo, June 18.

Students' Conference at Keswick.

By A STUDENT VOLUNTEER.

THE fourth annual Students' Conference was held again at Keswick this year from July 21 to 27. Last year the conference followed close upon the Keswick Convention. This time it was decided for various reasons to hold the Conference in the week immediately preceding the Convention. Some objected to this arrangement on the ground that the great spiritual impetus given by the Convention meetings would be lost. This difficulty, however, was met by devoting the opening days of the Convention entirely to spiritual work; and those who were privileged to be present at the meetings on the Tuesday and Wednesday, and who listened to the powerful and searching appeals for a holier walk with God, and a more entire consecration, felt that the Holy Spirit was in our midst, and that He was preparing hearts and minds for the work of the Conference.

The great International Congress held at Liverpool in the opening days of the present year affected more or less the gathering at Keswick. Many students who could not attend both conferences decided in favour of Liverpool. Still the numbers who assembled at the meetings in the Victoria Hall showed a substantial increase on the previous year. Including men and women, the number amounted to some 230. Of these the men counted 150 and the women eighty. The men again lived under canvas. The spot chosen for the camp was "The Heads," a pretty eminence off the Lake Road, and commanding a fine view of the Derwentwater and Keswick on the one hand, and of Skiddaw on the other. Here about a score of tents were pitched, meals were served in a large central marquee on the grounds; and, although the weather proved broken, tent life on the whole was fairly comfortable and decidedly enjoyable.

The meetings were held, for the most part, in the Victoria Hall. Various maps and diagrams were placed around the walls, representing the claims of foreign missions. Their testimony was irresistible. On the platform was a large beam and scales. At the top were the words

"MISSIONARY JOTTINGS."

The observer saw at a glance that the scale to the left "kicked the beam," and on coming nearer the cause was apparent, for in the right scale were set down the sums spent on the various indulgences, amusements, etc., in Great Britain, as over against the amount given for missions. The figures may prove a revelation to some. There is annually expended on

Hunting.....	9,000,000	Cricket & football	£ 3,750,000
Angling & shooting	10,000,000	Yachting, boating,	
Racing.....	11,000,000	and swimming	1,750,000
Tobacco.....	17,000,000	Golf and cycling	3,500,000
Army & Navy ..	36,000,000	London theatres	1,500,000
Diamonds.....	3,000,000	Drink.....	140,000,000
Feathers for hats	1,000,000	Hoarded.....	240,000,000

So much for the scale to the right. When over against this one saw set down a paltry £1,300,000 as representing the amount contributed by Great Britain to missions, one felt disposed to cry "shame" on our British Christianity that is annually expending so much upon self and so little upon the cause of Christ among the eight hundred millions of heathen who have never heard the Gospel.

The speakers included Revs. Canon Taylor Smith (Sierra Leone), J. Hudson Taylor (China), E. A. Stuart (London), G. H. C. Macgregor (London), Professor Laidlaw (Edinburgh), Mr. Eugene Stock (C.M.S.), The Misses Gollock (C.M.S.), Mr. D. A. Black (Belfast Y.M.C.A.), and Mr. G. L. Pilkington (Uganda). Canon Taylor Smith addressed the opening meeting on Tuesday. He also spoke several times during the Conference. He was constantly with the students in camp, visited the tents at night to give a parting word of

help and cheer, was always accessible to help with spiritual difficulties and give words of counsel, and his work was ever in the power of the Spirit. Many hearts are profoundly grateful to God for the help He has given them through his honoured servant.

The keynote of the opening meeting is found in the Lord's words to Gideon, Judges vi. 14, 16: "Go in this thy might. Surely I will be with thee." Here we have the command and the promise combined. God's commands are God's enablings. Willingness and obedience are the secret of success. Failure and suffering follow sin. God has linked suffering to sin to teach men to avoid sin. We must have humility and faith to be used of God. God tells us to go, speak, act, be not afraid—"Lo, I am with you always." Faithful at Jerusalem, we will have our operations extended to Judæa, from Judæa to Samaria, and from Samaria to the whole world.

On Wednesday Rev. G. H. C. Macgregor, Miss G. A. Gollock, and Mr. Gairdner, of Oxford University, spoke in the morning on the necessity of casting out self and a fuller acceptance of Christ. Revs. E. A. Stuart and J. Hudson Taylor and Mr. Williamson (of Edinburgh University) followed on the same lines in the evening. The addresses were all most searching and helpful, and one and all felt that the Spirit was working mightily in the Conference. On Wednesday morning the subject of "INDIVIDUAL BIBLE STUDY"

was taken up. The opening address was delivered by Mr. Eugene Stock. Miss G. A. Gollock and Rev. E. A. Stuart followed. Mr. Stock's address was most helpful. He threw out a number of invaluable suggestions. He pointed out that the end of all the controversies about the Bible for the past eighteen hundred years has left the Bible in a stronger position than ever. Rev. E. A. Stuart emphasised the fact that we should study the Bible for ourselves as well as for others. It is a mistake to study it only with the object of teaching. We need to be taught ourselves before we can help others. Keep both departments separate. A plan he found helpful was to transfer whatever he found most helpful in the daily portion to a piece of paper, which he placed on his inkstand as "a morsel of honey" for his soul for that day. He also advised that, while the Bible must be studied as a whole, it is well to make a hobby of some particular book. Miss Gollock, who spoke with great force and directness, gave an account of the "Evolution of her Bible." She first read regularly but indifferently. Regularity combined with indifference she found of little use. Next, she read interrogatively, then sceptically. Finally, she found her Bible reduced to two chapters, viz., Rom. xiv. and John xiv. After a time Jesus spoke to her soul. She began to read affirmatively, and the Bible from cover to cover soon became hers. She began by putting the Book into the witness box, but now the Book put her there, when it taught her the truth about herself.

The next subject discussed was the "Freshmen's Campaign." A word of explanation is demanded by the title. A number of Freshmen come to our universities at the opening of each winter session. It is important to lay hold of them at this time, if possible, for Christ. If unconverted, they may be won to Him; if Christians, their best efforts are needed for the Christian unions in the different universities. This work, if done at all, must be done at once. The devil has his agents in our universities; they are always busy among the Freshmen, and it is all-important that the young men be laid hold of, if possible, in the first week. To do this, a special effort is required. Suggestions as to the best way of making this effort were given by delegates from the various universities.

"Bible Circles" and the "Educational Programme" also occupied a prominent place in the deliberations of the Conference. The "Bible Circle" consists of a group of eight or nine students, who meet weekly or fortnightly for the systematic study of the Word of God. The advantages derived from such systematic study are manifold. It increases our knowledge of the Bible and prepares us for personal dealing with the unsaved. The Bible Circle proves a mart for the interchange of knowledge and of spiritual experiences; it develops system and encourages private study.

The educational programme has for its object the systematic study of missions. At the Liverpool Conference the Student Volunteer Union adopted for its motto, "The Evangelisation of the

World in this Generation." Humanly speaking, the task seems impossible; but with God all things are possible, and in adopting this motto another was understood, viz., "In God we Trust." To get an intelligent grasp of the work undertaken is of the first importance, and it is for this object that the educational programme has been set forth. A special secretary has been appointed for the work, and considerable progress can be already recorded. The annual reports of the

BRITISH COLLEGE CHRISTIAN UNION

and the Student Volunteer Missionary Union were most encouraging. The former stated that there are now in Great Britain sixty-two College Christian Unions, thirty-two formed exclusively of men and twenty-three of women, and five mixed. These represent an aggregate membership of over 1800, of whom not less than 670 have joined this year, and 870 women, 320 of whom have joined this year. Spiritual results are always difficult to tabulate, but one university has a record of twenty-four conversions to Christ through personal work, while there "are evidences of a larger and more unselfish spirit of prayer, a more faithful study of the Bible, a more enduring missionary interest, and a deeper longing for true holiness and spiritual power."

Among the special features of the report might be mentioned the remarkable development of the work among the women's colleges, a development far in excess of that among the men's; and an appeal for co-operation in the work of the Y.M.C.A., wherever and whenever possible, by joining the membership, assisting in evangelistic services, and by commending the secretariat of the association at home and abroad to students as their life work. The distinction between the British College Christian Union and the Student Volunteer Missionary Union is also emphasised. "The Student Volunteer Missionary Union," says the report, "represents a movement on the part of students for Foreign Missions, appealing necessarily to those who already profess faith in Christ, while the B.C.C.U. seeks to widen and deepen the Christian forces at work in the colleges at home, along the lines of prayer, Bible study, and evangelistic effort." The

STUDENT VOLUNTEER MISSIONARY UNION

report shows progress all along the line. Since the Liverpool Conference in January, 92 men and 38 women have signed the "Volunteer Declaration." These, with the sixty-seven who signed during the latter half of 1895, bring the total number who have volunteered for Foreign Missions during the year up to 195. Since the foundation of the Union in 1892, 1068 members have joined. Of these 228 have gone abroad, sixty have renounced, and eight have died. The Union has now entered ninety-three colleges. The London offices have had to be enlarged and the staff increased. The educational department has demanded the services of a special secretary. The Word has been carried to the Continent, and Unions have been established in Germany, Scandinavia, Switzerland, and France. The report stated:—"In conclusion, we believe that the most prominent lesson of the year has been the manifestation of the power of prayer. The abundant answers, surprising our faithless hearts, have been at once cause for humbling as well as praise. We would urge on all volunteers the earnest study of the principles of prevailing prayer, and the cultivation of a deeper prayer-life."

One other department of the work of the Conference demands special attention, that among the Theological Colleges. There are seventy such colleges in Great Britain. At last year's Conference it was decided to make an effort to bring them into line with the Student Movement, with the result that at least twelve of the most important of them are now in definite connection with the British College Christian Union. This is progress, but greater things are hoped for, and a travelling secretary was appointed at this Conference specially to look to this department of the work.

The closing meeting was held at the Pavilion on Sunday night. It was a solemn consecration meeting. Addresses were delivered by Rev. J. Hudson Taylor, Mr. Anderson (general secretary for the British College Christian Union), and Miss G. A. Gollock. It was a time of deep heart-searching, and of much blessing to many present. A united communion service at Crosthwaite Church, on Monday morning at half-past seven, with a parting word of help and counsel from Canon Taylor Smith, brought the Conference to a close.

OUR DAILY HOMILY.

SUNDAY, August 9.

"HIS HEART WAS LIFTED UP IN THE WAYS OF THE LORD."—2 Chron. xvii. 6.

SURSUM corda! Lift up your hearts! How beautiful is this ejaculation in the Communion Service of the Church of England, and the response, "We lift them up unto the Lord." I never hear it without the thrill of a holy impulse passing through me. It is possible, and it is meet and right, to lift up our hearts from the sordid cares and pressing responsibilities of daily life, into the calm, serene presence of God our Father.

Lift up your heart to God, as a child its face to be kissed. Lift it up free from mistrust and sinful stain, and unkind feeling towards any. Lift it up in holy joy and aspiration. Lift it up as a censor filled with the hot coals, from which sweet fragrance exhales. And God will bend down to lift it higher, and fill it with his peace and joy and purity.

In hours of depression look up, be lifted, Sursum corda! When the foe is pressing you most severely, look up, your redemption draweth nigh. When the river has to be crossed, when the last farewell must be said, when the flesh fails, let your mind and heart thither ascend, and there continually dwell where Jesus has entered as your Forerunner.

If you would lift up your heart, you must be in the ways of the Lord, as the good Jehoshaphat. You must seek the Lord God, and walk in his commandments. You must take away the high places and groves of idolatry and impurity. Beware of the world's birdlime! Shake yourself from the bands and bonds that would detain you. Jesus says, "Look unto Me and be lightened."

MONDAY, August 10.

"THERE IS YET ONE MAN BY WHOM WE MAY INQUIRE OF THE LORD, BUT I HATE HIM, FOR HE NEVER PROPHESIETH GOOD UNTO ME, BUT ALWAYS EVIL."—2 Chron. xviii. 7.

This was a very naïve confession. Of course, Micaiah could not speak good of Ahab, whose life was diametrically opposed to all that was God-like and holy. Micaiah had no animosity towards the king of Israel; it was not a personal matter with him. He simply read from the page of the future as God opened it to his eyes, and in which the outworking of the king's evil life was written in gloomy characters. It was as absurd to hate him because he read such dark lessons from the inevitable future, as for the Dervishes to crucify their scout who recently brought them the tidings of their defeat at Firkeh.

The Bible, the pastor, the whole collection of Christians, are hated by worldlings for the same reason, because they cannot speak hopefully of their future. It is as though a card-playing crew were to hate the watchman who told them that the course of their vessel was straight for the surf and rocks of the shore. If men will persist in violating God's law, in breaking through the hedge of thorns, and in pursuing their own wild ways, they cannot possibly expect the blessedness of the Beatitudes. However, their hatred against those who warn them is really directed towards God. They are indignant that they cannot have their way; their proud spirit would like to overturn the very order of the universe rather than that they should be thwarted. They cannot endure the contrast between God's children and themselves. Do not be surprised if the world hate you. It shows that you are not of the world, even as your Master was not.

TUESDAY, August 11.

"SHOULDEST THOU HELP THE UNGODLY, AND LOVE THEM THAT HATE THE LORD? THEREFORE IS WRATH UPON THEE FROM BEFORE THE LORD."—2 Chron. xix. 2.

This looks back to xviii. 1, where we learn that Jehoshaphat, though he had riches and honour in abundance, joined affinity with Ahab. Riches and

abundance are dangerous things. They usually weaken our character, and incline us to worldly alliances, and it was under their subtle and pernicious influences that Jehoshaphat fell a victim. Ah! what a fall it was to hear him saying, "I am as thou art, and my people as thy people." Well might Jehu take up the rôle which his father had filled before Asa, and protest. But let us seriously question whether, though there are good things found in us, we may not be falling into the same mistake, and sin. Are there not ways in which we say to men of the world, I am as thou art.

There is a great tendency in the present day to boast in the closeness with which we can approach the world without injury. We join in the social life, read the same books, go to the same amusements, talk of the same themes, and it is almost impossible in a drawing-room to tell the difference between the Jehoshaphats and the Ahabs. So also, in our methods of doing good. The real difficulty lies away back in our want of engagedness with Christ. It is of little use to find fault with the outward, as long as the heart is wayward. Love to the Lord Jesus is our only safeguard. Personal attachment to Christ would draw us away from this close identification with the world. May we learn what it is to be crucified with Him, for then the world will be crucified to us, and we unto the world.

WEDNESDAY, August 12.

"HE APPOINTED SINGERS UNTO THE LORD, AND THAT SHOULD PRAISE THE BEAUTY OF HOLINESS, AS THEY WENT OUT BEFORE THE ARMY."—2 Chron. xx. 21.

Dost thou praise the beauty of holiness? Is holiness beautiful to thee? Art thou in love with it as it is presented in the glorious Lord? Canst thou turn from the noise and anxiety of life's battle to dwell on the loveliness of God and of the devout life, and to praise Him whose mercy endureth for ever? It is a rare accomplishment. In each of us there should be the priest-side of character as well as the warrior: the love for what is beautiful in holiness as well as for the strong and active in service.

But the special characteristic of this battle was that the good king put the singers in the forefront of the army, and praised for a victory which was only assured to him by faith. Yet so sure was he of it, that he could praise before he entered into the battle. There is much to help us here in our daily combat for God and truth. Let us fill the morning hour with holy song, in the heart, if not with the voice: let a psalm or hymn be part of the daily reading: let there be the confidence that God is going to bless, which cannot restrain its jubilant expression. So in all prayer, wait on God till you feel that you can praise Him for what you have asked Him to bestow.

When they began to praise, the Lord did all the rest. Before the onset of his Divine reinforcements the enemy fled. His people had but to gather spoil, and then the praise which had anticipated the battle was consummated as they returned, in the valley of blessing.

I have entered the valley of blessing so sweet:
And Jesus abides with me there.

THURSDAY, August 13.

"THE SAME TIME ALSO DID LIBNAH REVOLT FROM UNDER HIS HAND, BECAUSE HE HAD FORSAKEN THE LORD GOD OF HIS FATHERS."—2 Chron. xxi. 10.

As long as the kings of Judah remained true to their allegiance to God they were able to keep in subjection the surrounding nations, but just so soon as they revolted from God these peoples revolted from them. It was as though power descended into them from the source of all power; and when the link between themselves and God was broken, that between them and their subordinates was broken also.

This applies very widely: *To our passions.* If they master you, rebelling against and revolting from your hand, it is because there is some flaw in your

consecration, and you have forsaken to some extent the Lord God.

To our families. When the heads of a home are in perfect unity with each other and God, they may generally expect that their children will grow up submissive and obedient. Their authority will be recognised and honoured. Revolt in the home indicates very often some lapse in obedience and loyalty to God.

To our influence over men. When the soul is in blessed fellowship with God, power flows into it from Him, before which strongholds are overthrown. "I am full of power by the Spirit of the Lord," said the prophet. "I am a man under authority, and have soldiers under me," said the centurion.

Give yourself entirely to Jesus. Obey Him absolutely; receive by faith from Him living power and grace; be a channel through which He may pour Himself; and thou wilt find that men and things will fall into line at thy bidding, and thou shalt receive power.

FRIDAY, August 14.

"HID IN THE HOUSE OF GOD."—2 Chron. xxii. 12.

Safe from Athaliah, who would have ruthlessly destroyed him if she had had an inkling of his existence, the young Joash was reared beneath the care of Jehoiada and his wife within the precincts of the house of God. He was hidden in the secret place of the Most High, and abode under the shadow of the Almighty.

There let us also live. Let us know what it is to dwell in the house of the Lord all the days of our life, and all this day. Let us cultivate the life which is hid with Christ in God.

It is well often to remind ourselves that we are in God, and that the film of his envying presence is about us like a wall of thick-ribbed steel. We are in Him as the jewel in the casket, as the chick under the feathers of the hen, as the child in the warm embrace of its mother. And so long as we stay there we are invulnerable. Therefore our great enemy is continually endeavouring to allure us into the open; he knows he can do as he likes with us, if only he can induce us to venture beyond our hiding-place. Therefore, beware of any temptation to worry, to amass this world's goods, or to seek the indulgence of appetite; it is by such lures and baits that Satan seduces unwary souls from their safe hiding. Watch and pray, lest ye enter into temptation.

Oh, the delights of a life hidden with Christ in God! The rarest visions, the fairest fellowship, the most entrancing joys, the most confident outlook on life and the hereafter, are the accompaniments of such a residence. The altar of incense, the laver of daily cleansing, the light of the Shekinah, the holy psalm and song, the great altar of sacrifice, are familiar objects to the hidden soul.

Free from a world of grief and sin,
With God eternally shut in.

SATURDAY, August 15.

"AND ALL THE PEOPLE OF THE LAND REJOICED; AND THE CITY WAS QUIET, AFTER THAT THEY HAD SLAIN ATHALIAH WITH THE SWORD."—2 Chron. xxiii. 21.

This was a great revolution, admirably planned and carried into effect. It was intolerable that such a woman as Athaliah should desecrate the throne and temple. Jehoiada, by his prudence and courage, deserved well of the entire nation in ridding the world of her presence. No half measures would have availed to meet the case.

There are times in every life when strong and strenuous action is inevitable if the cause of God is to be promoted and saved. In many of us there is a willingness to tolerate evil, rather than arouse ourselves to grasp it with a firm hand, and, if needs be, drag it up by its roots. Be strong, yea be strong, is an injunction that has to be emphasised even to men who are greatly beloved. The easiest thing for Jehoiada would have been to shut himself up in the temple, confining himself to his holy duties, and leaving things to take their course. The noblest thing was to come forth, and boldly confront the rampant evil of his time. So God's call rings out for helpers in the great fight against sin. Its notes penetrate into the retirement of Christian homes, to noble women and devoted men, demanding that they should come forth to resist impurity, the love of strong drink, the strong tendency towards extravagance, luxury, and waste. The world is full of Athaliahs, and it does not become the Jehoiadas to remain at their holy rites and services if there is a paramount need for action in the world's battlefield, in the strife against wrong.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor,** 12, Paternoster-buildings, London.

A Talk About Bells.

DEAR CHILDREN.—The commonest objects of life often teach us some of the most useful lessons. I want you for a little while to consider the subject of Bells, and as we recall them, of all shapes, sizes and tones, put to all sorts of uses, let us try and learn the lessons they teach. We may hear the merry peal of the wedding feast; the call to service on the Sabbath day; the musical tinkle on the mountain side, or the solemn tones as Big Ben strikes out the hour. Whichever it be, let us remember

1. Though all bells may have capabilities for service; if cracked, there is but a muffled sound in place of a ringing note, and the bell is practically useless; it cannot answer the purpose for which it has been made. What can be done? Ere it can be fit for service it must be made again, remelted, remoulded. Now, just like the bells, you and I have been made capable of some service; it is the very purpose for which God has created us (see Eph. ii. 10); but I am sorry to add God's work has been spoiled; there is a flaw somewhere in our lives; we are marred through sin (Rom. iii. 23), and not one can be used in the service of Christ until born again of his Spirit (John iii. 7).

2. The sound of a bell is deadened and nullified if it is in contact with other objects. Touch it while it is ringing, and the sound is lost. Are you seeking as a follower of Jesus to have the true Christian ring in your lives? Remember, then, that contact with anything or anyone contrary to Christ in the world (bad companions, bad books, worldly amusements, or bad habits), will spoil your testimony for Christ, and deaden your Christian lives.

3. Bells may be of different metals—gold, silver, iron, copper, etc.; but each may be useful, the commonest often used most. You and I may differ from each other in position. We may not all be kings and queens, lords and ladies, but we may all be useful to the great Master—"vessels unto honour" (see 2 Tim. ii. 20, 21), and remember He will be most likely to use those that lie nearest to his hand, and that there will be no fear of spoiling.

4. Bells are of different sizes, from the great Big Ben before mentioned to the little sleigh-bell, yet each has its work to do. Do not, therefore, think you must be big or great before the Master can use you. Remember what the Psalmist says; "Both young men and maidens, old men and children, let them praise the name of the Lord" (Ps. cxlviii. 12, 13), and let your little tinkle of praise be heard in the chorus of notes.

5. Bells are of different tones, from the common door-bell tone to the musical peal, chosen according to what is required. Remember the simple and rough tones, as well as the cultivated and intellectual ones, are necessary to sound out the Gospel message, and to some ears the simple child-like tones are the sweetest of all (1 Cor. xii. 4-7).

6. Bells are used for different services according to metal, size, and sound. The goat-bell would not do for the bell-ringer, or the bell-ringer's bell for the goat. Each in its own place. Now, remember God has chosen you to ring in a certain place, and do not try to fill any other, or it will be to fail. Your voice will not sound like the great preacher's or the saint's nearing the gates of heaven, but God has a chosen corner for you to sound in, and let it be heard there (Acts ix. 15).

Now I want you to find out what is said about bells in Exodus and Zechariah. In the one place they are mentioned as the decoration of the high priest's robe. A golden bell and a pomegranate were to be on the hem alternately round about, and why? Because, when Aaron went to minister before the Lord, his sound should "be heard." If you have begun to serve the Lord, do others know it? Is the golden bell of testimony, and the pomegranate of fruitfulness, heard and seen in all your actions?

In the second place, we find it said there shall be written upon the bells of the horses, "Holiness unto the Lord." Will you let this be written across your lives? Will you dare to let everybody see that you are "separated" for God's service only, and keep in that precious fountain of Christ's blood, open for sin and for uncleanness, which alone can cleanse and preserve you from the defilement and sin of the world? If ye are Christ's, remember "the temple of God is holy, which temple ye are." I should like

to have a little talk with you about "the Gospel bells," but perhaps another time your kind editor may give me space for that. And now, dear children, when you hear the bells ring, just listen to the lessons they teach, and may your lives, whatever they be, ring true to Christ.—This is the prayer of your loving friend,

NETA.

One Little Injun.

Two new girls have recently come into our home at Nuyaka. The latest arrival was one of the wildest "little Injuns" whom we have received for some time. The first thing needful for this child was a bath, and when given the soap, she did not know what it was for. After she was dressed, however, she smoothed down her pretty pink apron and laughed with pleasure at the change in her appearance. On sitting down to the table she took her knife and fork into her lap and looked at them wonderingly. Although she could speak no English when she came to school, the girls taught her a Bible verse, which she said perfectly at our cottage prayer-meeting the next Friday evening after her arrival. Indian children are very thoughtful of one another, and are careful to tell new pupils how they must act at the table, during prayers, in Sunday-school, and other places. Our desire for this poor, ignorant child is that she may early receive the love of God into her heart, that it, too, may be cleansed and made new.

It is sometimes hard to get these people to know that the Bible lessons are for them; so after hearing one of the sermons about how to see things to do for God, I was much pleased to know that one girl, who had always been very careless about her work, had determined to sweep carefully under tables, wood boxes, etc.

M. F. R., in *Over Sea and Land*.

A Hint.

A red glass makes everything seen through it red,
While blue glass turns everything blue;
So when everyone seems to you selfish or cross,
Perhaps the real fault is in you!

R. ELLIOT.

The Bible Searcher.

On account of Bank Holiday, there will be no "first list" this week, but all correct answers will appear in the list given next week.

Foreign List:—

No. 28.—Jessie and Willie Ben Ollei (Jerusalem). Nos. 24 and 25.—Charlotte Cane (S. Africa). No. 28.—Maria H. Lister.

No. 30 (second list).—Correct answers received from:—

Constance and Mildred Scott, Murley Oldham, Connie Wood, Amy and Maude Nottage, Constance Schaeffer, Valerie Maitland-Kirwan, Lucy and C. W. Jacob, Nabel Birney, Norah Miller, Gertrude Edwards, Winifred and Ernest Nash, Elsie Johnson, Ethel Williamson, Hilda Medill, Rosetta and Muriel Sherwin, Lionel and Gladys Calvert, May Watson, Martha James, Susie and Ethel Cumber, Jessie, Margaret, and Lilian Cook, Gladys Phipps, Maude Clarke, H. Brookhouse, J. A. and Leonard Bantall, Katharine, Teresa, and Lilian Blackie, Barbara Macconchy, Muriel R. Palmer, Fredda Hutton, May, Lena, and Harcourt Hunter, Dora Watters, John and Maggie Menzies, John and Margaret Hogg, Frank Morris, F. B. D. Stalker, Willie Wheeler, Walter, Maggie, and Jessie Carter, Edward Rainey, Gwendoline, Llewellyn, and Gladys Shaw, Percy and Elma Cheal, Willie McMurray, Dorothy Sharp, Maggie, Mary and Willie Charles, Louie, and Nannie Tibbitts, Bella and Bertha Steadman, May Norman, Daisy Howard, Ruby, Arnold, and Ernest Allen, Fan Trotter, Jessie Bone, Annie and Dorothy Grove, Lucy Soltan, Dora Corrie, Louisa Berthe, Florrie Smith, Emma Goodier, John and Eva Gray, Lily, and Stanley Boxer, Roberta Meikle, Edith Cole, May and Daisy Greenbrook, Louisa King, Leonard Eveleigh, Francis and Dorothy Harris, Ashley Hugh Bowker, Walter and J. Roberts, Ethel and Bertie Walls, William Aston, Maggie Buchanan, Edith and Emily Hearn, Dorothy Stalker, Constance, Elsie Cockrem, Margie Morrison, F. B. Black, Chrissie Chalmers, Marian and James Fitzgerald, Florrie and Stanley Hoyte, May Williams, Bruce and Harry Malaher, O. E. and Edgar Yerbury, Nina Coote, Lizzie, Bella, and Annie Jack, Marcus King, Jack Clarke, Emily Church, Olive Tritton, Dorothy Cooper, Edie Harris, Ethel Jenner, John Walter Thompson, Oswald Mavor, Elma Tobby, M. T. Colville, Theodora Hill, Kathleen and Breton Cox, J. and Thos. Stanley, S. Y. Marchbank, Hilda Scheffer, Helen Willoughby, Ida Wright, Muriel Shaw, Archibald Bearsby, Dorothy Drewer, Hugh Tufnell, Ethel Pettican, Thomas Bennett, Margaret Hasse, Ruth Coupe, Nelly Benny, Winifred and Malcolm Thomson, Minnie Giddings, Ruth Harrison, Isabella, Thomas and Abraham Mack, Willie Cuthbert, Margaret Macphie, Annie and Mary Fleming, Kate and Dora Symes, Edith Campbell, Effie Simpson, Lilian Bevan, Christine and Hannah Parker, Theodora Roberts, Evelyn and E. B. Jones, C. A. Stennett, Dora Muir, Katherine Blair, Ida Pringle, W. H. Ebdon, Nellie Perkins, Raymond Theobald, Mildred Haiz, Louie H. Hooper, Angus McQuilkan, Jessie G. West, Wm. Sampson Forster, Ethel Mackenzie, Kathleen Light, Grace Colvin, A. E. A. Dobson, Rosa Grace, Thomas De Courcy Rayner, May Dring, Annie Isdale, Philip Willoughby, Nellie, Arthur, Annie, and Henry Couch, Mary Start, William Mallinson, Maggie, Ada, and Willie Palmer, Eveline Reynolds, Trevor and Margery Matthews, Duncan Payne, Bertha Fowler, Lucy Lomax, George Trotter, Grace Wright, Lizzie Hill, Vera and May Petrie, Kenneth Dunbar, Arthur Barker, H.C. Daniels, Florence Judd, Edwin Peters, Lilian Willoughby, Louisa Northcott, Ella Thorne, William, and Colin McKenzie, Nellie Lovegrove, J. W. Ingie, Mary Duran, Clara Lyddon, Louisa Morse, Elsie Willoughby.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 31).

1. Ps. cxix.
2. 176 verses.
3. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth, v. 103.
4. Thy word is a lamp unto my feet, and a light unto my path. v. 105.
5. Therefore I love Thy commandments above gold; yea, above fine gold. v. 127.
6. Law, testimonies, ways, precepts, statutes, commandments, judgments, word, truth and ordinances.

Verses 90, 121, 122, 132.

THIS WEEK'S BIBLE SEARCHER (No. 32).

In Genesis xxxvii., xxxix., xl.—

Lo, my sheaf rose and stood upright.
They hated him yet the more.
The child is not; and I, whither shall I go?
He was a prosperous man.
They dreamed a dream both of them.

Think on me when it shall be well with these.

- (1) To whom do the above sentences refer?
- (2) Under what circumstances?
- (3) Give chapter and verse of each.

[Children under eight do any two, those under twelve any four. Age must be stated.]

Personal.

Many thanks to my little friends for the flowers; they are greatly appreciated. KATE GILLIES.—Thank you for your postal order. You will find it acknowledged in the "Donation List." I gave it to the Day in the Country Fund. FREDDA HUTTON.—I hope your certificate has arrived. KATIE BLACKIE.—The new quarter commenced July 2, Bible Searcher No. 27. THOS. DE COURCY RAYNER.—A concordance is not allowed. MARCUS KING.—A book stands higher than a certificate. DORA CORRIE.—Many thanks for your letter. I hope you will all enjoy your holidays.—ELMA ISHMAIL.—Thank you for the box of heather. DOROTHY COOPER.—I am so sorry you have found such difficulty.

UNCLE TOM.

Children's Special Service Mission.
SEASIDE SERVICES.

Mr. Reginald Callender, *Alnmouth*; Mr. A. J. Barff, *B.A. Beachill*; Mr. G. Askwith and Mr. A. T. Frampton, *Bournemouth and Boscombe*; Mr. Hutchinson, *Bridlington Quay*; Aug. 7 to Sept. 9; Mr. Wellesley C. Bailey and Mr. H. C. Duncan, *Carnoustie*, Aug. 14 to 31; Mr. W. H. Wilson, *Colwyn Bay*, from Aug. 6; Mr. E. Arrowsmith, *Cromer and Sieringham*; Mr. A. G. Dodderidge, *Eastbourne*, from Aug. 6; Mr. Middleton, *East Preston*, Aug. 11 to Sept. 10; Mr. S. J. Hewlett and Mr. J. H. P. Cutting, *Felixstowe*; Dr. F. Churchill, *Filey*; Dr. Barnes, *Folkestone*, Aug. 5 to Sept. 1; Mr. Ernest Shaw, *B.A. Freshwater*; Mr. G. Goodman and Mr. C. H. Collier, *Herne Bay*; Mr. W. R. Moore, *B.A. Ilfracombe*; Mr. Arthur Mercer and Mr. T. Craig, *Langland Bay*, from Aug. 12; Mr. J. S. Tyler and Mr. G. A. King, *Littlehampton*, from Aug. 1; Mr. J. Russell Hill, *Llanfairfechan*, Aug. 9 to 27; Mr. Livesey Carrott, *Mablethorpe*, from Aug. 2; Rev. E. E. Nickisson and Rev. W. Senior, *Margate*; Rev. Laurence C. Carr, *Overstrand, Cromer*; Mr. L. M. Miller, *Paignton*, from Aug. 1; Mr. Edward Dru Drury, *Perranporth, Cornwall*; Mr. H. Steward, *Port Erin*; Mr. A. C. Jewell, *Rhyl*; Mr. E. Collier and Mr. F. W. Bettaney, *St. Anne's-on-Sea*, Aug. 2 to 15; Rev. W. V. Martin, *B.A., St. Leonards*, Aug. 9 to Sept. 8; Mr. G. Hanson Sale, *Sandown and Shanklin*; Mr. Bernard Herklotz, *B.A., Scarborough*, from Aug. 6; Mr. J. W. Coldicott, *Southend*, from Aug. 1; Rev. S. M. Warner, *Southsea*; Mr. Alfred Godsmark and Mr. Fred M. Thompson, *Sutton-on-Sea*, Aug. 15 to 30; Mr. Phillips Welch, *Swanage*; Mr. E. Hughes and Mr. H. T. Sayer, *Towyn*, Aug. 2 to 30; Mr. F. O. Lasbrey, *West Kirby and Hoylake*, from Aug. 1 to 15; Mr. T. G. Tredennick, *Weston-super-Mare*, from Aug. 4; Rev. G. C. Williamson, *Westward Ho!*, Aug. 3 to 31; Mr. Josiah Spiers, *Weymouth*, Aug. 10 to Sept. 10; Mr. E. Hankinson and Mr. Evan J. Hopkins, *B.A., Whitby*, Aug. 9 to Sept. 5; Rev. C. E. Haynes, *M.A., Worthing*, from Aug. 6; Rev. Norman Bennet (Church Parochial Mission Society), *West Brighton*, from Aug. 25; Mr. J. H. Greene, *Aldeburgh*.

Children's Scripture Union.—Portions for week ending Aug. 15, 1896.—Sun., Aug. 9, John iii. 25-26; Mon., Aug. 10, iv. 1-14; Tues., Aug. 11, iv. 15-30; Wed., Aug. 12, iv. 31-42; Thurs., Aug. 13, iv. 43-54; Fri., Aug. 14, v. 1-13; Sat., Aug. 15, v. 14-24.

Orphanage in Buenos Ayres.

We thank God that there is now a Protestant Orphanage and Children's Home out here. In 1894 in dependence on the Lord, a house was taken in which to shelter and care for deserted and neglected children. I do thank Him for the testimony this Home is to the fact that He can send all that is needed for carrying on his work. We have now twenty-eight children in the Home, and the Good Shepherd is revealing Himself to many of them, and I am looking forward to the future, when from this Orphanage many shall go forth to be burning and shining lights for Him in this land. We have various nationalities represented in the Home—Spanish, Italian, English, Argentine, Danish, Polish, and Basque. Your readers can praise the Lord with us for his goodness, and we shall value prayer for his rich blessing to rest upon our efforts on behalf of these dear little helpless ones.—Very truly yours in his happy service,

W. CHAS. K. TORRE.
Casilla del Correo, 796, Buenos Ayres.

The friends of Mr. D. C. Joseph, late of Jerusalem, now of Haifa, Mount Carmel, may communicate with Mrs. D. C. Joseph, who is holding drawing-room and other meetings where invited. Letters addressed, 9, Mona-terrace, Douglas, Isle of Man, will be forwarded.

Dr. Barnardo's Emigrants.—The second party of emigrants for the current year, consisting of 150 boys and 100 girls, left St. Pancras station on Thursday, at 10.15 a.m. for Liverpool, en route to Canada. Including these, 456 youngsters have this year been sent out from Dr. Barnardo's Homes to the Dominion; 8257 have in all gone forth, and of these 98 per cent. have been successful. Last week's party sailed from Liverpool in the Dominion liner *Scotsman*. Prayer is desired for their safe keeping on the voyage.

KESWICK CONVENTION.

JULY 27 to AUGUST 1.

[BY OUR SPECIAL CORRESPONDENT.]

WHAT IS KESWICK TEACHING?

By DR. ELDER CUMMING.

And they took hold of him (Paul), and brought him into the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (Acts xvii. 19, 20, R.V.)

MANY still put the question, all round us, What is the teaching that characterizes these gatherings at Keswick? and the question has not yet received, for many, a definite answer. I am sure that no one comes here for the first time, who has not been to similar conventions before, without being surprised to find that the strain of teaching is by no means what he expected; and I think at the beginning of this Convention it may be a prudent thing to set forth one or two characteristic points of that teaching on which emphasis is laid.

I begin with saying that this is no new doctrine; we have over and over again professed that it is the teaching of the Evangelical Church from the earliest days; that it is the doctrine laid down in the lives of the saints, and plainly written in their experience, which we have been seeking to explain and enforce. I put it to all whether it is conceivable that the mere addresses of the twenty men who appear from time to time on this platform could possibly account for the crowds which come year after year to this and other conventions to hear what is said. These are all men who are heard from week to week in their own places of worship; and yet when we come together to speak the simple truth from God's Word—not with human eloquence or the power and artifice of human words, but with plain and by no means always pleasant statements—thousands come and find the things which they need. How is it? Obviously, it is not the speakers but the words spoken, not the messenger but the messages which are felt to be needed by Christian people at the present day.

LET ME EXPLAIN THREE POINTS

on which the teaching of the Keswick gatherings is specially emphatic. These points touch, first, the process; secondly, the power; and then the extent, of sanctification in the Christian. (1) *The Process of Sanctification.* What is said about this is the first characteristic of our meetings here. What is that process? For many Christians there is no such thing, because there is no advance. It is an appalling thing; there is hardly anything so in the Christian Church, than the fact that many Christians are not advancing in holiness at all. Is it not true that some are going back, and that the best days they ever spent before God were the days just after their conversion? Others seem to be standing still, very much where they were a few years ago. If they proceed to examine themselves with regard to any one of their ordinary habits—any one of their customary sins, shall I say?—they can hardly tell any difference between five years ago and to-day. And there are many who never seem to expect any special growth in holiness until, perchance, they become old men or women, or come very near to the shadow of death. Is it not appalling that there should be Divine life in the souls of God's people and it should be making apparently no advance or increase at all?

What are these good people trusting to? Some may be trusting to what is called the natural growth of the soul—that just as the tree goes on getting larger and stronger, and the body grows

from the child to the boy, and then to the man, so it must be with the soul; in fact, that when once the Divine life has been formed there, growth must take place irrespective of the man himself. Others trust to self-effort, to a diligent use of the means of grace, to watchfulness over their own heart and life, and taking themselves to task ever and again for the coldness of their hearts. And some trust to prayer, but if you narrowly watch such prayers what do you find? That there does not appear to be any ardent expectation of an answer, that the same prayer is presented in substance year after year without any particular variation. If you ask many a Christian what he prayed for this morning, he would not be able to tell you—so little of earnestness and specific desire was there in his prayer! Ask a Christian if he expects an answer to his prayers, and in how many cases the honest and candid reply to the question would be—I am sorry to say that I do not look for that at all. These are the things to which so many Christians are trusting.

What is it that we teach with reference to sanctification? The very first thing is to look out for the hindrances that have been keeping the Christian back. Wherever there has been

A WANT OF GROWTH,

and is a present coldness, there is a cause for it, and that cause is not in God, that cause is not in the life itself, that cause is in you; and we urge you to begin by bowing on your knees before God and presenting yourself to Him, asking that He may search and try your heart, and if there is anything wrong, anything that has been keeping you back, that God may make that thing known to you. This is a painful exercise, I know; and at the beginning of these conventions, whenever power comes in, there are sad experiences. I speak in the ears of those who have been here year after year, and of those who have been to other conventions; but, also, I must be speaking to many who have not taken in the real situation, and who have, perhaps, never sat down before God and opened up their hearts and invited Him to come in and see what it is that hinders the growth of their souls. When God is honestly asked to do this, the answer is not long in coming; but the process will be very painful to you, enough to make some flee from the place. When God brings from the depths of the heart the mud and mire, the evil and sin that are there, the process becomes so painful that some flee from the presence of God. But, if you would get any blessing whatever from such conventions as this, you must be honest with the Lord, and ask Him to make known to you what it is that has been keeping you back, what are the hindrances in the way of your advance in the ways of the Lord.

The removal of the hindrances makes a mighty change in the condition of the soul. If you take away the barriers of a dam, the water rushes on, and nothing can keep it back. When your hindrance is made known by the Spirit of God, and you put it away, there comes such a flood of the grace of God into your heart that in one hour you grow more in the Divine life than, perhaps, for ten years in bygone days. It is a wonderful and immediate change, and thereafter the growth of the soul goes on through and in faith, and then the operation of that great law, which the Lord Himself promulgated, takes place—"According to your faith it shall be unto you." But so long as the hindrance is there, and so long as you are keeping there a

thing that stops the flow of the Divine Grace, it is in vain to say, "I trust God to do so and so": you are not trusting God, but trusting the hindrance which you prefer to the favour of God. The hindrance, however, being taken away, you go on from step to step, and according to your faith is the blessing and the life. That is the characteristic teaching with regard to the progress of sanctification.

Now as to (2) *The Power in Sanctification.* You know well that this is exactly where the complaint and murmuring of many a Christian comes in. "I cannot make myself holy. Where is the power to be found by me, that shall take me out of this every-day life of mine, and raise me up to the presence of the Lord that I may live in his sight?" A most practical, and solemn, and needful question! We have teaching concerning

THE POWER IN SANCTIFICATION,

and our answer is—You will not find that power in man; you will not find it in yourself. What are you against temptation? Have you measured swords with the tempter, and do you know the power of the spirit of evil in your heart? Do you know what it is to stand face to face and foot to foot with the great enemy in some solemn midnight hour? Then, and then only, you know something of the inherent weakness of your heart. And then with regard to those continual mistakes that Christians are making, arising, some of them from ignorance, many of them from haste, and oftentimes from weakness. Who shall guard me from making mistakes in my spiritual life—mistakes which do so much harm to others, and are continually undoing me in my joy before God? Whence shall I get power? God has the power; He has Himself declared that this is so. See Phil. ii. 13, "It is God which worketh in you, both to will and to work, for his good pleasure." God is the power in the will, and the power in the doing. Are we prepared to accept God and put self away? Self is not the power; God is the power. With regard to this teaching, we go on to say that God offers to be an entirely sufficient power for you. He offers to be a sufficient power to sustain and keep and purify his children. Is it not so? See 2 Cor. xii. 9, "My grace is sufficient for thee." But is that true? Are you prepared to take that saying as true in your experience? Are you prepared to sign your name there, and say, "Yes; that is God's word, and I accept it! God's grace is sufficient for me to-day"? You remember that the Lord elsewhere has challenged for Himself the place of Sanctifier. See Exod. xxxi. 13: "I am the Lord God, which doth sanctify you." If you want to know the power that is to make you pure, "I am the Lord that doth sanctify you." Will you hand yourself over to Christ, that He may take you and sanctify you, as He will according to his own process, and in his own time and way? Are you prepared to say, "I put myself in thy hand, Lord Jesus, do with me as Thou wilt"?

What have we to do with regard to this power? We must consent to it, accept it, and trust from step to step. The Apostle tells us, 2 Cor. v. 7, "We walk by faith, not by sight"; so we advance by faith, and not by effort. God is the power, but we must accept God as the power; we must take Him by faith. He is the power for every individual thing—for work, difficulty, temptation, every hour,

(For continuation of this report, see p. 18.)

Dr. Marshall Randles, PRESIDENT WESLEYAN CONFERENCE.

A CHORUS of approval from all quarters has followed the election of Dr. MARSHALL RANDES, Theological Tutor in Didsbury College, as president of the Wesleyan Conference for the current year. A native of Lancashire, most of his life has been spent in the northern half of England, so that his name is not so familiar to those in the south as other leaders of his communion. Among his fellow Wesleyans, however, he almost runs the risk of incurring the woe that is the inheritance of him of whom all men speak well. By universal consent, at any rate, he is admirably fitted both by natural endowment, by his early training, and by ample experience, for the honourable post which he temporarily fills.

Dr. Randles has served his generation in the Wesleyan ministry and in professorial life for more than forty years. When a lad he was definitely led to decision for Christ largely through the influence of the Sunday-school at Accrington which he attended. At the best, Sunday-school work is attended by many difficulties, and it is encouraging when one hears of unmistakable fruit being reaped in that field of Christian endeavour. Mr. Randles' first inclinations were towards a commercial career, and he had made a very promising start in business life when the call of God to the still higher vocation of a preacher was heard and heeded. In 1850 he entered Didsbury College, near Manchester, the same institution as that of which he is now tutor in the department of theology.

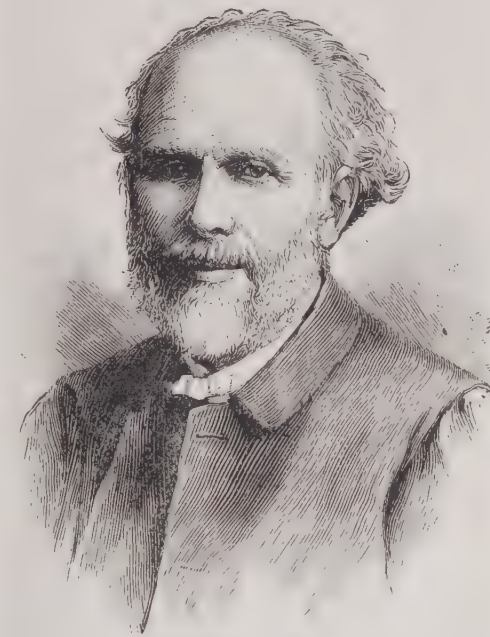
His ministerial life began at Grimsby, and in 1854 he was appointed to Montrose, in the North of Scotland. The Methodists are a somewhat feeble folk (numerically, not otherwise) in those regions, and in his two years' pastorate at Montrose the young minister had ample leisure to perfect his mental equipment. His reputation as a solid and able preacher steadily grew, and he was transferred to circuit life in England, being appointed successively to Nottingham, Lincoln, Halifax, Manchester, Altrincham, Bolton, and Leeds. His work as a preacher and pastor in all these places was marked by great spiritual fervour, while as a man he was held in much esteem by all sections of the Church. He filled the office of chairman of the Bolton, Leeds, and Manchester districts in turn, giving earnest thought and attention to the discharge of the duties connected with such oversight. For sixteen years also he has been a member of the Stationing Committee. His long experience of circuit work, and the knowledge gained in other ways of the usages of the Methodist body, have served to qualify him for the highest executive office that that Church has to bestow.

In 1882 Dr. Randles was admitted into that select body known as the "Legal Hundred." Four years later, on the retirement of Dr. Pope, Tutor in Systematic Theology at Didsbury, Dr. Randles was appointed his successor. During his tenure of that responsible post he has had the opportunity and privilege of influencing a large proportion of the young candidates for the Wesleyan ministry. In view of this it is satisfactory to know that Dr. Randles, whilst possessing an open mind to the influx of any fresh light on revealed truth, holds firmly by the well-established doctrines of the faith. He is not led away by the shadowy

speculations of destructive critics. His theology has been described as "an attractive combination of the familiar and the fresh." His address to the Conference after his election as president showed clearly the bent of his mind and his firm grasp of Evangelical teaching as commonly understood.

His work as an author has not as yet been very extensive, but what he has published is of a strong and helpful sort. He was the Fernley lecturer four years ago, his subject being the practical one of "The Design and Use of Holy Scripture." His treatise on "The First Principles of the Faith" has been widely read, as also have been essays on the Atonement and on Eternal Punishment. His writings are all in the line of the defence of the faith once delivered to the saints, and to the fulfilment of that task he brings a vigorous and independent mind, as well as qualities of a judicial character:

On the social and ethical side of the Christian life Dr. Randles has also been active. He acts out the belief that the essential principles of Christianity ought to dominate every sphere of human life. A total abstainer from



(From Photo by Messrs. T. C. Turner & Co., Ltd., Barnsbury Park, N.

youth, he has been hearty in his adhesion to all temperance reforms that the needs of the time seemed to demand. All his friends will wish for him abundance of health and strength to go through the arduous engagements of his year of presidency, with the assurance that he will use the high opportunity which it affords for the highest welfare of his Church, and for the advancement of the common faith in this age of questioning and of half-hearted belief in the verities of our religion.

Ever-ready Evangelists.—Regarding the work of preaching the Gospel to the heathen, Mr. McCullagh, writing from the Naas river, British Columbia, says:—"It is cause for much thankfulness to note that our native Christians are always ready—not 'weather permitting,' but whether it 'hail, rain, or snow'—to start off any distance at a moment's notice, without giving a thought to their own convenience, and without the slightest remuneration, to preach the Gospel to their ungodly tribesmen. And this readiness has now continued unabated for more than three years. At the beginning I was afraid this zeal would prove evanescent, but, on the contrary, it has developed into a very solid force which can be relied upon. Not infrequently we find a sprinkling of heathen among the congregation on Sundays at Aiyansh, and it is delightful to see how well these are looked after, both spiritually and temporally, by the Christians during the day."

Mr. Müller's Report.

"LOOKING to the Infinitely Rich One for everything." So writes the venerable Geo. Müller on page 17 of the Fifty-seventh Annual Report of the Orphan Houses, just issued. Though this is the fifty-seventh report, it must be noted that it represents the sixty-third year of the existence of the work. Writing in his ninety-first year, Mr. Müller lets his readers know that he is by no means tired of his mode of life or of the principle on which he set out in the work originally.

It is gratifying to find that the financial trials of the year have been small. Mr. Müller says, "During the whole of the past year, all the needed pecuniary supplies the Lord has been pleased to give. So that in this respect, our trials have been very small in comparison with what they have often been in former years." The donations, as usual, show the same variety in amount, incident, and locality as in former years. A gentleman farmer sends £43 ls. with the following letter: "Again it is my great privilege to send you a cheque, which, please to use as you think best for the Lord. The amount is the highest price realised this year for one of my sheep at the annual sale, and I have considered it to be the right thing to give to the Lord, each year, the value of the best sheep in the flock."

Speaking of the spiritual results of the work, Mr.

Müller calculates that since the beginning of the school work at least ten thousand children have been brought to a knowledge of the Lord, but he says, "From the earnestness in prayer, given by the Lord, during these sixty-two years, I expect to meet in the glory at last more than ten thousand, and far more than twenty or thirty thousand, though at present I have to wait for this sight and to live by faith."

Concerning himself, Mr. Müller speaks most cheerfully, testifying to the possession of as much vigour of mind as when, seventy-one years ago, he passed a University examination in March, 1825. We are sure every reader of this most interesting and edifying report will pray that at his very advanced age the life of God's beloved servant may still be spared, as well as that of his esteemed colleague, Mr. James Wright.

Homes for Working Boys.

THE report of the Homes for Working Boys in London shows there has been progress in the religious part of the work, and cause for great thankfulness to God, when it is remembered that the great majority of the boys have never known the influence of a Christian home. Besides influential gentlemen like Lord Kinnaird and other members of the committee, who visit the various Homes, a number of old boys have addressed the residents at the services held at the Homes, their earnest words on Bible reading, private prayer, and consecration of life having had great weight with the boys.

During the year the residents of the Homes repaid the committee £4252 towards board and lodging. Contributions from the public were £2416. Many of the boys in the homes are from Industrial and Poor Law Schools; others see the notices of the homes in Lockhart's Cocoa Rooms. So far as the committee can ascertain, the necessity for these Homes is as great as ever, and many very interesting cases received during the year are reported where boys have just at the right moment been saved from degradation and crime. The Homes are for honest boys between the ages of thirteen and seventeen, who are willing and able to work and earn their livelihood.

The treasurer is the Hon. T. H. W. Pelham, Deene House, Putney Hill, S.W.; the secretary, Mr. Wm. Denham, 18, Buckingham-street, Strand.

South India.—A Memorial Hall has been opened at Madras in memory of the late honoured pastor of Zion Church, Rev. W. T. Sathianadhan, and his beloved wife, both of whom are remembered with affection, not only in India, but by many friends in England. The opening ceremony was an occasion of great interest, the Bishop of Madras dedicating the hall to the service of God amid a great gathering of native Christians, and not a few Hindus and Mohammedans.

Keswick Convention.

(Continued from page 16.)

every moment. That is the secret of the power of sanctification.

The last characteristic with which I deal is (3) *The Extent of Sanctification*. What is it that we teach on this point? I classify the teaching under four heads: First, that the Christian life ought to be one of victory, and not of defeat—a life of continuous victory, not of common defeat and occasional triumph, but of victory all through. The beginning of that victory is that

CHRIST IS THE CONQUEROR.

and we must be overcome by Him. Christ must get the victory in us and over us, until we take the place of the abject slave of the Lord Jesus. In almost every one of the Apostolic Epistles you find the writer calling himself the servant, literally the slave, of the Lord Jesus. And you know that in 2 Cor. ii. 14 (R.V.) Paul speaks of God "which always leadeth us in triumph in Christ." In the A.V. it was "causeth us to triumph." True, He gives us victory, but it is by overcoming us—Christ in me—Christ in us.

In the second place, we teach that God is able to give exceeding abundant grace to every soul. Have you ever paused over that remarkable passage 2 Cor. ix. 8, one of those portions of Holy Writ which, although we learn to repeat them, should not be hastily read so as to lose the significance: "God is able to make all grace abound toward you: that ye, having always all sufficiency in all things, may abound unto every good work"? Every second word seems to be a revelation, at which we stand aghast when we come to grasp it in our minds. "Always having all sufficiency in all things"—not once a year, or on a special occasion, but at all times and in all circumstances. We teach that God is able to do that because He has said it, because He has offered it—because it is in the offer and within the possession of every child of God.

Again (thirdly) we teach, on this head, that God is able perfectly to keep a man. "Now unto Him who is able to keep you from falling." Have you understood that word? In the original the idea is "keep you from stumbling." You know the difference between falling and stumbling. Your horse may stumble, and if you are a practised driver you may prevent it from falling. Stumbling is part of the process of falling, not the completed act. Jude does not say "from falling altogether," but he uses the more

AWFUL WORD, "FROM STUMBLING."

What a keeping is this! If you stumble, I take you to witness it is not God's doing. There never was a stumble that you made in your Christian experience that might not have been avoided. Is it not so? You said a little word yesterday; you were provoked, no doubt. But might you not have avoided that little word? Could God have kept you from that stumbling? Oh, yes! You know what to make of it. You were tempted; you let go your hold; you stumbled and fell. God is able to keep us from stumbling.

Once more (lastly) we teach that God can do for you what He did for Paul. The Apostle was a fallen man like you, suffered under original sin, and was guilty for a time in many ways like you. What did God do for him? Look at 1 Cor. iv. 4 (R.V.). "I know nothing against myself; yet am I not hereby justified: but He that judgeth me is the Lord." There is the extent of the sanctification that we teach; and there is the limitation of the extent, which we also teach. A man's conscience may be clear; like Paul elsewhere, he may exercise himself to have a conscience void of offence toward God and toward man. That does not say he is a perfect man. That does not say that God sees nothing wrong. We are not going to repeat in every second sentence here that we do not teach sinlessness. We say it once for all. But we teach, and

God grant we may ever teach, that there is for the Christian a depth, a rich extent of holiness which no man and no woman in this tent has yet seen. The greatest saint of God had no more grace than God offers you, and until you can surpass that greatest saint in the purity of your heart, in the brokenness of your spirit in fellowship with God, not till then need you begin to think—where must I stop in this growth of life Divine?

These then, in the process of sanctification, in the power for sanctification, and in the extent of sanctification, are the characteristic teachings of these gatherings. May God grant that you and I may know them, not by a mere grasp of the intellect, but in the precious experience of our daily lives.

LOSS AND GAIN.

By REV. H. W. WEBB-PEPLOE.

Look at Phil. iii. 15: "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." Perhaps the greatest spiritual phenomenon with which we are made acquainted in God's Word, after the things which concern the person of our blessed Lord, is the spiritual history of the Apostle Paul, and it is a history which no

wise or thoughtful person can ever afford to set aside for one moment when he has an opportunity to study it, or can afford to forget when he is seeking to glorify God in his own personal history. It is, perhaps, the most remarkable history of any man found in the whole world after the Lord Jesus Christ, and I humbly think that very few of us have been accustomed to weigh the matter as we might, so as to see what that history has of instruction to ourselves. It is full of instruction in every way; and, while the world is criticising the Christian Church on every side, it fails to realise that there have been exponents of God's truth with whom no one can find fault or easily deal.

St. Paul, before his conversion, was a man who was unquestionably set upon seeking for truth. He was remarkable, not simply through his own person and history; with a power of application which very few Jews possessed, he studied the truth, as God had made it known to the only nation that had ever received a personal revelation of God's most holy will; studied it under the most learned doctors, and had the greatest possible opportunity of becoming acquainted with every detail of that religion; and, moreover, he studied it

WITH A SINCERITY OF PURPOSE

which has been found in very few instances in ecclesiastical or religious history. He tells us that he excelled in the Jews' religion above all his fellows, that he was determined to find acceptance with God, that he looked upon life as having but one object and purpose, and that was to attain to a condition in which God should be satisfied with him. He could challenge any human being to find a single speck in his personal history. As touching the righteousness which is of the law, he declares that he was "blameless."

Much more might be said of his history before he became a Christian, but one point which I wish

you to observe is that all these efforts at finding acceptance before God failed completely to bring to him the smallest personal satisfaction. He laboured and he toiled, but he did it in vain. He toiled as one in the fires, but he came out with the conviction that all the refining under the Jewish law brought him no nearer to God. He had, in fact, a sense of shame and pain and hopelessness before God. Suddenly there came the revelation of the Lord Jesus Christ on the journey to Damascus; and from that moment the man who called forth the admiration of all his fellows, gave himself altogether to another experience. He worked, perhaps as never before, with a determination and purpose without parallel, certainly not exceeded by what he had done in his earlier life, before conversion, and all out of gratitude to the Person who had become to him, as he declared, that righteousness which he had in vain been seeking by conformity to the law of Moses; and to such an extent did he give himself to this new experience that he could glory in the righteousness which was now his, the blessings of his daily portion, the power given for the duties of life, and the certainty of eternal glory. These things are not to be laughed at. If any man is asked to explain the history of St. Paul, he is compelled to allow that the change that came over him was remarkable for anybody; but all the more so, because he explains it as the transfer of his whole being from the position of one that sought to establish his own righteousness into the position of one who had accepted

RIGHTEOUSNESS AS A GIFT,

and in receiving it had become a partaker of the very life of the Saviour who bestowed the gift. From that moment St. Paul laboured for that Jesus of Nazareth who had given him the perfect righteousness, and life, and the prospect for all eternity; he laboured for Him as he never did for himself; he laboured with a power that convinced his enemies that there was something in him which they did not possess, and so as to turn disobedient men into servants of the Lord Jesus.

The question is—What can our adversaries make of this most striking illustration or example of the power of the Gospel of the Lord Jesus Christ? They may point to us with a calm contempt of our feebleness, and say there is nothing in the Christianity we exhibit to attract them closely to the Lord Jesus Christ. But if you ask them to study the history of St. Paul, and contemplate him, the learned man, of high social status, excelling his fellows in a variety of ways, who formerly stood forth as the bitterest opponent of the Lord Jesus Christ, but who suddenly turned, and became the humblest and noblest and most spiritually-minded follower of Jesus Christ that could be found on the face of the earth—what will they say to this and to the Gospel which is entrusted to us? Let a remarkable man in our day, a specialist, set forth a system of remedy from a certain form of disease, and champion it against another system, and then let him take up the system of the rival who had practised against him; let him turn and confess that the system of the rival was the only true one, and that his own was without any solid foundation or hope for those who adopted it. What would men say? London would be filled with amazement at the event, and everyone would see what honour had been done to the system at length adopted by a specialist who had had such an experience. That, in a word, is what St. Paul did; as the Jew who sought for righteousness, he turned from the Jews' religion to the Gospel, abandoning altogether a creed on which he had leaned in the past with regard to his hopes of salvation.

Every one of us acknowledges theoretically that St. Paul's case is a marvel, and conveys a bright and brilliant example. "Let as many as be perfect be thus minded; and if in anything ye be other-

wise minded, God shall reveal even this unto you." Tell me, as before God, what it is you are asking Him to reveal? What was it that so mightily changed St. Paul, so that his life was one of devotion and wonderful service such as has hardly ever been seen in the history of mankind? It was this—that when St. Paul saw the Lord Jesus Christ, being a man of

SINCERITY AND DETERMINATION,

he was prepared, as the whole of his career shows, to give up everything to get at God's truth if he could find it. His soul's desires and spiritual requirements were all met in the Lord Jesus Christ, and what he saw he adopted and carried out in every point and power of his life, becoming from that moment a perfectly devoted adherent of the Lord Jesus Christ, such as you and I wish to be, although we have often drawn back in regard to the cost.

Are God's children prepared to take the cost; when the cost has been counted, will they accept the life, which St. Paul did, and yield themselves absolutely to God and do their part in turning the world upside down as he did? Are they, so far as they know their own being, up to the point of their acquaintance with themselves, prepared to count the cost; and when they have counted the cost, are they ready to lay themselves down before God and be whatsoever He would make them by the Holy Ghost, through the revelation of the Lord Jesus Christ? I need not say that the Apostle had to abandon the system of self-righteousness or righteousness through the law. I need not dwell upon the effects of the exchange he made, from following after righteousness by law and receiving it by gift—a life of trial and persecution. I am not so much concerned now with his accepting Christ Jesus as his Saviour before God, as with what came afterwards when he had seen the Saviour as the power for his future life, and the one to whom he owed everything, for it is then that he becomes an example for our present consideration. For twenty-one years I have seen people come to conventions and profess to come for a blessing, come to get "it" as they say, which their souls desire. Such people have in many cases gone away from those conventions emotionally affected for a time; but I have seen them go back again to their old life, sink into frivolity, or shall I rather say shallowness of spiritual life, that brings dishonour upon Christian conventions, and cover themselves with shame. What shall we say to this? When the cost has been counted and accepted, and then only, will the power be received and enjoyed, and the blessing become ours from God.

We have seen the transfer of Paul's allegiance from self or the law to Christ; we have seen the transfer of his hope from self or the law to Christ; but now what is a man to do when he takes up the Lord Jesus Christ, and says, "He is my absolute righteousness in the sight of God"? In verse 8 of the chapter open before us St. Paul says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." Are we prepared to go this far at once? What things were they that the Apostles thus put aside? They were not the things of life which men call pleasures, not the hopes of life which men call ambitions, or the prospects of life which men call their expectations. It was simply this—and alas! that we should ever recognise anything in ourselves, but herein lies the one high ambition of the soul before really converted—that he should in his own merit stand before God acceptable in his sight.

THIS HE COUNTS BUT LOSS,

and says, I throw away my efforts, myself, the man that would take standing before God, and I give my all that I may take Christ Jesus my all, and win Him as the One who in the presence of

Almighty God deigns to answer for the poor worthless sinner." Mind, it is not the man who has committed sins, but the man who stands in God's sight as a sinner or sin.

The question is, Where have we taken our standing—upon self or Christ? Have we learned the primary secret of abandoning all things on which we once stood for confidence, and of taking the Lord Jesus, and Him alone, as the ground on which a poor sinner can stand? The Apostle goes on to say that he suffered the loss of all things, counting them as dung, to win Christ. Some think they have done all that is needed because they have sung—

Oh, to be nothing, nothing!
Only to lie at His feet.

When, however, the Lord puts out his hand and touches something, relating perhaps to the outer circle of their affections, it may be merely a matter of the banker's book, they cannot understand it. Then the Lord comes nearer and touches the son of their heart, and then again the very delight of their eyes. What then is their attitude, at a moment when it is the instinct of most men to draw back and say, It is too hard, Lord; it cannot be? I have not been ushered into the secrets of God, but it seems to me that on many occasions the Lord draws near to the soul to test its affections. Having taken that which is on the outer circle, He withdraws, leaving the soul to enjoy its present treasures, and, when that is the case, there is a loss of those treasures which might be enjoyed in Christ Jesus.

St. Paul was a man from whom God took everything in this world that makes life seem dear, in order to enrich him with that which God gives in exchange. "I have suffered the loss of all things," he says; but "I have won Christ, and that is enough for me." On the strength of that he goes on to say—"I count not myself to have apprehended," or attained; but there had come one single thing in substitution for that which he lost or gave up. You will observe that the expression, in four words, "One thing I do," is in the Greek given in four letters only, (*h)ende*. After we have been willing to give up all for Christ Jesus and his righteousness, then there must be to our soul's eye such an absorbing power in the Christ that it just fills up the vision and becomes everything that a man's heart can possibly desire. Until that has really come about, there will never be such a life of power as God enabled the Apostle to live; and until that comes, attendance at Keswick or any other convention must lead to disappointment. God cannot bless any single soul except in proportion as it has taken

A LIVING CHRIST,

a personal Christ, in place of everything else that can be named.

Say, now, what think you of Christ? What say you of Him who came to be, not only our atonement and propitiation, not only our satisfaction in regard to guilt, so that we can stand approved before God, and our satisfaction in regard to the provision of righteousness, but who came to absorb the whole of a man's soul? When Christ Jesus the Lord is the absorbing power of a man's whole being, and his entire satisfaction, then that man can say, "I have come to that condition in which I am perfect—that is, of pure purpose, of full age, of ripe understanding, of complete purpose of consecration, and of thankful, willing heart to take whatever God may give." I understand that to be the *teleios* condition which a man may know to-day, and in future, although not able to say in this world that he has attained to full perfection.

When he comes to that, a man may say he is reaping a personal reward. To me, more and more, as life goes on to its close, it becomes clear that

THERE MUST BE BUT ONE THING,

and the man who lives and dies for one thing is the man who carries weight with his fellow creatures.

Moreover, the men who are seeking to enjoy what they can in this existence are the men at which the world is laughing, and to whom the very devout must point with taunt and scorn. And when this has come about, and our being is yielded over to the living God, then shall we reap what we have sown. You have come for power for service, and have failed to get it. The reason is because Christ has not taken the spiritual vision which He desires to have. Look at verse 21 of Phil. iii., "That the body of our humiliation may be fashioned like unto the body of His glory." Why? Because, Christ Jesus is able to subdue all things unto Himself. That is the first thing we have to experience from the moment we have taken Christ absolutely and have yielded to Him alone.

Let each man speak to God for himself. What do I know experimentally of the Christ who subdues all things? My tastes, my temper, my thoughts, God knows. You know why many speakers are afraid to speak to you? It is because we have to confess, with shame, that we are men of like passions with yourselves, and men of like failures; but we know the theory, and can testify to something of the power that there is in Christ, and tell you that when we made Him the one thing He subdued all things, and He took even the flesh, the wretched vile body of our humiliation, and began to subdue it just so far as we ventured to trust Him. I think that is the first thing Christians need to know, that Christ can subdue the "all things" of the flesh unto Himself. That is the starting-point to the realisation of blessing—that we substitute

THE "ONE THING" FOR "ALL THINGS."

In chap. iv. we read (verse 11), "I have learned, in whatsoever state I am, therewith to be content." Again, as in the R.V., "I have learned the secret... to abound and to be in want." What must we resolve upon to-day? To be perfectly content with the will of my God; to be satisfied to be empty and still satisfied. If God takes away that which is requisite for my earthly pleasure, He substitutes for it Himself, and I am contented. I have learned to be content in whatsoever state I am.

Note then: First the body is subdued; secondly, the grumbling nature is altogether changed into one of calm and rest in God; and thirdly (chap. iv. 13), "I can do all things (*panta ischuo*) by Christ, who strengtheneth me." We have begun with the body, and gone on to satisfaction of the soul, and we go into the service filled, and find that whatsoever my Lord commandeth He gives me ability to do, because I have made him the one thing of my life. Then the Apostle says he has all things and abounds. Now who is the rich man? The man of the world or the man who has all things and abounds? Yet when he wrote this St. Paul was lying in a Roman gaol, chained to a soldier, awaiting martyrdom! Yet he was *satisfied*—*SATISFIED*—*SATISFIED*! The body subdued, the will subjected, and the service provided, we should be contented, because learning the lesson of taking Jesus Christ for everything. "Let such as be perfect be thus minded, and if in anything ye are otherwise minded, God will reveal even this unto you."

THE MEETINGS DAY BY DAY.

At length, the Convention is at an end. Day by day, during the early part of the week, fresh visitors arrived and the gatherings were very large. The attendance was full throughout, so far as the tent was concerned, though variable as regards the overflow meetings in the Pavilion. The platform of speakers included all the recognised leaders of the movement, and these were supported by many who are known as regular attendants at the Convention. As usual, there was a large number of ministers in the company, and it was very interesting to see them, and, in fact, the general host, young and old, taking notes of the various addresses. In the course of conversation, one and another who had come on a

flying visit, putting in part of their holidays, or who had otherwise made an effort to attend the Convention, said that their highest expectations had been exceeded. Assuredly such workers will return to their labours enriched with ideas, and stirred with noble purpose, as a result of hearing the Bible-readings and expositions, doctrinal statements and appeals, exercises which never went higher or lower than

SPIRITUAL REALITY AND PRACTICAL GODLINESS.

All who take a living and earnest interest in God's work must have witnessed with delight the large proportion of young people at the meetings. The effect of the meetings on their lives, for devotion to Christ and usefulness in testimony, is calculated, with the Divine blessing, to be great and lasting.

There is no need to compare the Convention of one year with that of another; there are no safe criteria by which this comparison may be made. Human judgment is variable on any single effort or meeting. What must it be of a series of efforts and a week of meetings, six or seven deep each day? The man or woman who has been most blessed this year will declare this year's Convention the best in his or her experience. But none the less it is true that the gatherings of years past and gone were a great blessing to many. Confining attention to this year, we note with joy that when, at the close of each day, those who had been definitely profited and blessed were asked to stand, a large number did so, many ministers of the Gospel boldly rising with others, and being commended to the God of all grace, who is able to build up and give to each of his children an inheritance among the sanctified through faith which is in Jesus.

There was, moreover, genuine converting work, too, this being assisted by the various evangelistic meetings carried out under the care of Mr. W. R. Lane. The night meetings in the market-place were attended by large crowds on successive evenings. The "platform" was unusually strong on Thursday and Friday evenings, when Rev. John McNeill preached, supported by Lord Overton, Dr. Harry Guinness, Mr. W. R. Lane, Mr. John McAuliffe, each of whom took part in the proceedings. Needless to say, the Word was preached with ability; more than that, it was preached in reliance upon the Holy Ghost, and with saving power. Many visitors who were attending the Convention stood by, and were ready in due course to say a directing or comforting word to those who had been impressed by the sermon. In many cases the word went straight home, as was evident from the conversations subsequently held in the square. The enemy was aware of the impression made, and in some cases harsh and foolish things were said against the preacher. At this there was rejoicing on the part of Christian bystanders, as it was an evident witness to the effectiveness of the

ASSAULT UPON THE KINGDOM OF DARKNESS.

At the same time, there were some deeply interesting cases of young men and others turning their feet into the way of God's testimonies. On Thursday Mr. McNeill's text was Psa. cxix. 59, 60; and on Friday, Eph. v. 14.

Regarding the various meetings, we are glad to report large attendances at the early morning prayer meeting. Dr. White presided on each occasion, and brief addresses were delivered. Seven o'clock is not everybody's time in the matter of "going to meeting," but it was made convenient by such as wished to seek the Lord early in the morning. At these gatherings the requests of individual Christians were made the subject of united prayer. The next meeting in order, day by day, was the missionary prayer meeting, presided over by Mr. Eugene Stock, and although it only lasted half an hour, it was a season of profit and enjoyment to many. The Bible Readings, from 10.15 to 11.30 daily, were by Rev. Hubert Brooke and Pastor Theodore Monod in the tent, and by Pastor Stockmayer, Rev. G. C.

Grubb, and Mr. Brooke in the Pavilion. Both in the tent and the Pavilion there were two general meetings daily, one from noon to 1.30 and the other from 6.30 to 8.30. At the earlier meeting two addresses were delivered, at the later one three. In succeeding issues we hope to report a selection of these. We append some notes on the various gatherings. In our last issue we dealt with Monday, so we now confine our attention to the remaining days of the week.

TUESDAY, JULY 28.

The Bible Reading in the tent, by Rev. Hubert Brooke, was a heart-searching study of the prophecy of Malachi, with special reference to robbing God by withholding material support from work in his name. In the Pavilion, Rev. G. C. Grubb conducted a study of Exodus xxxiii. 15-16, "If thy presence go not with me, carry us not up hence; for wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that Thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." It was shown that the presence of the Lord Jesus Christ with his people is their distinguishing privilege and mark. Some have no consciousness of the blessed Presence, and so do not realise their riches and power in Christ.

At the noon general meeting in the tent Dr. Elder Cumming answered the question, What is the teaching at Keswick? We report his address on a preceding page. Rev. F. B. Meyer delivered a weighty address on the displacement of the self-life by the spiritual life, in the power of the Holy Ghost. A report of this utterance is in reserve for a future number. In the Pavilion Rev. J. Hudson Taylor expounded Solomon's Song i. 2, "Let him kiss me with the kisses of his mouth; for thy love is better than wine." Dr. Handley Moule followed with stimulating words on 2 Kings vi. 16, "Fear not, for they that be with us are more than they that be with them." At night in the tent Prebendary Webb-Peploe delivered an address, which we report this week, on Phil. iii. 15. Dr. Moule, in chaste language, derived valuable lessons on faith from Mark v. 28, "For she said, if I may touch but his clothes, I shall be whole." Pastor Monod's theme was cognate, his text being Gen. xii. in which God's call of Abram and the patriarch's ready obedience to that call are narrated. In the Pavilion the speakers were Revs. G. C. Grubb (on Heb. iii. 7, 8), E. H. Hopkins (on Psa. xlv. 10), and F. B. Meyer, on the stony heart, compared with the heart of flesh.

WEDNESDAY.

The Bible Readings to-day were by Pastor Monod and Rev. H. Brooke. The former took for his subject 2 Kings vii., in which is described the end of the famine in Samaria, on the flight of the Syrian host. The latter studied prophecies concerning the Lord Jesus Christ as appearing in the Books of Moses. The morning general gatherings were addressed by Rev. G. H. C. Macgregor, on Acts xii.; Rev. H. W. Webb-Peploe on the Book of Nehemiah, with special reference to the occurrence of the word "Remember," and in particular to that in chap. xiii. 31; and Pastor Stockmayer on 1 Cor. xiii. 1, showing that Faith, Hope, and Love have counterparts in the fulness of wisdom as analysed in 1 Cor. i. 30—righteousness, sanctification, and redemption. On the afternoon of this day the annual meeting of the Keswick Mission was held, and of this we give some account lower down. The speakers in the evening were Rev. F. B. Meyer, who dealt with sanctification as based on the resurrection and ascension of Christ; Rev. E. H. Hopkins, whose subject was the standing of the believer in regard to liberty and victory; Rev. C. Inwood, who expounded and applied with remarkable cogency and power 1 John i. 9, in which pardon and cleansing are made conditional on confession of sin, and shown to be consistent with the justice of God; Pastor Monod, on 1 Cor. ii. 12, Rev. F. S. Webster, on John xvi. 7, and A. E. Barnes-Lawrence, who spoke of the Divine satisfaction of the hungry soul.

THURSDAY.

This morning Mr. Brooke's Bible Reading was on 2 Peter i., with special reference to the sureness of the prophetic word. Pastor Stockmayer, in a thoughtful address, showed antitypical parallels between "the Second Man, the Lord from heaven," and the first Adam. At the general meetings Mr. Grubb spoke on Rom. i. 1, "separated unto the

Gospel of God"; M. Monod on 2 Kings iv. 7; Mr. Webster on 1 Kings xix. 19, recording Elisha's following of Elijah; and Mr. Inwood on Rom. xii. 1, on personal consecration. In the evening Dr. Cumming depicted the memorable scene of the healing of the woman with an issue of blood (Mark v. 23-31); M. Monod spoke on "the simplicity and the purity that is toward Christ" (2 Cor. xi. 3, R.V.); Mr. Hopkins dwelt upon the liberty of sonship (Rom. viii. 21), and related aspects of a free and joyous life; and Mr. Webb-Peploe took up the apostolic benediction in 1 Thess. v. 23, 24. Rev. J. Hudson Taylor and Canon Taylor Smith also delivered helpful addresses.

FRIDAY.

M. Monod's Bible Reading was on John xiv., and Mr. Brooke's on Deut. xviii. 15. The morning speakers were Messrs. Inwood, Webb-Peploe, and Stockmayer, and Canon Taylor Smith. At a young men's meeting at noon, the speakers included Mr. J. Monro, from India, and Rev. John McNeill. Later on, there was a testimony meeting in the tent, when several personal statements were made. Rev. C. L. Pilkington told of a life of joy and encouragement in work for Christ, after experiences of a very different character in far-off Uganda. Rev. G. K. Baskerville outlined a similar story, and pointed out that he was learning the lesson of continual dependence upon God. He gave the company 2 Kings xxv. 30, "His allowance was a continual allowance given him of the King, a daily rate for every day, all the days of his life."

Canon Taylor Smith told a story of guidance, which we hope to give in an early issue. Mr. Hudson Taylor followed with some remarks on the Lord's leading in his case, resulting in deepened experience, enlarged opportunity for service, and signal deliverances from evil men. In the evening the addresses were by Mr. Macgregor, on the incident of Peter walking on the water (Matt. xiv.); Mr. Inwood on Christ's proclamation concerning the Holy Spirit on "the great day of the feast" (John vii. 37-39); Mr. Hopkins on obedience to Christ; Mr. Stockmayer on Paul's "thorn in the flesh"; Mr. Luce on the blessing of the God of peace; and Dr. Cumming on the sufficiency of Divine grace, ever accessible for individual appropriation on the part of disciples of Christ.

On Tuesday and Thursday at noon there were ministers' meetings in the Drill Hall, and in the afternoon of the same days, devotional meetings in the tent. On Wednesday and Friday there were young men's meetings in the Drill Hall. On four days of the week there were ladies' meetings in the Lecture Hall and girls' meetings in Victoria Hall. At the close of the day, from Tuesday to Friday inclusive, there were prayer-meetings in the Pavilion. On Wednesday the case of the suffering Armenians was specially remembered, and on Friday definite consecration was the burden of petition.

The early meeting on Saturday morning was for praise. Mr. Wilson presided, and passages of Scripture, suggested by experiences at the convention, or expressive of spiritual purpose and desire, were given from the platform, and also from the midst of the assembly. The quotation made by Lord Overton was adopted by the chairman (Mr. Wilson) for general rehearsal by the meeting. It was Isaiah xii. 2—"Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song. He also is become my salvation."

THE KESWICK MISSION.

The annual meeting in connection with the Keswick Mission was held on Wednesday afternoon, Mr. Wilson in the chair. After singing "Soldiers of Christ, arise," the large audience was led in prayer by Rev. C. A. Fox, who commended to the Lord the missionaries labouring in various parts of the great field. The CHAIRMAN read Acts i. 5-8, and then presented the report and statement of accounts.

The financial position on June 30 may be gathered from the following figures:—Receipts during the year (including balance of £1106 in hand at the beginning) £2323 19s. 2d., expenditure £1312 15s., balance in hand £1016 4s. 2d. Out of this sum payments have already been made amounting to £470. Other sums received by the treasurer in aid of various missions, reached an aggregate of £331, thirty-six agencies being recipients. Owing to the inadequacy of the particulars

furnished in some cases, it has been decided that in future such amounts, when under 10s., shall be placed to the account of the Keswick Mission.

The report gave details of the movements of several of the missionaries, and noticed an appeal by Rev. J. Gelson Gregson for a worker among the Syrian Christians on the Malabar coast in India. An offer made last year by two ladies to contribute substantially towards the cost of a worker had been repeated, and Rev. E. B. Russell has accepted the call to that needy field. It had been thought desirable to reconstitute and consolidate the Mission Committee.

Mr. Stock read extracts from the letters recently received from various lands. Miss Wilson Carmichael, writing from Bangalore, South India, pointed out the comparative smallness of effort among the Mohammedan population. Miss White, who is in Egypt studying Arabic, has been helping in the girls' school and medical mission at Alexandria. Rev. J. G. Gregson, writing of the Syrian Christians in Travancore, said: "I have roughed it among this people, and will do all in my power to make anyone who comes comfortable. May Keswick, under God, finish what Antioch began, for these people look to the Patriarch of Antioch as their head. It is a very corrupt church—a church that resisted Rome to the death. One of the archbishops of this church was burned alive by Rome, but they are superstitious, and need the simple Gospel."

Canon TAYLOR SMITH called attention to John x. 16, "Other sheep I have," and verse 27, "My sheep hear my voice." He spoke of the leadings of God in his own case, whereby he "heard the voice," and went after the "other sheep." From the moment when he said "Yes" to the will of God, whatever it might be, he had never lost the assurance of the Divine call, and the blessing which follows obedience thereto, notwithstanding fever and other dangers which he had been compelled to pass through. Miss M. GOLLOCK appealed for the Mohammedans of Egypt.

Rev. G. C. GRUBB followed with an account of his Canadian tour, in which he was accompanied by Mr. Millard. He conducted meetings in churches, chapels, and other buildings, and had many interviews with distressed souls. Among others who promoted his mission, he named, in terms of special affection, Archdeacon Phair and Dr. Baldwin, Bishop of Huron. At Kingston, a penitentiary was opened to the preacher, and one of the warders afterwards said that during the night many of the prisoners cried to God for mercy. From the commencement of the mission God was besought to send power while the Word was being spoken, and so it happened that the preaching led to conviction and conversion in many cases without subsequent explanations or personal dealing. At Halifax Mrs. Campbell was taken dangerously ill, but in answer to prayer she recovered in half an hour. In the same city Mr. Millard had a never-to-be-forgotten conversation with a nurse, who for over a dozen years had been an agnostic; after prayer she threw off her doubts, and exercised a simple faith in Christ. This interview came about in a distinctly providential manner, and the outcome is deeply interesting. In a letter to Mr. Millard since his return to England, the converted nurse says: "I cannot think how I ever lived without God. I have no perplexing questions to answer now, for they are all answered by the fact that 'God so loved the world that He gave his only begotten Son,' etc. I am so glad that Mr. Grubb said that God's love explains everything."

THE MISSIONARY MEETING.

Much enthusiasm was shown at the missionary gathering on Saturday morning. A goodly number of the attenders at the Convention had left the town, but there was, nevertheless, a company which easily filled the tent. Some time before the meeting began, earnest lips were responding to warm hearts in singing "Far, far away in heathen darkness dwelling," "Tell it out among the heathen that the Lord is King," and other missionary melodies. The chair was occupied by Mr. Wilson, and the formal proceedings began with P. P. Bliss's stirring hymn, "Ho, my comrades, see the signal." Prayer having been offered by Mr. WALTER SLOAN, the conduct of the meeting passed largely into the hands of Mr. EUGENE STOCK, who, in some opening remarks, intimated that it has seemed desirable to modify the arrangements which had been followed in previous years.

All missionaries and those definitely accepted for

work in the foreign field were then called upon to rise. There was a flutter, and between one and two hundred stood, in all parts of the tent as well as on the platform. Rev. E. H. HOPKINS commended them to the Lord in prayer, asking Him to be their sufficiency and consolation. Special mention was made of the case of Mr. Brockway, of Calcutta, who intended to be present, but who had been summoned to meet his father who had arrived in England in great sorrow, his wife having died on the journey from Madagascar. Mr. Hopkins also remembered the need of Mr. Russell, who is proceeding to labour among the Syrian Christians in Travancore.

This being August 1, many recalled the sad events on that day last year, when workers in China witnessed for Christ unto the death. Mr. Stock referred to the incident, sad but glorious, and read several verses from 1 Cor. xv. The beautiful hymn "Till He come!" Oh let the word," having been softly sung, Mr. Stock referred to the loss of Rev. R. W. Stewart and others, and read a sentence from a letter received from Mrs. Saunders, the mother of the Kucheng sister-martyrs, as follows:—"I am asking every day that the Lord will send ten for every one of the three Australians that fell on that woful day."

In the course of a short address, Rev. H. S. PHILLIPS said that some of the so-called Vegetarians had expressed utter disgust at the violence which eventuated in the massacre. There were many signs that God will bring life out of death among the Chinese. As for the cause of the massacre, he said that it arose in the viceroys sending some soldiers into the district; the seditious party thought that Mr. Stewart was concerned in this, although he regretted it sincerely. Sorrow brings out sympathy, and those lamentable events have evoked much sympathy for China. Mr. Phillips prayed that the outcome of these massacres would be to the greater glory of God. His message to the audience was: "We ought also to lay down our lives for the brethren."

Miss JOHNSON quoted: "God hath chosen the things that are not." Only by realising this humility could workers be sure of the Divine blessing. One of the words most used by God in sending this lady to the Chinese field was 2 Kings vii. 9, "This is a day of good tidings," etc.

With obvious propriety the large audience rose, at the call of Mr. Stock, and sang "Crown Him, ye martyrs of our God," and also the concluding verse of Perrenet's grand "All hail the power." Rev. H. W. WEBB-PERLOE led in prayer, blessing God that those who were so deeply mourned were enabled to glorify Him in their bodies. He prayed that missionaries everywhere may have grace to trust the faithful God, and be enabled to have fellowship with Christ in his sufferings. He commended them all to God for his blessing and support, and prayed that the deaths of the faithful might be God's message of life to many. He pressed China, Africa, India, South America, and other lands upon the compassions of the Lord, beseeching that many new witnesses, men and women, might speedily be sent forth.

FIVE MINUTES' ADDRESSES.

A series of five minutes' speeches followed, by brethren and sisters from the field. "The Jew first" was the order. Rev. A. HASTINGS KELK, from Jerusalem, having quoted Isa. xlix. 14, 15, remarked that the nations want to spew out the Jews. Turkey is tottering to its fall, the land is being prepared for the return, and the prophecy of the Times of the Gentiles is all but fulfilled. Moreover, there is a movement on the part of the Jews, and learned and influential men are contemplating the erection of a Jewish State on a basis which, generally speaking, will be agreeable to great and enlightened ruling powers. These facts make Christian work of the greatest importance, and with its urgency there is large opportunity, especially in Jerusalem. Rev. JOHN WILKINSON followed with prayer for God's people Israel.

Rev. LONGLEY HALL, a worker among the Mohammedans, spoke of the difficulties of work in Palestine, the land of neglected privileges. The Moslems are not idolaters, but they believe that their prophet has won heaven for them. So, to a certain extent, it is a religion formed by the devil as a counterfeit of Christianity. There is nothing more hateful in the Moslem's eyes than a Christian, so that work among them is beset with peculiar difficulty. Hence the need for special endeavour and earnest devotion in work for Jesus among the Moslems. In the face of these difficul-

ties there is much blessing, three gentlemen of position in Jerusalem having just intimated their wish to be baptized.

M. le Pasteur COILLARD spoke of his work in Zambesia. For many years he had lived a wandering life, praying and waiting upon God, visiting regions where all was darkness and superstition. He had been compelled to feel that he was face to face with the evil one, but God was his strength, and in due course his work in the name of Christ resulted in light overcoming the darkness. Finally, "I am not ashamed of the Gospel of Christ; it is the power of God unto salvation to everyone that believeth."

Mr. BAILLIE, of the South Africa General Mission, said that throughout the whole of South Africa men may earn their living and preach the Gospel. The country is healthy, and in certain departments employment is easy. The land offers free scope for many workers. His message was Matt. xxviii. 19: "Go ye into all the world," etc.

Rev. MCCHEYNE PATERSON, Church of Scotland Mission in the Punjab, said that the greatest obstacle of the work of God in India is not Hinduism, which is now on its deathbed. Mohammedanism is tottering to its fall, and enthusiasts among the mares in terror. Aborigines as well are awaiting evangelization. But there are not enough messengers to take the people the good news.

Miss DAVE, Zenana Missionary, Bengal, gathered, as the leading thought of the Conference, the one duty of obedience. In what is considered a well-manned mission in India, an old Mohammedan said to her, "If what you say is true, how is it that the name of Jesus has been drowned so long?" In the Nuddea district there is a dispensary sadly needing a doctor. In large regions the name of Christ has never been proclaimed. Some wait for a call; the command of Christ is itself a call. She quoted 1 Chron. xxix. 5 (R.V.), "Who then offereth willingly to consecrate himself (or herself) to-day to the Lord" (for the foreign mission field).

Mrs. STOTT bore witness to the faithfulness of God in answering prayer. A man who had for years been a victim of the opium habit had the craving taken away without medicine. When the appetite asserted itself the man prayed, and this repeatedly for three days, when he realised the victory over the sinful habit. In another case, a man, apparently insane, who constantly disturbed the meetings, was adjudged to be a victim of the devil, and in the name of Jesus the missionary ordered the unclean spirit to come out of the man. Afterwards the man thanked the missionary, saying that he had been out of his mind for years.

Bishop FYSON spoke for Japan, and pressed the Divine assurance "I will be with you" upon all who felt a desire for foreign work. He encouraged those who collect funds to advance the circulation of Holy Scripture.

Mr. JOHN LINTON, who is going out in connection with the Toronto Undenominational Evangelical Mission to South America, quoted Ezek. xxxiv. 6, maintaining that it is literally true of the Neglected Continent. In that region thirty-four millions have never heard a plain message from heaven, not because Christ did not will it, but because we did not will it.

Mr. STOCK mentioned many fields of labour which could not be represented by speakers, the list being so long as to have quite a depressing effect upon those who would enter into God's purposes of salvation. He praised God for the Students' Volunteer Movement, maintaining that it is evidently God's work for the present time.

Four brief addresses were then delivered, the first being by Rev. J. HUDSON TAYLOR, who spoke of progress in China, and the great needs of that million-peopled empire. Mr. JAMES MONRO pressed home mission work abroad as an expression of obedience to Christ. Canon TAYLOR SMITH followed, maintaining, We need (1) to know, (2) grow, (3) glow, and (4) go. Finally, Rev. DAVID HUNT spoke of missionary work (1) in the light of God's kingdom, (2) in the light of the cross of Christ, and (3) in the light of the Lord's return.

Some contributions towards missionary work having been announced, the closing hymn was sung, and, after prayer, Pasteur Coillard pronounced the Benediction.

Dr. J. C. Young, of the Keith-Falconer Mission at Aden, reports his first baptism in the difficult field of South Arabia.

The Wesleyan Conference.

(Continued.)

[By a SPECIAL CORRESPONDENT.]

THERE was an immense gathering in Hengler's Circus in the afternoon, when Rev. H. Price Hughes, with great force, discussed the relation of the Church to the great masses of the people. They must imitate the Lord Jesus by welcoming the multitude not only to Hengler's Circus, but to the most beautiful church ever built. Hundreds of other services were conducted by ministers attending the Conference in Liverpool and the neighbourhood.

The Representative Session of the Conference opened last week. Dr. Randles gave an interesting address to the assembled laymen and ministers, defending the position of Methodism as a Church. He denounced the attempt to utilise Methodism for party political ends as an egregious and sacrilegious wrong, and in his closing words struck a high spiritual key-note. "Fulness of spiritual life" was the motto which the President gave to the Connexion not for one year but all years.

Foreign missionary affairs received full consideration. It was reported that the appeal made last Conference for a sum of £50,000 to pay the missionary debt of £30,000 and to extend the work abroad, had resulted in promises amounting to £35,000; and the Fernley Reserve Fund had offered to give the last £1000 to complete the effort.

It was agreed to set apart the first Monday in October as a day of intercession for foreign missions. Dr. Jenkins, the veteran Indian missionary, dwelt upon the power of the pulpit in advocating the claims of the heathen world, and it was also recommended that the preceding Sunday should be specially a day of missionary advocacy. A long conversation took place on missionary organisation at home, and the visitation by the secretaries of the mission stations abroad. A series of speeches by Dr. Rigg, Rev. W. Patterson, Rev. H. Price Hughes, Mr. Morgan Harvey, and many others, resulted in a unanimous decision to appoint a fourth secretary.

The most important discussion of the representative session, perhaps, has been that on the

EXTENSION OF THE ITINERANT TERM.

This has attracted attention for years, and the largest majority yet recorded in favour of the change was that of last week. Rev. H. Price Hughes moved that an appeal should be made to Parliament to repeal the eleventh clause of the Deed Poll, which declares that no Wesleyan minister shall be appointed for more than three years successively to the same chapel. It is agreed that on the whole the itinerant system has worked well, and it is not proposed to revoke it, but the experience of the great missions in London, Manchester, and other large centres, shows that greater continuity and concentration of labour contribute to splendid success. Mr. Hughes therefore pleaded that the circuit minister should have the same opportunity as himself, and dealt vigorously with various objections to his proposal. He was supported by Rev. James Lewis, a circuit minister of brilliant gifts; Rev. Enoch Salt, the chairman of the Oxford district, who spoke for village Methodism; Dr. Nicholas, an Irish representative; and others.

On the other side, Mr. Shepherd Allen, a devoted Methodist lately returned from New Zealand, urged that the peace of the Connexion would be disturbed by any attempt to extend the itinerancy. He was supported by Rev. John Rhodes, Rev. Dr. Bowden, and others. The venerable Dr. Jenkins declared that by such a fundamental change, Methodism, as they had known it, would practically be destroyed. The secret of their weakness was their perpetual unrest. Mr. Hughes reminded the conference that such doleful prophecies had often been heard before, and he pleaded for freedom from State control and faith in the living Church. There voted in favour of the extension 248 and 119 against.

The Conference has been heartily welcomed by the representatives of other churches in Liverpool. The Bishop of Liverpool has attended several public functions in connection with the Conference, and uttered words of high appreciation of the work of Methodism. A goodly company of ministers, representative of the Nonconformist churches of the city, were received by the Conference, and brotherly speeches uttered by Rev. Griffith Ellis, Moderator of the Welsh Calvinistic Methodists, and Rev. Robert Lewis, Baptist minister, and by Dr.

Stephenson and Mr. W. Middlebrook on the part of the Conference. Thus are old controversies forgotten and the common principles of the evangelical faith emphasized.

The Conference spoke with no uncertain sound as to the

SACERDOTAL INFLUENCES

brought to bear upon Primary and Secondary Education. Mr. Perks, M.P., urged that in view of further legislation on the education question statistics should be gathered throughout Methodism as to the number of Methodist children compelled to attend Church schools, the operation of the conscience clause, the use of sacerdotal catechisms and books of devotion, and the disability of Nonconformist children desiring to enter the teaching profession. He denounced the monstrous tyranny to which their children were subjected in some rural districts. It was decided that the information desired should be sought through the Sunday and Day School Committees of the various district synods.

Professor Slater called attention to the encroachments of the High Church party in secondary education also. He gave an instance of a lady whom he knew, who had been dismissed from the position of teacher and lady principal in a college for girls, because she refused to teach the doctrine of the Real Presence, and to say that Luther and the rest of the Reformers were heretics. A committee was appointed to watch Methodist interests in regard to secondary education.

Amongst other matters of importance, it has been decided to transfer the Mission operations in Germany and Austria to the control of the American Methodist Episcopal Church. The gifted Baroness Langenau has strongly urged this course, and it is trusted that the union of the two branches of Methodist work in these countries will lead to consolidation and extension.

An organisation for the special benefit of the youth of Methodism was approved, to be called

"THE WESLEY GUILD."

It was contended that the best features of the C.E. movement, the Epworth League, and the various guilds of the Free Churches had been included in the proposed society. Mr. Hughes desired the alliance of the Wesley Guild with the C.E. movement, so that the evangelical forces might be brought into line.

The *Conversation on the Work of God* in the representative session was remarkable for an impassioned address from Rev. Thomas Champness, whose noble work by means of evangelists both at home and abroad is so widely known. He earnestly appealed to his younger brethren, reminding them that the future history of England was largely in their hands. He wished to encourage them, for they were doing grand work. He spoke of the providential way in which he had been led to use the "Joyful News Home" for the training of local preachers.

A series of notable public gatherings has been held in the Hengler's Circus, a building that will seat five or six thousand persons. Night after night the vast building has been filled. On Monday representatives of other conferences brought greeting from the children of Methodism beyond the seas; on Tuesday Revs. Hugh Price Hughes and Peter Thompson pleaded the cause of the London Mission; and on Wednesday home and foreign missions were combined, and their claims advocated by Rev. W. Burgess, of Hyderabad, Rev. Thomas Cook, whose evangelistic labours have won triumphs in South Africa and Ceylon, as well as at home, and Rev. Samuel Chadwick, the enthusiastic Leeds missionary. Meetings for working men, and for the advocacy of temperance, have also been held.

On Friday afternoon Rev. G. W. Olver reported that the appeal made at the last Conference for £50,000, in order to liquidate the debt on the Special Mission Fund, and to provide for some of the pressing needs of the mission, had in part succeeded. The total amount promised is £35,000.

Mr. Morgan Harvey, general treasurer, announced a telegram from Mr. William Mewburn, J.P., of Banbury, promising £500 additional. The Fernley trustees had generously promised £1,000, on condition that the whole amount be raised. A member of the Missionary Committee would give £1,000 in addition to a similar amount already given. Another donor, as a thank-offering, gave an additional £1,000. Mr. Peter Wood, of Chislehurst, promised an additional £500. This would leave about £10,000 to be raised to complete the special effort.

Good Work in Berlin.

IT has been my privilege during recent days to see something of the work of God in a rural district of Schleswig-Holstein, and also in the great and growing city of Berlin. In the former sphere of labour I had the joy of fellowship with more than one godly pastor of the Lutheran Church, and witnessed some remarkable spiritual movements outside its borders.

A most important and fruitful work for the Lord Jesus is being accomplished in Berlin under the superintendence of Fraulein von Blücher, a grand-niece of the great Marshal Blücher, of Waterloo fame. Under this lady's hospitable roof I was enabled to see something of the Christ-like enterprises with which she is associated, and of the devotion and self-sacrifice with which they are conducted. The headquarters of this *Christliche Gemeinschaft*, or "Christian Communion," are at No. 81, Hohenstaufen Strasse, in the Western part of the city. There is a large and handsome mission hall, with several smaller rooms. All the usual agencies of an organised mission church are in active operation.

It is easy to write these words, but what they signify for Germany it is not so easy to convey. Of the obstacles, the opposition, the persecution to which this earnest worker has been subject I will not speak. Her example of patient continuance in well-doing in spite of such is indeed honourable and conspicuous.

On the Lord's Day morning when I was present nearly 100 enrolled members of the *Gemeinschaft* gathered to observe the Lord's Supper, and I was deeply touched by the marked spirit of prayer and praise manifested. At 1.30 there was a Sunday-school, the children of which are most intelligent and attentive. At five in the evening a men's meeting and a young women's meeting were held simultaneously. At night there was a large and attentive congregation, which completely filled the hall.

It was pathetic to see the love which the people bear for her, whom they regard as their dearest friend. Nearly 100 gathered in the hall on the morning of her birthday, each laden with some token of love and gratitude for her acceptance. That same afternoon the annual excursion took place to the Grünewald Forest. There were held during the day two open-air meetings, beneath the trees, when many pleasure-seekers, not of the company, gathered round. Many hymns from "Sacred Songs and Solos" have been translated into German, and the familiar melodies are retained. They were sung with a sweetness of harmony and a depth of feeling which were most heart-stirring. Open air preaching, properly so called, is entirely prohibited throughout Germany. I rejoiced to hear, however, that Count von Bernstorff is permitted to hold a service in the Grünewald Forest every Sunday afternoon. All who know and value the Fraulein's work seek to strengthen her hands, and I would ask any reader who can do so to communicate with her at Hohenstaufen Strasse 81, Berlin, W.

Pastor Rohrbach continues his noble work at Charlottenburg. This populous suburb of Berlin contains about 140,000 inhabitants, and the spiritual need is great. It was with feelings of deep thankfulness that I witnessed Pastor Rohrbach's work, and I commend it heartily to the sympathies of English friends. His address is: Krumme Strasse 28, Charlottenburg, Berlin.

FRANK COCKREM.

Gressingham, Park-road, Southend-on-Sea.

Punjab and Sindh.—A special Mission was lately held by Rev. Ihsan Ullah, of Narowal, at Peshawar. His clear, plain speaking was blessed to many of the native Christians: "It is seldom," writes Rev. W. Thwaites, "they have heard the dangers and sins of native Christian congregations put so plainly and yet so lovingly. We do rejoice and thank God for his coming among us. Two inquirers, former Mohammedans, received grace to confess Christ in baptism."

Sussex Villages.—The Gospel Mission and Bible Van in connection with the Hurstpierpoint Mission is now among the villages in the neighbourhood of Midhurst. The spiritual darkness of many of these out-of-the-way villages, with a few exceptions where real godly ministers are found, where it is evident Ritualistic and Romanistic teaching abounds, calls for much work for the spread of the Word and pure literature, also of Protestant and temperance tracts.—The Superintendent, Sussex Bible Carriage, Sandrock Cottage, near Midhurst, Sussex.

Letters to the Editor.

"A QUESTION FOR TEACHERS."

SIR,—I trust the letter under the above heading by "A Disciple" will be the means of opening your columns to the discussion of what I know many others consider a very important question at the present time. In Northumberland, for instance, men are preaching with great boldness, and in some quarters with apparent success, doctrines which are perfectly startling to Christians of all denominations. A monthly magazine, with a large circulation, further disseminates the views of these teachers.

"To the law and to the testimony." "What saith the Scripture?" should surely be the testing point of doctrine rather than the opinion of any individual man, asserted frequently without any appeal to the Word of God, especially when the doctrines of original sin, the substitutionary work of Christ, etc., are either denied, or so twisted as not to be recognisable. A READER.

OUR PUBLIC SCHOOLS.

DEAR SIR,—In consequence of a letter which I have already received from a lady on the subject, and also because of my own close connection with work among public school boys, I cannot help writing a few words in opposition to the words of Dr. Gordon Stables, quoted in your issue of July 23. If the statements made are true, they call for the immediate and earnest consideration, not only of the parents, guardians, and friends of boys, but of the headmasters and housemasters to remedy evils which, according to Dr. Stables, are widespread and general throughout the public school system. There may be, and doubtless are, many difficulties and temptations to be faced in our public schools; nevertheless, I cannot but feel that Dr. Stables has gone to greater lengths in his denunciations than general experience would warrant. I say general experience because his attack is directed against public schools generally, and consequently I hold that his attack is unwarranted. It is unfair to tar all public schools with the same brush, and this is surely what he has done.

My own public school experiences were at Uppingham under Edward Thring from 1880-4. Looking back I can only say that the difficulties I then had to face did much to form my character and fit me for the world's battles of the future. I have thanked God over and over again for the experiences of those years, and do so now more than ever, working as I do from the beginning of each term to the end, among the boys of our public schools. In the light of these experiences of the past, of my present public school work, and of the hundreds of letters I receive from public school boys, I can only say that my experience does not agree with that of Dr. Gordon Stables. While there are, doubtless, "boys who tell their friend the editor things which they would not reveal to the kindest parent or doctor," I venture to suggest that these boys are the exception rather than the rule. My own experience leads me entirely to this conclusion. If I am wrong, then I can only say that Dr. Stables must have lighted upon some public schools which are exceptional in their depravity, and these, I trust, are few and far between.

If I look back on only the last three terms, I have enough argument in solid fact to combat the position taken up by Dr. Stables. I have in these terms come into personal acquaintance with 1000 boys at various public schools, and I am certain that with the exception of certain cases (and these probably through the boys' own fault rather than through the fault of the schools), their public school experience has been and is of the greatest possible benefit to them.

There is another portion of Dr. Stables' letter which I must quote in order to answer it. He says, after speaking about the special evil which he is considering: "Now the vampire quack steps in; full well he knows how he can make a harvest out of their wretchedness. And boys will beg, borrow, or I fear often rob their fathers to pay these harpies that the laws permit to live and get rich." These words to me are quite enough to prove the "alarmist" position taken up by Dr. Gordon Stables. If he had confined his remarks to special cases I would have stood shoulder to shoulder with him against what I believe with him to be the greatest temptation which besets the lives of boys. I am quite willing to acknowledge that many lives

are ruined through these lusts of the flesh, but when Dr. Stables includes in his denunciations not only particular cases, but also the whole public school life of England, I assert fearlessly that his anxiety to stem an evil has outweighed his discretion, and that he has committed himself to a statement which he will find it hard to substantiate.

He attacks (though perhaps he has hardly realised it) sixty large and about 420 smaller public schools, and applies his remarks indiscriminately to them all, and to their schoolboy population of many thousands! It is to these teeming multitudes that the "vampire quack" goes with his illicit dealings. On the face of it the idea is untenable! That the quack has many victims among public schoolboys I freely admit. That he affects the majority of schoolboys and haunts every public school I deny. That in every school there are boys who give way to this particular vice I again admit, but that the majority of the boys are drawn into it and ruined by it, so as to make public schools places to be shunned by every true parent, I again resolutely deny.

In our public schools of to-day there is an ever-increasing moral tone, and a very real desire in the average schoolboy to live a true life. Where there is a general atmosphere of vice it is as a rule to be traced to several boys who contaminate the rest, and this condition is exceptional rather than general. There are in most houses of our large public schools, as a rule, a certain percentage of honourable fellows, who put down with a rod of iron anything which affects the true welfare and honour of the school. This has been my almost invariable experience, and I look forward with hopefulness to the future.

There are many agencies at work influencing the lives of boys, and bringing them into closer touch with the Gospel of Christ. The Scripture Union for public-school Boys has done an enormous work in this direction; so also have the holiday meetings which have been so frequent of late years. Both these agencies are under the auspices of the Children's Special Service Mission. Nor must I omit the Universities' Camps for Public-school Boys, which are ever increasing in popularity, so much so that there are nearly 200 more applications this year than last. All these outside agencies, added to the earnest work of headmasters and form-masters during the term time, are bringing in a new era of public-school life, and I cannot help believing, in spite of Dr. Gordon Stables' sweeping assertions to the contrary, that the outlook is full of hope.

I know that Dr. Stables will readily appreciate my *bona-fides* in thus answering his indictment published in *The Echo* of July 16. I have no motive in writing other than that of vindicating my hundreds of schoolboy friends, on whose prosperity and true life my whole powers are for the time being centred.—Yours in the cause of Christ,

NORMAN BENNET,
Missioner to Public-school Boys.

WOMEN'S ARMENIAN RELIEF FUND.

SIR,—Very many who are interested in the unhappy people whom Europe has left to their fate in Asiatic Turkey, feel that in emigration lies their only chance of deliverance from total extermination. On April 29, Miss Kimball, of Van, thus wrote:—"We here are feeling more and more that in emigration is their only hope! If only your Government would advocate this! If the money collected could aid them to emigrate, I should feel that we were doing them a permanent good." This opinion is endorsed by the American missionaries all over the country, and recent developments make the necessity even more urgent. It will be well understood that to speak plainly would be to defeat our object, and we must therefore plead in this matter also for a continuance of that generous trust which has for so long been extended to us in connection with our relief work at Van. I may say, however, that a scheme is on foot and a committee in process of formation, for the purpose of helping some of the unfortunate Armenians to make a fresh start in life away from the scenes of their torment, and before the early winter shall make travelling impossible. A well-known member of the Society of Friends, Mr. Edmund Wright-Brooks, of 6, Upper Thames-street, London, E.C., has consented to act as treasurer, and will gladly receive and acknowledge donations towards the "Armenian Rescue Fund."

We have a supply of copies of a book written by Mr. W. Willard Howard—who has twice penetrated

into the interior of the desolated regions, and was an eye-witness to many of the horrors. To anyone really interested, I shall be pleased to forward a copy. Mr. Howard tells us that he has written about one-ninth part of the truth in this book, the other eight parts are utterly unfit for publication! A powerful committee—composed of many of America's leading men, whose names are given in the book—has been formed in New York, for the purpose of carrying out Mr. Howard's scheme. Let us join with this sister nation in her merciful project, and work strenuously for the release of a part at least of this cruelly wronged people, whose sufferings are a reproach to every civilised land!

The work at Van goes on, and must be continued whilst the need exists. We have collected and sent to Miss Kimball about £10,000.

Faithfully yours,
MARY HICKSON (Mrs.), Hon. Sec. W.A.R.F.
32, Popstone-road, Earl's Court, London, S.W.

The Armenian Horrors.

A POWERFUL preface has been written by M. Clémenceau to a volume entitled "Les Massacres d'Arménie," consisting of letters received last year, during the massacres, by Armenians in France. M. Clémenceau, who denounces the inaction of European diplomacy, thus sums up these letters:—

"With despairing monotony, they are a recital of the same crimes, the same horrors, perpetrated by the same methods in identical conditions. The Armenians are invited to deposit their arms, they are threatened with death if they do not obey, the Vali guarantees them full security, and, as soon as they are defenceless, Kurds, Circassians, and Turks, led by redifs, Hamidieh troops, officers of the regular army, if such a term can be used here, rush on the houses, pillage and burn the shops, slaughter all the hated race without distinction of sex or age, violate or carry off the women, exult in the tortures inflicted on the men to make them abjure their faith, pollute the churches, flog or burn the priests, and derisively lead about the new converts, amid the stone-throwing of the mob, after circumcising them and imposing on them acts which attest the renunciation of their creeds. Lastly, when there are no more men to be killed or girls to be violated . . . the survivors are flogged into signing addresses to the Sultan in which they acknowledge themselves to be the authors of the disturbances, declare that those killed have been justly punished, thank the Sovereign for his clemency, and state that their lives and properties are perfectly safe."

After pointing out that these horrors may at any moment be repeated, M. Clémenceau says: "Such events are a perpetual menace to the peace of Europe. If care is not taken, they may some day lead to the independent action of certain Powers and cause a general conflict. What is to be done? Enforce justice for all. The absurdity of the policy hitherto followed consists in claiming a system of favouritism for the Sultan's Armenian subjects without troubling about the Mahometan population. How can the Khalif of Islam be expected to submit to such a demand? He will promise all you please on the understanding that he is not to keep his word. The only way of stopping the antagonism of races and religions in the Ottoman Empire is to ensure to all, whether Mahometans or Christians, the blessings of good government. The Sultan must be made to see that there is no other way of escape than a pacific reform, the establishment of a government of impartial justice and supervision, equally beneficial to all his subjects. If he is incapable of this effort, the armed intervention of the Powers, ever postponed, but finally inevitable, will put an end to a government of corruption and murder." "What country," asks M. Clémenceau, "will have the honour of being the liberating, the humane people? Last century men would have unanimously named France, and truly with the French Revolution we rushed nobly to the task. What are we doing now?"

Somers Town.—Friends of the West London Mission will be glad to learn that a new evangelist has been appointed to Charlton-street, Mr. Winch has already conducted many services, both in the hall and the open air. All who have time and talent at disposal are earnestly invited to join in any of the many departments of work by which we trust our neighbourhood shall be benefited.—*The Advance*. [709]

Salvation Army Exhibition.

DURING the present week an Exhibition is being held in the Agricultural Hall of the work of the Army. General Booth explained, at a private Press view on Friday, that there has been "some danger lest one or two features of the work, and especially the social operations in this country, should appear to be all that we are doing. This impression has actually led to doubting inquiries as to whether we were still pressing onward, maintaining faithfully and constantly our regular Salvation work among the poor. We have, therefore, thought it worth while to organise, for ten consecutive days, a representation of the Army's operations as a whole, together with meetings led by officers of many nations, and we trust that this exhibition may attract many thousands of persons who have very little knowledge of our ordinary services, and so lead to very great advances in every direction."

The danger attending a panoramic exhibition of this type is, however, that the impression is conveyed to visitors that Salvation Army work is now largely industrial. There are, for example, the printing business, the musical instrument factory, the bonnet factory, and the uniform factory, with stalls where the goods are prominently laid out and minutely labelled. "The Cycle for God" has a show room in the West Gallery; and there are meat stalls for frozen carcasses from Australia and New Zealand. Besides these, there are numbers of things made by Salvationists exhibited with a view to sale.

The foreign mission field of the Army is so large that it occupies about a quarter of the entire floor space of the exhibition. There is a cloud of witnesses from India, many of them native men and women Salvationists, distinguished by saffron turbans and skirts and scarlet tunics, and they have a village to themselves stocked with curious and numerous useful exhibits illustrating life and labour in Hindustan. The great sight in this section, however, is the Zulu kraal, with its live sheep and goats, its huts, weapons, skins and other trophies of the chase. The Norwegian contingent have a hut, and there are Lapps and Norsters in native costumes. Representatives are present from Italy, France, Switzerland, and even Armenia, and as in all instances they wear the habiliments of their countries, the effect of the intermingling is very remarkable.

The bulk of the space is taken up with the operations of the Army workshops at home, or the models of institutions like the shelters, rescue homes, village vans, and lifeboats, all shown in actual occupation or operation. In roaming along the avenues on the ground floor or in the galleries, the visitor passes the rescue headquarters, homes, factories, shelter, crèche, hospital, nurses, and laundry; the men's and women's training homes; a dismal slum street with its defiance of sanitary law, and aids to vice and misery. The submerged are to be seen at various kinds of work, at dinner, and even in their bunks and beds. One of the annexes is set apart for the match-makers, and in another direction are people making "Grace before meat" boxes.

With all this there are constant meetings, of all types from Gospel to consecration services, in progress. Altogether the Agricultural Hall presents a remarkable scene, and it is sure to be visited by many thousands during the week.

The Racecourse Mission.

DEAR SIR,—Will you kindly allow me to thank all those kind readers of your valuable paper for the financial and other help they gave us for the work on Epsom Downs? Our hearts have been cheered and faith stimulated by the prayerful and practical sympathy shown. This acknowledgment has been delayed by my absence in Norway, it should have appeared before. The workers this year had special blessings, and the committee of the Racecourse Mission has decided to go to Doncaster in September, where we expect a great blessing. Full particulars will be sent you shortly. **JOSIAH NIX.**

The Polytechnic, Regent-street, W.

Bank Holiday with Jack.—Seldom has the Strangers' Rest, 163, St. George's-street, E., witnessed a busier scene than on Monday last, the object being to provide a counter-attraction to the devil's allurements all around. Open-air services were held both afternoon and evening, and, in addition to these, meetings were going on inside the Rest in different rooms in the various languages. The presence of the Lord was manifestly felt in the different gatherings, and who can tell what distant lands may yet reap blessed fruit from the heavenly seed thus sown in the hearts of our sailor brethren during this happy day in the Strangers' Rest?

[710]

Christian Endeavour.

RALLY AT KESWICK.

ONE of the most interesting meetings held at Keswick during the Convention week is the Christian Endeavour Rally. This was conducted, as usual, on Friday evening in the Congregational Church, presided over by Rev. W. T. Herd, pastor and president of the Keswick branch. Fifty-two responses were given by representatives from various parts of England, Scotland, Ireland, Wales, also from Germany, Philadelphia, India (two), China, Madagascar, and Australia. One brother represented fifty-six societies in Northamptonshire, another seventeen in the Oldham Union, and a third the Scottish Union.

The representative from Preston told how their work was chiefly among the children of Roman Catholics, and all societies reported active evangelistic work and earnest effort on behalf of foreign missions.

One society had a "Chapel Pew Committee," the members paid the rent of two pews and filled them with people whom they persuaded to come in. Two societies had "Bath Chair Committees" in order that they might convey invalids or the maimed to church. In Calcutta they had a "Take your Bible to Church Committee"!

Several societies owed their existence to the Keswick rally of former years, and the sister from Philadelphia said she had felt lonely ever since she came to England, until she entered this meeting.

Prayer, asked for by some in special difficulties, was immediately voiced by someone in the meeting. There was practical help and variety of speaking, such as only Christian Endeavourers can crowd into one short hour.

E. Y. BANKS, Secretary.

THERE is a town in Wisconsin called Endeavour, and the leading school of the neighbourhood is named Christian Endeavour Academy.

Two Endeavourers living south of Grinnell, Io., a girl of eighteen, and her brother, three years older, have organised a Christian Endeavour society in a neighbouring schoolhouse, which has seventeen active and nineteen associate members. A triumph of consecration.

Bishop Ninde has been chosen to succeed Bishop Fitzgerald as president of the Epworth League. We give the right hand of fellowship to him, and rejoice that a man of such marked ability, deep piety, and sweet and brotherly spirit is to lead the organised young people of the Methodist Episcopal Church.—*Golden Rule.*

The English delegates to the International Christian Endeavour Convention at Washington, report that there are now 46,215 branches in all parts of the world, of which 3733 are in Great Britain. The total membership is nearly three millions. For the third year in succession the "badge banner" given to the country which has the largest absolute gain has been awarded to Great Britain. It is hoped that in 1900 the International Convention will be, for the first time, held in London.

The first C.E. Convention in Siam has been held in Cheungmai—being a conference of the Lao Endeavour Societies. Says Rev. W. C. Dodd:—"It was a heart-warming sight to see these bright-faced, earnest Christians, sitting in God's house, clothed and in their right minds, anxious to learn more fully the way of service to the Master. It was a beautiful sight, also, the people sitting on the immense plain floor of the Cheungmai church, the men on one side and the women on the other, all clothed in white coats and jackets, and with the bright red badges indicating their membership among the Endeavourers, 1896."

Work amongst Children.—Over 14,000 tracts and 1000 Gospels of John have been circulated by Mr. Walter Singer on the sands at Crosby, Seaforth, and Blundellsands during the last month. This work has been carried on for twelve years. Friends wishing to help should write to 28, Aubrey-street, Everton.

Jews in Paris.—We have come again to the end of another year's work among the Jews of Paris. We have not only maintained our work among them, but our sphere has enlarged, and the influence of the Gospel has spread. The Jews participate fully in our services, and join heartily in the singing and prayers. The Bible classes have also been well attended, especially those for the Jewish women. The Sabbath-school is flourishing, and the children have a fairly good knowledge of the Scriptures, and have learned by heart a great number of verses.

L. C. MAMLOCK.

119, Rue de Rome, Paris.

Temperance Notes.

MISS MALLET having resigned the secretaryship of the Young Abstinents' Union, Miss Salmon has accepted the vacant post.

The autumnal meetings of the United Kingdom Band of Hope Union will this year be held at Dover, from September 26 to October 1.

The Bishop of London gave an "At Home" at Fulham Palace to the delegates attending a National Conference of Temperance Workers.

The Women's Total Abstinence Union has now removed to 4, Ludgate hill, the new building erected by the Temperance Permanent Building Society.

Drunkenness is said to be alarmingly on the increase in Russia. In St. Petersburg drunken people have been arrested wholesale, and set at liberty when sober.

"Wings," for August, contains much good and useful matter, illustrated by a portrait and sketch of Mrs. J. T. Rae, who also gives an article on "The Guild of Good Life."

It is said that clubs are becoming "tied," as well as public-houses. In localities where no more licences can be obtained clubs have been established, and supply the liquors of particular brewers and wine-merchants.

A Temperance Cottage Hospital, established at Loughton, Essex, has closed its first year of successful work. The patients came from all parts, and while some at first pined for alcohol, after a few days on a fruit and vegetable diet, with a plentiful supply of nerve-strengthening wheatenade, the craving disappeared.

A question more than once raised during the sittings of the Royal Commission has been whether a magistrate's clerk who is interested in the liquor traffic should advise in licensing cases. At Rhyl, on Monday, objection was taken to the magistrate's clerk advising the bench on the occasion, as he was the owner of a hotel, the licensee of which was that day to answer a summons charging him with contravening the Welsh Sunday Closing Act.

The annual report of the National Temperance League looks back on the forty years which have passed since its formation, and traces the advance of temperance opinion and practice in every direction. The work of the past year in the Provinces and in London itself is reviewed, with a glance at the Parliamentary deadlock. The pledge-signing crusade resulted in many accessions to the temperance ranks. The financial returns are fairly satisfactory.

A man charged in a London police-court with selling drink without a licence pleaded that as he was the son of a soldier who fought in the Peninsular wars, he was by a statute passed in 1816 entitled to sell without a licence. Such an Act was really passed in that year for relief of the soldiers returning from the wars, and included their wives and children, but it was repealed in 1873. The defendant argued that the repealing Act expressly declared that it should not affect any right or title already acquired. The defendant had been exercising his supposed right for twenty-nine years. The magistrate, holding that the Act had been repealed, inflicted a nominal fine. Notice of appeal was given.

Requests for Prayer.—That the military camps at Kilcooley and co. Kilkenny may during the manoeuvres be blessed through the spiritual efforts made among the troops.

The Bessbrook Homes for Sandwich-Men have concluded their summer camp at the seaside, held through the month of July. They have been favoured with splendid weather, and it has been a very happy time for all concerned. Forty-one men have spent one week's holiday, fifteen have had two weeks, while two have spent three weeks. On the Sunday evenings the large tent has been crowded to overflowing, while the villagers have listened eagerly to the testimonies of the men. We heartily thank our friends who have most kindly assisted us in this enterprise. Without their help we could not have carried it through.

39, Queen-square, W.C.

G. MAYNARD.

The Bible League.—A most encouraging conference was held at the Y.W.C.A., Torquay, on 28th and 29th ult. Devotional meetings were conducted each morning. Illustrated lectures by the honorary secretary of the League, Rev. John Tuckwell, on "Genesis and the Babylonian Monuments compared," occupied attention each afternoon, and the evening gatherings were given up to addresses on the Full Inspiration of the Bible. The speakers were Revs. A. A. Isaacs, Talbot Greaves, J. Nisbet Wallace, Ed. Lombe, John Tuckwell, and N. W. Thomlinson, and Mr. Levi Powell. A deep impression was made as to the need of testimony in view of the erroneous teaching of the Higher Criticism, and several new members were enrolled. Communications may be addressed to Mr. A. H. Carter, 1, Studley-villas, Hounslow, W.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12 Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

IT was pleasant to see the crowds on Bank Holiday going out in the early part of the day; it was not so pleasant to see many of them on the return journey in the evening. They were too often drawn by horses that were jaded and worn out; it had been the hardest day in all the year for the animals. And not for them only; the railway men were terribly overworked. One of them, a platform inspector at London Bridge, went home at half-past two, told his wife that the work was killing him, and a few hours later was found dead in bed. One of the jurymen at the inquest thought that extra men ought to be employed. To make a fine Bank Holiday move smoothly, there ought to be a much larger staff of men employed at all great centres of activity, and even then the pleasure of the many will, as usual, be purchased at the cost of the few. But it need not be the cost of too much pain. A correspondent writes:—

At one of the great railway stations a lad of fourteen told me at 8.30 p.m. that he was tired; he came on at 5 a.m., and probably would not leave till 11 that night. He earned eleven shillings a week, nothing extra for overtime.

The Bank Holidays are profitable times for the companies: why should they be times of drudgery for their employés?

Canon Barnett has been exposing an evil connected with the giving of "days in the country" to East-end children, on the ground of mischief caused to them by over-exertion, bad feeding, and overcrowding. The rector of Bermondsey has been roused to defend the practice, which is so growingly popular, and suggests that Canon Barnett must be speaking of ill-managed treats and outings. It is clear, at least, that these excursions need to be very carefully organised, due preparations made to meet all the needs of the little ones, and a watchful oversight kept over their sports and meals, so that all excesses may be avoided. When so safeguarded there is no reason why they may not be made the means of great and

memorable benefits to soul and body. A happy memory is itself a benefit; and a child to whom such kindness is shown must be more accessible to higher influences and teachings such as should always be linked with a day in the country for the poor.

The visit of the great Chinese statesman Li Hung Chang to this country is attracting much attention. There is a striking character-sketch in the current *Century Magazine* from one who knew him well, and who gives a sketch of his career. It is good to hear that though the most distinguished general his country has produced during this century, he is a man of peaceful disposition; it is better still to find that his impression of the various Governments of Europe is that, though armed to the teeth, they all dread the outbreak of war, and that consequently there is small prospect of hostilities for a long time. Best of all are the references to his attitude towards Christianity. Heathen as he is, and intensely superstitious, he has, since the conclusion of the war, expunged from the Chinese Code all restrictions on the propagation of the Christian faith. In response to a vote of sympathy from Japanese Christians after the attempt on his life at Tokio, he sent this message:—"Say to the American nation from me to send more missionaries for the schools and hospitals, and I hope to be in a position both to aid them and protect them."

His Excellency is certainly seeing a good deal of the material side of our greatness; if war ships, soldiers, mills, manufactories, etc., make a nation, then he knows what makes ours. But there are invisible things which embody themselves in quite other forms which have had a good deal more to do with giving us strength and dominion. He knows too much of Englishmen not to know that. And something, we believe, will be done by the Bible Society and the great missionary societies to impress him with the fact that we have a religion which to many of us is more precious than all worldly possessions. This opportunity may be so utilised as to win friends for the Gospel and a freer course for it in China.

The present water famine in the East-End of London, and a serious famine in part of Central India, should remind us of two things—of our ultimate dependence upon God for rain and fruitful seasons, and of the necessity there is to use all our supplies carefully. The pain and loss of the poor, when water fails, are serious additions to their already heavy burdens, not calculable in the whole, but only too well known in each humble dwelling.

The *Westminster Review* has an article on "Our Young Soldiers in India" which is worth the attention of other than the military authorities. It appears that the most of our soldiers who die in India die young, and that the cause is typhoid fever. The improvements made in the cantonments have not served to diminish this deadly disease; it has, on the contrary, increased. The causes are said to lie in the susceptibility of our young men and to the fact that the condition of India is terribly insanitary; water is impure and the soil is saturated with filth. Our seasoned soldiers, men of twenty-five, are proof against the scourge. The suggestion is made that no man under that age should be sent to India. There is surely a suggestion here for our missionary societies which suffer most by the deaths of their young men. Has not the time come when they should appoint

someone to inquire into the causes of the deaths of missionaries in various lands, the ages of the men, and other related points? If there is such grave danger to young men under twenty-five, why not send men older than that?

Mr. William Bryan, who has suddenly sprung into such prominence as the possible President of the United States, is a profoundly religious man of spotless record, whose life has been a record of hard work, simplicity, and perseverance. He is blessed with a good wife, who devotes herself to her husband and children with whole-hearted love, and has been his helpmeet in all his struggles. He is a Presbyterian, and has always been a leader in the movement of the young people in the Church. His chances for immediate election are very uncertain, but he comes in a noble succession of great and religious men who have risen to the highest office in the United States.

In view of the election of the American President, a brave article is published in *The Century*, entitled "The Portrait of a Public Enemy," in which an unsparing attack is made on "the party boss," the most deadly enemy of popular government. He does without permission what he would never be allowed to do were he to ask for the people's consent. There is no longer any doubt about what the "bosses" do; everybody admits knowledge of it, "but few express indignation about it." This is a bad symptom, and only too vividly reminds us of the way in which our own elections are "bossed" at home by party men, who too often represent all the lowest and basest elements in our body politic, while the rest of the community express no indignation. At the present time, while an election seems far away, the public-house interest has not forgotten that it will in due time come, and we may be sure that every seat will be sought for "the trade." Meanwhile, the Licensing Commission has been hearing evidence, and the drunkenness of our land spreads on every side.

It has been pointed out that whereas, in the first century of Christian missions, a large portion of the work has been done among the lowest tribes, the church is now face to face with the ancient religions of the East, and has a very different and much more difficult task on hand. It is different in form, no doubt, but whether more difficult in fact may be questioned. The conflict has been with the animalism of men, but now it will be with the sins of the spirit, with subtle theories as to God and man and nature; yet underneath the one and the other lies the obstruction in the condition of the heart. The carnal heart, and not mere habits of life or modes of thought, constitutes the supreme hindrance to the truth in every nation. But even taking the intellectual difficulties at their worst, they need cause no anxiety. At the beginning the Gospel grappled with the most rampant sins of the flesh, and with the sins of the spirit, and with the ablest pagan thinking the world has ever known—and conquered. What can Benares, or Calcutta, or Pekin, or Tokio, put forward that Jerusalem, Athens, Corinth, and Antioch, did not also oppose to Jesus Christ? Yet they opposed in vain.

The desire for food is the first and most imperative passion of living things, and it is the last that survives before death. Nature will have no creature in her family that is not hungry; those that refuse to eat she

kills. The soul, too, has its hunger; it longs for its appropriate food, it yearns for truth, for fellowship with God, for the grace that God alone can give. But the soul shows a greater power of cheating itself as to what is good for it, than the body. If we eat poison we die out of hand, and if what we eat is not nourishing it speedily breeds exhaustion and disease.

Our spiritual nature, however, would seem to be capable of indefinite self-deception. It can put on an appearance of vitality when it is either starving for want of its appropriate nourishment, or actually absorbing poison into its heart. Men spend their money on "that which is not bread," and their "labour on that which satisfieth not." A spiritual awakening is therefore needful in order that the true hunger may be stimulated for the sources of true delight and life. Not till it is filled with a passionate desire for purity and holiness does it even begin to live; not till its hunger takes the shape of the Psalmist's cry, "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God," will it be prepared for what God has in store for it. How to quicken spiritual hunger and thirst, then, should be the constant prayer of every true believer.

"How many are there," exclaims one of our most powerful preachers, "who, all their lives, have substituted criticism of the Gospel as ministered by us poor preachers—be it approving or disapproving criticism—for obedience to the Christ and acceptance of his salvation." The disapproving criticism claims to justify itself by its own superiority; but how could a man receive a message who sits carping at the form in which it is spoken? Pride hinders. But perhaps approving criticism is the more deadly form of the two, because complacency with the preacher and his way of putting things may so easily be mistaken for delight in his message and faith in the Master who sent him. How often a minister's heart hungers for one word that should show there is a spiritual apprehension of the truth and a sincere faith in Jesus; bushels of compliments are only bushels of chaff; that one word would be a grain of wheat.

The blessing of youth is joy; of mature life, is work; of old age, is peace. How to sanctify joy so that it may be pure and sinless; how to redeem and hallow work so that it may be noble and unselfish; how to beautify and steady peace, so that it may at last swing like a vessel in the harbour of Divine light and love—these are the gifts of true religion. Without it, youth rushes madly into excitements that intoxicate and yet do not satisfy; maturity misdirects its energies, and labours for that which is not bread; old age slips into its grave in false security or helpless despair. It is thus profitable for all ages as well as both worlds, and is a perfect gift from the perfect Giver. All that we need is wisdom to ask for the grace appropriate to our true need and growth, and a heart that can receive perfectly what is offered so freely. So will our youth be filled with pure ideals, our maturity with noble performance, and our eventide shall be full of light.

"The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." This is a perfect epitome of the life of Jesus Christ, the Gospel in miniature. It gives us the title by which He most loved to call Himself, which makes Him most entirely one with us in our common human lot. It suggests the true purpose and quality of the life He lived—its wondrous self-

sacrifice and abounding love. And it puts before us the crowning achievement of that life, the upgiving of Himself for the redemption of the sinful race with which He had identified Himself in all except its sin. Like the burning glass which concentrates a scattered sunbeam on one bright spot, we have here in one verse the essence of all that Jesus was and did on our behalf; and it also brings it all home to us as the pattern to which we ought to conform. "Even as" He was to all, "so" we must be in his service, achieving greatness by humility, and realising our individual salvation in the channels of holy unselfish ministries for the good of others.

One of the dangers we should most guard ourselves against is a benumbing sense of familiarity with the great realities of the Gospel. By repetition the mightiest truths become truisms; their edge and their magnitude grow dull and meaningless through constant contact with the mind. It is a sad fact that those who live in the loveliest scenery are often least sensitive to its charm. It is the city-dweller who visits the mountains and the sea for a week or two in the year who appreciates their beauty and glory best. When we see only one or two sunsets in a twelvemonth our hearts are transfigured by their beauty.

Is this then to be regarded as a reason for less familiarity with the wonder of the Gospel? By no means. For there is a way of so living under its power and influence that ever deepens its hold on our hearts and its fascination for our minds. If we study its mysteries with a believing soul, it will unfold ever newer and deeper meanings; if we practice its principles and its commands with a loving obedience, they will loom ever grander and nobler before our eyes. "He that willeth to do the will" of God "shall know of the doctrine," and his knowledge being transformed into life, will prove ever more and more satisfying. When our hands and feet are consecrated in the service of the Most High, his truth, like the mountains, will be a landscape whose charm can never fail to uplift, and to inspire and to console.

We have received from different quarters copies of a new magazine entitled "Consecration," circulating in the North of England, edited by Mr. W. Nightingale, a Primitive Methodist Evangelist. It contains doctrines which we think the Primitive Methodist body will certainly disown. The "Christian Scotsman," in a special issue entitled "Strange Fire among the Primitive Methodists," exposes these false doctrines on the fundamental verities of the Gospel. While thanking Mr. Robertson for his outspoken faithfulness, we could have wished that the *fortiter in re* had been more evidently accompanied by the *suaviter in modo*.

Bibles in Hotels.—Madame E. de Ramsay writes from Wilhelmsro:—"May I put before earnest holiday-seekers a work begun by me twenty years ago, and much blessed, viz., putting Bibles in hotel bedrooms in the most common languages? Younger travellers willing to take up work will find such happiness in it, coming in contact with people in a way never dreamt of. The enclosure of a Bible Reading Union card or notice is also of value; we have got unlikely members through this means."

American Bible Society.—The circulation of Bibles and portions issued by this society continues to increase. These are mainly distributed through the agency of the American Presbyterian Mission, and are all, or nearly all in Arabic. Bible circulation among Mohammedans in Egypt has few restrictions. The following figures show how the work has expanded within the last thirty years:—From 1865 to 1874 the number of copies distributed was 6630; from 1875 to 1884 it was 46,586; and from 1885 to 1894 it was 116,474.

"Much More."

A STORY OF GOD'S PROVIDENCE.

WE are told in Holy Writ that the things which happened unto the Israelites in their wilderness journey "happened unto them for examples, and for our admonition," or teaching, and no less does God intend the experiences of his children in the present day to be helpful to their fellow-believers. It is to encourage some of his tried, and it may be tempted ones, that I desire to put on record the following narrative of his goodness, every word of which can be vouched for as fact.

Mr. K—, a Christian man of business in London, falling into ill-health, was advised to adopt an outdoor country life, and acting on his physician's recommendation, determined to turn farmer. For this purpose he took a farm in Kent. Unacquainted with the practical details of such work, and commencing it at a time, too, of great agricultural depression, it was uphill work, and with a large family to provide for, there were necessarily many anxious moments. Still, aided by a brave Christian wife, all these difficulties seemed likely to be surmounted when a serious and unexpected trial befel them. On rising one morning in the early springtime, Farmer K— found that a dog or dogs had, during the night, ravaged his flock, worrying and killing young lambs to the extent of the value of some £25. This was no light matter, and was a pretty severe test to the faith of both husband and wife; but God through it intended that they should know and prove his fatherly love and care in a manner never to be forgotten, and learn that He, who rained manna from heaven to feed his people of old, had not exhausted his supplies, but had yet unbounded resources at his command from which to provide for his dear children. The summer passed after this loss, and in the early autumn great was Farmer K—'s amazement one morning to see the very field in which the lambs had been killed white as though a sudden snowstorm had silently covered it with a spotless mantle. What could it be? Mushrooms! Yes, mushrooms! There they were, a harvest waiting to be gathered, which they had neither planted nor watered, on which truly they had bestowed no labour. So early in the season mushrooms were scarce, and they readily found a market at prices varying from 21s. per bushel to 10s., as the season advanced. Help had to be hired to gather them quickly, and this gave employment to others at a time when work was scarce.

Finally, when the net result came to be calculated, the proceeds were found to be some £70, nearly three times the value of the lost lambs. Everywhere where the worried animals had been driven, there, even to the very edge of the pond, did mushrooms spring up. What a rebuke to distrust and anxious care. Oh! burdened, downcast children of God, do not let us repeat the sin of Israel tempting God and limiting the Holy One of Israel. Do not let us in unbelief ask the old question, "Can God?" He can! He will provide; it may not be in thy way, it may not be in thy time, but He will never fail thee, nor forsake thee. Some may wish to ask if the mushrooms grew again another year. No; never since has the peculiar experience recurred; a few have appeared each season as a reminder probably, but that is all. God does not often repeat his unusual providences. L. T.

The Gospel of Jesus Christ.

Thou shalt call his name Jesus; for He shall save his people from their sins.
Unto you is born... a Saviour, which is Christ the Lord.
Behold the Lamb of God, which taketh away the sin of the world.
He was manifested to take away our sins.
Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.
We trust in the living God, who is the Saviour of all men.
Acts xiii. 23, Matt. i. 21, Luke ii. 11, John i. 29, 1 John iii. 5, Acts iv. 12, 1 Tim. iv. 10.

Personal Work and its Reward.

AT no period in the history of the Church has she had anything like the large number of earnest workers who have yielded themselves to God as at the present day. She has all the needed appliances for preaching the Gospel, instructing and edifying believers, teaching the young, and bringing in the outcast. Yet, a large proportion of our population, especially among the working class, are living in utter neglect of religious privileges.

The tendency of modern life is to concentrate human beings in the great centres of population. Country parishes are being comparatively deserted. Large cities grow, year by year, more vast and unwieldy. In the very neighbourhood of our churches there are thousands of men and women who are despising the great salvation, and never enter a church door. There are also tremendous forces in human nature which threaten the very existence of society; and when vast masses of human beings are brought together, with no deeper fear than that of the law and the police, with nothing like a clear conviction of an impending judgment and an endless future, anything is possible, if only the opportunity occurs.

"The Church, therefore, must do what she can in the strength of the Lord among those who have fallen from much that is good, for her own preservation, as well as a matter of loyalty to her Head. We dare not, without any effort to win men to God, live amid thousands of perishing souls. Something is expected of us, and we must do something. We must get nearer to our outcast brothers and sisters so as to touch their life with sympathy, and inspire it with hope. It is our duty and privilege, as Christians, to bring the light of the Gospel into the homes of the careless, to get into personal contact with those who are living in the world without God, and to realise how beautiful and precious the human soul is by trying to save it.

What is specially needed is that all the work of the Church should be animated and sustained by the character and the power of the Holy Spirit. Whenever Christians have a faint realisation of the presence and energy of the Holy Spirit their work becomes ineffectual. In every emergency, in every Christian work and effort, we must pray for the abundant grace of the Spirit, without which we can do nothing, with which we can do all things. If we look up and press the prayer, as we seek to bring men to Christ, "Come from the four winds, O breath! breathe upon these dead that they may live," we have no reason to fear that we shall labour in vain in the Lord.

While all this is true, the question remains, What is the best way to deal with our lapsed population? How can men and women who know the preciousness of Christ, and are realising in their hearts the power of the Holy Spirit, get alongside of those who are perishing in sin? It is not difficult to say, although it may be very hard to do. What is needed, is

MORE PERSONAL CONTACT

on the part of Christians with those who have fallen away from much that is good. Merely handing in a tract at a door, and asking the inmates to attend a meeting, does not usually come to very much. A promise to attend a meeting not proceeding from a quickened conscience is worth nothing, and it is foolish

to spend labour in exacting promises in these circumstances. We want men and women touched with the sympathy of Christ, and exhibiting the love of God, to go to the homes of the poor or the careless, not merely or mainly to ask them to come to meetings, but to urge them in earnest to accept of Christ.

If we could only get in all our congregations a sufficiently large number of Christian people with tact, and earnestness, and an eye for the importance of spiritual things, to take an interest in a few families apiece, such as a physician takes in his patients, we should soon see better days. To a physician, who lives for his profession, who is the most interesting? The one who needs him most. The case haunts him day and night, it occupies his attention, and absorbs his thinking. If we in a similar way thought of, prayed for, and visited those who are known to us to be perishing in sin, we should soon see a company of healed men and women coming out of our closes to praise God in the courts of his house.

No doubt, it would be hard self-denying work which no one need think to do with gloved hands; but set about and pursued earnestly and lovingly, it is possible, and with God's blessing can be performed. What is more, it will be found that very often personal dealing is needed to break the reserve that hangs about our lives, and let all the wealth of God's grace which has been gathering in one humble consecrated heart pour forth into another which is waiting empty and hungry all the time. It is when we get near to perishing men and say what may be their Word of Life that we feel that self-sacrifice is a privilege and a joy because done for Christ. This is also what we may call

THE REFLEX INFLUENCE

of all earnest work for God. Those who go down among the poor and the careless, and try to understand and help them, are, as a rule, the happiest people. When men are filled with the Holy Ghost they will look on their fellow-creatures with new eyes; they will see in the worst of them souls to be loved and redeemed. That is not all. In such work the heart expands and religion grows more simple and healthy. We are blessed just as we bless. In moral and spiritual things no man is or ever was impoverished by expenditure; no man ever was or is enriched by hoarding. They who give up enjoyment that they may serve God, and man for his sake, receive an hundredfold even in this present life. There are no higher emotions in this world than those which throb in the Christian soul when the wanderer has been brought back to God; for the humblest Christian worker, who is really pained with the sin of men and rejoices in their salvation, is feeling, in his degree, the very passion which bore the Saviour of the world through his sufferings, and which has throbbed from eternity in the heart of God.

Nothing but the knowledge of God's love, taking such possession of a man that his one wish and thought in life is to glorify God, can make him spiritually strong and happy. To be working with God, however humbly; to have a part in that service, which strong and patient men and women in all time have done; to be active and brave in some part of the great field—what strength and joy comes to the worker! To every such worker the Master will say, when the working-day is over, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Glasgow.

JOHN R. BRUCE.

Dealing with Inquirers.

By J. S. HARRISON.

WHEN dealing with the anxious I always use the Bible, and if in my meetings I find persons talking to inquirers without the Book I ask them to be good enough to use it. I do not want the inquirer to rest on what I say, or what someone else thinks, or what anybody feels, but rather to rely on what the Lord says: "To the law and to the testimony!" Sometimes, when in the presence of a large number of inquirers, I have had Bibles given into the hands of each person, so that the passages referred to could be followed. The faith of inquirers must stand not in the wisdom of man, but on the Word of God.

If we are to win souls to Christ, we must seek God's guidance. Whenever I am called upon to deal with an anxious soul, I feel perfectly helpless; so I silently lift up my heart to God in prayer. It is astonishing what blunders are made in this work, and few appear to have the wisdom to lead souls straight to Christ. A minister once said to me, "If anyone comes forward, I shall not know what to say to them." Directing souls to Christ, which at first sight appears so easy, is, after all, a difficult matter, and I believe it needs a special training, a man only gets clever at it by practice. If a man wants to learn how to shoot, he begins by shooting. and if he wants to become proficient, he keeps on shooting. If you want to get souls to Christ, go at it, and keep at it; and as you go on, you will become an adept in the blessed work. We need to lift up our hearts for guidance in each individual case.

My way is to ask the anxious soul plainly, "What do you want?" Perchance the answer will be, "I want happiness; I want to be happy like the rest of these people." "Well," I reply, "I cannot wait to talk to you. I thought you wanted to be saved; that you were tired of sin. Of course, if you get Him you will be happy. But is it Christ or merely a selfish happiness that you are wanting?" On putting a question of this kind, you will find that a great many persons who come forward are not really anxious about their souls' salvation, and it is a mere waste of time to put the way of life before them. In such cases we should rather labour to show them that they are lost, and that they cannot save themselves or help Christ to save them.

One day I sent a friend to talk with an inquirer, and I thought he was doing so. I afterwards asked him how he got on. He said it was a very interesting case—the inquirer wanted to know who Melchizedek was. "Then," I said, "did you talk for three-quarters of an hour as to who Melchizedek was? I think I would have got the inquirer on his knees, and have tried to get him anxious." After I have asked inquirers what they want, I put the question, "Do you know of any hindrance to your becoming a Christian?" If they say, "Yes," then I ask, "Are you willing for Christ to save you from it?"

A man may be engaged in some business calling in which he has to be untruthful; and he will never find peace until he is willing for Christ to give him the power to let it go. One Sunday evening, when preaching at the Polytechnic, I conversed with a young man, who, in answer to my question as to there being any hindrance, said, "Yes; there is a hindrance. I shall have to give up my situation." He was a butcher, and his master sold foreign meat for English; and he had to tell so many lies about it that he could not be a Christian and keep his situation. I then asked him, "Are you willing to give up your situation, and trust God to give you another? You certainly cannot be a Christian and go on lying every day." I assured him that Christ had redeemed our bodies, and would care for him, and give him another place. He said he would trust Christ, and so far as I know he did trust Him.

Letters from S. Africa.—28.

ONE other Mission in Capetown I must mention, that for Destitute Men, at the Highlands, a well-situated house, surrounded by several acres of plantation, overlooking the town and the Bay. It was purchased some years ago by Mr. Newberry as a resting-place for men out of work, and a place of reform for men who had succumbed to the great temptation, drink. It was formerly managed by Mr. Phillips, whose work on behalf of these men led to its purchase. But after some varied and often remarkable providential experiences it came under the superintendence of Mr. and Mrs. Lewis. The former is in uncertain health, and the responsibility falls almost entirely on Mrs. Lewis, a sister of Olive Schreiner, and a lady, like most of her family, of marked individuality. She is a warm-hearted Christian, and deeply interested in the welfare of the seventy or eighty men, some of whom worthily requite her motherly care and kindness, and turn to God; others seemed to me of the class that never did well at home and who do as badly, or worse, in the Colony.

The dormitories and workshops are chiefly of corrugated iron, a very useful material for temporary dwelling-places and warehouses, convenient uglinesses, which, in all stages of construction and destruction, are at once advantages and penalties throughout South Africa.

I have already mentioned "The Political Situation," by Olive Schreiner and her husband C. S. Cronwright-Schreiner—a paper read by the latter in the Town Hall, Kimberley, August 20, 1895, and interesting as showing, before the recent turbulent events, the circumstances which were then leading to the fortunately abortive Raid.

The paper asks and answers two questions:—1. What is the cause of the steady and persistent Retrogressive Movement which has marked our political existence during the last years? 2. How is that Retrogressive Movement to be stayed? The retrogression is manifested: In a narrowed electoral basis. In an endeavour to legalise corporal punishment for the smallest offences towards master or mistress—a recurrence to slavery under a new name; in the Glen Grey Act, which compels even the self-supporting and industrious native to work for the white man for a certain time every year, whether he will or no, and though it be to the neglect of his own cultivated lands; in the alienation from the people of public lands, minerals, precious stones, and even public works, by a small band of Speculators and Monopolists. "Not as in other countries has the Monopolist risen up among us as a growth of our own; he comes from a foreign clime and sweeps bare the virgin land before him like the locust; and, like the locust, leaves nothing for his successors but the barren earth." In the taxation of the necessities of life to an appalling extent (wheat 38 per cent., flour 59, unrefined sugar 107, butter 20, cheese 43, candles 59, paraffin 202 per cent.), while diamonds (forming a monopoly of which Mr. Cecil Rhodes is the head) and the intoxicating liquors, inferior in quality, so largely produced here, are allowed to go untaxed. In every item of this Retrogressive Movement the name of Mr. Cecil Rhodes is writ large, and I cannot be surprised that people unconnected with the retrogression should have told me that they would rather continue under the Boer Government than fall into the hands of the Financier, the Capitalist, and the Monopolist.

I scarcely think that the demoralisation contained in the principle that "every man has his price" has been adequately estimated either in South Africa or in England.

Olive Schreiner and Mr. Cronwright-Schreiner do not profess to be Christian believers, as I understand the term; but in this utterance they take

more Scriptural, and therefore more enlightened, views on the racial question, whether as between European and native, or Dutch and English, as well as on many other subjects, than do many who profess to be Evangelical Christians. Olive Schreiner owes, I doubt not, to her early Christian training that which is righteous in her thinking and gracious in her endeavours to establish the principle of doing to others as we would be done by. I must leave my readers to study the remedy for the Retrogressive Movement in the book itself. The ultimate remedy can only be the reign of Christ.

One of my friends at Lovedale, the Rev. D. D. Stormont, writes: "I have read the Recollections of Reginald Radcliffe with great interest, for it recalls to my mind, and makes more vivid again, the traditions of the Revival of 1859.

"You have learned the public marks of grief that our country has shown over the foundering of the *Drummond Castle*. Many believe—and among a certain class of the common people the belief is strong—that God is sending troubles and plagues upon our land on account of the sins of racial animosity and economic greed. Doubtless, our misfortunes will become blessings if only they serve to curb, in mutual sympathy, the unrestrained utterances of those who play upon racial hatred and contempt."

I confess that I was one of those common people when I was in South Africa, and I am so still. The hatred and contempt manifested towards the coloured races is a crime against our common humanity, and a perpetual insult to the Creator and Preserver of men, whom He has made of one blood, to dwell on all the face of the earth. Even a heathen poet said, "For we are his offspring." And God is jealous for his offspring. (See Acts xvii. 22-31.)

R. COPE MORGAN.

Pharisee and Publican.

By REV. GEORGE COATES.

ONE morning, somewhat early, I was aroused by a knock at the door, and going to see what was wanted found a young woman weeping. In answer to my inquiry as to what was the matter, she said, "Oh, sir, will you come and see a young man? He is my husband, and the doctor says he's dying." She told me where they lived, and shortly afterwards I found the house. It was a working man's home, and in bed lay the husband, evidently at the end of a rapid decline.

"Well," said I, "here you are, then!" "Yes, here I am, but I don't think that I shall be here much longer. I've kept thinking that I should get better, but they tell me now that I shall have to go."

"Well, you know, having to go is the lot of us all; but to whom are you going, and to what?" "I think that's all right," was his reply; "I'm hoping that I am going to heaven."

I told him that I was glad to hear that, and that there was no doubt of his getting there if his hope was centred in Christ Jesus, such hope being the anchor of the soul. I was a little surprised as he replied, "Well, you see, I never did anyone any harm, and I've tried to pay my way and be honest, and I think that as I've done my best, God will not cast me out at last."

"But," said I, "do you feel that you are a sinner?"

"No, I don't."

"Look here, my friend," said I, "God's Word says that you're a sinner, and when it becomes a question as to your word or his, I'll take his before yours." At this he got cross, and said, "You may think what you like, but you won't convince me that after the sort of life I've lived, I'm a sinner."

With that I got my Bible and began to read—"For all have sinned and come short of the glory of God." "If we say that we have no sin, we

deceive ourselves, and the truth is not in us." "There is none righteous, no, not one." And then I asked what he thought of that. "Then I'm a sinner after all," was his reply.

"And now, listen again," said I. "*The soul that sinneth it shall die.*" Then such a look of pain crossed his face as he said in sorrowful tones, "If that's the case, I'm a sinner, and I'm lost."

"Well, what are you going to do now?" was my next question. The tears came into his eyes as he said, "I don't know; I suppose it will just have to be as it is."

"Yes," I replied, "and this is how it is. '*For the Son of man is come to seek and to save that which was lost,*' and '*the blood of Jesus Christ, his Son, cleanseth us from all sin.*'" Again and again I repeated the words, then prayed with him, and left him.

I called again in the evening, and found him sinking rapidly, but there was such a glad look on his face. On my asking him how he was, he said, "I'm only a poor sinner, and I'm dying, and am lost, but trusting in the blood of Jesus." When I called the next morning, I found that he had gone to join the countless host who had washed their robes and made them white in the blood of the Lamb.

Quite different was another case—that of a young man whom I found bowed down in one of the pews in a country chapel, in the West Riding. On my asking him if he was saved, he said, "No, and I think I never shall be." "Why not?" "Why, because I'm such a big sinner." "Not too big," was my answer. "Well, I'm trying to be a bit better, and when I'm a bit more fit, I'll come and be saved."

I asked him if he thought he would get better by keeping back, and he said he thought he should. I quoted the verse:—

"Come, ye weary, heavy-laden,
Lost and ruin'd by the fall,
If you tarry till you're better,
You will never come at all.
Not the righteous,
Sinners, Jesus came to call."

As he still hung back, I said to him, "Now, look here, you work in a coalpit; suppose that when you come home to-morrow, all black with coal dust, you sit by the fire, and when your wife says, 'Now, lad, get thee washed,' you say, 'I'm too dirty to wash just yet, so I'll go and sit in the coal house till I'm a bit cleaner,' what would she think?"

"Why, she'd think I was a fool, 'cause I should niver get cleaner sitting ith coil boil." "Then, is it not just as foolish to stay in the filth of sin, in the vain hope of getting better?"

He soon afterwards found his way to the front, when he earnestly sought and soon found the Saviour; and on my speaking to him before he left the chapel, he said, "Bless 'th Lord, sir, I'm wshed cleaner na' than ivver I was i' my life afore."

The Christian Lifeboat Crew held last week its monthly muster. Miss Child's absence was much felt. The motto for the month is, "For our citizenship is in heaven" (Phil. iii. 20, R.V.). Addresses were given by Messrs. Jay, Blaauw, Farrar, and Luff.

A Notable Mark of Progress has been made in the mission field occupied by Rev. P. Milne, in the New Hebrides. His Christian natives have undertaken to support their own native teachers. These number between thirty and forty. The full amount for their salaries for the past year has been provided on the several islands.

Pastor Khamis.—Rev. W. H. Essery, of the Bible Lands Missions' Aid Society, writes to us:—"God lent the Church an axe." So a native preacher in Uganda spoke of another who had been called home—a preacher of ability and character, Rev. Nicodemo Sebawato, one of Mackay's converts, we believe. "God lent the Church an axe," said Rev. Yonasani Kaidzi in his funeral sermon; "the axe had done well its work and now God asked for it back." Rev. W. A. Shedd, of Oroomiah, writes:—"Pastor Khamis is free at last, but he can hardly be safe unless he can escape from Turkey. Our Society has been doing its best for the aged pastor by its influence at Oroomiah, and we greatly rejoice at this deliverance. The pastor's name has been much before the House of Commons and many will be glad to hear the result so far."

Tibetan Pioneer Mission.

(Concluded.)

THE JOURNEY TO YATUNG.

ON March 27th, we started on good hill ponies along the Lebong road, where we had a lovely view of the beautifully shaded valleys below. Entering the Rungeet road we passed through a large tea-garden where we saw the women picking the tea-leaves into wicker creels. They looked so pretty in their coloured dresses against the dark green shrubs. In twenty-four hours from the time of picking, the tea can now be dried, separated, and packed. The Bombax or cotton-tree enclosing its white cotton in bright crimson pods looked brilliant against a background of faded yellow bamboo. The mango is in blossom, the wild plantain laden with bananas; and the artemisia, or wormwood, grows in abundance on the hill slopes.

After riding five miles and walking two, we reached Dadamtam, 2500 feet high, having made a descent of 4000 feet. Here we stayed for the night in a Dāk Bungalow (rest-house) built by the officials for travellers, for which passes had been secured.

Next morning, as the descent was steep, we walked the first part of the way, and then rode through a thickly wooded valley, at the end of which a lovely view of the meeting of the waters of the Rungeet and Teesta rivers is spread before us. A few steps further on we came to the bungalow at Teesta Suspension Bridge, which is only 710 feet above the level of the sea. It was very hot, so we rested till the coolies arrived before commencing the ascent to Kalimpong, which is at an altitude of 4000 feet. During our climb of 3290 feet we viewed with pleasure the cultivated terraced steppes of the hills around. A breeze sprung up, which was exhilarating after the hot valley.

As we rounded the spur of the mountain, the tall spire of the Macfarlane Memorial Church came in view. The people were returning from the weekly market. One old Lama stood still to watch us, a pitiable sight in his filth and rags. We rode through the Bazar and up the hill to Dr. Ponder's bungalow. Here we were cordially welcomed by Dr. and Mrs. Ponder, of the Church of Scotland Mission, who had kindly invited us to stay over Sunday. On the Sunday morning, I had the unspeakable joy of worshipping in the little church with the natives redeemed from amongst the heathen round about. There were about two hundred present. Rev. W. S. Sutherland preached in Nepali.

In the afternoon we attended the service in English, and heard a helpful sermon on the Bread of Life. In the evening we paid a visit to the little hospital, with its interesting patients, under the loving care of Dr. Ponder's sister, Miss Ponder, who is matron, and Miss Patterson, a trained nurse, from whom they hear the Gospel message.

On Monday we said good-bye to our kind host and hostess, and started for Pedong, a distance of thirteen miles. The road lay along a ridge on the mountain side, gradually ascending until we came to a thick wood, where the trees were beautiful, clad in verdant green leaves, intermingled with bright red berries; then we descended to Pedong, which stands at 4760 feet. On the way we passed by a Buddhist temple. Next day, after going down from Pedong over 3000 feet, we reached the Rushet-Chu (river), and crossed it into Sikkim. The scenery on the latter part of the road is rather bare, but the bungalow is beautifully situated, and just opposite is a richly-wooded mount.

On Wednesday we went on to Rangli Bridge, where, before crossing, I waited for Miss S. Taylor, who had taken a short cut, but was detained in inquiring for a coolie to take the place of the one who was knocked up. We had gone down 3000ft., and after passing through a valley we had an ascent before us of 5000ft. to Sedonchen. The scenery in the valley was superb. Luxuriant foliage overhung the quietly flowing river. A magnificent creeper which we had noticed all along our route grows here in great abundance. Its leaves are large and shiny, of a dark green colour, in shape something like the acanthus. The wild plaintain palm grew on the slopes, as also the wild raspberry cane, laden

with ripe yellow fruit. Handsome birds with crimson plumage flew from tree to tree, while butterflies of many colours fluttered in the sun. The zigzag road up the precipitous mountain side was bordered by thick jungle. On arriving at Sedonchen we gladly took possession of the Dāk Bungalow with its two tiny rooms.

Next morning eleven of our coolies refused to go further on, as in their scanty clothing they dreaded the cold of the mountain-passes before us. So we had to leave some of our luggage to be forwarded later, which gave us afterwards no little trouble, and we were glad when it all reached us.

We ascended 5700 feet, to Lingtu, 13,000 feet. The rhododendrons here grow over 40 feet high, and have splendid crimson-and-white blossoms. The tall magnolia tree was covered with its white blossoms. The wild strawberry plant with its creamy blossoms and the sweet little primula dot the valley and hill slopes. The ice plant with its bright sea-green leaves we found on the mountain top.

Numbers of mules carrying wool in charge of Tibetan drivers passed us daily on the road. The tinkling of bells signals their approach, warning us to keep the inside of the narrow path, else with their load of 80lb. on each side they might easily hurl us over the khud (precipice).

We had been walking downhill leading our horses, and had just mounted when I noticed that my cape, kept for the chilly mountain breezes, was gone from the saddle. On trying to turn the horse on the narrow path, to go in search of it, he slipped backwards down the almost perpendicular slope of the mountain, but was stopped about seven feet down by a tree stump. Miss S. Taylor came to the rescue, and held the reins while I got off. We had to let the horse scramble up, and keep clear out of the way of his hoofs while we climbed up ourselves. We laughed heartily at the awkward situation, but realised the truth of the words, "He shall give his angels charge concerning thee, and in their hands they shall bear thee up." The cape was recovered a short distance back, and we reached Gnatong in safety. The bungalow was occupied, but we were given the hut that used to be the officers' mess-room when the British troops were there. The caretaker bustled about to get good fires, etc., while we looked round the fort.

The snow is lying on the hills. On a hillock opposite is the little cemetery, the burial-place of a number of soldiers. Here also lie the earthly remains of Mr. Anders Jensen, a devoted member of the Tibetan Pioneer Mission, whom the Lord took to be with Himself last year. The Gnatong fort is at an elevation of 12,500 ft., and is now garrisoned by a small detachment of native police. The women of the place came in to look at us; we could but smile in return for their warm welcome and salaams.

In the morning we passed our little mission hut, which the Lord used as the birthplace of precious souls from amongst the British troops, and went up towards the Derby Downs, so called because the Derbyshire Regiment stormed and took it from the Tibetans in 1888, and on to the Tukola Pass.

On arriving in the Kapuk Valley, we had a good view of the glorious snow-covered mount Kinchinjunga, 28,000 feet. To the right is Bedentzo Lake and the left Kapuk Mountain.

From the foot of Tent Hill we began the steep ascent of the Jelap Pass, 14,340 feet. On reaching the summit we had a magnificent view of Tibet's grand mountains, and came from broiling in the valley to the sharp cutting winds, the ice and the snow, which was then only two feet in the drifts. The road was so slippery that we dismounted, as it was not pleasant to feel as if your horse was on skates. But we soon again got on our horses, as the slush caused by the melted snow was over ankle deep. When I had passed the worst part I quickly got down, as I saw that Miss S. Taylor had been thrown, and her horse was plunging in the deep snow trying to get a footing. For the remainder of the way we walked and leaped and jumped for about seven miles through snow and mud, and over stones and rocks. On the way down there were three mules' skeletons. Our previous experience of the road was bad enough, but to-day's journey was over a mere mule track, in some parts more like broken-down narrow stone steps than anything else I have seen; with occasional boulders and logs obstructing the way, and now and again a swamp.

Near Yatung we were met and warmly welcomed by dear Miss Annie Taylor, and one of her little Tibetan scholars.

BELLA FERGUSON.

Progress in Uganda.

SOME brief extracts from the private journal of Rev. J. Roscoe, one of the C.M.S. missionaries in Uganda, have been sent to us. They afford striking and encouraging glimpses of the remarkable work going on day by day in that country, of which Mr. Pilkington and Mr. Baskerville have also been speaking at many meetings lately in England. Mr. Roscoe's journal describes visits to only a few of the now numerous places where there are bands of native Christians:—

Feb. 17 (1896), Monday.—We came on here, Mulazi, arriving at 3.30. I suppose we have walked eighteen or twenty miles. There was a good congregation awaiting me, about seventy people, and we had a time of heart-searching and yielding. It was one of the most impressive meetings I have ever had, and I felt the Lord was dealing with us.

Feb. 23, Sunday.—A day of great blessing. After the morning service we had an after-meeting, and the Lord worked in the hearts of about a hundred to yield up all for Him.

Feb. 24, Monday.—Ngogwe to Mondo with Martin Hall. Matters seemed very bad at the latter place; drunkenness is killing the work. The teachers said a few people had come together, so we asked the Lord to work, and He did. It was dark by the time the first meeting was over; sixty or eighty were present. At the after-meeting some fifty stayed, and we saw and heard what the Lord can do. It was a holy time, and many witnessed and prayed who had never done so before. Praise God for it all! We have had glorious scenery over the hills by the lake to-day, but none like that in the little church in the dim light of one candle, when souls were before the Lord; there we had a glimpse into heaven.

Feb. 26, Wednesday.—Late last night I went out and could hear distinctly the roar of the Ripon Falls, which were said to be quite close, about two miles distant. We had a splendid service this morning, and numbers accepted the Lord's offer of life. After the service we went to see the Falls. We found they were about six miles distant, but they well repaid the journey. We approached them on a high plateau; our view was from the lake side. We then descended some 200 feet to the rocks over which the water was rushing. The rapids were fine, but the water rushing and boiling; the actual fall is not more than 10 to 15 feet; the width of the stream is about half a mile. There are three huge rocks in the centre dividing the fall into four streams; the volume of water is very great, and the roar tremendous. Below the Falls are more rapids and more falls. Hall wanted to have a swim in a large bay between the two falls. As he was preparing a huge hippo. put in an appearance, and a little later a large crocodile some fourteen feet long; this latter put an end to the bath. In the large Falls were numbers of huge fish swimming about on the surface, evidently awaiting smaller ones which were carried over the Falls. Divers were also at work; it was wonderful to see them in the boiling and seething water, how they were kept from being dashed to pieces was the marvel.

Feb. 27, Thursday.—We had a wonderful meeting this morning, about seventy or eighty present, and all evidently keen. After a time of silent prayer, I asked who were willing to consecrate themselves to God and give up the world's pleasures which are inconsistent with holiness? God worked in the people's hearts, and there were some glorious results. Their prayers were most touching.

Feb. 29, Saturday.—This morning I had a blessed time of quiet. At 9 o'clock we had a service, fully 100 present. At the after-meeting a great many came out for the Lord.

March 2, Monday.—We had an excellent service at 4.45, fully 100, and eighty at the after-meeting. The Lord worked, and we looked on.

March 3, Tuesday.—Qukainka's to Kikoku, fifteen miles. We arrived here at noon, and found the teachers had gone away to a place about slave-dealing, but we got a small congregation together, and had a glorious time. The Lord dealt very definitely with souls, and most of the congregation yielded themselves up.

March 8, Sunday.—Another day of great blessing. I preached this morning, and Hall this afternoon. We had the Lord's Supper after the morning service, and an after-meeting this evening. Some of the prayers were most remarkable ones: both men and women prayed.

OUR DAILY HOMILY.

SUNDAY, August 16.

"THE SPIRIT OF GOD CLOTHED ITSELF WITH ZECARIAH THE SON OF JEMOJADA THE PRIEST."—2 Chron. xxiv. 20 (R.V. marg.).

As we put on a cloak or dress, so does the Spirit of God, as it were, hide Himself in those who surrender themselves to Him, so that it is not they who speak and act, but He within them. Have you at any time been conscious of having become the clothing of the Holy Spirit? Remember that cloth or leather must yield itself easily to the movements of its wearer, and not less pliable and supple must we be to the Spirit of God.

When the Spirit of God is thus within us, and speaks or acts for us, we may expect, as Zechariah found it, to come into collision with the entire drift and current of society around us, and to incur odium and hatred. It cannot be otherwise, because the will of man is contrary to the will of God, to which it cannot be subject. Men do not like to be told that they cannot prosper because they have forsaken God, but we have no alternative but to witness against their sins. Does the Spirit clothe Himself with you, my friend, as you anticipate the work of to-day? Are you using Him, or is He to use you? Are you seeking to clothe yourself with his power for some personal ambition, or are you desirous that He should array Himself in you, so that the glory may evidently be his? In the agony of battle, when great deeds are to be done, no one stops to think of the uniform of the soldier, but only of the might beneath it. But for this you must be prepared to pay the cost, and be willing to cross the cherished purposes of men, as the Spirit of God through you witnesses against them. They stoned Zechariah at the command of the king; and years after the Lord Jesus referred to it, for no faithful martyr seals his witness with his blood without some quick glance of recognition from the Master, and some record on the imperishable tablets of his heart.

MONDAY, August 17.

"THE LORD IS ABLE TO GIVE THEM MUCH MORE THAN THIS."—2 Chron. xxv. 9.

Amaziah had many good qualities, but he did not clearly see how impossible it was for Israel to be allied with Judah without invalidating the special Divine protection and care on which Judah had been taught to rely. We must understand that God cannot be in fellowship with us if we can tolerate fellowship with the ungodly. We must choose between the two. If we can renounce all creature aid, and trust simply in the eternal God, there is no limit to the victories He will secure; but if, turning from Him, we hold out our hand toward the world, we forfeit his aid. Oh, child of God, let not the army of Israel go with thee. Do not adopt worldly policy, methods, or partnership. However strong you make yourself for the battle in alliance with these, you will fail. Indeed, God Himself will make you fall before the enemy, that you may be driven back to Himself.

But you say that you have already entered into so close an alliance that you cannot draw back. You have invested your capital, you have gone to great expenditure. But it will be better to forfeit these than Him. Without these and with God beside you, you will be able to route Edom, and smite ten thousand men. Would that men knew the absolute deliverance which God will effect for those whose hearts are perfect towards Him.

The soldiers of Israel committed depredations on their way back. This was the result of the folly and sin of Amaziah's proposal. We may be forgiven, and delivered, and yet there will be after-consequences which will follow us from some ill-considered act. Let the young amongst us be especially

watchful to seek only the partnership and communion of the Holy Ghost.

TUESDAY, August 18.

"HE WAS MARVELLOUSLY HELPED, TILL HE WAS STRONG, BUT WHEN HE WAS STRONG, HIS HEART WAS LIFTED UP TO HIS DESTRUCTION."—2 Chron. xxvi. 15, 16.

Great and marvellous are thy works, O God, that our soul knoweth right well; and we would show forth all thy marvellous works, and be glad and rejoice in them. Thou hast showed marvellous loving kindness. We would sing to thee for Thou hast done marvellous things. It is marvellous that Thou shouldst have set thy love upon us, that Thou shouldst have watched over our interests with unwearied care, that neither our sins or unbelief or declensions, have diverted thy love from us. Marvellous is the only word we can use, as we think of the condescension of the well-beloved Son to the manger-bed, of the agony and bloody sweat, of the cross and passion, and all for us who were his enemies. But it is most marvellous of all, that Thou hast made us children, heirs, and joint-heirs with Christ. To think that we shall shine as the sun in thy kingdom, that we are to sit upon his throne, and be included in that circle of love and life of which the throne of God and the Lamb is the centre! Surely the marvels of thy grace will only seem the greater when eternity with its boundless ages gives us time to explore them.

The danger, however, is that we should become strong in our own conceit, and credit ourselves with the position which is due to the grace of God alone. Oh for the truly humble spirit of the little child, that we may never vaunt ourselves! The laden ship sinks in the water, the fruit-burdened bough stoops to the ground, the truest scientist is the humblest disciple. Oh to be submerged and abashed for the marvellous help of God.

WEDNESDAY, August 19.

"JOTHAM BECAME MIGHTY, BECAUSE HE ORDERED HIS WAYS."—2 Chron. xxvii. 6 (R.V.).

There is a lower sense in which this holds good in daily and business life. You can hardly imagine a really successful man being untidy and disorderly. Method is the law of success, and a truly holy soul is sure to be orderly. I do not remember ever meeting one who really walked with God who did not make orderliness one of the first principles of life.

The Lord Jesus would have the men sit down in rows before He broke the bread, and wrapt together his grave-clothes before He left the sepulchre. It was, therefore, in keeping with the whole tenor of his example when the apostle prescribed that all things should be done decently and in order.

Clear handwriting, especially the direction of an envelope, to give the postman as little trouble as possible; the careful folding of our cast-off garments to save the maids needless work; the leaving our room that we have been occupying as little disturbed in its arrangements as may be; the arrangement of papers, and accounts, and magazines, so that we can readily lay our hand upon whatever is required; the adopting of mental order in prayer and conversation, and in the thinking out of plans and purposes; neatness in dress—these are all part of the right ordering of life which makes for its success and comfort, and greatly for peace in the home. They are the habits of the soul that walks before God, and which is accustomed to think of Him as seeing in secret, and as considering all our ways. In this way we may become mighty, and by being faithful in that which is least come to great charges.

THURSDAY, August 20.

"THEY CLOTHED ALL THAT WERE NAKED AMONG THEM, AND ARRAYED THEM AND SHOD THEM, AND GAVE THEM TO EAT AND DRINK, AND ANOINTED THEM."—2 Chron. xxviii. 15.

A great burst of generosity was here, for Israel had every reason to be incensed against Judah for the raid made on their territory. But, instead of pushing their advantage to the uttermost, they returned good for evil, and anticipated the words of the apostle, "If thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head."

Have you in your life people who have done you injury, and against whom you entertain hard thoughts? You do not injure them in return, but you cannot pray for them. So far as you can, you avoid them, you make no attempt to overcome the evil that is in them. But this is the Christ-like way of life: not merely to keep at a distance and give such a wide berth, but by love to destroy the

evil, to transform the enemy into a friend, and to create love and friendship where hostility and alienation had reigned. It is God's way, and in this we should be perfect, as our Heavenly Father is perfect.

Will you try it? Will you begin doing kind acts to those who have harmed you? Not because as yet you feel as you would, but because it is right. Then as you dig the trench in right doing, look up for God, and He will pour into your heart the warm gush of affection. If you sincerely will his will in this matter, and exercise faith, God will come to your aid, and as you clothe others and minister to them, you will find their hard heart melted, and yourselves clothed with the beautiful garments of salvation, and of a meek and quiet spirit, which in God's sight is of great price.

FRIDAY, August 21.

"WHEN THE BURNT-OFFERING BEGAN, THE SONG OF THE LORD BEGAN ALSO."—2 Chron. xxix. 27.

This chapter contains a parable of the cleansing of the heart, meant to be a temple for God, but the doors of prayer are unopened, the lamps of testimony unlit, the burnt-offerings of self-sacrifice neglected, and, as the result, grass grows thick in courts which should have been trodden by the feet of Levite minstrels engaged in holy song. If ever that song is to break out again, it can only be after a thorough cleansing and renovation of the inner shrine. You tell me that you cannot sing the Lord's song, then I know you have gone into the strange land of backsliding. You acknowledge that for some time now you have taken no delight in God or his service, then I am sure that the temple is badly in need of renovation.

Cleanse the house of the Lord. Bring out all the uncleanness. By self-examination, confession, and repudiation, be clean of all the filth which has accumulated through months and years of neglect. Resume the position of entire devotion, as a prepared and sanctified soul. Offer the sin-offering for the past, and prepare the burnt-offering of entire consecration for the future. And when that is offered, when you determine to be wholly God's, lay yourself, with all the interests of your life, at the feet of Jesus, for his disposal, then the song of the Lord will begin again.

The music of your life is still, because you are out of accord with the will of God; but when by surrender and consecration there is unison your heart will be filled with songs, without words, and love like the ocean in the fulness of her strength.

SATURDAY, August 22.

"THE GOOD LORD PARDON EVERYONE THAT PREPARETH HIS HEART TO SEEK GOD, THE LORD GOD OF HIS FATHERS, THOUGH HE BE NOT CLEANSED ACCORDING TO THE PURIFICATION OF THE SANCTUARY."—2 Chron. xxx. 19.

A very touching prayer, that opens up deep thoughts as to the progress of the true knowledge of God in Israel, and of the comparative value of heart preparation and ceremonial cleansing. Here were crowds of well-meaning people who had come from all parts of the land in answer to Hezekiah's invitation. Unaccustomed to temple usage, strangers to the temple rites, they participated in the festivities of this great Passover without submitting first to the necessary ablutions. Their heart was prepared to seek God, they were proud of the great past, they desired to stand right with the Lord God of their fathers, but they were sadly ignorant and careless. The only thing to be done was to pray that their ignorances and negligences might be forgiven.

It is thus that Jesus pleads in heaven, and there are many that obtain mercy on the ground of his merit, because when they sin they do so ignorantly, and from want of knowledge rather than from want of heart. The devout ritualist who lays an excessive stress on outward forms, as these made too little; the man who has sensuous and distorted views of Christ, but sincerely desires to be accepted through Him; the soul that touches the hem of the garment as though the healing power were independent of the will power of the Redeemer; the dying malefactor, who, in his last hours, catches at some distorted representation of Christ which is filtered through to him from the chance word of an uninstructed preacher—these are included in the fruitful pleading of the Great High Priest, who has compassion on the ignorant and on those who are out of the way. The heart is accepted, though creed and ceremonial are sadly awry.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

Catching Limpets.

TAKING a walk along a lone sea-shore in Cornwall, I saw two strange, gipsy-looking women in a cave, who looked as if they had been there all night. Presently they came out, and with bare feet went upon the rocks, to which thousands of limpets were clinging in supposed safety. But these women had come to get them away from their happy resting-places.

Then I thought of rocks to which boys and girls cling, and from which temptations often take them.

1. The Rock of HOME.—How the little ones cling to it; but sometimes wilfulness, or other evils, take us away; and, like the prodigal, we go off to seek our fortune, or misfortune.

2. The SUNDAY SCHOOL Rock.—There will come along those who will try to tempt us to go pleasure-seeking on God's day; but let us not leave this rock.

3. The BAND OF HOPE Rock.—When out in the world many will tempt us to break our pledge, but let us hold on and hold out.

4. The Rock of BIBLE TRUTH.—Doubters and reasoners will seek to remove us; but by God's help we must "cling to the Bible, though all else be taken."

These women had each a little hammer, and by

A SUDDEN STROKE

they knocked the limpets off before they were aware of danger; and then, once off, the poor things were helpless. Going into the cave after the limpets had gone, I found hundreds of empty shells and the remains of a fire between the stones, showing where the pot had stood in which the unfortunate limpets had been boiled ready for market.

As I walked about I found broken limpet shells among the shingle, for away from the rock the little creatures had no power. Do we not often find men and women, helpless and broken, on the shores of life? When young they clung to home, to Sunday-school, to Bands of Hope, and even to the Bible; but temptation removed them, and they were ruined.

There is one Rock from which nothing can remove us, Jesus. David said, "He only is my Rock...I shall not be moved" (Ps. lxii. 6). No limpet shall pluck us thence.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. viii. 35-39).

Away from Christ we are powerless, like the limpet apart from the rock; but in Him we may find strength.

Little limpets could cling, and little children can "cleave unto the Lord" (Acts xi. 23). Dead limpets could not cling; so we must have the new life to enable us to hold on to Christ, and however small we may be, He will hold on to us, and we shall grow. What grand sea-baths the rock-clingers had! and what waves of joy break in brightness over all who cling to Jesus! And should rough waves of trial and trouble come, they will not carry us away, for we shall be steadfast and immovable.

Clinging closely to the rock, the limpets became like the rock, one with it. We sometimes sing, "I want to be like Jesus." The only way to be like Jesus is to love Jesus, or cling to Him. Are you a limpet on this "Rock of Ages"? Then I have a little piece of poetry for you.

Little limpet, what to thee
Raging storm or tossing sea?
Waves may come, or waves may go,
Tides may ebb, or tides may flow,
Winds be hushed, or tempests blow,
Still thou carest not.
Oh! when life's rude billows roll,
Thus may faith preserve my soul:
Faith that clings to Christ, the Rock,
When the scoffers rudely mock,
Safe amid the angry shock,
Happy, happy lot!

Clinging, when the day is fair;
In the night of dark despair:
When the stormy billows cast
Briny spray on every blast,
When the floods are rising fast,
Clinging, clinging still.
Finding safety only here,
Only when to Jesus near:
Grasping Him, and none beside,
Fearless of the rolling tide:
While I on the Rock abide,
What can work me ill?

WILLIAM LUFF.

The Bible Searcher.

Foreign List:—

No. 20.—Ernest Cyril Holmes (S. Africa). No. 23.—Vera Sjöström (New York). No. 25.—Jean Scott, D. H. Marshall, Annie and Henry Baulie (Canada). No. 26.—Toronto. No. 27.—Quebec and Llewellyn Dale (India). No. 24.—Maria Lister (S. Africa). No. 33.—Gerhard Meuter (Malta).

No. 31.—Correct answers received from:—

Hetty and Harold Wodson, Mabel Birney, Rouse Upjohn, Nellie Lovegrove, Ida E. Jones, William Ernest Clarke, Henry and Gerald Nelligan, Hilda Medill, Willie Brown, Constance Scott, Sybil Forbes, Cuthbert, Adrian, and Annie Blakie, Constance and Hilda Schaeffer, Eva Oake, Edith and Arthur Courtenay, Francis and Marianne Stalker, Cecil Bradford, Theodora Spencer, Mary Charles, Dorothy and F. E. Harris, Murley Oldham, Willie and Stanley Hoyte, Elma Tebb, Ruth Braithwaite, Annie Tawse, Margaret Davison, Maggie and John Menzies, Rosa Hayes, Arthur Sanders, Hugh Tufnell, Annie Cole, Reginald, T. and Jack Harris, Willie Cuthbert, H. R. Compton, Louisa Northcott, Grace and Kathleen Doddington, Owen Morris, Arthur Giddell, Muriel and Rosetta Sherwin, May, Daisy Vera, and Norman Petrides, Rosie Marsh, Ella Clap, Ethel Pettican, Dorothy Sharp, Violet Ashworth, R. H. and W. F. Williams, Winifred, Ernest and Edie Nash, Ada Heap, May Williams, Theodora Muir, John and Margaret Hogg, Jeannie Davidson, Ida Pringle, Kathleen Light, Winifred Harvey, Duncan Payne, Elsie Johnson, Doris Groom, Mabel, Maggie, Kate, and Bessie Fletcher, William Gavin, Lily and Stanley Boxer, May, Lena, and Harcourt Hunter, Ashley Madge, Muriel Josephine, Ashley Bowker, Gwen-doline, Gladys, and Llewellyn Shaw, R. A. and Leonard Bental, Walter, Maggie, and Jessie Carter, Inez Sequela, Margie Morrison, John W. Thomson, Christie Chalmers, Janet and E. B. Black, William Mallinson, Valerie and Mary Maitland-Kirwan, Margaret and Dorothy Morris, Kathleen Pasley, Melbourne and Myrtle Perry, Edgar Yerbury, Evelyn and Dorothy Hewer, Theodore Roberts, Winnie and Elsie Cockrem, Maude and Amy Nottage, Fred Brand, Nina Cootie, Barbara Macomehy, James S. 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Robinson, Thomas, Keilla and Abraham Mack, Lucy Soltan, Marjorie and Charlie, Hoger, Margaret Hase, Arthur Barker, Nellie, Arthur, Annie and Henry, Couch, Edwin Peters, Thomas Rayner, Wm. and Cecil, McKenzie, Harriet and John, Horlock, Ethel Venner, Miriam Hope, Nellie and Rene Benny, Alice Thompson, Emily Church, Edith Quinn, Ida Roy, Kay, Eric, and Eric, Hilda Smith, Dora and Bessie, Louise and Annie Tibbits, Ethel and Eva Hutchings, Willie Palmer, Jessie Bone, Lucy Lomax, Mildred and Gertrude Scott, Ethel and Bertie Walls, Nora Read, Dorothy Cooper, Norman Dyke, May and Daisy Greenbrook, Leslie Morris, Howard, Arnold, and Ernest Allen, Ruth Compe, Maggie and Ada Palmer, Topsy, Kate, Tilly Cox, Alice Perry, Florry Zacher, Fannie Kendal, Connie Wood, Grace Colvin, Willie Wheeler, Dorothy, and May, Vickers, Bessie Scantlebury, Mary Start, John and Eva, Gray, Tom and Charles Hunter, Eva Monti, Kathleen and Breton Code, Helen, Lillian, Philip and Elsie Willoughby, John Goodchild, Muriel and Sidney Harrison, Muriel, Theodore and Cyril Reeves Palmer, Mary Tongue, Sydney J. Wallace, May Watson, Florrie Smith, Emma Goadler, Noel Wright, Christine Arnold, Kathleen Cole, Lizzie Hill, Isabel and Gladys, Phipps, Marcus King, Maggie Faithfull, Willie and May Gilson, Rose Anton, Arthur Daw, Helen C. M. Daniels, Betty Stocks, Olive and Morris Cooper, Nellie Dowsett, Margaret Shakespeare, Vernon and Jack Clarke, Juliet Holmes, Annie Elmad and Dorothy Grove, Susie, Willie and Frederick Keen, Wallace and Millicent Bentley, Gordon Remington, Harold Stevenson, Bruce and Harry Malahar, Helen Amnesley, William Aston, Herbert Braddon, Louise Harper, Arthur Dennis, Rosalind Phillimore, William and Lizzie Porter, Mary and Elizabeth Hull, John Chamberlain, Alfred, Arthur, and Edward, Llewellyn, Alice Short, E. F. and W. Russell-Smith, Elsie Brinkworth, Gladys Isaac, Marian and James Freagard, Gerard Morgan, Reginald Mayes, Dollie Salt, M. F., Elizabeth Beighton, Muriel Jones, Wm. H. Neal, Mary E. Plumb, Andrew, R. C. and Eric Chance, Theodora Hill, Maude Oakes, Mary Greenacre, Ames, Winifred, and Violet Head, Emily Bridgwater, Irene and Isabel Simms, Ida Wright, Minnie Chubb, Ellen Jordan, Bessie Cheal, Douglas Park, Evelyn, and Arthur Moir, Angus McQuilkan, Annie Flenning, Ezra Matthews, Esther Enderby, Teresa, Katharine and Lillian Blackie, Margery and Trevor Matthews, Sinclair and Moffatt Jackson, Alice Mary Palmer, May Puttock, Raymond Harbottle, Edith and Jack Gilson, Hannah Bridgman, Nellie G. G., Wm. E. and Albert Bellerby, Harold Mansfield, Florrie and Bell Dance, C. D., Neville and Gladys Sharp, Albine and Chappie Bazett, Francis and Florence Hoyte, C. W. and Lucy Jacob, Susie and Ethel Cumbers, Gertrude and Nellie Brookfield, Ernest Spence, Norman Braby, John and Nellie Seth, Flora King, Stuart Elliott, Raymond Theobald, Jessie Pook, May Dring, Lillian and Margaret Pook, Ethel, Winifred, Cecilia Francis, Arabella Onslow, Constance Furlong, Marion Richards, Daisy Phillips, Frances Trotter.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 32).

"So, my sheaf arose, and also stood upright."

- (1) To Joseph.
- (2) In Joseph's dream, which he told his brethren."
- (3) Gen. xxxvii. 7.

"They hated him yet the more."

- (1) To Joseph being hated by his brethren.
- (2) Because Joseph dreamed he was to reign over them.
- (3) Gen. xxxvii. 5 and 8.

"The child is not; and I, whither shall I go?"

- (1) Reuben said this of Joseph.
- (2) When Reuben returned to the pit, into which Joseph had been cast by his brethren, and found Joseph was not there.
- (3) Gen. xxxvii. 30.

"He was a prosperous man."

- (1) To Joseph.
- (2) When he was overseer of Potiphar's house.
- (3) Gen. xxxix. 2.

"They dreamed a dream both of them."

- (1) The chief butler and chief baker of Pharaoh, King of Egypt, who were imprisoned.
- (2) While they were in prison for having displeased Pharaoh.
- (3) Gen. xl. 5.

"Think on me when it shall be well with thee."

- (1) Spoken by Joseph to the chief butler.
- (2) When the chief butler told his dream to Joseph, and he interpreted it to mean that the butler should be restored to the king's favour.
- (3) Gen. xl. 14.

No. 32 (first list).—Correct answers received from:—

Mary E. Plumb, Wm. H. Neal, Elizabeth and Mary Holt, Helen Daniels, Vernon and Bianche Norcock, Leonard Browne, Duncan Payne, C. L. Barnes, Raymond Theobald, Dollie Salt, Phillis and Noel Wright, Arabella Onslow, Flora King, Ethel Edgson, James S. Roy, Douglas Parkes, Susie and William Keen, Eileen Hill, Violet Ashworth, Daisy and May Bligh, Wm. S. Porter, Evelyn and Dorothy Hower, Inez Sequela, Edith Haywood, Ethel Williamson, Rosa Anton, Dudley Symon, Edwin Peters, Wallace and Millicent Bentley, H. R. Compton, Mary Cavers, Margaret Davison, Nellie Perkins, R. H. and A. S. Daw, Alice M. Palmer, Daisy Phillips, Annie, Edith, and Mabel Cole, Catherine Sharp, Florrie and Bell Dance, C. D., and Eric Chance, Maggie Buchanan, R. H. and W. F. Williams, M. F., Susie Cumbers, Kate and Mabel Fletcher, Hilda Bassett, Winnie Page, Lillian, Margaret and Jessie Park, Emily Bridgewater, Kathleen Doddington, Hilda Schaeffer, Ethel and Gerard Morgan, Edith Harris, Hilda Medill, Vernon Clarke, Juliet Holmes, Hugh Tufnell, John Goodchild, Hugh Tufnell, 2, and Reginald Harris, Gladys Isaac, Cecil Bradford.

THIS WEEK'S BIBLE SEARCHER (No. 33).

In Gen. xl. xli.—

1. Describe briefly the dreams of:—(a) The butler.

(b) The baker. (c) Pharaoh.

[Children under eight do the first two only.]

2. To whom does xli. 38 refer?

[Children under twelve stop here.]

3. (a) What were the names of Joseph's sons?

(b) What do their names mean?

4. "What he saith to you, do" (v. 55). Of what verse in John does this remind you? By whom and to whom was the latter spoken? On what occasion?

Personal.

MANY thanks for the flowers and the album. The former were sent to the Children's Hospital, Paddington-green; the latter to the Children's Hospital, Shadwell.

FROM THE CHILDREN'S HOSPITAL, PADDINGTON GREEN, LONDON.—The children send many thanks to "Uncle Tom's little friends" for the boxes of heather and flowers which arrived this morning. Each child is wearing a piece of heather to-day, and has a flower for his or her very own. One little girl says she will keep hers until Sunday to send home to her mother who is ill. The matron also sends best thanks.

ETHEL WILLIAMSON AND ARTHUR LLEWELLYN.—As you are twelve years old you must answer all the questions set for that age. J. T. STANLEY.—Thank you for sending the heather; I sent it to a Children's Hospital. MARY PLUMB.—I am glad you have interested your little friend in the "Searcher" and hope he will keep on sending his answers. SCOTIE KREN.—There was a mistake in the name last week. LESTER HANCOCK.—I think I should keep on with the "Bible Searcher" until you find it is too difficult. EZRA MATTHEWS.—I am glad to welcome your little friend in South Africa. FLEEN HILL.—Please thank your mother for sending me a copy of the hymn. JESSIE WEST.—You may explain the questions to each other, but not help with the answers. EDITH COLE.—I am very glad your friend has joined, and hope he will continue. QUEENIE AND LLEWELLYN DALE.—Thank you for your nice letters. I was much interested in the account of the "Cholera Goddess." E. S. HAYWARD.—I was very pleased with your letter.

UNCLE TOM.

Three Things to Know.

THERE are three things for young people to know: Whom to trust for salvation; How to live to please God; and What to do to serve Him. Timothy knew these things from the Scriptures—for they made him wise unto salvation. C. E.

The C.S.S.M.*

"BY THE SEASIDE."

Mark iv. 1.

Wn love to recall it—the silvery ripples,
And soft summer breeze gently fanning the sea,
While 'neath heaven's dome, nature's own glorious temple,
The multitude stand beside blue Galilee:
Enraptured they listen; the meek, lowly Jesus,
His face so entreating, his mien so benign,
Is pleading with sinners in words strangely gracious,
And pressing the offers of mercy Divine.
To-day reproduced is the old Bible picture:
On bright English shores happy boys and girls meet,
While He now exalted a Prince and a Saviour
Repeats through his servants his messages sweet;
'Tis Jesus still speaketh: "Forbid not the children,
The little ones suffer to come unto Me;
Of such is the beautiful kingdom of heaven,
And none but the childlike its glories shall see."
Yes, Master; yet more and more honour our mission
In England—nay, honour it over the world!
Let young hearts by thousands be brought to decision,
And praise Thee wherever its flag is unfurled;
Till, when Thou returnest thy children to gather,
Blood-bought, Spirit-seal'd, from the east to the west,
We meet round thy throne to adore Thee for ever,
And sing the new song in the home of the blest.

CLARA ST. CLAIR.

* Children's Special Service Mission.

"Die, but don't deny the Lord," said a mother in Oorfa to her two sons. During the massacre in that city the two young men were caught by the mob, while men with drawn swords, ready to cut them down, demanded that they should accept the Moslem faith. They were firm, and were immediately slain.

(For notices of Children's Special Service Mission, see page 236.)

Armenia's Agony.

AT last the present policy of inaction as regards the Turk seems drawing to a close. The reception met with in London from many persons of distinction by an American lady missionary last week goes far to prove it. She had been five years at a large city in Armenia, which became one of the worst centres of massacre and outrage, and her story was listened to in a way which showed that longer delay is intolerable. Knowledge of the awful truth must end it.

The nameless horrors which have been, and are being, perpetrated by the Turk on persons of every age and either sex are on a scale so vast that they have probably directly or indirectly swept away one million human beings—so this lady states to me. And what is the misery suffered, through death by accident or pestilence, compared with that created by these indescribable outrages and their consequences? For let it be remembered that these mutilated and tortured men, women, and children are in no way inferior to English people. Some say they are our superiors, taking class with class. Many of the men have great ability, while the women are most modest and often very beautiful. No wonder the consular reports have been hidden by successive governments, for now that they are just becoming known to more than a few, delay cannot continue. It creates a risk of war and further massacres far greater than would be incurred by a bold, open course with righteous unselfishness for its basis.

If our Government is now framing a policy of action, and feels that to wait longer for Europe is impossible, it will strengthen it to repeat what some of us feel. Here, then, is a sketch, if I may be allowed to present one, of what I hope may be considered an irreducible minimum. This is no time for half measures, as sad experience has abundantly proved.

1. Get rid of the evil that weakens our hands. Not only break off our odious and debasing alliance with the Sultan, but return his "wedding present." In other words, let Cyprus be given back at once, either to Turkey or to European control. Then our hands will be politically clean in this very important particular, and we shall have shown at the outset that we are not actuated by selfish motives.

2. Only a nation can help a nation in a crisis like this. As a nation we must rescue the Armenians, for as a nation we are their debtors to an incalculable amount. Private charity is excellent. Let it be extended far beyond anything reached hitherto. It will all be wanted. But let the nation act where private money cannot reach. Our national "interests," real or imaginary, have left the Armenians

IN THE HANDS OF THE TURK.

when otherwise they would have been free, at least from him. Now, therefore, let us do them the miserable remnant of justice—not mercy, may I remind you? I am pleading for only cold justice—which as a nation is in our power. Were the Armenians to become our equals in arms, and were they to demand reparation for the effect of our policy, we could not refuse. Shall we, therefore, stand aloof merely because they cannot make such an appeal? To help them efficiently we must give money, and, if necessary, apply force.

3. We must tell them at Constantinople that we will hold the Sultan responsible if violence continues in any degree, or if emigration be thwarted. We will in either case make him prisoner, and try him for his life, like any other criminal, if we can. A king has been tried and executed before now, and for a vastly less offence than his. The effect of even-handed justice upon the monstrous fanatical religions of the East has been copiously illustrated

by the recent history of fakirism in India. Until lately, under cover of imaginary saintliness, Indian devotees practised cruel extortions on the people. But when English judges determined that the same punishment should be awarded in case of crimes committed by fakirs as by others, fakirism ceased to pay. Though in time past these fanatics abounded, it is now difficult to find one who practises it in its extreme forms. So it will be with the Turk. Let him see that the wicked shall not go unpunished, and even though the Sultan call himself the "Shadow of God" his fears will bring him to a stop. These things are

THE VERY LEAST WE SHOULD DO.

They are definite, reasonable, and perfectly unselfish. Our strength would be as the strength of ten as soon as we stripped ourselves of everything that suggested "self." I believe that in this course we should have no little sympathy from abroad, and more powerful allies than one. America would come. So would Italy. I cannot think for an instant that worse than a sneer would issue from a few of the journals of Germany and France, while Russia would not like to hinder us when we are in the right, and when we are unmistakably determined. Besides, she will have nothing to complain of.

But what obvious cause of complaint there is as matters stand just now! Everyone naturally reproaches us for our self-interested policy. Oh, that the Christians of every land would cry aloud against it, and spare not! Let their trumpet be heard with no uncertain sound. Of course, a policy of action will be far from popular with some—but with whom? Such persons perhaps need not be considered.

A few others who, unlike these, are not in favour of doing nothing, and feel seriously moved on the subject, think a threatened stoppage of the Egyptian tribute would attain our purpose. But may I suggest to them that this would not be a very magnanimous way of dealing, even if possible and sufficient; nor, what is more important, would it divest us of selfishness in the eyes of Europe. It is too easy to give out of another man's pocket. No; let us give what costs us something, and may God have mercy on us or on the men who have delayed help so long and kept Armenia where she is to-day.

Manchester.

F. W. CROSSLEY.

God's Gifts.

GOD gave me a gift, a golden gift,
And oh! it was fair to see,
As I wondered that He should condescend
To bring such a one to me.
I took it with joy, and thanked the Giver,
And cherished the gift so rare;
And the blessing He gave with it made me rich,
And added nor grief, nor care.

God gave me a gift—and I almost feared
As I reached forth my hand to take
The gift He offered; but I could not refuse,
When He whispered: "For my sake."
'Twas a gift of loneliness, grief, and loss;
And, ah! I shuddered to see
The darksome form, and feel the weight
Of the strange sad mystery.

But the sorrow He sent was the richer gift,
For He gave Himself with it, too;
And the lonely hours, that brought Him near,
Were the brightest I ever knew.
He laid his hand on the aching heart—
That hand of tend'rst love—
And gave, in that dark and saddened time,
A foretaste of heaven above.

So I thank Him much for the golden gift,
And I cherish it day and night;
I praise my God for its beauty rare,
For its wonderful grace and light;
But I thank Him more for the gift of pain,
For the loneliness, and the loss,
For the "treasures of darkness" He gave me, when
He sent me the gift of a cross.

M. E. CARR.

The Neglected Continent.

SOUTH America has come very much to the front of late. It should indeed call forth gratitude to God, and a hearty response on the part of God's children in this highly favoured England. One feature has not been sufficiently emphasised, viz., that the majority of the men and youths—especially in the Argentine Republic—look upon the R.C. system and its priests with utter indifference. In one way, this is a good sign. Yet it has its sad side; for what will this lead to, unless the Gospel is presented? Indifference, atheism, ungodliness!

It seems to me that the responsibility of Christians is very great, and their position a terribly solemn one; for unless something more than is now being done is attempted, the state of those living in South America must become worse; they will be more difficult to influence and more opposed to the preaching of the Gospel. What is being done there might be told in a few sentences; but what might be done would take a long time to tell. Opportunities are slipping from our grasp; possibilities that lie within reach will, in the near future, be in the region of impossibilities. There is a great wave of atheism sweeping over these lands, and to meet that effectually earnest and prayerful work is needed. Oh, that Christians in England would think more of the needs of that dark, priest-ridden, heathen Continent, and show in some practical way that the Master's commission to witness, to preach, is affecting them. "Ye are my friends, if ye do whatsoever I command you."

Great wealth is lavished on the churches and chapels here. There are innumerable places for the preaching of the Gospel, but how badly many are attended. Why? Because Christians have no compassion on the multitudes who have no shepherd, but spend their all on themselves and in their own little spheres. Truly, with many, charity begins and ends at home.

Have the 5,000,000 heathen Indians of South America, in addition to all the Roman Catholics, nothing to do with those at home, who have the light, and who are enjoying a free and full salvation? Surely, yes. Are they not our brethren? Why, then, should so great distinction be made between English and foreign work? "The field is the world," said Jesus. It has no divisions in his sight. "The field is white already to harvest." Is there not such a thing as it being too ripe, unfit for the reaper? "Pray ye therefore the Lord of the harvest that He send forth labourers" into his vineyard."

GEO. SMITH

(of Quilmes, Buenos Aires)

c.o. Mr. J. Stewart Gray.

5, Fenchurch-street, London, E.C.

Ross Bible Carriage.—We pitched our tent on May 16 at Ruarden, where we had much to encourage us at the Sunday services, as many as 500 persons listened. Since then we have visited Clifton-on-Teme, Ballingham, and Malvern, and now we are at Newent, a small town in Gloucestershire, where we are greatly cheered. The attendance has been good at the week evening services and large numbers on the Sunday. During the day we drive round to the surrounding towns and villages for house-to-house visitation, tract distribution, and sales of Gospel literature. At the conclusion of the Newent mission we move on to Drybrook, and thence to Lydbrook. We shall greatly value prayer on our behalf.

Northleigh, Cantelupe-road, Ross.

True Mission Work.—The Presbyterian Church in America employs no less than eighty Sunday-school missionaries. These are appointed to large outlying districts among the rural population, in the frontier towns, and other places where industrial centres have been opened out in advance of civilisation, where they plant Sunday Schools as a nucleus of Christian effort. During last year these eighty missionaries organised 1,030 new schools, besides reviving again 363 which had lapsed. In these schools 46,674 children were gathered with 5,216 teachers. The mode of operation seems to be for the missionary to go to any place in his district that he has ascertained is in need of spiritual help, visit the families, find out the adult Christians for teachers, and set them to work. He gives away also tracts, books, Bibles, and Testaments. The schools are started as simple Bible Schools, and many grow into churches. Thus a noble work of an omnidominational character is carried on by these eighty brethren.

KESWICK ADDRESSES.

WILL A MAN ROB GOD?

By REV. HUBERT BROOKE.

WE will read a few verses from the first and third chapters of the prophecy of Malachi: "A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? (i. 6.) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts" (iii. 8-12).

Two friends were talking together yesterday afternoon, and one of them said: "Why is it that people so often come and thank a speaker for his address? We do not thank a postman when he brings us a pleasant letter." The other friend said: "Yes; and why are people sometimes angry with a preacher who gives an address which they do not like? We do not get angry with the postman when he brings us unpleasant news." God may have blessed words for you this week, also trying words. It is probably best for you if He has trying things. Will you heed the lesson of this conversation, and expect of God that He will be the speaker during these days of conference? Then you need not mind about thanking those who utter the words, or being angry with them. If the words are God's, listen to them, feed upon them, and obey them. Be sure you do not pass them over because they may seem dry and difficult at first.

I would remind you that the whole series of Minor Prophets has a most wonderful fitness for the present day. If you read them through carefully with the thought before your mind as to the kind of people that were addressed, what is the fault the prophets have to find with them, what is the prospect they put before them, what is it they want them to do, and to have, and to be, what is it that is amiss and how is it to be set right—if you take these things out one by one, and then look out into the world around or into your own heart, you will find, with amazement, that what was true of Israel two or three thousand years ago, is

A PERFECT MIRROR

before the Church of Christ to-day. It is the old story that this book is a living word. It is not like old dead histories and dry bones of bygone records, but it is a living word and an abiding word, as true and applicable and personal to-day as when first written; and it is so because it deals with God's great abiding principles, which never alter, but which, when brought and applied to the life of man, will always produce the same result. That is because God always works along the same lines. Sin, suffering, and sorrow always go together; repentance and return to the Lord always precede revival; belief and blessing also are bound together, while disbelief and disaster cannot be separated. God's principles do not change, because He does not change. "I am Jehovah—I change not."

Notice two points which seem to bring the prophet's words into close connection with our-

selves. First, the time at which they were written. The opening of chapter iii. reads: "The Lord, whom ye seek, shall suddenly come to his temple. . . . Who may abide the day of his coming?" etc. Then look at the beginning of chapter iv.: "The day cometh that shall burn as an oven . . . all that do wickedly shall be stubble. Behold I will send you Elijah the prophet before the coming of the great and terrible day of the Lord." These words were written to people who were intended to be waiting for the coming of the Lord Jesus Christ; and is there a single phrase that more distinctly tells you what ought to be the position of the Church of Christ to-day than "looking for the coming of the Lord Jesus Christ"? Servants of God in those days were "waiting for redemption in Israel," "looking for the consolation of Israel"; and as these words applied to them, so they do to us who are also looking for the coming of the day of the Lord.

Not only the time, but the people to whom these words were addressed, tells you to whom they are intended to apply to-day. Look at chapter i.; it speaks of "the word of the Lord to Israel," and the Lord says, "I loved Jacob." These



REV. HUBERT BROOKE.

From Photograph by Mr. G. P. Abraham, Keswick.

words were therefore addressed to God's chosen people—to the children of the heavenly Father, the servants of the heavenly Master, who were priests in the temple of the Lord, with God's fear in their hearts, God's truth on their lips, God's companionship in their way, and God's blessing on their service (chap. i. 6; ii. 6, 7). They were God's messengers to the people round about, and are described in terms very similar to those employed in the New Testament of the blessed company of believers in God to-day—"a chosen generation, a royal priesthood, a holy nation." So, whatever may follow in our study of this book, it was written at a time when the coming of the Lord was looked for, and to people who were called the people of the Lord. Now you know what is written here has to do with you.

Let us notice, first, the beautiful and gracious and loving purpose of God, which He unfolds concerning his people. He draws before you in grand large lines just what He wants his people to be, only when you are looking you must look sometimes at those things in which He finds fault with his people. Sometimes if you want to know what one who loves you wishes for you, you find it out in what he finds fault about.

If a father finds fault with his son, and says, "Why did not you come to me?" he reveals his

purpose of grace, and shows that he wishes every trouble to be brought to him to share it. When God finds fault, it is not in a carping spirit but with the love of a father, and if you listen you will find out his purpose of grace, and what He will do for you if you let Him.

In verse 6 of chapter i. you find that He intends you to be a people who honour God as children their father, and fear Him with a holy reverence as devoted servants fear their master. In chap. ii. you find that He purposes that you should be a people who are truly the priests of the Lord, who have

COMPANIONSHIP AND FELLOWSHIP

with Him, who are used in his service, and have the covenant of life and peace in their hearts—who know Him, and rejoice to know Him. Raverting to chap. i. 11, you see they are intended to be a people by whom the name of the Lord is to be made great among the Gentiles. According to chap. iii., He means them to be like gold and silver purified in the fire, and people who can bring pure offerings and sacrifices, and be pleasant to the Lord as in former days; and He means them to be (verses 11, 12) filled with heaven's blessing and overflowing so that there shall not be room enough to contain it. The destroyer and waster shall be rebuked, so that there shall be no let or hindrance to God's blessings, that all nations shall call you blessed, and your land shall be a delightful land. And He puts his seal to it—"saith the Lord of Hosts."

If you took these words to your lives, would it not take you a good long life to live them out? Just think of it. Sons and daughters honouring their fathers; servants faithful to their masters; priests, who have fellowship and communion with God, giving out the messages of the Lord of Hosts; acceptable servants, offerors of pure sacrifices, dwelling in the light and living the life that is blessed and delightful. This is a glorious prospect, and every letter of it true, not one word exaggerated; no hyperbole here, but the truth, letter by letter, word by word, sentence by sentence, to be lived out moment by moment and hour by hour, until He comes. That is the Father's purpose for his children.

Look at chapter i., and see how it shall be possible for such a life to be lived. The first verse reads, "The burden of the word of the Lord to Israel." Then we read, "I have loved Israel." Have you ever thought that God's love

for his people lays a burden on his heart? Why is it a burden for Him to love? I suppose it is, as that beautiful old book, DANIEL QUORR, says, because love wants love, and is burdened till it gets it. Is that it? He loves, and loves, and loves, and gets so little of practical heart-warming love in return. He loves you, and that is why He finds fault with you, and why He cannot bear

THE SPOTS AND BLOTS

and defilements he sees in his people. God loves to put these things right, that his love may have unmingled flow. If you look at the glories of God's purposes, never be discouraged, because you know that his love is behind his purpose, and where his love has sway his purpose will be fulfilled.

Once more, it is the word of the Lord. It may have been so to the people to whom the prophecy was written. It is almost certain from the dates on the margins here and in Nehemiah that the faults which Malachi found and the evils which he wanted to remedy were those which Nehemiah tried to put down. The strong hand of the ruler and the mighty word of the prophet went together in those days in accomplishing the purpose of God. May it be so to-day—God's word spoken in power, and God's word manifested in the rulers of the world, that the Gospel may be taken to the ends of the [7:35]

earth and the revival may come, so that we may see the power put forth that shall clear the way for righteousness to stand forth in the world. God's word worked then and it works now. If it worked a revival then, it can work it now—always on the same principles. There is no slurring over the things that are wrong and bringing a blessing to rest on the top of it. But there must be a breaking up and a blasting of the hard rock beneath, which is the cause of the evil, which can make the blessing come down from above, and the life to be filled with fruit to the glory of God. Let us look in to-day, and like Israel and those who were able to call themselves God's people, let us listen as He pours out the burden of his love to our souls.

Notice verse 6, "A son honoureth his father, and a servant his master." The priests despised the name of the Lord, and, as verse 12 tells us, they profaned it. In chap. iii. 8. we read—

"YE HAVE ROBBERED ME."

There is a tremendous three-fold charge brought home here to those who claimed to have a knowledge of the Lord and to belong to his people. They despised his name in the secret of their own hearts, profaned his name in the sight of the Gentiles, and robbed God of his due. Notice another very important thing. As God spoke these words to them they could not understand them, and they said: "Wherein have we despised thy name?" When He said they had polluted his name they inquired, "Wherein have we polluted Thee?" When, again, He said, "Ye have robbed God," they said, "Wherein have we robbed Thee?" And here is a remarkable thing—it was the people of the Lord, called by the names of blessing that belong to God's people. He had great charges to bring against them, of which they seemed altogether unaware. How often it happens that God, when He would pour out blessing, has to open men's eyes to things which fill up the heart which He wants to fill; and they have to confess and turn out those things before the fulness of his blessing can come in. Is it possible for us that we have not known all those rich blessings which He purposes for his people? That his love has not had room to enlarge itself in our hearts and lives, because we have despised his name in secret, profaned it before the world, and robbed God?

How are we to find out these things? Well, conduct is always the expression of character, and if God finds fault with his people, and says there is something wrong in their character, he generally points to their conduct as the proof of what He says. He finds fault with their character when He says it is that of those who despise his name. He goes on to point out how they did this. They came to his altar with polluted bread. He delights in the pure offerings of his people; they are food to his heart. When He tells them of this, they ask how they have caused pollution. He says: "In that ye say, The table of the Lord is contemptible." Again they brought blind, lame, and sick things, although the Lord told them that nothing which had a blemish was to be brought, and so they despised his name. They were tired of giving things to the Lord. As sometimes you hear, "Another subscription paper! I am sick of them." Is it not the same thing? They said

"OH, THE WEARINESS OF IT!"

They despised his name—which was the opposite of honouring Him; and they profaned it—the opposite of making it great; and they did so by the gifts they brought to God.

If I say character is expressed in conduct, I say it is bound up in consequences; any heart that in any measure despises God's name will realise these consequences. "Will He be pleased with thee, or accept thy person? saith the Lord of hosts" (v. 8). "I have no pleasure in you, neither will I accept an offering at your hand" (v. 10). "Should I accept this of your hand? Cursed be the deceiver which sacrificeth unto the Lord a corrupt thing."

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For I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen" (v. 14). They brought second-rate things when they made their offerings to God, knowing all the time that He had demanded the first and the best; they took no trouble as to what they brought, but they offered as little as they could, and the result was unanswered prayers, unacceptable persons, rejected sacrifices, and accursed gifts. That is a solemn thing. In chap. iii. it is summed up, "Will a man rob God?" I suppose if any one of us were to speak to another, and say, "Would you dare to rob God?" we should say, "No; God forbid." But this people said, "Wherein have we robbed Thee?" He answers, "In tithes and offerings." Mark this, as it applied to Israel, so that we may know exactly what is the fault—why God is blaming his people. Look at Prov. iii. 9, "Honour the Lord with thy substance and with the first-fruits of all thine increase." "If I be a father, where is mine honour?"

The Lord told them several times in the Pentateuch, "The land is mine and shall not be sold for ever." It could only be sold for a limited period, the user being only the tenant, while God was the landlord. The Landlord demanded—not that He needed, for his are the cattle on a thousand hills—a certain

rent year by year, and it was the first-fruits. It was not, as people think, that Israel was to give God a tenth and then it was all done. No; they gave a tenth once and a tenth twice and then a fourth, and more besides; and if you reckon all, including the purchasing of their brethren who were carried captive among the enemy, they handed over to the Lord year by year something like one-third of their possessions and incomes. Sometimes people will call a stingy person

AN OLD JEW,

but when I see what the old Jew gave to God, I am compelled to say that I should like to see the new Christians doing the same.

Turn to Exod. xxii., and you will notice more than the fact that they gave these dues. You see also the way in which it had to be done. "Thou shalt not delay to offer," etc. (v. 29). The tenth must be the first—not the last. Before the other nine parts were touched the first was to be separated off and given to God. How many a time may we have excused ourselves, or let the thing slip, or have neglected to trouble about the Lord's dues? We intended to give the tenth after using the nine parts, but when the tenth was wanted it was not available to give. Again, Dent. xxvi. 2: "Thou shalt take of the first of all the fruit of the earth." So the first of all that God gave to his people was brought back to Him as an acknowledgment, to honour Him as the Owner and Giver of all. The offerings were to be freely given, proportionately given, gladly given. These were the principles that God demanded upon which his people should honour Him. There are two ways in which you may commit robbery—you may break into a house and take goods, or you may appropriate to your own purpose something entrusted to you by another. These people of whom the

prophet writes never broke into God's house and took his things; but, being stewards, and having a knowledge of God's rights as owner, they withheld dutiful offerings. Therefore, throughout their lives there was a blight upon their land, and the rich blessings of God could not descend.

It was a solemn thing for Israel to commit these sins. The words of the prophet have their meaning for us. How shall we come before God, and ask for those blessings which He is waiting to give, until all nations shall be constrained to confess us the blessed of the Lord and call our lives delightful? Shall we look in and see what has shut the windows of heaven and prevented the blessing from falling? What about those tithes? We hear it said so often, "We are under the Gospel, not the Law; there are no rules in the New Testament about giving tenths," and so on. Let us open account-books, and put down on one side what the law demands, and on the other side what the Love of Christ constrains. Shall we be disappointed if the one is much less than the other? The New Testament says our substance is all the Lord's; and if we are to live to-day as He commands, we must bring in the tithes, bring in what God calls his right, and what He demands as his sacrifices. First of all

BRING YOUR BODIES,

a living sacrifice (Rom. xii. 1), which is explained in Rom. vi. 13 as "yielding your members," as an acknowledgment that you are his. That is the first of the tithes. And if you will be practical, think of it now, during these convention days. Do not run away, and do what you like with your bodies. Do not wear them out, and then complain that you cannot enter into the blessings of God's Word because your bodies are worn out. Remember that your bodies are the Lord's. Then God tells us that our powers are his. This is made clear in Rom. xii. and in 1 Cor. xii., also in Heb. xiii. Your very lips belong to God, and should be consecrated to Him. Hosea says, "Give the calves of your lips"—the offerings of your lips.

That is part of the tithes that God wants. And then there is another simple thing—your money, and that, as well as your souls, your bodies, and your spirits. Sometimes we are so refined, and so elegant, that we do not take care about these minutiae of Christian life; we do not deal with them as God would have us to do. In a series of things which God asks his people to hold and use for Him, we find in Rom. xii. that we are to use for God, prophecy, ministry, teaching, exhortation, and the gift of giving. He that ruleth, and He that sheweth mercy have gifts to be used and dispensed one by one, and God loveth the cheerful giver; and I suppose He is grieved when He sees a grudging giver. He loves a cheerful giver because it is a bit of the family likeness—like Himself. He likes gifts cheerfully given by those to whom He has cheerfully given; yet grudging and delayed gifts are presented out of the abundance which He has bestowed!

How are we to know whether we are giving as the Lord would have us or not? If I had a horse (which I have not) and provided the groom with enough to feed him with, and found that the animal was being starved, I would not blame the horse, but the groom. I should say the horse is starving, and the groom is stealing. In like manner when we see the Lord's beasts of burden, the Lord's messengers throughout the world, starving and crippled in their efforts, I do not blame them, but those who should be feeding them.

Starving, you say, is it possible? Let me tell you it is a literal fact that many clergymen and

MINISTERS TO-DAY ARE STARVING.

In the cold winter a year or two back, a messenger of God's Word went from room to room with a little lamp because he had no coal to burn. And that in our own land! I know the relatives

of one man to whose family money was lately left, a little while after he died. When the news reached the home, the widow said: "It has come too late now." That man of God died a gentle, loving, unselfish life of starvation. Is it true that the Church of Christ robs God? You say you know nothing of these things. Have you ever made inquiry? I have, no pastoral charge, so I can speak. In all denominations there are cases that run into the scores or hundreds where faithful ministers are starving because God's people withhold the gifts and say, "Is it our ministry?" That is what the people said in Malachi's times: "Wherein?" etc. And then you say it is an endowed Church, and that your ancestors gave some tithes, therefore you need not. Perhaps they were not your ancestors at all, somebody else's!

And then you look into the world. In one case the president of a missionary society said to a speaker, "Do not ask for offers; we have no money to send men out." Another society raised a centenary fund to God, and wished to send out a hundred more men. They have had to draw in, and those in the field are told that others cannot be sent as the funds show a deficiency. Why? because believers have robbed God. And we listen to statisticians, and hear that so many millions are stored up, and that the money market is

"AS CHEAP AS DIRT,"

and you cannot get an investment. If you look at what is given to God, you find it is less than twopence out of the pound after they have done living and spending among themselves. God tell you who and what it is; but I cannot look out and see God's starved work and not say that it is God's selfish servants who are hindering the work of God by not giving the tithes.

If we look out at home workers say it is the same: it is hard work going round to collect. Now you can see how you stand in relation to God's will in this matter. Is the collector for God's work welcome, or a nuisance, one whom you would like to avoid? Then as to the charges incidental to various ministries, there is no interest in giving to them. Is this not like the conduct of those men who gave polluted bread to supply God's table? I have recently been doing the work of chaplain on the Continent, and the amazing number of foreign coins, debased coins, and coins that would not pass, that have been taken in the collections, have been enough to make one sick; and these were given to God! But how the world looks on. See what the Lord says in the end, "Bring ye now all the tithes into the storehouse, that there shall be meat in my house." He does not mean that you should wait till you get to your old homes before you bring these things out. Shall it be settled in your heart to-day, that as for me and my house we will bring all the tithes into the storehouse—all the tithes, bodies, members, lips, powers, time, talents, and the mammon of this world. Bring them all and remember that they are tithes. I think that is a point where many have gone wrong. You do not find out what is your tithe on the impulse of the moment when there is a moving appeal for funds. It is customary, if we want to secure supplies for the work of God, to send out an eloquent preacher, instead of just sending for money that is ready and waiting to be given. When the tax-gatherer comes round, does it matter whether he is eloquent or dumb?

HE GETS THE MONEY,

or it would be the worse for you. Suppose you commit money to a treasurer and he goes and uses it, and when you ask for an account he says he has kept no account. You would not keep him as treasurer. Is it not a wonder that God keeps us as his stewards? How many young people marry on a certain income, and as soon as the income is increased, up go the expenses also, so that they never have any money for the work of God. It is not

emotions that are going to carry out God's work, nor emotional appeals that will secure the means therefor. If you are obedient Christians, if you are loving children, you are bound to spread the light of the Gospel; and if you are wise you will do so, and then He will fulfil his word and open the windows of heaven, and blessing will flow out that we shall not have room enough to receive, and of that blessing others will get a share.

THE OLD LIFE AND THE NEW.

By Rev. F. B. MEYER.

In the Epistle to the Hebrews, chapter iv., there are four exhortations: The first (verse 1.) is "Let us therefore fear"; the second (verse 11), "Let us labour"; the third (verse 14) "Let us hold fast"; and the fourth (verse 16), "Let us come boldly." That chapter deals with the cause for the exclusion of the people from the land of rest, and should, therefore, be carefully pondered by all those who are conscious that their life hitherto has been one of monotonous wandering in the wilderness. May God grant to-day that your forty years' wandering in the restlessness of the wilderness may come to an end!

In this chapter God lays his hand upon the one point which excludes us from rest; it is given in v. 12—we have not allowed the Word of God to judge us. "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor (or critic) of the thoughts and intents of the heart." Now, if you desire to enter into rest, you must let the Word of God do his work within you, and be the critic of the thoughts and intents of your heart. Therefore, I purpose now to go beneath emotion and action to thought and intention, for you will find that a great deal of our difficulty in the Christian life arises from mistakes about our intentions—"the thoughts and intents of the heart."

One of the first things the Word of God does, is to show you the distinction between soul and spirit. The Word divides between soul and spirit; the division is very slight apparently; but, all the same, it is very deep. That is, it is slight on the surface as the cut of a sabre, but it is deep, right down, cleaving to the very foundations of experience. What is this division? Turn to the 1 Cor. xv. 45, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." So that the soul may be associated most largely with the first Adam, while the spirit may be associated most largely with the Second Adam, the Lord from heaven. Then, if you turn to Luke xii. 19, you have a side-light given by Christ into the

INNER WORKING OF THE SOUL,

in that marvellous parable—"I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The soul is that in us which likes to take its ease—"eat, drink, and be merry"—to find its portion in the things which are stored up; it is that part of us which delights in the world, and the things of sense which gather around the self-interest, the self-principle, the Adam, the old nature, deeply entrenched within us all. And you must understand, as by the cut of God's sword, the division between the old and the new, the soul and the spirit, the first Adam and the second, the life that you have in nature and the life that you receive as the gift of God—that division is fundamental, and until that is made, you will be liable to wander in the wilderness of unrest. The Lord Jesus Christ says, in Matt. xvi. 24, 25: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever shall save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul?" It is remarkable that Christ says

this same thing four times over in his discourses, and on four different occasions. We are very fond of asking one another if our souls are saved. We ought to ask if they are lost; for there is a sense in which you never will be saved until you have lost your soul. It is only after you have lost your soul in the deepest sense, that you will get the true life. The man who has lost his soul will learn to care for the souls of other people.

I do not say that the soul life is to be extinguished, but that we must reckon ourselves dead to the principle of the self-life, which shows itself in the soul. It is not that the soul dies, but that we die to the principle of self for which the soul stands—the distinction is very important. The whole cleavage between two great schools of thought lies, as I hold, in a failure on one side to distinguish between these two distinct thoughts—the death of the soul-life and the self-principle, and

THE RECKONING OF OURSELVES DEAD

to it, which is quite another thing—and everything is comprehended in that distinction. If you tell people that the soul-life is to die within them, they will be perplexed beyond extrication, but if you tell them there is a process by which they die to it, and pass to the true life, then, by the grace of God, they have a policy of life that leads them to the very Ascension Mount and to the heavenly places themselves.

Please note that (verse 21) our Lord Jesus "began to show unto his disciples" something he had kept back until this moment before the transfiguration. He said to them (see Mark viii. 31), "The Son of man," meaning the representative man, the second Adam, "must suffer." Why? "He poured out his soul unto death," as a man, as the Son of man, the representative man, upon the cross. He seemed to pour out his soul, for the blood is the life, and the life is in the blood; and as the blood of Christ was shed, it was not shed simply as a propitiation for our sins, though it was that, but it was, so to speak, the pouring out of his own holy, pure will, a spotless sacrifice of Himself. And there is a sense in which every son of man who wants to enter into the true life has got to pour out his soul unto death. "The Son of man must suffer many things." When Peter heard this, he was horrified, and he took Jesus and began to rebuke Him, saying, "Be it far from Thee, Lord; this shall not be unto Thee" (v. 22), or as the margin has it "pity thyself"—spare thyself. I was going almost to say that Satan is prepared for you to lop off this or that bad habit, so long as you will not deal with the principle of evil in the soul itself; and thus thousands have come to these conventions, and gone from them, and relapsed, because they have

LOPPED OFF CERTAIN BOUGHS

from their life, but have never dealt with the soul, the self-life. If men talk about dealing with the soul, and reckoning themselves dead to the self-life, they are called fanatic, and regarded as going too far—people stand away, and avoid them as dangerous. The consensus of Christian judgment is coming round to see that certain habits must be put away; but when you take to dealing with the self-life, they stand back. You must deal with the principle of the self-life, before you can come into the new life; and when people say "Spare thyself!" they do the devil's work, and talk after the manner of men. "Thou savourest not the things that be of God, but those that be of men."

There is a second step, as may be seen from John xiii. 37, "Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for thy sake." Here is Peter proposing to immolate himself. I pray you, catch this thought, which again touches the secret of so much failure. People come and hear that consecration is necessary—the putting away of sin and the surrender of the life to God, and then there comes an intention to con-

sacrate themselves. You hear people saying, "I had a grand time last night; I consecrated myself to God." Consecrated yourself to God? Do you remember certain of Aaron's sons, who offered incense with fire that had not fallen from heaven, and will you contrast that with the offering of the apostles who offered with the Holy Ghost sent down from heaven? You know self cannot put self to death. You may put yourself on the altar, but God must send down the fire. You must give Him the will, but God must do the deed. The will is yours, but the completion and the act must be God's. Why cannot I follow Thee now? Because you want to do for your own strength and your own glorification. You cannot get anything that way. Although prepared to die, Peter turned pale before the servant-girl's question. It is no use getting wrought upon by emotionalism and appeals and the intense fervour that sometimes sweeps over a meeting. You will never get it by fighting, and struggling, and wrestling, but it is by being willing, and letting God take what you are willing to give. You cannot make yourself die, and never will; but you can surrender yourself to God, for God by the Holy Ghost to complete the sacrifice.

There is a third step in Peter's life. First, horrified, the Apostle said, "This cannot be." Then, he argued, "If death must come, I will commit suicide." The third step is reached in serene old age (1 Pet. iv. 1): "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." The former clause reminds us of Rom. viii. 2—

"ARM YOURSELVES"

means that there must be a fight—a fight against your own feelings, against the solicitations of the flesh and the devil, against the temptations that men will put before you. Against all these things you are, by the grace of God, to encase yourself, to arm yourself, with the mind which was in Christ. "He that hath suffered in the flesh hath ceased from sin." How do we "arm ourselves with the same mind"? The Lord died; He died for sin, and He died to the promptings of sin. He said, "Not my will, but thine, be done." He died for sin as our substitute, to sin as our representative. In the person of Christ God saw us represented, and in the thought of God all the Church, at the moment of Christ's death, did what He did. He yielded his will to the Father; He surrendered his own life to take, through death, the life which the Father gave. He, so to speak, passed out of the world in which He had been a resident, to the Easter or resurrection world, and, in the thought of God, we who believe in Him did the same.

But there comes a moment, a great moment in our life, when we appreciate the fact that He died for us; and then there comes a moment when we appreciate the fact that we died in Him; and that is the moment of identification with Him in whom we died to sin, in whom we passed from Egypt into the land of liberty, and in whom we crossed the Jordan. Is that so? It is so in the purpose of God. I wish it to be so in my own life; I choose it; and I ask the Holy Spirit to enable me to live in the power and faith of this fact. My Lord poured out his soul, his soul-life, unto death; and I now pour out my soul-life unto death, and I live inside the keeping power of the Holy Ghost. I walk in the Spirit; I live in the Spirit; I yield myself to the Spirit.

Thus the Holy Ghost makes real to you moment by moment that which is real to you in the purpose of God in Christ, and which, in the moment of consecration, you chose to be real for you. The Holy Spirit, moment by moment, keeps you in that same mind. You make up your mind that you shall

LIVE IN THE RISEN CHRIST,

and the Holy Ghost keeps you in the same mind; and whensoever the soul-life, the longing for praise, the chafing against the success of another, and

those other evil and horrid things, rise up in your Soul-life, then, in the power of the Holy Ghost, you have armed yourself for it. And as you live so, by the power of the Holy Ghost, He is the critic, and will show you more and more, and show you deeper depths from which the self-life surges up, and there will be a perpetual reckoning of yourself to be dead to the soul-life and its energy.

These successive steps will be in preparation to your reception of the life of Christ. You live in Jesus, and look to Jesus, looking not on death but on life; and as you look on life you are quick to detect the least sign of death. If you live on bad atmosphere, you do not know it is bad; but if you go from Keswick to Lambeth you will soon know that you are in a bad atmosphere; and living in the life of Jesus you will be quick to detect the uprising of the soul-life, the I-life, and by the power of the Holy Ghost you will arm to reckon yourself dead to it. May God help us to do so!

Ladies' Meetings at Keswick.

"**D**ID ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" This was the verse in which lay the strength to face the charge of the Ladies' Meetings this year. For one of those to whom their care was entrusted was disabled from even attending one single meeting, and to the other they were a first step out again into open and audible service after a year's silence and discipline of pain and weakness. Only a verse like this, which told that His having spoken in such solemnity, and the life being yet spared implied that He meant to speak again—only a conviction that the call to come forward was His voice could have made it possible to respond to it and to stand side by side with His children when met to face deep needs in themselves and supplies in Him.

Only a few knew the circumstances, but to those who did it gave a new and deeper hallowing to the gatherings, while all were conscious of how near and real the Presence of God was. Before there was any idea of Mrs. Bannister being unable to be present, it had been agreed that the meetings should be more especially for "Waiting upon God," and less for addresses. We all welcomed this, for the searching and enlightening of the tent meetings made a retreat in prayer a necessity. And the charge so plainly given to the beloved messenger with us last year, Rev. Andrew Murray, of "Wait upon God," had laid hold on many.

FIRST DAY.

We met first on Tuesday at noon. After prayer, Miss Nugent spoke of the intention of the meetings, and gave Mrs. Bannister's message, which was Isa. xxv. and xxvi., but specially xxvi. 9 and 10, pointing out the double word, "We have waited for Him," and the double assurance, "This is our God!" For when the waiting has been true, then we shall recognise the answer, in whatever form He sends it, and joyfully cry, "This is the Lord," even if the kind of response is a surprise. Three things follow true waiting;—joy, salvation, and rest. And how blessed that it can be said, "The hand of the Lord shall rest," telling that He can look forward to a completed work done by Him on his children. Verse 8 of ch. xxvi. was then alluded to; another waiting on the same Lord, but in a different way, "in the way of thy judgments." Even through them we have the blessed reward of waiting, when we can truly say, "The desire of our soul is to thy Name."

A time was then given to prayer, after which the hymn was sung, "My Saviour, Thou hast offered rest," and Mrs. Tottenham said a few words, very brief, but with a message in them which had a grip in it, which laid hold, and was continually afterwards being referred to. It was in allusion to the dryness in our lives, the want of water causing not

only personal thirst but solemn barrenness of service. She dwelt on the deeply penetrating words spoken in the tent the evening before by Dr. Moule on "A broken and a contrite heart, O God, Thou wilt not despise." He had spoken of the breaking, which might be so complete at one time, and yet never without possibility of petrification setting in again and of the concrete forming anew. How could that be met? Did not we want at any cost to have the heart of flesh and the living water ever springing? She then described an estate without water, and how its owner sent for a man who could discover water if there were any. He found—there was a spring was, but depths of rock lay over it, preventing it from rising. What should be done? The owner had no doubt. "Blast the rock," she said, and the rock was blasted, and the water sprang, and flows to this day, enriching the estate. Are you ready for even that?—for the blasting?

After prayer, Miss Nugent gave her opening message. It was from Num. xxi. 4-18, dividing it thus: Substitution, Sunrise, Song. She laid great stress on the substitution, being in the forefront. Until it was grasped there could be no advance in holiness, no move forward towards the sunrise or song. And this most striking of all the acted parables of atonement with which the Lord Jesus identified Himself came at the close of the wilderness wandering, on the very threshold of the fullness of blessing, telling how that God did not weary of repeating that great essential truth of atonement, even after the Passover, the smitten rock, and other types of it. When it is seen and accepted, then it can be true that we journey toward the sun-rising (v. 11), and the song and springing water are surely found (v. 17, 18). The speaker also pointed out the word, "What He did... in the brooks of Arnon," showing that there was a brook to cross (and more than one!) before the Jordan was reached, and that it might be that some brook had to be stepped over to-day, something so small that we hardly realised it was standing between us and the blessing we longed for! Then may He reveal any such brook which needed to be stepped over now. We then knelt, and a deeply solemn time followed, opening before our God, willingness for even that—the blasting if needful.

SECOND DAY.

The next day, after prayer, Miss Nugent opened with reading Deut. iv. 32-38, but without doing more than showing the inference that if God had been speaking through fire and fear, and yet had spared the life, it meant that He would speak again—He had more to say. Were we then ready to listen? She alluded to the words on "blasting the rock," and told how she had since then heard how the same was done in West Africa, where they had no dynamite. They kindled a fire on any rock they wished to shatter, on the day of the hottest sun, and then, when fiery hot, they poured cold water over it and it split in all directions. By the inward dynamite of his spirit, by the outward providential circumstances of life, He can do that breaking which is to release the spring. Is it not worth while? "We went through fire and water, but thou broughtest us out into a wealthy place."

The many requests handed in were then pleaded. After that, Mrs. Michael Baxter spoke. She had been the one to give the Lord's word to the ladies' meetings at Keswick when first originated by Mrs. Harford-Battersby, wife of the beloved founder, and it seemed a beautiful planning and provision of the Lord that in the greatly-missed absence of one of his messengers of the intervening years, our dear friend should be so willingly ready to echo his voice. Her passage was 1 Sam. ii. 7, 8. She began with pointing out that the words "*He raiseth up the poor out of the dust,*" were preceded with "*He maketh poor.*" He has to break before He

can build. He exalts indeed, and to a throne—his throne, but He brings low first. And then she spoke of that bringing low, and what it meant practically. Have we taken our place with Christ in death? as accursed on account of sin, as condemned? If we have, then we must remember that we are worthy of no more than He was in his voluntary position of the condemned One, we must account ourselves as a condemned criminal. Does that sound hard? Look at 1 Pet. ii. 19 in the R.V. (*margin*). The words "this is thankworthy" are "this is grace." It is a kingly place, for it is Christ's place. If we are standing on our rights, then we are not taking our place with Him, we are not identified with Him in his death; we have not as in Lev. xvi. 21 laid our hands on Him, and said "We are one with Thee, one in condemnation, one in death," and unless one with Him in humiliation we cannot be one with Him in his glory.

If we are condemned we have no rights. If property were to be left to a criminal sentenced to die, he could not inherit it. When we say, "I am crucified with Christ," it is taking the place of the condemned criminal, and we have no rights except to suffer with others.

May God show us the dignity of this place! Every manifestation of death is of life power, for when we take this place—our proper place, and are willing to be as low as He was, as despised as He was, then his life will be manifested in us; his Lamb-life will be shown in us, the Lamb spirit will fill us. Have you noticed how much there is of the Lamb in the Revelation? It is the wrath of the Lamb which is spoken of, it is of the Lamb the Church is to be the Bride.

In Rom. vi. 5 we read, "Planted together in the likeness of his death." He took our old man—all we are—into death with Him, but we have to sign our name to it, not by one act of acceptance only, but by taking the place daily, willing to be tested in it, and like James i. 2 ready to count it all joy when we meet the testings. He is taking the trouble to teach us by daily things. When you are held back from service to Him by the will of another; when you are prevented from taking a meeting by, perhaps, the unreasonable opposition of a relative, for instance—will you look upon these and such things as the testing of the place of death, and accept it? He tests in all ways, by weather, by your cook, by your work, by your health, and if you kick against these testings, then you are not proving that you have royal blood; but keeping in that low place, then the Throne is yours, then petrification cannot set in! And it is a safe place, for, as Pasteur Stockmayer said, there is only one man I know of who cannot fall, for he is too low down: he lives at the feet of Jesus. A time of most sacred prayer followed, when one after another surrendered afresh, taking that lowly place. Only the necessary close of the meeting ended it, otherwise it would have long continued.

THIRD DAY.

The Thursday meeting was opened with the hymn No. 4, which suited many present at one time:—

Sometimes I catch sweet glimpses of his face,
But that is all;
Sometimes He speaks a passing word of peace,
But that is all.

And we sang it softly, as the sad voice of some still; but could let glad strong voices loose with the verse, "Nay, do not wrong Him with thy heavy thoughts, But love his love," and

Then shall thy tossing soul find anchorage,
And steadfast peace;
Thy love shall rest on his, thy weary doubts
For ever cease.
Thy heart shall find in Him, and in his grace,
Its rest and bliss!

Much time was given to the requests, many personal, many for work or new workers. After that Miss Nugent spoke on three emptied things (not empty, but emptied, for they had been full before). Emptied hands, a threefold laying of outspread hands, in Lev. viii. The emptied altar at

the temple (2 Chr. vii. 1), when God accepted and consumed; and the emptied tomb of the Gospels, for when we had accepted the death with Christ we were to go on to the resurrection with Him; as in Romans vi., the repeated allusion to the fact of being dead with Him was the prelude to the repeated bidding, "Walk in newness of life," "Dead, but alive."

Hymn 193 was sung next, "Buried with Christ, and raised with Him too," after which Mrs. Michael Baxter spoke, and again a deep sense fell over us all of how near God was, and how closely and prevailingly his voice was being heard. Her verse was from Mark xi. 3, "The Lord hath need of him." It was said of the little colt, and it tells us exactly of whom Christ has need—of the one who is low enough and small enough to lift Him, and be hidden itself. What did the crowd see as they saw the procession pass? They saw Christ uplifted, but the colt was hidden. It was too small to be seen, but not too small to bear Him.

This was the penetrating point of the words, and that God gave them, used them, and infused them into the hearts of the hearers came out in prayer. Again, it was only the hour of closing which was, the limit, telling how ready hearts are to "wait upon Him," when we realise whom we wait on, and that He is present, and is worth waiting on, as well as that He has something to give which is worth waiting for.

FOURTH DAY.

"Lord Jesus, Thou dost keep thy child," was the glad assurance which opened the last meeting on Friday. And then prayer followed that the ditches made in trust and obedience (2 Kings iii. 16) might soon be filled with water. The many requests were presented then, one specially for those who were laying the earthly remains of their dear child to rest that morning—the Rev. Colin and Mrs. Campbell—and praise with it for her bright life consecrated here some few years ago, and ever since filled with fruit to his glory; and also again for Mrs. Bannister, that His healing touch might swiftly raise her, and re-endue her for the work of sending others forth.

Mrs. Hath Noble then gave a brief address, asking, "What is God going to gain from Keswick this year?" and then showing three messages from the Acts which had been given after times of revival by Barnabas, in Acts xi. 23; by Paul and Barnabas, Acts xiii. 43; and by them again in xiv. 22. All have the refrain of "continue" in them. And how intensely important this word is to us, for the world is watching to see if Keswick is a reality. References to continue were then given. "Continue in my Love," John xv. 9; "Continue in my Word," John viii. 31; "Continue in Prayer," Col. iv. 2.

Miss M. Gollock then spoke. She with Mrs. Tottenham was in charge of the girls' meetings—on which God very specially set his seal this year—and she began with saying how that two months ago, when in time of strain and humiliation, God had given her a message which she felt was for the Ladies' Meeting at Keswick, although at the time it seemed the most unlikely place possible that she should give it in. It was from Ps. cxxx., a Psalm from the Depths. It was a temporary experience, and one that can be passed through more than once; and it was also a psalm which had no finish to it—perhaps because there could be no answer until the New Testament. What can the place of Depths become, should any here be in such now, or be yet called to go through them? They may be a place of prayer (v. 1); "Out of the depths have I cried." A place of intense supplication (v. 2); of conviction (v. 3); of forgiveness, thank God! (v. 4); of acquiescence (v. 5); of intense expectation (v. 6), not for blessing, but for the Lord; then also a place of self-forgetfulness (v. 7), for even there we may say, "Let Israel hope," and then of bold faith, brave and

full (v. 8). Out of the depths—into what? Into union with the ascended Lord, as well as the crucified and risen Lord.

A time of praises followed, one after another uttering their thanks for what had been freshly seen of Him. The few closing moments were used for reading 2 Chron. xx. 26-28; "the fourth day"—our day here—assembled in "the valley of blessing," called so, not because of what they had received merely, but because there they blessed the Lord. Therefore it was called so, therefore it remained so! And the way to go homeward was with Jesus "in the forefront of them." Praise-prayer followed, ended with all together repeating, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing": He the only "Worthy One." And they fell down and worshipped Him that liveth for ever and ever."

PRAYER FOR MISSIONARIES.

On Saturday evening, August 1, we met again for the special purpose of using this most memorable and sacred anniversary by prayer for the dear labourers in China, specially in that province of Fuhkien, where the land has been hallowed and claimed by the offering of His servants' lives. They had joined in their little Keswick; their last Bible reading was on the Transfiguration, their last united prayer was the one of renewed consecration, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." And within the next few hours it was accepted, and that great "Emptied Altar" was witness to the world of the deep and appalling need of those millions. The meeting was all prayer, except where Miss B. Newcombe gave an illustration of the ignorance of even the Christian women, and the time was used to pray for them; for the beloved relatives of those martyred ones; and in dedication of self, means, and talents afresh or anew to his service.

It was a time when hearts and lips were unsealed, and the Keswick gatherings closed at his feet for the "other sheep," after having freshly tasted of his love for ourselves. S.

A Missionary on Prayer.

A C. M. S. missionary writes to us:—I find that when you break the power of the "Medicine Man" among the Indians it is a wonderfully long step towards their evangelisation, and the missionary then obtains the place in their esteem and love that is held for Satan by the "Medicine Man" with his rattles and conjuring.

The year just closed has been one of wonderful blessing and answers to prayer. God has shown us that we prayed too little in the past. I am convinced that a great weakness among missionaries is that they make too much effort themselves, and forget that the most potent weapon God gives them is prayer. I only found this out when, baffled and beaten and discouraged, I took it to God and told Him I was beaten, and pleaded with Him, to do that which I was powerless to accomplish. I made the mistake of thinking I had to do the work, when "Not by might, nor by power, but by my Spirit," is God's own word.

I do not mean by this that the missionary or minister is to sit down and do nothing but pray; far from it. The more he prays the more he works, and the stronger he gets for work. We have had marvellous answers to prayer; my weak faith, or courage, can scarce take in or realise the truth of what my eyes see and my senses convince me is so. The *whatsoever*s in the Word are as full of meaning as the *whosoever*s, when we begin to realise the amazing power of this weapon of prayer Christ puts into our hands.

God bless and cheer you for the cheer you bring to others through your valued publications. Sincerely thanking my unknown friend, whoever he or she may be, that sends me THE CHRISTIAN, and praying for blessings on you and your work.

C. M. S. Missionary, J. R. MATHESON.
Onion Lake, Lask, N.W.T.

Norway and its Missions.*

By PASTOR STORJOHANN.

CENTENARY commemorations have this year been held in Norway, and even among Norwegians in America, in celebration of the awakening of the great evangelist of Norway, Hans Nielsen Hauge, on April 5, 1796. This young peasant was working in the field, singing a hymn about the tasting of sweet communion with the Lord Jesus, when he experienced a wonderful baptism of the Holy Spirit. In surroundings of rationalistic darkness he became a light for Norway, and in the course of eight years, from 1796-1804, he evangelised the whole country. When he walked about to preach the Gospel he was always engaged in knitting stockings, hoping thereby to set his people an example of doing good with their hands. He had to suffer persecution, and lay in prison for ten years, not being allowed a Bible, or even pen and ink. A genius as he was, he might else, like Bunyan, have given his nation some rich fruit of his wonderful experience. In 1809, when there was want of salt in Norway, the English having blockaded the coast, Hauge proved to be the most able man to make salt out of sea-water; and having performed this for some months he was again put into prison. If his work was blessed, his martyrdom was still more so. He put the stamp of his spirit on the Norwegian religious world, which through him became permeated by a lay-preaching spirit stronger than elsewhere. This spirit met an urgent need, inasmuch as, of all Protestant countries, Norway has the smallest number of ministers.

A thrill ran through Norway during the centenary commemorations of Hauge, and a deep impression was made by reflection upon the amount of good that even one single-minded and devoted man may do for an entire land. The outcome of Hauge's labours has not only been city mission work all over the land, but especially a very great interest in missions among the heathens, dating from 1840. In Zululand we had to wait fourteen years for the first baptism, in 1856. There is a beautiful story of an aged Norwegian peasant working in the field; a true friend of Missions, he was always praying for the heathens. He sees his grandchild running towards him with a leaf of paper in her hand. It must be good tidings, as she is more flying than walking. It was the missionary magazine telling of the baptism of the first Zulu girl!

But we had to wait patiently in Zululand. God granted us a most powerful and blessed work in Madagascar. Great as it is, that work may in the present crisis have a special importance, as the Norwegians, being entirely neutral, cannot be suspected of political motives. It is a matter of thankfulness that the French governor in Madagascar, M. Laroche, is a convinced Protestant; and it is of no less importance that the necessity of learning the French language, and teaching the same to the Madagascar preachers and teachers, has brought our Church and missionaries into intimate connection with the Reformed Church of France, which has now stepped into the field to work together with our mission. Indeed, the whole Protestant French Church will now have to plunge into this field of work to counterbalance the influence of the Jesuits. How cheering it is that God shows us, as here, that He can turn difficulties into means of prompting the evangelisation of the world.

No less wonderful has been the Norwegian mission among the Santals in India. Here God has united Sweden and Denmark with Norway in a common work. Nothing can melt the heart of Christians into the great unity of Christ as prayer and work for the heathen is able to do. The old Viking spirit of Norway shows itself in our days, apart from theansen expedition, in a double way. We have given

to America through emigration no less than a third part of our nation, and still our population has grown. The wonderful way in which our emigrants, most thrifty and excellent tillers of the American soil, have managed in this half century, without much help from the mother Church, to build about one thousand churches, and in four Norwegian theological seminaries to educate their own missionaries, shows the genuine Puritan spirit which they took with them from home. The other trace of the Viking spirit is to be found among our sailors. Every thirtieth person in Norway is a sailor, and if you take also the large fishing population along the coast, every twentieth. For our dear sailors we have all over the world a sailors' mission work, as perhaps no other nation has, not even the English. All the four northern nations—Finland also included—work together here, and the Gospel is preached to the sailors in fifty-six out-stations, of which one-half are Norwegians. Sailing ships becoming rarer, we have no room for our 60,000 sailors in our own ships, and it is computed that one-third of the sailors in English ships are Scandinavians, the greater part of them Norwegians; and it is shown by statistics that 23,000 Scandinavian sailors were in the coasting ships of America in 1893.

Although our sailors' ministers seek to reach our sailors on foreign ships as much as possible, they are for a great part thrust upon the care of English and American sailors' missions. Here we want an Evangelical Alliance work pushed forward. At the Alliance meeting in Copenhagen in 1884, of which the blessing never will be forgotten in the Lutheran Church, I tried to call attention to an Alliance work for saving the poor sailors from the frightful evil of the crimping system. America would be the right place for an Alliance meeting to consider this important question, with a view to the enactment of an international law for the protection of sailors from the curse of the crimps and the landsharks. Taken up by the Alliance, it might grow to a special independent movement, in some way like the Sunday question.

Harvest Hymn.

INFINITE bounty now displayed
O'er earth's extended plain;
For man so full provision made
Demands a thankful strain.

What less than an Almighty Power
Could millions thus supply?
What less than love almighty shower
Such fulness from on high?

O that our meaner thoughts could soar
To contemplate such love;
And, with a worthy song, adore
Goodness enthroned above.

Accept, thou God of earth and skies,
The praise we offer now;
Our poor yet loving sacrifice,
As we in homage bow.

ALBERT H. NOLAN.

The National Refuges.—The trustees of the Delmar Charitable Trust have just granted out of the income of the fund for the current year the sum of five guineas to the National Refuges and Training Ships *Arethusa* and *Chichester*. This society, whose headquarters are at 164, Shaftesbury-avenue, has, during the past fifty-three years, rescued from destitution no less than 13,879 children.

The Clifton Conference.—Rev. James Omiston, the convener of this Conference, writes:—"For the seventeenth time, I am permitted to notify the assembling of his people at the Clifton Conference, to be held at the Victoria Rooms on Tuesday, Wednesday, and Thursday, October 6, 7 and 8. The subject selected is the wondrous counsel of the Lord that even now (Eph. ii. 10) 'the Church' shall be the vehicle of communicating unto 'the principalities and powers in heavenly places' the knowledge of his 'manifest wisdom.' We are invited to confer on:—
I. 'Christ and the Church' (Eph. v. 32).—I. The Bridegroom.—'Altogether lovely' (Song v. 16). II. The Bride.—'Black, but comely' (Song i. 5). III. The Marriage of the Lamb.—'Let us be glad and rejoice' (Rev. xix. 7)."

Y.W.C.A. "Summer-school."

THE Y.W.C.A. "Summer-school" at Cliff College, Curbar, Derbyshire, opened on Thursday last, there being present about fifty secretaries and Christian workers.

Dr. Bullinger commenced his course of Bible study on Friday with a lecture on the figures of Scripture language, pointing out how peculiarities in breaking ordinary laws draw attention to special points in the written Word, as do marks of emphasis, exclamations, etc., in spoken.

His two points illustrated (1) the figure called *Asyndeton* ("no ands," or no conjunctions) as shown in Luke xiv. 13, Exod. xv. 9, 10, 2 Tim. iii. 10, 16, 1 Cor. i. 30, etc.—sentences which lead us on without pause to a climax (generally some action of God); and (2) the figure called *Polysyndeton* ("many ands"), when each word is to be carefully marked as containing some important meaning (Luke xiv. 21, xi. 11, 18, xv. 20, 22, 1 Ch. xxvi. 11, etc.). Of such figures of speech the Greeks collected and named some hundreds, but very few now know anything about them.

An hour of Association study followed, led by Miss Kinnaird on "Youth and Age in the Y.W.C.A." In the evening Mrs. Tottenham conducted a helpful prayer-meeting, and Dr. Grattan Guinness gave an interesting "talk" on "The History of Astronomy." On Saturday Dr. Bullinger continued his instruction by a study of the figure called *Ellipsis*, and the special emphasis conveyed by words left out. He threw much helpful light on such difficult passages as Gal. iii. 20, which is explained by Gen. xv., Psalm xii. 6, and Prov. xxi. 1.

Miss Morley conducted a class on "A Model Y.W.C.A. Secretary," drawing out nine necessary qualifications for such a worker from St. Paul's Epistles to Timothy. A discussion followed on the use of literature. In the afternoon Miss Habershon gave a lecture on the Tabernacle, illustrated by her beautiful model, and full of deep spiritual lessons.

Mrs. Tottenham took the evening meeting, her subject, "Personal Dealing with Varieties of Character." This subject also formed part of the course for Sunday and Monday.

The prayerful spirit which pervades all these gatherings must bring a blessing on earnest study. Walks on the moors and to Eyam—the village so remarkable from its historical record of self-denial in the plague times, 1666—with various excursions, and the use of Dr. Grattan Guinness's beautiful grounds, provide pleasant recreation to weary brain-workers. The arrangements for the students' comfort seem well-nigh perfect.

C. MAUD BATTERSBY.

Cromlyn, Rathowen, Ireland.

The Student Movement.

A NOTABLE feature of the recent Students' Conference at Keswick was the appeal made by Mr. D. A. Black, of Belfast, on behalf of the Y.M.C.A., and Miss G. Gollock for the Y.W.C.A. Mr. Black is secretary for one of the most flourishing branches of the Y.M.C.A. in Great Britain, and has had great experience of and most remarkable success in working among young men. He deprecated any desire to disturb the life purpose of those who had devoted themselves to the Foreign Field, but he appealed for at least temporary help for the young men of Great Britain and Ireland to-day. Many of them were drifting and careless, and exposed to the temptations of our towns and cities; a still greater number, perhaps, were opposed to religion. He pointed out that there was no more desirable field for service than this. It was one, too, from which many volunteers for foreign missions had been gathered in the past, and could be gathered in the future.

Miss Gollock appealed specially to the young women. The Y.W.C.A. could afford them either temporary or permanent work. Those around us every day needed to be looked after. She threw out a challenge to the volunteers to offer for local work, and the Y.W.C.A. would provide suitable work for them. She suggested the appointment of an "intermediate occupation secretary" who would organise the workers, and provide volunteers to accompany older workers on evangelistic tours. Miss Gollock's address was highly practical and suggestive, and was followed with deep interest.

At a very interesting meeting at the Students' camp on behalf of the British College Christian Union, £360 was subscribed or promised on the spot.

* Notes of an Address delivered at the recent Evangelical Alliance Conference at Mildmay.
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An Industrial Mission Colony.

By SELMA COLLIANDER, LUND, SWEDEN.

THE British control and development of the natives of India has been widely furthered by the promotion, as occasion offered, of production, manufacture, and commerce. In effectively conducting this policy, signal success has attended the encouragement of missionaries, to direct their efforts to the physical comfort, social elevation, and material prosperity of the people accessible to them, as well as to their religious enlightenment and eternal salvation. An illustration of this kind of governmental encouragement to Christian missionary endeavour is to be found in the opportunities afforded most especially to the agents of the Church Missionary Society and to Messrs. Borresen and Skrefsrud, of the Scandinavian Santal Mission.

In return for services rendered, the English Government presented the Scandinavian missionaries with an extensive district, to be used by them for industrial purposes and colonisation. The colony formed thereon is one of the brightest features of the Scandinavian Santal Mission, and would alone be enough to excite the liveliest interest in the work of the Mission. The colony contains 16,000 acres of the most fertile soil, of which more than half is cultivated, and instead of being impenetrable bushwood, it is now turned into flourishing villages, with a population obedient to the law and easy to govern.

In the Scandinavian Mission Colony the desire of the nomadic Santals for activity and food-winning is met, and they are attended by circumstances calculated to give

MORAL AND SPIRITUAL ELEVATION,

and to settle them into communities of Christian citizens. There they find employment, and in three or four years secure independence. There also their home-life is re-established on a Christian basis, whilst they are able to keep up communication with their native country. The most difficult task, however, is to excite self-reliance in the Santals themselves, and to guard them against the temptation to loaf on the Colony, and thus to become a burden to it. As most of the Santals are very poor when they get to the Colony, Mr. Bahr, the superintendent, allows them to borrow money at a comparatively low interest from a fund which a missionary friend in Calcutta has placed at his disposal. By this means the emigrant Santals are able to buy buffaloes and provide themselves with food, also cereals for sowing. In about three years they are able, by

INDUSTRY AND THRIFT,

to live by their work, to become owners of the buffaloes, and to have a good deal of rice to sell.

Mr. Bahr is a Norwegian. He resigned a lucrative post in the Botanical Gardens in Calcutta in order to work as a leader in the Colony. He married Mr. Borresen's daughter, and in him and his wife the Lord has invaluable workers for the Santal people. The Colony *Guma Dura*, as it is called, is immensely fertile, and produces both tropical and other kinds of grain, fruits, spices, oil and gum-trees, dye-yielding plants, cotton, and different sorts of timber. For an industrious labourer there is harvest time of some sort or other almost all the year round. Three circumstances exist that ought particularly to increase the interest of Europe and America in the Colony—first, the colonists have begun a very promising mission among a very encouraging people called the Mechs. This has induced Mr. Skrefsrud to repeat the efforts he made with so much success to give the Santals an alphabet and a written and printed language; and, having studied the language of the Mechs, with the assistance of two Mech-men, whom he took to Ebenezer, he has published a grammar and catechism in the language.

Secondly, the Mission has acquired two tea-plantations, which were laid out by Europeans, close to the boundary of the Colony. This has prepared the way for great influence on all the hundreds of heathen Santals, of whom a third part are women, who come up in order to seek work at the missionary tea-plantations.

Thirdly, there is every prospect of this Colony and industry becoming a rich source of income to the Mission, when the tea-plantations shall have acquired a greater extent. Already the tea gathered in these plantations is sent to an agency in Denmark, from whence it is sold all over Scandinavia.

The acquisition of property by missionary agents, or under their guidance, and the establishment of commercial industries under Christian auspices, might constitute a bond around evangelising endeavour that would multiply Christianising labourers, and expand the fields of sanctified endeavour. At all events, the plantations under the auspices of the Church of England Missionary Society, and of the Scandinavian Missions in Santalistan, point to a possibility as yet but little used for the evangelisation of the world, and suggest the query—Are not missionary efforts too stereotyped, limited, and cramped, too exclusively clerical and scholastic?

The work of Mr. Borresen and Mr. Skrefsrud amongst the Santals was commenced by them as laymen, educated chiefly in trade, and practised in handicraft, and it has grown in every direction, spiritually, morally, materially, industrially, and commercially, to the interest and edification of the whole Church of God, and to the demonstration of the circumstance that godliness, in an historical and doctrinal Gospel, accompanied by secular endeavour to give that Gospel a material, social, and commercial effect, is the truest, best, and largest possible elevator of a people, and the most just vindication of Christian missions as the best civiliser of mankind.

Christian Citizenship.

CHRISTIANITY is the law of our life. There is never a moment when we do not need it. There is never an experience from which it is safe to banish it; never a thought or purpose or deed which it ought not to dominate. If you leave it behind you when you go to business or into politics, or lock it up at home when you go on a vacation, or lay it away every Sunday night with your Bible, you will be hopelessly crippled in the higher duties and destinies of every-day life. It would be like binding arm and leg so that the blood could not flow into them.

Some Christians are horror-struck at the idea of associating politics and religion. Politics are so wicked, so defiled, so degrading, that good men must have nothing to do with them. They are not always and everywhere so bad; but why are they ever bad? The answer is easy to find. Take the light out of a room, and darkness becomes supreme. To banish the darkness, you have only to bring back the light.

The great need of the world is that God should be everywhere and constantly present. We want God in our business as well as in our churches; in our amusements as well as in our devotions; in our politics most of all. What are politics? In the language of President Hitchcock politics are "the principles by which nations should be governed and regulated," and are "only a branch of ethics," or rather "a special application of the principles of morality and religion." It is a fair field for Christian endeavour; and we believe that any Endeavourer may be as much "a missionary of God in politics as in the forests of Africa." He should go to the polls or the political convention as regularly, as religiously as he goes to church or to conference or to prayer-meeting. Let us all be not only Christians but citizens; not Christians in the church and citizens out of it, but always Christians, always citizens, citizen Christians, Christian citizens.—*N.Y. Independent.*

Medical Missionaries.—Dr. W. J. Wanless, in recent missionary addresses in America, contrasted the medical advantages of the United States and non-Christian lands. The 118 medical institutions of the States graduate 5000 physicians annually; yet there are only 400 medical missionaries in the whole world.

Lady Helpers.—Rev. J. B. McCullagh, of Aiyansh, up the Naas river, in British Columbia, is "filled with thankfulness at the evidences of progress and development in spiritual life and morals, and also in civilisation and education. Among other institutions a "White Cross Association" was formed in 1893, consisting of fifteen female communicants. These nurse the sick and attend to their needs. Mr. McCullagh adds:—"These lady helpers of ours can also do a little navy work on a pinch; they cast up a fine level road from the mission-house to the church, a distance of about 600 yards. I had called upon the men twice to make this road, but they shirked the job with one excuse or another. Then the women said, 'Do not ask a third time; if the men do not begin before Monday we will arise and make the road.' And so they did."

Singing the Gospel.

To the *Sunday School Times* of Philadelphia Mr. Sankey contributes some very interesting reminiscences of the first days of Gospel work spent by Mr. Moody and himself in Edinburgh. As to his own special department of the work, he says:—

The question of the solo-singing, as to its propriety and usefulness, was not as yet fully understood or admitted; hence it was with much fear and trepidation that we entered upon our three months' campaign.

On the third evening, as I took my seat at the instrument, I discovered, to my great surprise, that Dr. Horatius Bonar was seated close by my organ, right in front of the pulpit.

Of all men in Scotland, he was the one man of whose decision I was most solicitous. He was my ideal hymn-writer, the prince among hymnists of his day and generation. And yet he would not sing one of his own beautiful hymns in his own congregation, such as "I heard the voice of Jesus say," or "I was a wandering sheep," because he ministered to a church that believed in the use of David's Psalms only.

It was with fear and trembling I announced as a solo the song, "Free from the Law; oh, happy condition." No prayer having been offered for this part of the service, and feeling that the singing might prove only an entertainment and not a spiritual blessing, I requested the whole congregation to join me in a word of prayer, asking God to bless the truth about to be sung. In the prayer my anxiety was relieved. Believing and rejoicing in the glorious truth contained in the song, I sang it through to the end.

At the close of Mr. Moody's address Dr. Bonar turned toward me, with a smile on his venerable face, and, reaching out his hand, said, "Well, Mr. Sankey, you sang the Gospel to-night." And thus the way was opened for my mission of sacred song in Scotland.

American Workers in London.

At the noon meeting, 186, Aldersgate-street, on Monday, Rev. W. R. Deming and Mr. Thomas D. Roberts, of Boston, U.S., gave some account of their work at home and their experiences in London. Mr. Deming was formerly the Y.M.C.A. secretary at Boston. He then became the minister of a Baptist church, and has for some years been deeply and practically interested in rescue work, and has been instrumental in restricting the operations of many disreputable persons trading on the ignorance and passion of others.

Mr. Roberts is the superintendent of the Boston Industrial Home, of which the late Dr. A. J. Gordon was president. Mr. Roberts was in his younger days a jockey, well known in Cornwall, but since his conversion has been faithfully and zealously serving God.

Dr. Gordon, in his report of the Industrial Home, the last official writing he ever did on earth, said:—"Mr. Roberts has given eminent satisfaction by his stirring and aggressive policy, and by his personal activity in the business and evangelistic departments of the work; while Mrs. Roberts deserves the highest commendation for the great energy and tact with which she has fulfilled the duties of the Home." A few months later, in April, 1895, Mrs. Roberts was called to her rest, and Mr. Roberts is now travelling with Mr. Deming, giving information of his own and gaining information of others' work.

The Sunday-school Union will hold another "Chautauqua" for Sunday-school workers from August 29 to Sept. 12, at Bournemouth, and a delightful programme has been prepared. Besides lectures on Astronomy, the Art of Teaching, and Life in the East, there will be a variety of other meetings. Rev. F. B. Meyer is to speak on the work of the Holy Spirit; Miss Marianne Farningham on ways of helping elder girls; Rev. Knight Chaplin on the relation of the Y.P.S.C.E. to the Sunday-school. In connection with excursions by road, rail, and sea to the New Forest, Christchurch, the Isle of Wight, Swanage, etc., there will be informal *al fresco* conferences and opportunities for intercourse with foremost Sunday-school workers, while, as in former Chautauquas, the morning gatherings for united praise and prayer are expected to prove seasons of great blessing. Christian workers who want a maximum of healthful pleasure and congenial companionship at a minimum of cost cannot do better than join the Chautauqua.

Tracts and Their Use.

By REV. R. A. TORREY, CHICAGO.

I THINK that one of the most efficient means of Christian work is tracts. I did not always think so. I was in the ministry quite a number of years before I ever gave out a tract, and I looked upon them with a good deal of contempt. Of course, there are a great many worthless tracts, and much distribution of them that is worse than useless; but this is only a reason why we should be careful what tracts we give out and how we distribute them.

A tract will often succeed in winning a man to Christ where a sermon or where personal conversation has failed. One of the students of the Bible Institute wrote me in great joy that he had at last succeeded in winning a whole family to Christ. He had been working for that family for a long time, but could not touch them. But one day he left a tract with them, and God used that tract for the conversion of four or five members of the family. One of our students held a cottage meeting at a home, and by mistake left his Bible there, and a member of the family found a tract in the Bible which was the means of leading her to Christ. There is one tract entitled "What is it to believe on the Lord Jesus Christ?" the author of which has 1700 letters from people that have been led to Christ by reading it.

A tract has several advantages: (a) It always sticks to the point. (b) It never loses its temper. (c) Oftentimes people who are too proud to be talked with will read a tract when no one is looking. (d) It stays by one. Some years ago a man came into a mission in New York. One of the workers tried to talk with him, but he would not listen. As he was leaving, a card was placed in his hand which read: "If I should die to-night, I would go to—." He put it in his pocket, went to his steamer, for he was a sailor, and slipped it in the edge of his bunk. The steamer started for Liverpool shortly afterward. On the voyage he was taken sick, and as he lay in his berth that card stared him in the face day and night. Finally he said, "Well, if I should die to-night I would go to hell. But I will not go there, I will go to heaven; I will take Christ right here and now." And right there in his berth he did take Christ. He went to Liverpool, returned to New York and went to the mission, told his story, and had the card still in his possession. The conversation he had at the mission left him, but the card stood by him. Thousands of people are won to Christ by leaflets.

HOW TO USE TRACTS.

Another advantage of tracts is to lead Christians into a deeper and more earnest Christian life. It is a great mistake to use tracts merely to win the unsaved to Christ. A little tract on the coming of the Lord, although I do not think it was altogether doctrinally correct, made a change in my whole life. It was slipped into my hand at the first convention of Christian workers I attended. I read it, and from that day to this, the coming of the Lord Jesus Christ has been a reality to me. I believed in it before, of course, but time and time again since, the thought has come to me as a living reality, "Is this what you would like to be doing if Jesus should come to-day?" There are special classes of people with whom this form of ministry is especially helpful in leading them out into a deeper spiritual life, in places where they do not enjoy spiritual advantages. You know some one that is leading a very unsatisfactory Christian life, and you long to have that person know what the Christian life really means. The pastor may not be a spiritual man and may not know the deep things of God. It is the simplest thing in the world to slip into a letter and send to that man a tract that will lead him out into an entirely new Christian life.

Another use of tracts is to correct error. This is a very necessary work in the day in which you and I live. Another use of tracts is to set Christians to work. I wish there were more tracts calculated to accomplish this result.

It is sometimes very hard to break right in upon a person and talk religion. I was travelling on the train once, and asked the Lord to lead me to some one, when two young ladies came in, and took the

vacant seat in front of me. I had met one of them before. I took out a tract that I thought would be suitable, slipped it into her hand, and said: "I have something here that I wish you would read." She took the tract and read it, and while she read, I prayed. When she finished, I said: "What do you think of it?" She said, "I wish I was a Christian." I leaned over and spoke with her, and pointed her to Christ. And there on the train she accepted Christ with tears in her eyes.

I think as a rule when you have finished talking with some one, you should not leave him without something definite to take home and read. If the person has accepted Christ, we should always put some tract in his hand to show him how to succeed in the Christian life.

Use tracts when a conversation is impossible, e.g., to foreigners. Send them to people at a distance, especially those living in out-of-the-way places where there is no preaching. Give them to people you meet with whom you could not hold a conversation. For instance, on street cars and other public places people do not like to be talked with, but you can give them a tract, and the tract will talk, and other people will not notice what is going on.

Always read the tracts yourself before giving them to others. This is very necessary. Tracts printed in foreign languages are usually but translations of English tracts, and you can read the English tract. Suit your tract to the person to whom you give it. What is good for one person may not be good for another. Carry a selection of tracts with you. I do not say a collection, but a selection: that is, tracts selected for the different classes of people with whom you come in contact. Seek the guidance of God. This is of very great importance. If there is any place where we need wisdom from above it is in the selection of tracts and in their use after selection.

Seek God's blessing upon the tract after you have given it out. Do not merely give out a tract and there let the matter rest; but whenever you give out a tract, ask God to bless it. Give a man a tract with words and sentences underscored. Men are curious, and they will take particular notice of the underscoring. It is a good thing for a man to have a tract put up in his office. One man had a few words written on his paper-weight. A great many persons who came into his office saw it, and it made a great impression upon them.

Dover Rescue Association.

DEAR SIR,—In garrison towns there is always an especial need for outside rescue agencies (as distinct from homes) such as the association which has recently been started in Dover. The sad features of work of this nature are only too uniform; but in Dover two facts increase the difficulties of the work, at the same time that they make it more imperative.

One is an exceptionally low standard of morality, due possibly in part to the ideas fostered by the working of the former C. D. Acts. The number of husbands and wives living with the wives and husbands of others is quite abnormal and simply appalling; and of parents who have encouraged and lived on the sin of their daughters from a shockingly low age, we have several notorious instances. The police seem powerless to prevent the introduction of these young girls to a life of shame.

The other is the existence and inducements, and facilities for girls who may have got into some trouble, frequently strangers from some neighbouring town or village, to live out in the fields or trenches round the barracks, and beyond the surveillance of the town police. This is a regular thing here in the summer months. Often do these poor girls get admitted at night, unknown to the officers, into the guardrooms, and even into the barracks.

The work of our rescue worker, Miss Quance, a devoted Christian, possessing just the qualities needed for it, is to hunt up such cases in their haunts, and try and get them into our temporary shelter, pending further arrangements for them. Our committee is widely representative of the various Christian bodies here, and our work is quite unsectarian; but it is difficult to raise funds in this not-over-rich town for this "highway and hedge" work, as there is also a local Home here to be supported.

Yours, in Christ's service,

HENRY BAZETT, Hon. Sec.

77, High-street, Dover.

East London Medical Mission.

THE humble work being carried on by the East London Medical Mission, 224, High-street, Shadwell, although not often brought before the Christian public, ministers to one of the poorest centres of East London. For many years it was carried on as an integral part of Dr. Barnardo's work, but for the last two years and a half it has been worked as an auxiliary to the work of Livingstone College, while still retaining its connection with Dr. Barnardo's Homes, Dr. Barnardo providing part of the funds.

During 1895, 1,361 new patients were admitted as out-patients, making in all a total of 5,299 attendances. On each occasion the patients have heard the Gospel message, and in a large number of cases we have reason to believe that they have not been accustomed to attend any place of worship. Thus the Mission is a most important evangelistic centre.

In addition to this, the dispensary affords valuable opportunities to the students of Livingstone College for acquiring a practical knowledge of the treatment of diseases, and of obtaining instruction in practical dispensing, and thus this Mission proves to be of great value to both home and foreign missions, a link which is much to be desired in these days when the two are so often pitted against one another.

For a short time a resident medical officer was secured, who visited the patients in their homes—a branch of the work which is almost essential in any properly conducted Medical Mission; but during the past year it has been quite impossible, owing to lack of funds, to supply this much-needed help to the sick poor of the neighbourhood, who are often in great distress and unable to obtain the help which they so much require. The Mission is carried on with the very greatest economy; the total sum spent during the twelve months ending September 30, 1896, will probably not amount to more than £320, including rent, drugs, and expenses connected with the care of the premises. All the medical attendance is given gratuitously, and no charge is made for administration expenses; so that every penny contributed to the Mission is devoted to the provision of drugs, maintenance, and other working expenses.

We really need almost at once £100, and if the Mission is to be rendered efficient in every sense of the term, at least double that amount is required. The treasurer is Mr. R. L. Barclay, 54, Lombard-street, E.C.

It is hoped that an opportunity may be given to friends wishing to see the Mission themselves, to visit it during the late autumn, as it is proposed to hold the annual meeting of Livingstone College and the East London Medical Mission together in Shadwell. Notice of this will be given in due time.

C. F. HARFORD-BATTERSBY.

"Can you spare so much?" asked the pastor of a small Protestant congregation in Lyons, when an old soldier brought his three months' earnings to help build a chapel. "My Saviour spared not Himself," was the reply, "but freely gave his life for me; surely I can spare one-quarter of a year's earnings to extend his kingdom on earth."

The Chicago Flower Mission has existed for twenty-one years, and the quantity of flowers distributed has increased from 300 bunches the first season to almost 100,000 last year. The president reports that "the bright, fragrant blossoms sent by kind friends in the country have carried light to 'darkest Chicago.' The Christian Endeavour societies throughout the State of Iowa have organised a flower mission department, and send immense quantities of flowers for us to distribute."

The St. Albans City Mission has been hard at work during the last few months. Well-attended meetings in the open air have been conducted with good results. In view of the winter's work, the committee are anxious to commence something new, and purpose holding Gospel services in a hall in the centre of the city for children and for adults. Another way has been opened for further work by a friend offering a piece of land for the purpose of erecting a mission room. This is in one of the most thickly populated parts of the city, known as Bernard's Heath, and where evangelical testimony is unknown. The committee are endeavouring to raise the sum of about £100 for the purpose of building the iron room. The secretary is H. R. Hobbs, 2, Clifton-street, St. Albans.

The Fatherless and the Widow.

UNDER this title, the St. Giles' Christian Mission has issued its annual report, telling of a large amount of real and resultful work. "The fatherless, the widows, the poor, the oppressed, the suffering, the tempted, the ignorant and them that are out of the way, are and have been for many years, our especial care. We seek to extend a helping hand, spiritually and temporally to them that have need, and we have cause to praise God that we have been enabled to pluck many brands from the burning, whilst relieving the sorrow and suffering which press so sorely around."

First comes the Prisoners' Branch, carrying on true mission work and reformatory effort on behalf of discharged prisoners, released convicts, first offenders, tempted boys, and homeless, despairing women and girls.

Then direct Mission Work amongst the poor and sinful of St. Giles' and Holborn, meeting so far as possible their temporal necessities, whilst bringing to them the glad news of salvation. The Children's Mission including Sunday-schools, bands of hope, children's services, and other agencies for the young.

Lastly, the more recent developments—the Orphanage for destitute, deserted children, and the Seaside Convalescent and Holiday Home for sickly, ailing, strengthless men, women, and children of this poor district.

The whole is illustrated by telling incidents of rescue and conversion, showing how men who have gone wrong have been reclaimed and won to the Saviour; while hundreds of betrayed boys have been saved from the prison taint and a life of crime. All will read these pages with profound thankfulness, bearing in mind that, while seeking to help such to honest lives, "the most earnest effort is made to bring before each individual the way of salvation, and to urge him to flee to Christ as the only Saviour and Keeper. Still, as ever, our confidence is first and foremost in the transforming power of the Gospel."

Moreover, "The experience of years has shown us that the men who are sent to prison are not the chief sufferers. Having done wrong, they suffer justly, but the wife and children at home, who have had no share in the crime, have to bear the heaviest penalty, being left without resource. The straits to which they are being reduced are often most deplorable, and occasionally the despairing mother is tempted to sin for her children's bread. What, for example, was a mother to do, whose daughter was dying of consumption and shivering with cold, fireless and foodless on a wintry day? The father's fault was his and not hers. Hearing of the case—and we make it our business to discover such—we sent timely relief."

But we cannot stay to follow out all the various operations, abundant in result, among the poor, the ignorant, and the sinful. The work in Mr. Wheatley's hands is in full activity, and deserves liberal aid from the Lord's people. Address, Mr. W. Wheatley, St. Giles' Christian Mission, 29, Brooke-street, Holborn, E.C.

Work in Mexico.

IN recent letters to Mr. John Mercer, of "Harburg," Fallowfield, Manchester, Mr. Egton Harris writes from Orizaba, Mexico:—

I recently went up to Mexico city to buy paper, etc., taking with me as many tracts as possible for distribution on the road and in the city of nearly half-a-million souls. In the car were about fifty persons, of whom fifteen were priests. As the journey takes from ten in the morning till seven in the evening, I gave to each something substantial to read. The first two hours after leaving Orizaba takes one through one of the most beautiful mountain sceneries of the world, which naturally absorbs all attention. Between the stations the passengers are glad to have something to read. One of the priests (who I found knew me) stood and announced that the books were Protestant and forbidden. The other priests pocketed their Gospels, or whatever may have fallen to their share, but the "common people" read on gladly. I noted some who read on, page after page of Mark's Gospel, till they must have nearly concluded it. I was meanwhile occupied in giving out Gospels from the window, at the stations, or throwing out small rolls of tracts to any we passed on the way. These "flying rolls" have borne fruit on other occasions, and I trust this journey will not be barren as to results.

The printing press is continually running. I have now in the press one of Pascoe's larger tracts which I believe will be useful. For the "Pilgrim's Progress" I have bought about one-half of the paper needed and the cardboard for covers, but have not commenced on the setting-up yet.

Suffering Violence.

DR. J. O. SUMMERHAYES, C.M.S., writes from Dora Ghazi Khan:—The work is going on well both in Ghazi and the villages in the district, where Mr. Day, Padre Izhak, and two helpers, one being in charge of the medicines, have been preaching; they were, however, mobbed severely at a small village, and it seems that but for the nearness of a mosque one or more might have been killed, as the men had evidently come over from a neighbouring town bent on mischief. Mr. Day and the others had only been preaching Christ faithfully. This had had a good effect on some of the chief people who support the Mullah, and we believe that he stirred it up. Padre Izhak was severely beaten and knocked down and trampled on again and again, and Mr. Day was also almost stunned. The people wanted to make them Mohammedans. At last they dashed into a mosque and were safe, and they would not leave until the crowd of 100 to 200 went away.

We all think it best not to prosecute the people. We could easily do so, as our Padre knows the names of several. We reported it, however, to the Government officials, as they were breaking the law in mobbing anybody. The Christians took it wonderfully well, and were willing to preach again next day; anyway, we can thank God for their deliverance from anything worse than a thrashing, and be happy in suffering for his Name's sake. From this little incident you will see that the Word is making progress, and that those who love darkness have actively opposed the light which they found was coming in; and many, I believe, will be more influenced by the behaviour of our Christians under this trouble than by all their preaching, for we have only to prosecute, and, without a doubt, many men would be put into prison; but, like Paul the Roman citizen, Mr. Day does not let his position as a British subject lift him beyond troubles which our native brothers will have to face and are facing bravely.

On the Mackenzie River.

THE committee of the Colonial and Continental Church Society have received a letter from the Bishop of Mackenzie River, in the North-West Territory, Canada, giving an account of a sad calamity which fell upon him and the Mission in January last, and appealing for help, which in a climate so severe as that should be promptly given. The Bishop says:—

"I am very sorry to have to ask the Society's aid. On January 24 our house with most of its contents was reduced to ashes. We had to turn out in the middle of the night, half-dressed, with the temperature outside fifty degrees below zero, and witness the destruction of our cosy little home. Most of the contents of two rooms were saved, but Mr. Webb lost everything. My wife was left without even a change of underwear, and not a single plate or spoon, or kettle, or anything of that kind remained to us. The loss is estimated at £1000. If the committee could make a grant to help us to rebuild the house it would be a great boon, and I should be extremely obliged."

The funds of the society being collected for aid to the living ministry alone, the committee cannot make grants for building purposes, but will be most thankful to receive any help for the bishop, which will be forwarded without delay. The rigorous North-West winter sets in early, and there is no time to be lost. Mr. Webb, who has lost everything, is the society's agent labouring among whites, and also among Indians and half-breeds.

JOHN HURST, Secretary.

Colonial and Continental Church Society,
9, Serjeants'-inn, E.C.

The West Indies.

SIR,—There is a small mission in St. Lucia conducted by a lady from the United States, Miss Symonds, with the help of friends from Barbados and elsewhere. It is doing good work among the negro and coloured population—most of whom are Roman Catholics—and also among the troops stationed here, especially the native West Indians. Several men of the West Indian infantry who were converted at Sierra Leone three or four years ago are regular attendants and fellow-workers.

Miss Symonds also devotes much attention to the seamen of the numerous vessels which call here. There is a great opportunity for distribution of literature; and she would be most grateful to friends who would send her packets of papers with good spiritual teaching. Tracts, leaflets, magazines, Gospels, etc.—all would have their use, in almost any language, especially English and French. Address, Miss Symonds, Soldiers' and Seamen's Mission, Castries, St. Lucia, W.I.

Yours faithfully,

E. R. KENYON, Major, R.E.

Union Church, Ootacamund.

ABOUT forty years ago, a small place of worship named "Zion Chapel," was erected in this South Indian hill station for the use of Protestant Christians of all denominations. It was subsequently called the "Union Evangelistic Hall," and was under the charge of trustees who arranged for the services by inviting the various missionaries frequenting the sanatorium to preach. During the past few years the building has become too small for the increasing congregations, and in 1893 it was determined to build another hall in a more central part of the station. A piece of land near the principal road in Ootacamund was granted by Government, and the foundation stone of the new church was laid by Dr. Henry Soltan in October, 1895.

The services in connection with opening of the church were held on July 4, when friends came from all parts of the Nilgiri Hills to show their sympathy with the work. Mr. Herbert R. Francis, the minister, presided at a devotional meeting held in the afternoon. During the tea hour an opportunity was given for offerings towards the building fund, and no less than Rs. 750, gifts and promises were handed in to the treasurer. Mr. J. Boesinger, of Coonoor, the senior trustee, presided over a crowded meeting in the evening and gave some most interesting reminiscences of the old chapel. The estimated cost of the building is Rs. 17,500, and of this sum it was announced that Rs. 17,200 had been received.

Lepers in South India.

WRITING from Trevandrum, Travancore, South India, on June 18, Mrs. M. D. Osborne, of the L.M.S., says:—

We have just had the joy of our first baptism amongst the sad lepers, amongst whom I have the supreme pleasure of working. He is an old man in the last and worst stage of leprosy. For many long weary years he has been a hopeless sufferer from this loathsome disease; now at the eleventh hour he has found One mighty to save, and in realising God's cleansing power, in his soul if not in his body. He is hopefully looking forward to entering that home where his body too shall be free from all spot and blemish. Through the wonderful keeping power of our Jesus, we have now had the joy of standing and witnessing for Him nearly three years in this heathen idolatrous land, and never before have we known such joy as that which Jesus has so often given us, as we have seen wistful black faces brighten up as the wonderful truth of the marvellous love of God and his only Son Jesus has pierced their hearts.

The caste system of India is one of Satan's tightest bonds on this people, but we love to remember that Satan is a conquered foe, and although he is now in possession of India yet the heathen are promised to Jesus as his inheritance, and our Master will take possession and He shall reign. Oh for the earnest prayers of all his people that we all may faithfully do our part in bringing about this glorious reign speedily.

Notices of Books.

Prebendary Webb-Peploe's Addresses at Mr. Moody's Convention at Northfield last year have just been published by Messrs. Nisbet and Co. (3s. 6d.), in a volume of 202 pp., entitled *The Life of Privilege, Possession, and Power*. It contains thirteen discourses, every one of which is a repository of very valuable exposition as well as exhortation, addressed chiefly to Christians, but with some occasional pungent and searching words to the unconverted. Their value is increased by their consecutive character.

The Christian Choir. A revised and greatly enlarged edition of this popular hymnal has just been issued. It is both interesting and instructive to note the great advances made in the proclamation of the Gospel through the medium of song since the early days of Mr. Sankey's blessed work amongst us. There is so much latent musical talent in the churches that every congregation might and ought to have its own Christian choir sounding out the message of salvation on all possible occasions. Experience has shown that many careless and unthinking people who will not be coaxed into an ordinary preaching service will willingly go to hear the Gospel heartily and effectively sung. For all such choirs this new issue of a well-established favourite supplies an abundance of fresh and catching melodies written by such composers as Mr. Stebbins, Mr. McGranahan, Mr. Sankey, Mr. Burke, and others less known on this side of the sea. In both notations, 2s. 6d. to 4s. 6d. (Morgan & Scott.)

The Y.W.C.A.

IN Jaffna, Ceylon, a town with 49,000 inhabitants, in consequence of a considerable Christian population, the customs, especially those relating to women and children, are changing, and more freedom prevails. An appeal has been sent to start a Y.W.C.A. institute, and Mr. and Mrs. Trimmer are anxious to collect for this while they are home on furlough. It would be a safeguard in many cases, and a refuge to those who are forsaken by all their relations because they have accepted Christ.

At Darjeeling, India, more helpers in the autumn would be very welcome. The work opens every day. "Time and Talents" has been started, and there is a general expectation that God is going to do great things here. Souls are thirsty, if only they will come to the Fountain of Life. The Gospel meeting at the institute on Sundays grows fuller each week, and some have found Christ there. Letters reach us of continued blessing to those who come for rest and refreshment at the Home of Rest.

As to the Hindustani-speaking branch, a secretary writes from Punjab, India: "Hundreds of young women and girls, who pass out of the Mission schools, etc., but not in Mission employ, are increasing each year in number. Half of our scattered members have come from there, and are married to clerks, railway men, etc. They need the 'link' which our Association gives. I know of several to whom our Association has been of very great value, many who are in isolated places, and workers in lonely stations. Let us continue to help our sisters in their own language; but oh for the workers. The work is the Lord's, but it may be the privilege of our sisters in England to help, and we earnestly seek their prayers in this our time of need." EMILY ESKDAIRD.

The Y.M.C.A.

Mr. FERDIE B. ALLEN, who is relinquishing the secretaryship of the Walsall Y.M.C.A. for ordination, is succeeded by Mr. C. Bytheway, a local member and worker.

The Russian Associations exist at nine centres, and an excellent report is to hand this week of the work they are doing. At St. Petersburg there are 95 members; at Revel, 32; at Mitau, 130; at Jurjev (Dorpat), 39; at Moscow, 45; at Schemacha, 20; at Lodz, 122; at Riga, 245; and at Libau there is a small Association meeting in a private house. Several of the Associations have their own buildings.

The Lydd Association has received notice to quit the Y.M. and S.C.A. Rooms at Michaelmas next, and efforts are being made to obtain a building. An iron building is for disposal for £60, and if no better site for it can be obtained the hon. secretary is willing for it to be erected in the meadow adjoining his house. Many may be willing to help, seeing there are between 2000 and 3000 soldiers here every summer. Address, Mr. F. E. Wootton, Ness Villa, Lydd.

During the past week very successful holiday parties have visited North Wales, the English Lakes, Norfolk Broads, and Leigh-on-Sea, under the auspices of the Hackney Association. Open-air services were conducted by the various parties. Collections were made in aid of a fund for sending London ragged school children to the seaside. The next party to the Lakes will start on August 22. Full particulars may be obtained of the Secretary, Y.M.C.A., Hackney.

Dr. Carl Fries, secretary of the Stockholm Association, writes:—"We had more conversions last session than at any other time since the foundation of the Association. We have organised special meetings for medical students, for the scholars of the higher schools, and for the policemen, twice a month for each, and we have been made glad by their success. We have also had a meeting for hotel waiters; of 125 who were invited, 352 came, and they did not know how to thank us enough; even in their journal they gave expression to their thanks."

Rev. Dr. Charles A. Berry, Chairman-Elect of the Congregational Union, speaking at a Y.M.C.A. delegates' meeting and garden-party at Wolverhampton last week, said the time had come when the relationship between the Associations and the Churches should no longer be the subject of misunderstanding. As he understood the spiritual work of the Y.M.C.A., it gathered men whom the Churches did not and could not reach, brought them to a knowledge of the saving truth, and then passed them on to the Church. How, then, could the relations between it and the Church be other than friendly? Those relations were, he considered, on a solid and permanent footing. If there had been the slightest jealousy against the Y.M.C.A. on the part of the Churches it was all past now.

A correspondent writes from Hankow: "The association started here two years ago has proved its usefulness over and over again. There is quite

a fleet of steamers between Hankow and Shanghai, and it has been gratifying to note how gladly nearly all the officers on them have joined us, either as full members or associates. While the gunboats are here the bluejackets use the rooms all the time, and are kept from much harm. So far its usefulness is hindered by the lack of a man who could give undivided attention to its growth and development. It is managed now by three busy missionaries, helped occasionally by some others... God has graciously encouraged his servants, and souls have been saved at the meetings, as well as many a young man just out from home strengthened in his desire to live a Christian life in this heathen land."

Christian Endeavour.

PRESIDENT F. E. CLARK, of the Christian Endeavour Society, has sailed on a year's tour of visitation to Endeavour Societies in Europe and Africa.

"Your presence solicited: Come everybody," was the form of invitation that was sent out for the Texas Convention, and more than 1500 responded.

The invitation to hold the World's Christian Endeavour Convention in London in 1900 has been accepted. A very high authority says there will be at least ten thousand delegates from the United States.

A Cherokee Indian travelled 800 miles to attend the Colorado Convention as a delegate of a Society two months old. At the convention there was reported a large increase in societies during the year. One Society reported fifty conversions through its efforts.

At Dallas, Texas, thirty conversions were the result of the union Sunday school and preaching services conducted June 21 by two of the Exposition Park Presbyterian Endeavourers in the absence of the pastor. Eleven of these converts already have united with the church.—G. C. R.

The Endeavour movement has taken firm root in Madagascar, says *The Chronicle*. At a Convention held April 20, more than 1300 persons were present. The singing of hymns was interspersed by short prayers, in which one member of each of the great divisions of the societies present led the devotions of the Assembly and also by short passages of Scripture. The Malagasy Christian Endeavour Societies are known as *Fikambanan' ny Kristiana Tanora*, or "Union of Young Christians."

Irish Notes.

THE late Mrs. Leicester, of Ennismore, has bequeathed £500 to the Irish Church Representative Body.

The late Mr. Wm. Graham, of Tullywinney, co. Armagh, has bequeathed £550 to the Presbyterian Church for the use of the poor in twenty-two congregations specified in his will.

Speaking recently at a great meeting at Ballinamallan, co. Fermanagh, in reference to the spread of Ritualism and ritualistic emblems, Rev. W. T. Noble, of Quebec, said the use of symbol worship sprang from heathen sources and was heathenish in spirit.

Much regret is felt by a wide circle of friends at the death of Mr. John Wakely, D.L., of Ballyburley House, King's County, who has just passed away at the age of seventy-six years. He was a regular attendant at the meetings of the General Synod and was a devout evangelical layman.

The Irish Evangelical Society of London has taken a new departure, and has supplied a canvas tent for evangelistic meetings. In memory of the late Rev. John White, of Belfast, the tent is to be called the "John White Memorial Tent," and is to be for use at various seaside resorts and other places.

A couple of Sundays ago thirty-three adult converts from the Church of Rome were received into communion with the Church of Ireland at the Mission Church, Townsend-street, Dublin, and these were only a selection from a much larger number who have expressed their willingness to secede from the Church of Rome.

A number of earnest Christian workers, in connection with the new Baptist Church, recently organised in the Shankhill neighbourhood, Belfast, are in the habit of holding weekly open-air services for the purpose of bringing the Gospel to the reach of those not in the habit of attending any place of worship. On Saturday, August 1, the workers visited a neighbouring watering-place, Holywood, and there had meetings.

Requests for Prayer.—On behalf of the work of Mr. D. Jackson at the Hyde Congregational Church, Hendon.—For blessing special efforts in the East End of Glasgow.—For deliverance and grace to stand fast for the Malagasy Christians, many of whom are sorely tried by persecution and false brethren.

Personalia.

Mr. W. Menro Collings, evangelist, has moved to Eastbury, Peel-terrace, Gosport.

Mr. and Mrs. Gilbert Kirew, lately of the Children's Refuges, Manchester, find themselves gradually led out in the way of caring for poor boys in their own home. They may be addressed Taxal Mount, Higher Broughton, Manchester.

Mr. Cecil Smith, after a visit to Ich'ang, escorting his sick wife and child en route to Shanghai, has now returned to his work at Hsing-i fu, in Kwei cheo, where some encouragement has lately been granted. Seven new workers have recently gone to this province, while four older missionaries are re-entering it.

An East-end Veteran.—A movement is on foot to present Mr. Charles Montague, the hon. superintendent of the King Edward Ragged Schools and Mission with a testimonial, after more than thirty years of active, persevering service among the poor people of Spitalfields. A "Montague Testimonial Fund," of which Mr. F. A. Bevan is the treasurer has been opened at Messrs. Barclay and Co.'s 51 Lombard street.

Evangelistic Notes.

Norfolk Tent Mission.—A tent mission has been conducted by Mr. C. Chenery, of the Evangelisation Society, at Antingham and Bradfield, Norfolk. The tent has been located between these two villages, people have been gathered from miles round, and it has been surprising to see such large congregations in such a scattered district. Services have been held for more than a month. Much blessing has accompanied these services. Mr. Chenery commences his next mission at Hanworth, Norfolk, on Sunday next.

West Marylebone Mission.—Special efforts have been made during the past week to reach the unsaved in the neighbourhood of Lisson-grove. On Bank Holiday a tea and public meeting was held in Dauntless Hall, when addresses were given to a good congregation. Every other night during the week meetings have been held at the corner of Lisson-grove and Marylebone-road, in which the members of the Open-air Mission have assisted. The attendances throughout have been good and blessing has been given.

Militia Camp, Redcar, Yorks.—During our services in the camp crowds came round to hear the Gospel, and several of the men professed conversion. Almost nightly some stayed for prayer and direction in God's way of salvation. During the day there was a continual run to my tent for matches, buttons, threads, pins, needles, books, writing materials, &c., which were provided free of charge, giving me many an opportunity of personal dealing with the men about their souls. This has been the most successful mission I have had, as far as one can see. Mrs. Draper visited the sick in the camp hospital and did all that she could for them. At the close of the training we had a delightful farewell testimony meeting; some of the soldiers spoke of how God had saved them. A. DRAPER.

Mr. C. Greeno's address is now 75, Markhouse-avenue Walthamstow.

Children's Special Service Mission.

SEASIDE SERVICES.

Mr. J. H. Greene, Aldeburgh; Mr. Reginald Callender Abmonth; Mr. Geo. Bennett, Barmouth; Mr. Robt. Westall, Bethesda; Mr. A. J. Barff, B.A., Bezhill; Mr. G. Askwith and Mr. A. T. Frampton, Bournemouth and Bsc. combe; Mr. Hutchinson, Bridlington Quay, to Sept. 9; Mr. Wellesley C. Bailey and Mr. H. C. Duncan, Carnoustie, Aug. 14 to 31; Mr. W. H. Wilson, Colwyn Bay; Mr. E. Arrow-smith, Cromer and Sheringham; Mr. D. Macgregor, Dunoon; Mr. A. G. Doddridge, Eastbourne; Mr. Middleton, East Preston, to Sept. 1; Mr. S. J. Hewlett and Mr. J. H. P. Cutting, Felixstowe; Dr. P. Churchill, Fife; Dr. Barnes, Folkestone, to Sept. 1; Mr. Ernest Shaw, B.A., Freshwater; Mr. G. O. Taylor, Gorseleton; Mr. G. Goodman and Mr. C. H. Collier, Herve Bay; Mr. W. R. Moore, B.A., Ilfracombe; Mr. Arthur Mercer and Mr. T. Craig, Langland Bay; Mr. J. S. Tyler and Mr. G. A. King, Littlehampton; Mr. J. Russell Hill, Llanfairfechan, to Aug. 27; Mr. Livesey Carrott, Mablethorpe; Rev. E. E. Nickisson and Rev. W. Senior, Margate; Rev. Lawrence C. Carr, Overstrand, Cromer; Mr. L. M. Miller, Paignton; Mr. Edward Dru Drury, Perranporth, Cornwall; Mr. H. Steward, Port Erin; Mr. A. C. Jewell, Rhyl; Mr. E. Collier and Mr. F. W. Bettener, St. Anne's-on-Sea, to Aug. 15; Rev. W. W. Martin, B.A., St. Leonards, to Sept. 8; Mr. G. Hanson Sale, Sandown and Shanklin; Mr. Bernard Herklotz, B.A., Scarborough; Mr. J. W. Coldicott, Southend; Rev. S. M. Warner, Southsea; Mr. Alfred Godsmark and Mr. Fred M. Thompson, Sutton-on-Sea, Aug. 15 to 30; Mr. Phillips Welch, Swanage; Mr. Levi Powell, Torquay; Mr. E. Hughes and Mr. H. T. Sayer, Towny, to Aug. 30; Mr. F. O. Lasbrey, West Kirby and Hoylake, to Aug. 15; Mr. T. G. Tredennick, Weston-super-Mare, Rev. G. C. Williamson, Westward Ho! to Aug. 31; Mr. Josiah Spiers, Weymouth, to Sept. 10; Mr. H. Hankinson and Mr. Evan J. Hopkins, B.A., Whitby, to Sept. 5; Rev. C. E. Haynes, M.A., Worthing; Rev. Norman Bennet (Church Parochial Mission Society), West Brighton, from Aug. 25.

Children's Scripture Union.—Portions for week ending Aug. 22, 1896.—Sun., Aug. 16. John v. 25-35; Mon., Aug. 17, v. 36-47; Tues., Aug. 18, vi. 1-14; Wed., Aug. 19, vi. 15-27; Thurs., Aug. 20, vi. 28-40; Fri., Aug. 21, vi. 41-58; Sat., Aug. 22, vi. 59-71.

The Christian.

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NOTES AND COMMENTS.

THE ventilation of abuses, which is one of the characteristics of the present age, often hinders a due appreciation of the privileges we possess, and of the rate of progress in all social matters. This is borne home with emphasis by a recent article from the pen of Mr. George Howell, on the "working man, sixty years ago and now." It is not until the actual facts and figures are before us that we can appreciate the extraordinary change that has taken place during the present reign in the conditions and disabilities of labour. Not only have wages increased enormously on the whole, but the necessities of life have gone down steadily, the science of sanitation has been born, public health is watched and guarded jealously by skilled eyes, and the awakening of humanitarian principles has made a hundred abuses, silently suffered of old as a matter of course, impossible and loathsome. It is far easier to live a decent and self-respecting life in the latter end of the nineteenth century than in its beginning.

Does this imply a corresponding amount of progress in matters moral and religious? The impossibility of living a spiritual life in unsanitary and degrading surroundings is often harped upon. Do the higher results or accompaniments of the social improvements we have witnessed during the last half-century prove the converse—that a favourable "environment" raises the tone of the individual life, and tends to make men truly religious?

Unfortunately, statistics on this point are not easy to obtain. But if the example of ancient civilisations is to be taken as a warning, we must face the fact that the moment of greatest outward success and comfort is the crisis of national existence, and that without spiritual ideals to balance and inspire the soul, these may become as the pillow on which it sleeps its way to destruction. Physical conveniences and blessings are stepping-stones to one man and stumbling-blocks to another. When they provide leisure for the culture of the higher

nature, they are an unmixed good. But what of the man who cares only for the pleasures of dissipation and self-indulgence? To such a man leisure is a snare; it only gives him facilities for self-destruction. It must be confessed that there are plenty of temptations for those who have leisure and a little money, and that with the increase and diffusion of prosperity, these temptations are continually increasing.

In a long article on "Religion and Poverty" in the *Echo*, the position is maintained that the popular religious beliefs are upheld for the purpose of supporting the rich man out of the poor man, and making the poor man content with his poverty. A story is told in illustration of it that "a parson remarked, it will not do to weaken the poor man's hope in a future life, for it is that that keeps him contented in his poverty." It is painful to read such ignorant and one-sided representations, especially when the Bible is so accessible. In it the getting of wealth is referred to with such warnings and rebukes as may well give anyone pause. The heaping up of money for its own sake is condemned in the severest terms. No words can be more scathing than those which are employed against the rich who oppress the hireling in his wages. And as for the poor, the doctrine of another life is never used to make them contented with poverty, but to enable them to be patient and strong. The Scriptures would, if obeyed, soon remove the causes of poverty. Would not the teaching of a judgment to come produce a good effect?

In our judgments of men of other churches we may sometimes unconsciously do them an injustice; we can hardly do that if we allow them to speak for themselves. Mr. Voysey, son of Rev. Charles Voysey, who abandoned Evangelical views many years ago, and became a free lance in the religious world, has asked for recognition as a Unitarian minister, at the same time declaring that "he was not a Christian, and refused to profess Christianity." The Advisory Committee, before whom the request was laid, thought him "well qualified to do good work as a minister." Some of the ministers protest against this decision, but the Unitarian papers defend it, and say that to oppose it is "to block the broader progressive tendencies of the times." After this we shall surely hear less of the claim of Unitarians to fraternise with men who, above everything, do profess to be Christians and to believe in Christ as their Lord and Saviour. Such fellowship is impossible. What with one movement and another, the men of faith are being unmistakably set apart both for witness-bearing and for work.

What a pity it is that some men get themselves so misrepresented! An impulsive temperament, an unstudied use of words, a defiant attitude, a habit of attacking and denying, brings them into a false position. One would hardly guess that it is Huxley who speaks in these words—"One thing which weighs with me against pessimism, and tells for a benevolent author of the universe, is my enjoyment of scenery and music. I do not see how they can have helped in the struggle for existence. They are gratuitous gifts." Believers of the orthodox school may have made too much of his scornful repudiation of some things. He complained of being persecuted for what he did not hold; but we think he did his best, or worst, to put men on a wrong scent. Had he allowed himself to follow out the thought that there are things which cannot be accounted for by the struggle for

existence, that they are gratuitous gifts, he might have come into the realms of a bright and happy faith. So, too, he admitted that he could not account for ethical ideals by the known laws of evolution. How near this is to an admission of Christ as the Light of the world!

"Behold, I make all things new." There is no human power so enviable as that whereby a man is able out of worn-out materials to construct a new machine, or convenience, or work of art; the more enviable according to the contrast between the inadequacy of the means and the beauty and perfection of the result. We call this power genius, and admire it as the supreme manifestation of human faculty. But the world can show nowhere else another Christ, who can make all things new to the soul because the soul itself is created anew. Suddenly a man who has been sleeping in indifference, or blinded by passion, and who has been feeling the sadness and sombreness and dreariness of everything, wakes up to a new conception of everything, because Jesus has touched his heart. There is nothing more wonderful than this in the universe. Were it less frequent it would be more marvellous in our eyes. It is the miracle of miracles.

From the kind of questions which have of late been frequently put to the Government respecting the health of the Army, and from the warm reception given to any reply which seemed to favour the reintroduction of the objectionable system formerly embodied in the C. D. Acts, it is only too clear that we may prepare for a fresh struggle to save the country from a great moral danger. Only the other day a supporter of the Government, and an Army man, asked the First Lord of the Treasury whether he would consider the advisability of appointing a committee next session to inquire into the working of the C. D. Acts with reference to the British Army quartered in India, to which the answer was given that the Government would consider the propriety of "an inquiry, either by committee or otherwise, to decide the controversy as to the facts." The "facts" are alleged to be, by the supporters of this immoral system of regulating a vice which governments should only recognise to condemn, that disease has increased since the abolition of regulation, whereas the Army Sanitary Commission has repeatedly said that the system has been a failure. The obvious willingness of the Government to do something to alter the *status quo* is a sign not to be neglected.

One serious thing about the present position of this difficult question is, that time enough has elapsed since the great struggle which overthrew Regulationism in this country for a new generation to have arisen which is ignorant both of the facts and the principles involved. Comparatively few members of the present House of Commons know them. A large number of the present generation of Christian ministers are in the same state. Throughout the country generally the laws which once excited intense loathing are not even known by name. Hence it will be necessary, if the contention breaks out again, to begin at the beginning. Happily many of the leaders of the former campaign still survive, and will be found ready when they are wanted. They have never relaxed their attitude of vigilance, and know well how to act.

The Year Book of Philanthropy states that in 1894 nearly seven and a-half millions of

money were contributed in the whole kingdom for charitable and missionary purposes at home and abroad. Mr. Burdett, the compiler of the Book, thinks that too large a proportion goes to home and foreign missions as compared with the amount that goes to hospitals. Home missions, he thinks, are starved for foreign missions. We differ from his conclusions. Much is done for home that never goes into the statistics of any society; every church, *e.g.*, that has a right spirit, is a Home Missionary Society, but the money raised and given by it for home work is, to a large extent, untabulated. As to the disparity between the gifts to hospitals and the gifts to missions, why should the religious public be blamed for the omissions of the general public? Why should they be expected to do all our social philanthropy? The blame ought to be saddled on those persons, a vast host, who do nothing for any charity, much less for any mission.

When Mr. Burdett criticises the expenditure upon the management of our societies and institutions, he is on the right track; too close a watch cannot be kept on salaries and all outgoings. He praises Miss Sharnan's Orphanage, which is conducted on the principle of "no voting, no begging, no debts, no funded property." Whether every institution and society can be worked on these lines is another matter. But in the calculation of working expenses it is impossible to get at the facts other than approximately. Much time and money are given that never come into the balance-sheet; even the missionaries of our societies make sacrifices for their work which no compiler of a Year Book can ever trace; and were these sacrifices reckoned on the side of income, as they ought to be, the ratio between income and expenditure would be greatly altered to the credit of the societies.

In his book, "Youthful Eccentricity a Precursor of Crime" (Funk and Wagnalls), Dr. Forbes Winslow draws attention to an important subject. The warning to preachers that their words have a strong influence on young and impressible minds is timely. Anything of an unhealthy kind, exciting, terrifying, arousing the imagination rather than the heart and the conscience, ought to be carefully excluded from the pulpit; and we believe it generally is. Sensationalism is condemned on hygienic grounds, but it may also be condemned on spiritual and moral grounds. The command of Scripture to pastors is to feed their people on wholesome, healthful teaching.

Dr. Marcus Dods, in his suggestive little work on Zechariah—entitled "The Visions of a Prophet"—touches on the meaning of fasting, and the tendency there is to dismiss it too readily as a mere old-fashioned or monkish observance. Certainly, both in the Old and New Testament, some importance is attached to it. Its purpose seems to have been to emphasise the confession of sin by associating it with an act which shows the reality of our feeling. "As a heart bleeding from bereavement cannot turn to food as if there were the same charm in living as ever, so those in whose conscience sin has been asserting its importance cannot but turn from the world and from their usual pursuits and nourishment in extreme bitterness of spirit." It is as a witness to the depth of contrition it was first instituted as a religious rite. Does its disuse imply a less poignant sense of sin? If so, it is a loss we cannot well bear. But if it is only the mode of manifesting our grief that has changed, its neglect has no great significance. The great question is not how we show our repentance, but do we truly and

heartily repent? "Mysin is ever before me"—this is the first condition of such a feeling. "There is now no more condemnation to them that are in Christ Jesus"—that is its final release in the sense of a perfect forgiveness.

The Humanitarian League, which has been trying for some years to stop the so-called "sports" of stag-hunting, rabbit-coursing, and pigeon-shooting, has now formed a Sports Department for the purpose of dealing with these and similar cruelties. It will seek to educate public opinion by condemning those "sports" in which unmanly pleasure is obtained at the cost of suffering to animals, while supporting all genuine sports in which no cruelty is practised. It will also seek to secure the legal repression of the more debased forms of sport.

Dealing with Inquirers.—2.

By J. S. HARRISON.

I HAVE several ways of putting the subject of salvation before anxious souls. In a general way I dwell upon three main thoughts—(1) What the sinner has done; (2) What God has done for the sinner; (3) How the sinner may obtain the benefit of this work.

(1) *What the Sinner has done.*—Under this head I bring forward those passages of Scripture which refer to the question of sin, such as "All have sinned, and come short of the glory of God" (Rom. iii. 23), "The soul that sinneth it shall die" (Ezek. xviii. 20), "The wages of sin is death" (Rom. vi. 23). There are other passages that will readily occur to the mind. In the matter of sin, it is needful to make it clear that it is not a question of how many sins, but a question of sin. This is a most important distinction, because a person may say, "I am such a great sinner, I have committed so many sins," and they begin to think of their sins. But God puts the whole mass together, and calls it sin. It is not a question of whether they have committed one sin or five thousand sins; they have sinned, and one sin, as certainly as a thousand, will alienate from God.

(2) *What God has done for the Sinner.*—We turn to Isaiah liii. 5, 6, and read: "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to His own way, and the Lord hath laid on Him the iniquity of us all." Then turn to 1 Pet. ii. 24: "Who His own self bare our sins in His own body on the tree." And again, John i. 29: "Behold the Lamb of God, which taketh away the sin of the world." Here we see that God undertook to settle the question of sin, and did it eighteen hundred years ago; in other words, the anxious sinner has not to do with the Sin question but with the Son question. God made an end of sin, but the sinner has to settle whether he will take the Son. God has eternally settled the sin question; Christ took the wages of sin, which is death.

(3) *How the Sinner may Obtain the Benefit of this Work.*—Consider John i. 12: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Also John v. 24: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Are you willing to leave your sin where God leaves it, at the cross? If so, then turn to Rom. v. 1: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Also Rom. viii. 1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

In my experience this way of dealing generally meets the case. I find others that are more difficult to deal with. For them we must approach the subject from other standpoints.

Rev. Hubert Brooke.—We regret that the photograph from which our portrait last week of Rev. Hubert Brooke was engraved, was, we find, a clever make-up of the Keswick photographer. We apologise to Mr. Brooke and to our readers for having presented them with an inaccurate representation.

Y.W.C.A. Summer School.

CLIFF COLLEGE, CURBAR.

SUNDAY (August 9th).—Dr. Bullinger kindly conducted a Bible-class this afternoon upon the Epistles to the Thessalonians—a people distinguished by being singled out for (1) almost unqualified praise (i. 2, ii. 13, iii. 9); and (2) for wonderful missionary zeal (i. 8). The secret of their success was the teaching of Paul (1 Thess. i. 9, ii. 1-13: cf. Acts xvii. 1, 2, 3), who held forth (1) the *Written Word*, and (2) the *Living Word*. The Scriptures as the revelation of God. The Christ as a Person. Result—the formation of the complete, perfected Christian character as seen in 1 Thess. i. 2 and 9, 10. Dr. Grattan Guinness presided over a Communion Service, and Hon. Mrs. Waller and others gave information as to the progress of the Y.W.C.A. in India. Three years ago there was but one worker, now there are sixteen.

MONDAY (10th).—The figures of language explained included the (1) *Simile*—a statement of matter of fact denoting resemblance and comparison (Ps. i. 3-16, ciii. 13). (2) The *Metaphor*, a representation (John ii. 9, xvi. 20, Matt. xxviii. 4). (3) *Hypocatastasis*, which implies the word or lesson, but as it were puts it out of sight, and leaves it unexpressed, as Matt. xvi. 6, where "doctrine" is implied; Matt. xv. 26, "the woman" implied. Much other instruction followed. Mrs. Moore gave full information as to "a model prayer union," and Miss Denny read an admirable paper on "Mental Culture," its true use and needs, etc.

TUESDAY.—Dr. Guinness, at prayers, gave an outline introduction to Romans, taking the subject in three divisions—Doctrinal, i.-viii.; Dispensational, ix.-xi.; Practical, xii.-xvi. Dr. Bullinger took up the study of Number in Scripture, first tracing its use in botany, physiology, chemistry, etc. The words *once* used in the Bible have a special importance, as Discerner=Critic (Heb. iv. 12); *God's Word*, not man's opinion to judge. The Hon. E. Kinnaird spoke on "A Model Y.W.C.A. Branch"; Miss Habershon on "The Tabernacle," and a delightful expedition to Chatsworth (kindly opened to visitors by the Duke of Devonshire) gave refreshment between other meetings.

On WEDNESDAY and THURSDAY, the study of *Number*, as used by God, was continued. FRIDAY taught us much through Dr. Bullinger's treatment of the *Names and Titles* of God, and gave many side-lights on deeper meanings of Scripture texts. At the Association study and informal evening meetings, subjects of much importance were discussed, and the younger students gained new ideas on the value of literature, art, and science, in aiding a fuller comprehension of the world's needs and the words and works of God.

The keynote of later meetings was "Amplius"—"Wider." On Thursday evening Miss Hodges, Miss L. E. Guinness, and Miss Sorabji, of Poonah, pleaded the cause of missions, and Mrs. Penn-Lewis pointed out the needful inspiration for work at home or abroad—the gift of the Holy Ghost.

FRIDAY.—Hon. Emily Kinnaird spoke of the "Widening Circle and New Centre" (26, George-street, Hanover-square, W.) of the Y.W.C.A. As a stone thrown into the ocean from the Irish coast causes a wave the impulse of which will reach America, so the prayers of a few women forty years ago have now spread into the "World's Y.W.C.A.," an enlarging band of earnest women which will, with God's blessing, become a more and more powerful influence for good. Dr. Grattan Guinness the same morning gave a helpful farewell lesson to secretaries and teachers from Acts xx. 19. St. Paul's example was his greatest power among those whom Christ converted through his means. If we would lead others aright, we must ourselves be full of humility of mind. Serving the Lord truthfully and fully, preaching repentance and faith, pleading, even with tears, that they would receive the gift of God (xx. 19, 21)—such "testifying" will break down hearts and open them to Christ (verses 36-38).

Much of interest might be added did space allow, but we believe that the influence of this representative gathering of Christian women workers will issue in personal consecration to God and a new impulse towards higher and deeper aim in labour, carried on in his strength and for his glory.

C. MAUD BATTERSEY.

Cromlyn, Rathowen, Ireland.

How to Prevent the Waste of Grace.

By J. F. T. HALLOWES, M.A.

MUCH as gold is wasted in England, grace is wasted more. If only the special and ordinary times of receiving grace were followed by faithful endeavours to retain it, how much richer multitudes of Christians would be! Now, as it often requires no little worldly wisdom to retain gold, so it needs no small share of heavenly wisdom to retain grace; and, as a great millionaire frequently finds it easier to make more money than to keep it, so many Christians find it easier to gain fresh light, life, and joy, than to keep these divine favours as permanent possessions in their ordinary workday existence. For example, holiness conventions are really helping forward a genuine experience of holiness; but this gratifying result would be far more pronounced and common if the full blessing received in them were conserved. In a country so favoured as ours, this is a front-rank problem of the day. I wish to offer some suggestions towards its solution.

1. *Acts of verbal consecration must be translated into acts of literal self-surrender.* In the solemn hush of a consecration meeting, or in some hymn of enthusiastic and unreserved self-dedication, Christians are often encouraged to make themselves over to God absolutely; and no doubt thousands do this not simply with the lip but with the response of loyal hearts, a response which is aided by the thought that other hearts are responding thus to God. When the services are over, and the atmosphere they created has also vanished, there must be a determined and honest attempt to bring (in the strength of Christ) the spirit of a nobler consecration to bear on "the trivial round, the common task." If this is not done, the spring-tide of grace will fail to maintain its higher level, its waters will ebb in a disheartening way. Verbal consecration is

A FORCE OR A FARCE.

It is a force if it expresses itself in action; it is a farce if it does not, however deeply the spirit bowed before God.

A fine example of soul-revival, followed by life-revision, is seen in the great religious quickening in the days of Hezekiah. Through the initiative of that zealous king, a Passover was kept in Jerusalem, almost unexampled for enthusiasm and spiritual power. Vast numbers of sacrifices were offered by the priests, aided by the Levites. Praise, prayer, and confession of sin accompanied these sacrifices, and the whole was so hearty and true that there was a general demand for the extension of the sacred festival to fourteen days. Nor did these protracted meetings at all lose in interest by repetition. Higher and higher rose the praise and joy, and Hezekiah's Passover took rank with the best of the days of Solomon. 2 Chron. xxxi. records the important fact that these exhilarating services had a practical outcome in the instant destruction of the visible symbols of idolatry, and in the dedication of the first-fruits for the better support of the priests and Levites.

2. And if, too, special grace is to be retained, it must be utilised for the good of others. Not only act out your promises for yourself in your personal devotion to God, but make use of your additional grace in the interests of others. The lofty mountains of the Lake districts of Cumberland attract a greater rainfall than descends upon the plains, but the mountains receive this larger share not to

retain it for themselves so much as to dispense it through numerous water-courses on the lowlands. The economy of nature is also the economy of grace. God gives that we may give. Fresh grace enjoyed must be fresh grace employed, or it will soon cease to be enjoyed. And, indeed, fresh grace makes work for God easier, more interesting, and more effective. For example, the Sunday-school teacher thus freshly anointed will have a larger vision of the truth, a stronger love to Christ and the children, a nobler zeal in their behalf. While some, thus better equipped, are bound to put more work into their lives, all are bound to put better work into them. He who will not do so comes under the law of loss. Do, or you will deteriorate—insensibly, perhaps, but surely.

3. Learn again that if you would keep what the Holy Ghost has committed unto you, you must act as if you regarded all his spiritual baptisms as preliminary. Pentecost itself was in a sense preliminary for a short time after the saints were baptized anew (Acts iv.). I wish there were as great a protest against finality in spiritual development as there is against it in mental development. No one now talks of finishing his mental education, but there are many who act as if they had finished the education of their soul. "Think nothing done while aught remains to do," should be our motto. Every new experience in the Divine life is not to be regarded as a platform on which we may walk up and down in a self-complacent spirit, but merely as a step by which we may mount to some more exalted attainments.

The chief point of the whole matter may be summed up in St. Paul's words in 2 Tim. i. 14: "That good thing which was committed unto thee guard through the Holy Ghost which dwelleth in us." You must guard this precious deposit as a worker with the Holy Ghost. Do not expect his vigilance to make up for your remissness. Do not expect your faith even to take the place of watchfulness. Faith looks up, watchfulness looks out, and the man who will not look out properly cannot look up properly. The "look-out" man is absolutely necessary on board ship, and a good "look out" is not less necessary for the soul. "Watch thou in all things," then. The conspirators against grace do not cease their efforts because they have more grace to attack. The babe, the youth, the full-grown man in Christ, have all their special foes whom no degree of development daunts. Eternal vigilance is the law of the Christian's life.

To Christian Endeavourers.

CHRISTIAN Endeavourers! Hand locked in hand,
One is your mission by sea and by land!
Wide as the world is the Gospel ye bear,
Rich in redeeming love, free as the air!

Christian Endeavourers! True to your creed,
Strengthen your brethren, and bid them "God-speed!"
Wide keep the banner of freedom unfurled,
This be your motto—For Christ and the world!

Christian Endeavourers! Do not delay!
Work as your Master did, "whilst it is day!"
Nor till to-morrow leave what should be done,
Ere in the western sky sinks the red sun.

Christian Endeavourers! Fervent in zeal,
Ring out the message with clarion peal!
Yours 'tis no longer your colours to hide,
Speak for the Master, be true to your Guide!

Christian Endeavourers! Look not behind!
Strength for the present day's work shall ye find.
Dwell not on failures, but resolute be.
Still to press onward, unfettered and free!

Christian Endeavourers! Look to the goal!
Seek ye no resting-place here for your soul!
Christ as your Captain, his word as your sword,
Forward! and fearing not, praise ye the Lord!

Walton Park, Clevedon.

WM. KITCHING.

Dr. Comandi's Home for Boys.

MANY who read THE CHRISTIAN may not be aware that Dr. Comandi and his wife are passing through great pecuniary difficulties, not from any fault of theirs, but owing to the death of some who were regular contributors, and the inability of others to continue their subscriptions on account of the many bank failures in Italy during the past twelvemonth.

To avoid debt, Dr. Comandi seriously thought of curtailing his great work; but had he done so, and dismissed some of the orphans, they would have been immediately taken into the Roman Catholic seminaries. Money was lent him to prevent his doing this, amounting to £1100, and some of this must very shortly be refunded.

I have heard, through private sources, that Dr. Comandi's health has become much impaired from his denying himself almost the necessities of life, especially during the severe cold in Florence last winter. It does not seem right that God's honoured servant, who many years ago turned from a life of ease and opulence to spend his means and his strength for the temporal and spiritual good of hundreds of orphans in Italy, should be weighed down by this pressure.

I can speak from personal experience, having long known Dr. Comandi, and seen something of the result of his work and influence, not only at the Asilo, but also among visitors to Florence of other nationalities.

Dr. Comandi's address is 6, Via Aretina, Florence. Information regarding the work may also be made to Mrs. Leigh Bayly, Park House, Farnborough, Hants.

[Having known Dr. Comandi and his excellent institution for several years, we warmly endorse Mrs. Leigh Bayly's letter. It would be deplorable if such a work in Italy should in any way be reduced. We trust this crisis may tend to the furtherance of the soul-and-body Gospel which he ministers.—Ed.]

WORK IN SIENA.

About eight years ago Dr. Comandi began Gospel work at Siena. The Lord blessed his efforts, and after some time he was able to found a little church, and to establish a school there. It is not always easy work, however, and the pastor, Sig. Long, as well as the director of the schools, Signora Giannini, who gave up a very good position to serve the Lord in the Gospel at Siena, find it real uphill work.

Dr. Comandi is not able to sustain the work from his general fund. Everyone, however, who has any experience in Christian work, and more especially who has worked among the Roman Catholics, knows how impossible it is to visit the sick, to evangelise the poor, to hold mothers' meetings, and to keep the numbers up at a free day and Sunday-school, without helping the people in a practical way. They are anxious and ready for the Gospel, but yet when their bread is taken away from them because they attend the meetings of the heretics, or send their children to the Protestant school, one can easily understand there are very few who have courage enough to obey the voice of their conscience.

Signora Giannini teaches, visits, and sows the seed in faith. Some three years ago she noticed in her school a young girl of about fifteen who listened eagerly to the "Sweet story of old," and who showed by her bright and intelligent answers that she took in what she heard. The young girl was converted, and made an open profession of her faith. Signora Giannini took her in, and is keeping and educating her, dividing her own small salary with her. The girl has been the means of leading both her mother and brother to Christ, and as she has a good head for studying, she is being trained as a teacher. This is one of the many instances of blessing. The field is white for the harvest. Communications may be addressed to Signora Giannini, at Opera di Evangelizzazione di Siena, Viale Curtatone 5, Siena. A. R. K.

Work among Hop-pickers.—Hop-picking will soon be upon us again. We are arranging for work amongst the pickers as usual in mid-Kent. Last year, in addition to addresses, visitation at the bins, and distribution of thousands of Gospel books and tracts, we had several lantern services. We should be glad of help in the way of tracts, books, etc. These may be addressed to me, care of Mr. James Baldwin, Ivy Hatch Plain, Sevenoaks, Kent.

Chalford, near Stroud.

G. GILLINGHAM.

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Blessed art Thou, Simon Bar-Jona.

By Rev. F. B. MEYER, B.A.

IT was a great moment in thy life, perhaps the greatest, when the Master spoke thus. It seems to us, as we regard it down the vista of the ages, as though it were the beginning of a new chapter in thine experience. Thou wert blessed, because thou sawest deeper into the Master's true nature and dignity than any of thy companions; blessed, because thy words announced the truth, on which, as on a rock, his Church was to be built; blessed, because at the same moment the Lord entrusted thee with the keys of the Kingdom. Surely these great words will for ever make memorable thy sojourn, for those brief bright days, at the foot of the mighty Hermon. Blessed wert thou, Simon Barjona!

Canst thou tell us thy secret? We, too, long to recognise our Master's glorious nature, as the Son of the ever-living God; so that, amid the many voices that are ever speaking around us, our faith may never falter. Men around us admit that He is no ordinary man, they liken him to the Baptist, to Elias, Jeremias, or one of the prophets; they declare Him to have been a mighty teacher sent from God; they yield Him homage such as they give their heroes and prophets, but we are confident that their plumb-line has not touched bottom, and that there are still unexplored depths of glorious fulness in the Son of man; but how may we know them for ourselves? Must we simply take it on thy affirmation, or may we see Him for ourselves, and know that this is indeed the Christ, the Saviour of the world?

Moreover, we long to know more of that structure which our Master called his Church, and which, founded on the truth which thou spakest, is to outlast the ages and defy the assault of the invisible world. What building can this be! What bond is strong enough to unite men, though the heavens should fall?

Besides, we would fain have the power of those keys, that we may unlock door after door of knowledge and privilege to such as are eager to enter. There are the chambers of peace and of knowledge, of love and of hope, of patience and service, of which the

DOORS SEEM FAST-CLOSED AND LOCKED;

is it not possible for us, too, to have the power of the keys, so that what we bind on earth shall be bound in heaven, and what we loose on earth shall be loosed in heaven?

"All these things depend on whether ye can truly appropriate the words, which elicited approval from the Master's lips, when to his inquiry, 'Whom say ye that I am,' I answered and said, 'Thou art the Christ, the Son of the Living God.'"

But how camest thou to say as much?

"It was not the work of a moment, but of months. When first we found Him, we thought Him no more than human, certainly one of the noblest and best of woman-born, but to be ranked with the Baptist, whose preaching had first attracted us from our homes and fishing at Bethsaida and Capernaum; but the more I knew of Him the more sure I became that He could not be such a man, if He were not more. The first evidence of absolutely supernatural power which startled me occurred in my own house, when one Sabbath-day, after preaching in the synagogue, he came in to rest from the noon-day glare; at the time my wife's mother was laid low by a violent fever, before which her strength was ebbing. We told Him of her, and without ado or hesitation He went to her side, took her by the hand, and lifted her up. This startled me, but as others of our prophets had done the like, I thought only that a great prophet had risen up among us, like those of olden time.

"But shortly afterwards it broke on all of us that

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He was more than a prophet; there was something in Him that could not be explained, that made sin hateful, and allured us to long for God and heaven and a holy life. The first time this came to me was on the lake, when, notwithstanding the hot noon sun, He brought such a shoal of fish into our nets, we thought they must have broken. I was so powerfully impressed by his quiet majestic words on that occasion, and by his mastery over the depths of the sea, that it seemed as though God had come into my life, and I fell down at his feet asking Him to leave me, I was so deeply conscious of being a sinful man. It seemed to me that I was in the presence of no mere prophet or teacher, but of the great Lord of Creation, the Owner of the fish of the sea, and whatsoever passeth through the paths of the sea. Certainly I never felt as then my own vileness and nothingness, or knew so truly what Job meant when he cried, 'I have heard of Thee, with the hearing of the ear; but now mine eye seeth Thee: wherefore I abhor myself, and repent in dust and ashes.'

"But this was not all. There was a more remarkable stage in my experience than either of these, after he had summoned me to be an apostle. I shall never forget it. It was on the evening of the day after the feeding of the crowds, when He had made five barley loaves and two small fish suffice for 5000 men, besides women and children. We were in the white synagogue in Capernaum, every corner of which was crowded with people; many of them were those whom the Master had fed the night before, but others were townsfolk, greatly excited by what they had heard. After the ordinary service, all eyes were directed to Jesus with eager anticipation, and He might have done anything He chose. On the night before, He had escaped from them with great difficulty, so resolute were they to make Him king; and if He had given them the least chance, the standard of a greater revolt would have been set up on the spot than even the Maccabees raised against Rome. But, instead of this, He rebuked them for seeking Him because they had eaten of the loaves, and said that He was the Bread of God. I marked their faces fall. They exchanged significant looks, curled their proud lips, hissed bitter words between their teeth. But the Master hardly noticed their interruptions; He went on speaking the most wonderful words I had ever listened to about Himself as the manna, and how the Father had sent Him, that He lived by the Father, and that the Father would draw all unto Him. And as He spake

HIS FACE SHONE WITH A WONDERFUL LIGHT, as though He were looking into the very depths of heaven. But the people were disappointed, and would not listen. They turned away and went out in crowds. Many whom we had begun to reckon on as steadfast friends did the same: they went back, and walked no more with us. And as evening darkened in the building, it seemed as though we twelve were left with Him alone. In the morning He might have mounted a throne; at nightfall He could only count on us, but never before could He have counted on us so completely. I remember that He turned to us and said, with a touch of infinite sadness, "Will ye also go away?" My heart was stirred within me; it rushed across me how brave, and true, and noble He was, and deserving of better treatment; the spell of his wonderful words was fresh on my heart, and I compared Him with all the Pharisees and Scribes I had ever listened to; and before them all I cried, "Lord, to whom shall we go; Thou hast the words of eternal life, and we believe, and are sure, that Thou art the Holy One of God. (John vi. 69. R.V.)

"But this was not all. That He was a Prophet, we knew; that He could work great miracles, we were sure; that He was the Holiest of the Holy, we had every evidence from close intimacy with

Him in the most private hours, as well as from his words. But I had never gone further, fool that I was and slow of heart, but it seems to me that my eyes must have been holden, or I should assuredly have known Him. Still, my heart was deeply exercised, though He never spake of Himself, or told us who He was. I seemed often to catch a glimpse of something in Him the like of which I had never seen in the face of any. I know now that it was the glory of God in the face of Jesus Christ, and that I was beholding the glory of the only begotten of the Father, full of grace and truth, but it was as though mine eyes were but partially opened.

"This, however, was not all. It was like the dawn that I have often seen breaking grey over the hills around the lake, but which leads on to the clear shining of the day. Six months before He was taken from us, the Master took us to rest for a few days with Him. We had been meeting with increasing opposition and hatred, and were in need of recruiting. He chose Cæsarea Philippi, partly because of its being situated so near the Lebanon, and partly because, being a border city, it was further removed from the hatred and intrigues of our foes, though they hated Him without a cause. One day He turned to us, and asked who men said He was, and we told Him. He did not seem disappointed that their notions were so vague and conflicting; but followed up his inquiry by another, the answer to which he awaited eagerly, as though some great matter depended on it. Then I spoke for all the rest. In that moment the whole history of my association with Him flashed before my mind as they say life does before a drowning man; it seemed as though I was being conducted from scene to scene; and the over-mastering thought grew stronger on my soul, that this was none other than the Son of God, of whom David in his Psalms, and many of the Prophets spoke. With this suggestion, everything that I had known of Him harmonized. It was the one explanation that seemed to give

A SATISFACTORY CLUE

to all his words and works. Every mist rolled off, all dimness dropped away from my eyes; I was as certain as though I had seen it written across the sky, that He was the only-begotten Son of the ever-living God. And He smiled, and told me that it was even so; and that I had been led to the truth, not by my own reasoning or imagining, but by the direct reading and revelation of the Father. I know not why it should have fallen to my happy lot to be the first to receive so great a revelation; I was only a very simple man, and the Master seemed to recognise this, when he addressed me as Simon Bar-Jona, but to me, who am less than the least of all saints, was this grace given, that I should know the true dignity of the Master, and recognise them as the Son of the living God."

And may we hope to know Him thus? We shall know, if we follow on to know the Lord. His coming forth is prepared as the morning. Wait on God and keep his way; be much in the attitude of expectancy and prayer, like the good Cornelius, whose alms came up as a memorial before God. Study the records of the Master's life, until He shall seem to live again before you, in all the radiance of his matchless beauty. Above all, seek the aid of the Holy Spirit, whose office it is to take of the things of Christ and reveal them to those whose hearts are perfect towards Him; then knowing Him you shall be incorporated into his Church, and be able to open to others, by teaching and example, the doorways into the heavenly kingdom.

An Indian's Prayer.—The story of the Kucheng massacre, a year ago, in due course found its way to the C.M.S. Missions amongst the Indians in the far north-west of the Dominion of Canada. At the first service held after the news had been received, a Christian Indian prayed, "Say, again, dear Jesus, 'Father, forgive them, for they know not what they do. O Gracious Spirit, Thou art not quenched by blood; let it make thy garden-soil strong to grow Chinese believers in!'"

Troubles in Madagascar.

WE are tried, but not cast down nor in despair. What is good, what is of God, in the work, "cannot fail." We know that, though much that seemed so promising seems now withering away. A month or two may, however, bring great changes for the better. All is in great uncertainty at present, and we cannot tell how things may go from week to week, or even from day to day.

We are in the midst of stirring, trying times just now, such a state of things as we have never before known in our day in this land. There have been insurrections all round the capital of late. They began out west with the murder of Mr. and Mrs. Johnson; then they spread south, then east, and gradually north, and then north-west, and as I write the east and north are all still upset, and in a seething state of discontent and insurrection. In the Ambohimanga district, out of 25 chapels only five remain unburnt, and from one of them all the thatch has been taken to ensure its safety from incendiaries. This fact marks the character of the rising. It is anti-European and distinctly anti-Christian. Heathen people from the north here have stirred up all the evil elements and smouldering heathenism in this district. The bad folks have coerced and threatened the mass of the people, and tempted them with promises of spoil and plunder; and so it comes about that the best of the people have had to flee for their lives here to Ambohimanga, or to Antananarivo and neighbourhood. Teachers, evangelists, preachers, and pastors are objects of special persecution, and many have lost their all for the Name, and some their lives as well.

I have been much cheered and encouraged in this sad state of things by the cheerfulness and courage with which some of the people have borne

THE LOSS OF ALL THINGS

for Christ's sake. They make no complaint. One good pastor told me he felt it a great joy to have had his house sacked by the rebels, and to have nearly lost his life in the good cause—for he barely escaped with his life the night his house was attacked. And a young preacher from this town who was staying in this good pastor's house that night escaped through the window, and though twice shot at, and once blinded with the smoke of the gun, which was fired close to his face, escaped without injury almost by a miracle. One of the rebels seized him as he was escaping; there was a tussle in the dark, but the young man succeeded in throwing his opponent, and so got safely away. These two men, the pastor and his young friend the preacher, were specially obnoxious to the enemy because of their courage and persistency in preaching Christ in the markets, and their open declarations of the folly of heathen superstitions, and idolatry in all its forms.

In a town to the north of us in this district where there was a church and school, and where a young Christian man lived who for several years has been both school teacher and a preacher, the enemy came by night introduced by a bad man, a confirmed heathen and the head man of the district. The poor young fellow took refuge in a hole under the floor of his house, which he had dug for a hiding place. The rascals assured him of his personal safety if he would come out to them, and he, himself a truthful young man, believed their lies, and gave himself up. He was cruelly murdered, speared to death and then decapitated—a real martyr for Christ; the poor young wife was stripped naked by the rebels, and sent off in that condition to wander where she would. The rebels refused to allow the teacher's body to be taken for decent burial. The poor young wife, we hear, after such indignities has lost her reason, and is wandering aimlessly about the country. We are making efforts to get her here to Ambohimanga. She is heart-broken, poor young thing; and no wonder, after such treatment.

The French at the end of the war tried to disarm all the natives. They were told to give up all guns and ammunition at certain centres, where officers were appointed to receive them. The best of the people loyally obeyed; the bad ones retained their guns with a view, no doubt, to such rising as is now taking place. The result is that the good and loyal Christian people are defenceless, while the heathen seem to have a great number of guns and a great quantity of ammunition. One of our teachers tells me that on the Saturday before the fall of Antananarivo he saw the people breaking open whole cases of Snider cartridges that had been unused, and carrying them off about their persons as best they could. No doubt a great number of cartridges got distributed in this way. They would be sold cheaply, and got into the hands of untrustworthy people, who are making use of them now

TO UPSET THE COUNTRY.

At one station of the Norwegian Missionary Society, where the missionaries had left their wives and children while they went four days' journey south to their annual conference, an attack was made by a large force of 1500 rebels, led by a famous brigand called Ranitèsimisarakana, on whose head the French authorities have set the price of 1000 dollars. Fortunately, there were three French men at this station and thirty native militia. These defended the place for three days against overwhelming odds, being all gathered together in the Mission House, which, fortunately, was a tiled building. The town, hospital, dispensary, leper establishment, schoolroom, etc., were all burnt.

Imagine the agony of the situation, seventeen ladies, nine children, two aged missionaries shut up for three days and two nights, while this fighting was going forward, with the certainty of unimaginable atrocities if the enemy should succeed. The ammunition was nearly expended when help arrived; the rebels were beaten off with the loss to all of over 300 of their number, and the defenders were saved! Thank God for such a deliverance. We all rejoiced with our Norwegian brethren when the cloud of dread anxiety lifted, and we heard that the dear friends were safe. But what a time of awful anxiety they all passed through!

Here at Ambohimanga we have a garrison of forty French soldiers stationed, in charge of a lieutenant. But for this force neither we nor the best of our people could remain here. Most of the missionaries in the country are obliged to live in Antananarivo. Only last Monday at mid-day we watched a village being burnt by the rebels about three miles away, and later in the afternoon saw a great crowd of them (our lieutenant reckoned them at 1000) on the hills two or three miles north of us. The lieutenant with twenty of his men had gone out to keep them in check till help could arrive. He succeeded in doing this, killing several, but at sunset had to retire to rest his men, leaving

THE ENEMY STILL ON THE HILLS.

On his way home he passed our house and called to warn us to be specially careful that night, as tomorrow he expected help, and would then drive off the enemy. He assured us if we were attacked in the night, the ringing of the big bell, or the sound of a shot, would be enough to bring him down with half his men to our help. In the meanwhile, and before he could arrive himself, he would fire down from the town into our yard in front of the house and so disperse the rebels. He gave us instructions to retire to the north rooms of the house, as he would be firing on the south, and his Lebel rifle bullets could pierce the walls of our house at that distance. We were to be specially careful not to pass near doors or windows while his firing was going forward. We had a peaceful night, and all passed off quietly, through the mercy of God. Mr. Peake was staying with us that night. We watched the enemy's fires from our verandah in the moonlight with our glass, for they were burning houses in the

night. At one a.m. it appears the reinforcements came up, and a force was at once marched in the night to get behind the enemy and cut off their retreat if possible. The next day one of the soldiers came to tell us that many of the rebels had been killed, but they had got off with all their guns. To-day, again (Friday), our soldiers here have been North trying to find the enemy, but without success.

A strange experience for us after twenty-three years of peaceful missionary life here, going where we liked without the slightest fear or danger all over the country, and looked upon by the people as their friends! No doubt in time all will settle down again, but the present is a sad and terrible time for us all, and a stern testing time for the Christian Church in this land. Many have fallen away; great numbers have been coerced or tempted to go over to the rebels against their better judgment and knowledge for fear of dear life, or to save their possessions; but many remain true, and these some of them notwithstanding the loss of all things. As I watch some of the good men taking refuge here, and hear their prayers, men some of them whose houses have been destroyed and all their cattle and goods carried off, I cannot help realising that even such a time has its compensations, and believe that out of this terrible trial in the end good must come.

Anna finds her knowledge of French most useful now. Last Sunday she went up into the town with her concertina and some hymn books (the McAll hymn-books you so kindly sent), and sang hymns with the soldiers, who gathered around and greatly enjoyed the singing, joining heartily therein. The special favourite was: "Who is on the Lord's side?" sung in French, of course, most heartily. In the intervals of singing she read a tract to the men: "Incidents of a troubled life," by Henry Reed, of Tasmania, to which

THEY LISTENED ATTENTIVELY,

and which they much enjoyed. This morning (June 26) a young soldier, who cannot write, came down early, and had a lesson in reading and writing; we also wrote a letter for him.

Thanks for all your kindness about Rajamaria, the young student. He is thinking of getting married soon, he tells us, and if that takes place it will foreclose the question of his going to England. Yesterday he took the money for his mother's redemption, which has already been negotiated for with her owner; so that now the whole family is free—thanks to readers of THE CHRISTIAN. There is still a considerable sum over what was required. This will be a most grateful help for rebuilding the burnt churches, when the insurrection is over, and the people can return to their villages again; and for helping in other much-needed ways. I suppose it will be right for us so to use it. J. PEILL.

Ambohimanga, June 26.

Self-Denial Week on behalf of the work of Dr. Barnardo's Homes is to be held next week, Aug. 16-22. It is hoped many will deny themselves for a few days for the sake of the little waifs and strays. The new issue of "Night and Day" contains many suggestions as to the forms of self-denial which may be practised.

The Protestant Governesses' Home seeks to help struggling governesses needing seaside rest or waiting for engagements, who cannot pay, or only able to pay a little; to give pecuniary help, also good clothing. A small house is greatly needed; carrying on the work in apartments is most inconvenient. Funds are necessary for expanding this effort to reach our silent suffering sisters. It makes one's heart ache to be unable to give the necessary help. Sad cases continually crop up. The distress amongst aged and elderly ones is very, very real. I shall be glad to receive orders for plain and fancy work; some being slightly invalided are glad to earn money that way. Several have been received free this year extending over a period of twelve weeks; others have been able to pay a little.

CLEMENTINA KINGDON, Superintendent.

22, Chatham-place, Brighton.

OUR DAILY HOMILY.

SUNDAY, August 23.

"HE DID IT WITH ALL HIS HEART, AND PROSPERED."—2 Chron. xxxi. 21.

THIS is the right spirit in which to do our life's work—not waiting to be urged to it, or doing it languidly and perfunctorily, but willingly, gladly, enthusiastically. The heart stands for the emotions and affections. It tells of the love of the life, and its directions, so that what the furnace is in the factory, that the heart is in the economy of our nature. Doubtless the heart of the good king was set on God, and whatever he did proceeded from a heart on fire with devotion and consecration, so that all his actions were inspired and prompted by a strong personal attachment to the Almighty Lover of men.

How easy life is when this is so. Whatever is good, and right, and true, becomes a luxury to the heart that loves God, and does all in and for Him. This is what the apostle calls being perfected in love, and such a state is consensuous with the baptism and indwelling of the Holy Ghost, one of whose earliest fruits is love. Why should we not now claim a baptism of love? We have been too phlegmatic and formal. Let us now, in the words of Charles Wesley, cry night and day

Jesus, thine all-victorious love
Shed in my heart abroad.

Is not the Holy Spirit the Spirit of Love? And is not He promised to those who by faith claim Him, to become the Purifier and Indweller of their poor loveless hearts? Ask that the stony heart should be taken out of your flesh, and a heart of flesh substituted. Then you will love all the day, and your religion will be as easy and natural as love can make it.

MONDAY, August 24.

"FOR THIS CAUSE HEZEKIAH, THE KING, AND THE PROPHET ISAIAH PRAYED AND CRIED TO HEAVEN."—2 Chron. xxxii. 20.

It was the indignity done to Jehovah that stirred these two holy men to the heart. Not that their lives, and the lives of their people, and the beautiful holy city, were in danger, but that Sennacherib spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. Oh that we were possessed with a similar zeal for God, so that we might look at sin as it affects Him, and lament over the awful wrongs which are continually being perpetrated against his holy, loving nature! What an argument this would give us in prayer!

This constitutes a special reason why we should plead for a special revival of religion throughout our land. Men speak and act so shamelessly, as though God had abdicated his throne, and was hardly to be taken account of. They sin against Him with so high a hand, and treat his laws with so much contumely. Are there no Hezekiahs and Isaiahs who will pray and cry to the God of our fathers to do again the great works He did in their days, and in the old time before?

And the Lord would save us, and guide us on every side (22). There never was a more conspicuous and glorious deliverance than when the angel of God wrought for Israel against Assyria. The Lord became a place of broad rivers and streams across which the enemy could not pass. As the mother bird settling down on her nest, He covered the city with his wings. And the great fire of the foe was left for the beleaguered garrison. Pray on, beloved; the Lord will yet come with a strong arm.

TUESDAY, August 25.

"WHEN HE WAS IN AFFLICTION, HE DESOUGHT THE LORD HIS GOD."—2 Chron. xxxiii. 12.

So long as this story stands on the page of revelation, no sinner need despair of mercy. There was hardly a sin possible to man that Manasseh did

not commit. "He did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord cast out before the children of Israel." And he made his people do worse than the heathen.

Then came awful sorrow. Bound in fetters, exposed to consummate cruelty and disgrace, he was carried to Babylon, and thrust into the dungeons, where other captive princes were immured, with little chance of liberation or permission to revisit his native land. And there the Spirit of God did his work. He humbled himself greatly and prayed. What tears, and cries, and bursts of heart-broken penitence were his. How those walls were saturated with the breath of confession, and those stone floors indented by his kneeling at perpetual prayer! And God came near to his low dungeon, and heard his supplication, and brought him again.

Yes, and He will do as much for you. The blood of Jesus Christ his Son cleanseth from all sin; the grace of God is exceedingly abundant with faith and love; all sins and blasphemies are forgiven to the sons of men. Turn to Him with brokenness of soul, and He will not only forgive, but bring you again; and give you, as He did Manasseh, an opportunity of undoing some of those evil things which have marred your past. For the rest, it is good not to wait for affliction to bring us back, but to abide in Him for love's dear sake.

WEDNESDAY, August 26.

"AND HILKIAH ANSWERED AND SAID TO SHAPHAN THE SCRIBE, I HAVE FOUND THE BOOK OF THE LAW IN THE HOUSE OF THE LORD...AND SHAPHAN READ IT BEFORE THE KING."—2 Chron. xxxiv. 15, 18.

It is supposed that this was the Book of Deuteronomy; though we have no sympathy whatever with a modern notion with respect to its discovery. In our judgment that book is rightly ascribed to Moses. Apparently, however, it had long been missing, and the young king was filled with horror when he heard the list of evils that were associated with apostasy. "He rent his clothes."

We should read the Bible with a particular application to the days in which we live. It is well enough to accept its statements as being generally true and credible, but it is better to realise their pertinence to ourselves and our circumstances. Josiah turned the lantern on the evils of his time, and saw how God was feeling with respect to them.

The Bible is a book for all time. What it said, it says. What it was, it is. You tell me it was written so many centuries ago; but I reply the ink is still wet on its immortal pages. They have been read and pondered by generations, but their eye is not dim, nor their natural force abated. Sin is the same, man the same, God the same in all ages. And the Bible's claim to be God's Word is substantiated by the fact that it is possessed of the same perennial freshness, as the sun, or the spring, or the ocean, or the faces of the little children. Would that we might daily read it as we read the newspaper, damp from the press, with our Father's great message to us!

THURSDAY, August 27.

"PREPARE."—2 Chron. xxxv. 4, 6, 10, 14, 15, 16.

No great court function can be carried through successfully, without careful preparation. And Josiah's passover was so vast and rare a success because of the large amount of previous preparation, as is described in this chapter. The priests and Levites were prepared by careful washings and ceremonial rites. The course of the sacrifices was ordered, according to the law of Moses. The routine of sacred song and praise was also provided for. Nothing was left to hap-hazard or chance.

We are taught to rely on the promptings and inspirations of the Holy Spirit, and it is certain that He would use us more on special errands, if we were to trust and obey Him better. But these extraordinary ministries should not lead us to a life of

hap-hazard. We should prepare ourselves for service so far as we may, laying our plans, anticipating the calls and exigencies of coming days, and preparing for the demand which almost certainly will be made on us. We may have to give our special words and addresses and arrangements to the winds, but we shall always need that preparedness of heart which is necessary for those who are to be used of God.

Remember what is said of the vessels that were purged from uncleanness, sanctified, meet for the Master's use, and prepared unto every good work. Be always in your own place, clean so far as you can be, filled with the Holy Ghost, with the handle of your life stretched out towards the Master, so that at any moment He may lay his hand on you, and use you for his holy service.

FRIDAY, August 28.

"RISING UP BETIMES."—2 Chron. xxxvi. 15.

What a touching and graphic phrase! How did God yearn over that sinful and rebellious city! Sending his messengers, "rising up betimes, and sending"—like a man who has had a sleepless night of anxiety for his friend or child, and rises with the dawn to send a servant on a mission of inquiry, or with a message of love. How eager God is for men's salvation!

From God's eagerness, might we not learn a lesson of anxiety for the souls of men? We do not long after them enough, or rise betimes to urge them to repent. Did we realise what heaven is, or hell, what men are missing or incurring, what our duty is, as saved ourselves, we should rise up betimes.

But if God rises betimes to seek men, should they not do the same to seek Him? Think you not, that when Adam heard the voice of the Lord God walking in the garden at morning prime, he would be up and away to meet Him on the upland lawns of Paradise? Can we wonder that our Master would rise up a great while before day, to meet his Father on some unfrequented height? Let us not cling to beds of sloth when God is awaiting us, let us heed his loving remonstrances, that we may be saved in the overthrow of the world, and let us, like Lot, pass on the word to others enwrapped in fatal slumber around us, bidding them before the sun rise to escape to the mountains lest they be consumed.

SATURDAY, August 29.

"THE LORD STIRRED UP THE SPIRIT OF CYRUS."—Ezra i. 1.

There were many rays focussed on this spot. In the first place, it had been definitely foretold by Jeremiah that the captivity would only last for seventy years; in the next place, Daniel, having learned from comparison of dates that the allotted time had nearly expired, had set himself to pray. Also, if Josephus be credited, the aged prophet had showed the young king the predictions of Isaiah in which his own name was clearly mentioned: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden...he shall build my city, he shall let go my captives, not for price nor reward, saith the Lord of hosts."

God is the fountain-head and source of all spiritual blessing and of all those great movements for the uplifting and enlightenment of mankind, which have swept from time to time over the world. Go to Him when you want to reach the heart of kings, prophets, and people. In prayer we can touch the spring of all the stirrings that the world needs.

But it is not enough for God to stir men, they must obey. It appears that only a comparatively small number of captive Jews obeyed the divine stirring and came out of Babylon with the chief of the fathers. The call resounds for volunteers, but only a few respond; the inspiration breathes over us, but only some are susceptible to it. God works to will and to do, but only certain of the children of men work out what He works in. Whenever there is a divine stirring abroad let us rise up and go.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

The Sand of the Sea.

I HAVE no doubt that many of you dear children for whom I am writing will be going during this holiday month to the seaside. Shall I tell you what I think you will do there? You will pull off shoes and stockings, and run about with bare, brown feet on the soft warm sand, and in and out of the little racing white waves. You will take spade and pail, and build sand castles, and stand upon them as the tide comes in. You will write your names upon the sand, and watch the waves come up and wash away all trace of them.

In these things you will have to do with the sand—you will walk over it, sit upon it, and play with it. Now on this quiet Sunday afternoon I want to talk to you a little about this same sand. We will fancy that we are sitting on the seashore, you and I. Let us take a sharp-pointed stick and print upon the sand—thus:

S hifting.
A ncient.
N umberless.
D angerous.

Can you think of any word which describes sand better than this one—shifting? I am sure you will all have noticed that sand moves about very easily. Take up a handful, and it will slip through your fingers. If you try to walk up a sandhill you will find it very difficult, because the sand will slip away from under your feet, and will hinder you. If you build a sand castle it will not last; if you write your name on the sand, it soon gets wiped out, or washed away. Sand is unstable, shifting, unsteady. When our Lord Jesus was on earth, He told the people a story illustrating the shifting character of the sand. He spoke of a man who built his house upon the sand. Now it is all very well to build a castle upon the sand to play in, but none of you would think of building a house to live in there. You would call any man very foolish who did such a thing, would you not? Jesus called this man foolish, too. Very likely he got on pretty well in his fine new house, so long as the sun shone, and the winds were still. But by-and-by the rain began to fall in torrents, and the wind to blow in strong gusts, so that the house, having nothing firm to rest upon, came down like a pack of cards, and "great was the fall of it." Now the foolish man had lost his house, but it was his own fault, was it not? He should have built his house upon the rock, instead of upon the sand. It takes a hard hammer to break rock—if you step upon rock your feet stand firm, if you carve your name upon rock it will remain for centuries.

Now I want you, dear children, to build your lives on the rock and not on the sand. Christ Jesus is the Rock, the Rock of our salvation. We shall be safe, safe for ever if we trust Him, if we rest on Him. But if we trust in anything else for salvation, such as our own good deeds, or our prayers, or our Bible-reading, we shall find that we have been trusting in the shifting sand.

Another thought about the sand. It is ancient. We speak sometimes of a thing being "as old as the hills." We might as reasonably say "as old as the sand." It was just the same in Job's time as it is now, and the Book of Job is the very oldest book we have. I daresay you have noticed in carrying pailfuls of sand to make turrets for your sand castles that sand is very heavy. Now, Job tells us that he is in great trouble, and that if his trouble could be put in the balance and weighed, it would be heavier than the sand of the sea (Job. vi. 3). And Solomon says, "A stone is heavy, and the sand weighty, but the anger of a foolish man is heavier than them both" (Prov. ix. 27).

Again, the sand is numberless. Take up a handful, and try to count the grains. You cannot do it. Think of all the many handfuls which lie upon the shore before you; think again of all the other sea-side places round this and other coasts, and you will see at once that it would be impossible for any man to count the grains of sand. Now listen to

the promise, the wonderful promise which God gave to Abraham. "I will surely do thee good, and make thy seed [children] as the sand of the sea, which cannot be numbered for multitude." But Abraham's children forgot God, and wandered away from Him, so that He could not keep all the promises which He had made to them. Listen again to the sad words which He put into the mouth of one of his prophets: "Oh, that thou hadst hearkened to my commandments; then had thy peace been as a river, thy righteousness as the waves of the sea, thy children also as the sand."

There is one very wonderful text about sand in the Psalms. David is talking to God and praising Him for his goodness, and he goes on to say, "How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand." When you are away from your friends, you like, do you not, that they should say in their letters, "I often think of you?" And is it not good to remember that God, who is our Very Best Friend, so often thinks of us—so often that his thoughts of us are more in number than the sand?

Once more, sand is sometimes very dangerous. You have heard of the great sandy deserts where men are sometimes lost, and where they wander for days without food or water. And in these deserts there are occasionally terrible sandstorms. A strong wind lifts the sand in clouds, and drives it rapidly along into the faces of any men or animals who may be near. Then they are blinded and suffocated by this hot, dry sand.

Even on our own coasts there are quicksands where people may be lost. These sands are far more shifting and unstable than the ordinary sand. If you place your foot upon them it sinks in. If you were to walk into one, you would be drawn down and suffocated in the sand. Sin is like such a quicksand. If you once step into it, it is hard—very hard—to get out again. Only one can draw us out if we get in, and that one is Jesus Christ our Saviour. Let us pray to Him to keep our feet far from the quicksands of sin, and to lead us safely on our journey to his heavenly home.

Though storms and quicksands deep
Through all my passage lie,
Yet Christ will safely keep,
And guide me with his eye.
My anchor, hope, shall firm abide,
And I each boisterous storm outride.

GRACE WINTER.

The Bible Searcher.

Foreign List:—

No. 25.—Maria Lister (South Africa). No. 27.—Charlotte Cane (South Africa). Nos. 29 and 30.—Vera and Frank Sjöström (New York). No. 29.—Annie Baillie, Jean Scott, J. P. Fortescue, David Marshall (Canada). No. 31.—Gerhard Meuser (Malta). No. 22.—A. S. and A. M. Henderson. Nos. 23, 24, and 25.—A. M. Henderson (first certificate). No. 25.—A. S. Henderson (Jamaica). A. M. and A. T. Henderson (first certificate).

No. 32 (second list).—Correct answers received from:—

M. D. Stalker, Mary Colville, Elizabeth Tebb, Theodora Spencer, Lena, Tom, May, and W. J. Hunter, Dorothy, Annie, and Elma Grove, Olive Tritton, Bella, Annie, and Lizzie Jack, Reginald Mayes, Dora Walters, Mabel Upjohn, John Menzies, Lucy Lomax, Raymond Harbottle, Joe Lister, Barbara Macnechy, Edith Grove, Mary Freeman, Violet, Winifred, and Agnes Head, Francis Stalker, Bruce and Harry Malabar, Gladys and Lionel Calvert, Edith and Emily Hearn, Eric Heaton-Smith, Rubie Vincent, Maud Clarke, Ashley Bowker, Joseph and Gerald Neligan, Owea Morice, Maude Knight, Maude and Amy Nottage, Arthur, Dora, and Evelyn Jones, Leonard Bental, Theodore Roberts, Arthur Cordell, Mildred and Edith, and Florence Mason, Lilian Teresa, Rowland and Katherine Blanche, Roberts, Mabel, Emma Brook, Arthur, Edward, and Alfred Llewellyn, Harold Stevenson, G. Ethel and Kathleen Pasley, Marion Richards, Martha Jones, Edgar Yerbury, Helen Jordan, Frank Morris, Iose Grace, Willie Wheeler, Hetty and Harold Watson, Mary Ormiston, Elsie Vargen, Edith Campbell, Elsie Johnson, Mary Hill, Madeleine Morris, Mary Jenny, and Clive Wright, Margery and Trevor Matthews, Mary Williams, Francis and Florence Hoyte, A. E. Dobson, Rosalind Phillimore, Chrissie Chalmers, Nettie and E. B. Black, Susie Long, Vera and Christabel Dickinson, Jessie, Meggie, and Walter Carter, Grace Dodington, Dorothy Brewer, Archibald Beasley, Betty Stocks, Norman Dyke, Florie Smith, Emma Goodier, John and Eva Gray, Myrtle and Melbourne Perry, Ruth Conne, Winifred and Ernest Nash, Stuart Ellacott, Gladys, Gwendoline, and Llewellyn Shaw, Margie Morrison, Muriel Joscelyne, Constance Schaeffer, Isabel, and Gladys Phipps, Margaret and John Rogge, Rene and Nelly Benny, Muriel and Rosetta Sherwin, Kathleen Light, Willie, Mary, and Maggie Charles, Dorothy Sharp, Nellie Dowsett, Noel Robinson, Marcus King, Muriel Shaw, Marian and James Freegard, Nellie Lovegrove, L. Jacob, Arnold, Ernest, Howard, and Daisy and Ruby Allen, Ezra and Louis Matthews, Mary Thorne, Louisa Morse, Brett, Ella Dorie, Willie, Madeline, and Ada Paul, May Gilson, Anne, and B. Scudbury, Sabina Mackintosh, Willie Coulthart, Margaret Hassé, Mary Greenacre, Ethel Merrey, Emily Church, Edith Quick, Stanley Hoyte, Bertha Fowler, John Stanley, Bertha Courtenay, Lavinia Barnes, Amy Foster, Ethel Fielder, Hannah Lovell, Rosa Chen, Edith Daisley, Muriel Oldham, Willie, Florence, Nellie and Alfred Bellerby, Dorothy and Margaret Morris, Bettie and Ethel Walls, Lizzie Hill, Gertrude Edwards, Connie Wood, Eva Mount, Constance Devishill Meares, Kenneth Dunbar, Maggie Fekful, Marjorie Hogge, Arthur Barker, Grace Colvin, Charles Hunter, Louisa Northcott, Margaret Macpherson, Ruth van Millingen, Ada Heap, Ethel, Eva, and S. Hutchings, William Gavin, Annie Tredeale, Ruth Bradwaite, Maggie Menzies, Lucy Soltan, Fan, Margaret, and Georgia Trotter, Theodora Muir, Ida Pringle, Elsie Broomfield, Gertrude and Nellie Brookfield, May Watson, William and Collin Mackenzie, Annie Heming, Thomas, Isabella, and Abraham Mack, Isabel and Irene Simms, Thomas Stanier, Evelyn Moir, Hubert and Leslie Morris, Dorothy Cooper, Miriam Hope, Valerie and Mary Matland-Kirwan, Kate and Dora Symes, Cecil Judd, Christine and Hannah Parker, Lilian and Dorothy Bevan, Effie Simpson, Nannie and Louie Tibbitts, Stanley and Lily Foxer, Sybil Forbes, Mabel Birney, Willie McMurray, Thomas Rayner, Christine, Arnold, Annie, Arthur, Henry, and Nellie Conche, William Malinson, Beatrice, Theodora, and Katharine, Katherine, Balf, Angus, McQuillan, Norman and L. J. Brady, Ida, Grace, and Elsie Wright, Freda Hunton, Helen and Elsie Wooloughby, Oswald Mavor, Theodora Hill, Jessie Bone, Edith and Jack Gilson, Muriel Palmer, Mabel Pearce, Ethel Pettican, Elmina and Susan Rose, Jessie West, Ida King, Nellie Kings, Sinclair and Moffatt Jackson, May Vera, and Norman Petrides, Minnie Giddings, Annie Cran, Willie and Mary Start, Ethel Jenner.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 33).

- (a) The butler dreamt of a vine with three branches on it, bearing ripe grapes, which he pressed into Pharaoh's cup and gave it to Pharaoh.
- (b) The baker dreamt he carried three white baskets on his head, in the uppermost basket were cakes for Pharaoh which the birds ate.
- (d) Pharaoh had two dreams; in the first he stood by the side of a river out of which came seven fat kine, and after them seven lean kine, and the lean kine ate the fat kine, and after they had eaten them were as thin as before. In his second dream he saw seven full and good ears in one stalk, and after them seven withered ears sprang up and devoured the seven fruitful ears.
- (2) As Joseph had interpreted, in three days the butler was restored to his butlership and the baker was hanged. The seven years of plenty were followed by seven years of famine.
- (3) To Joseph.
- (4a) Manasseh and Ephraim.
- (b) Manasseh, "forgetting"; Ephraim, "fruitful."
- (5) John ii. 5 ver. Spoken by Mary the mother of Jesus to the servants at the marriage feast at Cana of Galilee.

(First List).—Correct answers received from:—

Arabella Onslow, Mary and Elizabeth Hull, Mary Tongue, Marion Richards, Nora and Wright, Nellie, and John Seth, Clara Barnes, Jack and Vernon Clarke, R. H. and W. F. Williams, Gerard and Ethel Morgan, Joseph Neilgan, A. S. and R. H. Daw, May and Dorothy Vickers, M. F., Colin and Wm. Mackenzie, Mary Cavers, Daisy Phillips, Emily Bridgewater, Florie and Bell Dances, Lucy Jacob, Evelyn Moir, Kathleen Dodington, Mary Plumb, Dudley Cymon, Margaret Davison, Cecil Bradford, Catherine and Irene Firth, Douglas Parkes, Mary and Willie Start, Kenneth Dunbar, George, Ethel, and Kathleen Pasley, Kathleen Code, Alfred and Arthur Llewellyn, Stuart Ellacott, Bereton Code, Alice Palmer, Violet Ashworth, Herbert Braddon, Rosalind Phillimore, Dora Colebrook, William Porter, Jack and Edith Gilson, Thos. and Reginald Harris, Eric and R. C. Chance, Gertrude Scott, Maggie Buchanan, Annie, Lizzie, and Bella Jack, John Chamberlain, Ethel Williamsou, Annie, Edith, and Mabel Cole, Edith Hayward.

THIS WEEK'S BIBLE SEARCHER (No. 34).

I. Find the following texts; learn each by heart; write out texts, giving chapter and verse, from memory.

II. Take one word from each and form a well-known precept in Proverbs. Learn it, and write it out from memory, giving chapter and verse.

1. Those that have not sought the Lord, nor enquired for Him.—Zeph.
2. To him that knocketh it shall be opened.—Matt. vii.
3. It is time to seek the Lord.—Hosea x.
4. Come unto me, all ye that are heavy laden.—Matt. xi.
5. Thou art my God, early will I seek Thee.—Ps. lxxiii.
6. He shall give his angels charge over thee.—Ps. xcii.
7. Seek and ye shall find.—Matt. vii.
8. Forbid them not to come unto Me.—Matt. ix.

[Children under eight do any two; those under ten any four. Question II, is for older ones only.]

A. B. C. Texts for Little Children.—B.

Behold the Lamb of God, which taketh away the sin of the world (John i. 29).

John the Baptist gave this beautiful name to Jesus when he wanted to introduce Him to the people. "The sin of the world" was a very heavy burden for God's Lamb to carry away, but

Jesus bore it all,
All to Him we owe.

[From A. B. C. TEXTS FOR LITTLE CHILDREN, published by Mackinlay, Glasgow.]

A Scripture Exercise.

Every dot represents a consonant. When filled in with the right letters they will be found to be precepts upon almsgiving and works of mercy. Give references.

I . a . u . . . a . . e . a . e . o . e . i . u . o . o . e
o . . . e . e . a . . . o . . . e . y . . . e . . . e . e
a . e . o . e . i . u . o . e .
e . e . . . o . e . . . a . . . e . e . u . . . i . e .
e . . . a . . . i . y . u . o . . . e . . . c o .
e . e . . . u . o . . . e . o .
e . e . . . i . e . a . . . o . i . e . e . . . e . o . c .
e . o . . . i . . . e . i . e . . . i . i . i . e . o .
o . u . . . e .

Personal.

"ARDRISHAIG."—Thank you for the flowers. "VILLAGE HOME, LIFORD."—Your answers to No. 31 did not reach me, if they had done so I should have inserted your names if correct. KATHLEEN LIGHT.—You may write on both sides, MILDRED HAIG.—I cannot answer your question now, persevere till the end of the quarter. GWENDOLINE SHAW.—An asterisk is given for extra care, either in answering the questions or for neatness in writing them out. THEODORA SPENCER.—It would be a pity not to continue with the Searcher; try to do so. Your last paper was not neat enough for a star. Try again next week. MARY CAVERS.—I hope you are better now. ENID CAMPBELL.—Thank you for your nice letter. ETHEL JENNER.—I am very glad you are better, and hope you will soon be able to attend the Children's Services again.

UNCLE TOM.

(For Children's Special Service Mission notices, see page 27.)

Village Tales.

III.—THEIR HEROINE.

SHE and her mother had come to the village about three years after Miss Priscilla, and when she was first seen at church someone remarked that she was beautiful, and that she looked good, but they should not think she had much endurance.

"She is young," Miss Priscilla had remarked, "and perhaps has not had much to endure yet; but if it is necessary, our Father will give her just all the endurance she needs, for she is his."

And so it proved to be. Day by day she grew into their hearts more closely, for all saw the gifted, lively girl growing into mature womanhood, following her Lord fully, sacrificing herself cheerfully to the simplest mode of life, serving moment by moment her aged mother and others, never speaking or thinking of herself, but with gentle manner and singleness of heart, brightening many lives, and adorning the doctrine of Jesus Christ her Lord. Then love came to her, as it comes to all women, and she grew only more lovely under its spell, and more gentle to all. "Ah," said some, "surely now she will receive the earthly reward of all her love and patience! She has been a good daughter. She will make a noble wife and mother."

But others, who saw farther, thought differently. "She will think first of what God would have her do," said these. "She may never marry, for her mother is a great care to her." "Twould be a shame," said some, "if she did not wed; it is natural, and she needs a good man's protecting love. She will grow old, and when her mother dies she will be alone in the world."

"Need she be lonely because she is alone?" the others asked.

But very soon all speculation was set at rest. It was known that she had had to choose one of two ways. The man whom she loved wanted her alone; he was not so placed that her mother could still receive her care under his roof.

"You must go, dear," said her mother. "I shall not be here long, and I fear nothing. The Lord will provide for me."

But she did not go. She explained to him how it was. She told him she should never love another as she loved him, but she felt she should please God best by staying with her mother, and she asked him not to wait, but to take another to wife, which he very soon did. Then her beautiful hair began to show streaks of silver; but the children loved her more than ever, and her brave smile cheered them, and young and old spoke of her, when she was not near, as a heroine. It was a big word for simple village folk to use, but they could think of no other; and though there was no Scripture warrant for its use, and it savoured somewhat of the circulating library, they retained it, its subject losing nothing in their reverence or regard thereby. Then it was discovered that she had a talent—something by which those who possessed it were generally lifted above the common lot of men and women, and took their place, courted and admired, among the world's gifted few.

"I should lose so much of her," said her mother to a friend, "if she were to use this gift. And yet I must not be selfish."

So she stayed, using her new-found treasure only for those who might be helped by it in her village life, and desiring nothing better if, by so doing, she could glorify God the more. Day by day the exactions of home-life increased for her.

"She is a living epistle of God's grace," they said; "no one but she could endure and do as she does, chafed by petty restraints, and girt about by hindrances enough to vex a saint."

"You forget," said Miss Priscilla, "that she feels no chafing, and what appear to be restraints and hindrances to us, are the instruments used in the perfection of her character."

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Then her mother became hopelessly invalided, and when it was proposed that a nurse should attend her, her daughter settled the question in her own way.

"My mother is a sacred charge to me," she said, "and surely you would not rob me of the joy of ministering to her when she needs it most, and when I need occupation more than you can know?"

That was how they caught a glimpse of her heart and its wound; but it was the only time, and it was sacred to them. After her mother's death she became prostrate; the shock of severance settled upon her in a melancholy sadness.

"I am of no use in the world," she said, "I have lived a dull, useless life when I might have done so much! Others achieve something, but my life has been wasted."

They knew, then, that her body was at fault, and that a great temptation had come to her; they loved her more than before, and sent her away with the minister and his wife to find health among the Alpine beauties of Switzerland.

Dark doubts assailed her—she saw only chaos before her, and her Saviour became as a reproach to her. She could not pray, and every promise of Scripture seemed only to mock her.

"If I had only used my talent as others have used theirs," she argued with herself, "all might have been different."

Just then there came to the hotel where she and her friends were staying, an Englishman, known as an enemy to Christianity, and he, attracted by her sad beauty, and crown of silvern hair, sought her society, and gained it, on one condition.

"You refuse to accept the truth of God," she said, "and just now I am under a cloud, nearly as dark as your cloud of unbelief. But let me tell you all I can about it, and promise me not to say anything against what is my most precious possession, and I shall be thankful for your kind forbearance."

She said afterwards that she never knew what could have led her to tread upon such dangerous ground at such a time.

"It is all very wonderful to me," said the traveller when he had heard everything, "but the most wonderful thing is the desire it has given me to look into those things which are as life to you, for I should be so happy in helping you."

Together they studied the Scriptures, he always seeking to put the most helpful light upon everything, and she daily growing better in body and mind, until one day he came to her and said:

"Why, do you know, I have gone into these things so strongly from your point of view that, all unknowingly, I have come to believe them! I could not give them up now."

"But," she said, "we do not live by things, nor by words, but by the Spirit which is of God. Are you firm enough for that?"

"Wait and see," said he, "it is all so new to me."

In the joy of this revelation, she found her old self, with many newer attributes born of sad experience, and the delight that comes with renewed health, and assurances that, however far we seem to have been from God, He is ever with us in love.

The village rejoiced in fitting style when the beloved trio returned in the best of health and spirits. To see their "heroine" once more like herself was indeed happiness. "We can't do without ye, so don't ye ever go fer to say as you're no use in the world, dearie," said old Molly.

"I will not think that again," she replied, "for I have seen that God may use the very humblest to his glory."

"Truly," said the minister, "his ways are past finding out; He brings light out of darkness, and order out of chaos, and shows us that a heart yielded to Him in the little, wearing, seemingly humdrum things of life, is braver, nobler, and filled with higher aims, than one which is content to do only

'some great thing,' even though it be for Him." The traveller proved the reality of his conversion to Christianity by drawing many after him into the light and love of God.

"Dear," she said to him, when they had been married five years, and two children romped about them, "I once said I should never love again—that was years ago."

"Did you think," said he, "that when Love Himself is in the soul, there can be any limit set to love? He would hold but a small place in any heart which could refuse love, even for the hundredth time, when He offers it."

"Yes," she answered, "I understand that now."

Her beauty now is chiefly in her smile; her hair is very white and much thinner; she has done no great thing, as the world counts greatness; but she shines for God in her home, before her husband, her children, and her friends, who still call her their "heroine."

M. B. GERDS.

Barbican Mission to the Jews.

LIKE many other agencies, the Barbican Mission to the Jews finds anxiety as to supplies, although the workers have much encouragement in their labour. The new report gives very readable information concerning the Jews and their spiritual condition. Some extracts will afford an idea of the scope and character of the operations of the Mission, of which Herr C. T. Lipshytz is director:

"The principal item under the head of expansion is the opening of a station in Alsace: the Mission combine with the Rheinische-Westfälische Verein für Israel to maintain the work. With Colmar as the centre of operations, Pastor Littwien, a Hebrew Christian of nineteen years' standing, has entered upon very promising service. There are in the south of Germany a large number of Jews, who have for many years been neglected."

"The work in London has proceeded without cessation. The evangelistic services in the Mission House, 33, Finsbury-square, E.C., on Saturdays and Sundays, have been well attended. Men from many lands have heard in their own tongue the story of the love of God in Christ. The word of prophecy has been unfolded to our brethren; and week by week we have, after the Apostolic precedent, reasoned with them out of the Scriptures, 'opening and alleging that the Christ must needs have suffered and risen from the dead' (Acts xvii. 3). Our meetings are never characterised by the disorder which was common in mission efforts a few years ago. The men see that we mean their good, and they listen with encouraging attention."

"Every evening Jews gather round us in the Bible Class, and, after the reading of Scripture, there is discussion and conversation on the Divine teaching. There has been a good attendance at the night school, and the men have gladly availed themselves of the opportunity to improve their knowledge of English. In the Reading Room there are daily newspapers and periodicals in English and quite a number of Continental tongues. In the Sunday-school, Holy Scripture is read and explained, and hymns are sung with much pleasure."

In the work among women and children Mrs. Lipshytz is exercising a wide-spread influence. The Converts' Home is a place where many have thrown off Rabbinical fetters and stood up free men in Christ Jesus. The distribution of Scriptures and Gospel papers is an important adjunct of the Mission, and has led to some remarkable cases of inquiry with lasting results. A young man, who was an inmate of the Home, in order that he might be rescued, at least for a time, from influences hostile to the new light that seemed to be dawning upon his mind, was at length helped out to America. On arriving at New York he wrote:—"While under your roof I had a glorious opportunity of studying the way of salvation. I could never leave off reading the Scriptures, and rejoiced in the exercise. You delivered me from temporal ruin, and helped me, by the goodness of God, to become a new man. I have now an opportunity to earn my daily bread, and am able to live as one in whom the grace of God is manifested."

KESWICK ADDRESSES.

A PERSONAL TESTIMONY.

BY CANON TAYLOR SMITH.

I WAS a boy of eleven when God first revealed Himself to me. It came about in a very simple manner: there was a praying mother and a loving Heavenly Father, so the work was done! Not that there was no struggling and no reserve, for there were six months of struggling and six months of reserve, this latter arising from the fact that I did not want my mother to think that I had not been a Christian before. During those months I often cried myself to sleep, looking for Christ and not finding Him. Then the text came to me, "Whatsoever ye shall ask the Father in my name, He will give it you." I asked for peace and I got it, and that peace and the assurance of sins forgiven, I have never lost from that day to this.

I do not know that I was much used of God until I was fourteen, and then I had my first convert. I was so rejoiced at having been a means of blessing to the soul of another, that I went home and prayed, "Lord, now lettest Thou thy servant depart in peace!" I wanted to die lest the convert should fall. The Lord did not answer that prayer, and I am not now desirous to depart in peace until I see more of the Saviour's glory on earth.

Step by step the Lord led me. About thirteen years ago, while living in London, I learned of the Mildmay Conference. All through my Christian life I have had a longing to know more and more of God,—a hungering and thirsting after righteousness. I did not know what it was to be filled then. Early in the year referred to I heard that the Mildmay Conference would be held in June, and that great blessing, and joy, and peace had been experienced in believing by Christians who had attended in previous years. I waited most anxiously, and God answered prayer, giving me the desire of my heart in a very peculiar way. The very night before the Conference I met with an accident. I was going round the dining-room table in the hall of the college when I knocked my knee against an oak bench, and bruised it so much that it began to swell, and I had to go to bed. I never attended the Conference that year, but whilst on my back I was led to read quite through the Epistle to the Romans, and I received such a blessing and such a rebuke that I said, "Lord, if this is the result of a bruised knee, give me a broken leg!" Just through reading that Epistle, without comment, steadily, quietly, personally, I was blessed; and I commend the same exercise to you. Since then the life of faith has been a gradually unfolding reality—the sun of righteousness rising with healing in his wings.

Little children have been my teachers. God's messages to me with regard to the life of faith have been all through little children. There is no big man in the church, or in literature, of whom I can say, "This man helped me immensely." I believe literally in the words, "Out of the mouths of babes and sucklings Thou hast ordained strength," and perfected praise. The first command of the risen Lord was, "Feed my lambs." While visiting in the parish, when I was curate at Norwood, a little boy came running to me. I prayed, "Lord, guide me to bless this child." God guided the child to bless me; putting his arms round me, he said, "I love you." I said, "How do you know?" Then gripping me round the neck, the little one said, "Because I want to get as near to you as I can." I asked myself whether I wanted to get as near to

God as I could, or as far away as possible. If I want to love Christ, I must get as near as possible to Him.

Some time after that there was a service for children, and I was reading to them that portion of Scripture which describes our Lord's meeting with his disciples in the upper room, when he said, "Receive ye the Holy Ghost." I asked the juvenile audience, "What do you think the disciples did when our Lord said that to them?" A little tot sitting right in front said, "I suppose they received Him." Thus, in speaking to others about the blessed life, I heard those words, little knowing how much they would influence my life.

Coming to two years ago, I went from Keswick to High Cliff camp, to work amongst the boys. The officers were willing to trust God, and I saw the Spirit working as never before or since. We were led—the officers—to sanctify ourselves for the sake of the boys, and the result was, instead of having to go after them, and argue with them, and convince them, that Christ might convert them, we trusted God's Holy Spirit, and it was marvellous how they seemed to break down, and to come in. God gave us the most difficult cases, such as seemed unwilling



CANON TAYLOR SMITH.

From Photograph by Mr. G. P. Abraham, Keswick.

to have anything to do with spiritual things. One boy with whom I had conversed said to me: "Now we must allow ourselves to be worked by Him." This was that young man's idea as to the future, now that he had given his heart to the Lord. I give that word to you: "Now let yourselves be worked by Him."

I do not know if you know anything about "stewing," if you have experience of—"whose service is perfect slavery." With me in days gone by Saturday night was a great trouble—with its preparation; and Sunday night was worse—with its reflection. I wanted to preach my sermons all over again, and make them more acceptable to the people. I trusted God for "perfect freedom" in regard to sermon delivery and after-thoughts. I bear witness to the power of the Holy Ghost to deliver from anxiety. It is a matter of taking Christ simply.

You ask me what my experience in Africa has been. Just this. Several times, when down with fever—and that is a time to test God's keeping power, when you have to set your papers in order with a view to approaching death, and make arrangements so that your friends may know your wishes—I have enjoyed perfect peace. But it is a more solemn thing to live than to die. I believe

that Sierra Leone is the key to the Soudan, and that God is going to pour out his Spirit among the people there, so that we shall see wonderful things on the West Coast.

A LESSON IN OBEDIENCE.

BY PASTOR THEODORE MONOD.

Let us go back to the book of Genesis, an old book, but the very newest book we can read. It fits our needs, just as much as any other book does. It is the book of ages, the book of sources, of origins. There we find, among others, the history of him who has been called the father of the faithful. We read in the 12th chapter of Genesis: "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Now remember that at that time there was no special nation belonging to the Lord. The Lord was even then, at that very moment, beginning to set apart a people for Himself. To create that people, He had to make first of all a family, and, to make that family, to select one man. But that man was neither more nor less than another man! Since the flood there was only one kind of people all over the world, and those people were very far from God, generally speaking. Here and there there might be one who had an open ear, and a heart prepared, and there was one amongst them, Abram, and the Lord spoke to him a very strange thing. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." God does not even tell him the name of the land, or how he is to get there. "Get out." "So Abraham departed." Now this is the word. It is a marvellous word in its great simplicity. The Lord said to him, Depart; so Abram departed. Now then, when the Lord

SAYS SOMETHING TO YOU,

does it go on in the same fashion? So you did it? That is the question. "So Abram departed, as the Lord had spoken unto him." We might as well take it in the New Testament where we have a synopsis of it. In Hebrews xi. we read: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went." Abram might have done a great many other things than the simple thing of going out because God had said, "Go out." Of course, Abram had some spiritual appreciation. He listened, he must have listened, or he would not have heard the voice of God. He listened, and he heard, and he understood, and he assented, and very likely he was staggered by the greatness of the promise made to him, that all nations of the earth should be blessed in him.

Who was he? Nobody. Yet all nations were to be blessed in him! He was to leave his kindred, and his country. Yes, and he might have taken a very long time to consider that. He might have talked about it considerably. It was something to talk about. He might perhaps have written a song about it. It was a very fine subject for a song. There have been songs written about it. He might have sung "Onward, faithful Abram, go!" and then have sat down. I have seen such things. Well, he did not do that; that we know. He might have prayed about it. That is good; it is always good to pray. And then he might have remained where he was. He might have held meetings about it, large meetings, annual meetings. Why not?

As someone has suggested, Abram might have had the command of God and promise of God engraved, perhaps at great expense, on a large rock, so that all people might read it, and say, "There is God's command and promise." And they might have had great gatherings around that rock, festivals around it, and wondered how God talked to a man. They did not. But he heard the voice of God, and did not doubt that God had spoken to him. He knew perfectly what God had told him to do, and he might have celebrated the event, and got others to praise the Lord for his goodness to speak to the children of men, and then have gone no further. But, mark you, he would not have been called the "father of the faithful" if he had done so. What is it that he did? He obeyed; and the one thing that God asks of us is to obey, and if we will not obey, all the talking and singing and even the praying goes for nothing. God said to his people by the prophet, "When ye multiply your prayers I will not hearken unto you." Why? Because "your hands are full of blood, because you are not willing and obedient." "If ye are willing and obedient, ye shall eat of the fat of the land." Are we willing and obedient?

You ask me, "Obedient to what?" Oh, it is not for me to tell you; you know it well enough—too well.

YOU TRY NOT TO HEAR;

you know perfectly on what point you are disobedient, with (what shall I say?) a certain kind of piety. There are many ways of being disobedient, but only one to be obedient. In a very impudent kind of way one may say, "No," to God; but, as Christ has pointed out in the parable, one may also be disobedient in saying all the time "Yes." One may be disobedient to God most courteously, most piously; but he is disobedient for all that. One may be disobedient by constantly putting it off to another month, or year, or week, or day. "Not now, Lord." And then we lose the blessing and promise, and we may lose more than that; we may lose the faith altogether. We may lose our souls, because after a little while a man must agree with himself, and if his conduct does not agree with his faith, then he will make his faith agree with his disobedience, and he will say, "It is all moonshine; I do not believe in these things."

Now, mind what you are about. If God tells you to do a thing, do it. There is one thing that I know God tells you to do, each one of you. "This," said Christ, "is the work of God, that ye should believe on Him whom He hath sent." It is an act of obedience to believe in Christ. So much is it an act of obedience that Christ said that when the Holy Spirit should come, He should "convince the world of sin." Why? Because they are murderers or thieves, or liars? No. "Because they believe not in Me." That is the great disobedience, that is the great sin, and the root of all other sins. You are bound not to refuse your trust to the Son of God. He has redeemed you by his blood. He asks only for what belongs to Him, and if you keep yourselves from God you are robbing Him. How long will this last? Who has not

UTTERLY GIVEN HIMSELF

to God? "Consider your ways," see whether or not you have closed with Christ. Have you indeed touched Him and found forgiveness and peace in Him?

Then again, "This is the will of God, even your sanctification,"—that you should consider yourselves as set apart, as much set apart as Aaron was set apart, as much set apart (mind this) as Christ was set apart; and we were set apart in Him when He was set apart. Chosen in Him, dead in Him, risen again in Him, ascended in Him, hidden in Him, and ready to be manifested in and with Him. Now then, have you accepted that place? What stands so easy to read in your Bibles as that Christ has given us everything by giving us Him-

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self; that there is nothing to seek for outside of Him? When He says "Abide in Me"—some people say this as if it meant to shut yourself up in a small room or prison—when He says "Abide in Me," it means in the breadth of the heavens, abide in God. It means all things are yours, for ye are Christ's. "Abide in Him." You think you are going to be shut up in a cage? If you be in Christ, it means that the cage is open, that you are free. Do not be afraid of what God tells you to do. Do it.

You remember the centurion said, "I am a man under authority, having soldiers under me; and I say to this man, 'Go,' and he goeth; and to another 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it." Oh, I thought, can the Lord say as much of his army, of his people? Would He not be obliged to say to most of us at times, I daresay of all, "I have said, 'Go for Me,' and they would not go, and 'Do this,' and they would not, but they go on praying and singing." Oh, how sad it is, how awful it is. Is it not time that all this should come to a close? We are asking God to make a new beginning for us, a new beginning of the inner life of each one of us, and He is ready to do it. Do not say, as a kind of excuse, what is so often said: "You speak to

faith hath saved thee." That was his most gracious loving way of putting it. We perfectly understand what it meant; it was that she had touched Him with the confidence of despair, knowing that He could heal her. Let us think for a little while of this—that the power of faith means the power of what faith touches, that great faith is just faith in a great Saviour seen as such.

Faith is one of the most frequently mistaken words in religion. It has been debated over and over again what faith means; but assuredly it is true that it means in religion what it means in life—that to have faith in Jesus Christ is the same thing, as to the meaning of the word, as to have faith in a man who, humanly speaking, can cure your body, or in a man who, humanly speaking, can set straight your affairs, or in a man who, humanly speaking, can inform your mind. It means in its very nature a trust, not in theory, but in practice; and as it is in religion, so also it is in everyday life. We want to have great faith, a faith that groweth exceedingly—an uncommon thing to know, an uncommon thing to see. What shall be the means? Shall we dive into ourselves, and from some store there expect to bring the unexpected treasure of faith? Shall we look in, or down, or around for faith? It was not so that the woman in her utmost need looked for it and found it in the miscellaneous street throng on that day. Her faith was great, because it was revealed to her inmost soul that here at last was a means, living and moving, and walking and loving, for the staying of her life-long plague. "If I may touch but his clothes I shall be whole."

If we want great faith we must see Jesus Christ large; so we must put ourselves, by the grace of God, in the way of Jesus Christ being revealed to us large. God must do it. How much time we lose in quest of faith—in other means of getting it than a larger sight of Christ. Let us give more and more time to "Consider Him." Let us open our Bible, again as ever new, because it is the one authentic account from beginning to end of Him. Let us take the blessed Book as if we had never done it before, and interrogate it about Jesus Christ. Use, if you will, method and honest ingenuity about it;

HAVE YOU MEANS OF BIBLE STUDY.

Take, if you will, sometimes, one narrow but deep portion of the Word, and dig out of it all, or what seems to be all, that it says of Jesus Christ. Take that golden chapter, that wonderful epistle, that paschal discourse, that high-priestly prayer—take types and shadows and mighty prophecies of Jesus, and let them all contribute straight from the Word to give you a truer perspective and scale of Jesus Christ. Many and many a moment that would otherwise be spent upon a weary and unprofitable aspiration may be employed to golden purpose on "considering the Apostle and High Priest of our confession," just in Himself.

At times of spiritual dryness and dearth, I have found a blessed health through setting myself to think during a few minutes' walk alone, or in wakeful moments at night, not of anything complicated in character and statement, but of the names and titles and the glorious offices of the Lord Jesus Christ. It is a rather a humbling confession to make, but I suppose other minds beside my own need such simple helps. I have found it a help to take the alphabet, and string upon it, letter by letter, the jewels and the pearls of what the Bible says of the Lord Jesus Christ; and I can humbly say that in such looking up and looking out a fire kindleth, and the cold heart gets to feel there is something to warm it still. There is the Lord Jesus Christ in his unimaginable fulness to meet the needs, to be the sinner's supply, to be the guilty one's righteousness, to be the abjectly weak one's strength, and to be the triumph over the

Paul and Abram. I am not Paul, I am not Abram." What made Abram to be Abraham? The very fact that he believed and obeyed. He was not Abraham before he did that; he was Abraham after it, and because he did it. And when one speaks to you, not of this ancient time, but of our time, and says, "Mr. Moody received the Holy Ghost, as he tells us, on a certain occasion in New York, and the Spirit filled him with strength and joy," you say, "That is Mr. Moody!" Not at all; that is what makes him to be Mr. Moody. You do not know what you will be when you are filled with the Holy Ghost. You will have a new name, as Abram did, and lead a new life, even a life of faith and obedience to the glory of God.

GREAT FAITH: WHAT AND WHENCE?

By REV. H. C. G. MOULE, D.D.

IN Mark v. 28 it is thus written: "For she said, If I may touch but his clothes, I shall be whole." These were the words of one who was hopeless after innumerable failures, who was helpless of further devices of relief, and was bankrupt, for she had spent all that she had. And she said, "If I may touch but his clothes, I shall be whole." Not, "If I may do something desperate;" not "If I may cast about anywhere in the dark, with what I call faith," but "If I may touch but his clothes, I shall be whole." The narrative makes it plain, surely, that the emphasis lies in the word "Hrs." She might have clutched at the garment of St. Peter, but she would not have been the better. She might have gone the whole round of the holy apostles, and been nothing bettered, but only more hopeless still. "If I may touch but HIS clothes, I shall be whole."

The power of faith to save lies not in itself, but in the object that it touches. The merciful Lord soon turned round upon her, and said to her, "Thy

thought of death, where by every instinct of nature it is a most awful thought. Wisdom, even righteousness and sanctification and redemption, a great threefold ray, shines out of Him again.

But whatever you do as to details, do this as the thing—"Consider Him" with purpose of heart. Not a mere curiosity of Bible search, not a pleasing and beautiful occasion for making helpful Bible marks, but because it is

THE VERY NEED OF THE SOUL,

because it is the bread of life, and here is the desert to eat it in; because here is the brazen serpent of salvation, and the poison is all about; because here is the Lord's work to do and the Lord's witness to bear, and the Lord's burdens to carry, and it is impossible to do anything of it all without a large and gloriously manifested Saviour on whom to rest.

Let us be of good cheer. Have we been prostrated? He lays his right hand upon us and says, "Fear not." The Apostle says: "When I saw Him I fell at his feet as dead. He laid his right hand on me and said, Fear not." Why did He say "Fear not," and not "You are an Apostle," not "You are a martyr, a confessor suffering for Me," not "You once lay on my breast," not "We were once as a man that talketh to his friend"? No; He said to the beloved disciple who had been admitted so close to Him: "Fear not, I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." Not one word about John, but "Fear not," and all the rest about Himself, in that Divine, blessed, unapproachable, adorable egotism of Jesus Christ, who must glorify Himself for the very salvation of us sinners.

Look unto Jesus. If you want to be absolutely at rest about the support, for instance, of your body when it needs repose or when walking, you are abundantly safe when you are asked to lie down on the side of the mountain, or when you are asked to walk from place to place along the well-made high road. You have great faith in the mountain and great faith in the road, because they are so great that you do not think about them at all. The object is so large and so adequate, that your trust is complete. It is so entirely co-extensive to you that you rest when you want and march when you have a mind, with a perfectness of trust because its object is so great.

Look unto Jesus Christ, the Rock of Ages, and rest with a faith that forgets itself in Him. Look unto Him; the way and the life, and go upon the faith that looks so difficult when you begin to think about yourself and your trust, but which will be so easy when you recollect that it is but the Lord in disguise with his will for you and his power in you. "If I may touch but his clothes, I shall be whole." I am hopeless, I am helpless, I am bankrupt, I am a lost being in the world, unable to generate a victorious condition of things out of myself; but He is strong, and I see Him somewhat as He is, and if I may but touch (as I may, and as I do) his clothes, I shall be whole.

Work Among Hop-pickers.

As Mr. Heley, of Wing, with whom for thirteen years we have visited the hop-yards of Hereford and Worcester, owing to ill-health and other calls, will not be able to undertake a fourteenth mission, may we ask help of any Christians interested in this work, that funds and tracts may not be wanting to enable Mr. Jones, of Shepherd's Bush, and myself to do as in former years?

Last season we visited 150 yards, reaching 12,500 men and women. Good tracts, etc., are the chief need, and could be sent to us direct, care of Mr. P. Clissett, Stanley-hill, Bosbury, Ledbury; or care of Mr. Turner, Woodlands, Eardiston, Tenbury. We, with other friends, have given our services; but as we believe in paying our way, this entails some expense, toward which the Editor will be glad to receive aid.

WILLIAM LUFF.

Very, Very Peculiar!

ABOUT fifteen years ago I was asked to speak at the great Mildmay Conference in London to those who were in doubt about their soul's salvation. Four weeks later I spoke upon the spiritual life at another convention at the seaside. I arrived in town just in time for the meeting, and after making the address I was asked by the vicar to find my way to the parsonage. After some trouble I found my way to what I was told was the vicar's house, and groped around in the dark, feeling for the bell. Suddenly I touched a human hand. I said, "I beg your pardon." A lady's voice answered, "It is Mr. Webb-Peploe, is it not?" "Yes," I replied, "but I do not know to whom I am speaking." She said, "A month ago I heard you speak at Mildmay on 'the reason of the hope that is in you,' and by the blessing of God I have been walking in it ever since."

My text this night had been from 1 Corinthians x. 13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also make a way to escape, that ye may be able to bear it." I asked her if she had heard the address.

She replied, "Oh yes, and I have come a long way to hear it."

Then I said, "Now you can pass forever, I hope, into that life of victory, that life of peace, that life of perpetual power and prosperity, that life of unbroken fellowship with God, which I have been daring to trace as the inheritance of the believer!"

She replied, with a pitiful tone—I could see nothing but the gas-light reflected in her eyes—"Oh, I would to God it were possible! but it cannot be with me."

"Why?" I asked.

"Because of my circumstances," she replied.

"But I thought I spoke about circumstances, and said that God was stronger than circumstances."

"Yes," she said, "you did; but mine are such peculiar circumstances."

"I thought I spoke about peculiar circumstances, and said that God was stronger than they."

"Yes, you did; but mine are such very peculiar circumstances."

"I thought I spoke about very peculiar circumstances, and said that God was stronger than they."

"Yes," she said, "you did; but mine are such very, very peculiar circumstances."

I replied, "I did not speak of very, very peculiar circumstances; but do you mean to say that they are stronger than God?"

"Well, sir," she answered, "I cannot say about that; but I know that I cannot expect victory and joy."

Then I said, "Let us tell God so. Do not look at me—for I can see that you are doing that—but look up to heaven and say these words with me: 'O God, I thank Thee with all my heart and soul that when I was a poor lost sinner the revelation was given me that God was in Christ, reconciling the world unto Himself, and not imputing unto them their trespasses, and that I now claim peace with God through the blood of our Lord Jesus Christ. I thank Thee, Lord, for this with all my heart. And now I wish I could live a holy life; but, Lord, my very, very peculiar circumstances seem to make it impossible for Jesus Christ to give me constant deliverance. I am very sorry, Lord, that Jesus Christ is not strong enough to meet my very, very peculiar circumstances; I wish He were, but it seems that He is not; and so, Lord, I am now to look for a life of failure; I expect it, because Christ is not strong enough. O God, I wish Christ were stronger. Amen.'"

I waited and then asked, "Why do you not say it?"

"Why," she said, "that is rank blasphemy!"

I replied, "That is exactly it; and yet you have been saying it in your heart, but you dare not say it with your lips. It is no worse blasphemy for me to say it out loud than for you to say it within. Say it out loud."

She said, "I dare not."

I added, "Nobody else would; let us say something else then." I repeated the first part over again, and then said, "Now, Lord God, I thank Thee with all my heart and soul that Jesus Christ is a very, very peculiar Saviour to meet the very, very peculiar need of a very, very peculiar sinner, in her very, very peculiar circumstances, and to bring her very, very peculiar soul through all the very, very peculiar difficulties, under which she, in her very, very peculiar circumstances, may be called to pass through her life. I accept perpetual deliverance from a very, very peculiar Saviour. O, God, I thank thee. Amen."

She said, "Is that all? Is that all? Thank God, I believe it."

And instead of coming into the vicarage, she went down the steps into the darkness; but she went into a light that no human being and no devil in hell can touch. And, brethren, that is all—a very, very peculiar Saviour to meet your very, very peculiar need, however much you have to say that you who are a very, very peculiar sinner.

Now, everybody is a very peculiar person; I never met any one who was not; I never met any one who did not excuse himself for being a failure as a Christian on the ground that he had very peculiar difficulties; but if you will remember that Jesus Christ died for you as if there were not another soul on earth, and that He was the omnipotent Son of God as well as the perfect Man, and that He is now in heaven on the right hand of God, with all power in heaven and on earth, then you will begin to see that the Gospel of Jesus Christ is true when it teaches that men can live a life of victory and power and unceasing joy.

FROM "THE LIFE OF PRIVILEGE, POSSESSION, AND POWER." By Rev. H. W. Webb-Peploe. (s. ed. Nisbet & Co.)

"My Time is not yet Come."

(St. John vii. 37.)

By THE AUTHOR OF "THRESHOLD SERVICE."

AND Thou didst ply thy common task
Within thy humble village home;
Didst learn life's ways, didst questions ask,
Obediently didst go and come.

And Thou didst view with steadfast eyes
The plain routine of night and day,
And in those thirty years nowise
Thy heavenly power didst display.

Thou didst withhold thy speech Divine,
Because thy Father bade Thee stand
In silence; and Thou wouldst not shine,
O Sun of life! upon the land.

Because thy Father bade Thee hold
Thy glory back, till Thou shouldst be
Strong from obedience so controll'd,
That strength was centred all in Thee.

It cost Thee all that Thou couldst give!
It cost Thee all of love, of will!
Thou didst give all thy life to live
So cramped a life, so blankly still!

The lesson stern was learnt by Thee
Just as I learn it here to-day;
To do was easier than to be,
Inaction was the hardest way.

But Thou hast proved the problem, Lord;
Thy way was best; I bow and learn.
Within my will thy strength afford,
Within my will, oh, shine and burn!

For Thou art of all life the Key.
Through Thee I cannot miss the clue;
Now is the time to learn to be,
Hereafter Thou wilt bid me do.

Northfield in 1896.

THIS fair mountain village, which Nature has set in a frame of imperial loveliness, is, as usual in August, crowded with visitors. They fill every nook and corner, and they strike their tents on the hillside. We meet in the street the country farmer, with his wife and children, driving over the hills to the "Auditorium," where for sixteen days services are held. Fine carriages roll by with their fair and well-dressed occupants, showing that the rich and the poor meet together, and are intent on one errand. Thus the annual conference, now in session, attracts men from various countries, who come here not simply for a spiritual blessing, but to be enriched by a few days', or weeks', stay in this charming town. After a year's absence we come back to find the "Auditorium" built near the "Betsey Moody Cottage"—a name to be held in everlasting honour—light, airy, cheerful, holding thousands, a protest against the dimly-lighted dark cathedrals and churches which it was the joy of our fathers to build. Mr. Moody does not believe in "the dim religious light" which depresses one even at the entrance of the world-famed cathedrals. Neither does he believe in a religion of gloom and sadness. Light, joy, cheer, gladness, he desires to see stamped on the faces of Christians, and exemplified in their lives. The "Skinner Gymnasium" at Northfield Seminary is the tribute which a silk manufacturer pays to one branch of woman's education; other plans are in the mind of the founder.

No sooner is one enterprise well under way when another takes possession of his soul. One day at the Conference he made an appeal on behalf of the young men in our penal institutes: a company of law-breakers that, by statistics, are increasing frightfully. His plan is to provide, as funds come in, for religious reading, books, pamphlets that are published in attractive style, and written in vigorous language, which will by their excellence win readers who are not usually specially hungry for anything that appeals to their intellectual nature. He has already done a good work in this line, but is anxious to do far more as funds are supplied.

Another enterprise of which he is the father, and which starts off, as all Moody's enterprises do, with a fair degree of success, is the "Colportage Library," published by the Bible Institute Colportage Association in Chicago. Over 400,000 volumes have been issued, comprising thirty-two books. These are issued one every two weeks in English and in foreign languages. Already they have had translations in German, Swedish, Norwegian, Spanish, Hindustan, and other languages. Mr. Moody's idea is to put these at such a low price as not to deter the poorest household from securing a library, and thus to drive out the pernicious dime novel. He would silence the voice of the siren by sweeter music.

As usual at these summer conferences, the visitors will not allow Mr. Moody to be hid. Revs. F. B. Meyer, Drs. Pierson, R. A. Torrey, H. C. Mabie, W. Chapman, may take an active part, and are cordially welcomed by everybody, but "D. L." must be heard. No one ever tires of him. Mrs. William Moody (Major Whittle's daughter) is one of the sweet singers of a younger generation, while the old favourites, Sankey and Stebbins, are the leaders of the great choir at this conference. The two Schools are overrun with applicants, and every available space is occupied. The original terms of admission are adhered to, £20 a year, thereby necessitating the raising of a large sum yearly to carry on the blessed work.

S. E. BRIDGMAN.

Northampton, Mass., August 4.

On the last day of July Mr. Moody opened the Conference with an address on Humility (Matt. [760]

xi. 29), showing that the lower the Christian goes the brighter he shines. His address was full of homely but effective illustrations. His eulogy of John the Baptist brought tears to many eyes, and his reference to the humility of David, who says nothing in the Psalms about his killing the giant of Gath, caused a smile. He said if a man should kill a giant now, a volume would be written, at once, and publishers would rush for the privilege of bringing it out, and the man would insist on being introduced to every audience as the great giant-killer.

SCHOOL FOR BIBLE STUDY.

Mr. Moody is seemingly never satisfied, and each year he gives his guests more than the year before. Now it is a kindergarten for the juveniles, again a camp for the young men, or a special conference for the young women. This year among other attractions is the Northfield Summer School of the Bible. For many years Mr. Moody has been requested by ministers, evangelists and Christian workers to provide, in addition to the great conventions, facilities at Northfield for systematic study of the Bible. Now it is felt that the time has fully come for the beginning of such work, and the school was opened on July 6 and will continue until August 24.

On Saturday (August 1) addresses were given by Rev. R. A. Torrey and others. Early on Sunday morning a good many had gathered in the Auditorium for a season of prayer with Mr. Moody. Many at the close expressed an increased desire to live nearer to Christ, and one young woman, moved by the earnestness of the meeting, sought Christ for the first time. People began to come together as early as 9.30 for the morning service, at which Dr. Mabie, the secretary of the Baptist Foreign Missionary Society, and Mr. D. L. Moody were to speak. The large choir, which assembled some time before the services began, sang many of the new Sankey and Stebbins hymns. The Scripture lesson was from the eighth and ninth chapters of the Book of Esther, and Dr. Mabie gave an exposition of the passages contained therein. Mr. Moody followed on the promises of Christ, and Dr. Wilbur Chapman on the Holy Spirit.

Large meetings were held on Monday morning, afternoon, and evening with such speakers as Mr. Moody, Drs. Wheaton, Blanchard, and Mabie.

One of the most important of the addresses on Tuesday was given by Mrs. Seymour Houghton, of the *New York Evangelist*, on "The Literary Study of the Bible." A warm welcome was given to Rev. S. A. Selwyn, whose first address (on Matthew xvii. 19), was much enjoyed. Dr. J. M. Gray, of Boston, followed with a thoughtful address on "The History of the Holy Dead"—an examination of the teachings of the Bible with regard to the future state.

Wednesday was largely devoted to evangelistic operations and the discussion of plans for the evangelisation of New York. The needs of the city were presented to Mr. Moody, but it was found that he was fully acquainted with the situation. He recognised, he said, the vital importance of the suggested conference, and would give the invitation careful consideration. In discussing the proposed movement, he said, among other things, that he had the deepest sympathy with the working people living in tenement houses, and added that a great responsibility rested upon those who took the churches away from them, and then gave many of them poorer living accommodation than is given to cattle. If Mr. Moody decides to go to New York, it is the intention of those inviting him to have him speak every morning, and have other speakers and singers associated with him in the afternoon meetings. The evening services will be held in various churches in New York, Brooklyn, and neighbouring cities.

A New Home of Rest for Christian workers and others was opened on July 29, at Chesnut House, Thicket-road, Sutton, Surrey, springing out of, but not connected with, the Y.W.C.A. This home will be carried on in simple faith in God for the supply of all its needs.

Students in South Africa.

THE World's Students' Federation Movement has been rendering a splendid and blessed service to South Africa during the past week by holding a Christian Conference amongst students at Stellenbosch, thirty miles from Capetown, one of the great educational centres of the colony. The initiative of the work was taken by Mr. Luther D. Wishard, of the World's Students' Federation Movement of America, who has travelled almost throughout the world in pursuit of evangelical work amongst students, and Mr. Donald Fraser, one of the leaders of the movement in the United Kingdom, who is *en route* to missionary labour in far-off Livingstonia. They have been, however, loyally and devotedly assisted by many evangelical ministers, including Rev. Andrew Murray, and the professors of Victoria College and the Dutch Reformed Seminary at Stellenbosch. The students also threw themselves into the movement with much earnestness, and it is expected that the five days' conference, which was largely attended, will result in a real spiritual awakening in the great centres of South Africa.

At an opening meeting on Friday, after an impressive address by Rev. Andrew Murray, Mr. Wishard spoke of the best methods of work amongst students. The best time for reaching their hearts and bringing them to a definite decision for Christ, was when they came back to the colleges at the beginning of the New Year. In America the work had been greatly blessed by getting some prominent student to take up the cause amongst his fellows, and when taken up in prayerful earnestness it had always spread with the most blessed and encouraging results. At the meeting on Monday Mr. Murray spoke on the efficacy of prayer in the work in which they were engaged.

Mr. Donald Fraser spoke on five important points:—(1) The value of a holy life; (2) the importance of personal dealing; (3) how to organise personal work; (4) how the work is to be done; and (5) hindrances to the successful completion of evangelical labour, during which he gave many valuable hints to workers in the Lord's vineyard. Rev. A. Daintree spoke on "Devotional Study of the Bible," and gave six direct lines of thought, which ran through the whole Bible:—(1) The vision of God in his holiness; (2) the vision of Jesus Christ in whom dwells the fulness of God; (3) a purifying process needed before holiness can be imparted; (4) the holiness of God effects a clean heart; (5) the Lord Christ comes to dwell in a pure heart; (6) how this purifying process can be carried on.

Rev. Andrew Murray delivered an inspiring address on Mark xi. 24, taking the five verbs in the text to teach a lesson in prayer—desire, praying, believe, receive, and shall have. On Sunday morning Mr. Murray preached to a large congregation on "The God of my life," and Mr. Wishard addressed a meeting of young men on "The Power of Personal Dealing." In the evening Rev. Mr. Lennox, one of the missionaries at Lovedale, spoke on missionary work, and Mr. Fraser concluded with an address on "The Call to Missions."

Monday was a very full day, all the meetings being largely attended. Mr. Lennox spoke on college prayer meetings, in which he threw out some useful hints and suggestions. In the afternoon, Mr. W. G. Sprigg, the secretary of the Capetown Y.M.C.A., an indefatigable worker and earnest spiritual teacher, delivered a telling address on "The Claims of the Y.M.C.A. on College Men," in which he made a strong appeal to young collegians to become actively attached to the Association. Rev. Ernest Baker spoke on the administration of the Holy Spirit. The Conference was brought to a conclusion on Tuesday evening. Undoubtedly the work done was of a permanent character.

The Pastors' College.—The Free Evening Classes for Christian workers held at the Pastors' College, Temple-street, Newington, S.E., will be resumed on Tuesday, August 25, the subjects being Theology, Greek, Latin, Logic, Literature, and Short-hand. Those desirous of joining are requested to write to the undersigned, enclosing a stamped envelope for a reply.

GEO. HALL.

Temple-street, Newington, S.E.

Leaving the Zambesi.

IN letters describing his departure from Zambesi, Pastor Coillard says:—

On October 30, three years almost to a day since my arrival, I left Lealui, the anthill of Loatle, which had become so dear to me, and, borne in a litter, I left all alone for Sefula. A very melancholy journey and a very painful one. It was the first time in my life that I found myself tossed about in a litter, which every step of my bearers caused to jolt. And then the litter broke, and had to be mended several times; then came the night, a violent storm broke out, the wagon which had preceded us was sunk in the sands at a distance. We reached the station in the middle of the night. I spent two days at Sefula. Besides our purely personal experiences, the farewell meeting was a ray of sunlight, being very numerous attended and interesting.

The dear Adolphe Jallas accompanied me as far as Seoma, and Mr. Goy came to meet me in the vicinity of Katima-Mollo. In spite of all the care which had been taken to make my canoe as comfortable as a canoe can be, the journey tried me very much. It sometimes seemed to me that I should never be able to reach the end of the first long stage at Kazungula. To fall sick, alone and without medical care, in this country is a cruel thing. In our ignorance we do our best. We often combat the symptoms and ignore the nature of the malady. God is merciful to his children. He has been that to me, for, besides the Jallas and Goys, He has caused me to find among my boys not only an affection that I knew already, but a devotedness which I little expected, and which never failed. Semonji especially has been

AN ADMIRABLE SICK-NURSE

to me, foreseeing or guessing my needs, ingeniously tempting my appetite, and making my sick room look gay, doing everything eagerly, gladly, and without noise. He has never left me, night or day, and in the evening, when he spreads his mat at the foot of my bed, one should hear how he pours out his heart in supplication, asking for a little improvement, a little slumber, for "his father, that old servant of God." And in the night he is immediately up at the first call. What should I ever have done without him? What should I have done if he had got tired of his service?

I spent three weeks at Kazungula, awaiting the wagon which was bringing my luggage from the valley. It has come at last, and in a few days we shall cross the river. What a difference between the crossing to-day, and that of 1884! Then there was not a soul in this vast country who knew even the name of the Lord, not one who prayed to Him. Divided into two bands during the crossing of my luggage, we used, in the evening, to answer each other by singing "Come to Jesus," and our voices were lost in the desert without an echo. To-day, let us acknowledge, to his glory, that the Lord hath done great things. This very station of Kazungula, with its large village, where everything is so prosperous, is a witness of it.

In spite of the departures and of the fallings away, which have so often grieved us, we have at present seven European missionaries, four ladies, six evangelists and their wives, all devoted to our dear mission, all united in the intimate bonds of one family. We count five flourishing stations, and upon each of them a larger or smaller number of Zambesians who profess to have found the Lord. Here to-day are sung the praises of God, and prayer is made. But what fills me with joy and gratitude to God is especially that school of evangelists, which we have confided to the care of our dear brother, Adolphe Jalla, with ten pupils. And then, here are Mr. and Mrs. Jalla, who are going to rebuild the ruins of Sefula, and to open there at last our industrial school. Are these not gleams which announce the dawning of the day when the glory of God shall shine into this country, and the darkness of heathenism flee away?

Describing his journey from Kazungula, M. Coillard says:—The track of the road, as in all that country, was nothing but a frightful bog, into which our oxen sank up to their bellies, some-

times before they could make a single effort to pull, and our waggons sank, all four wheels at once, into the endless mud. It was then necessary, to help them, that our boys should carry our small luggage on their backs, with our provisions. We only advanced by doubling our teams and dragging our waggons, one after the other, from mud-hole to mud-hole, so that we were often separated for days together. Ill or not, it was impossible to remain indifferent to difficulties which threatened to put an end to our journey. In this way, out of health, exhausted, sleeping but badly, eating little, I sometimes asked myself if I should ever reach the end of a journey so full of adventure and difficulty.

But who can weary of saying it: The Lord is good and faithful. How his presence lights up the darkness, and how communion with Him gives strength! What lessons He teaches us amid difficulties, and how many blessings He causes us to find in our trials! It is then that we learn "the songs in the night." Do you not think that it must be an angel who watches beside our pillow, and who, in a slumber agitated and interrupted, comes and whispers his message from on high into one's ears,

A PROMISE, A PRAYER, OR A THANKSGIVING.

"My grace is sufficient for thee." "Be careful for nothing." "He takes care of you." "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."

These are the songs in the night, and for him who learns them in the Lord's school, external circumstances become transformed and sanctified, and even the desert, its solitude, and its impracticable bogs, become so many Bethels. I bless God for having passed through this experience. From Patamatenga to Buluwayo the journey has been much less difficult. The rains have entirely ceased, the bogs have dried up, the pools contained water, and the road was good. We left the deep sands on quitting the Palapye road, and we travelled over sure ground. The country is wooded, with open spaces here and there. But it is still "the bush," the thorny thickets of which obstruct the road, and catch hold of the tents and our waggons. Nothing, absolutely nothing, in this arborescent vegetation reminds you that you are in the tropics.

From Patamatenga—a mass of ruins—now a farm, as far as Buluwayo, a distance of more than 300 miles, we did not meet a living soul except some Masaroas or Bushmen, who wander in these woods. What is the future of this land? Will it ever be inhabited or colonized? At present, in these vast spaces where silence reigns, broken only by the jolting of our waggons and the cracking of the whips, something undefinable catches hold of you. You feel so small, so impotent, so lost.

Work in Montorfano and Omegna.

THE project for building a new church and school rooms in the little Alpine village of Montorfano, North Italy, has now been carried to a successful issue. A neat and solid edifice has been erected, sufficient for the needs of the place, and all expenses have been covered by the generous gifts of friends.

We have now another building project in the same neighbourhood. In the thriving little town of Omegna, on the lake of Orta, for some years now the zealous Italian minister, Signor Gaspare Cavazzutti, has ministered to a small mixed congregation of foreign Protestants and converted Italians. He has, moreover, made the town the centre of an active and successful evangelisation in the villages and hamlets that stud the exceptionally populous valleys and mountain-slopes round about. But it has been altogether impossible to obtain any longer in the town either a hall for the services, or a residence for the minister, and there has been absolutely no alternative, but either to abandon the station, or to build. In faith, Signor Cavazzutti has decided to build. Some £500 have already been contributed. The blessing of God on the enterprise was signally shown in the acquisition of the site, admirably located, and the only one possible. The entire erection, comprising church with appurtenances and minister's residence, is to cost altogether £840. About £340 then remains to be raised. The outlay is fully justified, by the necessity of the case, and the good work which, from Omegna as a centre, is being done through the whole of that populous, active, and industrial district, for Omegna and the neighbouring Gravellona are the seat of thriving cloth and paper mills.

HENRY J. PIGOTT,

Wesleyan Methodist Missionary.

Rome, 28, Via delle Coppelle.

The Ragged School Union.

"THE Ragged School Union is a Christian, non-sectarian organisation, designed to bring brotherly sympathy and uplifting ministries to the street child primarily, and, in a less degree, to its parents, or other denizens of slumdom. The methods adopted and the agencies employed in this crusade against poverty, vice, and godlessness, are varied enough to meet every need of body, mind, and heart."

Thus clearly the aims and methods of this Home Mission Union are defined in the new report. The operations detailed are diversified enough to touch the poorest and most ignorant at every point, to help and save both young and old. Beginning with the children, the Ragged School workers find access to the adults, who prove willing to go where their little ones have found true friends. Some 200 local Ragged School Missions are affiliated with and aided by the parent Union, and each of these is a centre of evangelistic and benevolent effort in a poor district. It is significant of the concentration of Christ-like endeavour in this great enterprise to find that "there are 4,887 voluntary teachers in the local schools, besides a large number of workers in various auxiliary departments. There are, in addition, seventy-nine paid teachers, exclusive of the staff at headquarters. To this army of devoted fellow-helpers must be added the members of working parties, the visitors of the cripples, the workers of the Flower Mission, the local friends at the Holiday Homes, and the superintendents of the cottages, making altogether a devoted army of considerably over 5000 workers directly associated with the Society."

Apart from these local missions, there are several important branches for which the R.S.U. is fully responsible, and which exist for the benefit of the poor and needy all over the metropolis. These include seven Holiday Homes and numerous country cottages, to which 6,680 children were sent for a fortnight's holiday last year.

The Home Cripple movement has extended in a very remarkable degree during the year, and some 7000 afflicted children are now on the books of the Union, and under the care of its visitors and voluntary helpers. "The visit of a Christian lady with a scrap-book or toy at regular intervals, the periodical call of the kindergarten teachers on the brighter children for lessons, the assistance of clothing to the thinly-covered bed or badly-clothed body or feet, the information how and where to get the medical advice or the surgical instrument, the occasional gathering to tea and entertainment at the neighbouring mission, the joyous holiday at the sea, and, best of all, the attempt to impart some religious instruction, and to reach the heart of the child in the Saviour's name, are all significant of much to the child's unhappy lot. The council rejoice to know that by the efforts put forth hundreds of afflicted children have found their condition more endurable, and their lives more sunny, as well as more lasting good effected in not a few cases."

The Clothing and Barefoot Fund meets the need of the ragged and shoeless in any part of London. Not only are the little ones clad against winter's cold, but youths and girls are enabled to find work and aid in the family's support. Gifts of new and second-hand clothing are in constant request.

Moreover, the Ashley Mission, Bethnal Green, and the Shaftesbury Welcome Mission, Battersea, with its interesting work among gipsies, as well as cripples, are maintained by the Union.

Varied as these agencies are, they are but a portion of the far-reaching operations going on under the wing of the Ragged School Union. The field is wide, and the work is great; but a larger income is urgently wanted. With more means much more could be done to overtake the crying needs of the ragged and neglected children of London. The report may be had from the secretary, Mr. John Kirk, 37, Norfolk-street, Strand, W.C.

Danish Missionaries.—The Lutheran Church in Denmark has sent two missionaries to Manchuria, hitherto occupied almost exclusively by the Irish Presbyterian and the United Presbyterian Missions. The field is wide, and the two Presbyterian Missions are giving a cordial welcome to their Danish brethren, and allotting to them a great district as their own. The two missionaries from Copenhagen have been touched by their kindly reception, and they propose to work their district on the lines which have already been signally successful there.

The Open-Air Mission.

THE many friends of the Open-Air Mission who have seen the great yellow sheet in use by its preachers this summer—their “Plan of Special Week-evening Services”—as well as others who have not seen it, will be interested to learn how the meetings thus arranged are progressing. They began with an exceptionally large service at Tottenham on May 23, and on almost every week-night since a strong band of evangelists has gone forth to some place of vantage in or near the metropolis, often to such distant suburbs as Wimbledon, Barnet, Grays, and Kingston-on-Thames, with happy results. Frequently two bands have been occupied on the same evening, besides the many instances in which one Gospeller has gone forth alone to help some weak cause.

The abundant labours of these devoted men of God, who freely give time and strength to his service—“the love of Christ” alone “constraining” them—have not been in vain. A rich reward of blessing has come to themselves as well as to the souls of others. The leaders of the meetings have reported to the central office concerning the evening's work and we at headquarters have thus been greatly cheered in hearing of definite spiritual results from time to time. One such report came to hand a few days ago concerning an open-air service at South Tottenham:—

“A very good service, with about 300 listeners. Much opposition, as before, but many friends to take our part. As usual, the opposition brought us a large audience; many were very attentive, and God blessed the Word to some. A father and son were much impressed. They came with us to the hall after the service. The father was in agony of mind over the burden of his sins. After explaining the Gospel to him, we all knelt down, and prayer was offered by three of the brethren. Then the man confessed himself *the sinner, the greatest sinner*. I shall never forget his appeal to God to have mercy on his soul, and to save him from hell. I have had to do with many under conviction, but never heard such a cry, broken with sobs and groans. It lasted about fifteen minutes, and after a few straight questions to him he fully accepted salvation, sang with us ‘Praise God, from whom all blessings flow,’ rose to his feet, and, smiling through his tears, exclaimed, ‘Oh, how different I feel now to what I did when I came in here!’ A link in the chain of this man's conversion was that during the day he and his son, while driving in the city, had been thrown out of their vehicle, and the father felt it to be a warning from God, as he had for six years felt the burden of sin.”

I need not say with what deep thankfulness we receive such evidences of the presence and power of God working in our midst. We earnestly ask that much prayer may be offered for the large number of services yet to be held, and the committee also beg for a larger share in the gifts of God's people towards the support of his work.

FRANK COCKREY, Secretary.

11, Adam-street, Strand, London, W.C.

Warrington.—The Ragged School Mission reports good work done among the poor children of the town, in the way of Christian teaching, clothing, and relief. The superintendent is Mr. James Skelton, 111, Lovely-lane, Warrington.

The L.C.M. and Cabmen.—The *London City Mission Magazine* for August has interesting details respecting work among the cabmen of London. For more than fifty years special missionaries have been set apart to labour among these men, and the result has been most encouraging. Not only have numbers during these years been won to Christ, but of late quite a missionary spirit has risen up among a certain portion of them. There are now nearly 15,000 licensed cabmen in London, of whom it is said some 3000 are tectotlers and a large proportion of these latter attend a place of public worship. Moreover, there is a Christian Cabmen's Association, which possesses 200 members. The London City Mission has, at the present time, four missionaries at work among the day cabmen and two among the night cabmen. Thus, by night as well as by day, its missionaries are carrying the light of the Gospel to this special class of men. They meet with them on the cab-ranks, in cab-shelters, at the railway stations, outside the Houses of Parliament and places of amusement, and, in times of sickness, in their own homes; and seek by faithful personal dealing to win them to Christ.

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Notes from Amoy.

AT the present time we have in Amoy an energetic and large-minded Tao-tai. The Christians have sought to take advantage of his open-mindedness for bringing before him some of the best books issued by Christian missionaries. Some of these books bear on China in particular; some of them refer to different nations and the civilisation of the West; others to the responsibilities of intercourse between China and the Western nations; to the awakening of mind and conscience necessary to salvation; and to crown all there was a new Testament. The books were received with courtesy, friendly inquiries were made by the magistrate, and earnest advice given against the mistake too often committed of Chinese seeking the secular advantages of Christianity without any regard to its best claims and influence.

I am sorry to say that this place, like so many others, has suffered from continuous epidemic. It is difficult to know how many have died, for people pass away in China without the registration of the West. A feeling of self-humiliation has impressed the people hereabouts, and the Christians have again been trying to seize their opportunity. In times of pestilence, and other trouble, the idea prevails that these things indicate the anger of heaven. Very many affecting methods are adopted by the heathen to propitiate the power supposed to be more ready to show judgment than mercy.

The Christians have prepared a sheet tract stating, as clearly as possible, that the woes of life are not for men's destruction, but in order to bring them to repentance and salvation. It is understood that a copy of this tract is to be personally taken to each shop, and if there is an opportunity for intercourse, it will doubtless be welcomed by the distributors.

I have been visiting one of the remarkable men of China. He lives in the territory recently won by the Japanese. He welcomes their advent, has entered into their citizenship heart and soul, has made a two-months' visit to Japan, has vigorously stated his strong conviction that God is working throughout that teachable country, through the various means adopted by missionaries, such as large schools both for boys and girls, museums, libraries, and news-rooms, and all the institutions of Christianity. This friend is full of passionate earnestness because of the slowness of China to learn. I have encouraged him not to despair, and have shown him ways in which his zeal, liberality, and literary power may find leverage in China. It is quite impressive to hear him argue as to the good that would come if only all Christians, high and low, would witness for God according to opportunities afforded. “Why,” he says, “do not all Christians impressively set forth the evidences of God's power in creation and the proofs of his government from the fact that the nations which honour Him are honoured by Him? After this we might go on to the deeper truths of sin and the Saviour.”

J. SADLER.

Amoy, July 2, 1896.

Shelter for Homeless Men.

MEDLAND HALL is open every night for homeless and penniless men. Three-halfpence per man per night covers all expenses, including rent, bedding, food, attendance, etc. A gift of two guineas practically endows a bed for a homeless man for twelve months, and furnishes him with necessary food to help him in his search for work. No one under the influence of drink or otherwise undeserving of help is admitted.

The Sunday evening services show a total attendance of 11,502, and all the men present at these services have remained for the night, with the exception of 3702, who were obliged to leave on account of limitation of sleeping accommodation.

The hall has been full every night, with the exception of fifteen Saturday nights and seven other nights. Over 10,000 men have been turned away owing to lack of room, in addition to the 3700 on Sunday evenings, but nearly all have been supplied with bread. The bread given away during the six months amounted to 7740 4lb. loaves, or nearly fourteen tons; fifty men have been sent to situations previously provided in Canada, and hundreds have been helped to employment at home.

Mr. E. Wilson Gates, the superintendent of the work, appeals for help, which may be sent to him at the Memorial Hall, Farringdon-street, London, E.C.

Jews in Johannesburg.

DEAR SIR,—Johannesburg has been so prominently on the public mind of late in connection with its political and dynamite troubles, and its spiritual needs so largely referred to in the pages of *THE CHRISTIAN*, that I feel your readers would be interested in an account by an eye-witness of some of the efforts of the workers of the South African General Mission to reach these needs.

In the providence of God I find myself on a visit to Johannesburg, and have been welcomed by the members of the S.A.G.M., with whom I am staying at present as one of themselves. During the few days I have been here I have given myself up to attend all their meetings and see all that is going on in connection with the work.

A new departure is a special meeting for Jews on Friday. This commenced (before my arrival) last Friday week, when the Jews were invited to come and hear addresses in the Judeo-Polish tongue, and in English. A number attended, and a Christian Jew, of some experience in the same kind of work, delivered an address. There was, I am informed, a good deal of excitement and angry dissension over the contention that Jesus Christ was the Messiah. Last Friday, after waiting half-an-hour, none of the Jews turned up, so we resolved to hold an open-air meeting in their quarters.

Our singing soon gathered round us a motley crew of the poorer Jews, mostly Poles. Our Jewish brother at once launched out in their own language, maintaining that Jesus is the Christ. This was greeted with shouts, yells, and hisses, and a general stampede of the majority of the Jews. But this in no way detracted from the success of our meeting, because the disturbance only drew a greater crowd, and the other Jews, seeing the people gathering round, returned. Our brother was much helped in persisting in speaking despite many interruptions. The circumstances were strongly suggestive of that other scene when the Master Himself was greeted with shouts of derision, and cries of “Away with Him! away with Him!”

At the close of the meeting one or two Jews expressed deep interest in the matter, and walked up to the hall with our brother, engaged in earnest conversation. Please pray for these meetings, that the sons of Israel, who from so large a section of the community here in their seeking for hid treasure, may come across the pearl of great price, and sell all to possess it.

The class of Jews which the S.A.G.M. seeks to get hold of are mostly of the refugee class from Russia and Poland, and might be defined, as a better class Polish Jew with whom I travelled to Johannesburg confessed he was, “lax Jews.” Of course there are varying degrees of laxness, and the gold fever, which so infects the majority of the people here, is conspicuous in them. Unhappily they are the chief proprietors of the low drinking shops, provided chiefly for the natives, where all kinds of inferior liquors are sold at enormous profits. They are even customers of the Mission bookroom, and for Bibles too, but not for their own perusal. They buy them in the native tongues to sell again.—Yours faithfully,

ROBERT H. FALLON.

Johannesburg, July 24.

Castletown, Isle of Man.—A well-attended Convention for the deepening of spiritual life has been held at this beautiful spot in Mona's Isle, presided over by Rev. J. M. Spicer, vicar of Malew. Spiritual addresses were given by the chairman, Mr. S. Campbell, Canon Hopkins, Rev. A. G. Waley, and others.

Heathen Delusions.—Dr. W. E. Cooper, writing from Dumarua, North Bhagalpur, Bengal, says:—“The Hindus have strange ideas as to what constitutes salvation. A fakir in Kuparia told me that his highest ambition was, after death, to enter heaven on a horse. It was upon the mode of transit that he laid most stress. Though a religious teacher, he knew absolutely nothing concerning sin and righteousness. Is it any wonder that the common people are ignorant! Other gossains, living in a quiet hermitage at Naraha, said they simply worshipped Hanuman as their fathers had done before them; that they did not derive any real benefit from what they worshipped, but performed their ceremonies, in behalf of others, as they had been taught, and in this way obtained a living. I told them it was wicked to deceive others by teaching that which they knew to be useless, and then sang and explained some Christian hymns, and preached to them and to others who had come to listen, and they gave me a good hearing.”

Letters to the Editor.

"PETER NOT THE ROCK."

DEAR SIR,—Permit me to say a word or two in defence of Mr. Meyer's view.

1. It is too commonly forgotten that "Peter" was not the name originally given by our Lord to Simon, but "Cephas."

2. "Cephas," so far as there is evidence to show, never meant *stone* or a *stone*, but always *rock*.

3. When "Cephas" had to be translated into Greek, *petra* was manifestly unsuitable as a name for a man, being a feminine noun. It was natural, therefore, that the masculine *petros*, almost identical in sense, should, for the sake of the form, be chosen in preference.

4. A parallel case is found in Acts xii. A young girl's parents wished to call her "Rose." But the Greek for "Rose," *rhōdōn*, is neuter. They therefore preferred the more appropriate feminine form *Rhōdē* (already employed by Apollonius), bearing the same sense. More familiar to us is "Rhoda," the Latinized form of the same word.

Brentwood. R. F. WEYMOUTH.

DEAR SIR,—I had not intended to write again on this subject, but it seems needful to attend to the letter of Mr. Burn. If it had occurred to me that any of your readers were not aware how many of the highest authorities in the Christian Church have maintained that our Lord intended Himself when He said, "On this *Petra* I will build," etc., I would have given references.

Out of regard to your space, I will limit myself as to number. Jerome and Augustine, the two foremost among the Latin Fathers, both held that the Lord meant Himself when he used the word *Petra*. Jerome was the most learned of the Latin Fathers, being specially skilled in Hebrew, Greek, and Latin. He laid the Church under obligations by his careful revision of the Latin Scriptures. Now, I quote from this specially qualified witness. "Thou hast exalted me upon a rock, that is to say upon Thyself, as the following passage declares: 'But the rock was Christ. Petrus was derived from *Petra*, the rock, whence the Lord said, Thou art Petrus, and upon this rock (*Petram*) I will build my Church.' And in another place, the floods came and the winds blew and beat upon that house and it did not fall, for it was founded on the firm rock, which is Christ."

Augustine was the greatest teacher that the Church produced during fifteen centuries that elapsed between the apostle Paul and Luther and Calvin. Listen to the words of Augustine, the great controversialist and logician. "I say unto you, thou art Peter because I am *Petra* the Rock; thou art Petrus, for *Petra* the Rock is not from Petrus, but Petrus is from *Petra*; for Christ is not so called from Christian but the Christian from Christ. I will build my church not upon Peter whom thou art, but upon the Rock whom thou hast confessed."

Let us listen to one more great teacher. John Owen, the mightiest of the learned Puritans, says: "The expression is varied to declare that whatever be the signification of the name Peter, yet the person so called was not the rock intended. Had he intended the person of Peter, the gender had not been altered, Christ would have said upon this *Petros* I will build, etc." "The person of Christ is the foundation of the Church, the rock whereon it is built."

With regard to the passage taken by Mr. Burn from Dr. Edersheim, it is unfortunate that Dr. E.'s quotation from Isaiah should be so imperfect. A half quotation, like a half truth, is dangerous. Isaiah li., 1-2, "look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, unto Sarah that bare you," etc. The reference here is so manifestly to the progenitors of the Jewish nation, and not to the founders of the Jewish Church, that it is marvellous how anyone can misinterpret it. If we are to take Abraham as the rock foundation of the Jewish Church we must also (according to Isaiah), take in Sarah, his wife. In this case the parallel will be, not Peter, but Peter and his wife, with whose name I am not acquainted.

It has been shown that men most learned have held that Peter was not the *Petra*, but it is not in my power to make any reference to the logical conclusions of those illiterates of whom Mr. Burns speaks. Peter never was Bishop of Rome; it is scarcely possible that he ever entered it.

As to the successors, so-called, of Peter at Rome, their story is the most stupendous falsehood ever palmed on the credulity of men.—I am, yours truly,
Rock Ferry. JOHN HUNTER.
[This correspondence must now cease.—Ed.]

ARMENIA'S AGONY.

SIR,—The article of Mr. F. W. Crossley's in your issue of this week strikes a keynote on this awful subject, which is finding, and will find, a response in thousands of consciences as well as hearts throughout the length and breadth of the land. God grant the "policy of action," of unselfish action, may at last be at hand. "We have been verily guilty concerning our brother," let us promptly repair the wrong. The conscience of Europe is awaking; it only awaits the leader!

L. K. SHAW.

3, Cross-street, Manchester, August 14, 1896.

AN APPEAL FOR SYMPATHY.

SIR,—Rev. Hubert Brooke will have done great service to his fellow labourers if, by his Keswick address, he can stir up a more liberal spirit amongst the laity towards their ministers. Few seem to care how, or on what, the minister lives. Threepence a service for seat in church, and perhaps a pound for an Easter offering, is the most that is given by well-to-do Christians for his support, and the vast majority give nothing at all. What large sums are spent in trips to Keswick and elsewhere for holidays, and how little given to God's servant! How thankful some of us would be for a few pounds to help the holiday, or to buy books, or to pay the doctor's bill.

The Master only knows the cares of some of his servants who try to serve his Church. I can neither sign my name nor enclose my card, for obvious reasons; but, Sir, if Christians only knew how low their ministers are sometimes brought when illness or other troubles come to them, they would be more thoughtful. I have myself sold nearly every theological book worth having in my library, and, though the vicar of a large parish, I know what it is to be without a penny.

But evil is wrought by want of thought,
As well as want of heart.

Yours truly,

AN EVANGELICAL VICAR.

THE BEAM AND SCALES ARGUMENT.

DEAR SIR,—At the recent Keswick Convention there was shown on the platform a large beam and scales, weighted on the one side with the figures showing sums spent in Great Britain on amusements, and on the other with the total contributions to missionary work, viz., £1,300,000.

This is not by any means an original comparison, though the device was new, for, as readers of THE CHRISTIAN know, the same or similar contrasts have been presented in missionary papers for many years back.

But in all such illustrations there is a fallacy which I have often wished to point out, and which, if perceived, would, I think, prevent similar calculations from being used in the future for the laudable objects in view.

In order to make a true comparison of the kind, is it not evident that unless the persons, the spenders on both sides, are the same, alike in numbers, or otherwise strictly comparable, the sums spent by them respectively convey little of true value to the mind?

For example, it would be valuable to show the relative sums spent by any selected number of worldly men on their amusement, and by a like number of truly pious men on missions.

Better still would be the gain if it could be shown how much is spent by the actual contributors to missions on their own amusement or recreations on the one side, and this £1,300,000 spent on missions on the other.

But to compare the sums spent by the Christian community on God's work with the sums spent on amusement by the many times more numerous votaries of pleasure seems to be unprofitable and vain.

The fallacy, therefore, that lies at the root of the argument is the suggestion that we are looking to the average Briton to send the Gospel of our Lord Jesus Christ to the heathen; that the men and women of the world who support the theatre and the racecourse, who people the yacht, and cricket, and football, and golf clubs, are the people whom God holds responsible to evangelise the world.

Let the missionary bodies recognise that though unconverted men will sometimes give, and give largely, to their work, in the main and in the long run the real channels of supply are the truly earnest and living souls who form the flock of Christ. Then the funds will flow in more regularly and liberally.—Yours faithfully,
G. F. TRENCH.

THE WEST INDIES.

SIR,—Kindly permit me in few words to endorse the letter in last Thursday's issue by Major Kenyon. In the narrative I gave in July's *Chart and Compass* of my voyage to the West Indies I detailed the work carried on by Miss Symonds in St. Lucia. She is a native of the Isle of Wight, but working under the auspices of the Christian Workers of the United States. She deserves all that Major Kenyon has said, and I would only add that there is great need for such work as she is doing all over the West Indies, so it is quite cheering to find one post at least so well held.—Yours faithfully,

HENRY D. GRANT, Admiral.

Coombe Lodge, Liss, Hants, 15th August, 1896.

Countess Schimmelmänn's Work.

On July 14 the Countess held a very interesting meeting at the small village Vraa, within about twenty miles of the Skaw. Although in the midst of the hay harvest, the farmers and peasants came from miles round in the afternoon, and gave her a most hearty reception. The following day at Aalborg a Bible reading for Christians in the afternoon, and a public meeting numbering from 1500 to 2000 in a hall lent by the Socialists. The audience listened with most marked attention to the Countess's stirring address, lasting an hour and a quarter. The power of God was there.

On the 17th, at Randers, a large meeting was held in the music-hall, the Bishop opening and closing with prayer and exhortation, the pastors of the Inner Mission and of the Methodist Church also cordially helping. Here, as elsewhere, the Countess has been instrumental in bringing together Christians of various schools by holding up the Lord Jesus Himself as the one centre of attraction. The next day at Aarhus, a large meeting in the evening, with tokens of blessing. The day following an afternoon meeting, at which the Methodist pastor and a medical doctor as well as the Countess took part.

From the 21st to the 30th the Countess remained at Copenhagen, with the exception of three days at Hoelbeck to arrange some matters concerning her house there. During that time paid a visit to the town of Hillerød, where a very large and enthusiastic meeting assembled at an hour's notice. It was to a large extent composed of believers, who were most cordial in expressing their thanks for the visit. On the 26th an organised attempt was made to kidnap the boys Otto and Willie, who were, however, rescued by two of the yacht sailors and a number of onlookers. The enemy is evidently at work, but God overrules all. On the 27th a meeting of German sailors on board the merchant ss. *Venizia*, of Hamburg, and afterwards a very crowded meeting of about 2000 in the Methodist church. Riveted attention throughout, and many remaining for conversation. Almost the whole of the following day the Countess was engaged in receiving and speaking to persons who had attended this meeting.

JOHN MCCALL.

Portsmouth Soldiers' Institute.

THE Indian and Colonial trooping season is about to reopen, the first transport sailing from Southampton at the end of this month. We require Gospel portions, tracts, and "woollies" to any extent. We ask God's people to assist us as they are able.

Let it be remembered that Miss Sarah Robinson's Portsmouth Soldiers' Institute has done the troopship work from the beginning of its career, twenty-two years ago, and does it still. Though the vessels now go from, and return to, Southampton (instead of Portsmouth), our workers, male and female, seven or eight in number, attend all embarkations or disembarkations there. The coffee-bar in the troopship shed, sanctioned and approved by the military authorities, is worked by us. Over and over again it has proved its value to the convenience and comfort of our soldiers and their families. The Gospel message is proclaimed to groups and to individuals throughout the troop decks. Not a woman is left unvisited, and words of comfort and cheer are spoken.

From August till March or April our need continues as regards troopship work. Letters and parcels should be addressed to Superintendent, Soldiers' Institute, Portsmouth.

SIDNEY SMITH, Hon. Superintendent.

France: its Evangelisation.-3.

IT is very likely that many of our countrymen are not familiar with the beauty of many parts of France, nor the special attractions which cheap living, combined with a charming climate, might afford to many families of limited means, and there is an abundant choice of such spots in all parts of the country where Christian influences might be of untold blessing. For instance, the province of Lorraine has some very pretty scenery, and in the Meurthe et Moselle the mountains are very fine and peculiar, while its valleys, forests, rocks, and waterfalls approach to the scenery of Switzerland; its magnificent forests equal those of Norway. The Vosges mountains between the Rhine and the Moselle reach to the height of 3314 to 4705 feet. Then there are many mineral springs in the Vosges and neighbourhood.

Dauphiné has scenery of first-rate beauty and grandeur, especially in the north part of it. The valley of the Isère combines the mountain forms of Switzerland with the luxuriant vegetation and rich foliage of the southern slopes of the Alps.

Grenoble is a striking city in a very romantic situation, and the road from it to Briançon is through a magnificent Alpine pass. The province contains the highest mountains in France, Mount Pelvoux being one of the most remarkable.

The Riviera, with its variegated slopes and charming coasts, is so well known that it is not needful to describe it. It may be as well to note that both the Hautes and the Basses Alpes are the poorest, the smallest, and least inhabited departments of Southern France.

But the Pyrénées has some of the finest scenery in France along its 270 miles, bordering France and Spain like a mighty wall; the general sunny climate banishes perpetual snow to 9000 feet, and its slopes have a richness of sylvan decorations over these mountains unparalleled in Swiss scenery. Heights are crowned with verdure to the very top, and precipitous rocks tufted with brushwood, but the charm of the Pyrénées is the vast forests, and its meadows and carpet-like lawns are most charming. Mineral springs of all kinds abound; the principal are Caunterets, St. Sauveur, Barèges, and Bagnères de Bigorre in the Hautes Pyrénées, and Eaux Bonnes and Eaux Chaudes in the Basses Pyrénées, and Luchon in the extreme South of the Haute Garonne. Many pleasant reminiscences are connected with Bearn, now the department of the Basses Pyrénées. Jeanne d'Albret, the mother of Henry IV., exercised a most salutary influence, so that Bearn became a most moral province, and the truth of Christ was widespread. Henri Pyt, the agent of the Continental Society of London, evangelised in the province from 1822 to 1830 with very great blessing.

Leaving the interesting country of the South, we have the singularly flat country on the West, bathed by the waters of the Bay of Biscay, and where is the fortress town of La Rochelle, long the headquarters of the Protestants; the dyke thrown out into the sea by Richelieu at the time of its siege in 1628, to prevent the supplies and succour of England, is still seen at low water. If we add to the characteristics of France its well-known north-western coasts where so many English families resort, its favourite Riviera, and its alpine rocky wall on the East, there is diversity enough to suit the tastes of our English peripatetic people.

Immediately on crossing the Loire we enter the genial sunny climate of the Midi, dividing the country in two, reminded by "the French castles along the Loire, memories of a state of society that has passed away" (Lecky on "Democracy and Liberty"). Orleans, on its banks, is celebrated by the exploits of the Maid in 1429, whose statue, by the Princess Marie of Orleans, stands in front of the Mairie.

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Amongst the most prominent districts of French scenery is to be noticed the country of the extinct volcanoes in and around Auvergne, presenting very striking and peculiar scenery. Their mountain groups are most singular and uncommon, many of them crowned with the castles of the feudal ages.

Another remarkable mountain district is that of the Cevennes, a *moral* extinct volcano, where the struggling forces of the Camisards, led on by the baker's boy Cavalier, again and again discomfited the Dragoons of Louis XIV.

It greatly assists the comprehension of the country as a whole if we trace the course of its rivers from their different water-sheds in the Vosges, the Cevennes, the mountains of Limousin and Auvergne, the Alps, the Pyrenees, and others. Sixty-four of the departments of its eighty-nine take their names from rivers, others from the configuration of the country.

Calvin was a Frenchman, and loved his country ardently. He was born in Noyon, Oise, studied law at Bourges, and received his first Evangelical impressions there; subsequently he proceeded to Poitiers, and near the town is the cave of St. Benoit, called Calvin's Grotto, where he opened his mind fully to a number of thoughtful cultured men, and then asked them to join him in prayer, and as Florimel de Reymond narrates, "he prayed with much vehemence." Whilst at the height of his usefulness in Geneva, he trained many young men for evangelisation in France, and sent in some years thirty or forty of them thither, and by his letters strengthened the young churches. Speaking to the young men under his teaching, he exclaimed, "Are there none here who will go and enlighten those whom the Pope has blinded?" Yes; they went, and often to almost certain martyrdom. It is an interesting fact that those esteemed Christian men who are directing the Société Evangélique de Genève are mostly the descendants of the Huguenots, who fled thither from papal persecutions in France.

Amidst these interesting scenes there are whole departments most destitute of Gospel teaching, and if a line were drawn from Dunkerque to Beziers on the south, right through the centre of France, Paris excepted, very little evangelistic work is done compared with that nearer the frontiers. France is in every respect an inviting field to the Christian traveller who wishes to combine with his or her summer trips, in beautiful and healthy regions, an earnest desire for the furtherance of the Gospel of Christ. There are many whole villages turning away from Rome and looking out for someone to lead them onward in the truth. The evangelist fails. It is just the occasion for the judicious Christian traveller to step in, and he would soon find out on the spot in what way he might be a help. With good knowledge of French, with *savoir faire* and Christian sympathy, he would be sure to make his way. In some circumstances one might accompany a colporteur or evangelist on his route, who would be cheered by the fellowship of a Christian friend; not a few would be glad of it. Some of the most lovely traits of Christian character are being seen in our dear French people, and what an unspeakable privilege to be used in bringing light to them by means of the blessed Word of God. GEO. PEARSE.

Dr. Griffith John's appeal for two additional missionaries (noticed in our last issue) was addressed to the L.M.S., not the C.M.S.

A Useful Reminder.—Dr. Barnardo states that "an instructive and pathetic custom still prevails in Munich. Every destitute child found begging in the streets is arrested and carried to a charitable institution. On his arrival he is photographed—dirty, ragged, and all. After being maintained and educated, when he leaves the institution to begin life, the before-mentioned photograph is given to him, and he is required to make a solemn declaration that he will keep it as a reminder of the wretched state from which he was saved and of the kindness shown. The charity has received many gifts from its reclaimed waifs."

Home of Industry Emigrants.

MR. JOSEPH MERRY arrived at the Home in Ontario in safety, with the interesting party of ninety, mostly boys, and entirely orphans, on the eleventh day from sailing. He calls to praise the Lord for the innumerable mercies, both in times of sickness and in health. On the whole it was a fair voyage; not much need of overcoats, except when sailing through about one hundred icebergs of all imaginable dimensions.

The Gospel's subduing influences were over all, and seen in obedience to rules and kindness towards each other; except in the case of a puerile laddie, whose brief life of nine years had been spent from pillar to post, and his daring always met by the birch rod. He could not at first be kept from roaming over the ship and getting into mischief, so our young matron devised the plan of locking away his clothes. Even this failed, for at early dawn the steward found him on deck watching the sailors, only in his shirt. We trust that some kind and firm farmer will give him plenty of work, and that in due time he will become a useful man away from the temptations of our great city for young boys.

Dear Christian workers, ere these lone young children are swept into the great submerged mass, let us rescue them whilst they are in the years amenable to loving Christian care.

Some think that emigration means slavery, all through ignorance; we know of noble young men supporting their widowed mothers, and as earnest Christians living beautiful lives.

My cry continually is—Show the people, O Lord, how to save the children whilst they are young; Love for them alone will do this, when they are left orphans and homeless.

Mr. Merry's letter is full of cheery news, that over forty of the ninety had found ways opening for them already; all this calling forth our gratitude in answer to the prayer that has followed them from many a heart.

And it is with heartiest thanks to the readers of THE CHRISTIAN, for not only many an anonymous gift in the past year, but that the boxes were well filled. Hours of industry must have been spent over shirts and stockings, frocks, and underclothing, which may well make the Canadians ask why all this devotion and love was expended upon such children. Yes, our only answer is that "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

We are busily repairing and asphaltting the children's playground, hoping to be ready to begin rescuing again in a few weeks.

With a heart overflowing with praise and gratitude, yours in His service whom we all love,
ANNIE MACPHERSON.

Sailors at Constantinople.

DURING a fortnight's stay in this city we have had an excellent opportunity of seeing the splendid work which is being carried on among the sailors who pass through this port. For some years the work was conducted by Miss Green-Armytage, single-handed; now she is joined by Mr. and Mrs. W. F. Haire, whose coming will mean a new departure on more vigorous lines. Mr. Haire was formerly an officer in the mercantile service, and is, therefore, peculiarly fitted to deal with sailors. At present, however, his work is seriously retarded for want of a suitable launch, in which to reach the ships which lie in the harbour at great distances from each other. With a small sailing-boat, such as our friend now possesses, it is simply impossible for him to reach the whole of the great number of ships which anchor here. In the winter time, owing to the strong winds and currents which prevail, the work is attended with great peril, as well as difficulty.

A larger boat has been recently given, which could be utilised for his work if it were fitted with a petroleum engine. To do this would cost in all about £90. We are so impressed with what we have seen, and also with the need, that we venture, through your columns, to appeal to those who love "Jack" to help our brother carry out his project. Mr. Haire's address is The Rest, Constantinople.

JOHN E. MARTIN,
Secretary B. M. Prayer Union.
F. C. SPURR, Missioner B.U.

Constantinople, August 1, 1896.

The Christian.

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NOTES AND COMMENTS.

WE find it increasingly necessary to request our friends to write their communications and contributions as concisely and tersely as possible. References of purely local interest are not appreciated at a distance, and therefore such details, though of much interest to those on the spot, are not appropriate for a paper whose chief circulation is necessarily, for the most part, outside any one locality.

Sometimes friends feel slighted if they are replied to by the aid of the type-writer. But if they knew what a tax it is upon busy men to write a large number of letters, they would surely be thankful that they find this relief.

It scarcely seems necessary, and yet it is necessary, for us to say that our reference (August 13) to Mr. Bryan, the Democratic candidate for the U.S. Presidency, had no political significance. To say, as two correspondents say, in effect, that a man cannot be a bimetalist and an honest man, appears to us very like trifling, though we are not partisans of the "Silverite" policy.

We direct attention to the striking sermon on Armenia, by Canon Hicks of Manchester, which we publish on another page. Some letters in our correspondence columns are also worthy of attention. The complete failure of diplomatic methods in bringing relief to a cruelly oppressed and persecuted people must have some lesson to teach the nations, in the mind and providence of God. Let the Christian churches therefore earnestly seek his face and guidance, entreating Him to interpose, through some of the channels at his disposal, for the succour of this unhappy people.

The multiplication of first-class, well-conducted Temperance Hotels, would be a national benefit. Many total abstaining travellers go to other inns, because there are so few temperance houses where they are made comfortable. They do not even inquire for them because they do not expect to find them. It is really the duty of total abstainers to support Temperance Hotels, otherwise it is

impossible that they can exist. Persons who are not total abstainers, but who do not require alcoholic stimulants in their journeyings, will find such houses economical as well as comfortable. Business firms would do well to encourage their travellers, especially the young men just beginning their career, to seek out such houses. The demand for them would lead to the supply where they do not at present exist.

The English Churchman, in an article on "The Lambeth Conference," says:—

The Church Congress programme for next October is very tame when placed by the side of that of the approaching Lambeth Conference. Yet, in one respect, Shrewsbury will have the advantage over Lambeth. At the former the discussions will be in public, and reporters will be admitted; while at Lambeth everything will be done in secret, and representatives of the Press will be excluded. There are, we venture to submit, no sufficient reasons for this dread of publicity, and if the Bishops wish to secure the confidence of the laity in their proceedings, it can only be by throwing their doors wide open, so that Churchmen may know the real opinions of the Episcopate on the burning questions to be brought before them.

Substituting other terms for "Bishops," "laity," "Churchmen," and "Episcopate," the above remarks are worthy of attention. There are other councils and committees where "strictly private," cries for abolition. "If we walk in the light as He is in the light," "The Light shineth in darkness, and the darkness comprehended it not."

Why, however, should laity have a small "I," and Churchmen a capital "C," seeing that the so-called laity are the "flock of God," his "heritage," literally, his clergy, of whom the elders among them are to take the oversight (the episcopacy), not constrainedly, but willingly? nor yet with a view to base gain, but earnestly; nor yet as lording it over the heritage, the clergy, the portions entrusted to them, but becoming patterns of the flock. See Alford on 1 Pet. v. 1, 2—a passage calling loudly for consideration at the coming Church Congress and Lambeth Conference.

Rev. C. Silvester Horne has been telling, in *The Independent*, the members of Young People's Societies a few wise and useful things about John Calvin. He counsels them to believe that Calvin's strength lay not in his denial or depreciation of the freedom of the will, but in his fundamental doctrine of the activity of God. He "was overwhelmed with the conviction that God was seeking man, laying hold of man, singling every man out and dealing with him. The hope of the world to Calvin lay in the activity of God." That truth was Calvin's power, and he was powerful, a good deal more so than the men who take his name in vain without understanding the secret of his influence. How grossly he can be misrepresented may be seen in a sentence in another of our contemporaries published last week. "The whole pamphlet is written in this style, and is really a curiosity as a survival of the old barbaric Calvinism 'naked and not ashamed.'" There is a vital difference between barbarism and the truth that God is dealing with every man in righteousness and love.

The *St. James' Gazette* has been publishing a correspondence on "The Decline of Churchgoing;" some of the correspondents think that it is owing to organs and choirs usurping the place of the congregation in the service of praise. The music is so frequently changed, or the singing is so fast, that the congregation can take no part in it. The vicar of Babacombe says that he has always found that

when the congregation are considered, and are encouraged to join "even if necessary at the expense of a little musical accuracy, the result is the happiest both for the church and the people." The root of the choir difficulty is in Christians getting others to do what they ought to do themselves, as a privilege and a joy; hence come envyings, jealousies, strifes, and every evil work. It is a direct incentive to trouble when an unspiritual man is appointed organist and choirmaster, and with dissatisfaction in the choir, how can churchgoing be promoted? Men want peace on the Day of Rest at least.

We called attention some time since to the good work done among the fishermen who crowd to Stornaway at a certain time of the year. A similar work, Rev. Arthur Gray writes in *The Methodist Recorder*, is done for the 8000 strangers who congregate at Fraserburgh and Peterhead in the months of July and August. For years past the Free and the United Presbyterian churches have exerted themselves to meet their needs, but this year the Baptists, Congregationalists, and Methodists, have also sent "Deputies" to look after their own people and to evangelise the crowds. The union which obtains among the workers is hearty, and the results thus far gathered have been encouraging. "Several seekers have found the Saviour." While the men are cared for, several deaconesses and ladies of leisure also devote themselves to the welfare of the girls who are engaged in fish curing. The united meetings, in which representatives of all the churches take part, are the best attended and the most useful.

The annual report of the Commissioners in Lunacy is of a somewhat alarming character. Insanity is evidently increasing at a faster ratio than the population, the increase during the last year being 2356, the largest on record, while the percentage of recoveries is lower than in previous years. This terrible scourge is mainly due to the high pressure of civilised life, the excitements of money-making, the craving for pleasure when rest is needed, and the spreading craze for speculation, with its terrible fascinations and frequent disappointments. The foolish notion that insanity is a purely hereditary disease is responsible for much reckless neglect of its causes and symptoms. One of the most difficult evils to remedy, it is one of the easiest to prevent. A simpler habit of life, a calmer frame of mind, a spirit of contentment and quiet—these are the best safeguards against the breakdown of the reason. If more people were "content with such things as they have," there would be fewer inmates in our asylums. It is significant that a large proportion of the insane come from the "leisured classes," or from those whose burdens are self-chosen. It is clearly not work that dethrones the reason, but unhealthy excitements and needless and godless worry.

The recent pacific utterances of the Prime Minister on the relations between this country and the United States gave universal satisfaction; the address of the Lord Chief Justice last week at Saratoga before the American Bar Association was received on the spot with great enthusiasm, and has awakened corresponding feelings on this side of the Atlantic. The fact that the feeling in the two countries should have given rise to such words of international good-will from men holding the highest and most responsible offices under the Crown is even more satisfactory than the words themselves, excellent as they were. As Lord Russell pointed out, the most powerful

agent in any nation is the public opinion in it, and the public opinion on both sides of the ocean is strongly in favour of a court of arbitration for the settlement of all disputes between these kindred peoples. It would fill them both with joy if the court were established at once; the statesmen who shall find the necessary skill and temper for doing it will be revered by them and by good men in every land as long as the world stands.

The leading men of France are becoming alarmed at the remarkable falling-off in the increase of the population in that country. Statistics show that during the last decade the population has been practically stationary. Meanwhile France has entered on an era of feverish colonial expansion. These two facts are mutually destructive, for colonies are never prosperous except in connection with countries whose people are increasing at a greater ratio than the means of sustentation. But more alarming are the causes of this stationary character of the French people. It is due either to a serious failure of racial vitality, or it is a witness to widespread social immorality. That the latter is rampant in France is a patent fact to anyone acquainted with the state of Society across the Channel, and it is no less clear that this is largely due to the State-regulation of vice. This is a result far from that aimed at by the promoters of this evil system; but it is nevertheless its logical outcome. Purity is not a quixotic virtue, nor a mere counsel of perfection; it is one of the foundation-stones of social well-being, and an essential condition of progress, physical as well as spiritual.

An interesting pamphlet has been issued by the promoters of the St. John's Ambulance Association, detailing the excellent work done by that institution in the work of saving life, and of rendering first aid to the wounded. Classes of various kinds have been established throughout the country for the purpose of teaching the best methods of help in cases of accidents occurring far from medical aid. This work of mercy in behalf of the unfortunate is one in thorough harmony with the spirit of Him who cared for men's bodies as well as their souls, and who healed their diseases as well as their spiritual ills. Many a life hanging in the balance has been saved through the resources of those who have been taught by this Society how to give help in the hour of sudden need. The time will come when it will be held essential that all should know how to render such help. The old proverb, "God helps those who help themselves," is not more true than that He helps those who help others.

The leisure of this holiday month ought to lead to deeper meditation in Divine things, and the meditation should yield a rich harvest of holy thought and feeling. Too much of our thinking is done under pressure of work. It is to meet a demand—the sermon, the address, the lesson. When we think and meditate with no immediate work in view, our minds and hearts move more freely, and things come to us, instead of our going to them. The best things come in quietness. If the modern man, as Mr. Herbert Spencer says, is, through his passion for work, becoming incapable of rest and reflection, there ought to be one exception to the type, the Christian; indeed, we cannot imagine a Christian who is incapable of rest and reflection; as well say, that he is incapable of reading the Word of God and of prayer.

The tendency of this busy age is to look on all time as lost which is not spent in doing

something; it needs to learn that much depends upon our getting something; getting is the preliminary to doing and giving. In religion getting is first in point of time and importance; "I will bless thee, and make thee a blessing." The whole secret of success on the part of naturalists and scientific men is in the habit of observing, looking, listening; then comes comparing and theory-building. One of them says that he has "lain for a whole week without stirring from one spot, for this is the only way to find out what really goes on in nature." If he could do this for the sake of knowing these visible things in the lower ranges of nature, surely a similar attitude of lowly and patient attention should mark believers who would know the deep things of the Spirit.

There are "golden hours" in the experience of all true believers, during which the realities of the Spirit-world grow near and vivid to the mind, and the sky of the soul is bare of clouds and mist; when doubts and fears seem impossible, and the Invisible Christ is "nearer than breathing," and "closer than hands and feet." These are times to be enjoyed with humility, and to be remembered with gratitude. The great mistake most of us make is to look back on them with regret, and to fret because they are so transitory and rare. We could not bear them as a constant possession, for it would be impossible to attend with due earnestness to the daily duties of life while under their excitement. Peter wished to build three tabernacles on the mountain-top; Jesus instead took him down to the valley, where there was work to be done. Angels' food is good for us when overborne and exhausted; it is for us to go, like Elijah, in the strength of it, "forty days and forty nights into the wilderness." We should rejoice in "the King's face" when it beams on us, but the King's commands may be equally performed when that vision is a memory and a hope.

A Scotch fisherman said, when referring to his conversion, "I was born in the fire, and I canna live in the smoke." How true it is that the kind of spiritual birth through which the soul passes usually affects all its after-life. The man who, at the first, has a rich experience of the love and power of God in his salvation, seldom falls into doubt or walks long in the mist. To be born in the fire of a great and genuine revival is sure to leave its mark in burning zeal, fearless courage, buoyant hope, and abounding labours. Souls who have been through such bright flames cannot live in the smoke of doubt and uncertainty and worldliness. It is not necessary to question any one's personal religion when we say that, while it is a good thing to have men converted, it is best to have them well converted—"born in the fire."

Roger Bacon, that great Englishman of the middle ages, attributes human ignorance to four causes: (1) Servile deference to authority; (2) traditional habit; (3) neglect to train the senses to observe; (4) the disposition to conceal our ignorance. All these causes have only too much influence in religion even among professedly Christian persons. Authority weighs with Protestants as well as with Roman Catholics; there are other masters than Christ. Habit suits our idleness, and we are unwilling to be disturbed and driven out of our customary grooves. Negligence in observing also falls in with our idleness; the determination to notice and to think almost goes with the heroic type of man, but all Christians should have something

of the heroic in them; they should take the same trouble as did the Bereans. Concealing ignorance is a lack of candour, and a Christian should face the truth.

There is much truth in the contention of Dr. Stuckenberg in *The Homiletic Review* that the real cause of a great many of the crimes of this generation is the teaching which has long been in vogue as to the nature of man. An effort has been made "to reduce him to a machine, to subject him wholly to the mechanical laws of nature, and to make him as helpless in the relentless grip of physical processes, as is the stone, or the tree, or the brute." The condition of men has been treated simply as the outcome of certain blind forces, an evolution, and no account has been taken of human freedom and responsibility. "Thou shalt" and "Thou shalt not" are obsolete forms of words with too many, just as the solemn fact of man's responsibility to God, which they symbolise, is pushed away from sight. Moral forces cannot be appealed to to correct the ills we feel; we must wait for the evolution to unfold some other condition; whether better or worse we shall see. Moral restraints cannot hold men, for why should men restrain themselves if they are only a portion of an enormous machine which grinds on for ever? Dr. Stuckenberg gives an illustration of how these materialistic views pervade the minds of a considerable section of the criminal class in Bavaria, an illustration on which, perhaps, he hangs too much; but we are persuaded he is right in his main contention.

Professor Hellriegel, who died recently, discovered that some kinds of seeds have not only the power of multiplying themselves, but also of fertilising the ground in which they are sown; in harvest it is richer than at seed-sowing. A beautiful likeness of the process which takes place when the good seed of the Kingdom is sown in the heart, and takes root, and springs up, and bears fruit. It makes the heart richer with its own nature. Any promise which is in us the seed of prayer makes the heart prayerful; one act of devotion not sufficing. Any word of tenderness received makes us tender not only for once, but when that kind action has been done, we are, in our very being, enriched with the nature of God.

Pillows for Dying Heads.—*The Missionary Review* relates an incident of a native teacher in the New Hebrides, who lay dying, and as he felt his strength ebbing away he asked his wife to read to him. She opened her Bible, and read in the native language from John xiv., "Let not your heart be troubled." He thanked her, and after awhile said, "Have you another portion for me?" She searched and read, "There remaineth, therefore a rest for the people of God." Growing yet weaker, he asked for another pillow for a dying man, and from the Psalms she read, "Precious in the sight of the Lord is the death of his saints." The old wife has a coloured skin and frizzly hair, and her whole library consisted of a hymn book, a catechism, the Pilgrim's Progress, and the Bible, but she knew how to choose soft pillows for dying heads.

Lord's Day Observance.—The Select Committee of the House of Lords on the subject, having reviewed the evidence given on both sides, rejected a report submitted by Lord Hobhouse, which exhibited the strongest animus against the Lord's Day Observance Society, and accepted the report submitted by the Bishop of Winchester. His main conclusion is "that while the phraseology of the earlier Act is now inappropriate, and the alteration of such phraseology, if practicable, would be advantageous, the existing law, as laid down in the two statutes 21 Geo. III. c. 49, and 38 and 39 Vic. c. 80 (the Remission of Penalties Act) corresponds substantially with the wishes and sentiments of the English people, and that any material change in its general provisions would be harmful rather than advantageous."

"Questions for Preachers."

A FEW weeks ago "A Disciple" asked in these columns whether it was right, on a public evangelical platform—before a promiscuous audience, most of whom are not competent to form a judgment—to affirm doctrines which are not definitely stated in the Word of Truth, and which, because they cannot thus be demonstrated, give rise to endless controversy. Perhaps I may mention some doctrines or questions as examples of what were referred to.

For half a century or more a controversy has raged (I use the word advisedly) as to whether the church will pass through the great tribulation at the end of this age, or will be secretly raptured before it commences. Scriptures are quoted and inferences drawn on either side, but the contending parties are as far off agreement as ever. If the question were of vital importance might we not expect the Spirit-inspired Scriptures to have unmistakably settled it? In the absence of this, is it desirable to divide Christians on the subject?

It is affirmed that the British nation and Israel are identical; that the Saxon is Isaac's son; and "Twenty-seven Identifications" are extant, to prove this identity. One statement of the Book to that effect would have settled the question. But that statement has not been made. Is it worth while, in the presence of a sin-stricken world, to occupy the few short years of our testimony in this discussion?

It is contended that the endless existence of members of the human race is conditional upon their receiving Christ as their Saviour. A prominent evangelist is said to have propounded the view described as Conditional immortality to a large number of young men, while identified with a platform which certainly does not maintain it. Is this fair or courteous to those with whom he is in association, or is it honest in the sight of God? On the other hand, I have heard an honoured evangelist describe "the burning marl of hell," and many other such expressions have been used, more in the past than at present. Is it not enough on these subjects, on which so little is revealed in detail, to "preach the Word," without restricting it on the one hand, or giving the rein to a lurid imagination on the other? Are not the words of the Lord Jesus and his apostles, used in the proportion, and addressed to the classes to whom they spoke and wrote, more convincing, and more convicting, than any arguments or imaginations of ours?

It is coming to be taught, and it was taught by a highly-esteemed brother to the students at Keswick, that the 144,000 of Rev. xiv. are a firstfruits out of the church; that while the church is his body, these form the bride of the Lamb.

We know from definite Scripture statement (Jas. i. 18) that "He begat us with the word of truth that we should be a kind of firstfruits of his creatures," but we do not know by distinct statement that those 144,000 are firstfruits out of the firstfruits of his creatures.

We know from Ephes. i. that the church is "his body, the fulness of Him that filleth all in all," but we do not know from Scripture that the bride is nearer and dearer than the body; Ephes. v. 22-31, ending with, "They twain shall be one flesh," seems to point the other way.

We know that "the dead in Christ shall rise first," and that "we who are alive and remain to the coming of the Lord shall be caught up

with them in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord" (1 Thess. iv. 13-18); but we do not know by definite Scripture statement, though it is inferred by some, that only the firstfruits of the firstfruits are to be so caught up. Is it wise to throw these divisive interpretations upon a congregation chiefly of young men and women, who will certainly find them contested by others whom they hold in equal honour with the speaker? Is it wise to propound them before any congregation?

Are there not abundant facts, doctrines, and illustrations, unmistakably affirmed in Scripture, sufficient to make fully known the Gospel of the glory of the blessed God, without introducing arguments and inferences which cannot be proved, and inciting to controversies which grow into animosities among preachers and teachers themselves? And is it not desirable to consider that a strong position is weakened by the addition of a weaker one? If no chain is stronger than its weakest link, is any proclamation of the Gospel stronger than its weakest declaration? M.

"A Poor Person's Man."

HE was not rich. Sometimes it is the rich who are generous, but less often than we suppose; for in order rightly to compute generosity it would be necessary, perhaps, to know something of what remains, as well as of what is given away.

Neither was he great, as the world esteems greatness. He wrote no letters after his name, there was no brass plate on his door, his home was singularly unpretentious, and rash would have been the adventurer who would hazard a bid for his wardrobe.

He never amassed a fortune, and never would have done so had he lived to the age of Methuselah (not a fortune on earth, I mean; of "treasure in heaven," it is supposed there must be considerable).

Those who ought to know spoke of him as a man of remarkable intellectual power, but it was in the simplest Saxon that he swayed the hearts of men, and induced them to act according to the dictates of conscience and the Word of God. Nor was he ambitious; his greatest enemy could not have accused him of being "in the fashion"; his wife was homely, and his children were content to occupy the same station in life as their grandparents had occupied before them.

He never dreamt himself a hero, and never posed as a martyr, yet it is said that he knew what it was to be "persecuted for righteousness' sake."

His name was not to be found on subscription lists, though it was an open secret that "everyone" went to him who needed money. You could not propose a vote of thanks to him, and even at the quiet mention of personal thanks you found yourself talking to the air, for somehow, somewhere, he had vanished.

He was "peculiar," people said; and he certainly *was* peculiar. So peculiar that, by some means or other, he was often in the minority; whilst his "friends" were nearly all of them needy persons. It was the weak and distressed who gathered round him; it was the friendless and despised whose cause he espoused. Very "peculiar" indeed was he if the attempt were made to disparage in his hearing the absent, or to criticise the humble worker for Christ.

"No manner," some said that he had. Certain it is that he did not take off his gloves at the right moment, the reason being that he only troubled himself with gloves on

such occasions as weddings and funerals. Sometimes he forgot to raise his hat, too, and this, of course, *was* unpardonable; excepting that his head seemed the only convenient place for it, his hands were full. Nor did he wait for introduction, any more than did the good Samaritan himself, if a stranger needed any of the "oil" or "wine" at his command. "No manner," it is true. But then he never said harsh things, nor did mean ones.

It was "peculiar," too, that he seemed always to be "going that way" if one wanted an errand done. There was, almost always, "just room for another" if his swift steed and ungainly vehicle passed a weary pedestrian; room on occasion for basket, bundle, baby, bonnet-box, and all. It was never inconvenient to do any kindness in his power. You could not appeal to him at the wrong time on behalf of any righteous cause, or any obscure sufferer.

"Oh, it makes no difference to me, if the case is really a needy one. This money is not from my share of the concern," he would hurriedly explain, rushing off to escape acknowledgments. But what proportion of his income was thus dedicated it is probable that One only knew.

He never patronised. There was about his kindnesses the fragrance of flowers freshly cut, with the dew of the morning still upon them. Busiest of busy men, he literally was found "working with his hands the thing that was good" throughout the week-days, that he might have to give to him that needed; and the Lord's day found him busy still. Not in spacious buildings, not to fashionable congregations (though sometimes sought after by such), but in isolated villages and in antiquated halls he loved to break amongst the weary and the hungry-hearted the bread of life.

Thinking of him, one was reminded of those peerless words in which the Divine Lord announced his own mission: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, the recovery of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke iv. 18, 19). Yea, and blessed are they who, as really as he did, follow that bright example—even afar off!

If there were many to whom this lowly life was a rebuke; if there were many to magnify the mistakes and shortcomings which mar the fairest copy of the one great Pattern, yet were there many, too, to love and honour; many to rise up and call him blessed for his work's sake.

But of all the descriptions ever given of him by those who the most delighted to speak of his kindness, there was none which ever seemed to me as true and as beautiful as was the simple title awarded by a poor, aged, lonely widow in a linen bonnet, when she said, "He was A POOR PERSON'S MAN."

To mention the name of one who scorned flattery and studiously avoided publicity of this kind would seem almost an insult; but I think that, even in heaven, the kindly, happy eyes would kindle with new pleasure at the knowledge that he was remembered on earth as "a Poor Person's Man."

Liberated Slaves.—Four experienced deacons and deaconesses, and the material destined for a settlement of liberated slaves founded by the Evangelical African League of Berlin, are on the way to their destination in Usambara, German East Africa. A medical missionary will follow them as soon as his preparations are completed.

"Get Thee Behind Me, Satan."

By F. B. MEYER, B.A.

IS this thy voice, my Master? But a moment ago Thou caldest me blessed, and now thou biddest me begone. It hurts me sorely to hear these hard words, and meet so great a change in thy behaviour.

"It is not I that have changed, but thou. When thou spakest before, thou wert blessed indeed, for thy words bore the impress of my Father's mind; and through thy lips I heard again the words He spake at the Jordan, when the Heaven was opened, and the air trembled as the Holy Spirit rested upon Me. But what thou sayest now, dissuading Me from death, is not his voice, but Satan's. I know it well. It is often speaking to my ear; and therefore I bade thee begone, as I bid him. I had no alternative, not for a moment can such a thought be harboured in my heart as thou suggestest. Spare myself! Never, if mankind is to be saved!"

But why is the thought that Thou shouldest spare thyself so evil? I meant it only out of love. I cannot endure that Thou shouldest suffer, so gentle, so pure, so eager to alleviate all suffering, and pacify every moan of pain: nor can I see why my desire that Thou shouldest be saved from the fate Thou hast foreshadowed, by being crucified by the Gentiles, can be of Satan, or lie as a stumbling-block before thy feet.

"I will tell thee, and in telling thee will unfold the secret of many a shadow that ye may have seen pass across my face, the sign of a struggle which was rending and tearing my heart. From Eternity I elected to save men, and for this I became man. All through those early years, before I knew you, and which I spent in Nazareth, my thoughts turned towards this, without which I could not be perfected. And always two methods of securing my cherished purpose suggested themselves. The one was in harmony with the notions entertained by all the nation of my people, though I am persuaded that it is not of God but of Satan, not of heaven but of men. It is because thy words savoured of this that I bade thee begone."

What method was this, Master? I am at a loss to read thy meaning.

"Thou knowest that I have power over the elements, over disease, over the animal creation; with a word I can hush the storm and multiply food to feed thousands; now I might so use these gifts as to attract the unbounded admiration and gratitude of men. Ye saw some signs of this that night when I fed the 5000; a little more and they had made Me king, and been my abject slaves. Why not accept their homage, and mount the throne of the world? Why not emulate the great world-conquerors, and become the ruler of mankind? Would not this enable Me to check injustice and wrong-doing, to avenge the poor when he cried, the needy, and him that had no helper; to maintain the cause of the widow and the orphan, and to deal out even-handed justice? Would it not be a great achievement to bring about in all the world the reign of Righteousness, Justice, and Peace?"

Yes, beloved Master, this is what we wish for Thee. We have often spoken amongst ourselves of such a consummation to thy life and work. The crown of the world would well become thy brow, and Thou wouldst introduce the golden age of which all the prophets have spoken. When wilt Thou restore the kingdom to Israel, and let us sit with Thee on thrones, judging the twelve tribes. Then from Jerusalem shall go forth the law to all mankind, and the isles should wait for thy word.

"Again thou speakest as a man, and savourest a mere worldly policy. Thy suggestion is a stumbling block to Me. It is thus that Satan has often spoken. After my baptism, I was driven by the Spirit into the wilderness, and when I had fasted

forty days the tempter came to Me. He took Me up into an exceeding high mountain, and showed Me all the kingdoms of the world in a moment of time, and the glory of them, and promised to give me all if I would perform one act of homage. The temptation moved Me to the depths. One act of worship, and the world would be in my hand, to administer for the benefit of man! Would not this be self-sacrifice indeed? The adversary suggested that if I would not accept his challenge, and do this act, I preferred Myself before men, and the glory of my fellowship with the Father above the salvation of the race of Adam! But I perceived the falsehood of it all, I knew that he would not keep his word, I saw that I could not use for the benefit of man power which I had received from the hand of his greatest adversary, I knew that no real help to the world could accrue from disobedience to the elemental rule of worshipping God, and serving Him alone: so I bade Satan begone, as I have done many times since, when he has approached Me with similar suggestions. But I did not expect that he would get thee to his side, and speak them by thy lips. In this rash and unpremeditated speech, thou art doing his work, and putting a stumbling-block in the path of my obedience."

But why, O blessed Lord, is this method of winning world-power, apart of course from doing homage for it to Satan, so abhorrent to Thee? Surely Thou couldest save men from the evils of injustice, oppression, high-handed wrong, poverty, and disease.

"These are not the greatest ills that vex mankind. They are but symptoms of a disease which has struck deeper, and is eating out their heart. There the evil must be dealt with and quelled. Here the root principles of the world's miseries must be met. Besides, man is under the dominion of the Prince of this world, and he must be destroyed, and his power brought to nought, before they can be at peace. None of these things can be gained by the method of worldly power. Circumstances might be improved for a time, but the condition of heart would remain unchanged, and ultimately this would assert itself again in worse and worse disaster."

What, then, is that other method for the world's salvation of which Thou speakest?

"The way of death. Strange though it may appear to thee, no salvation is possible, unless the Saviour is prepared to die; the power to communicate life is only given to Him who has poured out his soul unto death; the devil that has the power of sin and death can only be quelled by One who dares expose Himself to the worst that he can do, and amid all never loses his supreme trust that God will not leave his soul in Hades, or suffer his Holy One to see corruption. This is the way of *nature*. Unless a corn of wheat falls in the ground to die, it abides alone; it has no power to pass on its life; but if it submits to be torn to pieces in the heart of the earth, it bears much fruit, and its life is reproduced in thousands of seed-corns. This is also the law of *sacrifice*. It is only through the death of myriads of lambs, that Israel's sins are remitted, and the national life preserved. This is also the law of *human life*. The martyrs have been the greatest benefactors of the race. Their death has been the death-blow of the greatest wrongs that have afflicted men. Therefore I said that this is the way of God, and rebuked thee, because in dissuading Me from death, thou dissuaded Me from the Divine and only method of giving life. If I spare Myself I cannot achieve my life-purpose; if I save Myself I cannot save; if I put from Me the cup of death I shall never be able to put to the lips of man the cup of salvation and thanksgiving. The Son of Man must be delivered into the hands of men, and they shall crucify Him, and the third day He shall rise again, and give eternal life to as many as the Father hath given Him."

But, surely, Master, in speaking thus, Thou art foreshadowing not only the path which Thou must tread, but that in which we must follow.

"It is even so. He that loveth his life shall lose it, and he that loseth his life shall find it in the lives of thousands to whom he has been the messenger of God. If ye desire to follow Me in the regeneration of the world ye must be prepared to be derided and hated, to be reviled and persecuted, to be accounted as the refuse and off-scouring of all things; by many various forms of death, ye shall be put to death; through darksome dungeons, amid the averted faces of those whom ye have sought to help, ye shall come to the stake, the cross, the wild beast; like corns of wheat, ye shall fall into many fields to die; ye shall be stoned, and sawn asunder and slain with the sword; your blood shall flow in rivers, as that of beasts slain in the altars of the world. In these days, love not your souls, but lose them; measure the success of life by its apparent failure; count your gains by your losses, and your triumphs by your sacrifices. From tears, and agony, and blood, crops of blessing will stand thick in the harvest fields of the world. Ye must drink of my cup, and be baptized with my baptism, if ye would sit with Me on my throne, and share in the love and gratitude of the saved."

Ah, Master, our hearts quail before such a prospect: how shall we be able to bear such an ordeal? Even now we cannot bear to think of thy sufferings, but how shall we be able to maintain the fight when Thou art gone, leaving us as sheep amidst wolves!

"Fear not, for I will be with you: I will not fail, nor forsake you. You may be troubled on every side, but you need not be distressed; perplexed, but do not despair; persecuted, but never for a moment forsaken; cast down, but not destroyed; always bearing about in your bodies my dying, that my life may be manifest in your mortal body: so death will work in you for the life of the world, but I will be with you, all the days, even to the end. I soon go my way, as it is written of Me, to the cross and the grave, that by death I may become, as none other can, the propitiation for the sin of the world, destroy him that hath the power of death, and rob death of its sting and the grave of its victory, and so rise to become the Resurrection and the Life for evermore. Fear not them that kill the body, and after that have no more that they can do, but fear the fate of those who care more for themselves than for the world of men, which can only be saved through suffering, tears, and blood. In endeavouring to save themselves, they shall lose both themselves and it."

Till He Come.

CHURCH of the Lord arise;
Work on, for daylight fires;
Press on to win the prize,
Till Jesus comes.

Look o'er a world of sin;
Who'll go some souls to win,
Who'll help to call them in,
Till Jesus comes?

Some of our loved ones' feet
Now walk the golden street;
These we must wait to meet,
Till Jesus comes.

Hast thou a heavy care,
More than thy heart can bear?
Let Him the burden share,
Till Jesus comes.

Is thy path rough and steep,
Causing thee oft to weep?
Trust, for thou canst not reap
Till Jesus comes.

Still darker grows the night;
Still fiercer grows the fight;
We walk by faith, not sight,
Till Jesus comes.

Lord, we have heard thy call;
Low at thy feet we fall;
Take us, we yield Thee all,
Till Jesus comes.

MAUD A. BUSSELL.

The Word of God.

Y.W.C.A. BIBLE READING ON JOHN I. 1,
By the AUTHOR of "THRESHOLD SERVICE."

THE above verse translated quite literally is this: "In the beginning was the Word, and the Word was *toward* God, and the Word was God."

We are familiar with the idea conveyed by the Authorised Version, which gives "with God" instead of "toward God"; but I think we can gain much help by considering the literal expression, which sheds a new and even clearer light upon the ineffable union between the Father and the Son. Before the world was, the attitude of the Son towards the Father was ever one of devotedness. As one has said, "His face is not outward, so to speak, as if He were merely revealing, or waiting to reveal, God to creation. His face is inwards; his whole person is directed towards God...He appears to find his very Being in the intensity of bliss with which He receives all that passes in the mind and heart of God."

And as the revealed Word, his whole Divine self and will were bent towards his Father's will regarding man, so that when He came into the world He was the living expression of the Father's character of love, the summing up of his meaning. "He that hath seen Me, hath seen the Father," He said, when speaking of this entire oneness. He has many titles, but this of "the Word" is the clue, or key, to the mystery of the message. A name was chosen which should give the idea of a Sent-One in perfect harmony with the Sender, and with respect to those to whom He was sent, it implies definiteness, finality, sympathy, and command. It was a message from an All-powerful, All-good Father, to a race that had ceased to comprehend not only their claims, but their needs, and the Messenger was Himself the message.

How can we understand this? The only illustration that is in the least adequate is that of the response of the solar system to the influences of the sun. Each of the heavenly bodies, and our earth among them, may be said to be *toward* the sun in entirety of submission. Every atom of matter in every planet is ultimately commanded and penetrated by the sun, whose compelling force evokes undeviating obedience to laws perfect in harmony and ceaseless in operation; and we may quite accurately say that our system is *toward* the sun, just as the Psalmist says the eyes of servants are "unto the hand of their master (Ps. cxliii. 2). But the Son of God is "toward" his Father in an infinitely closer manner, for the union is not one of force, but of love. "Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father doing; for what things soever He doeth, these the Son doeth in like manner. For the Father loveth the Son, and sheweth Him all things that He Himself doeth" (John v. 19, 20).

This complete union of purpose, power, and affection is yet further emphasised in the eighteenth verse: "The only-begotten Son which *is* in the bosom of the Father." In this the present tense is used, as it is also in chap. iii. 13: "The Son of Man which *is* in heaven." While on earth it was always *now* with our Lord as regards his union with the Father. There was no break in the mutual interchange of sympathy, if I may use such an expression. The wills were one, and even in that moment of supreme self-sacrifice, when on the cross our Lord cried, "My God, my God, why hast Thou forsaken Me?" it was still "*my* God." There was no letting go on the side of the will of Jesus from the will of the Father, who for a brief instant consented to let the Son realise to the utmost end of thought the penalty of becoming man.

This unspeakable love between the Father and the Son is the origin, the archetype of all that is pure, all that is lovely in human love. It lies at

the back of all human relationships, and gives them their sweetness and dignity. There was a wonderful calmness in the Lord Jesus, which sprung from his satisfied love to his Father. Being at rest in Himself, He gave rest. Loving to the full and being loved to the full, He could pour out on sinners the whole stintless wealth of his heart. It comes out in his words and actions over and over again, till in John xvii. He unveiled his innermost desire, and revealed the secret of his life—a secret of love. "O righteous Father, the world knew Thee not, but I knew Thee, and these knew that Thou didst send Me, and I made known unto them thy name, and will make it known; that the love wherewith Thou lovedst Me may be in them, and I in them" (John xvii. 25, 26).

Such love as that, between God the Father and God the Son, is beyond our feeble powers of realisation. The Son was ever "toward" the Father in such absolute devotedness that He alone among men could say in very truth, "I delight to do thy will, O my God; yea, thy law is *within my heart*." (Ps. xl. 8.) Right down in the very core and centre of his will was the Father's will, and He *had* meat to eat that none knew of. And the eye of the Father was ever bent in tenderest satisfaction upon this child of man who was "*the beloved Son*," so that Jesus could speak of "abiding in Him" as of a perpetual fact—the fact, indeed, of his life. It was this abiding which gave Him a compelling force that was irresistible with those who raised no barriers between Him and their inmost selves. When Jesus spoke to those who believed, the closed gates in man's nature were unlocked, and the very simple relationship of the child towards the parent became possible, and the new birth took place. Becoming "a little child" implies entire dependence upon a father, and this was what Jesus taught, and as it was his own life principle, He imparted it to those who were in vital union with Himself. For this was the unbroken union with the Father's will which from all eternity had been the life of the Son.

What it cost so to humble Himself as to take upon Him the form of humanity, we begin dimly to apprehend when we think of the plenitude of heavenly intercourse before the Incarnation. Was not that the secret of the "emptying Himself" spoken of in Phil. ii. 7? The Cross came afterwards, but first of all there was the inconceivable self-sacrifice involved in putting on the straitened bands of human life. We are so accustomed to our limitations that we fail to comprehend in the faintest measure what they must have meant to the All-powerful Son of God, who voluntarily submitted to their thrall, and in meekness bore their constraint from the swaddling bands of babyhood to the linen cloths of death. The self-restraint of the Incarnation is an aspect of the mystery that astounds one. Think of it! He had made the worlds, yet at his birth He was homeless. He had designed the star-systems, yet He learnt at Nazareth the simple secrets of patching garments and filling wine-skins. He had created the fruits of the earth in all their beauty, yet He must wait by the roadside while food was bought for Him. He, the origin of the sense of justice in man, must stand before Pilate and be condemned.

But beyond all this there was the slow, dragging suspense of the human career, which if He had taken his power for the sake of self-deliverance might have been ended without the shame and the Cross. The temptation in Matt. iv. is based entirely on this. By the manifestation of his divinity He could have reversed a physical law and made stones into bread. But He refused, because as man He had no authority to overstep God's bounds, and by a single autocratic act condense into one many processes of nature. By casting Himself down from a pinnacle of the temple, He would have established Himself at once as the great prophet of his nation.

But man dare not tempt God, and the Son of Man would not coerce faith and hasten by one second of time his people's moral welfare, excepting according to the will of God, who desires the exercise of the individual free will. Finally, He would not obtain from the powers of evil that kingship over the hearts of all mankind which death alone could give Him the right to win. Man must worship God alone, and wait his time for the complete and triumphant working-out of the world's salvation.

But there was yet another limitation; the chief of all, namely the separation from the seen presence of God by reason of the veil of the flesh. He prayed as the end drew near with intensity of longing, "And now, O Father, glorify Me *with thine own self*, with the glory which I had with Thee before the world was." That was the cry of a heart hungering for the supreme love of its life. Nothing but the Father's own self could satisfy that longing, and the out-flowing of God's presence was the glory of eternity for which the beloved Son yearned. The world had not known the Father. The Son had not only met with constant misunderstanding from sinners, but his life had been spent among persons who, even from a religious point of view, were under a total misapprehension about God, attributing constantly to Him thoughts that were impossible to Him. "These things will they do because they know not the Father nor Me" (John xvi. 3) was his condemnation of their blindness. How it must have smitten his heart of love to meet with this spirit, for the thing He was ever pressing home to them was that by receiving Him they would "know and understand" God to be *their* Father also! "For this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ" (John xvii. 3).

This is a truth which our souls also need to feed upon. To know God, to know Him as revealed in Jesus Christ, to know his message, is a life-long lesson, measured, that is, not by time but by eternity; and the child-like heart alone, which is "toward" God in implicit obedience and devotedness, can receive these things that transcend the finite limits of merely human understanding. Let our prayer be to be shown more and more what the Father is to the Son, and what the Son is to the Father, that we may have fellowship with God and with his Son Jesus Christ.

Our Soldiers in India.

MANY of your readers must be interested in soldiers. Hundreds of families in the British Isles have a link with India, through sons or brothers out there. Occasionally I receive papers and books from England for distribution among the men. They are always most readily received, especially in the military hospitals. There must be many who would be glad to feel that they were taking a personal practical interest in British soldiers by passing on their copy of THE CHRISTIAN every week, when they have themselves read it. Some might even make up a monthly parcel of papers, such as *Graphic*, *Home Words*, *Illustrated*, etc., not forgetting papers for mothers and children.

We have also the beginning of a nice little library in the vestry of the garrison church. Bound annuals are always sought after. In fact we are able to circulate a quantity of wholesome reading in hospitals, married quarters, and prayer rooms; after Bible class, guild, and children's meetings in cantonments, and at a fort five miles away. Parcels of books, even books that are not "bran new," will be very welcome, and may be sent (post fully paid, please) to me

Allahabad, N.W.P.

P. H. CHAPMAN, M.A.,
Garrison Chaplain.

Kingsdown Orphanage.—It is proposed to hold a sale of work at our Seaside Home, Broadstairs, on September 2, when any friends will be welcome. Cuthbert House is close to the Grand Hotel, Broadstairs. Gifts for the sale will be most thankfully received. RONT. T. SMITH, Secretary.
35, Pemberton-gardens, Holloway, N.

OUR DAILY HOMILY.

SUNDAY, August 30.

"THEY SHOULD NOT EAT OF THE MOST HOLY THINGS, TILL THERE STOOD UP A PRIEST WITH URIM AND THUMMIM."—Ezra ii. 63.

It must have been a great disappointment to these people to find themselves excluded from sharing as priests. Their names were not on the register, and so they had to wait until the priest could adjudicate. The mere inference of reason was not enough; they needed the direct corroboration of the anointed priest.

So in our life it is not enough to rely on the inference of reason, or to allow our Christian standing to be determined by the evidence of a document. We must seek the direct witness and testimony of the Holy Spirit. How many Christians there are who have no experimental knowledge of what the Apostle meant when he said that the Spirit witnesseth with our spirit that we are born again. They are always referring to inference, and the testimony of others, and therefore their consciousness varies, and they cannot eat of the holy bread of God. But when the Spirit of God speaks through the Urim and Thummim, and certifies that we are the children of God, and gives us the white stone with its new name, and reveals Christ as dwelling within us, we have immediately boldness to enter into the holiest of all, and to eat of the holy things.

Assurance is needful before we dare to appropriate the things which are freely given us of God, but that assurance may be had in the presence of our great High Priest, speaking to us in the Holy Spirit, who seals and authenticates us as God's.

MONDAY, August 31.

"AND THEY SET THE ALTAR UPON ITS BASES."—Ezra iii. 3.

This is the first thing that must be done before there can be any temple-building or other enlargement of success. It was well that the returned remnant made this their care, it augured well for their future. The new start that God Himself was giving would have been invalidated without that altar, which meant forgiveness for the past, and renewed consecration for all future time.

Where is the altar in your life? Where the burnt sacrifice which betokens entire surrender of consecration? It cannot be too often insisted on, that since Christ died for all, all died in Him. We were not only saved by His death, but we must appropriate and identify ourselves with it. We must look up to God and say, "I desire that this death should be mine, to the world, to sin, to the flesh, make it so by the power of the Holy Ghost, that in Him I may be hourly dead unto sin, but alive unto Thee."

Perhaps that last clause will help some souls most. Do not perpetually dwell on the dying side, but think much of the living side. Yield yourselves to live God's life, which is the life of the Son of God in the surrendered nature. Be very sensitive, and "quick of scent" to every movement and prompting of the Holy Spirit, and so you will find your energy drained away from self to Christ. A maple tree planted on a barren soil sent out one of its rootlets to a richer patch not far away, and ultimately all its roothold was there, and it was bodily moved and transferred from its first position to this more salubrious one.

TUESDAY, September 1.

"LET US BUILD WITH YOU."—Ezra iv. 2.

At first the world does its best to intimidate the Church; then it asks to be permitted to join with it. A most subtle temptation this. The child of God is greatly inclined to yield, the proposal seems so harmless, and so likely to be a means of blessing to the poor, hungry, weary world. But there is only

one condition on which the world may be admitted: there must be regeneration, submission to the cross, not simply a recognition of God, but a willingness to give up all for Him—conditions which the world will not consider for a moment, and so its heart is filled with bitterness and gall, and it sets itself to hinder where it had professed willingness to help.

There are five things of which we are expressly bidden to beware; they are five phases of an unequal yoke; fellowship with unrighteousness, communion with darkness, concord with Belial, part with an unbeliever, agreement with idols. Let us beware of these things, and cleanse ourselves from all filthiness of the flesh and spirit. There may seem to be great loss of needless sacrifice in dispensing with the help of Rehun and Shimshai, but if once we were to accept their help, we should discover to our cost that they were our adversaries still, and that their only desire was to retard our efforts. A few thoroughly consecrated people with God will do what great crowds could never effect without Him.

WEDNESDAY, September 2.

"THE EYE OF THEIR GOD WAS UPON THE ELDERS OF THE JEWS."—Ezra v. 5.

It was a delightful thought amid obloquy and opposition, like that which the Jews were at this moment encountering, to know that God was watching them with jealous care. We are reminded of the words of the Psalmist, quoted and authenticated by the Apostle Peter, "The eyes of the Lord are upon the righteous, and his ears open to their cry, but the face of the Lord is against them that do evil." And he goes on to argue, "Who is he that will harm you, if ye be followers of that which is good?" The Jews certainly found it so, for the efforts of their enemies to induce them to desist from their work of temple-building were rendered nugatory and ineffectual by the special care exercised over them by their Almighty Friend.

It may be that you will have to encounter hatred and opposition in doing God's work, but be sure not to look at these things, but steadfastly to Jesus. Must you not watch the foe? No; you could not make a greater mistake. You must look away to the face of Jesus, and you will find that He, like a good shepherd, is carefully looking lovingly down on you, and watching the stealthy movements of your foe. His rod and staff comfort me; with the one He will make a way through the thickets, with the other He will smite down my mightiest foe.

THURSDAY, September 3.

"THE LORD HAD MADE THEM JOYFUL, AND TURNED THE HEART OF THE KING OF ASSYRIA UNTO THEM."—Ezra vi. 22.

Yes, the hearts of men are in the hands of God, and He can turn them whither He will. There are many instances of this in Scripture. God gave Joseph favour with Pharaoh, and Moses with the Princess, and Daniel with the King of Babylon. If certain matters can only be settled by reference to great men, kings or men of affairs, make the application, and then betake yourself to prayer, believing that as He inclined the heart of Darius, in the present instance, so He can do as He will among the armies of heaven, and the inhabitants of earth.

That unkind overseer, that vexatious member of your home-circle, that great man whose help you so greatly need—these are accessible to God's Spirit, if only you are intent on seeking his glory, and doing his will. But you must be able to show, as these Jews could, that your cause is identical with the cause of God, before you can claim, with unwavering faith, his interference on your behalf.

This is what our Lord meant when He said that prayer must be offered in his name. Name stands for nature. Our prayers must be in harmony with the Christ-nature within. Then when the answer comes let us thank Him, and separate ourselves still further from the filthiness around us, and keep the feast with joy.

FRIDAY, September 4.

"I WAS STRENGTHENED, AS THE HAND OF THE LORD MY GOD WAS UPON ME."—Ezra vii. 28.

It was no small work that the good Ezra had undertaken. To lead a great expedition across the inhospitable desert, to convoy the sacred vessels and a large treasure of gold and silver, to set magistrates and judges over all that great district beyond the river, was no slight task, and he needed strength. But in the simple language of his heart the good hand of his God was upon him, and that was sufficient to nerve and strengthen him.

We are reminded of the veteran, who, when charged by the Duke of Wellington to take a difficult position, turned to him and said, "I will go, sir, but first give me a grip of your conquering hand."

Think, soul, of what that hand is, which holds the waters in its hollow, and spread the curtains of the sky, and was nailed to the cross; that brought blessing with its touch to so many weary sufferers, and now holds the mysterious book, sealed with seven seals; that caught Peter, and lay lightly on the heads of the little babes. That hand is strengthening thee for that work, for which thou hast no natural powers, but to which thou art evidently called. Go forward, it holds thee, it guides thee, it empowers thee. Thou blessed, gentle, mighty hand, I kiss thee, and am strong.

SATURDAY, September 5.

"WATCH YE, AND KEEP THEM, UNTIL YE WEIGH THEM AT JERUSALEM, IN THE CHAMBERS OF THE HOUSE OF GOD."—Ezra viii. 29.

They were taken care of by God, whose presence across the wild desert made it needless to ask for an escort of soldiers; but they had to take care of the precious vessels of his house. It was a reciprocal trust. So it must be with us, as comes out in 2 Tim. i. There are two deposits, as the margin shows. We deposit ourselves, and all we are and have, with God, whilst He deposits with us his sacred Gospel, the vessels of which we must be prepared to defend with our blood.

How safe are they who commit their all to God! Faraday was asked, when dying, on what supposition he depended as he contemplated the other world, and he replied: "I am relying on no supposition, but on a certainty; I know in whom I have believed, and am persuaded He is able to keep that which I have committed to Him."

But let us be true to our trust. The sacred Bible, the holy doctrines of the Christian Church, the Day of Rest, the house of God, the ordinances of the Lord's Supper and Christian Baptism—these are some of the vessels which have come down to us, and we must hand on intact. Oh! what joy it will be when we reach our destination, and can resign our trust, and weigh out the deposit, and hear the Master's "Well done."

Metropolitan Tabernacle Flower Mission.

—We should be very glad to receive flowers for our Mission. What with the dry season and the loss of some who have helped us for many years, and are now obliged to give up sending, we have been very short of flowers this summer, and we do not like to see the disappointed look on the faces when we enter the wards with empty baskets. They should be sent off in time to arrive by ten o'clock on Wednesday morning, and should be addressed "To the Bible Flower Mission, Metropolitan Tabernacle, Newington Causeway, S.E." Even bits of ivy or evergreen and berries are most thankfully received when flowers are not to be had. LOUIE A. HIGGS, Hon. Sec.

Cheering Fruit.—Rev. R. D. Bannister, of the Alliance Mission, Murtizapur, India, has good news to tell of awakening interest in the Gospel in his district. In Murtizapur itself, a wandering gossavi of the Lingaet caste, who has been to every sacred shrine in India, has now surrendered to Christ. He voluntarily took off his sacred thread, and asked to be allowed to eat with the missionaries. Mr. Bannister expects to baptize this man and two Maags on his return. This month also he has been out among the villages, and in one place finds a movement towards Christianity among a party of weavers, who were first impressed through a Testament obtained some years ago.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

Words in the Sand.

IT was the last day of the seaside services. Alice sat on a seat on the cliff, swinging her feet and gazing thoughtfully out over the sea. Some hundred feet below she could see the children and nurses, numbers of them, playing or reading on the sands, and away to the right, still untouched by the incoming tide, were clearly marked out the words:—

CHOOSE YOU THIS DAY.

Alice looked away hurriedly and brushed her hand across her eyes. How the words haunted her! I am afraid she even whispered, "Tiresome things," under her breath. "I never felt like this before," she said to herself, "and I've been at heaps of children's services. I've always felt all right afterwards and forgotten all about them!"

Again her eyes were directed towards those words, "CHOOSE YOU THIS DAY." She noticed one wave had crept up very near them, and she imagined how soon it would all be quite washed away and the sand as smooth and even as ever. She couldn't help thinking that was like the effect of previous seaside services on her heart. All washed away!

"I wish Ned had come out," she thought on. "If he had I shouldn't have sat here and been so gloomy. I just won't go down to the afternoon meeting. By the way, I promised that girl I would. How silly of me. There's the 'Choose' covered by a wave now. I'll just sit here until it's all washed away; then, perhaps, I shall have a little peace."

Meanwhile two people were walking down towards the beach together. Evelyn Archer had her arm linked through her brother's. "Did you notice that child in the blue-striped frock this morning, Frank?"

"The one who had tears in her eyes at the end? Yes."

"Well; I have just been praying and praying for her ever since; and so especially asking that she may be led to come up to the afternoon meeting. I wonder if we shall see her there?"

"Look, Evie, do you see? Our text is just being washed away."

"Yes; only 'this day' left. Those words are significant, aren't they?"

"Very."

"What are you going to speak on now?"

"It has just come to me. See how those words are all being washed away, because they were put there by human hands. Shall I take 'I will put my laws into their mind, and write them in their hearts,' and 'Heaven and earth may pass away, but my words shall not pass away'?"

"Grand!"

"This day! God grant it may be the deciding day in some hearts."

Alice was climbing down the cliff. After all she had not been able to wait for all the text to be washed away. Those last two words remained. It was no use struggling, she knew; there was only one thing to do, and the one haunting thought in her mind was, "If I do, what will Ned say?"

Such a favourite plan of the enemy's. Such an old one, one wonders that it is not almost worn threadbare, and useless, but yet it has its power.

She took her place with the other children, and almost started as Frank Archer commenced saying:—

"I have been watching the words we wrote in the sand being washed away. They were washed away because they were only written by man. You know, children, how many things people have spoken to you that you have completely forgotten. Now I want to speak to you to-day about words God writes, not on the sand, but on the heart. Do you know how sometimes two or three words out of God's Book stick to us, and we can't forget them—"

Oh how eagerly Alice listened. "Well, that means God has written them on our hearts, and nothing can wash them away. Look at that verse, Eccles. iii. 14: 'I know that, whatsoever God doeth, it shall be for ever.' So if we

feel to-day God has written any word on our heart, let us obey it at all costs, whatever it may be."

By the time that meeting was over Alice had yielded to God's voice. At the end those who would decide to give their hearts to the Lord Jesus were asked to stand. Now Alice had caught a glimpse of Ned in the crowd, and the struggle was a great one; but she rose, and the one hope in her heart was that Ned would rise to. She summoned courage at last to look towards him. No, he was sitting still, and their eyes met. Well, she had taken the step at all costs, and she meant it.

Afterwards Alice, scarcely knowing what she was doing, walked towards him, and he to her. Their hands met in a close grip.

"Alice, I am glad," he said.

"Are you? Ned, I thought—"

"It's all right, now; isn't it fine?"

"Ned, I wish you had stood, too."

"But I did this morning; didn't you see me?"

"No. Oh, Ned, it was so hard—"

"Yes, I know it is; but it's jolly easy when you think of his love."

Boys and girls, as you read these words, perhaps you also have been at seaside services; perhaps you are going now. Is God speaking to you? And have you stood up, in your heart at least, for the Lord Jesus? You will find it easy when you think of his love.

MAY E. HODGES.

The Bible Searcher.

Foreign List:—

No. 21, 22, 23, 24.—J. A. Field (Sydney). No. 21.—Christine and Graham Pearson (Tasmania). No. 27.—A. M. and A. T. Henderson (Jamaica). No. 28.—Llewellyn and Quenneville Dale (India). No. 31.—Frank and Vera Sjöström (New York). David Marshall, Jean Scott, Annie and Henry Baillie (Canada). No. 27.—J. Garrett (S. Africa). No. 28 and 29.—Charlotte Cane (S. Africa). No. 29.—Llewellyn and Quenneville Dale (India). No. 25.—Maria Lister (S. Africa).

No. 33 (second list).—Correct answers received from:—

Steele Keen, Flora King, Norman Braby, Grace Colvin, James Roy, Winnie Page, Frank Thompson, Helen Jones, Thos. Stanley, Amy and Mad Nottage, Bessie Cheale, Constance Schaeffer, Eric Heaton Smith, Noel Robinson, William Neal, Iver, Helen Jordan, Nellie and Rene Benny, Mary Colville, Gertrude Edwards, Gordon May, and Daisy Bligh, Arthur Barker, William Gavin, Katherine Blair, John Gray, E. M. Greenbrook, Dorothy and Frances Harris, Edith Medall, Eva Oakes, Lizzie Hill, Charles and Katie Welch, Mary and Valerie Maitland-Kirwan, Muriel Palmer, Ruby, Daisy, and Howard Allen, Lily Boxer, Margaret Morris, James and Margaret Freegar, Christine and Hannah Parker, Lilian Bevan, Irene and Gladys Gill, Jessie Bone, Mildred Haig, Ellen Duce, Elsie Clapp, Jessie L. W. Carter, Mae Hooper, A. Rose Anton, Maggie Menzies, Aline Baxett, Margie Morrison, Marcus King, Ada Palmer, Lavinia Barnes, Edith Daisley, Amy Foston, Ethel Fielder, Rose Chenu, Emma Goodier, Florrie Smith, Mary Thorne, Clara Lyddon, Muriel Harrison, Gladys and Lionel Calvert, Elsie, Ida, and Grace Wright, Evelyn Jones, Elsie, Philip, Lilian, and Helen Willoughby, "Blythwood," Hubert and Leslie Morris, Kate and Dora Symes, Isabella Kay, Dorothy Patten, Muriel Josephine, Nellie Perkins, Connie Wood, Frank Morris, Miriam Hope, May, Vera, Norman, and Daisy Petrides, Margaret Macphree, Henry, Annie, Arthur, and Nellie Couch, Winifred Thomson, Isabel and Irene Simms, Effie Simpson, Lucy Lomax, Angus McQuiklan, Albert Bellerby, Maggie and Willie Palmer, A. A. Doherty, Cecelia Freylin, Annie Grindley, Maria Trotter, Constance Devenish-Mearns, Fan, Trotter, Emily Church, Edith Quick, Malcolm Thomson, Maude Oakes, Edward Rainey, Margaret Shakespear, Eva and Ethel Hutchings, Annie Fleming, Christine Arnold, Eva Monti, Fred Brand, Margaret Hasse, Bertha Fowler, Ashley Bowker, Moffatt and Sinclair Jackson, Rosa Hayes, May Watson, Maude Clarke, David Judd, Barbara Macdonald, Lilian, Teresa, and Katharine Blackie, Ruth Braithwaite, E. C. Dickenson, Carrie and Mary Wight, Helen Daniels, Maggie Faithful, Betty Stocks, Annie Cuthbert, and Adrian Blaikie, Willie Wheeler, John and Margaret Hogg, Andrew Chance, Dora Waters, Ruth Coupe, Edna Campbell, Harold Stevenson, Mildred Scott, Constance Scott, Archibald Bearsey, Arthur Cordell, Leonard Browne, Kathleen Light, Hilda Bassett, Louisa Northcott, John Menzies, Louie, and Nannie Tibbets, Lexie, Jack, Trevor and Margery Matthews, Olive Tritton, Myrtle and Melbourne Perry, Esther Enderby, May Dring, Florence, Francie, Stanley, and Winifred Hoyte, Duncan Payne, Wallace and Millicent Buntley, H. Bridgeman, Owen Morris, Nellie Lovegrove, Robert Meikle, Harry and Bruce Malaher, Thomas Rayner, H. R. Compton, Florence and Etel Mackenzie, Theodora Muir, Edgar Yerbury, Isabel and Gladys Phipps, William Aston, J. W. Ingie, Theodore and Eileen Roberts, Netta, and E. B. Clark, Christie Chalmers, Mary Liesching, Lucy Soltau, Annie Johnson, John Johnson, Juliet Haines, Mabel, Margaret, and Jessie Pook, Gordon Remington, Maggie, Mary, and Willie Charles, May and Willie Gilson, Dorothy and Evelyn Hower, Gracie Dodginton, Freda Hutton, Theodora Spencer, Kate and Mabel Fletcher, Edie and Ernest Nash, Muriel Shaw, Nellie Dowsett, Llewellyn, Gwen-doline and Gladys Shaw, Raymond Theobald, Gilbert Baxett, Thomas, Abraham and Mabel Menzies, Nellie and Gerald Brook, J. D. Charles, Lena, May, Tom and W. J. Hunter, Joe Lister, Hilda Schaeffer.

ANSWERS TO LAST WEEK'S BIBLE

SEARCHER (No. 34).

- (1) Those that have not sought the Lord, nor inquired for Him. Zeph. i. 6.
 - (2) To him that knocketh it shall be opened. Matt. vii. 8.
 - (3) It is time to seek the Lord. Hosea x. 12.
 - (4) Come unto Me, all ye that (labour and) are heavy laden. Matt. xi. 28.
 - (5) Thou art my God, early will I seek Thee. Ps. lxxiii. 1.
 - (6) He shall give his angels charge over thee. Ps. xc. 11.
 - (7) Seek and ye shall find. Matt. vii. 7.
 - (8) Forbid them not to come unto Me. Matt. xix. 14.
- Those that seek Me early shall find Me. Prov. viii. 17.

First List.—Correct answers received from:—

Lizzie and Annie Jack, Clara Barnes, Merville and Florence Mason, May and Dora, Frank Tupper, Henry, Gerald, and Joseph Nelligan, Hilda and Constance Schaeffer, Jessie, Margaret, and Lilian Pook, Frank Morris, Christabel and Vera Dickinson, Flora King, Maggie Buchanan, Evelyn Moir, Andrew and R. O. Chance, Mary Plumb, Lizzie Tadgell, Arthur and Nellie Clark, A. Cordell, Gertrude Scott, Christine Arnold, Arthur and R. H. Jones, James Roy, Dudley Symon, Elsie Clapp, Rose Marsh, Arabella Onslow, Juliet Haines, Phillis and Noel Wright, Arthur and A. J. Llewellyn, Douglas Parkes, Violet Ashworth, M. E. Florence, Albert and Willie Bellerby, A. R. Anton, Dorothy Cooper, Cecil Bradford, Owen Morris, Herbert Bradford, W. E. and R. H. Williams, Betty Stocks, Lizzie Hill, Kenneth Dunbar, H. R. Compton, Ethel Williams, Stuart Elliott, Myrtle and Melbourne Perry, Florrie Smith, Emma Goodier, Mabel and Annie

Cole, Arthur Barker, Florrie and Bell Dance, Eva Monti, Nellie Dowsett, Brereton and Kathleen Code, Margaret Shakespear, Helen Jordan, Jack, Thomas, and Reginald Harris, Willie Gilson, Eric Chance, Rosalind Phillimore, Kathleen Dodginton, Dorothy and Evelyn Hower, Helen Daniels, Maude and Amy Nottage, Edie Harris, J. A. Chamberlain.

THIS WEEK'S BIBLE SEARCHER (No. 35).

Read carefully the acrostic "WANTED!" (1) Mention any persons in the Bible not named below who illustrate any of these characteristics (one for each). (2) Give chapter and verse in each case.

Children under EIGHT do any two; those under TWELVE any four.

Personal.

Thank you for the flowers. ETHEL WALLS AND EVELYN AND ARTHUR JONES.—I am very pleased you are continuing with the "Searchers." JULIET HAINES.—Your paper is in time if it is posted on Wednesday. Many thanks to several of my little friends for their interesting letters. "JOHN."—It is necessary to put more than one name, as it would be impossible to identify you by that. Your paper was well done, but you put Jacob's sons, not Joseph's. CHARLOTTE CANE.—I will have the name altered on my list. It was a pity you did not finish your competition paper, as it was well done as far as it went, and if it had been finished would probably have gained a prize. JANET GARRETT.—As you will have seen from the "Foreign List," I have several nieces in South Africa, and your papers will be acknowledged with theirs. You may use a reference Bible, but not a concordance. The questions may be explained, but no help given in answering them. A gentleman writes:—"My nephew is blind, but is being taught at the Royal Normal College, Upper Norwood. He wishes to join your Bible Searching Class, as his sister is a member. I send you his paper. I read the questions till he has learnt them, then I read steadily on in the chapters, and he notes the words and verses. I just lend him my eyes."

UNCLE TOM.

Three Things we Require.

THE three great things we all require are wisdom, decision, and promptness. There is a suggestive fable in one of the ancient books. A gentleman owned a fish pond. One day he let the water flow off into the river close by, in order to catch the fish more readily. Three of the fishes held a conference to decide what to do; their decision was to swim out into the river with the flowing of the water. One decided to go at once—*wise before the time*. One to remain as long as possible—*wise just in time*. The other thought any time would do, and was caught—*wise behind the time*. Numbers of people act like this with regard to God's salvation. Some are wise before the time. Some are wise just in time—and many are wise when it is too late. C. E.

Wanted!

"MEN wanted!" "Boys wanted!" We often see these notices in shop windows and other places, and we can see it in the Bible too. It is the great notice from Heaven. Men wanted; Women wanted; Boys wanted; Girls wanted. All wanted for Jesus and for Heaven. The Gospel advertisement is sounding all around us. Here is an acrostic which shows us what is wanted:—

W ISE HEADS.

A TTENTIVE EARS.

N EW HEARTS.

T ONGUES UNTIED.

E YES OPENED.

D ECISION.

We can be wise, like Timothy, attentive like Samuel, loving like Lydia, praising like David, faithful like the healed man; and active like Matthew. Decide at once to follow Jesus.

Winchester.

C. EDWARDS.

A. B. C. Text for Little Children.—C.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest. (Matt. xi. 28.)

"Rest" is a comforting word even to little children, and this is the first time it is mentioned in the New Testament. The first time in the Old Testament tells of the dove that found "no rest." Jesus said the loving words of our text; no one but Jesus could. He knew how often He felt tired carrying that great burden of "sin of the world," and He knew that if we carried our own sins, we would be "heavy laden" indeed, so He called us to Himself and said, "I will give you rest."

I heard the voice of Jesus say,

Come unto Me and rest;

Lay down, poor weary one, lay down

Thy head upon My breast.

[From A. B. C. TEXTS FOR LITTLE CHILDREN, published by Mackinley, Glasgow.]

Scripture Puzzle.

My first is in stupid, and also in wise,
My second's in hate, but not in despise;
My third is in musing, but not in thought;
My fourth is in pleasure, but not in sport;
My fifth is in wicked, but not in bad,
My sixth is in mournful, but not in sad;
My whole is one who for truth was bold,
And who is well known as a prophet of old,

M. T. C.

(For Children's Special Service Mission notices, see page 27.)
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Village Tales.

IV.—A PSALM OF GRATITUDE.

THERE was one person in the village who, at the end of three years, still baffled Miss Priscilla's powers of persuasion and insight into character. This was Ebenezer Lucock, who owned the quaintest and prettiest cottage, and the largest and most prolific garden in the place. He was a regular church goer; hardly ever missed a prayer or missionary meeting; never said or did anything that could, with justice, be censured by mere humanity, and was never known to be satisfied, or to give thanks to God or man in all his life.

"'Tis clearly a case of mistaken identity," said the minister, laughing, one day. "When they were passing names round they got mixed, and so Ebenezer received the wrong one."

"Seems like it a little," laughed Miss Priscilla; "but that is only because we see on the surface," she added thoughtfully. "Perhaps while some of us are wishing that Mr. Lucock may be less of a grumbler, more given to look at the bright side, delighting in almsgiving and charity, we ought just to take him to God in the piece, along with ourselves, and definitely ask that He will glorify Himself in us, that others may see and take knowledge."

The little seed dropped into good ground—nothing more was said about Ebenezer; only people began to look more kindly at him.

Then the minister went for his first holiday, and when a stranger came to take his place for the first Sunday, circumstances so fell out that Ebenezer Lucock was asked to allow the preacher to stay with him over the Sunday.

"I can't receive him," he grumbled. "I've no wife, and never had a minister in my house all the years I've lived. He'll want no end of entertaining, and I'm not used to it. Besides, look at the inconvenience to me! Why should I do it?"

"Because you are one of us," was the answer. "Matters are so just now that none of us can have the minister, and we look to you, in the name of common hospitality. We would not ask you, only there is no other way."

At this Ebenezer was wroth, and out of very contrariness said the stranger should come to him. So it was settled.

As the stranger and his host walked round the pretty garden in the cool of the Saturday evening, the former said, "You have a little paradise here! What a blessing to a tired Londoner after the feverish life of the city. I am sure you send many home rejoicing."

"You are the first," said Ebenezer, "and you'll be the last. I've struggled enough to keep things going for myself, let alone providing for strangers and such like."

"But if you are a Christian," said the minister, who was also a man, and felt nettled by what the other had said, "you must remember the words of the Spirit's command, 'Use hospitality one to another without grudging.' It is a beautiful privilege."

Ebenezer snorted; then he espied an offending currant-bush. "That'll have to come up," said he, giving it a vigorous tug. "I've given it a fair trial and every care, but 'tis barren of fruit, and seems to influence the other bushes too."

The stranger smiled. A smart retort rose to his lips, but he kept it back, saying to himself, "But for God's mercy, some of us would have to 'come up.'"

At this moment Miss Priscilla entered the garden. "I have come with greetings to you from those who are sick," she said. "Some of us who would have welcomed you are laid aside by illness. I give you welcome in their name."

The minister—he was young—thought he had never seen such a sincere and sweet smile as Miss

Priscilla's. He made a suitable reply, and finding that Ebenezer had left them, he smiled mischievously and said, "Ah, I can see you think differently from our friend Mr. Lucock. What a churlish old party it is!"

"And yet—God's merciful 'yet' for all of us—our Father loves him, and doubtless has sent you to him for some purpose so wise and beautiful that we may all rejoice together at the end, marvelling at our Lord's goodness," said Miss Priscilla.

Then they talked long and thoughtfully, and when Ebenezer came out and told his supperless guest that he would find his candle and matches ready inside, the latter was able to bid him "Good-night" with such a happy, brotherly smile that the "village curmudgeon," as someone had once called him, thought within himself—

"H'm! Seems a right-minded kind of young man. I might have offered him some supper after all. But as it is late, perhaps he would prefer to rest. Yes, yes; and I want to be alone now."

The preacher took Heb. xiii. 2 for his text on the Sunday morning, and some of his congregation thought within themselves: "Poor Ebenezer! The young minister has found him out."

The next day the minister was supposed to leave, but he stayed on at the cottage, and when Ebenezer had plainly said, "Well, young man, have you no duties elsewhere?" the "young man" had replied, "My duty is here just at present, so long as you will allow me to remain." Ebenezer received such a shock of surprise that he could find no reply to make. On Friday the stranger departed without a word of good-bye or thanks to his host.

"The preacher gone?" Ebenezer asked of his housekeeper.

"Yes, sir, he had an early breakfast, and when he was going I asked him if he would leave a message for you, but he said no—you quite understood; as you never gave any thanks, he was sure you would not expect any."

"What!" thundered Ebenezer. "And I had actually begun to like that young man and gave him freely of my best."

After that it was noticed that he grew moody, and when the young minister was spoken of in his hearing, he would become uneasy and shuffle away out of earshot. Just then Miss Priscilla wrote to her young friend: "Your visit is not forgotten and is bearing fruit. Our dear brother is suffering, and feels our Father's hand laid upon him in chastening. We need to be very real and instant in prayer." Then the minister returned from his holiday, and, missing Ebenezer from the prayer-meeting, he went to see him.

After inquiries, and some general conversation, the minister said: "You are in trouble, dear friend; can I share it with you?" "No; as 'tis one of my own making, I must bear it alone," answered Ebenezer. Then he blurted out: "Fifty-four years I have cumbered the ground, calling myself a Christian, and yet I've done nothing but shut myself up from God and man." The minister's eyes glistened; he put out his hand to the other man: "This is good news," said he, warmly, "for if you feel like this, I, as your minister, bring you a message of comfort from God—'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' He will do this for you."

"Ah, yes," said Ebenezer, "that is what I want—forgiveness, not comfort. Minister, for more than fifty years I have accepted God's great goodness to me as a matter of course. When my selfish comforts have been interfered with, I have grumbled; when neighbours have needed what I could have given, I have witholden it; when the Church has needed me, I have kept in the background, all the time taking my share of its privileges; when any have been sick, I have never visited them; when the children have asked for

flowers, I have sent them empty away; when money has been wanted, I have given grudgingly and meanly; health, means, time, opportunity—all have been mine, and I have never used them to the glory of God. But He sent his servant here to teach me a lesson—you have doubtless heard how he stayed, and left?—and by God's help I will learn it."

A humble man is a teachable man, and Ebenezer learned apace. He and Miss Priscilla became great friends, and when apple harvest began, no one was surprised when all the village received a warm invitation from Ebenezer Lucock, to meet an old friend at a garden-tea on a day named.

The young minister was the "friend," and he was very much there, gathering posies for the children and their mothers; filling their baskets with the ripest fruit, until some of them said:—

"Oh, sir, what'll Mr. Lucock say? He do set such store by his things!"

"Say?" laughed the minister. "Why, they aren't his to say anything about. He has given himself and his belongings to God—so you see!"

Such a happy day it was for the village, and for the young minister, and the older minister, and for Miss Priscilla, and most of all for Ebenezer Lucock, whom the children heard singing as he helped in the apple harvest:—

Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth be our Father's temple,
And each long life a psalm of gratitude.

M. B. GERDS.

"Sally."

"FATHER says you take her in, 'cos her mother's a-dyin', and there a'int nobody as 'll look after her?"

Such was our first introduction to Sally. Of course, we took her in, a veritable slum baby, almost loathsome from dirt and disease. "What a state to send a child in, to be sure," one remarks. Yes, but then her mother is dying. There seemed a strange look on the face of that babe of twenty months. Its pale, serious features, large far-away eyes, and patient submission to the necessary soap and water were weird and unnatural; one seemed to miss the usual kicking and screaming that in general accompanied the ablutions.

Hours roll on, feeding time goes by, Sally neither eats nor sleeps; other little ones are called for, but no one comes for Sally, no one wants her now her mother's dying. This mother—she did not bear the best of characters; a dirty woman—a drunken woman, some said, her one redeeming trait, her love for Sally. 'Tis true she might have kept her cleaner; her very caresses were dirty ones, but Sally missed them.....

At last a knock, and a shoeless, hatless mite of six summers asks for the little one, and hastens with it through the darkness to its wretched home? One of the old houses in East Lane, where each room has its separate family, where dogs, fowls, and children seem to make the entrance one common habitation, and where sunshine and flowery breezes never come. In the corner of a room at the top, on a tumble-down bedstead, lies the dying mother. Three or four boys and girls are crouching over a handful of fire, and they, with the half-dazed husband and father, are the only other occupants. The poor woman is past earthly aid, her wandering utterances have long since ceased, and the stillness of death seems already in the place. The sudden entrance of the child with the absent Sally rouses the last spark of life, the thin arms are stretched forward, the hoarse voice whispers "My baby," and Sally is motherless.

She was brought to us again next day, the little wan face seemed to be paler and older. Her life troubles had begun early. Some stranger hand had tied a row of black beads round the little neck, poor Sally's only mourning.

The above is a true incident of the Walworth Crèche. The Hon. Superintendent is Mrs. F. Kinghorne, 18, Wilson-road, Camberwell. K.

Mrs. Harrison Lee.

THIS Australian lady, now on a visit to England, was born at Daylesford, Victoria. Her father was a Devonshire man, and her mother's people hailed from Cornwall. After the death of her mother, which occurred when she was eight years old, she was consigned to the care of an aunt who had not realised the duty of temperance. Therefore it was thought advisable to place the child under the care of another relative living at Enoch's Point, an isolated mining settlement on the Great Dividing Range. At nine years of age she was deep in Milton's *Paradise Lost*, and to it she traces her first awakening to an inner life. Always a pet among the rough miners, she would enter their rude huts and read a "Bible bit" to them, receiving as reward "a lump of pudding," or any other thing considered by them a delicacy.

At the age of nineteen she was married to Mr. Harrison Lee, and taken to his home in Melbourne. Her first bit of Christian work there was Sunday-school teaching. This led to district visiting, and she did not spare herself. Waifs and strays were gathered into her house and lovingly taught of the Saviour who was so dear to her. Many of these waifs are now Christian workers in Australia. A serious illness caused her to be "off duty" at times, and made more apparent a weakness of the spine with which she was troubled. The latter continued for seven years, and during that period much necessary rest had to be taken, which was probably part of the training required to fit her for higher service. Then came healing by the Great Physician, and after that eight years of happy service, when labour was joy, and difficulties simply incentives to greater efforts.

She became a deaconess in Church of England work, but finding it hampered her slightly in service for all sects and classes, she severed the tie. Since that time the Church of England has claimed her services equally with Non-conformists, the Salvation Army, and societies of all descriptions. For years she has taken four services every Sunday—a morning sermon, united service for children in the afternoon, an evening sermon, and a great mass meeting of all sects after evening service hours. Once she actually preached seven times on one Sunday.

In 1884 she signed the temperance pledge. Experience in Christian labour had opened her eyes to the need of such a step, and she resolved to "bind herself that others might be free." Later she became an active worker for the Women's Christian Temperance Union. Her visitations among the slums also forced upon her the necessity for social purity work, and by pen and speech she aided the cause in a thousand ways. Part of the temperance work has consisted in organising model meetings for the officers, secretaries, conductors, and members of Bands of Hope.

For the last six years Mrs. Lee has been working under the auspices of the Victorian Alliance, but has also aided kindred organisations whenever opportunities occurred. Owing to the great land boom, and consequent reaction, and failure, and depression, the income of the Society has fallen considerably, and for the last four years Mrs. Lee has, with others, struggled heroically to keep the great work of temperance going. The Victorian Alliance is a union of every branch of the

temperance movement; therefore moral suasion and educational lines, by means of literature and other methods, have as large a share of attention as its political propaganda, though the latter is stoutly supported. Thousands have signed the pledge at Mrs. Lee's meetings, where she advocates legal suasion for the liquor seller, and moral suasion for the drinker.

Much of the work has been done in the power of simple faith in God. At one time Mrs. Lee started for the wilds of Gippsland to contest licences, with a railway ticket to take her the first part of the way, and half-a-crown in her pocket. A wild tract of forest had been selected to be cleared, and the liquor sellers were petitioning the governor for a poll, where the men might record votes in favour of the liquor supply. It was thought that if Mrs. Lee could go among these men and persuade them to do without licences in South Gippsland, great good would result. In some cases there were many miles to travel from section to section, and this had to be done on horseback, as there were no roads made. After numberless difficulties the sight



of tents and bark huts would gladden her eyes, and before long she would have an audience round her. In many parts men refrained from voting for the licences, and so the evil was kept out.

At another time she had not sufficient money to take a through ticket, so booked part of the way, and organised missions all along the route. The receipts from the first mission enabled her to travel a bit further, and thus she proceeded in faith, confident that funds would be forthcoming for the next onward journey. And they were, until she reached Brisbane, where she was expected by friends.

A fortnight's mission at Charters Towers was entered upon with very prayerful preparations for some weeks before it arrived. Many miners attended the meetings there. They are such readers and clever debaters that it is difficult to tackle them, especially as the meetings are largely attended by publicans and their friends; and as Mrs. Lee always invites questions and discussion in her public meetings, it places the lecturer somewhat at their mercy. In one street there are eighteen drink-shops, and a proprietor of one said he thought it a bad week

if on Saturday night alone he did not take £500. Everything is dear there—beer sixpence a pint—which makes the takings appear larger than in some places. Instead of failure, Mrs. Lee was helped in a wonderful manner. Some of the worst characters in the place signed the pledge, and afterwards gave evidence of a change of life.

Through the urgent entreaties of friends Mrs. Lee is now taking a short rest with relations at Ilfracombe, and her bright, energetic secretary, Miss Mathers, is spending the time with relatives in Scotland. The latter says:—"The one impossible thing to arrange in Mrs. Lee's programme is rest." Official engagements compel Mr. Lee to remain "on the other side." From him she receives help, encouragement, and strength in combating the many difficulties which beset her path. His unselfish willingness to spare her from the home, where they are so united, is, he says, "repaid when he sees the vast amount of good which is being accomplished through her, and amply repays him for the sacrifices he joyfully makes for her sake and the sake of the work she loves better than her life."

Mrs. Lee has no children of her own, so she claims all little children as specially hers, seeing the need everywhere of women who shall be "God-mothers." She desires that through her efforts here "many women may be raised to holiest heights of consecrated motherhood, and that this nation may learn what great things God can do through weak instruments." The text of all her missions is, "Love much, work much, trust much."

"He Wept as He Read."

To all who have been crying to the Lord on behalf of the city of Wanlisien, in Si-Ch'uan, the following from Mr. Leonard Thompson, will be read with much interest:—

"You will be glad to hear that our teacher 'Charles' has been out-and-out converted, and has written his name as an inquirer, wanting to be baptized. His conversion is just like that of a man at home, a complete turn round. He was at service yesterday, read the chapter, and was most devout in his manner, and acknowledged to all the guests who came that he was a Christian. To-morrow his idols, ancestral and Confucian tablets, are to be burnt here. This man has been free from the vices so common to the Chinese; he neither drinks wine nor smokes opium nor tobacco. He has prided himself on his morality, and yet, through the working of God's Spirit, he has been in an unhappy condition on account of his sins, saying that he has broken each of the Ten Commandments, that is, taking the spiritual interpretation of stealing, killing, etc. *He wept as he read* the account of our Lord suffering on the cross, and marvelled that it was for him. This seems a most real case of conversion, and an answer to the much prayer going up in various places. A new era seems opening up for Wanlisien.

"At the burning of the idols he bore faithful witness to the conviction as to the truth of the Gospel, and also of trusting to Jesus alone for salvation. This man will no doubt turn out a splendid evangelist in the near future, when better instructed. A large audience would have been present at the burning of the idols, had it not been for the heavy downfall of rain at the time. As it was, a good number was present. After the Sunday services this man has another meeting in his own house, and he with a helper carries it on for an hour or two, giving an evening meal to several who attend.

"You may be sure our hearts are full of joy and praise to God. The interest in the work is deepening, and shows no signs of dying down. Last Sunday, although it was raining, there were over 100 at the evening service. Miss Littler has a class for women, and there are manifest signs of blessing."

Since Mr. Gully accepted the Speakership he has been a total abstainer, while on duty, saying that wine makes him drowsy and impairs the strength of his voice.

KESWICK ADDRESSES.

WAITING FOR CHRIST.

By PASTOR STOCKMAYER.

THE Lord Jesus has been made unto us from God wisdom, and wisdom, according to the Revised Version margin of 1 Cor. i. 30-31, comprises both righteousness and sanctification and redemption. What God has joined together, let no man put asunder. Righteousness without sanctification—works without love—faith without works, each of these alone is a dead thing. When reading 2 Cor. v. let us not stay on that most holy ground, "Christ died for us"; no man, no angel, can lay any other foundation than that, which stands for ever. Let us not stay there, but go on. Christ died for us—for what purpose? "That they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again" (verse 15), that we may live that glorious, that alone desirable life, with every breath of our lungs and in every moment of our days. The Apostle Paul, writing to the Thessalonians (first Epistle i. 9) concerning the manner of his entering in among them, says:—"Ye turned unto God from idols"—that is conversion, righteousness. Idols are vanity, and vanity is self-life, living unto self and not unto Christ. The Thessalonians turned from the vain manner of life handed down from the fathers for a double purpose, and we must not put the two things asunder—to (1) serve the living and true God, and (2) to wait for His Son from heaven.

Peter concluded his first discourse at Pentecost (Acts ii. 38)—"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." In his second discourse he went a step further, and said (chap. iii. 19, R.V.), "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus." The Holy Spirit is given to all who, through repentance and faith, receive remission of sins; it is bestowed as a gift for sanctification and service. Then the believer is in a position to "wait for God's Son from Heaven."

When did the early Christians expect Jesus to come? Turn to 1 Thess. iv. 13-18, and you see at once that they

EXPECTED JESUS EVERY DAY.

They were mourning for those who had departed, those who had gone before them, not as is common to-day, because there is a void place at the table and in the home, but because they thought such would not share in the glory of the coming of the Lord. With them everything had a relation to the expectation of the Lord Jesus; and our waiting for Jesus is not real until everything, joy and mourning, is viewed in the light of that blessed hope. So it was with the Thessalonians, though with a mistaken impression. Paul met the error by telling them, Do not think that the deceased ones will come short of anything at the Lord's appearing; they will not be left behind, but will precede us. When that time comes the dead will rise first, and then at once we and they shall be taken up in the clouds to meet the Lord in the air. So comfort yourselves; not, however, as we comfort ourselves in the fact that the departed have "gone home," but that they will have their share in the coming of the Lord.

When the Apostle rectified that mistake, he was very far from saying that the advent would not occur soon. Did he say—Many may die; indeed, shall die? No, not at all. How was it, then, that the Church lost the attitude of waiting for Christ, which is indispensable for a full, real, Biblical Christianity? The reason is very simple. If it is useless to talk of sanctification to those who are not yet justified—if sanctification can only be built on

the ground of righteousness, and on Christ our righteousness—it is equally impossible to speak of redemption where there is not true sanctification, for redemption affects not only the soul, but the body, which will be transformed at the coming of the Lord. It is not possible to wait for Jesus in a Biblical way without true sanctification. Righteousness issues in sanctification rightly understood and rightly used; and sanctification rightly used issues in redemption. It is not separate, but organic; and as you cannot know what sanctification means until you are justified, so you cannot go from righteousness to redemption except by way of sanctification.

When you come to the fine linen and the Bride of the Lamb, and the marriage feast, there is no more a question of only imputed righteousness. "The fine linen is the righteous acts (*dikaiōmata*) of the saints" (Rev. xix. 8, R.V.). Here we have, not imputed righteousness, but righteousness of life. The Apostle Paul is very clear on this point, for in 1 Thess. v. 23, 24 (R.V.), he says: "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ." "Without holiness (sanctification) no man shall see the Lord." Sanctification, taken in its fullest meaning, through the Holy Ghost, is the only way by which the Bride

may be made "without spot or wrinkle," and be presented to the Bridegroom. The Apostle knew that the Holy Ghost would never present to the Lord Jesus Christ a Bride whom He (the Holy Ghost) had not succeeded in transforming into the image of Christ. With what disgust and horror Adam must have revolted at the very thought of associating with himself any created being of those that were brought before him that he might name them? A companion suited to him must be taken from his own self, and when he saw such an one, he readily exclaimed "This is bone of my bone, flesh of my flesh," recognising immediately that which was of his own nature.

"A man shall leave father and mother." The Lord Jesus Christ left his father's house to get a bride; and when you see the King you understand that the daughter of earth must first be made partaker of the Divine nature, that the Bridegroom might recognise in her his own flesh and bone, created by the Spirit of God, taken out of his pierced side, as Eve was taken out of the side of Adam. Here is

TYPE AND ANTITYPE.

The time will come in which will be formed, not by human hands, but by the Spirit of God, a Bride in which the Fulness of God will recognise his own self so completely that she will be "the fulness of Him who filleth all in all" (Eph. i. 23).

It is a great mistake to close the Bible with the Epistles of Paul. From the Old Testament to the New there is progress in prophecy and its development; from the Gospel to the Epistles there is the same, also from the Epistles to the Revelation. That which had been (in the Old Testament) one in perspective, falls (in the New Testament) into two. The seers saw the first and second advents of Christ on one platform, and there was nothing said of the thousand years. Later on,

there is a further separation and an unfolding. The Apostle Paul knew that the Church must be prepared to receive Jesus as the Bridegroom, and so he engaged all his life and power to bring her from the childhood of Pentecost to manhood in Jesus Christ. He knew that Jesus had gone down (Eph. iv. 8-13) into the depths, that from his Father He might receive gifts—apostles, teachers, preachers, pastors, ministers, etc.—to bring that mysterious being called the Church out of babyhood to manhood—even to the measure of the stature of a fullgrown man in Jesus Christ. These gifts of the risen Lord were "for the perfecting of the saints unto the building up of the body of Christ," that body to be built, and to grow year by year until He may come and the Spirit may present to Him a pure virgin—"till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man."

The Apostle worked with all the powers of a Divine energy, to present every Christian, every justified one

COMPLETE IN CHRIST.

And then, when he left the battle-field, he wrote (Phil. ii. 21). "All seek their own, not the things of Jesus Christ." Even the workers sought their own interest, and there was no one to stand with him in his first answer before judgment (2 Tim. iv. 16). Yet he did not know discouragement, but saw with the eyes of his spirit the falling away, the going back from the attitude of preparing for the coming of the Lord. So it was no more a question of the Lord's return. The Apostle departed, having worked faithfully, but having failed to bring the Church to manhood in Christ.

There were other efforts to revive the Church. There was a time when the West cried to the East for help. John realised what Paul knew, that the Church could not go on only serving and no longer waiting for the coming of the Lord. As it was with Daniel, the Old Testament prophet, so it was with John: both understood the fall of Zion. The prophet lay for three weeks fasting and crying, and then the heaven was rent and light came. In like manner, do you think that the twenty-two chapters of the Book of the Revelation have come from heaven without preparation in the instrument? In the Old Testament the word "came" to such an one, but in the New there is a deeper and more organic relation between the spirit of the prophets and the Holy Ghost. I can see this man who had been exiled, humanly speaking, by the Roman emperor to the island of Patmos, but who in reality had been exiled by the Head of the Church, to plead the interest of the Church.

In Rev. i., comparing verses 2 and 9, you will see that the Apostle was exiled for the very purpose of receiving a revelation for the Church, "for the Word of God and for the testimony of Jesus." This was the man about whom the Lord said: "If I will that he tarry till I come, what is that to thee?" As Paul in Troas received a call through that night vision towards the West, so the waves of the ocean now brought to the seer in Patmos a call from the East, from Asia Minor, a similar request, "come over and help us." This was the man of whom the disciples inquired, as he lay in the bosom of the Master; he had launched into the Spirit of God, into the depths of the spiritual glory of Jesus Christ. He saw the glory of Christ in the past eternity, and his Gospel begins as none other does. Now he receives an appeal to

HELP THE FALLEN CHURCH.

In earlier days he was told to "ask the Master"; now there is communicated to him a great secret. Like every true prophet, John knew the mind of God, and was assured that He would not leave the Church without ability to serve, and without preparation to wait for Jesus. How will the Bride wait, if she does not make ready for the marriage? The Church must wait for Him who is to deliver the

whole creation that groaneth. If we do not travail with the entire creation, it is because we have forgotten our duty to creation.

For years, perhaps, the seer said "Lord, hast thou no more a message for us?" I am convinced that we should not have had the last book of Scripture, the Apocalypse, if the Church had yielded to the exhortations of Paul, and gone on to manhood in Christ Jesus. It was the true and definite ministry of the Holy Ghost to lead the Church into all truth. This is very clear from John xvi. 13. How could the Spirit perform its ministry when the Church was doing that which the Apostle Paul described as "grieving the Spirit?" If the Church did this terrible thing, how could she wait for the coming of the Lord?

The Lord Jesus spoke to the multitude in parables, and explained the secret things to his disciples. Jesus Christ, on going away, left everything in the hands of the Holy Spirit; but if the Church grieves the Spirit, He is silenced, and then what must be done? What happened is this: Jesus appears again, in order that his people may be made to know what the Spirit no longer could say directly to the churches. In this book the Lord addresses the churches without parables, in the same style as the writings of Paul. In the seven letters, sent down from heaven, not through the Holy Ghost, there is one characteristic common to all. With all the variety, according to the standing and condition of the Church, there is one identical line going through them. The unfaithfulness of Israel of old finds its counterpart in the condition of the churches of Asia. The messages are very different one from another, and at length Christ leaves the church and speaks to the individual—"He that overcometh, he that hath an ear."

In what epistle is the most glorious promise given to the overcomer? It is to those living in the Laodicean church, the lukewarm church. There was no church in which, humanly speaking, it was so impossible to overcome. In no other condition are you so directly thrown back upon Jesus as in such depressing circumstances. Christ is equal to the most impossible situations, and will give the believer victory over all hindrances, even to the redemption of the body. Such overcomers go on purifying themselves from everything that is not of Christ, and will at length know what it is to be transformed from glory to glory as they wait for the Christ's appearing a second time unto salvation.

FORGIVENESS AND CLEANSING.

By REV. CHARLES INWOOD.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John i. 9).

No matter how large the number of our sins, no matter how great their magnitude or how awful their turpitude, God has made provision for their complete forgiveness. All this has been done at tremendous cost, Jesus Christ bearing our sins in his own body on the tree. Pierced and insulted, mocked, and crowned with thorns, and spit upon, He trod the winepress of the wrath of Almighty God; coming under the power of the world's curse, until the awful load broke his heart on Calvary. The most costly thing in the world is sin, and it must fall either on the sinner or his substitute.

It is of supreme importance that we should get from God complete pardon for all the sins He has disclosed to us. There is pardon for all. "As the heaven is high above the earth, so great is his mercy toward them that fear Him." What a wonderful text, especially for Christians. Astronomers can tell us of stars so distant that the light travelling for thousands of years has only just reached the earth. You cannot measure the height of the heavens, and yet God tells us that as the height of the highest heaven is above the earth, so great is his mercy. God has made ample provision for the

complete and glorious pardon of all the sins which are marring, staining,

BLIGHTING AND PARALYSING

your Christian life. There is more than that. We need more than pardon; we also need cleansing, which means more than forgiveness and goes further. And, according to the text, God has made full provision for this as well as for pardon. Forgiveness is something that takes place in God's heart; cleansing is something which takes place in mine. Forgiveness deals with acts of transgression and the guilt which relates thereto; cleansing deals rather with inward dispositions from which the outward acts spring. Forgiveness deals with the punishment of sin; cleansing with its defilement and domination. Forgiveness restores me, a sinner, to a righteous relation to God; cleansing fits me for communion with God.

Cleansing "from all unrighteousness," from whatever is sinful in motive, in choice, in desire, from all sinful lusts and habits, from all love of sin, from all secret desire after sin,—this means cleansing from all sympathy with sin, a being so cleansed that fellowship with a holy God becomes real and natural and delightful and unbroken, in a heart of intense and growing moral sensitiveness, and in the presence of the light of God Himself.

Is it not suggestive that though the word "all" is not in that part of the text which deals with pardon, it is in that regarding the cleansing? Probably the reason is because it seems so much harder to believe that God can cleanse us from all unrighteousness than that He can pardon our sins; and perhaps it is because God knows that we find it harder to trust for cleansing than for pardon, that He makes that part doubly strong for our encouragement. When you come up to that expression "from all unrighteousness," do not seek to measure it, but get down, and in the light of God's own Word, pray the precious prayer of the saintly Murray McChesney, "O God, make me as holy as a saved sinner can be." The cleansing is as complete as the pardon, and as instantaneous, and both rest on the same ground. We must look at the promise, not in the light of ourselves, but solely in the light of the unchanging faithfulness of God Himself.

Pardon and cleansing both lead us to the one fountain. As the blood of Jesus Christ is the one and only ground of our justification before God, so also the blood of Jesus Christ, applied by the Mighty Spirit, is the one agent in God's hands in cleansing from all unrighteousness. Turn away from conceptions, from views, from experiences, to

THE PRECIOUS BLOOD

which alone washes the black heart white and clean. If pardon for all the sins we have discovered is possible to us; if cleansing of the heart from all sin is possible; if victory over the power and love of sin is possible—then upon what condition may this blessing be mine? What a joy it is to be able to tell you that there is absolutely no bar on God's side to the pardon of your sins or the cleansing of your heart! But there is one condition—"if we confess our sin." That looks very simple at first. I used to think that it opened a very easy door into this blessing; but I confess it does not look so to me now. It is a very searching test. "If we confess our sins"! Pardon is no easier to the Christian than it is to the rebel. God will not deal with the sins of the Christian in a way which will lead him to think lightly of sin, or will lead him to imagine that God thinks lightly of sin in his children. If God hates sin in those who do not love Him, I imagine He must hate it still more in those who profess to know and love Him. So He says, "Confess"; not a partial or halting, or hesitating confession, nor an apologetic one; but the confession of a soul that has deliberately come into the strongest light that God pours upon a soul, and of a soul which, powerfully convicted by the Holy Ghost, makes a full and specific confession, in fact, "a

clean breast" to God. Deliverance from the guilt and power of sin waits upon your honest confession.

If we confess our sins, then what? "He is faithful and just to forgive," etc. In other words, if we are prepared to make an honest, broken-hearted confession, we may rest upon the faithfulness and righteousness of God to forgive and cleanse us. Do not think of your feelings, do not think of your faith; the faithfulness of God is the only answer you can give to the suggestions of the devil or to the fears of your own heart. Look away from the sin, shame, misery, and heart-break, right to God Himself, and let his faithfulness fill the whole circle of your vision, until you grow blind to feelings, to faith, to experience, blind to all but the loving faithfulness of the God who never breaks his word.

God says this word. Do you believe it? If you do not, then I dare not hold back from you one of the most awful texts in the Bible—"He that believeth not God, hath made Him a liar." Make confession to Him at once, and fall back upon his promise. Say: "O God, thy promise is enough for me. I dare to believe that here and now Thou dost pardon and cleanse even me.

"Precious, precious blood of Jesus,
Now it makes me whole,
Now it flows in mighty cleansing
O'er my soul.

"Precious, precious blood of Jesus,
Ever flowing free,
I believe it, I receive it,
'Tis for me!"

REV. E. H. HOPKINS

ON THE KESWICK MOVEMENT.

Some of us look back to the early days of 1873, and we have been tracing the different stages through which the Holy Spirit has been leading us in this movement. It is the Lord's movement: we see how He has been educating us, how He has been teaching us that one of the most blessed things is the rest of faith. Dear Canon Battersby stepped into it; I remember the evening so well. We had been reading about the nobleman whose son was sick, and who had come fifteen or twenty miles with a very heavy burden. He had a very real faith, not in the doctors, but in Jesus of Nazareth, and he took pains to find Him out, and he said to Him, "Come down, ere my child die." "Go thy way, thy son liveth." The man believed the word that Jesus had spoken, and he went away. There is the resting faith. He did not see or realise anything; he had received no message, he was many miles away; but he had the word of the Son of God, and he rested on it, and went away without the burden.

You are all believers, but some of you are only seeking, and are very restless, very anxious; you do believe in Christ, but you have got a heavy burden. "Be still," and let the burden go, let yourselves go right down in Him, the Almighty God. "Be still and know that I am God." Canon Battersby stepped into the rest of faith; it was the opening of a little door into a new region, and then other blessings followed. I beseech you, if you are without this rest of faith, listen to these words of your God—

Why be still? Because there is so much restlessness. What does it come from? Often from pride, the desire for pre-eminence, the desire to be great, to be somebody. Then there is so much impatience. You do not like to be reproved, you feel inclined to resent it. Oh, for stillness, and to be so occupied with God that man sinks into nothing! And then there is so much false energy; there is the energy of youth, the energy of a strong will, the energy of natural enthusiasm. All this must go. "Cease from it," says God—

You say: "I am a Christian, but I feel it is all dark. I want to follow the Lord." Well, what does God say? "Let him trust in the name of the Lord, and stay upon his God." That is still—

ness. Just be quiet. There is a father with a number of children prattling round him; they cannot hear what he says, but he calls them to come to him and sit and be quiet, and then he talks to them. So many of us are filled with our own own activities and plans; we are so impatient, we cannot hear God's voice. Let Him speak. Be quiet, and wait upon God.

REV. G. H. C. MACGREGOR
ON THE LIFE OF VICTORY.

It is perfectly true what you say: you cannot shake yourself free from evil things in your life. Peter could not have made his way through that prison (Acts xii.). Herod knew how to build his prisons, and he made them strong. And you cannot get out of your prison. You have been trying to break off your fetters by your own strength, and to wrestle with the guards, and to beat your way through that door—that is why you are so weary, and find the Christian life terribly hard.

Will you learn that *you* cannot keep that temper, and put away that proud heart, and keep that finger of mischievousness back? With all these things you are utterly unable to deal. Will you just sink down in utter nothingness before God and cry, "O God, I long to be holy; I know I must be holy if I would see Thee, and yet I cannot be holy"? Will you sit down in absolute despair and cry, "My God, Thou must do it"? for it is when we come to an utter end of ourselves, and give the battle up as hopeless, that we are ready for God to step in, in the marvellous power of his love and grace, and to do the work that sets us wondering and praising all our life.

REV. F. S. WEBSTER
ON THE LIFE OF DEVOTION.

In the case of Elisha the new life (1 Kings xix. 19) meant a life of devotion to Elijah. He went after him and ministered unto him. From that day you never found Elijah without Elisha being near, and years afterwards he was known by this honourable title, "Elisha, the son of Shaphat, that poured water upon the hands of Elijah." I ask of you a life of devotion to the Lord Jesus Christ, not the following afar off of Peter, denying the Lord who bought you, but such a life that your one thought day by day, week in and week out, is this:—"I belong to Jesus, I love Jesus, I am all for Jesus, I am the servant, the bondsman, the personal attendant of the Lord Jesus Christ." Oh, beloved, you may pour water on the hands of Jesus, you may give Jesus to drink, you may refresh Jesus, you may make glad the heart of Jesus. He waits for your service. As Joshua ministered unto Moses, as Elisha ministered unto Elijah, so you may minister unto Jesus Christ.

But if you want to minister to Jesus, you must keep close to Jesus. It is not by philanthropy alone; there must first of all be the love of Christ, then all that you do in his name is done for Him and done to Him. And then as a follower of Elijah he was separated from the old life. It was a life of separation, this new life to which Elisha was called. He had to bid good-bye to the life on the farm, to the father's counsel and the mother's love. It must be so; though in the world, we are not of it. There must be separation; it will come in the right way; as we follow Jesus He separates us from the world. Elisha's was a life of toil and hardship; his master was rejected and hated, and he shared his lot. You cannot be the Lord's disciple unless you carry the Lord's cross.

Advances in China.—*The Christian Alliance* declares that "among the signal blessings of the year are three remarkable advances in China. The first is the entrance of four missionaries into Eastern Tibet. The second is the remarkable opening of the long-closed province of Kuang si, where already we have several stations. The third is the advance into the great province of Hunan. God seems, at last, to have broken the barriers down, and two of our young men are now preparing to enter that opening door and plant the standard of Christ in the long-closed province of Hunan."

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Students in South Africa.

IN our last issue we gave a brief report of the Students' Conference recently held at Stellenbosch. A correspondent there sends some additional particulars of much interest. He says:—

Stellenbosch is a quaint little Dutch town, about thirty miles from Capetown, and easily reached by rail. Founded more than two hundred years ago by the Dutch governor, Simon van der Stel, it at once attracted to itself a number of Dutch settlers, whose ranks were reinforced by the arrival of the French Huguenots, banished from their native land on the revocation of the Edict of Nantes in 1685. In Stellenbosch the Dutch Reformed Church of South Africa is specially interested, for its theological seminary with thirty-seven students is there. The Cape University is represented by Victoria College, which gathers to its class rooms students from the Cape Colony, the Dutch Republics, and Natal. These educational institutions have given Stellenbosch a name and a reputation far beyond the limits of S. Africa. Alumni of both institutions have from time to time continued their studies in several of the older Universities of Europe, where they have acquitted themselves with credit to their South Africa *alma mater*. No place, therefore, could have been better chosen for the first Christian students' gathering. Two seminaries for young ladies, equally well known as centres of education, served to swell the ranks of the Stellenbosch contingent.

Christian work is not unknown in Stellenbosch. The venerable Prof. Hofmeyr, the Nestor of South African professors, and his colleagues at the Theological Seminary, Professors Marais and de Vos, with the pastor of the Dutch Reformed Church, Rev. J. H. Neethling—brother-in-law to Rev. Andrew Murray—have for years devoted much of their time and energy to the students gathered there. A flourishing Young Men's and Young Women's Christian Association, a Bible-class conducted by Prof. Hofmeyr, unique in character, attendance, and spiritual result, are special characteristics of the work among students; while a well-organised Christian Endeavour Society has kept them in bonds of true Christian fellowship with the members and the pastor of the Dutch congregation. Work of a missionary character has been carried on for years.

Apart from individual effort put forth by the various associations, a students' missionary society has been in existence for some time, the object being the creation and maintenance of a missionary spirit in both colleges and the support of a missionary in the foreign field. A past member of the society, Rev. A. M. Hofmeyr, receives that support, and his mission-station, situated in the Umvol district, Natal, gives great promise of successful work.

Many denominations were represented at the conference (which extended from July 24 to 28), the speakers having been carefully selected by the committee of management. The students represented twenty-eight educational institutions, scattered over South Africa, even far-off Bloemfontein, capital of the Orange Free State, having sent its delegate. Racial and denominational distinctions were forgotten, and as the impressions deepened under the stirring addresses of the various speakers, the hidden unity underlying all differences of dogma and of creed became apparent.

The consecration and decision meetings were deeply interesting. To find student after student rising and testifying to what he had experienced during the Conference made some of the more reserved among us tremble. But to all of us it was a most hopeful sign of the stability of the work. We praised God, though it was with fear and trembling. At one meeting £42 was collected on behalf of the South African Union—a large sum when the character and the personnel of the gathering is taken into consideration. The response was so hearty that those who organised the Conference will "thank God and take courage."

Much prayer was made for this Conference. Now that the desires of many hearts have been fulfilled beyond all expectation, and the earnest cry, "the young of South Africa for Christ" has been answered in the mission of Messrs. Wishard and Fraser, we recall the words of the Psalmist: "The Lord has done great things for us, whereof we are glad."

Mr. Wishard has left us. Mr. Fraser remains to visit other colleges and to organise the work at other educational centres. The future is in God's hands. What we need is a travelling secretary and

organiser. Will Christians in England and America pray for this land of Good Hope, and this work of Good Hope, with its wondrous possibilities and its glorious promises of a blessed future?

THE EVANGELIST.

The Forgiveness of Sins.*

YOU say you trust God for answers to your prayers for necessary things, and are content, when He does not answer as you desired, that it is better you should be without it. Well, that shows faith in God, and confidence in God, so far as it goes. But you are "sure if you died you would not go to heaven." And you ask, Why is that? Is it not because you have not accepted for yourself personally the great salvation which God has provided in Christ Jesus, his only begotten and well-beloved Son?

Eve definitely listened to the lies of the tempter; his deceit and disobedience entered her heart, and she acted in accordance with her faith in the serpent, and obeyed him, and disobeyed God. The Satanic nature took possession of her. She died toward God, and was born again in an evil sense, born from beneath, and thus became a child of the wicked one; and, as Adam and Eve could only transmit their own fallen nature, we read in 1 John that "Cain was of that wicked one."

But though Abel was born with the same fallen nature, he retraced the path that his parents had trodden—repented, turned to God, believed Him, was born again in a good sense, was born from above, became a child of God, confessed himself a sinner, brought a lamb and offered it up in his own stead, a sacrifice to God, looking on, however dimly, to the Lamb of God, the seed of the woman, who should, in God's due time appear, to bruise the serpent's head, and to bear away the sin of the world, and deliver them who, through fear of death, were all their lifetime subject to bondage (see Heb. ii. 14).

I trust and believe that Adam and Eve had, before Abel, come back to God, and become children of God by faith in Christ Jesus, though as yet He had only been promised as the woman's seed, whose heel the serpent should bruise, but who should bruise the serpent's head. Now you see, my dear friend, that we may trust God for earthly things, and yet not have come to Him through Jesus Christ, his Son, our Lord, whom God gave (because He loved us, so infinitely loved us), that He might bear our sins in his own body on the tree.

You say you feel so wicked. I am not sorry to hear that. Abel felt wicked, Cain did not. Abel knew the plague of his own heart, having been convinced of sin by the Holy Ghost. Therefore he brought a lamb, whose blood he shed, in confession that his own life was forfeited; and he leaned upon the lamb, showing that all his dependence was on the offering, which foreshadowed the offering of the true Lamb of God.

Cain only paid homage to God as the Creator, but made no confession of his sin. He had no troubled conscience before God. He was the first Pharisee, as Abel was the first publican. Compare the Lord's parable of the Pharisee and publican.

Now you see, dear friend, you cannot enjoy peace with God and forgiveness of sin until you have definitely listened to the Gospel of God—the glad tidings of Jesus, who has put away sin by the sacrifice of Himself, and entered into that new covenant with God which He has made with Christ on our behalf—"Their sins and iniquities will I remember no more."

But this only relates to the past; and I think your next question will be, If I do thus come to God, and am forgiven and reconciled, how shall I live a better life in the future than I have in the past? Answer: When you believe in Jesus, God gives you his Holy Spirit (see Acts ii. 38), and though the flesh is against the Spirit, the Spirit is against the flesh, so that we may not do the things that we would (see Gal. v. 16, 17, R.V.). Therefore, He is able to keep us from falling, and to present us unblameable before the presence of his glory with exceeding joy.

Paul at the end of his life called himself the chief of sinners. The nearer he got to the glory of God the more he felt his own sinfulness. So I am not sorry that you feel it too. In 1 John i., 7, we could not endure the light unless the blood of Jesus was always cleansing us from sin.

* Extract from a private letter.

The Armenian Martyrs.

By CANON HICKS.*

Wherefore should the heathen say: Where is their God? O let the vengeance of thy servant's blood that is shed be openly showed upon the heathen in our sight.—Psalm lxxix. 10-11.

THESE inspired verses, this agonising prayer of the Psalmist, moved our Milton to pen that stirring sonnet which re-echoes in the heart of England to-day:—

Avenge, O Lord, thy slaughtered saints whose bones
Lie scattered on the Alpine mountains cold.

Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven.

We ask, however, for no vengeance, save reform; we cry to God for nought else beyond peace and order, and safety of life and conscience for the hapless nation that claims our intercession this day. But we do ask, and ask importunately of God and man, for an end to these horrors in the East. There needs be with us at this hour the pen of a Milton and the sceptre of a Cromwell, to awaken the Christian conscience, and to nerve the national will.

A colossal and incredible crime is being committed under our eyes, while we—as if in some hideous nightmare—sit spell-bound. A whole nation is being done to death, steadily, deliberately, with the malignity of fiendish design. Month by month the ghastly work goes on; year after year.

We mistake, if we think of these atrocities as occasional and only out of the way. They are part of the ordinary methods of government employed by the Turk upon the Christian populations in his dominions. But at times oppression deepens into persecution, and cruelty into massacre. And then Europe is startled for a while with the shriek of these far-off slaughters, and again is glad to forget them.

I am not curious to arrive at the exact numbers done to death in these massacres. It may be 25,000, or it may be 100,000. Take the lower estimate, and the recorded total is awful enough. Thousands more are dying of hunger and misery upon the mountain sides.

It is not slaughter alone that moves our horror. In those scenes of carnage that sicken our minds, to read of death itself would seem a mercy if dealt simply and at once. But there is lingering death, death amid contumely and scorn, death made tenfold more dreadful by every form of fiendish torture—the cutting out of tongues, the gouging of eyes, the slashing of limbs, the burning alive. Nay, there are barbarities worse than these; there are dishonour and violation and insults unspeakable inflicted upon those whose sex and age might mark them for compassion and pity.

We desire not to lay the burthen of these crimes at the door of any Government, save one—and that is the Government of the Turk; although there is a sense in which England has a very real responsibility in this matter. Everyone knows that fifty years ago Russia claimed to be the effective protector of the Christian peoples under Turkish sway. This claim we denied, and by force of arms, in the frightful Crimean war, we substituted the concert of Europe for the protectorate of Russia. Later, in 1878, when Russia had intervened to protect the Balkan States from atrocities like the present, and had dictated the treaty of San Stefano, we interposed again, and tearing up the draft-treaty, we substituted the treaty of Berlin, placing once more the protection of Eastern Christians in the hands of united Europe. Nay, more. By a secret treaty we took over the island of Cyprus as a pledge that we would protect the Sultan from invasion, upon his promising to reform the government of his Armenian and Christian subjects.

It is a small thing to say that these treaties have never been fulfilled. They have been trodden under foot by the Turk, and Europe has been impotent to act. I blame no Power in particular. I do not defend the cynical attitude of Russia, who seems to bar the way of reform to-day as England barred it in 1878; who seems to want Armenia, but to want it without the Armenians. Yet even Russia may justify herself by reminding us of our attitude during the last half century. "Why should I," she may ask, "make enormous sacrifices to defend these Christian peoples, if England every time robs my benevolence of its tangible reward?"

Certainly it is a tangled skein of diplomacy—this Eastern question! Let us concede that it baffles our wit, as it baffles the wit of all our statesmen. Let us assume that some awful blunder has been made, but so far back that we cannot time it. Let us allow that England has done all she could and all she ought, and that these horrors could have been prevented by no human hand.

Then all the more reason for us to fall on our knees and cry to heaven, since "the things which are impossible with men are possible with God." For, if, indeed, no help can be found, and our expression of sympathy does but display our impotence, goad the tyrant to more fiendish hate, then the horror of the crisis is so much deeper. Is Europe so utterly impotent? Has Christendom come to this? Is the dream of human brotherhood so ridiculous a failure? Is Russia so jealous of England, and we of Russia, and France or Germany of one or the other, that none dare move hand or foot? And while the Christian Powers look at each other in mutual mistrust, is the Anti-Christ of the Dardanelles to wreak his ruthless cruelty and lust on our brother and sister believers?

If Christianity indeed be fallen so low it is time that we betook ourselves to prayer. "O God, the heathen are come into thine inheritance." And there is need for us not only to pray, but to smite on our breasts and own our national sins. Can we deny that mercenary motives have done their part in bringing us to this shameful pass? Was it not British interests that made us so ready to believe in the *bona-fides* of the Turk, and to treat the Porte as a civilised Power? Can we doubt that if the interests of British trade had been concerned in Armenian reforms—if British capital, and not merely British honour, had been concerned as much (let us say) as in the Gold Coast, or Mashonaland, or on the Nile; if "there had been money in it," Armenia would be as safe from misgovernment this day as Ashanti?

One ray of comfort shines out through the gloom of this Eastern darkness. These peasant men and women, these youths and maidens of tender years, have met their death amid torture and shame unspeakable, because they would not deny their Lord. They have been martyrs to the faith. They have washed their robes, in very truth, in the Blood of the Lamb. A few have lapsed under stress of pain, or in terror for their friends. Many have been driven by wholesale violence into the faith of Islam. But the thousands upon thousands that have perished could have purchased their lives by apostasy, and yet they refused.

This martyrdom of a nation is, I think, a fact unique in history. It transcends even the persecution of Domitian or Diocletian. There never was witness so grandly given to the power of the Cross. The faith of these martyrs, you may think, had not all the enlightenment which we Christians boast of in the West. Most of them belonged to the native Armenian Church: some of them to congregations of the Protestant faith. Not a few of these had been students in the Armenian College at Constantinople, and one at least had received the orders of our English Church. But whatever their Church, their Christian faith has stood the test; they have sealed it with their blood.

And their heroism may inspire us with fresh hope and devotion. We do well to have faith in a creed which can make heroes like these. Let us catch some of the glow of their devotion, as we fight in our own battlefields—amid opposition and ridicule and failure—against the world, the flesh, and the devil.

A correspondent of the *New York Tribune* writes:—

A private letter from an English friend who has lately visited the scenes of several of the Armenian massacres tells an incident which I have not yet seen in print. At Oorfa, where several thousand Armenians were massacred or burned in the great church, a large number of young women were carried off. For some time it was not known what had become of them. Then it was learned that they had been distributed among various harems in Oorfa and elsewhere. Some weeks later a foreign physician resident in another city was sent for secretly to attend a sick woman. My friend's letter continues:—

"He was led by many winding passages to an inner room in a Turkish house, and there he found one of these poor Oorfa girls dying from the results of the treatment she had received. She was in delirium, and kept calling out in Armenian, and the Turks wanted to know what it was that she said. The doctor evaded their inquiries, for in truth it was a constant reiteration of her faith and a refusal to deny it. 'I am a Christian, I am a Christian!' was all her cry. In a few hours she had gone 'where the wicked cease from troubling and the weary are at rest'!"

Friendless and Failen.

WE are carrying on the beneficent design of these Homes day by day with the earnest desire to "save to the uttermost." The expenses thus involved have exceeded for several weeks the income received. It is not possible to curtail the work during this season, unless we withhold the helping hand to many poor creatures who appeal for succour. Upwards of fifty such applications have already been received this month, and prompt help has been given in every suitable case.

The preventive Homes for respectable friendless girls, who are being trained in the various branches of domestic service, are doing a noble work by protecting and fitting for honourable positions in life those who, on account of their friendless condition, would become an easy prey to the vicious. Over eighty such young girls are in the Homes. The Rescue Homes are also actively working to restore to society those who have been drawn aside from the path of virtue, and it is known that the religious instruction imparted is the means of leading many wanderers to begin a new life in our Lord and Saviour Jesus Christ, so that something more than a moral reformation is accomplished by God's blessing upon the means employed.

I often wish it were possible for the friends of this mission to know what is going on for the protection of the friendless and the rescue of the fallen; but to make public even a small part would often be very objectionable, and might be construed into an effort to make capital out of the misfortunes or failures of others. We can, however, occasionally let our work be known, as in the cases recorded a few weeks since under the head "What shall we do for them?" Many readers have seen from time to time in the daily papers the case of a young French girl, who appears to have been inveigled from Dieppe to London for a supposed immoral purpose. None of those reports contain any reference to the fact that this institution has been taking charge of the young woman for nearly three weeks while the proceedings have been pending in the police-court. This is one instance which in various ways repeats itself during the year. The last report of the Society contains a record of three foreign women who were helped during that year. I shall be pleased to forward copies of the report and other papers to any address on application.

WILLIAM J. TAYLOR.

200, Euston-road, London, N.W.

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* Sermon in St. Anne's Church, Manchester.

Notes of a Highland Holiday.

[BY A CORRESPONDENT.]

AFTER the long spell of baking and exhausting summer heat in London, the holiday interval this August seemed doubly welcome. Sunshine and warmth in the country are very different things from the torrid glare of the city streets; in the woods, by the brooks and waterfalls, or on the mountain slopes, there are so many compensations.

In these days of quick and easy travel, the Norway fiords, the Swiss mountains, the Italian lakes, and other distant shrines of majestic nature, attract many. But the claims and charms of our own Scottish highlands are not to be despised; all the more by those to whom they gave the first breath of life. For the western highlands of Perthshire there is no better or more convenient centre than the little town of

CRIEFF.

It lies cradled on the southern slope of a goodly hill in the upper reach of Strathearn; with the towering Grampians away to the north and west, while the less-imposing Ochils bound the horizon on the south and east.

If nature has done much for this beautiful district, human art and industry have not been behind-hand. I have not sojourned in any place where the great landowners are more considerate of the wishes of the common crowd. Drummond Castle and its world-famed gardens are open to all and sundry on three days of the week. If the garden in Eden was half as delightful to the eye as these marvellous harmonies in colour, one can but find an additional reason for wonder and sorrow at our first parents' dissatisfaction with the bounty of the great Creator. The model proprietor of the Ochertyre estate "goes one better" than his neighbours; he not only keeps open gate to his extensive grounds on every lawful day; he not only freely supplies the Crieff residents and the boarding-house keepers with boats for rowing and fishing in the lake; he actually provides to picnic parties, at his own cost, the appliances necessary for preparing meals within his borders. Such a unique instance of kindly generosity deserves to be embalmed in the grateful memory of a sordid generation.

Six miles to the west of Crieff is the village of Comrie, the seat of most of the seismic disturbance in Scotland; and the birthplace of the late George Gilfillan, whose volcanic pulpit utterances in Dundee were wont to create upheavals in the region of Scottish theology. Crieff, of calmer mood, produced Dr. Stalker, of Free St. Matthew's, Glasgow, whose teaching, if less meteoric than that of his Comrie brother, will leave a more enduring mark on the thought of the age. A little to the north of Crieff is Logiealmond, the "Drumtochty" of "Ian Mac-laren." No self-respecting visitor to Strathearn will miss the drive to the "Sma Glen," which the prince of "Kailyarders" has immortalized as part of the far-spreading parish of "Doctor Weelum Maclure," the idol of Drumtochty folk. This glen (a miniature Glencoe) is the reputed burial place of the Celtic poet Ossian; apart from that its undoubted attractions are substantial. To the cyclist—and the wheel is the most obtrusive thing in Scotland now as elsewhere—I can honestly commend the ride from Crieff, by Comrie, St. Fillans, on by the northern lip of Loch Earn to its western end, and back by the other side. The spin of forty odd miles, on a glorious August day, between breakfast and luncheon, was an exhilarating experience.

I must not omit to refer to the famous "Hydro-pathic," which is such a prominent feature in the town landscape, and to which in no small measure Crieff's popularity is doubtless due. Under the fostering care of the resident physician-superintendent, Dr. Meikle, it continues a career of unbroken prosperity. Within its goodly precincts access of physical health, cultured society, and Christian privileges are happily combined.

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Crieff is amply supplied with churches—Presbyterian, Episcopal, Baptist, Congregational, &c. It may interest some intending visitors to know that it can also boast of a Brethren's meeting. On the Sunday evening of my short stay I heard, in the Free Church, one of the most interesting and encouraging statements about Christian work in the Chinese Empire to which I have ever listened. The speaker was Mr. Murray, one of the agents of the National Bible Society of Scotland. During the past eight years he has traversed, with his Bibles and colporteurs, a very large part of that vast empire. His account of the general friendliness of the people, of the help freely rendered to him by mandarins and other persons in authority, of the avidity with which the people purchase and peruse the Christian Scriptures, and of other phases in the present outlook as to Chinese missions, was indeed gratifying, and calculated to put heart into the supporters of the Society which Mr. Murray so ably represents.

INVERNESS.

I reluctantly bade farewell to this lovely spot in central Scotland (I have not exhausted half its beauties), and hied me northwards by the picturesque Highland Railway to the Highland capital *par excellence*, Inverness. This was more familiar ground, and one noted with pleasure the growth of the city. On the heights, overlooking the Moray Firth, quite a new district has been created by the builder within recent years. "Tomnahurich," the uniquely-situated place of burial for the neighbourhood; the noble, rapid-running Ness that divides the town; the islands with their bridges and umbrageous shady walks (that suggest, at a vast distance of course, the "seven sisters" of the Niagara rapids); the view from Castle Hill—these and other points of interest are greatly admired by the visitor and passing tourist. All the church buildings in Inverness seem to be gravitating towards the banks of the river. The spire of the new Free North overtops its fellows, and yet another Free Church with a red-roofed turret dome is approaching completion on the opposite side. The Free High Church, the scene of the late Dr. Donald Fraser's Scottish ministry, has had as its pastor for more than a quarter of a century Rev. Dr. Black. The passing years are making their mark on his physique, but he retains all his Hibernian fervour of spirit. The fine church was well filled on the Sabbath morning of my visit, and I could detect in the opening devotional exercises by the pastor, echoes of the Keswick Conference, from which he had recently returned. The resumption of the Sunday-school work for the winter was intimated, and Dr. Black made a strenuous appeal to children and young people to rally to the classes in increasing numbers; not to think that because they might be verging on manhood or womanhood they were too old for participating in the privileges of the school.

The discourse was by a "layman," Mr. Martin, of Glasgow, who after a short exposition of Ezekiel's vision of the valley of dry bones, gave a comprehensive and most interesting sketch of the history of the Free Evangelical Church of Italy and its present opportunities. Now is the time, he urged, to strain every nerve for the evangelisation of that fair land of the South, so that Italy, once the centre of gospel light, may again hold aloft the torch of truth and spiritual freedom. At the close he made the admirable suggestion that the congregation might in a retiring collection contribute at least £15, the cost of maintaining the work of the Free Italian Church for one day. Dr. Black warmly seconded the appeal, but I did not learn whether the desired result was attained. It was certainly not much for such a congregation—the cost of a solitary bicycle. I pass on Mr. Martin's suggestion to any Christian congregation or friend of gospel work in Italy who wish to have a humble partnership in such a good business.

On the Sabbath evening I attended the Wesleyan chapel, and heard a discourse of much rugged strength, and full of helpful teaching, from Rev. Arthur Hoyle, on our Lord's temptation to fall down and worship Satan, in exchange for the kingdoms of this world and the glory of them. Mr. Hoyle is now closing a four years' term of service in Inverness, and moving elsewhere, according to Methodist custom. He has made a distinct mark on the spiritual and social life of the community, and has been very successful in attracting young people to his earnest ministry. The chapel, a comparatively new one, was very full on the evening of my visit, and there is talk of building again, though the congregation is far from a wealthy one.

STRATHPEFFER.

A flying visit to Strathpeffer—the Saratoga of Scotland—was an enjoyable item in the holiday programme. The growth of this Highland sanatorium has been almost phenomenal in the past two decades. Its medicinal waters are in great request by the victims of rheumatic and allied complaints while the bracing air and beautiful scenery of the strath attract many others who are simply on pleasure bent. The scene around the pump-room at mid-day, when the visitors are drinking the waters, to the accompaniment of pathetic or stirring Scottish music from the band, wears quite an animated and fashionable aspect.

The religious needs of the residents, and of the greatly-enlarged summer population, are well catered for. New edifices for public worship have lately been built by the Established and Free Churches. In the latter, Rev. John McNeill ministered for a season with much acceptance a few summers ago; and a pastor has now been happily settled after a long and trying vacancy, due to the difficulty of satisfying the requirements both of the Gaelic and English-speaking sections of the community. I observe that a Christian convention is to be held at Strathpeffer next month. Considering the wide—almost world-wide—area from which the yearly visitors are drawn, one would expect fruitful and far-reaching results to follow such a convention, held annually, and wisely conducted, on Keswick lines.

A few further stray notes of a brief Highland holiday must be deferred to another issue.

Harvest Hymn.

A world's provision stored!
Its teeming millions rest;
His power, who sits above adored,
Once more the earth has blest.
Earth is his garden still,
Made fruitful by his power;
Nature itself performs his will,
And his the sun and shower.
No mind can comprehend
The infinite supply
Which, in his goodness, He doth send,
From his blest throne on high.
Be ours to own his love
Made known the wide world o'er,
With joy to raise our songs above,
And his great name adore!

ALBERT MIDLANE.

Mr. Fegan's Homes.—A correspondent writing from Wisboro' Green, Sussex, says: "The boys are all 'camping out' at Wisboro' and enjoying their stay very much; the Gospel tent is filled to overflowing each evening, and on Sundays there are more outside than in; the people come miles to hear. We trust there will be great blessing."

Shaftesbury Memorial Hall, Borough.—The report of this Mission shows many good results from the personal work of the missionary, Mr. John Coles. Changed lives have evidenced the cheering issue. Meetings are held almost daily in the Mission Hall. They are well attended, the Gospel services being most encouraging. At the temperance meetings fifty persons have been induced to sign the pledge. The mothers' meetings have now an average attendance of sixty. A good work is also going on among the children. The hon. sec. is Mr. M. R. Moser, 23, Maresfield-gardens, Hampstead, N.W.

Southern Morocco Mission.

SOUTHERN Morocco lies very near the home-land, yet little more than seven-and-a-half years ago it had not a single missionary set apart for Gospel work among Moslems. South of Rabat all the coast towns were unoccupied by God's servants except Mogador, the last port of call, where Mr. and Mrs. Zerib and their colporteur had their headquarters for work among the Jews. At intervals they itinerated, visiting both coast towns and the interior; but what could so few do in such a large district with its millions of souls? About that time the Southern Morocco Mission was formed, and now we see medical missionaries occupying all the coast towns, and in the Southern capital. I have said medical missionaries, for after years of experience we have found that medicine is indispensable if we would reach these people with the Gospel.

As to actual work being done, we wish we were able to give brighter accounts. Being stationed here, I will briefly describe our system of work among the people. At 8.15 a.m. our door is opened, and all who have arrived at this hour come in, the men going to one room and the women to another. There they listen to a plain, simple Gospel message, varying in length from fifteen to forty minutes, according to the interest of the audience. We are glad to be able thus to preach; in no other part of the Moslem world, so far as I am aware, can such liberty of speech be used. Our aim is always to lead them to see in Christ the "Ascended One," their only Saviour and Intercessor. To prove this we draw extensively and strongly from actual facts in their experience. They drink from the fountain of Islam, but because he who first asserted its claims now lies helpless in the grave, purity and equity have deserted their land. We drink at the fountain of Christianity, and because He who first asserted its claims now sits on high, a glorious victor over death and hell, they find in us truth and purity. Daily we see them silenced, unless they fall back on their fatal formula, "There is no God but God, and Mohammed is his apostle."

Having delivered our message, they are then dealt with from the medical standpoint: and oh what sights are disclosed! Nothing but grace can enable us to go on from day to day in midst of such work. But we gladly stick to it because we see the powerful influence on the minds of the people. They testify that we do for them what their own best friends would not do. And we feel that in alleviating such bodily sufferings we are following in the footsteps of Him who went about continually doing good.

Comparing with statistics given from other Moslem lands, we have a larger attendance here in Morocco City than I have noticed elsewhere. We have considerably over 1000 each month. Fewer visit the mission houses in the coast towns; yet even there the work is encouraging. As to results, I must say I have not yet met a genuine convert. One, as we thought, hopeful case has given cause for grief; but we keep praying for him. Faith, however, enables us to see in the future many souls won for Jesus from among this people.

Our needs are known to God; we make them known now to his people. South of this city live millions of precious souls, and not a witness among them. Last autumn I crossed the Atlas to the Soos valley, where Europeans are not allowed to go. The reception accorded me made me long for the time when God's servants shall be in possession of that large district; but as yet it is unoccupied. Will Christian people at home help us?

Recently our hearts have been saddened to see the low state of our Mission funds. In this, sad to say, we are only having an experience similar to many other missions. When will the Church of

Christ respond heartily to her Lord's command, and how long will her members deny themselves the luxury of giving to Him that which costs them something? Perhaps someone may read this letter and in it hear the Lord's call to arise and help in person. If so, may his grace enable that soul to respond heartily. Information regarding our work will be given gladly by Mr. John Anderson, 1, Blythwood-square, Glasgow, or by any of us here on the field.

C. NAIRN.

The Mission House, Morocco City, Morocco.

The Care of Children.*

"TAKE this child and nurse it for Me, and I will give thee thy wages," are words which God speaks to the heart of every true Christian mother. The most overwhelming feeling of insufficiency and inability, which all mothers must know something about, is forgotten when we remember God's blessings are his enablings. If in all fervour and sincerity our prayer ascends, "Undertake for me," which implies a daily looking up for guidance, help will surely be ours. First will come the knowledge that to train our children aright means for ourselves to be "obedient children" of the Father. We know, too, that discipline must be enforced. We have suffered, and it seemed as if God did not spare for our crying; we had to learn our lessons of humility and trust, of courage, self-reliance, and endurance in the school of sorrow. This helps us to keep down our natural inclinations of standing between our child and experiences which are necessary for the strengthening and advancing of the character.

It is God's method of doing things. All good comes by way of redemption. "The evening and the morning were the first day." Why should our child have a feeble and faded existence because reared in chronic sunshine? No adverse wind to test and make more sure its rooting, no showers to cleanse from gathering dust and supply the moisture necessary for perfect growth. Why wish for perpetual sunshine? Because ignorant of the true purport and power of training. Perpetual sunshine does not mean uninterrupted happiness, and the sooner young mothers learn this fact the better; as to leave unused the physical organs of our being would mean to rob these organs of healthy action, so the moral being suffers, lacking development, if all its powers are not called into play.

A mother, to spare her child trouble, sets herself the task to tidy up after him at every turn—and the result? He has still undeveloped any love of order dependent upon his own efforts. He grows up untidy, careless of consequences; another hand is responsible for what might prove inconveniences. He is not too nice in his calculations, his mind does not plan a finished work—his but to begin and enjoy, and desist, leaving another to "clear up." He is wasteful with his moments, and by-and-by with his money. And so the foundations of a noble manly character are tampered with. By some happy accident, an outside influence—usually school discipline—may in measure remedy the evil wrought, but lack of home training will be responsible for a distinct weakness, of which no one is more conscious than he who suffers from the loss which misdirected kindness entailed.

How many failures in maturer life may be traced to the fact that in childhood the training had never developed the purpose, and with it the power, to finish a work begun. Fittfulness, restlessness, love of change, constant shifting, upon no better plea than "tired of one thing and wanting to do another," these are the seed-plants of unsettled aim and effort in after life, of perilous indecision which predisposes feebleness and inability to "endure hardness."

The American Volunteers are steadily increasing and doing effective work in the enlargement of their operations. At the central offices in the Bible House, New York City, there are daily on duty twenty-eight officers and fourteen employees, forty-two persons being regularly engaged in the work of the organisation. The weekly five cent organ of the movement, called *The Volunteers' Gazette*, has already attained a paid circulation of 20,000 copies weekly.

* Extracted from *MOTHERS AND MOTHERHOOD*, by Mrs. G. S. Reaney. (2s. Marshall Brothers.)

Sunset at Duxhurst.

THE sun had set; the far-away hills were growing darker and more blue as the night drew on. All round the Birds' Nest and beyond, the fields stretching like a great wide plain in the half light, seemed asleep.

Through the open door the babies could be seen in the long dormitory, preparing for bed. Some were in their long white night-gowns, folding their clothes. The bigger girls sat in a little group on the grass before the door, waiting for their call to retire. They had been laughing and singing a few moments before, but as the light faded their voices took a more serious tone. "Liza sat with her short legs stretched out before her, leaning back on her hands, her quaint little face turned up to the sky. "Ain't it 'andsome?" she said, nodding her head towards the fading west. "My! 'aint it 'andsome!"

No one replied, so she went on.

"Sometimes it's like that in London, jist 'bout this time a'night. I sits on our step an' looks at it. I jist loves it—cause it mikes me fink o' 'en," nodding her head towards the cottage. "I allus finks o' 'en when the sky's like that. I finks as 'ow the cottage is agettin' ready for us, an' 'ow as ivery body's agoin' ter mike us 'appy when the summer comes. An' I counts the weeks till the time fer us to come 'en; an' I wants to come that werry minit; an' I finks, an' I finks, an' then I crys."

No one spoke. The air grew darker; a few stars shone in the sky.

It was time to call the children in to bed, but the Sister standing at the door did not speak. She looked away beyond the little group, beyond the blue hills, away till she fancied she saw the hot dreary court in London with its tall houses, and the children sitting on the dirty pavement looking up to the strip of dull sky above. She fancied she heard the loud noise of the street organ grinding out a popular air; the shrill laughter of the girls; the coarse jokes of the women. She almost felt the hot poisonous air reeking with the smell of the gutter. And she saw the faces of the children—dirty, tired faces, faces with a world of care in them, turned up to the strip of sky that told them there was a better life.

It was bedtime. But when they were all asleep someone stood at the open door, and, looking out into the night, thought of the children who were then counting the days till their turn to come, and asked the Great Father that not one of them might be disappointed.

The cottage will be kept open till October if sufficient help is given. Friends should send their gifts to Sister Kathleen, The Birds' Nest, Duxhurst, Reigate, Surrey.

Children's Special Service Mission.

SEASIDE SERVICES.

Mr. J. H. Greene, *Aldeburgh*; Mr. Reginald Callender, *Alnmouth*; Mr. Geo. Bennett, *Barmouth*; Mr. Robt. Westall, *Bethesda*; Mr. A. J. Barff, *B.A., Bezhill*; Mr. G. Askwith and Mr. A. T. Frampton, *Bournemouth and Boscombe*; Mr. Hutchinson, *Bridlington Quay*, to Sept. 9; Mr. Wellesley C. Bailey and Mr. H. C. Duncan, *Carmouistie*, to Aug. 31; Mr. Levi Powell, *Chelston, Torquay*; Mr. W. H. Wilson, *Colwyn Bay*; Mr. E. Arrowsmith, *Cromer and Sheringham*; Mr. D. Macgregor, *Dunoon*; Mr. A. G. Doddridge, *Eastbourne*; Mr. Middleton, *East Preston*, to Sept. 10; Mr. S. J. Hewlett and Mr. J. H. P. Cutting, *Felixstowe*; Dr. F. Churchill, *Filey*; Dr. Barnes, *Folkestone*, to Sept. 1; Mr. Ernest Shaw, *B.A., Freshwater*; Mr. McRorow, *Gorleston*; Mr. G. Goodman and Mr. C. H. Collier, *Herne Bay*; Mr. S. S. Weatherley, *Hunstanton*; Mr. W. R. Moore, *B.A., Ilfracombe*; Mr. Arthur Mercer and Mr. T. Craig, *Langland Bay*; Mr. J. S. Tyler and Mr. G. A. King, *Littlehampton*; Mr. J. Russell Hill, *Llanfairfechan*, to Aug. 27; Mr. Livesey Carrott, *Mablethorpe*; Rev. E. E. Nicklison and Rev. W. Senior, *Margate*; Rev. Laurence C. Carr, *Overstrand, Cromer*; Mr. L. M. Miller, *Paignton*; Colonel Edward Dru Drury, *Perranporth, Cornwall*; Mr. H. Steward, *Port Erin*; Mr. E. T. M. Dennes, *Pulthelth (Sundays)*; Mr. A. C. Jewell, *Rhyl*; Mr. H. J. Blevin and Mr. P. H. Mott, *Ramsey*, to Aug. 30; Rev. T. Longstaff, *St. Anne's-on-Sea*, to Aug. 31; Rev. W. W. Martin, *B.A., St. Leonards*, to Sept. 8; Mr. G. Hanson Sale, *Sandown and Shanklin*; Mr. Bernard Herklotz, *B.A., Scarborough*; Mr. J. W. Coldicott, *Southend*; Rev. S. M. Warner, *Southsea*; Mr. Alfred Godsmark and Mr. Fred M. Thompson, *Sutton-on-Sea*, to Aug. 30; Mr. Phillips Welch, *Swanage*; Mr. E. Hughes and Mr. H. T. Sayer, *Towyn*, to Aug. 30; Mr. T. G. Tredennick, *Weston-super-Mare*, Rev. G. C. Williamson, *Westward Ho!* to Aug. 31; Mr. Josiah Spiers, *Weymouth*, to Sept. 10; Mr. H. Hankinson and Mr. Evan J. Hopkins, *B.A., Whitby*, to Sept. 5; Rev. C. E. Haynes, *M.A., Worthing*; Rev. Norman Bennet (Church Parochial Mission Society), *West Brighton*, from Aug. 25.

Children's Scripture Union.—Portions for week ending Sept. 5, 1896.—Sun., Aug. 30, John ix. 15-20; Mon., Aug. 31, ix. 30-41; Tues., Sept. 1, x. 1-18; Wed., Sept. 2, x. 19-30; Thurs., Sept. 3, x. 31-42; Fri., Sept. 4, xi. 1-16; Sat., Sept. 5, xi. 17-31.

Letters to the Editor.

THE "BEAM AND SCALES" ARGUMENT.

SIR,—Mr. G. F. Trench, in calling attention to the fallacy of comparing the sums spent by the world at large on amusement and recreation, and the total contributions to missionary work, suggests that the comparison should rather be shown between that which is spent by the actual contributors to missions on their own amusements, on the one side, and the £1,300,000 spent on missions, on the other.

Exactly; but how many of the Lord's stewards know what they do spend on missions, or, rather, what proportion of their income they give to the Lord generally? In other words, what proportion of professed believers give proportionately: how many regularly and systematically lay by in store for God as He prospers them? Few, I fear; and yet in this, I believe, is to be found the true solution of a great question—How shall we get the means to give the Gospel to a lost world? It is no longer a question of men to go—but of money with which to send them.

How many of the Lord's people can say with the Pharisee, "I give tithes of all that I possess?" Some will reply to this, "I do not want to do as the Pharisee did." Perhaps not, but the Pharisee was not pharissical because he gave tithes, but because he trusted in his own doings for righteousness before God. Indeed, when our Lord, alluding to the tithing by the Pharisees of such trivialities as mint, anise, and cummin, rebuked them for neglecting "the weightier matters of the law—judgment, mercy, and faith," He virtually commended them for tithing by saying, "these ought ye to have done, and not to leave the other undone."

Many object to the tithe as being Jewish or legal, a mere ritual of the Levitical law. The fact, however, that Abraham and Jacob gave the tenth to God disposes of this contention and proves its observance, like the Sabbath, to rest on other grounds—that of moral obligation. Moreover, as a legal ordinance it left as large a margin for free-will giving as could be desired. It was the acknowledgment of Israel's obligation to God—"the *minimum*, not the *maximum*, expression of their indebtedness."

That God has "provided some better thing for us" in the Gospel than for Old Testament saints, should make us better givers than they. But are we? Not if the statement made by an able American writer on this subject be true, that the "average amount given by church members is about one-sixth of one-tenth." Probably we give a slightly greater proportion in this country; but I believe if accurate returns could be made our gifts would come far below the despised tenth or even twentieth for all Christian purposes.

We have heard of the old woman who put a P against all the promises she could honestly say she had proved. How many of us could put a P against Mal. iii. 10?—Faithfully yours.

FRANK H. WHITE.

Talbot Tabernacle, Notting Hill, W.

THE ARMENIAN CHRISTIANS.

SIR,—I thank you for the attention you give in your columns to the "Agony of Armenia." Why cannot the clergy and ministers of every town do what they have done in the town of Eastbourne? With scarcely an exception they are united in a holy brotherhood to do all they can to bring to a speedy end these awful massacres. A number of meetings have been held, when hundreds have not been able to get into the largest building (the Town Hall) we have. Some £300 have been raised, and a petition signed by 6800 people was sent to the House of Commons, including clergy and ministers of all denominations, members of the Town Council and magistrates. The work is still going on, and an effort is being made to get the residents of every town and village in the county to unite in bringing pressure to bear on the Government.

This is pre-eminently Christian work. We must not let it fall into the hands of political organisations, but do it ourselves on broad Christian and humanitarian grounds. We believe we have greatly influenced the Government. Anyhow, we have encouraged them to adopt and pursue a policy of righteousness and hope for the Armenian people. We know we have sent a message of peace and goodwill to the oppressed, and the reflex influence has been blessed in uniting all Christians into a closer and kindlier fellowship with one another.

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If any of your readers would like a copy of the pamphlet and letters published by our committee, on application to myself they shall be forwarded.—Yours faithfully,

J. TURNER,

Hon. Sec. Relief Committee.

Southdown College, Eastbourne, August 22.

DEAR SIR,—The Salvation Army have appointed Sunday, 30th inst., as a day of prayer to God on behalf of the spoiled, tortured and outraged Christians of Armenia. I am not a member of the Salvation Army, but it appears to me it would be good for all other denominations of Christians in Great Britain to unite with them, on the day stated, in one mighty effort of believing prayer to move the Arm that moves the world. Perhaps the deliverance of the Armenian martyrs is to be brought about only in this way, to teach the world that, when the greatest nations of the earth seem powerless to act by way of armaments or diplomacy, Jehovah will bring it to pass in answer to the prayer of faith.

The Great Powers of Europe, nominally Christian, seem stricken with paralysis in the matter, the reason apparently being that they either distrust each other in the issue, or else their professed Christianity is a mockery and a sham. Shall we not, as a Christian nation, have one great universal day of believing prayer for the deliverance from oppression, rapine, and death of our Armenian brethren?—Yours sincerely,

S. HOWARD.

77, Pulford-street, Pimlico.

Advance in Burmah.

REV. OLA HANSON, American Baptist missionary, writes from Bhamo:—

A trip to the confluence of the Mali and N'mai rivers, by a missionary, would have been an impossibility only a few years ago. The Kachins, in this part of northern Burmah, had never been really subjected by any power, until they felt the strong arm of the English Government. Now it is safe to go at least as far as to the N'mai River, but the country to the north from there, especially on the east of the Mali, is still, from a missionary point of view, an unexplored field. Still it is wonderful how these regions open up by degrees. The Sana Mountains north of Myitkyina have recently, without any resistance, been subjected to peaceful rule. Two survey parties, one from Burmah and the other from Assam, met the other day in the Hokong Valley, and are now looking for the best route by which to connect the Burmah State Railway with the Assam branch. It is needless to say that this is all new and inviting ground for the messenger of the Cross. We do not any longer need to pray that the doors may be opened. The prayer of our forefathers is daily being answered. Ours must be for men and women willing to enter the doors already opened for them.

The possibilities for missionaries to meet on the borders of Burmah and China may not be so far distant. A native Karen teacher may within a short time be stationed in Sima, a military post about sixty-five miles north and forty miles east of Bhamo, under the auspices of the Kachin Mission in Myitkyina.

Our brethren, Upcraft and Apenshaw, from the West China Mission, have just crossed the borders to find a suitable place for a mission station in West Yunnan. Few places in the world could show, from a linguistic point of view, a more interesting and discouraging mixture of dialects than is met with here. I have attempted, during a recent trip in these mountains, to work out a small comparative vocabulary between the following dialects: Chinese, Kachin, Atsi, Maru, Lashi, Yaw Yin and Shan. A little further to the south one would also meet Palawng and Burmese. Other dialects are found further to the north, of which no outsider knows as yet. Still the larger part of the population can be reached through Chinese, Kachin or Shan. The day will be hailed with joy when these regions are taken possession of for Christ.

Encouraging results are being reported from many places from this season's jungle work. There is no doubt, whatever may be the "impressions" of travellers, who indeed "come," but "see" very little, and "conquer" still less of the difficulties surrounding strangers in a strange land, while attempting to gain correct ideas of what is going on, that the Gospel is constantly gaining ground, while the native systems are rapidly losing whatever hold they once had on their followers.

Address to Li Hung Chang.

THE following address was presented to H.E. the Viceroy of China, during his visit to this country. It was signed by representatives of the L.M.S., the B. and F. Bible Society, the C.M.S., the English Presbyterian Mission, the Wesleyan Missionary Society, the C.I.M., the National Bible Society of Scotland, the Baptist Missionary Society, the Church of Scotland Foreign Mission, the Friends' Foreign Mission Association, and the Society for Promoting Female Education in the East:—

"London, August, 1896.

"SIR,—We, representatives of various missionary societies who have established Christian missions in China, respectfully beg to offer to your Excellency the expression of our hope that your visit to our shores may afford to your Excellency much gratification.

"We venture to believe that your Excellency has found time, amidst the many serious demands of your exalted and responsible position, to make yourself somewhat acquainted with the nature of the work in which the Christian missionaries are engaged in the Middle Kingdom. You do not, therefore, need to be informed that our holy religion teaches men to be law-abiding, virtuous, and benevolent, and that the missionaries in the Viceroyalty which is under your own distinguished government, in common with those who are labouring in other parts of China, are men and women who are devoting themselves faithfully to the task of doing good by the benevolent practice of medicine, by promoting the education of the poor, and by preaching the great truths of Christianity.

"We avail ourselves of this opportunity to assure your Excellency how highly we appreciate the enlightened policy which has led the Imperial Government of China during recent years to accord to missionaries the right to travel freely, to dwell under the protection of the law, and to pursue their peaceful callings in any part of the great Empire under the Imperial rule. We are well aware of the practical difficulties which have frequently arisen to hinder the full enjoyment of the privileges thus accorded, but we venture to look with confidence to the great statesmen of China, among whom your Excellency has so long held a position of conspicuous influence, to give increasing effect to the gracious proclamations of the Imperial Ruler of the Middle Kingdom, so that a real safety and freedom may be enjoyed by all who are pursuing the peaceful and beneficent calling of the Christian missionary.

"We trust that the long journey which your Excellency has taken to visit Europe may be completed in perfect safety, and that you will return to your home in the best of health, and be spared to continue to render those distinguished services to your Emperor and your country which have made your name illustrious throughout the world."

The following paragraph appears in the September issue of *The Sunday Magazine*:—"Before Li Hung Chang started for Europe he was presented, through the agency of the Bible Society, with an Imperial edition of the New Testament. The volume was enclosed in a wooden casket, the lid of which bore the name of the book inside and the various titles of his Excellency. Dr. Bryan made the presentation, and in a few words suitable to the occasion expressed the hope that the celebrated Chinaman would become the recipient of the happiness revealed in the Scriptures, a hope that will be universally endorsed both for him and his unfortunate countrymen. After showing much appreciation of the outward appearance of the gift, he promised to take it with him on his travels and read it through, adding that he would trust to the Book to bring him safely back to China."

Miss Rye's Home.—It is announced that Miss Rye has decided to practically incorporate her well-known Emigration Home for Destitute Little Girls at Peckham with "The Church of England Society for Providing Homes for Waifs and Strays." Miss Rye's charity will in future be administered in accordance with the trusts of the last-named Society, on the condition that the children who may be emigrated by means of the charity may be placed out with Episcopalians, Presbyterians, Methodists, and Baptists, and not only with members of the Church of England. Miss Rye, Miss Elizabeth Still, and Mr. F. D. Lewin will be joined as trustees with the chairman, treasurer, and secretary of the Society for the time being.

Scottish Notes.

A STREET collection for Dr. Barnardo's Homes was taken up in Aberdeen on Saturday afternoon.

Rev. Alex. Connell, of Regent Square Church, London, preached in the Free West Church, Inverness, on Sabbath week. There were large congregations, especially in the evening, when the church was crowded to its utmost capacity.

We regret to learn that Professor Candlish, of the Free Church College, Glasgow, has been lying seriously ill in the Free Church Manse, at Tarbolton. He caught a chill a month ago when travelling. It is satisfactory to know he is recovering, though slowly.

A mission has been commenced among the navvies engaged in deepening operations at Port Henry Harbour, Peterhead. The missionary is Mr. Frank Buchanan, who has done good work among the navvies on the Cruden Railway for the past two years. The Mission Hall will be available also as a reading-room for the workmen.

It has been rumoured (says *The Northern Evangelist*) that the venerable Dr. Aird, of Creich, proposes to retire at an early date, and that he may go to live in England where Mrs. Aird has been obliged to spend the past few months on account of the state of her health. Multitudes, like ourselves, do not like to think of the Highlands without the beloved minister of Creich. We trust, therefore, that the rumour is groundless.

The Aberdeen Auxiliary of the Church of Scotland's Women's Association for Foreign Missions has lately appointed Miss Rachel E. Woodman Mackenzie to be their medical missionary at Sialkot, in the Panjab. Miss Mackenzie is the only lady medical from Scotland on the graduation lists of the London University. She is the daughter of Rev. J. S. Mackenzie, of Little Dunkeld. She sails for India in October, along with Mr. and Mrs. M'Cheyne Paterson, missionaries at Gujerat.

Lord Overtoun has had quite a busy time in the North of Scotland, helping the Free churches. At the opening of a new church at Fearn, he made a speech closing with these words, which will be appreciated by Christians in all the churches:—"It was one thing for the Church to be Evangelical, and another thing to be evangelistic. The Church might be Evangelical and hold sound doctrines, but if the Church was not living for Christ, and leading many souls to Him, it might hold these Evangelical truths in vain."

Professor Salmond, Convener of the Welfare of Youth Scheme of the Free Church, has lately returned to Aberdeen after a visitation of the congregations and schools in Sutherlandshire and Caithnessshire. Last year Professor Salmond visited the Islands in the interest of the Welfare of Youth work, and this year the Highlands of the mainland are claiming his attention. During his recent visitation he addressed the congregations, amongst other places, of Melness, Reay, Watten, Westerdale, and Bower, and on week days he addressed large meetings in Thurso, Wick, and other centres.

Dr. Norman Macleod, of Inverness, in opening a church bazaar recently at Lossiemouth, said the fact that it was so often necessary to have recourse to this expedient was not a satisfactory sign of the present condition of the Christian Church in some respects. He believed that if the Church—he spoke of all its branches—had a more vivid consciousness of its true function and vocation, a deeper sense of responsibility with regard to the claim which God had upon their substance as well as upon themselves, the tithes would flow into the Lord's treasury in such abundance that there would be ample provision for all their needs, and the blessing resulting so great that there would not be room enough to receive it.

The death is announced of Rev. William Shoobred, D.D., an ex-Moderator of the U.P. Church Synod, which took place at Arbroath on Sunday evening. Dr. Shoobred, who was a native of Dunfermline, spent most of his life in missionary service in India, having been ordained as missionary in 1859. Last autumn he left India in bad health, and spent the winter in the South of Italy. While travelling through Italy, Dr. Shoobred had an attack of pleurisy which greatly retarded his recovery and impaired his strength. In 1888 Dr. Shoobred presided as Moderator of the U.P. Synod. Although for some time past he had been in feeble health, his end came suddenly and unexpectedly, and his death will be greatly deplored. Deceased was over sixty years of age.

The Aberdeen University Court, which met several times recently in committee to consider the allegations made against Professor David Johnston, who occupies the chair of Biblical Criticism in the University, made public its finding last week. The complaints made by divinity students were to the effect that Professor Johnston's treatment of his subject was unmethodical and inadequate, and that his treatment of his class was such as to make it

impossible for students to give him respect. The Court finds that the charge against the professor of being unmethodical has been established, and that the want or defects of method are so great as not to afford students any reasonable opportunity of becoming acquainted with the subject of Biblical criticism. The Court regrets the disorderly conduct on the part of some of the students, for which they were censured, but finds there is no foundation for the charges of conspiracy, ungodliness, want of principle, and the like brought against them. The Court, without going into the other charges, recommends that in the interests of University education Professor Johnston be requested to retire from office with a suitable retiring allowance. Professor Johnston, who was appointed by the Crown, was formerly a parish minister in Orkney.

Christian Endeavour.

SOME Japanese delegates to the annual Christian Endeavour Convention at Kyoto travelled a distance of 500 miles.

A day was spent in picking blackberries by a society in West Salem, Ill., which gave the proceeds for home missionary work.

Fifteen sailors on a vessel visiting the harbour of San Diego, Cal., were led to a public confession of Christ by the Society of Christian Endeavour.

Both the Boston and Brooklyn Christian Endeavour Unions held great farewell meetings just prior to the recent departure of Dr. Clark for Europe.

The flower committee of the Des Plaines Endeavour Society sent 2235 bouquets of flowers to the Chicago Flower Mission during the month of July.

A weekly meeting attended by more than a score of bluecoats is held in one of the police-stations of Philadelphia by some Christian Endeavourers of that city.

Three new trustees of the United Society were chosen at Washington—Rev. H. K. Carroll, LL.D., to represent the Methodist Episcopal Church, Rev. W. H. Vogler, the President of the Moravian National Union, and Rev. U. F. Swengel, from the United Evangelical Church.

Famine Among The Gonds.

SIR,—For the last three months I have been receiving alarming letters from the C.M.S. mission to the Gonds, a hill tribe in the Central Provinces, India. First there was a great drought, and all the crops were burned up. Then came the Asiatic cholera, by which many of the natives were cut off after a few hours' illness. Now both fever and famine are raging. I copy an extract from the last letter I have had from Rev. E. D. Price, C.M.S. missionary to the Gonds.—Yours faithfully,

X. Y. Z.

"Marpha, Mandla, Central Provinces, India.
24-7-1896.

"The people of the villages all round here are coming to me for food. Very many are starving. We have fed about 150 or more to-day. Off early to-morrow in the rain to get food for the people. House crowded all day with applicants. The people all round are living only on leaves of trees and roots. Can you help?" "EUSTACE DICKINSON PRICE."

Mission Work in Uganda.

In a recent interview, Mr. Hubbard, of the C.M.S., who has just returned from Lake Nyasa, said:—

"The contrast between the Uganda of to-day and that of 1893 is simply marvellous. In the case of the English Protestant mission, our great difficulty is to restrain the thousands of natives who flock to us for instruction and apply for baptism. The relations between the English Catholics and the C.M.S. Mission are much more friendly than those formerly existing between the French fathers and the Society. All the former territorial limits have been removed, and the whole country is open to Protestants and Catholics alike. King Kasagama, the powerful ruler of Toro, was baptized by the Church Missionary Society missionaries in March last, and large numbers of his people are following his example. Bishop Tucker established a mission in Toro in April."

The Church Army.—An anonymous donor has just given £1500 to the Church Army for the purpose of providing and furnishing a lodging home for men, adjoining the Society's labour home for the outcast in Holloway. The St. John's Lodging Home in Lisson-grove has been filled to its utmost capacity every night since it was opened nearly three years ago. In those institutions the advantages of home life, with quiet and respectable surroundings, are obtained at the cost of 5d. or 6d. per night.

The Hop-Pickers' Mission.

WE are about to resume our season's work in Kent and Worcestershire among the hop-pickers. During the month of September many thousands from London and other large centres of population flock to the hop-gardens. Recognising in this annual migration a splendid opportunity of reaching these masses with the Gospel, the Hop-Pickers' Mission was started many years ago by Mr. Kendon, and the blessing of God has richly rested on the work done. From small beginnings the work has grown to considerable proportions, and now some sixteen missionaries are engaged every September. Numerous cases of definite blessing have come to our knowledge. Not the least interesting is the following:—

One of our London City missionaries was toiling with us in Kent; his people in London anxious to help their missionary, but too poor to do much, hit upon the happy idea of making a number of small camphor bags and pocket pincushions, and neatly attaching to each a text of Scripture. The missionary distributed these among the women in the gardens and camps.

Mrs. Sullivan was writing to her soldier son in India, and it occurred to her to enclose the little gift as a souvenir of his earlier years, when he used to accompany her on these annual visits. Attached to this pincushion was the verse from 1 John i. 7, "The blood of Jesus Christ, his Son, cleanseth us from all sin."

This text God used in leading the young soldier to Christ, and the following mail from India brought the glad news of his conversion, and subsequent letters the further tidings of his efforts to win his comrades. He is to-day an earnest Christian worker in the ranks in India.

The Hop-Pickers' Mission is entirely dependent on the voluntary gifts of God's people. Parcels of clothing, boots, tracts, etc., should be sent per S.E.R., carriage paid, to Rev. J. J. Kendon, Marden Station. Contributions to Rev. J. J. Kendon, Goudhurst, Kent.

JOHN BURNHAM.

Fern Bank, Brentford.

The Wesleyan Pastoral.

THE pastoral of the Wesleyan Conference of the present year, drafted by Rev. Professor Waddy Moss, of Didsbury College, and which is directed to be read in the principal Wesleyan chapels early next month, will deal with several points of interest. Attention will be called to the present position of Methodism in the country. It has been a disappointment to record a decrease of 2302 in the membership of the Church; but congregations are in the gross as large and its communicants as numerous and devout as ever. Over 41,000 persons have been brought into the Church, and meanwhile more than 25,000 have wandered away from the Church's fellowship.

As to the causes of this decrease, many conjectures have been made. In some localities, no doubt, special influences, such as the decay of an old industry and the consequent scattering of the population, have tended to the dislodgment of Methodists; but there are other factors, more general in their character. The general life of the country is favourable to the multiplication of business engagements unfavourable to "the cultivation of a meek and quiet spirit, to the frequency of visits to or the permanent abiding in the secret place of the Most High."

The want of class leaders and the desirability of the younger laymen rendering this service to the Church, as well as taking their share in legislative and administrative work, are noted.

The removal of the missionary debt and the increase of 1679 members on mission stations, with the want of an adequate revenue in order that fields waiting to be reaped may be occupied, give occasion for urging upon the Church fidelity to the traditions of Methodism in this matter, and an exhortation to devotion, so that the opportunities of extending and strengthening the stations, which are now unusually great, may be made the most of.

Barry Dock Convention.—A conference was arranged in this town for those who, through circumstances, are unable to participate in the larger yearly conventions. In our Gospel tent here for four days believers assembled from the neighbouring churches. The truth of the "life more abundant" was ably and lovingly pressed home by Revs. J. Gregory Mantle, Seth Joshua, and others. Nine meetings were held for exposition, besides prayer meetings and some open-air services. The solemn feeling that pervaded the convention, and the devout attention given to the Word, were all indicative of the working of the Holy Spirit conquering hearts and lives. We hope to arrange a similar gathering next year.

GERALD R. COULTAS.
(777)

Obituary.

DR. H. W. KNAPP, BROOKLYN.

REV. HALSEY W. KNAPP, D.D., died at his home in Brooklyn, on July 22. He was seventy-one years old. When thirty years old he entered the Baptist ministry and began his career of usefulness as a pastor. In the early morning one might see him in the market a busy merchant, but in the afternoon he was a faithful pastor not less intent than the merchant. His strong constitution and good physical health enabled him to do successfully what would have been impossible for most men. He accepted no salary, and gave largely to church and denominational work. His memory will always remain dear to the many to whom he ministered during his busy life.

REV. DR. REID, EDINBURGH.

The funeral of Rev. Dr. Reid, senior minister of Lothian-road U.P. Church, Edinburgh, took place at Edinburgh last week. Dr. Reid was born in 1814 at Paisley, where his father was a medical practitioner. He received his early education in Glasgow, and studied divinity in the Secession Hall, Edinburgh. Ordained in 1843, Dr. Reid accepted a call from the congregation, with which he continued to be identified till the close of his ministerial career. His jubilee was celebrated in 1892. Under Dr. Reid's ministrations Lothian-road U.P. Church flourished, the membership reaching to between 1400 and 1500. The death of his wife about four months ago came as a severe blow to Dr. Reid, who is survived by a family of two sons and two daughters.

DR. A. M'AFEE.

Another South African missionary has fallen in the field. Dr. Alex. McAfee, medical missionary of Willowvale, Transkei, passed to his reward on the 15th July. He gave himself to his labours with infinite vigour and earnestness, and his early death is a great blow to missions. He had a splendid prospect as a physician in England, but he caught the missionary spirit from Dr. Paton, and felt compelled to give up home and friends and prospects to preach the Gospel to the natives of the Transkei. For twelve months he lived in a native hut and lived amongst the natives, to whom he acted in the double capacity of pastor and doctor. He was one of the most chivalrous men England has given to African missions, and sympathy of all Christian people will go out to his aged parents in Scotland and to his venerated brother, Dr. McAfee, of West Kirby.

MISS JOHNSTONE, CALCUTTA.

Union Chapel, Calcutta, has suffered a severe loss in the death of Miss Lydia Johnstone, who since 1838 was one of its best workers. Neither her mother nor herself was rich, but they made their mark in a way of their own. For many years it was their custom to write five letters daily, soliciting aid for the missionary society. Great zeal and faith were required for such continued effort, since their applications were often declined, sometimes with expressions of scorn and ridicule for the cause they loved so well. A calculation shows that, estimating the rupee at 1s. 10d., Mrs. Johnstone collected for the London Missionary Society more than £1950, or about £60 a year, and Miss Johnstone about £3000, or £70 a year. They were not persons of influence, neither did they usually receive large sums. The greater part of what they collected was in comparatively small sums and monthly subscriptions of one rupee.

MRS. HARRIET F. BALDWIN.

This beloved missionary died, in the evening of July 29, at the home of a married daughter, in Summit, N.J. The wife of Rev. C. C. Baldwin, D.D., she went out with her husband as a missionary of the American Board in November, 1847, to the newly-opened field in Foochow, China. Her term of service nearly covered a half century, from 1848 to 1895. After securing a knowledge of the native dialect, she engaged, as the years passed by, in various literary and evangelistic work. She possessed a genius and keen relish for the educational department, starting efficiently a female seminary, of which she was the principal during seven years. In literary work, besides her geographies and maps in the native language, she was associated with her husband in the publication of a manual of the Foochow dialect, and also assisted him in the task of editing the much larger dictionary in the same language. There was also the immense labour of translation and revision of the Scriptures, to which she contributed valued help, which was made possible through her knowledge of the language.

REV. JOHN SYMON, PERTH.

After a lingering illness Rev. John Symon, minister of Free St. Paul's Church, Perth, died last week at his residence in Barossa-place. The deceased had an eventful career. He was born in Perth over fifty-three years ago, was apprenticed as [778]

an engineer in the locomotive works of the Aberdeen and Arbroath Railway, and served his apprenticeship in Arbroath. While in Arbroath he came under the influence of the Revival movement, and frequently spoke at open-air meetings. He was subsequently removed to the locomotive works at Perth, and on coming to the Fair City he manifested the same interest in religious matters, and was for a time engaged in mission work. On the recommendation of the Free Church Home Mission Committee he was appointed missionary in Edinburgh. While in Edinburgh he attended the University. On the advice of the late Dr. Begg Mr. Symon resolved to study for the ministry. When in 1879 Free St. Paul's Church, which had previously been a mission station, was raised to the rank of a church, Mr. Symon, who had scarcely finished his theological course, was chosen as its first minister. So prosperous did the congregation become that they were able to pay off the original debt on the church, buy a manse, and purchase a hall. Born and reared in comparative poverty, the poor of the city had no warmer friend than Mr. Symon. Unostentatious and unobtrusive, he was always ready to attend any necessitous case.

Personalia.

Dr. Joseph Cook, who has been for some time at his summer home, Cliff Seat, Ticonderoga, N.Y., is steadily gaining in health.

Missionaries on the Congo.—Dr. Harry Guinness writes:—"Our parties for the Congo who have recently sailed, together with those in the field, need our earnest prayers. Tried by the sickness of several, and the death of Miss Wood, our band of missionaries on the Upper River is in circumstances of special difficulty just at present; and their hearts might well fail them if it were not for Him who is 'able to do exceeding abundantly for them' above their prayers and ours, and who has promised never to leave or forsake them."

Dr. Lorimer, of Tremont Temple, Boston, U.S., finished his occupancy of the pulpit of Marylebone Presbyterian Church, during Dr. Pentecost's absence, last Sunday. The audiences were very large, and the interest was kept up to the last, culminating in his sermon last Sunday evening on "The Prodigal Son." He left London for the United States on Wednesday. Five of his sermons have been printed, and two more are to follow. The set of seven may be had from Mr. George Taylor, 40, Southwick-street, W., post free, for ninepence.

Mrs. Ballington Booth, of the American Volunteers, is at work in the State prisons, especially at Sing Sing. She says: "This is the problem that I am trying to solve: I want to get acquainted with the men while they are yet in prison, and win their confidence, and when they come out I want it to be so that those who otherwise would not have a soul in the world to care what became of them will feel that here is someone who loves them and is anxious to help them. And I want to be so situated that when one of my boys comes to me from prison, I will not just talk with him and pray with him and then have to tell him that is all I can do for him. I propose to have a home for him to go to, and a place for him to work, and a chance for him to be honest."

Evangelistic Notes.

Berwick.—Rev. R. Baggie has been holding open-air services at Blackadder West, Berwickshire, which have been largely attended.

Work in the Villages.—Mr. R. Jones has been having good open-air Gospel meetings throughout the summer months at Horton-lane, Isle, Cottages and Armoury-terrace, near Shrewsbury. Several at each of these places have been blessed.

Essex Villages.—Tent missions have been conducted by Mr. Hugh C. Wallace, of the Evangelization Society, in the villages of Saling and Stebbing, Essex. Large congregations have gathered and listened quietly to the preaching of the Word, which has been blessed to the salvation of some. The evangelist is now engaged in a mission in the town of Baintree in the same county.

Mr. C. N. Crittenton, of the Florence Crittenton Mission, New York, continues his extended evangelistic tour, in the Western States, with his Gospel car. This year he, with Mr. C. S. Morton and other workers, has visited many towns in Illinois, Kansas, Colorado, and on the Pacific coast, and manifest revival has followed the labours of the band. By latest accounts good meetings had been held in Santa Barbara and Los Angeles, California.

Mr. F. C. Spurr will hold missions as follows:—September 6-13, Melbourne, Derby; September 20-27, Salisbury; October 11-November 1, Portsmouth; November 8-22, Leeds; November 29-December 13, Nottingham.

THE BOOK WORLD.

Lays of Life and Hope. By William Blane. (*Pickering & Inglis, Glasgow.*) Here lovers of poetry will find the fundamental truths of our faith set in smooth, flowing verse.

Robert Forward. By Harry Lindsay. (*C. H. Kelly.*) The sad story of a gambler's ruined life. May it prove the means of warning many boys of the dangers of the widespread vice.

Life and Sayings of Kilsby Jones. By Vyrnwy Morgan. (*3s. E. Stock.*) The biography of a Congregational minister of some note among the Welsh as a preacher, an educationalist, and a writer on political themes.

Farmer Winstone's Waif. By C. A. B. (1s. 6d. *Co-operative Jewish Converts' Institution.*) The story of a wandering little one, how he was rescued, and became the means of bringing light and joy into the home in which he was sheltered.

Prissie and Moll. By Mary Inman. (8d. *Orphans' Printing Press, Leominster.*) Simple stories of poor and humble life, illustrating the beauty of Christian helpfulness, the sin of Lord's Day Desecration, and the power of the Gospel.

Stories about India and Zenana Gleanings. (6d. *Zenana Bible and Medical Mission.*) Two tasteful companion miniature volumes, which, with their tales of women in India, should stir many hearts on behalf of our sisters in the Empire of the East.

Victoria: Her Life and Reign. By A. E. Knight. (3s. 6d. *Partridge & Co.*) A popular biography of Queen Victoria, which at this time, when our Sovereign is reaching the longest reigning period of any English monarch, should be widely welcomed. It is a well-written and readable book, affording an admirable review of a long and noble life.

The Autobiography of a Truth. By Edna Lyall. (1s. *Longmans & Co.*) A story with a purpose, being a vivid tale, illustrating the suffering of the educated Armenians, and evidently intended to awaken deeper sympathy in these outraged and tortured Christians of the East. Probably in this story-form it will reach the ears of many who would never read the terrible narratives of massacre and wrong published in the daily press.

The Gospel Message. By R. N. Cust, LL.D. (6s. 6d. and 7s. 6d. *Luzac & Co.*) Dr. Cust's life-long study of missions and his observations of the work in the field and in the committee-rooms of the great missionary societies have afforded him material for many and exhaustive works on the theme. Here, however, we have a series of essays, addresses, and warnings on matters in which he is not altogether satisfied with things as they now stand. His habit of speaking his mind plainly has often raised controversy, but not seldom with useful result. It is touching to learn that with this volume he lays down his pen for ever. Whether one has always agreed with him or not, none could ever doubt the sincerity of his love for missions and desire to see the Gospel spread abroad among heathen and Moslem.

THE JEW IN HIS RELATION TO THE SECOND COMING. By J. Hughes-Games. (3d. *Holness.*) This booklet, on an interesting subject, is too much in the nature of a programme. The author is far more certain as to the order of coming events than most of his readers will be.

FIELD PATH RAMBLES. By Walker Miles. Series 9 and 10. (*R. E. Taylor & Son, 19, Old-street, E.C. 6d.*) These pocket guides are invaluable to all who would enjoy the "Surrey Hills" to the fullest extent. The directions are clear, exact, and complete. Nothing could be better.

THE HISTORICAL TRUTH OF DANIEL. By R. K. Strang. (6d. *Marshall Brothers.*) A series of lectures on the evidences, now forthcoming, for the authenticity of the Book of Daniel, summarising for the ordinary reader the "important and crushing replies" made by Archaeology to the speculations of the higher critics.

BOOKS RECEIVED.

From H. R. Allenson.—REVIVAL SERMONS IN OUTLINE, Edited by Rev. C. Perren, D.D. (3s. 6d.)

A Conference in Germany.

DEAR SIR,—I am on the point of starting for Blankenburg, in Thuringen, to attend the yearly conference, and I am eager to secure the prayers of God's people for this conference of Christians of various denominations in Germany. A few brethren from England will be present, but one would be thankful for a fuller expression of International and inter-denominational oneness at such conferences.

The subject for consideration will be "The blessed freedom of the children of God." Some of the Lord's servants in England who are living in the unfettered liberty might have ministered to their continental brethren, and might also have enlarged their borders, and received the greater blessing by giving what they have freely received.

The conference is to begin August 31, and to last till September 4. Pray for us.—Yours sincerely,
Weston-super-Mare. F. W. BAEDERER.

The Bible-class Federation is preparing a list of young men's Bible-classes. Will secretaries communicate with Mr. R. M. Waterhouse, 24, Norfolk-road, Dalston, N.?

The whole of this dismal story brings home to the thoughtful mind the fact that there are great crimes as well as individual sins for which there is no adequate earthly punishment. Apart from belief in a Divine distribution of justice at the consummation of all

things, we should lose all faith in the inherent righteousness that rules the course of affairs. It is in vain for us to fall back on the truism that sin is its own punishment, and that evil-doers make their own hell. Nothing is clearer than that the worst sinners and criminals are utterly devoid of remorse, and that the greatest cruelties can be "justified" to himself by the one who commits them. Conscience often only reflects the standard of morality outside, and falls silent when the culprit is no worse than those around him. Human tribunals are not unseldom organised instruments of injustice. If there were no faith in a God who will some day bring home to every sinner and community of sinners the exact proportion of guilt and punishment that belongs to them, we should have no guarantee that "though hand join hand, yet shall not the wicked go unpunished." As it is, we fall back on that great doctrine of a world-judgment of which the New Testament is so full, and find in it the certainty of a righteous God. "Shall not the Judge of all the earth do right?"

The excitement attending the news of the return of Nansen and the *Fram* from the expedition in search of the North Pole illustrates once more the remarkable sentiment that has gathered round that strange quest. It is astonishing to consider the place that the discovery of the North Pole has taken in adventurous minds. What the Golden Fleece was to Ulysses and his companions, and the Grail to Arthur and his knights, and the Holy Sepulchre to the Crusaders, this undiscovered land seems to have become to a certain class of eager and restless characters. The explanation is probably to be found in the immortality which will unquestionably follow the name of the first discoverer, and not in any real benefit to be gained for humanity at large. There are no great scientific or practical results to be looked for; whether there be land or water at the desired point is a matter of comparatively little importance; there is no prospect of adding to the material or intellectual wealth of the race by finding it. Still, men will endanger their lives again and again in order to be the first to get there; and fresh aspirants for the honour are undeterred by the many failures and the lost lives of their predecessors. Nansen's safe return will be the signal for renewed efforts, and possibly the loss of many more valuable lives, ere the barren goal is reached.

All this is a curious proof of the power of an unknown goal to draw the human mind after it irrespective of practical results. This is the material out of which heroism is made; and what distinguishes between foolhardiness and heroism is only the goal aimed at. If all the available energy and aspiration that takes the lower channels of adventure were to be fired in the direction of the great objects of spiritual and social regeneration, the world would soon be different from what it is; much wasted endeavour would be saved, and causes that are now forlorn for lack of leaders would be revived and carried towards victory. The difference made in a life by grasping a high true aim is seen in perfection in the Apostle Paul. He was just of the adventurous temperament that makes the pioneer and the discoverer, and when his heart was inflamed and constrained by the love of Christ, all these restless qualities came in as a fine instrument for the propagation of the Gospel, with results that were world-wide and enduring. We need men of his stamp to turn the highways of travel into a pathway for the Kingdom of God.

There is a striking article in the current *International Journal of Ethics*, on the question whether "pleasure is the chief good" of man—pleasure that is, in its higher and more worthy forms. Do men do good because it brings happiness to them, or are they happy because they choose the chief good? This is the great question that divides the Hedonist from the Intuitionist in morals; and Prof. Seth argues finely against the theory that pleasure, however elevated in kind, is the impelling idea in true conduct. As he says:—

It does not follow that because an action is pleasant it is performed *for the sake of the pleasure*; that because the martyr's, and many another's, self-sacrificing delight thrills him, and the thrill of strange delight carries him through an act which had otherwise been impossible, the act is done *for the sake of the thrill*, and that this is the object of his devotion. That would be an explanation which does not explain, a distortion and negation of the essential fact in the case. On the contrary, it is the very perfection of his devotion to the object that accounts for the thrill; the thrill is the thrill of devotion.

This article marks a step in return from a theory of conduct and character the influence of which had spread far beyond its immediate limits, and has penetrated even Christian thought and teaching. There has been too much tendency of late years to associate the ideas of *right* and *happiness* in family and school training, to estimate actions by their relation to pleasant or unpleasant effects, and to cloud the essential truth that a thing is *right* or *wrong* in itself and in relation to the will and being of God. There is no stable foundation for character apart from the last-named principle. The noblest men and women have been fed on it, and have shaped their lives by it, and their great deeds would have been impossible to them were they to lose faith in the essential nature of goodness. We must return to this point of view, which is as philosophical as it is Biblical. Professor Seth's article and his able book on Ethics are very helpful to the perplexed student of this great question.

Mr. Wilfrid Ward tells some strange things in his character-sketch of Professor Huxley in *The Nineteenth Century*. The impression made by the great scientist on those who personally knew him must be very different from the impression given to a diligent reader of his books. Considering that he was the inventor and chief exponent of the term "agnostic" for over a quarter of a century, it is startling to find a saying of his in 1892 reported thus:—

Faulty and incorrect as is the Christian definition of Theism, it is nearer the truth than the creed of some agnostics who conceive of no unifying principle in the world.

Mr. Ward goes on to say that he proceeded to defend eloquently the argument from design, and affirms that his statement that only "a very great fool" would deny in his heart a God conceived as Spinoza conceives Him, was distinctly short of the degree of agnosticism currently attributed to him by those who read him hastily, and "blended their own logic with his rhetoric."

What, by the way, does this last clause mean? Was Huxley's agnosticism mere *rhetoric*? If so, is it consistent with honesty that a man who, of all others perhaps, is most responsible for the irreligious tone of the younger scientists, should rhetorically deny the Godhead, that logically he was compelled to believe in? Other thinkers besides Mr. Huxley, such as Matthew Arnold, have given the impression in their books of greater scepticism than was true of their real attitude on

religious matters, and they are surely responsible not only for the false impression, but for the results on sensitive and unstable minds who read their works, but do not come into contact with their better mood in personal life.

Mr. Strong, in his Bampton Lectures on "Christian Ethics," takes the view that the Sermon on the Mount, which some seem disposed to make the whole of religion, is "the climax of Judaism." Although it abrogates Judaism, it comes with the authority of a new teacher, but "it still runs in the form of a law. It thus belongs to a transitional period, and, as it were, hangs between the old and the new order." He regards it as the final statement of the Law. It is, therefore, not a commandment by which life comes; it offers no help, it promises no grace whereby its exceeding broad demands on men can be met. Taken alone it might drive to despair. Mr. Strong believes that "the real centre of investigation into the ethical import of Christ's life must be transferred from the Gospel story to the time after Pentecost." This brings us back to the old position, that the Saviour did, by the Holy Spirit, expound his meaning to the apostles and by means of them to others. Therefore, they who cry—"Go back to the Christ of the Gospels"—are robbing us of the glorified Christ who has come to say the things which his disciples could not bear when He was with them in the flesh. Those who would degrade doctrine by exalting precept will find that they have left men without the motive or the power to keep the precept.

It is a curious compliment which men pay to Christianity when they deplore its decline on the ground that men cannot fight so well without it! "The Human Animal in Battle" forms the theme of an article in *The Fortnightly Review*, in which the writer says that "the decay of religion, which is so widespread a feature of our times, has contributed to the downward progress of the individual by making death more horrible because of the greater uncertainty beyond the grave." The difficulty now is to implant courage and avoid panic. The trial to the nerves is getting too much for the modern civilised man to face. We confess we do not mourn over the lost nerve for the carnage of a battle-field. Man's unwillingness to face it as a combatant may be due to a tender conscience and a sensitive heart, born of the operation of pure religion; willingness to encounter it as a minister of mercy certainly comes from that cause. We entirely agree that true religion imparts courage, but religion does not foster the spirit of militarism.

Sir John Seeley stated that he derived his enthusiasm for history from the Bible, and that his ideas were drawn from the Bible at first hand. What fascinated him was not a passage here and there, "not something which only a scholar or an antiquarian can detect in it, but the Bible as a whole, its great plan and unity, and principally the grand poetic anticipation in it of modern views concerning history." This is a remarkable testimony to the Divine authorship of the Book; a few obscure men in a small obscure nation, writing when there was no history, as we understand history, were yet masters of that broad philosophical treatment of history which marks the books of the modern master. This is another evidence that Bible students take the widest and truest views of the course of human life because they follow Him who rules among the armies of heaven and the inhabitants of the earth.

The abject mental bondage of Jesuits is set forth by Father Clarke (S.J.) in an article in *The Nineteenth Century*, in which he describes how they are selected and trained. He informs us "it is the difficult habit of abstaining from any mental criticism of the order that is the distinctive feature of the obedience of the Society of Jesus." A servant may object in his mind as much as he likes to the commands of his master, as long as he obeys them; a soldier may do a hearty grumble to himself, only he must obey in act; but a Jesuit subjects his very thoughts to men. A moment's thought recalls to us how unlike this way of training and aiding men is to the Divine way. Elijah expressed his mind very freely, and so did Job. The disciples doubted and questioned and denied, and yet the Master encouraged perfect candour, because He knew that only thus could there be satisfaction and truth. Do the Jesuits really believe that they get every member of their order to abstain from mental criticism? It seems to be an excellent system for making slaves and hypocrites.

England and Russia.

A CHEERING feature of the present time is a growing desire for better relations between England and Russia. We know that in urging this God is with us; the heavens are on our side. For God "made of one blood all nations of men to dwell on all the face of the earth." The first note of the New Age, ushered in by the incarnate Lord, was, "Peace on earth, goodwill toward men." The promise of the good time coming is that "nation shall not lift up sword against nation, neither shall they learn war any more." And that "Ephraim shall not envy Judah, nor Judah vex Ephraim"—a promise of universal application, for if God is opposed to envy and vexation between Ephraim and Judah, He must be also between England and Russia, and any other pair of nations, for He is the same always and everywhere.

A good understanding between England and Russia would tend to the peace of Europe and of the world. It would tend to develop Russia, to introduce civil and religious liberty, and to relieve our brethren the Stundists of the disabilities, oppressions, and persecutions under which they now suffer. And energy wasted in watching one another would be used in ameliorating the condition of the nations dependent upon each. And, not least, there would be no more object in upholding the cruel abomination which calls itself a Government in Turkey.

Indeed, England's support of Turkey for selfish ends has been worse than her antagonism to Russia, and more fatally mischievous. It has enabled that evil Power to perpetrate and perpetuate its corruption and violence on weaker peoples, and to become a festering mass itself. Had England acted righteously in regard to Turkey, the effect on that country would have been very different.

Everything is desirable which would tend to produce in Russia that middle class to which England owes largely her prosperity at home and her influence abroad. As the stars in their courses fought against Sisera, so they fight, slowly but surely, against every man or nation acting in opposition to the patience and grace of the wise Creator, who gave his Son to bring peace on earth and goodwill to men.

Jewish Christians.

A NEW pamphlet in German has lately been issued by Rabbi Lichenstein*, forming the eighth of his remarkable series. A few extracts may interest readers. It is entitled "Judenspiegel" (Jewish Mirror), and its object is to represent Christ as the mirror into which the nation should look and behold the glory of God.

In his introduction the Rabbi writes:—"After much search and diligent examination of the signs of the times founded on the knowledge of both Old and New Testaments, it has become a deeply-rooted conviction, which fills my whole soul, that Christ is the prophesied Messiah of Israel and Saviour of the world. In his person and in his work is to be found the true glory of Israel as well as the true atonement."

After speaking of the bitter hatred of the Jews to any among them who profess faith in Christ, how they first cast them out from among them, and then raise the complaint that Jewish believers in Christ always are lost to their nation, living among the Gentiles, etc., the Rabbi adds: "Jewish-Christians! You must accustom yourselves to the expression. There are Jews, and there will ever be more such, who are at the same time Christians; Jews, who believe on Christ, not in spite of, but because they are Jews, and have found in Jesus the Messiah of Israel. Their number may be few or many, but all are agreed in this, that they wait, and hope, and pray, with all true Christians, among all nations, that Israel at last may welcome its Messiah, the Saviour of the world, and exclaim, 'Blessed be He that cometh in the name of the Lord!'"

In the pamphlet the Rabbi says:—"When the altar of stone lay crushed in ruins, the cross became an altar, on which Christ hung bleeding; Christ is the spotless Lamb, the perfect sacrifice; the true sufficient atonement for the sin of the whole world; of unceasing efficacy and eternal value; the fulfilment and completion of all sacrifice. Therefore the whole system of sacrifice under the old covenant has passed away (Heb. x. 5-14). The Prophet of all prophets, the true High Priest, the everlasting King has been revealed to the world in Him. He was the goal of our holy history, the essence and embodiment of all our holy symbols. Therefore he is manifested in everything as so glorious, so divine, so immeasurably surpassing the merely human. He who hears the voice of his lips, and feels the breath of his Spirit, feels himself withdrawn from earth. His Gospel sings and reverberates in the soul, new hopes arise, aspirations awake, more precious than all treasure, than all that can enchain the heart of man on earth."

After exalting the Lord Jesus as being in Himself the fulfilment of all promise and symbol in Israel, the Rabbi continues to show how the spirit of his Gospel has worked among the nations during the centuries since He was on earth, subduing and alleviating strife, oppression, and suffering. He gives the definition of mercy in the parable of the Good Samaritan, and would show his people that their many charitable institutions of late growth are but an imitation of those of their Christian neighbours, who learn of Christ Himself. If they would but see it, Christ Himself is looking through the lattice; yet they recognise Him not. The Rabbi calls to his people to awaken, and to clear their eyes of the sleep of centuries, that they may see how the world is rejoicing in the Prince of Peace. "Who has subdued the people under Him? Why are new peoples continually drawn to Him? Why are the gods fallen before Him, the groves of idolatrous worship disappeared? How could He compel the heathen world, and bring untold millions to God and his Kingdom, were He not the prophesied Deliverer from out of Israel? Explain the riddle, if you can."

* Copies may be had of the honorary secretary of the Rabbi Lichenstein Council, 23, Grove-road, Highgate-road, N.W.

Work in West Africa.

DEAR SIR,—Our coloured friends, Mr. and Mrs. Ricketts, are known to many of your readers as Congo workers. After a visit to their children in Jamaica, they were returning, via England, to Africa, when circumstances arose which led them to Lagos instead of to the Congo, and they sailed last October. Soon after arriving they became acquainted with Prince Ademuyiwa Hastrop, and were by him introduced to their present sphere of labour. Prince A. was converted from heathenism some years ago. He proposed that Mr. Ricketts should go with him on a preaching tour inland, and after visiting several towns it was decided to settle at Agboa Jebu Remo, where Mr. Ricketts was well received, and some land granted to him. He at once began teaching, and has now so far acquired the language as to be able to dismiss the interpreter. As soon as he had built a house he was joined by his wife, who, with her infant babe, had been waiting with kind friends at Lagos.

In a recent letter to me, Mrs. Ricketts says:—"I am glad to tell you that I am now settled down in my own home in Africa. Both myself and baby's health are much improved since we came to the interior, and I feel at home among the heathen and Mahomedans. The people appear to be friendly. The house my husband built and our journey from Lagos have taken up all the money we had...A few boys are at school, and my husband has three boys staying with us in the house. Two of the boys are now reading the Scriptures, and they are singing the praise of God among their own people...My husband is kept busy working and attending to the people's sicknesses...I am quite ready for my family to come to us." In her last letter she expresses her earnest desire for all her children to come, adding, "I do not see how we are to keep up these two homes any more."

The chief and pressing need is to pay the passage-money for five children from Jamaica to Africa. There is great poverty just now in Jamaica, so that the people there can do nothing, and I must appeal to English friends. The home at Agboa is ready. The land granted to Mr. Ricketts is waiting to be cultivated by his elder boys, who also can help him in his school. Further, if the children cannot be sent to Africa, the father and mother must give up their loved mission-work and return to the children.—Sincerely yours,

R. S. HIND SMITH.

P.S.—Prince Ademuyiwa is now in this country and being most kindly received.

The River Plate.—The report of the Sailors' Home and Mission shows good work, although fewer ships have visited the port than in preceding years, owing to the failure of the wheat crop. The superintendent is Capt. F. Ericssen, Calle Progreso, 48, Rosario, Argentina.

The Sunday-School Union Chautauqua, now in progress at Bournemouth, has opened very happily. Christian workers from various parts of the kingdom are comfortably quartered at the Granville Temperance Hotel. They are favoured by lovely weather and great kindness from the Sunday-school workers of Bournemouth. On Sunday Rev. J. Ossian Davies preached from Ezek. i. 10, on "The Requisites of Success in Christian Work." He dwelt on the importance of holy character, and, above all else, upward movement, to get from Christ the Spirit of Pentecost. Rev. F. B. Meyer and others will take part next week.

"For Such a Saviour."—A Brahman scholar baptized last year used to argue against the Christian faith with the missionary preachers in the streets. Then his conscience being touched with some sense of sin, he sought relief in an ascetic life. But after six months of self-crucifixion, he sought peace where alone it may really be found. His old father was grieved and angry, and tried to keep him back from baptism. "If you show yourself in the streets," he said to his son, "you will be killed." "It was a serious matter," was his answer, "that the Innocent should have died for my sins, but it is a small matter for me to die for such a Saviour's sake. Besides, I now live to defend me; and no one can touch me without his permission. Even if that man should lift his club to fell me, Christ can arrest the blow and save me. But if He should not, I can but die and go to Him."

Christ's Gift of Peace.

By REV. THEODORE L. CUYLER.

"CAN I do anything for you?" said an officer on the battle-field to a wounded soldier who lay weltering in his blood. "Nothing, thank you." "Shall I bring you a little water?" "No, I thank you; *I am dying*; there is one favour you can do for me. In my knapsack there you will find a Testament. Please open it to the fourteenth chapter of John, and you will find a verse that begins with the word 'peace.' Please read it to me." The officer got out the book and read, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." "Thank you, sir," said the dying man. "I have got that peace; I am going to that Saviour; I want nothing more." In a few minutes his fluttering spirit had flown away homeward to its everlasting rest. He had come into possession of the precious legacy his Saviour had given him.

Peace is what men's souls are craving. The auction-rooms of business and pleasure are thronged, and the auctioneers are constantly crying, "Peace, peace!" when they have really none to give. Satan's device is to quiet people by gratifying their appetites and unholy cravings. This is like the attempt to appease a fire by heaping on coal, or to extinguish a drunkard's appetite by administering brandy. Satan's method only aggravates the disease. There is no true peace to a wicked heart.

In the midst of this world's clamours, crying off its wretched, delusive frauds, there stands one majestic personage who utters the deep, loving offer, "*My peace I give unto you; not as the world giveth give I unto you.*" Christ gives peace by healing the diseases of the soul. Instead of the miserable device of attempting to satisfy restless and sinful cravings, He brings in new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in simple trust, and ends in glory. Two things Jesus can give which produce tranquillity of soul. The first one is the forgiveness of sin and reconciliation with an offended God. "Justified by faith, we have peace with God." The other is the deliverance of the soul from the tyranny of ungodly lusts, and the occupying of the heart with pure desires and with objects worthy of an immortal being. Obedience to Christ is a wonderful tranquilliser. If I can please Him, why be disturbed?

Remember, however, that to a healthy Christian

REST IS NOT INACTION;

it is the unhindered permission to do Christ's will and to be a blessing to others. If you dam up a swift, flowing brook it chafes itself into foam; when you pull away the obstruction, it joyfully darts along its bright course wherever its silver feet may lead it. Peace is not spiritual stagnation; it is the deep, strong current of a soul flowing in harmony with God.

Before our blessed Master went out to his sacrifice on the cross He made his will. He had not a penny to leave to his followers, and in his dying moments He committed his mother to the disciple whom He loved. Yet He made a bequest that outweighs all the millions that the Rothschilds or Astors can leave to expectant heirs. "*Peace I leave with you.*" Such peace as He had possessed amid innumerable persecutions and buffetings, amid poverty and reproach, such peace as had filled his divine heart of love in view of Geth-

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semane and Golgotha—"My peace I give unto you." A gift is all the dearer because it has belonged to our dearest friend, and is linked with him or her in our memory for ever. Our Saviour's gift is of his own peace which had dwelt in his own breast and which He is ready to pour into the hearts that open to Him. It is a peace which passeth all understanding, which keeps the heart from distressing commotions, from racking doubts and fears, from sinful worries and the dark apprehensions of the "judgment to come." Such peace cures the heart-aches. Such peace feels rich on a small income and finds a soft pillow on a bed of pain. Such peace lets God have his way, and is not frightened in the dark. A glorious legacy Jesus left to us when He bestows a peace like this.

Give us this peace, O Lord!
Divine and blest,
Thou keepest for those hearts
Who love Thee best.

The Greatness of God.

GOD! What a word is this! How small; yet how great. We spell it with three letters, and when translated into almost any other language it does not gain much by translation; it is still a little word. But nevertheless, in whatever form it comes to us, there is an infinity of intense meaning wrapped up in it. Here we see one of the peculiarities of Holy Scripture. For Heaven's best thought is often expressed in words of one syllable. There are no long words coined great enough in themselves to convey the meaning and import of God, love, grace, faith, peace. And thus it has come to pass that the most powerful, the most pregnant, of spiritual truths have been thrown into words which a little child may repeat in its earliest articulate attempts.

God is great! His greatness is revealed in his works, and proclaimed in his Word. How vast is the scale of creation. What thoughts of his immensity are suggested by the sight of the glittering hosts of stars which stud the sky on a clear and cloudless night. Never has the overpowering sense of the vastness of the visible universe been more finely expressed than in the words of David, when he says: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man that Thou visitest him?" All the works of God were designed to declare his exceeding greatness. "The heavens declare the glory of God: and the firmament sheweth his handy-work." "He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power; his understanding is infinite."

God is great—this is always and everywhere the testimony of the Bible. Prophet and Priest and Psalmist unite in celebrating his greatness. He is the Incomparable and Unique: "Thou art great, O Lord God; for there is none like Thee, neither is there any God beside Thee." He is the Exalted and Supreme: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine: thine is the kingdom, O Lord, and Thou art exalted as head above all." He is the Almighty and Terrible: "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible." And He is the Holy and Immeasurable: "Great is the Holy One of Israel in the midst of thee."

But, unfortunately, in Christian circles and religious literature it is not the fashion to

emphasise God's greatness; and therefore we are not surprised that belief in the greatness of God is not as prevalent as belief in his goodness, his grace, and his gentleness. Now, if the knowledge of God is the highest good then this is an unspeakable calamity. For when men have narrow, childish, cramped views of God they are narrow, weak, cramped in their Christian life and experience. It is by meditating upon the great things of God, upon his infinity and immensity, that saints grow and become great. As we increase in the knowledge of God and his Son Jesus Christ our Lord, we increase in purity and power, and our conduct becomes more nearly what it ought to be.

Hence it is our duty to insist upon a higher conception of God than is usually found in the average Christian of to-day. We must read, and read again and again, the Scriptures which speak of his greatness, until our poor views are overwhelmingly enlarged; until God occupies the front and foremost and first place in the visible sphere as He does in the invisible. Man, money, music, machinery—all good and right in their true place—must decrease, and the conviction and the consciousness of the Divine Presence increase. While in the nature of things finite conceptions of the infinite will always be imperfect, they need not be inadequate. Every day we need a fresh revelation. Every day we can wait upon God for clearer and larger views of Himself. And every day we should look to God to work in us a more determined faith, that enters with awe and adoration into the Unseen and Eternal, and that goes forth in the strength of a reverent sense of the Personal Presence to impress the greatness of God on the people.

And what are the results when a man has thus been apprehended and overwhelmed by the greatness and the glory of the Personal Presence?

First, faith in God is increased, and becomes deeply rooted in the power of God, and not in the wisdom or the devices or the popularity of man.

And then the promises are grasped with a firmer grip. Men who are well acquainted with the great God do not stagger under the weight of a great promise.

Our worship is more intelligent, more spiritual, more spontaneous, more pleasing and acceptable to God.

And, more than that, we are humbled into the dust, and evermore abide at the footstool of the Almighty. Nothing is more humbling, no exercise more abasing, than the steady, steadfast gaze, away from our own littlenesses and limitations to the greatness and grandeur of the infinite God. An adequate apprehension of the greatness of God—this is one thing needful to keep us in our right place, at our right work, and in the right spirit.

What think you of God, and what is God to you?

W. MONRO COLLINGS.

Jews in Russia.—Mr. S. Wilkinson, of the Midway Mission to the Jews, writes:—"I would ask the prayers of your readers on behalf of a Jewish Christian brother just returned to Russia with a view to obtaining his civil rights in order to be able to devote his life to the preaching of the Gospel amongst his brethren in that country. Mr. Levinski has had it laid on his heart to profit by the recent manifesto of the Czar granting immunity to Jewish subjects who had left the empire while liable to military duty if they would return. Mr. Levinski left London about a fortnight ago, and, though he will be free from imprisonment, yet he may possibly have to serve his five years' term of military service. This, with true Christian devotion, he has confessed himself willing to do, trusting to be able to use even his position as a soldier for the furtherance of the Gospel, while at the same time re-securing his rights as a Russian citizen."

For Me and Thee.

By REV. F. B. MEYER, B.A.

“THAT day stands clearly marked in my memory, because something happened in it, which meant more than it seemed at the time. Indeed, ever since then I have been finding out more and more what the dear Master meant, all of whose miracles were parables, giving glimpses into what He meant to be to us when his bodily presence was removed. Often and often, in dark and lonely days, I have gone back to that incident, and been refreshed and comforted.”

To what dost thou refer?

“We were in Capernaum, where my house was, and the Master was staying with us, as was his wont. I was about in the town, when the collectors of the half-shekel, the capitation tax, came to me, and asked if He did not pay it. I told him that He did, because I knew how particular He was to conform to all lawful usages. On one occasion I remember He greatly aroused the hostility of some, because He bade them give unto Cæsar the things that were Cæsar's. He held that if we availed ourselves of the protection and order of a government, we were bound to support it in all possible ways so long as its demands did not clash with our allegiance to the Most High. I knew that we had no half-shekels in our bag, for all our resources were exhausted, still I was sure that the Master would not wish to escape payment by pleading poverty, and I left the officers with the understanding that the money should be paid.

“When I came to the Master and told Him what had happened, He said pleasantly that He thought that as children of the Father, the Lord of the Temple, for whose support the tax was levied, we might fairly claim exemption. What humility was this, that He should speak of me as being a child like Himself, though I knew, and indeed had confessed only a little before, that He was the Son of the ever-living God, after a unique and special fashion! However, as I expected, He said that He must not give needless offence, or bring about unnecessary controversy; so He sent me to the lake with a line, and told me to take up the first fish that I hooked, and open its mouth, in which I should find one coin, which would pay for us both. I cannot forget the way in which He said the words, ‘for Me and thee.’”

What made them seem so significant?

“Ah! do you not understand? It seemed as though He said that our cause was one; that as I gave Him the use of my house, and boat, and line, so He would give me of his miraculous wonder-working power; that his cause should never lack the necessary funds for its honourable maintenance, and the defrayment of all just dues and demands; that I must do my best, and He would do the rest; so that in all things we should be in blessed partnership—one coin to frank us both.”

And how has this helped you?

“Often since then, when there has been an unusual strain on me, and I have had nothing with which to meet the demands of my position;—it may be I have needed judgment to answer knotty questions, wisdom on matters of doctrine or church discipline, or words with which to make my defence before governors or kings—I have gone to the Master, saying, They are asking of me what I cannot give for myself, much less for Thee. And He has lovingly answered, ‘But your cause is mine, as mine is yours. Do not be anxious. In the great sea of Providence there are ample stores, and all that is lacking shall be supplied for Me and thee.’”

“Those words ‘For Me and thee’ keep coming to me from his dear lips as freshly as though they had been spoken yesterday. When I was an eye-witness of his suffering and death through which He passed to his glory I thought He looked at

me, though his face was shadowed by pain and by the memory of my denial, as much as to say this is for Me and thee. When I met Him on the resurrection morning all radiant with his victory over the grave and death, I thought He said, ‘It is for Me and thee.’ And when He spoke of going unto the glory, where we could not follow Him then, but from which He promised to send the Spirit, He said, ‘It is for Me and thee.’ Often when I have been in prison, He has come near and said, ‘Be of good courage, quit thyself like a man, this is not thy matter only, It is for Me and thee.’ And when my heart and flesh have failed, He has told me of his home, his throne, his glory, and whispered lovingly, They are for Me and thee. I once thought of making three tabernacles, one for Moses, one for Elias, and one for Him. It never occurred to me to make a fourth for us three disciples, who were with Him on the Holy Mount. I took it for granted that we should share his; and now He seems to be ever acting on the same principle, and says to me, ‘Thou art ever with Me, and all that I have is thine; all thine is mine, and therefore all mine is thine; and everything is for Me and thee. We are joint heirs of all the Father's store.’”

Are these words also for us?

“Certainly, since God has called you into the fellowship of his Son, and fellowship is partnership. It has pleased the Father that in Him all fulness should dwell, that out of his fulness those who believe should receive, and grace for grace. Yea, it is often permitted to the disciple to come to the end of his resources, that he may be driven to the Master to find how able He is to supply all his need according to his riches in glory, that He may hear Him say, ‘All these are for Me and thee.’”

Evidently, fellow disciples, we are richer than we thought. True that our purse is empty, but who would wish it full, lest its fulness might deprive us of the opportunity of enjoying our Master's provision? Indeed we must go shares with Him in his poverty if we should share his wealth. We must have a common purse, and be prepared to give all up for Him, if we would see Him interpose for Himself and us together. It is very good to share times of scarcity and emptiness with Him, because only so can we see what He can do. His greatest interpositions are well set off on the background of our utter helplessness. Never be discouraged. Though you know you have an empty treasury, never hesitate to meet the tax-gatherer, in whatever form he comes, with a yea. Your Master cannot act dishonourably by you or him, and if He has withdrawn you from your fishing-nets to personal attendance on Himself, that is the greater reason why you should go at once to Him.

Of course, bills contracted by your extravagance, outside of your common life, and apart from the plan shown you on the Mount, the Master will not be responsible for. Though even for these you may go to Him, in bitter repentance and sorrow of soul, confessing your sin, and asking Him to extricate you. Of his free grace He will no doubt find a way of relief and deliverance. But about payments which you have contracted in doing his work, in following out his own directions, in maintaining his honour, you need have neither hesitation nor fear. “Your Master,” as David Livingstone said once, “is a perfect gentleman,” and his honour is pledged to those who have given all to Him; the only condition being a perfect identification of interests; you must be all for Him, with no thought apart from Him, ever saying truly, For Thee and me, whilst He will not fail to answer, “For Me and thee.”

There never was such a Master as ours, so considerate, so prodigal of his help, so intent on supplying all the need of those who accompany Him. Never a storm that He will not share, never a steep bit of the road which He will not tread, never a demand incurred in his service that He will not meet, never an item of expenditure that He will not defray. Never hesitate to link your fortunes with his, come what may, or to leave your fishing-boats and nets, and step out into a life of companionship and fellowship with Him, always remembering those memorable words, that meant so much to Peter, “For Me and thee.”

Amongst Zulu Kaffirs.

MR. ELBERT S. CLARKE'S report of the Mission to Zulu Kaffirs at Rock Fountain, Hope Vale, and Entakamu, Ixopo, Natal, contains much to interest in its simple record of diligent service and happy result.

The native evangelist at Hope Vale reports evident blessing amongst his people. At Rock Fountain the work has been full of life. “Some who were boys and girls in our school at Rock Fountain years ago, but who afterwards became for a time indifferent to the Gospel, have come out boldly on the Lord's side, and are witnessing for Him. This is particularly the case with Imluko, a young man who has a manifest gift for preaching, and who makes it his delight to go from place to place without being sent, to tell out what he knows of the love of Jesus. The young woman to whom he is engaged to be married has also confessed Christ, and so will not hinder him in following his Lord. He is full of joy and praise.

“The change in the Rock Fountain meetings both on Sunday and weekday is very marked; in addition to the heathen who regularly attend, several forms are now filled with natives who wear clothes as a profession of their faith in Christ. This makes a great contrast with the meetings we first held there in a hut, when the assembled heathen asked, during the preaching, when they were going to be paid for all this singing and praying, and for lending their ears to the words of the white man?”

Special reference is made to the great drought, which has brought distress and scarcity of food over Eastern South Africa, and to the unprecedented swarms of locusts, which have in many places eaten up the whole of the new crops. These visitations seem to have been the means of touching many hearts, and it is stated that amongst the heathen very many are turning to God. The mid-week meetings and kraal-to-kraal visitation have greatly increased, with not a few tokens of blessing. Often in the meetings the people have been broken down by the Spirit of God, and not only women, but powerful men have been prostrate, crying for mercy. Many have come out boldly on the Lord's side, and are now giving evidence of changed hearts.

Communications should be addressed, Mr. Elbert S. Clarke, Carr End, Entakamu, Ixopo, Natal; or to the home secretary, Mrs. Fothergill, Pierremont Crescent, Darlington.

The Christian's Calling.

“Behold, I stand at the door and knock.—Rev. iii. 20.

Throw open wide thy soul-gates
And let the Conqueror in;
Thy Saviour claims admission
To keep thy heart from sin.
He paid the debt to free thee;
Thy liberty is won;
Thy Father now beholds thee
“Accepted” in his Son.

’Tis o’er, the great arraignment,
The condemnation past;
Thou hast no fear, O Christian,
Of judgment at the last;
Thou art set free from capture,
From bond of doubt or shame;
Believe the word's full rapture—
“Accepted” in his name.

For ever and for ever
Thou dost belong to Christ;
His bond will fail thee never,
Thy destiny is priced;
Thou hast been bought with coin
Of never-changing worth—
Lift up thy voice and join
The song of the new Birth!

“Set free,” “elect,” “accepted,”
Let go all faithless dread;
No promise is excepted,
Take all that God has said.
“Able to keep” from falling,
Willing to save from sin—
Christian! behold thy calling!
“My King and Lord—come in.”

G. M. S.
[1871]

OUR DAILY HOMILY.

SUNDAY, September 6.

"THE PEOPLE HAVE NOT SEPARATED THEMSELVES."—
Ezra ix. 1.

THIS was only too true! There had been, on the part of princes and rulers, gross intermarriage with the people of surrounding lands. The holy seed had become mixed and diluted. And it was the more sad that this should have taken place, when it was to cleanse his people from the result of all such alliances to which they inevitably led that God had passed them through the purging fires of the 70 years' captivity. It afflicted the good Ezra sorely. With every sign of Oriental grief he poured out his soul before God. And this is the lesson we should carry with us. It has been truly said that communion with the Lord dries many tears, but it starts many more. We no longer sorrow with the sorrow of the world, but we become burdened with some of the griefs that still rend the heart of the Lord in the glory. As He beholds the cities of the world, and the inconsistencies of his own people, his heart is sorrowful even unto death, and He says to us: "Can ye not watch with Me one hour."

This fellowship between the Lord's people and the world is becoming increasingly close as we near the end of the age. In our home affinities, amusements, books, and practices, there is very little to choose between the one and the other. If there is any distinction, it lies in a certain sadness with which Christians take their pleasures, as though remembering a something better. But we do not grieve over it: we do not rend our clothes: we do not take these things to heart, as though they were our own.

MONDAY, September 7.

"THIS MATTER BELONGETH UNTO THEE: WE ALSO WILL
BE WITH THEE: BE OF GOOD COURAGE, AND DO IT."—
Ezra x. 4.

It is not given to everyone to be an Ezra. There are abuses to deal with, and wrongs to right, on every side; but they require to be dealt with by those who are specially adapted or qualified for the work. Be always ready to do such work, if there should be no one else. It was the life motto of a great man always to act as though there were no one else who would. Still, Nehemiahs and Ezras are not given very largely to the Church or the world; and for the most part, we must be content to be of those who say, "Be of good courage, and do it, we also will be with thee." But though this seems but a little thing, it may lead to great results. Many a man has been urged to a noble deed by the encouragement he received at a critical hour from some unknown and obscure disciple.

If you cannot do a great thing, identify yourself with one who can. Stand by him, identify yourself with him in public or private, by sympathy and prayer. There are great strongholds of evil, but they may be swept away before an avalanche of snowflakes, any one of which would melt in the warm hand of a child.

TUESDAY, September 8.

"I WAS THE KING'S CUPBEARER."—Neh. i. 11.

The post was an important one. It gave its occupant the opportunity of coming into close contact with the king; it implied a character of unusual trustworthiness, since Oriental despots were very afraid of poison. But no one expected a royal cupbearer to do anything very heroic. He lived in the inner part of the palace, and was necessarily excluded from the great deeds of the stirring outward world. Nehemiah also was evidently a humble and retiring man. His response to the story of the ruined condition of Jerusalem was just a flood of tears and prayer to the God of heaven. And had you seen those tears and heard that prayer, you might have thought that just

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another flower was drooping, another seed falling into the ground to die.

But this was not all. These prayers and tears were supplemented by an earnest purpose, which was maturing with every hour. He gave himself to God to be used, if God would have it so, as an instrument in the execution of his recorded purpose. He was a man of faith. It mattered little enough that he was only a cupbearer, for that was no barrier to God; indeed, God might work more efficiently through a frail weak man, than through the prince, the soldier, or the orator, since He cannot give his glory to another. What a glorious faith was his, which dared to believe that through his yielded life God could pour his mighty rivers. Why do we not yield ourselves in our helplessness to God, and ask Him to work through us, to fulfil his mighty purposes?

WEDNESDAY, September 9.

"SO I PRAYED TO THE GOD OF HEAVEN."—Neh. ii. 4.

All around the apartment in which this interview took place were effigies of idol gods; perhaps incense was burning before a shrine, and filling the air with its aroma. But Nehemiah, though standing amid these heathen emblems, and in the presence of the greatest king on earth, thought little of either one or the other, and prostrated himself in spirit before the throne of heaven. Remember that thou hast within thee a shrine, a temple into which at any moment, even amid the excitement of an earthly court, thou mayest retire and ask direction of thy King and Friend.

He had been sorely startled by the king's question; he did not know that his face had betrayed him. He had, doubtless, intended to seek an interview with the king (see i. 11), and formally state the whole case. But to be taken thus at unawares, to have to state his case on the spur of the moment, appeared to take him at a great disadvantage, and he instinctively turned to prayer.

How little the king knew what was transpiring, or what had happened between his question and the reply which was given, apparently without the loss of a moment. But how beautiful is the example for ourselves. You cannot acquire this habit of ejaculatory prayer unless you spend prolonged periods in holy fellowship. But when you are much with God in private, you will not find it difficult at any moment to step aside to ask Him a question.

THURSDAY, September 10.

"EVERY ONE OVER AGAINST HIS HOUSE."—Neh. iii. 28.

This is the way to deal with the evil of this world. We are all fonder of starting schemes, forming committees, and discussing methods of work, than in setting definitely to work for ourselves. There is a lack of definiteness, and we hardly know where to begin. But this verse suggests that every one should begin over against his own house. Try and make your own neighbourhood a little more like what God would have it. It may be that you have gone too far afield in search of work; you are applying to the Foreign Missionary Society, or are waiting for a sphere of service; yet, all the time, there is that wretched neighbourhood, like a piece of ruined wall before you. Arise and repair it!

Meshullam repaired over against his chamber (v. 30). Perhaps he was not rich enough to have a whole house; he lived in a single room, but he discovered that there was a little bit of the wall just opposite his window which would not be built unless he set to it. Is not that a hint for college students, and for those who live in flats, or industrial dwellings?

The best way is not immediately to begin giving tracts, good though that is in its place. Ask God to give you an opportunity of showing kindness to your neighbours, so that they get to understand and trust you. This is the foundation of your bit of wall. Then plod on step by step, tier by tier. God

will show you how. You may be unpractised in wall-building, but He is the Architect and Builder, and you are but a bricklayer's labourer at the best. Do as He tells you.

FRIDAY, September 11.

"REMEMBER THE LORD."—Neh. iv. 14.

It was uncommonly good advice. Amid all the wise precautions taken by this man of sanctified common-sense, he kept bringing the people back to God. God was amongst them. He would fight for them. God was going to bring the counsel of their enemies to nought.

Whenever enemies assail and difficulties gather like storm-clouds look away from them and remember the Lord. When hemmed in on every side be sure that He can help you perpendicularly; remember the Lord. When heart and flesh fail, and you do not know what to do for the best, be sure to remember the Lord, and act as in his most holy presence. What a comfort and strength it is to see a Friend, standing amid a crowd of your adversaries intent on your destruction, and to know that He will act and speak for you! But remember that Jesus is always like that.

You say that you forget so soon; that you would remember, but at the critical moment you are betrayed into forgetfulness. But you must recall that precious promise, that the Holy Spirit will bring all things to remembrance. If only you will trust the difficulty into his hands, you will find that He will gladly undertake it; and as long as you leave it with Him you will hear his voice rising in your heart, and saying, "Remember the Lord."

SATURDAY, September 12.

"SO DID NOT I, BECAUSE OF THE FEAR OF GOD."—
Neh. v. 15.

These were great words. Nehemiah had a perfect right to take this money. Not a word could be said even by his critics, if he did. He was doing a priceless work, and might justly claim his maintenance. On the other hand, the people were very poor, and he would have a larger influence over them if he were prepared to stand on their level, and to share with them. It was just so that the Apostle argued in 1 Cor. ix. And from both we learn that often we must forego our evident rights and liberties in order to influence others for Christ. Do not always stand on your rights, but live for others, making any sacrifice in order to save some.

If Nehemiah did so much for the holy fear of God, what ought not we to do for love? Love is more inexorable than law. Its exactions are more stringent and searching. Are we doing as much for love of Jesus as generations before did simply on the score of duty? It is much to be questioned if Jesus does not get less, of outward service at least, out of his followers, than Mahomet or Buddha does. But what He does get is infinitely sweet to Him, as far as love prompts it.

All around you people are doing things that they say are perfectly legitimate; they call you narrow and bigoted because you don't join with them; they are always arguing with you to prove you are wrong. But your supreme law is your attitude to your Master. "I cannot do otherwise for the love of Jesus."

Miss Margaret Patterson, who last December returned to India, where she had already laboured many years in connection with the Zenana Bible and Medical Mission, writes from Ajodhya:—"There are several native Christian families, and the Zenana and school work have gone on successfully under the superintendence of Miss Nallon and Miss Harris; yet it is only seed-sowing patiently from day to day. Living among the people, one feels more the dead weight of heathenism, the indifference, the difficulty of getting at the people, the utter powerlessness to give to them a sense of need; for how can they receive Christ as Saviour without the knowledge 'we have sinned'? It is nearly twenty years since I first came to India. May these days of my life be fruitful to the praise of his glory who redeemed me."

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

Fruit and Fruit Trees.

YOU all like fruit, do you not, children? When it grows in your gardens, you can scarcely wait until it is ripe. Such is your eagerness that you want to pick and eat green gooseberries, green currants, green apples, instead of waiting patiently until the warm summer sunshine has made them large and sweet and juicy.

And what a succession we have of them—from the early gooseberries to the winter pears. Through the long summer months we get them one after another—currants, red and black and white, black and white cherries, rosy strawberries, sweet raspberries, delicious grapes, luscious plums, and crisp, crunchy apples. Then in the winter time we can get foreign fruit, such as oranges and dates, so that we are never without fruit. What a loss it would be to our tables if we never had any fruit. What a number of delicious puddings would need to be left out of our cookery books!

It is a pleasant thing to go into an orchard on a sunny autumn day and see the fruits ripening on the trees. And what fun it is to help to pick them, and to store them away for the winter. What excitement there is over the planting of the long ladders, and the carrying of big clothes-baskets to the scene of labour.

There is one curious thing about fruit-trees, children, which I want you to notice. Perhaps you have always taken it for granted, and so have not thought it curious. Yet in two separate places in the Bible we find it mentioned as worthy of notice. Both Matthew and James ask the same question in slightly different words. Listen: "Do men gather grapes from thorns, or figs from thistles?" And, again, "Can the fig tree, my brothers, bear olive berries, or the vine figs?" Olives and figs you do not know much about. I daresay you never saw either of them growing; but grapes you do know, and I think you would be very much surprised if you took a walk in the country some day, and saw bunches of grapes hanging from a thorn bush. "These grapes must have been tied on this bush; they could never have grown there." Why not? Why should not oranges grow on apple trees, and cherries on raspberry canes? "Because they never do," you reply. Well, that is very true; but you have not yet told me why. This is a very difficult question to answer. No man understands it, altogether; but this we know, that God has so made all the plants of the earth that each one has its own flower and its own fruit. And no one plant ever makes a mistake or brings forth other fruit than its own. This is a wonderful thing, is it not? And because it is a thing which is never disputed, Matthew says again, "A tree is known by its fruits." That is to say, that if you see apples growing on a tree you say at once, "That is an apple tree." But if you see pears, you say, "That is a pear tree." You would not think of saying, "Yes; I see cherries on that tree. But for all I know it may be a gooseberry bush after all." Well, that is the first thing which I want you to remember. Say it after me, slowly and distinctly, "A tree is known by its fruits."

Did you ever think that you were like fruit trees, I wonder? You don't think you are, one bit? Well, I do. Listen to these two texts—"A tree is known by its fruits!" "A child is known by his doings!"

How do you know a pear tree? By the pears upon it. How do you know a thistle? By its prickles. How do you know a good child? By his good deeds. How can you tell if a child is a wicked child? By his naughty deeds. How does your text say that a child is known? By his doings. What are "doings"? They are the things which he does all day long—in the school, and in the home, and in the playground. The things which he does show us what kind of a boy he is. If he slaps the baby, and disobeys his mother, and cheats at his play, and idles at his lessons, we cannot call him a good boy, can we? That kind of boy will most likely grow up to be a cruel, mean, selfish man. He is known by his doings. But if he is

gentle and obedient at home, industrious at school, and merry and unselfish at his play, we know that he is a good boy—a boy who will probably grow up into a good, honest, sensible man. He, too, is known by his doings.

Now, dear children, do you see that just as a tree is known by its fruits, so a child is known by his doings? Your "doings" are the fruits by which it is known whether you are a good child or a naughty child. The Bible tells us two things about these doings or fruits of ours. It tells us what sort of fruits we are to show in our lives, and it also tells us how to get these fruits. First of all, what are these fruits? Here is the list:—*Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.* Nine of them! I think you know the meaning of all these, except, perhaps, two, *long-suffering* and *temperance*. *Long-suffering* means a very great deal of patience. When anyone vexes you, and tries your patience many, many times in the day, you must be patient still. And *temperance* means *self-control*. It means that when the anger rises up in your heart at some sharp word or unkind action you are to keep it down, and not let it show, either in word, or look, or gesture. That when you go out to tea and see the table heaped with good things you will not eat more than is good for you. You have seen a man driving a spirited horse, have you not? If the man is a good driver he will have his horse well in hand—he will control its movements, and prevent it from running away with him. Now, your desires, your wishes, are sometimes like spirited horses. They try to run away with you, but you must learn to control them, to keep them well in hand; in a word, you must have *self-control*. Once more, how are we to get these fruits in our lives? What does Paul call them? He calls them the "fruits of the Spirit." Yes, it is only those who have the Spirit of Christ in their hearts, that can show such fruits as these in their lives. Ask God daily in your prayers to give you his Holy Spirit, and then, like the fruit trees, you will bring forth good fruit, and be known by your doings, because your works are always pure and right. Then, as you grow older, you will learn, by his help, to bring forth still more of the fruits of righteousness in your life. For if a tree is well cared for it bears better fruit the older it gets. Apples taste mellow if gathered from an old tree. I daresay you know the tiny, sweet St. Michael orange, with its thin skin. If gathered when the tree is young, it has a thicker skin and a more bitter taste. So, you see, you must not expect to show as good fruit yet as older Christians can. Have you never heard it said of an aged Christian, "He (or she) is ripe for heaven"? That is what you must grow to be, so that at the right time, when the Lord Jesus comes to call you, He may find the fruit which He longed to see when He said, "Herein is my Father glorified, that ye bear much fruit."

GRACE WINTER.

The Bible Searcher.

Foreign List:—

No. 26.—Janet Garrett. No. 27.—Maria Lister. No. 28.—Ernest Holmes (South Africa). No. 29.—Vera and Frank Sjöström (New York). No. 30.—Jean Scott, Henry and Annie Ballie (Canada). No. 31.—Gerhard Meuter (Malta).

No. 34 (second list).—Correct answers received from:—

Margaret Macpherson, Ina Pringle, Theodora Muir, Annie Fleming, Thos. Bell, Arthur Mack, Mabel Lister, Esther Enderby, Olive Tritton, Louis and Ezra Matthews, Edith Campbell, Ernest Nash, Muriel Harrison, Harold Stevenson, Archibald Bearsey, Dorothy Brewer, David Judd, Gertrude and Nelly Brookfield, Winnie and Elsie Cockroft, Fred Brand, Cecilia Franklin, Nellie Perkins, Roberta Seidman, Anne Fredale, Rubie Vincent, Constance Devensham, Mearns, Rene and Nellie Benny, Valerie and Mary Matland, Kirwan, Isabel and Irene Simms, Annie Oram, Miriam Hope, Dorothy, Gladys, and Norman Dyke, Muriel Palmer, Hettie and Harold Wodson, Maude Oakes, William Gavin, Barbara Stevenson, Nina Coote, Barbara Macanthy, Mary Greenacre, Wallace and Millicent Bentley, Hannah Bridgman, Bruce and Harry Malcher, Eva Oakes, Gwendoline, Gladys, and Llewellyn Shaw, May Watson, Marion Richards, Stanley and Lily Boxer, Leonard Browne, William Squire, Alice Palmer, Fanny Dennis, Theodora Spencer, Bertha Fowler, Muriel Shaw, Lena, May, Tom, and W. J. H. Hunter, Mary Colville, Blanche Norcock, Katherine, Lilian, Rowland, and Teresa Blackie, Dorothy Morris, Dollie Salt, John and Thomas Star, Margaret Morry, Amy Foster, Edith, Eric Heaton Smith, Mildred Scott, Sinclair Jackson, Edgar and Cecil Verburg, John Menzies, Susie Long, Norman May, Vera and Daisy Petrides, Theodore Roberts, Elizabeth and Mary Hull, Gracie Dodding, George O'Brien, Isabel, and Gladys Phillips, Netta Barcroft, Ailine Baxter, Freda, Hanton, Charles Hunter, Willie Wheeler, Frank, and Herbert Tomkins, Muriel Oldham, Nellie and John Seth, Grace Colvin, John Soltan, Norman Braby, Katie and — Welch, Minnie Giddings, William McMurray, Margie Morrison, Muriel Jocelyne, Emily and Edith Hearn, Arthur, Dora, and Evelyn Jones, Alec Waring, Willie Gubbins, Edith Simpson, Margaret Davidson, David Phillips, Walter, Margie, and Jessie Carter, F. Pickford, E. Young, W. Ball, Ruth Bratcliffe, Ida, Grace, and Elsie Wright, Oswald Mavor, Rosetta Sherwin, Kathleen, Ethel, and G. Pasley, Nettie and E. B. Black, Cecil and Willie Davies, Angus, Winifred, and Malcolm Thomson, Hilda Medill, Dora Walters, Dora Colebrook, Ashley Bowker, John and Margaret Hoag, Sylvia, Eva, and Raymond Harbottle, Edith Gibson, John Gray, Ella Davis, Fielder, Phyllis Boyd, Isa King, Annie Tawse, Hugh Tufnell, Mildred Haig, Mabel Birney, Lucy, Jacob, Florence, and Francis Hoyte, T. and Charles Moorhead, Bessie, Mabel, and Kate, Fletcher, Lexie Jack, William Clarke, Georgie and Margaret Trotter, Kate Johns, Ernest and May Bligh, Margery Matthews, Dora Symes, Daisy, Arnold, Ruby, Howard, and Ernest Allen, Edith Gibson, John Gray, Ella Davis, Gladys, Violet, Agnes, and Winifred Head, Ruth Coups, Clara Lyndon, Mary Thorne, Emily Church, Louisa Morse, Maggie, Willie, and Ada Palmer, Edith Quick, Hannah, and Christine Parker, Dorothy and Lilian Bryan, Lucy Lunax, Susan Keen, Winnie

Page, Dudley Weston, Margaret Hase, Daisy and E. May Greenbrook, Raymond Theobald, Bessie Scantlebury, William Aston, Elma Tebb, Emily Bridgewater, Maggie, Mary, and Willie Charles, Susie Cumbers, Marlene Freagar, Kathleen Light, Gladys and Lionel Calvert, Connie Wood, Jessie Bone, Charlie Hogge, Thomas DeCourcy, Rayner, Bessie Cheale, Theodora Hill, Elsie Johnson, Louie Hooper, Ada Hoar, Ruth Harrison, Winifred and Stanley Hoyte, Eva and Ethel Hutchings, Nellie, Henry, Arthur, and Annie Couch, Constance Scott, Joe Lister, Gerard and Ethel Morgan, Nellie Lovegrove, Lilian and Helen Willoughby, Jack Gilson, Bertie and Ethel Walls, Louis and Nannie Tibbits, Dorothy, Elma, and Annie Grove.

ANSWERS TO LAST WEEK'S BIBLE

SEARCHER (No. 35).

The following are some of the correct answers given:—

WISE HEADS.—Solomon, 1 Kings iii. 12; iv. 29. Joseph, Gen. xli. 39.

ATTENTIVE EARS.—Mary, Luke x. 39. Jesus, Luke ii. 46. Moses, Ex. iii. 4. Isaiah, Is. vi. 8.

NEW HEARTS.—Saul, Acts ix. 6. The eunuch, Acts viii. 37. The jailor, Acts xvi. 30. Saul, 1 Sam. x. 9.

TONGUES UNTIED.—Zacharias, Luke i. 64. Mary, Luke i. 46. The deaf and dumb man, Mark vii. 35.

Peter, Acts ii. 14. The lame man, Acts iii. 8. Hannah, 1 Sam. ii. 1. Elisha's servant, 2 Kings vi. 17.

EYES OPENED.—Saul, Acts ix. 18. The two disciples, Luke xxiv. 31. Bartimeus, Mark x. 52. Balaam, Num. xxii. 31.

DECISION.—Two of John's disciples, John i. 37. Simon and Andrew, James and John, Mark i. 18 and 20. Levi, Mark ii. 14. Daniel, Dan. vi. 10. Shadrach, Meshach, and Abednego, Dan. iii. 16. Ruth, Ruth i. 17. Elisha, 1 Kings xix. 21. Zacchæus, Luke xix. 6.

First list.—Correct answers received from:—

Winnie Page, W. F. and R. H. Williams, Sydney Morgan, Arabella Onslow, Andrew, R. C., and Eric Chance, Connie Wood, Florie and Bell Dance, Maggie Buchanan, Douglas Parkes, Helen Daniels, Mary Plumb, A. Rose Anton, Maggie and Mary and Willie Charles, Dorothy Patten, Phillis and Noel Wright, Arthur S. Daw, Frank Tupper, Edith Williamson, Nellie Dowsett, Evelyn and Dorothy Hower, P. S. Leigh, Lexie Jack, Susie Long, Maude and Amy Nottage, Constance and Hilda Schaeffer, Dudley Symon, Winifred and Ernest and Edie Nash, Edith Hayward, E. M., Mabel, and Annie Cole, Kathleen Doolington, Kenneth Dunbar, Clara Barnes, Evelyn Moir, Florence and Francis Hoyte, Stuart Elliott, J. A. Chamberlain, Theodora Spencer, Margaret, Jessie, and Lillian Peck, Ethel, George, and Kathleen Pasley, Elizabeth and Mary Hull, Gerard and Ethel Morgan, Herbert Braddon, Rosalind Phillimore, Cecil Bradford, Dorothy Vickers.

THIS WEEK'S BIBLE SEARCHER (No. 37).

In Acts xv. xvi.—

(1) Who "hazarded their lives for the name of the Lord Jesus Christ"?

(2) Who were "they," mentioned in verses 4 to 8?

(3) Where was it that they were not allowed to go or preach?

(4) What vision did Paul have? What did it mean?

(5) Whose heart did the Lord open? What was she?

(6) What happened to Paul and Silas? What was the cause of it? How did it end?

Children under Eight do No. 6 only; those under TWELVE do No. 4, 5, and 6.

Personal.

"ARDREISHAIG" AND ISABELLA GRAHAM.—Many thanks for the flowers, which were sent to the Children's Hospital, Shadwell, and much appreciated. NELLIE LOVEGROVE.—Thank you very much for your two pairs of knitted socks; they will be a great comfort to some poor boy. ETHEL FIELDER.—You had better send the answers. I am glad AMY FOSTER is a little better. DORA WALTERS, WINNIE HOYTE, and ANNIE FLEMING.—Your names have been corrected. "DUDLEY."—Thank you for your letter, but you did not send the whole of the answer. I hope this week you will be more successful. WINNIE PAGE.—You may write on both sides. The star is the only difference made. NETTA BARCROFT.—Your name is sufficient. RUBIE VINCENT.—Your answer was correct. The other was not. CECILIA FRANKLIN.—I hope you are better. N. OAKES AND KATE JOHNS.—You may use a reference Bible, and have the questions explained to you, but no help may be given with the answers, and no Concordance may be used. E. S. HAYWARD.—You only answered the last question relating to Proverbs.

Some of my youngest "nephews and nieces" spend a great deal of time in writing out the answers more fully than they need. I do not want the "Searcher" to become a burden, and I shall be glad if their parents will explain the questions fully to them. In No. 34, for example, many wrote out the whole verse, when only the text given in the "Searcher" was required.

UNCLE TOM.

Children's Special Service Mission.

SEASIDE SERVICES.

Mr. G. Askwith and Mr. A. T. Frampton, Bournemouth and Roscombe; Mr. Hutchinson, Bridlington Quay, to Sept. 9; Mr. E. Arrowsmith, Cromer and Sheringham; Mr. A. C. Doddridge, Eastbourne; Mr. Middleton, East Preston, to Sept. 10; Mr. J. S. Tyler and Mr. G. A. King, Littlehampton, to Sept. 3; Rev. W. W. Martin, B.A., St. Leonards, to Sept. 8; Mr. Bernard Herklotz, B.A., Scarborough; Mr. Josiah Spiers, Weymouth, to Sept. 10; Mr. H. Hankinson and Mr. Evan J. Hopkins, B.A., Whitby, to Sept. 5; Rev. Norman Bennet (Church Parochial Mission Society), West Brighton, from Aug. 25; Mr. S. J. Hewlett, in caravan, Seavington, Somerset, from Sept. 5.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Hankinson, Duffield, Derby, Sept. 5-11; Mr. H. W. Pewtress, Raleigh Memorial Sunday-school, Stoke Newington, Sept. 21-24. Annual meetings for reports of seaside workers, St. Martin's Town Hall, Charing Cross, October 8, 3 and 6.30.

Children's Scripture Union.—Portions for week ending Sept. 12, 1896.—Sun., Sept. 6, John xi. 32-46; Mon., Sept. 7, xi. 47-57; Tues., Sept. 8, xii. 1-19; Wed., Sept. 9, xii. 20-36; Thurs., Sept. 10, xii. 37-50; Fri., Sept. 11, xiii. 1-19; Sat., Sept. 12, xiii. 20-38.

Notes of a Highland Holiday.

BY A STAFF CORRESPONDENT.

(Concluded.)

ONE day in the streets of Inverness I was glad to encounter an old friend, Mr. Joseph Melven, publisher, and to learn from him that his new Gospel mid-monthly, *The Northern Evangelist*, is taking hold among Christian families in the district. This magazine was noticed in your columns when it was started some months ago. It has improved, I think, in substance, since then. The last issue seems to me one of special value, containing as it does specially-contributed articles by such able and learned men as Principal Douglas and Professor Laidlaw, besides much other excellent reading of the old-fashioned evangelical sort. The Bible Class Talks, by "Sandy Scott," being in the broadest of Doric, are quite up-to-date in form; while in pith they are worthy of all praise for their unfolding of foundation truths. This well-conducted serial, in which some space is allotted also to Gaelic, has a large possible field of usefulness throughout the North of Scotland, and every lover of the Highland people will heartily wish it God-speed, in days when frivolous and enervating literature so much abounds.

THE FREE SECESSIONISTS.

I was anxious to have some authoritative opinion on the religious outlook as it is affected by the recent hiving off from the Free Church of some half-dozen congregations in Inverness and Ross shires. These congregations, I was told by a well-informed friend on the Press, do not represent the full strength of the movement, which has adherents in many other places who are not strong enough numerically to form separate congregations. At the same time there seems little likelihood that the disaffection will spread much further, and the principal mischief is that these disagreements foster the spirit of mutual irritation, and hinder united aggressive work. It may be that the split will tend to check the development of the dry rot of rationalistic teaching which would seem to be a peculiar danger in some Scottish churches at the present time. While I do not find in the provisions of the Declaratory Act passed by the Free Church Assembly any sufficient justification for the schismatic action of the secessionists, still, one cannot withhold from them the meed of admiration due to strong religious conviction, which will readily make heavy sacrifices for the maintenance of cherished principle and belief.

REVIVAL MEMORIES.

My stay in the Highland capital was very brief, and I soon found myself speeding eastward by way of Elgin, Keith, and Huntly, towards Aberdeen. The journey through that district recalled many precious and happy memories of boyhood days in the years of the revival of 1859-60. The once familiar forms of Brownlow North, Duncan Matheson, Gordon Forlong, Hay Macdowall Grant, James Turner, John Murker, Donald Fraser, and others, not forgetting our recently-translated brother, Reginald Radcliffe, and Dr. Williamson, of Belfast, who, with Mr. Forlong, is still spared to us—all these rose before my mental vision, and I seemed to hear their earnest voices sounding out the evangel from Banff pulpits, or ringing forth in pleading and impressive tones in the beautiful park near the Duchess of Gordon's residence, at the Huntly gatherings of those bygone days. I saw again the apparently-endless railway trains which brought and carried back the crowds that flocked to those memorable assemblies from distant places. I heard the joyful hymns with the hearty singing of which the journeys were beguiled. My own conviction is that old Scotland, and other parts of the Empire as well, need another such visitation from on high at the present time, to make more real to the men and women of this materialistic genera-

(720)

tion the things of God, of the soul, of sin, of salvation, and of the life eternal.

A little nearer Aberdeen the traveller skirts the bleaker uplands of Rhynie, Inch, and Gartly—a region which within the last half century has perhaps given to the world a larger muster roll of literary giants than any similar area of Scottish, English, or Irish soil. Some of them have gone to another sphere, leaving behind ample proof of their genius and the promise of still greater achievements if their lives had been prolonged. Some are with us still, helping sensibly to shape the literary and religious thinking of the time.

THE GRANITE CITY.

There are cities more beautiful for situation and more picturesque in architectural endowment than Aberdeen, but in all my travels I have not yet seen a street that embodies the ideas of solidity, strength, and permanence like the avenue of grey granite which goes by the name of Union-street. Its coldness of aspect detracts little from its overmastering beauty. The fitness of things would be altogether set at naught if the Aberdonians were not a hard-headed race, but their hearts are warm enough when once you find an entrance to them.

The Salvation Army has got a fine new "citadel," which makes a splendid and imposing landmark at the extreme east end of Union-street. I had neither time nor opportunity to make minute inquiries, but the glamour of novelty has now faded apparently from the proceedings of our Army friends in the North of Scotland. Where they are in evidence at all, they appear to have largely settled down into the respectable ranks of denominationalism. Their methods, and still more the immaturity of their doctrinal teaching, are somewhat foreign to the genius and the theological conservatism of the great body of the Scottish people.

Despite the distraction of the modern cycle craze, the devout observance of the Sabbath is still a working article in the creed of Northern Scotland. Aberdeen, whatever else it may be, is a great church-going city. The streets, when the bells are ringing, or when the kirks are "skaling," seem more crowded than in the busiest hours of a business day. With my good host and his family I attended the forenoon service of the Free South Church of which Rev. W. Clow is pastor. He was away for the customary autumn vacation, but I was amply satisfied, indeed delighted, with his young assistant, Mr. Thompson. He is evidently in much favour with the congregation, as the fine new church was quite full, though many hearers must have been absent on holiday. Mr. Thompson's sermon to the children on "Following Jesus" was admirably clear, simple, and strong; while his discourse on Jacob at Bethel was as fresh and suggestive a mingling of things new and old as I have lately heard. His main points were that God is ever very near to us in the great crises of our lives; that the future is in his strong and fatherly hands; and that our experiences of heaven must begin on earth. His protest, on the last head, against relegating close communion with God, which is the very essence of heaven, to a future state of being, was to my mind most timely and most true to the teaching of Scripture. With a good presence, a very serviceable voice, freshness of diction, and a strong mental equipment, Mr. Thompson is bound to rise into the front ranks of Scottish preachers, if life and health are granted to him.

At the evening diet of worship I fulfilled a long-cherished desire to hear the "grand old man" of the Aberdeen pulpit, Dr. John Duncan, of Trinity Congregational Church, Shiprow. Fortunately he had returned from his spell of summer rest, and he was announced in the Saturday papers to preach on "After the Holidays." My earliest recollections of Mr. Duncan carry me back a long way, to the time when he was the most fiery, original, and effective lecturer on the temperance question that in those days visited the north-east coast of Scotland. I found that the hard work of

the intervening years had whitened his hair and somewhat bent his vigorous frame; but there was the same strong, speaking face, and almost the same rushing torrent of eloquent, earnest speech. The treatment of his subject was at once characteristic, profitable, and inspiring. Some of the passages descriptive of the glories of God's natural world, and the simple pleasures of country sojourn at this season, recalled the fervid declamation of his lecturing days, in which satire and pathos were wont to be powerfully mingled. I hope the readers of THE CHRISTIAN will, ere long, have the opportunity of seeing Dr. Duncan's portrait in its columns, and of perusing some account of a very full and fruitful life spent in the service of God and humanity.

TRAVELLING COMFORTS.

Before closing these fragmentary memories of an enjoyable holiday I would refer to the greatly-improved facilities for quick and comfortable transit from south to north, and *vice versa*. The great northern trunk lines from London have made many strides of late years in the march of progress. For their solicitude as to the safe-keeping of their constantly-increasing customers, and for the comparative immunity from serious accident, the travelling public have much reason to thank the companies. We are ready enough to grumble if our trains are late, but we are not always considerate as to the difficulties that press on the officials in times of stress and abnormal traffic. I travelled northwards by the ever-popular East Coast route on the eve of last Bank holiday. The scene at King's Cross station, and the necessarily rapid successive dispatch of long and crowded trains to Scotland were enough to confuse any but the coolest and most experienced heads. The same congested state of things prevailed in an aggravated form at Waverley Station, Edinburgh. But all these thousands of passengers were safely carried to their destinations without any other mishap than a little delay in reaching the end of the journey. Railway officials, from the station superintendents to the humblest but not less important engine-drivers, deserve the sincere sympathy of all travellers in these busy summer days and nights.

I was specially desirous of testing the comfortable qualities of the new and finely-appointed corridor train which has been built for daily service by the Great Northern and North-Eastern Companies. Having had some favourable experience of American trains for long-distance journeys I have often longed for the introduction here of these corridor cars, in which you may freely walk from end to end of the flying train, and so beguile the tedious hours, instead of having to sit cramped up in a corner, or, worse still, out of a corner, for eight or it may be a dozen successive hours. For day travellers at any rate this necessity is now abolished. The train which carried me back to London, which left Edinburgh about mid-day and reached King's Cross to the very tick of the clock, is a *real train de luxe*, with its finely-upholstered compartments, its long promenade, its excellent lavatory accommodation, and its facilities for getting tea or other light refreshments. Travelling under such circumstances entails little more fatigue than walking about in one's own house and occasionally reclining in the family easy chair.

The two great companies I have named seem thoroughly alive to the needs and demands of the present day, in the arrangement of cheap selected tours, of week-end facilities for getting out of the crowded cities into the midst of healthful rural delights, and for similar provisions all wooing our jaded populations out of man-made towns into the God-made country. I would specially commend to north of England residents the beautifully-illustrated threepenny guides issued by the North-Eastern Railway at York, describing by pen and picture the most beautiful resorts on the eastern coast and among the far-famed Yorkshire dales. It was with special interest that I heard of direct communication being established between the east coast system and Keswick; intending attenders at the Convention in future years, who live in the eastern counties, should take note of this convenience.

All this running to and fro, whether on land or sea, is highly conducive, I am sure, to the highest comity of peoples as well as of nations, and tends to an increase of brotherhood and mutual interest among the varied races whom our one God has made of one blood for to dwell on the face of all the earth.

The Late Mr. A. R. Fenn.

ON the third day of last month a life of forty-four years of service to God on earth was linked on to its heavenly and eternal counterpart; a heart fixed on Christ has been satisfied by awaking in his likeness. In the following brief biographical sketch it is impossible to enter into details of private and home life; we can but say that, as in his public so in his private life, since his conversion his one great aim was that God might be glorified in him.

ALBERT ROBERT FENN was born in London in 1832. Until the age of nineteen he lived a pharisaically religious, though unsatisfied life. He knew the prayer-book by heart, and was often engaged in earnest prayer; yet at a time when he was very ill he had no further consolation than the witness of his father that he was a dutiful and good son. At nineteen years of age, in the quiet of his home and after weeks of deep conviction, he found peace and joy in Christ.

A few years later a sore trial befel the young Christian. He had married a devoted Christian, Miss Annie Hiorns, and she was taken from him by rapid consumption a few months after their marriage.

Mr. Müller's work in Bristol, especially that of the Orphan Houses, had much impressed Mr. Fenn before his conversion, and the yearly reports deepened that interest afterwards. He now offered to help in Mr. Müller's school work, and continued in it some years. During this period the preaching of the Gospel, the holding of Bible-classes and prayer-meetings, Y.M.C.A. work, and the evangelisation of villages, all had a share of his time and strength.

In connection with the last-mentioned branch of service, one incident may be mentioned. At Backwell, a scattered village, where he carried the Gospel, souls were saved under his ministry. The clergyman, aided by the churchwardens, used his greatest endeavours to prevent what he doubtless regarded as an invasion of his parish. One of the wardens in particular, who owned most of the cottages in the district, threatened with expulsion any tenant who should allow a meeting to be held in his cottage, though the centre of Mr. Fenn's endeavours was two miles from the church. By this means he was driven from cottage to cottage, and at last, when a lady who had lent a room in her house for meetings received a similar warning, he had no other resource than prayer. His faith grew bolder, and he definitely prayed that his opponent might be led to give his willing consent. It was not long before his prayer was answered, for one day, meeting him whilst collecting his rents, and speaking on ordinary subjects, the warden said, "If you like to use Miss B——'s room for your meeting, I will oppose you no more." It afterwards transpired that the warden, while hidden behind a tree, had heard Mr. Fenn's open-air preaching.

In 1861, Mr. Fenn felt called to give himself entirely to evangelistic and pastoral work, and was led to do this in simple dependence upon God for support. Though within a short time various positions of Christian service were offered with promised salaries, he preferred to continue as he had begun. This was his position with regard to means during the remainder of his life. In the same year he married Miss Charlotte Backwell, who for some years had been an earnest worker for Christ, and who, after being the

companion of his life and labours for nearly thirty-five years, now mourns his loss.

During the remaining eight years in England, before his desire to work in a Roman Catholic country was realised, his spheres of labour were successively Yatton, Weston-super-Mare and Kingsbridge. Without entering into details, we remark in passing that Mr. Fenn held and taught in these places, as throughout his life of service, that the bond of union between Christians is stronger than their denominational differences. "All one in Christ Jesus" represented his position in these matters. Though it is now twenty-seven years since he left Kingsbridge, united prayer-meetings where various denominations are represented, continue to be held. It was through his endeavours that they were initiated.

To many friends and relations Mr. and Mrs. Fenn's next step seemed bold and hazardous, and it was in spite of friendly yet serious remonstrance that they stepped forward into what appeared to some to be almost a course of madness. They were convinced that God had called them to labour in Spain,



(From Photograph by Mr. Yewall, Southport.)

and when the right time came (the Spanish revolution of 1838), they took that step in faith. The future of themselves and their family (four children, of whom the youngest was in arms), they left in God's hands, and went forth with no promised salary. Without a living faith and real conviction that God had called them to go forth, such a step would have been madness, but as in all past ages so now—

They who trust Him wholly,
Find Him wholly true;

God was, indeed, as true as his word. They were strengthened, however, by much prayerful sympathy on the part of many Christians. Mr. Robert Chapman, of Barnstaple, who had visited Spain years before, was specially interested on hearing of their intention, and encouragingly said, "Spain has need of your family too."

For the sake of brevity we will not refer in detail to Mr. Fenn's work in Barcelona, where for three years he and Mr. Henry Payne laboured in affectionate companionship. In Barcelona and Madrid his missionary endeavours were conducted on similar lines. The greatest need of the Spaniard, to know God, was met by diligent and constant preaching of

the truth as it is in Jesus, and by the distribution of Testaments, Gospels, and tracts. The dense ignorance of the uneducated Spaniard (which in itself is food for his superstitions) was met by the establishment of day-schools, where at a nominal cost a substantial education was given. Mr. Charles Faithfull had already started in Madrid when Mr. Fenn, leaving Barcelona, joined him in his labours, till on Mr. Faithfull's departure he and Mrs. Fenn had the entire direction of the mission.

Mr. Fenn was well equipped for both branches of his work. In a country where there was no conscience, where people had very little conception of the true nature of sin, in whose life indeed religion and sin were constantly side by side in perfect agreement, a country whose religious instructors were, in many cases, slaves of their lusts, often shamelessly and openly living in wickedness (Spain is the same now), nothing could be more powerful than Mr. Fenn's life of holy and devoted service to God. Business-like punctuality in the discharge of obligations and payment of rents and salaries contrasted with the unreliableness of the procrastinating Spaniard. Quiet submission to much unjust opposition and persecution, stood out in bold relief from a background of vindictive querulousness. Purity and grace of life and language shone as a light amid the darkness of earth's vilest modes of life and most blasphemous expressions that daily disgrace a Spanish city. Indeed, a life of love to God was the foundation of his influence in the northern district of Madrid, Chamberi, where he laboured for so many years.

The writer once invited a policeman to attend a meeting in the little Chamberi chapel. "Is it where that saint preaches?" replied the man quite seriously. It was his task in such a country by God's gracious blessing to teach the hearers what sin is and how real a salvation from its guilt and power our Saviour has brought us; and this was truly his principal theme. The little chapel, that could accommodate with considerable difficulty two hundred and fifty, was generally occupied by a goodly number of hearers. Many were eager for the truth, and at times new comers would exclaim: "Something tells me that this is the truth." It is not a matter of wonder, however, that many of these found the Gospel too true to suit their evil ways, and withdrew, bringing disappointment to the soul-seeker. Alas! too, even prominent members of the church, who had preached the Gospel and distributed tracts, etc., and who had borne much persecution, went back to their old ways, and so there was much weeping with the sowing. But the membership grew, and in spite of removals and deaths has been about a hundred or more for some time.

For many years (until 1892) Messrs. Müller and Wright, of Bristol, made themselves responsible for the support of the day and Sunday-schools. For all the rest of the work, besides personal expenses, there was no promised help from anyone. Prayer was answered and supplies were sent, so that, be it said to the glory of God, there was no delay in meeting liabilities. The reader can perhaps judge how widespread was the influence of the schools, attended during the last years of Mr. Fenn's superintendence by four to five hundred children daily. Portions of Scripture learned regularly were often recited to Roman Catholic parents at home.

Also at the time of examinations and Christmas feasts, when there was always a crowded attendance, many parents heard the truth from their own children.*

We are thankful to add that many scholars (though proportionately very few), have become true Christians. Altogether about 5000 had passed through the schools or were in actual attendance when Mr. Fenn (whose health had been rapidly failing), was glad to leave to Mr. Faithfull the whole charge of the work. Mention should be made too of an orphanage, now closed, in which, however, several girls became and still continue Christians. Several Christian women from England have been active workers for many years in Madrid, and their efforts have been much blessed.

Many cases of great interest could be mentioned had we space. Instances of remarkably changed life, faithful endurance of persecution, peaceful testimony in death, etc., showing how very abundantly God had blessed his servants' labours, and very much fruit will yet be revealed.

Mr. Fenn was compelled in 1895 by his state of health to bid a sad and affectionate farewell to the little church in Chamberí. Truly wonderful is the love that binds the missionary to those who have believed through the word spoken by him. The dear Spanish Christians went in goodly number to the station to look for the last time on earth on the face of the one who had been God's ambassador to them; and no hearts outside his immediate family circle now feel his departure more keenly than those beloved Spaniards, whom he cared and prayed and worked for.

It was when on a visit to Mrs. Gosse, St. Mary Church, Torquay, after a brief illness of five days, that Mr. Fenn passed peacefully away in the presence of Mrs. Fenn and their family. As we think of this soldier of Christ now resting, let us pray that by God's grace our lives, too, may be consecrated for the Master's glory. Will every Christian who reads this sketch remember in prayer God's work in Chamberí and Mr. and Mrs. Faithfull, who are now bearing the burdens connected with it.

Thanksgiving.

I FARN would give Thee deepest thanks,
Thou, Lord, hast made me thine;
That into this lone heart has come,
Thy Light and Love divine.
I thank Thee for the awful cross,
Its bitterness and woe;
The wrath of God Thou hast endured,
That I no wrath may know.
I thank Thee for the Spirit's love
Who caused mine eyes to see
The hollowness of earthly things,
The peace there is in Thee.
What disappointment all along
Life's swift recurring years;
How oft amidst the brightest smiles
Come agonies and tears.
And so the heart must turn to Thee,
When weary or oppress;
To find thy loving sympathy
A perfect, perfect rest.
Give, give me grace to walk with Thee,
Alone o'er rock or sand;
I shall not fear, if Thou art near
To hold my trembling hand.
Until at last my pilgrim feet
Shall walk thy courts above,
And know the fulness, wide and deep,
Of thine unchanging love.

S. TREVOR FRANCIS.

Northfield in 1896.

By REV. F. B. MEYER.

IN Mr. Moody's judgment, the Convention just finished ranks among the best and most powerful ever held at this beautiful spot in the Connecticut Valley. Though prolonged over two weeks, the interest has never flagged, and the closing meeting on Sunday night seemed electric with the presence of God. When I arrived at the end of the first week, Mr. Moody saluted me with the remark, "They are all waiting to be led into the promised land," and so I found it. It is also certain that the true Joshua did lead many in that great host across the Jordan, and hundreds are now in "the pleasant land," never, I trust, to leave it again.

It was very delightful to find that our beloved friend, Rev. S. A. Selwyn, had already prepared the ground, and gathered to himself much love from these warm-hearted American Christians; and the witness to the deeper things of God was thus confirmed in the mouth of two witnesses. His son, whom he had crossed the Atlantic to visit, and who came with him to the meetings, was converted at one of them in answer to special prayer, and forthwith determined to give up his occupation, and become a missionary. Whilst I write these words, I expect he is on the ocean, returning to England

of grace, and did not affect the attendance, as it might have done had we allowed our minds to dwell on it. But how much there was to alleviate the sense of the tropical temperature! The glorious auditorium with all the doors open on either side to the breeze, whenever a waft of it came to us; the woodlands and shadowing trees; the abundance of vehicles reducing physical fatigue as much as possible; the exquisite view along the valley, with its blue river; the verandahs, shutters, and wire-gauze windows of the houses; the beauty of the nights; the heavy dews of the morning; the perpetual fluttering of fans—all mitigated the heat, and alleviated its pressure so far as possible.

And what grand men were there—Dr. Mabie, the devoted secretary of the Baptist Missionary Board—we had tea with him in his cottage among the pines; Dr. Pierson, in his country home, with his children gathered from the ends of the earth; Dr. Weston, the principal of one of the theological colleges, a ripe old saint, brimming with Bible-lore, as a man must be who has read his Greek Testament through once a month for 30 years; Dr. Schofield, who recently assumed the pastorate of the church at Northfield, and who has a deep acquaintance with the Word of God and the heart of Christian experience; Dr. Erdman, who answered questions on Round-top every day for an hour; Dr. Torrey, the head of Mr. Moody's Theological Institute, one of the foremost men in the American Church; Dr. Gray, of Philadelphia; Mr. and Mrs. George Needham. But, prince and leader among them all, Mr. Moody, about whom I want to say something in another article, not unduly extolling him, but magnifying God in him, as one of the greatest gifts to the church of to-day.

Each morning, some 300 gathered at 6.30 for prayer. At 10.30 came the morning meeting, for two hours, with addresses and impressions of the deepest nature. In the afternoon, meetings on Round-top, a breezy, tree-shadowed knoll, commanding the valley to the distant hills on the horizon. And finally, at 8.0, the closing meeting of the day, from which many would go home to wait on God in secret, or scatter in the groves and woodlands for prayer.

Among addresses specially enjoyed, was one by Rev. Campbell Morgan, of Birmingham, on the Nazareth life of Jesus, with which the Father said He was well pleased, and which culminated in his Transfiguration. Also the masterly summaries of the Gospels by Mark and John, and of the Epistle of James, by Dr. Weston. Mr. Moody was great in natural analogies, bringing on one occasion a whole fruit-tree into the Hall to illustrate grafting; and at another, a jug and some glasses to illustrate the process of cleansing. In his graphic style, he preached on the Good Samaritan, the 91st Psalm, Humility, Bible-study, etc.

One afternoon we spent at Mount Hermon, where some 400 young men are being trained for life, at an annual cost to each of about £20, which there is an opportunity for some to earn by waiting on the many visitors who gather at each of the Conventions. It is of a project which occurred to me, whilst standing on Mount Temptation there, that I desire to write in my next; but on our way home we gathered around the grave of Mr. Moody's mother. It was a touching scene, in the westerling sunlight. Mr. Moody said that the grave faced the Mount Hermon seminary, because it was largely due to the inspiration of her home-life. "She always made home so pleasant, that I came back to it, and settled here." We stood in one great circle; Mr. Moody, Dr. Pierson, and I took part, and each confessed that we owed all we were to our mothers. Surely there is every reason for women to concentrate their time and thought on the children through whom they live in the coming years.

The singing is always a great feature at the Northfield Convention. Mr. Sankey seemed as

with his father for the purpose of at once entering upon his preparatory training.

A very large number of ministers were present at the Convention—at least three hundred—some of them the fruits of former visits to this country, some blessed through Preb. Webb-Peploe and Rev. Andrew Murray, whose visit last year was often gratefully referred to; others came for the first time within the range of the teaching of the Inner Life. They were most kind and sympathetic. Laying aside all jealousy and suspicion, they gave themselves up to learn whatever could be learnt, and receive all that might be received; and perhaps the Convention will always be memorable from the distinct appreciation on the part of the ministers, that there is a system in the presentation of the truth of the Inner Life, beginning with dealing with outward and acknowledged sins, and passing to the crucifixion of self, the consecration of all to Christ, the filling of the Holy Ghost, so as to culminate finally in all those conditions and considerations which promote Christian growth.

The work among the ministers is specially important, as, in the judgment of many competent authorities, the church is losing its hold on the masses of the population, and becoming invaded with worldliness—dangers which can only be combated by an increase of spiritual life on the part of ministers and people alike. And so greatly have we been encouraged by the response, that there are strong reasons for adopting Mr. Moody's suggestion to hold in the early part of next year, in New York, a series of meetings for ministers only, at which he says it will not be difficult to convene 1000 daily for ten days.

The heat during four or five days was excessive, and at last we had to make a public compact not to complain of it or allude to it, lest it should injure our profit. In this way, it became a positive means

* The Queen of Spain once heard the Gospel in a piece of poetry recited by a child from the Protestant school, who had been put into a Catholic school that was being honoured by the Royal visit.
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vigorous as ever as he sang "The Ninety and Nine" and "Nothing but Leaves." There were also Mr. and Mrs. Stebbins, Mr. Burke, a quartette of students, and, sweetest of all, Mrs. May Whittle Moody, with her "Moment by Moment" and other sweet songs. Solomon himself, with Heman, Jeduthun, and the rest, could hardly have excelled the band of singers and song-composers gathered around Mr. Moody. Surely if any man has had an opportunity of learning to sing, he has had it; but there is still much left to be done in the way of his complete efficiency in this direction.

Of much else it is impossible to speak. These are only the accessories and incidents of the Convention; but who shall catch and transmit the sense of the presence of God, the hush over the after-meetings, the joy, amounting to rapture, as the end of the Convention approached, and we were permitted to unfold the full meaning of Pentecost? These things are not for words, but they will live, treasured in hundreds of memories, fruitful in hundreds of lives, energising in those who have learnt that each believer there is a participator in the cross at Calvary, in the light of Easter morning, in the glory of the Ascension Mount, and the rapture of the Day of Pentecost.

Writing to the *New York Independent*, Dr. H. L. Wayland, of Philadelphia, says:—

If I should chance to fall in with one of those frugally-endowed persons who delight themselves in dilating upon the "stingy Yankee," who has no soul for anything but a sixpence, do you know what I would do? I would take him by the ear, and I would lead him to some spot which would command a view of Northfield and of Gill on the two sides of the Connecticut, and I would say to him: "You see that group of buildings at Mount Hermon and this larger group on the Northfield hill? These were erected, mostly by stingy Yankees, at a cost of one or two million dollars, to which has been added a considerable sum by way of endowment; and all this for what? For money-making? Well, they are educating boys and girls at these two schools, charging them 100 dollars a year, while it costs them regularly 200 dollars each a year to educate them. And here come, through the three months of every summer, thousands of men and women young and old, ministers and laymen, and spend their time—in learning how to make money? Rather they come at their own expense for the simple purpose of studying the Bible, of learning how they may be more useful to the souls of their fellow-men, and of hearing about great Christian enterprises and of helping them with liberal contributions. All this magnificent array of buildings and the fine hotel on the neighbouring hill, which pays no dividends and scarcely running expenses, all these are the visible expression of the spiritual; they express the spiritual forces of one man, without any endowment above his fellows, having only an imperial will which was inhabited and controlled by conscience and the Spirit of God. It is the faith and courage and love and self-forgetfulness of this one man which has created all that you see."

And what a testimony also to the inexhaustibleness of the Lord's Word! Other books we absorb; other books we outstrip and leave behind; other books we read to-day with concentrated attention and delight. Books become superseded; but The Book has drawn the attention of scholars and thinkers; it has been read and studied by the learned and has been devoured by the plain people, and yet, never did it awaken an interest so intense as to-day. Nothing will so draw an audience day after day as the intelligent, reverent exposition of the Word.

The attendance this year at Northfield certainly showed no falling-off from former years. Mr. Moody said one day: "We shall have something going on every day, all the time. We do not expect any of you

to attend everything, but we want something all through the day, because a great many people come in the morning and go away in the evening. We are glad to have them go away, because if they stayed we should have no place to put them." The hotel was full and had to charter several cottages; new hotels have sprung up, new residences have been built; the houses which do not take boarders or lodgers let out their rooms to some of the larger boarding-houses; the camps are full.

One thing that has struck me every one of the ten seasons that I have been in Northfield has been the atmosphere of high civilisation. It is a phenomenon to see one or two thousand people gathered together, and to see absolutely no one smoking, or chewing, or expectorating on piazza or sidewalk; to notice the total absence of gossip, and scandal, and unkind criticism; to see the deference paid to age, and the winning courtesy with which deference was received by the aged. All this seemed to me to mark the

HIGH-WATER LINE OF CHRISTIAN CIVILISATION.

As to the sermons and addresses, almost all were good, some surpassingly good. President Weston, of Crozer Seminary, on the Epistle of James, was masterly; Dr. Schofield, the village pastor, is a man of decided mark, yet not much known in New England, having had a remarkable history as a Confederate soldier, as a lawyer, as a pastor in Texas, whence he came here, called by the irresistible Mr. Moody, or, rather, not exactly by Mr. Moody, but by the spontaneous voice of the church, a voice which was made effective by Mr. Moody. Dr. Erdman answered each day the inquiries of those who had perplexities about religious truth, and showed a knowledge of the Bible possessed by few men. Mr. Selwyn, from Bournemouth, England, is thoroughly evangelical and very winning in his method of address. Mr. Meyer, Christ Church, London, is known over the world by his intensely spiritual writings.

Booker T. Washington and Chaplain Turner presented with great power the work done for the coloured at Tuskegee, and the work done for the coloured and the Indians at Hampton Institute. Both of them laid particular stress on the industrial aspect of education. At Tuskegee there are twenty-five industrial departments, each with a competent head. The people are getting rid of the idea that manual labour is a disgrace. The whole plant has cost 280,000 dollars, all paid, and it costs 85,000 dollars a year to run it. The mass of the people are hard at work, but they do not know how to use their wages; slavery deprived them of the power of will and of the sense of responsibility. "We never ask anyone to do for the pupils what they can do for themselves." In closing Mr. Washington rose to a height of eloquence which enlisted every heart. Chaplain Turner, of Hampton, spoke of the great purpose of General Armstrong and of the impulse he had given to the work. Of the people who go out to the South and West 90 per cent. are Christians; of the 400 Indians who have gone West only 10 per cent. have disappointed us. A missionary band of 100 goes out every Sunday morning for Sunday-school work and to perform deeds of humanity for the poor and the sick. There is need of 75,000 dollars each year in addition to what comes from assured sources. Every dollar goes into a life.

Those who have not been to Northfield at the Conferences really know nothing of Northfield. An eminent legal gentleman from Rhode Island, a leading member of the Congregational Church, was present this year for the first time. He had heard somewhat vaguely of Northfield, but had little idea what it was. He began by going to one meeting a day, then to two, and then he followed them all with unceasing regularity; and he has made arrangements for board for next year. He said: "I never knew anything about this before."

Some faces were absent; the beloved A. J. Gordon, worn out with incessant work, has left us; Andrew Murray, of South Africa, in whose utterances the spirit triumphed over physical disabilities and drawbacks, was not present; nor President Patton, "the president we all love," in the language of the boys; nor Bishop Hall, of Vermont.

I wish that everybody could go to Northfield, but I suppose this is hardly to be expected; I wish that every minister could go, but then there are nearly 100,000 of them in the United States; I wish that every Sunday-school teacher could go, but I suppose there are nearly a million of them; but I do wish that every one might come under the spiritual influence of Northfield. Perhaps for the great body of people the best thing is to write to *The Echoes*, East Northfield, Mass., enclosing 1 dol., and then by reading these *Echoes* of the addresses upon his knees in the closet, to enter into spirit and sympathy and fellowship with the men and women who have spoken and prayed at Northfield.

One other thing I must not omit. Here come scholars from all over the world as teachers and as learners; but the one man that all want to hear and who can draw a larger audience than anybody else is the plain, unlettered man, innocent of the higher criticism, who is

THE SOUL OF NORTHFIELD.

The daily accounts of the recent Northfield Conference given in the *New York Tribune* have been full and interesting. They gained high encomiums from Mr. Moody, who advised friends to scatter the reports far and wide, so that the blessing might be spread. About the middle of the Conference a fresh and practical address was given one morning by Major Whittle, who is soon expected on this side of the ocean, as will be seen by an announcement elsewhere. The Major's daughter, Mrs. W. R. Moody, several times during the meetings sang the now well-known hymn, composed by herself to her father's words, "Moment by Moment."

The singing at the Conference throughout was pronounced to be very inspiring; Mr. Sankey and Mr. Stebbins were well to the fore, as usual, with their latest solos or duets. Towards the end of the Convention much sorrow was evinced when Mr. Sankey told the audience of the illness of Mrs. Fanny Crosby, the blind and gifted writer of so many of the hymns contained in "Songs and Solos." For the first time in many years she was unable to be present at the Conference, and, says a chronicler, "though she has never seen Northfield, few people with eyesight have interpreted its lessons more faithfully." One of her latest hymns, specially written for Northfield, was sung at the close of the Conference.

Mr. Moody, as his custom is at these gatherings, endeavoured very hard to efface himself so far as public speech went, so that the strangers might have the larger opportunity. But the desire was so general and so great that he should speak, that he was obliged to yield, and gave some of his most stirring addresses.

The Bible Conference ended on August 16, but many of the visitors will remain in Northfield until the end of August, and some of them until the Hotel Northfield closes. Daily Bible study was to continue the remainder of August, and, if desired, through the first week of September. Dr. C. I. Schofield, the pastor of the Northfield Congregational Church, arranged to give daily expository studies in continuation of the regular summer course, viz., "Studies in the Pentateuch," "The Kingdom and Prophetic Truth," and "The Book of the Revelation." At the Young Men's Christian Association camp, open until September 1, there was to be a special Association conference, also a training class for Christian workers.

A Comforting Message.

By PASTOR THEODORE MONOD.

BIBLE READING AT KESWICK CONVENTION.

WE will read in the Gospel of John, fourteenth chapter. I wish this to be in the most literal sense a Bible reading; that is, the reading of a portion of the Bible with a few remarks, not to add anything to the words of our Lord, but to help us to listen to them attentively.

"Let not your heart be troubled; ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." There are few words of Christ more touching and tender than these. "If it were not so I would have told you. I would never have suffered you to have great expectations of blessedness and then to be disappointed." "Ye who are evil," as He says elsewhere, "know how to give good gifts unto your children." Who of you who is a father or a mother would do this—You are preparing for a beautiful drive, and you know that the carriage will be full, and that there can be no place at all for your boy. Will you suffer him to wait till the last moment and then say that every place is full and he must stay at home? Will you tell him there is no place for him? Oh, no, there is a place for him. If it were not so you would have told him.

"I go to prepare a place for you." A man who is about to remove to another country will first go across the ocean himself alone, and there prepare a place for his wife and children, and then come back and take them out with him. Even so our Lord has gone and is preparing a place for us, and He says, "If I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also." Meanwhile, where we are, He is. "Lo, I am with you all the days." But by-and-by, where He is we shall be also.

"Whither I go ye know and the way ye know." Thomas saith unto Him, "Lord, we know not whither Thou goest, and how can we know the way?" Of course you cannot know the way unless you know where you are going. You never heard of a man asking the way to some place, and when you ask where he wants to go, replying, "I do not know." There are many who come and inquire about the way, and they really do not know what way they mean. They do not know where they want to go. Some will go as far as to say that they want to know the way to Heaven.

THAT IS NOT ENOUGH;

You are very much in danger of being mistaken if you are simply seeking the way to the joy and rest of Heaven. Ask for the way to God.

"Jesus saith unto him I am the Way and the Truth and the Life; no man cometh unto the Father but by Me." You ask, Who is the Lord Jesus Christ? Well, He is the one Man who stood up in the midst of his suffering, sinning, and dying fellow-men and said, "I am the Life." Do you need to know anything further about the true nature of our Lord Jesus Christ? "I am the Life, no man cometh unto the Father but by Me." Coming unto the Father—that is the end of the journey. Sometimes most wrongfully, and to our great loss, we seem to forget this, and stop in the way, instead of going on to the Father. Do you think you will lose Christ when you get to the Father? Why? Christ is in the Father and the Father is in Him. We must not let others go about the world and say that they represent the Fatherhood of God; and that it is for them to tell men who feel that they are orphans and weak, that they need a Father's love, and that they are going to give it to them. Jesus is the way to the Father, and you are at rest when you are in the arms and in the bosom of the Father.

"If ye had known Me ye would have known my

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Father also; and from henceforth ye know Him and have seen Him. Philip saith unto Him, Lord, show us the Father, and it sufficeth us." Did you ever notice that a passage which we often quote and most dearly love, "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28), comes at the end of the comfortable words that our Saviour Jesus Christ spoke; "All things are delivered unto Me of My Father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him. Come unto Me all ye that labour and are heavy laden, and I will give you rest."

"Believe Me that I am in the Father and the Father in Me, or else believe Me for the very works' sake." We have been told again and again to look at this, and we do not look at it as we should. This was the way in which the only-begotten Son lived when He was upon this earth. What words did He speak? The words of the Father. "I speak not from Myself." What works did He do? The works of the Father. "The Father that dwelleth in Me, He doeth the works." How then did He live? Simply by abiding in the Father, and the Father in Him. "Believest thou not that I am in the Father and the Father in Me?" What the Father is to Him, Christ is to us, and just as He says He is in the Father and the Father in Him, He says to us a little further on, "Abide in Me and I in you."

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." At these words we often stop, and sometimes stumble. What! am I to do greater works than Christ? Ah! it is not you or I. The Father did the works by Christ, and now Christ is going to do the works through the Spirit in you. It simply means that the stream of God's mercy, and God's power, and God's working,

GROWS WIDER AS IT RUNS.

Why, the apostle Peter, after he had denied his Master three times, was the instrument of converting more souls in one address than Jesus did in all his ministry, so far as we can tell. But it is really Christ who goes on doing greater things, and when we are afraid of saying and thinking that we are going to do greater things than Christ, we are limiting and dis honouring Christ; we are preventing Christ from doing what He has at heart to do.

"And whatsoever ye shall ask." Mark that "and." You have to pray as well as work. But that again is a privilege, as is every duty. Ye shall ask what? "Whatsoever ye shall ask in my name"—that is, as being a member of my body, in connection with Me, one with Me in spirit, in purpose—"that will I do." "That" applies to "whatsoever." "Whatsoever ye shall ask in my name, that," and not another thing, "will I do; that the Father may be glorified in the Son." Jesus' mother said to the servants, "Whatsoever He saith unto you, do it." Now He says to us, "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it."

"And I will pray the Father, and He shall give you another Comforter." Oh, they were sad! "Let not your heart be troubled." That is the key of the chapter; you find it at the beginning and you find it at the close. He said that one Comforter is going and the other Comforter is coming. "He shall give you another Comforter that He may abide with you for ever." "I do not abide with you for ever; it is better for you that I should go. But God will send another Comforter that He may abide with you for ever, even the Spirit of truth whom the world cannot receive because it seeth Him not, neither knoweth Him." The world sets itself against Christ; the world keeps its eyes shut, and

says there is no light. "But ye know Him, for He dwelleth with you." Just now we had the identity of Christ with the Father, not a fusion but an absolute identity and unity of Christ with the Father. Here is the absolute unity of Christ with the Spirit; "for He dwelleth with you and shall be in you."

Observe here the great importance of knowing "If ye had known Me ye would have known the Father." "Have I been so long time with you and have ye not known Me?" Ye know Me, and therefore ye know the Father, the Son, and the Spirit. Do you know the Father? Do you know the Son? Do you know the Spirit? Or do you know about the Father, about the Son, about the Spirit? "I will not leave you comfortless; I will come unto you."

THE SPIRIT'S COMING IS CHRIST'S COMING.

"Yet a little while and the world seeth Me no more, but ye see Me." There are those that see Him very feebly and faintly, that wish they saw more of Him, and that ought to see more of Him. Do you see anything of Him? Has he touched you eyes, so that you may see Him?

"Because I live, ye shall live also." Have you heard that? Not ye "should live," ye "shall live." Not a question about Heaven. "Ye shall live." Even as in Romans it is not "sin must have dominion over you," but "sin shall not have dominion over you." And why? Because ye are so faithful and understand so well, and have been to Keswick? Oh, no. "Because I live." That is the reason. Have you no doubt that God lives? Then have no doubt that you shall live, that you do live also. "At that time ye shall know that I am in my Father, and ye in Me, and I in you; he that hath my commandments and keepeth them, he it is that loveth Me." This is practical indeed. Some of the chapter might perhaps be called by some people mystical. This is not mystical. "And he that loveth Me shall be loved of my Father, and I will love him and will manifest Myself to him." "Judas saith unto Him (not Iscariot)"—a man may have a bad name and be a good man—"Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world? Jesus answered and saith unto him, If a man love Me he will keep my words." Keeping his words is doing his will.

Of course we remain in fellowship with Him. There is no sense in speaking of being in any kind of fellowship with Christ, if you are out of communion with Him. That is not being in the same purpose and intention. He wants you to live for one thing, and you want to live for another thing. You have to settle that question. Will you enter into the purpose of Christ for you and for the world? Then everything God says here is sure to you. "If a man love Me." You look into your heart, and perhaps there is not a great deal of feeling there. Never mind that. "He that hath my commandments and keepeth them, he it is that loveth Me."

Now comes the promise. "If a man love Me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. He that loveth Me not keepeth not my sayings, and the word which ye hear is not mine but the Father's which sent Me." I have no doubt you have often pored over that passage; you have often prayed, "Lord manifest thyself unto me." Where have you expected that manifestation to come from, and what kind of manifestation have you expected?

HOW HAVE YOU SOUGHT FOR IT?

Here is the way. Go on obeying. There is no way of obeying but to trust Him, and He will show Himself to you. You say, "I have had a vision of heaven as Stephen had." Well, Stephen had it when he was just about to die, and perhaps you may have one too; but there is no promise of God that we shall have a vision of heaven. Or shall

you say, as many others have said, that you have seen a vision of Christ on the cross and He seemed to look on you and say to you, "I have died for you." That may be, but that is not a promise. Paul had a manifestation of Christ, when it pleased God to reveal his Son in Him. I take it that the revelation of Christ in us is not so much a revelation of some bodily shape, of some person that we see, as it is a revelation of a heart within our heart, of a spirit within our spirit, of a love and a liking, and a person that loves us, that dwells in us. The revelation is in the heart. It seems to me, from the very expression that Paul uses, that we must not think of that manifestation of Christ as some very extraordinary grace, that we cannot expect unless we have come to Keswick three or four times. I think it is for the obedient soul from the start. Christ will begin to manifest Himself as you begin to obey Him, and will go on manifesting Himself still further, in the grace and glory of his love, and power, and gentleness, as you go on obeying. That revelation, He says, is of the Son, and of the Father, and of the Spirit, and there you have a whole blessed Trinity in your poor heart. I think we are coming to this, that the doctrine of the Trinity—often misrepresented and maligned—call it whatever you please, it is in the Bible—is going to be the watchword of the Church. We are going to understand that there is one God. We know we need not affirm that there are not three Gods, but we are going to understand and to realise that the Father is God, and the Son is God, and the Spirit is God. That makes everything clear and practical, and that is what we need to know, and to teach, and to receive, and to live upon.

"These things have I spoken unto you being yet present with you." What! It seems that something sad is coming. "But I have to leave you"? No! "But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, He shall teach you all things." Observe "these things" and "all things." "These things have I spoken unto you"; but "He shall teach you" both these things and all things, for He shall both teach you new things and "bring all things to your remembrance, whatsoever I have said unto you." Do you not think the Holy Spirit does it still? Do not trouble so much about your note-books. I have nothing against your note-books, but He shall bring to remembrance whatever is really of use to you, when and as you need it.

"Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you." The world gives in a miserable way. You must not take things from the world, for the world gives and takes back. Christ gives and never takes back, but He adds more and more. "Let not your heart be troubled." You are troubled, perhaps, just a little bit; not much I hope now, for God has been leading us so gently and wonderfully. But at the end of a convention one is apt to be a bit troubled and afraid. "Let not your heart be troubled, neither let it be afraid." Ye have heard how I said unto you, I go away and come again unto you. If ye loved Me—Oh, what a sad word that is! He was not quite sure that they loved Him, but perhaps we must not be too hard upon them—"If ye loved Me, ye would rejoice, because I said, I go unto the Father; for My Father is greater than I." You know that the nature of a father and the nature of a son or a daughter are the same, but the father is greater than the son and daughter. We need not explain that. "The Father is greater than I. He is the Father, I am the Son."

"And now I have told you before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in Me." You remember that the prince of this world had become bold enough and impudent enough to

say to Christ, almost at the start of his ministry, "All these things will I give Thee if Thou wilt fall down and worship me. Then saith Jesus unto him Get thee behind Me, Satan." And now the prince of this world is on his last trial. "The prince of this world cometh and hath nothing in Me. He cannot get hold of Me; I am in the Father and the Father in Me. He can persecute Me, and he can tempt Me, and he can harass Me, but he has nothing in Me." "But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do." Have you observed how Christ here shows us that his being faithful unto death, his going through Gethsemane and Calvary was not only for the salvation of the world, but that the world might know that He loved the Father? That is the test of love. It is to go through suffering for God's sake. Is not that enough to help us through suffering—that the world may know that we love God, and that we live in the love of God, and "as the Father gave Me commandment even so I do"? Will you take these two syllables home with you—"I," "do"? "As the Father gave Me commandment even so I do." The least we can say about Christ is that He is our pattern. Well, as the Father gives us commandment, shall each one of us say, "Even so I do"?

You are afraid? "Let not your heart be troubled, neither let it be afraid." Afraid of what? If you are willing to do the will of God, you have God Himself for you and all things for you, all providence and all grace working for you. Whether it be joy or sorrow, whatever it may be, it must work for you. Do you not think there is enough water in the ocean to flood your nutshell? What are you afraid of? Do you think the love of God is not enough for you, the power of God not enough for you, the light of God not enough to guide you, the grace of Christ not enough to sustain and forgive and purify from day to day?

LET US GO HENCE.

Now, then, let us take our last word from the Lord Himself. That was the end not only of that chapter but of that discourse. It was interrupted there by a little word. I had never noticed that until it came home very sweetly not long ago. "Arise, let us go hence." The sweetness of it comes with the word "us"—"Let us go hence." You have certainly seen a man and his wife happily and tenderly united. You have seen them sit in a meeting, and before the meeting comes to a close the wife says to the husband, "I am obliged to go, I am wanted at home in the nursery." The husband says, "There is business in committee after this meeting, and I must stay." And so she goes and he stays. Or at some other time, it may be at a garden party, let us suppose, the husband says before the party comes to an end, while the wife is obliged to sit, "I have an appointment, I have to go." And he goes and she stays. At some other time they are in a large party, and somehow not a word passes between them, but just a glance and a smile, and that means "Arise, let us go hence." "Let us go." Not staying without Him, not going without Him, but going together. My brethren, He will never say anything else to us. We have to arise. It was good to come and it is good to go. We cannot go through this kind of life long. God has blessed us, but He is going to bless us still more as we bring all this to the test.

He never said "Go." He says "Let us go." Perhaps some of you may be called to go through some change in life. He may call some of you to leave England, perhaps, and go to France, or perhaps to Egypt, or India, or China, or Africa, or the Zambesi. But He will say clearly and softly "Arise, let us go." Or you may have a quiet, happy home life. God bless you in it, and sanctify it to you, and you through it. But God may lead you out of that

into a life of trouble and sorrow; then He will come and say more gently and softly and lovingly, "Arise, let us go."

By-and-by—when will it be?—certainly soon, for life is short; perhaps very soon for some of us, for life is uncertain—He will come and whisper into your ear, "Arise, let us go hence." Let us go. You won't be afraid of death then. When you have gone through the gates, then He will never say, "Let us go," but you will follow Him whithersoever He goeth; and we shall be like Him at last, for we shall see Him as He is.

The Month & its Lessons.—9.

SEPTEMBER.—The Fruit Month.

SEPTEMBER is the time of the ingathering of the fruits of the earth, the golden link between summer and winter, the season of praise and thanksgiving to the Lord of the harvest for his constant faithfulness and love.

LESSONS FROM THE FRUIT.

1. *Fruit trees*.—A living blessing. Gen. i. 29; Eccles. ii. 5; Matt. vii. 17.
2. *Fruit seasons*.—A timely blessing. Matt. xxi. 41; 2 Sam. xvi. 1.
3. *Fruit manifest*.—A cheering blessing. Deut. xxxiii. 14; Isa. xxviii. 4.
4. *Fruit ripe*.—A perfect blessing. Acts xiv. 17; Matt. xiii. 20.
5. *Fruit gathered*.—A secured blessing. Lev. xxiii. 39; Matt. iii. 12.
6. *Fruit enjoyed*.—A present blessing. Ps. lviii. 11 (R.V.); Prov. xii. 14; Gal. v. 22; Rom. vi. 21, 22.
7. *Fruit spoiled*.—A lost blessing. Deut. xxviii. 39, 42; Matt. xxi. 19; Jude 12.

September, the month of fruit. The time of hope's fulfilment, when sower and reaper rejoice together, and the summer's last smile. The emblems of the afternoon of man's life, when the fruit of wisdom and grace should be manifest.

Rev. Dr. Franklin had on his signet ring for a device a fruit-bearing tree, with the motto from Psalm i. 3. When dying, his son asked for a final word of counsel. The dying man whispered the word "fruitful."

A farmer who had turned his attention to the raising of fruit said to a friend as they sat at table: "I have cut down over fifty peach trees to-day." "Why is this?" "Because the fruit was not good. The peaches were too small." Afterwards, walking through the orchard, the friend saw where the trees had stood, and also the spot where, after being cut down, they had been burned. This procedure brought to his mind at once the Saviour's parable of the fruitless fig-tree. If God dealt with men as they deal with the trees in their orchards, what a fearful destruction of our race would ensue.

Winchester.

C. EDWARDS.

Cowes Regatta.—The crowds that gather at Cowes during the regatta must be seen to be believed. The Open Air Mission had its agent at Cowes, and much blessing attended. The Word was received with respect and not a little surprise. Several gladly had conversation concerning the plan of salvation. Men talk about "Gospel being played out," let them move in and out among the masses and see the effect of a few plain words upon the vital truths of the old Gospel. Two young men were deeply convicted and asked for prayer, and during an earnest conversation with a group of nine they seemed to have received Jesus as their own precious Saviour. The ray of joy upon their faces was unmistakable. "Sir," said one, "I see it all now: it is *trust*, not *try*."

Chinese Christians.—Early in the present year a conference of native Christians took place at Gan-shun. Mr. Windsor, who, with seven men from the An-ping station, attended it, found the Christians all very hearty and united, and apparently full of spiritual life. The attention manifested by most at the meetings, and the readiness with which they turned to the many Bible references were quite inspiring. At one of the morning prayer meetings Tsien, the bamboo-worker of the "Tseo," led the meeting, taking "Love" for his subject. Tsao gave good addresses at the Gospel meetings—quiet, but very earnest, clear, and decided. Fang also spoke very helpfully. Continued prayer is asked that the lives of these native Christians may become intensified in their spiritual force, and that the light in them may shine steadily and brightly in the midst of the surrounding dense darkness.

The Armenian Martyrdoms.

SIR,—It will rejoice the Christians of England, who have the cause of Armenia at heart, to hear that their efforts and prayers in England are not in vain. Though they were accused of fanaticism and exaggeration by the people of France and Germany, the light of the truth is beginning to dawn in these two countries. At Paris a committee of different well-known public men, Roman Catholic and Protestant, was organised lately, for the purpose of giving information and collecting funds in support of the sufferers in Armenia.

But the most rejoicing fact is that of a similar movement in Germany, where the people and the Press are beginning to understand the question.

Dr. Leipsius, son of the celebrated Egyptologist, in his recent journey in Asia Minor, having the opportunity of examining the question so misunderstood by his countrymen, comes back with the intention to advocate the cause in Germany. His articles have produced a profound impression in the Press. Even the Jewish papers reproduced them.

A conference was called, and took place on August 28, at Frankfurt, where delegates of Armenian committees and friends from different localities of Germany and Switzerland were present. It was resolved that the Swiss and German committees work in co-operation; that strong appeals be made to the people of Germany for funds on behalf of the suffering Armenians; that literature on the subject be freely circulated among clergy and people; that as far as possible the ministers be invited to speak or preach on the question, that petitions be signed, and especially a petition be presented to the Emperor imploring his Imperial intervention.

It was decided also that efforts be made to present the case to the Tzarina on her visit to Darmstadt, hoping that the example will be followed in England on the occasion of the visit of the Tzar. Finally, it was decided that the funds thus collected be used especially for helping the Armenian orphans in their own country. Some devout German Christians of both sexes will be sent to superintend the work there personally. As they have at the present moment about 70,000 marks in hand, the work will be started immediately. Hope is entertained that as soon as the work is started more help will be forthcoming. Little Switzerland alone has collected over 200,000 francs (£3000), the half of the sum being contributed by French and the other half by German Switzerland.

The Christians of all sections of the Church have great reasons to redouble their prayers that God's richest blessings repose on these decisions of the conference, and that the day may soon come when the three Protestant countries (England, Germany, and America) will unite in a combined action to put an end to this disgrace of humanity and the shame to our Christianity.—Yours, etc.,

Frankfort.

G. THOUMAÏAN.

In a communication to us Mr. F. W. Crossley, of Manchester, writes:—

A new society has been formed in Manchester—the Manchester Armenians' Aid Society, of which I am hon. treasurer *pro tem*. Money may be sent to me at Star Hall, Ancoats, Manchester, and will be forwarded to the sufferers through agencies which have proved efficient. A gentleman of much experience, who has already been twice in Armenia, is also about to leave to organise a scheme of emigration at one end of Turkey, while at the opposite side a similar outlet is being made through the efforts of Mrs. Sheldon Amos, 5c, Oxford and Cambridge Mansions, Marylebone-road, London, W. Much help is required for both these enterprises, and I trust your generous readers will send part of it.

News I have lately received states that the Turks are assessing the taxes of the dead upon the survivors at Oorfa. Even those they tortured and slaughtered are to be considered able to pay taxes to their murderers through such of their representative relations as were "mercifully" permitted to escape. Further than this, and from a perfectly reliable source, I am told that stringent orders have passed from Constantinople to the interior forbidding permits to travel even to the coast, and we

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learn that much vigilance is being used in arresting all persons found without such permits. Professor — has tried in vain to get permission to send his wife and children to America. He was many years in America, and became a naturalised citizen and married an American lady. Now the Government objects to their going on the ground that all children born in Turkey, though their parents may be Americans, are subjects of the Ottoman Power. Thus are they, with the rest, kept as sheep for the slaughter. As soon as they accumulate a little property by their industry and ability they will be robbed, massacred, and outraged as before unless we intervene.

What an illustration of our sluggish sympathies our inaction in this matter has afforded. Were our Lord Jesus Christ amongst us again and we put to Him once more the question, "Who is my neighbour?" and He again repeated his parable of the good Samaritan, how much might He not add to it in condemnation of those who, having heard it so often and approved it, whilst no demand was being made upon themselves, now that the unrivalled crisis arrives "pass by on the other side?"

May I suggest that not only should money be sent to the treasurers of the several funds, but that the accompanying memorial, which I beg you to insert and which has been prepared by members of our committee, should also be copied out, signed by groups of your readers, and forwarded to the Marquis of Salisbury as quickly as possible?

MEMORIAL.

To the Marquis of Salisbury.

The memorial of the undersigned humbly sheweth:—

That your memorialists are well assured of your lordship's personal sympathy with the Armenians suffering under the misrule of Turkey.

What your memorialists fear, however, that your lordship is hardly aware how deeply the hearts of all classes of the people of this country have been stirred by the cruel martyrdom of a nation of fellow-Christians, to whom we stand to a certain extent in the position of protectors. They have learned on overwhelming evidence that among that unhappy people the most elementary rights of humanity have been systematically violated by the Turkish regular and irregular soldiery, that domestic purity has been outraged with inconceivable brutality, and fiendish cruelty allowed to revel unchecked among helpless women and children.

That your memorialists have anxiously but in vain looked to Her Majesty's Government to give practical effect to your lordship's as well as to their own sympathy with the victims of these unparalleled wrongs; and they have heard with deep sorrow and humiliation that in its efforts to do so Her Majesty's Government have met with obstacles which appeared to them insurmountable.

That your memorialists have received with lively satisfaction the intimation that the Sultan of Turkey will no longer be defended by this country in his ruthless misgovernment.

That your memorialists do not presume to suggest to your lordship any special course of action; but they implore you to increase your efforts on behalf of these afflicted people. They believe it is possible to relieve the Armenians in their own land, and would pray Her Majesty's Government also to set on foot a scheme of assisted emigration, and to take such measures to ensure its safe working as may be essential.

That your memorialists are convinced that whatever steps Her Majesty's Government might find it necessary to take, and whatever sacrifices they might call upon Her Majesty's subjects to make, in order to put an end to the intolerable state of things at present existent in Armenia, they would be sustained by the deliberate and enthusiastic support of a united people.

"One Soweth, another Reapeth."—A Bible colporteur came lately on his tours to a place where he found several that assembled to study the Word of God twice a week. A man told him that a year ago a colporteur with a full beard had offered him the Scriptures. He gave him an abrupt answer, to which the colporteur replied, "Dear sir, I believe you would also wish to be saved." "These words pierced my heart, and I can never forget them," he said. A Testament was ordered, and through the instrumentality of his own brother, who knew the Saviour, he at last found peace.

"To see Jesus."—Miss Faith Box writes from Yang-chau:—"A country woman, who three years ago heard the Gospel, recently came up to see us—to learn more about Jesus." We found that during all that time she had, up to her light, been worshipping God and praying daily. A prayer had been written out for a man, and she had begged him to teach it to her, and had used it three times a day. She is fifty-three years of age, and has lived all her life in a village 24 li off. This was her first visit to the city, but the novel sights and sounds had no charm for her; she wanted to 'see Jesus'—a real seeking soul! Our teacher is unconverted, but when he heard her story he turned to me and said, 'This woman is moved by the Holy Spirit, or she would have forgotten to pray.' Later that same day I overheard two women at their wash-tub saying, 'it will be easy for her to believe, she is moved by the Holy Ghost.' It seemed strange to me, these heathen saw the Spirit's work in her! She stayed a few days, eagerly learning, and declaring her belief in Jesus, then was sent for, and had to return; but we quite believe she is a saved woman."

Pontymoile Christian Mission.

THE new report of this Mission, entitled "A Life-boat of Love on a Sea of Human Misery," gives a sombre picture of the ravages of intemperance in the eastern valleys of Monmouthshire, with the pitiful results in the ruin of young girls. Special efforts have in recent years been made for the rescue of such girls, with the happiest issue, and in this rescue work the police have nobly co-operated. There are now seven girls in the Home at Pontymoile, and the need of a larger home is sorely felt.

Another branch of the Mission's work is that of prison visitation and aid to discharged prisoners. The object of the Mission in this matter is a triple one: to secure true repentance by keeping in touch with them; by personal encouragement to preserve the discharged offenders from sinking deeper through the loss of self-esteem; and to provide them with employment, so that they can begin life's battle afresh, with some hope of victory.

FEEDING THE HUNGRY.

All who know anything of the Mission's endeavours know how great its work has been in relieving the distress which for so long has prevailed in the eastern valleys of Monmouthshire. During the early part of 1895 the Mission stood face to face with a starving population. Then, as now, the staple trades of the district were in a state of stagnation. The tin-plate works were idle, the iron and steel works were deserted, thousands of men, willing and anxious to work, were unable to obtain employment, and hunger and despair were their daily lot. Mr. Wintle devoted his energies to providing for the destitute. As week after week went by the ranks of the starving were recruited. Many a man in the months of idleness spent the scant savings of a laborious life, and when they were gone he, too, had to face starvation or the workhouse. From the 1st January to December 31st, 1895, the Mission spent more upon relief than during any previous twelve months.

During the past year evangelistic work was specially fruitful. The late honoured Richard Weaver had two missions in the year, both greatly blessed. The Bible carriage, lodging-house, open-air Sunday school and other operations have been carried on with much encouragement in Pontymoile, Pontypool, Pontnewydd, Cwmffirddoer, and Dowlais.

The Pontymoile Christian Mission is going forward, its influence is increasing, the demands upon it yearly grow greater. If the Mission is to successfully continue the great work it has commenced, the generous support of the past must be more than equalled. Year by year, tried and open-handed supporters of the work pass away. Their places must be filled, hearts as full of sympathy and hands as ready to give must be found if the Mission is to go forward. The hon. superintendent is Mr. T. M. Wintle, Pontymoile, Pontypool, Mon.

Through Storm to Calm.

On the desolate hills, in the blackest night,

Where the storm-clouds round me sweep,
And thicken the more while the wild winds roar

On the face of the icy steep.
Ah! why did I part from my faithful guide?

Why bask in the sun and sleep?
I must gather the beautiful Alpine flowers
Afar from the beaten track;
And the glacier climb to a peak sublime
In the blue o'er the cloudy rack.

Oh! how could I sing in my march of death,
And not think of the going back?

Let me rave at the deeds I have madly done,
At their folly stand aghast;

Let me wildly pray for the lowly way
With the guide who held me fast,
And long for a sight of my far-off home—
Yet nothing can change the past.

But hark! a voice from the circling cloud—
In the dark I can trust the grace

Of Him who braved all the storms ever raved
O'er the heads of the human race:

He speaks, He saves; He will will take me home
To his own bright resting place,

Donegal.

J. K.

Ramabai and Her Work.

SOME readers may remember two articles which appeared in THE CHRISTIAN about eighteen months ago, giving an account of the high-caste Brahmin lady, Ramabai, with a sketch of her unique work at Poona. Those who were interested in that narrative may welcome a few selections from the latest annual report, published a few months ago.

In this report, a passage from a letter by Ramabai herself says: "It is some satisfaction, with all the difficulties and drawbacks we have to encounter, to see four young widows happily re-married and settled in their own homes; four girls employed as teachers outside this school (one of them having opened a kindergarten of her own, and working successfully in the field of education); four others learning to nurse in different hospitals, and three employed here as pupil teachers. Two have volunteered to do the noble work of rescuing and helping widows who have fallen into difficulty; two have undertaken to teach ignorant women as they go from house to house, and one has devoted her time to teaching low-caste women."

In accordance with the views of the Ramabai Association, the school was to be "an unsectarian institution of absolute religious freedom." Ramabai felt the wisdom of this arrangement, as many of those whom she most wished to reach would have been shut out from the school if direct Christian teaching had been included in its studies. Her doors are thrown wide open and any who wish may enter. "The Vedas, the Koran, and the Bible stand side by side on her shelves"—but it is evidently no rare thing for girls to be moved by Ramabai's sweet and loving character to inquire, "What is this religion of Christ?"

In fact, the cheering news has lately been received that twenty girls have come out and confessed their faith in Christ and been baptized. In the words of another writer in the last report:—"Twenty of the pupils, rescued from lives of ignorance and degradation, are tasting the joys of a life hitherto unknown to them—a life of usefulness, happiness, and love, and by the silent influence of one simple Christian life have been led from darkness into light."

The home is called Sharâdâ Sadana, or Home of Learning. The highest ambition of many of its inmates is to follow the example of their "dear Bai," and found other Sharâdâs for their unhappy sisters. Although this school has seen but seven summers, its influence has already extended far beyond the confines of Poona: in the words of another writer, "a thousand Sharâdâs throughout India would be blessings to the country."

Besides all her other talents, Ramabai is eminently practical. Mention was made in the previous articles of a piece of land near the Sharâdâ which she was anxious to procure and lay out as a fruit farm for the future benefit of the school. Generous friends provided the means for its purchase a year ago. It is now progressing as rapidly as possible in the hands of an experienced farmer, with Ramabai as general supervisor. Twenty-five hundred orange trees are already in the ground, and the remainder of the field is being prepared for mango trees. A living spring has been found on this field which will give it a constant supply of water, and two wells are being dug. This is costly work, and money is still needed to carry it out fully.

Ramabai cannot count on the continuance of American support when the ten years have expired during which the Association pledged its support, and she hopes that the mango farm may be one source of income in the future. But the school, from its very nature, can never be self-supporting, and it is hoped that friends both in England and America will still rally round her and gather fresh supporters by spreading the knowledge of her brave self-sacrificing life.

If space permitted, many interesting details could still be given; such as a description of the Home itself, as it impressed a visitor on first entering; a touching account of the condition of her pupils and of Ramabai's tender ways of dealing with them; and the story of a pilgrimage recently undertaken with another friend, in mendicant's dress, to some sacred cities in North India, to rescue, if possible, some of the women from their terrible thralldom there, an expedition which nearly cost her her life.

The writer of these lines, who has the happiness of a personal friendship with Ramabai, would gladly communicate with any readers who may wish to know more of her and to share the privilege of cheering and sustaining her in her arduous work. (Mrs.) F. SOMERSET.

17, Brookside, Cambridge.

The Flower Girl.

By MRS. HARVEY JELLIE.

"**TIME'S UP!**" that's always her word, and ready enough she is to hurry off somewhere. I'd like to know where she is so glad to get to," said one of the flower girls as they looked after one of their number who had once again gladly said those two words.

They were not likely to know where Jessie Wyldé went to, for she carefully avoided detection by taking a different way, or going out of her course, to mislead their curiosity. She had a history, that slender woman with the sad grey eyes, and there was a pathetic tone in her voice as she said, "Please, buy, only a penny a bunch," that called for a second glance at her face, if not for a penny for her pocket. Before the others had finished their noisy talk and cleared off with their remaining blossoms, Jessie was mounting a staircase in a house behind one of the large thoroughfares in London. Opening the door, she went to the chair near the little window where sat a girl of sixteen.

"Isn't she just starving for her tea, then?" she said, putting her basket down.

"Jess, it's been a long day this, and I've counted the sparrows over and over, as they hop about the chimneys there, and I watched the smoke trying to get up through the thick, hot mist; and nothing would make me sleepy; and I get almost mad to think I might have been strong and able for work, if only——"

"Hush! it's no use making matters worse by talking of the 'if only,' for that's the 'crook in the lot' of most people, I fancy; so you pick over my flowers, and I'll attend to you, Madge."

The reprovèd girl at once ceased her murmuring, and commenced arranging the flowers in a dish of water, now and then wincing at the dull pain in her back.

Not very long ago their home had been ruined by a subtle enemy, and the quiet incoming of the foe had caused no fear until its hold had become secure, and the father sacrificed himself to intemperance, and the children were left to the mother's care; but the chain of a dangerous habit had become too strong for her. Madge was trying to hold her mother from falling when in an intoxicated state one day, and the senseless woman turned upon the child, pushed her roughly, so that she fell downstairs, and never recovered from the consequences. For a time this put a check upon indulgence, but she yielded again, to be conquered, and leave her daughter Jessie with an afflicted sister.

Wounded pride made them try to hide their parents' wrong, and battle hard with want and weakness, till, reduced to the lowest, Jessie took her place among the sellers of the street, and contrived to keep herself and Madge, in an upper room. Some days were bitterly disappointing, and no bright ray of hope seemed to cross the dull pathway of their existence; pain and weariness to the one, and struggle and vexation to the other.

One afternoon in autumn a Christian woman passed by where Jessie stood; she gave a second look at the anxious face, and, taking a shilling out, she purchased nearly all her flowers, not that she was wanting those fading blossoms, but she guessed that young heart needed sympathy and comfort.

Thankful tears rushed into Jessie's eyes, and quickly turning, she hastened to go to Madge.

"Time's up sharp, to-day," said one who saw the little fortune turn in—but no taunts received answer; Jessie was on her way. Madge had been bad, and nourishment was beyond her reach, and to sell those flowers was the only chance of getting any. A shilling! It would buy much; and almost breathless (for she was weak) she entered the room.

"Milk, an' egg, bread an' butter; see, old girl, you shall have food now. You aren't fainting, are you? What's the matter?"

The sight of her was appalling—so white and rigid!

"Jess, I wish I was in the silent land like father

and mother; it can't be worse than dragging a life of hopeless misery here!"

"I said I'd never take charity, Madge, and as long as I can earn money for our food I don't mind; but if it comes to failing at that I shall wish to be there too, and have an end of it all. Take this, my girl, and cheer up," and Jessie handed the milk to the parched lips. "Now I'll tell you how it is I am home so early. A lady, with such a countenance as one seldom sees in London streets, came near where I stood. She looked hard at me, and again; and then she just seemed struck with my flowers, and bought a shilling's worth right off. And I saw her look after me as I came away. She had a sort of face that makes you feel happier for seeing it."

"There aren't many like that, are there, as you see faces in the streets, Jess?"

Here a knock at the door startled them, and Jessie opened it cautiously, to see the same kind face before her.

"I saw you come up here, and I wondered if I might venture and ask if you live alone?" said the stranger.

There was no refusing her. All the coldness of her being seemed to thaw before the warm glow of that smile, and Jessie invited her in.

"I am here with my Master's invitation. He has told me to ask you to come in to his kingdom and love. Will you accept it and come?"

"We have never gone in for religion, if that's what you mean," said Jessie, amazed at the new kind of talk.

"But will you let religion go into you? You both seem to need its comforting power. Why should the only source of happiness be shut out?" And then, with tact and Christian love, she drew out the story of their life, and left them with new thoughts and feelings.

The house was not far off to which she went, surrounded by a pretty garden, and unlike the houses in the dirty streets.

"What report to-day?" asked her husband, returning from the city.

"I was directed to a flower girl, and I felt I must follow her. She has an afflicted sister. They once lived in the north of London; father and mother died, and I fear from intemperance."

"Sounds like an answer to my prayer, wife. You remember my old friend who gave way to drink, and how I tried again and again to save him; he used to live in the north."

"I quite forget his name, if I ever heard it," she said.

"Wylde, that's the name, and I have prayed for his children."

"Jessie Wylde is the name of the flower girl: I asked for someone to bless and help to-day, and she seemed to be the one."

"I firmly believe if Christians ask, 'Lord, what wilt Thou have me to do,' each day, the Lord will show an opportunity for loving service. I always find it so, and I have asked Him about Wylde and the children, and He has put the answer into your hands," said the husband.

The next day, having asked guidance for the day, the busy man started for his work, and the wife, after attending to the claims of home, went to visit the two girls. She found Madge quite ready to welcome her. "It's long and lonely here," she said, "and Jess may be late to-day; she was glad you came, she said, for it put new hope into her," and an hour passed quickly as the weary girl listened to the story of Christ's love.

"I will come again and see your Jessie soon," said Mrs. Maxwell.

As she walked along the crowded street there was a block at one part, and she saw something had happened. Her way lay through that very path, and threading through the eager group she came to the cause. A young woman had fallen; the face was turned toward her, and without mistake she saw it was that of Jessie Wylde, the flower-girl. That evening Mr. and Mrs. Maxwell were both in the room with poor terrified Madge, shielding her from much of the bitterness of the sudden blast of sorrow.

"Heart disease" had been the verdict, and Jessie lay calm and still, and no one knew what the "new hope" had wrought within.

Soon after Madge was cared for in the home of those Christian friends, and Jessie laid to rest with flowers in her hand.

"Do all Christians ask 'or someone to help and bless every day?' asked Madge once of her gentle benefactor. Would it were so!

Ourselves and our Neighbours.

THOUGHTS BY THE WAY.

NO one needs to have any doubt as to what true kindly "consideration" is, in the case of those who come to them for counsel or for help. And none need have any uncertainty as to how to be "considerate," for there is ready to hand a simple rule which will meet every case, solve every difficulty. It is an old rule, as old as the advent of Christianity, is in fact its Golden Law—"Whatsoever ye would that men should do to you, do ye even so to them."

Looking around one's circle of acquaintance, one cannot fail but to be struck by the number of professing Christians who fail in attending practically to the Apostolic injunction, "Be courteous." If they have ever read it, they seem to have forgotten it, or have wilfully determined to ignore it. In any case it may be said of them, if they could only realise the extent of the loss they themselves thus sustain, it is but a common-sense conclusion to arrive at that they would be speedily anxious to obey the Scriptural command.

Considered as a social power for good, as adding not only to the amenities but to the positive comfort of daily life, courtesy is even to the purely worldly-minded man a matter of enormous value, for courtesy constitutes the oil which makes the wheels of life, whether business or social, run smoothly. If it were universally discarded, the work of the community would rapidly come to a standstill, and society would become little better than a horde of untutored savages. Courtesy is more than a gracious oil, making all the parts work sweetly. It may be looked upon also as a softening solvent, which makes the roughnesses and rudenesses, the asperities of life to disappear, or at least be easily got over.

Courtesy reaches its highest point as a power for good between man and man only when under the influence of the essential spirit of Christianity, when it is fostered and dignified by the example of our blessed Lord Jesus Christ; for, speaking in the language of men, there never lived a man so graciously, consistently, and continually courteous as He was. His whole life is but a record of a heavenly graciousness; of a perfect kindness and sweetness of action, in everything at all times, and in all places, without a trace or tinge of the worldly spirit which degrades and lessens the value of heaven-born influences when exercised by poor and failing humanity.

Those who, by "going down into it," know somewhat of the wants and the woes of the world of daily life, feel that by the doing of only a very little more in the way of relieving them there would be an immediate addition to the sum of human happiness, to the comfort of those who are so poorly equipped for the battle of life.

In the matter of kindly doing to others its good and soul-healthy influences are not felt by one side only. The giver is always the better for its exercise, as well as the receiver. We cannot do good to others without bestowing a benefit upon ourselves.

The little act of sympathetic kindness, the giving of but a cup of cold water to some poor soul, is God-like, for He is ever giving; it is Christ-like, for his whole life on earth was but one continued act of giving, and He finished it by giving Himself for us.

"Love never faileth"—so Paul wrote—and words more life- or more love-inspiring were never penned. Everything here below has written upon it the doom of the dust—"Change and decay on all around we see." But love is the one thing eternal. Its reign began before the world was; it will continue when it is not. And where love is, there will always be thoughtfulness, of consideration for, kind sympathetic words said to, and useful actions done for, others, our neighbours. This must be so, inasmuch as they all emanate from, owe their inspiration to, and gain their active impetus from—love. Even here, with all our sad and bad environments, with all our losses, we never lose what love brings to us and makes for ever our very own.

R. SCOTT BURN.

THE EVANGELIST.

Whiter Than Snow.

SOME years ago, I was asked by a member of my Bible-class to visit his mother, an aged woman, and apparently dying. Knowing that she had refused to see another Christian whom he had sent, it was with a good deal of trembling that I went for the first time. Earnestly did I pray for guidance, and that I might gain an entrance, and greatly was I rejoiced when, on reaching the house, I was shown into the room where the poor sick woman sat in an easy chair. Alas! it brought no ease to her, for she was racked with a cough which seemed almost to threaten her with suffocation. Quietly mentioning that I had come at her son's request, I drew her on to talk of herself, and as she spoke freely of her past life and present condition, it became evident to me that she was just wrapped in self-righteousness, not one word about her sinfulness, nor of the person and work of the Lord Jesus Christ did she utter; but, though frightened at the near approach of death, she was trying to find comfort from the recollection of having faithfully discharged her duties as a wife and mother, having "worked early and late, in order to pay her way, and owe no one anything," as she expressed it. Still there was a vague feeling of dissatisfaction, and so she had sent for the parish clergyman, who had administered the Sacrament to her, assuring her that she had great faith.

After listening for some time, I felt well nigh hopeless of reaching the conscience of one so old in sin, and so sick in body, but out of the consciousness of my helplessness, I sent up a little silent cry for help, and like a flash of light came the suggestion, "offer to sing." I had never done such a thing before, and trembled at the idea, but, yielding obedience to the Spirit's leading, I said, "Are you fond of singing?"

"Oh! yes, that I am," she replied.

"Then, shall I sing you a hymn which I heard sung a few days ago, and which I liked very much?"

"Yes! I should like to hear it"; and so in a soft, low tone I commenced—

Wash me and I shall be whiter than snow.

As I went on I could see the tears starting, and signs of feeling being stirred, and when I finished she said, "Oh, thank you, I do like that. When I was young I used to have a good memory, and learned things by heart; if I could see the small type I would learn that even now."

Thankfully seizing upon this token of interest, I proposed that on my return home I should copy out in good large letters the words of the hymn, and as she seemed pleased at the suggestion I did so, and it was her constant companion henceforth.

Months rolled on, during which time I visited her constantly, and instead of passing away she rallied, but though gradually the truth that she was a sinner, was taught her by the Holy Spirit, and all trust in any righteousness of her own was swept away, yet she did not venture to trust in Christ alone and so find peace, but was full of doubts and fears.

When the summer came she was well enough to be taken for a change, and for several months I lost sight of her, when one Sunday I was again asked by her son to visit her. I did not go the next day, but receiving a second message that she was now indeed very ill, and wished much to see me, I hastened to her. One glance revealed to me that her days were drawing to a close, and longing to know her condition, I said, "I have often thought of you, and wondered whether you had given up all your doubts and fears, and trusted yourself to Jesus. Have you?"

"Well!" she said, "for a long time I didn't, but I have now."

Oh! what welcome words those were to me, "I have now," I had known her long enough to believe that she would not have uttered them had they not been true. And so I could rejoice with her, and praise the Lord that she, who was once

lost, was found; once a vile sinner—was now washed in the precious blood of Jesus, and was, indeed, "whiter than snow." She lingered but a day or two, and during her last hours was constantly asking for the repetition of the hymn which God had so gracefully used to show her that she needed washing ere she could enter the gates of heaven, for only those who have washed their robes and made them white in the "blood of the Lamb" have the right to enter in through those pearly gates.

Dear reader, how 'is it with you? Where are your sins? On what are you building your hopes of heaven? Is it on some fancied righteousness of your own? Oh! Remember the Word of God, which declares that "all our righteousnesses are as filthy rags," and that "it is not by works of righteousness which we have done, but according to his mercy He saves us." Put up the publican's prayer, "God be merciful to me a sinner," and you shall find that—

'Tis not by works of righteousness
Which our own hands have done,
But we are saved by Sovereign grace,
Abounding through his Son.

"The blood of Jesus Christ cleanseth from all sin"—believe on Him and thou shalt be saved.

L. J.

Christ was once offered to bear the sins of many.
Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Christ died for our sins.
Through his name, whosoever believeth in Him shall receive remission of sins.

Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

Heb. ix. 28. 1 Pet. iii. 18. 1 Cor. xv. 3. Acts x. 43. Rev. v. 9 (13).

Notices of Books.

The Women in the Word. By Mrs. M. Baxter. ("Christian Herald" Office. 1s.) Brief lessons on the women of Scripture from Eve to the "Elect Lady" of 2 John. Many will find these useful in Bible-class work.

Temperance Politics. By A. Scholfield, LL.D. (3d U.K. Alliance Office.) A series of brief papers showing the evils of strong drink and the ruin it is working individuals and the nation. In view of the serious facts adduced, the author claims the temperance vote for prohibition.

Domestic Hygiene and Rearing and Feeding of Children. By Thomas Dutton, M.D. (H. Kimpton, 82, High Holborn. 2s. each.) Two valuable works, in plain, comprehensible language, dealing practically with matters concerning the health and happiness of all. They should be pondered by every parent and householder.

Mary or Madonna? By W. Marshall. (C. J. Thyne, Great Queen-street. 3d. and 1s. 6d.) In days when Mariolatry is creeping into so-called Reformed churches, we welcome this popular booklet setting forth the teaching of the Bible in clear contrast to the traditions of Rome, and showing plainly that the Madonna is merely the Magna Mater of Paganism.

A PROTEST AGAINST BAZAARS. By Mrs. C. H. Spurgeon. (1d. Passmore & Alabaster.) We are glad to note that this vigorous protest has aroused so much attention that a fifth edition has been called for. The pamphlet has now been enlarged considerably.

MARTYR OF HELL'S HIGHWAY is the title of a new book on a topic that needs much ventilating, announced by Mr. H. B. Allenson. The author is Rev. H. Elwyn Thomas, who here gives much of his experience gained as a London minister near Tottenham-court-road. The book has a preface and an appendix by Mrs. Josephine E. Butler.

Broadway, Kettering.—Most successful services have been held in connection with the fifth anniversary of the London-road Hall, Kettering, the speakers being Rev. Frank Ward Pollard, Mr. George Noakes, and Mr. Charles Pollard (the superintendent), through whose kindness the hall was built and opened five years ago. The services are most useful and helpful and are appreciated, as shown by the numbers who attend.

The Y.M.C.A. in Ireland.—The annual conference of the Mid-Ireland District Union was held at Dundalk on Wednesday, 26th ult. The reports were of a very encouraging character. At the noon meeting, presided over by Rev. S. J. Carolin, of Castlebellingham, a paper was read by Mr. Samuel Miller, general secretary, Mountpottinger Association, entitled "The presence and power of the Holy Ghost essential to success in the work of the Young Men's Christian Association," which was followed by one on the same subject by Mr. Thompson, of the Omagh Association. At the afternoon meeting a paper was read by Mr. Monsell, of the Kingstown Association, on "Through what agencies can young men best be reached by the Young Men's Christian Association?"

Letters to the Editor

THE "BEAM AND SCALES" ARGUMENT AND PROPORTIONATE GIVING.

OUR friend, Pastor Frank White, at page 24 of THE CHRISTIAN for August 27th, gives valuable aid to this important subject by joining in the discussion. Mr. Frank White says, "In this I believe is to be found the true solution of a great question—How shall we get the means to give the Gospel to a lost world? It is no longer a question of men to go—but of money with which to send them." But I fear he does not fully understand the principles of proportionate and systematic benevolence as held by those who are recommending it as one of the great needs of the present day.

It is a great mistake to suppose that we advise the giving of 10 per cent. alike by all. The only essentials are that the giving should be systematic and proportionate according to St. Paul's exhortation (1 Cor. xvi. 2).—"On the first day of the week let each one of you lay by him in store as God hath prospered him."

Many bankers, merchants, manufacturers, and others could spare a tenth or a fifth of their incomes, but others whose incomes are small and whose families are large can only with difficulty spare a much smaller portion. The two great essentials are both included in this passage from the Word of God, viz., first, systematic—"On the first day of the week" (i.e., every week), and proportionate, "as God hath prospered him." It is easy to foresee difficulties and call them impossibilities, in ascertaining and giving periodically the proper amount "as God hath prospered him": but those who once adopt the practice soon find the difficulties disappear, and greatly enjoy giving from the money laid up in store ready for the occasions when they arise for giving; knowing that, however much they may find in that store, it is only what they, after full consideration, had decided to give to the Lord's work of spreading the knowledge of Christ and of philanthropic benevolence towards individuals or societies.

We read, "As we have opportunity let us do good unto all men, especially unto them who are of the household of faith"; and those who do so find by experience that "it is more blessed to give than to receive."

But we are also solemnly commanded (1 Tim. v. 8) first to provide for our own, and especially for those of our own house, and in anxiously obeying this command many find it very difficult to spare even 5 per cent.; which, indeed, must be the case with many ministers of the Gospel, whom we see doing their utmost to bring up their large families, but whose income is only £150 or £200 a year, yet I am sure they wish to give, and such I advise to give systematically by "laying by in store," however little that may be, and they will greatly enjoy the dispensing of that little.

The widow's mite was very small, but the Lord Jesus said she had given more than they all.

I know there are other objections raised to systematic and proportionate giving; but after many years' experience I am more than ever satisfied that it is not only the Scriptural mode which God has commanded, but that it is the remedy for "the present distress." We cannot expect all wealthy persons to give thus, but if only Christians who appreciate these objects will give systematically, proportionately, and as God has prospered them, they will find it so, and the directors of our home and foreign missionary societies, hospitals, and other institutions will not have such anxieties concerning their maintenance as they now suffer.

Reading. M. H. S.

P.S.—It is remarkable that Holy Scripture does not command a man to give in accordance with the amount spent on self-indulgence, but "as God has prospered him."

UNITARIANS AND MR. VOYSEY.

DEAR SIR,—Will you kindly permit me to point out an error in your "Note" on the "Advisory Committee," in the issue of August 20? You say that "Some of the ministers protest against the decision, but the Unitarian papers defend it." Now, *The Unitarian Herald* and *Christian Life* has protested from the first against the commendation of a professedly non-Christian to our churches. Some of us feel very strongly on this matter, as we hold that Unitarianism means believing in and following Christ as our Master, Teacher, Saviour, and Example.

Though you regard Unitarians as mistaken, I feel sure that with your love of justice, you will kindly insert this correction.—Yours truly, S. BURROWS.

Adrian-street Chapel, Dover.

The Spurgeon Orphanage.

AS a large proportion of the children admitted to the Orphanage are the offspring of consumptive parents, they are physically of a frail type, and need the utmost care. Wholesome food and perfect sanitary conditions are secured to them at Stockwell; still, we find it absolutely necessary to send many of them to the sea-side from time to time. The tonic properties of sea air supply an element for building up the constitution which can be secured in no other way. But for the care thus bestowed, not a few of them would, in all human probability, have fallen early victims to those insidious diseases to which their own orphanhood is due.

Our friends will not be surprised, therefore, to learn that the question of a permanent sea-side Home has pressed for consideration; and they will share our regret that we have not hitherto been able to secure this coveted boon for our delicate children and those recovering from illness.

As I am the last survivor of the original Board of Trustees, I should be glad, if the Lord will, to see this most desirable branch of the institution completed, and in working order, before I go home! My dear brother was heartily in favour of such an advance being made; but so long as the funds for the building and furnishing the orphanage had to be secured, he did not feel at liberty to undertake additional responsibility. The time has now come, I think, for proceeding with this work, and my co-trustees are in full sympathy with the project, and their sympathy has taken a very practical turn. Several other friends have also generously responded to a personal appeal; and it is my most earnest hope that I may be able to raise the amount required without diverting any contributions from the general fund of the Orphanage. The outlay for a freehold building and furniture will not, I trust, exceed £3000; but we shall need, at least, £7000 as a capital fund towards the maintenance of the Home.

JAS. A. SPURGEON.

The Orphanage, Stockwell, S.W.

Mrs. Grimké's Text Cards.

MY last message was sent in much weakness. Now the good hand of the Lord has restored health and greatly enlarged my sphere of work. I have constant appeals for cards, and am encouraged by knowing these messages of the Word were much used by and helpful to the dear workers and martyrs of Fu Kien. While glad and thankful to do what I can for the work, still I know it might be greatly extended if help could be given to enable me to reach all missionaries. I have added several fresh languages and fresh editions, yet many more are needed. A letter of thanks from Oudh tells me the need of texts for the soldiers' hospital, and says, the writer and her husband can reach two millions of people. If your readers could see the requests that come to me from all the heathen lands, I feel sure many more would be constrained to help forward this simple but most blessed work for the Master.—Yours in his service, EMMA GRIMKÉ.

Higher Broughton, Manchester.

Mauritius.—Rev. and Mrs. V. W. Harcourt, who went to South India last autumn on account of health, have returned to their duties in Mauritius.

Japan.—A three days special evangelistic mission was conducted at Fukuoka by Rev. D. T. Terata, of Hiroshima, and Mr. Wakamura, of Kumamoto, in May. Many came who had resisted up till now all entreaties to come and hear about Christ. The student class and the mercantile class were well represented, and some thirty soldiers responded to a special invitation addressed to them. The members of the church took great interest in this special effort, which we trust will in time result, by God's blessing, in abiding fruit.

The Whole Thing a Swindle.—Colporteur Müller, who has his residence in the historical old Catholic city of Ratisbon, in Germany, relates the following:—"He entered a peasant's house and produced his books. The peasant shouted out that they did not want a Bible, as they did not believe anything in it. Müller took the liberty of replying that that could hardly be so. But the man hotly replied that the whole thing was a 'swindle.' Müller told him his soul was immortal. The peasant, with scientific precision and dogmatism, remarked in reply that the blood was the soul, and that, as soon as that had left the body, so had the soul. 'What is reason?' asked the peasant; 'even my oxen have reason.' But Müller had an apt answer: 'May I read you part of the Word of God?' The unbeliever had nothing against this, and Müller read chapter after chapter. After the reading the peasant thought he would decide to buy a Kistemaker New Testament. Müller left the house with a cordial invitation to come again when he next visited the neighbourhood."

Irish Notes.

REV. DR. WILLIAMSON, of Belfast, has been conducting services in Oban during the month of August.

During the past month the Methodist Mission tent, under the charge of Rev. Henry Ball, has been stationed at Warren Point, and has been largely attended.

Rev. Dr. Hall, of New York, is paying his annual visit to his native land, where no one is more popular as a preacher or public speaker. During the past week or two he has been preaching at Bangor, Coleraine, and elsewhere.

Rev. Dr. Hodge, the well-known American Presbyterian minister, who had been attending the Pan-Presbyterian Council in Glasgow, has been preaching and lecturing in several of the Belfast churches with great acceptance.

Arrangements for the third Irish Convention of Christian Endeavour Societies, which is to be held in Belfast from September 30 to October 2, are almost completed. Amongst the speakers expected is Rev. Dr. Clark, the founder of the movement.

The evangelistic tent services on the Shankill-road, Belfast, are being continued night after night with the most gratifying tokens of blessing. It is intended that they should be carried on as far into September as the weather will permit. Already much good has been done.

The Belfast Central Mission continues to do an excellent work, and takes the Gospel to about ten thousand persons a week. Its latest development is Woodvale Hall, which will seat a thousand adults. The Mission has made a good start in the neighbourhood by a series of tent services, which have reached many of the poorest people in the district.

In connection with the autumn manoeuvres which have been held this year in the hilly and picturesque country between Tipperary and Kilkenny, the Methodist chaplains, Revs. Thos. Moran and W. L. Coade, were much in evidence. At Kilcooley Rev. Thos. Moran had a marquee fitted up with refreshment bar and reading and writing tables; while at Tulbrid Camp two tents placed end to end answered as a hall for evangelistic and other meetings. A service was held every night, and at the closing meeting the place was crowded.

It is the general testimony of those best qualified to judge (says *The Christian Irishman*) that a great wave of scepticism, or of infidelity, has begun to sweep over Ireland. It does not seem to be confined to any one section of the community, and the ranks of Protestantism can claim no immunity from its inroads. A spirit of restless impatience in regard to every form of religious belief may be said to be a mark of the times almost everywhere. There is a universal revolt against the assertion of mere human authority in the religious sphere. In some respects this attitude of mind, though undoubtedly fraught with grave peril, is to be regarded as on the whole an encouraging sign...The paramount duty of the hour is to put the people in possession of the Word of God. Let it convey to them its own message.

Referring to the passing of the Irish Land Bill, the same paper says:—"There may not be any immediate results of a very extraordinary kind from the legislation which has just found its way to the Statute-Book of the realm. But material hindrances have been taken out of the way; and if our people, abandoning drink and the worship of trading demagogues, would but devote themselves to the cultivation of habits of persistent industry, taking God's Word as a lamp to their feet and a light to their path, and looking trustingly to Him for his daily blessing on their basket and their store, Ireland would beyond all doubt attain, and that ere long, to a higher national position than she ever occupied throughout her entire history."

Christian Endeavour.

SOME Chelsea, Mass., Endeavourers, in common with a number of other C.E. societies, have given fresh-air excursions to poor children.

In a boys' school in Pennsylvania, with 800 inmates, the only religious services held are the Christian Endeavour meetings. This society was formed by the boys themselves.

An interesting side-light on the results of the International Christian Endeavour Conventions is given by a letter just received by a young woman in the North-West Territory. She writes:—"I am now a missionary among the Indians here, as a result of the missionary rally held during the Boston Convention."

A Californian family walked four miles over the mountains to attend a missionary meeting held by visiting Christian Endeavourers. This was the first Gospel service that these people had attended for years. After the meeting some of the Endeavourers returned home with them and helped organise a Sunday-school and a Christian Endeavour society.

Personalia.

Prince Ademuyiwa, the Christian Prince from Ijebu Remo, West Africa, has addressed large audiences in several towns in North Wales in aid of the work of the Colwyn Bay Institution.

Rev. Mark Guy Pearce, who has been warmly welcomed on his return from South Africa, hopes to resume his work at St. James's Hall on Sunday, September 13, when he is expected to preach at the morning and evening service.

Rev. Thomas Law, who some time ago was appointed secretary of the National Council of Evangelical Free Churches, has now definitely entered upon his duties, and taken up his office at the Memorial Hall, London.

Rev. Robert Dewar, late assistant to Rev. D. Lowe, in London-road Free Church, Glasgow, is about to undertake mission work among Scotsmen in the neighbourhood of Calcutta, in connection with Wellesley-square Free Church, of that city.

Rev. E. N. Thwaites hopes to leave in the mail steamer *India*, on Nov. 13, for his winter mission tour in India. He intends to visit the Telugu country on the east, and the Santals, a hill tribe in the north. He will be thankful for prayer on behalf of his labours.

Major Whittle, according to his latest letter, hoped to sail, with Mrs. Whittle, per s.s. *Lucania*, on Saturday last, 29th, for a brief visit to this country. He intends going straight to Perth for the Conference. Mr. and Mrs. Stebbins purpose leaving New York for Liverpool a fortnight later.

Mr. C. Russell Hurditch is improving, although he is still suffering from extreme depression, and it will be some time before he will be equal to his usual work. His appetite has much improved, and the insomnia is passing away. He would be grateful for continual remembrance in prayer.

Mr. Robert E. Speer, one of the secretaries of the American Presbyterian Foreign Mission Board, is taking a tour round the world in the interests of missions. His wife accompanies him. A farewell meeting was held in New York to commend him and several missionaries who are proceeding to stations in the foreign field, to the care and blessing of God.

Principal Rainy.—The writer of a sketch in *The Dundee Advertiser* of the distinguished Free Church Principal, says of him:—"His clear-headedness, his sanctified worldly wisdom, and his skill as a judge of the signs of the times, are worth more to the Free Kirk than the nebulous schemes of Chalmers, the pathetic phrases of Guthrie, the historical partisanship of Buchanan, or the sturdy and infrangible Calvinism of Dr. Begg."

Mr. W. S. Caine, who has already made several tours in India, intends to visit that country again during the ensuing winter. He will sail from London on Nov. 20, and in a letter to the *Akkari* thus sets forth his programme:—"I shall reach Bombay Dec. 14, stay there for three or four days, and then go to Calcutta for the Indian National Congress. It is then my intention to visit Burmah, which I have never seen, cross from Burmah to Madras about the middle of January, and spend five or six weeks in visiting all the branches I can manage in such time as may be at my disposal."

Rev. Hay M. H. Aitken writes to his friends:—"So many kind inquiries have been made about my health since my return that I take this opportunity of saying that I am distinctly better than when I returned; and if I don't feel quite the thing I did before those six months of exceptionally hard work, followed by that terrible heat, I none the less am now in fair working trim, and am about to recommence my mission work in the dear old church of which I was incumbent some twenty-one years ago, Christ Church, Everton. May I ask a very special interest in your prayers in thus returning to my work, in which I may say that I have come of age, for it is now twenty-one years since I began to be a mission preacher exclusively given up to that work. Ask for a full renewal of physical strength, but still more for a fresh endowment of spiritual power."

North-West Canada.—We regret to announce the death, on August 4th, of the wife of Rev. A. E. Cowley, of Winnipeg. She originally went out, as Miss Hart-Davies, to be Principal of an important Ladies' College at Winnipeg.

Hop-Pickers in Hampshire.—This week five tents will be erected for the preaching of the Gospel to the thousands of tramps and gypsies who at this season come into our midst. I have just heard of a young woman to whom the tent services were made a blessing last year. This gives encouragement to go forward. Will your readers aid us in helping the means of comforting many sad hearts? Help is needed to carry on this important work.

Leiston House, Alton, Hants. AURELIA CHINN.
[1800]

Evangelistic Notes.

Mr. and Mrs. Henry Powers, assisted by their daughter, who sings the Gospel, have had large and interesting meetings at a great many of the seaside resorts in Scotland during the past few months. In Millport and Saltcoats especially, the meetings were extremely well attended, and much blessing received by young and old.

Orange Free State.—Mr. William Hill, who for three years has been conducting special missions throughout Cape Colony, is at present evangelising in towns and villages in the Orange Free State, with much encouragement amongst both Europeans and natives. He will be glad of prayer for his missions in the coming months.

Notting Hill.—Mr. Frank L. Smith, of New York, has conducted evangelistic services at the Talbot Tabernacle on three Sunday evenings. The Lord has blessed his ministry; several encouraging cases of professed conversion following. Many are hoping that the way may be opened for a Gospel mission in Notting Hill by Mr. Smith before the winter sets in.

Edinburgh Castle.—Steadily growing congregations have borne testimony to the interest felt in Mr. W. R. Lane's services during August. Perhaps the most effective features of the mission have been the bright, rousing addresses to the young on Sunday mornings, which are attended by upwards of 1000 boys and girls from Dr. Barnardo's Homes, and the evangelist's straight, manly talks to the men of the P.S.A. Doubtless much fruit will follow. Mr. Lane leaves us to conduct a united Free Church Mission in Aberdeen. W. R. N.

The Bible Carriage Mission seeks to disseminate the Word of God and sound Christian literature, and to proclaim the Gospel. Thousands never enter church or chapel, yet are glad to stand around the Bible-carriages to hear God's love preached in the market-places. In this way many hundreds hear the Gospel, and are led to trust Him. On June 10, Mr. Northcote Willy came to Stockport with two Bible-carriages, and the work that has been done here will never be forgotten. Thousands of tracts, Testaments, and Bibles have been sold and given away, and remarkable children's and adults' meetings have been held nightly. God has greatly blessed the mission. Slaves of drink have signed the temperance pledge, hard hearts have been broken, backsliders reclaimed, sinners saved, and believers sanctified. There has been no excitement, but we have had the Spirit's power. Having spent over two months in Stockport, the van has gone on to Manchester. Help is needed to maintain this work. Address to 32, Ellesmore-street, Crumpsall, Manchester.

LOCAL PREACHER.

Mr. Frank H. Leybourne, who has been labouring for the past fifteen months at the Gay-street Mission, Liverpool, will soon be free, and would like charge of a mission in London or South of England, or to conduct special missions. Address: 46a, Everton Brow, Liverpool.

The Church Parochial Mission Society has arranged for the month of September the following missions. It is hoped they will be made a subject of prayer. Rev. W. Hay Aitken, Sept. 6-21, Christ Church, Everton, Liverpool; Sept. 27-Oct. 11, St. Barnabas', Blackburn. Rev. W. Bryan Brown, Sept. 25-28, Great Toller, Dorchester. Rev. J. P. Cushing, Sept. 5-15, Derriaghy, Dunmurry, Co. Antrim. Rev. E. Bachelor Russell, Sept. 5-8, Holy Trinity, East Finchley; Sept. 19-23, Amberley, Stroud.

Rev. J. H. Horsburgh wrote from Mien-cheo at the end of April that Mr. W. Knipe had accompanied the traveller Mrs. Bishop on an itinerant tour westwards towards Tibet. On the advice and recommendation of Bishop Cassels, Mr. Simmonds, who went out independently to Sichuan in 1891, has been accepted as a missionary of the C.M.S.

The Gospel Mission to Madeira.—The dense darkness prevailing in this island has led to the formation of this mission, under the care of Mr. and Mrs. F. A. Jefford, who writes:—"The inhabitants are dreadfully priest-ridden, very ignorant, and very poor. They are scattered among the mountains, in the valleys between which there are several large villages. Some parishes have a population of 20,000. There centres could be formed and a grand work done. The need is great. People are waiting with yearning hearts for the truth. Very touching has been our experience in meeting souls who have long been dissatisfied with Roman Catholicism, and who have been for years longing for something more satisfying than the teaching of the penance-demanding priest. How eagerly they have listened! How glad they have been to hear of such a great salvation; and yet of the vast numbers dissatisfied we have hitherto been able to instruct but a few. Large audiences may be gathered who will listen eagerly and with wondrous attention to the truth as we happily know it. Helpers are wanted who will willingly give of their means for the furtherance of the Gospel. In the field we need evangelists and doctors." The Hon. Sec. is Mr. A. Dearlove, 82, Shrewsbury-road, Forest Gate, E.

Obituary.

MR. JOSEPH JOYCE.

This veteran in the struggle against State-regulated vice in the British Isles passed to his eternal reward on August 12, in his seventieth year. For ten years (says *The Sentinel*) he was the general secretary of the Working Men's National League for the Repeal of the C. D. Acts. Painstaking and persevering, he held that important post till Parliament abolished those laws in the United Kingdom. He subsequently worked in connection with the Friends' Association for Abolishing the State Regulation of Vice, in its conflict against legalised sin in "Greater Britain" (including India), and only relinquished active duty through failing health. For the past two years his physical condition had been very frail. At the end of July last he removed from Uxbridge to Tunbridge Wells, thinking that his health would benefit thereby, but he had only been settled in his new home about a fortnight when the end came, so far as earth was concerned.

CANON GREEN, FRIEZLAND.

This devoted man of God was called home suddenly on Wednesday, the 19th ult. He preached in his church on the previous Sunday, and was visiting in his parish the day before. Canon Green had laboured long and diligently on Evangelical and Protestant lines, himself and his people supporting munificently the C.M.S., of which society he was a life governor, the C.P.A.S., and many other kindred societies. He was an earnest and devoted servant of the Lord, a faithful pastor, a wise counsellor, and staunch friend.

A friend writes to *The Record*:—"It was early in life his habit to set aside one-tenth of his income for charitable purposes, subsequently he apportioned a fifth, and lately a much larger amount. He was an early riser, a diligent student, especially of the Word of God, with the Hebrew as well as the Greek of which he was familiar. Beloved by his flock, by his clerical brethren he was held in the highest respect for his learning, his facile expositions, his unobtrusiveness and gentleness of spirit. He never spoke without commanding respect for the wisdom and moderation of his utterances. He well grasped and unfolded the essentials of the faith, without losing sight of all that goes to the "adornment of the doctrine" of Christ. A true-hearted, God-fearing man, who always seemed to be living as in close converse with God, has been called from us to go higher."

Jews at Mount Carmel.

In a recent letter Mr. D. C. Joseph says: There is a great work to be done in Caiffa. The Jews come regularly, and on Saturday the whole of the day our lectures are well attended. One old Rabbi came for the purpose of arguing with me, with the result that he went home and looked in his own Bible to find out whether the texts which I brought before him were correct. Now he comes very frequently. Two young men are inquirers; one of them is an exceedingly promising youth.

Our night-school is prospering. Between fifty and sixty boys and young men attend regularly. It is very cheering to see Jews, Mahomedans, Greeks, and Roman Catholics sitting side by side listening to the words of life. One of the sons of the native pastor of the C.M.S. is a great help to us in the school, but it would be a great boon if you could meet with an English Christian who could come and help. The eldest son of the native pastor, who is an M.D., kindly gives his time twice a week to see sick Jews, and makes up the medicine. We are much in need of quinine, as fever is prevalent in town, also ophthalmia. I have rented part of the lower rooms in the house where I receive poor sick people. I hope in the winter to use them for schools and reading-room. Will some friends furnish me with newspapers for the reading-room? They may be sent by the Austrian post *via* Trieste. Address Caiffa, Mount Carmel, Palestine.

The Seed taking Root.—Signor Meille, the Bible Society's agent in Italy, in concluding his yearly report, writes:—"I think we may safely say that, in spite of a somewhat diminished issue, the year that has gone from us has seen a most comforting progress in the excellent work this society is pursuing in Italy. Not only has another large addition been made to the number of copies of the Word of God the Italian nation now possesses, but many signs would tend to show that here and there, and in many more places that we know of, the seed not only is taking root, but begins to bear fruits of salvation and of life. The present hour is dark and full of anxiety, but a country where God's Word begins to be appreciated and followed by many has before it a brighter future than any victory or political events can give."

The Christian.

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NOTES AND COMMENTS.

THE massacre at Constantinople continues, as well it may, to fill Europe with horror; it is an exhibition of what the old persecuting spirit can do, for whatever may be uncertain about it, this is certain—the Armenians are persecuted because of their Christian faith, and the Sultan would like to extirpate them. We never remember any living man being so vehemently denounced as Abdul Hamid is; only to such as Borgia, Philip of Spain, Alva, and our own Queen Mary, those who have passed into history, have we seen such epithets applied. The correspondent of *The Daily News*, who seems to be about the best informed man in Constantinople, says that Abdul is neither ill nor a drunkard; "he is a cynical, cruel fanatic, and very suspicious, but quite free from the taint of intemperance and debauchery associated with the name of 'unspeakable.'" He has made up his mind about "the extermination of all Armenian males, and the drafting into Turkish and Kurdish harems of all Armenian women."

Is it possible to rouse the Governments of Europe, and especially that of Great Britain, to a sense of the unspeakable shame that clings to them in connection with the awful doings in Asiatic Turkey? If it is, the little book, "Armenia and Its Sorrows," written by Mr. W. J. Wintle (1s. Mr. A. Melrose, *Pilgrim-street, E.C.*), ought to produce some impression on our seemingly sluggish minds and hearts. Its pages unfold what is surely the blackest page in modern, if not in ancient, history. What will be the outcome of it all none can foresee, but for the so-called Christian Powers of Europe there must come a day of terrible reckoning. In a letter with reference to the publication of this work, Mr. Gladstone describes the Sultan as "the assassin who sits on the throne at Constantinople." How much longer are we to be content to be the virtual accomplices, before and after the fact, of this inhuman monster?

Dr. Grace Kimball, who for a number of years past has been a devoted worker among the Armenians in the Province of Van, has just made a brief stay in London on her way

to America, whither she is to sail on Saturday next. She was interviewed by a member of our staff, and in an early issue we hope to give an account of her missionary and relief work in Turkey, with portrait and several striking illustrations.

The sudden death of Prince Lobanoff is one of those events that may have a wide bearing on the course of international affairs. Since becoming Russian Foreign Minister, about eighteen months ago, the strong hand of the Prince had been very conspicuous in European diplomacy, and now that he has been removed from the field of earthly politics, the character of his influence is being very clearly made known. We now know that the hand which converted Russia from being the protector of the Christian populations in the East into the cynical upholder of the unspeakable brutalities of the Sultan was that of Prince Lobanoff. His dramatic death, occurring during his royal master's diplomatic tour of Europe, may be the means whereby the whole current of those events that have recently horrified the civilised world may be turned backward in its course. If ever true believers in the Divine petition, "Thy kingdom come," should lift up hands of appeal to the Great Ruler of kings and peoples, this is the crisis. Let us pray that the Czar's tour of Europe may become a means of enlightening him to the real facts of the case, and that he may have grace given to him to reverse the policy which has paralysed the pity and shocked the conscience of Europe.

Complacent confidence in the humanity of civilised Europeans has already been disturbed by reiterated statements as to the treatment of the natives in Congoland. Now, however, a serious indictment has been made by one who has spent ten years on the Congo, travelling constantly in the service of a Belgian trading company. Mr. Parminter's narrative, as given in *The Daily News* on Tuesday, must rouse public indignation by its appalling revelation of the barbarities which some State officers inflict on helpless and inoffending people. Verily, the dark places of the earth are still full of cruelty, and the advent of "civilised," but irresponsible, officials does not always mean the humane treatment of the hapless natives.

Some shareholders in railway companies are agitating for a reduction of Sunday labour on the lines, to what is barely necessary. They want to abolish Sunday excursions, Sunday theatrical traffic, and the carriage of heavy imperishable goods. Their representations appear to be received with greater respect than they were at first, and some growth of a better feeling seems to be apparent among the shareholders. The movement well deserves encouragement.

Admiral Grant sends to *The Daily News* a most gratifying testimony as to the nature of the work done by missionaries in Tierra del Fuego. He mentions a notice to mariners, circulated some eighty years ago, that in the event of a casualty on the coast of that country seamen might rely on the assistance of the natives, and says that when the *Duchess of Albany* was wrecked the men on board were safely conducted by natives to the mission station, and not as much plunder was made of the wreck as would have taken place on our own shores at home. Admiral Grant may well say that he does not know of any agency other than the glorious Gospel which would have produced these results, and in a few years converted these savage cannibals into being Christians.

The *Methodist Recorder* publishes a letter from an Indian missionary which, were it widely read, might go far to silence the complaints too often heard of the comfortable, not to say luxurious circumstances in which missionaries live. He says it is the rainy season, and the rain just pours into his study, so that he cannot find a dry place to write in. The day before he wrote he had had workmen to patch up the roof, but in a day there were twenty-five leaks in it. A small sum would put it right, but he knows it is useless applying to the chairman of his district, as the word has gone from London to economise. So you may, and find it very costly. A missionary is worth more than a bungalow roof. Home Christians will have to enter more fully into the needs of their brethren abroad before we get Christ's work done aright.

By direction of their late Yearly Meeting the Society of Friends in Britain are circulating a booklet, entitled "A Letter to Fathers." Its object is to persuade fathers to speak frankly and in time to their sons on the subject of purity. The writers testify from personal knowledge that it would not be easy to exaggerate the extent to which sins of impurity have prevailed among the children of godly parents. They are most anxious that a boy should be early taught that his body is precious to his Saviour, and is meant to be a temple of the Holy Spirit. Since boys cannot be kept from contact with the evils which abound on every side, "the true safeguard for them, at every stage of their experience, is the realisation that they belong to Christ." An address like this is a sign of a felt danger, and deserves to be widely circulated.

Dr. Herber Evans takes a serious view of the progress of Romanism in Wales. He refers to a visit which Cardinal Vaughan paid to Llandrindod, when the building in which he preached was "too small to hold the Protestants and Nonconformists who went to hear him." Well-known men have been received into the bosom of the Papacy. "Energetic proselytes are working throughout Radnorshire and the district, and scores have become Papists." Dr. Evans quotes an able Welsh Nonconformist barrister, who said that there had been too much levity and too little seriousness about the religious life of Wales for many years, and if Romanism comes a reaction will set in in favour of deep religious earnestness. But does not that depend? Reaction does not explain everything. Reaction will come, and come now, if God's people pray and work as they ought to do.

The Daily News of Tuesday has a short leader on the address given the previous day by Sir George Osborne Morgan, reported on page 21. The final comment of our contemporary is as follows:—

The bulk of the laity in the Church of England are Protestants, and would leave the Church at once if it recognised the authority or jurisdiction of the Pope. Sir George Osborne Morgan need not be alarmed. An amiable and eccentric gentleman like Lord Halifax no more represents the Church of England than Father Hyacinth represents the Church of Rome.

The last sentence may be quite true, but it seems to us that *The Daily News* takes a too cheerful view when it says that "the bulk of the laity would leave the Church of England at once if it recognised the authority or jurisdiction of the Pope." The current of fashion in such matters is so strong that we gravely doubt the optimism of our contem-

porary. We think that Sir George Osborne Morgan has very good ground to be alarmed.

The mental condition of several prisoners recently liberated after long terms of imprisonment has raised a question as to the effects of prison discipline. It seems to be terribly severe. Mr. Raymond Blathwayt, son of a late chaplain of Portland, Woking, and Millbank convict prisons, and one who has visited prisons in almost every part of the world, testifies that in our prison discipline we have gone back; it has, for some time, been getting "more inhuman and dehumanising." He calls us "a warning to the nations and a disgrace to the civilised world." He recalls a time when his father started a series of popular Friday evening lectures, illustrated by diagrams, pictures, lanterns, or even costumes, which were delivered in the chapel to a delighted and crowded audience of convicts. Such things are not done now; they were discontinued through the action of red-tape in the department and ridicule outside. Mr. Blathwayt does not wish to see prisoners pampered, as he thinks they are somewhat at Sing-Sing, but he rightly thinks that to ruin the mind as well as a man's prospects is beyond the legitimate function of the directorate of convict prisons. It seems to us that the official element wants tempering with outside voluntary inspection.

A very searching and pertinent question is asked in these words—

How much of the toleration of this time is indifference? How many of these people that are kindly to their neighbours' faiths are careless about their own?

The implication is that our so-called charity toward men may become unfaithfulness to the truth of God, and we fear that it is too well founded. The popular protest against dogma has reduced all doctrines to a common level of unimportance, the object having been to get rid of them all, and not to separate the true from the false. The teaching on the subject of comparative religion has also had its share in creating indifference as to any faith that a man may hold; one religion would do for one kind of nature, and another for another. A turn in the tide, however, seems to have begun in the increased attention which is being given to doctrine again, and in the clearer discernment that no power can attend nebulous teaching. This will not imply the return of a persecuting spirit, such as distinguished the early days of the Reformation, but the blending of personal liberty with devotion to the truth.

"If a man has no secret religion, he has no religion." The roots of all plants and trees are in the dark, and the stronger and loftier the tree the deeper and wider do they spread underground. The strong, fruit-bearing soul has its life hid with Christ in God. The public assembly may feed it with truth and stimulus, the open work, seen and known of men, may confirm and develop it, but its main nourishment is always drawn from secret prayer and secret meditation. The sure way to kill plant or tree would be to uncover its roots, and expose them to the blazing heat of the sun and to the chilling frost. The sure way to kill religion is to live it only in the eyes of men. Humility, gentleness, love, joy, peace, patience, all require the quiet shade. Alms done to be seen of men are not alms, but advertisements—the deadliest influence a soul can encounter. Purity of motive, reverence, gratitude, flourish in the quiet places where men are with God alone.

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It is at first sight a strange thing that Paul, in dealing with the ultimate motive of the Christian life, finds it in the constraint of Christ's love to men, rather than in the constraint of their love to Him, for this is the true reading of that stirring verse, 2 Cor. v. 14. A closer consideration of the case will, however, show how true this is. Our love to Christ can never be a safe and adequate spring of conduct, for it lacks the principles of purity, disinterestedness, and permanence. Our love tends to be selfish, narrow, limited, dependent on how men act towards us and upon our moods. But the love of Christ is free, pure, boundless, constant. It is only as we realise the beauty and sufficiency of his love to men that our own love for them is winnowed of its dross, inflamed into the enthusiasm of humanity, and made abiding and quenchless. There is no true fountain of motive power that can stand the strain of love like that which was unsealed at Bethlehem and overflowed the world from Calvary.

In the discussion as to the increase or decline in attendance on public worship, the question of quality is not less important than that of quantity. Are the worshippers more or less devout than formerly? more or less active in Christian service? more or less forgetful to do good and to communicate, distributing to the necessities of saints? more or less carried about with divers and strange doctrines? more or less established with grace, not with meats, which have not profited them who have been occupied therein?

Does the instruction given to them more or less hold fast the form of sound words? Are their teachers more or less partakers of the afflictions of the Gospel according to the power of God? more or less ashamed of the testimony of our Lord, or of Paul his prisoner? more or less studying to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth? more or less shunning profane and vain babblings, which will increase unto more ungodliness?

The Gospel of the glory of the blessed God, poured out from the heart of the preacher to the hearts of the people, will always find earnest and interested hearers. The accessories of another Gospel which is not another, which aims at pleasing man, not God, may attract for a time, but they have no permanently attractive power; and dwindling congregations in many places prove the powerlessness of the theories of "modern thought" to satisfy the longing soul, or to fill the hungry soul with goodness. It is cause of rejoicing that some who have been distributing these husks are beginning to suspect that they are spending their strength for nought.

Peshawur.—Miss Mitcheson writes that Rev. Ihsan Ullah has been holding a mission in All Saints', Peshawur, with very remarkable results. A correspondent of the *Punjab Mission News* says:—"Whit-Sunday fell this year on the anniversary of the great Mohammedan *Id-Id ul zoha*, which corresponds—in partial intention, at any rate—to the Jewish Great Day of Atonement. But while the deluded children of the deluded Arabian prophet were worshipping in their several mosques here on that day, at that very moment, God was being glorified in our midst by the reception into the Church of two converts from Islam. Mahomed Husein and Modhi Khan are both young men. The prayers of all who read these lines are besought in their behalf. Quite as a matter of course, they have been and at the present moment are undergoing a fiery trial and persecution."

Country Musings.

"The rivers that run among the hills."
"He shall drink of the brook by the way, therefore shall he lift up his head."

UP here in the Highlands of Scotland we can truly realise the meaning of these simple texts. Lessons come home to us, of the necessity to stoop and drink of the brook by the way, in our spiritual life, that we too may lift up our heads. The mountain heads of temptation, so stern, so high, and so many, rise before us, all to be patiently, meekly, and cheerfully climbed to reach the exhilarating rarer air.

How seldom we stoop to dip our horn into the burn which is flowing with crystal water, pure and bright, and goes gurgling and singing beneath our feet, almost hidden by heather, grasses, and flowering herbs which so delight our eyes. The sweet, tender blessings our Father sends to please us here, we often permit to fill up our lives, instead of bending them gently aside to dip with determination into the God-sent stream which He has sent to refresh us more fully to enjoy our spiritual, mental, and earthly life.

To rest has seemed quite a faulty action to some of us in our feverish haste to reach the top. But how we feel the need when panting under the strain of rising higher and higher and inhaling purer, rarer air. We must rest, in the rush of this hurried life, and stoop to drink of the brook by the way. When we have drunk, our heads are lifted to Him in loving confidence, who is the Giver of the living water that especially welleteth out among the mountains.

Here on these Grampians we gain a fuller meaning of what David meant when he asks, "Who is a Rock save our God?" For what confidence we feel, when stepping among the richly-shaded mosses, fungi, and grasses which grow so luxuriantly upon the boggy places, to find our feet upon a rock. We can almost picture him in the Burn of Vat, when he has escaped to the cave for safety, and hear him exclaiming, "The Lord is my Rock, and my Fortress, and my Deliverer; my God, my Rock, in Whom I will trust, my Buckler, the horn of my Salvation and my high Tower."

In the descent from our victorious high places, how carefully we need to place our feet, and trust in Him who can enlarge our footsteps under us, that our feet may not slide. Beware of the descent from the heights of religious fervour, to the level of practical life. Who has not recklessly placed a foot and through it sprained an ankle, or slipped and fallen and had an ugly shake: the effects of which remind one for weeks and sometimes years of the carelessness. "Let him that thinketh he standeth take heed lest he fall." "Drink of the brook by the way." S.

Ballater, Aberdeen.

Gurha, Japalpur.—A whole family here have expressed a wish for baptism. They are Kaiohs by caste (writer caste). Miss Moore's new Bible-woman, Bessie Hatim, is teaching the woman, and her husband the man, both of whom appear to be very much in earnest.

The Chinese Viceroy.—Li Chung Tang spoke the other day in New York in praise of the efforts of American and European missionaries to crush the opium habit in China. He expressed his personal thanks for prayers offered in America for his life when endangered by the assassin's bullet in Japan.

The Ten Days' Mission at the Great Assembly Hall, conducted by Mr. Tennyson Smith, is continuing to awaken interest and to attract increasingly large audiences nightly. On Saturday, in response to an invitation from the platform, a large number of points were raised by those antagonistic to the lecturer. On Sunday, under the presidency of Mr. F. N. Charrington, the immense hall was filled, many hundreds having to stand.

Witnessing to the Truth.

I AM not going to enter upon the question of the subtle distinction which may be drawn between the practical or devotional aspects of religion and its doctrinal aspects. What I have in mind is the earnest endeavour on the part of individual Christians, even though they be called to no public ministry, to do what lies in their power among those with whom they come in contact, to excite a deeper interest in religion, and to make truer and worthier views of it better known.

We need a great awakening of interest throughout society on the subject of religion. The absence of so many thousands in our large towns from public worship is to be deplored, and a remedy sought. We are persuaded that, if those who know the truth would speak of it in season and out of season, many would be awakened to a sense of the supreme value and importance of holier living.

Alike in the intimacy of private friendship and in the intercourse of the world, opportunities are constantly occurring for earnest and devout and godly men and women to speak "words of truth and soberness." Many who do not enter churches or chapels will gladly have a quiet talk on the subject with any whom they meet with. There are few hearts which will remain closed to the entreaties of an earnest, loving, and consecrated soul.

Why every subject of a social or moral nature should be spoken of on the omnibus, in the railway-carriage, in the market-place, and in the street, to the exclusion of the most important subject, the soul's salvation, is and always has been a great and painful surprise. We know that the speaking of religion, the endeavour to draw towards God those who have been strangers to Him, is not one of the easiest tasks; but a word spoken out of "the fulness of the heart" will seldom be spoken in vain.

What the Church needs to-day is witnesses for the truth in private life, and it may be done without the slightest obtrusiveness or officiousness. How many plead lack of opportunities! Surely such a plea cannot be urged by us without loss of self-respect. In the daily life of each Christian, questions touching more or less deeply upon religion are constantly cropping up in one form or other in the midst of the busy world's activities. As they arise seize them and speak the word in season, but let your speech or message be always tender, loving, sympathetic.

To witness effectively in private life it is very essential to have settled convictions. What is the hope within us? Can we at any time, and in any place, give a reason for it? In these days of changing views it is well for us to know where we stand and what we believe.

Let us remember that our witness in daily or private life will be successful or unsuccessful according to the views we entertain in relation to Christ. Put a low estimate upon Him, his work, his character, his sacrifice, and our testimony will be soulless, formal, and hesitating. To think of Him and look upon Him as the only and all-sufficient Saviour, the Highest, the Holiest, will give point and piquancy to our witness. We shall be unable to restrain ourselves. "I must tell somebody or die," will be our cry as it was that of one of the saintliest and most heroic workers in the mission field. Love to Christ will constrain us, for love, true love, cannot live in secret.

Witnessing for Him, quietly, persistently, is one of the greatest safeguards against sin. It steadies the head and strengthens the will and prepares for future conflicts. The worst of men admire one who is not ashamed of his profession, who can give voice to his feelings, bear down ridicule, and scorn opposition. But a wavering, uncertain Christian is everywhere an object of pity.

For our own sakes, for the world's sake and for the Master's sake, we ought to regard it as our duty—yea, our privilege—to witness. It is by such out-spokenness in private life, far more than by any public preaching, that every religious reform has made way. The Reformation in Europe was not wrought in cathedrals or monasteries, but in the shop and in the street, in the parlours of the German burghers, in the homes of England's yeomen and traders. So it will have to be in the main in the still greater reformation in the lives of men and women to-day, with spreading abroad the light of the knowledge of God in Christ Jesus our Lord, and bringing men's hearts back to the glorious realities of religion. R. H.

Hull.

Joseph—Jesus.

By MRS. MERRILL GATES.

JOSEPH, in three at least of his characters, serves as a beautiful type of the Lord Jesus. As a *Shepherd*, as a *Brother*, and as *glorified in the higher life*.

I. A shepherd feeds his flock. "I will nourish you," was Joseph's message to his father's house. "And Joseph nourished his father and his brethren and all his father's household with bread, as a little child is nourished" (margin). Jesus as the Good Shepherd calleth his own sheep by name, and through Him they find pasture. "The promise is unto you and to your children." The fulness and abundance and variety that Jesus gives us in his "house of bread" is measured by this sense of our need, and by his knowledge of our dependence on such soul-feeding and not on our own. "He ministers severally to each as He will." In his leading and feeding characteristics Joseph is a type of Jesus. "From thence is the *Shepherd* the stone of Israel."

II. Joseph is a type of the *brotherliness of Jesus*. He wept over his brethren when they asked his forgiveness. He comforted them and spake kindly to them, as so often the Lord has done to us. Joseph knew his brethren though they knew him not, so Jesus knows his own. Joseph's heart was overcome by his deep affection for his brothers, and "he sought where to weep." "And he entered into his chamber and wept there." The leaf-walled chamber of Gethsemane witnessed the strong crying and tears of Him who sought our salvation. Those tears were part of the price of his brotherly relation to us. Those blessings, too, with which God crowns Jesus, how like the glorious blessings Jacob called down upon the head of Joseph, and "upon the crown of the head of him that was separate from his brethren." Jesus, for ever separate from sinners, is yet eternally bound up with them in the bonds of a brotherhood that is indissoluble. The brotherly covenant (Amos i. 9) is one in which the compact is kept because Jesus is the strength of its integrity. Jesus becomes by his humanity and deity united the Saviour-Brother of the World. His covenant with us to save us is as immortal as the new life he gives us.

Jesus, like Joseph as a brother, talks with us personally, and consoles and soothes us *Himself*. "Your eyes see," said Joseph, "that it is *my mouth* that speaketh to you." "These things I have spoken to you, being yet present with you," said Jesus.

III. "Ye shall tell my father of all my glory in

Egypt." *Jesus glorified* is the theme of the Christian. Joseph's splendour, triumph, and exaltation in Egypt was to be the chosen topic when his brethren met with the father's household. So our theme among our fellow-Christians is to be the glory, power, majesty, and exaltation of our risen Lord. We must tell of the glory of Him who was slain, and show how his humiliation, his suffering and pain are turned to high splendour now that He liveth to reign.

Jesus's *present position* is the ruling subject of Christian conversation. Not his death alone, but also his resurrection, glory, and power. He dieth no more; death hath no more dominion over Him. Christian, is Jesus to you what Joseph was to his brethren, and more? Is He nourishing, leading Shepherd? Is He true, loving, saving, and restoring Brother to your soul? Is He the risen One to you, and have you seen all his glory? Is it your theme all the day long?

"For the precious things of the earth and fulness thereof, and for the goodwill of Him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." How beautiful was the early typical Joseph! Pure; tried by suffering without self-vindication; strong, able to use his power and glory for the salvation of others; knit to his brethren by adamant bonds, woven in his heart, not theirs; glorious in the splendour of his headship and saviourhood; bringing his whole family to himself—is it not sweetly typical of the coming of the whole family in the great home-bringing which is soon to be ours in the land where we shall see the King in his glory? Joseph's act of bringing his whole family to see and share in his glory will soon have its infinite counterpart, for Jesus said, "Father, I will that those whom Thou has given Me be with Me where I am, that they may behold my glory."

All these lovely earthly attributes, and the beauties of Joseph's human dealings with his brothers after the flesh, carried up to their immortal elevation, find their holy and eternal prototype in the Man Christ Jesus, the Brother, the Shepherd, the Glory of our souls.

Climates.

THE purple bells are falling from the heather,
The sunny heights with clouds are overcast,
The breezes sing no longer through the moorlands
The curlew is screaming on the blast.

The beauty of the summer is departing,
The mountain tops are whitening with the snow;
Yet valleys lie beneath us where the winter cometh
never,

And the blossoms of the summer ever blow.

There are rains on the faces of the children,
There are storms in the bosoms of the strong,
There are snows upon the heads of the aged,
There are moanings in the soul for its wrong.

Our summer day is shortening to the autumn,
Our flowers are decaying or are dead,
Our pleasures have but ripened into sorrows—
Ichabod! the glory is fled.

But there's refuge from the winter of our weeping—
A valley with a summer all the year;
And the Christian who abideth in the lowlands
Has a shelter when the judgments appear.

Here the guilty and the wretched and the dying,
Every sinner to his Lord coming down,
Finds a blessing never fancied in the highlands—
A King and a kingdom and a crown.

And here, to every soul without distinction,
The banner of his love is unfurled;
Here the weary are at rest with their Saviour
Who bore away the sins of the world.

Here's the air of the ever freshening spring-time,
The light of a never setting sun,
The beauty of a summer everlasting,
The happiness of paradise begun.
Donegal.

J. K.

Missionary Training.—An arrangement has been made with Rev. F. B. Meyer, by which his Missionary Training College shall be amalgamated with the College at Harley House. Dr. Guinness takes the students now in training as second year's men.

Submission.

"Let us fall now into the hand of the Lord."
—2 Sam. xxiv. 14.

IT was a strange choice to which David had been called when he spoke these words, but he chose wisely.

Rarely would an earthly parent leave to the decision of an erring child the form his punishment should take; and it was infinite tenderness on the part of God to take counsel with repentant David as to the nature of the correction which should follow his wilful act of numbering the people.

Of the three evils one might well hesitate which to choose, but there was no hesitation on the part of the man who had had intimate dealings with God during many a long year.

"Cast me not away from thy presence," had been his heart-cry on a previous occasion of grievous sin, for no punishment beside could equal that of even temporary banishment from the Lord he truly loved. And now again we find the same principle guides him in his sorrowful decision, and his immediate response to the message brought by the prophet Gad is this: "Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man."

No one had proved more repeatedly than had the Shepherd-King that it is better to trust in the Lord than to put confidence in man (Psa. cxviii. 8). It did not require much retrospective thought to discover that, as he himself further expresses it, "He preserveth the soul of his saints; he delivereth them out of the hand of the wicked" (Psa. cxviii. 10), for his own history had been writ in every line of the song of praise. But treachery in his friends, and rebellion in his beloved, had alike pointed the moral, "Vain is the help of man."

True, he had at this time offended God, and had provoked his righteous anger, but an offended God is infinitely more gracious than any of his creatures can be; and there was profound wisdom as well as profound trust in the unwavering words, "Let us fall now into the hand of the Lord."

Turning abruptly from royal David to ourselves, shall we inquire if the attitude of our own souls is the same? Is it true of us, in the hours of darkness and of seeming desertion, as well as in the sunny hours of hope and gladness, "My expectation is from Him"? Have we charged our souls with an unconditional and irrevocable decision, "Wait thou only upon God"?

Is it the ultimate and uniform cry of our inmost hearts at every one of the crises to which, sooner or later, we are brought, "Let us fall now into the hands of God"? Do we meet the messengers of his most Fatherly correction—the unexpected reverses, the overwhelming bereavement, the loss of friends or of reputation—with this one unfaltering petition, "Let us fall now into the hand of God"? What a testimony would ours be to the world if it were patent to every beholder that we had no dread but the dread of losing the presence of our God. How it would lift us above the ever-shifting scenes of time and sense if we practically realised that each new dilemma was but a new occasion for testing the strength of the "Everlasting Arms" which are underneath us!

Could anything more effectually interpose between us and the wrath of our enemies than this—"Let us fall now into the hand of the Lord"? And may we not reverently question if there is anything else which could as powerfully appeal to the heart of God as this?

We would not spurn the meanest creature that, in its hour of peril, risked all to trust our mercy. The clinging helplessness of a babe has been its protection from the brutal force of a hardened criminal.

We have seen and known of cases in which the very cruelty of cruel, harsh, hard natures has been paralysed, as it were, by the very infatuation which led a feeble intended victim to attach itself

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to them, without a single fear or suspicion of evil or treachery. If weakness and trust appeal thus strongly to the human and the sinful; if the devouring sea itself upbears the unstruggling form which restfully commits itself to its liquid bosom, what shall we say of a like appeal to the great heart of the infinitely holy and gracious God? Who shall estimate their blessedness who have learnt habitually to cry, "Let us fall now into the hand of the Lord"?

Too often we hear dependence upon God spoken of as one would speak of a forlorn hope. When all human skill and highest effort have been found powerless, when creature-aid has failed, when the balance at the bank can no longer afford tangible ground of confidence, then it is that the words are oftenest heard, and spoken with sighs and tears sometimes: "There is no help for me but in God. I must trust in the Lord." So slowly do our treacherous hearts learn to lean upon the unseen that almost any earthly prop is preferred, and its removal fills us with dismay; whereas if we saw things as they really are, and with clearer vision, it would be evident to us that we were as truly dependent upon God only in the sunny days of prosperity as in the tempest and the storm. God is behind every circumstance of our lives, though we miss Him at times, fixing our eyes only upon the busy actors on the stage. He Himself is the fount of every joy and blessing; and the stopping of one or another channel is of little real significance, so that the communication between Him and us remains open.

We honour Him when, alike in health and sickness, in wealth or poverty, honour or dishonour, we recognise this, and make it, as David did, our deliberate choice, "Let us fall now into the hand of God."

Alas! that with a child of the great King it should ever be a thought of sorrow, "My help cometh from the Lord."

We have spoken chiefly of temporal circumstances, but perhaps most of all at times of spiritual darkness and disaster the resolve of the text is suitable.

Those of us who have, by God's grace, been brought through the deep waters of conviction of sin; those of us who remember the Spirit's first work within us, and the agonising discovery of the unsuspected depravity of our hearts as the light of Truth shone in, will remember also the peace and rest which came to our souls when, in utter helplessness and spiritual bankruptcy, we cast ourselves upon the mercy of God as revealed in Christ our Saviour.

In like manner must we anew plead the efficacy of that cleansing blood, and anew cast ourselves upon the unfailing love of Christ at every crisis of our spiritual history. When carelessness of walk or actual sin has brought darkness into our spirits, when sharp and sudden temptation is all too much for our feeble strength, when doubts and fears assail from within, and principalities and powers are arrayed against us without, whatever be the nature or the cause of our sorrow, there is refuge, there is comfort, there is joy, in this calm resolve, "Let us fall now into the hands of God." The spiritual mechanism must be put back into the hands of the great Maker; the sick soul, weary of self-selected remedies, finds relief and repose in telling out its secret wounds to the ear of the Almighty Physician; the prodigal child must return to the Father's home and the Father's heart, with this one cry, "Let us fall now into the hand of the Lord." There is no uncertainty as to the result; it is not a speculation; we make no mere adventure; we strike out no new path. It is just the one old beaten road to peace and blessing; the return of the dove to its true ark; the obedience of the weary soul to the call of the Rest giver, "Come unto Me...and I will give you rest."

In Thy strong hand I lay me down,
So shall the work be done,
For who can work so mightily
As the Almighty One?

It may mean, as in David's case, chastisement: "for whom the Lord loveth He chasteneth" (Heb. xii. 6), but it means, inevitably, forgiveness and blessing—God's best. "He gives his very best to those who leave the choice to Him." Widely different is this voluntary falling into the merciful hand of God from that involuntary falling into it which will be the final portion of such as reject his overtures of grace. "It is a fearful thing to fall into the hands of the living God" (Heb. x. 31) in this latter sense; and we are not justified in overlooking the contrast. It is a contrast which speaks loudly and solemnly to every one who is now a despiser of God's mercy. That hand now outstretched in love must one sad day be outstretched in wrath against the unbelieving and rebellious; and the very bitterest drop in the draught of remorse will surely be this, that the cup of blessing was refused.

The "wrath of the Lamb" would be less terrible to bear if it were not that it is the lowly and unresisting Lamb whose wrath shall finally be aroused.

A clever young lawyer came, some months since, to plead that an old acquaintance would abandon a course which was certain to bring him to ruin. Presuming somewhat on the friendliness and earnestness of the other, the culprit parried and trifled, and finally made an insulting suggestion.

Patience had been sorely tried, but now a swift change came over the face of the advocate, and few who heard them would forget the warning words "I have pleaded with you hitherto as a friend; you will have to deal with me now as a lawyer, and as a lawyer I can show you no mercy."

It is a feeble illustration of what must surely take place hereafter. (See John v. 22.)

"All the day long have I stretched forth my hands unto a disobedient and gainsaying people," argues the long-suffering Jehovah. Into those merciful outstretched hands let us then fall,

In full and glad surrender.
And it shall be well with us for time and for eternity.

Still will we trust, though earth seem dark and dreary,
And the heart faint beneath his chastening rod;
Though rough and steep our pathway, worn and weary,
Still will we trust in God.

Choose for us, God! nor let our weak preferring
Cheat us of good Thou hast for us designed;
Choose for us, God; Thy wisdom is unerring,
And we are fools and blind.

Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain!
Through Him alone, who hath our way appointed,
We find our peace again.—(IV. H. Burleigh.)

LUCY A. BENNETT.

Manitoba.—Rev. A. Tansey, of Somerset, Manitoba, Canada, writes telling of a very severe hail-storm, which has greatly damaged the crops in that neighbourhood. Subsequent frosts have completed the ruin of the crops. This is not only a heavy trial to the land cultivators, but a sore disappointment to Mr. Tansey and his congregation, who were hoping to be able to put the church at Somerset into much-needed repair. Outside help is now a necessity, and Mr. Tansey earnestly appeals to English friends for £50, so that the structure may be put right before the winter sets in. He also asks for good magazines and books for the reading-room.

On the Congo.—Information has been received of the safe arrival of Rev. G. J. Dodds, of the Baptist Congo Mission, at Yukusu, the new station situated a few miles from Stanley Falls, in the very heart of Central Africa. Owing to a delay at Arthington, four months were occupied in travelling. Mr. Dodds was much impressed with the importance of the work carried on at the various stations en route. He reports 150 boys and girls in the Wathen School, under the management of Mrs. Bentley and Mr. Bell. Yukusu is described as a town planted on a very steep bank, having some 600 inhabitants, with an increasing population. In addition, there are numerous villages around, making a district with 10,000 residents within a radius of eight or ten miles. To reach these three or four different languages will have to be acquired.

"I Have Prayed For Thee."

By REV. F. B. MEYER, B.A.

WHY, Lord, specially for me?

"Because thou art on the eve of the greatest temptation of thy life, which will leave its permanent mark on thee for good or ill."

How is this known to Thee, Master? I never felt so strong as I do to-day in my love for Thee, or my resolve to bear anything for thy sake. Why, then, does it seem to Thee that I am specially liable to great temptation, which may possibly issue in some terrible disaster?

"I have watched thee closely, Simon, lately; and it has seemed as though thou wert getting off thy guard. Was not thy voice raised high, only a few moments ago, in a dispute as to who should be the greatest? Wert thou not insisting that this was thy position, and that thou wouldst maintain it, come what might? And, surely, it needs but little prescience to foretell that strong temptation is at hand, when the spirit of humility and peace is worsted in such a conflict as that which I overheard. Let him that thinketh he standeth safe take heed lest he fall."

"But I have yet another source of knowledge. A little while ago I was lifted in spirit beyond and above this world; and lo, Satan came, as of old, to present himself before my Father, and this was his request, that he might have you all to sift you as wheat. He had many bitter accusations to make against you in support of his petition. He said that you were chaff at the best. He quoted your question: What shall we have, therefore? to show that you were only following Me for the rewards and royalties of my kingdom. He ridiculed the idea that you could ever be as the foundation stones of my church. And he threw bitter aspersions on Me for choosing you, wished to show up the futility of these three years of training, and said that even my shepherd-care could never suffice to keep such weak and helpless sheep from his attack. It was bitter to hear all he said, but he obtained his petition. My Father desired to teach him, and all his crew that my sheep shall never perish, and that none can pluck them out of my hand, and that He is with Me, and none can pluck out of his hand any who are one with Me by faith and love. Nevertheless, the temptation will be a very bitter and terrible one, although the end is sure."

What form will it take, most dear and beloved Master?

"That is not for Me to tell, my friend; I can only give thee the general warning that danger is near, and urge thee to be on thy guard, to watch and pray lest thou enter into temptation, and be swept down by its mighty current. Again, I urge thee to watch and pray."

My heart misgives me, Lord, to hear Thee speaking thus. Is there no remedy, no hiding-place? Is the trial-hour inevitable? Canst Thou not interpose thy power to check the tempter, and shield me from his malice? Since Thou knowest the movements of the spiritual world so well, canst Thou not anticipate the attack, and meet the wolf before he can reach the flock.

"It is not possible, my child, that thou shouldst altogether escape. There are lessons to be learnt through temptation which can be acquired in no other school. As thou art to be an under-shepherd of souls, thou must learn, by personal experience, the tactics of the greatest enemy they have to fear. Besides, there is nothing to fear in temptation if only thou art well covered in the armour of God, and have learnt to pray always with all prayer and supplication, not for thyself only, but for all who are weak and tempted as thou art. Keep in the middle of God's highway, and thou wilt be safe; no lion is there, neither shall any ravenous beast go up thereon. Thou shalt tread on the lion and

adder; the young lion and dragon thou shalt trample under foot."

Still my heart trembles and quakes.

"Yet take heart, for I have prayed for thee. Often in the long midnight hours I have mentioned thy name, saying, 'My Father, I pray not for the world, but for these whom Thou hast given Me, for they are thine; especially I pray for Peter, because he is so impulsive, so impetuous, so liable to rush into the battle unarmed, so likely to say and do things in a rash moment which he will afterwards bitterly repent.' I have asked specially that thy faith may not fail in the awful conflict, and in the case of thy being overcome in the darkness which will rush over thy soul. If only thy faith does not fail, and thou wilt dare to believe in my power to help, or in my grace to forgive, thou wilt weather the storm, and come forth to a life so new and fresh as to seem like a second conversion. Whether thou standest by grace, or art recovered by it, thou wilt be able, as never before, to strengthen thy brethren."

Thou remindest me, dear Master, of what befel months ago now, when we were with Thee by the lake. Thou wilt remember how Thou compelledst us to cross the lake one stormy night, leaving Thee alone on the mountain-side. Afterwards Thou toldst us that Thou couldst see us toiling in rowing across the moonbeams' path and that Thou wert praying for us. It seemeth to me that Thou hast been doing the same again on Olivet for us all, and for me. Wilt Thou ever do thus?

"The hour is at hand when I shall be taken from you, not in spirit but in bodily presence. I go to my Father, and ye see Me no more, but I shall be as near to you as I have ever been, and nearer, and whensoever I see danger lurking near I will not cease to make intercession. Fear not, I will be a Merciful and Faithful High Priest, and whenever the adversary arises against you, I will not fail to bear up your case in ceaseless pleadings. Not that the Father will need much persuading, because the Father Himself loveth you, because ye have loved Me and believed that He sent Me. Still, you may always know that times of special peril will be times when I shall stand to resist Satan, asking that a fair mitre should be set on your brow, and that you should be clothed with change of raiment. Again will I repeat the words of the prophet: 'The Lord rebuke thee, Satan, even the Lord that hath chosen Jerusalem rebuke thee.' Is not this a brand plucked from the burning? Fear not, little flock, more are they that are for you than all that be against you."

"Nor is this all, but all down the ages till I come again, I will be as the Good Shepherd and the tender High Priest to my own. There will always be weaklings in our flock, straggling behind the rest, and therefore exposed to the tempter's wiles; on these my tenderest thoughts must ever rest, and for these I will not cease to intercede. When I see them threatened by the foe, I will be beforehand with my intercessions, that their faith may not fail."

There is much to help us here, fellow-disciples, for we see, first, that no temptation can befall us without having first been submitted to our God. Satan must ask, and obtain permission, before He can sift us as wheat; must receive authority to touch our flesh, our family, and our possessions. No temptation can touch us but such as man can bear, but God is faithful, who will not suffer you to be tempted above that ye are able. Whenever, therefore, fierce temptation assails you, as in Peter's case presented through the guise of a servant-girl, at once look up to God, and say, Thou hast permitted this to come to me, make also the way of escape, that I may be able to endure it.

We learn, next, that we may expect temptation, to show us where we are weak; to compel us to forsake all other help and lay hold on the right hand

of God; to teach us the power of evil, without falling under its dominion, that we may be able to act as priests in sympathy and prayer for those who are brought under its bondage. There are lessons to be learnt in the wilderness, when we are being tempted of the devil, which could never be gained in the Jordan Valley; and therefore when we are filled with the Spirit, we may expect to be led thither.

We learn, also, that the one thing by which we conquer is *faith*. The Master prayed for Peter's *faith*. Faith receives into its heart the all-conquering Lord, and it is easy then for little children to overcome the world, the flesh, and the devil, because greater is He that is in them than all the power of evil that is without and around them. Do not spend your days looking at the foe, but looking off unto Jesus. Meet every temptation by a fresh and deeper appropriation of his fulness. Apply to Him for a deeper baptism into his death unto sin, and an intenser union with Him in his resurrection life and glory. Thus faith will put its shield, which is Jesus, between itself and the foe.

Again, if we fall as Peter did, through want of watchfulness and prayer, or through yielding in minor and unnoticed points, in which we were defeated almost before we were aware, we must instantly by confession and prayer seek restoration. The Master speaks of it as conversion, *i.e.*, a turning again by humble confession and prayer, from our backsliding and sin, to Him from whom we have gone astray. Sometimes we feel as though we cannot return, we have lost our love and zest in Divine things; we are too ashamed, too disheartened, but there is always a resource in Ephraim's cry, "Turn me and I shall be turned." And directly we are turned back again we are restored to the old place and the old work, and hear the voice of Christ bidding us feed his sheep and lambs.

Lastly, there is work for these restored backsliders to do. Out of the carcass of the lion they may get the honey for the help of others. Out of their sins they may construct ladders by which others shall climb back to the light. Who can estimate the value of St. Augustine's Confessions, or of David's 51st Psalm, or of the First Epistle of Peter, each of which was written with the heart's blood, that had never flowed except through their heinous sin? The devil may outwit himself. Out of his virus we may make the injection which shall constitute others proof to his attacks. "When thou art turned again, strengthen thy brethren."

Missionary Pence Association.

ENCOURAGING progress is still being made in the work of gathering in the pence, mostly of the poor, and of stimulating the interest in foreign missions. We should welcome the help of new members or contributors towards completing the total of £3000, which is now being approached.

Our own missionary, Mr. W. G. Wilkerson, is in King Khama's city at present assisting Mr. Willoughby, who has great influence with the King. The Greenwich branch of the M.P.A. is undertaking the support of four native evangelists in Labuan, where at present there is no European missionary. Christian Endeavour Societies might well copy this example, as the M. P. A. affords to them, or to Bible Classes, Missions, etc., the best methods—free of charge—for doing so. Members of the Association are also supporting several lepers or children of lepers. The missionary spirit is fostered among the members in various ways, and not a few have gone as workers to the foreign field, whilst others are in training.

A form for personal self-denial has just been issued which sets forth the claims of missions in a concise and telling form. This or cards of membership may be had on application to the Secretary, 186, Aldersgate-street, London, E.C. JOHN JACKSON, Treasurer.

"None of Self, and All of Thee."—
"Standing as we do," writes an experienced Indian missionary, "in the thickest gloom of heathenism, able to do but little to stem the great tide of sin and evil, we feel the more our need of the Spirit of God, that our labour may not be of self, but of Christ our King."
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OUR DAILY HOMILY.

SUNDAY, September 13.

"I AM DOING A GREAT WORK, SO THAT I CANNOT COME DOWN."—Neh. vi. 3.

It was a sublime answer. Below was the Plain of Ono, where Nehemiah's foes awaited him. Let him once descend into it and he would become their easy prey; but he withstood their fourfold solicitation by considering the greatness of the work he was doing and the responsible position he was called to fill. Other-worldliness is the best cure for worldliness. Those whose affections are set on things above will have no difficulty in refusing the appeals of sense. Get your heart and hands deeply engaged in the great work of building God's temple, and you will be proof to the most flattering proposals ever made by Madam Bubble.

Oh, children of [the] Great King, let us pray that we may know the grandeur of our position before Him, the high calling with which we have been called, the great responsibilities with which we are entrusted, the great work of co-operating with God in erecting the city of God. Heirs of God and joint-heirs with Christ! Called to sit with Christ in the Heavens! Risen, ascended, crowned in Him! Sitting with Christ, far above all principality and power! How can we go down—down to the world that rejected Him, down to the level of the first Adam, from which, at so great cost, we have been raised, down to the quarry from which we were hewn, and the hole of the pit whence we were digged! No, it cannot be, and as we make our choice, let us look to the living and ascended Christ to make it good. Put your will on his side, and expect that the energy of the power that raised Him from the dead will raise and maintain you in union with Him.

MONDAY, September 14.

"IT WAS NOT FOUND."—Neh. vii. 64.

Certain claimed the maintenance of the priests, and were challenged to show their name in the register of the priestly line. In all likelihood they were descended from the sons of Aaron, but through marriage outside the priestly clan, and through the fact also of the name of the mother's father being adopted, their names were not reckoned in the priestly genealogy; consequently, their claim for priestly maintenance and service was not allowed.

Is there not something like this still? Men, who were called to be God's priests, drop out of the register of those who serve before Him. It may be they are not sure of their genealogy, and have lost the assurance of sonship; their spirit is no longer filled with the blessed co-witness of the Holy Ghost. God is afar from them, and, being out of harmony with Him, they are out of sympathy with their fellows. They are, therefore, rightly put out of the priesthood.

Now trace this matter back to its beginning. As likely as not you will find it originated in some worldly alliance. He that will be a friend of the world is necessarily an enemy with God. For a mess of pottage Esau loses his birthright.

But all this can be put right. There has arisen a Priest, who holds the Urim and Thummim in his hand; God's own Priest after the order of Melchizedek. He can reinstate the erring soul, restore it to the priestly office, and give it priestly food and maintenance.

TUESDAY, September 15.

"THE JOY OF THE LORD IS YOUR STRENGTH."
—Neh. viii. 10.

The sad heart tires in a mile, is a frequent proverb. What a difference there is between the energy of the healthy, joyous heart and the forced activity of the morbid and depressed one. The one leaps to its task, the other crawls to it. The one discovers its meat and drink in self-sacrifice, the other limps, and stoops, and crawls. Do you want

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to be strong for life's work, be sure to keep a glad heart.

But, be equally sure to be glad with the joy of the Lord. There is a counterfeit of it in the world, of which we must beware—an outward merry-making, jesting, and mad laughter which hides an aching and miserable heart. Solomon compares the joy of the world to the crackling of thorns under a pot, which flare up with great speed, but burn out before the water in the pot is warm.

Ours must be the joy of the Lord. It begins with the assurance of forgiveness and acceptance in the Beloved. It is nourished in trial and tribulation, which veil outward sources of consolation, and lead us to rejoice in God through our Lord Jesus. It is independent of circumstances, so that its possessors can sing in their stocks. It lives not in the gifts of God, but in God Himself. It is the fruit of the Spirit, who begets in us love, joy, peace, long-suffering. Get the Lord Himself to fill your soul, and joy will be as natural as the murmur of a brook to its flow.

And such joy will always reveal itself to others. You will desire to send portions to those for whom nothing is prepared. Your joy will be contagious; it will shed its kindly light on sad and weary hearts. As Rutherford said, we have a new heaven in the heaven of every soul we bring there.

WEDNESDAY, September 16.

"THE SEED OF ISRAEL SEPARATED THEMSELVES."
—Neh. ix. 2.

This is the beginning of the true life. Turn to the story of creation, and you learn, first, that God divided the light from the darkness; next, the waters of the clouds from those on the earth; and next, the seas from the land. It was only thus that he could effect his purpose of substituting kosmos for chaos. So, in the development of the inner life, there must be separation and judgment; the discrimination of the false from the true, the evil from the good.

When God put his hand to man's highest culture, He separated Shem from his brethren, Terah's house from other kindred clans, and Abraham from his people. What weight this gave to those solemn words, "I am the Lord your God, which have separated you from other people, and ye shall be holy unto Me, for I the Lord am holy, and have severed you from other people that ye should be mine" (Lev. xx. 24-26). It was not that God had no care for the great world, but that He desired to concentrate his attention on a few, that when they had fully caught his thought they might pass it on to mankind.

This accounts for the cry of the Holy Ghost through the Apostle, "Wherefore come out from among them, and be ye separate, and touch not the unclean thing." We must be separate in our *practices*, cleansing ourselves from all filthiness of the flesh and spirit; in our *pursuits*, going with Christ without the camp; and in our *pleasures*, and in our *alliances*. Then God will receive us, and be a Father unto us, and we shall be his sons and daughters.

THURSDAY, September 17.

"THE CHILDREN OF ISRAEL AND THE CHILDREN OF LEVI SHALL BRING THE OFFERING."—Neh. x. 39.

It was at this time that Malachi wrote the memorable words, "Bring ye all the tithes into my storehouse, that there may be meat in my house, and prove Me now herewith, saith the Lord, if I will not pour you out a blessing." When a people has separated itself to God, there will be no lack in his house, no failure in its supplies, no lack for its ministers. So with the individual. All they that had separated themselves entered into an oath to charge themselves yearly for the service of the house of God. Separation is an aspect of consecration.

How does this touch you, my friend? What proportion of your income are you setting apart for

the service of God? The amount that a man gives in proportion to his income is a sure gauge of the genuineness and depth of his religious life. The Jew gave about a third of his yearly income to God; do we come up to this standard? Yet we speak of the Jews with contempt, as hard-fisted and miserly. These *old* Jews might set an example to us *newer* Christians. How often we reverse our position from God's ideal! He puts us over his estate that we should send Him all the produce, after deducting what is necessary for our maintenance, and that of our families. But we engross the entire proceeds for ourselves, sending Him an odd guinea, or half-crown, when we can easily spare it. Let us see that we give at least a fixed proportion of our income, and as much more as we can. Do not forsake the house of your God; so shall the heavens be opened in blessing.

FRIDAY, September 18.

"A CERTAIN PORTION SHOULD BE FOR THE SINGERS."
—Neh. xi. 23.

It was the king's command, and it was very right and sensible, because they enlivened and quickened the life of the entire community. A mere utilitarian spirit might have refused to maintain them, because they did not contribute to the handicrafts of the community. They only sang the praises of God, but they fulfilled a very important part in the life of the city, and they deserved the portion which was regularly contributed to them.

You sometimes feel your life to be comparatively useless. You can only say a kind word to those who are doing the main business of the world. When the brothers had wrought all day at the clearing for the farm, their sister Hope sang through the evening hours to cheer them and drive away their sense of fatigue. That was all she could do; but was she not deserving of maintenance? You can only sing your song of hope, and keep the heart of the toilers sweet and fresh. You can only get inspiration from God's heart and pass it on. You can do little but learn to detect, and translate into music that men love, the deep undertones of God's creation. But it is well. You are needed in God's world. There are invalids, who lie on their back through weary months and years, that are the inspiration of their homes, and to their side the elders and the children come for counsel and comfort. Sing on, ye sweet choristers, that alleviate our depressions and start our hearts to high endeavour. The King will see to it that ye do not miss your maintenance, your portion day by day.

SATURDAY, September 19.

"DAVID, THE MAN OF GOD."—Neh. xii. 24, 36, 37, 45, 46.

How long the influence of David has lingered over the world, like the after-glow of a sunset! Mark the characteristic in him that laid the foundation of his supremacy over the hearts of his countrymen. He was pre-eminently "a man of God." Notwithstanding his terrible fall, his people recognised that his salient characteristic was Godward. Would you be one of God's men?

(1) *Give all to God.* Too many live lives of piecemeal consecration, giving a bit here and a bit there, but never all. David surrendered himself to do God's will utterly, and in all, and so became a man after God's own heart. Without reserve, holding nothing back, yield yourself to God, to be, and do, and suffer his will, whatever it may be; counting all things but loss to be his very slave.

(2) *Take all from God.* "It is not what we give to Jesus, but what we take from Him, that makes us strong, helpful, and victorious day by day." Accept this as a fact, that in Jesus God has made all his fulness dwell. There is nothing we require, for life or godliness, that is not stored in Him, but the terrible loss of our lives is that we take so little. We have ourselves to blame if we are poor, and miserable, and blind, and naked.

(3) *We must use all for God.* It sometimes appears as though Christian people were urged to yield themselves to God, only that their lives might be more comfortable. But the supreme and final end in all surrender must be the purpose that his glory may be better promoted, and He magnified whether in life or death.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

"A Peep Inside a Hospital."

FEW of the children who read this page, and are blessed with good homes, know of the pain and suffering that some of their poorer brothers and sisters have to go through, so I thought that perhaps you might like to read a little of what takes place in a children's hospital. I called one afternoon at a well-known hospital to take some toys, scrap-books, etc. On entering I was shown into a waiting-room, until the matron could see me. When she came I told her I very much wished to see the wards, upon which she took me upstairs. The wards are beautiful large rooms, bright with flowers, with rows of cots down each side, and also a few swinging baby cots, for there some are as young as a month. All the children in bed wear little red jackets, which give them a pretty appearance. Those who are well enough are up and dressed, some walking on crutches, some with their arms or legs in a sling, some working, and others helping the nurses to look after the babies.

On speaking to the children and asking them if they want to go home, the general answer was "No." It was so nice there; the doctors and nurses were so kind, and even the babies would cry to go to the nurses as they walked past their cots. On going round with toys to each child, one bright little fellow, four years of age, especially took my fancy, so I gave him a nice woollen ball I had made, and we had a regular game at ball; but when I left him to play with another little patient, he called out as loudly as he could, "Here, come back and play with me." The nurse told me that the poor little fellow had had both his legs cut off. It would have taught some of you a lesson could you have seen him lying there, propped up with pillows, and yet so happy.

Then there was a poor little baby at the end of the ward, its cot screened from the view of the other children, because it was slowly dying. The nurse took me inside the screen, and there it lay so white and still, wrapped in cotton wool, because it was badly burnt; but the nurse told me it was dying, not from the burns, but from starvation. Dear children, you who are guarded by loving parents, you cannot realise the sorrow and pain of those who are crippled for life through their parents' neglect, or sent into bad illnesses through being exposed to all weathers, and with little or no food to eat.

So when on your birthdays, and at Christmas, you receive lots of presents from kind friends, cannot you spare some of your old toys for these poor children, and thus bring a ray of sunshine into their darkened lives by letting them see there are some who care for them? What a delight a doll is to those who have never had one of their own before. A pretty picture card, or a book to take home with them, how they will cherish it. Often they look back at the time spent in the hospital as the happiest time of their lives.

But four o'clock came round—time for these little one's teas—and I was obliged to leave, well pleased with my two hours' visit, and promising the matron to call again. My wish is that you will all profit by this short account, and never again throw old toys away, but send them to an hospital. M. E.

Drusilla's Idea.

BY CHARLOTTE M. PACKARD.

DRUSILLA was a big, kindly, coloured woman who had for many years been a cook in the Leigh family.

Like most of her race Drusilla had a warm imagination, but it was restrained by the careful training of the mistress whom she loved and honoured.

And Amabel Leigh, a dear warm-hearted little soul, carried most of her burdens to her.

"Silla," said the child, entering the kitchen one spring afternoon when the cook, in clean cotton gown and starched apron, stood at the window, "what sort of an angel shall I be when I die?"

"Ye has some t'ings to learn and to practise, missy, and I hope many long years to be studyin' yer Pattern, comparin' notes as 't were. Dat chile has de right complexion for an angel," she added to herself softly, stroking the hair glittering in sunshine. "But, missy," she went on, "remember,

when yer looks most like one to yerself yer mayn't be lookin' that-a-way to Him."

Amabel had reason to think of Drusilla's warning not long after. It was a bright Sunday morning, and she was dressed for church in delicate white garments, her yellow curls set off by a becoming hat. She stood before the long glass in her mother's chamber smiling at the image reflected there. Suddenly a door opened, and a loud, boyish voice exclaimed:

"Hullo! Caught you at it! Aren't you a peacock, Amabel Leigh?"

The angry crimson flew to Amabel's cheeks.

"Gerard, you horrid boy! Mamma has forbidden you rushing in like that; and your hands—"

The teasing brother had laid a finger on the exquisite skirt and left a stain before indignant Amabel could fly to her mother in the library.

"Mamma, my new dress is spoiled. And Gerard is too bad to forgive. He did it on purpose."

The child was crying bitterly, and Mrs. Leigh rose instantly with a soothing word, as the mischievous lad followed with a conscious expression.

"Gerard!" she began sternly.

"I am truly sorry; I didn't know my hands were dirty, picking lilies for you, mamma; but Bel was too much for me, standing before the glass with that smirk!"

"Go away now. You make more trouble by such remarks; and, Amabel, calm yourself. Anger is worse than earth spots on your dress."

Mrs. Leigh was nearly as much annoyed as her small daughter, although she restrained speech. "Any one must see that you met with an accident; you have no time to change the dress now, Gerard!"

"Yes, mamma; I only stayed to say that I'm awfully sorry. I like to plague Bel when she likes herself too much. I wish she wouldn't stay mad."

The frank, coaxing tones appealed to his mother, but not as yet to the little sister.

Presently the family were seated in their pew at church, and the awe of the place had its effect upon the little girl in spite of herself.

"I was saying to myself, 'Angel!' when Gerard made me so angry," she thought. "Silla was right; there's not much of an angel under my wings," glancing at the snowy puffs at her shoulder.

Amabel's eyes softened with new tears. "This spot Gerard marked me with is a sign of what the Lord Jesus sees in my heart. And that was there when I looked so white!"

Gerard's sturdy arm was near and she laid her hand against it to attract his attention.

His brown eyes were so pleasant it was easy to whisper, "I'm sorry I was cross."

"All right; we're chums again," was the response, with a brotherly nudge.

Drusilla would have told Amabel that the robe of her Lord's forgiveness was folded above the stain of the morning.—*American Messenger.*

The Bible Searcher.

Foreign List:—

Second certificate.—J. A. Field (Sydney). No. 28.—Maria Lister. No. 29.—J. Garrett. No. 30.—"Wynberg" (South Africa). No. 31. Queen and Llewellyn Dale (India). Nos. 31 and 32.—D. H. Marshall. No. 34.—Gerhard Menter (Malta) and Norah Miller (Switzerland). Nos. 32 and 33.—Henry and Annie Baillie, and Jean Scott (Canada). No. 33.—Frank and Vera Sjöström.

No. 35 (second list).—Correct answers received from:—

Jessie Bone. Wm. and Collin Mackenzie, Rowland, Katharine, Teresa, and Lillian. B. Annie, Henry, and Anna. Conna, Edith Gilson, Daisley, Ethel Fielder, Rose Chenn, Margaret Macphie, Edith Gilson, Willie and Maggie Palmer, Eva and John Gray, Miriam Hope, Raymond Harbottle, James Roy, Lucy Lomax, Emily Church, Edith Quick, J. W. Ingle, Edwin Peters, Louie and Nannie Tibbitts, Margaret, Georgina, and Fan Trotter, Muriel Shaw, Christine Arnold, Ruth Harrison, Juliet Haines, Elsie Johnson, "Mildon," Louis Bertha, Grace and Elsie and Ida Wright, Eva Monti, E. M. Greenbrook, Arthur Barker, Joe Lister, Vera, Norman, Daisy, and May Petrides, Ruby, Daisy, and Howard Allen, Ada Heap, Gladys Calvert, Edna Campbell, Emma Goodier, Florrie Smith, Hugh Tufnell, Susie Keen, William Aston, Dora Colebrook, John Menzies, Eva and Ethel Hutchings, Hilda Medill, Henry, Gerald, and Joseph Neilgan, M. Jocelyne, Ethel and Bertie Wallis, Lillian, Elsie, and Helen Willoughby, Dora and Kate Lymes, Arthur Cordell, Dollie Salt, Dorothy Cooper, Theodora Hill, Hetty and Harold Wadson, Winifred and Roderick and Angus and Malcolm Thomson, Maggie Faithful, Elma Tebb, H. R. Compton, Sybil Forbes, Stanley and Lily Boxer, Thomas and John Slater, "Lester," Lucy Jacob, M. C. Colville, Myrtle and Melbourne Perry, Harold Stevenson, Bella, Lizzie, and Annie Jack, Betty Stocks, Winnie and Elsie Cockrem, Rosetta and Muriel Sherwin, Nellie Lovegrove, Eva and Maude Akers, Aline Bazzett, Margaret Hesse, Freda Hutton, Oswald Mavor, Bella, Abraham, and Thomas Mack, Rose Marsh, Ella Clapp, Muriel Palmer, Reginald and Thomas Harris, Fannie and Alec Waring, Roberta Melkile, Margaret and Dorothy Morris, Nellie Perkins, Mary Greenacre, Grace Dodington, W. J. May, Tom, and Lena Hunter, Effie Simpson, Frances and Dorothy Harris, Ada Palmer, Norman Braby, Elma, Dorothy, and Annie Grove, Harry and Bruce Malaher, Grace Colvin, Minnie Giddings, Margie Morrison, Maud E. Clarke, Louise Hooper, Mildred Scott, Wallace and Millicent Bentley, Edward Rainey, T. Murley Oldham, Olive Tritton, Gertrude and N. Brookfield, Jessie, Maggie, and Walter Carter, Kathleen and Bretonette Code, Lionel Calvert, Ruby Vincent, William Gavin, Barbara Macnochy, May, Jack and W. Gilson, Alice Palmer, Isabel and Gladys Phipps, Leslie Morris, Muriel Harrison, Dora Watson, John and Margaret Rogg, Margaret Davison, Christine and Hannah Parker, Lillian Bevan, Katie and Charles Welsh, Margery and Trevor Matthews, Carrie Wright, Gladys, Violet, Winifred, and Agnes Head, Mildred Haig, Mabel Birney, Lucy Soltan, Annie Cran, Ruth van Milligen, Bertha Fowler, Mabel, Kate, and Bessie Fletcher, Charles and Alice Moorhead, C. E. Yerbury, and E. Fleming, Dora Muir, Leonard Browne, Ashley Bowker, Angus McQuillan, Edith and Margaret Gray, Owen Morice, Daisy Phillips, Charles Hunter, David Judd, Willie Wheeler, Dora, Evelyn, and Arthur Jones, Marion Richards, E. B. and Netta Black, Chrissie Chalmers, Gladys, Llewellyn, and Gwendoline Payne, Moffat Jackson, Eric Heaton-Smith, May Watson, Duncan Cairn, Lizzie Hill, Frank Morris.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 36).

- (1) Judas, surnamed Barsabas, Silas, Barnabas, and Paul.
- (2) Paul and Timothy and Silas. (The first two were counted correct.)
- (3) They were forbidden to preach in Asia, or go to Bithynia.
- (4) A man of Macedonia appeared to Paul and prayed him to go to Macedonia and help them.
- (b.) That the Lord wished them to preach the Gospel there.
- (5) Lydia, a seller of purple.
- (6) They were beaten and imprisoned because the masters of the damsel out of whom Paul had cast the spirit of divination brought them before the magistrates and accused them of troubling the city. While they were in prison an earthquake opened the doors, but none of the prisoners escaped. The jailer and his household were converted, and Paul and Silas set free the following day.

First list.—Correct answers received from:—

Frances* and Dorothy Harris, Jessie*, Margaret, and Lillian Pook, Mildred Haig, Dorothy and Evelyn Hever, P. Leigh, Frank Tupper, Maude and Amy Notage, Edna Campbell, Leslie Morris, William Clarke, Bessie Cumbers, Stanley and Winifred Hoyte, Maggie, Mabel*, Katie, and Bessie Fletcher, Jack and Vernon Clarke, T. and Allick Moorhead, Arabella Onslow, Clara Barnes*, Daisy Phillips, Kenneth Dunbar, Maggie Buchanan, Raymond Harbottle, Kathleen Pasley, Lucy and C. W. Jacob, Violet Ashworth*, Mary and Elizabeth Hull, Marion Richards, Blanche Norcock, Muriel Jones, Helen Daniels*, Winifred Thomson, M. F. Malcolm Thomson, Annie and Mabel Cole, Nellie and John Seth, R. H.* and W. F. Williams, William Porter, Herbert Braddon, Kathleen Dodington, Willie Palmer, Evelyn Moir, Dudley Symon, Mary Plumb, Gordon Bligh, J. A. Chamberlain, Phillips* and Noel Wright, Phyllis Boyd, Rosetta and Muriel Sherwin, Lillian Elliott, Edith Cole, Dorothy Hughes-Games, Gladys*, and Isabel Phipps, E. Valerie, Maitland Kirwan, Alfred Llewellyn, Willie Wheeler.

A Swarm of Honey B's without Stings.

One writer calls the honey bees "travelling bagmen in the sweetmeat line." Another describes them as "singing masons, skilful mechanics, and model workers." There are lessons from these honey bees for all Christian workers, young and old, for they are travellers, builders, and workers, and the Bible B's will give to every earnest soul the needed grace for this happy service. Let us ask the Holy Spirit to make them fill our lives with the sweet honey of grace and goodness.

Here is one as an example:—"Be diligent" (2 Pet. iii. 14).

C. EDWARDS.

THIS WEEK'S BIBLE SEARCHER (No. 37)

(after reading the above).

Find nine other B's in the First Epistle of Peter and give each with chapter and verse.

[Children under eight find three, those under twelve find six.]

Personal.

ADIRISHAIG, KENNETH DUNBAR, and W. and R. WILLIAMS.—Thank you for the heath and flowers. They were sent to the Children's Ward, St. Bartholomew's Hospital. LOUIS BERTHE and SYBIL FORBES.—I have put your names on my list. VIOLET ASHWORTH.—Your paper was sent as soon as your letter was opened, Saturday morning. EDITH GILSON.—I have had your name corrected. JULIE HAINES and J. A. CHAMBERLAIN.—The next prize competition will be September 24. JULIE HAINES.—One reference in each case was sufficient. The references in last week's "Answers" were some of those given in different papers. EDGAR YERBURY.—I am sorry you found No. 35 so difficult. WILLIAM PORTER.—If you look at No. 34 you will see there are two questions. You only answered the last, and last week for Decision you gave Acts xxvi. 27, which was wrong.

In answering the Bible Searcher Questions, my young friends must be more careful in mastering the questions. In answering last week's Searcher, for instance, many in Question 3 gave either Asia or Bithynia, but not both. Now, the question contains the words "go" and "preach," and a little care in reading would have shown that the apostles were forbidden to "preach" in Asia or "go" to Bithynia. Therefore, both names must be given. Other questions in the same way were only half answered.

UNCLE TOM.

Children's Special Service Mission.

Mr. A. G. Dodderidge, Beach, Eastbourne, to Sept. 12; Rev. Norman Bennet (Church Parochial Mission Society), Beach, West Brighton; Mr. S. J. Hewlett, in caravan, Seavington, Somerset; Mr. Hankinson, Duffield, Derby, to Sept. 11; Mr. H. W. Powntress, Raleigh Memorial Sunday-school, Stoke Newington, Sept. 21-24; Mr. H. Stentiford Bryon Hall Church, Liverpool, Sept. 12-19. Annual meetings for reports of sea-side services, St. Martin's Town Hall, Charing Cross, October 8, 3 and 6.30.

Children's Scripture Union.—Portions for week ending Sept. 19, 1896.—Sun., Sept. 13, John xiv. 1-14; Mon., Sept. 14, xiv. 15-31; Tues., Sept. 15, xv. 1-15; Wed., Sept. 16, xv. 16-27; Thurs., Sept. 17, xvi. 1-15; Fri., Sept. 18, xvi. 16-33; Sat., Sept. 19, xvii. 1-13.

A Pandit's Version.—With the exception of an early Serampore Version, the first book of Holy Scripture translated into the language of Kumaon, a district in the Himalaya Mountains, within the N.W. Provinces, is being printed. It is named "The History of Esther, Queen of the King of Persia." The book was translated in 1892 by a Pandit of Almora, who wished to circulate among his people some portion of the Holy Bible, but not being a Christian, did not like to face the opposition which they would have made to his publishing a Gospel.

Gospel Work in Finland.

By Mr. A. MAKINEN.

FINLAND, in the most northerly part of Europe, is not a great country. Still, it is a beautiful country, filled with lakes, rivers, and hills; and we, whose lot is cast upon it, are very fond of it. Finnish people belong to the Turanian race, and the language is not of the Aryan school like most European tongues, it is akin to those of the Chaldeans and Hittites of old. The Magyars of Hungary in our day are our kindred nation.

Our history goes back to the time of Christ. The Roman historian Tacitus mentions Finns in his "Germania." The people of Finland were Christianised by the Swedes. The Swedish king Sanetus came over to Finland, and brought the Christian faith to us with sword and fire. At the time of the Reformation some Finnish young men studied with Luther in Wittenberg. They came to Finland and preached the Gospel there as early as 1525. Our first Lutheran bishop, Michael Agricola, translated the New Testament into Finnish in 1548; the whole Bible was translated into Finnish in 1642. About the same time our university was founded.

Emperor Alexander I. of Russia, who took possession of Finland in 1808, was struck by the heroism of the Finns. He called the Finnish Parliament into a little town named Borga, near Helsingfors, and promised to the Finns that their religion, laws, privileges, and liberties would be unchanged. This promise every Emperor has since renewed at his accession to the throne. So we have our own laws, our own money, our own senate, our own parliament, our own customs. The Emperor of Russia is the Grand Duke of Finland.

The Lutheran Church has done good work in the moral life of the people. There have been in it some living Christian pastors, and amongst the people there have been revivals now and then. Still there have been times of spiritual death, when the moral life of the people was at a very low ebb. Between 1830—1850 there was a remarkable revival, which originated from the pietism of Germany. The principal leader of this movement was an unlettered peasant, Paul Revisalainers. Somehow it laid more stress on the knowledge of sin than on the knowledge of Christ; so its influence gradually died away. At this time there came to Finland another movement from Swedish Lapland. This movement is called Laestadianism, after its originator, a clergyman named Laestadius. This movement laid more stress on the emotional side of the spiritual life than was due to a sound faith, and it was not permanent. Some good clergymen there were even at this time who proclaimed the plain Gospel; but as a whole spiritual torpor prevailed.

In 1879 Lord Radstock came to Finland, when visiting St. Petersburg. His visit was very short, but it resulted in a revival, just as it resulted in St. Petersburg in a revival amongst the higher classes. That work is still going on in St. Petersburg, and even in Finland. Many ladies and students were converted in Helsingfors, and the free religious movement began which has quite changed the spiritual atmosphere in Finland. Dr. Grattan Guinness and Dr. Baedeker visited Finland, helping the movement on its way, and in 1884 Mr. Reginald Radcliffe went through Finland from town to town proclaiming the Gospel. The churches were open to him in many places, and even in a cathedral we were allowed to preach for thousands. Up to that time there had been no lay preachers, but as a result chapels were built and some lay preachers came from Sweden to help. Evangelistic work began in good earnest, and there arose revivals in many places; from that time till now there have been some thousands converted. There are about one thousand communicants in the free churches, and about thirty evangelists, including some women evangelists.

Since this revival in the free churches, Methodist and Salvation Army friends have entered Finland. There has even been awakening in the Lutheran Church, and some of the clergy work with us hand in hand. With this spiritual life there have arisen Sunday-schools, rescue work amongst the fallen,

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children's orphanages, temperance work, Y.M.C.A.'s, Y.W.C.A.'s, mission to seamen, etc.

The Lutheran Church began in 1857 a foreign mission with its sphere in Ovamboland, South Africa. In 1890 the Free Church founded a branch of the China Inland Mission in connection with the English society, and last year some lady missionaries went to India.

The spiritual life in our congregations has been developed and deepened through the influence of conferences at Mildmay and Keswick, and by the writings of such devoted men as F. B. Meyer, Andrew Murray, Stockmayer, etc. May the Lord send true witnesses to Finland more and more.

The Power of Jesus' Name.

"And in my Name they shall cast out devils."—Mark xvi. 17.

IN one of a row of humble cottages overlooking a graveyard in the town of M——, in Berks, a young man scarcely out of his teens lay sick of brain fever, according to the statement of the doctor who attended him. He was an orphan, the son of respectable parents, by whom he had been articulated to a firm of solicitors in London.

Soon he was drawn within the vortex of the great Babylonian maelstrom, by equally young and thoughtless companions. The spare hours of the evening were given up to the theatre, the music halls, and the casino, instead of the improvement of those fine natural qualities of heart and mind which he undoubtedly possessed. He broke down in health, and by the generosity of a gentleman who had known his parents, he was brought home to be nursed, and was consigned to the care of the good people who kept the cottage where he now lay.

One evening, my son, who had been engaged to attend on the sick youth, came to ask if I would mind making one of a relief party of four to sit up with the patient all night. "He is at times so violent that it is as much as the four of us can do to manage him and hold him down in the bed. Then he makes most savage attempts to free himself and bite us, grinning at us like a tiger cat, his eyes rolling all the time in a horrid manner. When he has tired himself out with struggling, he will lie quiet awhile to lure you off your guard; then if he finds anyone has relaxed hold of him, he will suddenly make a furious dash at him to bite him. Then he will make the night air ring with snatches of songs and recitations from weird scenes of plays, almost making one too nervous to stay with him. Will you come? Ten o'clock sharp."

"I will, John, if only to see what it is like; but as for physical aid, you know I am only convalescent from a recent sickness myself. But we are old friends, and my presence may induce him to be more orderly. So you may reckon on me."

The town clock was striking ten as I knocked at the cottage door where the sick youth lay. After a momentary pause I let myself in, for from unmistakable sounds overhead it was evident that the patient was in one of his fits, and was taxing all the energies of his attendants to master him.

I hurried up the stairs, and unceremoniously entered. Three men and a young woman (who proved to be his sister) were holding him down, apparently with difficulty. Giving the patient a cheery word of recognition, at which he uttered my name, I took my station by the side of his sister, and requested to be allowed to relieve her. He must have felt her hand relax its hold of his wrist as I was in the act of seizing it, for suddenly raising himself half upright in the bed, with a mad yell of rage he dashed his clenched fist full into my face, sending me reeling to the door by which I had entered. Thanks to my spectacles, which had received the full force of the blow, I was unhurt; and, in an instant after, I had secured his wrist with a thong to the bed-rail—an idea that was immediately followed by the other attendants, much to their comfort and future security against such surprises.

Perceiving the uselessness on his part of struggling, he made the midnight welkin resound with his weird recitations and songs, a procedure that gave to the occasion a most undesirable solemnity of feeling. His sister, who was standing at the foot of the bed, whispered to me, "How dreadful, is it not?"

"It is really awful," I whispered back; "I suppose it is not altogether unlike the cases of the demoniacs of the Scriptures."

At this point I was brought to a pause by the most unearthly mocking laugh from the patient, "Hah, hah, hah! the devil! the devil!" he shouted at the top of his voice, repeating it until he fairly sank back exhausted, having, by almost superhuman efforts, raised himself nearly upright in the bed.

Though silenced, he lay glaring at me like an infuriated beast, with clenched teeth and rolling eyeballs, altogether a picture more demoniacal than human. Was it that he realised that I was the cause of his hands and feet being effectually secured against doing anyone harm, that he seemed to vent his malice and rage in particular against myself?

The attendants felt helpless, and looked at one another in mute horror at the situation. I felt that human aid was vain, and sought inward strength for the occasion. Looking him intently and full in the eyes, I said, "Young man, you seem well acquainted with the devil. Tell me, do you know Jesus Christ?" Swiftly and silently as the hastening shadows of the storm-clouds sweep across the plain, lighting up the landscape, the moment the sacred name of the Saviour reached his ears, his highly-wrought, satanic expression of face as it were "rolled away," giving place to his normal look of geniality and quietude. He appeared as one just awakened from a deep sleep, calling each one by their names and conversing as if nothing of importance had occurred to him.

As this happy change continued for some hours, the attendants went home. The medical man, next morning, shared the general wonderment at his sudden recovery. I remained with him all next day, and advised him, should he feel symptoms of a relapse coming on, to call on the name of Jesus for help, which he told me subsequently he did. On bidding his sister good-bye, I suggested the presentation of a keepsake Bible, exacting a promise to daily study it. She did so. It was gratifying for me, some years afterwards, to know for certain that he was walking in the right way, and employed again in a London solicitor's office. W. C.

Essex Farm Home for Women.

THIS Home, which is distinct from the Industrial Farm, Duxhurst, is a part of Dr. Sarah Anderson Brown's scheme of "Industrial Farm Homes for Inebriate Women," and is intended to embrace the following sections:—Bramble Hall (a farmhouse), near Rayleigh, is situated amid lovely scenery in the most beautiful part of Essex, six miles from Southend, and two and a-half miles from Rayleigh station, G.E.R. (Cheap tickets are issued from Liverpool and Fenchurch Street Stations.) The house stands on high ground, gravel soil, has a sunny aspect, and is surrounded by orchards and fine forest trees. Furze Cottage, for working patients. Special arrangements are made for aged women and mothers with babies under two years of age. As there is no place of worship in the immediate vicinity, bright evangelistic services will be held in a large barn on the place. Neighbours and friends will be warmly welcomed. Upon a section of five acres, separated from the main colony by fields and a public road, the Rescue Farm Colony will be carried out, when funds permit of suitable cottages being erected as a memorial of the sixty years' peaceful reign of Her Majesty Queen Victoria.

The House of Industry Branch will be situated in London, and is especially intended for patients who have previously spent some time in any inebriate home, for unfortunately many a poor soul falls back into her besetting sin simply because she is lonely and has no loving care, sympathy, and oversight during the first few months after leaving a retreat. The superintendent will arrange for inmates to go out day by day to assist busy housewives in the care of their homes, sewing, mending, dressmaking, housework, washing, ironing, temporary domestic assistance, care of convalescent children, and other similar employment; while, for those who are unfitted for such service, a variety of occupations will be provided in the Home. This branch will be opened as soon as the Farm Colony is fairly established.

Further particulars as to terms, etc., may be had from Dr. Sarah Anderson Brown, Bramble Hall, Rayleigh, Essex.

A New Memory Scheme.

AN INTERVIEW WITH REV. J. D. KILBURN.

WHAT a marvellous thing is memory! How poor we should be in usefulness and in enjoyment, if we were to lose the power of registering facts, figures, and experiences, in the phonograph of the mind, and of recalling them for use at will. Any thing that can conserve or increase this power is much to be coveted. Systems of mnemonics have been devised, and doubtless they have proved more or less successful. As we lately noted, a fresh scheme for the strengthening of the memory is now before the public—the invention of a well-known Christian brother, Rev. J. D. KILBURN, whose portrait appears on this page. There are special and peculiar features about Mr. Kilburn's method which induce us to wander somewhat beyond our customary orbit and to lay before our readers a few particulars with respect to it.

One or two biographical facts may fitly precede our account of a recent interview with Mr. Kilburn. He studied at the Western College, Plymouth, with a view of engaging in the work of foreign missions. During his studies his health twice broke down; it was therefore not thought desirable that he should go to the foreign field, but should settle down to the Gospel ministry at home. He received a call from the Congregational Church at Isleworth, Middlesex, and there he ministered in holy things for five years. An invitation was then accepted to take the pastorate of the British-American Church at St. Petersburg, and for the space of eight years he filled that important and influential post of service. He resigned it in order to give himself more fully to Christian work in different parts of the Continent. After an interval he was requested to undertake the oversight of the English Reformed Church in Hamburg, and for a time he was settled there. During this time nearly a million of his tracts, etc., were circulated in Germany, Austria, Italy, Sweden, and Denmark. The last two years he has spent mainly in St. Petersburg, but he has also, as the need arose, helped in Christian effort in Finland, Italy, Austria, and other parts of Europe.

"Have you now relinquished the Gospel ministry, Mr. Kilburn, in order to promulgate your system of mnemonics?" was a question asked the other day by his interviewer.

"By no means. I have consecrated my life to the work of the Gospel, and I shall continue to make that my chief business. But I think I can accomplish this in addition."

"What specially induced you to enter on the study of this memory question?"

"At college I always did pretty well in mathematics, but in languages, work as hard as I might, I could never reach more than a second place in my examinations. I heard of the help that others had derived from studying some system of mnemonics. During a vacation, I came to London and took lessons in Mr. Stokes' system. About the same time in college I was studying psychology. Mr. Stokes' system and my psychological studies showed me what could be done through the application of the laws of the mind for the purpose of improving the memory. I continued to study after being settled in St. Petersburg; and later on in Germany I endeavoured to master, so far as I could, the various systems I could get hold of. Having myself derived immense

advantage from these studies, I feel it is my duty to help other Christian workers as far as I can, especially missionaries who have to cope with the acquisition of languages."

"Do you purpose publishing your system in book form?"

"I think not. I fear that if I did so the successive lessons would not be sufficiently mastered. Students would be in too great a hurry, and I think I could not help them to the extent I would like. Probably the best plan will be to give my lessons separately through the medium of papers or magazines."

"Can you give the readers of THE CHRISTIAN any experiences as to the practical utility of your system?"

"Speaking for myself, I can state that after applying my system to the study of languages while at college, I was never once out of the first division in about a dozen examinations. As to the results in the case of others, things have been done by it that have quite surprised me. Rather than give statements as to this in my own words, I should prefer to show you what others have written."



(From Photograph by Mr. G. W. Austen, Highbury Place, N.)

Mr. Kilburn here submitted to his questioner some very striking documents, expressing the personal testimony of the writers, as to benefits derived from a knowledge of the system. *The New York Herald* says: "Stacks of letters testify to the recognition of grateful pupils." One was signed by a number of widely-esteemed Christian men in connection with the Army and Navy. Another bore the signatures of well-known English Christian workers in the city of Rome. Two German countesses write in very high terms on the point; they agree that the results are surprising, and one adds that a striking thing in connection with the lessons is the ease with which they can be learned. A well-known lady living in Berlin says, "I could not have thought that anything could change my memory as Rev. J. D. Kilburn's lessons have done. I can learn many things five times as quickly, and retain them ten times as long."

"I take it, Mr. Kilburn, from this last testimony, that the help rendered by your method is not evanescent in its character?"

"I do not hesitate to say so. Here is a case in point. While I was conducting a class for Christian workers in Berlin a lady asked me if I could help a young student known

to her, whose memory, she said, was like that of a dog. I said the young man might join the class, which he did. In that class I said I expected them, by the application of my principles, to remember fifteen disconnected names after hearing them repeated once. They laughed at the idea, but they accomplished it nevertheless. This student was with the others. The same evening I saw him again, and asked if he could remember the fifteen things I had given them. His reply was: 'Oh yes; and I have added other fifteen to them.' I saw him again next morning, and asked if he remembered the thirty things he had learnt the day before. He said he had not tried. I was pleased at this because it showed I had in him a case that would be specially interesting as a test case. I said to him, 'Please try if you can.' He came back in a minute or two with his face beaming: 'Yes, sir, I can; I seem as if I could not forget them!' I saw him some months after, and he remembered them still."

Other testimonies of an equally decided and general character were submitted by Mr. Kilburn, but these will amply suffice. On

the point of simplicity, however, referred to by the German countess, the following is most valuable; it is by the first secretary of one of the foreign legations in St. Petersburg. After remarking that the system is in two parts, the writer adds: "In both respects, I find your method surprisingly simple and available, and quite devoid of the cumbersomeness of the older systems. I find it a great advantage in enabling me to remember Russian names and words, which are singularly difficult of retention."

"As I understand it, Mr. Kilburn, your desire is to help overburdened workers, especially Christians?"

"Yes, that is the main object for which I have continued the study of the system, and for which I am anxious to use it."

"I have seen it stated that you do not yourself derive any pecuniary benefit from your lectures or lessons?"

"I have never yet taken a farthing for any lecture delivered or lesson given, and I intend to continue in the same way. Christian workers I have invariably taught freely. To others who were in a position to remunerate me, and who

wished to do so, I have always suggested that they should give a contribution to some good work."

"Do you use a system of keys in your lessons, or can you tell me wherein your method is differs from other systems?"

"In none of the cases to which these testimonies refer have I used any key whatever. I simply apply the laws of the mind for the purposes of the memory. My contention is that God has given to men greater power of memory than they have any conception of. Just in proportion as we work according to law shall we bring out these powers. Memory consists of two parts—retention, and reproduction or recollection. The first thing I set myself to do is to show how to get a thing clearly impressed upon the mind; and then how to unite the new with the old, so that by thinking of the old we are enabled to recall the new. As psychologists have taught, when two things have been united in the consciousness the one will recall the other."

"One more question, Mr. Kilburn. Are you prepared to take pupils in England?" "Not at present. I am now leaving for St. Petersburg, and shall probably, according to a widely-expressed desire, resume my lectures there."

A Reciprocal Indwelling.

By REV. F. B. MEYER.

THE whole Christian life is summed up in the word "*Inness*." "*Abide in Me, and I in you,*" said the Saviour. The entire result of these meetings will be achieved if only this becomes practically realized in our experience.

IN ME. That is our standing in Christ, which for every believer is an eternal fact that cannot be affected by any change in our emotions, any fluctuations in our experience, or even by declension and backsliding. We are in Christ *by the purpose of God*, who chose us in Him before the foundation of the world, so that our conversion is due to the movements of that Divine nature which first loved us, and drew us by the cords of love and the hands of a man. It is a great comfort for those who have come to Christ to know from his own words that they were included in the Father's gift to Him before the worlds were made. We were in Christ *when He died and rose again*. The whole body of believers died when the Head poured out his soul unto death, and also rose with Him. "If one died for all, then all died," that they which live should live to Him who died for them, and rose again. It is a great matter for us to see ourselves nailed to that cross, where our Master died. In Him we have suffered the extreme penalty of sin, borne the stripes of a broken law, and met the full demands of the Divine Justice. Surely it must bring satisfaction and peace to the soul, which can point to the Cross as the spot where the penalty of sin was borne by it in the Person of Christ; and to the empty grave where, by the resurrection, the Father's acceptance was signified! O, holy law of God, thou canst ask nothing more of me. I have already met thy claims and satisfied thy last demands; and of this,

THE ANGEL OF GOD'S JUSTICE

is witness, for He bade me go forth from the prison-house to the grave on the day when my Saviour rose.

We are in Christ when we accept Him as our Saviour, and by faith are united with Him in living union. If, at this minute, you will but trust Him, a work will be wrought within you by the Holy Spirit, through whom you were led to trust, which will endure when sun and moon are no more. Dare to believe in this as your permanent heritage. Feelings will change like the shadow of the sun over the hills, but nothing can, for a single moment, diminish the certainty of your acceptance in the Beloved. God has made you accepted, and you cannot unmake. Nay, you will not desire to unmake. Through cloud and storm and death, He will keep that which you commit when first you believe.

IN YOU.—Let us clearly understand. At the moment we first believe we are born from above. Those who believe in Him are born, not of the will of the flesh, but of God. Faith and the new birth are simultaneous. You cannot say that one precedes the other any more than which spoke of the wheel moves first. But what is this new birth? It is to receive Christ. "As many as received Him, to them gave He the right to become sons of God, even to them that believe on his name: which were born, &c." In the new birth we do not receive *it*, but *Him*. Not life as something apart from the Life-Giver, but life in possessing Him who is the Life. At this sacred moment, however, men do not always realise that Jesus has become the actual tenant of the heart. He enters veiled. Thy eyes are holden that they do not know Him. It is only afterwards in many cases, and as the result of special revelation of the Father, that they wake up to discover that

CHRIST IS REALLY WITHIN.

The Apostle says, "It pleased God to reveal his Son in me," as though, in his experience at least, there had been a distinct act, like the rending of the veil

which hid the contents of the Most Holy Place. Has that transcendent fact ever been revealed to thee? It may not have come with the suddenness of a revelation, but have broken like a summer dawn. If not, ask the Father by the Holy Spirit to make you know the riches of the glory of this mystery, which is Christ in the heart; and be prepared for an experience like the rending of the veil when Jesus Christ died, which was a figure of the utter yielding of his will to the Father. This is what we call consecration, when the soul is prepared to take God's way, and to suffer God's will, even though it should mean the death of the Cross.

When once you know that Jesus is within, all difficulties vanish. You no longer worry about sanctification, because his presence in the heart sanctifies. You are no longer anxious about purity, or power for service, or sweetness of temper, or love, because He in whom each of these graces inheres abides within; and He is made wisdom, righteousness, sanctification, and redemption. There is no longer the consideration of what you have or what you have not, since the King of Glory has come into the heart, and dwells there; occupying a fuller and wider place in proportion as you yield to the promptings and inspirations of his Spirit. Ah, blessed Lord, when Thou art within, the soul cannot but be strong, gracious, and abounding in the work of God!

Mission to Italian Navvies.

ON my way to England I spent a fortnight in August at Lucerne, to see my friend Miss Symes and the work she is carrying on amongst the Italian navvies who are employed in making a loop line to join the St. Gothard Railway, and also in building and other work.

We spent nearly every evening in the nice cheerful reading-room opened for their use, and in which Miss S. hopes shortly to open a night-school for men and lads. A Gospel address is given in it on Saturday and Sunday evenings, and there have been as many as forty men present. On Sunday morning a Gospel address is given in a room at Kriens, where a large number of Italian workmen are employed. At Seeburg and Meggen, on the other side of Lucerne, there are also a large number, and a service is about to be commenced there on Sunday afternoons. A colporteur evangelist arrived the day I left Lucerne, who will live in a room adjoining the reading-room, and attend to these outlying places, visit the men in their lodgings, and generally work among them.

Of course, money is required to enable this very important work to be carried on efficiently; and it is much to be wished that travellers who enjoy the benefit of the railways and roads made by the Italian navvies would help this effort for their benefit; but the chief object of this notice of it is to make known the urgent need of another lady-worker who would share the expense of an apartment in the same house as the reading-room, and help Miss Symes in visiting the families, in playing the harmonium at the meetings, and in many other ways. Some knowledge of Italian would be most desirable, but not absolutely essential at first. Communications can be addressed to Miss G. M. Maynard, Hawkhurst, Kent.

S. H. CARRUTHERS.

London, Sept. 3, 1896.

THE EVANGELIST.

"He Did It All Himself."

IT was my first walk after being laid aside by illness. Very weak, but very thankful was I that morning for all the marks of loving care the Lord had shown me; for the goodness and mercy that had lit up the hours of pain, and for the blessing on means used, and now the strength to go out again. I had not gone very far, when my heart was made sad by hearing an old man using bad language. I suppose something had made him angry, and swearing was the way he showed it. How it made me tremble to hear God's holy name taken in vain, in sin.

I must go and speak to him, this I knew; but shrunk in my weakness from doing so. However, looking up, I was helped, and went across and spoke a few words. When I got home, and sat thinking, I felt so sorry that I had been cowardly. There was one so bold for his master and I so weak in testimony for mine. I asked forgiveness, and resolved, if able, to go on the morrow and tell the man he had shamed me. The roads were being mended, and the swearer was one of the gang employed.

I went again and found it was the dinner-hour. I saw an old man sitting on a door-step who looked like the one I wanted. I asked, "Are you the man I spoke to yesterday about swearing?"

There was a pained look on his face as he replied: "No, ma'am, it wasn't me. I used to swear once, but, thank God, I can't do that now. The Lord has had mercy on me, and saved my soul, and now it is my joy to serve Him. Yes, and suffer for Him too, for its no easy work with some of these poor men, but his smile is worth it all."

"How good of the Lord to let me see you," I said; "it will strengthen and encourage me so much to go forward. Do tell me about your conversion."

"Well," he said, "no man had anything to do with it; He did it all Himself, praise his name. I was going down to hell as fast as I could, but one night an awful feeling came over me that I should soon be there. I cried out, 'Lord, save me, or I shall perish,' and He did. He lifted me up out of the pit, He washed me, and made me clean. So you see it was Peter's prayer that saved me; at least, I mean Peter's Lord. Since then I've learnt to read; I couldn't rest till I could read it for myself; oh, 'tis a glorious book, is God's Bible."

It was marvellous how that dear man had studied it too. He had found out that "this same Jesus" is coming again, and he was watching longingly for that moment when his shout would be heard. But what rejoiced me so much was that the Lord Jesus was to him now a "living, bright reality." What a grand teacher he had had, even the Spirit of God!

I inquired where I should be likely to find the poor swearer. He told me most likely amongst some others who were seated in front of a public-house near. I shook hands with the dear old brother in Christ, hoping to see him again, and went to the group sitting on the path. I asked if they could tell me where to find the old man who was in the habit of swearing, for I saw he was not there. They said, "He'll be back in half an hour."

Of course I could not wait; so asked if they would try and remember if I gave them a message for him. They promised to do so, and I told them how his faithfulness and fearlessness in serving his master, the devil, had made me ashamed at having shown weakness when speaking to him, and not been as bold for my good Master, the Son of God. Then I spoke a few words as to what the reaping of all such sowing would be, but that Jesus came to save such sinners if they would hear his voice and turn to Him as one of their fellow-labourers had done. They said that between them they could tell him the message. I wished them "Good morning," and went on my way rejoicing.

Not being so well, I was unable to go again for some time, and could never find out that dear old Christian, but it was to me one of God's glad surprises.

J. E. W.

Quarrierville, Bridge of Weir.

OPENING OF CONSUMPTIVE HOSPITAL.

"THANKSGIVING-DAY" at the Orphan Homes of Scotland falls once every two years, and is always an interesting occasion, but this year's event was more than usually so by reason of the fact that the new Consumptive Hospital for Scotland, with its executive buildings, was opened by Lady Glen Coats. These new buildings, which have been erected at a cost of some £17,000, and are free of debt, only form the beginning of a series of similar hospitals which Mr. Quarrier contemplates erecting, the whole to accommodate 200 patients. The number of guests who attended the proceedings was exceptionally large. The visitors were heartily welcomed by Mr. and Mrs. Quarrier.

Lady Coats having formally opened the hospital in a few hearty and sympathetic words, Mr. Quarrier spoke. It is two years almost to a day, he said, since the memorial stone of this Consumptive Home was laid, and there is not a part of the three acres of ground that is occupied by the house which has not been turned upside down. Nevertheless, amid storm and calm, we have carried on the work for those two years, and you see the beautiful result. I am glad to say that we have this building paid for and opened free of debt by friends in the East of Scotland. It gives me pleasure to see all sections of the Church taking part in this glorious enterprise, which shall go on till every field you see in the west there is covered with houses for the purpose of curing this fell disease.

At two o'clock the "Thanksgiving" meeting took place in the church. Sir Charles Cameron presided, and the building was crowded. The chairman said this meeting marked an epoch in the history of this settlement of mercy. Till now it had been adequately described as the Orphan Homes of Scotland. From this day forth that title must be changed. The Orphan Homes of, and the Consumptive Hospitals for, Scotland was too cumbersome a name for the aggregate settlement. Already, with its dairy and poultry farms, its bakery and workshops, its training ship, its school, and its magnificent church, it had far outgrown its name. In the years to come it should be known as Quarrierville. Not now, because his esteemed friend was much too modest to accept the honour due, but when he had been called to his reward, and when a grateful nation sought some fitting means to perpetuate his memory—here amid these hills around them—in the homes and hospitals of this true city of refuge for the afflicted and helpless, and in the association of the name of Quarrier with this perennial monument of the wondrous good which a single man may do in half a lifetime—Scotland would find the memorial worthy of a man who had proved himself one of her noblest sons. The growth of that settlement read like an Eastern magic tale. Twenty years ago it was not. When the first stone of the first house was laid eighteen years ago Mr. Quarrier had £1500 in hand. Since then some £200,000 had been spent by him in stone and lime alone, and now their friend had started these consumptive hospitals. One had to-day been opened, one was being built, and four more were to follow. £50,000 was wanted. Mr. Quarrier had no misgivings—Jehovah-jireh was his motto—"The Lord will provide." What of the chance of success of these hospitals in the cure of consumption? He had every confidence in it. Consumption with the rich was notoriously amenable to treatment. Everyone who had travelled in the South of Europe, in Australia, in South Africa, had come across men—many of them doctors—who, having gone abroad in an almost hopeless condition, had had their consumption cured by climate, and were living happy and active lives. The case of the poor had been hopeless because they could not remove from the fatal environments of vitiated air and frosts and fogs. Mr. Quarrier's aim was to establish for them a Riviera in Renfrewshire, to provide for Lazarus the pure air, warmth, nourishment and comfort hitherto monopolised by Dives, and to secure for him the best and most careful

treatment that medicine and nursing could devise. Mr. Quarrier had dealt also with a number of children not very far short of those that passed through our reformatories and industrial schools; dealing with practically the same class of children, his system gave much superior results, both in economy and in ultimate success.

Addresses having been given by Mr. Samuel Smith, M.P., Mr. Cameron Corbett, M.P., and others, Mr. Quarrier delivered one of his characteristically interesting addresses, in which he spoke of the addition made in the way of building to the settlement during the past two years, and gave particulars of the work done. The number of children taken in during that period had been close on 900, or very nearly 500 each year, which, added to the 1100 in the homes beforehand, made 2000, and every one of them had a mouth to fill. It was not officialdom, but family life pure and simple, that prevailed in this wonderful city, a city now composed of fifty-two mansions, and all paid for. There was not a penny of debt on any of them. Every year they had received £14,000 for bread and butter, and £10,000 for buildings. He was within the mark by probably £2000, for it had been about £26,000 that they had got for the last three or four years annually. From £28,000 to £29,000 was wanted annually, which meant about £2500 a month, or, putting it roughly, £500 a week. Alluding to the Consumptive Homes, he remarked that it was only £42,000 more that they wanted to build the six additional hospitals. He wished to give accommodation for 200 patients, so as to be able to treat 1000 in a year, and he anticipated that he would be able to do so. The hope that kept his heart whole made him go on fearlessly, implicitly trusting that God would do greater things still.

Later in the afternoon a Communion service was held in the church.

In a leading article, the *North British Daily Mail* (from whose excellent account the foregoing is abridged) says: "We commend the orphan homes and the consumptive hospitals of Scotland to the generous support of all Scotsmen and Scotswomen. Of these institutions Scotland has reason to be proud, and the best way of showing a just pride and expressing due gratitude is to see that the necessary funds are supplied. No institution better deserves the most liberal help. It should be a pleasure to give for the rescue of the orphan, the destitute, and the consumptive little ones, and every giver will pray that Mr. Quarrier, with his great heart and faith and administrative ability, may long be spared to carry on the beneficent work."

Slavery in Africa.—Speaking of the continued prevalence of the slave trade in tropical Africa, Rev. C. H. Robinson, who has completed a journey of 1500 miles through the Central Soudan, makes a remarkable statement in his book on "Hausaland," published by Messrs. Sampson Low & Co., with reference to the Hausa-speaking population of Africa:—"It is generally admitted that the Hausa-speaking population number at least fifteen million, i.e., roughly speaking, one per cent. of the world's population. Colonel Montell, who has recently travelled through a considerable portion of the Hausa States, gives it as his opinion that the slave population is far in excess of the free. Though this estimate appears to me too high, it is, I think, a fact which admits of no doubt whatever, that at the very least one-third are in a state of slavery, or, in other words, that one out of every three hundred of the world's population is a Hausa-speaking slave."

The Soldier in China. Like every class of official underling, has a bad name, and for the most part this bad name is richly deserved. Idle and dissolute, underpaid and ill-disciplined, the ordinary soldier or "guardsman" is a terror to the weak and unprotected. Instead of defending, he preys upon society. As a class the soldiers are not easily reached, and it is a pleasure to record such an experience as that of Mr. B. C. Randall, in the province of Kwang-tung, who says, in a recent letter:—"When last year Mr. Wells and I visited Pok Lo, we sold two or three Gospels on the guard-boat there stationed. Last Thursday I again visited Pok Lo, and in the evening one of the soldiers came to me with the information that he and several more of his companions had renounced idolatry, and determined, henceforth, to serve the God of the Bible, and expressed a desire that I should further instruct him in the doctrine. He spent the evening with me, and on the following day, together with three of his companions, each equally desirous of becoming Christians, accompanied me to the London Mission Chapel, where I introduced them to the pastor. There are ten soldiers on the boat, and all, I am told, are well inclined towards Christianity."

London Missionary Society.

THE 1896 report of this Society has been issued.

It is a most interesting document, and gives the position of the Society after one hundred years of labour. India and China are its principal spheres, but it labours also in Madagascar, South and Central Africa, Polynesia, and South-eastern New Guinea. The Society's European missionaries in these various spheres number 252, and its native Christian agents 2557. The latter does not include the Malagasy Mission, where before the unhappy French invasion the Society had 6940 native preachers and 1300 native Christian congregations. The native element therefore in its missions is unusually strong, and we believe carefully selected, and often well trained.

The state of the missions varies considerably. The African Mission has the smallest number of native Christians, evangelists, and schools, though some of the earliest stations of the Society are now independent churches.

In most of the islands of Polynesia where the Society has agents idolatry has been extirpated, but the people are intellectually simple and morally weak, so that a small number of missionaries is yet needed to guide the native churches to protect them from Roman Catholic emissaries and the corrupting influence of white traders, to train the native preachers, and to encourage attempts to evangelise islands still heathen. The New Guinea Mission includes many stations. The European missionaries number only nine, but the native pastors are 106—mostly drawn from Polynesia, and it is their endurance, faith, and quiet courage which has given the mission much of its stability and success.

China is an exceptionally hard and difficult field. Many of the missionaries have been men of great ability, and zealous preachers and evangelists, who have widely diffused a knowledge of Christian truth, but conversions have been few. Here and there, however, the day seems breaking. At Hankow a good work is extending. In the Amoy district are numbers of active, self-supporting churches. Of another large district the missionary writes:—"I have spent a good deal of time in travelling about this and the neighbouring country, have preached to some 155 open-air congregations, varying in numbers from a dozen to seven or eight hundred, and have almost invariably had good attention." Another says: "The whole of this province is wonderfully open to the Gospel." Another: "The Chinese come in large numbers to listen to their countrymen preaching the Gospel. But when a foreigner is speaking they throng the building. Mr. Owen has seldom spoken to less than two thousand in one week in our chapel." Nor are instances wanting of great zeal, self-denial, and patient endurance for Christ's sake.

In India converts are much more numerous in the south than in the north, but Christian truth is very widely known, heathen customs and opinions are declining, the number of secret disciples is great, and such is the preparation for the Gospel that there may come at any time the resolve of thousands, and even of millions, to abandon heathenism and accept the Christian faith.

It is a hopeful feature of the Society that it has so large a proportion of native ministers and evangelists, and that of its income of £141,704, £18,616 was raised at the mission stations. A careful study of this and of other reports impresses us with the conviction that the great need of missions is the power of the Spirit of God for guidance, consecration, conversion, on all its work—on contributors, directors, missionaries, native preachers, converts, and heathen.

Heathen Girls.—Miss Mason writes from Bataia:—"This year we have succeeded in opening a school in the city for Hindu girls. On the first day fifteen little girls came, but to our disappointment, a few days after, the number, instead of increasing, suddenly dropped to five. Then we heard there had been preaching in the bazar against the school. A little patience, however, and the fears subsided, and the children came again. It is a touching sight to see these little much-bejewelled heathen girls standing with hands reverently folded, repeating verses such as Psal. cxv. 4-8: 'Their idols are silver and gold: they have mouths, but they speak not ... They that make them are like unto them; so is every one that trusteth in them.'"

American Notes.

YOU think, gentle reader, that there is no need to cross the Atlantic to discover Mount Temptation; but there is only one such for Mr. Moody's friends, and he does not scruple to conduct them to its commanding heights. Always one afternoon of the conference is devoted to an expedition to visit it. What a work it is for the numerous vehicles of every description to cross the Connecticut river by the ferry, which takes but two at a time, and then to climb the steep opposite ascent to Mount Hermon, with its quadrangle of noble buildings, in which some 350 young men of every nationality are being educated, under Mr. Moody's direction, for the various walks in life on which their choice has fallen. It were worth while to have lived, if for no other purpose than to have laid the foundations of this glorious institution.

The seminary is perfectly equipped with every sort of building but one—a much-needed chapel, and to impress this on our minds Mr. Moody brings us to the summit of a commanding bluff, rising above the extensive exercise-ground, and affording a marvellous view of the valley, the river, and North-field on the opposite slope of the hills. This is Mount Temptation, so-called, because it is hoped that some wealthy steward of Christ may be tempted to erect the much-needed chapel here; after which the name is to be altered to Mount Inspiration.

It is many years ago now since I first stood there, and as yet the challenge has not been taken up. But on this occasion the thought suddenly occurred to me, which I hope may be of God, that it would be a beautiful expression of the essential unity of the two nations, and a pleasant way of doing honour to God's servant, if the Christians on each side of the Atlantic were to unite in erecting this chapel, as an expression of affection and regard to Mr. Moody on his forthcoming sixtieth birthday. I have already discovered friends in the States who are willing to set about raising £2500; and I am eager now to consult with some of God's children on the English side, to see if we cannot raise an equal amount. If this is of God, He will prosper it. Please, reader, pray that we may be guided.*

The Wynona Conference is held under the direction of Dr. Chapman, one of the foremost evangelists of the States, who is also pastor of the Bethany Church, Philadelphia. A syndicate of Presbyterian ministers and others has purchased 200 acres on the shores of a beautiful lake in Illinois on which a number of families have erected their summer homes with the certainty that their young people will meet congenial and suitable companions in the spacious and beautiful recreation grounds. There is also a chapel and an auditorium in which a summer school is held during June and July. The season closes with the Conference, which it was our privilege to attend at Mr. Moody's request. It was a memorable week, and none who participated in it can forget the scene on the Indian mound in the woods, where some hundred ministers knelt, or prostrated themselves, on the grass, confessing their need of the gift of the Holy Spirit, and claiming it in audible petitions.

Dr. Chapman is a remarkable man, raised up by God, as it would seem, to be the apostle of the movement of the inner life. His church sets him free for five months in the year, that he may go freely through the States organising great religious crusades against indifference and sin. Mr. Moody always speaks of him as the coming man in this direction, and is associating him in many of his special enterprises; amongst others, in a great colportage agency which is distributing the best religious literature, at low rates, through these great Western States.

* Sir George Williams, having heard of this project, has unsolicited, given me £100 for this object.
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His discovery, on one occasion, that there was not a single dépôt for the sale of religious literature in Wisconsin led Mr. Moody to devise this means of scattering the good seed; and now several of his students are maintaining themselves by travelling with colportage wagons through the West, selling literature and preaching the Gospel.

Several days at Chicago, lecturing to the young men and women of the Bible Institute, and preaching in the church which Mr. Moody founded there years ago, brought my ministry to a close for the present. But that was a marvellous opportunity of influencing, not student-life only, but the religious life of the city, which was largely represented by its ministers. One afternoon, in the new Chicago University, we had the opportunity, at their own request, of addressing an audience of 300 to 400 students on the Inner Life.

To God we would humbly render our praise and thanksgiving for all the wonderful things that have been crowded into these brief weeks—and we would thank beloved friends in all parts of the land for their prayers and intercessions on our behalf. There never was a greater opportunity than is now presented in the United States for the presentation of the deeper aspects of the Gospel; worldliness is invading the churches, the masses are standing aloof, every expedient to resuscitate religious life has been tried in vain, and the servants of God are turning to Him with great desire, that through the gate of a more perfect consecration and separation, they may pass into wider possibilities of Christian experience and service. F. B. MEYER.

Industrial Mission Colony.

IN "THE CHRISTIAN" of 13th inst. the friends of our Santhal Mission read with pleasure a sympathetic account of the work being carried on under the leadership of Mr. Børresen and Mr. Skrefsrud. Since then this mission has had the sorrow of losing by death one of its most trusted workers, Mr. Halvaan Bahr. By birth a Norwegian and by profession a botanist, he had an appointment in the Royal Botanical Gardens in Calcutta. After a few years there he married Mr. Børresen's daughter, gave up his lucrative position, and devoted himself to the Mission, to which he has been of great service as manager of the tea-gardens belonging to the Santhal colony started by the Mission in Assam.

Last year Mr. Bahr was compelled on account of his health to return to Europe with his wife, and was under treatment both in Leipzig and Berlin, but his friends here in Denmark were not a little anxious on his behalf, as when he left for India symptoms of the malarial fever were distinctly visible. But love for the Mission would not allow them to remain quietly at home, and Mr. and Mrs. Bahr returned to India.

Whoever has had the opportunity of knowing Mr. Bahr, has no doubt been impressed by his unusually lovable, refined, and humble character, but the most striking thing about him was that in his face there shone that peace which passes all understanding, and which the Lord gives to his faithful servants.

Now Mr. Bahr is dead, fallen on the battle-field for his Lord and Master. We do not, indeed, mourn for him, but for those who remain behind—his widow, his three little children, and especially his aged father-in-law, Mr. Børresen, the leader of the Mission, who is now more than seventy years old, and who has for twenty-eight years worked uninterruptedly with zeal, patience, and with such results as few missions can show.

A. MOLTKE,
President of the Santhal Mission Committee.
Copenhagen, August 31, 1896.

A Red Indian and his Bible. — "Everything I have in this book," exclaimed a Christian Sioux, when he was asked why he kept his Bible always beside him. "I like it near me, for I want to look in now and then. Words from it do me good. I was in the night a long time; but the sun has risen, and now I am in the light, and so I keep the book near me."

Bible Training Institute, Glasgow.

THE Bible Training Institute was in the Christian Institute, Glasgow, opened last week for the session. LORD OVERTOUN, who presided, said they were at the beginning of the fifth session of the Bible Training Institute. Their great undertaking was launched by Mr. Moody on March 10, 1892. The work was taken up by the directors of the Y.M.C. Association, the first session opening in January, 1893. They had passed the stage when they needed to apologise and explain, for the call to work had been sounding loud in their ears. The more there were opportunities for work the greater was the number of applicants to be trained. This betokened the one great fact that the Church was awakening to the duty of the work. They had long thought that ministers should do the work of the Christian Church, and congregations had been looking on some encouraging, but none doing active work which the rank and file should do, while led by the ministers as officers. But now the Church was awaking from sleep, and the rank and file had begun to do their duty. All must work together. The calls from the home and foreign fields were sounding louder. In the towns there were seething masses of ungodliness, while in the country districts there was not so much vice perhaps as there was great indifference and coldness.

There was much work to be done by the Training Institute supplying workers. If the ministers had these voluntary workers their labours might have increased fourfold. Then from the foreign fields what a call there was! For years they had prayed that the Lord would open doors. That prayer had been answered, the only difficulty now being to get the people, and the money to send them. It was imagined to be too secular to pray for money. But they wished that they could find out that there was no secular sphere at all.

The first thing they had to do in the new session was to thank God for the manner in which He had hitherto led them. They started like Abraham, not knowing whither they went. When they were first called they recognised the call. They then got Mr. Anderson, who was a God-sent man. They all thanked God for sending them Mr. Arthur, who they hoped, would be a helpmeet to Mr. Anderson. They were grateful for the students who had gone to the mission stations abroad and at home, and from whom they had received good reports. The Institute was not a competitor with any theological schools. They wanted all these schools to be thoroughly efficient—perhaps more than they were now upon the practical side. Indeed, some professors wished that some of their students should have turned in the Institute, as they might do more good in the theological seminaries.

The Institute was not a training for those who went forward to the ministry; it was rather a training for the rank and file of the congregation. There was an institute with one Book—the Bible—as their sole text-book. The Institute, like the Association, was composed of all branches of the Christian Church. They were neither afraid nor ashamed to say that the Bible was the Word of God, and they wished to make it clear that on that Book they had solid ground to stand upon for faith and practice. They would by-and-by remove from the present premises in Blythswood Square to the more lasting building adjoining, now in course of erection. A large portion of the cost had already been met, and friends required to be stirred up to contribute to pay off what remained and help in the maintenance. In Blythswood Square they could receive 24 men, and a house had been taken in West Regent Street capable of holding 18. The old students numbered 17 and the new 29—in all 46. There were thus three vacancies, for which there were a number of applications. In the women's department they had a residence at 93, Douglas Street for 11, although they had 13 enrolled. His lordship concluded by expressing the hope that the Institute might prove a blessing to Scotland and the wide world.

Rev. Dr. A. R. MacEwen, Mr. Galloway, and others said a few friendly words.

Women's Armenian Relief Fund.

WE have recently received news from Dr. G. C. Raynolds as to the progress of the industrial relief work at Van. This gentleman, who so faithfully served the Westminster Fund at Sassoun, and has been for some time a valued colleague of Dr. Grace Kimball, is now in charge of the movement, as, in consequence of the refusal of the Turkish Government to allow Miss Kimball to practise in Turkey, she has accepted a medical appointment in America. The experience of the past fifteen months has suggested various improvements in the management of the work, whereby time, labour and money will be saved, and Dr. Raynolds feels able, under these circumstances, whilst deploring the necessity which removes Miss Kimball from the scene of her arduous and successful labours, to undertake the superintendence of the movement.

Owing to the suspicion with which the Government has regarded the relief work, the English Consul recommended that a joint Commission of Christians and Moslems be formed, these to report needy cases to the management, who, as far as funds permit, will relieve them; the English Consul to audit the accounts. Miss Kimball believes that this plan will in the main work well. For some time the industrial relief was interrupted—first, because material could not be secured, and more recently, because the massacre made it essential to use all available funds and strength to keep alive the destitute thousands thrown on the care of the missionaries.

Dr. Raynolds, whose letter is dated August 12, thus writes:—"Two hundred liras (equal to £180), worth of cotton has been laid in, and I yesterday began the work of giving it out to women to spin, and am glad to say that they seem to appreciate this change, and to prefer this method of help to that of receiving free bread."

Our committee feel strongly that for those who must at least for awhile remain under the (mis)rule of the Turk, the form of relief in Van is the best that can be given them, both morally and materially, and they beg for its continued support from those who have in the past been the mainstay of the movement. At the same time they realise that no confidence is to be placed in the present quieter condition of affairs. The villagers, who have been obliged to return from the city to their ruined and desolate homes, are as liable as ever to the assaults of the Kurds, to the cruel orders from Constantinople. There is no security for their lives and property anywhere in the unhappy land. Until steps can be taken to remove them, the people must live and be cared for; but in the name of humanity—in the name of the family love and security and confidence which go to make the holy and happy homes of England, let us put our shoulders to the wheel, and use our most strenuous endeavours to transplant these sorely tried fellow-creatures of ours to a happier and more congenial environment, where they can live out their lives in peace, and see their sons and daughters grow to manhood and womanhood around them, without fear of the murder, torture, and imprisonment of the one or the unspeakable dishonour of the other.

Mrs. Madeleine Cole, of 3, Trebovir-road, Earl's Court, S.W., is the treasurer of the Women's Armenian Relief Fund, and will thankfully receive donations towards the support of the relief work at Van. Mr. Edmund Wright Brooks, of 6, Upper Thames-street, London, E.C., is the treasurer of the rescue fund, but for obvious reasons it is impossible to speak more explicitly of its objects. I will, however, gladly forward a copy of Mr. Howard's book "Horror of Armenia," and give all the information I can, to anyone desirous of understanding the question, and of assisting us in the development of the movement.

Mrs. MARY HICKSON.

32, Popstone-road, Earl's Court, London, S.W.

A Timely Protest.

ON Monday afternoon Lady Osborne Morgan laid one of the memorial stones of a new Calvinistic Methodist church at Brymbo, near Wrexham. In the course of an address delivered on the occasion, Sir GEORGE OSBORNE MORGAN, Bart, M.P., said that while he was becoming every day more and more convinced that the liturgy and constitution of the Church of England were wholly unsuited to the genius and character of the Welsh people, with whom Nonconformity was a plant of free and spontaneous growth, he could not shut his eyes to a new danger which was threatening them from another quarter, and to which perhaps the emotional temperament of the Celt rendered him peculiarly liable. He alluded to the strenuous and persistent efforts which the Church of Rome was just now making to capture the Protestantism of Wales. If those efforts had been crowned with some success, it was mainly due to the fact that there was treachery within the camp. It was time to speak out upon this subject. When he was young, men were proud to be called Protestants, and boasted of the glorious Reformation. Now amongst a large number of professing members of the Church of England the name Protestant was only used as a term of reproach, whilst some clergy went so far as to deny that there had been any English Reformation at all. To put the matter quite plainly, the Church of England, which in former times was not unjustly regarded as a bulwark against Popery, was rapidly becoming a half-way house to Rome. The history of this gradual change was most instructive, and perhaps he was in a position to speak with some knowledge on the subject.

Though not old enough to remember the first rise of what was called the Oxford Movement, he had ever since he entered the University watched its growth and development closely and constantly. At its head were two men—Dr. Newman and Dr. Pusey—of great genius, exemplary piety, and extraordinary powers of influencing and fascinating the men and women—especially the young men and women—with whom they came in contact. They worked upon identically the same lines and travelled along the same road, until Dr. Newman, with a large number of his followers, was received into the Church of Rome. Dr. Pusey, without abandoning a single one of his practices and professions, retained the high position of a canon of the Church of England. Now when a man made great sacrifices for conscience' sake, though he might differ from him, he could not help respecting his motives and character, but what respect could they feel for men who clung to the privileges and emoluments of one church while they openly upheld the practices of another? For what were the doctrines and practices of Dr. Pusey and of the extreme High Church clergy of the present day? They were doctrines and practices condemned by the Church of England as blasphemous fables and dangerous deceits. All these were openly acknowledged and defended by Dr. Pusey and his followers. In a letter to him by Cardinal Newman in 1865—ten years after his conversion—the Cardinal declared that upon some of those points the difference between the Church of Pusey and the Church of Rome was a difference merely of words.

Since then the leaven had spread, and the movement had grown enormously. In fact, it only stopped short at one point, the acknowledgment of the Pope as the head of the Christian Church. But now even this barrier was threatened. Lord Halifax, the acknowledged leader of the extreme High Church party in England, the president of the English Church Union, numbering amongst its members many thousands of the leading clergy and laity of that Church, and selected to preside over two of the most important meetings of the Church Congress to be held next month at Shrewsbury, had visited the Pope with a view to the reunion of the Church of Rome, and in recent articles in the *National Review* on "Christian Reunion," he had declared that such reunion was only possible under the Pope as the supreme head of Christendom. Now they all knew what that meant—the absolute, unconditional surrender of the religious liberties for which their fathers had died, the triumph of Popery, and the wreck of the Protestant religion. Whatever might happen elsewhere, he would never believe that the spiritual descendants of John Elias and Christmas Evans, of Charles of Bala and Williams of Wern, would forsake the faith of their fathers for this.

Notes from Bournemouth.

THE past week has been an important one for Christian work in Bournemouth. Among other important items, mention may be made of the visit of

THE CHAUTAUQUANS.

A good number of them were found in the various places of worship on the last two Sundays, and some of them were not mere hearers. Mrs. Benham, Miss Marianne Farningham, and Miss Street rendered valuable assistance to several congregations, Sunday-schools were visited, and the teachers engaged in this important work were encouraged by wise words and practical sympathy.

At the public reception held in Richmond Hill lecture hall on Monday night, Rev. Geo. Wainwright presided, and words of welcome were spoken by Rev. J. Ossian Davies and Mr. Ernest Lane. Brief addresses followed from Mr. F. F. Belsey, Mrs. Benham, Mr. Hayward, of Ongar, and Miss Jennio Street.

CHRISTIAN ENDEAVOURERS

had their day on September 2, when the two societies representing the Richmond Hill Congregational Church and the West Cliff Tabernacle combined for their anniversary gathering. All the meetings were held in the Richmond Hill Church. Mr. Belsey took the chair in the afternoon, and gave a bright address on "Be, Go, Do." The address of Rev. W. Houghton, of Guildford, on "The Transfigured Life" was an interesting, searching, and practical exposition. The "Free Parliament," conducted by Rev. W. Knight Chaplin, was a great success. During the brief space of half-an-hour twenty or thirty Endeavourers spoke. Testimonies by Pastors C. E. Dickenson, of Winchester, and Geo Wainwright closed the afternoon meeting.

It was an inspiring sight to look upon the whole body of the church filled in the evening with young people, gathered not for amusement, but to learn more perfectly the way of Christian life and service. Rev. J. Ossian Davies presided, and began a brief speech by saying that "the C.E. movement was born, not in America, but in heaven." The speakers were Miss Farningham, Mr. Belsey, and Rev. W. Houghton. The roll-call was conducted by Rev. W. Knight Chaplin. This was perhaps the most interesting and certainly the most solemn part of the whole meeting.

TENT MEETINGS.

On Wednesday and Thursday last tent meetings were held in the grounds of Balcombe Tower, Branksome Park, for the deepening of spiritual life. The most memorable meeting was probably that of Thursday afternoon, when Miss Warr gave an address on China. Rev. Mr. Goldsmith represented Calcutta, and pleaded for a practical outcome from our Holiness Conventions; and Rev. E. N. Thwaites, of Salisbury, delighted the audience by telling of what he had seen during his visit to India. It was a solemn moment when, in response to Mr. Thwaites's appeal, as many as eleven young people said, "Here am I, Lord, send me."

Lansdowne Hall, W. Norwood.

At Lansdowne Hall on Wednesday evening, last week, Mr. R. C. Morgan presided at a meeting in connection with the enlargement of this Hall, which has been rendered essential by the paucity of room. Mr. Morgan struck the key note of the gathering with a "Hallelujah." He rejoiced in the necessity for the enlarging of their borders and felt that such halls and the work associated with them were an important part of God's gracious provision for these latter days.

A very encouraging account of the work was given by Pastor W. Fuller Gooch. The Lord had been manifestly leading in acquisition of the site adjoining the Hall, and in enabling them to enlarge the present structure. The cost of site and alterations would be some £530; all but £25 of this amount had been sent in prior to the meeting. They were hoping to erect a smaller hall for Sunday classes and some of their week-night meetings, as soon as the necessary help is in hand; co-operation in this direction would be valued.

Messrs. W. C. Fegan and W. R. Lane also gave very helpful and encouraging addresses, exhorting all to a more steadfast faithfulness to the Living and Written Word.

"Keswick" in America.—In an article in the *N.Y. Independent* on "The Keswick Idea," and referring specially to Mr. Meyer's visit to Northfield, Dr. J. Gray, of Boston, says:—"What a blessed thing it would be to have a Keswick Conference in all our large cities during the coming fall and winter! Mr. Moody is doubtless ready to lend his aid to such a movement if the ministers are ready to extend the invitation."

Summer Manœuvres.

LAST year the mimic warfare in which our troops were engaged was carried out under circumstances which were an entire contrast to the present season. Then the weather was almost tropical, hardly a drop of rain falling the whole time. This year drenching showers have been the order of the day, altogether upsetting the orders for the day issued from headquarters at Aldershot.

In spite of rain and slush, wet tents and clothes, the Christian men have taken advantage of every opportunity to come together, and their testimonies have been full of praise to God for his keeping power in the midst of most distressing circumstances.

The Soldiers' Christian Association had a tent last year in General Bengough's division on Ockwell plain, in the New Forest, and very many evidences of blessing received there have since come to hand. This year we had a roving commission through the different camps in the district surrounding Aldershot, and in meeting men from Scotland, Ireland, and different parts of England, have been rejoiced in the work going on among our soldiers.

In the Gordon Highlanders, which regiment has just left Glasgow, a meeting has been held every night in the quartermaster's store tent, and after the fatigues of the day the Christian men have met them to praise God, bringing from time to time unconverted comrades, several of whom have been definitely converted to God. It was a great privilege to join with them last Sunday afternoon, and after an address to hear some of their faithful testimonies before their comrades.

On Friday evening last we met the Christians at Pirbright, where the three battalions of the Guards, The Queen's, Sussex, Essex, South Stafford, Marines, and others are stationed. Between forty and fifty assembled for prayer in the quiet room of the Wesleyan Soldiers' Home, which has become a rallying centre for all the S.C.A. men in this part of the camp. Captain Granville Smith gave an address. At the close, after some prayer, two men came voluntarily forward, and asked to be prayed with, and before we left had confessed Christ before their comrades. The remarkable part of it was that no word had been spoken to the unconverted, as we were under the impression that all present were Christians. There are similar meetings going on every night, with signs following.

Rev. R. Deane Oliver, C.F., has two large marquees on Twesledown among the cavalry, and has been greatly rejoiced in the way men have come out. It has been the one bright spot in the midst of the almost knee-deep mud of this camp. The Christians in the regiments just over from Ireland have found a warm friend in this chaplain.

The Wesleyans have a tent on Cove Common, which has been thronged every night by the militia, whose camps are in the immediate neighbourhood. Rev. E. P. Lowry, the Wesleyan chaplain, seems almost ubiquitous; wherever one has been, he has seemed to turn up. A. H. W.

The Stepney Creche.

THE bazaar for the benefit of the late Mrs. Hilton's Crèche and Home (so long delayed) will be held early in October. A Bazaar Committee has been formed, and further particulars will be given in our advertising columns. My family are devoting themselves to keep the institution going till some permanent arrangement can be made, but funds to meet casual expenses are greatly needed.

JOHN HILTON.

Shore House, Shore Road, Hackney, N.E.

Christian Fellowship.—Dr. Jones, of the Madura Mission, reports that a public meeting was held, at which the people, notwithstanding their own great poverty, contributed most liberally for the purpose of sending some relief to their suffering brethren in Asia Minor.

"A Comforting Message."—Those friends who will reserve for future reading Pastor Theodore Monod's Bible reading, reported in our last issue, will be glad to note two corrections with which he has kindly favoured us:—Col. 3, line 2, should read:—"Just now we had the oneness of Christ and the Father—not a fusion of both into one, but an absolute oneness of the one with the other; here we have the oneness of Christ and the Spirit." Col. 5, paragraph 2, line 7, should read: "Do you fear lest there should not be water enough in the ocean to float your nutshell?"

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Letters to the Editor.

THE ARMENIAN HORRORS.

DEAR SIR,—The recent massacres in Constantinople are another loud call to the Christians of England to immediate and earnest effort in behalf of our persecuted brethren. The enemy of the Armenian Christians has said, "I will pursue, I will overtake, I will divide the spoil. My lust shall be satisfied upon them. I will draw my sword, my hand shall destroy them." He has hitherto carried out his purpose unhindered with amazing success. Some 5000 of these poor people are said to have been ruthlessly slain in this last massacre, by men inspired with fanaticism and armed with the authority of the Sultan.

The circle widens, and the appetite for blood grows on what it feeds. Unless something is done, and that speedily, the Armenian race will be wiped out before the dazed people of Europe, and that by a savage barbarism without a parallel in the bloodiest page of the Christian era. Will not Christian England awake, and cause her voice to be heard for the oppressed as the sound of many waters?

If we have no other weapon we have the weapon of "All prayer," and the feeblest can use it. It divided the waters of the Red Sea, it hurled back the menacing host of Sennacherib, it nullified the consuming power of fire, and stopped the mouths of lions. Do we believe in its efficacy? Then let us, as one man, besiege the throne of grace till our God arise for the deliverance of his people. Let us also give of our substance. We can hold meetings to spread information and influence public opinion.

Arrangements have been made whereby Rev. H. B. Otley, vicar of Eastbourne, will be able to devote a large part of his time for the next few months in bringing this burning question before the clergy and members of the Church of England throughout the country. It is a splendid opportunity for our Episcopalian brethren to secure the services of a most able and eloquent advocate of the cause of Armenia. I wish someone could be found to do similar work amongst the Nonconformists. Such a campaign would be the most helpful to the cause of the perishing, and would soon remove the strange apathy of our people.

I have a few copies of the pamphlet issued by the Eastbourne Armenian Relief Committee, which I shall be pleased to forward to any who may apply. Yours faithfully, J. TURNER,

Hon. Sec. to the Eastbourne Relief Committee.

Southdown College, Eastbourne, Sept. 7.

PROPORTIONATE GIVING.

SIR,—I have seen many letters in THE CHRISTIAN on the question of proportionate giving; but it seems to me there is one phase of it that has never been touched yet. I quite admit the force of the argument drawn from 1 Cor. xvi. 2, but I cannot see how this rule can be applied to a man engaged in say a simple merchant or manufacturer's business. Most business men do, and every business man ought, to balance his books periodically. It would be quite impossible for this to be done weekly. It is most frequently done once a year or half-year. Such a man may have a seeming prosperous year and give accordingly as he may think he has prospered. It may and does sometimes occur just at the end of the year or half-year a big loss is made and turns his seemingly prosperous period into one showing a smart loss.

Suppose his income for the year to have been estimated at £500 and he has conscientiously given not less than a tenth of this, and when he comes to balance his books find he has made no profit or it may be a loss, would such a one be warranted in giving less during the following year? I do not like the idea of thus having a hard and fast way of reckoning on such a question, still I would like some opinion given on such a condition of affairs.

Suppose a man in business for two years running through a series of misfortunes loses instead of gaining—has he to live off his capital? Would he be warranted in cutting off his donations or subscriptions, or lessening them? Is his first responsibility not first to his family and his creditors? Would it be right to give donations as before and cause his family to suffer hardship, and so place himself that he could not pay his ordinary business accounts when they became due?

Can any rule be laid down for a business man, balancing his books yearly and only then getting

to know his income, how much he should give weekly? I trust I have made my inquiry plain enough, and would esteem a reply.—Yours, etc., MERCHANT.

THE ANSWERING OF PRAYER.

DEAR SIR,—One or two of my young friends—Christians—are perplexed in reference to the matter of prayer for themselves, their friends, and surroundings—the answers do not seem to come as they expect. I am sure you, or one or two of the many readers of THE CHRISTIAN, deeply taught by the Spirit of God, will very kindly reply through your paper, so as to be a real help to them in their difficulty. I feel myself somewhat at a loss to say all that should be said on this important question. A word of counsel and encouragement will be very gratefully received and passed on by an

INQUIRER.

TOURING IN NORWAY.

SIR,—Having recently returned from a brief holiday spent in Western Norway, I beg leave to submit an idea that seemed to grow upon me as I enjoyed the delightful driving facilities of that wonderful land. The idea, which indeed shaped itself into a question, was simply this: Are we not, as tourists, largely responsible for the great number of drivers, old and young alike, to be found on the popular routes of Norway? Many of them are mere lads who, as drivers of the various conveyances in use there, carry tourists between given points, and often wait overnight at the place of discharge in the hope of securing a return fare in the morning. But even when at home these lads or boys swell the number of those who practically wait upon the will and pleasure of the travelling public, at all events during the summer season. At Sand, Naes, Odde, Voss, etc., I saw large groups of this class.

The influences of such a life cannot, as a rule, be very wholesome, especially in the case of the young, and it was with a tinge of pain I seemed to realise that this was one of the natural results of holiday-making in Norway. Alas! that our pleasures should so often be secured at serious cost to others. If we are in any sense responsible for such a state of matters, another question follows, and that is: Can anything be done to ameliorate the condition of this class, or to counteract any of the dangers that beset the life of Norwegian drivers? Perhaps some scheme is in actual operation, although I am unaware of such. But it occurred to me that the possible upkeep of a "travelling missionary" might offer a feasible solution—a Christian man (perhaps a Norwegian student) possessed of Christian tact and sympathy, who, during the summer months, might be engaged to visit the various tourist routes and centres; converse with this class as opportunity offered, and hold informal meetings with them in the evenings. From the little I saw of the men, I think such an effort would be appreciated, and would be bound to do good. Moreover, from the kindness and consideration shown to the horses, I would also draw encouragement.

As to the carrying out of such a scheme, I think there need be no great difficulty if ministers and others who mean to lecture on their Norwegian travels, would intimate that a collection would be taken for this special object. Those also who have benefited by a sojourn in that delightful country, having likewise revelled in its natural grandeur, and it may be, fished in its wonderful waters, might be induced to contribute a modest subscription. In this way the suggestion might soon become an actuality, and thus, in a small degree, we should show our practical interest in the well-being of a class of men to whom we are all indebted.

I pass on the idea in the hope that some good friends of Norway, who know the country far better than I do, may see their way to take it up either in this form, or some other.—Yours faithfully,

WM. BLAIR.

11, Albert-place, Stirling, Sept. 2.

Portsmouth.—In connection with the Welcome Mission, Portsmouth, a Parade Service has been arranged for Sunday mornings, and a Voluntary Service for Wednesday evenings. Rev. E. A. Sharpley, Wesleyan Chaplain to the Forces, will conduct these services, the first of which was held last Sunday, when a number of men came from the different ships and barracks to take part in an Evangelistic service. Prayer is asked that this new departure may result in the salvation of many.

Missions in Central Africa.

IN an appendix in his report on the trade and general condition of British Central Africa, Sir H. Johnston gives the history of the Universities Mission and the later settlements of other societies, and says:—"No person who desires to make a truthful statement can deny the great good effected by missionary enterprise in Central Africa. There are some missions and some missionaries out here of whose work nothing but praise can be uttered, though much just criticism might be written on their mode of life, which in some instances is singularly and needlessly ascetic and uncomfortable. Asceticism is all very well in a wholesome part of England, or in an equally healthy North African desert; but any attempts to live carelessly, uncomfortably, and too frugally in the exceedingly unhealthy climate of Central Africa must sooner or later result in the permanent disablement of the missionary's health or his death, and can serve no useful or godly purpose whatsoever. I think that if Europeans are expected to live in Central Africa and to carry on an active work, whether it be educational, religious, commercial, or political, they should first of all be comfortably housed, and, secondly, they should eat the best of food. If they will do this, then they may hope to be able to spend ten or fifteen years of their life in Central Africa without serious deterioration of their health. About mission work in other parts of the world I have no direct knowledge, but I can say of all mission work in British Central Africa that it has only to tell the plain truth and nothing but the truth to secure sympathy and support."

Remarkable Work in Yun Mung.

THE remarkable work began in Yun Mung, Central China, is going on even more and more energetically. The services in the little chapel are attended by members and candidates from thirteen and more villages. Mr. W. G. Terrell, of the L.M.S., writes:—

"Mr. Wang Reh Seng, our preacher, is doing a splendid work, and has great and good influence among the people. I visited some of the villages with him, and was greatly struck with the friendliness and interest manifested by the people. Out of the large number of would-be candidates for membership I examined twenty-four, and we finally decided to baptize eleven of them—nine men and two boys—making a total of twenty-seven baptisms in that district, where a year ago we only had some five or six converts. Thus the seed so long and patiently sown by Mr. Sparham and others, with the help of the native evangelists, is beginning to spring up and bear fruit to the glory of God."

"But not only in King Shan and in Yun Mung is the work thus going forward; in two or three different parts of the Hian Kan district there is a distinct movement in favour of the Gospel. God grant it may prove to be indeed a Christward movement, and not merely one in favour of Christianity as a creed or a doctrine, which is, I fancy, a danger we have more and more to guard against as bitter opposition grows less, and the faith of the people in their false gods gets shaken more and more."

Willing Work.—Rev. F. E. Lawes, writing from Niue (Savage Isle), says that during the past year the contributions to the mission cause from the island of Niue amounted to £281 12s. 7d., including £41 worth of yams given specially to the *John Williams*. "Arrowroot, the chief item," he remarks, "involves a great deal of work, which is mostly done by women, and the seventy-seven dozen hats, value £40, are entirely their work. These hats were really made by the women of two villages only, Hakupu and Liku. The female population of the former village, all told, is 306. They made 641 hats for L.M.S., in addition to 200 given to their teacher. For two or three weeks they worked from early morning until sunset hat-making, the men doing the cooking and housekeeping."

Seamen's Christian Friend Society.—A largely-attended muster of the Christian Harbour Lights was held on Thursday last at the Society's headquarters. Captain H. S. Blackburne and other officers and seamen gave most cheery and helpful testimonies. Rev. G. J. Hill gave an account of recent visits paid by himself and Mrs. Hill to the Society's stations in Cornwall and North Devon. The Sailors' Home in Fowey had been well used and the mission services crowded. During the past month, the captain and crew of a small vessel had been converted through attending the meetings and blessing had come to others. Most encouraging mission services had been held at the Appledore Sailors' Rest, North Devon. Mr. Hill added that not only at the places named, but in the port of London and at most of the coast stations, the Lord's work was prospering and souls were being saved.

Firstfruits from Quemoy.

REV. F. P. JOSELAND, of Amoy, has been visiting the country stations under his care, and also those in Mr. Macgowan's district. "I have," he says, "baptized in all some fourteen adults—eight men and six women—as well as a total of twenty-one children. The work is going on slowly, but surely, and at every place I visited there is some progress. As I had not been to Mr. Macgowan's churches for five or six years, I was able to judge more easily of their growth in that time, and I am glad to say that nearly every one is in a better condition than then. This is especially the case in the Tung-abe district, for whereas all the out-stations were at first dependent on the mother church, they have now mostly become churches themselves."

Mr. Joseland availed himself of the opportunity of proximity to visit the Island of Quemoy (called Kimmung by the natives, meaning "The Golden Gate"), as there the Thaisan church has been at work for many years, and until quite recently without much success. He found the little room rented as a chapel crammed with people, and a great many others waiting outside in the rain, unable to get in. "I had an interesting service with them, and when it was over I examined the six converts already chosen for baptism. I plied them with many questions, and was agreeably surprised with the readiness and accuracy of their answers, as well as the evident feeling with which they spoke. So I had little hesitation in receiving them all—five men and one woman—the firstfruits of that island for Christ."

The Berlin Exhibition and Missions.

THE *C.M.S. Gleaner* says in its African notes that the value of missions as an important factor in the adequate development of German colonial possessions has been to some extent recognised by the position assigned them in the colonial department of the Berlin Industrial Exhibition. A spontaneous and independent suggestion from an official source resulted in the construction of a "missionary division," which was thrown open to workers of all sects, creeds, and nationalities labouring under the German colonial flag. Some of the English-speaking bodies neglected to avail themselves of the occasion thus offered, but others, notably the American Presbyterians, working in West Africa from the Gaboon to the southern portion of Kamerun, and the Australasian Wesleyans of Sydney, located in the German Bismarck Archipelago, displayed an active concurrence in the efforts of Herr Merensky, upon whom fell the onus of the undertaking. In addition to the eight German Protestant societies, four Roman Catholic agencies claimed admission. A striking commentary, we may remark in passing, on the permanent utility of Romish missions to African philology is offered by the circumstances which resulted in a plentiful display of ethnological curios by the Romish agents, to an exclusion almost practical of any native literature. On the Protestant stalls, on the other hand, appeared various tokens of the services rendered by the Reformed creed to the African philologist. Writings in the Swahili, Dualla, Benga, Evhe, Herero, Nama, Gã, Tshi, and Konde tongues are amongst those offered to the attention of the passer-by, while evidences of the dawning literary proclivities of those natives under the Teutonic flag lie open to inspection.

A Friends' Conference.—A great Conference of the Society of Friends is to be held at Darlington, September 21-24. Its object is mainly to deepen the interest of the Society in the work of foreign missions. The subject will be treated from different points of view by experienced Friends, both men and women. There will also be daily Bible readings.

Scriptures in Uganda.—Recent letters from Archdeacon Walker at Mengo give interesting particulars of the reading of the Bible in Uganda. He says that it is no uncommon thing to hear people, who are quite unknown to the missionaries, discussing passages in the Bible. As an example, he mentions overtaking two workmen leaving the Government Fort, who were discussing the meaning of the passage about Scribes and Pharisees who sit in Moses' seat.

The Hammock hangs quietly during the wildest tossing of the ship. It is because the hammock is independent of the ship, not fastened like the bunks to its sides, but held firmly by the invisible cord of gravitation, which reaches down through the sea to the centre of the earth. This suggests the secret of calmness of soul in the midst of outward trials. Our hearts need not be so fastened to outward things, the changing circumstances of life, as to be tossed with them. Faith swings free. It feels the gravitation towards the Divine will, and amid the storms partakes of the calmness of the infinite heart that holds it.—*Toilers of the Deep*.

Mrs. Ginever's Homes.

SINCE the death of "Mother Dear," as Mrs. Ginever was called by the orphans, the Kingsdown Orphanage, consisting of three Homes, situated in London and at Broadstairs, have continued to be maintained by the free-will offerings of the Lord's people. They contain 176 children, some of these being infants and others afflicted; there are several cases awaiting admission.

The Homes are unsectarian in character, no voting system, and open daily to visitors. Every case is considered in its own merits by the trustees. One little child recently admitted is the daughter of a missionary who laboured among the Jews, and it is thought that some who are specially interested in God's ancient people would, knowing this, like to help an orphanage which has admitted this dear child to its loving circle.

Just now the funds are very low, and financial help is greatly needed, so that the £60 which have been kindly lent may be repaid, and this good work, whereby many a widowed heart is relieved and cheered, continued. The aid of those unable to assist with money will be thankfully received in the form of articles for the annual sale of work to be held in a few weeks' time. The orphans may be seen and heard by friends who arrange for a visit, and by so doing derive great pleasure on a winter's evening by their sweet singing, recitations, etc.

Provisions and clothing are always most acceptable when there are so many to be daily clothed and fed. The report may be had from the Secretary, 35, Pemberton-gardens, Holloway.

American Conferences.

THE various conferences identical in plan and purpose with those at Northfield, Mass., but held at Lake Geneva, have just closed. There was first the Students' Conference, with 300 students from 114 colleges in seventeen different States, in attendance during the ten days of conference and Bible study. Among the speakers were S. M. Sayford, of Boston; Bishop John H. Vincent, Drs. J. W. Chapman and S. J. McPherson, while Prof. W. W. White, of Chicago, and James McConaughy, led the Bible-classes. About twenty-five new men were counted among the student volunteers. The Bible Conference was followed by conferences of the Young Women's Christian Associations, the largest and best gathering ever held there. Then came the summer school for general secretaries, physical directors, and Christian workers, drawing many young men who desired to be fitted for more efficient service. The recreative features of the camp are well conducted, and this, the oldest educational enterprise of the association, closed its thirteenth year with tokens of great success.—*The Independent*.

New York.—There has been good preaching in most of our city Presbyterian pulpits all the summer. Dr. A. T. Pierson has preached to full audiences in the Fourth-avenue Church, morning and evening; President F. L. Patton, of Princeton, to the Rutgers Church on the other side of the city; and now for several Sabbaths the Fifth-avenue Church has been well filled to hear Dr. George F. Pentecost.—*N.Y. Evangelist*.

Lowestoft Bethel Mission.—The forty-sixth report says:—"The work of the Mission has been carried on with the same vigour as in past years. Mr. Hughes continues to work with great acceptance amongst the seamen and fishermen, visiting the smacks and herring-boats, not forgetting the steamers and vessels in the harbour, and God has been pleased to bless the work." Mr. Wm. Johnson has been connected with this work for many years. A goodly number of the fishermen fly the Bethel Union flag, their captains and men witnessing for Christ both ashore and afloat.

North Sea Fishermen.—In an article in *Toilers of the Deep*, by a Mission surgeon, the writer gives this testimony to the work to the M.D.S.F.:—"Men exposed to constant danger, living far away from the turmoil and excitement of the world, passing many hours alone in the dark watches of the night with no other light than that of heaven, feel the presence of God, and must be thoughtful, serious, and inclined to worship; so hymns are heard in every direction, religion is the common topic of conversation, and whenever two or three can possibly meet together, prayers and praises are the recreation. Peace now reigns in the fleet; quarrels and drunkenness are almost unknown. Truly, old things have passed away! By far the greater number of these fishermen are teetotallers, and at least one-half the skippers professed Christians. May we not be cheered by the anticipation that in a short time both religion and temperance shall reign in the North Sea?"

The Y.M.C.A.

MEETINGS of the National Council, to inaugurate the work of the country for the autumn, were held at Exeter Hall on Thursday and Friday.

The conference of the South of Ireland District, to be held in Limerick on October 6 and 7, will be entertained by the Bishop of Killaloe (Bishop Wynne) at the Palace, Clarisford.

The International Central Committee of the Y.M.C.A., at their recent meeting in Geneva, appointed Mr. Philidins, late general secretary at Berlin, to be their second secretary.

The Norwich Association has just held a large meeting to take farewell of Mr. Walter Price, who for four years has been its general secretary, and is now relinquishing the office to take up a similar one in the thriving town of Cardiff.

A conference of Associations in the Midland district is fixed to take place at Redditch on the 24th inst. The subjects are: "The Y.M.C.A. as a Missionary Agency amongst Young Men" and "How to Secure the Confidence of Young Men and to Deepen their Loyalty to the Association."

The Reading Association has completed a scheme for the erection in Friar-street of a new building, specially adapted for its work. This Association is one of the first that will be visited by Mr. W. R. Lane for a mission, under his twelve months' engagement by the English National Council.

A new departure in summer methods has been tried recently with encouraging results in the Midland district, viz., the holding of a series of out-door delegates' meetings (to promote the intervisitation of Associations) as garden parties. By these means, good attendances and practical discussions of interesting and helpful topics have been secured.

The Croydon Y.M.C.A. Cycle Mission Band Holiday Tour through Ireland proved a great success. The party returned after twenty-four days in excellent health and fit for any duty. They had the privilege of preaching the Gospel in the open-air at Y.M.C.A.'s, Soldiers' Homes, police meetings, in several places of worship, and in a tent. A second party is now on a tour in Normandy, visiting Associations en route.

Rev. H. Tegart, late secretary of the Junior Y.M.C.A. Mercantile College, has sailed for Uganda in connection with the C.M.S. Mr. Tegart was led to Christ at a mission in the City Association, Belfast. Two other members of this association have entered the C.M.S. college in London to study for foreign service, and three more purpose entering this college next year. Altogether twenty are preparing for the home ministry or foreign mission field.

Y.M.C.A. work in Wales is making much progress. The new travelling secretary, Mr. R. D. Thomas, who has just returned from a tour over the Principality, reports himself much impressed with the large amount of good work done by the existing Associations, and the splendid possibilities existing for increasing the number of centres. New branches are being formed at Wrexham, Chester, Bangor, Oswestry, Penarth, Carmarthen, Merthyr Tydvil, Brynmawr, Briton Ferry, etc.

Much blessing has been vouchsafed to the open-air meetings held by the various Y.M.C.A.'s in Devon and Cornwall during the summer. Large crowds have gathered, and there has been a marked spirit of hearing. On Monday, August 31, a members' conference was held at Plymouth with a record attendance. Dr. Hingston presided, and the winter programme was fully discussed. The outlook for the future is full of hope. The Bishop of Durham (Dr. Westcott) has consented to open the new building of the Sunderland Association on Monday, October 19.

Y.W.C.A.—The Waterford branch having removed to more commodious premises at 32, William-street, the reopening of the Home and Institute took place on Friday, Sept. 4. An afternoon and evening meeting were held on that day; in the former an earnest address was delivered by Mrs. Smith, president for Ireland. In the evening the members were invited to tea, and a very happy evening was spent. The meeting was addressed by Mrs. Smith, Mrs. Wood, of Cork, and Miss Southworth.

Requests for Prayer.—For a mission to young men by Mr. Thorne, at the Liverpool Y.M.C.A., Sept. 10-16.—For evangelistic work at Doncaster races.—For Dr. Anderson Brown's Farm Home for Inebriate Women at Rayleigh, Essex.—For a series of evangelistic meetings, being conducted by Mr. Burnside at Edzell, Forfarshire.—For special evangelistic meetings, in Geneva, by Messrs. Tophel and Thomas, Oct. 25-Nov. 1.—On behalf of a six day mission, to begin on Sunday, 13th inst., in Poplar, E. There has been much quiet seed-sowing during the past four years, and many are longing for a time of reaping. **Praise.**—For three Roman Catholic ladies led into the truth during the last few weeks.

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Christian Endeavour.

A NEW C.E. Society has recently been formed in Poona.

The Methodist Society of Fatehgarh, India, has held its fourth anniversary.

A fruitful revival has been enjoyed at Langsett-road, Sheffield, as the result of the effort of the Endeavourers.

At Mill Village, north of Rutland, Vt., there has been laid, with interesting ceremonies, the foundation of a Christian Endeavour chapel.

The second society in the Dehra Mission School for Girls is a junior society. From this school for native girls, endeavour ideas will emanate to many parts of India.

Among the Chinese girls of the Presbyterian Mission Home in San Francisco, two C.E. societies have been formed. These girls are the slave girls rescued from Chinatown, and brought to this home of refuge.

The August number of *The Mission Field*, the mission magazine of the Reformed Church in America, is a Christian Endeavour number, full of matter of interest to the young people of that denomination, who have already built seven Christian Endeavour home mission churches.

The Southernhay Christian Endeavourers held their annual meetings at Exeter. The present membership is 197, consisting of 120 active, thirty-seven associate, and forty honorary members. During the year twenty-six members have joined the church. Twenty-one committees are engaged in active work.

The Paris correspondent of *Evangelical Christendom* tells of a C.E. Society, founded in June, 1893, in a very large parish (Sainte Marie, near the Faubourg Saint-Antoine), where the whole work rested on the shoulders of the two pastors, and they could not accomplish it. The young Christian people were asked to take their share of the work. A dozen young men and women responded to the call, and a Christian Endeavour Society was organised. Of course they made mistakes, but they persevered, and by God's grace they are to-day the strength of the parish; the pastors are both deeply grateful that the Lord should have raised this young army in a time of sore need. It is not too much to say that the whole life of the Church has been changed since the Society was founded. Parishioners have been visited, tracts given, regular meetings held, many "socials" given, the young boys and girls have been looked after and enrolled as "associate members." The Society held its third anniversary last month. Pastor Theodore Monod and Rev. C. E. Groig delivered most striking and helpful addresses.

Epitaph on a Girl Missionary.

COVERED with kisses of childhood,
Wet with the backslider's tears,
Hers was the face of a martyr
Dawning through tenderest years.
Steadfast, with feet toward the Sunrise,
Noiseless she entered the race,
All her whole life pointing upward
Silently in the dark place!

CHARLES A. FOX.

Martyrs' Memorial at Lewes.—We learn from Rev. C. Stirling, 31, Chestow-place, W., that Protestants at Lewes are endeavouring to erect a memorial to the witnesses for Christ who were burnt at Lewes in persecution days. A granite obelisk is spoken of, and, should funds permit, a Martyrs' Memorial Hall as a centre of Protestant work. It is trusted that Protestant friends all over the country will liberally help.

The Bible Society is actively occupied on three or four new editions of the Luganda Scriptures. The version of the New Testament has been revised by Mr. Pilkington, and is being printed in large type. Another edition contains marginal references prepared by Mr. Baskerville. Progress is also being made by Mr. Pilkington in the translation of the remaining books of the Old Testament. An advance supply of some of the new editions was sent out in July to be ready for the caravan which will take the missionary into the interior shortly.

Missions and Diplomacy.—Li Hung Chang is a marked man at home for his admiration of Western civilization, and he needs our help to carry his convictions that China needs the West back to his country, in its integrity and with increase after personal inspection. There should be no burden laid upon his personal or official shoulders by misjudgment of his responsibility or misunderstanding of his mission. Zeal for the progress of our plans to preach everywhere the everlasting Gospel is good, but patience is the bone and sinew of zeal. If Prince Li were to become a Christian now, it would still take time to evangelize his countrymen.—*N.Y. Evangelist.*

Irish Notes.

THE elders opposed to the use of hymns in public worship, connected with the Belfast Presbyterian, have formed themselves into a "Scriptural Worship Association."

In connection with the various district meetings or synods of the Methodist Church held last week, a convention for the deepening of the spiritual life took place under the auspices of each, and was well attended.

Rev. Robt. Clarke, pastor of Mountpottinger Baptist Church, Belfast, has accepted a call to the pastorate of Stirling-street Baptist congregation, Galashiels. Mr. Clarke has done a good work in the north of Ireland, and his removal to Scotland will be much regretted.

The Armagh Protestant Orphan Society is in a prosperous state, and although, at the suggestion of the late Primate, Dr. Gregg, it abandoned the holding of bazaars as a source of revenue, yet its present income is larger than ever before, and the society has been able to close the year with a balance of over £300 in hand.

Mr. J. B. Wooley and a band of musical boys have held a series of meetings throughout Ireland on behalf of Dr. Barnardo's Homes, and have visited Dublin, Wexford, New Ross, Arklow, Bray, Howth, Banbridge, Newry, Monaghan, and Sligo. The meeting in Dublin was held in the Metropolitan Hall, and was attended by about 3000 persons, and is said to have been the most successful ever held in connection with the institution in this country. In addition to the ordinary collection, the sum of £30 was subscribed at the meeting for the purpose of establishing a "Dublin Cot" in one of the homes.

Scottish Notes.

REV. JOHN McNEILL is conducting meetings in Kirkwall this week.

Dr. Robert George Robson, son of Rev. Dr. Robson, Perth, has been appointed one of the medical missionaries of the U.P. Church for work in Rajputana.

Rev. W. A. McCurrach was set apart for mission work at a service held in Crown-terrace Church, Aberdeen. He has been appointed by the Baptist Missionary Society to Shansi, North China. He expects to sail from Southampton on the 14th inst.

At a meeting of Berwick Presbytery, Rev. A. F. Douglas, minister of Ancroft Moor Presbyterian Church, of which he has had charge for sixteen years, tendered his resignation, which was accepted with regret. Mr. Douglas, who has had forty years' ministerial experience, was formerly in New Zealand, and is now going to Genoa.

Summer Sunday in Rome.

WRITING in the *Evangelist*, Dr. J. R. Miller, of Philadelphia, says: "Sunday was really very little in evidence. I tried to find a Protestant church. There is one place of Presbyterian worship in Rome, but the pastor is at home in Scotland, and the church is closed during the midsummer months. The same is true of the English Methodist Church. We learned, too, that there would be no service last Sunday in the English Episcopal Church. It was said, however, that the American Protestant Episcopal Church was open. The rector, Rev. Dr. R. J. Nevin, was absent, but his place was filled. Only about twenty-five persons were present. So far as could be learned, that was the only service conducted in English this Sunday in the Papal city, and the small attendance shows that there was no demand for more. In the hot months there are probably few Americans or English people resident in Rome, and tourists generally prefer to rest, as did nearly all of our party, or attend Roman Catholic churches, to see the pomp and hear the music. It would seem that church-going in Rome, at least on ordinary occasions, is not by any means universal, even among Roman Catholics themselves. On the streets there seemed to be but little interruption in the usual pursuits of the people. Shops and stores were generally open, at least till noon, and operations of all kinds appeared to be in process as on other days."

British Syrian Schools.—We reopen shortly our various schools; lack of funds made our committee consider very earnestly and prayerfully whether we could reopen the twenty-nine. But God has been so good to us, and our deficit of £600 in June (when the financial year closed) is now reduced to £42. So we will trust and "go forward," and expect Him speedily to send the remainder.

MARY P. BAILY, Deputation Secretary
27, Homefield road, Wimbledon.

The Christian.

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NOTES AND COMMENTS.

SEVERAL correspondents have written to us for further information regarding Rev. J. D. Kilburn's new memory scheme. We are not able to furnish particulars, but we hope that when Mr. Kilburn has finished his course in St. Petersburg, he may be able to give instruction on the subject in this country.

We are told that a number of prospective Nonconformist ministers, on being asked by their examiners what part of the Bible they read most, replied, the Four Gospels. And on further inquiry as to which of the Gospels they read most, the reply, without exception, was the Gospel of John. This was thought to be highly satisfactory. And so it was, so far as it went. But the question arises, are these young men, who seek to become evangelists, pastors, and teachers, giving adequate attention to the Scriptures as a whole? or are they following the lead of some of their seniors, in drawing a contrast between the Gospels and the Epistles, or rather between the Holy Spirit speaking by the Lord, and writing through his Apostles?

This comparison, to the depreciation of the apostolic writings, is implicitly discounted in Heb. ii. 3, 4. The "great salvation began to be spoken by the Lord, and was confirmed by them that heard Him; God bearing a co-testimony both with the Lord and with his Apostles, by signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will." To differentiate between the authority of the words of the Lord and the writings of his Apostles, is to differentiate between God at one time and God at another.

The Queen has signified her willingness to receive the petition "which has been signed in forty-four languages by her women subjects in all parts of the world," praying for increased protection against the evils of the liquor traffic and the opium trade. The way in which this petition has been got up by its supporters is a triumph of organisation and zeal on the part of the World's Women's

Temperance Union. It contains over seven million signatures and endorsements. The question how to bring under the personal eye of Her Majesty the whole of these names has been solved in a happy way. The pages of the petition have been carefully photographed and bound tastefully in two large volumes, which will be presented in lieu of the original roll. That Her Majesty has consented to receive this petition is significant of her sympathy with the Temperance movement on its higher side, and will have a moral effect for good on all classes of society, especially on those who have looked askance at it through social prejudice. The moral effect of this act of royalty ought to be felt throughout the whole of her vast dominions.

Dr. Alexander McLaren tells students for the ministry that he has observed that what men are as students, that they are as ministers. The hard-working, thoughtful student becomes the diligent, painstaking minister, and the desultory, idle student becomes a minister of the same type. Children will often raise an objection to the learning of certain branches of knowledge on the ground that they will never require the knowledge afterwards. That may or may not be the case; no one ever knows what he may need, except this, the habit of careful thinking, and of patient, thorough working. Students may not be able to see the use of much that they are learning, but depend upon it, they will never know too much. If only that in teaching others, they may know how to pick their steps through the dangerous theories of men, it is worth mastering more than the elements of things. No one can know his Bible too well. A man may not have a large or accurate knowledge of it, who has well mastered its letters; he needs to know its large harmonies, its underlying principles, its separateness from all mere passing phases of thought. He must grasp the Book, and be grasped by it.

"In some parts of the Alpine Chains," we are told by Mr. Baring-Gould, "there are portions delivered over to the chamois as their own, in which no gun may be fired, where the beautiful creatures may be sure of rest and security, in which they may mature their young, and to which, when hard pressed, they may flee as to a city of refuge." The same is true, also, of the typical Alpine flower, the Edelweiss. There should be in every man's heart a reserved territory of this kind, where the soul's best functions may have their "freedom" without fear of intrusion from the strifes and cares and rough handling of the work-a-day things of life. "The world is too much with us," and we permit the rude footsteps and thieving propensities of our lower nature to work havoc with the tenderest sensibilities and shiest aspirations of the soul. These will thrive only in quiet and security, and we should see to it that the sacred hours of meditation and prayer are kept sacred from all that would injure them.

"The strength of the hills is his also." "Who setteth fast the mountains, being girded with power." "His faithfulness is like the great mountains." If the faithful men of old saw in the withering flower, in the perishing grass, in the swift flowing stream, in the passing shadow, images of the evanescence of man, they saw also in the eternal hills the constant remembrances of a God who changes not. The mutable and the immutable were always before them in contrast. But they had also come to the apprehension of the glorious truth that change-

able and dying man might make the eternal God his refuge and hiding place. They learnt to trust and not be afraid. The Everlasting they took to be the home of man. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." On the side of the mountain the flower blooms in beauty, the bird makes its nest, the stream has its perennial fountain, and man finds his rest and refreshment from toil. In God man has all his springs of activity, and in Him, too, he finds peace for his heart and life that is life indeed.

It was a great event in the history of mankind when it was discovered that man needed God; it was a greater when it was discovered that God needed man. The notion of a Divine Being wrapt in the contemplation of his own perfections, and complete in his self-blessedness, was the highest and worthiest conception of Him that was attained by heathen philosophy. Paul makes use of this half-truth in his appeal to the Athenians against the futility of their sacrifices and ritual. But the whole of inspired Writ bears witness to the fact that God is love; and love is incomplete without having an object of regard and a channel of service. So God created man in his own image, in order that He might have a free moral being to love and bless; and He made him dependent on Himself in order that both might be necessary to each other. When man turned aside from the true way, it was therefore a necessity of the Divine character that God should do all that might be done to bring man back to Himself. So came Revelation, Sacrifice, Redemption on God's side, and Repentance, Prayer, and Aspiration on man's. The beauty of the Gospel is focussed in the parables of the lost, where it is taught that the Good Shepherd cannot do without the wandering sheep any more than the sheep can do without the Shepherd.

Christianity gives to man what he has always been wanting, and what he has elsewhere always failed to get. The world does not so much want better morals as better motives. Men hardly ever denounce what is good; they leave it undone; they hardly ever praise what is evil; they do it. Even Paul felt the impotence of his will more than the uncertainty of his conscience: "The good that I would I do not; and the evil that I would not, that I do." It is this which has filled so many well-disposed men with despair, and so many evil-disposed with recklessness. Jesus Christ alone can remedy this defect in our fallen nature. He feeds the springs of motive from the stores of his grace. He has joined faith in the Unseen with love for Himself as the mainspring of Christian conduct. "Before He came faith was beautiful, but it was barren; love was sweet, but it was unchastened." Since He came in the flesh, faith has lifted and purified love, and made it potent for good; love has reinforced faith, and made it available for conduct. And so even the weak and the helpless can say, "I can do all things through Christ that strengtheneth me."

Jesus Christ has done this not simply by the wisdom of his teaching, the beauty of his ideal, the loftiness and perfection of his own character. Wonderful as these are they have never in themselves sufficed to lift men out of spiritual impotence. It is by his revelation of the Divine love to man; by his redeeming sacrifice on the Cross, offered for the worst and meanest of mankind; by his Risen Presence in the hearts of believers that Ho

has commanded the adoration of his people. "We love Him, because He first loved us." A great French preacher once said: "Christ asked of the world one thing: Give me a cross. The world granted Him his desire; and He has needed nothing else in order to claim his crown." And it is an historic fact that only those who believe in and accept the doctrine of the Cross, are able to rise to the heights of Christian heroism, and to "fulfil that which is behind of the sufferings of Christ."

The responsibility which rests upon the older disciples of Jesus in relation to the younger, the babes, and, indeed, in relation to young persons generally, is more serious than is commonly supposed. They are their natural guides, exemplars, and teachers; they represent the Saviour to them. On them will come the Saviour's heaviest woe if in anything they act unworthily, if they should be a stone of stumbling to the feeble. Apart from personal fault and failing, they may so quarrel among themselves, may have such struggles for pre-eminence and the gratification of self-will, as utterly to stagger and bewilder the minds of sincere and simple disciples, who think that everyone will work for Christ only from pure motives. The sight of worldly selfishness among men who profess to act from love comes as a shocking surprise. It was in view of the contentions of the disciples for the first place in the kingdom that Jesus spoke his solemn warning against making one of his little ones to stumble, as if He meant to say: "There is nothing that will so confound the artless and loving disciple as to see you wrangling over things of this kind." Before entering upon many of the petty struggles which have divided brethren, the recollection of his words might have perpetuated peace and good-will.

The management of the tongue is beyond the power of its owner; "the tongue can no man tame; it is an unruly member." Yet, considering its power and influence, its ability to bless or to curse, it is of the first importance to bring it into subjection. And it can be done. The habit of prayerfulness has the greatest effect upon the habit of speech. He who speaks much to the Infinite and Eternal is not likely to indulge in vain and foolish speaking to his fellows. He who has looked long upon spotless purity, and lingered under the shadow of the unspeakable love, cannot go away to pollute himself with harsh words concerning brethren. The hush and awe of the Presence is upon him. God both prompts and restrains him. Why he should say certain things when he is in these his best and purest moods he cannot tell, except that the Spirit moves him. And why he should withhold himself when there was so much tempting him to speak freely he cannot tell, except that the Spirit has taught him that this is "a time to be silent." Opportuneness, a sense of fitness, comes with the habit of prayer. It is not time-serving, but God-serving. It is not from fear of man, but from fear of God; not from a desire to please man, but God that judgeth the heart.

Fakenham, Norfolk.—A three days' convention for the deepening of the spiritual life was held in the Assembly-room, commencing August 25. The meetings were well attended by Christians of the town and district. Dr. H. Grattan Guinness, Rev. G. Armstrong Bennetts, and Rev. R. Middleton gave addresses. A prayer-meeting was held each morning. Many grateful testimonies as to definite blessing received have been given, and it is believed the outcome of the convention will be an increased solicitude on the part of Christians for the salvation of the perishing.

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Similitudes; or Dark Sayings.

A SIMILITUDE or parable is synonymous with a dark saying. It will be sufficient to note in proof Ps. xlix. 4, "I will incline mine ear to a parable; I will open my dark saying on the harp"; and Ps. lxxviii. 2, "I will open my mouth in a parable; I will utter dark sayings of old." There are the two sides to all the figures of revelation—the dark side and the luminous side. The strange thing is that the luminousness cannot appear until the darkness has reached, and been felt to reach, the point of greatest intensity. As in creation the evening went before the morning in the making of the day, so it is as it concerns the discovery of truth and the perception of light in the light of God. Divine similitudes are balls of darkness and of fire, but the fire comes out of the darkness as out of its womb of concealment, and is never an open vision at the first.

We may say of all Divine Figures that they have a body of concealment, and a soul capable, when sufficiently recognised and known, of transfiguring the whole body. In a word, as in creation the evening deepened into the night, and at the point of greatest density broke into morning, and stole forth into the day, so is it with the days of our learning. We live in parables; and our record (unless it be a mere marking time, which, alas! is only too possible) is a succession of obscurity and coruscation, mystery and knowledge, for out of the enfolding darkness comes the unfolding flame, to show us something more of His thought whose vesture nature and spirit alike are.

According to the value of what He has to communicate, is the depth of the covering around which it is enswathed. How can it otherwise be? How can the Eternal communicate otherwise than through, in the first instance, a ball of concealment? Is it possible to conceive of any creature being able to gaze on the Divine wisdom intuitively, or to companionise with the Divine thought, unless the glory of it be first deeply concealed in parabolic vesture and set forth on the harp as a dark saying? We can only receive light as we are able to bear it (see John xvi. 12). And, therefore, when the Great Creator, the holy Lord God, utters his thoughts, He must needs curtain us in, and turn down the lights, that we be not blinded. In other words, similitude must be his *modus operandi*, for there is no way to the luminous save through the obscure, nor any path to the explicit in Divine things save through what might be called the labyrinth of parable.

The glory of God in concealing is the glory of grace, for it is of absolute mercy, according to the law of adaptation to creature need; and more than that, it is a call to Divine quest, for what is that which He has concealed, which He has buried deep in figure, around which He has cast the thick mantle of dark saying? Undoubtedly it is Himself, his own attributes, his own Person, his own Son. What is nature's secret but the picturing of his wisdom, a grounding, as upon the rough, of his fancy and power? Providence is a nearer approach to the works of his hands, and here the jewel of his Presence is, if anything, more deeply set than before, the ball of darkness being denser, and the fire that breaks forth glowing with a diviner radiance.

In a more emphatic sense is this true of the Divine revelation in his Word, in the work and person of the Redeemer. So great is the subject of God's thought in Christ, so far-reaching and so historically all-embracing, that it is impossible to say, when we enter

this region, where similitude ends or where it begins. One thing is certain, that Christ is the explanation, as He is the heir, of the universe; and, therefore, He is the supreme jewel embedded in similitude. If the dark saying of nature is ever to be interpreted, the obscure abyss of Providence sounded, and the voice of God so heard that it shall be known, then the key must be found in the knowledge of Christ, the First-born of all creation (Col. i. 15), and the Word which is the utterance of all Divine thought.

Brixton.

JAS. DOUGLAS.

Armenia.

AT last the tide of sympathy with the downtrodden Armenians has overflowed the banks of indifference or caution that had hemmed it in, and the voice of the whole nation, apart from parties and sects, is being lifted in uncontrollable protest against "the Great Assassin" who uses his throne for the purpose of the shambles. The Press, as a whole, has long been doing its duty, and has steadily kept the public posted up with detailed information of the cruelties perpetrated from week to week. The pulpit, long silent through a sense of impotence, has begun to speak out all over the country. Religious leaders of all denominations are bestirring themselves with a view to organise a great religious demonstration over the land, in which the Christian Churches should speak as with one voice; and last, but not least, our political leaders are breaking the seal of diplomatic silence that has laid so heavy on their lips and on their hearts, and are calling for action. We are, apparently, at the beginning of an uprising of the national conscience.

It would be well, however, to remember the need for self-restraint even in a good cause. There are ominous signs that the war-fever is on the eve of breaking out, and some of the utterances even of our leading men are somewhat strongly bellicose. Granted, as Mr. Gladstone has put it in one of his trenchant letters, in which the old fires of moral indignation burn as clearly as ever, that "the method of remonstrance pursued by the Powers in the face of overwhelming evidence that nothing but force would prevail has been in itself a moral offence as well as a political blunder"; this does not mean that warlike measures are the only means of applying such force. We have yet to prove that the Sultan will not yield if it becomes clear to him that England is in earnest. So far he has not been made to feel this; and when it is clear that even that would not alarm him, it will be time to speak of letting loose the awful dogs of war.

It is clear that Armenia has no other country than England to look to for defence and redress. The movement in Germany is meeting with a stern reception from the semi-official Press. In France, the Press is only just beginning to supply the people with any real knowledge of the awful facts, and the Government is too much afraid of offending Russia to move in the matter. Anything more cynical and selfish than the moral condition of Europe just now, in a cause appealing to the universal sense of humanity, cannot be imagined. It is in this country alone that the Christian conscience has the opportunity, and apparently the desire, to give utterance to its horror and indignation. This only deepens our national responsibility by enlarging our opportunity of rousing Europe to her duty.

Pulpit Fire and Power.

By Dr. T. L. CUYLER.

WHAT is eloquence but truth in earnest? It is the mind's best words spoken in the mind's best moments. When God's truth gets full possession of a minister's soul, when all his sensibilities are aroused and his sympathies are in full play, when his soul becomes luminous until the interior glow blazes through every loop and crevice, when the whole man becomes the beaming impersonation of heaven-sent truth, then he is honestly and irresistibly eloquent. To this a great head is not always essential; a great heart is essential, and ever must be.

Where should we look for the most genuine realisations of eloquence but in the pulpit? Where is there less excuse for tameness, for heartlessness, for dull stupidity? Where can the strongest intellect find fuller sweep? Even a man of moderate intellect ought to kindle when the Holy Spirit offers to furnish fire. The ambassador of Jesus Christ has not only the loftiest of themes and the most powerful of motives, even the salvation of immortal souls, but his text-book is the most perfect of models. In it may be found everything that is most sublime in imagery, most melting in pathos, and irresistible in argument.

He may be always nurturing his soul amid those pages where John Milton fed, before those eyes which "had failed with long watching for liberty and law" behind the gorgeous visions of paradise. He may even be amid the scenes which inspired Bunyan to his matchless dream and taught Jeremy Taylor his harp-like melodies. Paul is ever at his elbow to teach him trenchant argument, John to teach him sweet persuasion; and a heart of steel must he have who is not moved to pathos in the chamber of heart-broken David or under the olive trees of Gethsemane. The Bible sweeps the whole circuit of human life, reaching up to the loftiest and down to the lowliest affairs of existence. The same Divine pencil that portrayed the flashing splendours of the Apocalypse, condescends to etch us a Hebrew mother bending over her cradle of rushes, a village maiden bringing home the gleanings of the barley field, and a penitent woman weeping on her Saviour's feet. What honest, earnest minister of God will hesitate to introduce into the pulpit a homely scene or a homespun character, a fireside incident or a deathbed experience, or the familiar episodes of the field, the shop, the schoolroom, and the nursery? If ever a man should cast off all manacles and speak with a holy boldness, it is the man who stands up in the name of Jehovah to utter the messages which the Holy Spirit puts into his lips.

Every true minister of Christ, whether addressing a cultured city assembly or a company of frontier men in a mining camp, ought to feel that he is surrounded by an unseen "cloud of witnesses." The light of eternity is playing about him, and right before him the judgment day with its separations to the right hand or the left hand of the righteous Judge. His own hearers are to be in the innumerable multitude before the great tribunal. Perhaps their position there—either saved or lost—depends in some degree on the fidelity with which he shall present to them the only Gospel that can save them. In view of such "witnesses" and such tremendous issues, how can any minister be listless or cold or careless or criminally indifferent? John Bunyan says that he went before his people always "carrying that first in his own conscience

which he persuaded them to beware of." He was burning to save them from "everlasting burnings," and so ought every man to be who is set to be a watchman for souls. John Welsh, of Scotland, used to rise in the night and wrap himself in his plaid and pray earnestly for his flock. When his wife sometimes remonstrated with him he would reply, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them." The preachers who enter the pulpit with that spirit will never lack power, and theirs will be the unfading crown which shall shine as the stars for ever and ever.

Happy is that minister who, as he lays down this brief article, can honestly say, "I am resolved that with the help of my God my pulpit shall glow with that fire and be clothed with that power from on high."

"The Mind of the Master."

THE FATHERHOOD OF GOD.

IN this last book of Dr. John Watson ("Ian Maclaren") expression has been given to views which would seem to have been long formulating and are now crystallising, among a considerable number of prominent Nonconformist teachers. *The British Weekly* last week contained notes of an address or lecture, of an entirely eulogistic character, by Dr. R. F. Horton, on "The Mind of the Master." Sermons similarly conceived are, we understand, being preached to other large congregations.

As we represent to some extent the views of the older school, some utterance may be expected from us on the thoughts developed during the last two decades on the Fatherhood of God, which, as expounded by himself, is the foundation of Dr. Watson's popular and widely-circulating book.

First let us admit and affirm that in propagating our views we should all be at least as anxious to find out wherein we agree as wherein we differ; and very careful not to misrepresent the other side. Othello's appeal, "Nothing extenuate, nor aught set down in malice," is the rule in argument of every fair-minded man. We must put ourselves in the other man's place, and look at the subject from his point of view as well as our own.

Let it, therefore, be said that with many of the statements of the book and its praises we fully agree. With them we believe that God is love; that He loves the whole world; that He desires all men to be saved; that He reprobates none.

We admit to the full the Fatherhood of God in Adam, and everything in this connection that is fairly deducible from the parable of the Prodigal Son. But we remember the exegetical axiom that it is not safe to base a doctrine on a figure or a parable, unless the doctrine be affirmed in other Scriptures. Especially is this the case when the doctrine sought to be established is not the main purpose of the parable or figure.* But, while we believe in God's Fatherhood in Adam of all the race, we go farther than the book or the lecture, and affirm the Fatherhood of God especially and emphatically to those who believe in Christ Jesus the Lord; for "whosoever believeth that Jesus is the Christ is born of God."

* The Prodigal Son is one of five parables, closely connected in one discourse, of which the purpose is, not specially to assert the Fatherhood of God, but to show that Jesus was justified in receiving sinners (the sheep, the piece of money, the prodigal, Lazarus), and to rebuke and denounce the Pharisees (the elder brother, the unjust steward, the rich man).

For what are the facts of the case? God created Adam perfect, and in the last link of Jesus' genealogy Adam is called "the son of God." But Adam listened to the tempter, believed and obeyed him, and became his servant. His firstborn, Cain, is said to be "of the Wicked One." And Jesus said to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do." Therefore we are quite in accord with Dr. Horton when he describes wicked men as "by a fatal misbirth born again, as it were, into the childhood of the devil, and being by their perverted choice children of the devil."

If then sonship to God has been superseded by sonship to the devil, how is this terrible lapse to be remedied? "The mind of the Master" is very clear, very simple, very emphatic. He says, "YE MUST BE BORN AGAIN." If there has been "a fatal misbirth into the childhood of the devil," there must be a counteractive birth from above, a new birth from God, into sonship to God. Thus the Evangelist John says: "He came into his own [possessions] and his own [people] received Him not; but to as many as received Him to them gave He power [right, authority], to become children of God, even to them that believe on his name." And there is no antagonism, but perfect agreement, between Jesus and John, on the one hand, and Paul on the other, for the apostle says, "Ye are all the children of God by faith in Christ Jesus." "And because ye are sons He hath sent forth the Spirit of his Son into your hearts, crying, 'Abba, Father.'" "For as many as are led by the Spirit of God, they are sons of God... The Spirit itself beareth witness with our spirit, that we are the children of God, and if children then heirs, heirs of God, and joint heirs with Christ." No, there is no difference between "the mind of the Master" and that of the apostle, who declares that he has "the mind of Christ."

We are obliged, therefore, to withhold our assent to the affirmation of Dr. Horton, that the children of the devil are none the less children of God. We give in full the passage from which we have already quoted:—

To-day, even after all these centuries, it savours of heresy for anyone to say in the broad way of Jesus, "He is Father of all human beings." But oh, brothers and sisters, children of the Father, how it changes all your view of life, and all your view of men, if you seriously accept the teaching of Jesus. You look out upon these men around you. They may be wicked, ignorant, atheistic; so much more sorrow over them, so much more loving effort to recover them. They may be even, by a fatal misbirth, born again, as it were, into the childhood of the devil, and being by their perverted choice children of the devil; but you cannot alter your great faith for such appearances as these. The Son of man is manifested to destroy the works of the devil, and to recover those who are made captive at his will. And you take the very worst and most hopeless of your kind, the very Sultan of Turkey, and with unswerving faith you say, "He is a child of God." It is a sorrow that it is a child of God who has sunk to this, and defiled the heart that came from the heart of God.

We do not remember any words of the New Testament answering to the first sentence of the above paragraph. Did Jesus ever say that God is "the Father of all human beings"?

Is it really "the mind of the Master," that we should "take the very worst and most hopeless of our kind, even the Sultan of Turkey, and with unswerving faith say, 'He is a child of God'?" Did the Master Himself say so? He said, "The good seed are the children of the kingdom, but the tares are the

children of the wicked one." He told the Pharisees, "Ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves." He said again, "If God were your Father ye would love Me...Ye are of your father the devil, and the lusts of your father ye will do." He foretold that "at the end of the age the angels will come forth and sever the wicked from among the just." Did the Master mean that the tares, the children of the wicked one, are nevertheless children of God? That the proselyters, and their proselytes, children of hell, are yet children of God? That those whom He told that they were of their father the devil and the lusts of their father they would do, just as if they had been the children of God they would have done the works of God—are, nevertheless, children of God? When the angels cast the wicked into a furnace of fire, will they be casting children of God into that fiery furnace?

If we "cannot alter our real faith for such appearances as these," if we are "with unswerving faith" to say, "Yes, all these are children of God; and the blood-stained monster of Turkey, the great assassin of Cretes and Armenians, is a child of God," on what is our unswerving faith to rest? Not on the words of Jesus, for He never said so; and there is no other way of knowing "the mind of the Master" but his spoken words.

There is a vital difference between union in Adam and union in Christ, between Fatherhood in fallen Adam and Fatherhood in the risen Christ. This is too often overlooked, and texts are relied upon which bear less directly on the subject than those we have quoted from the Gospels and Epistles, in perfect harmony with each other, and which are often entirely ignored by writers on "The universal Fatherhood of God." — M.

Conquering Love.

Psa. xvi. 7-11.

LAST night I was in Hell;
I watched alone with Self and its Desires.
No Water in my Well—
My Well of Faith—to quench those Fires
That round my sleeping Spirit fell.
I was in Hell
Because I was alone with Self
And its Desires.
Self spoke in Accents cold
Yet clear, "You have been hardly used," it said,
"And you are growing old,
Perhaps ere long you will be dead;
Speak up! For once be bold!"
I was in Hell
Because I was alone with Self
In Pains untold.
Ah! how the cruel Hail
Of keen Self-Pity tore with fiery smart!
What could I do but quail
As burning Thoughts did whirling start?
What soothing Comfort could avail?
I was in Hell
Because I was alone with Self
And my weak Heart.
But golden Day awoke—
Ah! Lord, what faithfulness of Love was this,
As with a healing Stroke
The Beams of thy dear Light did kiss
My Forehead, and did Faith evoke?
I was in Hell
Because I was alone with Self,
Until Dawn broke.
Thy Beams did chase the foul
And mocking Fiend that stole my Faith away;
Self had bewitch'd my Soul,
But thy Love's warm and conquering Ray
Freed me from Self and its Control.
I was in Hell,
Yet I was not alone. Thy Love
Held me alway.

G. M. S.

The Sword over England.

THE prophets of the LORD in the olden days were entrusted with a double commission. It was their business to announce to the nation, at the command of God, forthcoming events which at the time of their prediction cast no forward shadow; events which, in some instances, did not occur until centuries had passed away. But it was equally their business to direct the attention of men to events which were at that moment transpiring beneath their eyes, and in which the prophets, illumined by God, clearly perceived the nation's destiny. Thus Amos, the earliest of the prophets, followed by Joel and Isaiah, placed their fingers upon conspicuous spots in the national life and made these the texts of their inspired discourses. In particular, Amos recounted the lust, drunkenness, sloth, oppression, usury, and the conventional religion of his time, and then threatened the judgment of God upon the people unless they repented.

The prophets of the LORD in every age have this same task set before them. Instructed by God, they understand that Divine Laws operate everywhere and at all times in the most precise manner: that in every age and in all circumstances, righteousness produces peace, and unrighteousness provokes God to judgment. Further, the prophets are taught that in proportion to privilege is personal accountability; that so far from privilege securing its possessor immunity from punishment, it will greatly enhance the pain of him who abuses it.

Now let these principles be applied to the life of our English nation at the present time. Let us fairly face some facts, and then suffer ourselves to follow their logical deductions. Men frequently complain of those who call attention to unpleasant facts as being smitten with the disease of pessimism—Jeremiahs, whose lamentations proceed from a narrow mind and a circumscribed vision. Possibly, in some cases, there is justice in the charge—but it is an absurd policy to refuse attention to well-authenticated facts because some men have made improper deductions from them. After all, if one must choose, it is better to be a pessimist and to deal with facts, than to be an optimist and to deal with phantoms.

With but little alteration, the opening words of the book of Isaiah might with justice be applied to the English nation, for if ever a nation has been nourished and guarded by God, this nation has. The miracle of England's greatness is second only to that of the Jewish nation. Less than two millenniums ago our ancestors were living in the woods and caves of this island, a barbarous and an almost unknown people. Rome was then supreme, and there seemed no reason to believe that her supremacy would ever fade. To-day Rome is less than a memory, and the barbarous nation has become the chief empire of the world. And by whose power? He must be an extraordinarily blind man who replies that our Navy, or the accident of our home being an island protected by the sea, is sufficient to account for it. A combination of nations against us would make short work of our natural and artificial protections. But hitherto this combination has not been effected, and all attempts at it have been frustrated. It will be sufficient to recall the destruction of the "Invincible" Armada and the utter breakdown of Napoleon's conspiracy against us.

No human arm has placed England in her present position. This "vine in a very fruitful hill" is surely the planting of the

Lord. And can it be doubted what was the purpose of God in procuring for this country above all others the blessings which have crowned her? Those who first were made partakers of his gifts to her had little doubt. The printing press is English, and the first use made of it was to print the Holy Word. The earliest steamers took out missionaries to the far-off countries, in many cases free of charge. The first message flashed along the telegraph cable was a message from Scripture. England has been raised to eminence without special merit of her own, in order to accomplish a great purpose of God. To her has been committed a grand and awful trust.

She was commissioned to give the Word of God not only to her own people, but to all the world. From her the first missionaries went forth a century ago leading the way in the new Divine enterprise of Missions. While Continental nations have been engulfed in rationalism or superstition it has been left for the English-speaking people alone to witness, without wavering, to the truths which our Lord and his Apostles preached, which were obscured for sixteen centuries, and which were restored to us at the Reformation. These things, of course, were accomplished under God, by *his people*, and not by the nation as a political body; nevertheless, the nation, as a nation, has been regarded as the repository of these things, and, in any case, the nation, as a nation, has been prospered of God because of those in her who have accomplished his will. Formerly, at least, if there was no spiritual co-operation on the part of the nation, yet the nation did not only not oppose what was done, but it recognised, through its heads, in many ways, its unique position.

But a great change has come over the face of things. The vine from which God looks for choice grapes is already bearing Him wild grapes. Not so long ago a man was practically outlawed if he announced himself as an Agnostic or an Atheist; to-day, in a large section of society, such a man is received with acclamation. Two decades ago the Lord's Day was regarded with some amount of respect by vast numbers who at present have obliterated all traces of sanctity from it. It is of no use to cry "pessimism" in face of the fact that five-sixths of the population of London never attend any place of worship, or the other fact that more than sixty-five per cent. of the men of this country are utterly outside all religious agencies.

Again, the tone of the secular press is largely on the side of licence to do what one pleases so long as the letter of the law is not broken; while the "sex novel" is almost entirely opposed to Christian morals. Again, there is the ever-increasing number of the "black sisterhood"; lust and greed; our shameful drink bill, and, worst of all, that which is the most conspicuous feature of English life, utter indifference to God or religion.

Some of these features are always present in the life of a nation, and their presence in any particular generation may not mean anything extraordinarily wrong, but when they are combined and concentrated, as they are in our own day, in a measure in which they have scarcely ever been before (and that in spite of all the religious teaching which has inundated the land of late years) it is time for Christian men to arouse themselves.

What does all this mean? These things are symptomatic of an inner decay, which if not arrested will mean utter ruin. "Wheresoever the carcass is, there will the eagles be gathered together." England is untrue to

her trust. She has waxed fat, and now she kicks. To God she owes all her prosperity, and from that God she seems determined to turn. It is the old tale of Jeshurun and of Israel over again, and the prophet must speak the same words in the similar circumstances. But it is always hard to convince a proud people, and we English are that—every nation under heaven perceives it. We speak of our invincible fleet, and point to our world-wide commerce, and we fancy ourselves secure. But God can as easily annihilate our power as He blotted out Rome and Carthage when their abominations became unbearable. We have had warnings, but they pass by unheeded. The mutterings of war on New Year's Day last may serve to teach us what *could* be done if the nations which hate us rose up against us at the bidding of God.

These are not unkind words; God knows they are the words of one who loves his land, and ardently desires to see it belong to God. Let the prophets of God awake and point out to men the inevitable issue of the present godlessness. But above all, if it would please God to grant the revival for which so many have prayed, and for so long a time, *then* would the desert blossom as the rose. God is ready surely. What is needed is a Church humbled to bitterness because of her perverse powerlessness, and then filled with the Holy Ghost, to be the agent of that revival which alone can save England from ruin.

Lewisham, S.E. F. C. SPURR.

Work for Hop-pickers.

THE five tents have been much appreciated by the poor wanderers this week, and the warm tea has been a great boon to them. The wet weather is very trying for their work, as they get wet through two or three times a day and have no means of drying their clothes. They are able to earn very little during the day, and the work is likely to last long if the rain continues. Many of the large families are greatly in want, and many are sick. We have thought if we could give a little bread as well as warm tea to those who are so destitute, it would be a great help. This is practical Christianity, and at the same time may be the means of leading their thoughts to the Giver of all good. We have not the means to do this, but will your readers kindly help us?

AURELIA CHINN.

Lenten House, Alton, Hants.

DEAR SIR,—As so much has appeared in the daily papers about "starving hop-pickers," those of your readers who so kindly answered my appeal in June will be glad to know we were able to deal with the distress in this parish. Owing to a false report in London, and a change of weather which kept the hops from ripening, many of the pickers came a week too soon. Regular hands were allowed to sleep in the huts, but they and others who slept under the hedges were suffering from want of food. We sold relief tickets to those who were willing to give them away. I personally superintended the Shelter in the daytime. No needy case was refused help; their pinched faces made my heart ache, and how thankful I felt to the readers of THE CHRISTIAN for their having given me the means to help the helpless.

Sad to say, the best pickers are only averaging 2s. per day, and it is feared many must walk back to London, being unable to live and earn their return fare. To add to their misery this wet weather rots their cheap boots, and most of them are obliged to sleep in their wet clothes, which must bring illness. Our Shelter was open eight nights at 2 a.m., with half-pint cups of tea or coffee for one penny, and thick rounds of bread and butter for a halfpenny; the pickers crowded in from the trains, thankful to find it still open. And they come in when they come up shopping; even drunkards send their children here instead of giving them beer as heretofore.

If any feel an interest in the cause, I would gladly furnish further information.—Yours very faithfully,

JULIA SMART.

Howland-road, Marden, Kent, Sept. 12.

Lower Zambezi Mission.

READERS of Livingstone's "Zambezi and its Tributaries" will remember the many journeys which that eminent servant of God made on the Lower Zambezi River, and how, after burying his wife there, at Shupanga, he pressed northwards to Lake Nyasa. We have now in the country surrounding that lake several strong missions, which were established as the direct result of the great interest which he created in that part. For more than twenty years missionaries have been passing up and down between these missions and the coast, and yet the multitudes dwelling on the banks of this great highway are still unreached by the glorious Gospel which is being carried to the regions beyond.

One difficulty in the way of mission settlements on the Zambezi is that this country is under Portuguese rule; this has until quite recently made it almost impossible for Protestant mission work to be carried on there. Obstacles are now, however, disappearing, and the writer of these lines has, out of four years spent in Africa, passed the last three in work among these people.

During this period I have had the pleasure of meeting with many members of missions labouring in British Central Africa, on their way to and from their field of labour. All have expressed a deep interest in this much-needed work among the people, who were the first among whom Livingstone came on this side of Africa, and yet almost the last to have proclaimed among them the glad message of Christ, whose servant he was.

In pioneer work of this kind progress is necessarily slow, but God's blessing has been manifested in several cases of conversion. One of these converts is now in England with me, assisting in the work of translating the Word of God into the Sena language, which is spoken on the Lower Zambezi. This language has not previously been reduced to writing, and is entirely without literature. I have during the past year compiled a grammar and vocabulary, and have completed the translation of the Gospel of Mark, and part of the Acts. Nothing is more important than providing the people with some portion at least of the Word of God in their own tongue. Another convert is teaching and preaching at Chinde during my absence, and several others are ready to rally round on my return.

I have now come to England with my wife, for the following (among other) purposes:—(1) To get a committee formed to control the work which has been inaugurated. The work will be conducted on entirely unsectarian lines. (2) To get published, by the aid of the British and Foreign Bible Society, the translations referred to above. (3) To find two suitable men who will return with us to this work as soon as the Lord opens the way. (4) To raise the sum of £1,200 to cover the initial expenses of the work and the first year's support.

It is proposed to get built a house-boat, on which the mission staff will be able to live. As the navigation of the Zambezi and Shiré rivers is free to all nations, we shall, by living on the water, avoid all Portuguese taxes and Customs duties, and have also the additional advantage of being able to move our house from place to place as required.

There is about 450 miles of navigable waterway from the mouth of the Zambezi to Tete, and on the Shiré to Chiromo. By means of this mission-boat, it will be possible to evangelize all the people living along the banks for this distance. It is also hoped, as soon as the converts are competent, to settle them in the villages to teach the people to read the Word of God in their own tongue, and to preach the Gospel in their neighbourhood, the mission-boat visiting them regularly about every two months.

The cost of this boat, including freight and building on the Zambezi, will be about £600. The passages and outfits of four workers and of the native who is home with us, £250. The first year's support, at £60 each worker, £240. And the expenses of working the boat, wages of native helpers and sundries, will amount to about £100 a year.

I shall be glad to address meetings on behalf of this work, with or without lantern views illustrating the country and people, also to give further information privately to any who wish it.

W. G. ANDERSON.

79, Thornlaw Road, West Norwood, S.E.

Science and Criticism.

IN a Higher Science lecture at SS. Anne and Agnes, Gresham-street, E.C., Probendary Reynolds said:—

Revelation begins by creation. Whether we think of angels or of the material worlds, they were created. Genesis opens with an account as to when and how the worlds and men were formed. The grand astronomer, Laplace, and those following him, aided by the thought and science of earliest and latest times, consider that existence, as it is now, may have been called forth by a sudden act of Almighty will, or by will working through natural means to bring out the present from some former state of being. The latter is a more interesting thought to the scientific, and, in some respects, attractive to all who try to see the Almighty now at work around us. It also conforms to the Divine narrative that chaos did not make itself, nor endow itself with the germs out of which grew all the stars of heaven, but that the Lord, having created spiritual and intelligent beings, laid the foundations of nature, as stated (Gen. i. 1, 2), "In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep."

Whether we think of Laplace, or of Moses, who was greater, we create a marvellous prodigy; an account which, in the reasonableness and beauty of it, is a creation, and which, in its truth, can only be explained as an intuition growing into highest intellectuality by help from the Divine Mind. In poetry it is thus expressed:—

This world was once a fluid haze of light,
Till towards the centre set the starry tides,
And eddied into suns, that wheeling cast
The planets.—Tennyson.

Take it thus: In the beginning was chaos, containing, by the Divine operation which gave it birth, the primal shapeless mass, not earth, nor water, nor yet the elements as now they are. Upon this chaos hovers or broods the Eternal Spirit: who differences the dead mass, unmixed by separating. Step by step the mixture, Divinely fashioned, forms land, and sea, and air, fertilised and enlivened, probably much in the order of their creation—the foundation, then that which exists upon it; water for the fishes, and heaven for the heavenlies, the last creative act being specially marked. "God said, Let us make man in our image."

The aim of this narrative is not purely religious. It has nought to do with the Law of Moses, nor with Jewish peculiarities; indeed, it in some points is in conflict with the Law and with the Jew. It is evidently meant to describe the world's genesis, and the cosmogonic theory is astronomical, geological, and descriptive of life's course. The whole is charming with exalted ease and uniform greatness, a glorious manifestation of Divine power.

Workers in Newport, Mon.

On Sunday afternoon, Sept. 6, a meeting of the Daniel's Band was held at the rooms of the Y.M.C.A. The meeting was addressed by Mr. R. C. Morgan. On Monday evening a meeting of the Young Men's and Young Women's Bible-classes, and a large number of active Christian workers representative of all the churches, took place in the same room, with the same speaker. These classes, in their inception and continuance, are due to Mr. J. R. Hall.

Twenty-five years ago a remarkable revival took place under Rev. Robert Aitken, results of which continue to this day, though Newport, like other towns, is suffering from spiritual depression and acute worldliness. There are, however, signs of awakening. Some earnest souls are looking to God to restore the years that the locust hath eaten, and there is already the sound of rain.

Bournemouth. — The Chautauqua meetings closed on Friday, Sept. 11, when Rev. F. B. Meyer gave two addresses at the Richmond Hill Congregational Church. There was a good attendance at both meetings; and the addresses, which dealt with the subject of the Holy Ghost as the workers' need, were greatly appreciated. The impression at the close of the evening meeting was very solemn; and not a few responded very devoutly and sincerely while Mr. Meyer made confession of past failure, and accepted by faith the fulness of the Holy Spirit's indwelling, and his endowment for service.

OUR DAILY HOMILY.

SUNDAY, September 20.

"REMEMBER ME, O MY GOD."—Neh. xiii. 14, 22, 31.

THREE in this chapter this humble man asks to be remembered. We cannot think that he expected to purchase God's favour because of his sacrifices and endeavours. Of this he was already assured. But being a redeemed soul, he desired that his works might come up in remembrance before God, and secure a reward. There is no harm in keeping the eye fixed on the reward for faithful toil in the Lord's service. It was a constant incentive in the life of the great Apostle that he might so run as to obtain, so finish the work entrusted to him that he might win the crown.

Note the three departments of service mentioned in this chapter, in connection with which Nehemiah breathed this petition. He had turned all Tobiah's household stuff out of the temple, so that the whole structure should be given up to the service of God. He had secured the Sabbath from desecration, so that its holy rest and calm were preserved intact. And he insisted on the purity of the holy seed being untainted by foreign alliances. Consecration to God, the Rest of Faith in the inner life, and the separation of God's children from the world, are the counterparts of these in our own time.

Shall we not humbly set ourselves to seek them for the professing Church? Nehemiah was an ungifted, simple-hearted man, but he was able to secure them as the instrument and channel of God's purposes. Why should not God work through us for the same ends. But, first, let us see to it, that each of these particulars is being realised in our own personal character and life. Let every room of the heart be for God; let no voice break the inner peace; let us come out and be separate. Then what God has done for us, we may confidently plead as within his scheme for others.

MONDAY, September 21.

"THAT EVERY MAN SHOULD BEAR RULE IN HIS OWN HOUSE."—Esther i. 22.

One of the pre-requisites in choosing a presiding officer in the early Church was that he should rule well his own house, "for if a man know not how to rule his own house, how shall he take care of the house of God?" (1 Tim. iii. 4, 5).

When a man bears rule as husband and father in the love of God, there is no issue of commands which conflict with primary obligations; rather than that, his authority represents the Divine authority. As Christ received his authority from the Father, so does a man derive and receive his from Christ; and in the recognition of his delegated right and ability to lead, the entire household becomes well ordered. The relaxation of the bonds of authority and government in our homes is one of the saddest symptoms of national decay, as it is among the predicted signs of the end (2 Tim. iii. 2, 3).

But on the other hand, you must show yourself worthy to lead and rule your home. Your character must be such as to command respect. Those whom God has put into your charge must require that you do not use your authority for selfish or capricious ends. Above all, love is the source of the truest authority. We count nothing hard or irksome that we do for those we love. Show love and you will win love, and on love will be built respect, reverence, and obedience.

TUESDAY, September 22.

"HADASSAH, THAT IS, ESTHER."—Esther ii. 7.

Through this one girl-life God was about to save his people, though He was all the while hidden from view. The peculiarity of this book is that there is no mention of the name of God, but there is no book in the Bible more full of the presence and working of God for his own.

We knew that the meshes of evil plotting were laid for the hurt of Israel long before the fatal

decree was made for the destruction of the entire nation, but here we find that God has begun his preparations for deliverance long before. In the beauty of Esther, in the position her uncle held at court, in the favour she won with the king, in the discovery through Mordecai of the plot against the king's life, there are the materials of a great and Divine deliverance. God was clearly beforehand to the devil. The angels of light were on the ground before those of darkness were marshalled.

It is a sweet thought to carry with us always: God prepares of his goodness for the poor. He prepares the good work in which we are to walk, and the deliverances by which He will succour us in the hour of need. Do not dread the foe, be not fearful nor dismayed, as He draws his net around thee; God has prepared a way of escape, so that thou shalt be able to bear it. In the meanwhile, rest in the Lord, and wait patiently for Him; rest in the Lord; wait for the Lord; be silent to the Lord. He is more far-seeing, his plans more far-reaching, his help more certain, than all the stratagems of evil. God laughs at them. Into the pit they have dug, thy enemies shall fall.

WEDNESDAY, September 23.

"BUT MORDECAI BOWED NOT."—Esther iii. 2.

There was stern stuff in this old Jew. He was not going to prostrate himself before one so haughty and so depraved as Haman, albeit that he was the king's favourite. To be the only one in a city office that does not laugh at the questionable story; to stand alone on ship-board against the gambling mania; to refuse to countenance cleverness which is divorced from cleanness, and genius which is apart from goodness—this is to do as Mordecai did in the gate of the king's palace.

Only God can give this power, since of ourselves we are as reeds shaken by the wind. Sooner might a single ear of wheat resist the breeze that bends all its companions in the same direction, than we stand alone, whilst all our associates bow, unless God Himself enable us. But God is prepared to enable us. Listen: "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." But the mistake we are so apt to make is to brace ourselves up by resolution and firm determination, in anticipation of some impending struggle. To do this is to fail. There is a much easier and more certain way. Alive in Christ, look up into his face, derive from Him strength for the moment and at the moment. And often wrap about thee that exceeding great and precious promise, "I will make him to become a pillar in the temple of my God, and he shall go no more out, and I will write on him the name of my God." Oh, to stand pillar-like amid men, bearing up the temple arch of truth, and inscribed with God's name, whilst the crowds go and come on the pavement beneath!

THURSDAY, September 24.

"WHO KNOWETH WHETHER THOU ART NOT COME TO THE KINGDOM FOR SUCH A TIME AS THIS?"—Esther iv. 14.

What grand faith was here! Mordecai was in God's secrets, and was assured that deliverance and enlargement would come to his people from some quarter—if not from Esther, then from some other; but he was extremely anxious that she should not miss the honour of being her people's emancipator. Therefore he suggested that she had come to her high position for this very purpose.

We none of us know, at the first, God's reasons for bringing us into positions of honour and trust. Why is that young girl suddenly made mistress over that household? Why is that youth taken from the ranks of the working-people, and placed over that great City church? Why is that man put forward in his business, so that he is the head of the firm in which he served as an office-boy? All these are parts of the Divine plan. God has brought them to the Kingdom that He may work out

through them some great purpose of salvation. They have the option, however, to serve it or not. They may use their position for themselves, for their own emolument and enjoyment, that they may surround themselves with strong fortifications against misfortune; but in that case they court destruction. Their position and wealth may as suddenly vanish as it came; or ill-health and disaster may incapacitate them.

If, on the other hand, all is used for God, though at the risk of perishing, for it seemed to Esther as though the action to which Mordecai urged her meant that—the issue is blessed. Those that love their lives lose them, those that are prepared to forfeit them keep them. The wheat grain which is buried in the soil, bears much fruit.

FRIDAY, September 25.

"THE KING HELD OUT TO ESTHER THE GOLDEN SCEPTRE THAT WAS IN HIS HAND."—Esther v. 2.

What a beautiful type this is for each of us in our approaches to God!

For the repentant sinner.—You may have said with Esther, "I will go into the king's presence, and if I perish, I perish." But it is impossible for you to perish. None ever perished at the footstool of mercy. God is faithful to his promises, and just to his Son, and He can do no other, He wants to do no other, than forgive. As you stand amid the throng that surrounds his throne, He will espy you, and accept you graciously, because of the God-Man who sits at his right hand, and ever lives to intercede.

For the suppliant.—You have a great boon to ask for yourself, or another. The King's court stands open; enter and lodge your petition. He will be very gracious at the voice of your cry: the golden sceptre extended, his word passed, that He will answer with the whole resources of his kingdom. The answer may not come at once, or in the way you expected, but no true suppliant was ever turned away without his complaint or cause being graciously considered, and in the best way met and adjusted.

For the Christian worker.—Surely Esther represents a Paul prepared to be himself accursed, a Luther, a Brainerd. It is a lovely sight when the child of God is so oppressed with the burden of other souls as to sacrifice all else in order to plead their cause. Surely such find favour with God; they are kindred spirits with his own, and He bids them share his throne. God will do anything for those who are consumed by his own redemptive purpose.

SATURDAY, September 26.

"AS THOU HAST SAID, DO EVEN SO TO MORDECAI THE JEW."—Esther vi. 10.

Here indeed was a turning of the tables! Haman doing honour to the humble Jew, who refused to do honour to himself. Surely that day the old refrain must have rung through Mordecai's heart:—"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." And there was an anticipation of yet other words:—"For thou hast a little strength, and hast not denied my name: behold I will make them to come and worship before thy feet, and to know that I have loved thee."

How evidently God was working for his child. The gallows, indeed, was being prepared, but it would be used for Haman; whilst the triumph that Haman thought to be preparing for himself was to be used for Mordecai.

This is not an isolated case. Anyone who has lived a few years in the world and has observed the ways of God could duplicate it with instances that have come under his own notice. Dr. Gordon told us once of a church in Boston that would not admit coloured people; and after a few years it broke up, and the edifice is now occupied by a flourishing coloured church.

Trust on, beloved friend, amid scorn, hate, and threatening death. So long as thy cause is God's it must prevail. He will vindicate thee. Then that honour Him He will honour; whilst those that despise Him shall be lightly esteemed.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

The Best Treasure in the Best Place for the Best Purpose.

BY JOSEPH JOHNSON.

"Thy word have I hid in my heart, that I might not sin against Thee."—Ps. cix. 11.

THIS text has a message for all who read or hear it, but for the young it is especially fitting, and there are three things which are easy to remember. It tells us of the best treasure, "God's word," put in the best place, "hid in the heart," for the best purpose, "that I might not sin against Thee."

"God's Word" is the best treasure we can have or know. A word is an expression of thought or feeling. Every word is a sign with some meaning, and we tell our thoughts to one another by the use of words. Now God's word is the expression of God's thoughts, and through his word He tells us his mind and will. "The word of the Lord" came to good men by the influence of the Holy Spirit, and they spoke or wrote the things the Spirit taught them. Thus the Bible is to us the written "Word of God," because it shows us God's love and the truths He would have us know. When we go away from home we all like to have a letter from father or mother, if it is only a few lines; we are glad to have a message, or even a word or two. So the Bible is God's message of love to us—it is the Word of our Heavenly Father.

Nature too is God's spoken word to us, for He has made all the beautiful things in the world around us, the flowers and the trees, the grass, the sea, the sky, and all living creatures on the earth; they all show us his wisdom and speak of his power and his care. Every good and perfect gift comes from Him. In the beginning God said, Let there be light, and there was light. The sunshine and the starlight are the results of God's word.

Besides the written and spoken word of God, there is the *Living Word*, Jesus Christ. He was "the Word" of God made flesh—God's own thought and life dwelling in human form, first as a little babe in Bethlehem and then growing into manhood, and at last dying on the Cross and rising again from the dead.

When the Psalmist sang of "God's word" he meant God's law and commandment, what God would have him be and do. This word of God he loved to think about, it was his delight. More than thirty times is it used in this Psalm, thus for example: "Thy word is pure"; "Thy word is true"; "Thy word is a lamp unto my feet and a light unto my path." The Psalmist says, "I will not forget thy word"; "I will keep thy word"; "I trust in thy word"; "I hope in thy word." This shows that the "Word of God" can become an exceeding precious treasure.

Therefore the Psalmist puts it in the best place, "hid in my heart," laid up in his love. That is better than having it in our heads or on our lips. We may learn some lessons and words by constantly repeating them like a parrot, and be able to say them like an organ-grinder turns the handle to play over the old tunes again and again. It is the things learnt not only with our lips and head, but with our hearts, we remember, because we love them. Many hymns and poems some very old people learnt in childhood are never forgotten, but are quite fresh on their minds because they have been "laid up in their hearts." There are many little folks who cannot recollect their lessons very well, but they don't forget their birthday or promised pleasures, and the difference is because the one is only in their heads for a little time, and the other in their hearts to stay.

Hence to love God's word and to store it up in our hearts, is not to forget it, but to keep and do it. If anyone asks us to go anywhere or do anything we love to do, how quickly and gladly we obey. And when we love anyone very much we will even do what we dislike for their sakes with pleasure.

When we love God's word very much we shall always do it with joy, and we shall say with the Psalmist, "I was grieved because thy word was not kept." If we love God with all our hearts we shall want to do his word even when it seems hard to obey. Only when we learn to love God more than ourselves is it easier to keep his word, and go his way, and do his will, than to keep our own pleasure, or go our own way, or do our own will.

Thus the Psalmist says he keeps the best treasure in the best place for the best purpose, "that I might not sin against Thee." This is the only way we can keep from doing wrong—by loving God and keeping his word well treasured up in our hearts, as we would the most precious promise that any dear friend made us, like some loving word that is so sweet to think of the last thing at night, and comes again to us with joy the first thing on waking. There are some beautiful things which once to have tasted or felt is never to forget; we hold the dear memory of them as secret possessions as long as we live, and life is always the richer and better for the very thought of them. There are some words father or mother may say to us in childhood that years after, when they have been long in heaven, are still as sweet and fresh as ever, and they have helped to keep us from temptation and wrong. Much more, if we love God's word and keep it in our hearts, it will keep us from sin. It will keep our hearts pure, and it will hold all our inclinations as by a tender loving hand so that we go not astray. Then if we live to be very old with God's word always laid up in our hearts, when at last He calls us homeward to see his face, that word will be a song upon our lips and a praise in the memory and influence of our lives.

Salé, August 15, 1896.

"A Shadow from the Heat."

I WONDER whether boys and girls know how many times the word "shadow" is mentioned in the Bible. Nearly fifty times! Mostly it carries with it the idea of shelter, protection, safety—always blessing. God is a "shadow from the heat." We have known during the terrible heat of the summer what a blessing a shadow can be.

Travellers who have crossed the Arabian deserts tell us how they longed for a shadow from the burning rays of the sun, and longed in vain. Days and days, sometimes weeks, pass before they can shelter themselves under some friendly cluster of stunted palm trees, which at great distances apart dot the desert, and then the protection is only very slight.

But to think of God as a shadow from the heat, always near at hand—God always a refuge—a hiding-place. What a beautiful thing it is! God, the shadow of a great rock in a dry and thirsty land.

A strange sight it was nearly two thousand years ago in Jerusalem, when the people brought their sick dear ones out of their houses and laid them on a sort of mat-bed in the open street. They believed that the shadow of Peter the Apostle, if it fell upon their suffering friends, would at least bless them. The marvellous thing was that those upon whom the shadow fell were there and then healed. What a wonderful sight it must have been; those who were a moment before full of pain and weakness—unable to move a limb, some of them—rose up strong and well! The shadow had made them whole!

Two lads were once in earnest conversation about shadows, when one said to the other, "If people's tempers could cast shadows, what would they be?" His companion answered quickly, "John's shadow would be a fist doubled up, for he is always quarrelling. Andrew's would be that of a dove, for he is always amiable and pleasant. Jane's shadow would be like the letter x, for she is as cross as two sticks; and my own shadow, what would that be?" And he was silent. He could not speak positively for himself. It made him think.

The truth is, boys and girls must live every day in the shadow of the kind Christ, then their shadow, the shadow of their character, of their influence, of their conduct will always be for good. Keep so close to Him always that as you go about your small duties you may ever be—morning, noon, and night—in the shadow of Jesus Christ. How beautiful even the lives of girls and boys can be when they spend their days in the shadow of Christ's great love!

For, girls and boys, Jesus is always a shadow from the heat—a hiding place—a refuge.

REV. JOSEPH WOODHOUSE.

The Bible Searcher.

Foreign List:—

No. 27.—J. A. Field (Sydney). Nos. 30 and 32.—Llewellyn and Queen's Dale (India). No. 29.—Maria Lister (S. Africa). No. 31.—Charlotte Clane (S. Africa). Nos. 31, 32, 33, Jessie Ben Ollie, and No. 34.—Willie Ben Ollie (Jerusalem). No. 35.—Vera and Frank Sjöström and Helen Gartshore (America). No. 35.—Nora Miller (Switzerland).

No. 36 (second list).—Correct answers received from:—

Gertrude and Nellie Brookfield, Douglas Parkes, Conrad Jones, Charles Hunter, Mary Charles, Reginald M. Mayes, Theodore Roberts, Evelyn and Dora Jones, Ashley H. Bowker, Eva L. Oakes, Kitty Gauvain, Elsie Cockrem, Emma Goodie, Florie Smith, Margery and Trevor Matthews, Annie, Lizzie, and Bella Jack, Leonard Brown, Myrtle and Melbourne Perry, Ella and Gladys Clapp, Harold and Barbara Stevenson, Joe Lister, Angus McQuillan, Arthur Llewellyn, John Gray, Aline Bazett, Margaret and Dorothy Morris, Millicent Bentley, Charles Badham, Francis and Dorothy Stalker, Arthur Cordell, Lillian, Katharine, and Teresa, Alice Palmer, Mary T. Colville, Gladys E. Shaw, Stanley Boxer, Breerton Code, Jessie and Maggie Carter, Daisy and Ruby Allen, E. May Greenbrook, Thomas De Courcy, E. Mayer, Dora Colebrook, Ruth E. Braithwaite, John Menzies, John H. Stanley, Freda Hutton, Margaret Davison, Ethel and Bertie Walls, Muriel Harrison, Ethel Mackenzie, Theodore Hill, Christine Parker, Lillian and Dorothy Bevan, Edward Rainey, Margaret Hasse, Theodora Spencer, William Aston, Howard and Emma Liddle, Daisy Greenbrook, James S. Roy, Rene Benny, Olive Tritton, Ashley Madge, Moffatt and Sinclair Jackson, Bertha Fowler, Norman, Daisy, Vera, and May Petrides, Gracie Dodington, Harry and Bruce Malaher, Netta and E. B. Black, Chrissie Chalmers, Henry and Gerald Neiligan, Grace Colvin, Edgar Verbury, Duncan Payne, Frederick John, Elsie and Grace Wright, Lionel and Gladys Calvert, W. Harcourt Hunter, Mabel Birney, Ezra Matthews, Agnes W., Winifred and Violet Head, Jessie West, Helen Jordan, Christabel Dickinson, Bella and Abraham Mack, Roberta Meikle, Edith and Margaret Gray, May and Dorothy Vickers, Wm. Henry Squire, Murley Oldham, Thos. Stanley, Louise Hooper, Helen, Elsie, and Philip Willoughby, Maude Oakes, Constance and Hilda Schaeffer, Bessie Ollie, Fannie Waring, Annie Fleming, Marjorie, Hogg, Nellie, Arthur Henry, and Annie Couch, Muriel K. Palmer, Lavinia Barnes, Hannah Lovell, Edith Daisley, Ethel Fielder, Ada Palmer, Wm. Gavin, Edith Quick, Susie Keen, Dollie Salt, Elsie Johnson, Connie Wood, Muriel Shaw, Charles Welch, Hannah Bridgman, May and Tom Hunter, Anne Gray, Margaret Macpherson, Douglas Doupe, Lizzie Hill, Cecilia Franklin, Reg. Jack, and Thos. Harris, Jessie Dunlop, Irene Firth, Willie Charles.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 37).

- Be sober (i. 13).
- Be holy (i. 15, 16).
- Be pitiful (iii. 8).
- Be courteous (iii. 8).
- Be followers of that which is good (iii. 13).
- Be ready in testimony (iii. 15).
- Be watchful in prayer (iv. 7).
- Be humble (v. 5).
- Be vigilant (v. 8).

First list.—Correct answers received from:—

Francie, Winifred, Florence, and Stanley Hoyte, Gertrude and Nellie Brookfield, Edie Simpson, J. A. Chamberlain, Margaret Davison, Conrad Jones, Jessie Bone, Gordon Eligh, M. E. Juliet Haines, Violet Ash, Dorothy, Raymond, Gerard and George Morgan, Charles Nutt, Frank Tupper, Katherine Sully, Dora and William Squire, Mabel and Annie Cole, Dorothy* and Evelyn* Hewer, Gladys Calvert, Kathleen Code, Nellie and W. B. Dowsett, Edwin Peters, Breerton Code, Muriel and Rosetta Sherwin, Edith Hayward*, Kate Jones*, A. Rose Anton, Dudley Symon, Blanche Norcock, R. H. and Arthur Daw, Christabel Dickinson, Gladys Gilwin, Reginald Mayes, Mary and Valeria Maitland-Kirwin, Lottie Cowan, H. B. Compton*, Nora Bead, Dorothy Cooper, Herbert Bradton, Emma Goodier, Florie Smith, Raymond Jones, Bertha Fowler, Phyllis Boyd, Cecil Bradford*, William Clarke, Theodore Hill, George O'Beirne, Edie Harris, May Vickers, Hilda and Constance Schaeffer, Robert Keable, Amy and Maud Nottage, Daisy Vera, May and Norman Petrides, Douglas Stevens, George Vincent, Kenneth Dunbar, Kathleen Dodington, May*, J.* and Willie* Gilson, Winifred Shakespear, Ethel Williamson, Edith Cole, Ethel*, Kathleen* and George* Pasley, Daisy Phillips, Betty Stocks, Lizzie and William Porter, Norman Braby, Lizzie Hill*, Nellie, Albert William, and Florence Bellerby, Connie Wood, Gertrude, Constance and Mildred Scott, Noel* and Phillis Wright, Dora Colebrook*, Theodora Spencer, Emily Bridgewater, R. H. and W. F. Williams, Mary Plumb, Ethel Champness, Evelyn Moir, Alan Crawford, Elizabeth and Mary Hull, Marion Richards, Susan Long, Clara Barnes, Mary Greenacre, Florie and Bell Dance, Douglas Parkes, Dorothy Hughes James, John and Thomas Sander, Louise Burchell, Annie Parker, Rose Haines, Eliza Haines, Louisa Foster, Gladys and Ella Clapp, Arabella Onslow, Nellie Hatchett, Stuart and Lillian Elacott, F. G. Smith, Muriel Harrison, Maggie Buchanan, Flora King.

THIS WEEK'S BIBLE SEARCHER (No. 38).

- I. Kings i. to vi.
- I. Who fell through a lattice in Samaria?
- II. Why did he die?
- III. Who was girt with a girdle of leather?
- iv. What did Elisha ask from Elijah?
- v. What miracle did Elisha perform in Jericho?
- vi. Who said "I dwell among my own people," and why was it said?
- vii. What miracle did Elisha perform which is similar to one performed by Christ? (Give chapter and verse in each case.)
- viii. What did Naaman ask Elisha to give him, and why?

[Children under EIGHT do the first three, under TWELVE the first six.]

Competitors in "Searcher" 38 should write full address on their answers.

Personal.

Many thanks for the flowers, which were sent to the Children's Hospital, Great Ormond-street. ARTHUR and ALFRED LLEWELLYN.—Your papers have been examined. JACK HARRIS.—Try and write out your own answers. MARCUS KING.—Thank you for your letter. I am sorry your paper is wrong this week, but don't give up. RUBY ALLEN.—I hope your eyes will soon be quite well. CONRAD JONES.—You have made a good beginning. THEODORA SPENCER.—I trust you are much better. E. S. HAYWARD.—Thank you very much for your photo. JULIE HAINES.—Do not be discouraged. I will remember what you wrote. DORA WATERS.—I should have taken your paper, but it was incorrect. I hope you will be able to compete. JESSIE BEN OLLIE.—Thank you for your very interesting letter. RAYMOND JONES.—Last week your answer to No. 3 was incorrect. You only put Bithynia.

UNCLE TOM.

A. B. C. Texts for Little Children.—D.

Draw me not away with the wicked.—Ps. xxviii. 3.

This is a solemn prayer. The wicked are drawn away from God by their own sins, and it would be terrible to have to go with them, so we should lift up our hands to Jesus and pray,

"Draw me not away with the wicked."

[From A. B. C. TEXTS FOR LITTLE CHILDREN, published by Mackinlay, Glasgow.]

(For Children's Special Services Mission notices, see page 23.)

"Seen of Cephas."

By REV. F. B. MEYER, B.A.

HOW came it that He was seen of thee, Cephas, the stone, on the resurrection morning? We long to know, for surely thou hadst sorely grieved Him? Is this the way with thy Master, that He distributes his choice gifts to the least worthy? Why should He appear to Thee rather than to John, who ran with thee to the garden-tomb, but had never caused him sorrow? We would learn the secret from thine own mouth, for we, too, have sorely grieved Him.

"We ran together, as thou sayest, because we heard that the grave was empty, save of angel-forms, and that He was risen; and we went to see for ourselves. I admit we were partly dazed, and as men that dreamed; but I think we each had a secret hope that we might see Him again. It seemed impossible to believe that we had beheld Him for the last time; and He had said something, more than once, of rising the third day. It did not mean much at the time, but it came back to us at that moment, and gave us a glimmering of twilight to guide our feet to the grave."

But did not the memory of thy fall withhold thee? Surely it might have abashed thee from his sweet and holy presence, to have spoken of Him as thou didst, when He stood alone before Caiaphas. How camest thou to venture so hastily to encounter Him?

"I am not sure that I had adventured it, but that He sent a special message, bidding me come."

A special message! Does the Master send love-tokens to those who have denied Him with oaths and curses, because we have treated Him thus? There have been times when we said we did not know Him, times when we turned on Him the back rather than the face, times when we have chosen to side with his foes, as though He were nought to us. Alas! but thinkest thou that He has love-tokens for all such?

"It happened thus to me. I was seated with Mary, the mother, and John, whom the dying Master gave to be her son. We had come home together from Calvary, where I had been standing afar off, an eyewitness of those awful sufferings of my Lord, every thud of which sent long reverberations through my heart. As he was leading her home I joined them, and we entered the house and sat together. I do not think we ate or spoke that evening, or the day following; our hearts were, so to speak, bleeding drop by drop to death, though surely mine was the heaviest grief. They had the memory of an unsullied heaven of love, but for me there was the bitter, bitter memory of what I had said and done during those dark and fatal hours."

We have heard how bitterly thou didst weep when the cock crew for the third time, and the grey dawn broke on the city.

"Ay, they seemed tears of blood. I rushed from that hall, past the girl that kept the door, and past the outer ward; I saw none of them. I cared not what they thought; my one idea was to get away by myself to the garden where we had been with Him the night before. It was so quiet and lonely there, and we knew every corner of it so well, because He loved it so; and there was the spot where the crushed grass showed that He had lain on his face in prayer, whilst we slept. Fools that we were, and worse, to let Him watch, whilst we, who needed so much to watch with Him, slept! He came three times to wake us, and once he laid special stress on my name, as though there was greater need for me than for the others. But to think of all that love on his part and the thoughtless sloth on ours only made the tears flow more quickly; when I heard the shouts, 'Crucify Him!' ring through the city I was beside myself; and when I knew that He was to die on the cross prepared for Barabbas, I went forth to see Him once again, and

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my heart seemed as though it must burst asunder when I beheld Him there; and so I came back with the other two, and neither ate, nor slept, nor spoke, all that day and the next, but on the third morning light broke, and a message from his own dear lips, as I have told you, and sent me as fast as my feet would carry me to the grave."

But what message did He send thee? Dost thou mean that He singled thee out of all the rest of his disciples and friends for special remembrance at that transcendent hour of Resurrection.

"Even so. But let me tell the story. We were sitting, as I said, wrapt in the saddest thoughts, when suddenly certain women who had been in our company burst into the chamber, their eyes sparkling, their faces flushed with joy, their natures transfigured with glory. 'The grave is empty,' they said; 'He is gone.' We went to anoint his body, but there was no trace of it, only the grave-clothes in which they wrapt Him. Him we saw not, but there were angels at the entrance, keeping watch, and sitting on the stone, who said, 'Why seek ye the Living among the dead; He is risen; He is not here; come, see the place where they laid Him, and go tell his disciples, and Peter, that He is risen from the dead.' The first part of their words broke on me as a dream, but when they came to my name, I started up and cried, 'Say that again; are you sure they mentioned my name?' 'Certainly,' they replied, 'we could not have been mistaken.' Then it began to dawn on me that He had risen, and had sent that message to me from the grave, to make me know that He loved me still, and that neither my sin nor his death had made any difference between Him and his weak, erring friend."

Surely He must have mentioned thy name to the angels as He passed out from his grave? How wonderful that He should have thought of thee at such a moment, when He was issuing from the gates of death like another Samson. Yet so it must have been. As He passed out He must have turned to the angel-guards and said, 'Tell the women, who will be here at sunrise, to bid my disciples meet Me, and be sure to mention Peter's name; say *'and Peter.'*'"

"It was wonderful, indeed, that He thought of me then, and yet something had happened before that, which seemed to prepare for it."

What was that?

"It was on the fatal night, when I denied Him. I entered the High Priest's house with John, he introduced me to the man that kept the door; then we parted company, and I drifted up to the fire. There as the light glinted on my face, one who had seen me strike Malchus, recognised me, and turned on me; it was all so sudden, that I was taken off my guard, and denied Him—that was the first time. Then I went out to the door, and they recognised me again, and I denied Him again; then I felt foolhardy and desperate, and went back to the fire, and as they all turned on me the third time, I burst out in oaths and curses, and denied Him again. Then it was that what I mentioned just now took place; *He turned and looked on me.* Out of the crowd which surrounded Him, away from the sneers and flouts and scorn, as though He had entirely forgotten that his own life was at stake, He turned and looked at me. Is it any wonder that He turned to the angel as He passed, and bade Him mention my name to the women?"

But what expression was on his face when you saw it turned towards you?

"I know not how to describe it, but if you had seen Stephen's when he stood before the Sanhedrim, and all that looked on Him beheld his face as it were an angel's, you could have better understood what my words can never adequately tell. But, besides the heavenly light, there was such sorrow, it reminded me of his face when He looked on Jerusalem and wept; and there was as much love as sorrow; and I felt as if there was something that said, Do

not despair; I know, I understand, I forgive; Father, lay not this sin to his charge."

Small wonder that such a look broke thy heart! But what came of thy visit to the garden grave?

"We ran both together, John and I, and he out-ran me—he is younger than I—and reached the grave before me. When I got there I found him peering into its darkness, but not venturing further. But I went in, and we saw the grave-clothes lying wrapped neatly together, and the cloth that had covered his face was wrapt together by itself. If there had been no other indication that He had risen, that would have convinced me."

How so?

"Because, if robbers had rifled the grave, they would not have stooped to wrap those clothes together; and if any of his friends had anticipated us, they would certainly have taken the wrappings with his precious body; and then, He was always so neat, so careful, as when He made the crowds sit down before He fed them, and then bade us gather up the fragments that littered the grass. When, therefore, I saw the condition of the grave, I knew that He had risen in his majesty, laying the cerements of death aside, since his glorious body would need them no more."

And what happened then?

"John went one way by himself, but I lingered about, I had a sort of presentiment that I should see Him whom my soul loved. And so it befell. All suddenly as I stood wondering, He stood before me, and called me by my name. Then I fell at his feet and told Him my bitter grief, and He said He knew it all, and that He had put the sin from his thought for ever; and He bade me, since I was now converted, to use every opportunity of strengthening my brethren. Then he ceased to be seen of me, though I often beheld Him after, during the forty days; but this is my testimony, that neither height nor depth, nor things present nor things to come, nor sin nor denial, nor oaths nor curses, can separate from the Love of Jesus any broken-hearted penitent who dares still to believe."

The Land of the Incas.

MANY who are following the evangelisation of Peru, Bolivia, and Ecuador, three of the most needy states of South America, will be glad to hear of reinforcements for the work here. Already we have three workers in Lima and four in Cuzco. We have also six applications before us; two of those applying, Messrs. Lodge and Patrick, I wish to introduce to your readers before they sail for these fields. Friends desirous of hearing the young men speak on these fields, or of helping the work, are invited to correspond with Miss Guinness, Harley House, Bow. The needs of these lands are becoming more apparent, and the time for scattering the Word of Life at least is an opportune one. Even in Ecuador, the most fanatical of Romish lands, Popery is waning. Two Ecuadorians, who attend our meetings, testify to the spirit of liberalism, especially among the youth, right in the heart of Quito.

In Bolivia, where the laws offer as good protection as those of Peru, and with no workers, a great field lies before us. The highway for these countries is Lima; here men can acquire the language and experience in the work, and then go forth better equipped to meet the fanaticism of the ignorant, the persecution of the priests, or the indifference of liberalism. What has been done in Cuzco can be done in Bolivia and probably in Ecuador.

Copies of *The Land of the Incas*, a quarterly record of the work of the Peruvian Mission, may be had for free distribution from Mr. James Bird, 10, Maud-villas, Westcombe Hill, Blackheath.

A. R. STARK.
Lima.

Commercial Travellers' Christian Association.—A report just issued notes an addition of 150 members to the roll. The monthly paper, "Good Lines," continues to be very popular among our friends "on the road." In the words of the report:—"The Association continues to prove itself a bond of union, a means of grace, an incentive to uprightness of life, and also a means for the extension of Christ's kingdom." The office is at 185½, Aldersgate-street, E.C.

Baptism of Rev. G. C. Grubb.

THE church in Westminster Bridge-road of which Rev. F. B. Meyer is the devoted and successful pastor, was the scene of a very interesting and impressive ceremony last Thursday, at noon. The fact that Rev. George C. Grubb, the well-known and world-wide missionary of the Episcopal Church of Ireland, was then to be publicly baptized, had not been made public through the usual channels; otherwise there would certainly have been a much larger attendance than the fifty or sixty friends that gathered in the lower hall. It was a forenoon of phenomenal rain, even for the wet spell we have lately experienced, and that may have kept many away.

Shortly after the noon hour, Mr. Grubb, accompanied by two young men, who were also to be baptized, took their seats by the edge of the baptismal font at the front part of the hall. At the further end of the seat were Mr. Millard and one or two other personal friends and fellow-workers of Mr. Grubb.

Mr. Meyer officiated throughout. After prayer came the singing of a well-known Keswick hymn—

Loved with everlasting love,
Led by grace that love to know.

Mr. Meyer read a portion of Matt. iii., describing the baptism of Jesus in Jordan, and some verses from Rom. vi.—“Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

A brief address from Mr. Meyer followed. “It might be thought enough (he said) that this act should be done simply in token of obedience to Jesus Christ. But there is something more in it. It appears to me as if those of us who follow Christ in this act of outward identification with Christ in his death desire especially to set forth to men our earnest determination, by the grace of God, to surrender our own life absolutely. In the profoundest sense those who are to-day descending into this tomb, so far as this world is concerned, are absolutely surrendering the life that they have been pursuing and any self-energy in which they have been living during the past. But as they go down into this grave, surely they cannot fail to be reminded of the song of the Psalmist: “Thou wilt not leave my soul in Hades, neither wilt Thou suffer thy Holy One to see corruption. Thou wilt show me the path of life.”

“Though it may be supposed that one brother here especially [Mr. Grubb] is surrendering a great deal that this world holds dearest, it will be the prayer of all who share in this holy service that out of what seems to be death there will come more abundant life, not only to himself, but to hundreds and thousands more. (“Amen,” “Amen.”) We believe those who are one with Jesus Christ are called upon to set forth their oneness by being buried in the likeness of his death. Of course we believe that it is perfectly possible for believers who do not see with us in this, to enter into close identification spiritually with our Lord, but we think there is a special meaning and significance in being united with Him *in the likeness of his death*. I would draw special attention to the words of the Apostle in which he says: ‘If we have been united with Him by the likeness of his death, we shall be also by the likeness of his resurrection.’ The union must of course be a spiritual one:

there is no virtue or efficacy in the water; but surely in this outward act there is closer identification than were otherwise possible. You are united with Him by the likeness of his death; just as his body was carried to the grave and laid there, so you will set forth for one brief moment this identification with him; and then upon the other side there shall be the identification with the likeness of his resurrection glory. Surely this can only be by virtue of the most blessed Holy Spirit, who at the hour of our Lord's own baptism descended and abode upon Him. I want you to notice that word “abiding.” It may be that there has been a fitfulness of the Spirit's abiding on you, but as you emerge from the water you will claim that the Spirit shall not only descend but abide (“Amen”); and especially that you may be anointed for your great ministry hereafter. I have no doubt about the result. I know that you fall into the hands of Christ; that He will open to you your paths of life. I am sure that in his presence there is fullness of joy, and at his right

baptism left me. I did not know then, as I do now, that truth must be learned to the satisfaction of the heart, and not from the brain. I was perfectly satisfied with the well-known argument that because the infant was circumcised under the Jewish dispensation, therefore it was quite right to baptize infants under the Christian dispensation. I did not see that the real analogy was this—that circumcision was only in the flesh, but true baptism is in the spirit; that we do not begin to live in Christ until we cast ourselves on Him; then we are Christian infants, and that then God commands us to be baptized in his name. I went on satisfying my intellect with all the usual arguments. There is not a single argument that I could not make use of, but my heart was restless.

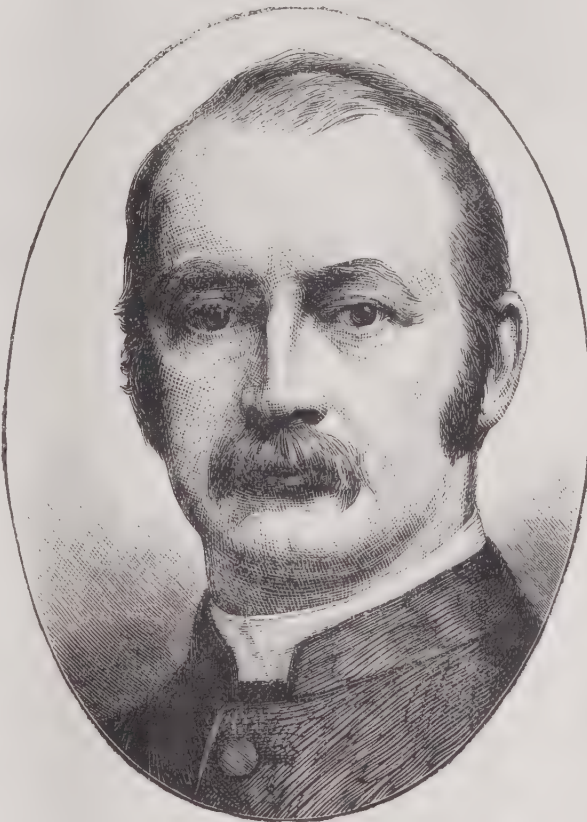
God in his mercy spoke to my soul again on the subject when I was reading my Bible perfectly quietly on board the steamship *Scotsman*, coming home from Canada last May. I took my Bible and thought I would look out all the passages about baptism once more. I did so. My heart was in full communion with Jesus, and I said to Him, “Blessed Lord, if I do not really know the truth as to these things, show it to me.” I do not think one hour had passed before I was certain in my soul that it was the Lord's will I should be buried with Christ in baptism. When I got home I waited in order that the voice of the Lord should be confirmed in my soul. I did not want to do anything rashly; I was fully aware of the grave consequences of this step. The Lord confirmed his voice in my heart, and when I met my beloved brother Mr. Meyer at Keswick this year, the Lord told me to ask him to baptize me in the name of the Lord. Therefore I stand here conscious—praise be to God—that the wilderness experience is over.

There were words which I heard twenty-one and a-half years ago. When one was being baptized—I think it was Lord Carrick—the friend who was baptizing said: “When thou passest through the waters I will be with thee.” These words are in my soul this morning—God has revived them in my soul after twenty-one years of disobedience. So once more I cast myself on God, that He will show me the path of life henceforth.

During the closing sentences of his touching little address Mr. Grubb was greatly moved; his words came between pauses and sobs and tears of emotion. As he concluded there were hearty “Amens” from some of those present. Then it was the turn of his two companions in witness-bearing to speak; their names were

William Grinley and John Stuart Holden. The former told of his spiritual experiences and how he had been led to take this step—a step which he was taking in opposition to his father and his church. But he felt he must obey God rather than man. Mr. Holden's experience was marked by some striking features. He was at Cambridge University preparing for the ministry of the Church of England, and was invited by a Baptist pastor to speak at the baptism of an intimate friend, the pastor thinking that he had himself been obedient to the truth. Then he was asked to conduct a mission in this same chapel, and when some of the converts confessed Christ in baptism he was compelled to yield and to be disobedient no longer. Both these young men spoke with great propriety and solemnity.

The act of baptism was proceeded with, Mr. Meyer first immersing Mr. Grubb and then his two comrades, with the usual formula. This being over, Mr. Meyer prayed with deep earnestness, especially on behalf of Mr. Grubb, whom he entreated God to make a powerful apostle of his Gospel in all parts of the world. The chief participants in the morning's ceremony having retired, the little company sang the doxology, in true Salvation Army style, led by Mr. Millard, and the impressive proceedings were ended.



REV. GEORGE C. GRUBB.

hand pleasures for evermore. May He in his mercy give you now such enlargement of soul, that you may receive of Him the enlargement of blessing that He waits to give.”

Another hymn having been sung, Mr. Meyer then said: George Grubb, I understand that you desire me to baptize you, as a witness to your identification with the Lord Jesus Christ in his death and resurrection. If you would like to express your feelings on the matter, so do.

Mr. GRUBB rose and said:—I praise God with my whole heart for having brought me to this day. It seems to end a certain amount of wilderness experience. Twenty-one and a-half years ago, an aged sister, in the room this morning, brought me to attend an adult baptism in Grosvenor Hall in Dublin; and that sight I have never forgotten—my heart never forgot it. At that time I had entered Trinity College, Dublin, to prepare for the ministry of the Church of Ireland. Then I went to my Bible for the purpose of finding arguments in support of infant baptism; and I succeeded in doing so. I satisfied my intellect, and all questionings with regard to the validity and the Scripturality of infant

The Perth Conference.

FOR thirty-four successive years the invitation has gone forth that those who fear the Lord and think upon his name should meet and speak one to another in fellowship and conference. Special interest was imparted to the gathering this year owing to the presence of Major Whittle, American evangelist (who, with Mrs. Whittle, is paying a visit to our shores), Rev. Dr. Bruce, of Persia, and other missionaries representing work in Africa, India, and China.

The subject considered last week was "The spiritual life, a life of progress in the knowledge of God." Man's need of and craving for such knowledge, the growth in it of the child of God, and its practical effects evidenced in missions at home and abroad, were each enforced by speakers who were able from experience to testify of those things about which they spoke.

Monday evening was profitably spent in converse and prayer, an evangelistic meeting for women also being held. The session of the following morning was opened by the EARL OF MORAY, who, commenting upon Heb. viii. 5-13 and 2 Pet. i. 11, put the test questions—Are we, as we look back over the years since we first knew God, conscious of such a growth in our knowledge of Him as we are in the case of our earthly friends? Do we, in consequence, desire to walk more closely with Him? The relation to God of Abraham, Moses, David, and the saints listed in Hebrew xi., shows this to be the possible and natural outcome of knowing Him.

Rev. K. MOODY STUART (Moffat) expanded the same thought as he pointed out the products of this knowledge—humility, holiness, personal communion, trust, love, growth, etc. The fact of it coming to us by revelation leaves no room for pride; we are not discoverers of it, but scholars in it. In proportion as it increases in us, these qualities necessarily develop. A note of warning, however, was uttered against the worship of knowledge itself. Heart and head must find their right relation. Knowing about God is not the same as knowing God; so that while on the one hand Rome shuts the door of knowledge and forbids the free reading of the Bible, there is also a danger lest the wisdom of the intellect should usurp the place of that true wisdom which consists in personal acquaintance with the Lord.

The position of those without a saving knowledge of God was next illustrated by Rev. GEO. MILLIGAN (Caputh) from Ephes. ii. 1-12. Not only is death the result of sin, but sin is itself a state of death (v. 1), a continual drifting downward (v. 2), and this a natural, universal tendency (v. 3), culminating in alienation from God, and a state of hopelessness (v. 12): and is not hopelessness one of the most notable features of the literature of to-day? Yet even this dark picture has its rays of light; for man is still God's workmanship (v. 10); and life is offered through the risen Lord. It is here that Paul, in all his epistles, finds deliverance. It is not enough that Christ lived and walked upon the earth, leaving an example for us to follow. It is in Christ, risen, exalted, at the right hand of God (v. 6). The believer may taste of the risen life even now, as an aged blind shepherd replied to a well-meant remark from his minister to the effect that he would "soon be in heaven," "I've been there for the last ten years!"

Notice, further, this life is a *gift*, so it is stated twice positively and twice negatively—"by grace," "the gift of God," "not of yourselves," "not of works"—yet for good works (v. 10). The life which consists in knowing God is therefore a practical, useful, busy life, spent not for self but for the world lying without, that they may have the "life eternal," which is "to know God."

How is this knowledge to be obtained? It is

found in the truths and facts of Revelation; it is the gift of the Holy Spirit; and is found in our co-operation with the Spirit in the obedience of faith. These were the phases of the subject to which the next speaker, Rev. D. M. MACINTYRE, of Glasgow, (successor to Dr. Andrew Bonar) addressed himself. Our nature requires God (compare such expressions in the Psalms as "My soul longeth," "fainteth," "crieth out"). Every side of man's nature demands a knowledge of God, and we are commanded to "love the Lord thy God with all thy heart, and soul, and strength." As moral laws are stronger than intellectual, so the strongest of all are the spiritual. Faith and reason may travel together; but reason's last office is to open the door for faith to enter. Reason is like the Levite at the door of the Tabernacle: Faith, clad in white raiment, enters the holy of holies and stands in the presence of God Himself. Dr. Chalmers has said, "Faith is a venture; but she never ventures without eyes in her head." Faith is not weakness of understanding, but keenness of sight. She sees the King in his beauty in the land that is very far off. She demands obedience—and this is the spiritual life—"If any man wills to do his will, he shall know of the doctrine."

The afternoon was occupied with several lesser gatherings, devoted to such objects as prayer for children, reports of home missions and temperance work, meetings for women only, and for ministers. In the evening the fine hall was crowded to hear evangelistic addresses from Messrs. D. M. Macintyre, A. W. Bell, C.E. (Dunfermline), and Major Whittle, who spoke from such pointed texts as "He was angry, and would not go in" (Luke xv. 28); God's message to Abram, "Get thee out" (Gen. xii. 1); and, from references in Joshua, Hosea, and Isaiah, the Valley of Achor was used to illustrate a place of judgment, a door of hope, and a place of rest, the sinner requiring to pass the first before he can attain to the blessings of the other two.

WEDNESDAY.

The Wednesday morning session, presided over by W. E. Malcolm, Esq., of Burnfoot, was addressed by Rev. K. Moody Stuart, Rev. Geo. Wilson (Edinburgh), and Rev. D. M. Macintyre, upon the topic "How spiritual life grows and bears fruit in proportion as God is known."

Mr. MOODY STUART said the communication of knowledge is one of the most prominent features of our Lord's ministry and of that of the Christian Church in the ages since. This knowledge sheds light on the past, on our present relation to God, and upon our future destiny. All truth is in Him. Our chairman has pointed out that it is "hid in Christ." No need, therefore, to be gathering truth from all quarters.

ALL TRUTH IS IN JESUS.

Further, *nothing but truth* is in Jesus. There is no mistake in Him. "God is light, and in Him is no darkness at all." Then, too, He is the *Great Manifestation* of truth, so that we not only learn of Christ, but we learn Christ. And is there

any practical outcome? The generations gone did not use modern inventions because they did not know of them. If they had known they would have used them. Knowledge must always *lead the way to practice*. To impart the knowledge of God is the great work of the Holy Spirit, and there is a special fitness in his being symbolised by "tongues of fire" (Acts ii.). For instance, as the "tongues of fire sat upon each of them," so the Spirit does his work still *through individuals*—not only the Apostles, but through the whole body of believers. As fire illuminates, so the knowledge of God is its own interpreter, and is *self-evident*—"burning words," burning their way into the hearts of men, and causing them to cry, "Men and brethren, what shall we do?" *Self-interpreting*, for each "heard in his own tongue"; and it suits all, old or young, rich or poor, and embraces all the nations of the earth. It is also *unwearying*, for it spreads from land to land, and cannot be stopped.

Rev. GEO. WILSON emphasized the important distinction between a knowledge of God, which is in conformity with the mind of man, and that which is in conformity with the will of God, and effectively forms Christian character. Many are "ever learning, yet never coming to a knowledge of the truth." The speaker developed his thoughts from these points:—

(1) The knowledge of God that enriches spiritual life is a knowledge of Him as intensely and attractively *personal*. No mere abstractions about, but acquaintance with, God. Dramatists of old were wont to represent abstract virtues and vices upon the stage, the actors personating friendship, avarice, jealousy, etc. Since Shakespeare's days, however, instead of abstract avarice we have concrete Shylock, while similarly Othello is jealousy personified. Even so the heart of man yearns for something more than vague generalities—it thirsts for the living God. (2) The knowledge of God which enriches spiritual life is knowledge of *his character*. The charm of a person is the charm of his character. It is the character of God that gleams from the cross and the resurrection, and should shine forth in the life of the child of God. (3) This knowledge only comes by *communion* with Him. We shall know Him in proportion as we live and walk with Him. (4) It comes not to the natural but to the supernatural mind. The man who tries to know God by force of natural intellect shuts himself out of the school in which alone he can learn about God. Only "in thy light shall we see light" (Psalm xxxvi. 9).

THE BRAIN MUST BE SERVANT TO THE HEART.

Man must be understood in order to be loved; God must be loved in order to be understood. Only those who know can love. (5) It must be immediately translated into obedience. "Hereby we know that we know Him, if we keep his commandments." Let us therefore "follow on to know the Lord."

With some thoughts upon Col. i. 9-12 Mr. MACINTYRE brought the session to a close. Right knowledge of God is not lifeless; it has hands and feet, and it moves. The marks of a "walk worthy of the Lord unto all pleasing" are fruitfulness in every good work, increase in the knowledge of God, strength unto patience and long suffering, joy and thanksgiving.

The afternoon was devoted to claims and reports of Foreign Missions, always a feature of this conference. Dr. CUNNINGHAM, on behalf of the Jews, described the wonderful awakenings associated with the names of Joseph Rabinowitch and Rabbi Lichtenstein, with which our readers are familiar, while other spheres were represented by Dr. Bruce (Persia), Rev. J. P. McLagan (China), and Rev. Robt. Gilgour (India). With the exception of Dr. Cunningham, these same speakers occupied the platform in the evening, when, in spite of very severe rain, the hall was again crowded.

These and other addresses will be reported in our next issue.

LADIES' MEETINGS.

Miss MUDIE, from Montrose, presided over the women's meeting on Monday evening, and Mrs. GIBBON gave an impressive address on Acts iii. 26.

The leading feature of the tea meetings was the presence of several ladies, chiefly from Perthshire, who are going to the foreign field. Miss MACKENZIE and Miss B. GARVIE are going as medical missionaries to Sialkot and Rajputana, being sent out by the Scotch Established and United Presbyterian Churches. Miss ROBSON, of the Student Volunteer Missionary Union, is also qualifying for medical mission work; Miss ORMOND is going to help in the Y.W.C.A. in Bombay; while Miss PLUNKET, from Poona, has come home for training in the Free Church Missionary Institute for future work in India. All these ladies spoke shortly, asking for prayer and sympathy. Miss ROBSON gave an account of the S.V.M.U., which originated in America.

Mrs. STOTT, who has laboured for twenty-six years in China, gave 1 Peter i. 7 as a message to those who were going forth as missionaries, and urged them to put the same value on "the trial of faith" as God does. She illustrated this verse from the parable of the talents, Matt. xxv. 23: "Well done, good and faithful servant; thou hast been faithful over a few things," is "praise." "I will make thee ruler over many things"—"honour"; and "enter thou into the joy of thy Lord"—"glory"; and it is all "When the Lord of these servants cometh"—"at the appearing of Jesus Christ." During the past seven years the work at Venchow has prospered, as it always must when there is a living principle at work. A new development has been the formation of a Volunteer Preachers' Band. Four joined at first and the number has increased to fourteen. These working men spend their Sundays in the villages preaching. They receive no payment except their boat-money. The question then arose, How were they to be taught? They were too far from the city to attend Bible classes at night, but they agreed to spend the first month of the year at the Mission for Bible study and help in preparation; they gladly receive help and criticism. They are very original in their illustration. The following is an outline of an address on the Good Samaritan:—Jerusalem is heaven; Jericho the world. Man wandered from the presence of God and fell among thieves—the world, the flesh, and the devil. The Levite is the law; the priest, Confucianism, Buddhism, and all false religions. The Good Samaritan—the Lord Jesus—uses oil, the Holy Spirit; and wine—the blood of Christ—and sets the man on his beast—the Gospel message—and conveys him to the inn—the church—the innkeeper being pastors and teachers. Continue in prayer for us. I do not say we depend on your prayers, for if you were to fail God would still bless us; but oh! what a loss would be yours!

Mrs. MCCHEYNE PATERSON, from Gujerat, pointed out the close connection between work and prayer. So few go out to the work because there is so little prayer. During the past year, in answer to special prayer, there have been more baptisms than before. Three new lady missionaries are going out to the Punjab, two of them being medical missionaries. In an outlying village which had been visited six years ago a Christian woman was found. When asked how long she had believed, she said, "Ever since Christ first set foot in the village." The work is carried on in many ways—among the children at the tent-door, and by means of a magic-lantern, as well as in schools and zenanas. As an illustration of what may be done it was mentioned that one girl is being trained by a retired farm-servant.

Coming nearer home, there were two accounts of work in Corsica. Mrs. D. GILLESPIE, who has recently spent some weeks there, spoke of the great ignorance of the people, who are steeped in Roman Catholicism. Though there are blood feuds among

the natives, they are very civil to strangers. The French Protestant Church has done a little work, and has a small congregation at Bastia. The McAll Mission has a station at Ajaccio, and Miss Grant-Brown is also working, but there is room for many more. Mrs. COLQUHOUN urged the need of medical mission work among the people, and told of the conversion of one woman who had not been in church for fifteen years because of the heavy dues demanded by the priests, which she was unable to pay.

From Scotland came reports of the Railway Mission and of rescue work. Mrs. CUMMING, from Montrose, spoke of the importance of special work among railway men. Some of them have few opportunities of attending church—occasionally only on one Sunday out of thirteen, and they have many temptations, one guard having been offered drink seventeen times between Carlisle and Perth. The men gratefully accept the monthly magazine, the "Railway Signal."

Mrs. COCHRANE gave several touching instances of rescue work in a quiet country parish, and emphasized the need of loving sympathy.

Mrs. GIBBON told of blessing resulting from mission work in Aberdeenshire.

On Thursday afternoon the Hon. GERTRUDE KINNAIRD presided over a farewell meeting for Miss Ormond, when she and other outgoing missionaries were commended to God in prayer.

Blankenburg Conference.

THIS Conference for the deepening of spiritual life was held August 31-September 4, and was attended by a larger number of friends than any previous conference. The Allianz Haus seemed almost elastic, and the hospitality of Fräulein von Weling unbounded to accommodate and provide for the many friends from north, south, east, and west, representing fourteen Christian denominations, among them a large number of pastors of the State Church of Germany.

England sent us the venerable Dr. Baedeker, Rev. J. Hudson Taylor, Rev. R. G. Walker, Rev. C. G. Moore, and other Christian friends. We had a daily prayer-meeting from 8 to 9, meetings from 10 to 12, 4 to 6, 8 to 10. The subject was "The glorious liberty of the children of God." Very solemnly the thralldom of the natural man, fettered in darkness, sin, and death, and his impossibility to free himself without Christ, was laid before us. Then, step by step we were led to see how freedom from the fetters of sin, the flesh, the world, and Satan, can only be obtained and preserved by dying with Christ and rising with Him in faith. The subject of the third day was the state of the children of God, when they are still bound under the law, and that only the saving and guiding grace of Christ can save us from the law and from self-guidance. The subject of the fourth day was the final, complete liberty of the children of God, and of the groaning creation through the coming of Christ.

The coming of Christ was only lightly touched upon for want of time, because one evening the awful sufferings of our poor Armenian brethren were laid before us by those intimately acquainted with all the horrors of those terrible persecutions. Mr. S—, a native Armenian pastor, showed us that it was not because they were a different race that they were persecuted, but because they were Christians. "Let us see who is stronger, your Jesus or our Mahomet," is the taunt of the Turk. Shall we stand with folded hands and see our Saviour thus reviled? The political powers of Europe in league with the Turk from jealousy and distrust of one another may be a Goliath in strength, but shall not the prayers of Christ's redeemed children be even stronger than David? The work of the China Inland Mission was recommended to our prayers by Mr. Hudson Taylor. On Wednesday we all, with very few exceptions, gathered round the Lord's table, to commemorate his love.

We do not know what the fruit of this Conference will be, eternity alone will reveal it, but the Word of God cannot return unto Him void, and I trust that all of us who had the privilege of attending the Conference returned to our homes with a larger view of our responsibilities and privileges as the redeemed children of God, and a fresh consecration to his service,

ANNA VON MILECKA.

Doncaster Races.

IT was the unanimous testimony of those engaged in the work of the Open-air Mission at Doncaster Races last week that in all our experience we had never beheld such a mighty concourse of human beings. Take this one fact as an illustration of what we witnessed. On the afternoon of Wednesday—the day of the "St. Leger"—we took our stand on a slight eminence commanding a great part of the one broad highway, about a mile and a quarter in length, which leads from the racecourse to the Great Northern Station.

From end to end it was literally blackened with the living, moving mass of people, the pavements on either side being packed, and the roadway filled with thousands of crowded vehicles of all descriptions, from the Prince of Wales's carriage to the costermonger's cart. For two hours this surging human stream continued to flow without any diminution in its volume. How many hundreds of thousands of people that implies I leave abler heads than mine to estimate. So awful an illustration of the power of the gambling evil cannot be seen anywhere else—not even at Epsom.

The 30,000 tracts, booklets, and Scripture portions distributed by the agents of the Mission were received with wonderful willingness. Some were torn up, some were rejected with vile oaths and curses, but the vast majority were placed in the pocket for "a convenient season." In many cases as the people passed, they almost snatched them from us, and sometimes, after taking several thousands to a place of vantage, the whole were gone in half-an-hour! It cannot be too strongly emphasised that ordinary leaflet tracts of one or two pages are quite unsuitable for this work. The choicest publications that sanctified ingenuity can suggest, and that money can buy, should be used for such unique opportunities. We found, for instance, that Rev. P. B. Power's splendid tract, "The Straight Tip," and my own little booklet, "The Betting Man's Decision," were taken most eagerly, probably because of the illustrations they bear. Each of these is published by the Stirling Tract Enterprise.

As to the Gospel services, our agents from London and myself were greatly helped by a contingent of members and friends from Sheffield, Wakefield, Hull, and Otley, while our kind friend, Mr. Robert Thomson, of Hull, journeyed all the way from Harrogate. The Market-place in the early morning and evening, among the fair people; the racecourse in the forenoon, and St. Sepulchre Gate at night were all occupied, and often the audiences were very large. Interruptions from drunken people were frequent, and on the racecourse the audiences changed every five minutes, but on the whole we were immensely cheered with the reception of the Word. The culminating point was reached on Thursday night, when the power of God was present in a remarkable manner, stilling the people to an intense silence and receptiveness.

Lastly, let me thankfully record the fact that sinners were converted to God. One young man, a commercial traveller who had come to stay in the town to attend the races, was converted at the street meeting on Tuesday night, gave his name and address, and resolved to leave by the first train on the following morning. Other similar instances cheered our hearts, and assured us that God was indeed with us.

I should add that the Racecourse Mission was represented by several earnest men, for whose labours, in addition to our own, there was indeed abundant room. On Thursday morning they and we held a united service on the racecourse.

FRANK COCKREM, Secretary.

11, Adam-street, Strand, London.

Twelve lady missionaries sailed from England on Friday for China, to take up work under the auspices of the C.I.M. Nine are going out for the first time.

Our Armenian Neighbours.

By CANON RAWNSLEY.

The Canon recently preached at Crosthwaite Church, Keswick, a powerful sermon on the parable of the Good Samaritan. We give the concluding portion:—

FROM that day to this the Christian world has wanted no more definitions of "Who is my neighbour?" Men who have gone to Christ for teaching have given up asking "Who is my neighbour?" as being a question quite beside the point. Rather they have kept their ears and eyes open, and their hearts ready to respond to any call of real need. "To whom can I be a neighbour?" is the question now; and the answer is, "To Me, the wounded Saviour, in the bodies of these, thy brethren. For inasmuch as ye do acts of kindness to one of the least of these, my brethren, who are in need, ye do it unto Me"; and in the doing ye shall find that you and Christ, the compassionate Jesus, the Saviour, are closer neighbours than ye dreamed.

For the dear Christ dwells not afar,
The King of some remoter star,
But here, among the poor and blind,
The bound and suffering of our kind.
In work we do, in prayers we pray,
Life of our life, He lives to-day.

As to individuals, so to nations comes the choice of helping the wounded man, or passing him by on the otherside. This nation is passing through just such a test at this time. Away in Armenia is the remnant of one of the tribes of the most ancient Christian peoples on the face of the globe. Once a nation of thirty millions—they were seventeen years ago three millions—they have now, by brutal butchery, torture, and oppression unbelievable and devilish beyond imagination, slow at first, but none the less sure in the operation—swift at the last with terrible swiftness, been reduced to one million, mostly women and children. In the past three years they have undergone such agonies as cannot be written of, and an organised plan of wiping a whole nation from the face of the earth, because it dares to be Christian, has been pitilessly enforced.

The region devastated by brigands and soldiers is five hundred miles long by three hundred broad. Fifty thousand men, chiefly breadwinners, have been massacred in the past three years (exclusive of the murdered thousands in Constantinople), 47,600 houses and shops plundered or burnt to the ground, 46,000 Christians forced by fear to embrace Islamism. Half a million, mostly women and children, are without sufficient food and clothing and means of support. These people that remain alive are being kept alive by a halfpenny a head per day. They dread the sword of the frost and the cold of the coming winter almost as much as they fear the sword of the Turkish assassin. Nay, they have lost fear of the latter. They cry, "Would to God we had died when our fathers and brothers died. We looked to the Powers to help us as they were pledged to do, and we have been miserably deceived and doomed!"

And now, in that vast district of Anatolia not a single Christian when he wakes knows if he will see the sunset, and not a woman goes to rest but fears she will be dishonoured before the dawn. I have this from one who has lived there till a few weeks back. Why all this misery? Because they are Christians—passionately Christian, and cling to a faith for which they have suffered persecution more or less since the Mohammedan hordes overwhelmed the land in the seventh century.

From maddened, miserable Armenia comes the cry to us fellow-Christians, which is heard in heaven, and nothing but the tremendous judgment of God can wait upon us as a nation if we palter any longer with our consciences, if, as a nation, we any longer make excuses, as the pusillanimous priest and Levite did, and finding that poor wounded brother Christian of the East stripped and half dead by the wayside of a murderous Moslemism, we pass

by on the other side. The England of St. George's the land of liberty! England, that believes in the happy home-life, in purity from man, in innocence for maidenhood. This England, that can give education and human progress, can no more justify her mute inaction as she sees the last million of this unhappy race torn limb from limb by those cruel robbers in the Armenian wilderness, than that priest and Levite could have been justified, as they went up that day to their national house of prayer, by any question to their guilty consciences of "Who is my neighbour?"

"A SPECTACLE OF SELFISH COWARDICE."

Is there another instance in history of the greatest and strongest nations of the world standing by in silent acquiescence while the weakest and most corrupt breaks their treaties, insults their citizens, loots their property, and massacres by the wholesale a nation whose only crime has been its profession of their faith, its industry and desire for advancement, and its helplessness? Great as is the crime of the Turk, the crime of Europe is still greater. The Turk believes himself to be fighting for his life. Europe refuses to lift a finger lest one nation should get some political advantage over the other, and America stands equally silent, leaving the rabble to sneer at a Government that cannot protect its own citizens, allows its ambassador to be snubbed by Palace officials, and contents itself with basting notes. Never has there been, in the history of Christianity, such a spectacle of selfish cowardice.—*N.Y. Independent.*

"A SCANDAL TO CIVILISATION."

Protests innumerable have been made to the Sultan; but all the remonstrances have not saved a single Armenian life. They have been of no value in the mind of this stiff-necked tyrant. The writing of Joint Notes is merely a waste of excellent stationery. But can nothing be done? Is there no way by which this scandal to civilisation in the dominions of the Sultan can be stopped without a European war? Surely, if the arts of diplomacy are exhausted as between the Powers and the present Sultan, another occupant might be found for the somewhat perilous throne he has disgraced. The rule of Abdul Hamid is not indispensable to the preservation of the Ottoman Empire. It is inconceivable that he should be suffered to render nugatory the efforts of the Powers to discharge their obligations towards the Christian races within his dominions. With all their resources, moral and material, it ought to be possible for the Powers to bring the Sultan's era of government by massacre and outrage to an abrupt close, either with him or without him. To plead their mutual jealousies as an excuse for inaction is a severe reflection upon Christian civilisation. We are not surprised that there is a growing feeling in this country that the situation is becoming intolerable. Nor would it astonish us to see this feeling develop into a violent agitation against the barbarity and iniquity of Turkish rule. That the statesmen of Europe need the help of public opinion the telegrams show, for, though Constantinople is not just now an Armenian shambles, the general outlook is as black as ever.—*The Standard.*

TO THE WOMEN OF ENGLAND.

Lady Henry Somerset writes:—"Multitudes of women in all parts of this country have been watching and waiting in vain for the deliverance of the Armenian Christians. Some have vigorously worked at collecting funds, but many, bewildered by the counter-statements which were continually coming to them, have not known how to act, and could only suffer and pray. But now the time has surely come when not one single Englishwoman dare be content with inactivity. The members of every woman's organisation must be aroused, the imperative call for help must be heard at every door, meetings

must be organised, funds gathered, and enthusiasm kindled.

"Money and help have been sent by the women of America. The Women's Christian Temperance Union has worked unceasingly; from the distant plains of Dakota to the New England hills money has been gathered at the cost of real self-sacrifice. The women of Canada have responded nobly. Can the women of England be deaf to what is now the cry of a nation's death agony? Let the people of this country be aroused to the urgency of the need, the horror of the situation, and the responsibility of England, and a solution of the problem will assuredly be found. To the women does it especially belong to succour their sisters in their dire hour of need. Let them grasp their opportunity, and avail themselves of the privilege of proving the value of a Christianity here which has triumphed yonder over unspeakable suffering and unmerciful death."

Armenia.

ARMENIA! drenched with martyrs' blood,
And devastated by the sword;
Thou art not hidden from the Lord.
His eyes behold that crimson flood:
And He who rules from out his righteous throne
For all thy bitter sorrows shall atone.

Though He may stay awhile the rod,
Sure shall the stroke of judgment fall:
And while thy cries of anguish call
For the deliverance of thy God,
The winepress of his fury He shall tread,
And there avenge thy nation of its dead.

O, ye who have not stretched the hand
To save the slaughtered from the foe,
Or bring them succour in their woe—
Can ye that day acquitted stand
When God shall rise in all his righteous ire,
And visit earth as a Consuming Fire?

Sanctioned ye not the ghastly fray
Who had the power to do the right,
And yet subscribed not of your might;
When dying men that might did pray?
O mercy, thou who wert accursed likewise,
Behold, and horror-stricken veil thine eyes!

How long, O Lord, how long, we cry,
Shall evil rampant reign? How long
Shall "Christian" thrones permit this wrong,
And boast of peace while thousands die,
With outstretched arms that Christian help to crave,
Which "Christian" kingdoms never, never gave?

Till God arise, Armenia, then
Thy retribution thou shalt see,
And all thy foes shall scattered be,
The Lord Jehovah, He shall reign;
And ruling justly from his righteous throne,
For all thy bitter sorrows shall atone.

JOHN WILFRID MCCLURE.

The Gospel and Women.—Wherever the Gospel is preached woman is assigned her rightful place of equality and respect in society with men. Non-Christian faiths degrade her with an infinite degradation. In these lands women receive but little or no education, because she is thought to be better looking and more easily managed when she is ignorant than when she is educated. But wherever the Gospel of the Son of Mary goes, woman is not only educated and redeemed, but she is accorded the same advantages and opportunities as are given to men.—*New York Independent.*

Hyde Park.—During the few weeks that the new park regulations have been in operation (says the London correspondent of *The Manchester Guardian*), the police have not suppressed any of the orators, and the number is not less than before. The constables listen attentively to the lectures, with the object of acting if anything indecent or blasphemous is said. This moderate course has proved strong enough. In addition to Christian, Freethought, anti-Catholic, and Socialist lecturers, there are occasionally some of a strange kind. One, for example, is an Indian, in his native costume, who discourses on Eastern faiths.

The Czar and the Bible Society.—There are few countries in which the Bible Society receive greater facilities for their work than Russia, and the London committee have just presented the Czar with a beautiful copy of the Bible, while the local agent in Russia has sent his Majesty twenty-three volumes beautifully bound in green and gold, being specimens of the Russian translations circulated in the Empire. The "Sermon on the Mount," in the Braille type for the blind, was of special interest. The gift was accompanied by a letter to the Emperor, expressing the Society's thanks for having been "permitted to give to the relatives of those who died on Khodinsky Plain" the comfort of the Scriptures. The late Prince Lobanoff was bidden by the Czar "to be the interpreter of his sincere thanks," and the letter was written very shortly before the Prince's death.

Letters to the Editor.

THE ARMENIAN HORRORS.

SIR,—To-day England admits the fact of the Armenian atrocities. The hideous past, the seething present, and the probably still more awful future, together with our national responsibility, are laid bare before the nation's conscience.

This is not the time to discuss the causes that have led up to the present condition of things, nor to attempt to saddle particular responsibility upon any person or persons. The question before this country is, What can be done at once to put an end to the horrors? The people are stirred, and well they may be. They have, however, been stirred before, and the stir has passed while the atrocities continue. Diplomacy, Parliamentary discussion, public meetings, continuous protests and articles in leading newspapers, as well as many other well-meant efforts, have failed to bring about what we desire. Let us not waste our time and further endanger the cause we have at heart by a mere repetition of these methods.

There lies immediately before us an almost unparalleled opportunity, unparalleled in regard to its simplicity and almost certainty of success. Within a week the young Czar of Russia will be the guest of the Queen of England. No one can doubt that sooner or later we must come to agreement with Russia or Bismarck Her Majesty will have another opportunity of exercising those marvellous diplomatic gifts with which she has been so lavishly endowed. May I suggest that every public meeting called to consider the Armenian question should pass a resolution, and every leading newspaper should publish an article, humbly but urgently petitioning Her Majesty to undertake this Queenly embassy of love.

In the recently-published correspondence of Prince Bismarck we find how in 1875 Queen Victoria, by Her Majesty's personal intervention, frustrated the Bismarckian policy of an unprovoked attack upon France. In the visit of the Czar of Russia to Balmoral Her Majesty will have another opportunity of exercising those marvellous diplomatic gifts with which she has been so lavishly endowed. May I suggest that every public meeting called to consider the Armenian question should pass a resolution, and every leading newspaper should publish an article, humbly but urgently petitioning Her Majesty to undertake this Queenly embassy of love.

The *doyen* of monarchs could not more gloriously begin this record year of her reign than in bringing peace and happiness to the sorely-stricken Armenian people, whom Britain has doubly promised to succour and protect.—Your obedient servant,

READER HARRIS.

Clapham Common, September 14.

THE ANSWERING OF PRAYER.

SIR,—The question which "Inquirer" puts forward in behalf of his young friends under the above heading is always a difficult one to answer fully in the columns of a paper, although conversationally the matter is easy enough to elucidate. Those who have had a thorough awakening at conversion—as it were, a veritable thunderbolt from the Almighty—never again "doubt" under any circumstances whatsoever, their attitude being towards God one of perfect trust, perfect submission, and absolute dependence upon Him for daily guidance.

These do not in the least trouble whether prayer is or is not answered. They place their petition before God, and leave it there, and this is in reality laying our burdens at the feet of the Lord Jesus Christ, who has told us that He will bear them for us, and He does so. Young converts, however, of less powerful experiences at conversion, are frequently aghast at the seemingly few answers that God vouchsafes them; these not unfrequently fall away and become listless in their devotional exercises.

It is to help such that a few letters on this subject might do good. With that object in view, I would endeavour to put the matter as clearly as I can, as it appears to me. Those of us who have a "quiver full" of little ones know that the paternal or maternal feelings towards them are quite sufficient to supply all their wants without one word from them. The parents, urged by love alone, know all their wants and satisfy them all in due course. The "little ones" often clamour for

this or that; the parents do not like it, and it is not too much to say that children of this disposition—most of them are—lose a lot more than they get, entirely owing to this hanging around the parental knees when there is a prospect of something good. We have all felt that way towards our children, a certain displeasure that they "asked for a thing" that they would certainly have got without asking. The result is a denial of the "good thing" for that occasion, although it may be given later on after all.

Of course, we have been told to be "importunate," and that by the Lord Jesus Himself, but—"importunity" is not a lovable trait in a child's nature, and where the childlike attitude, of which I speak, is real towards God, prayer, as we too often misinterpret the word, is not absolutely necessary even to the closest walk with God. This may seem paradoxical, but it is true none the less, and a moment's reflection will show us that a child on its knees before a parent for every small want would be an anomalous state of childhood. Prayer is an excellent thing, no doubt; but it is an abnormal state of soul in a child towards its Heavenly Father.

In making requests to God, they should, as a rule, be for others, and not for ourselves. There is no doubt, for instance, that a person who prays the "prayer of faith" for an unconverted brother, or sister, or friend, or foe for that matter, is most unquestionably heard there and then, and the matter as regards himself, the person prayed for, and God is at an end, and may be left there. If, however, we go beyond this, and continually ask for small things not essential to the soul life, we are sure to get no answers whatever, and properly so.

To illustrate the point, suppose a person in a violent attack of toothache drops on his knees, in a more or less passionate state, and asks for a mitigation of the suffering. What can the result be but an aggravation of the suffering, till the lesson of patience is fully learnt first? This is the experience of most Christians, and afterthought shows us that it is the only possible answer to prayers of this nature. If "Inquirer" could have specified the instances in which the prayers of his, or her, friends have not been answered, I have no doubt it would be found that answers would be got to all those that are proper, urgent, and earnest requests. "Direct" answers to prayer are seldom necessary with God; his time is absolutely his own; but many instances occur where an immediate reply seems to us the only way out of a difficulty, and in such cases, no doubt, a direct answer is received to encourage us. Let not "Inquirer's" young friends despair on that account, for "direct" answers are very rare, even in the case of God's most earnest children; but what is of far more value than even the gift of "prevailing in prayer" with God is that childlike attitude of soul that can look into its Father's eye with love and perfect trust, and say nothing.

L. J. P.

PROPORTIONATE GIVING.

DEAR SIR,—It is well that your correspondent, "Merchant," has, at page 22 of last week's *CHRISTIAN*, stated clearly the difficulties he has met with, and he says he should esteem any reply which may be offered.

His difficulties are very real, and appear to be, first, that of ascertaining weekly how much to give, or rather to "lay by in store as God has prospered him," and it would be a difficulty with many merchants and others to obey this command literally, but the spirit, if not the letter of the command, is fulfilled by doing so on the first day of the month or year.

Fifty years ago the writer was in a small way of business, and as he was fond of statistics and book-keeping, he knew every Saturday night what he had earned, and for many years continued as a religious duty on Sunday morning to set aside, or "lay by him in store," as God had prospered him during the week. But when he became engaged in extensive and complicated merchandise, it was impossible to ascertain his profits oftener than once a year; and even this annual calculation was (as your correspondent says) liable to be modified by subsequent experience. The corresponding alterations were made in the gifts without difficulty, as a book was now kept showing year by year how much had been decided on as the proper sum to be given away during the twelve months, and how much had actually been given.

Subsequently, when his business included considerable foreign trade, the results of which were uncertain for some months, and necessitated alteration in the estimate of the year's profits, it was found expedient every year to give according to the preceding year's gains, which gains had become thoroughly ascertained, and the sum thereof being divided into twelve parts, care was taken to give about as much as one of these parts each month, balancing at the end of the year.

These real difficulties mentioned by your correspondent "Merchant" are not experienced by those living on a fixed income.

"Merchant" also asks concerning the case of one in business who, through misfortune, has had a succession of bad years, causing loss rather than gain, whether he is to give from his remaining capital? But such an one is not included among those to whom the command (1 Cor. xvi. 2) is given. God has not prospered him at all during those years.

"Merchant" says he hopes he has made his inquiry plain, and it is hoped that this reply, together with the letter at page 25 of *THE CHRISTIAN* of September 3, with the same signature, will include the several points he mentions; but, if there are others, he will do further service to the good cause by stating them that they may be met, though the present writer may be unable to continue this correspondence, being an invalid in his eighty-second year. It should be remembered that when we have given away the proportion which we believe to be in accordance with the Scriptures (1 Cor. xvi. 2), that which remains in our hands is the Lord's, to be used for his glory in bringing up one's family, and in trading, or otherwise.

M. H. S.

"Ye are not your own, for ye were bought with a price. Glorify God then in your body."—1 Cor. vi. 19.

DEAR SIR,—In view of the correspondence now going on in *THE CHRISTIAN*, permit me to say that the perplexities as to how much we should give to the Lord would soon be solved did we but realise the position which we occupy with regard to Him. If we are redeemed, we have been bought with a price and belong to Him who purchased us. The early disciples gloried in calling themselves "the bond-slaves of Jesus Christ." The bond-slave had not anything of his own, his body, his wife, family, etc., all were the property of his master, he could not give his master anything, for all was already his, but he could serve him with love and devotion willingly, if he wished so to do.

This is our position with regard to our Lord and Master. How this simplifies the Christian life, it is not how much or how little ought I to give, but all I have belongs to my Master. If I claim anything as my own, I am robbing Him. My body is his, I must feed it and clothe it and care for it for Him, not in order to indulge self; my business is his, I must conduct it only according to his will; my time is his, to be used only in his service. He must appoint for me my home, my work, my friends.

All this, because He bought me with the price of his own life-blood; it is simply his right. When we talk so complacently of what we will give to Jesus, surely we forget this great fact with which our Christian life started.

Herein lies the rest and peace which should be ours. One Master undertakes all for us, and as we trust alone to Him, so does He guide and direct by the promptings of his Spirit within us.

Our attitude towards Him must be that of a loving, grateful slave, who ever looks up into the face of his Master for instructions, and keeps near enough to Him to hear his slightest whisper; and blessed be God, as we take this position at his feet. He calls us not slaves, but friends (John xv. 14, 15); nay, more, the purchased one is raised to the position of son, heirs of God, and joint heirs with Jesus Christ (Rom. viii. 16, 17). How can we then discuss any longer as to whether we shall dole out to Him a tenth or more or less, when He claims all by right? As to the best methods of service and first claims, &c., the Bible gives ample and clear directions, it is the revealed will of our Master concerning every duty. Whether it be providing for our families (1 Tim. v. 8), or administering to the necessities of the saints (Rom. xii. 19), or business (Rom. xii. 11), or giving our money or our children or ourselves to foreign missions, it is all one—just the portioning out of our Master's property according to his will. Trusting these few lines may be helpful, yours truly,

Keswick, September 12.

EMMA C. BANKS.
[1839]

"WAIT AND SEE!"

SIR,—The article by "M." on page 11, in THE CHRISTIAN of August 27, much pleased me. I was for more than a year dwelling with two evangelists and Christian teachers. They frequently talked of unfulfilled prophecy and various perplexing questions; and they told me their views on the several subjects, and asked for my judgment. In many cases I simply replied, "I shall wait and see." So, ultimately, one of them called me "Mr. Wait and See."

I am much pained just now, having heard that a section of the Christian Church has excluded some Christians from partaking of the Lord's Supper in company with them, because they will not say that they believe that a certain unfulfilled Scripture will take place in the way that this particular sect says it will. No true believer in the Name of the Lord Jesus Christ, obedient to the one great command of God in 1 John iii. 23, can ever be excluded from the one Church of God, nor from feeding on the body and blood of Christ; therefore, no section of the Church should ever exclude any such while their moral conduct is consistent with their profession.

Let us be comparatively silent on unfulfilled prophecy and perplexing questions, and

WAIT AND SEE.

TEMPERANCE HOTELS.

DEAR SIR,—In the "Temperance Notes" of a recent issue there is a laudatory notice of the Midland Temperance Hotel, Bournemouth, doubtless well deserved. But "expressio unius est exclusio alterius," so will you allow me to mention in your columns the Waverley Temperance Hotel, Bournemouth, within a few minutes' walk of East Cliff, most comfortable and well appointed in every way, and most moderate in its charges. I enclose my card.

September 7, 1896.

CREDE EXPERTO.

SIR,—In your "Notes and Comments" for August 27 you advocate more good temperance hotels. One practical difficulty I have experienced is that it is difficult for a traveller arriving in a strange town to ascertain whether such an hotel exists or not. I travel every year on business, and I always go to a temperance hotel when I know there is a good one, but from want of such knowledge I have often gone to an ordinary hotel.

Once in a temperance hotel in Exeter I saw a list of similar hotels in other towns. This I at once copied, and have found useful, but the list was a short one.

What is wanted is a list of all first-class temperance hotels in Great Britain and Ireland. Might I suggest that you might help forward the object you had in view in making the comment I refer to in your issue of August 27, by opening your columns to the publication of such a list? Could you not invite readers of THE CHRISTIAN to send you a list, with names and addresses of all temperance hotels they can recommend. In a few weeks' time you could publish that list, stating, of course, that you are not responsible for it. I feel sure that the publication of such a list would help to support temperance hotels.

—Yours truly,

DOUGLAS JONES.

[We shall be very pleased to carry out our friend's suggestion, premising that recommendations of temperance hotels as first-class for good management, cleanliness, attention, cuisine, etc., shall be authenticated by the names and addresses of those commending them—not necessarily for publication.—ED.]

SUNDAY LABOUR.

DEAR SIR,—In these days, when the question of Sabbath rest is so much to the fore, I venture to ask, through the medium of your paper, if it would not be an interesting inquiry to endeavour to ascertain what classes of persons are engaged in Sunday labour, whether the same arises from the actual Sunday needs of their fellows, or in preparation for other needs on the following day. I think, if such a list appeared in the public press, many would be surprised at the extent to which a considerable class of the community are so engaged, whilst they themselves have the full enjoyment of one of the greatest boons to mankind; so true is it that one-half the world does not know how the other half lives.

The publication of such a list might be pregnant with good results to those whose condition, from a Christian, not to say humanitarian, point of view, it is feared is so much in this respect to be deplored.—Yours faithfully,

EDWARD J. COX.

34, Leigh-road, Highbury-park, N., September 7.

Carlton Vale Mission.—The eighth anniversary of this Mission was recently celebrated. Special sermons were preached to large congregations. At the public meeting, Mr. Tridgell, the secretary of the Mission, referred to the early efforts of Mr. A. Martin on behalf of the Mission, coupled with the vicissitudes they experienced when suddenly plunged into a debt of £250 through an architectural blunder. This sum has now been reduced to £19, which it is hoped will be wiped off before the end of the year. The members now number eighty. The Mission is unsectarian, and is supported by the working men and women forming the congregation, with the exception of valued help rendered by Mr. Joseph Peters, Mr. John Aird, M.P., and other friends. Several friends gave addresses.

[849]

Lepers in Bengal.

AT the asylum supported by the Mission to Lepers at Asansol, a good and growing work is being done among these poor sufferers. The institution bears the name of "Christaram," meaning "rest in Christ," and not a few of its afflicted inmates have found rest and hope in Him whose Divine mission was demonstrated in that the lepers were cleansed. An account appeared recently in *The Indian Witness*, after a visit from its representative. He says:—

"Most touching and suggestive of Christ's mission on earth is the little leper asylum at Asansol. A leper is a leper everywhere, yet a leper in rags, begging at the ghats or on the streets, is a very different-looking creature to the lepers in this rustic home, provided for them by the Christian benevolence of the Mission to Lepers. It would give the supporters of the Society much satisfaction could they see with their own eyes the blessing their benevolence has brought to these unfortunate people. On a piece of broken, sandy ground, which in a few years will be a shady grove and orchard, stand the two rows of houses for men and women, with the little church midway between. Christian love and sympathy in the hearts of people six hundred miles away caused this asylum to be reared, and furnishes the helpless ones their daily bread. When we went on to the men's quarters, and heard them sing a Christian bhajan in praise of Christ, we realised as never before, that his name and his Gospel give these hopeless, helpless ones just the hope and help they so sorely need."

Several new openings are before the committee, and whether they can respond to the pitiable need of these afflicted outcasts depends mainly on the gifts of the Lord's stewards. A very touching appeal is to hand from Rev. T. B. Bawa, a native minister, for help to build a small home for the untainted children of lepers. He says that if he had £85 he could, after the rainy season is over, erect a small home for these little ones, and his wife would teach them and care for them. Communications may be addressed to Mr. J. Jackson, hon. sec. for London and district, 186, Aldersgate-street, E.C.

F.C. Mission in Aberdeen.

THE extended winter mission arranged for by the Free Presbytery of Aberdeen commenced its work on Sunday, 6th inst. By this movement all the Free Church congregations of the Presbytery—extending beyond the city, in some cases many miles into the country—will be visited by evangelists during the next three months, a week of special services being held in each.

First on the list is Mr. W. R. Lane, who began in Free South Church (Rev. W. M. Clow), and on Sunday last moved to Queen's Cross (Rev. Martin Lewis). He will be followed in the various city churches by Messrs. Andrew Stewart (China), Bewley and Frank Weaver, Charles Inglis, W. D. Dunn, and Gipsy Smith; while the outlying churches will be visited by Messrs. Binnie, Stewart, and Rev. A. Hardie.

As to the first ten days, it may be said that Mr. Lane's visit has been the means of arousing very encouraging interest both at the afternoon Bible readings, held in Free West Church (Rev. G. Webster Thomson), and evening Gospel services. The attendance, in spite of unpropitious weather, has been good. This is Mr. Lane's first visit to the city, and the cordial welcome he has received from ministers and people augurs well for the improvement of their mutual acquaintance.

Sunday by the Sea.—The Cleethorpes (Lincolnshire) District Council have adopted resolutions dealing with the Sunday trading question. They have decided that no boats or hackney carriages shall be allowed to ply for hire on Sundays. The maximum penalty for offences against the bye-law is to be £5, with the cancelling of the licence. All street touting and the shouting of wares is also prohibited. Bathing machines are in future to be licensed and inspected, and not allowed to be hired out on Sundays. In addition to passing these resolutions, a vigorous protest has been made against the drinking that is allowed in the Sunday trains. This will no doubt keep a good many excursionists away. All the more reason therefore for Christian visitors to make up the deficiency with their support.

Slavery in Zanzibar.

IN the official correspondence relating to British East Africa, which has been printed, Mr. Hardinge, our diplomatic agent, appears as the chief upholder of slavery in Zanzibar. It would be dangerous, says Mr. Hardinge, to interfere further with the "Mahometan slavery laws." The Arab planters in Zanzibar and Pemba must be allowed to keep 150,000 wretched Africans in servitude on their plantations, lest they should rise and shake the British Empire to its foundations. The last insurrection in Zanzibar was suppressed the other day in fifty minutes by our warships, but we are to tolerate slavery for fear of another revolt of these terrible Arabs. Mr. Hardinge then asserts that the export of slaves to Zanzibar from the British East African coast is "practically extinct."

As we maintain a squadron in these waters at a cost of £80,000 a year to stop the slave trade, and as 6000 slaves are yearly smuggled into Zanzibar and Pemba despite all the efforts of our commanders, Mr. Hardinge must mean that all the slaves come from German territory, a statement which would need a great deal of proof, and which is also beside the point. Mr. Hardinge does not deny that many slaves are brought over from the mainland in small parties, and that the Zanzibar laws of 1873 forbidding the importation of slaves are practically useless. This fully confirms the belief of Mr. Donald Mackenzie and others who have inquired into the question, that the majority of the slaves in Zanzibar and Pemba are held by their owners in violation even of the "Mahometan slavery laws," which Mr. Hardinge holds in such profound respect. It is to be hoped that the Foreign Office will not be hindered by arguments that are as pitiful as they are obsolete in doing its duty towards the slaves in Zanzibar.—*Manchester Guardian*.

Europe and Africa.

THE uncivilised earth has a heavy account against its civilised guardians. Europe has, in the main, inoculated the savage races with its vices rather than with its virtues, and they have flown through the veins of black and yellow men like raging pestilences. Disease, prostitution, drunkenness, are the white man's hallmarks; by them he is known on every Pacific strand, on every African lake and forest where his feet have trod; and in too many cases they obliterate the higher religious and moral code, the saving gifts of energy and industry which he also carries with him.

And what have we to show within the sphere of our own more intimate society in return for the evil we have done to the inferior races? In the Europe of to-day we can show next to nothing. Judging by the history of the Turkish crisis the Christian Powers have neither courage nor faith in themselves or in each other; they will combine for nothing that remotely resembles a moral end; and their timorousness has grown with their command of destructive material on a scale unparalleled in human history. And yet we hesitate to abandon the hope that the era of blind fear and selfishness will come to an end.—*Daily Chronicle*.

P.S.A.

ON Thursday, September 10, an important conference of ladies and gentlemen interested in the P.S.A. movement was held at the Y.M.C.A., Leicester, under the presidency of Mr. T. H. Lloyd. Rev. F. B. Meyer, Dr. Paton (of Nottingham), Mr. Reginald Hodder (of Derby), Rev. Eben. Gould (of Leamington), Mr. Rhodes (of Manchester), Rev. W. Stephen (of London), Mr. John Blackham, and others were present.

A series of recommendations was drawn up for presentation to the next National Conference, which, while allowing great liberty in the institution and maintenance of P.S.A. Societies, should promote the strength and unity of the entire movement. Strong hopes were expressed that nothing would prevent the continual development of the P.S.A. movement in accordance with the great Evangelical principles by which it has been inspired hitherto.

The Evangelical Alliance has issued its customary call to united prayer during the opening week of the approaching New Year. The usual sequence of subjects will be followed. Copies of the circular may be had from the office of the Alliance, 7, Adam-street, Strand, W.C. Many friends of Christian union may like to know that the full and comprehensive epitome of the past work of the Alliance, entitled "These Fifty Years," which was prepared and partly read at the recent jubilee conference by Mr. A. J. Arnold, the secretary, is published in a neat pamphlet (1s. per doz. post free).

International S.S. Lessons.

September 27.

REVIEW OF QUARTER'S LESSONS.

GOLDEN TEXT.—PROV. XVIII. 10.

THIS series covers the whole period of David's reign. As our Golden Text suggests, trust in God was the prominent feature in David's life. To go through the whole of the incidents dealt with during this series is impossible. Select a few in which the lesson of trust in God is specially manifest.

1. *When he needed direction* (Lesson I.). Every obstacle to his becoming king is now removed; yet he dare not act without Divine counsel. His trust in God leads him to inquire of God. Learn the lesson. Submit to Him not only great things, but matters that seem trifling and insignificant. The mistake of David in Lesson III. gives increasing emphasis to this form of trust in God. Even a godly man must not lean to his own understanding (Prov. iii. 5, 6).

2. *When fighting with his enemies*. His first victory, when quite a youth, was that over Goliath, and was won through his trust in God. On the same condition he defeated the Philistines and the combined forces of Ammon and Syria (Lesson vi.). Our enemies are of a different character. Do you know yours? Do not under-estimate their strength, nor deem yourself sufficient for meeting any one of them. It is God who must fight our battles for us, and the condition which He demands is that we trust in Him. Are we learning how to say with confidence, "Jesus saves me all the time, Jesus saves me now"?

3. *When he had fallen into sin*. It was through forgetfulness of God that his sin began. Recall to what awful lengths it led him. Yet when convicted of sin he committed himself to God by a free and full confession. The result is given in Lesson VII. It is in connection with our guilt and our need of forgiveness that some of us first learn to trust in God. Begin here, if you have not done so already. You have the sin. What are you doing with it? (See Prov. xxviii. 13.)

4. *When he was in deepest trouble*. No one has ever passed through a more painful experience than David, when Absalom headed a rebellion against him (Lessons VIII. and IX.). Yet the beautiful piety of David never shone so conspicuously as then. Think how his trust in God expressed itself in meek submission, in uncomplaining subjection, and in quiet dependence. His psalms were many of them the result of that painful trial. What can men do in the evil day of sorrow without God? Trust in God can keep the soul in the midst of seas of trouble. Treasure the lesson; for if you do not need it now, you will in future days.

Besides all these exercises of David's faith, remember that everything that was beautiful in his character—his forgiveness of his enemies, his kindness towards the son of Jonathan, his love for God's house—all these had their root in his trust in God. Faith is the root grace from which all others spring. Make the Golden Text your own, and live it.

The Bethesda Young Women's Training Home, Liverpool, meets the case of those who through sickness, loss of parents, temporary loss of work, or other causes find themselves without help or without home. In such circumstances many young women would be placed under great temptation. Any young woman applying to the institution is at once received, and none are refused. They are admitted without payment, on condition that they work according to their ability until situations are found for them, and that they promise to repay, when able to do so, the cost of their maintenance in the Home. By the wise and experienced teaching of Mrs. McLachlan, the superintendent, who is a voluntary worker in this good cause, applicants and the public alike are safeguarded against the misuse of charity.

Salisbury Conference will be held Sept. 21-25. As usual, the programme gives a worthy place to accounts of Christian work at home and abroad. The Conference sermon will be preached on Monday evening at 8 o'clock (September 21st), in Fisherton Church. The Conference meetings will be held in the Maundrel Hall from 11 a.m. until 1 p.m., and from 7.30 p.m. until 9.10 p.m. The afternoon meetings will be devoted to accounts of work in different parts of the world. In the letter of invitation, Rev. E. N. Thwaites says:—While there will be absolute freedom in the addresses, and a desire in all things that the Holy Spirit should be our teacher, yet I venture to suggest the following lines of thought, specially in connection with the sadly-neglected command of our Lord Jesus Christ, "Go ye into all the world and preach the Gospel to every creature." Subject on Tuesday:—"Communion with God" (Exodus xxxiii. 11-23). Wednesday:—"Obedience to God (Isaiah i. 19). Thursday:—"Consecration to God" (Romans xii. 1).

Pilgrimage to Jerusalem.

NEXT Passover corresponds in days of the week and of the moon with that of the year of the Crucifixion, and I therefore wrote to my friend, Brother Cameron, editor of *The Watchword*, of Boston, U.S.A., proposing a Conference or Convention "of earnest believers in the prophetic Word," to be held in this, the city of our Redemption, next Easter. When the July *Watchword* arrived, I found, to my delight, that the same thought had occurred to others, and that the Rev. Dr. Lorimer and Dr. Crunden, of Boston, were organising a pilgrimage to this land, to be accompanied by a *Watchword* division, starting from the U.S.A. in July next; and I write to express the hope that a division from the United Kingdom, headed by some man of God, may be organised to accompany the brethren from the United States to the Land of the Bible and the City of the Great King.

In *The Watchword* for October will appear a letter in which I suggest the arrival of the pilgrims at least two days before Good Friday, April 16, and offer the upper room of this Mission of faith and trust in the Lord, the only place in Jerusalem where non-Episcopalians can vouch publicly for the worship of God, not only for worship and preaching of the Word divine, but also for lectures, conferences, etc.

I propose (1) that we meet at the Lord's table on the evening of the institution of the Lord's Supper, to commemorate the Lord's death—"Christ our Passover slain for us"—till He come again in glory; and then go for a prayer meeting to the Mount of Olives, as in past years; (2) to lecture on Friday evening on the Passover as celebrated by the Jews since their dispersion on that very evening, and its analogy to the institution of the Lord's Supper; (3) to lecture on prophecy fulfilling now visibly, and on what to see and its true significance and Biblical import, on Saturday night; and may be, some other evening, on the true Golgotha and other holy sites. I need not add that the pilgrims will be welcome to all the help, advice, hospitality, etc., I can give them.

A COLLEGE IN PALESTINE.

The pilgrims will be also invited to consider Bro. Rabinowitz's desire, and mine also these last six years, to promote the opening of a College Home for Jewish converts in Palestine, to be trained for mission work in all lands and among all peoples, for which their linguistic aptitudes fit them so remarkably; and I trust they will carry with them a prayerful, kindly interest in this mission of faith, and in mission work generally in Immanuel's land.

Jerusalem, August 31.

A. BEN OULIE.

Children's Seaside Services.

SERVICES on the sands have become quite a feature of seaside life, and most of them are now brought to an end for this season. Like everything else, they have encountered competition, and when one hears that at one place the children leave the niggers for the services, while at another they leave the services for the niggers, one is able to form an opinion as to where they have been carried on with ability and where they have not. Starting with perfectly gratuitous service, the mission which directs affairs have learnt that if you want a good thing you must pay for it. Grants accordingly are made towards the expenses of capable men. In no case is all the expense paid, but only in part. Those conducting the services have also a chance of being taken up by the wealthy, as one gentleman made such an impression on a lady while holding services at Scarborough that she settled £600 a year upon him to enable him to devote all his time to such work.

As children's sports are almost as prominent a feature in the programme as holding services, it must be obvious it requires men of varied parts to prove successful. That they do as a rule may be fairly inferred from the fact that the income of the mission is close on £4000 a year, and the services are increasing in popularity. It is becoming quite a custom when families are thinking of a seaside place to inquire if the Children's Mission Services are held on the sands.—*Leeds Mercury*.

Children's Special Service Mission.

Mr. H. W. Pewtress, *Raleigh Memorial Sunday-school*, Stoke Newington, Sept. 21-24. Mr. H. Stentford, *Byrom Hall Church*, Liverpool, to Sept. 19. Mr. P. Welch, *St. James's Schoolroom*, Hatcham, Sept. 22 (6.30). Mr. E. T. M. Dennes, *New Malden*, Sept. 25-28. Mr. S. J. Hewlett, in caravan, *Seavington, Somerset*. Mr. J. H. P. Cutting, in caravan, *Walsingham*, to Sept. 20; *Stibbard, Dereham*, Sept. 21-27. Mr. L. Hills, in caravan, *Bures, Suffolk*.

ANNUAL MEETINGS, for Reports of Seaside Services, *St. Martin's Town Hall*, Charing Cross, Oct. 8 (3 and 6.30); *Bolton*, Oct. 13; *Manchester*, Oct. 14; *Southport*, Oct. 15; *Liverpool*, Oct. 16.

Children's Scripture Union.—Portions for week ending Sept. 26, 1896.—Sun., Sept. 20, John xvii. 14-26; Mon., Sept. 21, xvii. 1-14; Tues., Sept. 22, xviii. 15-27; Wed., Sept. 23, xviii. 28-40; Thurs., Sept. 24, xix. 1-15; Fri., Sept. 25, xix. 16-30; Sat., Sept. 26, xix. 31-42.

Pariahs in Madras.

I ASK sympathy and aid on behalf of the unfortunate Pariahs of Madras, among whom I have been appointed by the South India Conference to do Christian work. Pariahs are a despised people; they are despised by Brahmins and caste Hindus. They are poor and illiterate and are subject to insults and ridicule. They are regarded as social lepers by Hindu society and Hindu religion; consequently they have been living for centuries in small, squalid, unventilated huts, erected in places untrodden by caste Hindus and branded as "filthy" by the general public and sanitary officers. Our Pariahs remain in the deepest ignorance; they are slaves to gross superstition and meaningless customs. Theirs is the hardest lot imaginable, and may well arrest the attention and call forth the sympathy of all Christian hearts.

I visit daily six Pariah villages, in two of which we have day and night schools for Pariah girls and boys. These schools have at present eighty children, who learn English as well as Tamil. They are conducted purely on Christian lines. Christian education is an undoubted blessing to this poor, despised class. I proclaim the glad tidings to the Pariahs in their villages. Thank God, some men and women have become Christians, and attend our Sabbath services; we have five Sunday-schools, attended by 350 pupils.

But the field is large and the workers are but few. We want to open more schools in needy villages. Our mission is financially crippled, and it does not see its way clear to give us all the help we need for the extension of work, especially amongst the depressed classes of this benighted city. A non-Christian Hindu gentleman generously maintains one of the mission schools for Pariah children under my management. I am constrained to appeal to your sympathetic readers for aid. I will be very glad to correspond with those who may wish to help.

W. RAJU NAIDU.

Popham's Broadway, Madras, South India.

Missionaries in Egypt.

THE secretary of the North Africa Mission, reporting as to the epidemic of illness which has visited the Mission staff in Egypt, states that Mrs. Dickens has recovered from the severe attack of typhoid fever. Miss Watson, who has also been down with fever, is considerably better, while Misses White and Mills are reported to be improving.

Dr. H. Smith is, however, in a hopeless condition. He was attacked, it seems, by tuberculosis, not by typhoid, and as members of his family have succumbed to this disease, there seems no hope of his recovery. He has been brought home by Mr. W. Summers, and now lies "waiting at the gate" in his home at Basingstoke.

Mr. Glenny remarks: "Dr. Smith's illness and return to England is another of those strange events which we are unable to fathom. He seemed so necessary to the work, and his return necessitates a thorough rearrangement. These illnesses and difficulties compel us to cast ourselves on God to overrule and guide us, for we cannot guide ourselves."

Converts from Romanism.—A Naples evangelical journal, the *Libero Credente*, recently published a list of ex-priests and ex-monks, who, since 1848, have become ministers of the Gospel in the Protestant churches. The list does not profess to be exhaustive of distinguished converts, nor is it complete as a list of ministers who were originally priests in the Church of Rome. Yet the list includes sixty-six names, among them Beltrami, Desanctis, Gavazzi, Bottini, and Rogghianti, men who had occupied professors' chairs and sustained other positions of distinction before they "left all" to become evangelical pastors.

Highland Orphanage.—A very pleasant hour was spent at the recent annual meeting for praise and prayer, at the above Orphanage. It did one good to see the children (about sixty) look so comfortable and happy; also to hear them sing their hymns so sweetly. The keynote of the meeting was thankfulness for the provision of the past, and going forward to the coming years with much hope. Rev. Dr. Black presided, and the following took part:—Rev. Dr. Norman Macleod, Rev. Mr. Lang, Mr. Corner, Mr. Walker, Mr. Elliot, Mr. T. D. Campbell, Bailie Cook, and Mr. Melven. This valuable Christian work, now eighteen years old, proves the truth of "Casting all your cares upon Him for He careth for you," as Miss Macmaster, the matron, has all sent to her for their bodily comforts; Miss Strachan sees well to their education; and many friends surround the orphans with helpful spiritual influences. Friends willing to aid with money or articles of usefulness may hand such to Mr. Elliot, Drummond-street, Inverness.—*Northern Evangelist*.

The Y.M.C.A.

MR. A. H. WHEELER, secretary of the Soldiers' Auxiliary of the Y.M.C.A., has held a series of meetings among the troops encamped in Aldershot and the neighbourhood. He is now visiting the Scottish regiments.

The 1896 report of the Y.M.C.A.'s of Ireland is just issued under the title of "Irish Affairs." It shows that at the present time there are forty-six Associations, with a gross membership of 6372, owning buildings to the value of £21,300.

A garden party and sale of work has been held in connection with the Trowbridge Association in the grounds of Hill View, the residence of the president (Mr. J. Poynton Haden). The weather was unpropitious, but in other respects the affair was a success.

The work of the Middlesbro' Association, which during the past few months suffered considerable decline, has been resuscitated through the instrumentality of Mr. J. C. Moor, travelling secretary, and now gives promise of activity and usefulness for the winter.

The president of the Wolverhampton Association has established a reference library for the benefit of clergymen, ministers, and Christian workers. A scheme is on foot for the provision also of a gymnasium, sleeping accommodation, a restaurant, and a caretaker's residence.

The Islington and Highbury Association is celebrating its jubilee. In a circular the committee "trust that while older friends will observe the jubilee by giving special help, many new friends also will feel the occasion suitable for a special thank-offering towards setting the Association free from its financial burdens."

A revival has been experienced in the work of the Anglo-American Association in Paris. There has been much activity in all departments of the work on the part of almost the entire membership, and the Association has been the means of rendering help to an unusually large number of English-speaking young men during the summer months.

The Bishop of Durham has consented to open the new building of the Sunderland Young Men's Christian Association on Monday, October 19. The North-Eastern District Union of the Y.M.C.A. has decided, with a view to encourage individual, systematic, and comprehensive study of the Bible, to adopt a scheme of study and examinations for the associations in the district, and for the coming season the scheme of the Christian Evidence Society has been adopted.

The ranks of the Irish Y.M.C.A.'s have given many workers to the mission fields of the world. Several members of the Belfast Y.M.C.A. are at work on the deadly West Coast of Africa. Mr. Robert McCann, Trav. Sec. of the Y.M.C.A.'s of Ireland, has recently published a very interesting illustrated history of their work, entitled "Qua Iboe," a copy of which will be sent to any person who will send his address to Mr. H. B. Niblock, 36, Salisbury-street, Belfast.

Mr. Henry Daniel, J.P., entertained the leading friends of the Bristol and Totterdown Associations at the rooms of the former, on the 8th inst., to confer as to the Totterdown Y.M.C.A. new building scheme. Mr. J. Storrs Fry, president of the Bristol Association, made an additional donation of £200 (he had already given £300) to ensure the carrying out of the scheme, which makes excellent provision for the ordinary work of the Association, in addition to a gymnasium, which will be available also as a hall for public meetings. The Totterdown Association, though young, has 170 members, who have contributed liberally to the building fund.

The Brixton Y.W.C.A. has removed to Aberdeen House, 194, Stockwell-road, and having larger premises the committee are hoping greatly to extend the work, by accommodating more boarders. During the hard wear of sixteen years, many things now want replenishing. Gifts of money or any kind of partly used furniture, table linen, carpets, etc., will be gratefully received. The winter's work will soon be recommenced by Bible classes, lectures, music lessons, secular classes, and social evenings.

M. E. GARRETT, Hon. Sec.

34, Gresham-road, Brixton.

Dublin Convention.—The twenty-third Dublin Christian Convention will meet in the Christian Union Buildings on Monday evening, Sept. 28. Among the subjects to be considered are—"The indwelling of Christ in the Believer," "Why so many desire and so few receive the fulness of the Holy Ghost," "The love of Christ, a revelation of the character of God," "The approachableness of Jesus," "Passover and Calvary," "The Holy War," &c. The Archbishop of Dublin will preside, and addresses will be delivered by two foreign missionaries—the Rev. F. Swainson, C.M.S., Saskatchewan, and the Rev. Gilbert G. Warren, Hankow, China.

Christian Endeavour.

A UNITED Convention of the Bradford and Wharfedale Unions has been held at Ilkley. About fifty societies responded to the roll-call.

The Urmost Sunshine Committee recently invited thirty slum children from Manchester, for an afternoon's enjoyment. Several of the shoeless had shoes and stockings provided, and each went home with a bunch of flowers given by the Sunday-school.

On a recent Sunday the Endeavourers of the Presbyterian society of Decatur, Ill., hired a carriage and conveyed eight of the older members of the church to the communion service. They were given front seats and cordially greeted by the Endeavourers at the close of the service.

Other societies than those in China will find helpful the plan recently reported from the Sunrise Kingdom. A newly-formed society was not skilled in the workings of the organisation, and members from a neighbouring society attended the meetings for some time in order to help the new Endeavourers to get into working order.

Dr. F. E. Clark writes in *The Golden Rule*:—"What is our whole system of Christian Endeavour, if it is not a series of unconscious steps up invisible mountains? The prayer meetings, in a sense, are routine affairs; fulfilling the pledge, in our discouraged moments, may seem like a perfunctory obligation; the committees, like the lifeless parts of a machine; but one great object of the Society is to form habits of well-doing, habits of confession, of devotion, of service. Walking itself, after a while, becomes an unconscious act, and moral hill-climbing an unconscious habit."

Irish Notes.

MIS^{SES} EMILY H. REID, of Knock, Belfast, has been accepted by the committee of the Methodist Women's Auxiliary for Mission Work in India, and is going out to that country.

The interest of Irish Presbyterianism in home and foreign missions may be inferred from the fact that it raised last year for the former £10,000 and for the latter £26,000.

A meeting to say farewell to Rev. H. W. Tegart, who is going out as a missionary to Uganda, under the auspices of the Church Missionary Society, has been held in Clarence-place Hall, Belfast.

The Congregational Mission tent, after doing four weeks' good service at Larne, is now pitched near Newry, where it is under the care of Rev. James Whiteside, and is being largely attended.

The late Miss Alexander, of Derry, has bequeathed several sums to the funds of the Presbyterian Church, including £2000 to Magee College, £2000 to the Sustentation Fund, and £2000 to the congregation of First Derry, of which deceased was a member.

Dr. George Ebers.—A report has been circulated that Dr. George Ebers, the distinguished German Egyptologist, had become a Buddhist. He has written to an American correspondent contradicting the report. He says:—"Who bequeathed warmer, happier love than He who wore the cruel crown of thorns, than He who was Himself love, and gave it first to the world? Before He came the circle of one's love was confined to his people, his state, his family, or some chosen ones; but Christ gave the world the great love which embraces all mankind. Never could I desert Christ, for I love Him, and He knows love so well. No, worthy friend, I have not become a Buddhist; I remain Christian to the end, and also educate my children as Christians. I teach them to love the Holy One as earnestly as my mother taught these truths to me, her only son, and my warm-hearted Christian wife stands side by side with me in this matter."

Protestant Evangelical School in Kilburn.—Yielding to the earnest request of many of the poor working people who live in the midst of the parish of St. Augustine, Kilburn (the schools in connection with which are managed by the Kilburn Sisterhood), we have opened a day-school, trusting, with the Divine guidance and assistance, it may prove at once a blessing, and, it is hoped, an antidote to the unscriptural error which is being so zealously and sedulously taught in the district. Already the premises are quite inadequate to meet the ever-increasing—and pressing—applications of parents who desire their children to enter these Protestant schools. An extension, in fact, a rebuilding of the present premises, is absolutely necessary before the committee will be in a position to claim the Government grant for which application has been made. To do this, a sum of over £2500 is required.

ARTHUR H. GUINNESS, Chairman.

JOSEPH PETERS, Hon. Treasurer.

20, Upper Hamilton-terrace,
St. John's Wood, N.W.

Scottish Notes.

A FINE block of new buildings for the Samaritan Hospital for Women has been opened in Coplaw-street, Victoria-road, South Side, Glasgow, by Lady Bell, in presence of a large company of ladies and gentlemen. The buildings, which are free of debt, have cost upwards of £10,000.

The Free Presbytery of Glasgow met in Cowcaddens Free Church last week for the induction of Rev. James Muir, late of Cowdenbeath, as colleague and successor to Rev. William Ross, the present pastor. Mr. Muir, it is understood, has done splendid aggressive work in his former charge, and will be a very valuable addition to the Home Mission ministers in Glasgow.

Mrs. C. H. Spurgeon, who is deeply interested in the circulation of her lamented husband's sermons in various languages, has ordered several thousand copies of a Gaelic translation of one of them to be printed by Mr. Archibald Sinclair, Bothwell-street, Glasgow. The title is—"Lifting up the Brazen Serpent." Professor Mackinnon, who has seen the manuscript, speaks very favourably of the translation. He considers it to be "faithful and idiomatic." Gaelic translations of others of the great preacher's sermons are intended to follow.

A correspondent of the *Aberdeen Free Press*, writing as to the case of Professor Johnston, says:—"I find in the city an uneasy feeling that Professor Johnston has not received a fair chance either at the hands of the students or of the University Court. There seems to be a general demand that his lectures should be submitted to competent critics and that any sentence passed on him should be founded on the judgment of these experts. The public, as yet, have only been treated to what they consider unimportant and side issues. Before the Court confirm the judgment of the committee, I hope, for the sake of Aberdeen justice, that the lectures of Professor Johnston will be judged by competent critics."

The annual meeting of the Scottish Women's Bible Study Association was held in Perth last Friday. Mrs. Shaip, who presided, gave a short address. Miss Dundas set forth the objects of the society as tending to give a definite aim and purpose to Scripture study, even diligent Bible readers often requiring some assistance in making their Scripture study definite. She urged the necessity of studying the whole Bible. Addressing herself principally to junior students, she begged them not to neglect to take advantage of the opportunity now offered them of making the Bible the central point of all their knowledge. An address was given by Miss Robson on the work of the S.V.M.U. and the University Women's Missionary Settlement in Bombay.

Principal Miller, Free Church Moderator, officiated to large congregations in Buckie Free Church on Sunday week. At night he gave an address on mission work in India, where, more than elsewhere, he said, precious lessons were to be learnt about how God meant his work to be done, because there the Church was face to face with a more fully-organised society than in any other non-Christian land. It was remarkable that of 1800 youths at the Madras Christian College every one was paying higher fees than what he could get the same education for without the religious element. The Principal compared the present state of missionary advancement in India to the green corn just above the ground, full of promise, but fruit had not arrived and would not arrive suddenly. India had the acutest race on earth at judging personal character, and they were presented not merely with the theory of Christianity, but with its practical effects. If they compared the Church with what it might be, they would realise that everything we did was either a help or a hindrance to God's great wish to fill the world with love and rejoicing in the one great Saviour.

East Plumstead Mission.—The first report of this Mission states that in the midst of the thousands of this poor working-class population, which is so rapidly increasing, mission work is most successfully carried on by Mr. and Mrs. Richardson, who have been greatly blessed in their work during the past fifteen years. The only building available is a skittle saloon at the back of the "Prince of Orange." This has been secured for services and Bible-classes on Sundays, and one service during the week. Souls have been led to Christ and backsliders restored. A mission house is urgently needed in this part of Plumstead, where there are over 12,000 souls. Among this large working-class population the need of a hall in which to carry out this important work is now pressing felt, and it is proposed to erect a building, the cost of which is estimated at £500. It is earnestly desired that Christians friends will visit the locality and make personal inquiry as to the existing spiritual destitution. Address, Mr. W. H. Lewis, manager of the London and Provincial Bank, Woolwich.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12 Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

WITH all Her Majesty's loyal subjects we thankfully express the satisfaction of ourselves and our readers at the fact that her reign has now exceeded that of any previous British monarch. No doubt there will be some fitting national observance of the event when the full sixty years of her queenhood have been completed. In the meantime we sincerely trust and pray that the life and royal influence of Her Majesty will yet be prolonged, for the good of the empire and the peace of the world. If she can at this critical juncture in European history, through the visit of the Czar, draw the Russian nation into a friendly compact with our own for the cessation of Turkish misrule, she will add one more to the many laurels that already cluster around her crown.

The authoritative utterance of the Pope has settled the question of the validity of Anglican orders for those who place the slightest value upon the Pope's judgment. After "long and exhaustive study," he "confirms all the decrees of his predecessors," and "proclaims ordination according to the Anglican rite to be absolutely invalid." He "concludes by inviting Anglicans to return to Catholic unity." Of course. This is the only unity the Pope can understand, and those who hold office in a so-called Protestant church who desire the Pope's approval of their orders should, to be consistent, accept ordination in the Romish Church. Their position in a Protestant church is a false one. They are using it in order to betray the cause they have pledged themselves to support. If they deem the Reformation to have been a huge mistake, let them have the honesty to act out their convictions. In this free country they may teach what they please; but, as honest men, they ought not to receive Protestant pay while they denounce the Protestant faith.

From the Peace Congress at Budapest comes a story of an opposite character. After an eloquent speech upon the Armenian atroci-

ties had roused the enthusiasm of the Congress, the Abbé Pichon proposed that an address should be sent to the Pope. But Madame Vincent, a French delegate, opposed it, on the ground that the Pope was not "the head of a State, but merely the first functionary of a church, and that if the Congress addressed him it should also address all heads of churches." It is gratifying to know that she carried her point with only three dissentients. Lord Halifax and his friends practically give themselves away by their foolish appeal to the Pope, as though his judgment could settle a question concerning them. Madame Vincent takes the true and wise position. The nations and their rulers would do well to refuse any recognition of the Pope other than that of the head of the Romish Church.

When, in spite of coercive measures and threats, Rome loses a devotee of social or intellectual influence, an early device, intended to harass if not recapture the pervert, takes the form of a published report that he or she has just re-entered the Church of Rome. This device has been tried again and again with Father Chiniquy and Count Campello. Now it has been attempted upon Miss Cusack, who, as "the Nun of Kenmare," occupied a position of peculiar importance in the Church of Rome in Ireland. Miss Cusack has indignantly denied the report, and in a letter to us says:

Every day I am hearing of new plans for the subjugation of England to Rome. Surely there never was a time when the united action of Christian people was more necessary, and when they should strengthen the hands of those who have left that apostate Church.

We are glad to learn that Miss Cusack is still busily engaged in the conflict with Rome. Her recently published work on the Jesuits, so valuable from all points of view, had a good reception, and she is preparing a new edition. She is also engaged on a reply to Lord Halifax's appeal for reunion with the Church of Rome, giving proof from Canon Law that Rome has neither valid orders nor valid jurisdiction! She may assuredly count upon the prayerful sympathy of our readers, in view of her incessant labours and peculiar trials. Miss Cusack may be addressed, care of the Protestant Alliance, 430, Strand, W.C.

Rev. Chancellor Lias, in *The Contemporary*, pleads for the treatment of the laity as an integral portion of the Church of God, as the first step towards placing the Church of England in touch with the nation. He argues that their assent should be obtained to all appointments; that they should be consulted in all parish affairs, including the mode of conducting services; that no church work or legislation should be initiated without their approval; and that if this were done, many obstacles which now exist to a cordial understanding between the clergy and the people would disappear at once. It is at least certain that if this work were done, it would demonstrate the fact that the High Church movement is a movement of the clergy and not of the laity, and the extravagances of ritual in many of the churches would be summarily put a stop to.

A significant indication of thought among a certain school of scientists is given in a review of Dr. Archdall Reid's book on "The Present Evolution of Man," in the current *Fortnightly*. Dr. Reid's theory is that certain vices, as well as diseases, by weeding out the unfit members of society, tend to the up-building and development of the race. Notably, alcohol and opium would, by their

ruinous effects on those predisposed to them, help to the survival of a healthy humanity. Logically it would follow that a suppression of these traffics is not only unwise but antihumanitarian. Dr. Reid would, therefore, say, not "Let us reform the drunkard," but "Let him drink and perish, and his soul with him."

The only thing consistent with this new theory is to leave the nation free to indulge in habits of drunkenness and debauchery, in the hope that the "weaker brethren" may be weeded out, and only the strong—i.e., those impervious to the fascinations of these evil habits, be left to continue the race. So far none of the "new" scientists go so far as to advocate this system, in which it would seem that they have not the courage of their opinions. It is time to know where we are in relation to this school of thought. This subtle undermining of the public conscience is a sin against all that is pitiful and kind. If it were true, it would falsify the Gospel of Christ in its most fundamental aspects, transform the rescue and reclamation of the morally "unfit," and the spiritually perishing, into a crime against posterity. To state this is to demonstrate that there must be a lie at the root of this teaching. The premises that lead logically to such a conclusion must have a hideous fallacy at their door, against which the instinct of every Christian rises in protest.

In some notes on "Poetry for Children" in the same review, Mr. E. V. Lucas points out a serious danger in the modern training of children. He says:—

Our grandmothers and grandfathers, whose nursery shelves held a poor dozen books, but who knew that dozen well, and remembered them through life, were more fortunate than their descendants, who are bewildered by the quantity of matter prepared for them by glib writers, and who, after reading everything, find little or nothing worthy of recollection.

This applies with quite as much force to religious as to more general literature. There is a tendency to encourage budding minds to cover too much ground in their reading, and to promote a butterfly habit of sipping at many books, instead of making a determined attempt to master a few. How many children nowadays have read and re-read the "Pilgrim's Progress" till it builds itself into the texture of their thought? Previous generations have been fed on that and a few kindred books in early life, till they have become a part of the very mind itself. Parents should lay it more to heart that the best results are gained, not by making the eye travel prematurely over acres of print, but by the absorption and mastery of a few noble books, which, while they are interesting, are also edifying and stimulating to the higher nature.

As we have already noted, the Anglo-Indian doctors are said to be agitating for the purpose of inducing the Government to resuscitate, for the benefit of the Indian army, certain objectionable Acts which were repealed in 1880. If such be the case, Mrs. Josephine Butler's "Personal Reminiscences of a Great Crusade," to be published by Horace Marshall and Son at the end of this month, will make a timely appearance. The crusade of "the new abolitionists," as they were called, against the State recognition and regulation of vice was opened twenty-seven years ago, under the leadership of Mrs. Butler. Many of the active workers in the movement are dead, and at present there exists nothing like a complete record of the conflict, which is generally admitted to have been one of the most vital of modern Christian times. If the history of such a movement

must be written at all, then there is no one so likely as Mrs. Butler to do it with that refinement and restraint which are so essential, nor is there anyone more qualified to give a faithful and vivid picture of the inner meanings and growth of the movement.

A correspondent writes :—

Your note in a recent issue referring to Mr. R. Blathwayt's testimony in regard to prison discipline is so contrary to fact that I am constrained as a reader to warn you against becoming the mouth-piece of such misleading statements. The progress made in the last twenty years is a fact for which we cannot be too thankful. Old warders often say that they never would have believed that such changes were possible. In our large convict prisons there are now fewer breaches of discipline and fewer punishments weekly than in a well-conducted regiment. The yearly reports, which are faithful records from the prisons, are within the reach of all. I am also thankful to say, the interest of the high authorities of the Prison Department in the spiritual progress of prisoners and the affording to them of religious privileges has enormously increased in the last few years, though it still leaves room for increase. When the authorities are so decidedly moving in the right direction, it is grievous that such statements should be made.

The Daily News of Saturday last related some sad stories for its readers. There must be something wrong about our drinking system, when a girl of fifteen can obtain brandy, and drink it until she becomes "helplessly drunk." Even sadder is the story, told on the same page, of a poor girl charged with attempting to commit suicide. She had been ruined by a soldier in the Scots Guards, then forsaken, and her attempt at self-destruction was that her friends might not "hear of her disgrace." During the hearing of her case she was overcome with grief, and fell fainting from her seat in the dock, and was carried out unconscious. Is nothing to be done to the man who has wrecked this young life? Are our laws equal, if they allow the helpless victim to suffer such ruin and disgrace, and leave the chief criminal free to repeat his crime elsewhere?

"Having no root in himself." Character, like trees, needs roots. Just as the tree is made stately and strong by that part of it which grasps the soil and turns itself round unseen rocks; just as it is fed by the invisible tentacles that penetrate the soil and subtract its nourishment with unerring skill; just as it thus provides for itself a reservoir of food on which it may draw in times of barrenness and drought; just as it is built up by the same means into ability to stand the storm and the hurricane; so the soul "rooted and grounded in love" grows strong, is nourished, and is made capable of enjoying the heat and burden of the day, and the shock of unforeseen troubles by its attachment to the unseen, and its vital relation with the spiritual world in the depths of its being. Jesus made much of this in his teaching, and laid it as his last command on his disciples, "Abide in Me." This is the great guarantee and condition of continuance in the spiritual life. Without it our best promise is sure to wither before it comes to anything. With it, we are made more than conquerors "through Him that loved us."

One of the most striking utterances of the past week was Sir Joseph Lister's presidential address to the British Association at Liverpool. The advances that have been made in recent years in scientific surgery, for the relief and prevention of human suffering, are matter for the utmost gratitude: though we think that the service which vivisection has rendered in this direction is by no means what its promoters assert. It is too high a

price to pay for such a slight addition to our knowledge. We hope next week to give some notes by a correspondent of the British Association meetings.

Dr. H. R. Reynolds' Funeral.

THE funeral of the late president of the College at Cheshunt took place on Tuesday afternoon, September 15. The chapel, which is to be much enlarged, being in the hands of the builders, the assembly had to meet in the College Hall, so that the life-like portrait of the late beloved and revered President looked down upon the congregation, which crowded the building to pay the last honours to his remains. The coffin was met at the entrance to the library by President Whitehouse, Dr. Newman Hall, and other ministers who were to take part in the service, and also by the Treasurer of the College, and one or two of his colleagues. Amongst the mourners were the sisters of the deceased, Mrs. Baines, Mrs. Vaizey, and Lady Russell Reynolds, with whom were a large group of relatives in deep mourning.

The service was begun by the reading by President Whitehouse (as the cortège passed up through the congregation) of the familiar passages of Scripture taken from the Prayer Book, followed by others less familiar, but not less suitable. A brief but striking reference to the deceased by his successor followed, who mentioned the enforced absence of many friends, and read a beautiful letter from one of them.

After the singing of Dr. Watts' hymn,
O God, our help in ages past,
Professor Radford Thomson read from 1 Corinthians xv. with much feeling, and offered prayer. Then followed an address by Rev. Urijah Thomas, of Bristol, founded on the words, "Jesus wept," "Our friend sleepeth," "If thou wouldest believe thou shouldst see the glory of God" (John xi. 35, 11, 40). Element after element of Dr. Reynolds's unique character was dwelt on with great appropriateness, the climax being that all was the revelation of God in the soul, though the very body of "our father and friend" was the fitting casket for so pure a gem. After this the assembly sang a hymn by Mr. Rawson, beginning—

Ye principalities and powers,
That never tasted death,
and ending, in reference to the frame soon to be laid in the grave—

It shall arise a holy shrine,
Of glory, beauty, might,
Fit for a spirit made divine,
All purity, all light.

Thanks be to God, there is no death
For all that trust his word,
Thanks be to God, for victory
Through Jesus Christ our Lord.

At this point Rev. A. Sandison, of the Weigh House Chapel, was called upon to pray, but his voice broke into inarticulate sobs, these being followed by silence. Rev. J. B. Figgis, of Brighton—at the suggestion of the reader of the address—offered prayer, and the assembly left the hall for the cemetery. There Dr. Newman Hall uttered the words of committal, and a prayer of quiet thankfulness and trust. Bishop Bickersteth's hymn—

Peace, perfect peace,
was sung. Dr. Hall pronounced the Benediction. The mourners took a last look at the coffin, and the crowd dispersed, as the rain began to fall on the grave of the saint and teacher, a true "friend of God" and "knight of Jesus."

Metropolitan Tabernacle.—Sunday last, being Pastor Thomas Spurgeon's fortieth birthday, it was arranged that he would sit in the vestry on Monday to receive the gifts of members and friends towards the various institutions connected with the Tabernacle. The total amount received was £294 11s. 6d., and will, it is expected, exceed £300 by the end of the week.

Armenia.

THE condition of international politics just now illustrates the oft-forgotten fact that nations and communities lag far behind the majority that compose them in their standard of morality. It is a truism that a crowd will commit acts without remorse of which its members individually would be ashamed to be guilty, and nations will think nothing of following a policy of selfishness such as their citizens would blush at in themselves. The tone of the "inspired" German press last week, in view of the growing indignation in that country against the Sultan, is a proof how heartlessly a Government can pursue a detestable policy of cynicism in the face of an aroused public feeling. The international conscience of Europe, indeed, seems drugged to an ignoble sleep. Self-interest reigns supreme. There are signs, however, that the giant is beginning to awake, and our hope is that when he comes to himself he will arise in wrath, and, without the firing of a cannon, or the spilling of a drop of blood, will make such atrocities as we have lately been surfeited with, for ever impossible, even in Turkey.

The Armenian agitation is entering on a new and nobler phase. The cry of war prematurely raised by enthusiasts with more passion than wisdom is being hushed in a more statesmanlike appeal to the Government to attack the difficulty from a new point of view. To those who cry out that we are impotent to cope with a "united" Europe, the answer is rising in ever-increasing tones—"We may be impotent to meet force with force, but are we impotent as a nation to secure defence for the persecuted Armenians at the cost of some sacrifice?" Self-sacrifice and application of the Golden Rule are frequently called into operation in individuals; why not in nations? Can we not make such concessions to Russia as will make her willing to undertake a new policy? Her present attitude of indifference is due to the part we took in defrauding her of the fruits of her conquest in 1878. Is it not possible in some way to range her now, as she was then, on the side of humanity and righteousness? By so doing we should at least be proving our own disinterestedness, and disarm much of the suspicion with which other European nations regard us; and the probability is that the great object of the present agitation would be accomplished, and the Sultan for ever made impotent for evil.

We hope that this attitude will be pursued by those who are organising meetings all over the country. Until this policy is tried by our Government we cannot say that we have exhausted the peaceable resources of diplomacy. The great trouble now is that there is not a court in Europe which does not believe, or profess to believe, that we have ulterior purposes to attain, and that the wave of indignation that is sweeping over the land is insincere and hypocritical. Till this false impression has been removed we can do nothing effective, and the only way to remove it is by showing that we are prepared to make willing sacrifices for the cause of right. When this pacific and noble policy has been fairly tried, and has failed, it will be time enough to speak of an ultimatum that might be the spark to fire the powder magazine of Europe, and involve the continent in the throes of an unparalleled conflict.

"The Sign of the Cross."

NOW that the Sign of the Cross has its place on the stage, and is being made the ground of scenic display, it is more needful that those who know that the offence of the cross has not ceased, should withdraw into Arabia, and, where flesh and blood cannot perturb, turn aside to see the great sight; the bush that burns but is not consumed; the glory which, disguised in shame, is to those who behold it the deepest expression of the wisdom and power of God.

No one can construe the sign of the Cross aright who approaches it after the outward aspect, or who seeks its meaning in the sphere of animal or æsthetic excitements. So pure is the spirituality of this sign, that for self to see it is for self to die. Stone blindness alone could have set a sign such as this in the whirligig of this world's shows. But though there in semblance, it is in substance outside the camp; outside the whole scheme of the self-life's promotion, a sign so unworldly that to see it is to live apart in the secret place of his Presence, "not known," even as He, "and yet well known."

There is an analogy between the sign of the Cross in its Scriptural forthsetting and the range of sin in the human heart. The one is set as deep in Scripture as the other is in experience. As sin crimson human life, so does redemption's sign crimson the texture of Holy Writ. For, whether typically or anti-typically viewed, the sign in question is blood. Let it suffice now, in proof, to instance the ordinance of the Passover. "And when I see the blood I will pass over you" (Exodus xii. 13). Here the charter of Israel's security is, as it were, dipped in blood; the entire ground of Israel's redemption is made to lie in this one specific sign. It is needless to go further afield to corroborate a fact which is the distinguishing feature of both Testaments, and to which alike the Passover and the Crucifixion bear witness. Our object now is to get a deepened view of the sign itself, to inquire why the sign is crimson, and to push out as far as possible from the shore in the exploration of this the deepest of all similitudes.

To appreciate the sign is only possible to the degree that sin is laid bare, and its evil Godward disclosed. Jehovah's sight of the blood is plainly informed by that view. He sees the blood, and sees it with such an absoluteness of insight, that the course of judgment is stayed, and sin covered. How sublime that jewel must be which meets the demands of Divine inquisition in the sphere of judgment! The glory of the sign is developed by its setting, and the merit of the blood by sin's demerit. Now, while we recognise that what fills the field of Divine vision is never the blood typical, but anti-typical, and that the substance of the sign is ever "the blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 19), that fact but intensifies the mystery of sin's evil, and enforces this conclusion that the blood-red character of the Sign of the Cross is necessitated somehow by the nature of sin itself.

What, then, is sin? and what explanation do we find in this dark region why redemption's sign is blood? The whole truth on this subject lies, we believe, in this one fact, that the evil in sin is such an evil as does not admit of being qualified. Blood is a maximum sign; it does not represent the partial but the utter. And the reason why redemption requires a sign of maximum intensity is because sin is crimson and proceeds, in the

inner working of it, to the uttermost of extremity. In other words, there is a killing power in sin, a carnal enmity that is decisive in its action; and which, were it granted sufficiency of field, would recognise no law, no limits, no God. It is on this ground that sin, in the inmost nature of it, is not a relative but an absolute evil; it has not to do with the partial but the entire; it involves the life, and, therefore, whether we consider the guilt of sin, the penalty of sin, or the effects of sin, it is in every case the blood-red that meets our gaze.

Dimness of view in the matter of sin is probably the reason why the sign of the Cross has paled in many quarters. Sin takes rank in the thoughts of men (some Christian teachers included), as qualified, not utter. But how if the evil in sin be qualified is the finished product absolute? "And sin when it is finished bringeth forth death" (James i. 15). Nor is that all. If the in-being of sin may be defined by qualified terms, how comes it to pass that the carnal mind is beyond the pale of spiritual reformation? See Rom. viii. 7. The statement that "the carnal mind is not subject to the law of God, neither indeed can be," is not a qualified but an absolute statement.

The like applies to the Scriptural definition of sin. For if sin be "lawlessness" (1 John iii. 4) it is of the very nature of sin to break the Divine bands asunder and cast the limitations of duty, as voiced by the law, to the winds. The bearing of all this on the old Puritan notion that "sin is an infinite evil" is one that ought not to be ignored. Am I right in the impression that the Puritan view on this point is largely a thing of the past, and that the ghost of it is practically for ever laid? If so, it ought here to be said that the Puritans meant by "infinite" what in this paper I have sought to express by "absolute." The substance of their thought was truth, namely, that sin is not to be expressed by qualified terms, it is not to be placed within limits, for as "lawlessness" it is the direct antithesis of the essential Being of God.

The guilt, therefore, attaching to sin is guilt absolute; and, as every student of Scripture knows, there is no possibility of eliminating the absolute from the descriptions of sin's penalty (see 2 Thess. i. 9; Matt. xxv. 46, etc., etc.). Moreover, sin, as motivated by the carnal mind, is virtual Deicide; for how can enmity against God be otherwise construed? And if sin in its Godward bearing is blood-red, equally so is it in its inward action, crimson—a bloody hand that only the sign of the Cross can purge.

All this shows that as the demerit of sin is absolute, and involves the life, and can alone be expressed by the maximum sign, namely, blood; so Redemption's sign to be adequate must go deep as the life, and have a merit that is nothing short of absolute also. We have not space for enlargement, but surely this much is evident, that, underlying the sign of the Cross, is an obedience that is entire! As the demerit of disobedience in sin is utter; so the merit of obedience in Redemption's sign is complete.

Nor is that all. The sign of the Cross must show as absolute a concern with a view to the vindication of the law's sanctions, as in respect of the fulfilment of its requirements. Hence the felt obligation on the part of the Redeemer that in redeeming He should bear the sins of many, and make intercession for the transgressors. But how bear them, unless He goes into the place of judgment for them, and thus save from the doom of death by the sacrifice of his own soul as ransom? Can we

wonder, therefore, that the sign of the Cross is what it is, and that its effects are arrestive of judgment? The sign of the Cross is Divine love in a mystery. That precious blood which is the content of it, while human in the matter of it, is in the stamp and value of it Divine. Shall we not turn aside and see this great sight? Happy those in whose eyes the blood of Christ is precious. For we may say of this sign in the language of Job: "Man knoweth not the price thereof; nor is it found in the land of the living."

Brixton.

JAS. DOUGLAS.

Ben Ledi—the "Hill of God."

FROM amongst the hills and lakes of the Western Highlands I would add another tribute of praise to this lovely land. I have read with interest the contributions which have already appeared in THE CHRISTIAN, and have noticed the pointed lessons in "Country Musings."

Callander has been to us such a veritable "Hill of God" that we feel we must share with others the good things, or, at least, rehearse them from the Christian standpoint. After a fortnight at Keswick, including the Convention week, we turned our faces toward the North. Callander was our destination, and as we walked down the "brae" from the picturesque railway station, we were already refreshed by the clear mountain breeze; it was meat and drink to us after an eight-hours' dusty train journey.

Six weeks have been spent here with increasing benefit and pleasure. We found ourselves in the heart of a most lovely district, no doubt well known to many of your readers. The hill walks and mountain paths, the numerous exquisite drives and rambles, make this a choice spot for health and rest.

Ben Ledi, or "The Hill of God," with other smaller hills, forms the western boundary of the village. As the weeks have passed the ancient Gaelic name seemed to us to have a special significance in this place. Again and again have the words come back to us, as we gazed at the huge shoulder rearing itself against the horizon, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" And then the heart-searching answer in the fourth verse of Psalm xiv.

Is it not the experience of each child of God that, to have power with men for God, and to have power with God for men, there must be the continual cleansing which alone leads to unbroken communion? Are we amongst those who not only "ascend into the hill of the Lord," but who know something of what it is to "dwell" there in touch with God through Christ? (Ps. xv. 1). But, alas! how easily this is interrupted. Are we not tempted in our holiday time just to be a little lax—a little off our guard in the matter of walk and talk? May the Holy Spirit teach us the open secret of dwelling on the "Hill of God."

Such thoughts as these have filled our minds at Callander, and they have been encouraged and deepened by the precious spiritual advantages within reach. The "mission-hall" services have been to us, indeed, a refreshment. Never can we forget the addresses given there, week after week, by the young missionary, Mr. Bissett, nor the helpful and powerful testimony of others connected with this work.

These things combine to make us glad that our summer holiday was not only spent in sight of Ben Ledi, but that by God's grace we have known something of what it is to "dwell in his holy hill."

Dromore, Ireland.

M. S. W.

Dundee.—The annual social gathering of the Y.W.C.A. was held last week. Lord Overtoun, who presided, thanked God that He had so greatly blessed every department of the work. Speaking of the blessing such an association as that of the Y.W.C.A. must be in a great city, he said that the power of woman was unspeakable in whatever rank one cared to look. He thought that some of the young women present were not fully aware of the influence they had on their brothers at home. He counselled them to make their homes winsome and bright for them. A duet followed, "What will you do with the King called Jesus?" Later on Lady Overtoun made the question the text of a tender and appealing little speech. In place of her sister, the Hon. Emily, who through illness was unable to attend, the Hon. Gertrude Kinnaird addressed the meeting. Addresses followed by Revs. G. Macphail, J. G. Watson, A. S. Inch, and others.

"Thou Canst Not Follow Me Now."

By REV. F. B. MEYER, B.A.

"Whither I go, thou canst not follow Me now."

"**L**ORD, why cannot I follow Thee now? There is nothing that I have not given up, and would not give up for Thee. Thou badest the young man go and sell all that he had, but there was no need to say as much to us, because we had already done so. I say now, as I said then, 'We have left all and followed Thee.' I left my old father and my boat, my fisherman's life and nets, and have followed Thee for three years. I have followed Thee in all thy journeyings up and down this land, to the house of death and the Mount of Transfiguration; when men took up stones to cast at Thee, and when Thou camest back from beyond Jordan to meet the hate of the Jews. Neither storm nor death could make me lose track of Thee, my dear and blessed Lord. I could not live without Thee now, and I would go through a hundred deaths to keep at thy side. Besides, what Thou canst do I can; yea, I am stronger-built, more accustomed to bear hardship, have faced death oftener. Surely if Thou must die, I can; and on the other side of death we should meet, and in all those wonderful mansions Thou hast told us about we should be together. Why cannot I follow Thee now? I will lay down my life for thy sake."

"Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards."

"Afterwards, Lord, afterwards? What is this thou sayest? It is so indefinite, and may mean so long. After what? After thy death? But, if once Thou enterest before me that wonderful world of which Thou speakest, I shall never be able to come up with Thee; besides, there will be so many and so much to engage thy thought, that Thou wilt be lost to me in the crowd. Why cannot I follow Thee now? I am prepared at this moment to lay down my life for Thee. If Thou must die, I take back what I said before thy Transfiguration, when I asked Thee to spare Thyself, and insisted that death must never overshadow thy life. Therefore, if this must be, let it be. Thou knowest thine own way best, but at least let me go with Thee now. I will lay down my life for thy sake."

"This, beloved friend and disciple, is where thou mistakest. The death through which I am to pass to my abundant life, and by which alone I can obtain the richest blessings for thee and all, is not a matter for the exercise of the human will. It is not death in the power of the will or choice of the soul, but to all these. Such a death is an act in which the human will is absolutely renounced and yielded, so that he who dies is willing to live or die, has no choice in the matter, but surrenders himself absolutely to the Father's will. Clearly thou hast not come to this, since thou art so set on dying. Thou mightest succeed in dying at the same moment as I, but this would not avail thee, since *thou* wouldst die in the energy of thy flesh, whilst *I* am come to do the will of God, and yield myself to Him to perform his purpose, be it life or death; yea, I delight to do his will, and his law is within my heart. Thou shalt follow Me afterwards, when thy flesh has been crucified, thy self life denied, and thou art willing to be carried whither thou wouldest not; then thou shalt be with Me where I am and behold my glory, which the Father hath given Me; thou shalt sit with Me on my throne, as I have overcome, and shall sit with my Father on his throne."

"Lord, why sayest Thou, that my wish to die is in the energy of the flesh?"

"Rememberest thou the Lake, and how thou didst leave the boat to walk the water, partly because thou lovedst Me, and partly because thy nature ever prompts thee to be first among thy fellows! Thou failedst then, because there was so much of the impulsiveness of thy impetuous heart

in it all; and for the same reason thou wilt fail again. Verily, verily, I say unto thee, The cock shall not crow before thou hast denied Me thrice."

Fellow-disciples, there is much to learn from all this. There were three stages in Peter's experience. *First*, the thought of death was abhorrent to him, and he entreated his Master to spare Himself. Almost rudely he said, "This shall not come to Thee!" *Next*, he conceded the necessity of death, but proposed to die at the prompting and in the power of his strong and impetuous self-will. But, *finally*, after years had passed, he said, "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." How well he had learnt his lesson, that we must die to the flesh, as the only way of deliverance from the lusts of men, and of entering on a life according to the will of God! Earnest and admirable as the desire to die with Christ seemed, it was but a manifestation of the workings and promptings of the self-life, which had to be denied and surrendered to the cross. Not in dying with Jesus, but in *not* dying with Him, was the true lesson of his life to be learnt, and the beginning of his sanctification to be made.

Our greatest trouble is the self-life. It is much to put away, and be cleansed from, known sins. Peter himself says, "Putting away [the tense of a definite final act] all malice, and all guile, and hypocrisies, and envies, and all evil speakings." To begin with the outward act, to pass to the desire or want to, to go deeper to the springs of intention and motive, to judge what is wrong in each of these departments of life, to arraign it and put it away by the act of the will, and finally to seek cleansing and deliverance—all this is right and lovely, but it is not enough. When we have done all, there remains the consciousness that the flesh is still within us, there is still the assertion of self, still the strong *me-life*, still the flesh lusting against the Spirit (as Gal. v. 17), or trying to perfect that which was begun in the Spirit (as Gal. iii. 3). Your heart may have been cleansed by the precious blood, but still self is in evidence, in the very congratulation with which one considers the transformation that has been wrought.

We must discriminate and arraign the self-life.—Nowhere in Scripture are we encouraged to believe that it will become dead in us, but in many places are we taught how to become dead to it—as dead to it as the woman divorced from a sottish villain, and married to a noble man whom she loves with all her being, is dead to her former husband, if she sees him reeling along the street, and demanding her return to him.

The seat and home of the self-life is in the soul. The selfish man is a soulish man. Therefore we need the aid of the sword of the Spirit, which is the Word of God, and which pierces to the dividing asunder of soul and spirit, and of the joints and marrow. Beneath the marvellous light which the Word of God throws on the workings of our inner life we shall suddenly become aware of the large share that the self or flesh energy has had in it all. We have planned according to its wisdom; we have sought holiness under its promptings; we have done useful and good work in its energy; we have built up what seemed to be gold, silver, and precious stones, but was really wood, hay, and stubble, because our inspiration came from beneath rather than above, from self and not from God.

When this discovery first looms on us, we are beyond measure discouraged. It breaks our heart to see the ravages of the canker-worm in our exquisite fabrics, the gaps caused by God's testing fire in our carefully-constructed building; and then, if we are led by the Spirit, we unite ourselves to the

death of Christ. We see there how God has nailed up the likeness of sinful flesh as an accursed thing in the dying Lord. We accept this as our own: "They that are of Christ Jesus have crucified the flesh," and from that moment of vision and appropriation we say with the apostle, "I have been, and am, crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Always reckoning that the cross and grave of Jesus lie between us and the self-life, we live wholly unto God. We are married to Him who was raised from the dead; we are so occupied with Him that we hardly notice the solicitations of the old lover, if ever he should show himself. Life is no longer a monologue of selfishness, but a dialogue with Jesus. This is what the Apostle meant when, in after life, he said:—"Since Christ has suffered in the flesh let us arm ourselves with the same mind, that we may cease from sin."

The deliverance from the fascination and dominion of the self-life can only come from the Holy Spirit. It was by the Eternal Spirit that Jesus offered Himself without spot to God, and it is only as we are in-filled and possessed by that same Spirit that we can enter into true union with Jesus in his death, and, above all, into such union with Him in his life as shall make us completely indifferent to the promptings and pleadings of the flesh.

We can arraign the criminal. In one supreme moment of our life we can adjudge him to the cross, and desire to consider him as a crucified malefactor, an outlaw, and accursed; but we must entrust all else to the blessed Spirit. He must keep us true to our vows, enabling us daily to mortify the deeds of the body, and to nip off every bud of the self-life below the Christ-graft. How gladly will He undertake the work! How sensitive He will make us to every suggestion or manifestation of the self-life! How certainly He will lead us to die to it in deeper depths than ever we had been conscious of! How delightfully He will engage us in the love of Jesus, till there shall seem no hardship in the death! How completely and abundantly will He baptize us into the abundant life, which is Life indeed! Blessed Spirit! Administrator of the sentence of death passed by God on our flesh, a sentence which we have reverently and deliberately countersigned and endorsed! That Thou doest, do quickly.

This is surely what our Lord meant by that "afterward." Thou shalt follow Me after that the Holy Ghost is come upon thee, and thou shalt be a witness of the power of God, enabling a headstrong self-willed man to accept death with an eager desire to die, and being willing to wait patiently and meekly, tending the flock with shepherd-care, till in a ripe old age he is summoned to receive the crown of life, and the Master's Well-done.

Wouldst thou die to the flesh-life, fellow disciple, Be filled with the Spirit, live in the Spirit, be led by the Spirit, walk (take thy smallest steps) in the Spirit. They who are one with Jesus in his life, by the grace of the Spirit, have no difficulty in reckoning themselves dead to the flesh.

Charterhouse Science and Art Schools.—The winter session will commence on Saturday, Sept. 26. During the late session upwards of 900 students, mostly elementary teachers, availed themselves of the privileges afforded by the institution. Instruction of a decidedly practical character is given in most of the sciences at a nominal fee, whilst in art, at an equally low rate, students may be advanced in their studies. Classes will be held to prepare candidates for matriculation (Lond.), the clerical, medical (including mental), legal, and other exams. Students who aim at becoming proficient in chemistry (organic and inorganic) have the opportunity of working in a well-fitted laboratory. Those interested in education will rejoice to learn that the work commenced by the late Rev. Wm. Rogers, M.A., and continued by a late vice-chairman of the London School Board, is so vigorously continued by the present president, Rev. Henry Swann, M.A. Full particulars of the classes may be obtained from C. Smith, at the School.

Condition of Madagascar.

MRS. PEILL, wife of Rev. J. Peill, of Ambohimanga, writes to us:—"All country mission stations in the northern half of the island have had to be at least temporarily abandoned on account of the dangerous state of the country, except this in Ambohimanga and an S.P.G. station four miles away, where they have a special guard of French soldiers. Ambohimanga is perched on the top of a steep wooded eminence. Our present dwelling lies close to the foot of the height, and our compound can be fired into by the soldiers from above in case of an attack being made on us.

"Early this morning, July 28, the rebels were very near us, trying to break into a church not five minutes from our gate. The poor, stupid people whose houses they attacked were afraid to make an outcry lest the 'white men' should fire upon them, and the robbers went off with considerable booty in persons (thirty are said to have been taken), cattle, and money, and clothing. The soldiers heard only soon enough to make a useless visit to the scene of the depredations after the robbers had all disappeared.

"Almost every morning brings us some tale of fresh disaster in the neighbourhood, owing to the activity of the brigands, who have given up, apparently, all hope of gaining any political ends, if they ever really had such hopes, and now think only of plunder and destruction.

"Unfortunately, the French are, many of them, not much disposed to distinguish between the brigands and the peaceable inhabitants, but inclined to put them all down as equally unaffected, which is both a great injustice and a great mistake, as tending to drive the sufferers into the ranks of the rebels. The first set of French soldiers sent were picked men from the different companies. Since then some of the more satisfactory among them, including sergeants and corporals, have been withdrawn, and replaced by men of a very different stamp, so that all the poor natives sigh for those who were so quiet, gentle, and well behaved, and to whom the late comers are such a contrast, the non-commissioned officers particularly so.

"I have distributed Gospels among the soldiers, as well as a large number of tracts. I feel very sorry for these young fellows, removed from home and all helpful influences, and thrown pell-mell among

GODLESS AND IMMORAL CHARACTERS, with whom they are bound to associate night and day. No provision is made for their mental culture, or moral or spiritual improvement. On Monday afternoons they have a general permission to come down by twos and threes and visit us. Besides this I have a class on week-day afternoons for teaching them Malagasy. I should be glad if someone would give me a few suggestions as to steps that might be more likely to attract the men and at the same time do them good, as I have never worked among soldiers before. On Sunday afternoons I get them to sing hymns from the McAll selection, while I play the concertina, leaving them to choose which pieces they prefer. Pray that the Lord may lead many of these to Himself, through his Word spoken in feebleness to them while staying here."

Writing in the *New York Independent*, Rev. James Sibree, of Antananarivo, says: "There are about 110 Protestant missionaries in the island, having under their care more than 2000 congregations, with a total of (at the beginning of this year), about 370,000 adherents. To these must be added the statistics of the Roman Catholic (Jesuit) Mission. These are, however, not very easy to obtain. Before the late war they claimed to have had 130,000 adherents, probably a very exaggerated estimate; 70,000 or 80,000 would most likely be much nearer the mark. These people are taught by a large staff of more than a hundred priests, lay brothers and sisters, ruled by a bishop. It need hardly be said that the influence of this mission is

HOSTILE TO ALL PROTESTANT WORK, and trying times are perhaps before us and our people, especially if the priests gain much influence over French officials.

"It will be seen that there are about 450,000 people in the island more or less under Christian teaching, so that if we reckon the population of Madagascar at 4,000,000, only a little over one-tenth of them are yet brought in any way under the influence of the Gospel. We want to impress this fact on all friends of missions: that nearly nine-tenths of the Malagasy are still heathen, and that a

large proportion of those who have accepted Christianity are yet only Christians in name. In view of the great work still to be accomplished, of the many adversaries of various kinds all around us, and of the recent revival of heathenism and superstition among us, may I beg the earnest prayers of all God's people for our work—rather, for his work—in Madagascar."

Our French contemporary, *La Christianisme*, states that, on the strength of a gift of 150,000fr. made to them by the French Alliance, in aid of their work in Madagascar, the Jesuits are about to open a subscription on a large scale "in order that moral conquest may follow the material conquest of the country!"

The New Church in Arkville.

THE suburban express rolled out of the dépôt as Deacon John Bradshaw, of Arkville, sat down beside Randall Adams, the clerk of the church in Riverview. After shaking hands and exchanging comments on the weather, Adams said:

"I hear you intend to build a new church over in Arkville."—"Yes," responded Bradshaw.

"How much money shall you put into it?"—"We have not decided yet. We have a meeting to-night to consider it. Let me see, you built a church in Riverview last year, did you not? How much did it cost?"

"Sixty thousand dollars, without the land. Of course, that paid for all the latest improvements, electric lights, and the best arrangements for heating and ventilation."

"Did it also include the organ?"—"No; the organ was a gift from a legacy, and cost 10,000 dols. more. Very fine instrument, very."

"Built the church of stone, I suppose?"—"Yes, graystone with granite trimmings. It is a very imposing structure—quite an honour to the town."

"Cost 60,000 dols., you say?"—"Yes."

"How much are your running expenses per year?"—"About 8000 dols. We pay our pastor, Dr. Criticus, 4000."

"Expensive church to run, is it not?"—"Yes; it costs a great deal to keep a church like that in order. And then our music is expensive. By the way, have you heard our new soprano? She is one of the best singers outside of New York. Quite an acquisition, I assure you."

"No, I have not heard her. How are your congregations—large?"—"Moderately. We are doing very well. Dr. Criticus is preaching now a series of sermons on 'How to Attract the Masses.' Very interesting discourses, I am sure."

"Does he attract them?" asked Bradshaw, with a smile.—"Attract whom?"

"The masses."—"Oh no, of course not. We are hardly located for that sort of work, you know. I judge one would have to go down by the factories to do that sort of work."

"Have you had many additions this year?"—"Oh yes, quite a number have come in with us."

"By confession, I suppose?"—"No, by letter mostly. Let me think. Ah, yes, I remember, Dr. Criticus did baptize a candidate this winter, and one or two in the fall. The Emory Hudsons have come with us this winter. You know Hudson? Director in the Fifth National Bank. Brought their letters from New York."

"How much did you give for missions last year?"—"Missions? Let me see. Oh, a thousand or so, I suppose. I believe our benevolences, including the home charities, were nearly two thousand dollars. Some of that, I have no doubt, went to missions. Ah, this is Arkville. You leave here. Well, good-night."

Bradshaw left the train and entered his carriage. On the way home he mused on the conversation with Adams, and came slowly to a conclusion which might have surprised that gentleman had he known it.

Arkville had been for generations a staid little village within a dozen miles of the great metropolis; but it was only in recent years that she had begun to thrive as a "suburb." She had now become an exceedingly attractive town of no mean dimensions, and her low, wooded hills were crowned with handsome residences. The water power afforded by a narrow but deep stream in her centre had attracted mills there more than a century before, and at one time certain old wisecrackers thought her prospects far more brilliant than those of the little Dutch town on the end of Manhattan

Island, which its British captors called New York. But the mills which once made Arkville famous were now crumbling to dust, their broken walls overrun with blossoming vines. New factories, which had replaced the water power with steam, had sprung up in the busy streets of the town, and attracted a considerable population of labourers, who lived in the old-fashioned cottages and the staring new tenements that filled the cross streets.

The old church, of which Bradshaw was a deacon, stood at one side of the town, because fifty years ago, when it was built, its location was chosen to suit the convenience of the rural population quite as much as of the townspeople. It was strong enough to have stood another half-century, but it was far too small for the growing congregation that gathered there.

On the night in question it was filled almost to overflowing with eager people, whose half-suppressed excitement betokened the keenest interest in the question under debate. Much was said by way of preliminary which we need not repeat, and then the question of the style and cost of the new building was thrown open for the freest discussion. It was Deacon Bradshaw's earnest words that decided the matter. He sat very near the minister in one of the front pews. When a number of persons had spoken, he rose and said:

"Brethren, we are about to erect a house for the worship of God. I believe we all, every one of us, honestly desire to please the Lord in the manner of building which we build." [A murmur of assent was heard at this.] "It has pleased the Lord to grant us showers of refreshing grace in the months that have just passed, and I am sure that our hearts are still filled with the joy of that blessed revival. Therefore we are the more desirous to please Him in this matter. I have thought much about this enterprise, and the question that has been continually in my mind for weeks past is, What kind of a house does God want us to build?"

"You all know what this last revival has meant to me." [Here the tears suddenly gathered in the good man's eyes, and as he continued speaking, they fell, one by one, over his cheeks.] "You know how God at last heard the prayers of many years, and that my son, my only son, has been redeemed and cleansed from all the evil of his past, and has come at last to be a father's blessing and a mother's joy. When I remember this great, great goodness of the Almighty, my heart overflows with the desire to honour Him and to please Him. To many of you has come this same feeling of gratitude because of members of your families that have been brought into the kingdom, and I believe that you desire equally with me to please God in this building which we are about to erect.

"Let us consider then, brothers and sisters, what sort of a building is that which will please God. We have money enough to build a beautiful church, as beautiful a church as our neighbours of Riverview have built. We can spend as much as they in costly decoration. We can buy beautiful woods, and the finest marbles, and set up granite columns, for the Lord has blessed us in temporal affairs, and we have the money to give. But does the Lord wish us to do that with his money? Is that the kind of church that He wants? I know that He is worthy of the best that earth can yield Him, but I also know that in his sight obedience is better than sacrifice, and I believe that He would rather we should obey as far as in our power the command to preach the Gospel to every creature, than to build the most magnificent house in the world.

"The church in Riverview is very imposing, very rich, very pleasing to an æsthetic taste, but the sinner does not go there. As you know, Riverview, like Arkville, has a large population of factory operatives. There are plenty of people in Riverview to fill the church, and several more as large congregations if they chose to come. But it is too fine. Its beauty and costliness frighten them. It is too dignified to be inviting, too imposing to be friendly. A few of the richer people go there, people who are already Christians, but the crowds go to the beer gardens and the picnic grounds.

"Will it not be the same in Arkville if we build such a church? I do not believe that as a church we wish to sit down with our hands folded, content with our own salvation, and let our neighbours perish. [Cries of 'No,' 'No,' were heard.] We do wish to obey the command to preach the Gospel to every creature. Let us, then, build a house which the poor shall not fear, yet which the rich need not be ashamed to enter."—*N. Y. Evangelist*. 1853.

OUR DAILY HOMILY.

SUNDAY, September 27.

"WHAT IS THY PETITION, AND IT SHALL BE GRANTED THEE: AND WHAT IS THY REQUEST? EVEN TO THE HALF OF THE KINGDOM, IT SHALL BE PERFORMED."
—Esther vii. 2.

AMID the sensual conceptions of marriage that obtained in this heathen empire there was doubtless a consciousness in the king's breast of the essential unity between himself and his beautiful queen. She was his better self, and in her pleading he heard the voice of his own higher nature. To nothing less than this could he have made so far-reaching a promise. It was not so much Ahasuerus pledging himself to Esther, as Ahasuerus, the king, awakening to the appeal of a nobler Ahasuerus, for the most part buried. Such is the power of a pure and noble character awakening a nobler life. Will you try by your unselfishness and purity to awaken those around you to see and follow an ideal, which shall presently assume the form of the living Christ?

In these words of the king we are reminded that God is willing to do beyond what we ask or think. Not to the half of his kingdom, but to the whole extent of it, has God pledged Himself, "According to the power that worketh in us." But our prayer must be in the name, or nature, of Christ; that is, the nature of Christ must pray in us, and God must recognise Himself coming back through the circle of our intercessions to Himself. The Spirit must make intercession in us, according to the will of God. When the unselfish, lovely, and holy nature of Jesus pleads in us by the Holy Ghost, there is nothing that God will not do for us, even to the whole of his kingdom.

MONDAY, September 28.

"SEALED WITH THE KING'S RING."—Esther viii. 8.

In chap. iii. 10 the king took the ring from his hand, and gave it to Haman. Here he had evidently resumed it from his chief officer's finger before he was sent to execution. It was now entrusted to Mordecai, because it gave validity to the documents that proclaimed liberty to the Jews. Notice those words: "the writing which is written in the king's name, and sealed with the king's seal, no man may reverse," and apply them to that sealing with the Holy Ghost, of which we read so often in the New Testament.

On the molten wax the ring, with its royal device, or perhaps the cutting of the royal profile, was pressed, giving sanction, validity, and irreversibility; so on the tender heart of the believer in Christ the Holy Spirit impresses the likeness of Jesus. The seal does not leave an impression of itself, but of the sovereign; and the Holy Spirit reveals not Himself, but Christ Jesus the Lord, and aims only to leave the mark and superscription of Christ on the character. The word *character* is used in Hebrews i. 3 (see Greek). How wonderful that as the image or character of the Father was impressed on Christ, so the Saviour's image and character are impressed on us! "Him hath God the Father sealed," says the Evangelist. "Grieve not the Holy Spirit of God by whom ye were sealed," says the Apostle.

This sealing us with the likeness of Jesus is God's attestation. It is his witness that we are born from above, and are become his sons and daughters. It is God's sign manual of his decree that we should inherit an irreversible portion, and when God has once passed and sealed it neither man nor devil can reverse it.

TUESDAY, September 29.

"THE JEWS HAD RULE OVER THEM THAT HATED THEM."—Esther ix. 1.

Yes, my reader, a similar reversal awaits us in the near future! Now, the god of this world and his followers bear rule over us, and work their way

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with the servants of God. They butcher Armenians like sheep, and scatter the ashes of their homes to the winds; and sometimes it seems as though God had forgotten to avenge the cause of his saints. But the hour is coming when the Almighty will arise on our behalf, and to him who has patiently kept his works unto the end, He will give authority unto the nations. Listen to these great words: "Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie, behold I will make them to come and worship before thy feet, and to know that I have loved thee." Words more applicable to the case of the Jews in the days of Mordecai, and to the history of the Church, it would be impossible to find.

But mark a notable distinction. In the case of the enemies of the Jewish people, there was no quarter. Destruction and death were meted to those who had breathed out persecution and slaughter. But in the case of Christ and his Church power is viewed only as an opportunity of securing salvation and life. The Saviour said after his resurrection, "All power is given unto Me in heaven, and on earth, Go ye, therefore, and preach." And the Church says, as through suffering she passes to the right hand of power, "Lay not this sin to their charge, but out of our persecutors raise apostles to bring them to the feet of Jesus."

WEDNESDAY, September 30.

"SEEKING THE GOOD OF HIS PEOPLE, AND SPEAKING GOOD TO ALL HIS SEED."—Esther x. 3 (R.V.).

This epitaph on the life of a simple-minded, true-hearted man might be yours also. Why should you not from this moment adopt these twin characteristics? Go about the world seeking the good of people. It does not always mean that you should give them a tract, or a little book. It is much easier to do this than to press your own good in order to seek theirs, and you may be quite sure that some little act of self-sacrifice or thoughtfulness for a weary mother, or crying child, for a sick friend, or for some person who is always maligning and injuring you, would do a great deal in the way of preparing an entrance for the Gospel message, as a genial spring loosens the earth and prepares the way for the germination of multitudinous life. Count the day lost in which you have not sought to promote the good of someone. Adopt as your own the pious Quaker's motto, "Do all the good you can, to all the people you can, in all the ways you can."

Speak peace to people. Soothe agitated and irritated souls. Throw oil on troubled waters. Let the law of kindness be on your lip. Do not say sharp or unkind things of the absent, or allow your lips to speak words that will lead to bitterness or wrath. Seek peace and pursue it. And in order to this, let the peace of God that passeth all understanding keep your mind and heart.

THURSDAY, October 1.

"JOB SAID, IT MAY BE THAT MY SONS HAVE SINNED AND RENOUNCED GOD IN THEIR HEARTS."—

Job. i. 5 (R.V.).

Times of festivity are always full of temptation. The loins are relaxed, the girdle of the soul is loosed. Amid the general hilarity and the passing of the merry joke, words are said and thoughts permitted which are not always consistent with the character of God and his glorious kingdom and service. Job was not wrong, therefore, in supposing that his children might have contracted some defiling stain.

It is necessary for some of us to move in society, and to attend festive gatherings. As the Lord went to the wedding feast, and accepted Simon's invitation, so must we. The sphere of our life seems necessarily in the world. But when we are entering scenes of recreation and pleasure we should be more than ever careful to put on our armour, and by previous meditation and prayer prepare ourselves for the inevitable temptation; and when it is all over, and the lights are down, we should quietly review our behaviour under the light that streams from the Word of God. If we then are made aware of frivolous or uncharitable words, of jealousy because others have outshone us, or of pride at the splendour of our dress and the brilliance of our talk, we must confess it, and obtain forgiveness and restoration.

What a beautiful example is furnished by Job to Christian parents! When your girls are going among strangers, and your boys into the great ways of the world, and you are unable to impose your will upon them, as in the days of childhood, you can yet pray for them, casting over them the shield of intercession, with strong cryings and tears.

FRIDAY, October 2.

"A PERFECT AND AN UPRIGHT MAN."—Job ii. 3.

Even God spoke of Job as perfect. Not that he was absolutely so, as judged by the perfect standard of eternity, but as judged by the standard of his own light and knowledge. He was living up to all the requirements of God and man, so far as he understood them. His whole being was open and obedient to the Divine impulses. Probably Job could have adopted the words of the Apostle, "I know nothing against myself." He exercised himself to have always a conscience void of offence toward God and man.

Satan suggested that his goodness was pure selfishness, that it paid him well to be as he was, because God had hedged him around and blessed his substance. This malignant suggestion was at once dealt with by the Almighty Vindicator of the saints. It was as if God said, "I give thee permission to deprive him of all those favouring conditions, for the sake of which thou sayest he is bribed to goodness, and it shall be seen that his integrity is rooted deep down in the work of my grace upon his heart."

But the book goes on to show that God desired to show Job that there were flaws and blemishes in his character which could only be seen by comparing it with the more perfect glory of his own Divine nature. His friends sought to prove him faulty, and failed; God revealed himself, and he cried, "Behold I am vile, and abhor myself, and repent in dust and ashes."

SATURDAY, October 3.

"JOB OPENED HIS MOUTH, AND CURSED HIS DAY."—Job iii. 1.

That is, the day of his birth. Probably there have been hours in the majority of lives in which men have wished that they had never been born. When they have stood beside the wreck of all earthly hope, or entered the garden of the grave, they have cried, "Why died I not from the birth!" The reason for this, is, that the heart has been so occupied with the transient and earthly, that it has lost sight of the unseen and eternal, and in finding itself deprived of the former, it has thought that there was nothing left to live for.

In this state of mind we are apt, if we are professing Christians, to exert a certain constraint over ourselves, and bear ourselves heroically. We have read of people in like circumstances who have not shed a tear or uttered a complaining word, and we have braced ourselves to a Christian stoicism. "I am sure you cannot find fault with my behaviour," said one such to me. And yet beneath the correct exterior there may be the pride and haughtiness of an altogether unsubdued self. Even the self-life may adopt "Keswick" methods of speech.

The only true cure for the self-life, whatever garb it adopts, is the Holy Spirit. We must accept death to self by the body of Christ, in one supreme act, and never be surprised by any subsequent manifestation of the infamy of the felon whom we have hurried to his doom, simply trusting the Holy Spirit to antagonise it, and to realise in us the full beauty of the character of Jesus.

Children's Special Service Mission.

Mr. J. S. Tyler, Felpham, Sept. 30; Petworth, Oct. 2; Hassocks, Oct. 7. Mr. H. W. Fewtress, Raleigh Memorial Sunday-school, Stoke Newington, to Sept. 24. Mr. E. T. M. Dennes and Mr. H. Hutchinson, New Malden, Sept. 26-28. Mr. S. J. Hewlett, in caravan, Hinton, near Crewekerne, to Sept. 26. Mr. J. H. P. Cutting, in caravan, Stibbard, Dereham, to Sept. 27. Mr. L. Hills, in caravan, Bures, Suffolk. Mr. Goodman, Baptist Tabernacle, Barking, Oct. 4-12. Mr. T. Longstaff, Christ Church, Derby, Sept. 28-Oct. 7. Mr. H. Hutchinson, Salisbury, to Sept. 25; Shenley, Oct. 6; Staplehurst, Oct. 7; Grantham, Oct. 9; Leeds, Oct. 10; Bradford, Oct. 12.

ANNUAL MEETINGS, for Reports of Seaside Services, St. Martin's Town Hall, Charing Cross, Oct. 8 (3 and 6.30); Bolton, Oct. 13; Manchester, Oct. 14; Southport, Oct. 15; Liverpool, Oct. 16.

Children's Scripture Union.—Portions for week ending Oct. 3, 1896.—Sun., Sept. 27, John xx. 1-18; Mon., Sept. 28, xx. 19-31; Tues., Sept. 29, xxi. 1-14; Wed., Sept. 30, xxi. 15-25; Thurs., Oct. 1, Numbers, vi. 1-12; Fri., Oct. 2, vi. 22-27; vii. 1-11; Sat., Oct. 3, ix. 9-23.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

The Bible Searcher Prize Competition.

Third Quarter, July-September, 1896.

RULES.

[Will parents and teachers kindly see that each of the following RULES is STRICTLY OBSERVED? The only help permitted is to explain the meaning of the rules or questions if necessary.]

1. Those children may enter whose names appear in the following list:—*

Daisy, Ernest, and Howard Allen, Rose Anton, Violet Ashworth, Christine Arnold, Herbert Braddon, Catharine Lillian, and Teresa Blackie, Cecil Bradford, Alice Bazett, Nettie and E. B. Black, Norman Braby, Millicent and Wallace Bentley, Lillian Bevan, Louis Berthé, Emily Bridgewater, Mabel Birney, Nellie and Gertrude Brookfield, Lily and Stanley Boxer, Jessie Bone, Leonard Browne, Ashley Bowker, Maggie Buchanan, Lionel and Gladys Calvert, Enid Campbell, J. A. Chamberlain, Walter, Jessie, and Maggie Carter, Mary and William Charles, Chrissie Chalmers, Ruth Coupe, Arthur Cordell, Arthur, Nellie, Henry, and Annie Couch, Annie Cole, Dorothy Cooper, Dora Colebrook, Grace Colvin, Herbert R. Compton, Kathleen and Breton Code, Mary T. Colville, Susie Cumbers, Florrie and Bell Dance, Margaret Davison, Nellie Dowsett, Kathleen and Grace Dodington, Kenneth Dunbar, Stuart Ellacott, E. M., Kate and Mabel Fletcher, Annie Fleming, Marian Freegard, Ethel Fielder, Bertha Fowler, John Gray, William Gavin, May Greenbrook, Minnie Giddings, Emma Goodier, Dorothy and Annie Grove, Edith Hayward, Juliet Haines, Raymond Harbottle, Margaret Hassé, Reginald and Thomas Harris, Muriel Harrison, Dorothy and Evelyn Hewer, Ada Heap, Lizzie Hill, Theodora Hill, Louisa Hooper, John and Margaret Hogg, Frances, Florence and Stanley Hoyte, Elizabeth and Mary Hull, Fredda Hutton, May, Tom, and Charles Hunter, J. W. Ingle, Helen Jordan, Elsie Johnson, Lucy Jacob, Sinclair and Moffat Jackson, Evelyn H. Jones, Susie Keen, Marcus King, Flora King, Arthur and Alfred Llewellyn, Nellie Lovegrove, Valerie Maitland-Kirwan, Margery and Trevor Matthews, Margaret Macphée, Barbara Macdonagh, Angus McQuiklan, Bella, Thomas and Abraham Mack, Bruce and Harry Malaher, John Menzies, Hilda Medill, Robert Meikle, Gerard Morgan, Eva Monti, Evelyn L. Moir, Owen Morice, Margaret Morice, Ernest Nash, Amy and Maude Nottage, Arabella Onslow, Murley Oldham, Ethel and K. A. Pasley, Muriel Reeves Palmer, Douglas Parkes, Willie and Ada Palmer, Christine and Hannah Parker, Duncan Payne, Alice Mary Palmer, May and Vera Petrides, Edwin Peters, Melbourne and Myrtle Perry, Daisy Phillips, Isabel and Gladys Phipps, Rosalind Phillimore, Jessie, Margaret, and Lillian Pook, Mary Plumb, Edith Quick, Marion Richards, James S. Roy, Theodore Roberts, Thomas M. Stanier, Hilda and Constance Schaeffer, Dollie Salt, Gwendoline and Gladys Shaw, Rose Sherwin, Harold Stevenson, Theodora Spencer, Effie Simpson, Florrie Smith, Betty Stocks, Lucy Soltan, Dora Symes, Louie and Nannie Tibbitts, Olive Tritton, Malcolm Thomson, Winifred Thomson, Frances Trotter, Hugh Tufnell, Dorothy and May Vickers, Ethel and Bertie Walls, May Watson, Willie Wheeler, Elsie, Grace, and Ida Wright, Ethel Williamson, Robert H. Williams, William F. Williams, Phillis and Noel Wright, Helen and Elsie Willoughby, Harold and Hettie Wodson, Connie Wood, Edgar Yerbury.

* As all the children have not yet sent in their answers to Bible Searcher No. 38, there may be some among the number who can enter the competition. Those children who are thus rendered eligible will receive postcards this week.

2. Competitors will be divided into Four DIVISIONS:—

- DIVISION I. Those under EIGHT years of age.
- II. Those between EIGHT and TWELVE years of age.
- III. Those between TWELVE and FOURTEEN years of age.
- IV. Those over FOURTEEN years of age.

3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of DIVISION to which you belong; and address it to "Uncle Tom," as usual.

4. At the top of your answer paper write very clearly your FULL NAME and ADDRESS, your DIVISION, and your AGE last birthday.

5. NUMBER YOUR ANSWERS exactly to correspond with the questions.

6. No CONCORDANCE and no help allowed; only the use of the Bible.

7. Every paper must be signed by a parent or teacher to testify that Rule 6 has been observed.

8. Answers may be posted any day (except Sunday) up to, but not later than, TUESDAY, October 6. The results will be announced in THE CHRISTIAN of October 15.

9. Marks will be apportioned for accuracy, neatness, writing, spelling, etc. In each division 100 marks may be obtained, the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

10. Every answer will be examined separately by three persons; and NO PAPERS can be RE-EXAMINED after the lists appear.

Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly. Although the questions will take longer to do than usual, remember (1) that you are working for a prize; (2) that you have more time than usual for doing them.

DIVISION I.

In the Gospel of Mark (ix.).

1. Who went up into a mountain with Jesus? What did they see there?
2. What happened when they joined the other disciples?
3. What was the saying that they "understood not"?
4. What did Jesus ask his disciples in a house at Capernaum?
5. What did Jesus do with a little child?
6. What did He say about "a millstone" and "salt"?

DIVISION II.

In the Gospel of John (i.—v.).

1. How does John describe himself?
2. Who was Christ's third disciple?
3. Whom did He call "an Israelite indeed in whom there is no guile"?
4. What was the first miracle that Jesus performed? What was the second?
5. To whom did He say, "Take these things hence" and why?
6. How long did it take to build the Temple?
7. Say what you know of Nicodemus.
8. With whom did Jesus talk at the well? Where were his disciples?
9. "Come see a man which told me all things that ever I did." By whom and to whom were these words spoken? To whom did they refer?
10. Who was "a burning and a shining light"?

DIVISION III.

[Buried names.]

Find (with consecutive letters), in each of the following texts, the name of a Bible personage. State fully what you know of each:—

1. "The rod and reproof give wisdom."
2. "The great God that formed all things both rewardeth the fool and rewardeth transgressors."
3. "Moses chose able men out of all Israel."
4. "As Peter knocked at the door of the gate, a damsel came to hearken."
5. "I am the light of the world."
6. "If thou seekest her as silver, and searchest for her as for hid treasures,"
7. "She maketh herself coverings of tapestry."

DIVISION IV.

In the Book of Numbers (vi.—xxv.):—

1. What two acts were required of the Nazarite during the days of his separation?
2. Between what ages were the Levites allowed to wait upon the service of the Tabernacle?
3. What was the manna like in appearance and taste? What reference is made to it in St. John's Gospel? What food was given in place of it?
4. State fully what you know of the following:—Eldad and Medad, Miriam, Hobab, Taberah, Kadesh, Meribah, Zelophehad, Balaam, Mount Hor.
5. What reference does Christ make to an event recorded in chapter xxi?
6. Who were the spies sent to Canaan? What was their report? What became of them?
7. What happened to the man who gathered sticks on the Sabbath?
8. "I have not taken one ass from them." By whom and to whom were these words spoken? To whom did they refer?

Foreign List:—

No. 28.—J. A. Field (Sydney). Nos. 28, 29 and 30.—Alice Henderson, and Nos. 28 and 29. Arthur Henderson (Jamaica). No. 29.—Maria Ester, Janet Garret (South Africa). Nos. 32 and 33.—Charlotte Cane (South Africa). No. 33.—Queenie and Llewellyn Dale (India). No. 35.—Vera and Frank Sjöström and Helen Gartshore (America).

No. 37 (second list).—Correct answers received from:—

Louise and Nannie Tibbitts, Dora E. Symes, Winifred Agnes, Violet, and Gladys Meador, Rex Thomas, and Janet Harris, John and Margaret Hogg, Grace Colvin, Ethel Mackenzie, Mabel Birney, Lily, and Stanley Boxer, Mary Charles, Cyril and J. K. Bennett, Joe Lister, Eric Heaton-Smith, J. W. Ingle, Louise Hooper, Minnie Giddings, Gerald and Henry Nelligan, Wm. and Colin McKenzie, Alfred and Arthur Llewellyn, Amy Fowen, Marian and Jessie Hope, Eva, Ethel, and S. Hutchings, Arthur Barker, Muriel Reeves Palmer, Louisa Morse, Mary Thorne, Clara Lyndon, Willie Charles, Ada Heap, Daisy, Ruby, Hugh, Ernest, and Arnold Allen, May Dring, Lillian Bevan, Hannah and Christine Parker, Joanna Cunningham, David C. Judd, Arthur, Henry, and Annie Couch, Katharine, Teresa, and Lillian Blackie, Edith Quick, Emily Church, Susie Keen, "Sidcup," Charles Hadham, Cecilia Franklin, Marie J. Stuart, Ashley Bowker, Constance Davenish-Mearns, Georgina Trotter, Margaret Macphée, Ella Durie, Fredda Hutton, Fannie and Alec Warding, Ruth Coupe, Sybil Forbes, James and Marian Freegard, Lionel Calvert, Frank Medoist, James Roy, Lizzie Sadgell, Lucy Soltan, Frank Morris, Elma Cheal, Grace Ida, and Gladys Wright, Marjorie and Charlie Hogg, Annie Cran, Jessie Dunlop, Netta and E. B. Black, Chrissie Chalmers, Hilda Bassett, Marjory, Dorothy, Norman, and G. Bewsey Dyke, Christine Arnold, Charlotte and Mabel, Annie V. Connell, Isabella Kay, Bella, Thomas, and Abraham Mack, Robert Stuart, Eva L. Oakes, Malcolm Angus, and Winifred Thomson, May, Percy, and George Greenbrook, Annie and Dorothy Grove, Maggie, Jessie, and Walter Carter, Duncan Payne, Ruth Braithwaite, Angus McQuiklan, Rosalind Phillimore, Ed. Rainey, Elsie Johnson, Willie, Ada, and Maggie Palmer, Ruth van Millingen, Eva Wimpenny, Edith Corrick, Lily Clarke, Beatrice Cashford, Ellen and Theodora Roberts, Dora Walters, Margaret and Dorothy Morris, Olive Tritton, Margaret Hassé, Winnie Pace, Stuart Scragg, Trevor and Margery Matthews, Dora G. Arthur and Evelyn H. Jones, H. and Ella Robinson, Cyril Pomeroy, Herbert Bond, Leonard Browne, Marcus King, Frank and Herbert Tomkins, Charles Hunter, Henry Keable, John Menzies, Mary T. Colville, Dollie Salt, Eunie Fleming, Margaret Oulley, Harold Stevenson, Edith and Emily Hoorn, Dorothy and Archibald Brewer, Henry and Bruce Malaher, Maggie Goodland, Ada Macnutt, John and Eva Gray, Carrie and Mary Wright, Roberta Meikle, Bertie and Ethel Walls, Winnie and Elsie Cockrem, Edgar and Cecil Yerbury, Grace Dodington, Gertrude Edwards, Mary Tongue, Florence Mason, Percy Dodington, Netta Burocott, Barbara Macdonagh, T. Murley Oldham, Willie Wheeler, Nellie Lovegrove, Nina Coote, May, Tom, W. J., and Lena Hunter, Charles and Jessie West, Barbara Stevenson, Ruth Harrison, Eva Monti, W. Lull, E. Young, F. Pickford, Daisy Annett, J. Melbourn and Myrtle Perry, Maggie Faithful, Enid Campbell, Nellie, Bernard, and

Freddie Abraham, J. H. Goodchild, Lexie Jack, Frances and Dorothy Harris, May Watson, Gladys, Llewellyn, and Gwendoline Shaw, A. Cordell, Edie, Winifred, and Ernest Nash, Gershom and Colin Campbell, Susie Cumbers, William Gavin, Bertha Lucking, Hugh Tufnell, Willie McMurray, M. Dorothy, and Francis Stalker, H. M. Jordan, Queenie, Louis and Ezra Matthews, Mabel Ince, Hettie and Harold Wodson, M. G. Jocelyne, Margaret and Alice Hogben, Jessie, Margaret, and Lillian Pook, Millicent and Wallace Bentley, Moffat and Sinclair Jackson, Maude Oakes, Lucy and C. W. Jacob, Hilda Dann, Gwendoline Bradfield, Phillis, Helen, and Lillian Willoughby, Hugh and W. R. Smith, Doris Oomen, Amelia Bate, Elijah Poole, Maude Clarke, Hubert and Leslie Morris, Isabel and Gladys Phipps, Edith and George Waldergrave, Thomas Rayner, Amelia Madge, Samuel and George Waldergrave, Rose and Nellie Benny, Frederick John, Helen Daniels, Mabel, K. and B. Fletcher, T. A. and C. Moorhead, May and Willie Christie, Hilda Medill, Amy Hoddinott, Chappie and Aline Bazett, Fanny Trotter.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 38).

1. Ahaziah.
2. Because he sent to inquire of Baal-zebub, the God of Ekron, instead of the God of Israel.
3. Elijah the Tishbite.
4. That a double portion of his spirit might be upon him.
5. He healed the water by casting in salt.
6. Spoken by the Shunammite woman, to show that she was contented with her position.
7. Elisha fed a hundred men, with twenty loaves of bread, and after they had eaten some were left (2 Kings iv. 42-44). Christ feeding the multitudes (Matt. xiv. 17-20 or xv. 33-37; Mark vi. 37; Luke ix. 13; John vi. 5).
8. Naaman asked Elisha for two mules' burden of earth, with which he could build an altar to God.

First list.—Correct answers received from:—

Violet Ashworth, May Pell, Annie Cooper, Daisy Groves, Theodora Spencer, Susie Keen, Alice Palmer, W. H. Evans, Arthur Cordell, Stuart and Lillian Ellacott, Florrie and Bell Dance, Arabella Onslow, Mary Mabel Cole, Kenneth Dunbar, M. F. May Daniels, Susie Long, Raymond Jones, J. W. Ingle, Jessie Bone, Helen Jordan, Cecil and Willie Davies, Cecil Bradford, Harold Stevenson, Kathleen and Breton Code, Isabel and Gladys Phipps, Reginald Mayes, A. Rose Anton, Emma Goodier, Florrie Smith, Lottie Cowan, Herbert Braddon, Margaret Davison, Kate Johns, Evelyn and Dorothy Hewer, Edith Hayward, Clara Barnes, May and Jack Gilson, Bert Brodchick, Wallace and Millicent Bentley, Ethel Williamson, Phillis and Noel Wright, Betty Stocks, Marion Richards, Ethel and Kathleen Pasley, Christina Simpson, Connie Wood, Daisy Gordon and May Bligh, Barbara Stevenson, J. A. Chamberlain, Maggie Buchanan, Edwin Peters, Annie Cole, Arthur Daw, H. B. Compton, Edith Champness, Mary Plumb, Kathleen and Grace Dodington, Lillian, Elsie, and Philip Willoughby, Evelyn Moir, Helen Willoughby.

UNCLE TOM.

Home Missionaries.

DOROTHY was feeling very sad as she sat in the drawing-room one Sunday evening. She had been to a children's service in the afternoon, and the clergyman had preached from the text, "Go ye into all the world, and preach the Gospel to every creature." After speaking of the noble work done by missionaries in foreign lands, he had said that though everyone was not able to go and teach the heathen, yet all, even little children, could preach the Gospel by their lives—that is, they could show by the way in which they acted and spoke, that Jesus was their Master, and so could try to get others to love and serve Him too.

Dorothy had listened very intently to all the clergyman said, and had made up her mind to try and be a "home missionary," and to look as happy and bright as ever she could, to show people how nice it was to love Jesus. But as soon as she got out of church some of her little friends asked her what was making her look so happy. Poor Dorothy was only a little girl, and it was very, very hard for her, as I daresay it is for you, to talk about what she called "good things." So she passed by the question, and lost an opportunity of speaking for Jesus. And now, looking sadly out of the window, she could not keep from crying to think how soon she had failed to keep her resolution.

"Why is my little girl so quiet to-night?" asked her mother, who was sitting at the other end of the room, and so did not see the fast-falling tears.

"Oh, mother, I meant to try so hard to be a home missionary, like Mr. Graham said this afternoon, and then Ada and Bessie asked me why I looked so happy, and I was ashamed to tell them." And poor Dorothy cried more than ever.

Very gently and tenderly did her mother speak to the little girl, telling her that even if she failed at first, Jesus would always be ready to help her, and would give her strength to glorify Him every day of her life. "I am so glad," she said, "that my little girl is going to be a soldier of the Cross; but whenever she feels afraid to say what is right, she must pray to Jesus for help."

So Dorothy dried her tears, and never forgot her mother's words; and when her friends asked what made her so different, she would say gently that she was trying to be a home missionary, and to show people to whom she belonged.

Will you be a home missionary too? Then perhaps some day, when you grow up, you will be a real missionary, and go to tell the heathen about Jesus and his love; for He has done so much for us, that we ought to do a little for Him, oughtn't we?

LOUISE GREY.

(For Children's Special Services Mission notice, see page 14.)

Dr. Grace Kimball.

HER WORK FOR ARMENIA.

THE week before last there passed through London on her way to America Dr. GRACE KIMBALL, whom circumstances have compelled to retire from mission work in Asia Minor, and who is now entering on medical work in her native land. She kindly received and conversed with a representative of this journal, to whom she gave the following details of her work in the troubled East. The narrative is given in her own words as far as condensation will permit.

I went to Van in Asia Minor in 1882, with another American lady, Miss Johnston, to further the interests of educational work among the girls of the country, in connection with the American Board of Missions. This branch of the work had been commenced some six or eight years before, but things grow slowly there, and the question of schools had been kept in abeyance to the preaching and evangelical work. This educational work, which we went to build up, grew to be very interesting and prosperous. The Armenians are a most progressive race, and they worship ardently at the shrine of a solid education. As they were determined to have education at all hazards, we felt an obligation to give them a Christian education. In many parts of the country Russian influence is great. The Russian Armenians go to Germany and other parts of Europe, where they practically become infidels, and the results are very demoralising. Among the native, uncorrupted Armenians, moral sanctions are exceedingly strong.

We had a very satisfactory work in building up, and keeping in operation, these girls' schools. In 1888 I went back home to America for a year's vacation. I was then led providentially to study medicine, towards which I had always had a strong natural leaning. I spent four years in America in this study, and took my medical degree at the Women's Medical College, New York. I returned to Asia Minor in 1892 as a medical missionary. At Constantinople I made a strenuous effort to get my diploma viséd by the Imperial Medical College of that city. After weeks of fatiguing work I could only succeed in getting a certificate as midwife. There was an iradé of the Grand Vizier forbidding women to practise medicine in Turkey. This iradé was practically withdrawn a year after, through the intervention of the American Minister, and two women received their diplomas. A fortnight later, however, the Grand Vizier intimated that that permission was only granted as a special favour to the American Minister, and that it was not a general order. When I put in my petition for a diploma I was met by refusal from the Imperial Board. Finally, my application went to the Grand Vizier and there it lay.

Meantime I was practising my profession in Van. There was a large dispensary, and I also had outside practice, for which I found the greatest need. But my work was hampered by the local doctors, who were jealous of it on financial grounds. The fees we charged were only half those charged by the Turkish doctors, and we supplied the people with drugs at a low price. The doctors combined to oppose me. Bahri Pasha then Governor of the province, sent me a courteous note asking that my diploma and certificate might be handed in for examination. Then he intimated that they would have to

go to Constantinople and said he would recommend that they should be viséd. The visé did not come, and I proceeded with my work, on the assumption that the matter was under process, and that I had a perfect right meanwhile to exercise my profession. The Governor accepted that view of it, and showed that he personally had no desire to interfere with me. Indeed, he put some patients in my way. However, the local doctors again took counsel in order to stop me, and I saw that something would have to be done in the matter. I was thinking of going to Constantinople to present my case personally, when the relief work sprang up; from a year ago in July to the time I left Van, all my strength has been expended on that work.

The condition of Armenia, as all the world knows, has been going from bad to worse ever since the signing of the Berlin Treaty. The people have been oppressed more and more; fresh taxation has been imposed by the authorities, so that the poverty has increased year by year. The years preceding 1895 were very hard times, and business was at a low ebb. Bahri Pasha greatly improve-



DR. GRACE KIMBALL.

ished the province of Van by collecting an immense amount of money in taxation, and sending it out of the province, probably with the idea of advancing his own interests. It is a large province. In 1894 a very poor harvest caused a scarcity of bread. The Governor manipulated the grain market, so that the price of bread rose to two and a-half times the ordinary figure. The people were reduced to great straits in order to get the bare necessities of life. This was especially the case in the interior of the province; many of the husbands and fathers had gone to Constantinople and other places in search of work, leaving their families in a state of dreadful destitution.

The ranks of the poor in the city of Van were largely increased from these helpless women and children in the country. They looked to the missionaries for relief, and we had to give them help from our own scanty personal resources. This was a very heavy drain on us, and we felt that some way must be found of securing relief for the starving people. It was then that the idea of helping them by providing relief work occurred to me. I was working it out in my mind in a vague sort of way, when I read one day in *The Daily News* a short letter by Mrs. Madeline Cole, of Trebovir-road, Earl's Court,

expressing sympathy with the Armenians, and calling on the women of England to give their Armenian sisters some material aid. I consulted Mr. Hallward, the British Consul at Van, who was a good friend and neighbour, and asked him whether he would endorse my application, if I wrote a reply to Mrs. Cole's letter. He wrote a cordial endorsement, and both our letters duly appeared in *The Daily News*. From this there grew up the work of industrial relief at Van, which has been such an untold blessing to the people, and which is still going on.

Some little sums of money had been sent to me from other friends, and I at once set to buy some wool and cotton. Instead of merely giving charity, I asked the women if they would spin the wool and cotton, receiving such amounts in payment as would sustain them and their families in life. They were perfectly overjoyed at the idea of getting work to do; for the Armenians are a characteristically frugal, self-respecting, and hard-working people. The women set to work to spin the wool and cotton, and brought it back as thread. Then we had to find weavers.

A great many of the people know either of these trades of spinning and weaving. The hand looms were started, and the thread was made into coarse woollen or cotton cloth. The people were paid a living wage, and the effort proved a tremendous help to them. As I was out of medical practice we gave up the large dispensary to the work, and the applicants rose from a very few to scores and hundreds, and eventually to thousands.

Up to this time there had been no massacres in our region except at Sassoun. It was significant of the condition of the country that before those dreadful universal massacres had taken place, things were at such a pitch that this relief work was absolutely imperative. From the goods we had made we supplied the Sassoun Relief Committee, which was supported by the Duke of Westminster's Fund, and this helped to renew our capital for further purchases of material. We again accumulated a large amount of goods, and were at a loss to know what to do with the constantly increasing stock. Then the

October and November massacres took place throughout the country. These outrages reached our Van villages, which were largely pillaged; five hundred out of the five hundred and fifty were looted by the Kurdish raiders. I made a report to that effect, and the Sultan was good enough to call me a liar, but the facts remained the same. We had hundreds of refugees crowding into the city of Van. They had been robbed of everything, even of decent clothing. Many had not enough to cover their nakedness. The question of feeding and clothing them had to be faced. We turned to our storehouses of cloth already manufactured, and we found this stock the greatest blessing. It was too great a temptation to give the cloth, which was a saleable article, so we distributed it among all the tailors we could find, and in twenty-four hours we had a large supply of ready-made clothing. The funds raised by the Women's Armenian Relief Committee enabled us to meet this large and sudden demand. Bakeries were opened by the help of contributions sent by the readers of the *Christian Herald* of New York. So we clothed and fed these crowds of country refugees. As they settled down and practically became residents, they came under our industrial operations, and in that way supported themselves.

All these efforts were carried on upon thoroughly business principles, and we had the help of some experienced and trustworthy business men in the city, who willingly gave their services for a very small remuneration, so that our administration expenses were kept low.

I ought to say that the money collected in England by the Women's Armenian Relief Committee was remitted to us in the speediest and most admirable way. The amounts at disposal were advised by telegraph to the Ottoman Bank, Constantinople; the bankers there telegraphed to us in Van, so that in four or five days from the time the money was deposited with the London bankers, we were able to use it at Van.

As the summer of this year came on, the harvest prospects were very encouraging. It was felt by Major Williams, the British Consul, and the rest of our relief committee, that we should stop operations at that time. Our endeavour was to get the people back to their villages, to establish them there, to provide them with tools and cattle, and get them settled in their villages, hoping that at the harvest in August the relief work would stop. On that basis I made my plans to leave Van, in order to fill the post which I had accepted, of resident physician at Vassar College, New York. Just after my acceptance had been cabled to America, the massacres in the city of Van took place. They began on June 14. I need not describe them, as the British people have supped full of these horrors. Suffice it to say that one-third of the Armenian houses in the city were either burnt or pillaged, and about 600 Armenians were killed, while in the outlying districts the villages were practically all pillaged to the very last vestige of property, and most of the arm-bearing men were killed. The others were

in many cases driven from the villages into the city, and everywhere there were confusion and distress.

We had to reorganise the industrial work and start on a new career of relief. The country people were forcibly sent back to their villages by the Government, and so far as I know no further excesses or outrages have occurred. The idea was to get the Armenians to reap the new harvest. The question of future taxes is involved. Whether the Armenians will be helped and protected by the authorities after the harvest, is a question that time alone will answer. At the present time the condition of things in Van and all that region is one that

calls very strongly for continued relief. In the city all industries have been practically stopped since October 23 of last year, and that of course means great poverty. As the city depends largely on the villages for its support, the village destitution increases the poverty. The killing of 600 able-bodied men leaves so many more wives and orphans to be

kept alive. In the villages throughout the large province of Van some 10,000 able-bodied men have been killed, leaving a great host of women and children who were dependent on them. While the wheat harvest has been extremely abundant, no ploughing



COUNTRY REFUGEES.

or sowing has been done for next year, so that the outlook is bad. They will not have a famine, but there is certain to be very great suffering amongst a large portion of the people.

What the outcome may be of the recent Constantinople outbreak of massacre one cannot tell, but I feel that matters have now

these are the only alternatives. There are grave eventualities to be feared whatever happens. It will be difficult for the Great Powers to prevent a general massacre the moment the provincial Turks know that their hour of retribution has come.

The relief work in Van is now under the protection of the British Vice-Consul, and is being carried out by Dr. Raynolds, the senior member of the American Mission. It will be continued on the same lines as hitherto. All moneys sent to the Women's Armenian Relief Committee (Mrs. Cole, 3, Trebovir-road, Earl's Court, S.W., Treasurer) will be applied in the most economical and practical manner possible, and almost entirely through industrial relief channels.

From the New Hebrides.

THE general report for last year of the New Hebrides Mission states that there were eighteen missionaries and 271 teachers at work, with 9587 people attending school and 296 candidates awaiting baptism; 492 adult baptisms and 148 marriages were solemnised during the year. The sum of £312 7s. 3d. in cash was raised, and, in addition, 5210lb. of arrowroot, amounting to about £260, was made for mission purposes. This does not include the large amount paid for books in cash or by contributions of arrowroot. Sixteen couples volunteered for work in heathen islands, and 1120 natives renounced their heathenism and joined the Christian party, while the number of church members stands at 2082.

Rev. J. W. Mackenzie, of Efate, writing on the political aspect of the islands, says it gives ground for grave anxiety. "The French seem particularly energetic at present in seeking to get the trade of the group into their hands, and several priests have been settled during the past year; and not only this, but French settlers are coming in and settling on the land in much greater numbers than the British. And I was told the other day, by one who is an authority on the subject, that when the question of annexation comes up, improvement of the land, and not the amount of work done among the natives, will be the point to decide the matter."

Rev. Oscar Michelsen, of Tonga, in a recent letter, describes a trip on the new mission vessel the *Day-spring*; he went as far north as Santo, with five youths who were entering Dr. Annand's training institution. Returning south he made a short stay at Epi, and afterwards visited Lopevi and Paama, two heathen islands. To the chiefs of the latter island he proposed the settlement of Christian teachers, and he left with hopes of being able to send some shortly. The Tonga boat *Viking* proved of great service in moving about between the islands and from station to station on the coasts. In the various parts of his field Mr. Michelsen found many converts desiring baptism, the additions to his membership roll in the course of ten months making an aggregate of about 200. A lady missionary, Miss Gorton, of Sydney, has arrived to help in the work at Tonga.

The List of Missionaries leaving England this autumn in connection with the C.M.S. comprises forty-seven clergymen, seven doctors, sixteen laymen, twenty-six wives, and thirty-eight women workers, making a total of 134.



ARMENIAN WOMEN AND GIRLS AT WORK.

reached a crisis, when some decision must be come to. Either a European Commissioner must be appointed for Asia Minor, or Russia must get Anatolia and Constantinople. If the *laissez faire* policy is to be pursued still further, that probably will mean that the Armenians will be wholly exterminated or converted to Islam. It seems to me that

Perth Conference.

THE MISSIONARY ADDRESSES.

Under the chairmanship of Mr. SAMUEL SMITH, M.P. (Liverpool), several most interesting addresses were given by missionaries, who are home for a while and fresh from the scene of their labours. Chief among them stood Rev. Dr. BRUCE, of the C.M.S. Mission in

PERSIA,

whose special plea was for increased effort among Mohammedan nations.

Islam, said the speaker, has come to be regarded as the one Goliath which defies the armies of the living God. Yet this is not the case in India, at any rate, where a large proportion of the best converts were formerly Mohammedans. There are several reasons why Christians are under special obligations to the followers of the "Prophet." He was a descendant of Ishmael and his disciples are his spiritual seed; Christians are of the spiritual seed of Abraham through Isaac. We are, therefore, their spiritual brethren. Then, too, the home of Christianity and that of Mohammedanism is the same—the lands of the Bible, stretching, roughly, from the western frontier of Egypt to that of India—the home of the patriarchs, the prophets, and of the Lord Himself, as well as of the most populous of the kingdoms of the earth. Yet how different the influence of each. Mahomet changed the fruitful land into a desert, but Christ makes the desert to blossom as the rose.

Tracing the history of the "Prophet" himself, Dr. Bruce related how when in quest of truth he had been misled by both Jews and Christians, who fed him on the chaff of human tradition instead of the wheat of truth; with the result that he founded the religion which bears his name. He was not a polygamist until after the death of his first wife (whose influence over him was all-powerful), when he himself was over fifty years old. The oppression of woman, in which is found the root of the cruelty of the world, has since then been an article of Mohammedan faith and practice, and forms a strong contrast to that of the followers of Christ. He believed that God had raised up the prophets to win the world, even by fire and sword. This and his other false ideas about God were the result of the mischievous and unfortunate training he received from those who turned aside his eager seeking into wrong channels. To these nations, then, who have a knowledge about God, but do not know Him, that Christians are in duty bound to take the Gospel.

Dr. Bruce referred in grateful terms to the devoted pioneer Henry Martyn, who after seven or eight years of labour in India, went at his own expense to Persia and translated the New Testament with that tongue. It was while bringing home his treasured work for publication that the faithful worker died. He (Dr. Bruce) had been led to Persia in a remarkable manner while en route for India. A severe famine raged through the land, and large sums of money were sent out by friends at home, no less than £6300 coming from a Wurtemberg pastor, who had collected it in small coins from his congregation.

In 1875 Dr. Bruce took up work at Ispahan, and subsequently at Baghdad. The blessing of Christian women in work among Mohammedans cannot be over estimated; and he bore warm testimony to Miss Mary Bird, a frail but invaluable worker in the Mission. From among the Armenians, too, God had raised up a useful band of workers. He related the case of a martyr to the truth who for eleven months was imprisoned in a loathsome dungeon, then beaten and finally strangled. Again and again he was offered his liberty to recant, but his unfaltering reply was,

"JESUS IS TRUE, THOUGH YOU KILL ME!"

How many have borne equally brave testimony in these later days of massacre and blood! Dr.

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Bruce concluded with a powerful presentation of the claims of these Mohammedan lands, and the responsibility of the Christian Church regarding them.

CHINA.

Rev. P. J. MACLAGAN introduced himself as representing the English Presbyterian Church in Swatow. Their first missionary was Rev. Wm. Burns, who commenced his labours about fifty years ago. To-day there is a chain of mission stations extending from north of Amoy to within a hundred miles of Hongkong, also work in Formosa and the Straits Settlements and India. There is considerable freedom of movement in the country, due to the itinerating of the missionaries, who have thus been enabled to diffuse a knowledge of Christianity. The converts are not very many, but they include some very useful men.

The medical branch of the work has also done much to open the way for the Gospel, there being seven hospitals carried on under the auspices of the Mission. That at Swatow, with which the speaker was best acquainted, had recorded the attendance of 5000 patients, who had come from no less than 2000 towns and villages. During their stay they were taught by colporteurs and Bible-women, and heard the preaching at the chapel; so that they could not return home without some knowledge of the Gospel. But a still more powerful influence is that of the convert's life at home. The parents of a young Chinaman were advised to stop his attending the meetings held by the missionary; but they replied, "We will wait, and see if it

MAKES HIM A BETTER SON."

Nor were they disappointed; and his consistent life led ultimately to their own conversion.

The adult membership of the mission now numbers 4640 (besides those who have died in the faith), of whom about 1400 are in Swatow. The service of English ladies and of Christian Chinese women has proved exceedingly valuable, and in this direction there are great possibilities of development, were volunteers and funds forthcoming. The educational and colportage branches are also most important. Much has been spoken and written against the character of Chinese converts, but such criticism has emanated entirely from prejudiced or ill-informed sources. That some have failed is true of these as of every other community, but there have been many who, for faithfulness even unto death, would put to shame many better-privileged Christians at home. Indeed, they have stood times of testing with heroic devotion; they have shaken themselves free from idols and heathen customs, have endured persecution, robbery, beating, and social disgrace, have given freely of their substance to further the work, and have laboured earnestly without receiving a penny of remuneration. Surely these are qualifications to rank among faithful followers of the Lamb.

As to the future prospects of this and similar missions in China, the cause of missions will be helped forward in proportion as the Chinese allow themselves to be influenced by Western thoughts and ideas, which will tend to break down the spirit of exclusiveness which has so widely prevailed. The visit to England of Li Hung Chang will, it is expected, largely conduce to this. Meantime, far more has been accomplished than the first missionaries even dared to hope for. For this we thank God and take courage.

INDIA

was represented by Rev. ROBT. KILGOUR (Darjeeling) and Rev. R. MCCHEYNE PATTERSON (Gujerat). The former spoke of the work of the North-East Himalayan Mission among the Tibetans, Goorkhas, and Lepchas, all of whom come in large numbers to Darjeeling. The membership numbers 2350, besides 2216 scholars in the Sunday school. There was a long time of sowing before the work began to show tangible fruit, and it was

not till four years had elapsed that the first convert, a boy, was registered; but he, now grown to man's estate, has proved a staunch and valuable helper. He is now a Christian policeman on the frontier, and much esteemed by his European superior officers. There are also two native missionary associations for sending the Gospel into Nepaul and Bhutan, to which Europeans have no access. At a meeting recently held in Darjeeling most encouraging testimony to the success of the work was borne by the Lieutenant-Governor of Bengal (Sir Charles Elliott), who presided, corroborated by the Deputy Commissioner of the district, the Government Inspector of Schools, and a Christian tea-planter. Sir Charles Elliott said: "The influence of the missionaries, is many-sided—economic, intellectual, and spiritual—this last, of course, most of all: influences that work together for the great end of helping the people of this country, and of collecting together a body of people who share with us the blessings of the Christian religion."

Mr. MCCHEYNE PATTERSON described the Punjab as the home of the Sikhs, who volunteer to give up their homes to go and defend British interests in East Africa, and, by their religion, imperil their souls by crossing the sea—all for an earthly Queen, and with no "farewell meeting" or valedictory honours. Surely, then, it ought to be no hardship for workers to go forth in the service of the King of kings! Speaking for himself, he so loved the work that the trial was for him to come home and leave it even for a time. For many years, he said, our members were very "narrow," but eight years ago the famine in China opened the hearts and pockets of the Christians in Gujerat, and now they give (besides church collections) 5d. in the £ toward foreign missionary effort. A league has been formed, the members of which agree (1) "To look on the face of God every morning before we look on that of our fellow-men. (2) To pray as earnestly before reading the Bible as we usually do after. (3) That if we neglect either of these, to make a note of the omission and confess it before our brethren at the next monthly meeting." This illustrates the earnestness of the converts, which is a very encouraging sign, especially in view of the flooding of the country with infidel literature before which Hinduism is gradually vanishing, and a dark and hopeless atheism taking its place. Nor are there wanting evidences of the martyr-spirit in times of persecution, when converts have said, "The Lord Jesus spilled his blood for us, and shall we do less for Him?" As to the influence of the Gospel in the land, the Prince of Travancore said in a public speech in 1874: "Where did the English-speaking people get all their intelligence, and cleverness, and energy, and power? It is their Bible that gives it to them, and now they bring it to us and say, 'This is what raised us; take it and raise yourselves.' They do not force it upon us as the Mohammedans did their Koran: but they bring it in love, and translate it into our languages, and lay it before us and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced—do what we will, oppose it as we may, it is the Christian Bible that will sooner or later work the regeneration of this land." It was sad that he should have had to add "I am not a Christian; I do not accept their tenets; but I accept Christian ethics in their entirety. I have the highest admiration for them."

The interest of the meeting at which these addresses were delivered was so well maintained that in spite of the unusual lateness of the hour there was very little diminution of the audience to listen to Rev. DUNDAS ERSKINE, who pleaded the cause of

AFRICA.

With commendable tact, he imparted no little humour to his speech in describing the niceties of the Kaffir language. He described the influence of

witchcraft as one of the greatest obstacles to the progress of the Gospel, creating as it does a class of witch-doctors who live upon the credulity of the people and gain immense power over them. Practically, the Kaffir in his natural state has no religion; yet there are indications in the customs of the race of a certain feeling after, and a belief in, a future state—as, for instance, the burying of weapons and tools with a man in the evident supposition that he will require them when he wakes in another life.

The methods adopted by the mission are (1) village schools, by which the children are reached when access is denied to the adults; (2) medical work, which is the key to unlock many a closed door; (3) Gospel preaching at various out-stations. The bounds of the speaker's district extend seventy miles by twenty-five, in which there are fourteen stations in charge of competent native workers, who fill the offices of elders, evangelists, and deacons. As instances of the fidelity of these brethren it was recorded that one elder had been known to walk forty-three miles to attend the session meeting, and another had walked eighteen miles regularly for twelve years for the same purpose, neither of them receiving any remuneration from the mission. It is evident that here, as in China, the Gospel has the same regenerating and sustaining power, and that God can save men of any colour, character, or clime.

Progress in Ireland.

THE superintendents and leading friends throughout Ireland speak in most favourable terms of the work being done all over the country both by the permanent Scripture Readers at important stations, and also by the itinerant Scripture Readers. All have reason to believe that the Irish people are thinking for themselves, and feel less than ever the restraint and power of the priesthood.

Open doors and open hearts are to be met with everywhere; there is less of controversy and bad feeling, and altogether more friendship and real nationality subsist between Protestants and Roman Catholics. The Word of God is received more freely, and it is to be hoped souls are being saved. We have reason to hope there is a good time coming for Ireland.

Tourists are coming over in large numbers from all parts of the world, and have opportunities of seeing this country and its lovely scenery, mountains and lakes, and western highlands. There is now good hotel accommodation to be met with in the wildest parts. Our friendly cry is to all, "Come over, see and judge, and help to unite and pull together."

You will be glad to hear that the booklet "Compel," fourth edition, by special request, has been largely noticed in pulpits and elsewhere as a very remarkable illustration of the text Luke xiv. 23, "Compel them to come in." A leading friend of the Society writes as follows: "Just a word to cheer you. Last night, 6th September, Sunday, at Spurgeon's Tabernacle, Pastor Brown, of Dublin, was preaching. I was there, and the place was filled, a reminder of dear Spurgeon's days. A memorable sermon was closed with a reference to your work and labour of love, depicting the rescue of the Russian crew (as described in 'Compel'). I would suggest special prayer being offered up that this service may be specially blessed in far-reaching results and benefit to both of the two societies, the Scripture Readers' Society and the Shipwrecked Fishermen and Mariners' Society, as alluded to in 'Compel.'"

Some lines in the *Irish Times* of September 11, on mackerel fishing off Connemara, remind me of days long gone by, when I was privileged to co-operate with others in efforts to lift our poor people out of want by promoting fisheries. I learn that the mackerel fishery has experienced great developments, and that a few nights ago over a hundred thousand were landed in one haul. There was work for every available man, woman, and child in preparing and despatching the catch for the American market. The success achieved augurs well for the permanent establishment of the fishing industry in this remote part of the Galway coast, where none but local boats are engaged.

J. KEARNEY WHITE.

27, Lower Pembroke-street, Dublin.

Dundee Christian Conference.

THE annual gatherings of this conference took place on three successive days last week, and proved a source of much blessing to the many who were privileged to attend. The presence of Rev. J. Hudson Taylor gave a strong impulse to the missionary aspect of the conference, and the fervid appeals of Rev. Henry Montgomery, from Belfast, did not fail to come home to the consciences of hundreds.

On Tuesday forenoon the chair was occupied by Rev. JOHN MACPHERSON. The subject of Conference was "The Nurture of the Christian Life." The most important thing about a Christian, he said, was his spiritual life, and that it was his duty and privilege to nourish that life by the use of every legitimate means.

Rev. A. F. FORREST, Glasgow, having read Ephesians iii. 14-17, said that in the Gospels we had a record of that part of his work for man's salvation which was outward, but there was another form of his saving activity in the lives of all to whom He brings the experience of the great salvation. By the indwelling of Christ we have power for duty, the endurance of affliction, and the performance of service. Many do not realise this indwelling, and are therefore weak. It is the function of the Holy Ghost to reveal Christ to the human soul, and make his presence a reality in power and grace.

In the afternoon Rev. JOHN BISSETT presided, and gave an outline of the teaching of Paul about the Holy Spirit in his Epistle to the Ephesians. He pointed out that the work of the Spirit consisted in sealing, supplying, and strengthening believers, and that their practical attitude towards the Spirit is negatively not to grieve Him, but positively to be filled with his power.

Rev. JOHN MACPHERSON mentioned various ways of grieving the Spirit, such as neglect, disobedience, and want of dependence on his promised aid. Rev. DUNDAS ERSKINE, from Africa, in an earnest address, pleaded for a fuller recognition of the Spirit's work on the part of all Christians.

The evening meeting was largely attended. Rev. C. M. Grant occupied the chair. Rev. W. H. RANKINE, St. Boswells, delivered an address on "The Gift of the Holy Ghost, with Special Reference to the Teaching of the Acts of the Apostles." The power of the Holy Ghost is an inalienable right of believers. The purpose of Jesus Christ was that all men and women should be living witnesses for Him. We owe our position as believers to the work of the Holy Spirit. A full Christian life is only to be attained by a loving reception of the Spirit for service. Men and women can only receive the Spirit through faith. The Christian life is not based upon experiences but on facts regarding Jesus Christ. Rev. A. F. FORREST followed with an evangelistic address on the purpose of life.

On Wednesday morning, Rev. J. HUDSON TAYLOR gave an address on "The Duty of Reading the Scriptures." There are too many fasting Christians who, however careful they are of the body, nevertheless neglect the needs of the soul. God is a bountiful Giver. If He gives light there is plenty of it, and so with his other gifts. He not only keeps alive, but satisfies the desire of every living thing. No earthly parent cares to see his child looking sickly and complaining of hunger. How much more our Father in heaven loves to see his people strong in his own might. After reading Joshua i. 1-9, he stated that Canaan with its conflict was a type, not of heaven, but of the rest of faith and consequent victory enjoyed by Christians on earth. Joshua's Bible was a very small one compared with ours, yet, if it did so much for him, there is much in these early books that might be useful to us. He attributed any success God had given him in the work of the China Inland Mission to his endeavour to make the law of the Lord his delight.

Rev. W. H. RANKINE followed with an address on Phil. iv. 6-7, in which he showed the value of prayer and thanksgiving in all circumstances.

In the afternoon, Rev. HENRY MONTGOMERY, Belfast, spoke on the subject of "Prevailing Prayer." After reading the story of Jacob wrestling with the angel, he said God never answered his people until He had broken them. Jacob was adroit and clever,

but he got no blessing till the Lord lamed him. God brings his people to the dust, and after He has, as it were, pulverised them, they are ready for his gifts. Moses with Aaron and Hur on the Mount cried in utter helplessness; but their prayer prevailed against Amalek. Prayer to prevail must be persevering. Thus the disciples prayed ten days before the Day of Pentecost.

At a crowded meeting in the evening, Mr. D. Keith Murray occupied the chair, and Rev. J. S. RAE, Edinburgh, gave an address on "Prayer in Connection with Christian Work." In the course of his remarks, he said that for success in Christian work we must wait upon God with prayer and supplication. When men and women unite in prayer they are doing one of the grandest works they can do. The very best example of this we have in the Lord Jesus Himself, and this is the only unfinished work of Christ. Christians can never have perfection in prayer; let them go on, therefore, without ceasing. Working and prayer go together. If work is to be well done it must be followed by prayer. Mr. J. E. TAYLOR, Aylesbury, followed with an evangelistic address.

On Thursday morning, Rev. WILLIAM MUIR, Blairgowrie, gave an address on "Church Fellowship." He mentioned four reasons why such fellowship promotes the nurture of the Christian life—first, by taking Christians out of themselves. In astronomy, under the Ptolemaic system, the earth was supposed to be the centre of the heavenly bodies. Brave but futile attempts were made to harmonise the movements of the stars with this belief. Only when the sun was found to be the centre of the solar system did the harmony appear. We, at first, make self the centre and fancy that all revolves round us. But when the Sun of Righteousness appears on the horizon, our life becomes Christocentric and, therefore, orderly. Second—Christian fellowship is useful because it supplements the inadequacy of the individual life. No single Christian possesses all the light that has been revealed. Different Christians and even different periods have discovered different aspects of truth. Further—fellowship is useful because it corrects the one-sidedness of the individual life. Finally—Christian fellowship is helpful by making those promises available which are only for companies of Christians.

Rev. HENRY MONTGOMERY followed with a rousing address on the "Baptism of the Holy Ghost." He pointed out that their work was supernatural, and for its accomplishment they required supernatural power. Too many are like the nine disciples who for lack of faith were unable to dislodge one devil from a little boy, though Jesus had made that part of their programme. The Chinese refused to receive new ideas, and in the recent war they were defeated. The Japanese embraced Western notions, and were victorious. God's new idea is the baptism of his Spirit. Christians must receive this if they are to conquer the world.

The afternoon meeting was devoted to missions. Rev. J. HUDSON TAYLOR sketched the origin of the China Inland Mission, and then described a long journey through the heart of China during the late war. He stated that in spite of the dangers to which many of the missionaries were subjected, he found that the riots in Western China only tended in the long run to further the cause of the Gospel. Rev. R. H. KIRKLAND gave an interesting account of his work on the Congo, and paid a warm tribute to the late Mr. John C. Logie, of Dundee, with whom he had held pleasant fellowship not long before his lamented death. Rev. DUNDAS ERSKINE told of ten years' work in Kaffraria, and gave graphic details of missionary efforts among the people by means of schools, medical treatment, and Gospel preaching. Mr. JAMES ADAM, who was dressed in Chinese costume, told how nine years ago he started from his native Dundee to a western province in China, where he had since seen many of the natives renouncing their idols and embracing the Gospel.

The evening meeting was presided over by ex-Provost Moncur. Rev. WILLIAM MUIR, Blairgowrie, spoke on "Christian Service as a Means of Strengthening Spiritual Life." He stated that life and service stood to each other as cause and effect. Together they constituted an endless chain. There was now an urgent call to the Church of Christ for a more active Christian service. The world was perishing, and waited for the Gospel. Let them vote urgency in the question of advancing Christ's cause. Rev. HENRY MONTGOMERY followed with an earnest evangelistic address.

Conference in Switzerland.

THE Annual International Conference of the Federation for Abolishing all Governmental Licensing of Vice has again been held, namely at Berne, Switzerland. Once again Mrs. Josephine Butler, whose efforts started the Federation many years ago, was able to take part in the proceedings, and to give to and receive from her many supporters the encouragement which all need when engaged in such an unpopular movement as this one is.

Switzerland has for many years produced some of the most devoted workers for this Federation, and the system of *Police des Mœurs*, which the Federation thinks so unrighteous and so inhuman, has been abolished in many Swiss cities and towns. It was abolished in Berne, for example, by the initiative of M. Stockmar ten years ago, when he was holding the post of Conseiller d'Etat, and in spite of some efforts to resuscitate the system, M. Stockmar and his party have maintained the exclusion up till now. M. Stockmar came forward at last week's conferences as President of the Committee of Reception. But Geneva is the one city which forms the *bête noire* in Switzerland by its official recognition of the system of licensing vice, and the fact that Mrs. Butler and many supporters of the Federation have recently conducted a stirring public agitation in Geneva has served the purpose of awakening Swiss public opinion on the subject, and so adding zest to the week of conferences just held at Berne.

The British delegates to Berne included Mrs. Josephine Butler, Mr. Stuart, M.P., Mr. Henry J. Wilson, M.P., Mr. Thomasson, ex-M.P. for Bolton, Rev. J. P. Gledstone, Mr. W. Alex. Coote, secretary of the National Vigilance Society, Mr. J. H. Levy and a contingent of about a dozen ladies connected with the English Ladies' National Association for Repeal. Sir W. Wedderburn, M.P., Mr. Percy Bunting, editor of the *Contemporary*, and one or two other gentlemen were named as delegates, but were prevented from attending. The local Committee of Reception included government officials, doctors, lawyers, and clergy. The Swiss bishops sent two delegates (one of whom is the Curé of Berne) to express episcopal greetings and sympathy, and to report fully upon the conferences and the statistics and arguments upon which the claim for abolition of *Police des Mœurs* is based.

The subject matter dealt with at the conferences embraced the hygienic, the legislative, the social and moral aspects of the regulation question. In the hygienic section the topics and the details were much too medical and statistical for copious reference here, but it may be explained that Dr. Birkbeck Nevins, of Liverpool, who many years ago was convinced of the immorality of the Contagious Diseases Acts in England, and their tyranny over poor women, leaving the sinful men scot-free, has long been the *Advocatus Dei* for the repeal movement. And it is a significant fact that although special invitations and even challenges have been issued to Continental doctors and specialists to meet Dr. Nevins, no earnest *Advocatus Diaboli* has come forward publicly to defend the *Police des Mœurs* or prove its sanitary effectiveness. Dr. Comminge, of Paris, has recently dealt with the subject in print, and has attempted to prove that the *Police des Mœurs* and State regulation of vice have had a beneficial effect on the Continental armies, and Dr. Nevins took occasion to answer Dr. Comminge's statements at Berne. He started on these inquiries:—

1. Has "réglementation" (the C.D. Acts) proved to be a sanitary benefit to the European or Indian Armies, so as to call for its maintenance or its re-enactment?
2. Has the abolition of the system been followed by injury and not rather by benefit to the troops previously under its influence?

Against these questions Dr. Nevins set himself to prove:—

1. "Réglementation" has failed to prove that it has either prevented or diminished the diseases of sin in the various European communities in which it has been applied. It has also failed to prove that the small amount or even a reduction in the amount of these diseases, when they may have occurred, has been due to its influence, and not rather to the operation of other more important causes acting at the same time along with it.

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2. The abolition of "réglementation," where it had been in operation, so far from producing sanitary injury, has been followed by a marked diminution of these diseases in some countries—notably in England and some of her dependencies. It has also been followed in other places by a reduction of the rate of increase that had been taking place for years previously, while they were under the operation of the system.

In support of his argument he produced very elaborate charts and tabulated statistics, which were accepted by the conference, and were certainly not challenged, much less refuted, by anybody favourable to the *Police des Mœurs*.

On the subject of the traffic in girls and women for purposes of immorality, a traffic carried on with England and other countries of Europe by most subtly scientific ramifications, M. de Meuron, of Geneva, Prof. Hilty (Swiss Federal Councillor and Professor of Jurisprudence), Mr. William Alex. Coote, of the National Vigilance Association, London, and other speakers addressed the meeting. A resolution by M. de Meuron, asking the Swiss Government to lead in a movement for suppressing this traffic, was amended by Professor Hilty to the effect that England, which had produced Mrs. Butler as protagonist of this repeal movement, and which was also reigned over by a Queen, should take the initiative, and later on Mr. W. A. Coote submitted a motion that "Every person engaging any young woman for employment in a foreign country shall be compelled to report the same to the local police at the port or place of departure from the country to which she belongs, in her presence and with her corroboration, and the names, addresses and destinations of the persons shall be noted in a special book kept for that purpose; and on the arrival of the young woman at her destination it shall be the duty of the person into whose employment she is taken to report the same at the local police office, in the presence of the young woman so engaged, and with her corroboration, with a schedule of the general duties involved in the engagement." Both the motion of M. de Meuron and the addition by Mr. W. A. Coote were favourably received by the Federation's Executive Committee, which will seek to put the suggestions into practice later on.

On the legislative side Mr. Levy, member of the Personal Rights Association, London, read a paper, taking the view that "Freedom is the Fundamental Condition of Morality." He held that our intellectual and moral natures can only come into play when it is possible for us to discriminate and decide for ourselves. When this power and duty of discrimination and decision was taken away, the individual was deprived of the most essential element of manhood and womanhood, and became a mere tool, propelled from without. Freedom was the primal and basal condition of morality, without which there can be neither virtue nor vice. "Force is no remedy," said the late Mr. John Bright, and on this principle Mr. Levy held that all the world over, the principal obstacle to the growth of morality was the constant resort to brute force; whereas the true remedy was a firm faith in the reformation possible as a result of earnest love and calm reason, and the recognition of the right of even the greatest sinner to control his or her own life. Never till that faith was put into practice would public morality be put upon such a basis that all that was best in the individual might reach its highest and widest development.

Mr. H. J. Wilson, M.P., and M. H. Pierson (Holland) combated these views, and held that legislation for suppressing vice should not only be passed, but should be made equally penal on men as on women. Mr. Wilson instanced an Act for this purpose passed by the House of Commons last year, to apply to Scotland, and hoped soon to see a similar law in force in England, in spite of the House of Lords, which threw out a clause to this effect in the City of Glasgow Bill.

Mrs. Butler spoke with great force and pathos on the opening day of the conferences, and concluded a very touching address with the twice-repeated axiom: "Let this be all our care, to stand approved in sight of God, though worlds judge us perverse." Later on she presided at morning prayer-meetings and at a public meeting for women, which was well attended by the local population, and in which there were many evidences of sympathy with M. Stockmar for his courageous and persistent stand against tolerated houses for wrong purposes.

Friday, the last day of the conference, was mainly taken up with a discussion of the forthcoming new penal code for Switzerland, and the discharge of routine business.

Students' Conference in Holland.

IT was not so long ago that we heard news of the great success which had attended the holding of the first Students' Conference in South Africa. Again we thanked God for this further unfolding of his purposes to bless the students of the world. But we are once more called to "the sacrifice of thanksgiving" by the fact that the first Dutch Students' Conference was held at Laren, fifteen miles from Amsterdam, from Sept. 3-5.

Eleven Dutch students attended the International Students' Missionary Conference at Liverpool. The inspiration which they there received led them in February last to unite together the seven student-centres in Holland under a Students' Christian Union for the purpose of solidifying and developing the Christian forces already at work. They also determined to give strength and permanence to the newly-formed Union by holding at the earliest possible date a general students' conference and securing as large a representation as possible. The committee laid their plans with considerable wisdom, and their efforts were rewarded by the presence of fifty-seven students, representing all the seven college-centres, which contain in the aggregate some 3800 students.

The opening meeting was held in the village church at Laren; the remainder in a tent specially erected for the purpose on the outskirts of some picturesque pine-woods. The Conference was managed throughout by students. With the exception of two young pastors, who had been specially invited, all the speakers were students. The general standard of the addresses or papers was admirable; the spiritual tone was high; the free, yet well-regulated, discussions which followed were practical and harmonious; the subjects treated were various—communion with God, Bible study, the student's responsibility for his fellows, social purity, missions. At the closing meeting there were several unsolicited testimonies to personal light and blessing received. But the most important result was the appointment of one of the ablest of the students present, Mr. A. R. van de Laar, as travelling secretary. It will be only by such a step as this, under the blessing of God, that the work in the Dutch colleges can be really developed.

There are immense difficulties in the way; but the beginning is full of hope. The churches in Holland sadly need a strong spiritual current, and here is the source of the stream; Dutch India sadly needs the Gospel, and here should be the centre of supply. Two-thirds of those present were theological students; if this movement leads these men to claim the fulness of the Holy Ghost for their ministry, Holland may yet witness a greater religious revolution than when she shook off the yoke of Rome. F. A.

Sunday Traffic.—In view of the increasing interest which is beginning to be manifested in the work of opposing Sunday labour upon railroads, we are requested to state that Mr. James Fox Wilson, Secretary of the Shareholders' Union for the Defence of the Sabbath, 22, Western-road, St. Leonards-on-Sea, will be pleased to hear from any shareholders willing to help, especially in the presentation of memorials to boards of directors.

Holiness Convention at Manchester.—Several well-known speakers are expected at the Convention at the Star Hall, Ancoats, Manchester, Oct. 4 to 11. There will be several meetings each day, and due account will be rendered of foreign missions. In the letter of invitation, Mr. and Mrs. F. W. Crossley, the conveners, speak of guidance as an essential of holiness, and conclude: "God's perfect guidance is perfect holiness. He cannot guide us in, or into, sin. No wonder that Paul prayed, 'That ye may be filled with the knowledge of his will'; or, that, living in the centre of it, John could exclaim, 'Truly our fellowship is with the Father and with his Son Jesus Christ'; and again, 'Whosoever abideth in Him, sinneth not.'" Applications for rooms during the Convention may be made to Mr. E. Trowbridge at Star Hall.

Letters to the Editor.

THE SITUATION IN TURKEY.

DEAR SIR,—As the country is now thoroughly aroused as to the shocking wickedness of the califf who has inaugurated a reign of murder and savagery in the Turkish Empire, it may be well for Christian readers and believers in prophecy to consider what form their protests ought to take, so as to have any prospect of success. Merely calling upon Lord Salisbury to "do something" is hardly definite enough, and some suggestions have been more definite than practicable. We may take it for granted that the Ottoman Empire is really breaking up, and that this last explosion is a manifestation of the madness which precedes destruction. Already the ships of war are being fitted out which will soon converge, like hungry eagles, on the decaying glory of the False Prophet, whose owners are shortly about to quarrel as to the largeness of the slice that should fall to each by mutual agreement.

In the meantime an entire historic people, with many noble qualities, are being slaughtered in open day, without distinction of age or sex, or the slightest evidence of their being generally opposed to any tolerable government. That their wrongs have at last stung them to rebel is only what every nation worthy of the name would do under like circumstances. My proposition is that those in power should content themselves for the present, with maintaining order in Constantinople, and with a view to this being more effectually done, that they should invite the co-operation of the other European powers, so as to show that no attempt to snatch territory was in contemplation. As for the Sultan, his own people will depose him fast enough when they find him reduced to a cypher in his own capital. Nations are not called (any more than individuals) to look on calmly whilst wholesale murder stalks abroad, and it is quite certain that if our present Government do not act in sympathy with the humane sentiments, which (thank God) are now in the ascendant, that no political advantages, real or imaginary (which may afterwards be gained by their diplomacy), will atone in the sight of God, or of this great people, for their inhuman neglect of their fellow Christians, who are hated by the Turk mainly on account of their faithfulness to their own Lord and Master. Yours faithfully,

Upper Norwood, S.E. EDWD. HAUGHTON, M.D.

THE GOSPELS AND EPISTLES.

DEAR FRIEND,—In common doubtless with many of your readers, I felt thankful to read the notes in your last issue with regard to the depreciation of the Apostolic writings, as compared with the four Gospels.

Mark i. 1 has been helpful to me in this connection, in which the writer describes the book as "the beginning of the Gospel of Jesus Christ." This may be compared with Acts i. 1, where Luke's Gospel is also described as a record of "all that Jesus began to do and to teach." Are we not right in saying that the four "Gospels" are the beginning, and the beginning only, of the Gospel?

Pages 73 and 74 of Dr. Stalker's "Life of Christ" have also been helpful to me. He says: "It is impossible to read the discourses of Jesus without remarking that, wonderful as they are, yet some of the most characteristic doctrines of Christianity, as it is set forth in the epistles of Paul, and now cherished in the minds of the most devoted and enlightened Christians, hold a very inconsiderable place in them."

"Especially is this the case in regard to the great doctrines of the Gospel, as to how a sinner is reconciled to God, and how, in a pardoned soul, the character is gradually produced which makes it like Christ and pleasing to the Father. The lack of reference to such doctrines may indeed be much exaggerated, the fact being that there is not one prominent doctrine of the great apostle the germs of which are not to be found in the teaching of Christ Himself. Yet the contrast is marked enough to have given some colour for denying that the distinctive doctrines of Paul are genuine elements of Christianity."

"But the true explanation of the phenomenon is very different. Jesus was not a mere teacher. His character was greater than his words, and so was

his work. The chief part of that work was to atone for the sin of the world by his death on the cross. But his nearest followers never would believe that He was to die, and, until his death happened, it was impossible to explain its far-reaching significance. Paul's most distinctive doctrines are merely expositions of the meaning of two great facts—the death of Christ and the mission of the Spirit by the glorified Redeemer. It is obvious that these facts could not be fully explained in the words of Jesus Himself, when they had not yet taken place; but to suppress the inspired explanation of them would be to extinguish the light of the Gospel and rob Christ of his crowning glory."—Sincerely yours,

MAURICE GREGORY.

25, Hillingdon-road, Uxbridge.

TOURING IN NORWAY.

SIR,—After reading the letter of your correspondent on this subject, in your columns of September 10, I have come to the conclusion that your correspondent is not acquainted with the Norwegian language. If he were, by a few test questions he might have ascertained the spiritual condition of the drivers, young and old, whom he had occasion to see and meet with in the course of his trip in Western Norway, and whose supposed spiritual condition appears to have aroused his pity and sympathy. Your correspondent particularly noticed the kindness and consideration shown to the horses, but I take it that the drivers were the owners or sons of the owners of the horses, and therefore self-interest teaches them to be careful of their animals.

Considering that the Norwegians are bound by law to receive a certain amount of spiritual instruction, it must be very clear that they are not kept in spiritual darkness. There is no doubt that Norway supplies its drivers with religious knowledge; whether this knowledge gets down from the head into the heart of every one so instructed, it is not for me to say. We have only to look at our own country and draw our own inference.

Whilst on this subject there is, however, a matter to which I should like to call the attention of tourists, or intending tourists, and that is, when travelling in Norway, to be extremely careful that their conduct and deportment be such as should belong to Christians. Only last month a young Englishman was bundled neck and crop out of the Drontheim Tivoli on account of his disgraceful behaviour; which in England would doubtless have brought him up next morning before the magistrates.

Then, again, last month, when the *Fram* got to Tromsø, people were allowed to go on board and visit the ship. But English tourists took the opportunity to pick up what they could as keepsakes, much to the disgust of the Norwegians. However, when the *Fram* got to Drontheim, only a very few favoured people were allowed to go on board, and English tourists were kept at a distance.

In my younger days, when English tourists in Norway were very few and very far between, I had occasion to reside in the north of Norway (about 70 deg. N.L., near Alsen), and before returning to England I spent nearly a year in Drontheim, where I formed sundry friendships, and have since retained very happy impressions of the treatment I received when out there. But since I have been home I have had several complaints forwarded to me of the conduct of English tourists in the neighbourhood of Drontheim. One I remember well. A British duke was up there with his yacht, and some of his companions got into a small island, which the owner kept as a park with deer, etc. Some of these companions shot some of the tame deer, thus breaking all the rules of law and order. In consequence the rudder of the yacht was unshipped by the authorities, but with the aid of the English Consul matters were eventually squared up. The whole affair, however, left a very bad impression on the minds of the Norwegians.

However, a piece of good news has just reached me from Drontheim. An Englishman who had been in the habit of visiting the north of Norway for many years, and had built himself a very comfortable house in a very pleasant valley at Holme, has recently informed the ecclesiastic of that district that it is his intention to make the district a present of his house, to be used as the "Manse." Doubtless this is in return for the many courtesies he had received during his visits to that district.—Yours faithfully,

J. FRANCIS COLE, F.R.A.S.
Westfield, Cheam-road, Sutton, Surrey.

PROPORTIONATE GIVING.

SIR,—I also am a merchant, and have been in business about twenty years, having commenced at the age of twenty-two. I was led, at the beginning of my business career, to set aside a tenth of my income for religious and philanthropic purposes. God prospered me beyond my anticipations, and at the end of ten years I decided to increase the proportion of my giving to one-fifth of my income, and this proportion I am thankful to say I have since been enabled to maintain.

In order that I might carry out my resolve faithfully I have kept from the first a credit and debit account. On the credit side I place one-fifth of what I draw quarterly by way of interest upon the capital in my business, or rents outside my business, and annually the profit realised by my trading as shown in my balance-sheet. On the debit side I place my contributions to the various institutions and funds to which I subscribe. The net result has been that I have never had to refuse an appeal which has commended itself to my judgment, and my store has never been exhausted; whilst the privilege of being permitted to help forward in this way the extension of Christ's kingdom and to relieve the necessities of some of my fellows has been an unspeakable joy.

In common with other business men when making up my balance-sheet, I set aside a proportion for bad and doubtful debts. This proportion I carry to a reserve fund account, and upon a loss being made it is carried to the debit of this fund. Occasionally my losses have been such as to entirely exhaust the fund, but better years have followed, and I have been able to equalise the years by keeping this distinct account. In the same way I have equalised my giving account. I have not always distributed the whole of the proportion of the profits of a good year in the succeeding one, and have sometimes had a considerable balance in hand; then when lean years have come I have had this balance to fall back upon, and so have not had to drop or even to lessen a single subscription. I have made a provision in my will that any balance standing to the credit of the fund at my decease is to be disposed of by my trustees on similar lines to those I have adopted in giving during my lifetime until the fund is exhausted.

As to provision for my children. I have a family of seven, and one method I have followed is to place to the credit of each of them on his or her birthday a certain sum in my business books. On these amounts my business pays five per cent. interest quarterly—the interest and compound interest being added to the child's capital. By this means, if I am permitted to continue the system, each child will have at the age of twenty-one the accumulation of twenty-one birthday gifts with the interest thereon, which will be sufficient to give them at least a start in life. I may say, however, that neither of the children (although the oldest is over eighteen) has any idea of what I am doing, so I do not endanger the sense of self-reliance which I seek to foster in them.

I may add that my income is not a very large one, and that the principles upon which I work may be adapted to any income—the proportion of giving being a matter for personal decision.—Yours sincerely,

ANOTHER MERCHANT.

SIR,—The difficulty of your correspondent "Merchant" in arriving at a mathematically exact decimation of his income for the purposes of charity appears to me to be almost amusing, were it not for the saddening legalism which the whole spirit of this correspondence displays. May I humbly submit to "Merchant" one or two points for him to consider in the calculation of his charitable liabilities?

First, has he determined in his own mind what prosperity in business really is? Has he arrived at a true interpretation of the term wealth? If so, he will at once dismiss as futile any attempt to arrive at a true "proportionate giving." For, supposing I successfully trade (1) dishonestly or (2) speculatively, and thereby make a gain of an odd thousand pounds, can I complacently set aside a hundred of this to foreign missions and think I am doing God service? The suggestion only needs to be made to be refuted.

Yet it is not always clear to see the same principle in every aspect of the problem. For the truth is, that, when we have arrived at the exact tenth of our normally-earned income (earned, that is, whether to the satisfaction of our own conscience

or merely in ways approved by current commercial morality) we are no nearer having satisfied the law's demands. Why? Because wealth does not consist exclusively in cash or goods. It comprises also our natural talents, our powers of intellect, our spiritual gifts, our capacity for social service. These possessions and our material wealth are so interdependent that it is impossible in this matter to deal with them separately. They are all subject to a common denominator.

For example, a merchant may conceivably set aside a portion (say a tenth) of his income, or the time which is usually devoted to income-earning, for the purpose of intellectual culture, with a view to increased spiritual efficiency as an evangelist or in any other field of Christian work. I say it is conceivable that such a thing should be voluntarily done in this age of commercialism. Can it for a moment be seriously contended that the money thus spent or the time devoted by him are not in every sense as much given to God as if the equivalent in cash headed fifty different mission subscription lists?

Again, it is very misleading to speak of "misfortunes," "seemingly prosperous years," "smart losses," and so on, as "Merchant" does, considering that (as he probably well knows) a business loss may be a spiritual benefit, and conversely a prosperous business year very likely means one in which ethical motives have sunk into a back place. I mention this in order to ask, How can we give God less when we have actually received greater blessings from Him? Or, on the other hand, how can we conscientiously devote to Him any part of an income swelled by the labours of sweated employes or under-paid clerks?

I am convinced that the lesson our age has to learn in this matter is the acquisition rather than the ethics of use. Were our industrial system based upon truly Christian principles, the remuneration for one's labour would be not, as at present, a matter of chance, but dependent on merit and in proportion to the services rendered to the community. There would then be little difficulty in ascertaining one's "prosperity"; we should discern more clearly that we are mere trustees of all our possessions, and further that a trustee's duty is to account for the whole of the property committed to his charge, and not merely for a tenth or any fraction of it. G. HERBERT DAVIS.

Herne Hill.

DEAR SIR,—The interesting correspondence which has grown out of the "Beam and Scales" argument at Keswick will prove richly profitable if it leads to a more general weighing in the balances of the sanctuary of our direct contributions to the Lord's service by the hands of others by contrast with those which are indirect and by our own.

Your correspondent, Mrs. Emma C. Banks, fails to make this distinction. For many years I held the views and used the identical arguments which she sets forth, that believers are altogether Christ's, body, soul, and possessions, and that "proportionate giving" savoured of proportionate reservations, largely in favour of the latter. But while it is perfectly true and indisputable that all we possess is the Lord's by purchase of his precious blood, has He not made us stewards of all, to be administered wisely and with due regard to the need of others as well as our own?

Pressed to its legitimate conclusion, the argument of your correspondent might be used, and certainly would be used, by unspiritual and selfish Christians for their own indulgence and the neglect of God's work through others and of his poorer saints. For, say they, "Am I not his by purchase, are not my comforts his concern, are not my children his children, and is not everything spent at home in innocent provision really spent for God?" And so they reject "proportionate giving" under the vain plea that they and all they possess are God's, and are being spent for God.

There is no doubt an element of truth in such a plea where the speaker is one of the earnest labourers in the Lord's service, devoting his whole time and labour to the good of souls or bodies around him. But Mrs. Banks fails to make this distinction. The majority of us are engaged largely in temporal business and work, which, though earnestly seeking to do it to the Lord and for his glory, cannot truly be called "God's service." The money we spend at home may be spent on a Christian family, and be of use in helping on the trade of various Christian traders, artisans, or work-people, and yet cannot be truly called charity. In [862]

all such cases a truly consecrated spirit, a yoke-bearer, one who desires to realize the theory that he is altogether the Lord's, will have to set up the beam and scales in his secret chamber to weigh well to which and to how many of the various calls for help from outside he is to respond, and in what proportions, and to which and how many of them he is to offer a gentle refusal. Here is the point at which daily he will need and will receive divinely-guided discretion, if he is walking in communion with his God. For is not a false balance abomination to the Lord, while a just weight and balance are the Lord's; all the weights of the bag are his work (Prov. xi. 1, xvi. 11).

Far be it from me to lay down that because a tithe has the sanction of Old Testament Scripture, a tithe, no less or no more, is the true expression of love to God for all saints. For persons of small income it may be wholly impossible to give so much to others' need or work. For those of large income this fraction may truly represent not what they should give, but what they should spend at home, nine tenths being their true proportion for charity and missions.

But the advantage of fixing some proportion, each according to his means, is enormous and not far to seek. 1. It leaves us free to consider not whether we can give so much, but only in what direction shall we give it. 2. It greatly promotes the attitude of willing and loving serfdom to the Lord, and the spirit of true consecration. 3. It duly carries out that spirit of order, of method and of regularity which 1 Cor. xvi. 2 lays down. 4. If generally acted upon it would probably so largely multiply the gift of God's people that the poor of the flock would be in comfort everywhere, and all the missions at home and abroad would only have to seek for men instead of means, without any help whatever from the world and its people.—Yours truly, GEO. F. TRENCH

THE ANSWERING OF PRAYER.

DEAR SIR,—May I call the attention of "Inquirer" to three passages of Scripture which give real help and encouragement when prayer is not answered as we expect? The first is Deut. iii. 23-29. Here Moses received a gracious answer, though his petition was not literally granted; and he was not only permitted to see the Land from the mountain top, but had also the honour and joy of training and preparing Joshua, God's chosen leader for his people, whom he was to "charge, encourage, and strengthen" for the work of giving Israel possession of their promised inheritance. Surely he entered into the joy of his Lord in some measure in yielding up his own will and becoming a worker together with God in this matter.

A second example is found in 2 Cor. xii. 8-10, where Paul rejoices over the greater gift of grace and strength which changed the very infirmity from which he had thrice sought so earnestly to be delivered into a continual experience of triumph with Christ.

The third passage is in James iv. 3, 5, and the marginal reading of the R.V. throws a beautiful light upon it: "the Spirit which He made to dwell in us yearneth for us even unto jealous envy." If we honestly consider our unanswered prayers, shall we not find that few (if any) of them are responsive to that yearning, loving Spirit which is jealous over us for Christ, and would have Him in his right place as Lord and King in our affections and wills?

"No good thing will He withhold from them that walk uprightly," and much might be said about lessons of faith and patience learned in waiting his time, but the above is sufficient to show that when a sincere request in prayer is not literally granted it is usually that "a greater grace" may be given instead (James iv. 6, R.V., margin).—Yours truly, A SYMPATHIZER.

DEAR SIR,—The letter of "Inquirer" opens a very large subject, and will doubtless call forth many sympathetic rejoinders.

Upon one point I would like to say a word, a point often overlooked by young Christians. We are not to suppose that prayer is not answered because our petition is not granted at the time and in the way we expected. The request of Moses was absolutely refused; and the desire of Paul, though thrice urged, was set aside by the divine hand; but who shall say their prayers were not answered? Even our great Intercessor Himself pleaded, seemingly in vain, "If it be possible let this cup pass from Me."

It has been elsewhere pointed out that the Lord Jehovah is not restricted as to the answer He shall give. He may truly answer, though not by an affirmation. "No" is as really an answer as "Yes" can be, and oftentimes a refusal implies even more of fatherly love than would the granting of our ill-judged petitions.

"I know that Thou hearest me always." This was the supreme knowledge which satisfied the heart of God's beloved Son and the certainty that He hears us should bring absolute rest to our human hearts as well.

The answer may be long delayed (1 John v. 14-15); it may never come in the form we anticipated; but, when faith understands that the cry has reached the "bowed down" ear of God, it cannot: the battle is won. The child's real grief is at an end when the mother's answering voice, even from afar, makes it clear that the wail of infant woe has reached her.

Let us remember, too, Augustine's well-known words: "Delays are not denials. When sometimes God gives tardily, He commends his gifts, He does not deny them. God withholds for a time, that thou mayest learn to desire great things greatly."

When prayer is offered in the name of the Lord Jesus, when it is for his glory and for our real good, there can be no such thing as an unanswered prayer.

Say not the Father hath not heard your prayer.
You shall have your desire, some time, somewhere.

L. A. D.

DEAR SIR,—The request in THE CHRISTIAN of Sept. 10 from "Inquirer" respecting unanswered prayers, and help for young friends in this particular, stirred my heart to its depths. For many years, in early life, I was greatly tried on this very point; and now, in my old age, feeling a debtor to Christ and his Church, have written a record of his unfoldings, showing that He was answering at the very time when He appeared deaf to all my entreaties. The record is entitled, "Broken Purposes; but Answered Prayers." I will gladly send copies (up to 100) free, on receipt of the full address of the applicant, combined with the assurance that the application is in answer to this letter.

I would advise those in perplexity on this important subject to read "The Lord's Dealings with George Muller," also "Asked of God" and "Waiting Hours," by Anna Shipton. Personal dealing with a living Saviour, through the power of the Holy Spirit, will reveal the Father's willingness to hear the cry of his children, although for a time, if needs be, He may try their faith while training them to patience, and working out his own loving purposes on their behalf.—Yours truly, ANNA BOOBYER.

Dulwich House, North Malvern.

SIR,—Is it not to be feared that "L. J. P.'s" letter may have an effect far different from what, no doubt, he desires, and may appear to some to encourage or condone what we are already too prone to—the restraining of prayer before God? His argument throughout seems to have this wrong basis—he compares God with man. When our Lord uses human beings as illustrations of his teaching it is more by way of contrast than comparison. "How much more!" The "friend" of Luke xi. was no doubt annoyed by the importunity of his neighbour, and the unjust judge was certainly wearied by that of the poor widow; but our Heavenly Father is neither annoyed nor wearied by the importunity of his children. In fact, He commands them to "give Him no rest."

"L. J. P." says: "Of course, we have been told to be 'importunate,' and that by the Lord Jesus Himself, but—importunity is not a lovable trait in a child's nature." And yet the same Lord who tells us to be importunate tells us to be like little children. Our Heavenly Father loves to be importuned by his children. This is beautifully illustrated by Bunyan. Mercy was tremendously importunate—knocked and hammered at the wicket-gate as though she would batter it down.

"M. But, pray, what said my Lord unto my rudeness? Was He not angry with me?"

"C. When He heard your lumbering noise, He gave a wonderful, innocent smile. I believe what you did pleased Him well."

Then, again, if we are to "pray without ceasing," how can prayer be "an abnormal state of soul in a child towards its Heavenly Father"? Why,—

Prayer is the Christian's vital breath,
The Christian's native air.

"L. J. P." says, moreover, that "requests to God

should, as a rule, be for others, and not for ourselves." What, then, are we to do with the "us," four times repeated in the short space of the Lord's Prayer?

He says, "We have all felt towards our children a certain displeasure that they asked for a thing that they would certainly have got without asking." But is God displeased with his children on that account? That is the point. Old Hart says,

Prayer was appointed to convey
The blessings God designs to give.
Long as they live should Christians pray,
For only while they pray they live.

And this is Scriptural teaching. "I will yet for this be inquired of by the house of Israel, to do it for them." "If we ask anything according to his will, He heareth us."

"L. J. P." speaks approvingly of those who "do not in the least trouble whether prayer is or is not answered." Then, what is the meaning of the injunction, "Continue in prayer and watch in the same with thanksgiving"?

And if a poor disciple is suffering the pangs of toothache, is not that one of the "all things"? and is he not to be allowed to seek relief in prayer? St. Paul did in similar circumstances, and, though the "thorn" was not removed, he got a glorious answer in the "grace sufficient" and "the power of Christ" to rest upon him. SPERA BENE.

National Protestant Congress.

THE seventh gathering of this Congress will be held in Exeter Hall, London, October 12 to 15. The morning and afternoon meetings will be held in the Lower Hall, those in the evening in the Large Hall. The speakers announced in the programme include some well-known witnesses against Romanism and its Ritualistic imitators. The early sessions of conference will relate to the Church of God, the nature of Protestantism, and the real character of Romanism. Then the work of Rome is to be considered—her attempted "conversion of England," her interference in public affairs, and how to meet it. Other subjects relate to God's Word and Rome's hatred of it; monasteries and convents, as to their nature, increase, and needed suppression. The closing meeting has its keynote in the peril which besets Protestantism from Romanism and other erroneous systems. Several meetings will be held under the auspices of the Women's Protestant Union. The Hon. Secs. of the Congress are Bishop Eldridge and Rev. Lancelot Holland, M.A., and the offices, 74, Strand, W.C.

"The People's Day."

ONE of the most comprehensive and eloquent pleas ever penned on behalf of Sunday rest is the booklet under the title of "The People's Day," written and published more than a generation ago by the now venerable Rev. Wm. Arthur. This utterance, originally published at a shilling, is now brought out in very neat shape by Messrs. Morgan and Scott at the popular price of a penny.

All the aspects of this important question are carefully and ably treated by Mr. Arthur. In a prefatory note to the present edition he cogently remarks that all the arguments for Sunday amusements, against which he contended, are now "much weakened by the adoption of the Saturday half-holiday, the earlier closing of shops, and the general shortening of the hours of labour." The title-page of the pamphlet gives a dozen finely-produced portraits of eminent defenders of the Day of Rest, and on the last page there are added weighty testimonies on the subject from three Lord Chancellors.

"The People's Day" ought to have the widest possible circulation. Parcels of 100 or 1000 can be had on special terms, which can be ascertained from the publishers.

French Society for the Evangelisation of Israel.—Pastor F. Jacot has been advocating the claims of this mission in the French religious papers. He says: "It has three stations—two in Algeria, where it should have many. The one is entrusted to Mr. Borloz, formerly a pastor of the Reformed Church. He lives at Oran, but his labours extend to the whole of the district and beyond. The second is entrusted to a baptized Israelite, Mr. Jean Touff, who preaches to the numerous Jews of Algiers. The third station is in Paris. It was vacant from July, 1894, till April last. It is now occupied by Pastor Samuel H. Anderson, who is already encouraged in his work, and who has had the joy of baptizing a converted Israelite. We are asking God to increase our pecuniary resources, and to send us 3000 francs (£120), so that we may close the year without deficit."

Mr. W. R. Lane in Aberdeen.

SIR,—As one of the ministers whose congregation have enjoyed, along with Queen's Cross congregation, the services of Mr. W. R. Lane, I feel a few words about the work done and the workers may interest your readers. Mr. Lane preached in several of the pulpits with great acceptance and power. This special mission to two centres, the Free South and Queen's Cross, two of the strongest congregations in the city, lasted eleven days, has been one of deep solemnity, and must have proved a blessing to a great number of people.

His Bible readings, which were given in the afternoon at three o'clock in the Free West Church, were much appreciated, and must have been helpful to the Mission. Mr. Lane, whose name was unknown to Aberdeen a fortnight ago, has in these few days won the confidence and the affection of our people who were present at the meetings. In our judgment the Lord has raised in him an evangelist of very exceptional strength, a man who will yet do great service to the cause and Kingdom of God. Mr. Martin Lewis and I both feel deeply grateful for the earnest, the faithful, and the loving words which he spoke to our people and to those who assembled night after night to hear the mystery of Christ.

The other ministers present at the services have been all equally impressed with the fidelity and the power of his Gospel ministrations. Believing the Head of the Church has appointed evangelists—as well as pastors and teachers—to carry on his work on earth, we feel grateful that He has raised in Mr. Lane a man who is as well qualified to conduct a Gospel mission in the West End, where it is as much needed as in the East End of our great cities. Good seed in the midst of broken weather has been sown, and judging from a few first-fruits, the harvest may be rich and abundant.—Yours sincerely,

ANDREW MCQUEEN.

Free Holburn Church, Aberdeen.

Proposed Y.W.C.A. Preparation Home.

DURING the past few years the work of the Association has so grown that we are constantly needing to supply workers for all parts of our own land as well as in other countries. We are, therefore, starting a Preparation Home for Y.W.C.A. workers in connection with our City Institute, in the early autumn. May we ask through your columns for gifts for the Home—drawing-room and bedroom furniture, pictures, books, and all kinds of useful household and ornamental articles?

The object of the Training Home will be to fit women for future work; we hope it will be of use to many such who are seeking a sphere of Christian effort among girls, and that it will be abundantly blessed of God. The above articles will be gratefully received and thankfully acknowledged by the honorary secretary, Miss Duff, 15, Finsbury-square, London, E.C.—Your obedient servants,

EMILY KINNAIRD, } Hon.
MARY MORLEY, } Secs.

Rossie Priory, Inchtute, N.B.

Autumn Days.

ONCE more 'tis autumn, peace and plenty bringing,
The time of fruits and sheaves;
Orchard and field with joyous songs are ringing,
Crimsoned the falling leaves.

To warmer climes the swallow hordes are flying,
Faded the roses fair;
In woodlands wild the freshening breeze is sighing,
Through branches sere and bare.

Transient and pale the fitful sunlight glory,
Night shadows, grey and cold;
With silver rime the fields will soon be hoary,
The year is growing old.

Yet mourn we not, on nature's breast maternal,
Nourished through wintry hours,
By precious fruits, that through the seasons vernal,
Were fed by sun and showers.

Thus may our souls, when life's dim shades are falling,
When fades earth's blossoms bright,
And angel voices through the mists are calling
To regions out of sight,

Rejoice at last amidst autumnal fading,
In fruits of other years;
Love garnered sheaves, and stores with fruitage laden,
Nurtured by joy and tears.

HARRIET JULIA EVANS.

The Basutoland Mission.

AT their annual Conference in Basutoland the missionaries of the Paris Society of Evangelical Missions had no very remarkable report to deliver. There had been devoted work, and there had been trophies of grace; but what with prevailing indifference and lingering heathenism, progress had not been specially startling. Some of the workers live in painful isolation in regions that are given over to ignorance and superstition, certain of the chiefs continuing to patronise the witch-doctor, and to put their trust in the rain-maker. Nevertheless, individual workers told of remarkable instances of conversion from the grossest heathenism, and of devotion to Christ and his teachings.

Strong temptation is brought to bear upon many who are the real hope of the Church, and it is gratifying to read of old worthies who, in the fear of God and the love of Christ, have passed to their rest. The educational institutions maintain their high standard of efficiency. The Bible School has forty-seven pupils, twenty-two of whom are from the Transvaal and the Zambesi. The Normal School had 102 pupils, a number without parallel in the past. Though not everywhere satisfactory, the condition of the work by no means justifies discouragement.

Among the incidents told at the Conference was the following:—On March 1, at Leribe, rain was prayed for. Simultaneously, the wife of one of the chiefs called together all the heathen. In another part of the district, at the call of a chief, the women assembled to "sing for rain." The rain-makers demonstrated, but no rain fell; so the heathen were not allowed to boast. The Christians, on the other hand, resigned themselves and their land to the will of God, who "doeth all things well." In another circuit of Leribe, where heathenism reigns supreme, immorality is rampant. What wonder if some disciples of Christ fall in such surroundings? "Yet," says M. Dieterlen, "the falls have been few. On the other hand, there have been many conversions, and over a hundred persons received into the Church."

The educational work of the mission is specially fruitful, and there can be no doubt that, with God's blessing, the young people who are now being instructed and trained will prove of great service in the near future. In a recent letter Rev. R. Henry Dyke writes: "We have had another great encouragement. In May last we presented twenty-two of our pupils at the Cape University Elementary Examinations, and of these twenty passed, ten in honours, nine in class 2, and one in class 3. Our two failures were but a small percentage in comparison with other schools. No native institution has more than four in honours, and only three European colleges of South Africa have more than ten. Another cheering event has taken place by fifteen of our pupils being added to the church, and three others will be received at an out-station to which they belong. Pray for them when you are thinking of South Africa."

Qua Iboe Mission.

THE effort to reach the 500,000 heathen in the district drained by the Qua Iboe River on the West Coast of Africa, is being much blessed. The inquirers classes are well attended, and quite a number desiring baptism are receiving fuller instruction before being admitted to church membership.

Messrs. Bill and Heaney, who sailed from Liverpool on June 20, reached their destination about July 27. Less than nine years ago Mr. Bill, who has now returned after his second furlough, went out from Belfast single-handed (yet not alone) to an unknown field; to-day, by the blessing of God, there are five European and three native workers, and a church consisting of about seventy members. Several natives are in training as evangelists to their fellow-countrymen.

Those desiring fuller information about this deeply interesting work should drop a card to the hon. sec., 36, Salisbury-street, Belfast, who will gladly send a copy of a recently-published booklet.

Hoppers at Yalding.—Pastor D. C. Chapman, of Yalding, has been conducting an evangelistic mission amongst the hop-pickers in the Yalding district of Kent. Although there has been much distress, the work has been very encouraging. Several hearty and well-attended meetings have been held in the villages and camps.

The Y.M.C.A.

THE Woolwich and Plumstead branch has taken new rooms at 69, Powis-street, Woolwich, and the opening meeting will be held to-day (Thursday) at 7.30 p.m., Sir George Williams in the chair.

Through the generosity of Mr. J. K. Starley, the president, the Coventry Association has been provided with excellent premises, and with the services of a general secretary giving his whole time to the work, in the person of Mr. J. H. Haise.

The Ballymoney Association has secured the services of Mr. W. A. Boyd, secretary of the City of Dublin Association, to conduct a men's mission beginning on Sunday, 20th September, to 27th; much prayer has been offered up for this mission, and floods of blessing are expected.

The Anglo-American Young Men's Christian Association, 160, Rue Montmartre, Paris, is very much alive just now. Every worker has some responsibility, and many inexperienced men are developing into able adherents. The only damper is the state of the finances. The members are praying for this.

The Pleasant Sunday Afternoon Bible-class, held in connection with the Burton-on-Trent Association, reports an average attendance of 777 men each Sunday during last year. The number of books distributed as prizes was 1377, while 216 members received certificates for having attended every Sunday during six months.

Mr. Ed. Barde, president of the Central Committee, has published an appeal to the associations, warning them against the substitution of amusement for edification or Christian effort among the young. He says in effect:—Increase your numbers, interest or amuse your guests, but be sure not to forget to bring the Gospel to bear upon them.

On October 2 a meeting will be held at Exeter Hall to take farewell of Mr. Frank Anderson, B.A., who has been appointed by the English National Council of Y.M.C.A.'s to work among educated natives in schools and colleges throughout the Bombay presidency. Sir George Williams, Canon Taylor Smith, Revs. H. E. Fox (hon. sec. C.M.S.), F. B. Meyer, and others have consented to take part in the proceedings.

Mr. Henry Thorne, evangelist, concluded a profitable mission at the Liverpool Association on the 16th inst. The mission, began with a social gathering given by Mr. Alexander Guthrie, on the 10th inst., at which over 200 Christian workers were present, and continued for seven days, with definite signs of conversion. The mission was much appreciated. A social meeting of inquirers was held on the 18th inst.

T. JAMESON.

Mr. Thos. A. Bailey, late general secretary of the Cork Association, who is making a tour round the world *en route* for India, writes from the Hawaiian Islands:—"In this distant part of the world I find the interests of young men being well cared for, and our beloved Association well to the fore. In Honolulu (in addition to a Chinese branch) there is a flourishing Association, with a splendid building, to which they have recently added a well-equipped gymnasium. The president, Mr. A. B. Wood, a business gentleman in the city, is quite a young man, and full of enthusiasm for the work, having been at one time a general secretary in America. The Association on the island of Molokai is doing good work amongst the poor suffering lepers there."

The North Eastern Daily Gazette, referring to the work of the Association at Middlesbrough, takes occasion to speak of the pioneer work of the Y.M.C.A., and of the great stimulus it has given to other forms of effort in behalf of young men, and it adds:—"It must not be assumed, however, that although congregational organisation has appropriated many of the methods of the pioneer agency, the day of the Y.M.C.A. is done, or that the institution has become in any degree less valuable or necessary. It still maintains a distinct sphere of its own into which the congregational society cannot possibly enter. It is pre-eminently an unsectarian institution. It opens its doors to, and forms an enduring bond of connection for, young men of all sects and denominations that acknowledge Jesus Christ as Lord and Master. It supplies a common platform for good men of all evangelical communions. In days of strife and contention and tendency to separation and to conflict in every sphere of life, it reminds the Christian citizen and patriot of agreements which are far more important than any disagreements. Thus it tends to bind up and to heal, to break down partition walls, and to link together the human family in faith, hope, and charity."

A National Convention for India of the Woman's Christian Temperance Union will be held at Poona at the beginning of December. Mrs. Mary R. Phillips, the National president, will take the lead.

[1844]

Christian Endeavour.

THE Paris Convention at Clarksville, Tex., was marked by deep spirituality and sweet fellowship. A "Rally," to welcome Dr. F. E. Clark, will be held at the Metropolitan Tabernacle on Saturday.

At Pudsey four members of the Congregational Society were welcomed as members of the church at the last church meeting.

The members of a single C.E. society in India visit each week on an average from five to ten villages, and preach the Gospel to from 300 to 500 hearers.

An interesting service was held at Lineholme, Todmorden, on Sunday week, when six young people from the C.E. Society were baptized by the pastor, Rev. G. M. Rice.

At the summer convention of the Saco Valley Union, Rev. George M. Ward, formerly general secretary of the United Society, delivered an address on "The Principles of the Christian Endeavour Movement."

The fifth annual convention of the Manchester and District Union of the Y.P.S.C.E. was held on Saturday afternoon and evening, at the Grosvenor-street Wesleyan Chapel, Manchester. At both meetings there was a large congregation. A spirited address on "Enthusiasm" was then delivered by Rev. J. L. Hookins, and the meeting afterwards resolved itself into a deliberative assembly, and many suggestions were made for the more efficient conduct of the society's work.

The Cheltenham Union, comprising five societies, have been engaged in active open-air work throughout the summer, holding two meetings every Sunday evening at different sections of the town. Much good has resulted and souls have been saved. Rev. S. Hinds speaking before the Union on "The Relation of the Christian Endeavour Societies to the Church," maintained that in spite of acknowledged dangers the "Endeavour" movement was rich in promise of blessing to the churches if they gave it warm welcome and wise guidance.

The Pioneer (Baptist) Mission.

PROF. A. McCaig, B.A., LL.D., of the Pastors' College, and Lieut. A. McGill, R.A., of Woolwich, have joined the council of management of the Pioneer Mission.

The Mission, founded in 1889 by Rev. E. A. Carter, has for its object the evangelisation of spiritually-destitute districts, mainly by means of the formation of new Baptist churches and the strengthening of weak existing ones. It has already done good service in these directions, several new churches having been formed and not a few weak causes strengthened. Mr. Carter's whole time is gratuitously given to the service of the Mission.

Among the more recent efforts of the Mission may be mentioned the work at Govan, in Scotland. This was commenced last November; the preaching of the Gospel has been blessed, a church is now being formed, and the friends have issued an appeal for funds to erect a suitable place of worship. Help would be gratefully acknowledged by Pastor John Harpur.

Holbeach, Lincs., is one of the churches which is under the fostering care of the Mission, and on Sunday evening, September 13, Mr. Carter preached, and introduced as pastor Mr. Howard Parker, whose ministry, it is hoped, will be the means, under God, of reviving the work.

Pastor Kingston, who has done good service in connection with the mission at Tenbury, is now taking the oversight of the work at Sutterton, Lincs., another of the foster churches, where Pastor Britton, now of Mint-street, Lincoln, was settled for a short time.

The Armenian Refugees.—Lady Henry Somerset and Miss Frances Willard are in Marseilles rendering valuable aid to the Armenian refugees, who are landing there in large numbers. A disused hospital has been placed at their disposal by the authorities, rent free, and this has been fitted up for immediate occupancy. Lady Henry Somerset has appealed for funds to support these refugees until they can be sent to America or elsewhere, and to pay their steamship passage to other countries.

A Missionary Retreat.—Rev. Dr. Howie writes from Mount Lebanon:—"We have had the pleasure of welcoming to our home twelve missionaries from different parts of Syria and Palestine. It gave us pleasure to wait upon them and help some of them in their Arabic studies. We appreciate the part which some of them took in Christian work here. Four are still with us, and others are expected. We will be glad to correspond with Christians who, for the sake of health, rest, or study may wish to spend some time with us."—Address, Shweir, *via* Bevrout, Syria.

Oxford Notes.

[BY OUR OWN CORRESPONDENT.]

WYCLIFFE HALL summer term ended last week. Several of the men were ordained at the recent ordinations.

Rev. H. E. Fox, secretary of the C.M.S., preached at St. Peter-le-Bailey on Sunday. His son, a Cambridge man, has just been ordained to the curacy there.

A large number of visitors came to Oxford for the St. Giles's Fair. The usual tent was erected for the sale of Bibles and religious literature, and open-air services were held by the members of the Y.M.C.A., the clergy, and the Salvation Army.

The meetings on Sunday evenings, conducted by Mr. Wheelhouse, City missionary, have been interfered with by the Socialists, who commenced their meetings rather earlier. The latter, however, have now moved a short distance away. Much sympathy was felt for Mr. Wheelhouse, as he had held meetings there for many years.

The ministers of the Wesleyan Chapels have recently been changed, in some cases, at any rate, much to their own regret and that of their congregations.

The tent mission in St. Ebbe's Parish, conducted by Mr. Brown, of the Evangelisation Society, was well attended and resulted in much real blessing.

Irish Notes.

A RELIGIOUS revival is in progress at Hyde Park Methodist Church, County Antrim, where some agents of the Faith Mission are actively working.

The death of Mr. John Coates, J.P., of Bangor, co. Down, at the advanced age of ninety-one years, is a loss to the Presbyterian Church, with which for many years he was actively and earnestly identified.

A scheme for the support of native missionaries in Central China has been taken up by the Methodist Christian Endeavour Societies at Athlone, Cork, Portadown, Drogheda, and Abbey-street, Dublin, and promises most encouraging results.

An immense valedictory meeting was held in the Metropolitan Hall, Dublin, on Wednesday week, in connection with the departure of twenty-nine missionaries to India, China, Uganda, and other stations abroad. The Archbishop of Dublin, who presided, delivered an interesting address, and several of the outgoing missionaries also spoke. The Bishop of Derry delivered also an eloquent farewell address to the missionaries.

The annual conference in connection with the North of Ireland District Union of Young Men's Christian Associations has been held in Ballymena. Mr. Robert Crawford, Ballymena, was elected president, and Mr. D. A. Black, secretary for the ensuing year. It was decided that the next meeting should be held at Bessbrook. A paper was also read by Mr. Hind Smith, of London, on "The Importance and Value of an Aggressive Membership and the Best Means of Securing the Same," and altogether the conference was a very successful one.

Scottish Notes.

REV. JOHN RENVY, of the Free Church, Wick, has celebrated his semi-jubilee.

The Aberdeen University Court have resolved to ask Professor Johnson to retire from the Chair of Biblical Criticism on an allowance of £250 a year.

A Congregational ministers' symposium took place at Dundee last week. There were discussions on various matters bearing on the religious life of the people.

Requests for Prayer.—For blessing on a mission to be held from Sept. 27 to October 11 at Middle Barton, Oxon, by Mr. Harris, of the Evangelisation Society.—For a blessing on a fortnight's mission at the Bible Christian Chapel at Broadwood, Launceston, to be conducted by Mr. G. W. Clegg.—For blessing at the All-Day Conference of the Y.M.C.A., on Nov. 5 in the West-End Hall, Rothesay.—For a special evangelistic mission to young men, to be conducted by Mr. Samuel Millar, general secretary of the Mountpottinger Y.M.C.A., in Dublin Y.M.C.A., October 22 to 30.—For a special mission to young men, to be conducted by Rev. T. B. Robertson, Limerick, in the Men's Christian Institute, Kingstown, co. Dublin, September 28 to October 1.—For an earnest young clergyman, that his ministry may be increasing fruitful.—For a three weeks' mission at Marazion B. C. Chapel, Cornwall.—For a ten days' mission (October 3 to 12) amongst the navvies at Sutton-in-Ashfield, conducted by Miss L. A. Spafford.—For evangelistic meetings, commencing on September 27, in the Free Church, Beaulieu.—For results of missions recently held at Redruth and Pool, in Cornwall.

The Christian.

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NOTES AND COMMENTS.

WE turned with curious interest to the pages of *The Church Times* to see how the Pope's Bull on Anglican Orders had been received by the High Church party. It pities the Pope for his ignorant mistake, and boldly affirms the validity of ordinations which he has denied. His judgment has

no importance for us personally, but it has great importance for the Roman Church, and it has great importance indirectly for the whole Church of Christ, since the adverse judgment now given is an additional bar to the reunion of Christendom.

Our contemporary is especially thankful that the Pope has given his reasons, because they can be probed and analysed, and

if they are found to be worthless, then the decision is worthless even for those who bow to the Pope's authority.

And it finds them to be worthless. It roundly affirms that "the authors of the Bull cannot even quote a previous Papal document correctly." Nay, worse: it accuses the Bull of making a false assertion as to the Anglican priesthood, and veiling it by "a trick of translation." All this is in strange contrast to the obsequious writing with regard to Rome which we had when the air was full of "reunion."

Still the craving for Reunion exists. The Bull "will be a grievous disappointment to many who hoped for something better." It will form a bar to the desired consummation, but not a final bar. "The goodness and wisdom of God can overcome all the hindrances interposed by human folly or ignorance, and by the fraud of the enemy." This is optimistic language, but Rome will never change, and reunion with her spells absorption. People who hold that priests and masses are necessary for salvation will have to join her unconditionally.

When the advocates of Reunion met at Grindelwald, under the presidency of the liberal-minded Bishop Perowne, of Worcester, the Nonconformists in the early part of the day expressed themselves prepared to accept

the Lambeth proposals, including recognition of the Historic Episcopate. But at night Professor Stokes, of Dublin, pooh-poohed the whole situation, when he derisively asked, What orders are Churchmen to recognise? Are they to acknowledge the validity of those of the village preacher or the city missionary, whom a few followers accept as their pastor? Now, the Pope and Cardinal Vaughan are saying very much the same thing as to Anglicans themselves. "The validity of Anglican orders could never form even a single plank in the platform for either corporate or individual reunion." How pitiful this whole contention is, in view of the orders conferred by the Lord Himself upon all his kings and priests, orders inclusive of all believers—"Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Mr. Sydney Watson, author of so many penny stories, has been telling a representative of *The British Weekly* that in the villages of the South of England it is his experience that "the largest congregations and deepest interest in the services are to be found in undenominational halls, where expository preaching and simple Gospel truth are the main features of the platform." Sermons on topics of the day are above the villagers. Evidently there is effective preaching of the truth, and for that we may be thankful; but why do the people not go to church or chapel for it? Is it not there? or are they repelled by coldness? A fact such as Mr. Watson mentions ought to cause great searchings of heart among the so-called Christian congregations.

Because Christianity in England has been more freely and fully taught she takes the lead in philanthropic and humanitarian movements. We rejoice with thanksgiving to God that this nation is expressing itself so unreservedly in detestation and denunciation of the Turkish massacre and outrage of our Armenian professed fellow-Christians. We acknowledge the great effect of Mr. Gladstone's moving speech at Liverpool, and of his article in the current number of *The Nineteenth Century*. But we are bound to say that on the score of statesmanship, as far as we are able to judge, little or nothing tending to solve the difficulties of the case was added to the discussion.

We do not think it is the province of Christians to pass resolutions the intention of which is to press our Government to actions which would at least incur the danger of a universal war. Our place in the earth is that of intercessors with God. The nation needs to humble itself on account of its own sins of greed and oppression. Her appeal to the humanity of Europe is severely discounted by her own grasping policy throughout the world, and by her overbearing action towards weaker races. Surely, the attitude of the Church of God should be, like that of Daniel and Nehemiah, one of humiliation and confession of her own sins, together with those of the nation, and of prayer to the God of nations for his interposition and deliverance. If the same fervour which is manifested on behalf of the sufferers, and against their oppressors, were shown in humble prayer to God, would not the Church of Christ be contributing her best to the solution of this burning question, and the most she is capable of toward the cessation of these heartbreaking horrors?

The Echo makes the following remark touching the Governmental action of Germany in preventing the expression of popular sympathy with outraged and massacred Armenia:—

But the prohibition of public meetings, as in Germany, cannot but strengthen the impression that the interests of rulers are antagonistic to the interests of peoples, and the interests of humanity subordinate to the interests of diplomacy. And naturally it will encourage Abdul Hamid in his evil ways.

Those who read God's sure word of prophecy will be reminded of the close of Daniel's interpretation of Nebuchadnezzar's dream—"They [the kings] shall mingle themselves with the seed of men [the people], but they shall not cleave one to another, even as iron is not mixed with miry clay [or earthenware]." The murders by the throned assassin of Turkey, and the abstention of the Powers from the rescue of the oppressed, point in the same direction.

The *Russian Bourse Gazette* is leading opinion in that country in the direction of greater friendliness to Britain; and prepares the way tentatively to a more amicable understanding between the two powers. Even the German papers, hitherto the most callous of all Continental journals in their references to the Armenian atrocities, have taken a new departure in the direction of a deeper sense of the moral issues bound up in the present position of affairs. The influence is at work everywhere; the conscience of Europe is clearly being touched at last. A warm breath of pity seems penetrating over the mood of Arctic indifference which has so far been paralysing the councils and the policies of the Continental powers. This is the moment when the hearts of all devout and earnest citizens should be lifted in earnest prayer that the Ruler of Princes and Lord of all peoples may send his Spirit abroad with power, and stir up Europe to a due sense of her responsibility and great opportunity.

The method of treatment followed in the Duxhurst and other well-conducted Homes for Inebriates is a great advance on the old haphazard method of reclaiming drunkards by dealing with them as though they were at all times fully master of their own appetites. It would, however, be a sorry result if those who are beginning the downward road of intemperance were made to feel that they are not responsible for the formation of the habit. It is then that the responsibility is clear and unmistakeable. That man commits moral suicide in cold blood, as it were, who, knowing that he has an hereditary tendency towards drink, plays with it, and indulges in its fascinations. Let us be merciful to those who have gone beyond the reach of self-government, and need all that moral suasion and medical skill can do to reclaim them. But still more earnestly should we implore those who know their weakness beforehand to have nothing to do with the accursed thing.

The amount of leisure time young men have in some places ought to be felt to be a great privilege. A friend of theirs in Edinburgh testifies that when he met a whole class of young men, mostly apprentices, he found that every one of them seemed to have each evening many hours to himself, "an amount of available time for which older and busier men would give their ears." That is so in some places, and those who have the time cannot be too diligent in using it in self-improvement. It is from the ranks of these young men in provincial towns and country

villages that the church has drawn some of her best workers. Unfortunately the young men of London and our great cities have little time for anything but business, and when that is over they are too tired for intellectual exertion or Christian work. Towns may be good places for the fully-formed man to live and struggle in; the country is the place to make a man of him.

The Brewster Sessions this year appear to have been content with a very mild policy. They have commonly renewed old licences, and granted a few new ones. We believe, however, that they have, in granting new licences, demanded the surrender of some old ones, so that, in reality, there has been less increase than appears to be the case. Magistrates, however, have small encouragement to curtail the drink traffic whilst they know that the Quarter Sessions will undo all their reformatory work. Their power should be a reality. As things are, the trade defies the conscience of the nation, and goes on with its desolating work.

The Original Secession Magazine supplies a deeply-suggestive note on the awful cry of our Lord on the Cross, "My God, my God, why hast Thou forsaken Me?" The explanation given is that of the late Rev. Wm. Grant, of Ayr:—"It is our Lord Himself who has taught me to ask why He was forsaken. Not for his own enlightenment did He put that question; He knew its answer. Father, said He at the tomb of Lazarus, I thank Thee that Thou hast heard Me. I *knew* that Thou hearest Me always, but because of the people which stand by I said it. Even so now, the meaning of the cry was, 'My God, I know the reason, and approve it, but for the sake of them that stand by I ask aloud, "Why hast Thou forsaken Me?"' He asked it in our hearing that we might seek an answer, but He asked it of God that we might not lean to our own reason, but, looking up, might seek an answer from God."

The answer to the question is given in those familiar Scriptures which tell us that Christ "bare our sins in his own body to the tree...suffered for sins, the just for the unjust, that He might bring us to God." His blood "was shed for the remission of sins." "Here," wrote Mr. Grant, "is the answer to the question, an answer so short and plain, that he who runs may read it, and yet so full and large, that he who longest stands to gaze upon it will find in it an answer to all he wants to know."

"We do not discard our convictions, nor merely concede that others shall enjoy theirs; but with justice demand that the same right of utterance we claim for ourselves shall be as sacredly respected in their case as we insist of them to respect it in ours. By fair, candid, and courteous discussion each may naturally and reasonably endeavour to impart to others the light he himself has received." This is good counsel which may well be borne in mind at all times.

The Manchester City Council, having had its attention called to the success of well-conducted model lodging-houses in Glasgow and London, has determined to spend £75,000 in the erection of four common lodging-houses in different parts of the city.

Prayer for Armenia.—The usual weekly prayer-meeting at the Metropolitan Tabernacle was on Monday devoted to special prayer on behalf of the Armenians. Pastor Thomas Spurgeon presided, and amongst those who took part in the service were Revs. J. Douglas, J. Waite, Tolfree Parr, Frank Smith, and Mr. C. B. Sawday. There was no resolution of sympathy, but great enthusiasm was shown by a large congregation.

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"Secret Commissions."

THROUGH the correspondence columns of *The Times*, Sir Edward Fry, the well-known ex-judge, has been exposing one of the most serious blots on our modern commercial system—that of giving and receiving secret commissions. The facts thus disclosed show how largely our trade and industry are honey-combed by this illegal and dishonest method of money-getting. The whole thing is indicative of the low moral tone which is leavening the industrial world, as an inevitable product of the modern desire to attain riches at any cost. It has generally been claimed that Great Britain has attained its high place of power and prestige among the nations of the earth by the exercise of such virtues as high-principled probity and straightforward dealing. If the contrary now holds good it is only a truism to say that England has entered on her decline in the scale of morals.

Sir Edward Fry's statements and charges are well defined and easily grasped. In his first letter he made six allegations as to the most common channels of fraudulent or dishonest dealing of the kind under consideration. These were:—

- Over insurance of vessels.
- Bad and lazy work done by wage-earners.
- Adulteration of articles of consumption.
- Infringement of trade-marks, and cognate attempts to benefit by the skill of others.
- Misrepresentation of the character and quality of goods.
- Bribery in the form of secret commissions.

He very properly stigmatises all these practices as a disgrace to our civilisation, "specially disgraceful in an age which prides itself on its recognition of that social tie between man and man, which every one of such practices tends to break or loosen." To prove that he is not attempting to hit a shadow, Sir Edward backs up his charges by an array of ascertained facts as to the undoubted prevalence of these evils. The correspondence that has followed has fully confirmed that position. One paragraph from the Judge's second communication will indicate the wide ramifications of the vicious system of secret bribery:—

One of my correspondents, a nursery gardener, writes to me that the practice of giving commissions is so prevalent in that trade that it is only under exceptional circumstances that any nurseryman could gain a living who refused to pay a commission to a head gardener. My own experience tends to confirm this statement. It opens up to the mind the great prevalence of commissions paid by tradesmen alike to indoor and out-of-door servants. It is needless to enlarge on the temptation which these commissions present to the giving of orders in excess of what is wanted, and the passing without notice of charges of an unfair and extravagant height.

In a leading article, based on the second letter from its correspondent, *The Times* of Saturday last deals vigorously with the disclosures made, and sums up the matter in these clear and common-sense terms:—

All secret commissions are in effect either given as bribes or extorted as blackmail. Fraud of some sort is of their essence and intent, and no reason is obvious why the law should be more tender to them than it is to other and not more mischievous forms of fraud. Of course detection would often be difficult, but the fear of it might compel traders of the weaker sort to eschew temptation, and traders of the baser sort to be honest in spite of themselves. In the meanwhile any honest man who conscientiously doubts whether in given circumstances he may or may not give or take a commission in any form can easily quiet his scruples by asking himself whether the transaction is one which he would hesitate to

disclose to his principal or to acknowledge before the world.

The mischief being thus undeniable and well-nigh universal in its scope, Sir Edward Fry naturally goes on to consider in his second letter what can and ought to be done by way of remedy. He points out that employers who may have suffered through the bribery of their employes, may recover all such ascertained amounts by process of law; and may summarily dismiss all such offenders. He also urges the amending of the law so as to make these secret transactions not only illegal but criminal. As to the duty of individuals who are tempted to enter on these dishonest courses, he says:—

Furthermore, I think that no one ought to regard the offer of any bribe in any form as private or confidential, however much the wrongdoer may strive to put it under the seal of secrecy. No one can either in law or in morals impose on a third party a duty to be silent as to his unlawful designs. Rather the duty lies the other way, viz., to communicate to the principal the wish of his servant or agent to defraud him. If this view of duty were acted upon it would create such an insecurity in the practice as would greatly tend to lessen it.

Finally, he hopes that the pulpit will take the matter up, and, not content with commending honesty in vague and general terms, will denounce "those particular forms of dishonesty to which members of the congregation may be mainly exposed." This suggestion is one which we trust our preachers will very widely adopt. "Thou shalt not steal," may well be chosen as a text for frequent and pointed discourse. If the trumpet is blown with no uncertain sound, the preacher's skirts will at least be clear of the guilt of his hearers.

Compensations.

God takes away the snowdrops
To send the daffodils;
He lets the violets wither,
But their place He quickly fills.
When May is nearly over
Shines out the golden broom;
How we should miss the cowslips
If the roses did not bloom.
When breezy hills no longer
Are carpeted with thyme,
Blue harebell, purple knapweed,
And heath are in their prime.
They fade—and by the brooklets,
We see the meadow-sweet,
With water-loving loosestrife,
And pale valerian meet.
And when September blossoms
Are few and far between,
God lets the scarlet berries
And purple fruits be seen.
Not only in the lesser,
But in the greater too,
He takes away the old things
To give us something new.
Thy summer nearly over,
Have neither care nor fear,
Thy God can make the autumn
The glory of thy year!

Lewes.

EDITH ELLEN TRUSTED.

Surrey Chapel is a well-known centre of Primitive Methodist effort in Blackfriars-road, S.E. The site and property cost £14,000, and a debt of £6000 still remains on the premises. In a circular just issued, the minister, Rev. J. Tolfree Parr, states that a friend has offered a gift of £750 on condition that the debt is reduced to £3000. From other sources, promises have been received, making a total of nearly £2000. Mr. Parr writes:—"Our own people, already taxed to the utmost to maintain the numerous institutions of the mission, are making great sacrifices in order to assist the schemes, and now we appeal in Christ's name to all stewards of his bounty who sympathise with evangelistic and social work amongst the poor, to help us to realise this great deliverance." Mr. Parr's address is 62, Nelson-square, S.E.

Phaethon and Lucifer.

Notes of an Address to Members of the Y.M.C.A. and Daniel's Band, Newport, Mon.

As when the weary traveller gains
The height of some o'erlooking hill,
His heart revives when, o'er the plains,
He views his home tho' distant still.

IT is sufficient for the human traveller to gain the height of a hill to see his home in the valley beneath, but a bird soars higher because it needs to see farther. It would not see its distant home unless it could soar far above the hills of earth, into the blue height of the heavens. A bird's-eye view enables us to get a sufficient area under observation, and to see things in their true proportion.

In order to understand any subject clearly we must begin at the beginning. When Milton writes of an earthly paradise lost to man, he lays the foundation of the story in a heavenly paradise lost to angels. As the tree grows higher so its roots strike deeper. As history advances and human rebellion lifts up its head against the Ruler of the universe, so it looks backward to the first rebellion in heaven, and identifies the King of Babylon, the mightiest monarch among men, with Lucifer the Shining One, and the King of Tyre with the anointed cherub that covereth, the one wiser than Daniel, who was in Eden the garden of God, in the midst of the stones of fire.

The earlier princes of this world, who claimed to be as God, and those who in later days crucified the Lord of glory, were the lineal descendants of "the prince of this world, the spirit that now worketh in the children of disobedience." Wicked men are the children of the Wicked One. Proud men are begotten of him, who is the chief of all the sons of pride.

The same words are used by the prophets to describe the father and the children, rebellious men and the rebellious spirit who animates them; for God sees the spirit behind the man, just as the incarnate Lord saw the tempter behind the disciple, and said, "Get thee behind Me, Satan."

Light is thrown on many parts of Scripture by the corroborative testimony of early pagan mythology. Nimrod is the original of the Greek Adonis, the Egyptian Osiris, the Babylonian Tammuz. Lucifer is the original of Phaethon.

In Smith's Classical Dictionary the name Phaethon is interpreted "The Shining." In the Variorum Bible, edited by Professors Cheyne, Driver, Clarke, Goodwin, and Sanday, the name Lucifer in Isa. xiv. 12, is translated, "The Shining One." These scholars and critics may not have intended to identify Phaethon with Lucifer, and both with the spirit who fell through pride, and became Satan, the adversary of God and man. Nevertheless, the identity of the names goes far to establish the identity of the persons, and this is corroborated by the similarity of the Pagan myth to the Scripture story.

"He received the significant name Phaethon (The Shining) from his father, and was afterwards presumptuous enough to request his father to allow him for one day to drive the chariot of the sun across the heavens. Helios was induced...to yield, but the youth being too weak to check the horses, they rushed out of their usual track, and came so near the earth as almost to set it on fire." "In a few moments the whole world would have been in flames as the maddened horses rushed this way and that, had not Zeus launched a swift thunderbolt at the imprudent charioteer, and hurled him headlong into the river Eridanos."

Lucifer, the Shining One, the Light-bearer, became the Prince of Darkness. Being alienated from the life of God, the only power he possessed was the power of death. Exalting self and usurping the throne, he became the enemy and accuser and slanderer of God; not abiding in the truth, he became a liar and a murderer from the beginning of his rebellious course.

A sinner who becomes a tempter always tempts to his own particular form of sin. Lucifer fell by pride, desiring and claiming to be as God; and his temptation to mankind was "Ye shall be as God." The implanted seed bore immediate fruit; Eve at once became her own god. The tree was pleasant to her sight, good for her food, to be desired to make her wise. All thought of pleasing God was lost in the desire to please her new god—Self.

She disobeyed and ate; she pleased herself and usurped the rule of her own life, just as Satan, whose nature she had now received, had done. And through all the generations of men the same spirit and the same nature works, until the last man, the Lawless One, the Man of Sin, the Son of Perdition, shall sit in the temple of God, showing himself that he is God.

Many passages of Scripture receive a new significance and illumination when we carry history back beyond the fall of man to the rebellion and fall of the angel.

Thus the King of Babylon, who said in the spirit of his prototype, "Is not this great Babylon that I have built?" must learn that "the heavens do rule," that "the Most High ruleth among the children of men." These declarations, "The heavens do rule" and "The Most High ruleth," are evidently the originals of the New Testament terms, "The Kingdom of the Heavens" and "The Kingdom of God."

First, John the herald, and then Jesus the King, comes proclaiming: "The Kingdom of God, the Kingdom of Heaven, is at hand; repent ye and believe the good tidings." Satan's baleful rule has oppressed the world for 4000 years. The chosen people have been scattered and peeled for their sins, and to them first comes the appeal to repent, to turn to God, and believe that his kingdom, his reign, is nigh to come, and his salvation to be revealed. For to a world in which the whole creation groaneth and travaileth in pain together until now, under the iron heel of the usurper and oppressor, what could be joyful news except that the rightful King had come to reign?

But the sons of pride cannot receive the meek and lowly in heart. "He came unto his own, and his own received Him not." God looked for judgment, but beheld oppression; "He was oppressed, and He was afflicted, yet He opened not his mouth." God looked for righteousness, but behold a cry, "Crucify Him!"

Why in the pagan myth did not Helios refuse Phaethon's request? Because Phaethon would have said, "I could have driven the horses if my father had let me try." Why did not God stamp Lucifer out of existence the moment he put forth his proud and insensate claim? God cannot stamp out history. A word once spoken cannot be unspoken; a question once asked cannot be unasked; a claim once made cannot be unmade; a deed once done cannot be undone. Although the speaker, the questioner, the claimant, the doer, might be at once destroyed, a thought, a word, an action, has passed into history, its record has been flung into the air, and will be borne, like the multitudinous thistledown, upon the wings of the wind,

entering into other minds, raising the question: Was it certain that Phaethon could not drive the chariot of the sun? Was it impossible that the shining being next the throne could have exercised the prerogative of God? Could not the creature who was the chief of the ways of God govern the creation of God?

The question must be answered exhaustively. The problem must be solved, so solved that there shall be no doubt of its solution, no repetition of the question for evermore. The Divine principle must be acted on, "Try the spirits," "Prove all things; hold fast that which is good."

Whether Phaethon can drive the sun-chariot must be proved by experiment. Whether Lucifer can hold the reins of universal government must be tested by experience. And long and terrible as must be the process, the principalities and powers in heavenly places must see, wrought out to the bitter end, the proof that in the nature of things rebellion against God involves and entails the opposite of everything that God is and does.

The necessity of putting to the test the self-exalting creature's attempt to sit in the seat of God, and of proving his unfitness to rule, answers the question, Why does God permit the Turkish massacres? Why has He permitted evil deeds, from the fall of Adam and the murder of Abel, until now? The sin and consequent sorrow with which the Great Rebel has filled the world prove his incompetence to rule; the righteous judgments of God prove, and will in the consummation prove decisively, that the Creator alone is able to govern the universe which He has made. That is the real issue before the universe; not whether man can be saved, but whether the Creator, and He alone, is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honour and power everlasting. Amen. M.

From North China.

In a recent letter to a friend, Mrs. Stewart McKee, of Ta-Tung-fu, writes:—

"Stewart (my husband) was invited by one of the wealthy men of the village of Pei-Chia-Isao to open an opium refuge, which he did at once, as we have been praying for an opening in that place. On arriving there he got a welcome from everyone. As Stewart could not leave the work in the city he had to return that night, leaving two men to manage the refuge, he going out every Monday, Wednesday, and Friday. The next time he went all was changed, the people were about to beat the gong, which meant an uprising to turn us out. They did not want the Jesus-hall people there. Stewart saw that things had taken a serious turn, so looking to God for help, he called a meeting of the elders, the men who are responsible for what goes on in their village. He thought they were at the bottom of it, so was kind but firm in what he said. He told them he had come and did not intend to go, saying if anything should happen they would be responsible. After a lot of talk, they went and told the people that they were not to behave in this manner. All was soon quiet, and the two men were willing to stay. Twenty men were received into the refuge.

"Here is a little bit about Chinese life, or rather Chinese death. When a young unmarried lad dies he is buried in a place quite outside the family burying-ground till such a time when the middleman who is paid for the work can hear of a young unmarried dead girl, whose age and position tally with the lad's. If their parents can agree (generally about the cost), the marriage ceremony is gone through by the living. The couple are now supposed to be man and wife, and fit subjects to get a decent burial. Their bodies are taken up and buried in the family burying-ground of the lad's parents."

"It is the Lord."

By REV. F. B. MEYER, B.A.

John xxi.

JOHN discerned Him first, as it was meet. To others it was a stranger that paced the sand and looked across the steel-grey water. To him who loved and knew that he was loved, there was something in the gesture, enquiry, and tone, which unmistakably indicated the presence of Jesus. A quick remark, in whispered undertones, to Peter was enough to cast him headlong into the water and in a few moments, with rapid stroke, the strong swimmer was making for the Master's feet. The man of love discerned, the man of action pressed through the intervening space to be the first to gather the spoil of that unexpected interview.

Be always on the outlook, fellow-disciple, for thy Lord, especially in the early morning, when the world is fresh and the breeze curls the wavelets as they break in musical ripple on the sand. Ere the sun is risen above the hills, and whilst shadows lie dark and far on shore and sea, thou wilt probably find the Master taking pleasure in the works of his hands. There, where the foot of the roysterer and dissolute cannot intrude, where the voices of the world's dissipation are unheard, whilst the pulses are unstirred by the fever of the world's passion, and the atmosphere of the soul is untainted by the soil of the world's sin, at early dawn, amid nature, amongst the mountains, on the silver line of sand, in the woodland brake, in the garden, thou shalt hear the voice of thine heart saying, "It is the Lord." Thou wilt know Him by the fragrance of his breath, by the considerateness of his care, by the pity as of a father to his children, by his knowledge of mysteries hidden from all else; and when thou knowest Him to be present, gird thy coat about thee in the modesty of true humbleness, plunge through the dividing waves, and never rest till thou hast found thy way to his feet.

It is wonderful what Jesus is to those that meet Him thus. They may be tired with the night watch, weary with their run of ill-success, out of heart and hope, but they never approach Him without finding a fire kindled by his hand, the fish and bread of prepared provision, and a welcome to breakfast. Never let that chance of the morning interview pass unimproved. Never let Him stand there in vain; never let love descry Him without the strength of a mighty purpose bearing thee to his embrace.

And it is not only thus that thou shouldest meet Him. It may be that thou shalt be plying thy daily toil, tearing thyself from work thou hadst deemed more sacred; thou mayest have turned to the bench or store, saying, with Peter, "I go a-fishing." The night may have settled upon thee, of disappointment, and heart-weariness, and failure; then with a tread that no mortal ear could detect, He shall glide in, the light of whose eyes is all the light that heaven needs, and He will be standing there, amid the scenes of common toil. He is familiar with carpenters' shops. He knows well how to handle a boat. His delights are in the habitable parts of the earth—on the flags of the Exchange, amid the course of the market, where trades are plied, and handicrafts wrought. The quick heart may still whisper gently to itself, "It is the Lord," and the soul shall have broken through the restraint of the chill waters of reserve, and shall be locked in a companionship which even the presence of others cannot break.

Nor will He only come to thee amid the scenes of natural beauty and of daily toil. He will come to thee most of all when thou art mourning over thy failure in his service. Have the fish been fickle? Have thy wonted arts failed to beguile them? Have the weary hours passed, thou doing all thy little best, without one tiny fish entering thy net? Does it seem to thee as if thy hand has

lost its cunning, and dost thou think sadly of the disappointment which awaits others? This is the likeliest moment of all in which to come across Him. Jesus always comes to men who seem to have failed, who have meant great things, but have come short, who have toiled greatly, and have taken nothing. Such are dear to Christ. Nothing touches his heart like patient and steadfast endurance. Nothing will so surely bring Him within reach as those empty nets and light keels. Look out for Him as the night is passing, and the day breaking, when strength is expended, and exhaustion is paralysing. Thine heart shall awake, smitten by the gleam of his face, and thou shalt say softly to thyself, "This is my God; I have waited for Him, He is come to save me. This is the Lord, I will rejoice in his salvation. It is the Lord!"

Ah, soul! It may be that this story is not far from being realised. Thy night is almost over. Lo! the morning breaks! Thy boat has nearly come to shore! In a little it will grate on the pebbles, and, as through the parting mist, which veils heaven, thou seest a form waiting to welcome thee, thy heart will make no mistake if it softly whispers to itself, It is the Lord; and on thy emerging through the cold flood on the eternal shore, thou wilt see no man save Jesus only, and find a fire of coals and fish laid thereon, and bread; and thou wilt be bidden to bring of the fish which thou hast caught, that thou mayest feed on unexpected success with Him who says, All mine are thine, and thine are mine, and my joy is perfected.

When Jesus meets the disciple, He has much to say. We need the anointed ear as well as the quick eye. He asks for love, for the noblest love of which the heart is capable, the love of respect, of devotion, of consecration, such love as we would give to God. He asks, that He may give us an opportunity of expressing it. He asks, because He loves to hear us express it. He asks with a special significance, when we have acted in any wise inconsistently with its great demand.

Hast thou not been conscious of this, fellow-disciple, when thou hast denied Him with oaths and curses, hast said thou didst not know Him, hast turned thy back on his great anguish? It was as though He says, Is this thy love to thy friend? Art thou speaking and acting consistently with the high code of love's ideal? Yet surely thou dost love in spite of this. Didst thou notice the other day, in the report of Nansen's explorations, that about the Pole there is a wide open sea, the depths of which are warm, though the surface is covered by floating ice. Thy Master and mine knows well that the heart of a disciple may be warm, though on the surface may drift the ice-floes of denial and apparent neglect. As He asked of Peter, so of us, "Lovest thou Me?"

Let us never dilute the attachment that should bind us to Him. I notice that He asked of Peter the great Divine love, worthy of God, and that Peter proposed to give him a weaker, more sentimental affection. A second time Christ maintained his demand for the supreme love, but for a second time Peter proffered Him the lower. Let us avoid Peter's mistake, and when Jesus asks the best from us, let us not put Him off with second best; when He asks the supreme, let us not give Him the inferior; let us not drag Him down to our level, but let us confess ourselves willing to rise to his. Let us bring Him such love as we have, and lay it at his feet; and, as it fails to fill out the measure of his demand, entreat Him to take it in his hand, and for silver to bring gold, for iron, brass, and for stones, jewels.

What revelations of ourselves Jesus gives us when we stand together in the presence of our brethren, and in sight of the heaps of fish which betoken the success that He has crowned us with. He shows us ourselves—nay, we see ourselves reflected in the light of his life. We stand manifested before his

judgment seat, and discern what He has discerned in us.

Has He not led thee through the chambers of memory, and shown thee how much of all thy work has emanated from self? He leads thee back to thy youth, and shows how much that the world praised was the result of the forceful energy of thine eager soul—so much was wood, hay, and stubble, which thou accountedst gold, silver, and precious stones; so much was void which thou thoughtest was Nazarite consecration; so much was soulish and carnal instead of being spiritual and eternal. I hear Him saying to thee, as often to me, "Thou girdedst thyself and walkedst whither thou wouldst." Yes, that was our mistake. We were always girding ourselves up to new resolves, endeavours, sacrifices, exploits. We were fond of taking our own way.

I loved the garish day, and spite of fears
Pride ruled my will.

Oh, Time, wilt thou not give us back those opportunities? Is the principal swallowed up in thy capacious maw, and only the poor interest of tears and experience left? Alas for us! So many steps in vain! So much walking to no effect!

Remember not past years.

Then the Lord foreshadows the future: "Another shall gird thee, and carry thee." This might make us fear, if we were to interpret it as indicating the coming of a stranger, a detractor, or Satan. But if the "other" is a veiled allusion to Himself, or to the Holy Spirit, by whom holy men of old were borne along, we are content. Let it be even so, O Thou other Comforter. Come and bear us whither Thou wilt, though the flesh cry out, and the cross loom in front, and after it the grave in which we rest at last. Beyond it all, lies the upper chamber, the scenes of Pentecost, the church built on the foundation of the apostles and prophets, the New Jerusalem, with the disciples' names inscribed on its stones.

In the presence of the Lord, all curiosity is silenced. Dost thou look into his face, and try to read the destiny of some twin soul, asking, What shall this man do? Thou wilt get no clear response. It may be because thy request was prompted by some kind of selfish longing. It is not for thee to know, but to be; not to compare thy lot with others, but to be strong and brave and true. All depends upon the Master's will, which is taken and which left, which carries and which speeds home, which is alive until He come and which passes to meet Him by the shadowed cloisters of death. Our business is to follow Christ.

Let us turn again to earth, with its demands and sorrows and sins, following Jesus as He goes about doing good, following Him to the Ascension mount, following Him in thought and desire to his throne; and, penetrating every mystery, all perplexities, each enshrouding cloud, with the unfaltering conviction of faith let us dare to say, "Though I cannot read his purposes, or distinguish his form, or even hear his voice, I know it is the Lord, let Him do what seemeth Him good."

Welcome to Mrs. Harrison Lee.—A pleasant social meeting took place in one of the large rooms of Exeter Hall, on Thursday last, to give a public reception to Mrs. Harrison Lee, of Melbourne, special lecturer to the Victorian Temperance Alliance. This lady is not only a vigorous worker in the good cause, but also represents many fellow labourers across the ocean and chiefly in our great Australian Colonies. On the rail of the platform was hung a travelling rug with the names worked on it of 600 friends who have benefited by her counsel. The Hon. Conrad Dillon, chairman, gave Mrs. Lee a hearty welcome in the names of the United Kingdom Band of Hope Union and the National Temperance League. Mrs. Harrison Lee acknowledged the many kindnesses she had received from members of the Temperance body in England. She cordially pressed them to go over and help among the sparse population in Australia, where there was plenty of work for them to do.

The British Association.

[BY A CORRESPONDENT.]

A MEETING of the British Association is not usually reckoned among the religious conferences of the year, and yet in its inwardness there is a certain religious element which one may not overlook. The recent meeting of the B. A. at Liverpool furnishes food for much thought in this special aspect; the very attendance, which this year was large (about 3,200), and came close to the Manchester record meeting, is of itself significant. Here were gathered not only scientists, but a large number of outsiders, and among them a considerable sprinkling of ministers of religion. What does this import? Surely that the dividing wall of prejudice which once formed such a sharp line of cleavage between religion and science is year by year crumbling still more away, that Christians are waking up to realise that there never has been or can be real antagonism between science and religion.

This year the meeting has been characterised not so much by any one great discovery, but by a definite, steady advance in research on all sides. Sir JOSEPH LISTER dealt with a number of striking illustrations of the interdependence of science and medicine. He showed how much each has borrowed from and contributed to the other during the past fifty years. The Röntgen rays are a mine of wealth to the surgeon, and most important applications of them to medical practice are now being made. Anæsthesia, "that priceless blessing," is celebrating its jubilee, and has opened a new era in surgery.

In the mathematical section, Professor THOMSON, in his address, touched on an important point when he remarked on the great increase of science teaching in our schools and colleges. We shall agree with him that this is well and good, if the pupils are not required to skim the surface of a large number of branches. The danger of this he noted in his paper, and his warning should not pass unheeded. The surface science which the girls and boys of our elementary schools carry away with them is a dangerous possession, and calculated, I believe, to foster a spirit of dogmatic scepticism—the idea that they have sounded the depths, when in reality they are hardly in the shallows.

The economic section is always a popular one, and naturally so, when it deals with questions that closely touch humanity. Mr. LEONARD COURTNEY'S carefully-thought-out address reviewed the position of economic thinkers of the past and their apparent failures to influence and raise the standard of social life. He examined various principles that they laid down, and their soundness or otherwise as workable in the present day. Their belief that the secret of social regeneration lay in the utmost allowance of freedom of action to every individual, so far as that action affected himself, coupled with the utmost development of self-reliance, is still, urged Mr. Courtney, "our belief, and our best hope lies in the fuller acceptance of these principles. But," added he, "the economist must feel if he is to animate multitudes that he too has a religion. Beneath the calmness of his analysis must be felt the throb of humanity."

The devotional meeting on the B.A. Sunday is always one of deep interest. Convened by well-known Christian scientists, such as Sir William Dawson, Prof. Barrett, Dr. Gladstone, Prof. Macalister, Prof. Lloyd Snape, it is a beautiful illustration of the link between the Book of Nature and the Book of Revelation. About sixty attended, and short addresses were given by the chairman, Sir W. Dawson, and Prof. Macalister, others taking part in the prayers and reading.

Professor MACALISTER said 1 John i. 5 summed up the object of all the B.A. work. It was a search for light, and here we found what was the centre of

light—the real light—God Himself. Let us work on these lines. Sir W. Dawson pointed out that it belonged to Christian scientists to bear their testimony (1) to the evidence of design in nature; (2) to the authority of revelation; (3) to faith and its paramount importance.

Looking at the meetings of the week as a whole one could not fail to be struck with the reverent, patient, undogmatic tone of inquiry adopted by the majority of speakers. Here and there was a discord as when one declared that nature had made a great mistake and rectified it; and another that the communing with nature in the study of geology would so influence man's nature "as to make him live in charity with all men." But taken as a whole the tone was otherwise and one which tacitly acknowledged "a seeing in nature somewhat that transcends nature."

A Christian Endeavour Rally.

THE marvellous way in which the Christian Endeavour movement has taken root in the soil of every nation under the sun, proves that it has met a distinct need in the life of the Christian Churches. It seems in large measure to have solved the problem, How to retain the elder scholars in our Sunday-schools, and prevent them from lapsing into indifference. This thought must have strongly impressed any observer who was present at the meeting in the Metropolitan Tabernacle on Saturday evening, convened to welcome Dr. F. E. Clark, of Boston, as founder of the movement. The great building was filled with young people of both sexes—surely the very flower of London's young Christian manhood and womanhood. There did not seem more than a dozen bald heads in the vast assemblage of six thousand, and very few who had passed the meridian of life. It was in itself a truly inspiring spectacle, and one to give heart and hope to the most confirmed pessimist.

The proceedings were in keeping with the character of the audience—full of go and movement and abounding life. The songs were sung with a will; the prayers were fervid; the speeches were full of a high and hopeful enthusiasm. In the early part of the evening Rev. F. B. MEYER (who presided, and who is almost as popular as the guest of the evening) referred in thankful and graceful terms to the length of the Queen's reign. All rose and sang a verse of the National Anthem. Then Mr. Meyer transported our thoughts and sympathies to Asia Minor, with its persecuted and martyred Armenians, on whose behalf very importunate and impassioned prayer was made by Rev. Tolefree Parr.

It was in the very heartiest language at his command that Mr. Meyer extended the greetings of the assembled Endeavourers to Dr. Clark, on his present visit to the metropolis. There is not a minister, he said, who has had the luxury of Christian Endeavour work in his church who is not under deep obligation to Dr. Clark for instituting this movement. Wherever he had visited the churches throughout the country, he had found that the introduction of a Christian Endeavour Society had been a source of new energy, new prayerfulness, and new devotion throughout the entire community. Further eloquent words of welcome were spoken by Rev. G. E. Thorn, of Edmonton, and Rev. J. Fleming, of Great Dover-street, on behalf respectively of the northern and southern divisions of the metropolis. The responses were successively made by the divisions standing, each filling a half of the spacious auditorium. This part of the programme was most impressive.

When at last Dr. CLARK rose to reply, he was met by what is called "a true Chautauqua welcome." The great audience leapt to their feet and waved a perfect forest of white handkerchiefs, while the cheering grew in volume, with the aid of hands and

feet, till it resembled the reverberating roll of Alpine thunder. For a moment or two Dr. Clark seemed almost unnerved by such an "extraordinarily kind welcome" as he described it, but he soon proceeded to disclaim any desert as founder of the movement. Human agency, he declared, has had such an insignificant and inconspicuous part in what has been done that all the kind things said of him only served to make him feel his own littleness. We can all rejoice that this movement knows no human commander or general; its only Commander is Jesus Christ our Lord.

After a little pleasantries about claiming some credit for having passed through two equinoctial gales at sea within the last four days, in order to be present; and some words of grateful memory associated with the name of Spurgeon, Dr. Clark went on, in a deeply-interesting address, to refer to the outstanding aims of the Christian Endeavour movement, viewed from the divine standpoint. It might be said that one great object was the promoting of a better idea of patriotism and Christian citizenship. In expanding this point he reviewed the moral uprising of the last two years, in connection with civic and national politics, in the United States, and maintained that such a desirable result was in good part due to the action of Christian Endeavourers. Speaking of the pending presidential election, he said he believed that all the five gentlemen nominated in connection with that exalted office were devoted earnest Christian men. They might differ in their views on certain points, and some of them might be mistaken, but they were all conscientious men, and lovers of Jesus Christ. At a recent great anti-saloon convention in Columbus, Ohio, many delegates were Christian Endeavourers. They were also throwing their influence into the international efforts now being made on behalf of persecuted peoples in other lands. Another great object of the movement is the advance of world-wide Gospel missions. "The world for Christ" is becoming the motto of Endeavourers everywhere; on this point Dr. Clark has some encouraging facts to relate which greatly interested his hearers. Then he passed on to touch on the idea of promoting a greater fellowship among Christians of different names, as well as fellowship among the nations. As to this latter point a reference to the almost strained relations between Great Britain and America at the opening of the year, and the impossibility of permitting war between two peoples so closely allied, evoked some of the warmest manifestations of the evening. The last point mentioned, and the most important in Dr. Clark's esteem, was the deepening of the individual spiritual life as the supreme object of the C.E. movement. If the individual soul gets into right relations with God, he urged, all else will follow. His closing words of exhortation as to this were deeply solemn and weighty, and formed a worthy finish to an address that must be long remembered. Before closing he alluded to the great Endeavour Convention to be held in London in 1900, when thousands of young Endeavourers would come across the Atlantic, drawn by the name and power of Jesus Christ, whom no mere worldly combination of the most alluring sort could possibly attract.

The enthusiasm and consecrated zeal generated throughout the whole of this truly remarkable meeting must leave its mark on the future course of Christian work in our great city.

St. Luke's Medical Mission.—The new report shows an attendance of 6408 for the past year. Dr. Hingston Fox gives an interesting description of the class of people treated—their poverty, endurance, and gratitude. The nurse's work has been of great assistance: "Many are those who have been helped back to sufficient health to begin again the daily duty of bread-winning, and while the opportunity was given the words were spoken; 'we trust that they may bring forth fruit, even 'after many days.''" The secretary is Mr. G. M. Gillett, 314, Camden-road, N.

OUR DAILY HOMILY.

SUNDAY, October 4.

"BUT NOW IT IS COME UNTO THEE, AND THOU FAINTEST."—Job iv. 5.

IT is much easier to counsel others in their trouble than to bear it ourselves. Full often the soul, which has poured floods of consolation on others, feels sadly in need of a touch, a voice, a sympathising companion, as the chill waters begin to rise towards the knees, and the shadow of the great eclipse falls around. The fact of our having consoled so many others seems at such a moment to leave us the more solitary and lonesome. People have been so wont to be helped by us that they hardly dare approach us; besides they suppose that all the fund of comfort from which we have succoured others must be now available for us. What can they say that we have not said a hundred times? and if we have said it, of course we must know all about it; but they do not know how wistful the heart is to hear it said to *us* with the accent of a sympathetic voice and the touch of a ministering hand.

Ah, it will come unto thee at last. The pain and sorrow of life will find thee out. The arrow will at last fix itself quivering in thy heart. How wilt thou do then? Thou wilt faint unless thy words have sprung from a living experience of the love and presence of Jesus. Thou must have a better hope than "the integrity of thy ways," as suggested by Eliphaz. But there awaits thee the personal fellowship of Jesus, a brother born for the hour of trial. Put Him and his will and his choice between thee and it, whatever it may be. Hide thee in his secret place and be at peace.

MONDAY, October 5.

"HE MAKETH SORE, AND BINDETH UP; HE WOUNDETH, AND HIS HANDS MAKE WHOLE."—Job v. 18.

Has this been your experience lately? Have you been made sore by the heavy scourge of pain and wounded by the nails of the cross? Do not look at second causes. Men may have been the instruments, but God is the Agent. The cup has been presented by a Judas, but the Father permitted it, and it is therefore the cup that the Father hath given you to drink. Shall you not drink it? How much He must love you, to dare to inflict this awful discipline, which makes your love and trust, which He values so infinitely, tremble in the scale.

But do not look back on what you have suffered, look on and up. As surely as He has made sore, He will bind up; as soon as He has wounded, his hands will begin to make whole. Consider the reparative processes of nature. So soon as the unsightly ruin or chasm yawns, nature begins to weave her rich festoons, to cover it with moss and lichen; let the flesh be punctured or lacerated, the blood begins to pour out the protoplasmic material to be woven into a new fabric. So when the heart seems bleeding its life away, God is at work binding up and healing. Think of those dear and tender hands, that fashioned the heavens, and touched the eyeballs of the blind, as laid upon you to make you whole. Trust Him, He loves infinitely, and will suffer none that trust in Him to be desolate.

TUESDAY, October 6.

"MY BRETHREN HAVE DEALT DECEITFULLY AS A BROOK, AS THE CHANNEL OF BROOKS THAT PASS AWAY."—Job. vi. 15.

Job complains of his three friends. He was glad when they first came to his side, as likely to yield him comfort in his sore distress. Instead of this, however, they began probing his heart and searching his life, to find the secret sin for the cause of which his heavy troubles had befallen him. Their philosophy was at fault. They held that special misfortune is always the result of special sin; and since there was nothing in Job's

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outward conduct to account for his awful sufferings, they felt that he was hiding some secret defection: this they urged him to confess. Job felt that in all this they cruelly misunderstood him, and compares them in these words to one of the desert streams that are choked with ice and snow in the time of the winter rains, but dwindle and dry up on the first approach of summer. And when the weary caravans come to their banks, lo, their bed is a mere heap of stones. "They come thither and are confounded."

Is it not so with human friendships? We hoped that they would quench the raging thirst of our souls; this hope increases when they draw nigh us in days of sorrow; but how often they fail us; stones for bread, scorpions for fish, and scorching pebbles instead of water-brooks. How great a contrast to the love and friendship of Jesus! Whoever came to Him to be disappointed? When did men seek Him in trouble, and find Him other than as rivers of water in a dry and thirsty land?

WEDNESDAY, October 7.

"WHAT IS MAN...THAT THOU SHOULDEST VISIT HIM EVERY MORNING."—vii. 18.

God visits us with mercy every morning. Before we are awake He is at work in the world, baptizing it with dew, feeding the birds and wild things, taking pleasure in the jasmine and heliotrope, the honeysuckle, and the rose; and with all his care for his world, He does not forget man, whom He has placed there to be its tenant. There is no life so mean and abject, so suffering and wretched, that He does not visit in order to comfort and relieve it. No heart so forlorn that He does not knock at the door: no window so selfishly curtained and shuttered, at which He does not tap. "Open to me!" the heavenly visitor entreats, "my love, my dove, my spouse!" Alas for us! that we keep the doors and windows closed to Him, as the poor widow to a beneficent friend, who called to relieve her, but she mistook him for the rent-collector.

But probably Job meant that God visits us in discipline, training, education. He is the watcher of men, not to detect their failures, but to discover opportunities of leading them on with richer, fuller experiences of his grace and life. How much time and thought the good God expends on us! Surely we may, with the patriarch, cry, "What is man." Man is more than we guess, else God would never take such time and pains with him. When a lapidary spends years over a single diamond, the most careless observer begins to appraise properly its intrinsic value.

THURSDAY, October 8.

"IF THOU WERT PURE AND UPRIGHT, SURELY NOW HE WOULD AWAKE FOR THEE."—Job. viii. 6.

So Bildad spoke, suggesting that Job was not pure and upright, since God did not appear to deliver him. The premises from which he argued were that God always delivers and prospers pure and upright men, and that therefore, if a man is not delivered and prospered, he is proved to be neither pure nor upright. The fallacy lay in the premiss. It is not universally true that God delivers his saints and prospers them with outward good. There have been in all ages thousands of devoted servants of God who have been destitute, afflicted, and tormented; and there are thousands of such to day in prisons, in hospital wards, in every condition of privation and trial; but in none of these cases can there be the least imputation on the love and righteousness of God, nor necessarily on their fidelity and goodness.

God's arrangements for us are not governed by the superficial philosophy which would make material prosperity a sign of his favour, and adversity of his displeasure. There are many considerations beside. Our privations in the outward strengthen and ripen the inward. As the outward man decays, the inward is renewed day by day. We have to

learn and manifest those passive virtues which can only mature in silence and sorrow. We must be taught to be largely independent of circumstances; and to find in God Himself the springs of unfailing supply. We must learn to carry the sentence of death in ourselves, that we may not trust in ourselves, but in the living God. All these things worketh God with us to make us partakers of his holiness.

FRIDAY, October 9.

"IF I WASH MYSELF WITH SNOW WATER, AND MAKE MY HANDS NEVER SO CLEAN, YET WILT THOU PLUNGE ME IN THE DITCH, AND MINE OWN CLOTHES SHALL ABHOR ME."—Job ix. 30-31.

We shall never get beyond the need of using daily the Lord's Prayer. He has bound by the conjunction *and* the prayer for forgiveness with that for daily bread, as though to teach us that we shall need the one as long as we need the other. At the end of the best day that we ever spent, when we are not aware of having consciously sinned in act, or speech, or thought, we shall still have need of the precious blood. We may know nothing against ourselves, yet we shall not be thereby justified, because He that judgeth us is our holy Lord, and the standard by which we are judged is his own perfect character. A piece of cambric looks extremely fine to the eye, but how coarse to the microscope. Sheep look white against the dark ground of the early spring, but how dark if there should be a fall of snow; and our characters seem stainless, only because we compare ourselves with ourselves, or with others.

But, when our eyes are opened to see God, to behold the whiteness of the great white throne, and we stand in the searching light of heaven, we are as those who have just emerged from a ditch. I heard the other day of a woman being *proud* of having lived without sin for ten years. So we deceive ourselves. No, at the best we are sinful men and women, needing constant cleansing, and yet we may be kept from known sin by the grace of Christ.

SATURDAY, October 10.

"BEFORE I GO WHENCE I SHALL NOT RETURN, EVEN TO THE LAND OF DARKNESS AND OF THE SHADOW OF DEATH."—Job x. 21.

This represented the highest thinking of that age about the future. There were gleams now and again of something more, but they were fitful and uncertain, soon overtaken by dark and sad forebodings. How different to our happy condition, for whom death is abolished, whilst life and immortality have been brought to light! The patriarch called the present life Day, and the future Night. We know that in comparison the present is Night and the future Day. "The night is far spent, the day is at hand, let us put on the armour of light."

For us, too, there is something better. We wait for his Son from heaven; we look for that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ. "As the waters of the sea are held between two mighty gravitations, the moon now drawing them towards itself, and the earth drawing them back again, thus giving the ebbing and flowing tide, by which our earth is kept clean and healthful, so must the tides of the soul's affection move perpetually between the cross of Christ and the coming of Christ, influenced now by the power of memory and now by the power of hope." It is said of the late Dr. Gordon: "Hardly a sermon was preached without allusion to the glorious appearing. Never a day passed in which he did not prepare himself for it, in which its hastening was not sought for with prayer." "Yet a little while (*Greek*, how little! how little!) and He that shall come will come."

African Institute, Colwyn Bay.—A friend now at Colwyn Bay, and who has been deeply interested in Mr. Hughes's African scheme, surprised him last week with a gift of £400, to add a wing to the building, which is wanted immediately.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

An Ever-Open Door.

THERE was once an ancient city which had only one gate. All round the city was a high, thick wall, and in this wall there was but one door. So that if anyone wished to enter the city he must go in by that door or remain outside. It is the same with the Kingdom of Heaven. There is only one Door, and that Door is Jesus. If you want to get into the way of salvation which leads to heaven you must go in through Jesus, the Door. What does Jesus call those men and women who try to get to heaven by some other way? He calls them "thieves and robbers." If you were to see a man trying to get into your house through a back window, you would think he was a thief, would you not? Naturally. If he had any business in the house, he would go in at the door like ordinary folk, would he not? But some people do not want to get to heaven through Jesus, the door. So they try all sorts of other ways. They make ladders of all their good resolutions and serious thoughts, their prayers and their knowledge of Scripture. With these long ladders they try to get over the wall. But it will not do. Jesus will not own them as his followers. He will give them the name which best suits them; He will call them "thieves and robbers."

If you have read that wonderful book "The Pilgrim's Progress" (and if you have not I hope you will read it as soon as possible) you will remember how Christian saw two men, named Formalist and Hypocrisy, come tumbling over the wall into the narrow way that led to the Celestial City. When Christian asked them why they had not come in at the gate, they said it was too far from their city, and they preferred to make a short cut. They also said, "If we get into the way, what matter is it how we get in? If we are in, we are in; thou art but in the way, who came in at the gate; and we also are in the way, that came tumbling over the wall: wherein now is thy condition better than ours?"

Then Christian answered: "I walk by the rule of my Master; you walk by your own fancies. You are counted thieves already by the Lord of the way. You come in by yourselves, without his direction, and you shall go out by yourselves, without his mercy." A little farther on in John Bunyan's story we find that these two men soon went out of the way—one went on the road called Danger, and the other chose the path marked Destruction, and they were both lost. Take care, dear children, that you do not make this mistake. Never believe that prayers will save you, or that reading the Bible will take you to heaven. Ladders will not do; you must go in at the door.

It is a strange thing that so many people do object to go in at the door! One would think that this door must be very difficult to open. Is it so? Oh, no! Listen to what Jesus says, "Knock, and it shall be opened to you"! What could be easier? Even the tiniest child can knock at a door. And this door will open to the tiniest child who knocks. Then why is it that so many men, women, and children refuse to go and knock? I will tell you. They are too proud to ask Jesus to let them in. They would rather go in by themselves. They are not willing to humble themselves, and without humility Jesus tells us we cannot enter the Kingdom of Heaven. You will not let pride keep you outside, will you? There is danger outside. What danger? If a wild beast were coming down the street, you would run into the first open door you could find, would you not? Well, in one of his epistles Peter tells us that "Satan goeth about like a roaring lion, seeking whom he may devour." He is a fierce enemy, worse than any wild beast, because he is seeking to destroy our souls. There is one door of safety open to you, children, and only one! Jesus is that door. If you knock He will open, and if you ask to be let in, He will answer, as He did to Christian, "I am willing with all my heart!" Then may you run in and be safe for evermore.

Danger outside the door, and safety inside. On which side will you be? **GRACE WINTER.**

A New Quarter.

Let every child try and get as many "Searchers" as possible right, so as to be able to compete for the next

PRIZE COMPETITION IN DECEMBER.

To be eligible every child must have been correct nine times during the twelve weeks.

No concordance may be used or help given with the answers, but the questions may be explained when necessary.

A star (*) is given for neatness and extra care in answering the questions.

It is necessary that letters should be properly stamped, and that names should be written very distinctly.

Answers to these competitions are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

The Bible Searcher.

Foreign List:—

No. 29. T. A. Field (Sydney). Nos. 33, 34, and 35. D. H. Marshall and Nos. 34 and 35. Jean Scott, Annie and Henry Bailly (Canada). No. 36. Vera Sjöström, Helen* and Winnie* Garshore (America). No. 34. Queenie and Llewellyn* Dale (India). Gerhard Meuter (Malta). No. 36. Frank Sjöström (U.S.A.). No. 33. Josina Urjs, and No. 31. Marie Lister (South Africa).

No. 38 (second list).—Correct answers received from:—

Bruce and Harry Malaher, Stanley Boxer, Frank Tomkins, Netta and E. B. Black, Marjory, Norman and Dorothy Dyke, Arthur Sanders, Ruth Harrison*, Barbara Macouchy, Melbourne and Myrtle Perry, Olive Tilton, Wm. S. Porter, Edith Grieve, Charles Hunter, Theodora Hill, Duncan Payne, Valerie Maitland Kirwan, Mabel Birney, Phillis Boyd,

Muriel Harrison, Bertha Lucking, Hilda Bassett, Bessie Deming, Conrad Jones, Leonard Browne, Dorothy Grove, W. F. Williams, Jessie and Maggie Carter, Percy Dodington, Douglas Parkes*, Margaret and Dorothy Morris, Oscar Cross, Ashley Bowker*, Daisy Phillips, Dorothy Patten, Lena Harcourt, and May Hunter, Joe Lister*, T. M. Stanier, Bertha Fowler, Fredda Hutton, Teresa and Lillian Blackie, Irene Firth, Margery Matthews, Ethel and Bertie Walls, Mary T. Colville, Dorothy Vickers, Gerald and Henry Nelson, James Freecard, Eva Gray, Sybil Forbes, Llewellyn, Gwendoline and Gladys Shaw, Baby Allen, Norman Petrides, Frank Morris, Wm. and Colin Mackenzie, Amy Foston, Edith Daisley, Maggie Palmer, Muriel Shaw, Bessie Cheale, William Aston, Muriel Palmer, Isa Kay, Willie and Ada Palmer, Ethel Fielder, Lavinia Barnes, Rubie Vincent, Dorothy Cooper, Dollie Salt, Marie Stuart, Frederick, John, Margaret, Hasso, Dorothy Hughes, Games, Raymond Theobald, Clara Lyndon, Louie* and Nannie* Tibbits, Nellie*, Arthur, Annie, and Henry Couch, Gertrude Edwards, Nellie* and Rene Benny, Eva Oakes, Emily and Daisy Greenbrook, Cecelia Franklin, Frank Metcalf, Kathleen Light, Winnie and Elsie Cockrem, Lizzie Hill, Gertrude Smith, Hubert Morris, Nellie Perkins, Vernon and J. Clarke, Mary Thome, Ella Durie, Hilda Medill*, William Squire*, Margaret Macphoe, Alfred* and Arthur* Lewellyn, May, Vera, and Daisy Petrides, Charles Badham, Jessie West, Daisy, Hugh, and Ernest Allen, Edith Quick, Emily Church, Kate and Dora Symes, Thos. Raynor*, Marian Freegard, Mary Charles*, Grace, Elsie, and Ida Wright, Norman Brady, Christine Arnold*, Mary Nelson, Grace Colvin, John Gray*, Edith and Emily Hoar, David Judd*, Dorothy and Lillian Bevan, Hannah and Christine Parker, Archibald Bearsby, Dorothy Brewer, Edward Rainey, Nellie Abraham, Rosalind Phillimore, Tighnacranagh Hugh Tufnell, Ethel Pettinam, Eva Monti*, Oswald Mavor*, Aline Bazett, Gladys Calvert, Freda Watts, Thomas, Bella, and Abraham Mack, Thomas*, Jack, and Reginald Harris, Margaret, Jessie*, and Lillian Pook, Bertie Butler, George Jakman Gerard Morgan*, Ethel Morgan*, Elsie Johnson*, P. L. Leigh, A. W. Murray, Angus McKillop, Annie Cran, Nellie Cane, Henry and Robert Keable, Mabel Ince, Sarah Rivett, Louis* and Ezra* Matthews, Alan Crawford, Irene Simms, Ethel and Eva Hutchings, Louis Berthe.

THIS WEEK'S BIBLE SEARCHER (No. 39).

For children over twelve.

A — I — you — ye — one —

Take one word from each of the following texts to fill up the blanks above. The whole forms a text in St. John's Gospel. Give chapter and verse of each.

"Neither do men put new wine into old bottles."
"Thy commandment is exceeding broad."
"My son, give Me thine heart."
"Let my cry come unto Thee."
"Every one that asketh receiveth, and he that seeketh findeth."
"Perfect love casteth out fear."
"Confess your faults one to another."

For children under twelve.

Those under eight, answer four only. Answers to be written in pencil:—

PSALM CV.

1. Whose feet were hurt with fetters?
2. What did he afterwards become?
3. When was Egypt glad?
4. What did God give the Israelites to eat in the wilderness? and how did He protect them?
5. What was the name of the rock God opened?
6. What did Moses call the place, and why?

Personal.

Many thanks for the flowers, some of which were sent to the Flower Mission, and the following was received in reply: "Please convey our warm thanks to the dear children who have sent the flowers for our poor sick people; they are always most acceptable." The others were sent to The Children's Hospital, Great Ormond-street. **HARRY AND BRUCE MALAHER.**—A star is given for neatness and for extra care taken in answering the questions. **P. S. LEIGH.**—I am very glad you have been so successful, and hope you will be as fortunate next time. It is a very good beginning. **EMILY AND EDITH HEARN.**—Do not write your answers on the same paper, or probably one will be overlooked. **MARY FREEMAN.**—The age for the prize competition is under eighteen years, but you can answer the "Bible Searcher," even if you are older. **EVELYN AND DOROTHY HEWER.**—I shall be very pleased to send the album and shells to a hospital when they are ready. You need not have answered so many questions last week. Read the instructions carefully each time. **GWEN OGILVY.**—It is not necessary to write out verses in full, if the questions can be answered without, as in the cases you mention. But when the question is to write out a text, it must be done fully, without any alteration. **ISABEL PURPIS.**—Thank you for the album, which will give great pleasure to many poor children. It is to be sent to the Children's Hospital, Great Ormond-street. **BELLA MACK.**—I am forwarding the knitted socks you sent me to Dr. Barnardo's Boys. **GWEN SHAW.**—Thank you for your interesting letter. You must have had a splendid holiday. **NELLIE CANE.**—I hope you will send regularly now. **FREDDA WATTS AND CECIL LOWE.**—Thank you for your letters. I am glad you mean to persevere in answering each week. **EMMA MATTHEWS.**—I was very sorry to hear of Ernest Holmes's accident. It is a pity he could not get some one to write out the answers for him, but I hope he will soon get better. **J. A. FIELD.**—I will see what I can do, but I do not think I have many "nephews and nieces" over fifteen.

UNCLE TOM.

A. B. C. Texts for Little Children.—E.

Even a child is known by his doings, whether his work be pure and whether it be right (Prov. xx. 11).

Any little boy or girl may understand this text. They know what sort of a child it is that says bad words, and tells lies, and goes into passions, and is rude and wild. And they know that there was only one little child quite pure and good.

Dear children, there was once on earth

A little Child, who from his birth

No sinful passion ever knew,

Nor said a word that was not true,

Nor wished for aught that He had not,

Nor cried for more than He had got.

His name was ———? Try to be as like Him as ever you can.

[From A. B. C. TEXTS FOR LITTLE CHILDREN, published by Mackinlay, Glasgow.]

Children's Special Service Mission.

Mr. Hutchinson, St. Jude's, Midway, Oct. 2; Shenley, Oct. 5; Staplehurst, Oct. 7; Leeds, Oct. 10; Bradford, Oct. 10-12; Bolton, Oct. 13; Strangeways, Manchester, Oct. 14; Southport, Oct. 15; Gordon Hall, Liverpool, Oct. 16. Mr. J. S. Tyler, Petworth, Oct. 2; Hassocks, Oct. 7, Bognor, Oct. 8; Worthing, Oct. 11; Hassocks, Oct. 14; Duneton, Oct. 16. Mr. E. Arrowsmith, South Molton, Oct. 3-4; Tiverton, Oct. 5. Mr. Geo. Goodman, Baptist Tabernacle, Barking, Oct. 4-12. Mr. S. J. Hewlett, Crevkerne, Oct. 3-5; St. Mary Bourne, Andover, Oct. 8. Rev. T. Longstaff, Christ Church, Derby, to Oct. 7. Jas. S. Tyler, Horsham, Oct. 6. Mr. Josiah Spiers, Highgate, Oct. 9, 7 p.m.

ANNUAL MEETINGS, for Reports of Seaside Services, St. Martin's Town Hall, Charing Cross, Oct. 8 (3 and 6.30); Central Hall, Bolton, Oct. 13 (7.30); Strangeways, Manchester, Oct. 14 (3 and 6.30); Southport, Oct. 15; Gordon Hall, Liverpool, Oct. 16 (5.30 and 7).

Children's Scripture Union.—Portions for week ending Oct. 10, 1896.—Sun., Oct. 4, Numbers, x. 29-26; Mon., Oct. 5, xi. 1-15; Tues., Oct. 6, xi. 16-33; Wed., Oct. 7, xii. 1-16; Thurs., Oct. 8, xiii. 17-33; Fri., Oct. 9, xiv. 1-12; Sat., Oct. 10, xiv. 13-25.

Psalm XLVI.

(New Metrical Version.)

A REFUGE for us and a Stronghold is God—

A Help to endure it when under his rod.

We therefore will not be o'erwhelmed with fear,
Though the earth should beneath us in motion appear—

Though the mountains around us should lifted up be,
And deposited deep in the heart of the sea;
Though the waters thereof troublous roaring should make,

And the waves of the sea cause the mountains to shake.

A river there is that God's city runs nigh,
And gladdens the Holy Place of the Most High.
With God in her midst Zion ne'er shall be moved;
He surely will help her He ever hath loved.
The nations raged wildly; kings joined in the fray;
God uttered his voice: the earth melted away!
The Lord of Hosts dwelleth amongst us in power—
Yea, Israel's God is our Refuge and Tower!

Behold! on our side how Jehovah hath fought,
And what desolations on earth He hath wrought!
He wars to the ends of the earth to cease makes:
The bows and the spears of our foemen He breaks,
And burns their war-chariots—all for our sakes!
Be still, then, and know that God only is He;
Throughout the whole earth He exalted shall be.
All nations his greatness and glory shall see!
Jehovah of Hosts dwells amongst us in power;
Yea, Israel's God is our Refuge and Tower!

Leytonstone.

G. SMALL.
[1877]

Pastor Chiniquy in England.

A MEETING of sympathisers and friends was held at the National Club, Whitehall, on Wednesday afternoon last week, under the auspices of the Protestant Alliance, to welcome, on a visit to these shores, Pastor Chiniquy, whose services in the Protestant cause in Canada are well known by our readers.

Mr. T. A. DENNY occupied the chair, and after a prayer by Canon McCormick, he referred to having presided for Pastor Chiniquy many years ago in Exeter Hall, when the meeting proved a somewhat stormy one, owing to the presence of an opposing element in its midst. He maintained that the cause of Protestantism was by no means dead, and that, despite the progress of Romanism in some quarters, it would be a large undertaking to kill the Protestants to be found in this country. He deprecated the false charity which was only manifested on one side, and instanced the recent declaration of the Pope as to the "invalidity" of Anglican orders as showing that the demand of Rome is "all or nothing."

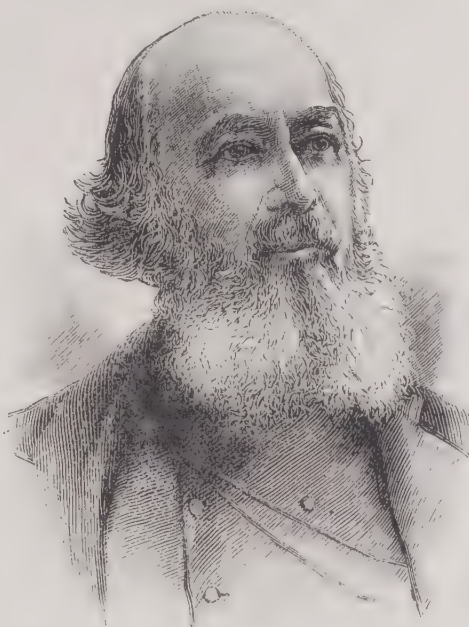
Mr. A. H. GUINNESS, the secretary of the Alliance, read a long list of influential names in clerical, military, and other circles, of those who sympathised with the object of the meeting, but were prevented from being present.

Pastor CHINIQUY then followed with a stirring address. Although in his eighty-seventh year, he seems hale, hearty, and vigorous as ever, and certainly seemed to earn the chairman's description of him as "A great champion of a great cause, fighting the battle of freedom, of truth, and of God." "I do not come," he said, "as a learned man or as a teacher, for there are very many better able to occupy such a position than I; but I come from Canada at the request of many English friends to do what I can to open the eyes of the English people to the dangers to which they appear to be drifting. Not long ago, in the United States, a train heavily laden with passengers was proceeding at full speed towards a bridge which had just collapsed. A man who had seen the disaster ran back and stopped the train. I am like that man, and my desire is to do something to prevent this country from committing itself to the broken bridge of Romanism. For twenty-five years I was a priest in that Church, and honestly desired to serve God. It is a mistake to suppose that all Roman Catholics are not honest. Many of them are thoroughly so, though they are mistaken, and, having been brought up in that system, seem to require almost a miracle to open their eyes to their true position. During my stay amongst you I hope to have the opportunity of addressing meetings in many parts of the country. It is not my desire to abuse Roman Catholics, for I have known many noble and honest hearts amongst them, but our duty is to give the truth to those who know it not. I am sorry to find, so far as my observation goes, that Protestants are too silent, and thus lose many converts who might be won if as Christians they had more zeal. You are too much on the defensive. Do you fear the future? Christ is in the boat, though the tempest is raging, and though the machinery of the Romish Church may be powerful, yet 'the race is not to the swift, nor the battle to the strong,' but the side on which God is will have the victory."

He made a graceful allusion to the Queen as being, in a sense, the grandmother of two of the greatest kings of Europe; and inasmuch as England is, figuratively, the mother of the Queen, he maintained that this country should rise to a position higher than that to which Her Majesty has attained. He believed that a great future lay before the British Empire if only the people of God were true to themselves and loyal to Christ. He himself had

been the first on the continent of America to give deadly blows to Rome in Canada and the States, and he found that there were only three weapons that could be used effectually against her: First, prayer, in the spirit of love, for all those who were bound by the fetters of the priesthood; second, the spread of literature, and itinerating agents, to make known in all places her true character; third, a good example and holy walk, so that the Roman Catholics may not have reason to say, "Why should we leave our church to join people who are living no better lives than ourselves?" This third point the speaker emphasised in detail, in a very earnest and practical strain by urging, among other things, total abstinence from alcoholic drinks, in view of the terrible havoc which they are making in the ranks of Protestants and Romanists alike, in England, America, and in other lands.

Mr. Guinness then announced that arrangements had been made for Pastor Chiniquy to address meetings every day until December 1. Friends who are able to arrange such gatherings, or desire to aid such work in any way, are invited to address Mr. Guinness or Pastor Chiniquy, c.o. the Protestant Alliance, 430, Strand, London, W.C.



PASTOR CHINIQUY.

Tremont Temple, Boston.

The preaching of Rev. John Robertson, of Glasgow, has so stirred the multitudes that thousands have been turned away from the Temple doors, unable to gain admittance, because the audience room, one of the largest in America, has been overcrowded. Mr. Robertson is holding services twice daily, and, in the midst of great political excitement preceding the Presidential election, is seeing his messages confirmed by the Holy Ghost.

We desire to have the work so well begun become deep and widespread, until all our land shall come under its influence, and waves of grace sweep over to your own fair shores. Will not your readers in their prayers remember the work of Mr. Robertson at Tremont Temple, so that it may become of international importance? HORACE F. BARNES, Associate Pastor.

Boston, U.S.A.

Punjab Villages.—During the last cold season Mr. R. Venables Greene, of the Punjab Mission, with his party of six native Christians, visited some 200 villages, preaching the Gospel and performing numerous ophthalmic operations. At one centre they were accommodated by the village Zaildar, or chief, who invited them to put up their tent in his yard, and placed a building at their disposal for operations. The necessity of taking a supply not only of medicines, but also of bottles, was brought home to them. In one instance a poor woman produced as a receptacle for eye-drops—the best she could find—a blacking-box, and that not quite empty!

Christian Police Association.

THE autumnal conference of this Association was held last week in Sheffield. On Monday afternoon a welcome meeting was held, when the Vicar of Sheffield offered the Association a very hearty welcome; and he did so in the name of all Christian friends in the city. There were many warm hearts in Sheffield; he had not been there very long, but he had been there long enough to find how warm were their hearts, and how firm and gripping their hands, and so he could really say from what he knew of them that the Christian people of Sheffield would give the Association a very hearty welcome, and would feel a very deep interest in all that went on at their Conference.

Mr. J. H. Barber also welcomed the Association to Sheffield in a few cordial words. Few men had more onerous and responsible duties than the men in blue. There needed so much of coolness and so much of gentleness and so much of forbearance to prevent great difficulties arising; and he need not tell them that it was not the man who brought out his staff and knocked somebody down on the slightest provocation who made himself really respected and kept the peace of the town. Policemen needed qualities not only of courage, but also of forbearance and consideration, and he felt that qualities of that kind were best promoted by Christian principles and Christian endeavour.

The evening meeting was numerously attended. In addition to the members and supporters of the Association, many members of the various religious denominations of the city were present. The proceedings were mainly of a devotional character, the first hour being occupied by alternate prayers and personal testimony by converted policemen, and the addresses were spiritual throughout.

Rev. G. C. Grubb said that the sight of the Lord Jesus Christ in the heart was the remedy for every sin, for every sorrow, for every temptation, and for every difficulty. It was the only thing that would pluck man's feet out of the nets of Satan, which were always lying for them. The whole secret of the Christian's life was nothing more nor less than to learn how to have the eyes ever towards Christ.

The second day was largely devoted to prayer and conference on matters connected with the work. Amongst others addresses, were given by Mr. W. K. Campbell and Mr. E. C. Millard.

At the afternoon sitting Miss C. Gurney, hon. secretary of the Association, gave an account of the Police Missionary Union, a branch of the Association, supported by the force, which sends out missionaries to the police of foreign countries, including Japan, China, India, and Ceylon. At the invitation of the Association, a large number of the city policemen and their wives attended tea, which was followed by a public meeting in the evening. Dr. Stoney presided, and an address was given by Rev. G. C. Grubb.

The Goud Famine.—In a letter from the Rev. Eustace D. Price, C.M.S. missionary, Mandla, Central Provinces, India, dated Aug. 30, he says:—"The famine is in Mandla also. I saw skeletons in the compound—fearful objects. We are having deaths in our compound daily. They come to us too late to be saved. We are feeding some fifty families daily at Marpha and some forty individuals here. We need help for these poor people, who are starving from the failure of their crops through the drought."

Dorking Convention, October 19 to 23.—Rev. H. C. Sturdy, Vicar of St. Paul's, Dorking, says in his letter of invitation:—"The Convention will commence on Monday, October 19, at 8 p.m., when a special sermon will be preached by Rev. T. W. Jacob, Vicar of Shirley. It is not our custom to choose any set subjects, but rather to trust the Spirit of God to direct each speaker as He wills. We have found a wonderful sequence of thought and guidance as to the messages which we have had in former years, and our attitude is, 'I will hear what God the Lord will speak, for He will speak peace unto his people and to his saints; but let them not turn again to folly' (Psalm lxxv. 8). I entreat all who come especially to remember the main object of our Convention. It is not to hear addresses, or to receive instruction in the Word of God only; but it is to wait upon God Himself, it is to seek from Him, and through his messengers, that special teaching which everyone needs, whether of reproof, encouragement, warning, or exhortation."

M. Henri Pierson, ZETTEN, HOLLAND.

THIS esteemed Christian philanthropist was born at Amsterdam in 1834. While he was a child, his parents came under the influence of a great revival of religion which broke up the prevalent formalism. They were associated with earnest believers and devoted workers in the kingdom of Christ. One of the best friends of the zealous Pastor Heldring, of Zetten, was the father of M. Pierson, the Amsterdam merchant. The faith of M. Pierson, born in the warmth of a consecrated Christian home, had to undergo a fight with the rationalism which in his young manhood attacked the Scriptures and rejected the greater portion of them.

He graduated at Utrecht University, and in 1857 accepted the charge of the Protestant church at Heinenoord, a village of about 1200 souls, near Rotterdam. Among these staunch Calvinists he laboured for about twelve years. His next place of labour was at Bois-le-Duc, where the population, 25,000, is nine-tenths Roman Catholic, and the Protestant church is small and poor. Here he won the name of a good shepherd. His house was a refuge for the poor and sorrowful. His voice was often raised in defence of those who were persecuted and oppressed. Not a few Romanists, in search of a purer faith, found in him a friend and guide, as well as a comforter in times of affliction.

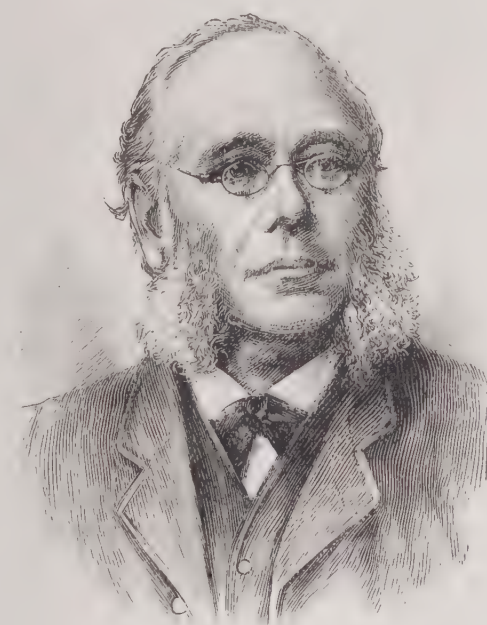
His literary lectures delivered at Bois-le-Duc gave him a hold upon the public mind. His delight in poetry, especially that which is imbued with love of the Gospel, is great, and by lectures he found a way of access to many minds. When, however, he left this his second charge, his name as a good and useful pastor was above everything else; other things were only helps to the chief work.

When M. Pierson was a boy he had often stayed at Hemmen, a small village near Zetten, where M. Heldring was the minister of the parish, and where he carried on a great work among sinning women and girls who were friendless and exposed to temptation. He had four kinds of institutions, and a chapel in the midst of them. M. Pierson's father had been a liberal helper of this divine work, the difficulties and trials of which were well known to the son. Nothing but the sense of duty to his Saviour was present to his mind and the mind of his wife, when they decided to undertake their arduous task. The place was a remote part of the country where the minister could have no intercourse with his equals, and where he could not find suitable schools for his children, two daughters and four sons.

The second worker in social and religious reform at Zetten was well fitted to follow the first. M. Heldring, it has been said by a friendly observer, "laid the foundation-stones; M. Pierson is building on them. The former gathered around him the helpless, the erring, the lost women and children of his people; softened the hearts of the rich and powerful; and fixed their attention on the needs and wants of the children of the poor. M. Pierson addressed himself not only to the powerful and influential men of the nation, but to the people in the first place, summoning them not only to succour the fallen, but to undertake the strife against sin itself. The task of M. Heldring was to soften the heart of his people, that of M. Pierson was to make it strong." He was about to enter by an unknown road upon a task which is essentially the task of all the religious reformers

of the free Protestant nations of this age—that, namely, of cutting up the roots of sin so far as they are fastened in national customs and laws which may be changed or abolished by the action of the people themselves.

When he took charge of M. Heldring's parish and institutions—one of which it ought to be said is a large school for girls of the better class, more especially clergymen's daughters of from fourteen to eighteen years of age, who desire to be trained as governesses or teachers, but whose parents cannot afford the expensive private schools, and yet would not send them to the neutral or secular schools of the State—he added two more homes; one a school in which to prepare girls for their examinations, the other an asylum for unmarried mothers and their children. Each of these institutions is in the charge of a lady from whom M. Pierson does not exact a hard obedience, but by whom he likes to be consulted—the best, and indeed the only possible method when you get the best workers. He and Mrs. Pierson "live in the midst of the lady-helps like a dearly



beloved father and mother surrounded by grown-up children, not interfering, but ever ready to help and comfort."

M. Pierson preaches twice on Sundays; he also gives much of his time to religious instruction in his homes, preferring this method of work to the method of private conversation, a thing which he wisely leaves to the different directresses at the head of each institution. Being fond of singing and of telling stories, he goes every fortnight or every week, as the case may be, to certain of the homes or schools to sing and to play the harmonium, and tell the young people something useful and pleasant. Exclusion from these entertainments is a punishment few will risk.

As long ago as 1852 good Pastor Heldring and a friend published an anonymous pamphlet in which they condemned every method of regulating the social evil. "He felt instinctively that there was something rotten in the State which allowed the introduction of such measures," and as soon as he heard of Mrs. Josephine Butler's efforts to obtain the abolition of regulation in every land where it existed, "he took note of it, and expressed his hope that a new era was approaching." That pamphlet lay for some years in a bookseller's garret, when it fell into M. Pierson's hands, and proved of great service in

correcting those mistaken friends who, when M. Pierson joined the crusade against regulation, blamed him for political action, a thing of which they believed his predecessor would never have been guilty. The pamphlet showed that that was just what his predecessor would have done.

It was in 1877, a year after Heldring's death, that M. Pierson attended the Conference in Geneva in favour of abolition of State regulation of vice, and came home with the persuasion that the subject was a much more important one than he had imagined. He immediately felt two things, he says: "first, that we had been made dupes of a false and stupid medical science, so-called; and, second, that our question was 'the tendon of the heel of Achilles' of the whole matter of moral reform. These two points fitted in precisely with my state of mind; for I hate the humbug of would-be scientific men (I have seen too much of it), and I enjoy dealing with a question which involves a great many other questions, and which may be said to be a touchstone to try the minds of men."

M. Pierson needed no converting, only firing; and that was effected by the Geneva Conference. In August, 1877, he straightway began his missionary work by preaching in the cathedral of Amsterdam. Some doubted the propriety of such a theme in such a place, but altered their view. He has also preached on the same subject in the cathedral of Rotterdam to as many as 5000 persons. In meetings for men only he brings home to them their duty on this vital question. At first he thought it was pressed forward on purely humanitarian grounds, but when he saw that it was urged by the English leaders on Christian principles he gave the movement his strongest support. He rightly holds that in Christian countries "Christians are responsible for the spirit in which the laws are made." He was chosen last week at Berne as the new President of the British, Continental and General Federation for the Abolition of State Regulation of Vice.

Famine in Swaziland.

In response to a communication sent to THE CHRISTIAN some weeks ago friends interested in the Swazies have sent contributions to help the natives in their great extremity.

Miss Harris, of the South Africa General Mission, writes:—"Down below the natives have sown mealies again, and they were about three inches high above the ground when the locusts came again in myriads and destroyed every blade. One cannot but feel intense pity for the people.

"The other day we went to our kraal, as we call it, and inside our enclosure we saw eight women and a man sitting on the ground in the most dejected attitude. We could scarcely get a word out of them. They said they had come up from below, looking for food. Our kraal has food, but not enough to supply all comers.

"I tried to have a little talk with them, but they were all too dejected, tired, and hungry to listen. So then I told them if they all came to the house before starting in the morning they should receive a little sugar. We could not, however, resist their hungry looks, and when they arrived in the morning, not having broken their fast, a good potful of mealie meal soon put life and smiles into them, and then they listened as we told them of Jesus and his love. I wish you could have seen the change in their looks before and after food. It would have done your heart good.

"Misses Gabb and Carmichael are now on their way to Hebron to assist us. We hope to gather the bairnies of the starving people in our school. We feel sure God is working. Mr. and Mrs. Searle are having much blessing in their work, and the dead city of Maritzburg seems awaking."

Salisbury Conference.

THE twenty-second assembly of this Conference, in many respects unique, took place last week. It maintains more of the character of conference than many of the annual conventions, and the strongly marked, versatile, energetic, and genial personality of the convener, Rev. Edgar N. Thwaites, rector of Fisherton, gives tone to all the proceedings. The well-chosen subjects for consideration at the principal meetings were Communion with God, Obedience to God, Consecration to God. The addresses generally were worthy of their theme. We regret that our space does not enable us to give at least a summary of them. The speakers were Revs. R. Middleton, R. Graves Walker, J. Hudson Taylor, J. Wilkinson, J. J. Luce, &c.

In his opening address of welcome, after a devotional service of much fervour, Mr. Thwaites referred with intense interest to the great mission field, and especially to India, whither he is going, for the second time, to spend the winter months.

While we cannot report the addresses, we note other features of the conference.

Prayer meetings at seven and ten a.m., at the latter of which Mr. Thwaites gave each day a brief expository or hortatory talk of eight or ten minutes. At one of these he summarised the prayer of Jabez as seeking Divine blessing, Divine enlargement, Divine power, Divine keeping, with a pungent, present, personal application.

In the first afternoon Dr. BARNARDO told the story of his well-known work with many telling illustrations of the good effected amongst waifs and strays of the honest and respectable poor, as well as amongst the vicious, the criminal, and the lazy, and the steps which had been taken to reclaim them. The story of Judy will never be forgotten by those who heard it. On the second afternoon Rev. J. HUDSON TAYLOR told the ever-fresh and thrilling story of the China Inland Mission. Rev. J. WILKINSON also had an opportunity of urging upon his interested audience what he believed to be the unabrogated command, "To the Jew first."

The Maundrel Hall was well filled on Thursday afternoon for the missionary meeting, and the interest manifested was very lively. The first speaker was Mr. W. R. MILLER, of the Student Volunteer Missionary Union. He said they had already been greatly encouraged. There were 1168 Volunteers, coming from ninety-three colleges, and 232 were now in the field. Doors were opened wide, and it was for them to walk in.

Miss HUNT, of the C.E.Z.M.S., Calcutta, emphasised the remarks of the preceding speaker in regard to open doors. In Calcutta there were many openings for work among nominal Christians, Eurasians, and in the colleges and schools. An important part of their work was the training of native girls for school teachers, and of others for Bible-women. Miss Hunt gave some deeply interesting accounts of the conversion of Hindu women to Christ, and appealed for help to provide teaching for these converts, so that they might become missionaries to their fellow-countrywomen.

Bishop TUGWELL, of West Equatorial Africa, gave the concluding address. He alluded feelingly to the great sorrows and trials the Mission had more recently experienced in the deaths of Mr. Watney, Miss Goodall, and Mr. Smith, of Salisbury, and of Mr. Ormerod, who was not allowed to carry out his cherished purpose. The Bishop rapidly sketched the chief features of the work in which he is engaged, and made a powerful appeal for men for workers in the Yoruba country. They were in a deplorable condition, and he earnestly pleaded for reinforcements.

The visitors and some of their hosts and hostesses lunch together, and give, before they separate, a number of five-minute testimonies as to Christian work at home and abroad.

(830)

Mrs. THWAITES spoke of the importance of woman's work in connection with missions. Last year her husband had asked all who were desirous of engaging in the missionary work of the time to stand up, by way of expressing their readiness to go forth should the way be opened for them. Among those who responded was a young woman, a domestic who had risen, and candidly said that salary was no object to her, and that she only desired to serve her Lord in the foreign field. Tidings had since reached them that she was doing good service in India, and it was to be hoped her example would stimulate others to present themselves for this greatly-needed work.

Mr. LENG had an earnest word to say on behalf of the Scripture Readers' Society for Ireland, whose readers were making the Gospel known from house to house, and cabin to cabin. Success had attended the efforts of the Irish-speaking readers, and of the itinerants who went through the length and breadth of the land, scattering the good seed. Their work was entirely undenominational, and the Divine blessing had largely rested on it. The people of Ireland were beginning to do their own thinking, and that doors were open for God's Word which had long been closed against it.

Rev. NORMAN BENNETT spoke cordially of "camp" work and the good done among boys who had come under its influence. The result had been of the most striking character, for boys had gone back to their respective schools ready to work for Christ with youthful earnestness. It was a work he thought which should prove more and more interesting to Christian people, and one which should elicit their best co-operation.

Mr. MACKENZIE, of the Monthly Tract Society, gave some very pleasing instances of the blessing which had flowed from the visits of these silent messengers to so many homes throughout the kingdom. One little tract had been made useful to a domestic servant, then to her mistress, and eventually to a clergyman whose ministry the latter attended.

Mr. KING, a delegate from a seaside home at Brighton, gave an excellent account of the good work going on there.

A company similarly composed met for tea, after which brief words of exposition or experience were spoken, one or two speakers being named, others following spontaneously.

Dr. BARNARDO, in a very practical, pleasant, and edifying way, opened up Mary's anointing of the Lord with her costly ointment. When sitting at Jesus's feet, and hearing his word, she had learned, as none else had learned, the exodus of her Lord through death unto resurrection life, which had also been the theme of conversation on the Transfiguration Mount.

Rev. J. HUDSON TAYLOR spoke of the love put into little things as pleasing God—much in the spirit of George Herbert—

Who sweeps a room but for his cause
Makes that and the action fine.

Rev. R. MIDDLETON told some touching stories of the munificent giving of the very poor. An old woman receiving parish relief of 2s. weekly, and paying 9d. for rent, gave the only thing she had,

a shawl, sent by her son from India, which realised 10s. A boy gave 4d., saved by foregoing sugar and butter; he was very glad to give it, he said, but thankful when self-denial week was over. A housemaid brought £2, twenty per cent. of her year's wages. The extreme devotion of his people had, he said, affected their minister to tears. He added that a young lady had gone out as a missionary, and the working men of his congregation volunteered 6d. a week each, and undertook to provide her salary.

Mrs. BALE, of Bath, told of a miller abroad, who, on his conversion, determined to obey all God's commandments. Coming to the fourth, he remembered that Sunday was his business day. But he said, "I'll obey." The people said he'd be ruined. But there came a drought. All the streams were dried except that which turned this miller's wheel.

Rev. A. HAMILTON, Bath, urged the duty of intercession, from 1 John v. 15, in observing which we may be an unspeakable help to one another. We may take life for an erring brother, and for our unsaved relatives and friends. Dr. Pierson tells of two journalists in London, of whom one went to sleep while the other was absent, so that the latter could not get in. Failing to awake his fellow, he telegraphed to headquarters in Edinburgh to ring him up, and thus quickly gained admittance. By way of the throne we must speedily and effectively influence sleeping or dead souls.

Rev. J. WILKINSON said the question, "What is man whose breath is in his nostrils?" should rather be, "In whose nostrils is a breath." There is no more. Among many other pithy sayings, were these—"It is better to love a brother into the right, than scold him out of the wrong." "An act repeated produces a habit; a habit continued forms character, and character decides destiny."

Miss PERKS, of Winchester, said that on the following day she and her helpers would be on a troopship carrying 2000 men. They would mail 700 letters that week to soldiers and sailors in all parts of the world—15,000 letters during the season—11,000 invalided men. How few know where any regiment or any war vessel is stationed, though we are all indebted to our redcoats and bluejackets. How important that friends should help in work among them.

Rev. Mr. HUGHES represented the Irish Church Missions, of which he told some touching incidents and invited friends going to Dublin by all means to visit the Sabbath services in Townsend-street. He told of one man in the hospital, on account of his wife throwing hot cocoa over him because he went to the Protestant meetings.

Miss OLIVE, of the C.P.A. Deaconess' Home, Bristol, sought to win children to Christ. She had heard two little girls of eleven and nine talking, and on her speaking to them, the elder said, "Both Ethy and I have given ourselves to missionary work. I did it a long time ago."

Mr. JAS. RIGSON, C.S.S.M., believed that the present prevalent missionary feeling was greatly promoted by reading God's Word. In connection with the Scripture Union, Mr. Fox, Secretary of C.M.S., found that many missionary candidates had been led to Christ at seaside gatherings, and then became interested in missions through their Bible reading.

Lady DODSWORTH thanked God that the Master was coming speedily. Unconnected with any special agency, she asked, How are the agencies to do their special work except we help them? If you are not a gleaner nor a member of a sowing band of a Children's Scripture Union, go and join one, and if there is none in your town start one. Do you want a warmer climate? In Egypt, Palestine, India, Africa, how missionaries need co-operation! How a personal visit would encourage them! We are his witnesses—one hand for home missions and one for foreign.

Of the secondary meetings, we might say of the whole Conference nothing was more important than the four meetings of the school children—elder and junior boys and girls. They were held morning and evening, Rev. Norman Bennett taking the elder boys, and Mr. Monro Collings the elder girls. Real good work was done, of which we hope to hear in time to come.

The Gospel in Ireland.

ADVANCES IN OPEN-AIR WORK.

WE have been accustomed in the past to call Ireland "the distressful country"; and not without cause. For generations past it has been the cockpit of rival politicians, and the stronghold of a semi-Christianised paganism. Add to this, that it has suffered intensely from the injustice of absentee landlordism, and the distress of many kinds will be apparent. Into the purely political arena we do not venture; the social question seems to be slowly solving itself. The religious outlook is, in some respects, brighter to-day than it has yet been in our time. Here, for instance, is a portentous and cheering fact, culled from the latest report of the "Open-Air Mission for Ireland":—

The rapid multiplication of open-air meetings in this country within the past few years is an evidence of the guiding of the Holy Spirit. Ten years ago street-preaching was unknown in Ireland, south of Portadown, and was believed to be impossible. Now the Gospel is preached every week in the streets of Dublin, Williamstown, Blackrock, Kingstown, Arklow, Cork, Galway, Athlone, Tullamore, Portarlington, and Sligo; and during the summer months at Killee Howth, Bray, and Greystones.

To those who recollect the severe struggles not so long ago that marked the early efforts at street-preaching in Arklow and Cork, this advance will indicate clearly the guiding and over-ruling hand of God. The presence in London of Mr. T. A. Coghlan, assistant organising secretary of the Open-Air Mission for Ireland, has afforded an opportunity for some most interesting conversation with him as to the past progress and the present aspects of this hazardous enterprise. One soon discovers in Mr. Coghlan many of the qualities that are so essential to successful pioneer effort in Ireland—pity for his countrymen so long and sedulously kept in spiritual darkness by their so-called religious guides; unflinching courage in the exercise of natural and undoubted right; willingness to face danger and endure hardship for Christ and the Gospel's sake; and last, but not least, the grace of humour with which all our Irish friends are so liberally endowed.

One of the first questions put to Mr. Coghlan was as to the source of the bitter opposition to the society's operations. The answer was a most reassuring one. "By simply reading the published accounts one would think that the whole country is up in arms against the Gospel. The fact is that the opposition has come entirely from a section of the baser sort of the people, organised by the priests. In the town of Athlone, for instance, it was necessary to import a number of men from the country—from one district which happens to be very subservient to the priesthood. The townspeople would never have opposed the open-air work. In fact, I have spoken to Roman Catholics who said they were very sorry for what had happened. No respectable Roman Catholics have had anything to do with the opposition. Two of our agents were standing one day on Athlone railway platform when a priest stepped from the carriage. A townsman standing near came over to our agents and said, pointing to the priest, 'There is a street preacher, too; but it is with a blackthorn stick that he preaches.' A few years back no Roman Catholic would have dared to speak in that way of his priest.

"In Athlone," continued Mr. Coghlan, "the opposition has now entirely subsided. It is true that at a political meeting some time ago the parish priest, in the peroration of his speech, referring to the street preachers, spoke to this effect: 'The Government have failed to drive them out; the police have failed; and I have failed. Now it is your turn to try.' The people took no notice of his exhortation and the opposition has entirely ceased. The local secretary there says in his last report that 300 people may be seen listening to the preaching, and twenty Christian young men and young women come

out as workers in the market square. When we went there the spiritual life of the town was at a very low ebb; to-day there are few towns in Ireland, or England either, where you will find such abounding spiritual life among the Christians."

Athlone is evidently a specimen of other places in the South of Ireland where the same courageous experiment has been made. Mr. Coghlan has something like the same story to tell of Galway, where the opposition was at one time of a desperate character. Indeed, a county Dublin magistrate who went down to Dublin to help in the preaching has not recovered yet from the injuries he received. But now the attitude of the place is completely changed, and the open-air preachers are generally held in high respect. Within the last month Mr. Coghlan had a crowd of attentive listeners in the town square and there was not a trace of opposition. Moreover there has been positive fruit. One example that may be mentioned is that of a local doctor who left the Romish Communion, and now boldly proclaims the evangelical Gospel. The priest, of course, does his best to harass those who come under the influence of the truth. He will meet poor women as they come out of a sewing class and will drag them about the street by the hair of the head; and he will try to prevent them from getting shelter in a lodging-house. There have been not a few conversions, and as at Athlone the spiritual tone of the Protestant Christians has been lifted up.

In the towns of Portarlington and Tullamore there has never been any opposition at all. In answer to a question as to how this might be accounted for, Mr. Coghlan had no hesitation in attributing it to the fact that these places are centres of what is known as "Parnellism." Independence of thought and action in politics has brought with it greater liberty from priestly thralldom, and it is easier to introduce Gospel work among them. They are free to listen, and they will freely converse with the preacher afterwards. Of course, it must take time before the people in any large numbers will break away from the terrible system that has bound them so long; it is often a terrible shock to them to find out the hollowness of the faith of their childhood.

The town of Sligo has now the unenviable reputation of being the only place in South Ireland where organised opposition to the street-preaching exists. This opposition, however, is almost entirely the doing of one man, Mr. McHugh, the Roman Catholic mayor of the place, who impresses into the service the lowest class of corner boys. The police protect the preachers as far as possible, and sometimes come into serious conflict with these half-drunken rowdies. At first, some of the Protestant Christians in Sligo and other parts of Ireland were antagonistic to this aggressive open-air work, but the course of events has brought an entire change of view in most cases, and those who formerly criticised and objected now subscribe towards the continuance of the preaching.

On a general survey of the work of the Mission, so far as it has gone, Mr. Coghlan declares that the results have preceded the most fervent expectations they could have formed. It was thought and hoped that the next generation after being familiarized with the preaching would abate their prejudices and give a hearing to the Gospel, but the workers are happily surprised to find the difficulties vanishing and the minds of the people being influenced, by considerations of justice and fair play, to listen to the Gospel. The present resources of the Mission are heavily taxed and they must receive help, both in means and in additional workers, before they can extend the scope of their testimony. But they hope to go on, in the strength of God, till the Gospel is freely proclaimed in the open-air, throughout the length and breadth of Ireland. The people are becoming undeceived as to the true character of

Romanism, and if they are not led on to the simple saving message of the Gospel, there seems no alternative but infidelity and indifference, as it is in so many parts of Papal Europe.

A special need of the moment, mentioned by Mr. Coghlan in the course of conversation, ought to be laid before our readers. It will be recollected that several of the preachers in Sligo were summoned before the magistrates for obstruction. It is only needful to say that the magistrates in this case were at once the prosecutors and the judges (and in one important instance a witness), to show what a travesty of justice it involved. The evidence given was on the whole entirely in favour of the accused, against whom no show of obstruction could be proved; nevertheless there was a sentence of seven days' imprisonment. This strangely constituted bench declined to state a case for the superior court, and the preachers went to prison for a week. The High Court, as soon as it could be moved, formally quashed the sentence as *ultra vires*, but did not give costs against the unjust judges in the lower court. The result is that the Mission is saddled with the heavy costs of the case, as heard both in Sligo and in the Court of Appeal, amounting to £300. The greater part of this sum is still unsubscribed. It would be a Christian and graceful act on the part of English friends, to make up this amount, as a token of sympathy with our brave Irish brethren, who are carrying out the Master's last command under circumstances of very exceptional difficulty.

Schools in Dublin.

IN a recent communication, with respect to the work of the Irish Church Mission schools in Dublin, Mrs. Smyly writes:—

It is amusing to see the love these children have for their teachers and friends. On re-opening, one little child, not long in school, ran up and embraced a lady who came to see them. Another said to the teacher, with a glowing face, "My ma says I may come, and she says three hail Marys for you every night." Thus the poor ignorant parents value the love shown to their little ones; in many cases they get hold of the truth, and are converted; unconsciously, at first, to themselves. Many cases occur to my mind as I write of whole families brought to the Lord through the children. Drink is given up, the money formerly spent in the public-house going to feed the children.

The seven homes have been quite full all this year, and the 600 children are all in good health. Friends often ask when they see the number of boys of all ages, "What do you do with them when old enough to go out and earn for themselves?" We can say that we never find any difficulty in providing for them. Situations are sought and prayed over, and the result has been most satisfactory. In all parts of the world we hear of our boys filling good situations. One called a little while ago—a well-dressed, well-to-do young fellow. After some conversation with the master, he asked to see his old home. It was years since he had left and gone abroad, but he had never forgotten the Boys' Home, Grand Canal-street, and had sent money to help others who were in need as he himself had been.

I could tell of many lads who, for want of knowing the Saviour from sin, had lost their way in the world, and come down to poverty without a friend or home. They were received into the "Helping Hand" Home, taught to know the true God and his love for the poor wanderer. They became new creatures in Jesus, and are now occupying most respectable positions. As a rule, these lads remember and contribute to the Homes that befriended them in time of need. I could tell many examples of the work of God in these Homes, and in the Dublin Mission, of which they form a part—of his blessing on the desire of his children to bring the lost ones to Christ, that they may be saved.

The South Africa General Mission has issued a new edition of its excellent map-book. The primary object of the booklet is to give some account of Christian work in South Africa, but to many it will prove of general service by reason of the fitness and excellence of the accompanying map. (14d., post free. The Secretary, 14A, Lingfield-road, Wimbledon.)

Glasgow Convention.

THE Convention for the Deepening of Spiritual Life met this year at Glasgow under unfavourable conditions, owing to the continued wet weather. In spite, however, of drawbacks, there was no falling off in interest or diminution in the solemnity of the gatherings.

On Monday evening Captain Tottenham spoke the opening words on the statement to Lot (Genesis xix. 22). Dr. WHIRE (Winchester) followed with an address on "The Three Alsos" in John xiv. Much of the time at this meeting was given to prayer.

On Tuesday, Wednesday, Thursday, and Friday, there were four meetings each day—at 7 and 11 a.m., 3 and 7.30 p.m. The addresses all through were of the most practical and helpful character, dealing with difficulties in the Christian life, and faithfully laying bare the hindrances and drawbacks likely to keep back the Holy Spirit from doing his full work in the soul and life of the believer. On Tuesday the speakers were Dr. White, Rev. F. B. Meyer, and Rev. Charles Inwood. Mr. Meyer spoke later on the meaning of Paul's fear that he might in the end be a "Castaway," and the danger of it in the lives of all. In the evening Mr. Inwood spoke on the Nazarete's vow and the loud call which comes through it for "Separation," even if it be at the expense of peculiarity and the suffering of great pain.

On Wednesday, Mr. MEYER gave the first address for the day, on "God's method of working with his people"; and later in the day he spoke again on "The Kadesh Barnea in the life of every believer." "The Israelites who came up to Kadesh Barnea are the type of the believing soul in its pilgrimage. The tests whether we have gone over the border line, are (1) the contrast between wandering and rest (2) that between want and supply, and (3) that between failure and victory." Mr. DARLOW SARGEANT spoke on "Suffering to serve," and on "Walking in the light of life" (John viii. 12). Mr. INWOOD gave an address on "Witnesses for Christ"; and special supplication and intercession were offered in connection with a meeting being held simultaneously in Glasgow, to consider what steps might be taken to afford help and succour to the suffering Christians of Armenia.

Thursday was marked by the addition of Rev. J. HUDSON TAYLOR to the roll of speakers. In the course of an address on "Have faith in God," he recounted his personal experiences of the goodness of God in connection with the work of the China Inland Mission. Mr. Darlow Sargeant spoke solemnly on "The possibility of living a fruitless life" (1 Cor. iii. 8-11). Later in the day, Mr. Hudson Taylor gave a helpful Bible-reading.

On Friday Mr. HUDSON TAYLOR spoke on "The Song of Solomon, as an Illustration and Expression of the Believer's Fellowship with Christ"; later he gave a Bible-reading on "The Secret of Fruitfulness," based on John xv. He gave a most interesting account of the way in which God had led up to the foundation of the China Inland Mission, and had proved his faithfulness by providing for all its needs. Dr. ELDER CUMMING gave an address on "The Lessons of the Healing of the Gadarene Demoniac."

Evening after evening the speakers endeavoured to bring those who had been influenced to definite decision for the consecrated life, and the results were encouraging. Before the final benediction was pronounced Captain Tottenham invited all who were prepared to devote their lives to foreign mission work to stand; fifty or sixty answered the call. The Convention was followed on Saturday morning by a hearty thanksgiving service and by a missionary meeting at which Mr. Hudson Taylor, Mr. Gardiner (Ceylon), and others told a wondrous tale of the mighty works of God among the heathen.

West London Mission.—On Friday, October 16, meetings for the deepening of the spiritual life will be held in St. James's Hall, Piccadilly, morning, afternoon, and evening. The speakers will represent various branches of the Christian Church, and such an opportunity may well be embraced by earnest Christian workers in our city at the opening of the winter's work.

The Gospel in Spain.

THE Spanish Evangelisation Society has been working in Spain for forty-one years. A little parcel of Spanish tracts, given into the care of a Scotch seaman who was sailing for Cadiz, was the "grain of mustard seed" from which this mission has sprung. Now the Society has four centre stations and ten out-stations, and is seeking so to extend its work as to reach the unevangelised masses of people in the south of Spain.

The following sentences, quoted from an account of a visit paid to Rota, a village near Puerto Sta Maria, gives some idea of the sore need of the Spanish people for "the good tidings of great joy." The writer is Mrs. Moore, who with her late husband, Dr. Moore, worked so earnestly in Spain for many years. Referring to the people she met in Rota, Mrs. Moore wrote:—

I have never seen such eagerness for the Gospel; they seem to drink it in. . . . After talking a little I quoted to them the words of our Lord: "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." I can hardly give any idea of the rapt attention of these people, especially the men, who listened with their souls in their eyes as I told them of Christ as a labouring man; how He knew want, and was often "weary and heavy-laden," and had not where to lay his head, and that, therefore, He could feel for them. "True, true," they exclaimed constantly.

These people think of Christ either as a babe in his mother's arms, or as a dead Christ hanging on the Cross; but the idea of Christ having been like themselves when on earth, and therefore able to sympathise with them, is so new to them that they are filled with wonder; and as I went on to tell them that it was to the poor the Gospel was first preached, and that by faith in Him they could go to heaven "without money and without price," they looked at each other as if to say "Do you hear that?"

Mrs. Moore further writes referring to Christian missionaries in Spain:—"These brethren need our prayers and sympathy. As one said to me when passing on our way home, 'Do not forget to pray for us and this poor Spain. We are fighting against such odds.' I believe, and many others do, that Spain will be won some day soon for Christ, and when that day comes the nation will rise from the dust, so to speak, and from being a down-trodden and oppressed nation, will lift up its head once more because 'the King of Glory' has 'come in.'"

This Mission is in need of support at present. Will Christian friends help? Miss Rosalba G. Peddie, 16, Viewforth-terrace, Edinburgh, is secretary of the Society.

Story of a Jamaica Church.

CHRISTIAN work in the West Indies is watched with intense interest by many British Christians, the self-reliance and progressive disposition of the Jamaica Christians being specially noteworthy. The story of the Baptist Church at St. Ann's Bay illustrates the good qualities of the people, and points a strong appeal to their friends in other lands. The work has for some years been closely associated with the name of Pastor George House, who is at present enjoying a brief furlough in London.

Mr. House is an Englishman, and spent his youth in the Isle of Wight, where he was found of the Lord and put into Christian service. Deciding to devote his life to pastoral work, he entered Harley College, Bow, and after a course of training left for the West Indies in 1878. Connecting himself with the Jamaica Baptist Missionary Society, he laboured in the swampy districts of St. Elizabeth, opening up new centres, and forming converts into churches, with day and Sunday schools and other allied institutions.

In 1889 he was called to the charge of the church at St. Ann's, the work of which grew very rapidly in his hands. In the summer of 1893 the chapel at this place was destroyed by fire. This was a terrible calamity, the building having become endeared to hundreds of the poor black people as their spiritual home. The charred ruins were not yet cold when the distressed flock entered into a solemn covenant to stand by their pastor in the work of rebuilding. "The people had a mind to work"; and they brought their boards and other contributions, and with extraordinary diligence erected a new house of prayer. Being an eminently practical man, the pastor acted as architect and workman, and personally superintended all the operations. Labour was given for love's sake, and liberal subscriptions besides. The new chapel was opened a year ago. It affords accommodation for 1200 persons, and is well lighted and ventilated. A structure which by contract would have cost £2000 was by means of much gratuitous labour put

up for £1400, and the gifts in money and material were so liberal that when all was complete only £400 still remained in the way of debt.

This great work over, Mr. House has been taking a holiday—the first since 1878. Year in, year out, he has toiled, and now, coming home to see friends, he brings an appeal from his church for contributions to relieve their financial burden. People that have so grandly helped themselves deserve encouragement. The Jamaica Christians are, as we have pointed out, self-reliant; their pastor is energetic and devoted in a high degree. During the past seven years fifty members have been annually added to the church by open profession of their faith in Christ. There are seven Sunday-schools, four day-schools, with nearly 700 scholars, and two out-stations. Mr. House desires to return to his work, but he wishes to be able to inform his coloured flock of the extinction of the debt on the chapel. To do so he must receive £210 during the next few weeks. Communications may be addressed to him at Harley House, Bow, E.

The Great Need of the Church.

THE Synod of the Presbyterian Church of England has issued its pastoral letter, which has been prepared by Rev. A. N. Mackray, of Croydon. The subject is: "Revived spiritual life, the great need of the Church." It says:—

"Proofs of the prevalence among us of a feeble and unfruitful life are, alas, not far to seek. Conversions to God and his service are not the common and constant seals of our ministry of his Gospel. There is a very inadequate sense of the sinfulness of sin. Many of our fellow-believers lack their rightful assurance of pardon, fellowship with Christ, and joy in the Holy Ghost. There is a dearth in many congregations, especially, of male workers. There is not a fervent and habitual expectation of Divine blessing through the ordinary services of the sanctuary. Lack of prayer has brought loss of power. The blessed hope of the Church is not the deterrent and incentive it should be....

"We need, each congregation apart and each soul apart, to discover for ourselves the mournful causes of our feeble and fruitless lives. The grace of self-examination is indispensable. And if in the care of your souls and for the cause of Christ we have to lay stress upon such hindrances to your spiritual life and prosperity as we now simply name, we are only, we believe, giving expression to your own misgivings and fears:—The luxurious, self-indulgent habits of our well-to-do people; the excessive devotion of the young to sports and pastimes, wholesome as they may be under due restraint; the countenance given to amusements which are full of moral peril to all concerned with them; the unscrupulous haste to be rich and love of hoarding; social rivalries and jealousies; the crowding out of prayer and meditation from an ill-arranged daily life; selfish content with the welfare of 'our own congregation' to the neglect of the larger interests of the Church and the world-wide purpose of its living Head....

"Not for your own sakes alone do we beseech you to unite in prayer for revival, though who of us needs not nor desires larger measures of the Spirit of truth, holiness, and power? Not for our Church's sake only do we make our request, though every loyal member must long for her cleansing and consecration; nor even for the sake of lost souls around us, though our hearts have turned to stone if we leave them to perish in their sins. But through all and beyond all let us seek for spiritual renovation and reinforcement for the sake of our risen and adorable Lord. The Pentecostal Christian was and is the living witness to the efficacy of Christ's atoning sacrifice and the reality of his heavenly life and reign. Revival brings glory to the Lord as well as a victorious energy to his Church that overcomes the world. And if by the way of repentance and prayer, according to the good word of promise, there comes to our Church—to professors and students, missionaries and ministers, fellow-workers in and out of office, and members mature and immature, a season of refreshing from the presence of the Lord, such work of faith and labour of love and patience of hope will follow as shall prove afresh that Jesus who was crucified is by the right hand of God exalted and has received of the Father the promise of the Holy Ghost."

Letters to the Editor.

THE ANSWERING OF PRAYER.

WE have received a large number of letters on "The Answering of Prayer," some writers aiming to satisfy the questions of "Inquirer" in our issue of September 10, others to neutralise the arguments of "L. J. P." in the following week.

J. A. L. (Tain, N.B.) tersely says:—"Prayer ought to be addressed to God in faith, with fervour, with frequency, and perseverance, for spiritual blessings and temporal good, with a firm assurance that the answer *will* come in God's good time; though it tarry, wait for it. No prayer that faith has ever uttered will remain unanswered; delay is not denial. If the special blessing asked for is not bestowed, an equivalent will be given."

Another correspondent, L. M. GODDARD, concludes a thoughtful letter:—"It is to the obedient disciple, whose burning desire is for the advancement of the Father's Kingdom, that the power with God to prevail in prayer is given, and it is the obedient disciple, who learns to trust God with the whole heart, who finds like Israel of old that 'not one thing hath failed of all the good things which the Lord your God spake concerning you.' For 'they who trust Him wholly, find Him wholly true.'"

WHY SOME PRAYERS ARE NOT ANSWERED.

Many have written in reply to this question. A YOUNG CHRISTIAN says: "Sometimes God tries our faith by not answering just at the time we wish. It may be that it is a branch which beareth fruit, and He is purging it that it may bring forth more fruit." HOPEFUL writes: "I heard a minister once say that our prayers were sometimes answered without our knowing it, for the answer came in at the back door, whilst we were expecting to see it at the front. One of the best object-lessons in successful prayer is contained in the first epistle of John. From chapter v. 14 we learn the nature of the disciple's faith, and that was, if they asked anything according to the will of God, He would give them what they asked for. From chapter iii. 22 we learn what they did—'Whatsoever we ask we receive of Him.' Why? 'Because we keep his commandments, and do those things that are pleasing in his sight.' As we look at these truths, Satan and our own evil hearts will be sure to tell us that we cannot follow their example on account of our unbelief, ignorance, and weakness; but we should never listen to this temptation for a single instant. The simple promise, *Ask and it shall be given you*, is the key to all the precepts or commands, and they are the keys to all the promises."

THE PROMISES ON PRAYER.

H. M. S. writes: "What wonderful statements and promises are made on this very subject! 'Ask me,' says God, 'of things to come; concerning my sons and concerning the work of my hands command ye Me' (Isa. xlv. 11). Look at Isa. xliii. 26 and Isa. xlii. 6, 7. And then again, in that most wonderful book of all, how touchingly Christ, speaking to his Church, pleads with each individual believer—'O, my dove,' He says, 'that art in the clefts of the rock, in the secret places of the stairs; let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely' (Song of Solomon ii. 14). Surely if He deigns to speak thus to us we shall not be slow in responding to his call. We have need of patience, and the Lord *will* answer us; 'the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, still let us wait for it; because it will surely come, it will not tarry' (Hab. ii. 3). 'I will hasten my word to perform it.'"

A MOTHER writes: "I believe I am right in saying that God's promises to answer prayer are nearly all—if not all—conditional; therefore, if our prayers remain unanswered, the cause must be that either we do not fulfil the conditions or that God does not fulfil his promise; and as we know this cannot be, that He *never* fails, we have to confess, if we are honest, that the failure lies only at our own door. Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him (Heb. xi. 6). And this is the confidence that we have in Him, that if we ask anything *according to his will* He heareth us; and if we know that He hear us whatsoever we ask, *we know* that we have the petitions that we desired of Him' (John v. 14, 15). Hence we see that to be able to count

upon our prayers being answered they must be *according to his will*; but is it not apparent that one who is abiding in Christ and obedient to Him in all things could not desire anything contrary to his will?"

TEACHING BY COMPARISON.

As to the comparison founded on the relation of parents to children, A. C. S. writes:—"I am sometimes struck with my own actions towards my children's requests. It would not be good or right to grant all they ask, and sometimes I defer the answering to teach them submission and patience, and prove their faith in my promises and word. Then, when I do give, I often notice that their joy is greater than if granted at once. 'The trial of our faith worketh patience.' How sweet are deferred answers to prayer!"

E. N. makes the following remarks:—"Prayer is to me a constant talking to my heavenly Father, telling Him what I feel, what I fear, what I should like, and asking Him in all things to make me ready to do his will or bear what He would have me bear for his glory—asking for help or strength in the smallest difficulties, or pains, or for their removal. In pain and suffering I have had constant answers, but I always ask for either the removal of the pain or strength to bear it, and one or other is surely given. In all prayer we must acquiesce in God's will, and be ready to glorify Him in whatever way He sees best. *We must not fear, we must trust*, and He will never fail us. He will always give us strength to bear, where He sees it right not to remove the pain."

PRAYING IN THE SPIRIT.

Finally, L. J. P. writes again, but we cannot find space for his letter in its entirety. He regrets that "Spera Bene" misunderstood his first letter, which was intended to encourage young converts, and not to restrain prayer before God. The pith of his letter is contained in the following lines:—"Prayer is a spiritual thing, and unless we feel that 'drawing' out of ourselves, which is the direct influence of the Spirit on the human soul, we may fairly conclude that we are not praying, but talking to ourselves as it were. It appears to me that prayer at any moment, without a direct leading of the Holy Spirit cannot possibly be heard, and into this class of prayers will fall the habitual night and morning prayers of many godly people. The habit of such prayers may be noble enough, and no one would care to dismiss them summarily from our daily round, but I leave it to experience to decide whether or not they are heard of God. I can only speak for myself in this matter; I have been led to pray many scores of times directly of the Holy Spirit, and when this occurs, what can I do but be absolutely at rest, whether such prayers are answered or not? The Spirit knows the mind of God in the matter, and leads the person to make the request, and when such leading occurs, it seems to be an impossible thing that the prayer should be unanswered. That is what I *do* mean by stating that some 'do not in the least trouble whether prayer is, or is not, answered.' But, when this leading is not present, disappointment in prayer is inevitable, for I contend that such prayers are not heard of God."

BOOKS ON PRAYER.

With reference to Miss Anna Boobyer's letter last week on her book, "Broken Purposes, but Answered Prayers," we are asked to state that the book may be had from the author (Dulwich House, N. Malvern), for 1s. 3d. post free. A limited number of free copies are offered only to those who are in perplexity, and cannot afford to buy. Another correspondent recommends Mr. George Müller's booklet, "The Prayer-hearing God" (9d. a dozen), from Mr. Sarsfield, Bible and Tract Warehouse, 78, Park-street, Bristol. A third correspondent earnestly recommends Dr. Handley C. G. Moule's valuable little books "Thoughts on Secret Prayer," and "Prayers and Promises." We may also mention Rev. Andrew Murray's very helpful book, "With Christ in the School of Prayer;" and "Asked of God," and other, by Mrs. Anna Shipton.

UNITED PRAYER FOR RULERS.

DEAR SIR,—It is of the greatest importance at the present time that all who love the Lord should agree to unite together in prayer for our rulers, that they may have wisdom and sound judgment given to them to direct aright the affairs of our country in the present momentous crisis in Eastern Europe. Public meetings have their place and uses, but only those who are the Lord's people can help effectually by prayer, and in no other way can they do more

efficient and important service for their country at such a time than by earnest, united, believing prayer at the Throne of Grace. From experience we can bear witness that it has a distinct and marvellous effect.

It is sad to see the jealousy and dislike of England which is so apparent in the articles appearing in the Continental press, and although we have reason to believe that this is due in large measure to the controlling influence of the Jesuits, who are naturally England's bitterest enemies, and who, in any case, must obey orders from Rome, yet we know that these articles have their effect in inflaming the minds of thousands, and in stirring up jealousy and distrust, which may take long to subside.—I am, &c.,

CHRISTIANUS.

Southsea.

MR. KILBURN'S MEMORY SCHEME.

DEAR SIR,—I did not expect that your kind and friendly notice of my system of memory training would bring me so many letters and applications for help. As it would be difficult, if not impossible, to reply to all these letters separately, will you kindly allow me to reply through your columns, and to say that I cannot, however much I might wish, impart my system in one lesson, much less in one letter? To try and give general hints or an "outline," as some ask, would be of little use. I feel it to be my duty to try and help as many as I can. It would not be possible for me to undertake private pupils. Were I to do this here, in Germany, in Sweden, in England, or in America, my hands would be filled many times over. All that I can do at present is to take up large classes. The way is now open for me to do this here through others by correspondence. I hope to do the same also in Germany.

Owing to some unexpected changes, all doubt as to whether I am justified in leaving Russia has been removed from my mind, and I am now expecting to spend the winter in England. It is thus possible that I may be able to take up correspondence and other classes, for the sake of helping the funds of benevolent and Christian institutions, as well as helping Christian workers.—Very truly yours,

J. D. KILBURN.

St. Petersburg, September 23.

IS MY INFANT SAVED?

DEAR SIR,—Most Christians believe that children dying in infancy are saved; but many are unable to give a Scriptural or intelligent reason for the hope that is in them. Often it is attributed to the uncovenanted mercies of God. Not seldom even parents who do not maintain the pagan and Popish figment of baptismal regeneration rely more or less upon the efficacy of baptism in securing salvation for their little ones. Others are in painful uncertainty as to whether they are saved or not, and this uncertainty is a cause or an effect of a painful lack of confidence in God.

I believe that children dying in infancy are saved because Jesus "tasted death on behalf of everyone"; He is "the propitiation for the whole world." This must certainly mean that his atonement delivers everyone from the guilt of original sin. It is true that we sinned in Adam, just as Levi paid tithes in Abraham, for as Levi was in the loins of Abraham when Melchizedek met him, so were we, everyone, in the loins of Adam when the ancient serpent met him. But this hereditary guilt of the creature is absolutely and entirely met and expiated by the atoning death of the Creator (John i. 3), the Word made flesh. Every parent therefore, whose child has been removed before being capable of conscious and wilful sin may be assured that they are saved through the precious blood of Christ.

Jesus did not say that except little children be converted and become like adults they cannot enter into the kingdom of heaven; but that except grown-up people be converted and become like little children, they cannot enter there. He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." "The Son of Man who is in heaven" recognised the little children as those whose citizenship is in heaven.

What significance and encouragement this gives to the injunction and the promise: "Train up a child in the way he should go, and when he is old he will not depart from it." This means train him up "according to the tenor of his way," study his character, watch his tendencies, sow the good seed of the Kingdom in his heart and mind, pray for and with him. As "of such is the kingdom of heaven,"

let your conversation be in heaven; introduce him by faith to Jesus. He will understand heavenly things because that is his home. The sinful tendency inherited from Adam through his parents will be overcome, or, even if it should gain the ascendancy for a time, the promise is sure, for it is yea and amen in Christ Jesus.

Oh the privilege, oh the responsibility, of the parent, especially of the mother, in the early formative years of childhood! And yet no less of the father. The wife obeying the husband, and the husband giving honour to the wife as the weaker vessel; both walking as heirs together of the grace of life, that their prayers be not hindered.

I shall be glad to be assured by any of your readers if I am right, or corrected if I am in error, in these conclusions.—Yours, etc., A PARENT.

Christian Endeavourers' Song.

"Whom shall I send, and who will go for us?"

[Tune: "Onward, Christian Soldiers."]

HEAR, a voice is speaking,
"Who will go to-day,
Who my service seeking
Will not say Me, 'Nay';
Who will hold my banner
Forward in the fight,
'Gainst my foes engaging,
Stand for God and right?"

Now to sacred warfare,
Right against the wrong,
By the Cross triumphant,
By the Spirit strong!

Answer, O true-hearted!
"Here am I; send me!"
From the craven parted,
From the listless free;
For the cause that's holy,
For the right that's grand,
For God's warfare solely,
Join we heart and hand!

Hear the tramp of legions
Marching as they sing,
"Glory to our Leader,
Glory to our King!"

One in holy purpose,
From the near and far,
Hear their voices ringing,
Marching to the war!

On God's might relying
Till the victory's won,
Satan's host defying,
Gird our armour on;
Jesus leads his army
'Neath his flag unfurled,
Hellish foes defeating,
Right shall sweep the world!

Now to sacred warfare,
Right against the wrong,
By the Cross triumphant,
By the Spirit strong.

Dawlsh.

ALFRED S. DYER.

Proposed Missionary Conference.—The officers and representatives of the Foreign Missionary Societies of the United States and Canada have decided to hold a conference similar to that held in London in 1888. The place selected is New York City, and the date 1900, probably in the month of April. A committee of five gentlemen has been appointed to draw up a plan, and to communicate with others, both in America and in Europe.

Leprosy and Lepers.—The October Occasional Paper of the Pakhoi Leper and Medical Mission, in connection with the C.M.S., gives some deeply interesting information regarding the dire malady and its victims. In an article on "Lepers, Leprosy, and Alleviation," we read: "Speaking generally, we are brought to face, scattered throughout India, China, and the Colonies, about half-a-million of our fellow-creatures suffering from the terrible scourge. Very many live a vagrant's life, wandering about the streets, exciting only disgust among all who come near them. Their miserable existence is prolonged by begging and stealing. No relations or friends will suffer them near their dwellings: they are outcasts of society, and do not receive even the notice and kindness granted to dogs." The Pakhoi Hospital has accommodation for two hundred in-patients, and in connection with the work there is need of nurses and evangelists. Further particulars may be had from Mr. W. E. Harcomb, 15, Devonshire-street, Islington, N.

[1884.]

Work for Herring-Curers.

BEING lately in Aberdeen, a friend allowed me to accompany her to Point Law to visit the bothies, where the women and girls are accommodated during the fishing season. At the time of my visit 800 were sleeping there, and a good work was being carried on by the Y.W.C.A. About a dozen ladies were engaged on Sabbath afternoon visiting the rooms, going two by two to yards appointed for them.

The rooms are generally above the works, and are entered from an outside gallery, sometimes three rooms being on one stairhead. These rooms contain eight or twelve wooden beds, a small stove, a few dishes, and the big wooden boxes belonging to the women. The walls were hung round with the working dresses, but some of the "kists" which were open displayed a good supply of better clothes.

When we arrived we found the girls neatly dressed, and receiving visits from their brothers and friends. Many had been at morning church. In one room we were told that the assistant at the Gaelic church was to have a meeting in that room at 6 o'clock, as most of them came from the village where his father was the schoolmaster. The ladies had a little talk with the girls, and then asked them if they would like some singing. Some well-known favourites were proposed by the girls and beautifully sung. One of the visitors spoke for a few minutes about the words of the last hymn or read a few verses from the Bible, closing with a short prayer. The rapt attention given to the service was an inspiration to the speakers, and as we left the room every one shook hands and expressed thanks or invitations to come back again soon.

Six or eight such meetings were held, and then the workers met for a cup of tea at the mission room at the point of the pier, and an hour of rest or intercourse before resuming the work. It has not been found desirable to hold a public meeting on Sunday, as there are many opportunities for them to attend such; but every Monday evening there is a meeting, which has proved a time of blessing to many.

The Episcopal Church of Scotland has also a station on Point Law, where besides a nice hall for meetings, which is also used as a reading room, they have a well-equipped surgery, with a trained nurse always in waiting to attend to cuts and bruises. During the week women are always coming for help, but at the week-ends when the men are in harbour they are kept specially busy. R. B.

Dublin Medical Mission.

The important door which has been opened by this mission in the city of Dublin is daily proving to be the door which "He openeth and no man shutteth." The opposition which was so much felt at the start has been of no avail in keeping the numbers from the dispensaries.

We added a second doctor to our staff last winter, but owing to an unexpected heavy outlay on sanitary work on our premises (found to be absolutely necessary), we were obliged to reduce our medical staff again this summer, and the committee much regretted having to sever their connection with Dr. A. G. Fenn. Meantime we had secured a second nurse, who proves a great help to the work.

The secretarial part of the work having increased beyond my ability, the finances suffered much in consequence, and consequently the committee have appointed Miss H. Pillar as assistant secretary.

We are most anxious to be in a position to secure again a second doctor for the winter's work, but at present, owing to our bank account being overdrawn, we cannot add to our medical staff.

Will not those who sympathise with and love our Irish poor help us in this Christ-like work, which has been so richly owned of God?

(Mrs.) E. EDITH FIGGIS, Hon. Sec.,
6, Simmons-court-villas, Dublin.

Armenian Relief.—Lord Kinnaird, as treasurer, has completed the transmission of £4100 from the Armenian Massacre Relief Special Fund of the Bible Lands Missions Aid Society. This sum has been distributed to Aintab, Bitlis, Cesarea, Erzroom, Harpoot, Hadjin, Mardin, Marash, Malatia, Oortu, Trebizond, Van, and other centres of massacre and desolation. Further funds are greatly needed to alleviate the distress of the coming winter, which threatens to be more severe than the last.

M. Henri Lasserre.

THIS French litterateur, whose writings made the fame of Notre Dame de Lourdes, is a Romanist of signal patience and resignation under rebuke and ban, emanating from the Pope and the power behind the Papal chair. As is well known, M. Lasserre published some years ago a translation of the Gospels into elegant French, and the Pope joined with lesser dignitaries in blessing the work. In a remarkably short space of time the book ran through many editions, and then came a surprise—the book was placed in the *Index* as dangerous and unfit for the use of "the faithful"!

M. Lasserre at once withdrew the book from sale, and appealed to the Pope. This, however, was in vain, and no reasons were forthcoming as to the grounds on which the ban was imposed. More recently M. Lasserre wrote an essay and sent it to the Pope, pleading for consideration and a reversal of the judgment of the Propaganda. So far this has been useless; but in the meantime the situation has been complicated by the unauthorised publication in Paris newspapers of extracts from the essay, reproduced from one of the few copies which M. Lasserre had printed for his intimate friends.

In the words of Pastor Draussin in *L'Eglise Libre*: "Rome does not wish the laity to study the Holy Scriptures, so she does not run the risk of giving them better translations than those made by the doctors of the Church, even although those translations are of undoubted orthodoxy from a Papist point of view. If it should be recognised that a layman can understand the Holy Scriptures by himself, what would become of the authority of the clergy?"

"Welcome" Mission, Harrow Green.

ON Wednesday, last week, a most enthusiastic gathering celebrated the opening of the new mission hall in this poor neighbourhood of the far East-end of London. Mr. F. L. Edwards, of Loughton, presided. The work had been carried on for twelve years in a disused public-house, when about two and a-half years ago the workers resolved to commence a building fund for a commodious hall, in which to hold Gospel meetings. It was the day of small things with them, but it was by no means despised. About twenty-five collecting boxes were put into circulation, and £20 has been raised by this means alone. Two months after this step was taken the friends were greatly encouraged by receiving a cheque for £100 from the estate of a deceased gentleman, and then they set to work in earnest to raise the necessary sum. The cost of building and furnishing the new hall, and re-furnishing and renovating the old premises, which will be used as class-room, is £710. At the opening meeting about £40 was required to make up this amount, which, through the generosity of the friends then present, was at once forthcoming. On the last Lord's Day the work was commenced in the new building free of debt, so far as the mission premises are concerned. There is yet a mortgage of £400 upon the freehold, which it is desirable to redeem without delay; and with increased responsibilities new subscribers are needed, so that the work shall not be hampered for lack of means. The last annual report and any further information may be obtained of the superintendent, F. T. WATT.

46, Leyspring-road, Leytonstone.

Requests for Prayer.—For a mission at Ballinasloe, co. Galway, during the Horse and Cattle Fair, October 4-9, by Messrs. Rainey, Talbot, Crosbie, and others.—For a Gospel mission at Bognor, October 4 to 16, by Mr. Brealey, of the Black-down Hills Mission.—That the Lord will graciously deliver a clergyman and his family from threatened ruin.—For blessing upon services being held by a young evangelist in Southport and Manchester this week (to October 2). — For blessing on a mission at the Y.W.C.A. at Leicester, to be conducted by Miss Haddon, beginning October 3.—For mission services for young people being held by Mr. Newton Jones in various places, and specially for a series now being held in Birmingham.—On behalf of special services in the mission room of Mrs. S. Dunn, Kingswinford, Worcestershire, beginning October 3, by Mr. Edward Rea.—For a mission for two weeks in Liverpool, commencing October 4.—For abundant blessing on a mission for men by W. R. Lane to be held at the Paddington Baths Hall the last week in October.—For blessing on a month's mission at the Vale Mission-hall, Guernsey, during October, by B. H. Angel.—For much blessing on special services in Hereford, Sunday next, by T. M. Wintle.—For blessing on work in connection with the Sedgley Home Mission.—That our weak boy may be strengthened with might by God's Spirit in his inner man, and used in the King's service.

The Y.M.C.A.

THE anniversary of the Bath Y.M.C.A. Sunday afternoon Bible-class was held last week, Mr. C. S. Ellery presiding.

Mr. Frank L. Smith, American evangelist, is conducting a mission to men at Exeter Hall, extending from September 28 to October 7.

A central freehold property has been secured for the Penzance Y.M.C.A., at a cost of £775, which, with a few alterations, will admirably meet the requirements of the work. Over £400 has already been promised.

News is to hand this week that the College Association at Aintab, Central Turkey, "is still keeping on, and doing good work, under very great difficulties." The correspondent adds, "We are always waiting for the Day Dawn."

The annual report of the Rio de Janeiro Association has reached us. The work goes on well, thirty-seven new members having been added this year. The evangelistic and educational operations are full of vigour. A new and larger building is needed, and should funds be forthcoming will be put up shortly.

The Bristol Evening News publishes an interview with the general secretary of the Bristol Y.M.C.A., Mr. R. M. Morphet. The work of this Association is in a very efficient condition. The revised membership list contains 659 names, in addition to 150 juniors, and there are also between 300 and 400 subscribers to the reading-room.

A mission has been conducted by Mr. W. A. Boyd, Dublin, under the auspices of the Ballymoney Association. Large numbers of men gathered each night in the New Town Hall; many were convicted of sin, and brought into saving contact with Jesus Christ. The members of the local Association have been stimulated to further zeal for the Master.

At the invitation of Mr. T. F. Victor Buxton, some seventy delegates from the N.E. Metropolitan Union attended a most helpful conference at Warlies, Waltham Abbey, on Saturday last. Brief reports were given by various delegates. There was a most helpful discussion on "Weaknesses in Y.M.C.A. Work," introduced by Mr. Robert Burn.

Mr. Archibald Stewart, general secretary Melbourne Y.M.C.A., writes:—"During the past few months we have had nearly fifty additions to the roll of membership. Receipts of anniversary twice the amount of last year. The spiritual work of the Association is in a much healthier condition; in fact, there is an improvement throughout the institution."

New premises have been opened this week by two London Y.M.C.A.'s. The Association at Woolwich has removed to more central quarters, and at Wimbledon a commodious house in the Worple-road has been acquired for the work. In each case the ceremony was graced by the presence of Sir George Williams. The Association at Southwark is removing from Newington-causeway to rooms it originally occupied in Trinity-square.

Mr. J. Poynton Haden presided, on the 22nd ult., over the quarterly meeting of the Trowbridge branch, which was largely attended. Reports showed an average through the summer of seventeen at the weekly prayer meeting and nineteen at the fortnightly Bible-class. The meetings of the open-air mission received good support, and the season will be long remembered by many. The clubs have also done well. A new library has been fitted up by the kindness of Messrs. Woodfin and Saxty.

The annual conference of the North of Ireland District Union of Y.M.C.A.'s was held at Ballymena, extending over two days. On the first, after an excursion to Glenariff, a public meeting was held, under the presidency of Mr. William Young, when the speakers were Revs. James Cregan and Pierce Martin and Mr. W. Hind Smith. The business session, on the second, was presided over by Mr. J. G. R. Porter, the noon session by Mr. B. D. Wise, C.E., and the afternoon session by Mr. Thomas Greer. Papers on several important Association topics were presented, followed by practical and interesting discussions. In the evening a public meeting took place, Mr. Alexander Caruth in the chair, and addresses were given by Revs. Charles Davey and Joseph Potter.

The annual meeting of Dundee Association, was held in the Association Hall last week. Ex-Provost Moncur, the President, occupied the chair, and there was a large attendance. The annual report stated that the Association was in a flourishing condition. The religious work was carried on with considerable vigour and success. There were now some forty meetings per week held under the auspices of the Association at the Rooms, Cherryfield, at lodging-houses, and in the open air. The chairman, after expressing his gratification at seeing such a large attendance, which was an indication of increasing interest in the work of the Association, said it would be gathered from the report that the institution was a great centre, in which a large amount of work was

being carried on, having for its object the educational, moral, and spiritual advancement of the young men in the city.

The twenty-sixth annual conference of the Y.M.C.A. and Fellowship Unions of Scotland was held at Perth last week. The opening meeting took place in Free St. Leonard's Hall. Mr. Andrew Hutcheson, Vice-Convenor of the County, presided, and there was a large attendance. Professor George A. Smith, Edinburgh, was the principal speaker. On the last day a conference was held in the Working Boys' and Girls' Hall, when Mr. Thomas Nicol, Edinburgh, occupied the chair. The subject was "Some Useful Agencies in Y.M.C.A. Work." Mr. A. R. Calder, hon. secretary of the Leith Gymnasium, opened the conference with a paper on "The Place and Value of Recreation." Mr. A. Bell, National Union travelling secretary, read a paper on "The Place and Value of Temperance Work." "The Place and Value of the Bible Class and Fellowship Union" was discussed by Mr. W. Henderson. In the afternoon a large number visited Rossie Priory on Lord Kinnaird's invitation. They were received by Lord Kinnaird and Lord Overtoun. A conference on "Foreign Missionary Work" was held in Rossie Priory Chapel. Lord Overtoun presided. The speakers, who were drawn from the foreign mission committee of the Y.M.C.A., detailed the work of the young men in distant lands.

The Y.W.C.A.

THE Irish Endeavourer is publishing a series of articles on "Great Movements of Our Century." The September number contains an appreciative sketch of the Y.W.C.A., with a portrait of Lord Kinnaird.

The "Quiet Days" at 25 and 26, George-street, Hanover-square, on Wednesday, Thursday, and Friday, October 7, 8, and 9, to be conducted by Colonel Oldham and Mrs. Penn Lewis, are intended as a preliminary opening of work at the new centre. The meetings will be held at 10.30, 11.30, 3.30, and 8.30 each day. Wednesday afternoon will be a farewell meeting to some who are leaving for Y.W.C.A. and mission work abroad.

The Central Institute, which was closed for a time in consequence of the removal to 25 and 26, George-street, Hanover-square, re-opened on Sunday afternoon last with the usual Bible-class. The Monthly Record shows that much useful work will be undertaken this autumn, including mission services, popular lectures, household economy, cookery, dress-making classes, etc. Miss Willmot and her active band of workers will extend a cordial welcome to any strangers wishing to join the Institute.

Christian Endeavour.

DURING the past year two Endeavourers have gone from South Dakota as foreign missionaries.

The Manchester and District Union numbers 188 societies and 7800 members. The convention just held has been full of fire and intensity.

A united gathering of the societies forming Leeds and District Union was held on Saturday. Twenty-eight societies responded to the roll-call.

The second annual convention of the Birkenhead Union has been held with great interest and crowded gatherings. The Union has now forty societies, with a membership of 1500.

The four Presbyterian C.E. societies in Vancouver, B.C., pay the rent, fuel, and light for one of the Chinese missions in the city. The members of the societies go as teachers, each society being responsible for one of four evenings of each week.

The eleventh quarterly convention of the Huddersfield Union was held on Saturday week in Moldgreen Chapel. Seeing that so many junior societies have been formed in the district, it was thought advisable to recognise them and encourage others who are hesitating. In place of the usual afternoon conference a junior rally was held. The evening meeting was presided over by Rev. J. Peill, who read a very encouraging letter from Miss German, who went out as a missionary to India twelve months ago.

The autumnal conference of the Torquay and District Union was held at Dartmouth on Wednesday, under the presidency of Mr. E. M. Skinner. The afternoon session was devoted to "A model Christian Endeavour prayer-meeting," followed by an address on "The Cultivation of the Spiritual Life," by Rev. G. D. Evans (Totnes). The evening meeting commenced with the roll-call, to which fourteen societies responded. Addresses were given by Revs. C. Warring on "Faithfulness" and C. Goodall on "A Plea for Decision."

The largest circle of the Temperance Ironsides yet formed in the United Kingdom was initiated by Mr. Tennyson Smith, as the outcome of a successful mission in the Queen's Hall, Birkenhead; 110 subscribing members gave in their names to be enrolled.

Temperance Notes.

THE Caledonian Railway Company have issued a notice warning the men in their employ that anyone seen entering a public-house will be dismissed.

A café at Derby, instituted by a temperance committee, furnishes temperance refreshments at all kinds of outdoor gatherings, including horse-races.

A girl of fifteen was charged with being incapably drunk in London. The police-court missionary having intimated that the accused had signed the pledge, she was discharged.

At the Church Congress, papers on "Intemperance: Its Causes and Possible Remedies," will be read by Canon Hicks, of Manchester, the Dean of Hereford, and Sir Willoughby Wade.

The thirtieth half-yearly celebration of the Lord's Supper with unfettered wine was held in Queen-street Hall, Edinburgh, on the evening of Sabbath last. The large hall was well filled, and the audience was largely composed of Christian workers belonging to all denominations.

The chairman of the Chester magistrates has been commenting upon the disgraceful circumstance that out of ten cases brought before the Court that day seven were cases of female drunkenness. If it had not been for the sake of the children, most of the accused would have been sent to prison without the option of a fine.

Habitual drunkenness is now one of the legal causes for divorce in Victoria. During the hearing of a case, a judge, replying to a barrister, said: If getting drunk on Saturday night and remaining so until Monday was to be regarded as habitual drunkenness, he would have to divorce two-thirds of the working-men of Victoria.

A Marylebone magistrate, in refusing to grant the transfer of a public-house licence, commented upon the fact that the applicant was not directly the purchaser, and said that the person who ought to hold the licence was the actual purchaser, not a "shadow man." He declined to be a party to what he described as "farming-out public-houses."

The Consul-General at Christiania, in a report on the trade of Norway, refers to the Gothenburg system, stating that in two important towns the "Bolags" for the sale of spirits has been vetoed by the people. On the other hand, an agitation is being raised by those interested in the liquor trade, and thus the future is at present somewhat uncertain.

Lord Morpeth, presiding over a public meeting held in Leeds in connection with the annual gatherings of the Yorkshire Band of Hope Union, said they should seek to enlist the support of educational bodies on behalf of temperance principles. He thought the permission of the authorities could be obtained for Band of Hope Unions to hold classes in Board schools.

The Congregational Total Abstinence Association is about to appeal to the churches to observe the last Sunday in November as "Temperance Sunday." Its committee report that nearly eighty per cent. of the ministers in England and Wales are known to be total abstainers, namely, 2290 out of a total of 2950. In Scotland the proportion is still larger, and in Ireland there are no exceptions.

The liquor question has always been a burning one in Canada. A large number of people are said to be in favour of more stringent regulations, and there are others who would favour the prohibition of the traffic. The Canada Temperance Act of 1878, commonly known as the "Scott" Act, is still on the Statute-book, but for some reason or other it is not as popular as it was a few years ago. It is only in force in two cities and twenty-seven counties. For some years past there has been an agitation in the different provinces, largely in Ontario, for total prohibition. A deputation recently waited upon Mr. Laurier, the Prime Minister, upon the subject. Mr. Laurier, who has always been an advocate of temperance, promised to obtain legislation next year providing for a plebiscite upon the question. If public opinion is in favour of prohibition, the Government, he states, will bring the necessary legislation before Parliament to carry it out.

One of the latest publications of the London Auxiliary of the U.K.A. is a leaflet setting out the drink statistics of London, from which it appears that the amount spent in alcoholic liquor by the dwellers in the Metropolis reaches nearly £20,000,000 per annum. This sum, it is computed, is a great deal more than half the rateable value of London, while it would pay the London County Council estimate for this year six times over, and the School Board maintenance account added to the sum necessary for the erection of new schools could be paid nearly eight times over with one year's drink bill. The cost of poor relief in the Metropolis is about two and three-quarter millions, or about one-eighth of the sum spent in intoxicating drink, and the whole of the County of London debt could be paid in one year, leaving a good three-quarters of a million in the bank if the money could be spent in this way instead of going into the publican's pocket.

International S.S. Lessons.

October 11.

SOLOMON'S WISE CHOICE.—1 Kings iii. 5-15.

GOLDEN TEXT.—Psa. cxi. 10.

SOLOMON has only just reached the throne. No selfish ambition has prompted him to seek this position for himself. What will he do with it? He is yet a young man—not twenty years old. His present choice will determine what his future reign will be. Such a crisis comes to all of us. To a large extent it is true that the choice made in youth determines the manhood, and even extends into eternity. A foolish choice, dictated by mere ambition or love of pleasure, may mean ruin. Solomon's example should be followed by all.

His choice was made at Gibeon (5), about six miles north of Jerusalem, where stood the Tabernacle erected by Moses. It was the great high place (2) until the temple was built. The occasion was a very solemn one (4). He, with the leaders of the whole nation (2 Chron. i. 8), were engaged in a religious service, the object of which was to unite the people in the religion of their fathers, and to acknowledge God, by whom he had been established on the throne. "The beginning of wisdom" (see Golden Text) was already his. God can speak to such a man. Be as wise. Do not forsake God and his worship, and then make your choice. If you do not have God for your adviser, you will inevitably follow evil counsellors to your own confusion. Begin with God.

The choice was offered to him in a dream (5). It was not unusual for God to communicate with men thus. Joseph, Pharaoh, Daniel, Nebuchadnezzar, and others are instances (see Job xxxiii. 14-18, and the prophecy quoted in Acts ii. 17, 18). But there is often a connection between the dreams of the night and the thoughts which have occupied us through the day. Solomon's whole heart had been occupied with God; the communion was not interrupted even in sleep (see Psa. cxvii. 2, margin of R.V.).

What a remarkable offer was made to him! "Ask what I shall give thee" (5). It is as though God laid open the whole of his treasures and gave Solomon the power to help himself. He puts a blank cheque into his hand, and allows him to fill it up as he pleases. It is not every man to whom such an offer could be made. There are promises quite as large, but they are appended to conditions. (Read, and learn Psa. xxxvii. 4; John xv. 7.) Fulfil the conditions, and then ask what you will.

Note how the choice was made (6-9).—Solomon deliberated. He remembered his father, and how God had dealt with him (6); and applied to himself the lesson of his father's life. David had been far from perfect; yet his very imperfections, and failures, and sins only served to impress Solomon more deeply with the importance of living in the fear of God. Every son ought to be better than his father, because he can learn through his father's experience. He thought of his position, with its great responsibility, and its need of wisdom far beyond what he possessed (7, 8). He did not care for the position of king, except as he could discharge the duties of a king. He knew that the prosperity of the kingdom and the religious condition of the people depended upon him. These considerations influenced him in his decision. Be as wise. God's complaint against men is that they do not consider (Isa. i. 3). In this pleasure-loving age there is great fear lest young people should act thoughtlessly. Is your present attitude towards God and his Son the result of serious consideration? Eternal issues depend upon the choice made in time—are you making the choice without thought?

His wise deliberation led to a wise choice (9). It was wise because it was not a selfish choice, "Thou hast not asked for thyself" (11); and because he set a right value upon other things. "Long life"—he knew that true life is not measured by its length but by its character. "Riches"—of what use are they if they are man's chief good? Wisdom to glorify God and to serve the people as their king was his first desire. Would you have a worthy ambition? Seek for that True Wisdom which begins with "the fear of the Lord," and which is "a fountain of life to him that has it," and in which are included "durable riches and honour" (see Prov. viii. 18). This you may have, for there is a definite promise to everyone that lacks it (Jas. i. 5). Solomon asked better than he knew. The less is included in the greater (12, 13). Remember this in making your choice (Matt. vi. 33).

Do not misunderstand God's gift. It did not remove from Solomon the need of watchfulness and prayer. Obligation still rested upon him (14). Negligence produced its inevitable result in him. His splendid start was followed by a lamentable conclusion. Imitate him in the start. Be warned by his after abuse of the Divine gifts.

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Scottish Notes.

A FISHERMEN'S institute has been opened at Golspie by the Duchess of Sutherland, at whose expense it was erected. Her Grace said that the place had been provided so that some safe and wholesome resort might be open to young fishermen apart from the temptations and dangers of the public-house.

Rev. W. B. Inglis, Free Church minister of Foveran, Aberdeenshire, has been appointed to Union Presbyterian Church, Valparaiso, South America. Mr. Inglis is a son of the late Rev. Andrew Inglis, long the respected occupant of the pulpit of Dudhope Free Church, Dundee. Mr. Inglis purposes leaving for South America in the end of next month.

The usual autumn conference of U.P. ministers has been held at Bridge of Allan, when some seventy-five brethren attended. The general topic of discussion was "How to deal with the tendencies of the times." Sceptical and social tendencies, etc., were the theme of lively and helpful papers and conversations; and the assembled pastors were urged to self-sacrificing, and courageous work for Christ through the coming winter.

A telegram from the British Consul at Beira, Portugal, to the Foreign Mission Committee of the Church of Scotland announces that Rev. James Slater, B.D., died there of typhoid fever on September 16. Mr. Slater sailed from Southampton for Africa only on August 8. He was a distinguished student of Aberdeen, and was recently ordained for the African Mission, and was on his way to Blantyre British Central Africa. Deep regret is felt for his early death.

Irish Notes.

EVANGELISTIC missions have been conducted by Mr. J. B. Anderson in Bethany and Newington Presbyterian Churches, Belfast.

A convention for the deepening of spiritual life has been held in the Men's Christian Institute, Kingstown, under the presidency of Professor Mackintosh and Rev. W. E. Burroughs. The proceedings were well attended and very impressive.

A farewell meeting in connection with the departure of Miss Vaughan, Miss Jackson, and Miss Kinahan, Rev. W. Williamson, and Mr. Kamoke for the foreign mission field has been held in May-street, Belfast. The ladies go to China, and the gentlemen to India.

Rev. W. A. Bracken, of Sligo, and secretary of the Irish branch of the Methodist Missionary Society, has issued a circular requesting all Methodists to observe the first Monday in October as a day of special intercession on behalf of foreign missions, and suggesting that on the preceding Sabbath a sermon should be preached in all Methodist chapels on the evangelisation of the world.

C.M.S. Notes.

BISHOP TUCKER has been suffering from dysentery, but a note written on August 24 contained the news that he was better.

There has been a great deal of sickness at Lagos this year, and as many as fifteen Europeans have died there during the first six months.

It is proposed to hold a large meeting for children in Exeter Hall on October 24th. The arrangements are being made by the London Lay Workers' Union.

During the last four months no fewer than four European missionaries have died:—Miss Entwistle, of Western China; Rev. Dr. C. Baumann, of Benares; Rev. G. T. Fleming, of Colombo; and Mr. J. P. Nickinson, of Nassa.

A missionary in the province of Fah-kien, speaking of the marvellous movement towards Christianity which is there being manifested, says, "The progress is not from the foreigner, but from native efforts, one bringing his brother, the other his father, cousins, and so on."

News has been received of the death of Rev. John Williams, a qualified native doctor, who for twenty-eight years had laboured alone at Tank, near Dera Ismail Khan, in the Punjab, among the wild Waziri tribe. During the Afghan War he was the only man who could remain among them without losing his life.

The Children's Mission, 251, Southampton-street, Camberwell, S.E., has, according to its new report, had a good year, notwithstanding many difficulties arising from lack of accommodation. The Sunday-schools sewing meetings, Band of Hope, Gospel services and other efforts have been well sustained, and fruitful in result. During winter free breakfasts are given to numbers of hungry children.

Church Trouble at Leamington.

For some fifty years, a thoroughly evangelical Church of England work has been carried on in Leamington by the late Rev. H. Fisher and since his death by Rev. J. W. Dance. Difficulties arose after Mr. Fisher's death and the congregation lost their place of worship. Holly Walk Chapel was, however, purchased and opened for service, but unhappily, the vicar of the parish objected, and a long correspondence ensued with the Bishop of Worcester, which ended in the inhibition of Mr. Dance.

In acknowledging this, he wrote:—"Your messenger duly delivered into my hands your inhibition, and as it has been your pleasure to mete out to me the punishment proper to one guilty of a criminal offence, seeing that I have done nothing more nor less than to preach the Gospel of our Lord and Saviour Jesus Christ, as called out and sent to do by the Holy Ghost, I accept this mark of dishonour with all thankfulness to our Lord Jesus Christ that He has counted me worthy to suffer shame for his name's sake."

A crowded meeting was held (after a week of prayer) on Monday week in St. Luke's schoolroom, when it was finally resolved that God's hand was so clearly in the work that it must be maintained at all cost. Hence the services in St. Luke's, Holly Walk, Leamington, will now be carried on independently and on evangelical church lines. Many will feel sympathy with pastor and flock cast out from the association of the church they love, but willing thus to take their stand for freedom.

At the outset they are compelled to make an urgent appeal for help in clearing off certain debts for purchase and repair, amounting to £1,180. We feel sure some will be glad to help such a cause. Address, Rev. J. W. Dance, Boyne-villa, Leamington.

Weaver Brothers in Callander.

SOME of your readers were deeply interested in the account given in last week's CHRISTIAN of the Lord's work in Callander, for many are continually testifying to the double blessing which may always be experienced there—namely, physical blessing from the lovely pure mountain air and scenery, and spiritual refreshment from the blessed work carried on uninterruptedly in the Mission Hall erected there some years ago by Mrs. Colonel Robertson. This work is verily a Christian romance from its origin to the present moment, and the testimonies of blessing received would fill volumes. Year after year summer visitors return, again and again, because they know of the spiritual reviving and help they are sure to receive.

Every now and then, in addition to the regular work of the Mission, extra efforts are put forth for the ingathering of precious souls to the Redeemer's Kingdom. The Messrs. Weaver Brothers have just finished a fortnight's special meetings, and their preaching and singing of the sweet Gospel message has refreshed and quickened the hearts of the Lord's own, and to the praise of his name there is every reason to believe souls have been truly converted to Him. The Messrs. Weaver are manifestly God's prepared and sent ones; and they go to Aberdeen from Callander for further evangelistic work. May they long be spared to gather in the lost to the Saviour's fold; and they leave behind them in Callander a sweet savour of blessed fragrance, because "Christ only" is their constant theme, and many hearts are sad and sorrowful as they bid them farewell. A very gracious rain has, through them, refreshed God's heritage, "mercy drops round us are falling, now for the showers we plead."

A CONSTANT READER.

Naples Sailors' Rest.—During my lecturing tour this year in Great Britain the work was well maintained. As stated in our last report the improvement among seamen continues. Formerly there were determined infidels in ships coming here; at present there are no open signs of scepticism. Over 3000 copies of the Scriptures have been circulated this year. The moral tone of the men is considerably raised, and it is rare to see a drunken sailor in our streets. Last month the seventeen ships of the Mediterranean Fleet, while lying at Castelmare, in the Bay of Naples, were visited, and little books distributed. This service took two days, including the voyage from and to Naples. The seamen were very hearty. We are anxious to increase appliances at Catarina Rest, in the island of Sicily; and as for Naples and the immediate ports, it is our bounden duty to continue the work with energy. Several new workers have joined our staff, including an English colporteur.

STEPHEN BURROWS.

7 Vico, 2° del Piliero, Naples.

Few more hopeful signs in connection with missionary work can be observed than an increase in the spirit of prayer among the supporters of the various societies at home. The weekly prayer-meeting in the mission houses, the formation of special praying bands, and the observance of special times of prayer, all indicate that a deeper sense of dependence upon God is entering into the hearts of his people. Last Sunday and Monday, *e.g.*, Methodists everywhere gave themselves to prayer for missionary work. Presently the friends of the L.M.S. will have a week of prayer—at least, the ladies will, and their example is sure to be contagious. *The Methodist Recorder* notes that the China Central Lay Mission, which the late David Hill was so greatly interested in, has quietly, with the least possible notoriety, taken hold upon God's strength, and therefore has prevailed also with man. It believes that a conviction has been recently rooting itself in the ministry and among all classes of Methodist Church members that nothing would tend more effectually towards a great revival of missionary zeal and self-sacrifice than the creation of a Common Missionary Prayer Union.

Ideally, of course, every church is a missionary prayer union, and a temperance society, and an anti-opium society, and a peace society, but in point of fact hardly any church combines all these things. Special societies have to be formed out of the members for special objects in which they are interested and wish to be promoted. This may be unavoidable, owing to differences of view and feeling, but all the same it is inexpedient and very detrimental to the good work to be done. "That they all may be one"—were that prayer answered even within the limits of each local church, it would transform all our work, giving it new impulse and crowning it with unfailing prosperity. Only let professing Christians be one in heart, in purpose, in prayer, in labour, and the knowledge of God will soon be spread to every land. As a sign of the better time we hail the remark of *The Methodist Recorder* that "our own missionary society needs more than anything else an 'upper room.'"

A story is told of the widow of Schumann that before she played any of her husband's music in public she used to read over some of his old love letters, so that "she might be better able to do justice to her interpretation of the spirit of his work." Yes; the spirit of the Gospel is what all workers should have in the work of the Gospel, and to obtain that perhaps the best way is to sit down and read over and over again the Saviour's words of love. Our own hearts must have the dew of grace upon them, and feel the love of God in them, if we are to speak with persuasiveness and power. There is a danger of giving too much time to mental preparation for public service, of being absorbed in it, and then of going to men with dry hearts and dry words. It was the custom of a saint of last century never to speak unless the fountain of love was opened in his heart. To open that, we must see how open it always is in the heart of our Lord—"we love Him because He first loved us."

Truth lies at the foundation of life. It is the rock on which true Christian character is built. This is true of the details of conduct as well as more important issues. It is harder to be perfectly truthful in little matters than in great. As John Ruskin says: "To speak and act truth with con-

stancy and precision is, perhaps, as meritorious as to speak it under intimidation or penalty; and it is strange how many men there are, as I trust, who would hold to it at the cost of fortune or life, for one who would hold to it at the cost of a little daily trouble." It is, therefore, an essential thing that we should avoid all those minor insincerities that so often cloud human life, and put men into mutual relations of falsity and insincerity. "Wherefore, putting away falsehood, speak ye truth each one with his neighbour, for we are members one of another."

It is one of the sources of depression that we can so seldom see the Divine plan in our lives. We are like the individual workmen of Solomon's temple, toiling far away in forest and mine, before fiery furnaces, and in the lonely workshop each doing his appointed task, but having no vision of the Temple rising in silent and impressive grandeur at Jerusalem, "without sound of hammer or axe or tool of iron." Many of us are seldom visited with any sense of the ideal side of our daily work and duty. The light we have only shines from day to day. The wholeness and grandeur of life is hidden from us. We are toiling for an unknown end, agonising and fighting for dark unrecognised issues.

It is here that faith should step in. We should remember the words of the Good Master to his impatient disciple, "What I do thou knowest not now; but thou shalt know hereafter." He cannot explain to us now the meaning of the tasks he imposes on us, or light up the dark surroundings of our life into glory. But the time will come when the eternal day will dawn, and looking back on our earthly career we shall see life in its wholeness, and understand the hidden mystery and the dark enigma. Till then it is for us to work on in dark and in twilight in faith and trust, glad to do the Master's will, and filled with the sense of honour that we are permitted to serve Him at all.

The benefit of the Christian Endeavour Movement on those churches that have adopted it was well illustrated by Rev. F. B. Meyer at the great meeting recently held in the Metropolitan Tabernacle:—

There is not a minister who has had the luxury of Christian Endeavour work in his church who is not under deep obligation to Dr. Clark for instituting this movement. Wherever he had visited the churches throughout the country, he had found the introduction of a C.E. Society had been a source of new energy, new prayerfulness, and new devotion throughout the entire community.

Further, it is generally acknowledged that in churches where the Society has been introduced, the problem of "How to retain the elder scholars" has been largely solved. Known by its fruits, it has more than amply justified its existence.

In Liverpool there is a district with 200 streets, 12,000 houses, and 60,000 people, without a public house in their midst, owing to the decision of the owner thirty years ago that no house of the kind should be built upon it. The results are remarkable, the death rate being only one-third or one-fourth of that in an adjoining district where public-houses exist; the poor-rates having gone down from two shillings and sixpence, to tenpence or a shilling, and the value of house property being thirty per cent. higher than in the districts with public-houses. When will the people learn that facilities for drinking mean poverty, wretchedness, and degradation? When will all professors of the Saviour's name learn it? He came not to destroy men's lives, but to save them.

There is evidence for believing that in the ultimate settlement of the drink question the drink-sellers themselves will be on the side of temperance. The richer men with better houses will probably, as is now proposed at Birmingham, aid in weeding out the poorer men with the worse houses. Afterwards the weeded-out will have their revenge by joining the temperance party in suppressing the remainder. The trade is divided, and "a house divided against itself cannot stand."

In "The Ritual of Health" (Jarrold), Dr. Pattin speaks up for the British Sabbath, "so anathematised by the industriously idle." On hygienic grounds he would claim one day in seven for rest. In these days of high pressure the human machine will break down without it. But by rest he does not mean idleness, but change, a turning of the man to new services. What better change, he asks, can a man find from worldly care than "an effort to realise his true relationship to his fellows and external nature, and of all to the Deity"? The prophet of Israel, speaking in the name of the Lord of the Sabbath, pronounced peculiar benedictions, for time and eternity, on the man who should honour the day, "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Those who "call the Sabbath a delight" are certain to "delight themselves in the Lord," and to be satisfied with heavenly blessings (Isa. lviii. 13, 14).

Helping the Armenians.

My Armenian friend and brother in the Lord, who for some years has been my faithful companion in travels through Russia and Siberia, and who has served me as interpreter in several languages, had to flee from his own country (Trans-Caucasia) to escape imprisonment because of his connection with the Standist movement, is now living in Constanta, in Roumania, where he is labouring in the Gospel amongst the various nationalities who flock together in that rising seaport. There are many Russians who, like himself, have had to flee from Russia to secure liberty of conscience and of action for themselves, and also many Armenian refugees find their way to Constanta. They come from Armenia stripped of everything, having escaped with their bare lives. My friend seeks to minister to their temporal and to their spiritual needs, and I know from personal observation that a more receptive community can scarcely be found anywhere. The Armenians are generally found to be too proud to beg or accept alms. My friend seeks to find employment for them, so that they may earn their own living. He is now building a hall, in which he hopes to hold Gospel meetings both for Armenians and for Russians, whilst he also seeks to give employment to those who seek to win their bread. This way of ministering to the sufferers commends itself as a most effective service. My friend is not rich, and he would be grateful for fellowship in this noble effort.

I propose, God willing, in November once more to visit Hungary, Roumania, and South Russia. I shall be glad to convey any pecuniary assistance to my friend.

F. W. BAEDERER.
Wart-Eck, Weston super-Mare.

British Deaf Mutes.—It is computed that there are more than 35,000 deaf and dumb persons in the British Isles. Various Christian agencies minister, as far as it is possible, to their spiritual necessities, but there are some 6000 who do not appear to be thus reached. To bring the Gospel to these, a committee has been formed; and an experienced evangelist, himself deaf and dumb, has been engaged to itinerate amongst them. He will work on undenominational lines, and the support of those who sympathise with such work is invited. Possibly other agents may be employed, should the way be made clear. Those interested in the project may obtain full particulars from Lt.-Col. Alves, 43, Cromwell-houses, Queen's Gate, S.W., or Major Hewitt, Oakley House, Spring Grove, Isleworth. The former is hon. treasurer, the latter hon. secretary.

Choosing our Business.*

By Rev. ALEX. WHYTE, D.D.

IT is a time of most tremendous import when a young man is still choosing toward what city he is to pitch his tent for life. And how often our young men make their choice as if the history of Lot had never been written. Think, fathers; think, mothers; think, young men, also, with so much at stake—think what the temptations and dangers and the almost sure issues of this or that choice in life must be. All our trades, professions, occupations in life have, each one, its own perils and temptations and snares to the soul; as well as its own opportunities for gain and honour and praise and service—the ministry, teaching, law, medicine, the army, political life, newspaper life, trade, the money market of all kinds, and so on.

Open your eyes; count the cost; are you able? Will you venture? Take that line of life you are just about to choose. Take time over it. Look all round it. Imagine yourself done with it. Look at this man and that man who are also done with it. Would you like to be like them? Read Genesis chap. xiii. and xix., and take those two chapters with you to your knees, and so make your choice. Look at your motives in making your choice. Look at its dangers and temptations, and especially at its companionships. Look at the people you will have to part company with, and at the people among whom you will henceforth dwell, and then let the die be cast. Lot chose all the plain of Jordan and pitched his tent towards Sodom...

To read Second Peter on Lot is far more comforting than to read Moses. For Peter tells us that when God turned the cities of Sodom and Gomorrah into ashes, He delivered just Lot, vexed with the filthy conversation of the wicked. But, then, to read that only makes us stop and say and ask, Why did a man with a beginning like Lot, and with past experiences like Lot, not rise up and leave a life and a neighbourhood, and an occupation, and a companionship out of which so much danger and so much vexation of soul continually sprang? The reason was that

HE HAD INVESTED IN SODOM,

as our merchants would say. He had invested money; he had embarked himself and his household in the land round Sodom, in the produce of Sodom, and in her splendid profits. And with all the vexations that wrung his heart Lot could never make up his mind to be done with Sodom and Gomorrah for ever.

I suppose there must be great men among ourselves who have chosen early in life, or who have inherited, or who have built themselves up a business, the partners in which, the questionable righteousness of which, nay, the not questionable unrighteousness of which often vexes their hearts far more than we know or would believe. But to come out of that manufacture, that import, that export; to refund with money those moneys; to rise up at the loss of thousands and thousands, nay, possibly at the loss of every penny a man possesses; to leave a splendidly-paying business merely at the twinge of a secretly tortured conscience—no man ever does it.

Lot therefore is the father of all those men whose righteous souls are vexed with the life they are leading, but who keep on enduring the vexation. And Peter's New Testament point is this, that righteous men will go on enduring vexation like that of Lot, but the Lord Himself rises up, and comes down to deliver them. Lot's deliverance came through

a catastrophe, the sound of which and the smoke of which blows like opening hell into our eyes this day. Just what God will have to do to deliver your soul and mine from the things that so endanger our souls and so vex them, his time will tell, only this we may rely upon, that the Lord knoweth how to deliver the godly out of their temptations, and He will do it too, if He has to burn up all we possess with fire and brimstone from heaven. In that terrible day may his angels be near to lay hold of us!

"Let us Pray."

IT is difficult to imagine anyone reading the recently published biography of the late Mr. Reginald Radcliffe without being profoundly impressed, not only with the striking personality of the man, but also with his peculiar power and pleasure in prayer. His whole life was pre-eminently a life of prayer. Real and reverent intercourse with God was the atmosphere he breathed. Prayer was the secret of his great knowledge of God, of his acquaintance with the heart of the Scriptures, of his separated and saintly life, as it was the secret of his marvellous success as a soul-winner in this and other lands. To him God was real, living, present, and the prayer of faith the only motor for the chariots of saving, and renewing, and delivering grace.

As a book these recollections rank high, and it is not over-estimating its value to say that in itself it is a liberal education in the principles and practice of evangelistic work. Concerning the revival in Aberdeen we read: "It would require a volume to recite the triumphs wrought by the Spirit of God through prayer and the preaching of the Word." And the writer adds, "The secret of the blessing which came from God to the awakening of whole districts, the quickening of Christians, and the salvation of multitudes was prayer, continued, fervent, believing, expectant." What a revelation of Reginald Radcliffe's own utter weakness and absolute dependence upon and confidence in the living God is seen in the incident that follows. On one occasion we are told: "The church was crowded, and he commenced his address; but as he went on we who had come with him felt the absence of the power of God, and with sinking hearts began to call upon God. He, too, felt that God was not speaking by him. He suddenly paused, said we must appeal to God, and he poured forth his soul in prayer. As he prayed the house was as if shaken; every heart was moved; a great awe of God fell upon all, and God wrought mightily."

How great and how painful is the contrast to-day. In our churches, chapels, halls, the hearers are instructed, pleased, amused, edified, perhaps sometimes bored, but how seldom do we hear of "a great awe of God" falling on them! It is to be feared that many evangelical preachers think more of theological accuracy than of spiritual emphasis, forgetting that even the Gospel has little power over the heart unless it be preached in the present power of the Spirit. And although here and there faithful men of God are burdened with the weight of souls, and are seeking by all means—and not without success—to save some, yet our most successful preachers and evangelists are the first to deplore the spiritual dearth and impotence that abounds.

Now the cause is not far to seek. It is not in God. His hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear. But it is in ourselves. We have not, because we ask not. We have failed

to come with one heart, with one voice, and as one man to the throne of grace, and so the windows of heaven are only half opened. We have our ordinary services, our special missions, our conferences one with another. We have also Y.M. and Y.W. Associations, Guilds, and Societies of Christian Endeavour, besides open-air preaching and personal effort. These things we have in abundance, but they lack force and power and life, because the great lack in the Church is prayer. We have restrained prayer before God. And why? Because to a great extent we have lost faith in the supernatural, we have largely lost our hold on God.

Now it is, as we all know, impossible to detach faith from prayer, and prayer from faith; they are inseparably connected. Unbelief cannot pray. But no sooner does faith take root in the soul than it is said, "Behold he prayeth." Faith must pray. For prayer is the voice of faith; it is faith become vocal, and the believing soul is always a praying soul. And therefore, before there can be prayer, there must be faith, and faith must be increased before we can pray without ceasing. And thus our first prayer must be, "Lord, increase our faith." Then when this has been answered, our faith will be so prolific that out of it will spring unceasing prayer and intercession.

And surely this is what we need as individuals. And the Church as a whole needs it, and Jew and Gentile need it. Christ calls for it; the Holy Spirit waits to produce it; and God expects it. There are windows in heaven to be opened and a revival prayed down. There are promises to be obtained. There are sealed lands to be unlocked. There are deliverances to be wrought. There are wrongs to be righted. There are brave men, helpless women, and innocent, trusting children to be saved from death in Armenia, and prayer is a stronger weapon than the sword. Prayer moves God. A Christian child at the throne of grace may set mightier forces in motion than the greatest of earth's great men ever dream of. Talk no more of the power of prayer; talk of its omnipotence!

Let us pray—shall we? But there is no time to lose. Christ has died, and consecrated a royal road to God. A way for all believers has been opened to the footstool of the Almighty. Great boldness and great liberty are granted. Promises and encouragements abound. The sceptre is extended to all. "Ask and ye shall receive." "For this will I be inquired of." "Draw nigh to God." With such a warrant for approaching God, dare we linger outside? Yes, for but one brief moment, that we may catch the cry of dying, needy, groaning men, being hurried away in the cruel grip of iniquity to the realm and region of death. Then while the echo of the wailing still lingers in our ears, let us reverently pass, with hushed spirit and weeping eyes, into the Holy of Holies, there to confess our sin and the sin of our people, and to make our prayer with strong crying and tears for the world that knows not God.

May the Lord send all the readers of this paper at once to their knees, to make their voices heard in heaven for the oppressed, the suffering, and the sinful! Amen and amen!

W. MONRO COLLINGS.

The Spirit of Missions is the spirit of sympathy, of self-denial, and of service, which is only another way of saying that it is the Spirit of Christ. The Church must have the spirit of Missions if it would be his Church. The Church, which is his body, must be a living organism, not a withered, lifeless trunk. It can maintain its life only by seeking to extend it into the lifeless world.—T. C. SMITH, D.D.

* FROM BIBLE CHARACTERS—Adam to Achan. (3s. 6d. Oliphant, Anderson, and Ferrier.)

Nepal and Its Needs.

MUCH has been said lately about Tibet, "the great closed land," but I have never yet heard an appeal for another "closed land" lying not far from it—I mean Nepal. It is as surely closed as Tibet, no missionaries being allowed within its borders. In Nepal, an independent native State to the north of India, there are at least 2,000,000 souls. Many of the poorer class, as coolies, come into British territory from time to time, and so have the opportunity, if they desire, of hearing the Gospel from the missionaries there, but so also do Tibetans. As a rule, however, both only come on business, and have no time to spare.

My husband and I have had the opportunity and privilege lately, with a missionary friend, Miss Colvill, from Calcutta, of visiting a village just on the border of Nepal, which seems a most suitable centre for pioneer work. In fact, we paid two visits. At that time we were resting at Ghoom, a village in British Sikkim, about seven miles from the village of which I speak, which is called Sukia. This village until lately has been a very small one, but within the last three or four years a weekly bazaar or market has been started, to which an average of 600 Nepalis come, bringing various kinds of produce for sale. In the neighbourhood, within a riding distance of ten or twelve miles, there are twelve tea-gardens, with from 300 to 600 coolies on each, nearly all Nepalis.

Three miles beyond Sukia, just on the border of Nepal, is another village called Simana, and over the frontier are many more. Does it not seem as if "a witness" was needed there? Picture 5000 coolies within ten miles, and from 600 to 1000 souls weekly at the bazaar or market. Does this not call for workers? Perhaps some who read this say, "But would they be easily approached?" Let me therefore tell of the results of our visits. The first time we went was on a Thursday, the day before the weekly market, which is held on Fridays. After reaching Sukia, and resting a short time, we pushed on to Simana, the village on the frontier of Nepal. Miss Colvill and myself arrived first, as we travelled in dandies, and, on speaking to the women, found they would have nothing to do with us. I showed them my medicines, asking if any needed help, but none approached us. We therefore made up our mind to enter Nepal at least, so started to cross the boundary. Just then a man with a sore on his foot appeared, holding it out. Immediately, of course, we set to work and dressed it, thanking God for this opportunity of getting into touch with the people.

By the time my husband and his friend (a gentleman who lived near us, and who, speaking Nepali fluently, was glad to help in any way he could) joined us, we were surrounded by a crowd of Nepalis and Lepchas, and in a short time we had attended to thirty patients. Just as we were ready to leave, a poor woman, who had come a little distance, rushed up with a sick child in her arms, imploring help. It vividly reminded one of the days in which the sick were brought to the Master Himself, and made one realise how their friends must have felt and acted. As it was getting late we were obliged to return to the Dāk Bungalow, where we were to sleep that night.

The next morning I was unwell, and prevented from doing all I intended. Whilst it was impossible for me to rise, Miss Colvill went down to Sukia, and gave out medicines to those who came for them, and by the time I could join her she had treated at least sixty patients. At the same time my husband and Mr. Polhill Turner, who had ridden out to join us, together with our friend, who speaks Nepali, went down to the crowded bazaar, and with the aid of a coloured sketch on a flexible black-board gave Gospel addresses to a very attentive audience of about two hundred.

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We felt so strongly that there seemed work to be done in and around Sukia, that we made up our minds to pay another visit, and consider the possibility of later on returning to stay. The way in which the Nepalis listen to what is spoken is most encouraging—so different from some of the other hill races. Accordingly, before leaving Ghoom to return to our work in Calcutta, we paid a second visit to Sukia, on another market-day, riding this time, so that we might return the same day, our kind friend, who speaks Nepali, accompanying us to help us as before. As soon as we reached the bazaar and got out medicines, etc., numbers flocked to us, and that day, the Lord giving the necessary strength, we saw and gave medical help to over seventy, many of whom were from Nepal.

After that we gave a Gospel address to a good audience, and then went over a native house which is to let, and in which it would be practicable to live for a few months, although at present it has neither windows nor chimneys! If it seemed best, however, to settle in Sukia, the building of a house would be almost a necessity on the score of health, and if part of the house could be fitted up as a dispensary and small hospital, it would be very advantageous. We believe ground might be procured free from Government, but building, fitting up hospital, etc., would involve considerable outlay, and as soon as work is begun, even in a native house, money would be required for medicines and other expenses.

Who will help? I believe eventually one could get into the closed land, Nepal, with the Gospel by means of medical work, for our experience at Ghoom (where, during our resting time within the last three years, we have given medical help to over 2000 cases) has taught us what a means of getting into touch with the people such help is. It breaks down prejudice, and makes some who would otherwise be nearly unreachable willing at least to listen to the Gospel. During our stay at Ghoom this summer, Bengalis, Tibetans, Lepchas, and Nepalis, many of whom had got medical help, came to a short Gospel meeting, held in our verandah on Sunday afternoons, and listened well to what was said. To those of us on the spot it seems hard to see the opportunity and not have it in our power to embrace it. Will none of the Lord's children, who know his command, "Go ye into all the world and preach the Gospel," and who cannot go personally, not help those who are willing to enter in at this open door?

Other helpers would of course be required, but we feel sure that the Lord will supply such once the place is ready to receive them. Meanwhile we are willing to do the pioneer work.

At present my husband and myself are supplying the place in Calcutta of some American missionaries, who are at home on furlough, but who expect to return in October next. After their return we will be free to begin work for Nepal, our knowledge of Hindi, which most of the hill people speak, being sufficient to carry us on till we have learnt Nepali.

In closing, may I ask all who are longing for the advance of Christ's Kingdom to pray that the way may soon be made clear for preaching the Gospel within Nepal, and that meantime his guidance and blessing may be with all who are seeking to be used in bringing the Nepalis to know Him, whom to know is life eternal.—Yours in Christ's service,

R. R. INNES WRIGHT
(née Rebecca R. Johnston).

163, Lower Circular-road, Calcutta.

Mr. and Mrs. Wright are known to Mrs. W. B. Sloan, of the China Inland Mission. We shall be glad to receive any contributions that friends may wish to forward on behalf of the proposed work.

Lisson Grove, N.W.—The fifty-fourth quarterly gatherings of Christians for prayer, praise, and testimony, were held at Dauntless Hall, on Tuesday, September 29. Addresses were delivered by Dr. R. W. T. Brooks, Mr. James Sprunt, Mr. W. H. Seagram, and Dr. Thos. Neathy.

A Visit to a Hop Garden.

THOUGH the last season has been very wet, and though very great discomfort has been undergone from tents having been blown down in rain-storms at night, with the mud ankle deep in places, the general health of the hop-pickers has been good, and the ruddy glow caused by country air appears on most of the faces of those who generally live and labour in the courts and alleys of our great city. Though their life is healthy physically, notwithstanding the fact that the people are accommodated more like animals than human beings, the moral conditions are perilous in the extreme. One cannot wonder that many are led astray when the eye and ear constantly meet with that which is sinful and defiling. There is need indeed for the Gospel in such case.

As I visited the hop-pickers at Nettlestead in Kent, last week, where the venerable and respected Mr. Peter Wallis, of the Open-air Mission, has laboured for the past twenty-five years under the superintendence of the Vicar, Rev. W. F. Cobb, I was delighted to see the ready access which he had to the hearts of the people; many came to him asking for a Gospel or a tract, and over and over again he was told: "I've got that book you gave me last year," or "Please give me the tract about the hoppers who were drowned."

When the work was begun, some twenty-five years ago, there was considerable opposition, especially from Irish Romanists, but now Mr. Wallis has most certainly gained the respect and confidence of all. There cannot be a doubt that the general moral tone of the pickers has been enormously raised during the past quarter of a century by the visits of Mr. Wallis, and by the members of the Hop-Pickers Mission in other places, as well as by the influence of others upon them in their homes in London. Of direct spiritual blessing there is a happy record; but much remains to be done. Will the Lord's people remember this good work at the throne of grace? G. MACKINLAY.

"First Things First."

[Words spoken by John T. Dorland in his last address.]

HE said, "Put first things first," and lived

The yielded life he taught;

And, giving all, received from God

The life, the joy he sought.

The Holy Spirit set his seal

Where He could prompt and guide;

The message and the power were his,

'Twas He was glorified.

Though hush'd that pleading, deep-toned voice,

Though still'd that yearning heart,

He, "being dead, yet speaks" to thee,

Calls to "the better part,"

"Belov'd, put first things first," he says,

Nor think the Lord can use

As instruments unyielded powers,

Or guide us when we choose.

"Put first things first"; to Calvary

Come with thy self-life, die,

To self and sin upon his cross.

Thus emptied, thou shalt cry,

"Show me thy glory," all thou art,

My wond'rous, living Lord,

And find in thy poor heart at last,

His spirit, shed abroad.

First Calvary, then Pentecost,

From death to life; Ah! then

When Jesus reigns enthron'd in thee

Like Him, thou'lt yearn for men,

And witness to his risen power

To save and keep from sin

The Holy Spirit witnessing

To his own work within.

Give Jesus, then, his rightful place,

The first place in thy heart,

Yes! put Him "first in everything,"

And with Him bear the smart

Of hatred from the carnal mind,

Which cannot know the Lord;

Put first his glory; lose thyself,

And prove how true his word!

MISSIONARY.

A Revival Incident

AND ITS SUGGESTION TO CHRISTIAN CHURCHES.

"YOU must get the church right before you can have a revival," so said an old minister as he sat beside me on the balcony overlooking Eagle Lake, Indiana. "I found that out in 1873-74, when a revival began in my church that lasted four years." "Tell me," said I, "how it came about?" "Well," said he, "it was like this. As a young man I was settled over a church, which had been faithfully ministered to for half-a-century; and had been swept by half-a-dozen revivals in that time; but there were plenty of members over fifty-five years of age that had passed through them all, and were still out of Christ. So I began preaching. But, previously, I must tell you, I had entered into the rest of faith, as they called it then. Nights and nights I had spent in prayer; I had trodden the grass of consecration pretty hard by knee-practice, and had seen that I could not consecrate myself, but must open the door to Christ, for Him to come in, and consecrate me to Himself. The burden of all my sermons at that time was, that the Church was responsible for the world, and that if the world was not won for Jesus, it was because the Church was out of condition. Nothing can stand against a united Church, clean in life and practice, and one in its fixed resolve to win the outlying world to Jesus.

"Out of this preaching of mine came a secret prayer-meeting, held in my vestry for eighteen months. I picked the people who composed it, both men and women. We used to pray definitely for the unconverted by name, keeping lists of names definitely before God. A band of young men also used to meet in my vestry, and we would kneel around the room, hand clasped in hand, praying in turn for the conversion of other young men, and when we had gone round once we would begin again. This went on, as I told you, for eighteen months.

"Towards the end of that period I set myself with renewed earnestness to preach to professors. For three months I had no word for the unconverted, and some of them began to fear that they were past saving; but during all that time I was constantly urging the church to consider its awful responsibilities, and to become a people prepared for the coming of the Lord. Finally we decided to set apart Monday, Tuesday, Wednesday, and Thursday for special meetings, three each day, to humble ourselves before God and confess our sins.

"On the Thursday morning, at ten o'clock, when we were about to begin the meeting, all my officers rose up in a body, and came to the front, confessing that they had been unfaithful to their duties, and then fell on their knees entreating God to have mercy on them. There

WASN'T A DRY EYE IN THE HOUSE;

grey headed professors of religion were crying aloud salvation, avowing that they had never truly experienced saving grace; members of the church were going to and fro across the room asking forgiveness of those against whom they had trespassed; and it seemed as though the very power of God had come down on the whole assembly. This had not been going on for long, before there was a noise at the door, and we found that the work-people in the neighbourhood had thrown down their tools, torn off their aprons, and were waiting in a dense crowd, that stretched across the street, for admission to the church. "With that hand," said the venerable old man, "I unbarred the door and let them in, and they filled the place, crying aloud for salvation. All the work in the neighbourhood stood still, whilst God, and eternity, and salvation filled every heart and thought. Was I not right when I said, that when the Church is

right, the world will come to her pleading to be helped?

"Why," added he, "when Dr. Chapman came to hold a mission in my present church a few months ago we had twenty-seven prayer-meetings weekly, and the results were in proportion; whilst in another church, quite near at hand, with the same evangelist, and without prayer, the results were comparatively small.

"But going back to what I was telling you, we were blessed with some remarkable cases of conversion. There was one man who had been put out over some trivial matter, and had not been in the church for months; but at the invitation of a little girl of twelve he came to the Sunday evening service, and as I gave out the hymn, with the refrain, 'Will you go?' broke in with the words, 'Yes, I am going right now,' and immediately the whole congregation was turned into a Bochim, and on every side strong men were saying, 'We will go, too.' There was another case. A man had gone out of the church eighteen months before, swearing and declaring that he would never enter it again. His neighbours and children said that he never could be converted. The old minister, on the other hand, had faith to claim this hardened soul for Christ with undoubting assurance. He went to his home and said, 'John Pyc, I want you to come to church this afternoon.'

'I HAVE SAID I WON'T, AND I WON'T,' was the wrathful reply, and he came towards the minister in a threatening manner to throw him out of the house, but his arm seemed suddenly paralysed, and from that moment till the Sunday afternoon, three days and nights, he neither ate nor slept. He then sent for the minister and entreated him to pray for him. 'No,' was the reply, 'it is of no use to pray for you till you have retracted your rash vow and promise me to come to church this evening.' At last he yielded. 'I'll come,' he cried, 'Will you pray for me now?' 'Certainly.' They knelt together and he found mercy.

"That evening, he stood up before all the congregation and said, 'No one need tell me there's no hell. I have been in it for eighteen months. You, minister, took my moral boots off eighteen months ago, and I've been in hell ever since; but, thank God, my chains are broken, and I'm free.' I had no need to preach a sermon that night. The conversion of this man became the talk of the neighbourhood; and people came from thirty miles round to see what God had wrought."

This is the kind of revival we need, and the conditions are clear and easy to realise. Why cannot the godly ministers among us get the more earnest of their people to join them in definite and persevering prayer? Why cannot we induce professing Christians everywhere to cleanse themselves from all filthiness of the flesh and spirit? Why cannot we bring all the tithes into God's store-house, and prove Him whether He will not give us the latter rain ere the century comes to a close? Nothing can resist a united, holy, peaceful church.

F. B. MEYER.

Dr. Pentecost's has on hand several thousand copies of the Marylebone Presbyterian weekly sermons, covering some fifty different texts and subjects, which he will be glad to give in packages of twelve or more to any readers of THE CHRISTIAN who will undertake their free distribution out of London, and will send postage (on a dozen sermons 2½d.). Dr. Pentecost's address is 38, Upper George-street, W.

Mission to Deep Sea Fishermen.—The annual conference of workers in connection with the M.D.S.F. will be held on Monday, Nov. 30, in Exeter (small) Hall. All who have visited the North Sea as workers, with the corresponding members of the Fishers' Association, and, indeed, all who take an active part in the work are invited. The Conference will commence at 4 p.m. A public meeting will be held at 7 p.m., when addresses will be given by friends who have recently visited the fleets as missionaries. Tickets on application to the Secretary of the M.D.S.F., 181, Queen Victoria-street, E.C.

In Jesus' Arms.

A FEW years ago we were going out to the West Indies—my husband, and I, and our little boy and girl—in one of the Royal Mail steamers.

As it was in the month of June the number of passengers was very limited, and there was only one English family besides ourselves, most of the families being Spanish, and bound for South America; therefore I think we noticed especially this English lady and her four children, who were all in very deep mourning.

This lady's children and ours soon made great friends, and enjoyed many games and races together, for the passengers being so few the second saloon and the long passages were almost deserted. We stopped at Barbadoes en route to our destination (Jamaica), and there we took in a company of a West Indian Regiment—such fine black soldiers, in their picturesque uniforms. They were accompanied by their wives and such a number of little children and sweet little black babies.

These soldiers and their families all lived on the upper deck. They were very merry, very noisy, just like a set of school children out for a holiday!

All went well with them till one night we had a thoroughly tropical downpour of rain, when, poor things, they were half drowned. It was quite wonderful how patiently, indeed cheerfully, they bore what most people would have felt a terrible trial, for everything they possessed—food, clothes, and bedding—must have been soaked by the rain; but we heard nothing but laughter and chatter, as though it were the greatest joke in the world. The captain of the ship took pity on them, and gave them some nice second-class cabins in spite of the stewards, who declared that their habits were so dirty that it would take endless toil to make the cabins again fit for white folk.

Before our voyage was concluded we had become great friends with the lady in black, and learnt why she was making this voyage with her children. She told us she lived in one of the West Indian Islands, where her husband had a cocoa plantation. Her fifth child had become very ill with a terrible disease in one of her eyes. The doctor consulted said that she must be taken to England, so that if necessary an operation might be performed; so the mother and her five children started for England. The doctors there found too much time had been lost, and nothing could be done except to try and relieve the poor child's intense agony. They had all given her up, and told the mother she could only live a few days, and yet week after week passed and the child lingered. The doctors said it was a wonderful case, a regular fight against death; no hope, terrible agony, and yet, though utterly exhausted, the child seemed unable to die. One night the mother, watching beside her bed, heard a wailing sob. Tenderly leaning over her she said, "What is it, my precious one? Is the pain too terrible?"

"Oh, mother," said the child, "I heard the doctors tell you I was going to die; what is it to die? I am afraid to die."

With a heart bursting with grief the mother took the child in her arms, and said, "My darling, dying is only going from mother's arms into Jesus' arms."

"Oh," said the child, "if that is all I am not afraid to die."

The mother laid her back in her little bed. All through the night she lay in quiet sleep, and when the daylight came, and the mother bent over her, she saw the little face lying calm and still, with a look of repose, on the pillow, and knew that her darling was indeed in "Jesus' arms."

God grant that we may all feel that to die is but to go to those tender arms; those loving arms, ever held out in welcome to the oldest sinner, to the youngest babe.

ISABEL E. DITMAS.

The Gospel Carriage of the Faith Mission of Canada has arrived in Toronto after a three months' trip through North Ontario. Messrs. Robertson, Leckie, Kilborne, and Brownlow report great blessing in the work. Not a few professed to accept Christ, and many of God's people were awakened out of their sleep of indifference to enter upon active service for Him.

OUR DAILY HOMILY.

SUNDAY, October 11.

"CANST THOU BY SEARCHING FIND OUT GOD?"—
Job. xi. 7.

THERE is but one answer to that question. No one can. The very angels veil their faces before the unsufferable glory of his face.

The firstborn sons of light
Desire in vain his depths to see,
They cannot reach the mystery,
The length, and breadth, and height.

Do not be surprised, then, if there should be matters in the Bible, in your own life, and in the Providential government of the world, which baffle your thought. Remember you are only a little child in an infant class, and it is not likely that you can comprehend the whole system of your instructor. God would cease to be God to us, if we by searching could find Him out.

But though we cannot find out God by the searching of the intellect, we may know Him by love. "He that loveth, knoweth God, for God is Love." There is a way of knowing God, which is hidden from the wise and prudent, and revealed to babes. Seek to be strengthened with might by his Spirit in the inner man. Let Christ dwell deep in your heart by faith. Take care to obey all his commandments, and then the Holy God will come into you, and abide. He will give you Himself, and you will know Him, as a little child knows its parent, whom its mind cannot grasp, but its heart loves and trusts and knows. What eye hath not seen is revealed to those who love, for the Spirit searches and reveals the deep things of God. How important it is, then, that we should study God's Word, not with the scrutiny of the intellect, but with the eyes of the heart.

MONDAY, October 12.

"DOTH NOT THE EAR TRY WORDS, EVEN AS THE PALATE TASTETH MEAT?"—Job. xii. 11.

There is no appeal from the verdict of our palate. We know in a moment whether a substance is sweet or bitter, palatable or disagreeable. Now, what the taste is to articles of diet, that the ear is to words, whether of God or man. Especially we can tell in a moment whether the fire of inspiration is burning in them. This is the test which Job proposed to apply to the words of his friends, and all of us may apply to Holy Scripture.

The humble student of the Word of God is sometimes much perplexed and cast down by the assaults which are made on it by scholars and teachers, who do not scruple to question the authorship and authority of large tracts of Scripture. To all these we may apply the test of the purged ear, and it will detect a certain quality in the Bible which is absent everywhere beside. There is a tone in the voice of Scripture, which the child of God must recognise. God is speaking in the prophets, as He spake in his Son. Harken, "the Holy Ghost saith." This is the interesting characteristic in the quotations made in the New Testament from the Old. All the writers in the later Revelation detect the voice of God in the old; to them, it is the Divine utterance through holy lips.

Ask that the Lord may touch your ears, that they may discern by a swift intuition the voice of the Good Shepherd from that of strangers. It is one of the characteristics of his sheep that they know his voice, and follow Him, whilst they flee from the voice of strangers.

TUESDAY, October 13.

"THOUGH HE SLAY ME, YET WILL I TRUST IN HIM."
—Job. xiii. 15.

This was a noble expression, which has been appropriated by thousands in every subsequent age. In every friendship there is a probation, during which we narrowly watch the actions of another, as indicating the nature of his soul; but after a while

we get to such intimate knowledge and confidence, that we read and know his inner secret. We have passed from the outer court into the Holy Place of fellowship. We seem familiar with every nook and cranny of our friend's nature. And, then, it is comparatively unimportant how he appears to act, we know him.

So it is in respect of God. At first we know Him through the testimony of others, and on the evidence of Scripture; but as time passes, with its ever-deepening experiences of what God is, with those opportunities of converse that arise during years of prayer and communion, we get to know Him as He is and to trust Him implicitly. And when that point has been reached and passed, nothing afterwards can greatly move us. Instead of looking at God from the standpoint of his acts, we look at his dealings with us and all men from the standpoint of his heart. Though He put us on the altar, as Abraham did Isaac, and take the knife to slay us, we trust Him. If we die, it is to pass into a richer life. If He seem to forget and forsake us, it is only in appearance. His heart is yearning over us more than ever. God cannot do a thing which is not perfectly loving and wise and good.

WEDNESDAY, October 14.

"ALL THE DAYS OF MY WARFARE WOULD I WAIT, TILL MY RELEASE SHOULD COME."—Job xiv. 14.

The Lord Jesus has chosen us to be his soldiers. We are in the midst of a great campaign, let us strive above all things to please Him. Amongst other things, let us be sure not to entangle ourselves in the affairs of this life. What purpose could a soldier serve who insisted on taking all his household goods with him on the march!

There is no pause in the warfare. We can never, like Gideon's soldiers, throw ourselves on the bank and quaff the water at our leisure. Every bush may hide a sharp-shooter, every brake an ambuscade. It becomes us to watch and pray, to keep on our harness of armour, to be on the alert for our Captain's voice. We wrestle not against flesh and blood, but against the hosts of wicked spirits in the heavenly places; and we need to take the whole armour of God that we may be able to withstand in the evil day, and having done all to stand.

But the release will come at last. When the soldier has fought the good fight, the time of his departure will come, and he will go in to receive the crown which the Lord, the righteous Judge, shall give in that day. "Come," said the dying Havelock to his son, "and see how a Christian can die." Sometimes it demands more of a soldier's courage to wait than to charge. Remember that long waiting on the field of Waterloo, when the day passed from morning to evening. If you can do nothing else, wait. Be steadfast, immovable: lying still to suffer, to bear, to endure. This is fighting of the noblest sort.

THURSDAY, October 15.

"THOU RESTRAINEST PRAYER BEFORE GOD."—
Job xv. 4.

Job's friends were bent on discovering the cause of his sufferings in some secret failure and declension. This is why Eliphaz accused him so groundlessly. They did not know of those secret habits of intercession described in the first chapter. But this charge is eminently true of some professing Christians.

They restrain private prayer.—The closet door is too seldom shut behind them, or it is kept shut for too brief a period. They do not give themselves time to get into the mid-current of intercession and be borne forward by it whither it will. The voice of the Holy Spirit is barely able to assert itself amid the hubbub of voices within. They are so taken up with speaking of the Lord, or working for Him, that they slur over private audiences with Himself.

They restrain social prayer.—Their minister never sees them in the gatherings for intercession on behalf of the work of the church and the salva-

tion of the lost. They forsake the assembling of themselves with the saints.

They restrain family prayer.—Surely we ought to gather at least once a day around the family altar. Where Abraham reared his tent he erected the altar. A prayerless home is apt to become a worldly and unhappy one. There is no such keystone to the arch of home-life and home-love as the habit of family worship.

How foolish, how short sighted, how sinful, it is to restrain prayer. What wonder that your soul is famished when you fail to feed it, or impoverished when you neglect commerce with heaven!

FRIDAY, October 16.

"I WAS AT EASE, AND HE BRAKE ME ASUNDER."—
Job xvi. 12.

The other day, it was Sunday morning, two sparrows got from the leads of the church into the vestry, which has a lofty glass skylight. They flew up against this skylight as though to break through it to the open heaven, and then round and round the room. They were desperately afraid of myself and the verger, whom I had called, not realising that we were as anxious as they were to get them out again into the air. The only thing we could do to help them was to keep them from alighting to rest; so with long brooms and soft missiles we constantly drove them from every cornice and picture-frame on which they alighted, till they fell exhausted, and with panting breasts, to the ground. Then we captured them and set them free. They might have said many a time, in the course of that encounter, "we were at ease, and they brake us asunder, they also set us up for their mark." But if they review that episode now, they doubtless see the love which forbade them to rest anywhere in the vestry, because it desired to give them their fullest liberty.

So with Job. God would not allow him to rest in anything short of the best, and therefore he broke up his nest. Is not this the key to his dealings with you? Oh, believe that behind the perpetual change and displacement of your life God is leading you into the glorious liberty of his children.

SATURDAY, October 17.

"YET SHALL THE RIGHTEOUS HOLD ON HIS WAY."—
Job xvii. 9.

When the real life of God enters the soul, it persists there. Genuine religion is shown by its power of persistence. Anything short of a God-given faith will sooner or later fail. It may run well for a time, but its pace will inevitably slacken till it comes to a stand. The youths faint and are weary, and the young men utterly fall. The seed sown on the rock springs up quickly, and as quickly dies down and perishes. But where there is the rooting and founding in God, there is a perpetuity and persistence which outlives all storms and survives all resistance.

You shall hold on your way because Jesus holds you in his strong hand. He is your Shepherd, has vanquished all your foes, and you shall never perish.

You shall hold on your way because the Father has designed through you to glorify his Son, and there must be no gaps in his crown where jewels ought to be.

You shall hold on your way because the Holy Spirit has deigned to make you his residence and home; and He is within you the perennial spring of a holy life.

Greater is He that is in you than all that be against you.

By all hell's host withstood,
We all hell's host o'erthrow,
And conquering still by Jesus' blood,
We on to victory go.

New Missionaries.—The Council for North America of the China Inland Mission has accepted for service in China over twenty-five new missionaries this year.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

"The Lord is Thy Keeper."

(Psalm cxix. 5.)

YOUR Bible Searcher to-day is about the things you have to keep. But if the safety of any of us depended upon our own keeping, sad would be our condition! It is because the Almighty God is our Keeper that we are able, if we trust in Him, to go on our way rejoicing.

There is one sweet little Psalm which some have called "The KEEPING Psalm," and it is a very suitable title for it. I want you each to search it out for yourselves, and notice how safe those are who have God for their Keeper. The Psalm I mean is near a neighbour to Psalm cxix., that I think you will very easily find it, and it will help you to feel that the keeping which we have to attend to is only possible because of the assurance, "The Lord is thy Keeper."

May every little searcher by the grace of God change the "thy" into a "my," and be able to say truthfully, "The Lord is my keeper"; just as in another beautiful Psalm you are taught to say, "The Lord is my Shepherd" (Psa. xxiii. 1). How pleased the tiny tots in our family are to say, of their little possessions, "It is mine."

And even the very weakest, and feeblest, and youngest of God's believing children can lay claim to the most great and wonderful possessions, and say, "They are mine, for Christ is mine."

The tiny animals in the ark were just as safe as the lion and the elephant, because God shut them in. And so the little child who trusts in Jesus is as safe as St. Paul, and St. Peter, and St. John, and Luther, and Bunyan, and Wesley, and Whitefield, and all other the many honoured saints of God who have either "crossed the flood" or are "crossing now."

I do hope you are one of the number of those "kept" by Jesus. If so, you will delight to show your love to Him in the way He has Himself appointed, "If ye love Me KEEP my commandments" (John xv. 15). L. A. B.

The Gospel Bells.

DEAR children,—You remember our last little talk about bells in general? I want you now to listen to the different tones in the Gospel peal. We often sing—

The Gospel bells are ringing
Over land from sea to sea.

What are they? We may first notice *attention bells*. You know when the town-crier has something important to say he rings a big bell to draw your attention, and generally commences with "This is to give notice." If you turn to Proverbs viii. 1-7, you will find the attention notes of the Gospel peal. Remember the voice is that of Jesus, "Who of God is made unto us wisdom" (1 Cor. i. 30). Have you yet given heed to these notes? It is indeed dangerous not to, for read what the same voice says in Prov. i. 24-32 to those who have refused his call and contrast verse 33, "Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil."

Then we also hear *guiding bells*. Amongst a flock of sheep we often find one with a bell round its neck, a kind of guiding note for the others to follow. Remember Jesus' voice will be our guiding note through life, leading us in the right way if we will only listen to it and follow it (see Is. xxx. 21). His sheep know his voice (John x. iv.) Do you?

Again, there are *summoning bells*. They sound out in daily life. The church bells summon us to service; the school-bell bids us prepare for our lessons. Away in one of the towns of Norway is what they call a bell tower. When there is a fire in the neighbourhood someone runs to the tower and rings the bell to summon the fireman's aid. God has his summoning bells among the Gospel peal—his calls to particular service. Paul heard his (see Acts xvi. 9, 10). Have you heard and obeyed yours? There is many a worker in a foreign land to-day who heard the call to mission-service in youth. Remember those who will be with Christ in heaven are "called, chosen, and faithful" (Rev. xvii. 14).

Now, we must not forget the sweet *musical bells*. Away on the Swiss mountains you may hear the tinkling of many bells at the same time from one

flock of goats or many cattle, yet there is no jarring or discordant sound. What is the secret of it? The bells are so selected that the tone of one harmonises with the other. The true Gospel peal rings always with harmonious, musical tones; let them be re-echoed in your lives. Do not let any discordant tones spoil the musical harmony of your hearts and homes. Remember it was when the trumpeters and singers were as one to make one sound that "the glory of the Lord filled the house of the Lord" (2 Chron. v. 13, 14). When each one seeks in all things to please the Lord, there cannot be the sound of strife and discord.

I cannot close without drawing your attention to the solemn tones of the *warning bells*. I suppose we all have heard the story of the warning bell on the Inchcape rock that was cut by Sir Ralph the Rover, and how afterwards he lost his life on that rock owing to the warning notes being silent. How dangerous it is to silence the warning notes, even though we do not like to hear them (see Jer. vii. 13-15). God warns us by his judgments (Psa. xix. 9-11) and bids us sound out the warning note to others (Ezekiel xxxiii. 7).

Give heed to the warning,
Ere life's sunny morning
Be closed in the night of the grave.

Do not only listen to the Gospel bells, but ring them out in your lives, so that their notes may be heard by others, and whatever your occupation in life may be, be also a Gospel bell-ringer. May the Lord use you much in his dear service.—Your loving friend in Him, NETA.

The Bible Searcher.

Foreign List:—

No. 29.—Christine Pearson (Tasmania); No. 32.—Janet Garrett, and No. 34, Charlotte Cane (South Africa). Nos. 32 and 33.—Alice Henderson. No. 34.—Walter Henderson (Jamaica). No. 37.—Willie and Jessie Ben Ollie (Jerusalem); Winnie and Helen Gartshore, Vera and Frank Sjöström (America). No. 36.—D. H. Marshall and Jean Scott (Canada). No. 38.—Gerhard Meuter. No. 34.—Jessie Ben Ollie. Llewellyn and Queenie Dale (India).

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 39).

- (1). Matt. ix. 17.
- (2). Psalm cxix. 96.
- (3). Proverbs xxiii. 26.
- (4). Psalm cii. 1.
- (5). Matt. vii. 8.
- (6). 1 John iv. 18.
- (7). James v. 16.

A new commandment I give unto you, That ye love one another. John xiii. 34.

1. Joseph.
2. Lord and ruler of Pharaoh's house.
3. When the Israelites departed from Egypt.
4. God gave them quails and manna to eat, and protected them with a cloud in the daytime and a fire to give them light by night.
5. The rock in Horeb.
6. Massah and Meribah, because of the chiding of the Israelites and because they tempted the Lord.

No. 39 (first list).—Correct answers received from:—

Amy Hoddinott, Herbert Compton, Fred Compton, Sybil Gibbon, Olive Mason, Gladys Isaac, Kathleen Palfrey, Betty Stocks, Margery Smart, Reginald Mayes, Dollie and Bob Salt, Alice Palmer, Millie Parrish, Mabel Cole, Norman Dyke, Dora Duncan, Eva Edmondson, Ethel Pettican, Evelyn and Dorothy Hewer, Mary Plumb, William Clarke, Gordon Bligh, Evelyn Moir, W. F. Williams, Barbara Stevenson, Lillian Elliott, Emily Bridgewater, Thomas Beckley, Edward Harnes, Naud Cleat, Ethel Champness, Blanche Norcock, Herbert Braddon, Edwin Peters, Agnes Jones, Noel and Phillis Wright, A. Rose Anton, Eric Chance, Gertrude Scott, Harold Stevenson, Nancie Parker, Winnie Shaw, Kenneth Dunbar, Elsie Brinkworth, Clarice and Winifred Telford, May Pell, Daisy Groves, Clara Barnes, Mary and Elizabeth Hull, Albert Bellerby, Eric Elliston, Gordon Elliston, A. H. Ferriman, Marion Rickards, Dorothy and May Vickers, Gladys Clapp, Ella Clapp, Florence Judd, Rose Marsh, Amy Burrell, Minnie Parker, N., Gertrude, and Beatrice Brookfield, Agnes and John Seth, Henry Chorley, Florence Meredith, Jessie and Mary Lynn, M.E.F., R. H. Williams, Juliet Haines, Nellie Cane, Willie Jack, Edith, and—Gibson, May Bligh, Edith Cole, Ethel Pasley, George Phillips, Margaret Thomas, Rosetta Sherwin.

THIS WEEK'S BIBLE SEARCHER (No. 40).

THINGS TO KEEP.

Answer the following questions, and state in each case the verse in which the answer is given.

Children under eight answer any four questions, under twelve any eight.

1. Something to be kept holy? (Ex. xx.)
2. Something the keeping of which brings great reward? (Ps. xix.)
3. Something to be "kept back" from? (Psa. xix.)
4. Something which the Psalmist "made haste and delayed not" to keep? (Psa. cxix.)
5. A door to be kept? (Ps. cxli.)
6. Something to "keep with diligence"? (Prov. iv.)
7. Something a good son will keep? (Prov. vi.)
8. Something to buy, but never sell? (Prov. xiii.)
9. Some one to keep pure? (1 Tim. v.)
10. Something to keep without spot? (1 Tim. vi.)
11. Something Paul kept? (2 Tim. iv.)
12. Something to keep yourselves from? (1 John v.)
13. Something to keep yourselves in? (Jude.)

Personal.

Many thanks for the flowers, which were sent to the Children's Hospital, Paddington Green. FLORENCE GREER. —No. 39 began the new quarter.

DEAR UNCLE TOM,—Yesterday (September 15) it was a great day for the Hindoos. They had a large procession in honour of one of their gods named "Ganputty." In front of the procession was a bullock-cart, with a pole in the centre, on which men were performing. Next came a number of men dancing with bells and the tom-toms, and then there was a boy carrying a spear, and two more boys carrying swords. Then came the little image of Ganputty and his house. They went all round the bazaar, and then down to the sea, where they deposited it. LLEWELLYN DALE. Upper Colaba, Bombay.

UNCLE TOM.

Bible Enigma.

My first is in poem, but not in Burns;
My second's in lichens, but not in ferns;
My third's in girls, but not in boys;
My fourth's in silence, but not in noise;
My fifth's in hive, but not in drone;
My sixth's in sling and also in stone;
My seventh's in light, but not in dark;
My eighth's in linnet, but not in lark;
My ninth's in tune and also in note;
My tenth's in beam, but not in coat;
My eleventh's in features, but not in face;
My whole was a warlike Eastern race.

Children's Special Service Mission.

Mr. Hutchinson, Grantam, Oct. 9; Leeds, Oct. 10; Bradford Oct. 10-12; Bolton, Oct. 13; Strangeways, Manchester, Oct. 14; Southport, Oct. 15; Gordon Hall, Liverpool, Oct. 16; Sydenham, Oct. 22; W. Hampstead Oct. 23. Mr. J. S. Tyler, Steyning, Oct. 8; Worthing, Oct. 11; Bognor, Oct. 13; Hasocks, Oct. 14; Dunnet, Oct. 16; Sidcup, Oct. 18-20. Mr. Josiah Spiers, Highgate, Oct. 9. Mr. Geo. Goodman, Baptist Tabernacle, Barking, to Oct. 12; Campbourne, Hornsey, Oct. 17-27. Mr. E. Hughes, Matthias-road, Stoke Newington, Oct. 18-24. Mr. S. J. Hewlett, St. Mary Bourne, Andover, Oct. 8. Mr. J. H. P. Cutting, South Walsham, Oct. 13-20. Mr. W. H. Wilson, Birmingham, Oct. 9 to 13; Sunderland (Friends' Meeting House), Oct. 21. Mr. Sidney Spiers, Kenley, Oct. 25.

ANNUAL MEETINGS, for Reports of Seaside Services, St. Martin's Town Hall, Charing Cross, Oct. 8 (3 and 6.30); Central Hall, Bolton, Oct. 13 (7.30); Strangeways, Manchester, Oct. 14 (3 and 6.30); Southport, Oct. 15; Gordon Hall, Liverpool, Oct. 16 (5.30 and 7).

The Annual Praise and Report Meeting in connection with the village work will be held on Saturday afternoon, October 17, at three o'clock, in the Centenary Hall, Bishopsgate-street Within, E.C. Mr. Hewlett and Mr. Cutting, and other friends will speak of the year's work in the villages.

Children's Scripture Union.—Portions for week ending Oct. 17, 1896.—Sun., Oct. 11, Numbers, xiv. 26-45; Mon., Oct. 12, xvi. 1-15; Tues., Oct. 13, xvi. 23-35; Wed., Oct. 14, xvi. 36-50; Thurs., Oct. 15, xx. 1-13; Fri., Oct. 16, xx. 14-29; Sat., Oct. 17, xxi. 1-9.

The Rest-Giver.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.—Matt. xi. 28, 29.

NOT only when the broken law's loud thunder
The guilt of our transgressions doth attest;
Not only as, with hearts all torn asunder,
We came to Him at first to find our rest;

Not only when the touch of the Eternal
The first faint answer of our spirits stirred;
Not only in love's springtide glad and vernal,
The gracious "Come to Me" can yet be heard.

Not only when, the olden chains all riven
Which bound our fettered spirits to the clod,
We caught the music of the sweet "forgiven,"
And straightway found our peace, the peace of God:

Not then alone, but ever on before us,
Beckons the hand which we have learnt to know;
A gracious presence casts its shadow o'er us,
Familiar echoes reach us, soft and low.

"Come unto Me." Not for the wanderers only
The wakening accents of that call divine;
Nay, but in every moment dark and lonely,
Believe the heavenly message still is *thine*.

Are we not heavy-laden oft and weary,
Although no weight of sin upon us lies?
Breathes there on earth a heart as wholly dreary
As *thine*, if thou should'st miss his tender eyes?

Hast thou no weight of care, no dark foreboding?
Is there no yearning which thou hidest well?
"Come unto Me and rest," thy griefs unloading,
Confide the wish it seems thou could'st not tell.

From aching of the frame, so weak though willing,
From love's sweet service when we love it best,
From this poor world's response, so slow, so chilling,
"All ye that labour, come to Me and rest."

Rest in the love so strong, so true, so tender;
Rest in the arms outstretched upon the tree,
Rest 'neath the yoke; rest in his will's great splendour;
Rest in his home at last: "Come unto Me."

LUCY A. BENNETT.

Rev. John McNeill at Work.

THIS doughty evangelist has fully buckled on his harness for another winter's work. His autumn holiday was partly spent amid the bracing surroundings of Machrahanish, with its far-famed golf course, on the western shore of the peninsula of Kintyre. We believe he yielded to the fascination of the game; with his muscular equipment, and keen, clear eye, he must have sent many a ball whistling to its mark. Anyhow, let us trust that the Atlantic breezes and the release from mental strain have hardened him physically for the toil of the coming months. When Mr. McNeill is at work he is all at it, from top to toe. Verily he earns his bread by the sweat of his brow, and few public servants more richly deserve their holiday interval.

We have already recorded his brief but memorable missions in the far northern islands of Orkney and Shetland. Another short preliminary effort was that at Crieff, in central Scotland, the week before last, when many were attracted by his Bible readings and addresses given in the Free Church of the town. The winter months he evidently means to devote to some of the English industrial centres, and Warrington's turn has come first. It has a working population of over 50,000, and among its staple industries are the manufacture of wire-work and of soap, and the ancient, useful trade of tanning. This we believe is Mr. McNeill's first mission in Lancashire; judging from the aspect of the opening meetings on Sunday, the homely hearty character of the people will accord well with the peculiar genius of the evangelist.

The entire series of two weeks' mission services are to be held in Parr Hall, a new, spacious, and attractive-looking place of concourse, a recent gift to the town by one of its public-spirited citizens. A meeting of workers on Saturday evening was largely attended. The writer, having just arrived in the town, chanced to look into the hall on the way from the station, in time to find Mr. McNeill closing an address, into which he had evidently thrown heart and soul, as he sat down mopping the perspiration from his brow. His final sentence was all that the visitor heard, but it is to be hoped it will prove prophetic; the words were "God will give you the victory."

The opening meeting on Sunday afternoon saw the hall completely filled, with some standing. The mission is a united one, and on the platform were several local pastors, while a large well-trained choir filled the orchestra behind. Mr. McNeill very speedily places himself *en rapport* with a fresh community by some pleasant introductory words about the scope and nature of the mission. On Sunday afternoon he defended the idea of religious revival from the unthinking charge of a bad sensationalism. How welcome, he said, is a revival in health, or in trade. The Church ought never to slip back into the winter of sloth and unfruitfulness, but she does. Thank God for a springtime of grace and revival in our hearts, by which they are warmed and begin to bring forth Christian fruit. After describing the course of the services, Mr. McNeill made an appeal to employers to let their helpers attend the meetings. "If you have not made your fortune by half-past seven in the evening, you are not going to make it that day. Shut up your shops, and let the young fellows and girls come to the meetings. I have been astonished, in connection with a movement like this, to find Christian men who will do nothing to bring their assistants under its influence. I would not give much for Christianity like that."

The text of the discourse was Ps. cix. 59, 60, "I thought on my ways, and turned my feet unto thy testimonies; I made haste and delayed not to keep thy commandments." In the hands of the evangelist this practical confession of the Psalmist became a splendid and "up-to-date" Gospel text. The divisions were: (1) This man thought for himself;

(2) he thought about himself; (3) he was a practical thinker; (4) he was prompt in action. It would need a detailed report of the address to convey a true idea of the wealth of cogent appeal and powerful home-thrust that was packed into each division, all leading up to the point of spiritual decision and conversion. "Until your feet are turned you are not turned. Some of you have only got this length in the matter of salvation: on the Sunday, or at a meeting like this, you turn your head and seem to listen to the preacher's message; but on the Monday it is evident that your feet are not turned, and you are still on the old hell-ward path. God give you the courage to turn. You have thought perhaps that a Christian is a weak, unmanly fellow. This afternoon the boot is on the other leg. The real cowardice is to live the life that some of you are leading; for deep down in your soul you know that you are wrong and that the Christian has the best of it." Under the spell of an earnest summons to instantaneous decision for Christ, who is the great "Turning-point," the awed congregation were dismissed.

A still larger audience was packed into the hall in the evening after the usual church services were over. Again the evangelist took the people into his confidence, and invited their co-operation in the distribution of neat cardboard tickets among those whom it was desirable to see at the meetings. If they would only show as much interest in the mission as people do in a contested election, God would make it worth their while.

One of the familiar New Testament narratives was the theme of the evening's discourse—the healing of the man sick of the palsy, in response to the faith of the four friends who carried him to Jesus' feet. The story afforded many pegs on which to hang forceful exhortations alike to saint and sinner. As to the querulous tale that some aged folk are fond of telling about "the good old times," he declared that the grandest revivals are ahead of the Church, and not behind her. People will be constrained to say, as did the Jews when they saw the miracle that Jesus wrought on the palsied man, "We never saw it on this fashion." Believers were invited to emulate the zeal and the faith of the four men who brought their friend to Jesus to be healed. "I have been round the world, and I have seen a great many things, but I have never seen four men carrying another to a Gospel preaching. I have seen four men carrying a fifth to the hospital, and I have seen four men in a particular uniform carrying a fifth to the gaol. About the last time I saw that, the fifth was a woman, and the four were not enough. Ah! you cannot afford to laugh at that. It is one of those awful sights that, alas! are but too common. But I have never seen it on this line. How these men must have loved their helpless friend. As our Scotch poet says,

The lowe o' love mak's labour licht.

Surely these four men were the real founders of the Society of Christian Endeavour; may we be like them. The great lack of the Church to-day is not the lack of learning but the lack of love." The closing appeal to the unsaved was very pathetic and moving. "Receive the forgiveness of sins from the Saviour's own blessed mouth. In receiving it your poor crushed soul shall rise to its feet with a new life and new strength, never to sink again into the clutch of sin and death."

There seems no room for doubt that Parr Hall will be the scene of many crowded and fateful gatherings during this and next week. We trust that our readers will uphold by continuous prayer the hands of the evangelist and his local co-workers. The Warrington folk believe in the value of good bold advertisement, and have made the meetings widely known; but they will value the intercessions of Christian friends in other places.

It may be well to note here Mr. McNeill's further engagements for the winter season, so that his many

friends may follow his movements with an intelligent interest:—October 18 to 30, Middlesbrough; November 8 to 20, Bradford; November 22 to December 4, Blackburn; December 6 to 13, Preston; January 10 to 31, Manchester; February 7 to 19, York; March 7 to 28, Liverpool.

Mission at Dunfermline.

THE United Evangelistic Committee of Dunfermline are holding their twenty-second annual Conference, and in connection with it they have this year invited Major Whittle and Mr. and Mrs. Geo. C. Stebbins to conduct a fortnight's mission.

On Saturday preliminary addresses were given by Rev. Dr. Robson, of Perth, on "Complete in Christ," and by Rev. A. Badenoch, of Dunfermline, on "The Power of the Holy Spirit." At a brief and informal meeting, presided over by Mr. Walker, the Provost, a few impromptu remarks were made by different speakers, and Major Whittle and Mr. and Mrs. Stebbins were introduced to the congregation.

The meeting then adjourned to the Abbey Church, where Major Whittle spoke on "Enabled for Service," basing his address on 1 Tim. i. 12: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, appointing me to his service."—(R.V.) The power by which he was enabled was of course the Holy Spirit. Three points were dwelt upon: (1) Christ revealed in him. Gal. i. 15, 16; iii. 16, 29; (2) Christ living in him. Gal. v. 25; the walk shows the life. One of his illustrations was about an old lady who lived in North Carolina when the line dividing that State from Virginia was revised, and the part of North Carolina in which she lived was added to Virginia. She rejoiced in the change because she had always felt that the climate of Virginia was the better, and now she had the advantage of Virginian air. Yet she had not moved from her former place. (3) The Holy Spirit is the only power for service (Gal. iii. 1, 2; Acts ix. 17-22; xiii. 2-4, 9, 52). An evangelist was speaking on this subject and a young woman was heard to say, "The Holy Ghost; the Holy Ghost; the Holy Ghost." She went away filled, and her family were all converted; and her testimony spread until the whole region was moved and many hundreds declared themselves Christians.

On Sabbath morning, a meeting of workers took place, at which a spirit of earnest prayer was manifested, for there are many devoted soul-seekers in the churches at Dunfermline.

In the evening the first great meeting was held in Queen Anne's Church, originally built for the saintly Ralph Erskine, whose statue stands outside it. Mr. and Mrs. Stebbins added much to the enjoyment and effectiveness of all the meetings, and on this occasion, Miss Crosby's hymn, "Saved by Grace," and the beautiful words from Revelation, "God shall wipe all tears from their eyes" (*Christian Choir*, Nos. 134 and 276) were a fitting introduction to Major Whittle's address on 1 Tim. i. 14: "The grace of our Lord Jesus Christ was exceeding abundant with faith and love, which is in Christ Jesus." He dwelt first on sin and judgment, because "we cannot see grace until we see judgment." Major Whittle began by saying that away on the Western prairie, reading the sonnets of that good man Ralph Erskine, he little expected to preach the Gospel in the church fragment with memories of the faithful servant who there lifted up Jesus Christ and Him crucified.

The address was closed with a striking incident in the life of another good man, President Lincoln. At every step of the story the truths it illustrated were vividly pressed upon the sympathy and conscience of the hearers. These workers and those concerned as to their own condition adjourned to another part of the building, when the way of life was further expounded, and some expressed their desire to give themselves to God and to receive his salvation.

Portsmouth.—The committee of the Midnight Meeting Movement have, through their secretary just held a mission to the fallen in this large borough. In spite of gales of wind and torrents of rain, good numbers were gathered in, and several cases entered the local Refuge and Permanent Home at Southsea.

Mr. F. Anderson's Farewell.

A KEEN interest is naturally felt in Y.M.C.A. circles in the fresh development of aggressive missionary work among the educated natives of India, resulting from the happy co-operation of the S.V.M.U. with the Y.M.C.A. in devising means to reach the students in the Indian colleges. Thus, the farewell meeting, held at Exeter Hall, on Friday evening, under the presidency of Sir George Williams, was marked by much enthusiasm. Mr. Frank Anderson, to whom farewell was said, is leaving for work among Bombay students. Within the last two years he has been much used of God among students at home, and hence his future service is anticipated with hopefulness.

After a season of earnest commendatory prayer, led by Messrs. M. H. Hodder and A. A. Head—

Mr. W. H. SEAGRAM, in the course of an introductory statement, said that for a long time the National Council of the Y.M.C.A. has had India on its heart, and in 1892 Mr. McCann was sent out for two years; and later on Mr. Pringle was sent for three years to act as secretary of the Bombay Association. Now, however, a further advance is being inaugurated. The Council has found in Mr. Frank Anderson one who, it is believed, is well suited for the work of travelling secretary in the Bombay Presidency. He has been doing a great deal of work in connection with the Students' Volunteer Missionary Movement, on almost similar lines to that of the Y.M.C.A., and now that he has placed his services at the disposal of the National Council for work among the educated young men of India, we look for blessed results. We welcome Mr. Anderson here to-night, and in sending him out we desire to wish him "God speed" in the work undertaken for Christ among the young students of our Eastern Empire.

The CHAIRMAN warmly welcomed the prospects of fresh and sustained service among the students of India. Our American friends have been ahead of us in this matter, but now the Y.M.C.A. will have its representative among the 8000 students in the colleges of Bombay, and sooner or later, he hoped, in the other Presidencies. He trusted earnest and continued prayer would be made for Mr. Anderson in his new field of labour.

The secretary of the C.M.S., Rev. H. E. Fox, spoke of the tremendous responsibility of the work to which God has called this representative of the Y.M.C.A. He will have to deal with one of the quickest-witted races on the earth, and in himself he is no match for them save as clothed in the Divine armour, girt with the sword of the Spirit, and strengthened by the Holy Spirit in the inner man. Let him go forth conscious that we at home, who cannot go, are praying for him.

Canon TAYLOR SMITH said that his heart was full of sadness and gladness—gladness that India was to have such a servant of Christ—sadness that there is no such man for West Africa. Probably, like other workers, Mr. Anderson would be troubled by many opposers; the newspapers would write him down, and he would receive anonymous letters. His (the Canon's) advice was—Take both letters and articles to the Lord, and then burn them and forget them.

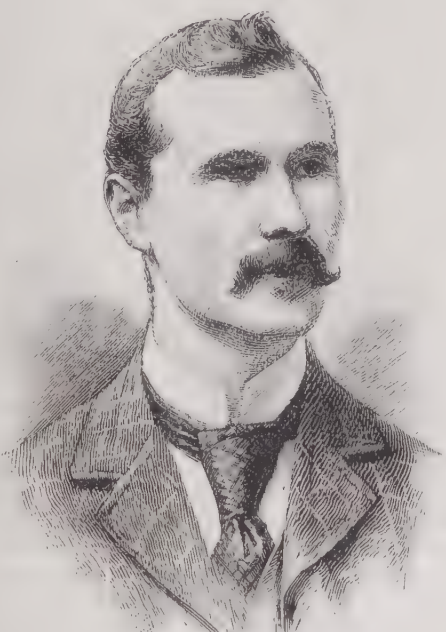
Bishop TUGWELL described the keen interest with which, coming home from the foreign field, he was watching the development of home mission effort in various directions. He longed to see the Y.M.C.A. at work in Lagos and other West African coast towns. There is a wide field for it, though at first many difficulties might have to be faced.

A PARTING MESSAGE.

Mr. FRANK ANDERSON, who was enthusiastically received and who spoke with considerable emotion, began by warning his friends against the danger of

expecting too much at first. The strength and stay of the work is God, whose power is without limit, but there are limitations in the weakness of the human instrument and in the mighty obstacles raised by the prejudice of men and the malice of the prince of darkness. Hence, if the half of the native students are not reported to be converted within a month or two, friends would not be disappointed. God works slowly though surely. Another danger is that the emotionalism of such a farewell meeting may pass away, and the promise to pray constantly for the undertaking may be forgotten. He trusted his friends and helpers would be on their guard against this tendency.

Three things he wished to say in parting. First, let this coming winter be marked by a deeper work in every Y.M.C.A. for foreign missions. Second, he would emphasize the power of prayer. The S.V.M.U. itself is a standing memorial of the power of intercession. There is not a single officer of the movement who, looking back on its four years' work, does not know it is due to prayer. The Conference held at Liverpool has had many remarkable results. Take one: Eleven students came from Holland to represent their country, where rationalism



(From Photograph by Mr. W. Gardiner, Worthing.)

is rife. Special prayer was made for Holland. On returning they set to work to organise a Students' Christian Union, and a conference, attended by fifty-seven students, has been held to inaugurate the movement, promising a new and deeper spirit in the ministry and more missionaries for the future. Then, again, the great strength of such a work lies in the use of the Word of God; yet this message must be delivered by living witnesses who manifest its power in their lives. Hence he asked prayer that he and all co-workers might be living embodiments of the faith they teach, and that, should opponents arise, they may find no fault in them save as touching the law of God.

Let us remember that we are limited in our time for preaching, and the heathen are limited in their time for hearing; that only you can preach to your contemporaries; that the evangelization of the world in this generation is the only possible evangelization of the world that you or I can expect to accomplish. Let me remind you of the passion in the heart of Christ which still remains unsatisfied; let me ring out the fact that to-day there are hundreds of miles on this earth over which you may journey, and "never see the face of a Christian or even of a man who has had an opportunity to become one!" Let me entreat you that as you pray "Thy Kingdom come," you will resolve on a

new devotion to prayer and action wherewith to secure its speedy fulfilment. Let me pray you, above all, to wait quietly and patiently for the Spirit until you hear his voice and feel anew the Power of his Presence.

Seven representative leaders in service for young men—Rev. A. Newbery, going to somewhat similar work at Calcutta; Mr. Henry Conder, president of the Bombay Y.M.C.A.; Mr. T. A. Denny, Dr. J. H. Gladstone; Prof. Sathianadhan, chairman of the Indian National Y.M.C.A.; Mr. L. D. Wishard, Foreign Secretary of the American Y.M.C.A.; and Mr. D. McConaughy followed with brief hearty words of "God speed" and genial well wishes for the new service on which Mr. Anderson is about to enter. Ere the proceedings closed Mr. Eugene Stock once more commended to God this young labourer and his work in the far East.

Dr. A. J. Gordon's "Life."*

IT is some consolation for the loss of this thrice beloved servant of God to have such a worthy record of his earthly career. Without reservation, we can say that it is the most ably written and the most inspiring biography we have ever read. And so it ought to be. Such men as the late Boston pastor are few and far between. A fellow-minister closely associated with him for many years used no language of exaggeration when he said at the memorial service, "I never expect to see his like; I never knew his like." There are many, less intimate in life with our translated friend, who can honestly say the same.

The excellence of the subject does not detract from, but rather enhances, the performance of the historian. Dr. Gordon's life demanded unusual treatment, and this volume will not disappoint the highest expectations. It is a great thing to have the life story of such a man written from the interior point of view. Making all due allowance for filial bias, we feel that here is a truthful picture of the man in all his moods, tenses, and relations. There is evident sympathy, too, between the theological convictions of father and son. As to the literary gifts and graces displayed by the biographer, scarcely any praise could be too high. These alone would make the book eminently readable. Happy the son who had such a father to write about; happy the father with a son gifted enough to do his task so splendidly. Mr. Ernest Gordon deserves, and will have, the thanks of thousands of Christians on both sides of the sea.

The things that first and mainly struck those who came into public contact with Dr. Gordon were the saintliness of his demeanour and the unction of his speech. His face was the speaking index of a heavenly life, and his words were in correspondence. Even when one might intellectually dissent from some of his utterances, there was the feeling that Dr. Gordon lived so near the heart and ear of God that he was almost certain to be right. Through these fascinating pages we see other and less patent aspects of the man and his life-work. His fidelity to conviction, chastened by an overflowing charity and an all-embracing pity; his pastoral devotion; his keen but well-restrained sense of humour; his open-mindedness in the candid consideration of new and unpopular views of truth; his wide outlook on the world's spiritual needs and claims; his self-sacrificing care for the restoration and relief of "wrecked" specimens of humanity—all these things are set forth so as to impress the reader with the desirableness and duty of following his example.

If every Gospel minister would read and assimilate this volume, the tone of our pulpits would be wonderfully lifted up. If Christian young men generally—or young women either—were to make a study of it, there would be very marked results in the spiritual life of the next generation. It is altogether a noble and notable book.

* ADONIRAM JUDSON GORDON, D.D. By his son, Ernest B. Gordon. (6s. Hodder & Stoughton.)

Aggressive Work.—23.

WHILST crossing a bridge at a watering place this season I came upon two well-dressed men standing conversing. I stopped, and handing a Gospel booklet to each, I asked if they would accept them. They took them, and I then asked if their souls were saved. One replied, "We are both church officers and were just talking about the financial position of our church, and wondering how we were going to raise an amount of money needed by expenses."

"But," I said, "are your souls saved? You cannot be in a right position unless they are." There was silence for a moment, and then the same man remarked that Paul was not sure upon that question, for he said he was afraid of becoming a castaway after preaching to others.

I replied that Paul was not in that passage talking about his soul's salvation. If they would examine the context in Corinthians they would find he was looking to his reward and crown. He had left his salvation with Jesus long before. They were unable to reply to this, and I therefore said, "Now, gentlemen, allow me to leave this with you, that you have no right whatever to be church officers unless you are saved men."

At the same seaside place a middle-aged gentleman was standing with his back against a railing listening to a band of music. I offered him a booklet and asked him if he would accept it. He took it and thanked me. I then said, "Is your soul saved, sir?" He answered, "I would not like to say it was." "But," I replied, "I think you would like to be able to say it was"; and he answered "Yes." He went on to speak in a very friendly manner, and informed me in confidence that he had always lived a respectable and good kind of life. At the same time he had held office in his church for many years. He had tried to do good and thought he had been the means of good to others, besides attending carefully to his religious duties. Notwithstanding all this he was not at rest, for he felt he was wanting somewhere and knew not where.

We had a most interesting conversation, and he listened very attentively as I endeavoured to meet his case by showing him his lost condition, and how he might at once obtain rest and peace and joy through believing in Jesus. We parted, but as we did not meet again I know not what the result of the interview was.

Passing along a handsome road on the outskirts, containing a number of large houses, I observed a considerable portion of a stone wall broken through, as though there had been an accident. Whilst looking at it a gentleman came out of the gate of a house, and I asked him what had happened to the wall. He explained that a horse had taken to flight down the hill with a cart-load of bricks and dashed through the wall, yet the poor horse was hardly hurt at all.

I remarked how strange it was that such a strong-looking wall should so easily go. "Ah," he replied, "it was rotten inside." I said, "How like that is to so many people, who are all right in appearance, but rotten at heart. They are attentive to religious observances and very respectable before the world, but unconverted and therefore lost." I then asked, "Are you saved, sir?" He gave a very unsatisfactory answer and walked away.

Some years ago I met an inspector of police at the Queen's Dock here, and talked with him about eternal truths. Not long afterwards we met again, but this time there was a wonderful change in his manner; he was quite anxious about salvation, and with tears in his eyes confessed what a sinner he had been. He said he was sure the Lord had sent me to him upon the previous occasion, for he then felt he was a sinner. We had quite a refreshing conversation, and it was evident he was not far from the kingdom. We met several times afterwards, and eventually he became a bright and joyous Christian and an active worker in the vineyard.

D. M. DRYSDALE.

Liverpool.
(1902)

The C.M.S. Farewells.

TWO remarkably interesting meetings were held last week in Exeter Hall in connection with the departure for the foreign field of 149 missionaries. Of these seventy-one are returning to work after furlough, and seventy-eight are recruits. The returning missionaries include two bishops (Tugwell and Fyson), twenty-six clergymen, one doctor, seven evangelists, twelve ladies, and twenty-three wives of missionaries. The recruits include twenty-three clergymen, five doctors, twelve evangelists, thirty-five ladies (of whom two are fully qualified doctors), and three wives. More than two-thirds of the clergy are University men; thus, Oxford sends four, Cambridge nine, and Dublin three. The remaining seven are from the C.M. College. One interesting fact connected with the new missionaries is that the maintenance of all of them has been provided for without recourse to the general funds of the Society.

Tuesday evening was devoted to Egypt, Palestine, Ceylon, China, Japan, and British Columbia. After the opening address by the chairman, Sir John H. Kennaway, the missionaries were introduced—the returning labourers leading the way.

Bishop Fyson spoke of the new diocese to which he was going. It is entirely a C.M.S. diocese. It is as large as Ireland, having a population of 700,000, including the aboriginal race of the Ainu. The work had been already laid on a Scriptural and evangelical basis, but he wanted their prayers in order that wisdom and understanding might be given to him.

Rev. H. CARLESS, returning to Persia, made events in the East the burden of his brief address, affirming that the church of God had much to do with the Eastern question. "Give the Gospel to the Mohammedans" was his solution for what he called this terrible, this awful Eastern question.

Rev. J. D. SIMMONS, the veteran worker in Ceylon, came next; and, while admitting that Ceylon was the best-manned portion of the C.M.S. field, pointed out that he was the only ordained missionary in his district for 170,000 souls.

Archdeacon COLLINSON, returning to British Columbia, usefully directed our minds away from difficulties, and towards the "All-Power" on the side of the Christian worker. If they failed they might be quite sure that it was not because of the Lord's unfaithfulness, but of theirs.

Rev. J. S. COLLINS, returning to South China, the last of the group, spoke, not of the reinforcements going forth, but of those stations which were not reinforced. He rejoiced in the four going to Si-Chuan, but there ought to be forty; and upon this fact he built a powerful appeal for recruits.

Four representatives of the new missionaries were next introduced. Mr. S. PAINTER, an earnest-minded young worker, who six weeks ago was in a City house, and is now bound for Japan, spoke for the business men, taking as the text of his remarks the question, "Where can you make the best investment?" Some sought it in business, in athletics, in learning. But there were others who recognised that Christ had the first claim upon

their lives, and they were they who made the best investment. Rev. W. R. GRAY, a son of the late Rev. W. Gray, so well known as secretary of the C.M.S., who is going to Japan, spoke for the Universities, and mentioned as a side-motive which led him to offer for missionary service, that he was impressed with the thought of the great vexation and disappointment which the Lord must feel at the poor response from our Universities and schools to his last command. He felt that the best contribution he could make towards remedying that was to go himself, and there he was ready to do so.

Dr. A. C. HALL, who is bound for Egypt, spoke for the medical men, and urged each one to ask God whether they are living the life and doing the work they were here for.

Rev. J. HAMILTON, a clergyman who has grown grey in service at home, yet is now going out to the foreign field, naturally addressed himself to the home clergy. Many had, he knew, on their knees considered the question whether they should go out or work at home, but there were others who had never fairly faced the question, and to them he appealed with peculiar force.

Wednesday evening was devoted to Africa, Persia, and India. Col. R. Williams, who presided, opened the proceedings with a brief address.

Canon J. TAYLOR SMITH (who was received with enthusiasm) spoke first, choosing as his text the words: "Howbeit when He, the Spirit of Truth, is come"—and He has come—"He will guide you unto all truth." He emphasised these three points: the guidance of the Holy Spirit, the call from Jesus Christ, and the response to be made by his people. Rev. W. J. HUMPHREY, also returning to West Africa, pleaded for volunteers for the Hinterland of Sierra Leone. There was only one-fortieth of the British Protectorate with any missionaries at all; the remaining thirty nine-fortieths were absolutely without. Mr. P. H. SHAUL, representing the Associated Band of Evangelists, pleaded for more workers. Rev. F. BOWERS represented Travancore and Cochin where for the past seven years he has been the only European missionary amongst five hundred thousand Mohammedans, besides hundreds of thousands of others outside the Christian religion. Rev. J. STONE put in an urgent plea for the vast Telugu-speaking districts.

Representatives of the missionaries going out for the first time: Rev. W. L. COX, representing the Universities, spoke chiefly to any Oxford, Cambridge, or Dublin men present. He asked for another Oxford man to come out next year to join the settlement of Oxford men at Sierra Leone. Mr. L. B. BUTCHER, of the Students' Volunteer Missionary Union, gave encouraging statistics respecting the progress of the work, and asked for their prayers that, as the Union grew in strength and influence, its members might not lose spiritual power. Rev. W. J. WILLIAMSON represented the C.M.S. Collège, and said he wanted that night calmly to think what they were—what they were as Christians, and what they were as missionaries. Mr. W. KAMCKRE represented Islington and business men. Two thoughts were, he said, uppermost in his mind—trust and obey. There was no other way of being happy with Jesus except by trusting and obeying. Rev. E. N. THWAITES asked for the prayers of those present that God's blessing might rest on the "missionary mission" which he and Mr. Standen are about to undertake in India.

The House of Rest.—The monthly meetings in the Pillar Room for the deepening of the spiritual life were resumed on Friday afternoon, when Rev. J. B. Figgis, of Brighton, gave an address on Col. iii. 4, "Christ who is our life." He pointed out that Christ was the life of the soul for justification, sanctification, and satisfaction, and showed how completely Christ satisfied every want of man's nature in these three ways. Lieut.-Col. Oldham presided, and gave an address at the evening meeting on Heb. xii. 1, 2, urging all to lay aside the weights that hindered them in running their course and the sin which clung so closely to them. These meetings are found most helpful and refreshing by those who attend, and are characterised by deep spirituality.

Congregationalists at Leicester.

By A MINISTER.

THE autumnal session of the Congregational Union held last week at Leicester was in every sense a success. About 1100 ministers and delegates from all parts of the country were present, to whom the Leicester friends showed a very hearty hospitality, a striking feature being the number of Episcopalian homes that were opened for the reception of the guests. This is, indeed, no new phenomenon, but it has not been quite so conspicuous a characteristic of our gatherings of late years, owing to the exclusive character of the High Church movement, which has tended to accentuate the differences between church and dissent. The open house kept by the Episcopalians of Leicester is only one of many indications that this movement has spent its force, and that we are moving into quieter waters of peace and brotherhood once more.

In the following sketch I shall make no attempt to give a *résumé* of all the meetings, but content myself with a few central impressions and general reflections. In one sense the climax of these gatherings came at the beginning. Two notable men gave the keynote to the proceedings of the week, Dr. FORSYTH, of Cambridge, in his sermon on Monday night, and Rev. J. MORLAIS JONES in the address from the chair the following day. Both were delivered to packed, eager, receptive audiences. The sermon was on the text "Holy Father" (John xvii. 11), and dealt with the holiness of God as one of the neglected doctrines of present-day thought. The ultimate attribute of God is not *love* in the usual acceptance of the term, but *holiness*. Love needs a qualifying term to be divine. Often it is a poor weak selfish thing. Unless it is of a certain kind, it cannot be worthy of God. What ultimate fact is it then that lies behind God's love to distinguish, and enrich and balance, and lift it into the atmosphere of God's life? It is *holiness*. Holy love—that is God's love. Holy Father, that is God Himself. This idea was followed out in its various bearings, especially on that of atonement or forgiveness. Do not say, "God is love, then why atone?" The New Testament says, "God has atoned. What love!" Dr. Forsyth spoke severely of that school of theology which finds the full Gospel in the parable of the Prodigal Son, where nothing is said about expiation or *redeeming* love. The Fatherhood of that discourse is the Fatherhood of pity for human *weakness*; it needed the Cross to bring home to the world's heart the Fatherhood of holy saving love for human *sin*.

These are the pivotal thoughts of a discourse which was listened to with rapt attention, and which cannot but have a bracing and toning influence on the thoughts of all who heard it. It marked a step in return to a permanent truth of the Puritan theology which has of late years been overlaid by a tendency to sentimentalise on the love of God, without carefully distinguishing between that side of love that flows from pity, and that which is built on immovable purity. It was a heart-searching discourse. There were times when the preacher seemed to be laying bare the hidden places, and turning the search-light of divine holiness on the conscience with unsparing ray.

Next morning we were all in London-road Chapel to listen to Rev. J. MORLAIS JONES's address from the chair. It was entitled

"THE CHURCH WITHOUT A PULPIT,"

and dealt with the need and function of preaching in the Christian Church. It was a great preacher's manifesto, a glorification of his office. I need not say that it was a splendid oration. Few men would be so capable of speaking on such a subject as the man who for thirty years has held a large congregation round him in the same church in the heart of a South London suburb. Mr. Jones spoke as one

who knew, with the authority of a master and the glow of an enthusiast. In answer to the clamour for the short sermons, the snippety homilies that seem to be the ideal nowadays, especially among people who want to have their spiritual teaching as they want their meals, in tasty dishes, he affirmed that the pulpit has a real, permanent place in the Church, and that the church that abolishes the preacher for the choir, or the liturgy, is a church that is doomed. It was preaching that created the Church as an institution. In every age it has been a power, and its power has been greatest in the greatest and most vital ages.

The message is never complete until you see the light of it shining in the preacher's face, hear it palpitating in his voice. The *man* is never in the printed page. The book is only the ghost of the message. I revel in books, feast upon books, love the feel of books, thank God for books, but I want more than books: I want the living man, I want the preacher.

The address was full of other quotable points, but I must refrain for lack of space. The last portion was an earnest appeal to ministers to make the pulpit the centre of their work, and to make their preaching Biblical and earnest and evangelical in tone.

Two striking incidents marked the close of Tuesday morning's session. One was the speech of Rev. J. G. GREENHOUGH, late President of the Baptist Union, in his address of welcome to the Congregational Union on behalf of the Leicester Union of Free Churches. In this he made a telling reference to the Pope's recent rebuff to the High Anglican party in their endeavour to approach Rome.

Cardinal Vaughan, preaching on the recent manifestoes of the Pope, spoke of the silence with which they had been received in this land as an indication of the reverence in which his Holiness was held. If Cardinal Vaughan had understood English men and women, he would have known that that silence was the silence of contempt; in fact, there is not one Englishman in a hundred, unless he be a Catholic, who cares the value of the smallest copper coin what the Pope thinks about the religious status of this island. The nation, in spite of the chatter of Cardinals and the coquetting with Rome of society's butterflies, is Protestant to the core.

Lord Halifax and his friends richly deserved the answer they have got.

And that answer, though it may have fallen as a bomb-shell amongst them, has fallen upon the rest of the nation as one of those air-bubbles which burst amid the laughter of children.

Better even than this interchange of greetings was the letter read by the Chairman from the Bishop of Peterborough to him as the representative of the Union. The inhabitants of Leicester, both churchmen and dissenters, had been deeply incensed by the warning given by a young curate in the town not to attend any of the schismatical meetings to be held the following week. As a contrast to this narrow spirit, the act of the Bishop in sending a letter of kindly greeting to the Chairman of the Union, in which, while in no sense minimising the reality of the differences that separated them, he expressed a brotherly regard for the welfare and spiritual success of those assembled in the Union meetings, was very heartily received, and a no less courteous reply was sent to Dr. Creighton.

After this we gave ourselves to solid business, and in subsequent meetings discussed Church Aid Work, the Reform of the Sunday-school System, of Congregational forms of worship and sentiment, and other burning topics. We were glad that the Church Aid Society is moving into smoother waters, and that it is now able to raise the salary of aided ministers to the minimum of £80 a year, which is a stage towards the £100 minimum the Society is aiming at.

The farewell meeting to the missionaries that are returning to their spheres of labour was so largely attended that an "overflow" had to be held; altogether about 4000 must have been present. The temperance gathering on Monday night and several others were crowded out, and the sessions of the Union generally were followed with unflagging interest both by the delegates and the people of Lei-

cester. Altogether, a fine stirring series of gatherings, full of enthusiasm and earnestness. The morning devotional meetings were also well attended; but perhaps a little more of this element, say a whole session devoted to the purely spiritual side of our work, would have touched and helped us still more. This is perhaps the weakest side or aspect of modern Congregationalism, and we should mend our ways lest we spend too much energy at the circumference of our work and rest too little at the centre.

St. George's Tabernacle, Glasgow.

THE seventh annual Conference in connection with God's work in this place was recently held. Mr. D. J. Findlay presided, and among those who took part were Rev. J. Hudson Taylor, Mrs. Stott (Wenchow, China), Messrs. John Colville, M.P., John Anderson, Dr. W. Duncan Miller, W. G. Pope, Dr. James S. Webster, James Macfarlane, and William Thomson. There were crowded attendances at all the services and it was felt to be a time of great blessing.

After a season of prayer and praise, Mr. Macfarlane gave an excellent keynote to the Conference in the words "Looking unto Jesus," Heb. xii. 2. Mr. John Anderson gave an impressive address from Isaiah vi. (1) A crisis; (2) Confession; (3) Consecration; (4) Call; (5) Commission. Mrs. Stott, from Wenchow, told a most cheering story of the success and blessing which God had graciously granted on the part of China where she had been privileged to labour. She told of 500 in church fellowship, but in addition there were hundreds who had given up the worship of idols, were attending the services, and were aware of the plan of salvation. These results were largely due, under God, to the native Christians. Mr. Pope, Algiers, and Dr. Miller, Aden, followed, urging the need of more prayer and sympathy, more effort, and more men and women to go forth to the battle.

After tea and a time of testimony, Mr. Hudson Taylor gave an encouraging account of the progress of missions in China during the past forty-three years. In 1853, there were thought to be 300 souls converted in China, in 1889 there were 35,000 communicants, and in 1896 there are 70,000 communicants, besides many who have gone to be with Christ. He stated that Christian deathbeds were more frequent now in China. The first day of the Conference was brought to a close by earnest addresses from Dr. Webster, who has since left for China, and Mr. Wm. Munster, jun.

The services on the Lord's day were from 6 a.m. till 10 p.m., with short intervals, and were full of power and blessing. Those privileged to be present will not soon forget Mr. Hudson Taylor's most helpful and suggestive address on "The True Vine and the Branches." As a fitting close to this feast of fat things, a large number of God's people met around the Lord's table, the service being led by Mr. Hudson Taylor.

D. J. K.

Recollections of Reginald Radcliffe.

LETTER BY REV. ANDREW MURRAY.

DEAR SIRS,—Very many thanks indeed for Reginald Radcliffe's biography. You may depend upon my placing them in the hands of those who will appreciate the book and profit by it. I am reading it with intense interest. Of his faith in prayer one can only say that it ought to shame and humble us. Thank God it also encourages us. One feels the inspirations which the sight of such faith gives.

The book also stirs one's soul with the longing that God may visit his whole church with the Spirit of revival. The forms will be different, because the truths and methods in which the Spirit worked through him are not longer so new. And yet God is able to raise up men full of his Spirit who will give the message He may entrust to them with the same power. I cannot read what God wrought through him without being stirred to praise and prayer, and hope.

Last Monday week we began a united meeting for prayer among the ministers of Capetown and neighbourhood to wait on God for revival. We are looking to Him to give us his blessing in it.

In our blessed Lord, yours most faithfully,

ANDREW MURRAY.

Wellington. Sept. 8, 1896.

THE EVANGELIST.

What is it to Believe on Christ?

By J. W. CHICKERING, D.D.

READER, did you ever ask this question? Is it your sincere and earnest wish to have it answered? If so, this tract is intended for you. May God make it a blessing to your soul.

I will suppose that you have at some time felt alarmed in view of your sins, and inquired in your thoughts, if not in words, "What must I do to be saved?" You hear the Bible say, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him." And you have the same answer that Paul gave to the gaoler, "Believe on the Lord Jesus Christ, and thou shalt be saved." Still you hesitate. You ask what this language means. You desire to know *what it is* to believe on Christ. It is,

TO FEEL YOUR NEED OF HIM;

TO BELIEVE THAT HE IS ABLE AND WILLING TO SAVE YOU, AND TO SAVE YOU NOW; and

TO CAST YOURSELF UNRESERVEDLY ON HIS MERCY, AND TRUST IN HIM ALONE FOR SALVATION.

To feel your need of Him. Till you do this, you will never seek Him earnestly, or trust Him wholly. You do not send for a physician till you feel yourself to be ill. It was only when Peter found he was beginning to sink, that he cried, "Lord, save me!" So the sinner never goes to Christ in a right manner, till he feels himself to be a lost, wretched being. It is not enough to *know* this: you must *feel* it.

Do you say you cannot? Oh then, how lost, how wretched you must be! Your very language ought to fill you with shame and fear. Whose fault is it that you do not feel? How long need it be before you feel? You can feel *alarm* when a fatal disease holds you in its grasp, you can feel *sorrow* when a friend is dying in agony before your eyes; and can you feel no sorrow when you think of a suffering Saviour whose love you have abused—no alarm, when you call to mind that fearful judgment to which you are hastening? Will you dare to tell your Judge, at the great day, that you could not feel your need of a Saviour?

But you say, "I do feel, at least in some degree, that I am a poor, guilty, undone sinner; but this will not save me." No, it will not. Thousands have felt this and perished. You must also.

Believe that Christ is able and willing to save you and to save you now. He is able, for He is almighty. You are a great sinner, but Christ is an infinite Saviour. Satan has been trying to persuade you that Christ is not able to save so great a sinner as you are. It is false. He is able, and unless you believe this in all its glorious extent, you will no more be willing to trust him than a man on the roof of a burning house will step upon a weak ladder which he knows will give way beneath him.

You must believe that He is *willing*. He has in many ways shown Himself to be willing. If you doubt it, you disbelieve and offend Him. Does it please Him, think you, when He utters this kind welcome, "Whosoever cometh unto Me, I will in nowise cast out," to hear you reply, "O Lord, I cannot think that Thou wouldst receive such a one as I, if I should come"? Yet you do in effect say this, every moment you cherish the feeling that you are too sinful to hope for pardon.

You must believe that he is willing *now*. Perhaps you have thought He *would* be willing, after a few more days or weeks spent in praying and weeping and growing better. Be assured your worst enemy wants no more than that you should continue to think so. You are growing no better. You are doing nothing to gain Christ's favour while you refuse to yield to his invitations. Until you believe that he is able and willing to save you, and to do it now, you never will be saved. The great enemy of your soul does not care to have you set a time far distant when you can go to Christ, and when He will be willing to receive you. If you will *continue* to place that time at the distance of a week, or an hour, or a minute, his object is gained, and your soul is lost.

But you ask, "Does not a sinner, at the moment of his actual submission to the Saviour, feel more fit to be pardoned, and is not Christ more willing to pardon him than ever before?" No, dear friend, No! He was *less* fit to be pardoned, for his

sins had been increasing every moment up to that very time, and Christ was no more *willing* to pardon him than He had always been.

The next thing required of you is—

To cast yourself unreservedly upon his mercy, and trust in Him alone for salvation. This implies that you renounce all expectations of saving yourself or of being saved any other way than through the righteousness and redemption of Christ. Did you ever feel as if you had done all you could? Have you tried to think of something more to do to obtain hope and forgiveness? You have done *too much* in this way already.

Just stop doing, and begin to trust Christ to do all, and you are safe. A man is rowing a boat on a river just above a dreadful cataract. The current begins to bear him downward; the spectators on the banks give him up for lost. "He is gone!" they all exclaim. But in another moment a rope is thrown towards the wretched man; it strikes the water near the boat. Now how does the case stand? Do all the spectators call upon him to row, to row *stronger*, to try *harder* to reach the shore? O no; the eager and united cry is, "Drop your oars! Give up your desperate attempt! TAKE HOLD OF THE ROPE!" So all the sinner's hope lies not in struggling to save himself, but in *ceasing* to struggle, for while he expects soon to accomplish the work of salvation he will not look to Christ to do it for him. It is not *doing*, but *yielding*, that is required.

But you say, "Why, then, do you urge me to become a Christian, or to do anything? Why not let me sit still, and wait till Christ shall come and pardon me?" And what if the man in the boat dropped his oar, and then folded his hands and waited for the rope to save him? He might as well have died rowing as sitting still, and would as certainly have died in the latter case as in the former. But he must *grasp the rope*. So the sinner must lay hold upon the Cross—not by waiting till he is better, but by first concluding that he shall never be any better in the way he is going on, and then looking to Christ. As he perceives the ground sinking beneath him, and feels how lost and wretched he is, filled with mingled despair and hope—despair in himself, and hope in the power and mercy of Christ—he says—

I stand upon a mountain's edge;
O save me, lest I fall!

His prayer is heard—the heart of the compassionate Saviour is ready to welcome him—the arms of mercy are stretched out to receive him—a word of kind welcome reaches his ear, "Son, be of good cheer; thy sins are forgiven thee." He believes that word—he trusts that heart—he falls into those arms, and he is safe.

Reader, does your heart say, "Lord, I believe: help thou mine unbelief"? Will you take the Saviour at his word? Are you willing to trust him to do the whole work of your salvation?

If so, prostrate yourself before this waiting, insulted, and still compassionate Redeemer; tell Him all your heart, put your soul in his hands, and He will pardon, accept, and save you.

[The author, at his death, had the names of over 1700 persons who attributed their conversion to this tract.]

Repent and turn to God, and do works meet for repentance.

God be merciful to me, a sinner!

To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him.

The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.

If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee.

Bless the Lord, O my soul, who forgiveth all thine iniquities.

Jesus said: Father, forgive them!

Acts xxvi. 20, Luke xviii. 13, Dan. ix. 9, Exod. xxxiv. 6, 7, Psa. cxxx. 3, 4, Psa. ciii. 2, 3, Luke xxiii. 34.

The Mongolian Mission.—Upon the occasion of a recent visit to the new station at Lao-Pei-tzu-Fu, north of Ch'ao Yang, Rev. J. Parker baptized fifteen persons, most of whom had been probationers for the past two years. Six others were absent from home, otherwise they would have been baptized at the same time. This makes a total of twenty-one baptized at the three stations during the first half of the year. The work at T'a-tzu-Kou is being maintained by the colporteur stationed at that place. Mr. Parker baptized one convert there in March. With more public mission premises, and a native preacher constantly at work, he hopes to see this branch grow. The Christians have shown themselves men of sterling worth. One of them promised that if the Society would purchase new premises he would contribute one-third of the cost. At Ch'ao Yang Mr. Parker has also baptized one whole family.

Mission to Showmen.

THIS summer it has been my privilege to see Miss Millington, the large-hearted friend of travellers and show-folk, in her own home at Layerthorpe-grove, York, and to realise, in some measure, the extent of her work among them. For years I have been struck at the way in which the mere mention of her name opened the door for Christian work. I had also been encouraged to go among the vans by her letters, but one has to enter into the tiny inner room from which these letters flow out, to understand the daily toil entailed by this constant flow of sympathy.

I saw one letter from a father, whose prodigal son is lost among the showmen, requesting her to seek for him. Another was from a mother, who is well off and wants lodgings for an ailing daughter and would prefer them near York, knowing that then she will be well cared for. The drollest was the case of a mere lad, who had made a foolish marriage and wanted Miss Millington to tell him how to get free.

With her I visited the widow of a showman, who was dying. She was living in what had once been a college. On each side of its entrance were quaint carvings, on one side the virgin and child, on the other St. Christopher, the burden-bearing giant. The latter seems to me an image of my friend. She began to carry a little burden in the service of her Master, but as she has gone on it has grown heavier and heavier. She will not faint under it, but others may lighten it for her by timely subscriptions. The joys and sorrows of showmen all over the United Kingdom come daily into her sympathetic ear, cases of need are constantly arising. Her own means are freely used, but if this mission is to be consolidated more, much more must be done in the future.

The paper which she conducts, *The Caravan*, has a quarterly issue of 2500. One number issued in French and German having proved a success, another is called for and ready to come out if funds can be obtained. Travelling school vans are also desirable; if friends will gather in the children for the fair week, when possible, to some hall or kitchen, and instruct them for an hour, much might be done. I believe that if friends wishing to form friendships among these wanderers were to do this, they would soon find the work profitable. Our Heavenly Father says, "Inasmuch as ye have done it to the least of these My brethren, ye have done it unto Me." The Travellers' National Total Abstiners' Union has taken 1100 pledges, and a large proportion are known to be keeping it. It is distinctly recognised as a union. R. B.

Harvest.

"Thou crownest the year with thy goodness,"

Lord of the Harvest tide,
Full sheaves after patient sowing
Bow down at the Reaper's side;
Crowned with thy lovingkindness,
Mountains and hills rejoice,
Springs break forth in the valleys,
Rocks echo the gleaners' voice.

"Thou crownest the year with thy goodness,"

Shepherd and Lord of all,
Sheep bound with joy o'er the pasture,
Fat kine lie down in the stall;
Crowned with thy wondrous mercy,
Sprinkled with blood from sin,
Saints whom thy love has conquered
Glad angels have garnered in.

"Thou crownest the year with thy goodness,"

Lord of the hearts of men,
Faith's toil—after tears and waiting—
Bears fruit, as of old, and when,
Crowned with thy lovingkindness;
Sowers and reapers stand:
"Praise waiteth for Thee in Zion"
Shall ring through the Golden Land.

Wandsworth, S.W.

HOWARD USSHER.

Dr. Barnardo's Homes.—H.R.H. the Prince of Wales has forwarded a donation of twenty-five guineas to Dr. Barnardo's Homes for Orphan Waifs, in aid of the special reserve and foundation fund now being raised for the purpose of extinguishing the liabilities incurred in the erection of the Institutional Buildings.

Home of Industry.

WE feel it is due to your readers to share with them the cheering reports to hand of those who have left us to get a start in life since last spring. Of the 150 boys and girls who sailed in two bands, there remain a dozen small boys still waiting for adoption at our Canadian Home. Those who are turned fourteen years of age are now on farms, receiving board, washing, and from two to three dollars monthly. Many of them, as winter comes on, will prefer to attend school, thus improving themselves in lieu of the four or five months' payment.

Our hearts rejoice over the settling of little girls of tender years, whose sorrows wrung our hearts as we listened to many a tale of woe. The reports we have as to their placing out, or adoption, are specially cheering.

Whilst our greatest joy is to shelter and care for orphans, we frequently meet with a whole family brought down to utter destitution through the terrible curse of drink. Children in such wretched circumstances we pity even more than those entirely bereft of parents. Whilst orphans are at times cared for, these are not only starved, but ill-served by fathers or mothers unworthy of the name. Such was a family of four, left a few months ago on a doorstep by the drunken mother, and taken for the night to a workhouse. The two small boys are still in the Home, waiting till a kindly farmer "falls in love" with them. The little girls have been received into "good and comfortable homes," both as adoptions. In one of the Homes a little girl of ours has already been brought up and trained for a useful life.

This week we have the privilege of rescuing additions to the seventy-second band, now being gathered into the Training Home. Among the first thirteen we find nine are motherless. How can we ever be grateful enough for this God-opened way of setting the solitary in families? We ask prayer for another winter's service, ere our opportunities close.

ANNIE MACPHERSON.

29, Bethnal Green-road, E.

Countess Schimmelmänn's Work.

By letters received from this devoted servant of Christ it is clear that God is abundantly blessing his work in her hands. At Gühren her seamen's home, which had been demolished by persecutors, has been rebuilt, and is thronged with fishermen, who give evidence of the seed sown years ago having brought forth fruit. At Strasland, in Pomerania, a large and crowded meeting was held, consisting mainly of working-class and seafaring men, but including some members of the middle and upper classes.

In the Duchy of Mecklenburgh there have been many meetings, largely composed of persons in "high life." Many of the proudest and most worldly have been seen in tears, and numbers seeking private conversation as to their souls' salvation on the days following the meetings. Not a few have been joyfully converted, and are now rejoicing in Christ. "To-day from 12 to 1 a young nobleman sat here weeping like a child, because of the dead, formal life he had led. A lady on her knees, in misery about her lost soul, and went away saved. A Russian General is going to build a Home for sick children. He resolved on this at one of the meetings."

The Countess also mentions cases of converts from last year's testimony leading consistent Christian lives. She earnestly seeks the prayers of British Christians for a continuance of God's blessing on her witness for Him, and for his shelter from the renewed plots of her deadly enemies again to trap her.

J. McC.

A Call from India.—*The Young Men of India* say:—"Should we not undertake to secure the services in India, for one cold season or more, of one of the most successful preachers of the West, making this a feature of missionary activity for the next few years? Two great advantages appear: (1) The great stimulus this would give to missionary work in India, by the uplift to Christians and the conversion of non-Christians. (2) The greatly increased interest at home, resulting from the reports of these specialists. Many men who could not consider mission work as a life-work, might yet be able to give one or two or possibly even five years to angelic work in England."

The Dublin Convention.

THE twenty-third annual Christian Convention was held in Dublin last week. There was no falling off in interest or power. A large number of ministers of all Evangelical denominations, and from all parts of the country, were present, and were hospitably received in Christian homes in the city and neighbourhood.

The proceedings commenced on Monday evening with a social reunion in the minor hall of the Christian Union Buildings, followed by a public meeting in the large hall, at which Mr. J. R. Fowler presided. Earnest and spiritual addresses were delivered at the meeting by Revs. J. S. Fletcher, D.D., James Irvine, and George Harrison. The subsequent meetings were addressed by Rev. J. Elder Cumming, D.D., Glasgow; Rev. George Jackson, Edinburgh; Rev. G. H. C. Macgregor, London; the Archdeacon of Cashel, Rev. Gilbert G. Warren, from Hankow; Rev. F. Swainson, C.M.S., from Saskatchewan, Canon O'Connor, Rev. T. B. Robertson, etc.

All the meetings were very profitable and were greatly enjoyed by the large audiences, and the reports in the press will carry the holy influence far and wide. The Archbishop of Dublin, Lord Plunket, presided on Wednesday evening, the subject being "Foreign Missions," and delivered a most sympathetic address, in which he expressed his thankfulness to God for the blessing which this Convention had proved to the cause of evangelical truth and unity in Ireland. On Friday morning a meeting for special and united prayer for Ireland and for all evangelical agencies at work in the home field was held. There was a large attendance. Thirty-two societies were remembered in special prayer to God.

Brothers Weaver in Aberdeen.

THE Free Church Presbytery of Aberdeen is engaged in special evangelistic effort throughout the city. Men on whom God has set his seal have been secured for the work. The first in the series was Mr. W. R. Lane, and the last is to be Gipsy Smith. Last week the Brothers Weaver struck in.

They began by conducting the forenoon diet of worship in Commerce-street Free Church. In the afternoon there was a meeting for Christians, and in the evening an evangelistic service in St. Clement's Free Church. Here the work has been continued throughout the week.

From the outset much interest was felt in the two sons of one who had done valiantly for the Lord, and the fruit of whose labours is still with us. Another generation has arisen since the days of the gracious revival of '59 and '60, but we have yet many amongst us to whom the name of Richard Weaver is a means of grace because of the glorious memories it recalls. This of itself inspired many of God's people with hope of great blessing. And we have not been disappointed. God has been graciously pleased to pour out of his Spirit upon us, and, as a consequence, every night souls have professed faith in our Lord Jesus Christ.

By means of the intensely earnest and forceful preaching of Mr. Bewley Weaver, and the no less earnest and tender singing of Gospel hymns by Mr. Frank Weaver, God has knocked at the door of many hearts. There has been a glad response, and we believe Christ is enthroned in hearts not a few that were closed against Him when these brethren came to us. The deepening interest was abundantly evidenced by the growing attendances from night to night. Last night (Sabbath, 4th inst.), at their third service for the day, which was held in the Free North Church, the building was simply packed, every available foot of space being occupied, and large numbers having to turn away, unable to find an entrance. More than a score of persons rose in the church in token of their desire for salvation, and at the close, the ministers and other workers had their hands full, directing anxious ones to the Saviour.

We anticipate greater things as the week advances. Unfortunately for us, as we judge, the Messrs. Weaver have to leave us at the end of the week for Glasgow. We, however, trust that their way may be directed thither again, for it is evident that God has much people in this city, and that many of them would be won by a continuance of such labours amongst us.

AND. D. DONALDSON

(Minister of St. Clement's F. C.)

Strangers' Rest Workers.

THERE was a large gathering at the usual monthly workers' meeting at the Strangers' Rest, on Friday last. After a few opening remarks by the chairman, Mr. Geo. Lampard, Mr. Isaac gave a report of the work at home and at Zanzibar, where workers were realising the blessedness of being held up by prayer, and being kept in peace in the midst of the disturbances which have taken place. Prayer was asked for guidance in any fresh steps to be taken for the further development of the work. An address was given by Pastor Fuller Gooch, based on Deut. x. 18, 19, dwelling on the love of God as shown in the law of Moses with regard to the stranger. God not only loved Israel, but the stranger was not overlooked or forgotten. The spiritual application of this in relation to those who are yet strangers to God, and our duty as believers in reference to them was earnestly enforced.

Mr. Glenney, of the North Africa Mission, said that some seemed to think Mohammedanism was a beautiful idea of religion, but if one wanted a description of it, it was to be found in Rom. i. A Moslem makes it part of his religion to be bad and cruel, and covers himself with the Divine sanction, making God responsible for his sins. In a letter received that morning news had come of a Moslem who had been converted, a leading man in the mosque at Omar, the site of the old Temple. He had had to fly for his life, for a converted Moslem can never stay where Turks rule, it is certain death.

Miss Johnson, who has been working in Tunis for over four years, and is soon returning, telling of the Lord's work, said there were many there who knew not God as their Father. More workers were needed to tell the Gospel to those in bondage. If we cannot go ourselves, let us pray for those who do. The Medical Mission is a great means in Tunis of getting hold of the people, but it is closed now because there is no doctor. Pray that one may be sent.

Four other missionaries, who are soon to start for North Africa, were also present, two of whom told how the Lord had led them to go forth.

Mr. McKay, of Madagascar, Mrs. Read, of Blackgang, and Pastor Rohrbach, of Berlin, also gave brief accounts of the Lord's blessing and guidance in work for Him.

A. M. G.

Metropolitan Music Hall.

FOR over twenty years Mr. Charles Cook has carried on mission work in the West End of London. During the spring and summer months he conducts services in Hyde Park and Hyde Park Hall. With the help of an able choir, he has done much by his open-air meetings to counteract the teachings of the Freethinkers. Several young men converted at these meetings are engaged in work for Christ in the foreign and home mission fields; while thirty young women converts, in the prime of life, give their spare time to aiding Mr. Cook with their sweet voices.

Hyde Park Hall, Edgware-road, being entirely inadequate for the winter work, Mr. Cook rents the Metropolitan Music Hall for the season. This Hall is situated in a crowded district and a busy thoroughfare, and thousands hear the Gospel there. Last Sunday evening the first meeting of the season was held, and notwithstanding the disagreeable weather, the large building was crowded from pit to gallery. Sacred songs were rendered by the choir, which were greatly appreciated by the audience, and a stirring, touching address was delivered by Mr. Cook, on the words, "Whose I am, and whom I serve." An earnest appeal was made to backsliders, and in conclusion, to sinners generally. During his remarks, Mr. Cook had a word for the gambler, the courtesan, the drunkard, etc. The address was listened to attentively by a mixed audience, and over forty persons stood up, and asked for prayer.

The Lambeth-walk Mission has long needed a new mission hall, and this has at length been secured in the Tee-To-Tum, in the very heart of a crowded and sin-stained district. The necessary alterations and repairs have cost £50, of which £35 has been received. The whole work is in a hopeful and vigorous condition—the open-air, the temperance, and the various benevolent agencies are well maintained and followed by blessing. The superintendent is Mr. G. Goodman, 128, Kennington Park-road, S.E.

Letters to the Editor.

"CHURCH TROUBLE AT LEAMINGTON."

SIR,—In your last issue you endorse an appeal on behalf of the Chapel of St. Luke's in Leamington. That appeal is put forth under the plea that the congregation and its minister have had to secede from the Church of England, first, because the vicar of the parish objected to the presence of the chapel in his parish, and, secondly, because only by so doing could they preserve Evangelical services. May I state that the vicar had no objection to the presence of the chapel in his parish, nor desired in any way to put a stop to Evangelical services? He only asked that the chapel should be under his jurisdiction as vicar of the parish and be worked as one of the parochial agencies. Subject to this condition, he was willing to welcome the congregation as brethren holding the like Protestant and Evangelical principles as himself. Rather than join as brethren, the minister and people have thought it right to multiply our unhappy divisions and cause considerable damage to the cause of our common Lord.

A CONSTANT READER.

MR. DANCE'S REPLY.

DEAR SIR,—I thank you for giving me an opportunity to reply to "A Constant Reader." Perhaps the best corrective for his letter will be the republication of an authority which will not be gained. (The italics are mine.)

"Hartlebury Castle, Kidderminster, Nov. 22, 1895.

"Dear Sir,—I have heard from Mr. Fargiter with reference to the proposal to establish the Chapel of St. Luke's in his parish, and I have also had a report from his parish church council on the same subject. Since both the vicar and his church council have made such strong objections to your proposal, and have given me what I conceive to be very reasonable grounds for their opposition, I shall withhold my licence from your chapel. It is quite unreasonable to expect me to allow and give my approval to an intrusion into a parish where I am satisfied that good work is being done, where there is already good church accommodation, and, above all, when the vicar of the parish is unwilling to sanction it himself.—Yours faithfully,

"J. J. S. WORCESTER."

The minister of St. Luke's and his friends rely upon prayer to go forward. The comfort is that the Lord adds his blessing in the most unmistakable way, and now numbers of men are found sitting under the sound of the Gospel, who formerly never entered a place of worship.—Faithfully yours,

JAMES WALTER DANCE.

Boyne Villa, Leamington Spa.

"IS MY INFANT SAVED?"

DEAR SIR,—Referring to the question of "Is my infant saved," in THE CHRISTIAN of the 1st instant, may I be allowed to give a few words of personal testimony? In the first case I would say "A Parent" has answered the question very satisfactorily.

I was somewhat unconvinced in my mind as to the Scriptural arguments upon the question, until I was called upon to lose twin girls in their infancy, and the question was brought forcibly before me (I may here say that I refused to have them baptized by the rector), when upon turning over the chapters of the Bible I came upon Moses' speech to the Children of Israel concerning the Promised Land in Deuteronomy i. 39, where he says, "Moreover your little ones...which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." This was so borne in upon my mind and heart, that it has settled the question for ever for me, for what was the Promised Land but a figure of the yet more perfect one, the rest that remains to the people of God? ANOTHER PARENT.

DEAR SIR,—Amongst a varied collection of epitaphs which have just lately come under my notice, I was rather struck with one which appears on an infant's grave, and which runs as follows:—

Bold infidelity, lie down and die!
Beneath this stone an infant's ashes lie.

Say, is he lost or saved?
If death's by sin, he died because he's here;
If heaven's by works, in heaven he can't appear.
Reverse the Bible's sacred page, the knot's untied:
He died, for Adam sinned—he lives, for Jesus died.

I quote this, as it seems to me very appropriate to the subject, "Is my infant saved?" introduced in last week's CHRISTIAN by "A Parent," and with the hope that it may serve to throw some light on the [996]

subject. It comes as a bold challenge to those who doubt the sure salvation of the little ones for whom Christ died.—Yours faithfully.

CHAS. J. PHILLIPS.

40, Lady Margaret-road, N.W., Oct. 3.

THE SCIENCE OF "GIVING."

SIR,—Many years ago, when I was a young man with a small salary, the claims of the B. and F. Bible Society and of the C.M. Society were explained to me by a Christian lady, and I was asked to become a subscriber to both. On consideration I determined to do the thing handsomely by subscribing 5s. annually to each Society, but when I paid my first subscription, the old lady, while thanking me cordially, told me in the very kindest possible way that I did not know how to give, that I wanted educating in the science of "giving," and that by becoming a teetotaler and being careful of my money I could do much to help, not only the above, but other kindred societies.

I took the advice given, became a teetotaler, put my savings in the bank, and determined to spend the interest on my investments in the cause of God.

In a few years my subscription of 5s. increased to £2, then to £5 each, then I was able by degrees to take up many other good societies with smaller subscriptions.

I am a poor man still, I have had sickness myself and also in my family, but I have found the Lord very gracious and a very present help in trouble, and my dividends are humbly and gratefully offered to Him who has done so much for me.

ANON.

"STORY OF A JAMAICA CHURCH."

DEAR SIR,—It was my privilege on Sunday, February 23 of this year, to attend the service in St. Ann's Bay Baptist Church, and the acquaintance I then formed with Pastor George House is a pleasant memory. I can truly say his praise was in all the churches, and I now feel constrained, unknown to him, to support the appeal made in your columns under this heading.

I can vouch for the truth of all that is therein narrated, and while I regret my own means will not admit of giving Mr. House practical support, I do hope those who are better able to give will help forward the Lord's work in his hands.—Yours truly,

HENRY D. GRANT, Admiral.

Coombe Lodge, Liss, Hants, Oct. 3.

A New S.A. Elevator.

A FRESH extension of the social scheme of the Salvation Army was inaugurated on Thursday last, when a new "Elevator and Home," to accommodate 200 men, was opened in Riley-street, Abbey-street, Bermondsey. This, as Londoners know, is in the heart of a poor and distressful district, and in a region where common lodging-houses of the poorest type abound.

From statements made at the opening meeting by Mr. Bramwell Booth, Commissioners Coombs, Cadman, Pollard, and Nicol, and Colonels Barker and Lawley, it appeared that in the various Homes and Elevators maintained by the Army in London and the provinces, some 1200 out-of-work, hopeless, and fallen men are daily sheltered, fed, and provided with work, and thus enabled to start afresh on life's battle. This enumeration is altogether apart from the people sent to the Farm Colony at Leigh. Every evidence is forthcoming not only of satisfactory social results, but also of spiritual results. Many are now truly serving Christ in the Army and elsewhere who first came to the S.A. shelters in a pitiable condition of hopeless despair.

General Booth, who presided, said that the work of the Salvation Army for the good of humanity and the glory of God was progressing in all directions, and the social side of their operations far exceeded all early expectations. Incidentally referring to the destitution in New York, he pointed out that in that city alone there were no less than 60,000 "out-of-work" people to be found. He then gave a number of statistics showing what was being done for the relief of the friendless and fallen in England and in other parts of the world.

Dean Farrar, speaking in Liverpool, said it was humiliating to think that, while one man had been able during part of a lifetime to purify the prison system, and that a small handful of people had, in fifty years, brought about the abolition of slavery, the Temperance cause, which was embraced by thousands, had made no legislative progress. The subject was eminently one for citizens, for drink was the foe of national prosperity.

International S.S. Lessons.

October 18.

SOLOMON'S WEALTH AND WISDOM.—1 Kings iv. 25-34.

GOLDEN TEXT.—1 Sam. ii. 30.

EXPLANATORY.—25. "Under his vine," etc., an expression denoting peace and prosperity. The people were as safe in their own quiet homes as behind the walls of a fortified city. "Dan," the most northerly point in Israel. "Beersheba," one of the most southerly cities of Judah. 26. "Forty," probably "four" (see 2 Chron. ix. 25). 27. "Officers," stationed in different parts of the country (see ver. 7). 28. "Dromedaries," see Rev. Ver. 29. "Largeness of heart," capacity to understand many and difficult subjects. 30. From the East came the wise men to worship Jesus (Matt. ii. 1). Chaldea and Arabia, as well as Egypt, were renowned for their wisdom. 31. These four names are mentioned in 1 Chron. ii. 6 as sons of Zerach. Mahol may be another name for Zerach, or it may be "a common noun, signifying a chorus; and 'the sons of Mahol' may signify persons skilled in poetry and music." 32. "Three thousand proverbs," some of which are preserved to us in the Book of Proverbs. Of his songs we have only one, called the Song of Songs (Song of Solomon i. 1).

In telling the story of Solomon's greatness, two things should be emphasized:—First, *how it fulfils previous predictions*. The extent of his kingdom (21) was foretold in Gen. xv. 18; the vast number of his people (20) was foretold in Gen. xxii. 17; while peace had been promised in 1 Chron. xxii. 9, and wealth to Solomon himself (last lesson). Secondly, *how it foreshadows the Kingdom of Christ*. "A greater than Solomon is here" (Matt. xii. 42). For that reason nothing is said of the burdens which all this splendour cost the people (xii. 4). Psa. lxxii. refers to Solomon's kingdom, but only as pointing to one more glorious still (comp. v. 25 with Mich. iv. 4).

Riches, wisdom, fame—the three things which Solomon enjoyed—are the objects of eager desire to many. Two questions:—

1. *Do they satisfy?* Of course, we naturally think. To have unlimited wealth, so that every wish can be gratified; to be wiser than all others, so that no question need remain unanswered; to have a name that is sounded abroad over every nation; what more can be necessary?

The best way is to ask the only man who ever possessed these three in the greatest degree. Solomon will speak to us if we will listen. Let one of the scholars read Ecc. ii. 4-11, and note especially the concluding words. Not that these things are evil in themselves; on the contrary, they may be so used as to greatly enhance the true joy of life. But they are "vanity"—that is, emptiness, if the soul seeks to be satisfied with them.

These are "the broken cisterns" which men seek for themselves when they forsake "The Fountain of Living Waters" (Jer. ii. 13). The attempt to quench the thirst of the soul at these cisterns is like drinking the salt sea. The more we drink the more painful and maddening our thirst becomes.

Remember the Russian story of one who entered a diamond mine in search of great riches, and filled his pockets with costliest gems. At length he became thirsty. He heard what seemed to him like the flow of water and the sound of waterfalls, but he found only rivers of gems and cascades of jewels. He had riches enough, but was dying for want of water. So is everyone who seeks what this world can give, and is not rich toward God.

2. *Is there nothing better?* Again Solomon will tell us if we will listen to him. There is a better wisdom than that which enabled Solomon to make his kingdom so prosperous, and to write such wise and wonderful things. There is a better wealth than that which he possessed in such unlimited measure. There is a better fame than that which was spread abroad concerning him.

Solomon says (or is it not Jesus, the Wisdom of God, speaking through Solomon?), "Receive my instruction, and not silver; and knowledge rather than choice gold" (Prov. viii. 10). Again, let one of the scholars read Prov. viii. 11, 18-21. In Christ are "unsearchable riches" (Eph. iii. 8), and in Him "are hid all the treasures of wisdom and knowledge" (Col. ii. 3).

There is, therefore, something better. Which are you seeking? Concerning the unsatisfying things of this world there is no promise that if you seek you will find. You may waste your energies in a vain and disappointing pursuit, and find at last that you have missed both this world and the next. Of the true Wisdom, in which durable wealth and lasting honour are included, there is a promise which is for you. Read it in Prov. viii. 17. Have you put it to the test?

Hop-pickers' Missions.

THE HAMPSHIRE WORK.

THE work for this season is now brought to a close. It is with sincere thankfulness that we are able to report much encouragement. We were able to help the destitute by selling the 2^d. loaf at 1d., and at the close a good cake tea was provided at 6d. each, for which they paid 2d. The expressions of gratitude were very many, such as "It is beautiful," "God bless you all." We were much cheered in seeing the poor wanderers so bright and happy.

One young gipsy man, who has come into the neighbourhood for the first time, said: "It is all so new to me, the singing of the hymns and the like. I wish I could always stay here." And after the tent was down he said, "I cannot forget that last hymn, 'There'll be no parting, There'll be no parting.' I feel I cannot rest, for I may die before another year."

Another, seeing how devoted some of the workers were in the wet for them, said: "There must be something in the Gospel. I have tried everything and found no satisfaction yet." We thank God for the thought awakened. Will you follow these in your prayers?

A gipsy woman when her little girl had a penny portrait given her said, "Yes, I have a Bible in my bag, which the lady gave me last year." She then sent the child to fetch it, and told her to open it and read first chapter of John. The little girl reads a portion every day to them in the van. AURELIA CHINN.

Lenten House, Alton, Hants.

HEREFORDSHIRE AND WORCESTERSHIRE.

From an account sent us of the work of Messrs. Luff and Jones we extract the following:—

A poor old woman was put to work at the picking, and at meal time she had neither meat nor money; so a kind man bought a herring and gave it to her, which she much enjoyed, and thought highly of the giver. Just then we came upon the scene, and it happened that we gave this same old woman the famous tract, "Herrings for Nothing." The incident and the truth wrought greatly upon her mind, and they thought that she and others were greatly moved.

We discovered Jemmie Lloyd, the once famous prize-fighter, and champion of the light-weights in the days of Tom Spring and Cribb, who seconded him in his fights. He was born at Margate on January 1, 1801, and is now ninety-five years of age. He lies on a bed of rags, on the floor of a tumbledown old cottage, in one of the most lonely and forsaken spots in the whole of Worcestershire, close on the bank of the River Teme in the parish of Martley. We prayed and preached to him four years ago, when we thought he was dying, and God owned and blessed our testimony to him; and now we found him well, and he told us the above. I believe the poor old man is saved.

I noticed a large number of children at one crib. The father said: "My wife was with us last year, but she died six months ago, and left me with these ten." He was a teetotaler of thirty-four years' standing.

A man said he had four years' collections of our books and tracts. Another man said they had five years' collections of our books, and they often get them out on a Sunday and read them over, and talk of their experiences at the hop-pickings.

The people thought much more highly of us than ever this time, because we waded through mud and mire to them day by day. One exclaimed, "Goodness me, it is worth something for you gentlemen to come to us through this."

Mr. Luff said he would have so liked all the kind friends of the Mission to have seen a large group of gipsies, all men, lying on the grass in a meadow one Sunday afternoon. When we came on them suddenly, and preached to them the wonderful text in Eccl. ix., "Now, there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now, there was found in it a poor wise man, and he by his wisdom delivered the city, yet no man remembered that same poor man"—they certainly seemed fairly caught and dumfounded. The people listened to our addresses in an earnest and respectful manner everywhere, and in many places they begged us to give them an address. JOHN JONES.

The Annual Conference of the United Kingdom Band of Hope Union has been held at Dover. The meetings commenced on Saturday, 26th ult., with an Eisteddfod, at which prizes were given for reciting, solo singing, and choir singing. On Sunday the pulpits in Dover and in the neighbouring towns were filled by the delegates, the clergy joining with the Nonconformists in opening their churches for special sermons in behalf of the Union. The first conference, held in the Town Hall on Monday afternoon, was presided over by Mr. F. Smith. Papers were read by Mr. F. F. Belsey, of Rochester, and Mr. W. B. Suttle, of Manchester. Public meetings were held in the evening in several of the adjoining towns, when addresses were given by the delegates.

Scottish Notes.

A MEETING of the Christian Endeavour Union was held last week in the St. Andrew's Hall, Glasgow, for the purpose of welcoming Rev. Francis Clark, D.D., the founder of the movement.

The committee of the Senatus of Aberdeen University appointed to nominate a *locum tenens* for the Chair of Bible Criticism for next session has agreed to recommend Dr. Gloag, lately minister of Galashiels and an ex-Moderator of the General Assembly. Dr. Gloag is a recognised authority on exegesis, and his published works cover the whole range of New Testament criticism.

The work of the Glasgow Bible Booth, which is carried on under the charge of Mr. D. Graham, of the Religious Tract and Book Society of Scotland, finished up for the season at Lanark races last week. The booth has been erected during the fairs and races at Glasgow, Paisley, Dumbarton, Ayr, and Lanark. There has been sold 523 Bibles, 3438 New Testaments, 726 Pilgrim's Progress. A large number of Gospel texts, etc., and 42,500 tracts were distributed at the above places.

We learn with regret, though not with surprise, of the death on Monday of Rev. Dr. Ross Taylor, of the Free Church, Thurso. He was the oldest ordained minister in Scotland, and was ninety-one years of age. Dr. Taylor has been for many years a power on behalf of evangelical truth in the far North. In 1884 he held the office of Moderator of the Free Church. A colleague and successor, Rev. Geo. Morrison, was appointed in 1894. In our issue of March 28, 1895, we gave a portrait and sketch of Dr. Taylor's career.

For several years the question of the amalgamation of the churches comprised in the Evangelical and Congregational Unions of Scotland has been constantly discussed. At length it has become an accomplished fact, though it does not take effect until January 1, 1897. The Congregational Union agreed to union in April last. Last week a similar decision was reached by the Evangelical Union at a most representative gathering held in Glasgow. The vote was 140 for union and only 14 against. On hearing of this decision, an adjourned session of the Congregational Union was held, and the declaration for union was reaffirmed by 93 votes to 17. Subsequently the two bodies met as one, when, by unanimous vote, union was consummated.

The annual meeting of the Highland Temperance League was held in Inverness last week. Mr. Charles J. Guthrie, advocate, Edinburgh, occupied the chair. The secretary read a letter from the Duchess of Sutherland, who stated that she was sorry it was not in her power to accept the invitation to be present. She hoped, however, that Lady Henry Somerset would come next year to speak at Dornoch and Golspie, and she thought they should make arrangements with Lady Somerset to have a meeting at Inverness. The chairman said there were no doubt at present certain depressing circumstances. One was that in Parliament nothing could be done, although parties were unanimous on certain questions, such as early closing. But if they wanted to find two people who were in the densest ignorance on temperance questions he would name them—Lord Salisbury and Mr. Gladstone. Mr. Bright and Mr. Chamberlain believed in temperance, but they had not done a hand's turn for it. Mr. Hedderwick, M.P., was the principal speaker in favour of local control of the liquor traffic.

Irish Notes.

THE Belfast Presbytery's Armenian Relief Committee have already raised close on £500 for the down-trodden subjects of Turkish atrocities, both in Europe and Asia.

The first church erected in connection with the Presbyterian Extension Scheme, Belfast, has been opened at Broadway, a growing suburb of the city. It will seat about 1000 people.

The Belfast City Mission continues to do a good work. During the past three months the agents paid 15,341 visits, and got forty-six families to join churches, besides holding numerous open-air services, and distributing large numbers of tracts, including thousands of Spurgeon's sermons.

The third Irish National Convention of the Societies of Christian Endeavour was held in Belfast under hopeful auspices last week. Rev. J. G. Lamont, president of the Belfast district, occupied the chair. Addresses of welcome were delivered by Revs. Henry Montgomery and Dr. Williamson, and altogether the Convention was a means of great blessing.

Keswick in Manchester.—The committee are obliged to postpone the large Free Trade Hall Convention from October to June of next year. Full particulars later. EDWARD K. SUGAN.

Australian Notes.

[FROM OUR OWN CORRESPONDENT.]

DURING the months of July and August the Church of England has been holding a number of missions in the various parishes of Melbourne and the suburbs. The missionaries have been drawn chiefly from the country districts and from New South Wales. Bible-readings, separate gatherings for children, for men, and for women have been held, and the services have been characterised by devout attention and interest; in some cases definite results having been recorded.

Taking advantage of the evangelistic spirit of the moment, some churches of other denominations have held missions at the same time, with considerable profit to all concerned.

Rev. Llewellyn Bevan, D.D., has recently taken a very decided "forward" step in the right direction. On Sunday evenings, in Melbourne, he is lecturing on eschatological topics. He closes his service at half-past eight, and allows an hour and a-half for reasonable discussion, questions, and replies.

While Dr. Bevan is thus stirring the thinking portion of the community in Melbourne, Rev. J. Macqucen, Presbyterian minister of St. John's, Ballarat, is drawing enormous crowds to Sunday evening meetings in a large hall in that city. The services are rendered attractive by orchestral music.

The first number of *The Search Light*, a monthly magazine for Australia, was brought out by Mr. Henry Varley a couple of months ago. The special subjects treated of—the land boom mania of Melbourne in 1888, the gambling and drinking vices of the Colonies, horse-racing and kindred sports, in which betting figures so largely, with many other public questions, are all dealt with by the editor in his usual forcible style.

The Victorian Sunday-school Union is endeavouring to hold an Industrial Art and Floral Exhibition in the Melbourne Exhibition Building from the 16th to the 24th of October.

Christian Endeavour.

NINETEEN floating societies of Christian Endeavour have been formed in New South Wales.

A party of South Dakota Endeavourers drove 110 miles in a wagon to the last State Convention.

The famous Grace Baptist Temple, of Philadelphia, Rev. Russell H. Conwell's, contains eleven C.E. societies.

German Christian Endeavourers are planning organised work to extend the movement among German-speaking peoples.

Baltimore Christian Endeavourers sent 564 children from the slums of the city out into the country for two weeks each during the summer.

The Scottish National C.E. Union has started *The Scottish Endeavour*, a new monthly intended to represent the interests of the movement in the North.

"The Tenth Legion" of the New York City Christian Endeavour Union comprises all the local Endeavourers who give a tenth of their income to God.

Texas Christian Endeavourers have been protesting against the Sunday opening of the Texas Coast Fair Association's exhibitions. Now the association has announced that, in deference to Christian sentiment, the fairs hereafter will be closed on Sunday.

Dr. Baedeker in Germany.

I AM returning from a happy visit in Germany. The conference at Blankenburg, from August 31 to September 4, was most helpful, and rich with spiritual power. After this I had the privilege of accompanying Mr. Hudson Taylor, and of serving the Lord as his interpreter for a few days. Then I responded to many calls for Gospel testimony, on the lines of the Evangelical Alliance, at Essen, Düsseldorf, Stockholm, Neukirchen, near Mürs. The Lord's presence and power were in evidence, the largest halls being crowded with eager listeners. After my return to Blankenburg, meetings were arranged at Rüdtschadt and at Gotha. The Lord gave an entrance to his wonderful Gospel, and surely fruit will be found by-and-by of the seed that has been sown.

Now last, but not least, is Berlin with its many demands. Oh, it is blessed service to feed the hungry with the true bread from heaven!

F. W. BAEDERER.

Halifax.—The annual meeting of the Halifax Auxiliary of the B. and F. Bible Society took place on Monday night in the Mechanics' Hall. The Mayor presided. Rev. Carey Hood read the report, stating that the committee rejoiced in another year of much needed and useful work. Rev. Dr. Macfarlane, missionary from New Guinea, gave an interesting account of his labours.

The Y.M.C.A.

THE Y.M.C.A. at Penarth has been restarted under favourable auspices.

A new Association has been formed, under promising circumstances, at Oswestry.

Dingwall Association carries on tract distribution, visitation at the hospital on Sundays, and at houses where there is sickness. It has also for some years supported a native evangelist in China.

The Hammersmith Association has opened new premises at 11, The Grove. It is hoped that with larger accommodation better and bolder work will be done for the young men of the district.

A Metropolitan Y.M.C.A. chess club has been organised, with the object of affiliating Association chess clubs, and uniting the members of London Associations in the playing of chess matches.

On Thursday evening the Southwark Association held a meeting to mark its entrance into premises in Trinity-square. The gathering, which was addressed by Mr. W. Hind Smith, was a very encouraging one.

Mr. Samuel Millar, secretary Mountpottinger Branch, Belfast, is to conduct evangelistic meetings in connection with the Dublin Association, from Oct. 22 to 30, inclusive. Prayer is asked for blessing.

The new premises of the Wimbledon Association are exceptionally well suited for Association work, and comprise reading-room, parlour, hall with gymnasium, secretary's office and lavatories, and were erected and used for some time as a Conservative club.

The work of the West Hartlepool Y.M.C.A. is progressing very favourably, in spite of considerable financial depression. The Bible-class attendance has averaged fifty during the past few weeks, and preparations are being made for the holding of a special mission to young men.

The foundation stone ceremony in connection with the erection of the new building of the Newcastle-on-Tyne Association is fixed for Nov. 4. Stones are to be laid by Sir Richard Webster, the Countess of Tankerville, Sir James Joicey, M.P., Mr. Watson-Armstrong, and Mr. Emerson Bainbridge, M.P.

An eight days' mission against infidelity, conducted by Mr. Arthur J. Waldron, of the London Christian Evidence Society, at the Manchester Association, terminated on Sunday evening. The lectures were attended by large audiences, and hearty testimony was borne to their value by Christians and 'Secularists' alike.

Large numbers of men have been gathered to Exeter Hall nightly during the past week, by the mission being conducted there by Mr. Frank L. Smith, of New York; and evidence has not been wanting of a very marked impression having been made upon the successive audiences. The mission began on Sept. 28 and continues to the 9th inst.

The Belfast *News-Letter* publishes a special article over two columns in length, descriptive of the vigorous work of the Belfast Y.M.C.A., and of the new building which the Association is shortly to enter. H.R.H. Prince Oscar of Sweden has expressed his desire and willingness to visit Belfast on the occasion of the opening should State engagements permit.

Farewell meetings were held on Sunday in the Hackney rooms to bid God-speed to Messrs. M. Norollah and C. H. Bird, two more of the members going forth to the Foreign Mission field—the former to Persia and the latter to China. Rev. John Gritton, D.D., Mr. David McConaughy, and others took part in the proceedings, which, in the evening especially, were of a most impressive character.

A well-attended conference of the Midland District Union of Y.M.C.A.'s took place at the rooms of the Redditch Association. The subject of "The Y.M.C.A. as a Missionary Agency amongst Young Men" was introduced by Mr. C. H. Forrest, of Shrewsbury, and gave rise to an animated and profitable discussion; as did a paper read by Mr. C. Jones, of Worcester, on "How to Secure the Confidence of our Young Men, and to Deepen their Loyalty to the Association."

A reunion of hon. secs., members and friends of the Y.M.C.A. Bible-Reading Union was held in the council chamber at Exeter Hall on Saturday, Oct. 3, under the presidency of Mr. F. W. Lawrence. Addresses were delivered by Messrs. Frank Anderson, David McConaughy, Henry Whitwell, and Dr. H. B. Wilson, hon. sec. The object of the gathering, which was a representative and successful one, was to initiate a forward movement during the coming winter in and around London, in the forming of new branches and the strengthening of existing ones.

The North-east Metropolitan District Union of Y.M.C.A.'s held a well-attended conference on Saturday, September 26, at Warlies, Waltham Abbey, by the invitation of Mr. T. F. Victor Buxton. About seventy delegates were present, representing Hackney, Walthamstow, Shoreditch, Ware, Mile End, North Woodford, South Woodford, Grays, Upton Park, Ilford, etc. The proceedings commenced with an address by Rev. John Gritton, D.D.,

followed by brief reports by representatives. The subject of "Weak Points in Association Work," introduced by Mr. Robert Burn, gave rise to a most helpful discussion. In connection with the conference a special service was held in the Abbey, when a eloquent sermon on "Christian Faithfulness" was preached by the Rev. W. H. Langhorne, Vicar of Walthamstow.

The annual conference of the South-western District of Y.M.C.A.'s was held on September 24, at St. Austell, the president, Dr. C. Albert Hingston, occupying the chair. There was a good attendance of delegates, and the travelling secretary, Mr. W. H. Roberts, presented an excellent report as to the work of all the Associations. Rev. A. J. Begbie, rector of Horton, Gloucestershire, introduced a discussion on "Helps and Hindrances of Y.M.C.A. Work." Mr. T. Stocker, chairman of the local Y.M.C.A., entertained the delegates to luncheon, and subsequently Dr. Hingston delivered his presidential address, in the course of which he urged that whatever special features were introduced into the Associations—and there was the greatest latitude in this respect—the word "Christian" must be the one permanent foundation-stone, and the Associations would then have the assurance of ever-fresh life and strength, and would become a power for spiritual, mental, and physical good. Mr. J. E. W. Wakefield, president of the Taunton Association, read a paper on "The Position which Recreative Agencies should Occupy in the Y.M.C.A." In the evening a public meeting was held in the new Association hall.

The Y.W.C.A.

A VERY successful meeting was held by the Warrenpoint Association, when an interesting lecture on "Savanarola" was given by Rev. Dr. Naylor.

The twenty-ninth winter session of the Torquay branch is about to commence, and classes have been arranged providing for the intellectual recreation of young women in a variety of ways. Miss Jessie Coombs, hon. sec., conducts a Bible-class on Sunday afternoon and on Tuesday evening.

The annual general meeting of the Brechin branch was held on the 24th ult. Mrs. Chalmers was re-elected president. Arrangements were made for the various classes to be held during the winter, and it was agreed to hold a conference on Oct. 24, when addresses will be given by the Hon. Emily Kinnaird and Mrs. Armistead, Longforgan.

Under the auspices of the Blackburn Association a meeting on behalf of the China Inland Mission was held at the Exchange Lecture Hall, this being the first of a series of winter addresses. Mr. James Parkinson presided. Dr. W. Wilson, a missionary of considerable experience in China, was the principal speaker, and in the course of his address referred to the great advancement made in that country in the propagation of Christianity. Mr. Marcus Wood, deputation secretary of the C.I.M., also spoke.

The Lewisham Y.W.C.A. has as its first object to make a happy and comfortable home for young girls who are engaged in daily employment, and are away from their own friends; also to be a safe temporary home for others seeking employment; to be a place of rest for some who are overdone, and needing a short time to recruit, so that they may be enabled again to fight the battle of life; and lastly, to be a place of training as dressmakers, or useful helps for those who from want of instruction are not fitted to fill any position in life. Seventy women have been accommodated during the past year.

A conference of workers and secretaries from all divisions of Y.W.C.A. is to be held in Leeds on the 20th, 21st, and 22nd inst. On the first day there will be a reception in the Mayor's rooms at the Town Hall, by Lady Barran in the afternoon, and in the evening Miss Maynard, of Westfield College, will address the day-school teachers. Subjects, such as "Thrift," "Total Abstinence," "The Factory Helpers' Union," etc., will be discussed at the following two days' meetings. Those who will take leading parts include Miss Morley (London), Mrs. Menzies (Liverpool), Miss Nugent, the Hon. E. Kinnaird, Miss Ardill, Mrs. S. Smith (president Ireland), Miss Hay (president Scotland), Miss Reynolds, and others. On Thursday evening there will be a public meeting, over which Lord Kinnaird will preside.

Great Leighs, Essex.—Services were held in the Baptist Chapel (Pastor H. Putterill) in aid of foreign missions on Sunday, Sept. 27, conducted by Rev. W. A. Price, of Bankipore, India, who gave a most interesting account of mission work in that land to good congregations. On the Monday evening a public meeting was held in the Board School, presided over by the rector, Rev. A. Clark, LL.D. Rev. W. A. Price gave an earnest address on the great needs of India, and recited some encouraging facts as to the work God is doing there by his servants.

Temperance Notes.

THE Congregational Total Abstinence Association is appealing to the churches to observe the last Sunday in November as Temperance Sunday.

The Bishop of Liverpool, speaking at Lowestoft, said he regarded grocers' licences as one of the greatest curses ever imposed upon the country.

Good meetings in connection with the Central Yorkshire Good Templar Mission were held in the Temperance Society's room, New York street, on Sunday last.

The Women's Total Abstinence Union open their autumn series of meetings at Northampton on Sunday. The full programme, given in *Wings*, the organ of the W.T.A.U., promises much interest.

Sir Wilfrid Lawson, speaking at Rochdale, said he thought Temperance reformers had an increasing support in the country, and that they might claim to be an indestructible party. The Churches were on their side to a greater extent than ever before.

The Birmingham magistrates, having announced their intention of reducing the drinking facilities of that city, the local brewers have initiated a scheme for diminishing the number of publichouses, including a system of compensation to be provided by the publichouse owners themselves.

At the fifty-ninth annual meeting of the Western Temperance League, held in Reading, Mrs. Margaret Tanner presided, and there was a large attendance of delegates. It was reported that the workers connected with the 244 affiliated societies during the year addressed 740 public meetings.

At last week's Licensing Sessions at Bromley (Kent) there were fourteen applications for new licences. With the exception of three grocers' licences, no new applications were acceded to. It was stated that there were twenty-one licensed houses at Bromley within a stone's throw of each other.

The Leytonstone branch of the Women's Total Abstinence Union held a public meeting in the Presbyterian Church on Friday evening, October 2. The speaker of the evening was Mrs. Harrison Lee, of Melbourne, whose telling address was listened to with rapt attention. The Battersea W. T. A. Society gave on September 28 a successful free tea to more than 60 poor women, and a crowded meeting followed.

The annual meeting of the general council of the United Kingdom Alliance will take place in the Central Hall, Oldham-street, Manchester, on Tuesday, the 20th October. Sir Wilfrid Lawson, Bart., M.P., will preside, and the proceedings will commence at 10 a.m. The annual public meeting will be held in the Free Trade Hall, Manchester, on the evening of the same day. The chair will be taken at 7 o'clock by the Dean of Durham.

The Juvenile Templar Order held the National Celebration of its twenty-fourth anniversary at Doncaster on September 26, 27, 28, attended by representatives from all over England. On the Saturday a procession took place, followed by a public juvenile demonstration in the Guildhall. On Sunday the representatives occupied thirty pulpits and held many open-air Gospel Temperance meetings, ending with one in the Guildhall, addressed by Councillor Malins and others. On Monday, conferences were held and papers read and discussed, and at night a final public meeting for adults was held in the Guildhall.

On Saturday, October 3, at "The Oaks," Southchurch-road, Southend-on-Sea, Mrs. White Bamford and Mrs. N. Curnock inaugurated their new "Ideal Home," which is intended to afford timely help to those women who would otherwise become confirmed inebriates, and also as a stepping-stone back to home life for those who are leaving the more stringent rule of larger institutions. Special cases, both medical and otherwise, can now be received. Mrs. Bamford will always be glad to receive, should there be a vacancy, any tired worker needing rest for a while. Her terms and all particulars can be had on application to herself at "The Oaks," Southchurch-road, Southend.

The Raines law has not stopped, though it has somewhat diminished, liquor selling and drinking on Sunday in New York. After a fair trial, it is conceded that no one need be deprived of his liquor, if he desires it, and has the money to buy it. While the bill has closed the saloons, it has been instrumental in multiplying the number of hotels and social clubs. Many of the latter have been organised in the tenement house districts, which the courts declare have equal legal standing with the larger clubs. At these clubs the members can get their beer or other drinks on Sunday under the sanction of the law, which they formerly obtained surreptitiously in non-law-abiding saloons. The new law, however, seems to have had the effect to reduce somewhat the amount of Sunday drinking and drunkenness. Police court statistics show this. "Drunk cases" no longer crowd the Monday docket; besides on the streets intoxicated men are comparatively scarce on Sundays.

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One of the needs of the day in the matter of Sunday School work is a closer rapport between the school and the homes of the scholars. Unless these two central institutions work together, all the good done in the one may be more than neutralised in the other. Signal instances now and then crop up of marvellous results in the training of young people in Christian life and truth, through the influence of an earnest Sunday-school teacher, in spite of the bad influence of a godless home. But these are rare at the best. It should be the aim of all teachers to enlist the sympathy of parents, and, where possible, the homes should be regularly visited. Wonderful results have occasionally followed such a method in influencing parents as well as children for good. It is important also that Christian parents should do their utmost to help the influence and teaching of the schools of their children. Nothing can be done to fill a parent's place in this matter; those who delegate the religious training of their young into the hands even of the Sunday-school, abdicate one of the primary responsibilities of their relation to their children, and yet is not this often done?

There is some comfort in learning from the chairman of the School Management Committee of the London School Board that the manners of English children are better than they were fifty years ago; but it is humbling to know, on the same authority, that they are still half a century behind the rest of Western Europe. Good manners help to smooth daily intercourse, and rough manners make it difficult and unpleasant. They are not to be confounded with principle and character, but there is no doubt that a beautiful soul will express itself in beautiful ways and words. Something more perhaps might be done by day-school and Sunday-school teachers in inculcating refinement of language and courtesy of demeanour. The root of all gentleness is in the love of God, but a word of instruction is required.

The selection of candidates for the ministry is a subject that is at present much exercising Nonconformists. The Calvinistic Methodist body in Wales has recently passed a series of rules and regulations with a view to direct the churches how to act in the matter. It is not always that a desire to enter the ministry is a proof of a Divine call. Some of the most unsuitable and undesirable individuals creep in through the indiscriminating encouragement of friends. Natural ability and spiritual qualities are occasionally made subordinate to other considerations. In this way a good business man, or teacher, or artisan, is sometimes spoiled to make a poor minister, and both he and the churches he ministers to suffer in consequence.

It is one of the curious features of many who have become preachers with neither natural gifts nor spiritual power, that they are so seldom able to recognise their mistake. Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. Many go so far and forget that on this follows a stringent list of qualities necessary in a minister. It is the presence or absence of these qualities that should determine the action of every church in selecting and advising men to undertake this high and holy work.

Before leaving the United States, Li Hung Chang gave utterance to some interesting remarks in reply to an address presented to his

Excellency by missionary and other religious societies. He said *inter alia* :—

In the name of the Emperor of China, I beg to tender to you his best thanks for your approval and appreciation of the protection afforded to the American missionaries in China. What we have done—and how little we have done on our part!—is but the duty of our Government; while the missionaries, as you have so well expressed, have not sought for pecuniary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labours have no political significance; and the last, not the least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities....

Opium-smoking being a great curse to the Chinese population, your societies have tried your best, not only by anti-opium societies, but to afford the best means to stop the craving for the opium; and also, you receive none as your converts who are opium-smokers.

Our recent visitor clearly has a correct appreciation of the value of Christian missions among his countrymen, and evidently knows that opium, whether smoked or eaten, is a curse. It is an important thing to be reminded that this is the repeated testimony of the strongest man in China.

"Can Satan cast out Satan?" Can sacerdotalism cast out sacerdotalism or sacramentarianism cast out sacramentarianism? Can sacerdotalism and sacramentarianism in Protestantism cast out the same things in Romanism? Just as far as Protestantism is leavened by Romanism it is powerless to overcome it. And sacerdotalism and sacramentarianism, which are the father and mother of Romanism, are increasing their kind in Protestantism. Sons of evangelical men in the past or passing generation become Ritualists or Jesuits in this. Even in Nonconformity a tendency to sacramentarianism is visible. The descendants of those who bled and burned for the Gospel's sake are going back willingly to the servitude from which we had been delivered. In the name of liberty, England gives liberty to tyranny—gives liberty to imprison her daughters in convents, helpless in this world, and hopeless for the world to come.

Thoughtlessly and with misplaced confidence, Protestant parents of all classes send their children to Popish schools and conventual seminaries, and will reap the fruit in a coming Romanised generation. The advance of Romanism is not merely to be counted by heads, but to be observed in the leaven which the woman is hiding in the meal until the whole shall be leavened.

We commend to our readers a remarkable letter from a rector, "The Eucharist a Lay Sacrament," which appeared in *The Methodist Times* of Oct. 8.

It is very interesting and suggestive to trace in Mrs. Butler's new book "Personal Reminiscences of a Great Crusade" (*Horace Marshall & Son*), the relation of prayer to the inception and to every marked step of the great struggle which she has led against State-regulation of vice. Before entering on her arduous task she herself passed through a period of great heart-searching, when her soul lived at the mercy-seat. Only thus could she have been prepared for the terrible struggle which was awaiting her; her attitude had to become like Mary's—"Behold the handmaid of the Lord: be it unto me according to thy word." Again, before the determination was reached to carry the war of holy principle into the countries of Europe where the soul and body destroying system had been long entrenched, there was a period of earnest waiting on God on the part of a small number of believing men and women. Special deal-

ings with God have presaged special dealings with men. Prayer forced the repeal of the C.D. Acts at home. These facts lead us to believe that in some way which we cannot forecast the present threatened attempts to reintroduce the Acts into England will be defeated. But prayer must precede and accompany fighting.

Another great lesson, written on every line of this story, is the wisdom, the safety, and the efficiency of co-operation between men and women. On the front of the question it would seem to be unadvisable, and even impossible, but principle declared it to be right, and experience has justified it to the full. We can easily understand a feeling of doubt arising in some minds on certain occasions as to the propriety of women attending certain meetings, *e.g.*, the objections of some friends of the good cause in Geneva to the attendance of ladies in hygienic sections of the Congress, when details would be entered into which no one would like to hear. But the English reformers stood true to their principles. Ladies might keep away, if they thought fit, but none should be excluded. And this rule has always acted well, both men and women, old workers in this cause, testifying that they preferred speaking to mixed meetings, because the presence of the two sexes elevated and purified the tone. To some anxious ladies Mrs. Butler gave the assurance that they would be astonished to find how easy it is for men and women to work and consult together.

How true it is that the foundation principles of Christianity, which we are in danger of overlooking, contain the mightiest forces, and have done and are doing the greatest work in the world. Principal Tymms did good service by pointing out at the Baptist Union that the doctrine of man's individual and primary responsibility to God as his Supreme Master always shattered all selfish forms of human authority. The determination of Christians to preach the Gospel has been the most potent weapon for securing freedom of thought, of utterance, and of conduct in all the affairs of life. A moment's thought reminds us that the common blessings of our free daily life are the natural outflow of the Gospel, and could have come to us in no other way. The guarantee of their continuance with us is that the truth be held fast. The principles of English public life for which our fathers suffered so much are noted in the New Testament; the Gospel is our true Magna Charta.

National Protestant Congress.—The proceedings of the seventh National Protestant Congress were opened on Monday afternoon at Exeter Hall, Strand, by a prayer-meeting, and later on a conversazione was held. Sir C. Robert Lighton presided at the opening meeting, and, after expressing sympathy with Mrs. Benson on the death of the Archbishop, observed that the Congress was organised with the object of bringing together annually, and at different places, Evangelical Protestants of all denominations, and members of all Protestant societies, to confer as to efforts for maintaining Evangelical truth and the liberties so dearly bought and secured to this country at the Reformation. Many who had no sympathy with Romanism or its hand-maidens, Ritualism and Rationalism, were not aware of what was going on in their midst, and it was hoped that one great result of the Congress would be that, when important facts had been placed before them, they would join heart and soul in resisting the enemies of their faith. He referred with regret to the loss of Sir Arthur Blackwood, an ardent supporter of the Congress. The subject discussed during the evening was "The Church of God." The chief speakers were Rev. Philip Reynolds (Highbury), Rev. J. G. Gregory (Brighton), and Professor Radford Thomson (London). We hope next week to give some account of the sessions of the Congress.

The Plague of Priestism.

IN a previous article bearing the title "The Sword over England," the present writer sought to show that the existing state of irreligion in England constitutes, from a national point of view, a most grave danger, inasmuch as it is a serious symptom of an inner moral decay which, if unchecked, will bring disaster to the nation. The purpose of this paper is to point out the national danger which threatens us in view of the widespread sacerdotalism of our time.

The prophets of God in every age have not only exposed the great sin of irreligion, but they have, with almost greater vehemence, attacked the evil of a false religion. The Hebrew prophets declared in the name of the living God, that any departure from the Divinely appointed worship would be visited with the severest of penalties. Our blessed Lord Himself pronounced his most terrible woes against those religionists who "made the Word of God of none effect through their tradition." Amongst the very last words of the great Apostle Paul, there is a prediction of the coming time when men would not "endure the sound doctrine," but would be "turned unto fables."

This Divine hostility to a false religion must not be regarded as arbitrary. It is the necessary and logical attitude of Truth towards Falsehood. The God of Truth cannot endure a lie, nor can they who have learned lessons in his Fatherly school. Falsehood at all times is unendurable, but it becomes doubly so when it wears the mask of truth.

Now, in what follows I desire to write with perfect charity, and without the use of one unjustifiable term; but at the same time to use great plainness of speech in dealing with a most painful subject.

No lover of the Bible and of human souls can view without dismay the extraordinarily rapid spread of the plague of Priestism in this our loved land. Public opinion has either veered completely round, or else it has been most heavily drugged; for while a few years ago priests were compelled to do their work largely in secret because of the hostility of the people towards them, to-day these gentlemen are working in broad daylight, in full view of everybody, and are boldly announcing their plans for the "conversion" (!) of England and Wales, and none make them afraid. What has happened to Englishmen that such a change of front has come about? Some of us, I am afraid, have been too charitable in the past, and have scarcely suspected what has been really going on. But now that all disguise has been thrown off, and ROME, ever true to her motto, *Semper eadem*, has informed the world what are her real intentions, it is about time to prepare for war. When a nation's life is being surrounded by corrupting influences, the parrot cry of "toleration" is severely out of place.

In declaring war against Priestism we must always remember that our quarrel is not with individual men, but with a system. It is impossible to disguise from ourselves the fact that many most saintly and evangelical people have been found in the Church of Rome, but they have been so *in spite of* their surroundings. God has his own everywhere; there were saints even in Cæsar's household. But where there has been one free, bold, evangelical Christian in the Church of Rome, there have been hundreds of thousands of ignorant and superstitious people who have been held in thrall by priests. No system may be judged by its exceptions, but by its common fruits.

Between pure Christianity and the dogmas of Rome there can be no compromise. The two positions are apart as the poles. Rome, on her side, has made it clearer than ever, in recent manifestoes, that she will not abate the least of her claims; we, on our part, must have as clear a position.

We have no party ends to serve, we have nothing but a strong sense of loyalty to truth when, as Christians, we declare that Rome's central dogma of the Mass is in the whole, and in all its parts, not merely a perversion of the original ordinance, but so entirely an unwarrantable human invention as to bear not the slightest resemblance to the Supper of that first solemn Thursday night.

Richly vested priests, elaborate music, clouds of incense, the pretended magical transformation of bread into flesh, and a trembling reception of the host by the communicant—will any sane man pretend to discover in this complication any sort of connection with the simplicity of the first rite? Those who believe in the New Testament cannot endure so manifest a lie as that which Rome makes

THE FOUNDATION OF HER SYSTEM.

In like manner we contrast Rome's intercession of saints with the Christian truth of our Lord's sole intercession; her doctrine of the confessional with the truth of 1 John i. 7; her army of intercepting priests with the truth of personal and direct access to God through Jesus Christ; her fierce doctrine of Purgatory with the Christian truth of Paradise. We put all these together, and then ask what possible chance there is of compromise or of union? No! these two camps are hostile, and between them there can only be war—on our side a war to conquer misled dupes, and to lead them to the truth which emancipates. The effect upon individual souls of the teachings of Rome cannot be other than disastrous. True Christianity is spiritual; everything about Rome is material, even her Christ is reached through a wafer. Rome thwarts the purpose of God at every turn. In place of the "liberty wherewith the Son makes free," she offers her localised deity, the terror of her anathemas, the bondage of her confessional, and dogmas which alike outrage reason and faith. And whoever surrenders himself wholly to this system does so at the expense of his soul's highest welfare.

It is not, however, my purpose just here to pursue this line further, but rather to speak of the effect of priestism upon *the life of the nation*. Wherever priests have ruled, nations have been stunted. It is perfectly true that the monasteries of bygone days were seats of learning—such as it was. *But who were they that learned? And what was it that was learned?* Were the common people educated, or were they kept practically as serfs? The history of mediæval times supplies an abundant answer. Old English life until the Reformation was only free as it chirruped "Amen" to the decrees of the priests, and whoever dared to vindicate truth in spite of them paid dearly for his temerity. The papal interdict was always kept in view of a liberal people, and this was a vengeance which few dared to invoke. And while Rome ruled in England, England was a common nation with but little enterprise. Let it not be forgotten that our present development has taken place *since we have cast off the yoke of the Italian Bishop*.

With other nations it has been and is still the same. Let any impartial observer compare Protestant and Catholic Ireland: the

one bright, free, enterprising; the other dirty, superstitious, ignorant, and crushed.

Look at Spain and Italy, overrun with priests, and both of these priest-ridden countries are battling against bankruptcy.

Indeed, in the nature of things, the rule of the priests means servitude on the part of men. Priestism is despotic, it allows no room for the exercise of freedom; you must accept all their dogmas without question, even if they contradict the plainest facts. And when the mind and conscience are made captive, the day for enterprise has passed.

OUR WHOLE NATIONAL LIFE IS THREATENED by the present plague of priestism. The growing popularity of the Confessional is laying the foundation of priestly despotism over home life, and when homes are poisoned, woe to the State!

The former history of England in Catholic times is open for us to read; and the object lessons of Romanist nations are before us at the present day. In view of these, do Englishmen really mean to fling away their heritage?

And what is most important of all to remember is that to us has been committed the trust of an open Bible and the re-emphasized commission to preach the Gospel among all the nations. The contemplation of commercial degradation is unpleasant, but the degradation which would be ours if we closed the Bible, and ceased to preach the Gospel (which will assuredly happen if priests gain the supremacy), would be infinitely more shameful.

Our commercial and political prosperity is a fruit of that tree of life, which was planted in this land three centuries ago. If we consent to the uprooting of the tree, certainly the fruit will cease to appear.

Englishmen are proverbially slow to move, but when once fairly aroused, they accomplish business. For too long a time they have allowed themselves to be ensnared in two directions, by irreligion, and by a false religion. The issue of either of these will be fatal. Now in God's name let us awake and face our duty. Let Christians, disdaining all the seductions of the foe, re-affirm the grand Evangel which alone can make free; and as for the others, may God in his mercy so revive his Church, that through her the hearts of the disobedient may be turned to the wisdom of the just, and a nation be once more born in a day.

F. C. SPURR.

Lewisham, S.E.

The Cross.

In bitter agony
His quivering flesh was torn,
His wearied feet were worn,
Even the cross was borne
Most patiently.

Through depths of human ill,
Temptation, care, and woe,
That try our hearts below,
The Christ did sinless go—
And loving still;
Yea, kind and meek. And I?
I murmur and complain,
I deem my cross a bane,
I chafe against its pain,
And question why.

ELIZABETH GIBSON.

Christian Unity.—A true spectacle of Christian unity was afforded at the funeral of the late Mr. John James Fanning, of Queen's Park, W., at Kensal Green Cemetery, on the 3rd inst. The deceased had been a prominent Christian worker in the locality for many years past, and had been largely instrumental in preventing the licensing of public-houses in the vicinity. Mr. Fanning had been a Wesleyan, but at the graveside there stood together ministers of the Church of England, Baptist, Wesleyan, and Free Church denominations, and addresses were given by a Church clergyman and two Baptist ministers.

After Sixty Years.

D. L. MOODY PRESENTATION FUND.

NAMES OF COMMITTEE.

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ON the fifth of February next Mr. Moody attains his sixtieth year. His life has been spent without stint in the service of Christ and for the expansion of his Kingdom; it would be difficult to match his labours or to conceive of a career more abundantly fruitful in blessing to the Church and the world.

In the last twenty-five years he has been the honoured leader in repeated crusades against the sin and indifference of our time; the results of his devoted efforts have been neither ephemeral nor transitory, but are living to day in the quickened life of the Church, in the many evangelistic and philanthropic agencies to which his example or impulse have given rise, and in the buildings which, in several of our large cities, commemorate his far-sighted sagacity.

It would be impossible to number the multitudes of souls which have been brought to God by his spoken and written words; or to enumerate all the workers at home and in the Foreign Mission Field, whose lives of consecrated zeal originated to a greater or less degree in his initiative. There must also be a large contingent in the home of the redeemed who remember with gratitude the moment when he brought to them the tidings of salvation.

In his own country he is greatly honoured and beloved; and his fellow-countrymen have watched with vast interest and appreciation the rise and growth of the Student Volunteer Movement, cradled at Northfield, of the New Colportage Society, which is circulating tens of thousands of good books in the States of the West; and of the noble buildings which have arisen in answer to his faith and prayer at Northfield, his native place and home, for the training of some 700 young men and women of all nationalities for the practical business of life and for missionary work.

It is with these that this appeal is specially concerned. For some years it has been Mr. Moody's cherished desire to erect at Mount Hermon (the site of the Young Men's Seminary) a place of worship, to be used not only for Divine service but for other great gatherings of the students. Hitherto, however, no one has come forward to furnish it.

It has seemed, therefore, to those whose names appear on this sheet, and to others, that it would be a very pleasant and suitable tribute of the love and esteem in which Christians on both sides of the Atlantic, and throughout the world, hold Mr. Moody, to present him with the amount necessary to defray the entire cost of this much desired and useful building.

The total expenditure for building and fittings will be about £5000. Of this it is proposed that about £2500 should be raised in the United States, and two or three of Mr. Moody's friends there are taking up the movement with warm enthusiasm. It remains, therefore, for us to raise our £2500, and it surely will not be difficult if all of those who have benefited by his words, or hold him in *arm esteem*, will contribute according to their means.

"It has occurred to me," writes Mr. A. A. Head, "that there must be a number of these who were converted at his various missions throughout the kingdom, who would be only too glad to give a thank-offering of, say 10s., or £1 apiece to form a brick in [613]

the new building. If this were widely known, the response I should think would be very spontaneous. It would be a very blessed testimony to the solidarity of the work which he was enabled to accomplish, and a very convincing reply to the question often asked as to the result of his preaching."

We need hardly add that this movement is entirely spontaneous, and we are anxious that nothing may be said or done in connection with it that may hinder it being a free and natural outburst of affection to one who is extremely sensitive about anything which might attract attention to himself, and who, in the vast sums he has raised for others, has never asked sumpence for himself.

Contributions for whatever amount will be gladly received by any of the undersigned, who have all seen Mr. Moody's work at Northfield, and can testify to its value and the need of this building.

KINNAIRD, Treasurer, 2, Pall Mall East, S.W.

H. W. WEBB-PEPLOE, 25, Onslow-gardens, S.W.

F. B. MEYER, Christ Church, } Secre-
Westminster-road. } taries.

First list of contributions:—John Cory, Esq., £100; T. A. Denny, Esq., £100; Lord Overtoun, £100; Sir G. Williams, £100; Lord Kinnaird, £100; Messrs. Morgan and Scott, £100; Prof. Simpson, £50; Henry Campbell, Esq., £25; W. H. Seagram, Esq., £20; F. A. Bevan, Esq., £20; Donald Matheson, Esq., £10; Miss Graham, £5; Herbert Arbuthnot, Esq., £5; Rev. Sholto D. C. Douglas, £5; Rev. Preb. Webb-Peploe, £5; Rev. F. B. Meyer, £5; J. E. Mathieson, Esq., £3 8s.; Col. Morton, £1 1s.; Miss M., 10s.; Miss G. L., 10s.; Anon., 10s.; Mrs. Tunstall, 5s.

Mission in Dunfermline.

IN spite of tempestuous weather throughout the week, the attendance at Major Whittle's meetings has been good. There have been afternoon Bible-readings on the Book of Ruth, a fitting subject for an expositor with a poetic gift like the Major's. There have been delightful half-hours of prayer, when individual burdens for the unsaved were brought before God. Evening meetings were held in Queen Anne Church, and after-meetings in the hall adjoining the church. Looking over the audience in the evening meeting one is struck by the number of middle-aged couples, not professing Christians, who attend night after night, and from the first night onwards we have been cheered by seeing young people wait to seek the Lord. One cannot doubt, looking on the rows of faces deeply solemnized, that not only in the after-meeting, but during the singing and addresses, souls have passed from death to life and decisions been made for eternity. The after-meetings have been times of special blessing to the workers and Christian friends.

Beautiful solos and duets, sung by Mr. and Mrs. Stebbins out of *The Christian Choir* (revised and enlarged), have added greatly to the charm of the gatherings. Each night local ministers have been present. The members of the choir attended faithfully, and, led by Mr. and Mrs. Stebbins, sang very well.

The evangelists had an interesting close to mission, and many professed to receive blessing through the week. Major Whittle and his companions made an encouraging start at Alloa on Sabbath; they continue there this week.

Soldiers in Gibraltar.—For many years Mrs. Todd Osborne has been doing an excellent work among our soldiers at Gibraltar. She has secured a valuable helper in Miss Burns, formerly of Harley College, and for the last twelve years rescue deaconess of the Manchester City Mission. A valedictory meeting for Miss Burns was held Saturday, October 3, in Ardwick, Manchester, presided over by Mr. J. Wakefield MacGill, addressed by Rev. Hugh Stowell Phillips, Mrs. H. S. Phillips (of China), Miss Lucy Guinness, and Mrs. Todd Osborne. Mr. James Boyd presented Miss Burns with a token of high appreciation of her devoted services among the outcasts of the city. Miss Burns purposes, if the Lord will, to spend three years among our soldiers at Gibraltar, and, after learning Spanish, pass to some Spanish-speaking people as a missionary.

A Zenana Farewell.

A MEETING to take leave of some of the missionaries of the Society for Promoting Female Education in the East, about to leave England for their respective fields of labour, was held at Exeter Hall on Friday, October 2. Earl Compton, who presided, spoke strongly of the vast importance of woman's work. He urged upon the meeting their duty of helping to extend the blessings of Christian home-life to the women of heathen lands. Prof. Samuel Saththianadhan, of Madras, spoke with much feeling in seconding the noble chairman's plea for Christian home-life for the women of the East, especially in India. He stood before the meeting as one who had himself received a Christian training in such a home, and spoke of the instruction he, too, had received from his mother, of the saintly example she had set before her children. He returned grateful thanks to this society, which was the first to enter upon work among his countrywomen, and referring to the vastly increasing amount of missionary zeal, which has greatly struck him on revisiting this country, he expressed his earnest hope that the committee may be able to send out many more workers. Mr. Saththianadhan was listened to with deep interest, as the son of the late Rev. T. W. Saththianadhan, C.M.S., of Madras, and the Female Education Society have had his late mother, and subsequently his sister, Mrs. Hensman, among their honorary Zenana missionaries. Another sister, he stated, has also taken up the same work.

Rev. H. E. Fox referred to the harmonious working together of the Church Missionary and Female Education Societies, and to the fact of the latter having been the pioneer in the important work of evangelising the women of the East.

The secretary then read the list of those for whom the meeting had been arranged. Mrs. Aidinyantz, whose return to her station, Julfa, Persia, is unavoidably delayed, was absent. Of those present it was stated that Miss Oxlad had been connected with the society for thirty-three years. In 1863 the committee sent her to China, and in 1877 they transferred her to Japan. Now, after some years occupied in pressing duties at home, she is returning to Japan, to take up evangelistic work among the women in Hokkaido. Miss Andrews is returning, after furlough, to Ludhiana, where she has been labouring for twenty-seven years. Mrs. Rait, after furlough, is returning to Agra, where she has been a valued helper to Miss Bland for eleven years; and Miss Lambert to Foochow, where she has been labouring with much blessing for nearly six years. Miss Patten, appointed to assist Miss Lee in their Galilee Village Mission, was absent on medical certificate, suffering, however, from a cause which was likely to be but temporary. The farewell address was given by Rev. H. E. Perkins, formerly commissioner in the Punjab, and late honorary C.M.S. missionary.

Robert Browning Hall.

The first report of the Social Settlement which centres in Robert Browning Hall says:—"We little expected when we were told off to this work that, within a twelvemonth of beginning it, we should be in regular, helpful touch with more than a thousand human beings, or that we should have been able to minister to them on so many sides of life, or that we should have seen such encouraging results in conduct and character. Difficulties indeed are part of the recognised order of the day in work like ours. But our chief disappointment has been that, out of the myriads of well-to-do Christian families in suburban London who could live where they liked, so few have responded to our appeal and come to live among the poor. We number only six permanent residents. Nevertheless we have tried to turn our small number to the best account. The lack has been in some measure made up by the thirty helpers or more who come regularly every week from the suburbs, and by the enthusiastic activity of the working men who have gathered around us. Thus an immense amount of work has been done."

Details follow of diverse agencies in connection with the P.S.A., the P.T.A. for women, the adult school, open-air and Sunday evening meetings, and a vast variety of helpful operations now in full and useful activity. The warden is Mr. F. H. Stead, 82, Camberwell-road, S.E.

Claims of Romish Priests.

ON the occasion of the "month's mind" of Father Bernard Walker, of Burton Port, Ireland, Rev. H. Gildea, C.C., delivered a somewhat remarkable address on the priesthood. We extract from a local paper some of his utterances, from which our readers will gather that the claims made to-day in Ireland are equal in extravagance with those that have, in the darkest times and countries, been made in regard to sacerdotal status and authority. Comparing the Christian and Mosaic dispensations, the speaker said:—"The priests of the new law are empowered not alone to offer sacrifices, but to remit directly the sins of all men. Thus in the new dispensation a two-fold power is imparted to the priest—power over the natural body of Christ and power over the members of the church. Such are the powers which Christ confided, first to his apostles, and then to their successors in the ministry. The rulers of this earth issue commands, and thousands obey; but a far greater power is given to the priest of God. Every day, in the sacrifice of the mass, he can say to the Son of God, 'Come down from heaven,' and immediately Christ obeys. At the bidding of a mere creature the great King of heaven and earth, He whose majesty fills all places, leaves his throne at the right hand of God, and comes and meekly rests on our altars, within the little chalice, or in the cold ciborium. What earthly power can vie with this, or, might I add, what heavenly power either? The angels, indeed, see our Lord face to face, but then they are not permitted to hold Him in their hands, or to control his movements.

"Besides the power which the priest has over the body of our Lord, he possesses another, if possible, a greater power still, and one which almost seems to make him omnipotent. The rulers of this world have power to open and close the prison gates of earth, but the priest can open and close the gates of heaven and hell. An earthly judge can restore the innocent alone to freedom, but the priest can give that blessing even to the guilty. Take a poor sinner, whose soul is weighed down with the accumulated sins of many years, and see to whom must he have recourse if he seeks for mercy. Is it to the angels in heaven? Is it to his guardian angel, to St. Michael, the prince of the heavenly hosts, to Mary, the mother of God? The angels, indeed, may keep away the evil spirits which surround this poor child of Adam. Mary may pray for him. But neither the angels nor Mary can remove one single sin from off his soul. Who can do this for him? The priest of God. He can rescue the sinner from hell and make him worthy to be received into heaven. Go, therefore, where you will, to heaven or through this earth, you will find only one created being who can forgive the sinner, and that being is the Catholic priest. Thus we see that the priest is raised beyond the brightest spirits which God has created, or ever will create, and that to him are given powers which have been denied to the mother of God and to the angels in heaven.

"To the priest, next to God, we are indebted for our spiritual life. It is through his ministry we become members of the church in the sacrament of Baptism. Through his ministry we are healed of our spiritual maladies in the Sacrament of Penance, fed with the bread of eternal life of the Blessed Eucharist, and finally comforted and prepared for death by Extreme Unction. It is from him we learn the first lesson of religion, and whatever else prompts us to honour God in this life, and leads us to his eternal enjoyment in the next. In one word, he is, as it were, the great channel through which all the helps and means of salvation are conveyed to our souls. He stands in your midst—not merely to preach the Gospel, to administer the sacraments, and to offer sacrifice—but he stands in your midst to guard your interests, to defend your rights, and to

give you consolation in all your sorrows. Need we then be astounded that Almighty God commands us to honour and obey his priests, and that He should say to them, 'He who hears you hears Me'?"

The reader will observe that the priest is here represented—not as the servant of Christ Jesus the Lord—but rather as having Him within his power, in fact, under his control. It is not Christ who saves, but the priest. At length, it seems, the priest, whose function it is to save the people, is himself only saved with difficulty. For, referring to the lamented Father Walker, the speaker said:—"We sincerely hope he is happy, but our hope must always be seasoned with a salutary fear. It may be possible that he, whose loss we mourn to-day, may for a venial imperfection, or some temporal punishment, be suffering in the flames of purgatory. It may be that at this very moment he is crying aloud to you, 'Have pity on me; have pity on me, at least you, my friends, because the hand of the Lord hath touched me.' In your charity, in gratitude for his past services, I ask you to pray for the happy repose of his soul."

Fifteen Added Years.

ONE very cold but fine afternoon in the autumn of 187—I was returning home after my day's employment, a few miles from M———. At a bend in the road I unexpectedly came upon an old man holding on to a footstool by the wayside, during a violent fit of coughing. Having rendered him the little assistance the occasion seemed to require, I expressed surprise that he should venture out in his state of health in such cold weather.

"Bless you, sir, what you have now seen is as nothing compared to my condition fourteen years ago. But, bless the Lord, I have lived—ay, and worked too, all that time, and I have just one more year to live to make the fifteen I asked of the Lord, to enable me to bring up and apprentice my infant son. Then I fully trust I shall depart in peace, my work being done."

My curiosity was aroused by what I had learned of the old man's story, so as he willingly accepted my offer to see him to his cottage, which could be seen from where we stood, nestling among the trees, I placed his arm on mine and led the way for his home. On the way he took up the broken thread of his story in nearly the following words:—

"As I said just now, it is fourteen years ago since I was so bad. My wife died, leaving me a baby boy a few weeks old, and our only child. These troubles nearly broke me down, and to make matters worse my cough took an asthmatic turn. The neighbours often thought I should die in one of the terrible fits. I had to go out every day to my employment until late in the evening.

"At last matters grew so bad that I did not know what to do. I had read of King Hezekiah being sick unto death, and how he prayed and the Lord healed him and added fifteen years to his life. Why that's just the time I want to bring up my son and apprentice him, and the Lord is no respecter of persons. So I took my troubles to the Lord, and asked Him to grant me fifteen years of life to bring up my son and to apprentice him. That was fourteen years ago; that was why I said I had one more year to live. I know it, believing the promise that 'whatsoever ye ask in prayer, believing, ye shall receive' (Matt. xxi. 22). Every year since I have put away a portion of my earnings towards the lad's premium, and this year's savings will enable me to pay his full premium.

"My health soon got better, a lady having obtained for me a most excellent remedy. For the sake of the boy I married again, but my marriage has proved an unhappy one. For years, though living under the same roof, my wife and I never spoke to one another unless obliged to on household matters."

We had now arrived at the cottage gate where we shook hands, and promising to look in occasionally as I passed by, we parted. The man I found was the oldest hand in the firm where I was employed in the office. After calling a few times my visits were altogether discontinued, and a long time had elapsed since I even passed by the cottage. It was, therefore, with something like a twinge of conscience that I received the announcement from my wife as I sat down to tea one evening that there had been a message from "Old John," who was very ill a-bed, asking me to call and see him as soon as I came home.

"Yes, it's quite clear to me now," said I, "'Old John' was right; the twelvemonth is about expiring, the fifteen years are up."

Without loss of time I hastened to the old man's bedside, greeting him with a few words of vain comfort, and saying I hoped to see him out and about again. He smiled an incredulous smile and said, "I have asked to see you before I die, for I am hastening home. You remember meeting me at the stile a year ago, and how I told you I had only another year to live. Well, sir, the Lord has been very good to me. He has fulfilled all my desire. I have been sustained by his goodness during all these fifteen years I asked of Him, scarcely losing any time. I have saved the full premium out of my earnings, and brought up and apprenticed my son to a Christian man and excellent master. The Lord has done all things well. My strength at length has failed me, and I am now laid for death. I have a favour to ask you. Will you kindly see my wife, and say I desire to be reconciled to her before I die?"

This reconciliation was happily effected at the eleventh hour. The next morning a message came again to say "Old John" had passed peacefully away during the night.

There is nothing wonderful in the Lord fulfilling his promise. Heaven and earth shall pass away, but his word will never fail. But "Old John's" faith was a remarkable instance of faith tried during fifteen years, yet never faltering. His life's lease was not worth an hour's purchase, yet day by day he sallied forth in full faith of earning daily bread for himself and his son. Year by year he laid by the portion towards the full premium for the apprenticeship of the lad, and when the fifteen years had struck the hour of noon, his boy apprenticed, his long domestic estrangement removed, he laid him down to his final earthly rest as to his ordinary nightly slumbers after a day of toil. The son of so much toil and care is at this date a prosperous master builder and working Christian.

W. C.

Amongst the Gonds.

MR. J. LAMPARD, of Baihir, Balaghat, C.P. India, gives in his latest "Missionary Letter" an account of itineration in small and scattered villages. His magic lantern has proved of the greatest possible assistance. As to the results he writes:—"For nearly the first five months of the year we had no baptisms; several candidates presented themselves, but before their time of probation was fulfilled they proved themselves either altogether unworthy or not sufficiently satisfactory. On the 24th of May, however, four persons, having been duly brought before the *panchayat* and approved by it, were baptized in the river Jamunia amidst demonstrations of much joy on the part of the older Christians.

"Then on July 26 I baptized twelve persons, of whom three were Gonds. Thus God has at length given me the oft-prayed-for desire of my heart—a definite beginning in this district of soul-saving work among this aboriginal people, for whose conversion, more especially, I selected and settled in this particular field. These three Gonds (man, wife, and mother) have been believers in Christ for over a year, but the caste-breaking question has been the one obstacle to an open confession."

OUR DAILY HOMILY.

SUNDAY, October 18.

"THE KING OF TERRORS."—Job xviii. 14.

SO the ancients spoke of death. They were constantly pursued by the dread of the unknown. Every unpeopled or distant spot was the haunt and dwelling-place of evil and dreadful objects. But the grave, and the world beyond, was above all terrible, and death the King of Terrors. It is difficult for us, who inherit centuries of Christian teaching, to realise how dark and fearsome was all the realm that lay under the dominion of death and the grave. What a shiver in those words, King of Terrors!

But for us how vast the contrast! Jesus has abolished death, and brought life and immortality to light. He has gone through the grave, and come again to assure us that it is the back door into our Father's house, with its many mansions. At his girdle hang the keys of death and Hades; none can shut the door when He opens it, and none open when He keeps it shut. He was Himself dead, but He lives for evermore, and comes to the side of each dying saint to escort him to his own bright abode.

There is something better. In the case of immense numbers, who shall be alive and remain when He comes again, death will be entirely evaded. "He that liveth and believeth in Him shall never die." They shall be caught away to meet the Lord in the air. Suddenly, in the twinkling of an eye, this mortal shall put on immortality, this corruptible incorruption. At his coming the grave shall be despoiled of its treasures, and death shall miss its expected prey.

O death, where is thy sting?
O grave, where is thy victory?

MONDAY, October 19.

"I KNOW THAT MY REDEEMER LIVETH."—Job. xix. 25.

Those words express the deepest and most radiant conviction of believing hearts. "He lives, the great Redeemer lives." Man did his worst; the nail, the cross, the spear were bitter, but He liveth! Death stood over Him as a vanquished foe, but He liveth! Captain Sepulchre and his henchman Corruption held earnest colloquy together about the best method of detaining Him, but He liveth! He ever liveth, and because He continueth ever He hath an unchangeable priesthood.

Jesus lives! And well we know,
Nought from us his love can sever;
Life, nor death, nor powers of hell,
Tear us from his keeping ever.

But it is not probable that his words meant all this to Job. The word translated "Redeemer" is *Goel*—the nearest kinsman, sworn to avenge the wrongs of blood relations. This conception of the kinsman avenger has been always in vogue in the East, where the populations are scattered and migratory, and our system of law impossible. Beyond the heavens Job thought there lived a kinsman, who saw all his sufferings, and pitied, and would one day appear on earth to vindicate his innocence and avenge his wrongs. He was content to leave the case with Him, sure that He would not fail, as his friends had done. And beyond the sorrows and anguish of time he should yet see God; nor had he any dread of meeting Him, since his Redeemer lived to intercede.

TUESDAY, October 20.

"THIS IS THE PORTION OF A WICKED MAN FROM GOD."—Job. xx. 29.

Repeatedly in reading this book we are reminded of the strong convictions entertained by thoughtful men among these Eastern peoples, of the sure connection between wrong doing and its bitter penalty. The friends of the sufferer express their opinions in cold-blooded and unfeeling words, but we can detect their intense convictions beneath all—that special suffering indicates the presence of special sin, and that all wickedness is sooner or later brought to light and punished.

(1920)

We are less able to follow the track of God's providences in these crowded, hurrying days, but there can be little doubt that the latter conviction is as inevitable now as ever. The mills of God grind slowly, but they grind exceeding small. The triumphing of the wicked is short, and the joy of the godless but for a moment. He shall disgorge his wealth, he shall suck the poison of asps in the remorse and bitterness of his soul, the heavens shall reveal his iniquity, and his descendants shall seek favour of the poor. These things are still to be seen among us, in the rise and fall of proud men and their families.

Let us go into the sanctuary of God, and consider their latter end; and as we contrast it with that of the poorest of his children, we shall find no reason to envy them. Even though no human tribunal sentence them, they carry the harpoon in their heart, and sooner or later it will bring them to a certain and awful doom. It cannot be otherwise whilst God is God.

WEDNESDAY, October 21.

"SHALL ANY TEACH GOD KNOWLEDGE?"—Job xxi. 22.

We cannot tell God anything He does not know already. The most fervent and full of our prayers simply unfold in word all that had been patent to his loving, pitying eye. This does not make prayer needless; on the contrary, it incites to prayer, since it is pleasant to talk with one who knows the whole case perfectly; and it is a relief to feel that God's answers depend—not on the information we bring Him, or even on the specific requests we make—but on his infinite and perfect acquaintance with circumstances and conditions of which we are ignorant.

"Your Father knoweth." Quicker than lightning is his notice of every transition in your inner life, of your downittings and your uprisings, of every thought in your heart, every word on your tongue, of the fretting of that inward cross, the anguish of that stake in your flesh, the enemy that, like a sword in your bones, reproaches you with the derisive challenge. He knows it all, and loves you better than you know.

Do not presume to dictate to Him; do not dare to say that some other way would be better, some other lot more likely to develop your best self. He knows every track by which to bring sons to glory; and that He has chosen this one is a positive proof that it is the best, the one most adapted to your idiosyncrasies and needs. His ways are higher than your ways, and his thoughts than your thoughts. Trust his perfect knowledge, his perfect love.

THURSDAY, October 22.

"IF THOU RETURN TO THE ALMIGHTY."—

Job xxii. 23.

These words introduce a most lovely picture of the blessings consequent on return to God. They do not fit the case of Job, to whom they were addressed, because he had not left God; and they sound strange as coming from the mouth of Eliphaz. Still they are full of sublime truth.

There are three conditions. We must retrace the steps of our backsliding and wandering lives. We must put away unrighteousness from our home life and business engagements, so that the tent may be free from idols. We must be content to lay our most treasured possessions in the dust at God's feet for Him to deal with as He pleases.

There are four consequences. Whatever we give up for God, we shall find again in Him: He shall become our treasure. Prayer shall have new zest, new success: full of delight; the interchange of face-to-face fellowship. There shall be more certainty and permanence in our decisions and achievements. Our decrees shall stand, our work shall last, our path shall be illumined with light. Trouble and trial shall depress us for only a brief space, like the passing of an Atlantic breaker over a lighthouse rock, and always a glad relief shall follow close on disaster.

Let us ask for all this in our daily prayer. O God, be my precious silver, give me delight in Thee, hear my prayers, may I decree what Thou canst establish, let Thy light shine on my ways, lift me up above all my depressions and fears, that I may stretch out a strong hand to those who are in trouble.

FRIDAY, October 23.

"OH THAT I KNEW WHERE I MIGHT FIND HIM, THAT I MIGHT COME EVEN TO HIS SEAT!"—Job xxiii. 3.

Poor tempest-driven man, he knew not that God was intimately near, nearer than breathing. There was no need for him to go forward and backward, on the right hand or the left. The Lord his God was nigh him, even in his heart; for his throne was pitched there on the sands of the desert, between Job and his pitiless accusers.

Thou needest not speak like this. Thou knowest where to find Him, thou canst find the way to his seat. He is to be found in Jesus, seated on the mercy-seat; in that room where thou sittest reading these words; in that railway train or store. No need to ascend into heaven, or descend into the abyss. Thou couldst not be nearer God, if thou wert in heaven. True, the obscuring veil shall be then removed, "and without a screen, at one burst shall be seen, the Presence in which we have ever been," but the dropping of the scales from our eyes will not make us nearer God than we are at this moment.

Now go to his seat, just in front of thee. Order thy cause before Him, and argue it. Wait to know the words with which He shall answer thee, and understand his reply. Only be sure that He will not contend against thee with his great power. Sometimes we are so bewildered and perplexed that we lose the realising sense of God's presence, but there is no real difference. God is not really farther away; and nothing glorifies and pleases Him more than for us to go on speaking with Him as though we could see his face.

SATURDAY, October 24.

"YET A LITTLE WHILE, AND THEY ARE GONE."—Job xxiv. 24 (R.V.).

Job here describes the insecurity of the wicked. He may have raged against the poor and innocent, but in a moment he comes down to Sheol, is hurried to stand before his Maker to receive his sentence. As he had treated the poor, so he is treated. As he had devoured the houses of the innocent, so he is devoured. "How are they become a desolation in a moment. They are utterly consumed with terrors. As a dream when Thou awakest, O Lord, thou shalt despise their image."

For those who fear God there is a greatly contrasted lot. They receive a kingdom that cannot be moved. Zion may be a desolation, and Jerusalem a wilderness; the holy and beautiful institutions in which their early religious impressions were made may crumble; but they are come to the heavenly Jerusalem. The removing of those things that can be shaken only makes more apparent those which cannot be shaken.

Where do you build your nest? In the trees of this world, that sway in the tempest, or may be hewn down by the woodman's axe; or have you learnt to build in the clefts of the Rock of Ages? Is your treasure in human friendships, which may change, or may be cut in twain by the sharp shears of death; or is it in the love of God, the unchangeable and everlasting Lover of souls? Oh, that you may realise earth's little while, and look not at the things which are seen, but at those which are not seen; for the things which are seen are transient, but those which are not seen are satisfying, permanent, and eternal.

Children's Special Service Mission.

Mr. Hutchinson, Southport, Oct. 15; Gordon Hall, Liverpool, Oct. 16; Sydenham, Oct. 22; W. Hampstead Oct. 23; Walton, Liverpool, Oct. 24-30. Mr. J. S. Tyler, Dunston, Oct. 16; Sidcup, Oct. 18-20; Worthing, Oct. 22; Portman Chapel Oct. 25, 26. Mr. Josiah Spiers, Highgate, Oct. 9. Mr. Geo. Goodman, Campsbourne, Hornsey, Oct. 17-27. Mr. E. Hughes, Matthias-road, Stoke Newington, Oct. 18-24. Knockholt, near Sevenoaks, Oct. 31. Mr. J. H. P. Cutting, South Walsham, to Oct. 20. Mr. W. H. Wilson, Birmingham, to Oct. 18; Sunderland (Friends' Meeting House), Oct. 21. Mr. Sidney Spiers, Kenley, Oct. 23. Mr. E. Arrowsmith, Croydon, Oct. 16-25.

The Annual Praise and Report Meeting in connection with the village work will be held on Saturday afternoon, October 17, at three o'clock, in the Centenary Hall, Bishopsgate-street Within, E.C. Mr. Hewlett and Mr. Cutting, and other friends will speak of the year's work in the villages.

Children's Scripture Union.—Portions for week ending Oct. 21, 1896.—Sun., Oct. 18, Numbers, xxi. 21-35; Mon., Oct. 19, xlii. 1-14; Tues., Oct. 20, xlii. 15-31; Wed., Oct. 21, xlii. 32-41; Thurs., Oct. 22, xxiii. 1-15; Fri., Oct. 23, xxiii. 16-30; Sat., Oct. 24, xxiv. 1-17.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

Shadows.

LITTLE children are often afraid of shadows. When I was a little girl I was very much afraid of the shadows which danced on my bedroom window at night. They were merely the shadows cast by the branches of a tree, shaken by the wind, but I did not know this, and to me they looked like men's fingers moving to and fro. If I had asked anyone it would all have been explained to me, but I did not like to do this, so, like a silly child, I went on fearing the shadows until I grew old enough to find out for myself what they really were.

But there are many shadows which are pretty and pleasant to look at. I wonder if you have ever sat upon a hillside, as I have done, and watched the cloud-shadows sweep over the hills. They are so beautiful to watch, and they move so quickly. One moment the green hillside looks quite dark and gloomy, the next it is bright with sunshine again. On a sunny day I daresay you have often laughed at your own shadow as it lay before you or behind you on the ground. Such a funny shape, sometimes very short, sometimes very tall, and never very much like yourself. Or you have sat at the window and watched the shadows cast by the horses and carts as they went by, and perhaps tried to draw them. Or you have walked in the meadows in the evening, and have seen the tree shadows grow longer and longer until they reached almost across the fields.

I remember once being very glad of a shadow. It was on a scorching day in July. A party of us were out on a picnic, and as we left the shade of the woods in the afternoon, and began our walk of three miles along a hot dusty road towards the railway station, we felt the heat very much indeed. We toiled on for a mile or so without finding any shade at all. We were very, very hot, and very, very thirsty, but there was nothing to be done but plod on until we reached some shelter. At last we came to an old barn, and in its shadow we sat down to rest. I have been able since then to understand a little better what the prophet Isaiah meant when he said that the Lord Jesus was like "a shadow from the heat" (Isaiah xiv. 4).

There is a great deal in the Bible about shadows. Job tells us that all men are like shadows, because they only live a little time in the world, and then leave it (Job xiv.). He says our life is like a shadow, because it is so quickly gone (Job viii.). Have you ever seen a sundial? They are sometimes found on old churches. Last summer I was staying in a country house, and there was a sundial on the lawn in front of the house. A sundial is very much like a clock. It answers the same purpose as a clock. Sundials told the time long before clocks were invented.

A sundial has a round face like a clock, and has all the figures from one to twelve marked upon it. But instead of having two hands which move around the face of the clock, it has only one hand, and this never moves at all. How then can it tell the time? you ask. I will try to explain, or rather, you shall explain it to yourselves. Cut a round of white paper; mark the clock figures on it, and run a knitting-needle or pencil through the centre. Now light a candle, putting out at the same time all the other lights in the room. Hold your paper clock by that part of the needle or pencil which projects below it, and turn it slowly round in your hand, holding it at a little distance from the candle.

Watch the shadow of the pencil. You will see it moving round the face of the dial from figure to figure. Now, do you understand? Your candle is the sun; your paper is a sundial standing on the earth. It looks to us, does it not, as if the sun went round the earth? But it is really our earth which turns round every day just as you turned the dial round in front of the candle. So you see that a sundial would not be of much use on the mantelpiece, where the clock stands; it needs to be out in the open air, where the light is strong enough to cast a shadow.

There is a story about a sundial in Isaiah xxxviii. I should like you to find it and read it for yourselves. When the men who made the sundials watched the sun go down, they spoke of the shadow going down also. Then when the sun set the shadow disappeared, and the day was gone (Psalm cii., cix.). David said when he was getting

old that he was like "the shadow that declineth" (goes down). He felt that the day of his life was nearly over. Then Job says that "a servant earnestly desireth the shadow" (Job vii.). He means that working men are glad to see the evening approaching, because they know that their time for rest is drawing near.

There is one shadow mentioned in the Bible which has frightened a good many people: I wonder if it has ever frightened you. It is the "shadow of death" (Job iii. 5; x. 21, 22; xxiv. 17). But do you not know that a shadow always means that there is a light somewhere? When have you seen the most shadows, and the darkest shadows? Either on a very sunny day, or on a very bright moonlight night, was it not? So if death has a shadow, there must be a very bright light beyond.

That light comes from the Lord Jesus, who is the Light of the world. He always comes at death to fetch his little children, so we need not be afraid, but may say, quite happily, with David, "though I walk through the valley of the shadow of death, I will fear no evil" (Psa. xliii.). Hiding under the shadow of his wings, we shall be safe, and free from fear (Psa. xxxvi., lvii.).

GRACE WINTER.

The Bible Searcher.

Foreign List:—

No. 30, Christine and Graham Pearson (Tasmania). Nos. 32 and 33, Maria Lister (South Africa). No. 34, Josina Gys, and Nos. 35 and 37, Charlotte Cane (South Africa). No. 36 (Quebec) and Llewellyn Dale (India). No. 37, D. H. Marshall, and Nos. 38 and 37, Annie and Henry Baillie. No. 37, Jean Scott (Canada). No. 38, Vera and Frank Sjöström.

No. 39 (second list). — Correct answers received from:—

Hilda Skinner, Pearl Moutray Read, Isabella Kay, Jessie West, Helen C. M. Daniels, Elsie Johnson, Maggie Goodland, Charles Hunter, Willie A. Findlay, Thomas de Courcy Rayner, Mina Goote, Percy C. Stokes, Verena Clarke, Charles Naul, Catherine E. Firth, Mary Tompkins, Bessie Fletcher, C. W. Jacob, Mary McKelvey, Eva J. Oaks, Marian Kell, Annie and Elma Grove, Edith Corrie, Lucy Soltan, David Cecil Judd, Harry Elliott, H. Bridgman, John and Margaret Hogg, Nellie Hatchett, Muriel Shaw, Walter Allen, Fred Wilbee, Marie Stuart, Edith and Emily Hearn, Annie M. Wilson, Cecil and Nora Lowe, Maggie A. Buchanan, Constance and Mildred Scott, William S. Porter, Undine M. Shaw, Ethel and Kathleen Light, John Walter Thomson, Henry Smith, Ella Dixon, Guinefred and Elsie Leigh, Louisa M. Northcott, May, Tom, and Lena Hunter, Laura B. Macaulay, Nellie Lovegrove, Isabel Phipps, Margaret J. Gribble, Marcus King, Allen Baker, Ethel Beauchamp, Lottie Carter, Lavinia Barnes, Hannah Lovell, Alice Ball, Catherine Barber, Lizzie Athole, Ethel Fielder, Clara Riley, Amy Foster, Edith Daisley, Lillian Willoughby, David McIntosh, Winnie and Francis Hoyte, Wilfred, Llewellyn, and Gwenoline Shaw, Nellie Bellierby, Agnes Menzies, Louie Tibbits, Edith Wilkins, Winifred Harvey, Harcourt Hunter, Mary Charles, James and Maria Freegard, Lucy and Emily Kell, Dora Corrie, Dorothy Grove, Bessie Cheale, Hannah Parker, Allie and Chappie Bazett, Dorothy Morrison, Cornelius Stanley Mariner, Valerie Maitland-Kirwan, Theodora Hill, Leonard Browne, Louise Hooper, Norman Petrides, Elsie McPherson, Daisy Phillips, Constance Gabbett, Mary T. Crilley, Phyllis Boyd, May and Willie Christie, Edward Howell, William Aston, Martha Rogers, Ernest Findlay, Frank Medcalf, Edward H. Rainey, Herbert James Tomkins, Gertrude Daniels, Jack Clarke, Olive Tritton, Janet Dorothy Fawkes, Mabel Whitaker, Dorothy and Francis Stalker, Jessie Dunlop, Elsie, Grace, and Ida Wright, Thomas M. Standler, Breton Code, Cyril Reeves Palmer, Frank Thomson, Bertha Fowler, Amy and Maude Nottage, Daisy Annett, Mary Greenacre, Mabel Fletcher, Ezra, Louis, and Queenie Matthews, Agnes and Violet Head, Ernest Allen, Raymond Theobald, David Twiddle, Benny Onions, Ada Heap, Edith Quick, Emily Church, Thomas, Dorothy, and Reginald Harris, Maude Knight, Wm. Henry Squire, Florrie Smith, Emma Goodier, Arthur, Annie, and Henry Couch, Ada, Jessie, and Willie Palmer, Sybil F. Forbes, Ruby Stone, Annie Lindsay Deas, Millicent Bentley, Magie Menzies, W. and H. F. Russell-Smith, Gladys Shaw, Frank Redfern, Florence Hoyte, Philip Willoughby, Ruth Coupe, Bella Mack, Gladys Phipps, Kate Fletcher, Barbara Macdonald, Robert Meikle, Annie Fleming, Byres Hill, Mary Charles, Margaret Hasse, Susie Gumbers, Muriel Oldham, Lottie Orr, E. B. Black, Susie Keen, Margaret and Dorothy Morris, Elsie Cockrem, Henry and Robert Keable, Will La Brooy, Frank Reid Wilson, J. A. Chamberlain, Dora and Kate Sykes, May Gannell, Sarah Rivett, Mabel Ince, Rosalind Phillimore, Kate Cox, Freda Hinton, Nellie Benny, Christabel Dickinson, Louisa Moore, Kate Gertrude Johns, Eva Monti, Nellie Perkins, Dorothy Warner, Nellie Couch, Magie Palmer, Alec and Fannie Waring, John Menzies, Ivy Richardson, Jeanie Robertson, John P. B. Gley, Kathleen Code, Muriel Reeves Palmer, Ella Harvey, Alice and Maude Thompson, Bertie Butler, George Jakman, Olive Stone, Christine Arnold, Lizzie Hill, Minnie Giddings.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 40).

- (1) The Sabbath (Ex. xx. 8).
- (2) The Lord's commandments (Ps. xix. 11).
- (3) Presumptuous sins (Ps. xix. 13).
- (4) God's commandments (Ps. cxix. 60).
- (5) The door of my life (Ps. cxli. 3).
- (6) The heart (Prov. iv. 23).
- (7) His father's commandments (Prov. vi. 20).
- (8) The truth (Prov. xxiii. 23).
- (9) Thyself (1 Tim. v. 22).
- (10) The commandment (1 Tim. vi. 14).
- (11) The faith (2 Tim. iv. 7).
- (12) Idols (1 John v. 21).
- (13) The love of God (Jude 21).

The reference to No. 8 was incorrectly printed last week.

Correct answers received from:—

Barbara Stevenson, Mabel Leverington, Douglas Parkes, George Donovan, Helen Daniels, Edith Campbell, Kathleen and Breton Code, Florence and Sydney Judd, Cecil Bradford, Juliet Haines, Millie

Parrish, Mary Plumb, Bell and Florrie Dances, Gertrude Scott, Helen Shackleton, Mary Greenacre, Helen Jordan, Henry Chorley, Edith Radham, Muriel Palmer, Margery Smart, Roy Lockhart, Freddy and Herbert Compton, Dorothy and Evelyn Hewer, Gladys Isaac, R. H. and W. P. Williams, Olive Barker, Eric Chance, W. B. and Nellie Dowsett, Herbert Braddon, Evelyn Mole, May Hall, Daisy Groves, Byres Hill, Clara Barnes, Florence Meredith, A. H. Forriam, Marion Richards, Edward Howell, William Clarke, Arthur Cordell, Walter Allen, Raymond Jones, G. F. Phillips, Conrad Jones, Noel and Phillis Wright, Fred Wilbee, Jeanie Robertson, Katharine Blackie, Maude and Amy Nottage, Melinda and Percy R. Robinson, Elsie Broomfield, M. Vickers, Margaret Davison, Kenneth Dunbar, Edith Barnall, Mildred and Constance Scott, Millicent Bentley, Jack, May, Edith and Willie Gibson, Arthur Llewellyn, Annie Tawa, Lillian Ellicott, Mary and Elizabeth Hull, Daisy, May and Gordon Bligh, Thomas H. Beckley, Amy Hoddnett, Kathleen Shackleton, Rose Anton, Edward Harris, Gordon Remington, Edith and Maude Tyson, Annie M. Telford, Ada Heap, John and Agnes Seth, Eric Elliston, Annie, Edith, and Mabel Cole, Alice Mary Palmer, Gilbert, Olive, and Ruby Stone, Rosalind Phillimore, G. and Kathleen A. Pasley, Lottie Cowan, Gladys Clapp, Rose Marsh, Minnie Parker, Charles Bedford, Edith Wilkins, Nellie Hatchett, J. A. Chamberlain, Harold Stevenson, Emily Edgewater, Edwin T. Peters, Harry Elliott, Gertrude, Nellie and Beatrice Brookfield, Jessie Bone, Alice M. and Frank Thompson, Muriel Oldham, Ruth Coupe, Edie Harris.

THIS WEEK'S BIBLE SEARCHER (No. 41).

THINGS TO GIVE.

Answer the following questions, and state in each case the verse in which the answer is given.

(Children under eight any four, under twelve any seven.)

1. Something it is a good thing to give. (Ps. xcii.)
2. The gift God demands. (Prov. xxiii.)
3. Something to give our enemy. (Prov. xxv.)
4. Something to give a wise man. (Prov. ix.)
5. Something the watchman must give. (Ezek. iii.)
6. Something we must not give our neighbour. (Hab. ii.)
7. How we should give. (Matt. x.)
8. The more blessed portion. (Acts xx.)
9. Something we should needlessly give to none. (1 Cor. x.)
10. Someone to give to. (Eph. iv.)
11. The source of every good and perfect gift (James i.)

Third Prize Competition.

This week I lay before my young friends the results of the Prize Competition. I am glad to think that the majority have done so well that they will read the lists with satisfaction; but I always feel very sorry for those whose names have to be left out, because I remember that once or twice in my younger days I had that unhappy experience myself.

The number of the competitors in the second division was so large that I have had to make a fifth class of those who received nearly but not quite enough marks for a certificate. In Division III. more would have been right if they had followed the instructions set, to make the buried names with consecutive letters. Always read the questions very carefully. I am glad to find so many boys sent in papers, and that not a few of them have done well.

The prizes and certificates will be received next week. Now let all stick to the weekly questions this quarter, so as to appear the "nine times" necessary to be eligible for the next Prize Competition in December.

FIRST PRIZES.

- DIVISION 1.—Louis Berthé, Ernest Mortimer Allen.
DIVISION 2.—Isabel Phipps, Gladys Phipps, Mary Colville, Gladys Shaw, Dorothy Grove, William Aston.
DIVISION 3.—Muriel Shaw, Dora Colebrook, Helen Jordan, Annie Tibbits.

DIVISION 4.—Jessie Barclay Bone, Kathleen Ashworth, Elsie Johnson.

SECOND PRIZES.

- DIVISION 1.—Charles Noel Wright, Bertie Walls, Elizabeth Black.
DIVISION 2.—Christine Parker, Margaret Davison, Nellie Dowsett, Kate Fletcher, Christine Simpson, Herbert Compton, Daisy Phillips, Bella Mack, Louise Havergal Hooper, Elsie Willoughby.

DIVISION 3.—Isabel Phipps, Owen Lindsay Morris, Hugh Tunell, Colin McKenzie, Richard Holdsworth Williams.
DIVISION 4.—Lizzie Hill, John Menzies, Emily Greenbrook, May Hunter, Tom Hunter.

FIRST CERTIFICATES.

- DIVISION 1.—Henry Couch, Annie Couch.
DIVISION 2.—Ada Heap, Reginald Harris, Thomas Harris, Mabel Birney, Roberta Meikle, Kathleen Agnes Pasley, Eva Gray, Mabel Fletcher, Ruth Coupe, Bessie Cheale, Ada Palmer, Arthur Cordell, Connie Wood, Gladys Calvert, James Roy, Elsie Wright, Theodore Oldham, Mary Hull, Margaret Hasse, Millicent Bentley, Marian Freegard, James Freegard, Maude Nottage, Abraham Mack, Lillian Bevan, Isabel Salt, Annie Fleming, Betty Stocks, Alice Mary Palmer, Amy Nottage.
DIVISION 3.—Ernest Nash, Ethel Williamson, Hannah Parker, Rosetta Sherwin, Lucy Jacob, Cecil Bradford, Margaret Macphree, Maggie Palmer.
DIVISION 4.—Mary Tibbits, Charles Hunter, Gertrude Brookfield, Ruby Allen, May Watson, Josephine Ingle, Flora King, Helen Willoughby, Ada Blackie, Margery Matthews, Rosalind Phillimore, Muriel Palmer.

SECOND CERTIFICATES.

- DIVISION 2.—William Gavin, Dorothy Cooper, Olive Cooper, Kenneth Dunbar, Gracie Dodington, Theodore Roberts, Susie Keen, Willie Palmer, Marion Richards, Stanley Hoyte, Florrie Smith, Augusta Rose Anton, Kathleen Dodington, Mary Plumb, Ada Vickers, Janet Black, Douglas Parkes, Elizabeth Hull, Ethel Wells, Gerard Morgan, James Sinclair Jackson, Evelyn Lowndes Moir, Chrissie Chalmers, Edith Maitland-Kirwan, W. J. Harcourt Hunter, Arabella Onslow, Margaret Carter, Arthur Astbury, Moffatt Jackson, Frank Morris, William Charles, Rosa Theodora Hill, Harold Stevenson, Grace Colvin, Bertha Fowler, William Williams.

DIVISION 3.—Francis Hoyte, Lily Boxer, Frances Trotter, Wallace Bentley, Stuart Ellicott, Hilda Vickers, Christine Arnold, Lucy Soltan, Juliet Haines, Arthur Llewellyn, Alfred Llewellyn.

DIVISION 4.—Theodora Spencer, John Hogg, Dora Symes, Frederica Hunton, Helen Daniels, Ashley Bowker, Hilda Medill, William Mackenzie, Annie Cole, Hetty and Harold Wodson, Eva Monti, Marjorie Fergusson, Llewellyn Shaw, Minnie Giddings, Nellie Couch, Edith Hayward, Ethel Fielder, Edith Daisley, Nellie Brookfield, Kathleen Code, Trevor Matthews, Gwendoline Shaw.

HONOURABLE MENTION.

DIVISION 2.—Myrtle Perry, John William Wheeler, Margaret Morris, Lilian Blackie, Malcolm Thomson, Evelyn Jones, Edwin Peters, Olive Tritton, Leonard Browne, Hilda Schaeffer, Constance Schaeffer, Florence Hoyte, Emily Bridgewater, Ida Wright, Teresa Blackie, Dorothy Hewer, Henry Neligan, Gerald Neligan, Brereton Code, Mary Charles, Edgar Yerbury, Harry Malaher, Herbert Braddon, Grace Wright, F. Gertrude Smith, Alice Bazett, John Chamberlain, Vera Petrides, Duncan Payne, Edith Quick, Jessie Carter, Lillian Pook, Margaret Pook, May Petrides, Norman Petrides, Amy Fosten, Muriel Harrison, Barbara Macconchy, Phillis Wright, Lionel Calvert, Hugh Allen, Arthur Couch, Susie Cumbers.

Personal.

From a parent who values THE CHRISTIAN:—"The children's part, too, is most useful. I like to find the answers myself. And I have succeeded in finding two new 'nieces' for 'Uncle Tom.' One of them is my own little girl, and the other a Scotch girl in England."—I am very glad to find that I have a number of new nephews and nieces this quarter, and was very pleased with their letters. **ELSIE McPHERSON.**—The rules were given in THE CHRISTIAN for Oct. 1. **WALTER PERRYMAN.**—Thank you for your letter; unfortunately, you made a mistake in one of the answers. **WALTER CARTER.**—I hope your eyes will soon be better. **HILDA BASSETT.**—Although you have made a mistake this week, try to get a star next time. **RILL LA BROOY.**—Thank you for your note; I hope you will be successful at Christmas. **J. A. CHAMBERLAIN.**—I would rather you wrote your answers in longhand, but hope you will succeed with shorthand. **RUTH and MAUD NORRIS.**—I am pleased you have joined the "Searcher." You will see the rules Oct. 1. You were not correct last week, but hope you will be next time. **EDITH BADHAM.**—I have many nieces older than you. **JULIET HAINES.**—The Scripture enigma was not included in the "Searcher," though I was pleased when the answers was given.

UNCLE TOM.

"My Son, give Me thine Heart." Prov. xxiii. 26.

THIS is the gift I want you chiefly to think about, because it is the gift on our side which God thinks most about. I really believe that if it were some other thing God had asked for, nearly everyone would bring it or try to bring it.

If He had said, "My son, give me five pounds," would not a great many persons, who have very little money indeed, do their very utmost to save up the needed sum? I think they would. But the salvation of God is for those who come "without money and without price." He does not sell his salvation, but gives it as a free gift.

There is one thing God asks in return, "Give Me thine heart." Have you given yours to Him? In answer to this inquiry a dear little girl told me one day, "I want to, but I can't seem to manage it." Do not laugh at her, for there are many who feel something like little M— did.

The reason is that our hearts are naturally at enmity with God. We are not born into this world with hearts friendly to God, but just the opposite. And so it is only when the Spirit of God changes our hearts that we have hearts which love Him. The Holy Spirit changes them by showing us the love of God to us, and then "we love Him because He first loved us" (1 John iv. 19).

If you are one of those who want to love Him it is because the holy and loving Spirit has begun the good work of attraction to Christ Jesus. If you are amongst those who feel that you "don't seem able to manage it," will you make your own a little prayer written by that gifted lady, the late Miss Rossetti:—

"Give Me thy heart"—I would not say thee nay,
But have no power to keep or give away
My heart: stoop, Lord, and take it to thyself to-day.

"Stoop, Lord, as once before, now once anew,
Stoop, Lord, and hearken, hearken, Lord, and do,
And take my will, and take my heart, and take me too."

Or, in the simpler words which we all love, let us pray the same prayer—

"My only plea, Christ died for me,
Lord take me as I am."

L. A. B.

Native Bible-women for China.—We noticed in our last the help sent by the Queen of Sweden, after reading the life of Robert and Louisa Stewart. We are asked to add that Mrs. John Watson, Hurstwood, Woodford Green, Essex, would be glad if many are led to undertake the support of a Bible-woman—£6 per annum. This small amount provides food, clothing, and travelling expenses of a Bible-woman in China.

THE LATE Archbishop of Canterbury.

THE sudden and lamented death of the Archbishop of Canterbury in Hawarden Church, on Sunday last, came as a shock to the whole country. Dr. Benson was spending a few days with Mr. Gladstone on his way home from Ireland, and seemed in vigorous health and spirits. During morning service he suddenly fell forward and shortly afterwards expired. Death is attributed to failure of the heart's action, probably brought on by the overstrain of the hard work the Archbishop had recently been doing. He was only sixty-seven years of age, and had been Primate since 1882.

Dr. Benson was universally respected, and by his friends greatly beloved. His fine presence and social gifts made him a popular figure wherever he went. As a clergyman and bishop he was a very hard worker, and showed great tact and organising ability. His elevation to the See of Canterbury was the direct outcome of his extraordinary activity and success as Bishop of Truro. His genius lay in the direction of comprehension and breadth of sympathy



(From Photograph by Russell & Son, Baker-street.)

rather than of initiative. Though a "Moderate High Churchman," he used his influence for tolerance and mutual regard among the various parties in the Church. Dr. Benson comes in the succession of several strong and good men as Archbishops, and it will not be easy to match his tireless activity and earnest devotion to his duties. As Mr. Gladstone said when made acquainted with the sad event, "He died like a soldier." Some particulars as to his official career are appended:—

Born near Birmingham in 1829, the late Archbishop was the son of Mr. E. W. Benson, manager of lead works near that city. After being educated at the King Edward VI. Grammar School and Trinity College, Cambridge, Mr. Benson filled for a time the post of assistant master at Rugby. In 1859, he was elected head master of the newly-founded Wellington College, which under his management became a flourishing educational centre. In 1872 he became a residentiary Canon of Lincoln, and Chancellor of the Cathedral. Four years later, on the founding of the new bishopric of Truro, Dr. Benson was selected to be the first occupant of that see. His powers of organisation and of conciliation here found ample scope, and he impressed Nonconformists, as well as those

of his own communion, with his devotion and zeal.

On the death of Archbishop Tait in 1882, the choice of a successor to that eminent prelate fell on Bishop Benson. The fact that he was appointed on the recommendation of Mr. Gladstone, though of the opposing school of politics, was a tribute to his character and ability as a cleric, and to his power in dealing with men. He took up the reins of supreme office in the Church of England at a somewhat critical period in her history, when the rising tide of Ritual threatened to disrupt the organisation. Whether his rule has advanced the true interests of his Church it is hardly possible as yet to say. There are those who regard him as too much of an opportunist and a compromiser; while others will recognise in his conciliatory policy the only possible method of governing and preserving intact an institution in which there are such antagonistic schools of theological view as the evangelical, the ritualistic, and the latitudinarian. The Archbishop's action in the course of the trial of Bishop King for extreme ritualistic practices, revealed at once his sympathy with High

Churchism and his love of ecclesiastical peace at almost any price. His high personal character to a large extent disarmed criticism. There are many who have felt in these stirring times that the deceased Primate should have taken a stronger lead in ranging the Church of England on the side of oppressed classes and nationalities. Of course, allowance must be made for the hampering restrictions to free and spontaneous action that come from the Church's official relation to the State, but a more courageous man might have overcome these difficulties. Now that Dr. Benson is removed from his high post, his loss will be widely felt, and the appointment of a suitable successor will not be an easy task.

Pacific Garden Mission, Chicago.

THIS Mission continues with vigour its efforts among the godless, the indifferent and the vicious. It is recorded that "not a meeting has been held during all these years without some professed conversion." At the converts' meetings remarkable testimony is constantly borne. The attendance during the past year has far exceeded in numbers any previous year, more than 200,000 persons having heard the Gospel.

The details of prison and hospital work abound in striking incidents. Here is one:—"My life for forty years was crooked. It seemed there was no place for me on earth, being driven out of three cities in one day—Davenport, Rock Island, and Muscatine, and when I landed in Chicago, fearing I might be picked up again, I went to the central station to get permission to stay in the city. The chief of detectives shook his head and said 'You have been such a hard case, I don't think you had better try to stay here.' So I sought protection from an influential man, through whom I obtained employment. One night shortly after, while passing the Mission, I heard the singing and came in, and who should I hear testify from the platform but an old-time prison friend. And it struck me, if the Lord could do so much for him there, was hope for me, and that night I gave my heart to God, and since then I have lived a square life, working hard every day. Why, this thing is such a surprise to me; I can't believe I am the same man. I used to hate work. An old friend told me I was the laziest man he ever saw. When I was in prison I used to shift around until I got a soft snap. Now, I love to work, and have the confidence of my employer and a multitude of friends, but the best friend is Jesus."

This important Mission, founded by the late Col. G. R. Clarke, is now under the superintendence of Mrs. G. R. Clarke.

Rev. Krikor Behesnilian.

A PATHETIC interest attaches to everything Armenian at the present time, particularly to the story of the religious life and fortitude of the Armenian Christians. Mentioned in the Old Testament (Isai. xxxvii. 38; Jer. li. 27), and included in the region from which devout Jews and proselytes came to Jerusalem for the day of Pentecost (Acts ii. 9), Armenia is emphatically a Bible-land, alike with an ancient history and a modern record. For centuries the Turk has held tyrant sway over the country, and many a time the people have been given the choice of Islam or death, and thousands, as we know, have sealed their faith in Christ with their blood.

From time to time we have given accounts of these sad proceedings of recent years. We are now pleased to introduce to our readers an Armenian, who, adopting the language of the Apostle Paul, might say "I am a man of Tarsus, a city in Cilicia, a citizen of no mean city." Rev. Krikor Behesnilian has the "go" that characterizes the most vigorous of his race, is a man of wide information and excellent judgment, and above all is a Christian of conviction and experience. These are qualities which should make a useful evangelist, and it is in such work that our friend has been engaged for a number of years past. His life story, with its light and shadow, its tale of work for Christ and suffering for the sake of his name, is lucidly told in his little book "IN BONDS; an Armenian's Experiences." (1s. 6d. Morgan & Scott.)

The province of Cilicia has made remarkable progress in Protestant Christianity during the last half century, and it was into this section of the community that Mr. Behesnilian was born in 1863. His parents gave conscientious attention to his training and education, and their highest hopes as to his spiritual advancement were at length realised. At an early age young Krikor commenced Christian work by teaching and preaching in Tarsus and other parts of the province, under the auspices of the American Mission. Under God's blessing many young men were, through his efforts, brought to know Christ, some of them being led to leave the Gregorian Church with its unscriptural doctrines, and to join the Protestant assembly. Although he had been through Marash Academy and Aintab College, Mr. Behesnilian was not disposed to regard as at an end his course of training for his life-work. He resolved to study in England, and 1888 found him in London.

The object of his visit to Great Britain was two-fold: first, to study, secondly, to acquaint Western Christians of his country and the evangelistic work to which he had put his hand. Through the generosity of friends and the help afforded by the College authorities, he was enabled to enter New College, Hampstead, and at the end of three years he was officially declared "an approved student of theology, who had won the esteem of his fellows by his high character and perseverance." Having been solemnly set apart for the work of the ministry in Whitefield's Tabernacle, Tottenham-court-road, in October, 1892, he returned to Cilicia, to undertake evangelistic work as the first missionary sent by English Christians to Armenia. He was received with joy by his people, and entered upon his itinerating work with great zeal and promise, his influence being increased by his marriage to an Armenian lady who had been educated in the Girls' College at Marash, and who was in full sympathy with his Mission

—the Tarsus Evangelistic Society—alike in its aims and methods.

During his preaching tours in and around Tarsus, Mr. Behesnilian went among all classes of Armenians—Gregorians and others knowing but little of the Bible, as well as Protestants who professed a more exclusive regard for its teachings. He made a special point of promoting Bible study, and at all his meetings endeavoured to lead sinners to Christ. His work was one of peculiar difficulty, as he aimed at helping those who already thought themselves fully instructed, and who did not realise their need for purely Gospel teaching. From time to time he was greatly encouraged by hearing of those who had come to feel their need of a Saviour, and had yielded their hearts to the Lord Jesus. He distributed thousands of Bibles and New Testaments, and these will assuredly do their work of spiritual enlightenment. From time to time also he gave medical assistance to the poor of his people. Social and political conditions in Armenia made it needful to exercise great care in evangelistic work, for sometimes,



on the most flimsy pretents, Christian workers have been thrown into prison and otherwise treated in a barbarous manner.

In his book Mr. Behesnilian describes the life and customs of his people, and also gives a detailed account of his work. One of the most striking chapters relates to his arrest and imprisonment while on a preaching tour in 1894. He was at Osmanie with his wife, accompanied by some students, and all were on their way to Tarsus. The arrest was officially justified by a suspicion that Mr. Behesnilian had in his possession seditious communications from England, and publications bearing on Armenian affairs. His books and papers were duly put into a box and forwarded under seal to Adana, the capital, to be examined, whither also he was sent, under an escort of Turkish soldiers, and lodged with criminals in a filthy prison. Mrs. Behesnilian, thinking that the imprisonment would only last a few days, made for Tarsus, carrying with her the baby Paul, then about six months old. Our friend was day by day examined by the police, but somehow or other they could not find him guilty of anything wrong. His letters included some which he had written to his *fiancée* some years before, but they were by no means incul-

pating. His books were mainly theological, and they did not help the prosecution. A sermon on the text "In the world ye shall have tribulation; but be of good cheer, I have overcome the world" did not get into the hands of the lynx-eyed officials, or they might have found, in cryptogram at least, some references to current troubles and future political hopes, although, in fact, it was purely a spiritual exhortation. At length, after bearing many indignities for upwards of two months, the prisoner was set at liberty, the governor being influenced in this act by the intervention of the British Consul at Aleppo, in answer to an appeal by the London Committee of the Mission to the British Foreign Office.

Returning to his work, Mr. Behesnilian helped the native churches in many of the towns and villages of Cilicia, and at length, just over a year ago, came to London to consult his committee. Expecting to be absent only a short time, and as the district was moderately quiet, he left his wife and children at Marash with her father, who was shortly afterwards killed by a Moslem. Since then many other of his relatives and acquaintances have shared a like fate. Churches have been desecrated, vineyards devastated, and houses destroyed. Worst of all, as the newspapers have informed us, many thousands of lives have been sacrificed to fanatical attacks and massacres. Meantime, Mr. Behesnilian has addressed a large number of meetings in this country, telling the story of his nation's woe, and describing his evangelistic work. By the kindness of friends he has been enabled to send substantial sums of money to his father and wife for distribution among the distressed. His wife has opened a Christian Home for Fatherless Armenian Girls, at Marash; and it is hoped that this undertaking will have the support of British Christians, and that the children thus gathered and cared for will be among those who in a future generation shall emulate the example of their parents in faithful testimony for Christ.

The Evangelical Alliance has taken a great interest in Mr. Behesnilian's work. We trust that during his present visit to London he will make many new friends, so that on returning to his beloved country and labours he may be enabled to put all his strength into his teaching and preaching, and have the joy of seeing blessed results among young and old of the Armenian remnant.

Evangelical Preachers' Association.

The third annual meeting of this Association was held at Upper Holloway Chapel on Tuesday, 6th inst. Professor W. H. Golding occupied the chair. The report maintained that "the time is coming when lay preaching will be recognised as an important item in church work." Details followed of the year's work, of branches at Wood Green, Tollington Park, Islington, Stoke Newington, and West Sussex; also of various auxiliary operations, and of the new "Lay Preachers' Guide," which is welcomed as the joint work of friends of the association. The report concludes by declaring the object of the work to be "To promote a rousing movement in the churches, a movement which shall, above everything else, aim at the salvation of souls by energetic aggressive methods." The office of the Association is 17, Farringdon-street, E.C.

Requests for Prayer.—For a special eight-day mission at Corfe Mullen, Dorset, 18th to 25th inst., conducted by Sister Rose Elton.—A teacher in a Board school, on behalf of her scholars, also for herself, that she may have grace and wisdom in the discharge of her duties.—For blessing on mission services, October 18-29, by Rev. F. E. Heape in Church-street Chapel, Luton.

Clifton Conference.

THIS annual gathering met last week for three days in the capacious Victoria Rooms. The elements were anything but propitious; but, as one speaker aptly observed, they showed how the love of Christ constrains even weak and infirm people to brave the storms, that they may hear words concerning Himself which would gladden their hearts.

The selected subject was "Christ and the Church" (Eph. v. 32), treated in the threefold figure of "The Bridegroom," "The Bride," and "The Marriage of the Lamb," each of these aspects occupying a day's consideration. There was a good array of speakers from far and near, Rev. JAS. ORMISTON being the convener and chairman, and concerning whom a personal word may not be out of place. It was feared a few years back that he would never occupy that position again, a painful seizure having paralysed his speech. But little by little he has been restored by the good hand of God upon him, and the clearness of his utterance came as a cause of deep thankfulness to his many friends. For thirty-four years this Conference has met, and has been convened during half of that period by Mr. Ormiston, following as he did the steps of the late Rev. S. A. Walker, who also issued the invitation for just seventeen years in succession. Mr. Ormiston being a strong Protestant had gathered around him several speakers of like mind. But their testimony was spoken in love and without personal bitterness, as they exposed the error of those who were endeavouring to re-establish priestcraft in our midst. The subject chosen lent itself readily to such allusions.

It was interesting to note how some of the speakers imparted the distinctive colouring of their own habitual line of thought to their addresses. Several, for instance, showed that the relation of Christ to his people is such as to leave no room for the intervention of man as mediator or intercessor. Then honoured and venerable GEORGE MULLER—a man of faith—now past his ninety-first birthday, spoke of the Bridegroom as he had found Him—ever faithful to his promises—during the years of his pilgrimage; and, passing from the consideration of Christ as the "altogether lovely" One, Mr. ARNOLD, of the Evangelical Alliance, lamented the unloveliness of many Christians, as shown in their strife and disunion with each other.

Besides those named, the chief speakers were Revs. Talbot Greaves, J. F. Horsfield, Henry Denning, H. B. Doherty, A. A. Isaacs (Bath), W. Elliott (Plymouth), J. W. Dance (Leamington) E. N. Thwaites (Salisbury), Dr. Spence (Belfast), L. B. A. Roberts, R.N., Fuller Gooch, W. Frith, Mr. J. Jewell Penstone (these from London), and Mr. James Wright and Colonel Molesworth. In the afternoon some very interesting reports of practical Christian effort were given by Mr. Arnold (Evangelical Alliance), Mr. J. R. Mackenzie (Monthly Tract Society), Rev. J. M. Eppstein (Jews), Mr. H. T. Woods (Aged Pilgrims' Friend Society), Mr. W. Forbes (Theatrical Employés), Rev. L. B. A. Roberts (Protestant Reformation Society), Dr. Elder (Bristol Medical Mission), Rev. Dr. Spence (Scripture Readers' Society, Ireland), and Rev. E. N. Thwaites (Winter Missions in India).

A pleasing feature of the Conference was the frequency with which speakers of various denominations expressed satisfaction at such an opportunity of putting aside ecclesiastical differences, and meeting on the common ground of faith in and love to the Lord Jesus—"a union," as one put it, "not of darkness or of death, but a union of light." Space forbids a detailed report, but some of the leading thoughts are reproduced below.

THE BRIDEGROOM.

"Altogether Lovely" (S. Sol. v. 16) was the aspect chiefly under consideration. First, the soul must itself enter the presence of the Lord in worship and praise, before, like Eliezer seeking a wife

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for Isaac, the messenger of God can go forth to set before the world the glory of his Master—his riches, his power, his infinite tenderness, his compassion, so that he may win and woo for Him. Only as God's people look to Him can they grow like Him, and faith is the golden wedding-ring to unite them to the heavenly Bridegroom. Christ is "altogether lovely" in his person, in his practices, and in his promises. When we consider Christ as the "altogether lovely" One, we feel like a little child—for it is impossible fully to portray his beauties. The life of Christ has never been written, nor never can be, for it can never be fathomed. How inadequate our ideas are of Him in all his glory—the express image of his Father, dwelling in the light which no man can approach unto, whom no man hath seen or can see. Yet, though we cannot describe his glory, we may all work for his praise.

"He that hath the Bride is the Bridegroom," said John the Baptist, indicating that the possession is entire, complete, absolute; and this it is that constitutes the everlasting safety of the Bride. How faithfully did John give all honour to Christ. His disciples were jealous for their master's ministry, when his popularity declined in consequence of the superior attraction of the ministry of Christ—one of those sad examples of littleness and party spirit

seen sometimes when the popularity of one minister is injured by the greater popularity of another. Some seem to care more for the increase of their own party than that of Christianity, and others are so purblind as to think that no good can be done outside their own communion or congregation. Ministers are the friends of Christ, their office is to unite souls to the Bridegroom; and when they see the Bridegroom's suit prospering, then their work is done. This is a very important aspect of a minister's work—to be the friend of the Bridegroom, to promote the union of souls with Christ—and he must rigidly adhere to his office. He must never take to himself that which does not belong to him, nor allow honour to be given to himself which really belongs to his Master. A minister who exalts his own office into that of mediator and lord over God's heritage usurps a position which is not his, but his Master's. The people also who treat their ministers as mediators, priests, and lords over God's heritage are dishonouring Christ, by giving to the friends of the Bridegroom the honour and the glory which belong exclusively to the Bridegroom Himself.

THE BRIDE.

Less inspiring, if more searching, than the study of the Bridegroom, is that of the Bride. It is, said Mr. Isaacs, "like descending from a higher platform to a lower, from heaven to earth, from the Creator to the creature, from the high and lofty One that inhabiteth eternity to poor, worthless sinners whom He graciously regards with loving kindness and tender mercy." Not "altogether lovely," but "black but comely" (S. Sol. i. 5) was the prevailing thought which constituted the keynote of the addresses of the day, illustrated further by such familiar stanzas as—

Oh, to grace how great a debtor
Daily I'm constrained to be,

or,

I'm a poor sinner and nothing at all
But Jesus Christ is my All in all.

It is only in union with the Lord Jesus Christ and seen through Him that God can regard a sinner

people—"children of wrath"—as "comely" in his sight. The comeliness of the Bride is not her own; it is not hereditary, or the fruit of human instrumentality, but only of grace. "Perfect through my comeliness, saith the Lord."

Christ loved the Church and gave Himself for her; for no merit of her own—even as a nobleman may wed a poor and lovely maiden—and his love will never grow dim.

A profitable study may be made of (1) *The marriage covenant* (Ezek. xvi. 8); (2) *The betrothal* (Hosea ii. 19, 20); (3) *The preparation* (Eph. v. 21, 26); and (4) *The culmination* (Rev. xix. 7, 8); these passages beautifully bringing out the fidelity and love of God, and the duty of his people.

The glory of the Lord invests the Bride as well as the Bridegroom. "Ye are complete in Him," and his Bride includes not merely baptized persons—many of whom have no perception of, nor interest in, the things of God—but "the blessed company of all believers"—an invisible church, their hearts being known and open only to Him who knoweth all things.

This Church is called in the Scriptures by different names, such as a city, temple, branches, body, vineyard, garden, family, as well as the Bride. As a city she is built upon the foundation of God's purposes, promises, and power; and the enemy must destroy God before he can destroy his Church, for she is built on Him. She *was* black; through Christ she *is* comely; and she *will be* glorified, without spot—quarrels, jealousies, divisions, hatred, all to be found no more in her; her toil will be past, her rest is to come.

THE MARRIAGE SUPPER OF THE LAMB.

The very description as given in Rev. xix. 9 indicates the essential pre-eminence of Christ, since it is not the supper "of the Church," or "of the Bride," but "of the Lamb." There is a danger lest the Church be occupied too much with thoughts of herself. Rather should it be,

The Bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze on glory
But on the King of grace.

Other feasts are mentioned in the New Testament, e.g., the Gospel Supper (Luke xiv. 16-23) and "the supper of the great God" (Rev. xix. 17, 18), so that we have those of love, of union, and of judgment. Only those share the second who have partaken of the first, who are the united members of the body of Christ. These may cherish the certain hope which must be realised when the period of espousal is complete. This assurance may fill with hope all who are in the midst of conflict and the reverses of life, for they will then enter fully into the presence of God and the fellowship of his dear Son. Well, then, may the inspired writer couch his invitation in the words, "Let us be glad and rejoice" (Rev. xix. 7)—"for the marriage of the Lamb is come, and his wife hath made herself ready!"

"A Little While."

John xiv. 19.

ONLY a little while
Of lifting weary feet;
Only a little while,
My journey is complete.
Only a little while,
Till burdens are laid down;
Only a little while,
Then cross exchanged for crown.
Only a little while,
Mid shadows drear and dim;
Only a little while—
I sing the heavenly hymn.
Only a little while,
Till day succeeds the night;
Only a little while,
Till faith is lost in sight.
Only a little while—
Then patient let me wait;
Only a little while—
Within the Golden Gate.

JEAN H. WATSON.

The Church Congress.

THE sermon with which the Congress opened on Tuesday last week was preached by the ARCHBISHOP OF YORK, who, referring to the recently-issued Papal bull on Anglican orders, maintained that it was full of errors and inconsistencies, and would soon be forgotten. With regard to Romanism, the Archbishop said that, according to statistics, it is making no headway in England, while according to the admissions of some of its own officials, the system is actually losing ground.

The address of the President, the BISHOP OF LICHFIELD, was largely historical, dealing with the rise of the Church in Shropshire, and its progress throughout the world. At length he asked: How should the Church justify herself to the people? He replied: She must free herself from the fetters of mere conformity to the religious fashion of the day; she must shun any approach to compromise with the world; she must countenance no trust in passing feelings, nor in the sentiments aroused by the appeal to the imagination which colour so much of her teaching and her worship at the present time; she must manifest faith as a vital force in itself and in her members—faith which was so far more than belief, or even trust, in a person external to themselves, faith which was rather the identification of their life with the life of Him in whom all lived, and moved, and had their being, which revealed and sealed their fellowship with God and man. She must exhibit herself, not as a machine for manufacturing a few characters after a model accepted and approved as saintly by human ecclesiastical judges, but as an instrument of spiritual energy, elevating, sanctifying the common life of men, producing everywhere the fruits of the Spirit of Christ, by leading men and nations to conform to the royal law. The Church which made the greatest sacrifices was the most fully possessed by the Spirit of Christ.

The BISHOP OF PETERBOROUGH discussed the idea of a national church, the policy of which should be to persuade rather than command, with influence and not power for a weapon. In the evening the causes and cure of intemperance were dwelt upon by several speakers. Canon Hicks pointed to the enormity of the drink traffic and to the legislation which had taken place with a view to its restriction. But restriction, he insisted, was not enough. The liquor traffic had hardly been hurt at all, still less was it scotched or killed. It had simply organised other methods of influence, and had found its way into every branch of public life and recreation. The liquor ring would soon master the nation, if the nation did not master the liquor ring. He pleaded, therefore, for prohibition. Not for imperial prohibition—the country was not ready for it, but for permissive prohibition. Examples of successful prohibition abounded. The North Sea Fisheries were a prohibitory area. So were practically all our hospitals, and our great works with their myriads of workpeople. They could point to Toxteth Park, Liverpool, with a population of 60,000; to the Shaftesbury Park estate, to Queen's Park, Noel Park, Leigham Court, and other properties of the Artisans', Labourers', and General Dwellings Company, with a total population of nearly 29,000; to a similar area in Greenheys, Manchester, population 2000; to Roe Green, a mining village of 650 people; to Bessbrook, in Ireland, population 4000; to the Coppice Estate, Oldham, population 8000; and to at least 1000 villages in England uncursed by a liquor shop. They desired legislation to enable them to multiply experiments like that by popular vote. The people would use the power if they had it. The question for the Church was, on which side was she to be? On the side of the weak or of the strong? of the tempter or the tempted? of the capitalist brewer or the sober and struggling working man?

On Wednesday there were discussions on Evolution, Elementary Education, and Church Reform. On the last-named subject, Rev. J. J. LIAS, Chancellor of Llandaff Cathedral, maintained that the cardinal point of Church Reform was the restitution of the laity to their true place in the Church of God. The Church of England and Wales could not continue to be the only body in which the principle of

popular representation was set at naught. In every non established church of the Anglican communion there was popular representation, and if the repression of the voice of the laity of the Church came to be identified with establishment, some day a reaction would take place which the virtues, attainments, and labours of the clergy would not avail to check. In these days there was no control over the incumbent, and often changes were made by an incoming clergyman who threw back the progress of Church work for a decade or two. Hostility was evoked by the claim on the part of the clergy to act independently of lay wishes and opinion. The spirit of resistance to clerical ascendancy was to be found in every country in Europe, and it was certain that the freest and most spiritual people in the world would not continue without protest to accept the subordinate position in the councils of the Church to which they were at present confined.

In the course of a discussion on Foreign Missions on Thursday, Mr. EUGENE STOCK, of the C.M.S., held that the work of the Church was nothing short of the evangelisation of the world. Missions meant something more than getting men to exchange one doxy for another doxy. They meant informing men of a tremendous fact which closely concerned them, and which they had a right to know. The Church had covered Christendom with splendid buildings for Divine worship; it had cared for the young, the sick, the poor; it had taught the world to build schools and hospitals. But the one great commission its Lord gave it to fulfil, was the very thing it was neglecting. It was a melancholy fact that after nearly nineteen centuries of the Christian era one-half the present population of the globe had never heard of Christ at all. A "Foreign Service" order was desiderated by Bishop SELWYN. Rev. BERNARD WILSON remarked that a "to and fro movement" had arisen in the Church, and more men volunteered for temporary foreign service. There were, too, forty junior clergy associations throughout the country, all of them pledged to interest themselves in foreign missionary work.

Mr. D. M. THORNTON described the Student Volunteer Movement and the World's Student Christian Federation. He traced the origin of the former to the outburst of missionary enthusiasm consequent upon the visits of Messrs. Stanley Smith and C. T. Studd to some of the British Universities. This, and the going forth of "the Cambridge Seven" to China in 1885, stirred the hearts of many British students. Another source might be found in the prayers of an American student and his sister, which were abundantly answered in the summer of 1886. For at Mount Hermon, Massachusetts, Mr. Moody called a conference of 250 students for a month's prayer and Bible study, and a wonderful missionary revival took place, during which 100 students signed the declaration, "I am willing and desirous, God permitting, to become a foreign missionary." This stream flowed through the American colleges under the name of the Student Volunteer Movement for Foreign Missions, and after ten years' course had touched upwards of 500 colleges, in which 4000 volunteers had been enrolled, of whom nearly 1000 had already reached their fields. And then the river flowed into British channels, gathering many tributaries in England, Scotland, Ireland, and Wales, which early in 1892 joined into one called the Student Volunteer Missionary Union. Dr. C. F. HARFORD-BATTERSEY, of the Livingstone College, dealt with the subject of the training of missionaries in medicine.

On Friday, among many subjects, "International Relations in the Light of the Gospel" was discussed. The BISHOP OF HEREFORD, in an outspoken paper, condemned the principle of selfish greed. He said: "Men have learnt to apply the Divine Author's principles of conduct to their individual and their family life, and also, in a certain rudimentary fashion, to their social relationships and obligations; but they seem to leave those principles behind them when they pass out into the field of international politics. Such object-lessons as have recently been furnished for us by European politics abroad, and by what we euphemistically designate as colonial expansion in our own Empire, bring it home to us very forcibly that one of the special duties of the Church is to give more serious and thoughtful attention than has hitherto been given to those neglected or unoccupied fields—in other words, to preach with more insistence the doctrine of national and international righteousness, and to apply it without fear or favour to high and low."

The Baptist Union.

THE Autumn Assembly of the Baptist Union was held at Bristol last week. Rev. T. Vincent Tymms, the president, opened the proceedings with an extension of his message offered in the Spring on True and False Authority. The deliverance was rich in thought, and weighty for its faith in the Gospel. The Union sermon was preached by Dr. MONRO GIBSON, from 1 Pet. ii. 9, "Ye are ... a royal priesthood."

At the Home Mission and Church Extension meeting, Dr. C. A. Berry, of Wolverhampton, in the course of a stirring address, asked if there are not in the Free Churches young men of means who are willing to assume the pastorate of village congregations while living on their incomes. He appealed to such, whether this is not a vocation worthy of all that they possess. In Wolverhampton district, as in Bristol, there is a growth of lay pastors, of churches of which men in business or professional men are pastors, preaching themselves or providing a supply, and fulfilling all the office of the Christian ministry. A Congregational church I know (said Dr. Berry) has been built four or five times in the last fifty years. It is built over a colliery, and the ground has a habit of sinking down. There is a beautiful church there to-day, largely built by its own members. They did the carpentering work, they built up a great mound to set it on so that it should take a long time to sink; and the minister for the last five-and-twenty years has been a working-man who earns his own livelihood. The church could not otherwise have had a trained leader; and this man is trained in a fine school. It never knows what it is to be in debt, but it knows what it is to be filled with the floodtide of the Spirit.

An enthusiastic meeting was held to take leave of missionaries about to return to their spheres of labour, or to go out for the first time. Dr. Landels delivered a hearty farewell address, saying in conclusion: "It is yours to occupy the high and dangerous places of the field, and to bear the brunt of the battle. Like David before the hosts of Israel, you go forth with your sling and stone against the Goliath of heathendom. We watch your movements with keen interest, eager to know how it fares with you. But we shall not fear for you while we know that God's power nerves your arm, and God's wisdom guides your aim, and God's presence secures your victory. The banner that floats over you hath this inscription, on which you have only to fix your eyes when your hearts are like to fail and you are tempted to falter or turn back: 'Lo, I am with you alway.' 'Be thou faithful unto death, and I will give thee the crown of life.'"

At the meeting of the Assembly on Thursday, elementary education was discussed, and a resolution passed emphatically declaring that no settlement of the controversy would be accepted as final until an unsectarian school under public control was placed within the reach of every child in the kingdom, and the teaching profession in State-aided schools made as open to Nonconformists as to adherents of the Established Church. After passing a resolution condemning the Turkish atrocities, the Union considered the subject of temperance legislation. In the evening Rev. J. HIRST HOLLOWELL spoke on "Why we will not surrender England to the priests." One reason was that it was not theirs to give away, for they had inherited far more than they had made. A second was that they knew what the priests made of England when they had it. A third, that English freedom sprang from the defeat of the priests. Further, they abhorred a paganised Christianity, and it was a paganised travesty of Christianity which the priest party was trying to establish. Lastly, they dared not surrender their children to the priests in State-aided education.

The National Refuges.—The admission committee of the National Refuges for Homeless and Destitute Children, at a meeting held at the Society's Headquarters, 164, Shaftesbury-avenue, had some exceptionally sad cases of destitution brought to their notice, the result being that the most urgent ones, about a dozen in number, were ordered to be received immediately. The youngsters were distributed among the Homes in London, Twickenham, Bisleigh, Sudbury, and Ealing. The children admitted will not be sent out of the country, but will remain in the Homes until sufficiently trained to earn their own living.

The Princess Mary Village Homes.

DEAR CHRISTIAN FRIENDS,—I want to tell you my troubles. I'm sure you will read them with Christian sympathy and love. Of the pity of mothers I am assured, but the young may read my description with some sense of its disagreeability and bother. Well, then, many of the children of the P.M.V.H. are very young and tender, some actual babies. They require carrying and feeding, and are soon strong and healthy, but this result is only attained by skilful medical and motherly treatment. They come as victims of crime, and show all its signs. They are fostered by mothers; none else would give what they want—kissing and hugging, and feeding with bottle and spoon. Happily we have real mothers, who desire to have them, and even compete for them, openly disputing for the possession of them.

The two last were respectively aged fourteen and six months. The eldest was a bright little thing, with a pretty face, scarcely any legs to speak of, a big body, and a strong mind. The youngest was a heavy, dull baby, and both bore marks of dirt and ill-treatment. Starvation is not always of food. They had had neither washing nor good manners. Now they live among a family of girls, who all love baby and attend to its wants. "They are better than we sometimes get," said a mother, "though they were bad enough. We have had them so bad that we were afraid to take their clothes off, lest an arm might come with them."

We want more room for such cases—in fact a nursery. We also greatly want a playground, where their perambulators may not be in the way of the other girls' play, which must be respected. A playground is what we are now seeking. We know it will be given us by the Heavenly Father of the little ones. There is a place adjoining the Village Homes to be sold advantageously now. If we do not buy it the builders will soon crowd it with cottages that will be very injurious to us physically and morally. Surely some help will be sent us to get this.

We are also in deep waters of poverty as to funds for the work generally; in fact, we are penniless, and have no provision for winter's hard needs. If you will tell friends how much we want money for food and clothes I should be very glad.

We find the Y.W.C.A. very helpful to our young people, and are very glad to find friends among the associates for those who are separated from their relatives, and whom it is difficult to provide with substitutes for the ties of kindred. We endeavour to retain, by many agencies, the bonds of life and fellowship, and are thankful that great success attends this labour. The girls whom we have brought up rarely lose sight of us. They write from the ends of the earth, and surround us when they live anywhere near. Many are holding responsible situations in society, and we have much pleasure in the fruit of our labour. Nor are they uninterested in our missionary work. Some are preparing goods for sale for the benefit of missions to which their "ladies" have gone. One in Sierra Leone is cheered by their remembrance. Prayer is offered heartily at our meetings for those serving in distant lands with warm hearts and loving words, because they knew her as their "Miss." Thus round the earth runs the electric chain of Christian love, and zeal for the Lord is encouraged in the community at home.

We have many evidences of fruit from the good seed sown in our field. Alas, there are some signs that the enemy has sowed tares. But, thanks be to God, they are very few. Out of all our children we can only count four per cent. of apparent failures. We want to receive a larger number for the Lord Jesus to bless. Will not believers pity our infant applicants, and enable us to take in some more babies? They cry to Christians against the world. Please bear in mind that we chiefly take the children of prisoners, who are left without proper natural guardians.

I seldom write in your columns, but I am induced to let readers see that I am unchanged by age in my feelings about the little ones, and can still work for them.

Yours in the Lord,

SUSANNA MEREDITH.

Addlestone, Surrey.
(1926)

Wesleyan East-End Mission.

THE twelfth anniversary of the Wesleyan East-End Mission was celebrated on Wednesday last, when several meetings were held in Stepney Temple, Commercial-road. After a devotional gathering, luncheon was provided, with Rev. Walford Green in the chair. Outlining the story of the Mission since its beginning at St. George's, Rev. PETER THOMPSON said that the roll had steadily grown until now there were 1140 in full membership, notwithstanding that 1600 had gone to other neighbourhoods during that period. Though the Mission had extended, they had had to exercise the greatest economy. There were no more workers on the ground than before Stepney Temple and the Lycett Memorial Chapels were taken over—indeed, the staff was less by six ladies. They were over-worked; indeed, three were at that time away for that unfortunate reason. He asked for the prayers and sympathy of the friends present. In money they wanted close upon £7000—£2000 for the purchase of leaseholds, £1400 for the work of renovation and certain compulsory sanitary improvements, about £850 for debts on current account, and the balance for the ordinary work of the year.

The meetings in the afternoon and evening were attended by sympathetic audiences. At the former meeting Mrs. RATHBONE EDGE, formerly a worker in the Mission, occupied the chair, and opened the proceedings with a hearty address.

Miss WILSON, a worker at the Old Mahogany Bar, who followed, told the story of a sailor who, when fallen and friendless, found good fellowship and salvation at the Mission. In August last year this man visited the place in company with others, and seemed disinclined to go away when the meetings came to an end. He was sad in appearance, and arrested attention. When spoken to, he said that he left home when quite a child, with a desire for adventure and to see the world. In seafaring life he forgot all he had learned at home, and became practically an infidel, ceasing to think of spiritual things. At length he became very tired of life. One evening, during a storm, the captain sent him to the top of the mast, and while it was thundering and the lightning played around him, he cried out, "If there be a God, let Him strike me dead." He thereupon lost his footing and fell, sustaining such injuries that he had to be taken to a hospital. After weeks of treatment he was discharged, and, being without money, he drifted to Whitechapel, where, in desperation, he determined to commit suicide. The Mission workers helped him a little, and in a providential manner he secured work in a provincial town. He is now foreman in a factory, and getting 35s. a week; and he says that the Old Mahogany Bar has been his salvation.

Dr. LEETE dwelt upon the social condition of East London—the homelessness of the people, the precocity of vice on the part of the young, due to overcrowding. Social effort is a necessity, and this includes medical and educational agencies. Thus the physical miseries of the people are relieved, and a sense of self-respect promoted. All this, of course, is but palliation; spiritual forces must also be brought to bear if spiritual results are to be realised.

Miss BUDGETT, referring to the way in which visitors are repelled by the dreary aspect of long streets and narrow courts, with attendant squalor and misery, said that the workers had no such feelings, because they knew the people who lived in the streets and who were on the look-out for their occasional calls. As illustrating the fact that many of the women of the district, toiling indoors from morning till night, never hear a word about religion excepting when visited by the Mission workers, Miss Budgett told a story of a woman whom she has seen now and then for eighteen months, but whom she has not yet succeeded in getting out to a public meeting. With their home duties these poor folk have little time, and then it is very difficult to induce them to break their settled customs. On the other hand, the speaker told of instances in which, after patient continuance in visitation, she had led women to attend week night and Sunday meetings, greatly to their spiritual help and profit.

Rev. JOHN HOWARD spoke of the heroic endeavours of some of the poor to reduce the debt on the Mission property. This was instanced as a reason why well-to-do people should be generous. The evening meeting was large and enthusiastic.

Discipleship.

BIBLE READINGS BY REV. HUBERT BROOKE.

ON the four Wednesday afternoons in October, in St. Martin's Town Hall, Charing-cross, Rev. Hubert Brooke is giving Bible talks on Christian discipleship, its nature and conditions. The lectures will afterwards be published in book form; the information will be welcome to the many friends throughout the country who may have heard Mr. Brooke expound this subject the last two years at Keswick. At the opening lecture on Wednesday, week the attendance was large, though at the hour of assembling the rain fell heavily. Prebendary Webb-Peploe, who presided, prefaced the exposition by some explanations as to the nature and object of "Keswick" teaching.

This lecture was, in a measure, introductory. The words "disciple" and "Christian," said Mr. Brooke, were synonymous in the early days of the Church. A disciple was simply a learner in the school of Christ. In our time the word "Christian" generally bears a very different meaning; it has mostly a national, ecclesiastical, functional or formal signification. Discipleship in the real and primitive sense must be marked by three elementary principles. The first is continuance in Christ's word. "If ye continue in my Word, then are ye my disciples. And ye shall know the truth, and the truth shall make you free" (John viii. 31, 32). There is no short cut to discipleship, and our dependence on the Master's teaching must be abiding. To the end of life we are learners in Christ's school. Who can doubt or deny the need in our day for the spiritual liberty which Christ bestows on his true disciples?

A second element is obedience to the Master's command, "A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples; if ye have love one to another" (John xiii. 34, 35). What a sad thing it is that theological hatreds are the bitterest of all hatreds. When this essential element of love to others, like unto Christ's love to us, becomes a real thing in our lives, then the world will have an undeniable proof of our Christian discipleship. A third mark of discipleship is fruit-bearing to the glory of God. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John xv. 8). We each need to face the question, whether these three primal elements characterise our daily life.

Passing from this, Mr. Brooke said that in Christ's school there are rules to be observed and conditions to be fulfilled. The exposition of the first of these took up the rest of the time. It is laid down in Luke xiv. 26, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." At first sight this condition may seem hard and harsh. Whatever the words mean, the "hate" spoken of cannot be construed in any bad sense. A parallel passage in Matt. x. 37 teaches that what is really meant is that Christ must have the primary place in our heart's affection; that his claims are paramount. As a familiar illustration Mr. Brooke cited the case of one who might desire to give himself or herself to the work of foreign missions, in obedience to the call of Christ. If parents are not willing that a son, or more probably a daughter, should thus dedicate life, what are the children to do? If Christ's command has come clearly and unmistakably to the heart, of course there must be obedience to it. "Honour thy father and mother" is also a divine command, however, and there may well be patient prayer that the hearts of parents may be turned, so that their free consent may be given.

Other conditions of discipleship will be reviewed in the succeeding addresses.

"Captain" A. E. V. Nicholls-Barnes, described as a Plymouth evangelist, has been sentenced to three months' hard labour for stealing a tent, the property of Miss M. Snowdon, of Regent's Park, London. He borrowed the tent, and then sold it. He had been previously convicted of embezzlement and theft. *The Western Morning News* says of the case: "Honest men who are endeavouring to accomplish evangelistic work of great intrinsic value are discredited by the acts of such impostors."

Jews in East London.

FOR nearly a quarter of a century Mr. Colin Young, a well-known London-Scotsman, has taken a deep and practical interest in the condition of the Jews in our great city. For many years he has visited Petticoat-lane and the districts around Houndsditch on the Lord's day, testifying of the Messiah to all the sons of Abraham who would listen to him. Since he began these efforts, great changes have taken place in the outward aspects of that part of East London. "The Lane" is now a wide street and occupied mostly by foreign Jews. Thousands of Testaments and Gospels have been circulated in Hebrew and English, and the word backed up with personal appeal.

Some nine years ago Mr. Young opened a shelter for Jews at 4, Vine-street, Minorities, and through the kindness of sympathising friends he has continued to maintain this place of temporary retreat for destitute Israelites. Many thousands of sleepers have been received. Bible classes are held twice a week, and conversations on the greatest of all themes go on constantly in the kitchen at Vine-street. Clothing and other useful articles, the gifts of friends, have been distributed among the specially necessitous at the shelter or in their own homes. The work is designated by Mr. Young the "Wild Olive Graft" Mission, and he issues every quarter a little serial with the same title, describing its operations, and giving other matter bearing on Jewish life and custom.

In working among this class many are of course found who are in a low bodily condition, and need something beyond spiritual advice or comfort. Hospital letters are found as far as possible, and some have been sent to different convalescent Homes. It has been found, however, that at these institutions Jews and Gentiles do not always coalesce in habits and ways of thought. It has been greatly on Mr. Young's mind to secure some place of the sort which would be exclusively at the disposal of Jews needing such help towards renewed health. Several months ago, by a train of marked providential circumstances, his attention was directed to a quiet and lovely spot near the Essex coast, and about a mile and a half from Shoeburyness. "Friends' Farm," as the place is called, was for sale; after careful investigation Mr. Young entered into treaty for the purchase of the farm buildings, with adjacent garden, orchard, etc., to be adapted for the purposes of a Jews' Convalescent Home. The houses are in an excellent state of preservation, and with skilful adaptation seem admirably fitted for providing a cheerful and healthy place of temporary resort, well within the restorative influences of the sea breezes from the German Ocean, and in a spot of delightful rural seclusion. A representative who recently visited the place was strongly impressed by its charms and its suitability for the end in view.

The first necessary step, of course, is to remodel the buildings, so as to provide sleeping, feeding, and recreative accommodation for the companies of men, women, and children who will be drawn to it in large and continuous relays. Mr. Young's genius for planning, and his large practical business experience, will enable him to have these changes effected on a scale of economy and efficiency that would be impossible in other circumstances. An appeal is made to those who still look on the Jew as beloved for the fathers' sake, to further this most excellent and desirable project. The purchase price of the property is £400 (which is much under its intrinsic value), and £200 more will probably be needed to make the "Friends' Farm" ready for occupation. It is hoped that all this will be consummated by the close of the spring months. There are many East End missions that will supply the patients; it is for Christian folk to help in preparing the place for them, and thus to add one more practical proof of gratitude to the kinsmen of our Lord after the flesh for the benefits they have conferred on the world in ages that are past. Mr. Young's address, as stated, is 4, Vine-street, Minorities, E.C.

The Bible Learners' Union provides a simple yet effectual plan for daily Bible study, which those who are anxious to obtain a fuller knowledge of the Word can scarcely fail to find really helpful. Members agree to commit to memory one verse each day. The secretary, Miss Brine, Claremont, High Barnet, will gladly supply cards of membership to any address on receiving fourpence in stamps as annual subscription.

National Vigilance Association.

THE eleventh annual report of the National Vigilance Association gives an account of work from the London headquarters and from the various provincial branches. For details we must refer our readers to the pamphlet itself, confining this notice to the more general facts and indications of progress.

"The prosecution work has been somewhat lighter than before. The fact is that the improved tone of public opinion has roused the police and magistrates and others to much more energetic action. If the committee have not had quite so much to do, it is because there has not been quite so much left to them.

"In regard to obscene books and pictures, a marked improvement is seen. It is much more difficult to obtain these things than it was, and if the Association had done nothing but bring about this new state of things it would have amply justified its foundation. Not only by interfering with internal trade in these mischievous things is their action effective, but the Association have succeeded in giving to preventive law an international character. In the course of the year a catalogue of indecencies circulated in England has been tracked home to Holland by an officer of the Association, sent over on purpose, and the Dutch authorities arrested the offender and seized and destroyed his stock. In a remarkable case, the anonymous owner of a quantity of indecent literature, after communicating with the Society by advertisement, placed his collection in the hands of the Society for destruction, subscribing £20 as an acknowledgment of this assistance to clear his conscience of a mass of perilous stuff."

The Association is always on the alert to bring to justice those inhuman traders whose wares are deceived and decoyed girls, and whose bourse is the market of vice. The private work of the Association is yet more varied in its ramifications than the public section. Its office and the ear of its secretary are repertoires for the secrets of those who are troubled and perplexed and need the advice and help of a friend. A poor but pure servant finds herself in a situation where purity is not wanted. She insists on leaving, and is thereupon unjustly treated, and perhaps robbed, by her employer. Then the Association steps in, gets the wrong righted, and protects the girl from future molestation on the part of those who have been trying to compass her ruin.

In this private section, moral and spiritual counsel is sympathetically given; legal advice is provided free; immediate practical help is given in urgent cases. A medical home opens its doors to those whose maladies need it; to girls and women who desire shelter and training, and who can work, a laundry home is provided, and in each individual case the cardinal point of Christian sympathy and religious instruction is kept in view. Wayward souls in their extremity of trouble not infrequently turn in genuine contrition toward the Saviour they learned to know in younger and more innocent days, and even in those inmates who do not afford this amount of encouragement to the matrons there is good ground for hoping that the seed of true life has been sown, and may fructify to a manifestly spiritual life.

This Association is much in need of funds, being £1200 in debt at the close of its financial year. The offices are at 267, Strand, W.C., the secretary being Mr. W. A. Coote, who is ever on the alert to render service in the cause of morality and purity.

The Sunbeam Mission.—The report of the fifth year's work states that during the past year the Sunbeam Mission has again made rapid progress. The special object of the mission is to draw out the sympathies of upper and middle class children towards the very poor, or suffering, paralysed, and crippled children in our large towns. Members are asked to send by post a magazine monthly to one such poor child, and it is further suggested that with the consent of their parents they might occasionally write friendly letters, and send toys, flowers, garments, etc. By this simple means a kindly feeling is being established between classes who, hitherto, have too often been separated by what in many cases has seemed an insuperable barrier, and a good influence is being exercised in some of the darkest homes in our large cities. About 20,000 individuals have now been brought into connection with the Sunbeam Mission. The hon. treasurer and secretaries of the Central branch are Admiral, Mrs., and Miss Mabel Battiscombe Eastwood, Weston-super-Mare.

Young Men in London.

A TEN days' Gospel mission at Exeter Hall, for young men, by Mr. Frank L. Smith, was closed on Friday evening. There have been good attendances and encouraging results. The conductors of the Y.M.C.A. have long since found out the value of the social element in furthering their work; a conversational tea meeting will attract many who would not be drawn by the bare announcement of a Gospel exhortation. In the course of this Mission there were several such gatherings, and the results justified the plan adopted. Mr. Smith's method of address is largely anecdotal, so that the interest and attention of the young men were secured. A considerable number professed conversion during the Mission.

One feature of the meetings was the presence of a considerable sprinkling of soldiers from different regiments quartered in London. Two special meetings were held for the members respectively of the junior and senior branches of the Civil Service. There were goodly gatherings on both occasions, and as one result some twenty-five additions were made to the membership of the Civil Service Prayer Union. At a crowded meeting on the Saturday evening of the mission the evangelist gave an address on gambling.

One or two incidents of somewhat special interest may be noted. A young fellow engaged in a West End house attended one of the earliest meetings and professed conversion. He gave solid proof of the reality of the change by bringing four or five comrades in the same place of business almost to every succeeding meeting. Some of these also confessed Christ. On the Sunday evening the general secretary encountered a man going out of the hall, and had a lengthy talk with him. He said he wanted to be a Christian, but could not. The reason given, in response to questioning, was that he was the manager of a boot shop that was kept open on Sunday mornings. After conversation the man finally yielded himself to Christ very definitely. He pathetically observed on leaving that his boy would be pleased to hear the news, as he had persuaded him very hard to come to the meeting.

The Exeter Hall Mission is to be followed by a similar effort at the Cornhill centre from October 19 to 23. The missionary will be Rev. E. Weeks, of St. James' Church, Hatcham. Arrangements have also been made for a mission in November at Portman Rooms, Baker-street, specially for young men in the West End business houses; Mr. W. R. Lane will be the evangelist. A series of lectures on "Methods of Bible Study" are to be given at Exeter Hall on Monday evenings by Rev. W. H. Griffith Thomas, of Portman Chapel. A series of addresses on "The Life of Faith" will be given by Pastor Fuller Gooch, in the same place, on alternate Mondays. We observe that at the Aldersgate-street centre Rev. F. B. Meyer will resume, next Saturday afternoon, those Bible Talks which have in the past proved so attractive to city young fellows. These and other arrangements indicate that our friends of the Y.M.C.A. are devising large efforts for the benefit of London's young men throughout the coming winter season.

Peterboro' Fair.

MESSRS. FRANK COCKREM, Grey, Back, and Barry Wake, of the Open-air Mission, visited this great Midland fair on October 7 and 8. Despite the storms of wind and rain the Gospel trumpet was sounded in the pleasure fair, amid all manner of other shows, and at the bridge, to numbers of attentive listeners. Of the thousands who entered the city on the fair days, it was estimated that not over fifteen per cent. refused acceptance of the leaflets, etc., which were liberally offered. Encouraging instances proving the word spoken to be the power of God were not wanting. The Colman family and other friends hailed the visit of the evangelists with Christian welcome and kind hospitality.

Nottingham, Leicester, Hull, Gainsboro', etc., are included in the October campaign of the Open-air Mission, which is ever thankful for the prayers and co-operation of the Christian public.

Young Abstinents.—At a recent meeting of the Suffolk Band of Hope Union, the secretary stated that there were 2,813,000 young abstainers connected with the Band of Hope movement.

Story of a Village Mission.

IN August, 1895, we took lodgings in a lovely Derbyshire village (population about 1000) for three weeks' holiday. It was in a colliery district, but the natural beauties were none the less on that account. The first Sunday morning we attended the only service in the village, that held in the parish church, a small ancient edifice of great interest. The clergyman was of the most advanced ritualistic type, and he favoured us with a discourse on St. Lawrence, to whom the church was dedicated. Nothing could have been more lifeless than the service, and there was a miserable attendance, consisting of about twelve adults, a surpliced choir, and school children.

In the evening we found there was service at two little chapels, and to one of them, the United Free Church, we went, hoping for better things. The attendance, however, was only equal to that of the morning, and just as the sermon commenced five drunken colliers walked in to upset the service. On my intervention order was restored, four of the men expressing regret for their conduct.

The drunkenness being so abundant in the village, especially during "feast week," I made up my mind, on returning to London and thinking it all over, to hold a Gospel Temperance Mission, and with a view to this I wrote to the clergyman asking him if it could be arranged and if the meetings could be held in the schoolroom. To my astonishment he replied as follows:—"When I tell you that I am a sworn officer of a Divine society, commissioned to enclose the whole world, the constitution of which cuts off from membership all drunkards (habitual) till reconciled; which provides for absolution and strengthening and refreshing for souls that they may be freed from this and other sins, you will see yourself that what you have proposed is an impossibility for me."

Further on in the same letter he states, in so many words, that everything done outside "the Church" is "a snare." Consequently the Mission was dropped until holiday time this year, when we decided to take the same rooms, and in spite of all obstacles to hold a Gospel Temperance Mission. In order to gain the hearts of the people, we gave two social evenings in a large schoolroom attached to our lodgings; nearly every house was visited by my wife, and invitations personally given, with a very gratifying result. After securing the services of Sister Jeanie Banks, Wesley Deaconess, we issued announcements of a mission from September 6 to September 13. The trustees of the United Methodists and the Primitive Methodists lent us their chapels, and the services were divided between the two, with a success beyond our most sanguine expectations.

The whole village was awakened, and crowds attended, the result being 149 pledges, and, better still, several conversions and many cases of persons being deeply impressed. Many members of the churches declared that they had themselves received blessing. So much interest was aroused that the people petitioned for one more meeting on the 14th, and I think it was the most impressive of all. Finally, a temperance society has been formed.

It grieves me that the place should be left with no one to shepherd the flock. The Methodist minister can only visit the village about once a month. I should like to place a deaconess or some other suitable person here for six months. I have too many obligations to undertake this single handed.

ROBERT BLACKIE.

61, Manor Park, Lee, S.E.

Dissent in Russia.—The Odessa correspondent of the *Daily News* states that according to official data there is a steady growth of dissent in Russia, in spite of all the severe measures devised for its suppression during recent years. It is estimated that in the aggregate the sectarians number two and a-half millions, not reckoning the nonconformist Old Believers, who number something like eighteen millions in European Russia. The correspondent says: "When M. Pobiedonostzeff assumed the moderatorship of the Holy Synod, it was confidently predicted that the days of Russian sectarianism were numbered; but the result of all the drastic measures of that fanatic administrator only goes to prove that in Russia, as all the world over, intolerant oppression only strengthens and consolidates the various sectarian propaganda which it seeks to destroy."

[1928]

Children's Special Service Mission.

CROWDED gatherings took place in St. Martin's Town-hall, Charing Cross, on Thursday last, to receive from the various workers in connection with this organisation the reports of the services held at numerous seaside resorts around our coast during the summer months. There were three meetings in all, two held respectively in the afternoon and evening, and an overflow from the latter.

Mr. T. B. BISHOP (hon. sec.) reported upon the work of the past season generally. Mr. Bishop said he had been at sixteen different seaside places this summer, and he had been encouraged to see so many earnest helpers engaging in the work of the Mission there. He was thankful to be able to speak of God's great blessing upon the efforts put forth. As to the future of the work, one thing they needed was more workers specially adapted to children, and to that end he urged them to study more the thoughts and phrases common to young people. He felt more and more the very great importance of individual work. In some of the larger places, such as Scarborough and Bournemouth, there were thousands of children who never came near the services; helpers were wanted to distribute literature amongst such and invite them to the services. Specially for that purpose an army of lady workers was required.

The PRESIDENT, Rev. E. A. STUART, followed with an address. He said he had never had a year in which he received so many letters from clergymen and ministers of all denominations expressing thanks to God for what they had heard and seen of the work of the Children's Special Service Mission. It is matter for great thankfulness that as one generation of workers succeeds another, men and women are found to work in connection with the seaside services.

CANON TAYLOR SMITH, who presided in the evening, said he believed there was no society which had helped to feed the Church of Christ at home and abroad so much as the Children's Special Service Mission. The Canon based his subsequent remarks on the narrative of the spies who brought back with them from the land of Canaan the grapes and pomegranates and figs.

Several other addresses were given by those who took an active part in the seaside services. All spoke with encouragement and thankfulness regarding the services that they had been privileged to conduct. The meetings generally had been well attended, in one case about a thousand children and adults having gathered to listen to the simple Gospel message. Many striking instances of spiritual revival among Christians and of souls converted to God were cited.

Dr. Barnardo's Homes.

On Thursday last, October 8, 214 trained emigrants (127 boys and 87 girls) left Dr. Barnardo's Homes on their way to Canada. These, added to the 8511 previously sent, bring up the grand total of emigrants placed out in Canada to this date to 8725. Of those previously placed out, it is well again to affirm the fact that rather more than 98 per cent. are now successfully fighting in Canada the battle of life, respectable and respected, many of them God-fearing men and women, some of them ministers of Christ, and the great majority of them in households where family prayer is part of the daily life, and where there is reverential respect for the Lord's Day, and where total abstinence is the rule.

A few gifts of £10 each are still needed to cover the whole cost of the emigration during the present year, which included 676 children, of whom 488 were boys and 188 girls. Late though it is, it is probable that a few more special cases will yet go this year—cases for whom there are already homes awaiting them on the other side.

Field Lane Ragged Schools.—The fields here are white unto harvest, but the labourers are few. Last week the total attendances at the twenty-four different meetings held amounted to 2516, but the workers numbered only 94. Could any of our readers help, and encourage our brethren at Field Lane, by throwing in their lot amongst them. Special need exists on Sunday, Tuesday and Friday evenings. The secretary of the Institution is Mr. Peregrine Platt, Vine-street, Clerkenwell-road, who would gladly welcome a call for further information, or would be pleased to answer any letters.

Homes for Working Girls.

THE report for last year shows that the Homes for Working Girls in London are now ten in number. They are carried on with encouragement, although not maintained without anxiety. We make some extracts from the new report:—

"The year 1895 has been no exception to the former years, either in the success which has attended its efforts, or in the blessing that has followed the labours of those interested in pursuing those efforts. The good hand of God has been upon us, and it may reasonably be said that the harvest of the future is but the golden ripening of to-day's sowing. The Homes were never more needed than they now are, sheltering as they do large numbers of the poorest, but respectable, working girls and young women of England's vast metropolis; and so highly are they appreciated that 2051 have availed themselves of their comforts and privileges during the year.

"The tone of the various Homes is excellent, thus reflecting much credit, not only on the superintendents, but also on the inmates themselves. Everything in prudence and reason is done to elevate home life, to make all happy, and to afford them strength and cheer in their daily struggles; and it is no exaggeration to state that the privileges enjoyed in the Homes have been, and are largely instrumental in moulding the characters and lives of many hundreds of upright and honourable girls and young women, who have been able to fit themselves for the warfare of life under the influence of bright Christian surroundings.

"It has always been a joy to the founder of the Homes that the Divine favour has rested on them since they were first established. Their scope and aim is not simply to afford young people a lodging, but to provide them with a Christian home, and because God has in this been honoured it is believed that they have proved their success. There never has been other than a judicious desire to make the Homes bright and happy, combined with the exercise of religious influences, and thus far has that end been attained. Religion, however, is not forced upon any; indeed, it is in no way compulsory for a girl to attend family prayers or any of the religious meetings, and as a consequence it is found that a large majority in each household most willingly and gladly avail themselves of such a privilege."

The work has exceptional liabilities at the present time. The hon. director is Mr. John Shrimpton, 3, Victoria street, Westminster, S.W.

Encouragement in Barcelona.

We have recently had the pleasure of seeing three persons confess their faith in Christ by being baptized into his name. One is the wife of one of the railway men, who has been in fellowship with us two years. Another is the young girl who helps us in the school and house. Her sister is also one of our number, and is now in my sister's service at Barcelona. The third is the man who had been a blasphemous, and whose wife was baptized nearly two years ago.

In the last case, neither the man nor his wife can read, so that we cannot expect them to make so much progress in the Christian life as others who are able to study the Scriptures, but their two children have learned to read a little, and will doubtless be a help to their parents by and by. The elder girl recently went into her mother's room, and finding a crucifix which had been laid aside, but not destroyed, she broke it into pieces. Then, frightened at her own act, she hid it away, and afterwards told her mother what she had done. The mother remarked that she need not have destroyed it, as her aunt had wished to have it; but the child said at once: "No; do you not remember what we were told, that it would be even more sinful to give it away to someone else?" We are hopeful of several other persons who attend the meetings.

(Miss) E. LAWRENCE.

Caldas de Montbui, Barcelona.

Hereford.—Mr. Thos. M. Wintle (Pontynole) conducted special services in connection with the ninth anniversary of the Hereford City and County Mission on Sunday, October 4. Large congregations attended each service, and God blessed the Word to his own people and the unsaved. On Monday, October 5, Mr. W. H. Godwin, of Withington, presided over a very interesting meeting, which was addressed by Rev. E. Ball, Mr. R. Cross, hon. secretary of the mission, Mr. J. J. Cox, the treasurer, Messrs. Thos. M. Wintle, W. Watts, and William Nobbs. This mission is doing a good work in Hereford.

The Working Lads' Institute, Whitechapel.

IT is with great disappointment and deep regret I have to announce that the good work carried on here for nearly twenty years is finally closed, and the magnificent premises must be sold forthwith. Two years ago articles appeared in the newspapers stating that a great Livery Company in the City had arranged to take over the Institute and carry on the work. After numerous delays and difficulties the contract for transfer was approved by the Charity Commissioners, and signed by the representatives of the Company and the Trustees of the Working Lads' Institute.

We hoped then that our troubles were over, but the contract has not been fulfilled, and the sad result of it all is that the income of the Institute has been practically stopped, and the work itself amongst the poor but industrious lads of East London is at an end. Still sadder is it to think of what may be the future of the buildings so long dedicated to the service of God. I suppose they will either be devoted to trade or possibly become a music-hall or theatre. I have used every endeavour to prevent such a perversion, and have maintained that when sold there ought to be restrictions against liquor, theatrical, and music-hall licences; but the property is mortgaged and the debt has increased during these two years.

If put up to auction, I fear that legally I shall have no power to enforce restrictions or prevent sale to the highest bidder, and he will be able to use them for any purpose he chooses. The adjoining house is licensed. This evil might be averted, and a great good accomplished if the Institute buildings were acquired for some religious, philanthropic, or educational purposes. Is there not some institution or individual who will, in God's name, come to the rescue? The premises are very extensive, and are freehold. They cover an area of over 6000 square feet. The situation is the finest in Whitechapel, in the main road, opposite London Hospital, and adjoining the railway station.

The building is admirably adapted for a Christian Institute and Home, a church, college, library, or hospital. The property has cost about £18,000, but if taken for such a purpose might now be secured for about half that amount. Here is an opportunity for doing good and preventing evil, which, if embraced, may lead to untold blessing for East London.

I shall be pleased to give further particulars and orders to view, but if the Institute is to be saved some action must be taken immediately.

HENRY HILL,

Founder of the Working Lads' Institute.

28, Bow-lane, E.C.

Soldiers' Christian Association.

THE new report states that the secretary "has visited most of the garrisons in the United Kingdom, and held meetings among the men, thus placing the council in touch with the work at over 150 centres. Upwards of 500 men have been admitted as members during the year, and this only after satisfactory evidence by their life in the barrack-room of their conversion to God, and of their willingness to unite with their Christian comrades in work among the unsaved. In visiting the outward-bound troops at Southampton, Mr. Wheeler has found many opportunities of giving a parting word of Christian counsel to those leaving for foreign service, and the way the men gather in groups, and the earnest manner in which they listen to what is said, give evidence of the interest they take in the message. Not the least valuable of the opportunities afforded of direct dealing with the men are the facilities given for visiting the prisoners on board. The home-coming troops are visited also on arrival at Southampton."

Special mention is also made of the development of the work at Malta and at the Cape. In India remarkable progress has been made, and the report gives a review of the story of the movement since 1887, and of the Soldiers' "Prayer Rooms." Funds are much needed to support the work. The secretary is Mr. A. H. Wheeler, 65, St. Thomas's-street, Portsmouth.

"What it is to Believe in Christ."—This tract, which we recently reproduced in our columns, can be had from the American Tract Society, 10, East 23rd-street, New York.

Work at Port Said.

DEAR SIR,—At Mrs. Robertson's monthly prayer meeting in connection with the Association for the Free Distribution of the Scriptures, Mr. Eöhl, the Swedish missionary so many years located at Port Said, gave a short account of his labours at that place. He told that 4000 great steamers pass through the Canal every year. The population when he first began his work there was 15,000; it is now 36,000. It is composed of many nationalities, amongst others Arabs, Jews, Germans, English, French, Spanish, Italians, Russians, Swedes, Norwegians, Dutch, Danes, Greeks, Austrians, and many others. Mr. Eöhl is a great linguist, and can discourse with most of these nationalities.

He gave in round numbers the different people inhabiting Port Said. The Arabs take the first place, and number 9000. Next come the Greeks, 8000; then French, 4000; Maltese, 2000. The remaining 13,000 are a mixture of all the other nations already mentioned. His work as a missionary is to board the steamers and other ships, and give them the Word of God in their own tongues. Many large Russian men-of-war come there, and they receive more Bibles than any other.

Mr. Eöhl has been disappointed at seeing little fruit from his long labours. This last year it pleased the Lord to lay him on a bed of sickness, from which at one time it was thought he would never rise. Prayers were made without ceasing unto God for him, and he was restored to health. During his convalescence the house was besieged by enquirers after his health, and this principally by Arabs. The first day he was able to cross his threshold, their greetings were so numerous and his strength so small, that he had to beat a hasty retreat within doors to save himself from their manifestations of delight. A few days after this he went to the landing-stage and made his appearance among them, but their affectionate demonstrations were such that they insisted on kissing him; it was only by getting the policemen to see him out of the crowd that he got to a place of safety.

Mr. Eöhl is a lover of men. He used to plunge into the untidy dwellings of these poor Arabs, and help them and comfort them as far as his means allowed. By this means the number of Arab Scriptures that he was enabled to give them results in their love abounding towards him, and comforts his heart by seeing that his labours at Port Said have not been in vain. He hopes to get back to his work in December. During his stay in England he expects to raise the necessary money to furnish a new hall in course of erection at Port Said. The money for the 1,300,000 Scriptures, circulated by him there, is partly furnished by the Association for the free distribution of the Word of God, of which Mrs. Robertson, of The Chesils, Christ Church-road, Hampstead, is the secretary and main-spring. Mr. Geo. Müller, of Bristol, helps Mr. Eöhl in this grand work. W. G.

Dartford Memorial Hall.

THE tenth anniversary of the Dartford Young Men's Bible-class, connected with this hall, was held last week. On Sunday week Rev. R. C. Fillingham spoke afternoon and evening, on the true Church of Christ and the Reformation. At the public meeting on Wednesday, the president, Mr. J. Lawrence Mitchell, presided. The report showed that during the past year the Dartford Young Men's Bible-class has made rapid strides, and as we close our year the number on the register stands at 292, with an average attendance on Sunday afternoon of 132. The Dartford Lads' Bible-class has given considerable anxiety during the past year. There is a decrease of 14, its membership now being 79. The Protestant Sunday-school has had a considerable increase, and numbers 292. The Sunday evening service has shown a large increase.

Sympathetic addresses followed by Col. Alves, Messrs. Stanley Ward, M.P., Running, and others.

Pirbright.—Last July the Primitive Methodists of Aldershot pitched a good-sized tent at Pirbright, Surrey. The tent, which cost about £17, was paid for by private friends in Aldershot. The services have been well attended. We were all rejoicing together at the success of our work, when, during the recent gale, the tent blew over, snapping some of the supports and otherwise damaging it. We are anxious to put up a permanent building. GEO. MUSSELWHITE.

Gothic Cottage, Aldershot.

Letters to the Editor.

"IS MY INFANT SAVED?"

DEAR SIR,—I am a very busy mother now, nursing number ten, and have suffered all the tormenting thoughts of your questioner, in the like bereavements. I have, however, been enabled to cast them all away as Satan's buffeting. My little ones are taught to love Jesus, and to know his name from their earliest days.

Have you ever noticed how early in life our babies clasp their pretty hands, as if in prayer, and how they try to imitate the little toddling brother or sister at prayer time? Can parents do more than this—give them to Jesus, train them for Him, and that diligently, and then trust Him to do his part? Shall we be more tender than their Shepherd and Saviour?

And then, for those parents who are mourning for their carelessness in this all-important matter, I would say, Redeem the time, and hope to see thine own again. I have made special prayers for infants, and I have wondered at times if in this cause I have not been wearisome to the Hearer of prayer.

Let parents do for God their best,
Leave Him for us to do the rest.

Many a button-hole bouquet for Jesus has been twined,
But never costlier than these have his royal pathway lined.
Let us not mournfully ponder, but believe that they were
his choice,
When for us these bright buds shall reopen, O will not our
hearts rejoice!

(Mrs.) T. W. HERRERT NUTFIELD.

DEAR SIR,—Another proof, if further proof is needed, as to the salvation of little ones, may be obtained from Leviticus iv., which deals with the sin of "ignorance." This sin was to be forgiven as soon as the sacrifice had been made. Obviously the sins of infants until they attain an age to discern between right and wrong are sins of "ignorance," and consequently have been atoned for in the one great sacrifice offered at Calvary, of which the Levitical sacrifice was merely a prefigurement. Thus, out of the awful sacrifice of child life in heathen and, alas! too, in many civilised lands, God is gathering myriads of precious little souls. In this light our Lord's words, "of such is the kingdom of heaven," has a literal numerical application, as well as a figurative one, to child-like spirit, which the believer ought to possess. We are often apt to imagine that Satan is obtaining by far the greatest share of the human race, but when we meet all these little ones in glory we shall probably see that Christ has yet triumphed.—Yours truly,

E. A. R.

Christian Institute for Lads.—At the "Red White, and Blue" Institute, Pentonville, the winter work is being re-started. Last Saturday the gymnasium was re-opened with a tea to 120 lads, some of them very rough. In November it is hoped to have a few consecutive nights of services only, for which prayer is asked. On Sundays, Wednesdays, and Fridays Bible teaching and prayer meetings are held for the elder lads, girls, and younger boys. Help is much needed for this work. The secretaries are Misses E. W. Dresser and M. A. Jay, the "Red, White, and Blue" Institute, Cumming-street, Pentonville, N.

Italian Soldiers.—The military church in Rome is doing a grand work in Italy in evangelising so many young men who are drawn from all ranks of society, as military service is compulsory there. But it is greatly in need of help; as the work increases, so do the needs. So many friends of the mission are dead, and others do not arise. An urgent appeal is made to Christians to assist as much as possible this mission which has been blessed of God. The pastor of the church is Signor Cav. Capellini, 14, Pozzo delle Cornacchie, Rome. The twenty-third anniversary of the opening of the church has recently been held.

The Duchess of Albany visited Stratford on Thursday in order to open a work show and to found a women's settlement in connection with the Trinity College Mission at Tenby-road, Stratford. The mission is under the charge of Rev. W. J. Roxburgh, whose work has attracted the hearty sympathies of the employees of the Great Eastern Railway works, which are close by. Dr. Woods, Principal of Trinity College, Oxford, referred to the progress made in the work of the Mission. The Misses Harrington and Burrows conveyed an idea of the necessity for the settlement and the means to be adopted to deal with social perplexities.

Scottish Notes.

A TRAINING Home for Christian workers has been established in connection with the U.P. Presbytery of Edinburgh.

A project is on foot to erect a new and more convenient Christian Institute in Aberdeen for the work of the Y.M.C.A.

Principal Douglas, of the Free Church College, Glasgow, has received six months' leave of absence, as the state of his health necessitates a winter sojourn on the Continent.

We regret to learn that Mr. Wm. Quarrier, of Glasgow, has for some weeks been confined to his house in much pain and suffering. The latest accounts speak of a large measure of recovery. Mr. Quarrier is now in the last month of twenty-five years' service in connection with his rescue work.

A public meeting, under the auspices of the Free Church Women's Foreign Missionary Society, was held last week in the Free Assembly Hall, Edinburgh, in connection with the departure of five lady missionaries to India. Dr. J. H. Wilson presided, and Rev. Dr. Whyte, Rev. R. S. Simpson, Mr. William Stevenson, the secretary of the Society, and others took part in the proceedings. The following are the names of the ladies:—Miss Paxton, Miss Jane Small, Miss Smart, who are returning to India; and Miss Steen and Miss Douglas, who are going out to the mission field for the first time.

The Christian Conference at Dumfries this year (the eighth of the series) took the form of evangelistic meetings. Addresses were delivered by Rev. George Wilson, Edinburgh, on "Our need of a Saviour," and "Christ manifesting Himself to his own," by Canon McCormick, of Highbury, on "Christ seeking and finding the sinner," and "Coming to Christ and its difficulties," by Rev. T. C. Kirkwood, Kelso, on "Following Christ and its difficulties"; and by Rev. Dr. Wells, Pollokshields, on "Christ sanctifying His own through the Holy Spirit," and "Serving Christ and overcoming the world."

The annual conference of the Dumbartonshire Y.W.C.A. was recently held in the hall of the Over-toun Reading Rooms at Milton. Lady Overtoun presided. There was a very large attendance, districts so remote as Kirkintilloch and Helensburgh being largely represented. After the transaction of ordinary business, addresses were given by Lady Overtoun, Mrs. Oatts, Mrs. Stott from China, and others. At seven o'clock there was a consecration meeting, conducted by Rev. William Ross, Cowcaddens, Glasgow, who gave an earnest address, and concluded the services by special prayer, at which a large number stood up, to signify their dedication of themselves to the Lord and his service.

The annual social meeting in connection with the Edinburgh Y.M.C.A. was held in Queen-street Hall last week. Dr. J. Carment, chairman, said he did not know that matters had ever been in a better condition with them than they were now. They were not only a Young Men's Christian Association, they were, to a large extent, an evangelistic association. They trained up their young men to be Christian workers. They did a large amount of evangelistic work, and hitherto that work had been a great means of blessing. Their membership, however, ought to be four or five times as great as it was. They suffered in Edinburgh from sectarianism, but their Association was thoroughly catholic and they knew nothing of sectarianism.

The fifteenth annual conference of the Church of Scotland Young Men's Guild was held in Stirling last week, the proceedings extending over four days. The guild's general aim is to unite all societies, Bible classes, and other associated bodies connected with the Church of Scotland, which have for their object to serve the Lord Jesus Christ, by promoting the spiritual and intellectual life of young men, and by encouraging them to undertake works of Christian usefulness. Each parochial branch is free to adopt the form best suited to its local requirements. Hence the guild includes fellowship associations, Bible-classes, literary societies, psalmody associations, Sabbath-school associations, with various sub-sections for specific purposes, such as evangelistic, temperance, purity, athletics, etc. The membership of the guild is now over 25,000, enrolled in 670 different branches. The delegates to the conference numbered 381, of whom 271 were lay, and 110 clerical members.

The annual public meeting and conversazione in connection with the Glasgow Sabbath-school Union was held last week in St. Andrew's Hall, which was crowded in every part. Mr. Thomas Binnie, the chairman, said that the report of the work of the Union for the past year was again a record of progress. They could tell of a substantial addition to the numbers of both teachers and scholars, and this was doubly gratifying when they recollected that during the previous year their progress was exceptionally great. In Glasgow and its

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suburbs they had now upon the roll 115,731 scholars and 10,766 teachers. The work of the Sabbath-school teacher was two-fold—partly educational and partly evangelistic, and the earnest Sabbath-school teacher would ever keep before him this aim—to bring his scholars to know Christ. Addresses were delivered by Rev. T. Morcom Taylor on "The teacher as an inspirer of thought," by Rev. Dr. Whyte on "The use of imagination to Sabbath-school teachers," and by Rev. A. F. Forrest on "The mission school."

Irish Notes.

A UNITED temperance council has been formed in Cork for Munster, and a similar council is about to be organised in Belfast for the North of Ireland.

Much regret is felt in co. Antrim by the death of Mr. W. P. Holmes, aged seventy. He had been for many years an active Christian and temperance worker in Belfast and subsequently in Larne.

A convention for the deepening of spiritual life has been held in the Assembly Rooms, Cork, Mr. Robert Wilson presiding. Several well-known Keswick speakers addressed the convention, which was largely attended.

The Archbishop of Canterbury in his address in Derry Cathedral stated that he had no intention of abandoning the word "Protestant," or of letting go the principles of the Reformation. These words, in view of his sudden decease, have now a melancholy interest.

A very largely attended meeting was held in Rosemary-street Presbyterian Church, Belfast, to bid farewell to a party of nine missionaries going out to the mission field. Rev. Dr. Williamson presided, and addresses were delivered by Rev. Wm. Park and several of the outgoing missionaries.

A series of meetings for the promotion of holiness was held last week in Grosvenor Hall, Belfast, under the presidency of Dr. Crawford Johnson. Addresses were delivered by Rev. S. Chadwick, of Leeds; Dr. Wood, of Southampton; and Miss Wakefield, of Portadown; and many were greatly refreshed.

Rev. Dr. Clark, of Boston, preached to large congregations in the Methodist church, Portadown, on Sunday week. At the evening service he sketched the rise and progress of the Christian Endeavour movement. At the close a consecration meeting was held, for which nearly the whole of the very large congregation present remained.

The Y.M.C.A.

THE fine new buildings of the Belfast Association are rapidly nearing completion, and will be opened early in January.

The Winchester Association has recently acquired new premises well adapted to its work and in a central part of the town.

The Chicago Association is doing a remarkable work, not only along spiritual lines, but in providing adequate means for almost every kind of useful instruction. During the past season 823 young men availed themselves of these educational privileges.

The *Finsbury Park Bulletin* this month devotes its front page to an "Open Letter" to young men on the advantages of the Association. On Tuesday, 20th, Mr. Henry Conder, of Bombay, holds a social reception at the Association Rooms in Stroud Green-road.

The East Grinstead Association has entered new premises of its own, opened by Dr. Gatty, the president, and a very warm and generous friend of the work. A former member of Norwich Y.M.C.A., now connected with the Cape Town Association, was the means of starting the work a few years ago at East Grinstead.

A successful autumn conference of the Southern District Union was held at Southampton on the 8th inst. The business session in the morning was presided over by Mr. R. C. Hankinson, J.P., president of the local work. At the afternoon conference, Mr. George Page presiding, a paper was read by Mr. Frank Howe on "Strong and Weak Points in Y.M.C.A. Work." There was a public meeting in the evening, over which Dr. Aldridge presided.

Mr. Samuel Millar, secretary of the Mount-pottinger Association, has concluded a very successful mission at Sheffield. During each day he spoke to postmen in their sorting-room, policemen at their headquarters, and railway men at their depôts. On Saturday and Sunday three large meetings were addressed at the same Association by General Sir Robert Phayre. Sixty-five sermons to young men are already promised in Sheffield in connection with the observance there of the Y.M.C.A. week of prayer.

The South of Ireland District Union held its annual conference at Limerick on the 6th and 7th inst. The Bishop of Killaloe welcomed the conference at his residence, and in the course of an

earnest address upon the importance of reality in regard to Christian profession spoke in terms of warm appreciation of efforts for the moral and spiritual uplifting of young men. Large public meetings were held on the succeeding evenings at the Haverghal Hall, Limerick, presided over by Canon Gregg. These meetings were of a most inspiring character.

The annual distribution of prizes to the members of the various clubs and societies in connection with the Association was made by Sir W. H. Houldsworth, M.P., who said he was convinced that the institution was doing a remarkably good work amongst the young men of the city. Although in membership it did not progress as he should like it to do, he certainly thought that its benefits, moral, intellectual and physical, were as great as at any period of its history. Other institutions had been started since it was founded in 1846, and it therefore had not now the field entirely to itself. Still, he was certain that its usefulness was as great as ever.

The Y.W.C.A.

THE annual tea in connection with the Broughty Ferry branch was held on the 2nd inst.

At the invitation of Mrs. Betts, of East Hill, Ashford, the members of the local Y.W.C.A., to the number of 100, were entertained at a social tea and conversazione.

The opening Saturday afternoon work meeting of the Longforgan branch was held on the 3rd inst., under the presidency of Mrs. Armitstead, when a large number of members was enrolled.

The Lady Havelock branch of the Y.W.C.A., which holds its meetings at the West-end Lecture Hall, celebrated the commencement of its eleventh season by a public meeting, held on the 7th inst., presided over by Mr. Clement B. Broad.

A series of weekly mission services will commence October 15, at 8.30, at the Central Institute, 25 and 26, George-street, Hanover-square. The meeting this week will be conducted by Rev. W. Darlow Sarjeant, and next week, October 22, by Rev. E. A. Stuart.

The speakers at the "Quiet Days" this year were Colonel Oldham and Mrs. Penn Lewis. At the evening meetings the members formed the greater part of the audience, and the last one, when Mrs. Penn Lewis dwelt on the different traits in Christ's character, will long be remembered.

The monthly missionary meeting of the united branches of the Bessbrook Y.W.C.A. and Y.M.C.A. was held on the 30th ult., and was largely attended. Mr. Samuel Giddis took the chair. Miss Jowle gave an interesting account of the life of Allan Gardiner, who was a missionary to the natives of Tierra del Fuego.

Christian Endeavour.

The South Carolina Union has undertaken as its particular work the formation of C.E. societies in all the institutions of learning in the State.

A Germantown, Penn., society visited a Philadelphia rescue mission, where were present 500 persons, and each Endeavourer did personal work.

Rev. W. S. Houghton held a special service of Sunday week in celebration of the third anniversary of the Endeavour Society connected with the church at Edgbaston.

Seventy-five thousand bouquets of flowers were sent to the Chicago Flower Mission this year by Iowa C.E. societies. One junior society alone within four months sent 1200 bouquets.

Every Sunday evening the Calvary Society of San Francisco holds an open-air meeting prior to its regular service. At the same time it distributes good literature in the public plaza opposite the church.

The cause of Armenia has aroused remarkable interest among American C.E. societies since the Washington convention. The Endeavourers of one church at a single meeting contributed 50 dols. toward relief work.

Slavery in Zanzibar.—The Society of Friends has sent an address to Lord Salisbury, respecting the long-promised emancipation of the slaves in the British Protectorate of Zanzibar, emphatically protesting against any system of gradual emancipation, and would urge the immediate abolition of the legal status of slavery, as has been done in India and in many other British protectorates.

The "One Tun" Mission, with which Mrs. Baker-Harrison was so long and closely associated, gives in its new report an encouraging account of the work. The Sunday-school suffers from a lack of teachers, while the number of the children steadily increases. The various agencies and meetings for young and old have been vigorously maintained and, followed by indications of blessing. The hon. sec. is Mr. A. J. Woodhouse, Helenslea, Child's Hill, N.W.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

THE increase of matter coming before us for insertion obliges us to beg our contributors to write as concisely as possible, and, as our circulation is world-wide rather than local, to omit features of solely local interest.

That the hearts of the English people have been stirred by the Turkish atrocities has become evident by the numerous meetings held during the past few weeks all over the country. These, again, may be regarded as focussed in the great demonstration on Monday night, when St. James's Hall was crowded, when the municipal life of the land was represented, and when leaders of every section of religious thought and action were to the front. The speakers rose to the occasion, not one unworthy note was heard, and the demand for immediate action to put an end to the reign of terror was clear and unflinching. We trust the result will be seen in some relief to the outraged Armenians.

The Licensing Committee of the London County Council met last week to consider the applications for music-hall licences. In spite of a considerable body of evidence adduced by the National Vigilance Committee and the Purity Branch of the B.W.T.A. as to several objectionable features either upon the stage or in the auditorium (or both) of some of the West-end halls, the Committee decided to recommend renewal in each case. The evidence was declared to have been overstated; possibly it was. It is better to claim less and get it, than to demand too much and lose all. Nevertheless, the friends of purity and morality must not be discouraged from going on with such inspection. They encountered a good deal of railery from men who were paid to defend the halls, but that is inevitable. This is part of the cross. They are doing a work which must have its effect. The halls would be much worse than they are if there was no dread of such visitors, and it is well that the public which does not frequent such places should know from perfectly reliable witnesses what is going on.

The objection made by some of the daily papers to the purification of our places of amusement, on the ground that it would only tend to drive the evil out of sight, is both shallow and immoral. It ignores the great principle that—

The sight to do ill deeds makes ill deeds done, and the still greater principle that public decency can never be anything but a help to private purity. As usual, *The Daily Telegraph* stands out conspicuously for its cynical and bitter abuse of those whose one aim is to make places of amusement as harmless to public morals as possible. By scornful vituperation, cheap alliteration, and unfair deductions, it bolsters up a system which, as at present conducted, ministers largely to the prostitution of the city. Yet, strangely enough, towards the close of the article, it acknowledges the existence of elements of "bad taste" and an unsatisfactory "residuum," expressed in other guarded and euphonious epithets, which are

An undeniable blemish on the general character of these entertainments, [and which tend to] bore and disgust a certain portion, even if it be only a minority, of the audience.

This is a justification for all the objections raised before the Licensing Committee, all the more cogent because of the reluctant way in which the warning to music-hall managers is given.

One wonders often at the slowness with which nations move on any great human question, at their apathy towards the suffering, at their selfishness, at their unwillingness to make an effort. The freedom of the Negroes and the reforms of Lord Shaftesbury may be cited as instances, while the case of the Armenians is an illustration of to-day. What is the cause? Is it not that the nations allow their hearts to be eaten away by carnal pleasures, or have them so choked with worldly cares that they cannot feel? Evil things go on unchecked from year to year, and then comes a catastrophe which compels attention. When it is remembered that all over Europe a white slave trade is carried on, and that in London girls are consigned to certain markets elsewhere, is there any wonder that our hearts are eaten out of us? Many persons must be directly and indirectly involved in such a nefarious traffic, and the deadly influence of their lives must be a pestilence.

One of the effects of the Education Act has been to lead the wives of artisans, with a pardonable but fatally mistaken pride, to wish their boys to get their living "without taking their coats off." They think the counting-house to be the first step in advance, and instead of the boy learning a useful trade he becomes a clerk, without technical knowledge of anything. *The Times* many years ago pointed out that the knowledge of a handicraft often makes the difference between a living and starvation.

A skilled and reliable mechanic can always earn his bread abroad, if not at home; but for mere clerks, uninstructed in any particular business, there is little demand anywhere. There are thousands of young men without any useful future in this world, because their parents allowed them to pass their teens without learning the use of their fingers. Take care that your boys do not grow up Jacks-of-all-trades and masters of none; men who can turn their hands to anything, but can do nothing thoroughly; drifting into everything by turns, but continuing in nothing long.

Do not throw upon your boys the responsibility of choosing what they will be. A parent ought to know his child better than the child knows himself. "Train up a child according to the tenor of his way." Watch his tastes and abilities as they develop and expand; assist and encourage him in the cultivation of the special talents which God has given him. Seek to learn from God the path in which He hath fore-ordained that your boy or girl should walk; and pray to be made a fellow-labourer with God in educating and educating, in training, and restraining, and constraining the qualifications and capabilities with which God has endowed your child. Teach them the dignity of labour. Bring them up from infancy in the nurture and admonition of the Lord. And when they are old they will not depart from it.

The new woman has come to stay if she will be a true woman. To retain her newly-acquired position she must be womanly. A mannish woman is as unnatural as a womanish man. Of the ideal woman one poet has said—

Her voice was always soft, gentle and low,
An excellent thing in a woman.

All the foundations of the earth are out of course; and when Baraks shrink back, Deborahs must lead. But let them guard against the tendency and temptation to become unfeminine in tone and manner. Dear Deborah, don't try to put on the man. Men will give honour to the weaker vessel, but if she assumes the airs of a strong man she will be treated accordingly. Ladies standing in the gangway of a tram-car while gentlemen keep their seats is not a pleasant sign of the times.

While writing these notes we find the following in the daily press:—

An amusing scene was witnessed in a tramcar running from Highgate Archway to Moorgate-street the other morning. On nearing the Nag's Head, the car was quite full, when it was boarded by a young lady of severe aspect, with short hair, and wearing a gold pince-nez. A gentleman in the car offered her his seat, but the lady declined, saying, "Indeed, no; this so-called politeness on the part of mankind is only the gilding of our chains; they are polite because they think women inferior to them. If they looked upon us as their equals these stupid gallantries would cease." The gentleman seemed surprised at the rebuff, and the other passengers smiled, while the strong-minded young lady stood.

It seems scarcely credible that any lady could be so supercilious and so silly. But others are likely to suffer from her folly.

Among many other letters contributed to the Press by lady correspondents upon this incident, the following is as sensible as it is courteous:—

Those of us who have to battle with the world, and journey to and from town every day, are deeply grieved that one of our sisters should call down on us the pitying smile of those men to whom one voice is as the voice of all. Knowing the mind of many of my sex, I can truly say that we do appreciate greatly the many kindly courtesies shown to us in train, tram, and 'bus alike by men in all stations in life, as frequently by working-men as others, and at times we feel compunction at taking the seat of a worker perhaps more weary than ourselves.

We wonder what useful result Prebendary Denison, vicar of St. Michael and All Angels, Kensington, anticipates from the new "ecclesiastical experiment" of a men's club attached to the church, which is described in the Press as follows:—

A spacious skittle-alley adjoins the room for boxing, and the billiard-room has a fine, full-sized table. At the bar, already fully equipped, the beer is laid on, and close by the taps is a fine hot-water urn. Coffee was at one time mentioned in connection with this,

but the Rev. Mr. Butcher, curate-in-charge, was of opinion that there might be little demand for that, and that hot water would be more serviceable. On the next floor is a reading-room, and a large, well-arranged concert-room with stage and footlights and good dressing-room accommodation.

"And the entertainments?" queried the reporter: "These to some extent are in abeyance, as the County Council must be approached about the licence. There will, at an early date, however, be smoking concerts, etc. I have been approached as to the opening of the club at six on Sunday evenings. As a Churchman, however, I am bound to uphold the evening service, and cannot see my way to opening a counter-attraction during the service hours. At 8 o'clock, when service is over, the club will be ready for the members. We can't afford to let them play for nothing, but I have told the men that if they can obtain a repeal of the law prohibiting acceptance of payment for games on Sunday, I shall be only too pleased to give them access to the billiard-room and skittle-alley."

A bare statement of these facts is enough to startle and shock all those who would preserve the Lord's day from wholesale desecration. A determined attempt is being made by secularists and others to avowedly continentalise our Sunday. This is a frank and open movement, and can be gauged as such. But for clergymen to join the forces of religion with those of the world to attain the same end is a prospect which cannot be viewed without alarm. How many of the men who attend the club on a Sunday night will have attended the evening service? And if they have done so, how will its effect be aided by drinking and playing skittles for the rest of the evening? "What agreement hath the temple of God with idols?"

There was some straight and useful speaking at the Church Congress on "modern society." Dean Hole turned into amusing ridicule the "impossible" novel, and scattered as with fire the "lascivious and profane novel." Canon Ainger was as pointed in treating of the novel which parades itself as the champion of religion and morality against a godless age, and attracts its readers by spurious sentiment and philosophy. He believes that the old domestic purities, charities, and reverences are relaxed, and such decadence is reflected in books. He thinks that the remedy lies in the influence of true Christian doctrine. Doubtless a change for the better will come as the taste and tone of society are indirectly affected by the action of the Gospel upon individual hearts. We regret to notice that keen as Dean Hole was upon the bad novel, he pleaded for the theatre—of course, the good one. Unfortunately the theatre is largely responsible for a good deal of the bad tone which again is reflected in novels and society papers.

Whilst the terrible "Madras Famine" was raging some twenty years ago, Sir Arthur Cotton was insistent that only by greatly increased railway and canal accommodation, so as to carry food from the land of plenty to the land of famine, could these recurring calamities be prevented. It is satisfactory to observe that, although scarcity is anticipated over a large portion of India, the Government hopes, by means of railways and canals, to be able to pour enough food into the afflicted districts to prevent "any acute famine." Wheat can be imported from California and other countries. Sir Arthur Cotton, we believe, would say that if irrigation were sufficiently carried out even importation would not be required. But we are thankful meanwhile for what we have.

The situation in Madagascar is full of interest. On one side is disaster, confusion,

violence, loss of property, and cessation of work; whilst worse than all are the machinations of the Jesuits. On the other side the French Evangelicals are coming to the aid of the L.M.S.; the authorities are both amazed and delighted with the work that has been done, and are persuaded that the English missionaries have no political ends to serve. Frenchmen are learning that all Englishmen are not perfidious and selfish. This will be no small gain to the forces that make for peace nearer home.

Mr. Thomas Drapes expresses in *The Fortnightly Review* the opinion that lunacy, now so prevalent, will not be abated until the general public does its duty by regarding drunkenness, from which so much lunacy springs, "as an act of immorality." It is nominally held so, but not so in practice. It is a thing to smile at, wink at, excuse, condone. Anything but a vice. He would have it put in the same category as theft. Unfortunately theft also, if large enough and successful enough, is not a sin with man. But Mr. Drapes is undoubtedly on the right line. It is a true moral judgment that we need, out of which will come a true moral conduct, which will be the cause of sounder health, both of mind and body.

Kind-hearted people who indulge in alms to street mendicants would do well to study some facts provided by the London Mendicity Society regarding these beggars. In an interview with a representative of the *Echo*, the secretary, Mr. Eric A. Buchanan, states that in a wide experience he has scarcely ever found a deserving street beggar. The babies and little children with them are usually hired. The mother is given sixpence a day for them, and the little ones are often ill-treated to give them a sufficiently ill-used appearance. Really deserving and unfortunate people will not beg in the street. There is also a large army of begging-letter writers. Most of these epistles are written by "professionals," of whom there are about 500 in London, who live on the charitable by this means. This has been reduced to a fine art, and the ingenuity and craft exhibited in their composition is wonderful. It is a shock to hear that some of these social parasites "live in expensive houses, keep their servants, and indulge in luxury and display," and that even *bona fide* certificates and documents are doctored to serve the purposes of deception.

Many people find it easier to be rid of the sight of apparent suffering, by bestowing alms thoughtlessly, than to take the trouble to inquire into the deserts of those who appeal to them; but it has often been proved that indiscriminate giving is not a blessing but a curse to society. It puts a premium on deception, and encourages the idle and the thriftless to live on the gifts that ought to find their way into the hands of the deserving poor and unfortunate. There is no efficient remedy for this evil except a determination on the part of those who are blessed with kind hearts and means of help not to bestow money without making adequate inquiry, either personally or (often better) by an experienced deputy.

We heard lately of a millionaire who confessed that doing good with his money was an unknown art; he had never learned how to give; he had only studied how to invest it. Thus his money made money, which brought no advantage to himself, nor pleasure or relief to others. Giving is an essential part of

Christian education. A testing crisis in a man's life comes when he begins to find his means increasing beyond his needs. It is right that he should make suitable provision for his family. Beyond that, will he hoard or give? If the former, he will become hard and selfish; if the latter, generous and kind. He may gain the world and lose his soul; or he may count all else dung and loss, and lay hold on eternal life.

"The Powers of the world," wrote Coleridge in his 'Aids to Reflection,' "are often *christened*, but seldom Christianised. They are but proselytes of the outer gate; or, like the Saxons of old, enter the land as auxiliaries, and remain in it as conquerors and lords."

These apt words represent a frequent tragedy in the spiritual life. Both in business and in pleasure, in the individual and in the Church, alliance is made with certain worldly forces and influences. It is all done with good intention; but often it ends in utter disaster. Friendships with worldly men are entered into possibly with a sincere desire to help them; questionable business ways and methods are adopted with a view to some unselfish result; habits of ease and pleasure are indulged in with a simple intention to benefit the health or relax the mind. All goes on well for a time; but in the end the means have defeated the end; and the master turns into a victim. It is best to keep a clear path at all costs, and avoid compromise or alliance with doubtful things. The narrow way is the way of safety in the end.

An Editorial Reply.

WE have not obtruded our convictions as to Baptism and the Lord's Supper upon our readers, for this reason: we have felt it more important to insist upon the truths of the Gospel, than upon the ordinances or symbols which set them forth. We are convinced that many profess, or intellectually hold, beliefs which little influence their lives; and that, on the other hand, many are profoundly influenced by truths of which they disregard the outward symbols; e.g. the Friends regard both baptism and the Lord's Supper only in a spiritual sense, or as abrogated Jewish rites. We think that in their Scriptural forms they are "outward and visible signs of inward and spiritual grace."

We believe that the consciences of Christians are very diversely exercised. Some are stirred with respect to principles or practices which never seem to be pressed upon others. We cannot judge their consciences by our own, and we are expressly prohibited from judging our fellow-servants. Education, association, tradition, affection, reverence for parents, or pastors, or teachers, or others, influence to some extent all of us, veiling our eyes to one line of truth, and leading us to attach disproportionate importance to another. But while this is to be confessed and lamented, each stands or falls to his own Master; and if we judge others by our own convictions, we may condemn those of whom the Master may be saying, "Yea, he shall be holden up, for God is able to make him stand."

In the words of a correspondent, "THE CHRISTIAN has hitherto taken a broad view of controversial subjects which are not vital doctrines of faith." This has not been accidental, but the necessary result of the convictions above expressed, which deepen as we grow older; and which we trust and believe will continue to be the principles on which this paper will be conducted, when we shall have ceased to edit it.

The Safety of Faith.

THE last words that Christ spoke on earth before He was received up into heaven are these: "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; and they shall lay hands on the sick, and they shall recover." The fulfilment of the most of these promises is to be found in the Acts of the Apostles.

It is usually said that the age of miracles is past, and was never meant to continue beyond the first establishment of the Church. Browning urges that miracles are now no longer required, because they have served the purpose for which they were given. When you sow a plot in a garden you stick twigs round it, that no careless person may tread down and destroy the young and yet unseen plant, but when the plants have themselves become as tall and visible as the twigs, then they are useless. So if the miracles actually helped the young Church's growth, she by their means has become sufficiently visible and sufficiently well understood to need them no more. But what we want to show is that this great eternal promise of Christ is as bright to-day as it was in that fresh morning when our Lord passed within the veil. It is not contended that the power of faith is now mighty over the serpents which the hands can handle, or sickness which wastes the human frame. But faith has still power over the serpents of the soul, the sickness of the heart and mind. And the conversion and preservation in grace of every saved person is a sign and a wonder as great as the raising of the dead. The renewal of every saint is as great a marvel as the casting out of a demon, or the healing of a sick man, or the speaking with new tongues.

When we translate Christ's promise into the language of our every-day life, we get the doctrine of the safety and helpfulness of faith. The safety which Christ offers is not a safety that results from the avoidance of deadly things, but by the neutralizing of them through a higher and stronger power. There is no such idle promise made as that if a man believes in Christ a wall shall be built round his life, so that the things out of which the soul makes sin cannot come to him. God has not seen fit to deprive sinful things of their attractiveness, nor to disarm the great enemy of his fiery darts. This would be fighting the battle, and gaining the victory without us, and there could be no perfected purity, no established character, no conqueror's crown. But Christ undertakes to keep his people safe from the deadly things that surround them, by enabling them to live and believe and work for Him. Only those temptations which we encounter in the path of duty, in the path of consecrated service, only those has Christ promised that we shall conquer.

This principle admits of an infinite variety of application. It is sometimes asked if it be safe for a man to venture into society where there are many forms of temptation. Much depends on his spiritual vitality and his purpose in going there. It is the low system, the constitution that is broken down and depressed in tone, that catches the contagion. The strong healthy man walks past the house where the disease is rioting, and his healthy vitality flings the distemper back. And a deep living sense of Christ is the true vitality of the soul, which enables it to fling off sin as health throws off disease. But it would be unwise even for a healthy man to venture

into a house where disease is rioting unless duty calls him there. It would be equally unwise of a Christian man to rush into places of temptation for no higher purpose than curiosity.

It is only when we are about some higher task, only when they meet us as accidents in the service of Christ, that we have a right deliberately to encounter temptation and claim the promise of Christ. If we have a strong, well-defined life in Christ, and a genuine purpose in seeking to heal and help men, we may safely face the evil with which we seek to deal. When we are possessed by the life of Christ and the purpose of Christ, the world for us in vain may mix its poisons.

Two men read a sceptical book. It is a book of poison; but the effect depends upon what sort of life a man brings to meet the poison. If a man has no spiritual life in him and no definite religious purpose, his soul will be poisoned through and through by the scepticism which he drinks in. If a man has a genuine life in Christ and a mind educated by the Word and Spirit of God, he will rise up from a study of that book with a deeper faith and an increased knowledge of the difficulties of those whom he desires to help.

Christ's promise, then, in its general application for all time, is that the man who, by faith in Him, has life is the safe man. But that is not all. The safe man lives a consecrated life in seeking to help other men. No man is really so secure that the world will not harm him, unless there is going out from him a living and life-giving influence to others. And no man is really helping other men unless there is true life in his own soul. Men have tried to be safe without being helpful, and they have neither preserved the purity of the Christian faith nor their own souls from the power of temptation. This was the error that originally carried men and women into remote deserts, and finally built up monasteries and instituted vows of celibacy or single life. It was to get away from the world and have nothing to think of but God, and to present the soul pure to Him. Such a withdrawal must always be impossible for the mass of men, and it is in direct opposition to the example of Christ, and to the spirit of the Gospel. The Lord Jesus Christ mingled with men all through his own life, and touched them in every relation of theirs. And his people are left in the open world, to deal with the facts and duties of life, and everywhere are expected to work out his purpose.

Christ has left his people in the world to be engaged in its business, to suffer under its trials, to be exposed to its temptations. They must not only have a vigorous life, but so carry the Spirit of Christ into all their work that they shall be lights in the world. If the world and its business are ever to be put right, and cleared of the frightful frauds and robberies that threaten the very ruin of society, where is the stand to be made, if not by those who have lifted up their hands to God and said, "We are his witnesses"? The people of God must not merely resist evil by the power of life, but so express that life in helping others, that they shall subdue the evil around them. Wherever there is true life it is life-giving. The brave and godly boy among a group of boys just learning to be proud of their ungodliness—the man of golden principles among the sceptics of the street—the true penitent rejoicing in Christ, these bear their testimony of life, and so make life about them.

This is the way that believers lay their hands on the sick in sin, and through God's grace they are healed. The man who is full of spiritual life is giving life and help to

other lives that he may touch. In his presence, the frivolous grow serious, the mean are led into generosity, and sinners are ashamed of their sins. There have always been such men in the world; men who are the light of the world, the salt of the earth, and living epistles of Christ, known and read everywhere.

JOHN R. BRUCE.

Glasgow.

GOD.

IN order to communion between two kindred beings there must be mutual knowledge of each other. God knows us thoroughly. "There is not a word in my tongue, but lo, O Lord, Thou knowest it altogether." Our communion with God will increase as our knowledge of Him increases. His complaint of his people is that they do not know Him. "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know Me, my people doth not consider Me." On the other hand, Jesus says, "This is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."

Just as the seven colours are component parts of the light, which is white, so all the Divine attributes are the component parts of the Love which God is. The soul assured of this has unqualified confidence in God. It is impossible for such a soul to doubt or question his love, his righteousness, his wisdom, or his power. His words and acts may be far beyond our understanding, but we know they are righteous because we know that God is right. Therefore Luther said, "Let God be God." So Abraham appeals to the nature of things: "Shall not the Judge of all the earth do right!" It is not so much a question as an exclamation. So Elihu asks a question which needs no answer, to which only one answer is possible: "Shall he that hateth right govern?" another appeal to the nature and necessity of things. And the Apostle repeats it after 2000 years: "Is God unrighteous Who taketh vengeance? How then shall God judge the world?" It would be as absurd to suppose that an unrighteous being could judge the world, as that a being ignorant of weight and measure and number could create the stars or control their motions, or ordain the dispensations of human history or the ages of eternity.

God could never have done in the eternal past any other than He did; nor in the eternal future will it be possible for Him to do other than He will do. With God there is no alternative, for there is only one solution of any problem, only one right course of action under any circumstances. The direct path between two points is a straight line, a right line; that, and no other, God, because He is God, must take. There will be no question of the righteousness of his decrees, as there never has been and never will be any question of the judgment of Solomon, when he touched the springs of nature, and without witnesses or jury declared the true mother of the living child.

Let the soul be firmly rooted in these great truths, and it will not be blown about by every or any wind of doctrine as to God's judgment when He sits on the great white throne. Each will go to his own place. Every saint and every sinner to his own appropriate and appointed place. And as there has never been a sane man who has questioned the judgment of Solomon, so neither on the earth, nor above the earth, nor under the earth, will there be man or angel or demon who will not confess, "True and righteous are thy judgments, Lord God Almighty." M.

The Gospel for the Age.

By PROF. J. CASTELL-EVANS.*

TO the world Paul at Athens will ever seem to have been Paul at his best; but to the Christian I am afraid he will ever appear as Paul the erudite and eloquent rather than as the great apostle. How his scholarly instincts must have thrilled and glowed as day by day he discussed the deep meanings of the law and the prophets with his devout fellow-Israelites in the synagogue! What rapture to sway the multitudes in the Agora with an impassioned eloquence scarcely equalled by their own Demosthenes! And, finally, what a grand triumph of logical acumen on Mars Hill, which left the keenest minds and wittiest tongues in Greece with no better reply than foolish mockery, or an evasive promise of a future encounter! But what a meagre harvest—"Howbeit certain men clave unto him and believed," and that was all! No church planted at Athens. No fountain of light and love within the shadow of the Acropolis. No perennial rill of the water of life flowing through that thirsty market-place. No; nothing but the great Christian general's solitary defeat. Perhaps, after all, it was Paul's grandest triumph: his hardest victory over self.

Leaving Athens, and arriving at Corinth, as he looked at the throng, his mind was at once and for all made up; erudition, logic, knowledge of Jewish customs and Grecian science were firmly relegated to very subordinate positions, and he resolutely determined to know nothing—see nothing at Corinth save the Christ and Him crucified. The Jew might clamour for a sign from heaven, the Greek might demand polished phrases and scientific attainments, the rich might seek for pleasure and the poor crave for daily bread, *he* would have but

ONE GOSPEL FOR EACH AND ALL

—the simple pathetic Gospel of the Cross of Calvary. And in Corinth—the most disreputable and lascivious city of the age, and from men and women guilty of sins not even named among the heathen—a church was built which long afterwards received from Paul himself the certificate that it "fell behind in no gift," whose faith "stood not in the wisdom of men but in the power of God."

And from that day to this, where there has been any true success it has been the Gospel of the crucified Christ that has succeeded. Dogmas and creeds, forms and ceremonies, priestcraft and ecclesiastical policy, have over and over again hidden the Cross and the Christ from view, have blighted and cursed humanity with their cold shades and their weary barrenness, have reared and nourished moral iniquity and civil oppression; until a Luther or a Knox, a Wesley or a Whitefield, has been raised by the grace of God to lift on high the crimsoned banner of the Cross, and thus again bring life and immortality to light. Whatever of moral improvement, of mental development, or of civil liberty and national righteousness has been attained by and for mankind within the last nineteen centuries, it is *all*, directly or indirectly, owing to that humble carpenter from Nazareth and his death on the Cross on that never-to-be-forgotten Friday afternoon.

His pierced hands have wrought the marvels,
Snapped the fetters of the slave,
Crushed the sceptre of the tyrant,
Blessed the life his Father gave.
He hath made our earth an Eden,
Full of light and full of love;
Day by day He makes it holier
More and more like heaven above.

But, alas and alas! Christians of this *fin de siècle* day think themselves wiser than Paul and all his true successors, and talk glibly—and to my mind flippantly—of "suiting the Gospel to the age"! With quite as much reason might you suggest trimming the sturdy Andes and the mighty Himalayas, like the sails of a child's toy boat, to the capricious

breezes of a summer day! This age, and all the ages of time and eternity, have to suit themselves to the Gospel; and we, as preachers and teachers, have to tell our age and generation, *faithfully and fearlessly*, that the everlasting truth of God is unalterable, and cannot adapt itself to the caprices of any age or class. We want no apologies for the New Testament message, no toning down of its denunciations, no compromise, and not one tittle of mitigation of its most rigid demands. Our Christ is King, and his kingdom is an everlasting kingdom, and every man and woman who professes to serve our King must be strictly, *sternly*, loyal to Him.

Let me not be misunderstood; get all the knowledge you can possibly lay hold of—study everything if you can find time; know all that can be known about the mightiest sun and the tiniest atom.

A teacher who is not a learner, a preacher who is not a student, has no room in the economy of the world or of the Church; he is

A BARREN ANOMALY

that never has been, and never will be, of the slightest possible use in any part of God's universe. A sermon or a Sunday-school lesson that has cost one nothing is barely worth what it cost; and it is a gross insult to our audience and to our Lord ever to deliver such.

But do not think that useful knowledge can only be got from books: the best knowledge is never got from books—not even from "the Book" itself. When you stand up to preach, never be content merely to be able to give chapter and verse for your doctrine, but see that on every point you can say with Paul, "I have received of the Lord that which I deliver unto you." Jesus Christ is the best of all teachers; walk with Him, sit at his feet, lean upon his bosom and learn of Him; and then what you have heard of Him, what you have seen with your eyes, what you have looked upon, what your hands have handled of the Word of Life, *that* and *that only*, declare unto the people.

There is always the danger that we may be tempted to preach many things other than Christ, and do it, too, with a very conscientious conviction that we are serving God. All manner of things, from party politics up to natural science, have been and are ever being preached by most excellent and devoted Christians, firmly impressed that they are preaching the *one thing* needed for the elevation of humanity to its God-given standard. Many a time has it been my lot to listen with pleasure and admiration to some of the brightest intellects of our day, descending from Christian pulpits on social topics or scientific truths with an erudition that astounded, and an eloquence that held their hearers spellbound; and when their magic tones were hushed, and the mind was free from the glamour of their eloquence and power, one has felt very Mary-like, the tears have welled up, and the yearning, hungry soul has wailed forth, "They have

TAKEN AWAY MY LORD

and I know not where they have laid Him."

Better for the hungry child of God—better for the patient soul—better, a million times better, for the unrepentant sinner, is one syllable of Calvary than whole encyclopædias of science. By all means let social questions, national and international politics, be freely and fearlessly discussed from our pulpits; but never let them hide the Christ; let his voice be heard and his form be seen through them all, and above them all; let the congregations go their way thinking more of Christ than of the preacher, more of salvation than of politics; let there be more religion in politics and less politics in religion. Remember, too, that neither the leisure nor the ability is given to everyone to master the intricacies of political science, or to penetrate into the deep mysteries of Nature-lore; but everyone, by God's grace, can be made wise unto salvation and wise in salvation also.

Poor uncouth Billy Bray would have been a horrid failure if he had tried to discuss science, history, or politics; probably on every point his information was more defective than his grammar. Yet what a mighty power he had! I have heard him in his broad Cornish tell the story of the Cross—talk of his walks with God, and his communings with the Master, in such a way that educated and uneducated alike forgot everything except the Christ about whom he was speaking; the queerly clad figure vanished and we saw the form of one like unto the Son of God; we lost the tones of the West-country miner, and heard, as some of us never heard before, the voice of Him who said, "Come unto Me all ye that labour, and are heavy laden, and I will give you rest." The voices of some of the fiery old Welsh preachers which I heard in my boyhood, and which for over thirty years have been hushed in death, ever and anon ring in my ears like silver clarions, recalling scenes and gatherings precious and dearly loved because of the Master's presence and power in our midst. What was it that gave these uneducated peasants their marvellous power? Uneducated, did I say? Nay, they were thoroughly educated in the one thing needful—graduated in high honours in God's own university.

THE SECRET OF THEIR POWER

and of the marvellous success attending their preaching lay in the fact that they had been with Christ, and learnt of Him; they knew Christ better than they knew their own families, and they just told what they knew. Their words flashed forth bright and glowing from hearts where love to God burned with an unquenchable flame. Then, let the Jews require a sign and the Greeks seek after science; we will preach a crucified Christ, and He will ever prove to be the Wisdom and the Power of God.

The Free Churches.

REV. H. P. HUGHES presided at a meeting in the Memorial Hall of the Executive of the National Council of the Evangelical Free Churches, when arrangements for public meetings to be held in 130 centres in various parts of the kingdom before the end of this year were reported. Among these is a conference of all the local councils for Lancashire and Cheshire, with a view to their consolidation; to be held in the Central Hall, Manchester, on the 28th inst. The services of Rev. George Jackson, of Edinburgh, have been secured for the evening meeting. At the afternoon conference Rev. Dr. Mackennal and others are to take part.

The Nottingham Nonconformist Council are arranging for a series of meetings in eight of the villages in the vicinity of Nottingham for the exposition of Free Church principles and for the strengthening of village Nonconformity. Among other arrangements, a united evangelistic mission is to be held in November. The town has been divided into eleven districts, and a church in each district chosen as the centre for the mission in that neighbourhood. The missionaries who will take part will include Revs. F. C. Spurr, F. B. Meyer, J. Flanagan, Thomas Waugh, W. Y. Fullerton, and H. Shaw.

The London correspondent of the *Manchester Guardian* says:—"The Catechism is finding its way back into Nonconforming Sunday-schools. The Council of the Evangelical Free Churches has appointed a special committee to prepare one; in the meantime the Wesleyan Book Committee has, in accordance with the resolutions of Conference, prepared a shorter catechism for the use of young people connected with that denomination. It can be said almost to err on the side of brevity, for it only consists of twenty-five questions. The demand for catechetical teaching is a sign of the times, a distinct return to the methods of former days."

Stores Prayer Union.—The fourth annual meeting was held in the Lecture Hall, 56, Old Bailey, E.C., on Tuesday week. The report of the year's work, pointed out the steady progress made, the attendance being slightly increased at the regular weekly meetings. The chairman, Mr. J. E. Bignall (sec. C.S.S.A.L.), remarked that he was pleased that the Union had reached its fourth anniversary, and that its position was so good, and its progress steady but sure. Addresses followed by Rev. H. Grainger, and Mr. H. Kydd.

* Abridged from THE LAY PREACHERS' GUIDE: A handbook for busy preachers. (3s. 6d. nett. Passmore & Alabaster.) [1940]

Work in Johannesburg.

THE South Africa General Mission, which has for some time been conducting a native mission and school in a hall in Jeppestown, have lately branched out into more aggressive work among the natives in the compounds. Several deaconesses, who have been studying Zulu for some months, and Mr. Palmer-Jones, visit and hold services in various compounds assisted by an interpreter.

There are other consecrated souls working independently of any society. Amongst them, Brother Mundell, formerly of the Gordon Memorial Mission, is specially active. Engaged in business till noon every day, he devotes his afternoons to evangelistic work over a wide area, searching out the little groups which other agencies do not touch.

Our own small corner is widening and we are now able on each Lord's Day to have services in six or seven different compounds in Zulu or Sesuto. We only seem to touch the fringes of the crowds in each of these compounds. We hope to reach the hearts of some of the wild ones, who will not lend us their ears to preach to, through the eyes, as they are very fond of pictures. We have imported a choice selection of pictures representing the life of our Lord and his teachings.

The Prohibition Law has passed both Volksraads, and we return thanks to our Master first, and also to the readers of THE CHRISTIAN who helped to the result by their prayers.

ENCOURAGING INCIDENTS.

When in Natal lately we were greatly encouraged by the following incidents. A relative asked us to speak a few words of encouragement to the kitchen-boy. Said she: "I think he is converted!" She supported her statement thus: "He is so different. He has always been cross-grained and short-tempered before, but now he is so obliging and bright, and goes about humming hymns as happy as a bird. On questioning the boy he replied with a glad smile. There was no doubt, or hesitation, or false humility, about his testimony. He had been converted in the Free Church of Scotland Mission (pastor, Rev. John Bruce), Pietermaritzburg, Natal. He went on to tell us that there was a blessed spirit of inquiry abroad amongst the natives on the farm on which he lived in Weenen County, Natal, and that they were anxious to have a teacher.

As the farm belonged to another relative of ours, and we were going into the vicinity to inspect a property we had lately bought for mission purposes, we asked permission to visit the farm in question. Imagine our delight to find that two native youths had already erected the walls of a building 25 feet long by 12 broad. The walls are of blue whinstone set in mortar. The thatch for the roof was stacked alongside, and had been cut and bound in bundles by women and girls who attended the services.

One of these youths, named Mahlatim, had been converted some years ago at Mr. Bruce's church, and had gone to Delagoa Bay with his employer, travelling on from there to Barberton, Pretoria, and Johannesburg. He was absent some years, and his parents, hearing nothing of him, had given him up as dead. When, however, he suddenly and unexpectedly turned up alive and well, his father readily assented to his request to have a little singing and prayer every morning. The strangeness of his return and conduct made him a marked man, and as the report spread abroad people began to come to see him. The little circle of singers and praying people grew until he felt he must begin to make some provision for their comfort; so he set to work and put up the building we saw. What pleased us most of all was the humble spirit in which he spoke of it all, referring to himself as "ubutakataka" (nothing at all), and expressing an earnest desire that a competent teacher might be sent to take over

the work. The owner of the farm, although not resident on it, was so surprised and interested at our report that he voluntarily sent door, windows, and other necessities to help to complete the building, and has given his full consent to our locating a teacher and evangelist there.

In Durban a prominent business man asked us into his office to confer on the best means of placing facilities for education in the way of the natives employed in the stores and houses in that town. His own coach house had been cleaned out and converted into a school and preaching place through the zeal and love of his native nurse-girl.

In a certain Episcopalian church on the Berea, Durban, we had the joy of hearing the curate say, "God has been speaking to me so definitely about our not having any native work in connection with this church that if I get no support for it I must and will start it out of my own pocket." Before we left Durban the Lord had sent him nearly £200 towards it.

Now look at this contrast. Recently we went out with Mrs. Greig (a lady who for years has been working among the natives, and supporting herself at the same time) to call on the manager of a mine who had inhibited our evangelistic services on the company's property. "It's demoralising, sir, and I won't allow it!" "In what way?" "Do you see that mule? Well, you might as well read the Bible to it!" "But how would reading the Bible to it demoralise the mule?" "Others, who have been longer in the country than I, agree with me that it only demoralises them. My directors agree with me, and I won't have it." We could not get him further than that. The Lord will remove him from his position, we believe, before long. A. W. B.

Denying Self.

BIBLE READINGS BY REV. HUBERT BROOKE.

THE Bible-talk at St. Martin's Town-hall, Charing Cross, on Wednesday last week, was devoted to the consideration of self-denial as one of the grand essentials of discipleship. The hall was again crowded.

Mr. Brooke began by recalling his introductory exposition of the terms of discipleship laid down by our Lord in speaking to his disciples, to a mixed company, and to a great multitude.

The first condition that Christ should have the primary place in our affections and allegiance had been spoken of in the preceding lecture. The second condition is, "Let him deny himself" (Matt. xvi. 26). Our Lord demands self-denial. What does this mean? The term "to deny" is used in three senses—as in Matt. x. 33, a refusal to confess ownership or a lord; in Acts iii. 13 and 14, a rejection of the King; and in Tit. i. 16, a denial in action. These principles the speaker proceeded to apply with much point and force to the self-denial claimed by the Lord Jesus Christ, making this self-denial appear a much more intense, real, and practical thing than the mere abstinence from something, for a time perhaps, which many seem to suppose fulfils the condition of discipleship. The word denial means to refuse obedience; have we flatly refused to yield obedience to self? It means to disown a king—have we disowned the kingship and rule of self. It means something shown in action; have we (not in words merely) acted as those over whom self has no power? Until our self-denial fulfils these root ideas of the Word it cannot be said to be a genuine response to the claims of Christ.

In this way Mr. Brooke drew the sharpest possible distinction between merely denying ourselves something—say at Lent for a time—and that full and entire denial of self which Jesus demands from his followers. Answering an inquiry sent him, whether this is an act or a growth, he said that it is both—a definite act at a definite time to begin with, and a continuous attitude to be maintained throughout life.

Theatrical Tea Meeting.—As the Earl's Court Exhibition closes this week, Mr. William Forbes held his last tea-meeting for the female employes on Friday last, at St. Mary's Mission Hall. Brief addresses were given. Lately Mr. Forbes met one of these women, who has for several years been an evangelist.

The Armenian Troubles.

RELIEF WORK AT VAN.

IN his report of relief work during August, Rev. C. G. Reynolds, of the American Mission at Van, says:—

"The administrative department of this work has sustained a serious loss in the departure for America of Dr. Kimball, to whose enthusiasm and executive ability the work has owed its success from the beginning. The whole number of deaths at the time of the June massacre and as a result of it is put at 1215. Estimating the Armenian population of the city at 25,000, and counting one-quarter of this number as able-bodied males, or bread winners, it becomes evident that one-sixth of this class were sacrificed in the city. Taking the whole vilayet, and as far as reported, the number of killed and missing is 5322, of whom 4454 were from the class of bread winners, or nearly one-fifth in the vilayet. Statistics from some of the remoter districts are not yet in, and will considerably increase the proportion. The mere statement of this loss shows an immense increase in the need of help for the province. To appreciate the situation we must add to the account the immense loss of property which has taken place, and which is somewhat more difficult accurately to estimate. Hundreds of families who last year received assistance because they had nothing on which they could realise money to meet their needs have now lost the beds, copper vessels, and the rest of their very meagre supply of household utensils, as well as the roofs that covered them, and are lying on the bare floor in the houses of friends, and with almost nothing to cover them—a condition of affairs which the autumn nights will soon render intolerable. Hence it is evident that the need of help for the city of Van will be very greatly increased over that of last winter.

"The books show that upwards of 600,000 dollars was used in carrying on relief work in this province last year. With no larger contributions than this for the coming year it is evident that the amount of suffering must be much greater than last year. As compared with the pressing needs of the people, I am sure I am making a very modest request in urging a generous Christian public not to allow their gifts for this work to fall below this figure. As it is not yet evident what we may expect, and the present is the time when existence can be in some way prolonged, I am bringing the work down to a settled basis, pruning out all employes not absolutely essential, however needy they may be, cutting down wages to the lowest possible point, and reducing the number receiving free aid as far as possible. To continue work on this principle during the winter would require a steeling of heart and closing of ears to the cry of suffering fearful to contemplate, and which I trust may not be required."

Help for the sufferers in the Van district is received by Mrs. Cole, 3, Trebovir-road, Earl's Court, S.W., Treasurer of the Women's Armenian Relief Fund.

REFUGEES AT MARSEILLES.

DEAR SIR,—The refuge for the Armenians in Marseilles is in excellent and trustworthy hands, and in every way worthy of the public confidence and support. Anyone who can send clothing had best let it be of flannel, underclothing for men and women being most needed. Socks and stockings are in demand, and clothing, if in good repair, is most acceptable. Everything of this kind forwarded to the headquarters of the British Women's Temperance Association, Albany-buildings, 47, Victoria-street, Westminster, S.W., care of Lady Henry Somerset, will be greatly appreciated. It is desired that all parcels should be accompanied by a letter, giving the address of the sender, that due acknowledgment may be made by post.—Yours sincerely,

The Priory, Reigate. FRANCES E. WILLARD.

DEMONSTRATION IN ST. JAMES'S HALL.

A crowded and enthusiastic meeting was held on Monday night at St. James's Hall, to protest against the Turkish atrocities and the ruthless massacres in Armenia. The Bishop of Rochester presided, and the speakers included Sir Arthur Arnold, the Bishop of Hereford, Dr. Welldon, Dr. Clifford, and Dr. Berry, while great cheering was evoked by the reading of an emphatically-worded letter from Mr. Gladstone.

OUR DAILY HOMILY.

SUNDAY, October 25.

"HOW THEN CAN MAN BE JUST WITH GOD?"—
Job xxv. 4 (R.V.).

THIS is the question of the ages. Man knows that he is as a worm, and worse. For no animal, however humble, has consciously and determinedly broken the law of God, and defiled its nature.

Our first effort is to go about to establish a righteousness of our own. Repeated failure only aggravates our misery and chagrin, till we fall helpless at the foot of Sinai. Our vows are broken, the law of God lies shivered around us, the thunders and lightnings make us afraid. Then God in the Person of Jesus comes to our help. First He meets and satisfies the demands of the broken law; and then produces in us that faith by which his finished work is applied to our conscience and heart. By the works of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin. But we are justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation. God is Himself the Justifier of the ungodly. "Whom He called, them He also justified." He takes off the filthy garments, and clothes us in change of raiment.

But the condition is *faith*. We must believe in Him who justifieth the ungodly. They who believe are justified from all things. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Then, as we believe, we are adjusted with God's holy law, and receive into our hearts the blessed Lord, to be the source and spring of a new fountain of holy living.

MONDAY, October 26.

THESE ARE BUT THE OUTSKIRTS OF HIS WAYS: AND HOW SMALL A WHISPER DO WE HEAR OF HIM! BUT THE THUNDER OF HIS POWER WHO CAN UNDERSTAND?"—
Job xxvi. 14.

Job in thought passes through the universe. Sheol stands for the grave and the unseen world; Abaddon, for Satan, or for the great reservoirs in which the destructive agencies of creation have their home. With a marvellous anticipation of the conclusions of modern science, he speaks of the world as pendant in space. He passes to the confines of light and darkness, rides on the wings of the wind, discourses of the clouds, skims the mighty surface of the sea. All this, however, he deems as the outskirts of God's ways. It is but a whisper compared to the mighty thunder of his glory and power. If this is a whisper, what must the thunder be? If this universe is but a flower on the meadows of God's life, what must not God Himself be?

Perhaps we know something more of the thunder of his power than Job could, because we have stood beneath Calvary and seen Jesus die, and He is the wisdom and power of God; yea, we have witnessed the exceeding greatness of his power, according to the working of the strength of his might, which He wrought in Christ, when He raised Him from the dead.

Who of us can fathom or understand the power of God? But what a comfort to know that it is an attribute of his heart. God is not power, but He is love, and his love throbs through and commands his power. Be reverent when you kneel before the great and mighty God, but believe that He can do all things for your faith. A Nasmyth hammer can break a nutshell without crushing or touching the kernel.

TUESDAY, October 27.

"MY RIGHTEOUSNESS I HOLD FAST, AND WILL NOT LET IT GO."—Job xxvii. 6.

Job had an ideal and clung to it. Have you such? A vision of what you may be, and, by the grace of God, will aim at being. Bishop Westcott says:—"The vision of the ideal guards monotony of work

from becoming monotony of life." Bitter indeed is life for those who have not seen the heavenly vision, or heard the calling upward of the voice that says, Come up hither. Any life looks more interesting and attractive when the light of our ideal falls on it, and we realise that every yard leads somewhere, and every step is one nearer the goal. So someone has suggested that, "If we cannot realise our ideal, we may at least idealise our real."

But there are many hindrances, many adverse influences to combat, many suggestions that we should let go our ideal. We have so often failed, slipped where we thought we should stand, limped where we thought to overcome by wrestling. The crags are so steep, the encouragement we receive from fellow-climbers so scant, the dissuasions and misconstructions—like those Job had from his friends—so many. But Jesus who inspired the ideal waits to realise it, if only you will open your heart and let Him enter. If you hunger and thirst, He will satisfy. He will become the source of realisation if you will only obey and trust Him.

Have we not all, amid life's petty strife,
Some pure ideal of a noble life
That once seemed possible? It was. And yet
We lost it in this daily jar and fret,
And now live idle in a vague regret.
But still our place is kept, and it will wait,
Ready for us to fill it, soon or late:
No star is ever lost we once have seen,
We always may be what we might have been.

WEDNESDAY, October 28.

"THE DEEP SAITH, IT IS NOT IN ME: AND THE SEA SAITH, IT IS NOT IN ME."—Job xxviii. 14.

In this sublime chapter the holy soul goes in quest of wisdom, which is the perfect balance of the moral and intellectual attributes of the soul; that knowledge of God, and life, and truth, which is only possible when the eyes of the heart have been enlightened to know; that radiance of spirit which is enlightened with God who is Light.

In a marvellous description of mining operations, which would arrest any company of miners in the world, if read from the Revised Version, Job declares it is not to be found in the deep. From one quarter of the universe after another, he receives the intelligence that it is not there. God alone has the secret, He only can communicate it, or give the disposition to appreciate and receive.

We must deal with God. Looking away from every other source of illumination and satisfaction, we must have close and searching fellowship with Him. Dr. Gordon was wont to say that evangelical faith consists not in only a glance, but in a gaze. "We live in a very busy, perspiring time, when a thousand clamant calls assail us on every side; but we must have more time for visions if we would be well equipped for our tasks." Let us then turn from the quarters where we have been accustomed to draw our supplies—broken cisterns, with uncertain and brackish water—and let us come to God, the eternal source of life and peace. Love and rest we want. Thy love and rest, oh give us. From men and things; from the mine, the deep, and the sea; from the murmur of human voices, and the cross-lights of human interests, we come back to Thee, our Home.

THURSDAY, October 29.

"OH, THAT I WERE AS IN THE MONTHS OF OLD."—
Job xxix. 2.

We are irresistibly reminded of Cowper's sad complaint:—

What peaceful hours I once enjoyed!
How sweet their memory still;
But they have left an aching void
The world can never fill.

We are all prone to think that the earliest days were the best, and it is quite possible they were. But we must carefully distinguish between the exchange of the freshness and novelty of our first love for a deepening and maturer love, and a loss of love. The streamlet may not babble so cheerily, but there may be more water in the river. We lose the green of Spring, but is it not better to have

the intense light of Autumn in which the fruits ripen. There may not be so much ecstasy, but there may be stronger, deeper experience. We should not reckon our position in God's sight by our raptures and count ourselves retrograding because they have gone; there is something better than rapture: the peace of a settled understanding and unvarying faith.

Still, if it be really so, that you have left the old place on the bosom or at the feet of Christ, that your love is cooling and your spirituality waning, I beseech thee, get back. Remember whence thou art fallen, and repent and do the first works. Jesus yearns to reinstate thee and has permitted this restless longing for the past to come, that it may be with thee as in the months of old. Again his lamp shall shine above thy head, the secret of the Lord shall be upon thy tent, thy steps shall be washed with butter, and the rock pour out rivers of oil, thy roots shall spread to the waters and the dew shall lie all night upon thy branch.

FRIDAY, October 30.

"I CRY UNTO THEE, AND THOU DOST NOT ANSWER ME."—Job xxx. 20.

It may have seemed so to the sufferer, but there is not a cry that goes from the anguished soul which does not ring a bell in the very heart of God, where the Man of Sorrows waits, touched with the feeling of our infirmities.

I have sometimes gone to a telephone office, and have rung the bell, asking to be put in connection with my friend, but it has seemed impossible to get at him; either he has been engaged or absent, and one has found oneself speaking to a stranger, and the voice which replied has been unfamiliar. Thoroughly disappointed, one turns away. But this is never the case with God. And the comfort is, that He is most quick to succour those whose cry is lowest. As a mother goes about her work, she is less sensitive to the trains that thunder past, and the heavy drays and the laughter of boisterous health, than to the stifled cry of her little invalid; and if there could be one thing more sure than another of awakening God's immediate response, it would be such broken cries as pain elicited from Job.

But the answer will come—nay, it is on its way, timed to arrive in the fourth watch of the night. Perhaps the delay is the answer, because the heart needs to be prepared to receive the great gift when it comes. Perhaps, like the Syrophenician woman, you have to give Christ his right place as Lord, and take yours amongst the dogs. Perhaps the answer is coming all the time by one door, whilst you are looking for it through another; but you cannot and must not, say that God is not answering.

SATURDAY, October 31.

"MINE INTEGRITY."—Job xxxi. 6.

Integrity is from the Latin word *integer*, whole. It means whole-heartedness. It is interesting in this chapter to see what, in Job's estimation, it involved.

- v. 1. Purity in the look.
- v. 7. Cleanliness of the hands.
- v. 13. Thoughtfulness for domestic servants and underlings.
- v. 16. Justice to the poor and the widow.
- v. 17. Willingness to share morsels, and to be a father to the fatherless.
- v. 19-20. Clothing the naked.
- v. 21. The refusal to depute to others help which he might render.
- v. 24. The heart weaned from the love of gold.
- v. 26. Refusal to turn aside to idols.
- v. 29. Inability to rejoice at the destruction of those who had derided and hated.
- v. 33. The frank confession of wrong-doing.

It becomes us, prayerfully, to go over these items, and use them as the catechism of our soul, for if this was the standard of character to one who lived so many centuries before the full revelation of Christ, what should not our standard be? How impossible, however, it is to live like this from without. We must enshrine within us the blessed Spirit of God, who alone originates and maintains that perfect love to God and man which is the heart of which Job's maxims are the body. Law is given as the expression of God's will for the regulation of life, but it is impossible to keep the law till we have the love, and it is impossible to have the love until we have Jesus Christ, through the Holy Ghost.

[943]

At all Times.

A GOLDEN CHAIN OF FOUR LINKS.

By DAVID BARON.

FOUR times is the expression, "At all times," found in the Book of Psalms, and in four different connections. Once in relation to the Scriptures, once in relation to faith, once in relation to practical righteousness, and once in relation to praise. Together, they sum up the activities and employments of the spiritual man, and they also supply each child of God with a fourfold standard by which to measure and compare himself.

1. *In relation to the Scriptures.* "My soul breaketh (lit., 'is crushed' or 'worn away') for the longing that it hath unto thy judgments at all times" (Ps. exix. 20). This longest psalm in the collection is chiefly a eulogy on the Word of God, by a soul enraptured with it, whose eyes have been opened by the Spirit of God to behold the wonderful things it contains. The writer sees the Scriptures in such manifold lights that he uses ten different words to describe it, each of the terms (one or other of which, according to the Massorites, is found in every verse except verse 122) being significant and descriptive of one or other aspect in which the Word of God may be regarded by us.

Thus, for instance, it is "his law" or code of instructions, which is to regulate his people as individuals, or communities; "his testimonies," or witness to men concerning Himself; "his way," because in it are revealed God's great lines of action, his procedure with men and things; "his precepts," or his visitations, his interpositions; "his statutes," or, his sovereign and eternally-graven decrees, which can never be altered or blotted out; and "his commandments," or his authoritative and beneficent appointments.

The term "Judgments" is also a name which the Psalmist gives to the whole Scripture, because in it are revealed the principles of God's judicial dealings in the moral government of the universe. The word, however, is sometimes used as a synonym for God's plans or thoughts, as, for instance, in Psalm xxxvi., where the Psalmist exclaims, "Thy righteousness is like the great mountains"—immovable, inflexible—"and thy judgments are a great deep," i.e., Thy thoughts are inscrutable, vast as the ocean and deep as the abyss. In the same sense it is used by the Apostle in Rom. xi. 33, when, overwhelmed with the sense of the infinite wisdom and perfect righteousness of God's "mystery" with Israel, he exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"

Now I wonder how many among God's people at the present day could honestly use such language. Do our souls break, or "pine away" for the longing they have for the Word of God "at all times"? The Psalmist did not have all the precious Scriptures that we now possess. He did not know many of the words which God spake to the fathers by the prophets, and he never heard or read the wonderful words which God has in these last days spoken unto us by his Son, and by his Spirit through the Apostles. But what he possessed he could not live without; his soul, with exceeding longing, yearned for it "at all times." Alas! for the condition of soul of many of us who are easily satisfied with the hasty reading of a chapter or a few verses, and find it possible to bestow much more time on our daily papers, and favourite books, and magazines, than we do in the study and meditation of the Holy Scriptures, which are able to make us wise unto salvation through faith which is in Christ Jesus.

The truly "blessed man" conforming to the example of his Lord and Saviour is he whose delight is in the law of Jehovah, and who meditates in it "day and night." Only of such an one can it be said that he is "like a tree planted by the rivers of water," his leaf ever green, and bringing forth fruit in his season. The spiritually vigorous man esteems the continual feeding on the Scriptures as more important to him than his "necessary food," for he knows that it is not by bread alone that he lives, but by these words which proceed out of the mouth of Jehovah; and he never misses an opportunity of hearkening unto the voice of his word, whatever apparent earthly advantage he may lose by it. To such an one the Law of God's mouth is more than "thousands of gold and silver"; but when the

heart gets out of communion, and lukewarmness and indifference take possession of the soul, it is then that all relish for the Word of God is lost. May God quicken us by his Spirit, and create in our hearts a deep longing for his Word "at all times."

2. These words occur in relation to Faith. "Trust in Him at all times, O people. Pour out your hearts before Him: God is a refuge for us" (Ps. lxxii. 8). Trust is faith in exercise. It is the same as "believing," and, here being in the imperative mood, it is equivalent to a command, and disobedience to it not only brings countless miseries on man, but is the root of all sin. Trust in Him "at all times." Is this, I wonder, the measure of our faith? It is comparatively easy to trust in Him sometimes, and for some things; but oh, to attain to this full measure of faith, and to believe God "at all times." O brethren, let us trust in Him, for we know Him in whom we believe, and He is worthy of the utmost confidence that we can place in Him. He will never disappoint us, and for this we have his promise, and the experience of his saints in all ages. "Our fathers trusted in Him; they trusted and He delivered them. They cried unto Him and were delivered; they trusted in Him and were not confounded" (Ps. xxii. 4, 5).

"What time we are afraid," let us trust in Him, or better still, let the language of our hearts be, "Behold God is my salvation, I will trust and not be afraid." Are our hearts troubled? Let us believe God, and believe also in Jesus Christ. Is any servant of his, into whose hands this paper may fall, "walking in darkness" of outwardly adverse circumstances, or inward perplexities, and "having no light"? If his heart be only right with God, let him remember the gracious promise, "I will never leave thee nor forsake thee," and "let him trust in the name of Jehovah, and stay himself upon his God" (Isa. i. 10).

Does it appear as if He were slaying us? Still let us trust Him, for if He kills, it is only to make us truly "alive," and when "He bringeth down to the grave," it is only in order to bring us up again, to walk in newness of life now, and, by-and-by, in resurrection glory. "Trust in Him" then, for today and to-morrow, for time and eternity; for things temporal as well as for things spiritual; for your body as well as for soul and spirit—yea, "trust in Him at all times and you will find that God is a refuge for you."

(To be concluded.)

An Invocation.

COME Thou, O come,
Sweetest and kindest,
Giver of tranquil rest
Unto the weary soul;
In all anxiety,
With power from heaven on high
Console.

Come Thou, O come,
Help in the hour of need,
Strength of the broken reed,
Guide of each lonely one;
Orphan's and widow's stay,
Who tread in life's hard way,
Alone.

Come Thou, O come,
Glorious and shadow free,
Star of the stormy sea,
Light of the tempest tost;
Harbour our souls to save,
When hope upon the wave
Is lost.

Come Thou, O come,
Joy in life's narrow path,
Hope in the hour of death,
Come blessed Spirit, come,
Lead Thou us tenderly,
Till we shall find in Thee
Our Home.

Bethnal Green.—The seventh anniversary of the P.S.A. in Bethnal Green-road Congregational Church was celebrated on Sunday week. Rev. James T. Davies conducted special services, morning and evening, and in the afternoon a stimulating address was given on P.S.A. work and its great possibilities by Mr. John Blackham, founder of the movement. On the following Tuesday a large and representative meeting was held in the church. Brief testimonies were borne by many friends, and addresses given by leaders in P.S.A. work.

Colportage in China.

DEAR SIR,—I have recently returned from a journey of several weeks in the northern part of Kwong-si, having spent more than a week in the capital itself, besides being able to visit a number of other cities, towns, and market centres. The friendly reception met with (excepting in one or two cases) and the readiness to buy the books we offered were most encouraging. In many places through which I passed the presence of a foreigner is a rare event; in some, indeed, they informed me they had never seen one before. One's arrival consequently quickly attracted a large crowd, anxious to satisfy their curiosity, but very seldom did any unfriendly feeling manifest itself. Many came forward to buy our books, others to ask questions, and so on.

Kwei Lin, the capital of the province, is a large, wealthy city built on the bank of a fine river which brings it into direct communication with Canton, some 400 miles distant. In the opposite direction a few days of overland travel connects it with another large river in the Hunan province, making a direct route to the Yang-tse and Central China. It is, therefore a most important business centre, with a teeming population. Alas, one might say of it, like many another great city in China, that it is "wholly given up to idolatry," if one excepts the Mohammedans, who are reported to be very numerous.

The officials and literati form no inconsiderable proportion of the population, and one quite expected to meet with a good deal of opposition and some trouble. It was an agreeable surprise as well as a cause of great thankfulness to find it otherwise. I stayed at a large inn within the city and went on the streets every day, visiting every part, both inside and outside the walls, attracting crowds everywhere, but nowhere meeting with any difficulty. During the eight days of my stay, the two native colporteurs and myself sold between us from 2500 to 3000 portions of Scripture and tracts.

Altogether we sold some 6000 Scripture portions and tracts, the distance covered within the Kwong-si province being about 400 English miles. Let us pray for the power and blessing of the Holy Spirit to attend and follow the circulation of these books. The agents and native colporteurs of the National Bible Society, travelling as they do throughout the whole of the Empire, circulate many tens of thousands of tracts, but our tract fund is so low that the demand cannot be met. Any help in aid of the China Tract Fund, sent to Mr. W. J. Sloman, 224, West George-street, Glasgow, will be used for this purpose.

Yours in the Master's service,
FRED. R. JOHNSON.

National Bible Society of Scotland,
Amoy, China.

The Booklending and Evangelistic Society of Canton Province, China, is a united organisation, started in 1890 by native Christian preachers, the object being to give the Gospel to the literary class in Southern China—a class ashamed to come to preaching chapels and listen to the story of the crucified Christ. This was partly because they regarded it as the doctrine of outside barbarians, and partly because the preachers were not as literary as they were.

There are now eight colporteurs at work in different districts around Canton, who carry books to the village schools, and ask the teachers to borrow them free of charge, or, if they are willing, then to buy them. These books are provided by the different Bible and tract societies, while the native Christians furnish the men and manage the whole work. Already about twenty or thirty most hopeful converts have joined the churches in China.

The work is going on very well, and native subscriptions for its support are increasing every year. We want to get more men for this great work, and to place one as soon as we can in each of the eighty districts of Canton Province. To reach this important end we need funds. The whole cost of the support of a colporteur for a year is about £9.

Soo Hoo NAM ART

(Chinese Presbyterian Minister).

911, Stockton-street, San Francisco, Cal., U.S.A.

THE LATE

Rev. John Symon, Perth.

TWO months ago the Christian community of the city of Perth was bereft of one of its most faithful and useful pastors, by the death of Rev. John Symon, of Free St. Paul's. His career was one of no ordinary interest. It is too common, we fear, to find men entering the Gospel ministry, the clearness of whose call to that sacred office is not made very plain by subsequent events. Such was not the case with Mr. Symon. He was evidently set apart of God for the work, long before any presbyterial hands were laid on his head in ordination.

Mr. Symon was born of humble parents, at Perth, in the year of the Disruption, 1843, so that at his death he had not far passed his prime. His father was a working engineer in the employ of the railway company. At an early age the son John was apprenticed to the same trade, and passed his apprenticeship in the town of Arbroath. While living and working there the lad came within the influence of a revival movement; from that time his energy was directed into new channels. He began to preach the Gospel which had been the means of his own salvation. He soon developed special gifts as an evangelist. He preached on the common at Arbroath, and drew large crowds of hearers while still a youth of eighteen. This work he continued with much evident blessing throughout the rest of his residence in the town.

On removal to the locomotive works at Perth, after the close of his apprenticeship, Mr. Symon continued to show the same earnestness in Christian work, entering freely into the Mission work carried on by the congregation of Free St. Stephen's Church. His zeal was so quenchless that even the spare minutes of the meal hours were utilised in making known the truth to his fellow workmen. Meantime he was acquiring knowledge. As one has well said of him, "Between manual labour, mental study, and mission work, the days and hours of the young man's years were filled to the full."

These facts became known to the Home Mission Committee of the Free Church, and young Symon was appointed a city missionary in Edinburgh. Of course he had to relinquish his worldly calling. He visited in poor lodging-houses and prisons, and had many varied and remarkable experiences. Friends to whom he became known advised him to study in the Edinburgh University, with the view of entering the regular ministry of the Free Church, and this advice he gladly followed. Having completed his term of study in college and Divinity Hall, he spent three years in the mining district of Newbattle, where considerable congregations were attracted by his warm and loving Gospel ministrations.

About this time the congregation of Free St. Stephen's, Perth, with which he was formerly associated, had moved into a new building in another district. The old church was in danger of being alienated to secular purposes, and some friends suggested that Mr. Symon should be invited to Perth to open it as a mission church. The young minister fell in with this proposal and returned to his native city. There was, however, no congregation, and the place was burdened with a debt of £900. Being possessed of a fine musical voice, much natural humour and eloquence, added to intense earnestness. Mr.

Symon speedily gathered a large congregation. After a time the debt was wiped off, a mission-hall bought for the church, and a manse secured for the minister. But the spiritual work of the pastor was in no wise neglected. At that time he almost always preached three times on the Sabbath, and often addressed meetings every night of the working week as well.

For seventeen years Mr. Symon laboured at Free St. Paul's; during that period the membership rose from nothing to nearly 600, notwithstanding losses by removal and death from year to year. He was a great power for good in the city and the district around, not only in purely Gospel work, but in the causes of temperance and purity and all that concerned the best welfare of the people. Educational matters received much attention from him, and he served as a member of the Perth School Board for six years. His ministry was specially acceptable to the industrial classes, whom he addressed with a full knowledge of their difficulties and temptations in life, and with a genuine sympathy that gained for him great influence over them. Many of the sons and daughters of toil were



drawn to the Church, and through that to the Saviour. His labours were not limited to the locality. His strong hold on the central verities of the Gospel, and his gift's utterance made him effective in special missions which he held in different parts of Scotland. There remains undoubted testimony as to the fruit of his efforts in that field.

All these unceasing labours were maintained with apparent ease, for Mr. Symon was naturally robust in physique. For the last two or three years, however, he had not been so strong and suffered a good deal from stomach weakness. But his spirit kept him going, and he would not "give in." He preached up to the middle of last June, when he suddenly became worse. Paralysis of the stomach intervened, with the inevitable and painful result that complete starvation began. His sufferings latterly were very intense, but no murmur escaped his lips during the nine weeks of his illness. His heart was steadfastly fixed on God, to whose will he was beautifully submissive. He was released from pain and entered into his eternal rest, on August 20 last.

The funeral was a public one, and all sections of the Perth community showed sym-

pathy by the attendance of representative brethren. To show how the deceased had commended himself to those of other religious bodies it may be said that Dean Rorison, in a sermon preached at St. Ninian's Cathedral the following Sunday, paid to him the following striking tribute:—

Seldom have I seen more eloquent testimony borne to the value of a simple but truly Christian life in any community than yesterday, when I followed the remains of my friend and neighbour Rev. John Symon to Wellshill Cemetery. Here was a man who had no extraordinary gifts of this world's giving. He was simply a hard-working, loving minister among Christ's poor; but as he was carried to the grave the people lined the streets with faces of real sorrow: many of the sons and daughters of toil, and even little children, were shedding tears. What pomp and circumstance of long-drawn funeral array, what melting music, or accumulation of touching ritual observances, or cartloads of wreaths, can match or rival the spontaneous tribute of a population in sorrow for one whose face they would see no more! He was a true witness for Christ in the world. It will be long before the memory of John Symon ceases to be blessed by the poor people of Perth, and his name is inscribed in that calendar where the righteous are held in everlasting "remembrance."

Mr. Symon's own presbytery recently passed a special resolution, expressing their deep sense of his faithful and fruitful ministry, and their sympathy with the bereaved family.

Brothers Weaver in Aberdeen.

THE mission of these excellent evangelists to this city came to a close on Friday week. It has more than fulfilled the hopes with which it was anticipated. From first to last the preaching of Mr. Bewley Weaver was of that thoughtful, yet simple, and intensely earnest kind which is eminently calculated to arrest attention, and to produce a deep and abiding impression. It was well supported by the impressive solo singing of his brother Frank. Both of the brothers have won that high place in the esteem of all who met them which manifest sincerity of devotion, joined to unaffected modesty of manner, always wins.

As the first week in Free St. Clement's Church led us to expect, the work grew in interest and in fruitfulness day by day. Beginning in the Free North with an overcrowded audience, the meetings continued to fill the church every night, until Friday found it again overflowing with eagerly-interested worshippers, and every meeting was impressive with the marks of a deep spiritual quickening.

Two particularly hopeful features may be noted as characteristic of those services: first, the striking preponderance, in every meeting, of young men and women over those of maturer years; and, second, the apparent depth of conviction, without undue emotion, exhibited by most of the large number of inquirers, who were led into the light of a newly-found faith. The ministers and office-bearers of the four congregations principally concerned have been moved to much thankfulness and filled with fresh hope by this saving work of the Spirit among us. To them, and to very many of their people, as we believe, the Holy Communion of last Lord's Day was an epoch-making season in their spiritual history not likely to be soon forgotten.

F. RENTON BARRY,

Minister of Free North Church.

Aberdeen, October 12.

The Yarrow House for Convalescent Children, which was opened a year ago at Broadstairs, has been a complete success. During the summer the competition for admittance was of the keenest character, as many as 150 children having been waiting for admission at one time. Up to the present over 600 little convalescents have enjoyed a holiday at Broadstairs. The guests have been drawn from all sections of the middle class. During the coming winter a chronic ward is to be opened, in which children suffering from hip and spine diseases will be able to enjoy the advantages denied them in the summer.

Rev. John McNeill at Warrington.

THE United Evangelistic Mission in Warrington, the opening of which we described on Oct. 8, came to a conclusion on Friday last. As the mission proceeded, the interest grew in depth and intensity. Not only have the inhabitants of the town been greatly stirred in religious matters, but from outlying places, such as Frodsham, Runcorn, Widnes, St. Helens, and Lymm, many have come to hear the Gospel proclaimed by the faithful and powerful evangelist. It is believed that a real and abiding result will follow Mr. McNeill's earnest labours, for he has not shunned to declare the whole counsel of God.

The weather at the beginning of the first week was very unfavourable. It rained in torrents, yet, notwithstanding, the Parr Hall, which will seat two thousand people, was well filled on Monday night, Oct. 5. During the first week the evening attendances were surprisingly good. The spacious hall was more than three-fourths full on most of the evenings, while on the others it was quite full. The second Sunday was ushered in by a severe snowstorm, but the weather cleared up before the afternoon service began, with an audience consisting for the most part of young men. The preacher's rousing message was based upon the text, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14). Very powerfully, and yet very affectionately, were the unsaved urged to awake out of their sleep of sin and death. Very quaint were some of the similes and illustrations which were employed to press home the truth.

The evening meeting on this Sunday was held simultaneously with the church and chapel services so as to give a better opportunity for those not connected with places of worship to attend the meeting. The hall doors had to be closed to prevent a crush, and many had to go away disappointed. Every available place in the body of the hall, gallery, and orchestra was occupied, some persons even reclining on the carpeted platform, there being no more available seats. Mr. McNeill took as his subject Luke x. 57 to 62, which he called "The imperial standard for measuring candidates for the Kingdom of Heaven." He spoke of the first candidate as "too quick," the second "too slow," and the third "too soft." "The coming-butts were," he said, "a big tribe." In the course of his sermon he pointed out in a very powerful way how Christians often put their own personal affairs before that work which lies so near the heart of Christ, namely, the evangelization of the world.

The afternoon meetings during the second week were largely attended. One of the most remarkable addresses was that delivered on Wednesday night on "The Axe-head which was Lost" (2 Kings vi. 1-7). It was, he said, a time of revival in Israel, and the revival had shown itself in young men offering themselves for the work of God and placing themselves under the training of Elisha. Those present will never forget the very suggestive way in which it was shown how utterly useless is even the most intense earnestness apart from Christ, or, in other words, the axe and the handle apart.

These must be joined together in order that effective work may be done. Another point emphasized was that the presence of the heavenly Elisha must be secured for in all the occupations of a Christian, but that if a Christian could not ask for that presence, his occupation or business must be wrong. On this point, some most effective words were spoken relative to the drink question, and in one instance a person who for five years had been looking out for an off-licensed house decided that as he could not ask for the presence of the heavenly Elisha in it, he would never take such a step.

The mission concluded on Friday evening last, on which occasion Mr. E. J. Guest, B.A., J.P., the chairman of the United Mission Committee, and Rev. John Yonge expressed the acknowledgments of the laity and ministers of the town for the faithful and earnest labours of the evangelist. They recognised Mr. McNeill as a gift from God. He knew that none of his gifts were his own, but were given to him to use for others, as they had had a great uplifting. Rev. Jno. Yonge, on behalf of the ministers, said their first note was one of thankfulness, a supreme note of thankfulness, of unbounded gratitude to the Lord of all Grace, for the marvellous blessings He had vouchsafed to them. The influence of those wonderful services would not be lost upon their churches.

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Warrington had never seen sights like these before, and he believed it was a fact that there had never been religious services of that size held in Warrington.

THE MIDDLESBROUGH MISSION.

Mr. McNeill is now conducting a fortnight's evangelistic mission in Middlesbrough, having been invited by a large and representative committee from all denominations. Middlesbrough is a large and rapidly-growing town of about 80,000. Half a century ago the population was only about 10,000; a hundred years ago the population was twenty-five. During the past fortnight the churches have undertaken and carried out a systematic house-to-house visitation. So the mission now commencing has been made known to everyone in the town, and a large number of workers has been secured. Thus prepared for, the mission commenced well, the Saturday evening workers' meeting, presided over by Rev. C. F. Fleming, being enthusiastic and hopeful; while on the Sunday the Temperance Hall was crowded, and great interest was awakened. But we must reserve our report to next issue.

Prayer for Moslems.

MANY readers may have read the booklet, "A Challenge to Faith,"* written by one who has lived and worked in Africa for some years, and has faced the special difficulties in connection with work amongst Mohammedans. The time has come

when the world has an opportunity of seeing something of the fruit borne by the seed sown by Mohammed more than 1200 years ago.

It is a terrible, but striking, example of the ruinous results (that must sooner or later show themselves) issuing from error, false doctrine and anti-Christian principles, even though accompanied by apparent devotion to God and profession of allegiance to his laws. Little did Mohammed dream, when he took the sword as a means of propagating his new religion, that he was sowing a seed which should all along bear the fruit of cruelty, lust, fanaticism, and devilry.

Many Christians in England seem to fail in understanding that the "religiousness" of the Mohammedans makes them more difficult to deal with than if they were heathen, and that their "religiousness" does not make them one whit less in need of the Gospel of Christ. One reason, amongst many, is that the tenacious holding of a creed, especially when that creed answers to the lust and passion of the human heart, is sufficient motive power to resist all efforts directed against it, at any price and by all means. It is no new fact that religious bigotry and zeal is the most relentless and stubborn factor in opposition to the cause of truth, freedom, and progress.

But the object of these lines is not to go into so wide a subject, but to make a special and earnest appeal to all Christians to unite in believing prayer for Mohammedans, and for all missionaries working amongst them. Too long the Church held back from aggressive work amongst them; too long has she through unbelief neglected the work, which, because of its difficulty, claims and needs her best men, her most devoted and spiritually minded men and women.

We ask now, not only the Churches, but every individual member to unite in asking God's rich blessing on all work done amongst Mohammedans, and to exercise an intelligent faith in their conversion. "Is anything too hard for the Lord?" Thousands of Christians have answered, and do answer to-day,

* "A Challenge to Faith," by J. Lillias Trotter, Marshall Brothers. One penny. 7s. 6d. 100

by their unbelief or unwillingness to face the subject. "Yes, Lord, the conversion of Mohammedans."

"He did not many mighty works there (his own country) because of their unbelief." (Mat. 13, 58). All power was his, every opposing force had to yield at his will, before his omnipotence or love, yet unbelief hindered and does hinder to-day the manifestation of his power and blessing.

Now is the time for prayer and real co-operation from Christians at home. Will the readers unite with us in this spiritual crusade, and forsaking all indifference and unbelief, claim God's speedy blessing and victory for the cross over the paling star and crescent of Moslem error and oppression?

F. T.

North Africa Mission, 21, Linton road, Barking.

Christmas Letter Mission.

A QUARTER of a century has passed since, at Brighton, the first parcels of Christmas letters were sent forth. At least nine millions of these bright missives, with accompanying text cards, have since then been circulated in England and other lands. The report, just issued, says:—

"Even had no single case of blessing come to the knowledge of the organisers of the Mission, the 'opportunity and ability' for so wide a sending forth of the Christmas message would be regarded as an abundantly sufficient call to the work. We may, however, thank God and take courage as we see how his Word, thus disseminated, has been 'confirmed with signs following.' His spirit has, from year to year, touched with life the 'glad tidings of great joy'; and while we earnestly desire prayer for a larger measure of his vitalising power, we willingly await, for a fuller revelation of this harvesting, 'the Day' which shall 'declare it.'"

In accordance with custom, the report gives extracts from letters conveying assurances of the welcome accorded to the Christmas letters in different parts of the world. A Hospital Chaplain writes:—"Men and women convalescing after fever gladly receive the letters, and not a few speak to me afterwards of the spiritual comfort and quickening received in reading the Christmas letter." A friend in a manufacturing town writes:—"God used a Christmas letter to bring me to Himself. It was given me in the days of health, and it was for an invalid. I put it on one side, and did not get any good out of it, but, a few years after, I became an invalid, and oh! the heart-ache and longing for Christ and rest was dreadful? One day, I know not how, I found my old Christmas letter near me; and it was then that I learned its worth. It is one of my greatest treasures now, and I would not be without it for anything. I am now a confirmed invalid, but I am glad to say also a worker for Him who died for me. I do a great deal of writing to those in sickness or sorrow, and I have often longed at Christmas time for letters something like mine."

For ministers and district visitors desirous of sending out the message of life in appropriate and attractive form, the General Use Letters furnish an inexpensive means by which numbers can be reached who would not receive ordinary tracts. A London City Missionary writes, after a liberal supply of letters for tramcar, omnibus, and cabmen:—"You will be pleased to hear that the reception of the Christmas letters has been as good as ever. The men often wish their thanks to be returned to the senders. Some of the men have kept all the letters from the first. Others send them to a distance to friends, as they hope to cheer them as they have been themselves."

Concerning a grant of children's letters, the distributor, a kindly Essex farmer, reported: "Sunday was indeed a day of joy and gladness with us. The sight of their own names on the envelopes inspired the little ones to such a degree that they were not fully accountable for their actions for the time being. Some ran home to open them, and hastened back to let me see them. I shared deeply in their joy. I do not know what words to use, but it all either took me nearer to heaven, or else it brought heaven nearer to me."

The report takes account of work among fishermen, and in Scotland and India, in Continental countries and distant colonies. Those who wish for further information as to the work, and the various ways in which it may be promoted, should write to the organising secretary, Miss E. Steele Elliott, 66, Mildmay-park, N.

National Protestant Congress.

THE sessions of the National Protestant Congress, which began on Monday last week in Exeter Hall, Strand, were continued on the three following days. Three meetings were held each day, those of the morning and afternoon in the Lower Hall, that of the evening in the Large Hall. The papers and addresses were instructive, and of the character required to qualify Protestants of the present generation to do their part in standing for truth and against error in the controversy with Rome.

On Tuesday morning the positive side of Protestantism was shown by Rev. J. Hughes-Games, D.C.L. (Hull), Dr. Barnardo, and Rev. J. W. Harrison (Arklow, Ireland). In the afternoon the real character of Romanism was set forth by Mr. A. H. Guinness (Protestant Alliance), Rev. J. Sturrock (Edinburgh), and Rev. Charles Stirling. The evening meeting was devoted to a consideration of Rome's attempted conversion of England, addresses being delivered by Rev. H. J. R. Marston, Canon O'Connor, and Pastor W. Cuff. The treatment was such as to evoke much interest, light being thrown on the work of the Jesuits in the sphere of education and by political intrigue.

ROME'S INTERFERENCE.

On Wednesday morning Rev. Dr. HILES HITCHENS presided, and in some introductory remarks pointed out that Romanism is essentially political, interfering in State affairs; and therefore should be resisted by lovers of liberty, as well as those who stand for Christianity in its simplicity. Mr. T. A. Coghlan, of the Irish Open-air Mission, read a paper by Rev. THOMAS CONNELLAN on "Rome's Influence in the Press." It was declared that the Press is flooded with Roman Catholics, there hardly being an influential London paper without a Romanist on the staff. Another striking statement was that there are now in England thirty-three establishments of Jesuits, and the number is daily increasing. Though all States in the old and new world have expelled the Jesuits, England is taking them to her bosom, and they have now formed an "Apostolate of the Press," to watch Rome's interests in the newspapers. Among the remedies for the evil, Mr. Connellan recommended the education of the young in Scripture truth; that lovers of truth should make themselves acquainted with Roman Catholic controversy; and that, by lectures and conferences, every endeavour should be made to build up a healthy public opinion.

Mr. WALTER WALSH spoke on Rome's interference in public meetings, with special reference to the operations of the Guild of our Lady of Ransom, which is under the patronage of the Pope and Romish dignitaries in England. On many occasions the lives of Protestant lecturers have only been preserved by the attendance of police in large numbers, mounted and otherwise. In order to meet the brutality shown by members of the Guild, a body called the Protestant Defence Brigade was formed, the members of which have successfully relieved meetings of noisy intruders and maintained decency and order. Mr. JOB WILLIAMS, of the Protestant Forward Movement, followed on the same subject, especially with reference to open-air work. He had on various occasions been hemmed in by Ransomers, and had his meetings broken up. At length some stalwart men banded themselves together as "Gideonites," and they have exercised a salutary influence. The opposition has now largely spent itself, and the meetings in Victoria Park, Finsbury Park, and elsewhere proceed without much difficulty.

Mr. W. JOHNSTON, M.P., dealt with Rome's interference in Parliament, or rather with the Papal claim of power over the bodies and souls of men, social and civil, material and spiritual, in all lands. Every concession to Romish claims is an acknowledgment of the Pope's supremacy. He maintained that a Protestant party in Parliament is a pressing need. Rome has been gaining power step by step, and an opposing party is loudly called for. Protestants are apt to lapse into apathy after a small victory; but Romanists are unsleeping in their endeavours to do the Pope's will, and establish the Papal rule.

THE WORD OF GOD.

The subject on Wednesday afternoon was "The Word of the Living God," and it was dealt with from varying points of view by three speakers. The chair was occupied by Mr. T. MORGAN HARVEY, who, in some introductory words, called attention to the

world's hunger, and showed that nothing but the Word of God can satisfy man's spiritual want.

The first speaker was Rev. R. P. DOWNES, LL.D., who dwelt upon the self-evidencing light and power of God's Word. Without enlarging upon the organic unity of the Book, or its miracles of type and prophecy, he asserted the Divine character of the Bible, because it reveals truths unobtainable by the unassisted reason, of men, that could only have been given to the world by God Himself. He contrasted the teaching of Moses as to God and his attributes with that of ancient Egypt; and that of Israel's prophets with that of the worthies of early Greece. The sublimest conceptions of God, to which modern investigations and thought can add nothing, were given forth by those who spoke by inspiration of God. The merest Hebrew child knew more of God than the greatest of heathen sages; and the truths that are thus brought to us are such as meet our deepest need. The Word of God speaks to the heart as no other book can, converting the soul of man, and settling it in the everlasting rest of God. The Word must be stood by, and nothing in the way of Roman Catholic interpretation should be suffered for a moment. In his own rugged way, Martin Luther well said that to submit the Scriptures to the interpretation of Rome is like straining milk through a coal-sack.

Rev. JOHN URQUHART dwelt upon rationalistic attacks upon the Bible. As in the beginning of the Papacy, pagan institutions were taken and christened by the Church, with the result that heathenism fairly overwhelmed Christianity; so, later on, Protestantism in Germany approached infidelity, and in order to bring it under religious influence proposed a compromise, excluding the miracles from Scripture, and suggesting explanations more ingenious than consistent, with the result that Gospel verities were given away and disregarded. In both cases the intention was to effect progress, but at the terrible cost of truth. After describing the disastrous work of Eichhorn, Paulus, De Wette, Kuenen, Graf, and Wellhausen, the speaker showed that the fashionable story of the evolution of monotheism from polytheism is the reverse of the true process, for man did not begin in savagery, but in the highest civilisation—not with idolatrous darkness, but with a knowledge of the living and true God. After giving an account of the recent discoveries in Egypt and Babylonia, Mr. Urquhart led his hearers to rejoice in the fact that year by year the Word of God is being confirmed, the speculative rationalist being answered by the archaeologist.

Principal WALLER, of Highbury, spoke on Romish hatred of the Bible. Answering the question "Is it a fact?" he read extracts from the latest report of the Bible Society, showing that in Roman Catholic countries, alike of the old and new worlds, the Book is reviled by the priests, and in many cases copies have been gathered and destroyed. Inquiring, then, what is the reason for this hatred, the speaker quoted the word of an ex-priest to the effect that to give the Scriptures to the people would be suicidal on the part of Rome. The Council of Trent recognised tradition with an affection and reverence equal to that given to Holy Scripture, and herein is found the explanation of Rome's attitude to the Bible itself. Just as was the case with the Jews of old, Romanism has made the Word of God of none effect for the sake of tradition. The poor Romanist spends his time in keeping the orders of his church, and never comes face to face with the Word of God. God does not mean to speak by men only, but by his own Word; He is jealous to speak his own word. "He that hath an ear, let him hear what the Spirit saith to the churches," not what the Church says to the people.

MONASTERIES AND CONVENTS.

The theme on Wednesday evening was monasteries and convents, their alarming increase and the intolerable wrongs endured by many of the inmates.

Rev. W. LANCELOT HOLLAND, who opened the proceedings, began by touching on the history of the conventual system, showing how in some Continental countries the authorities had been compelled to take action by reason of the disclosures of cruelty and sin. In this land, however, the land of freedom, we have, so far, weakly yielded to the claims of the priests, and permitted the doors to be shut in the face of public inquiry so urgently demanded. It is said, again and again, that young women, having gone in voluntarily—though this is far from

true in every case—have forfeited their right to protection. But remember, they have gone in wholly ignorant of conventual life. They expect to find a calm religious retreat, a life devoted to pious exercises, but in this expectation they are speedily disappointed. Once they have "taken the veil," they are hopelessly held fast; then they discover the life to which they are committed. They are subjected to the whim and caprice of the Mother Superior, and handed over to the mercy of the priests. The awakening is startling but hopeless.

Various disclosures of convent life were narrated by the speaker, who maintained that the cruelties revealed were by no means a past state of things. Letters might be produced showing that

THESE EVILS EXIST NOW IN OUR OWN LAND.

There are many prisoners longing vainly for an escape which seems hopeless. Facts might be given to show that many have the strongest aversion to the life they are expected to lead. The demands of the priests are abhorrent to many of the inmates, but where is help to be found? The nuns are simply coerced into acquiescence. As prisons and lunatic asylums are inspected, why should not these more intolerable prisons—the convents in which unhappy women are weeping out their lives—be inspected also? However reluctant our rulers may be to move in the matter, Protestants demand, and will continue to demand that the convent doors be opened, and that light be thrown on the revolting inhumanities practised behind their gloomy walls.

Mr. B. NICHOLSON adduced a series of figures to prove the startling increase in the number of convents in this land in recent years.

Pastor CHINQUY recalled past experiences of convent life, and gave illustrations from statements made by converted priests, showing infamous treatment of helpless women. The lives of many of the inmates is little better than that of abject slaves.

Rev. JACOB PRIMER spoke of the increase of convents in Scotland, the land of Protestantism and of John Knox. He demanded vigorously the compulsory inspection of these establishments, and insisted on their suppression. When the people of the United Kingdom know what really goes on in these places, suppression will speedily follow.

THE WOMAN'S PROTESTANT UNION.

The morning and afternoon meetings on Thursday were under the auspices of the Woman's Protestant Union, Mrs. R. H. ARBUTHNOT, president of the Union, occupying the chair. The general subject was Woman in relation to Romanism. By way of opening the earlier meeting, Mrs. Arbuthnot remarked that the Union register now bears the names of upwards of 9,300 members. The *Protestant Woman* has a circulation of ten thousand copies, and among the readers are many Ritualists and Roman Catholics.

Miss ROSE ANDREWS spoke on the connection of woman with modern education. Touching, first of all, upon the hysterical literature of to-day, she deplored the popularity of books of that class among young people, and denounced the religious and social-problem novel. She spoke of the degrading conditions of club life among women, and regretted the extent to which those who have not real need enter into competition with men in the commercial world. In many a case men are kept out of employ because of women working for less wages in order to get a little more pin-money or a pass or two at a theatre. Proceeding to speak on the educational phase of her subject, she maintained that religion is spiritual education, and that the pressing need of our time is not so much doctrine as practice, humanity of principle as well as dogmatical statement.

Miss LUCY GUINNESS told the interesting story of Mexico, with its marvellous past of high civilisation and sanguinary heathenism. Coming down to the present century, she described the revolution, and told of the collapse of the Romish empire, and the revulsion of the political power from the practices connected with past oppression. For three or four hundred years Romanism ruled without challenge in the land, but the assertion of civil freedom has been followed by a large demand for Bibles, and to-day there are about 150 foreign missionaries and 300 native workers in the country. The population numbers about ten millions, so that there is still "much land to be possessed." The story was one of heroic effort, patriotic and religious, on the part of devoted men, sometimes of the Aztec remnant, at other times of enlightened Romish priests, and again of missionaries from the churches of the

United States, or by private Christian workers. In the old heathen days the hearts of human beings were offered in sacrifice in idolatrous worship; and, in conclusion, Miss Guinness asked for hearts to be given for Christ in the interest of Mexico, whose urgent appeal she presented with much force.

On Thursday afternoon, when Mrs. Arbuthnot again occupied the chair, Rev. Warden F. Stubbs read a paper prepared by Mrs. GRANT, president of the Scottish Women's Protestant Union, on the Protestant Woman's work in Scotland. The paper described the genesis of the Union, and the work it has done, including appeals to the women of Scotland, and the dissemination of information on the subject of Rome's advances. The membership is now 970, and it is in hearty sympathy with the Woman's Protestant Union in England. Mrs. Grant maintained that there are to-day in Scotland women worthy of the history of the country, with its resistance of Romanism centuries ago; and she expressed a hope that they would rise to the opportunity presented at the present critical time.

Miss C. M. Rouse spoke on "Woman in the System of Rome, as Contrasted with Woman in God's Church." She showed that in the Early Church woman had her public place and service, while the Apostles Peter and Paul showed the beauty of her domestic life, styling women "workers at home." In the Romish system woman had been degraded, through unscriptural teachings and practices, especially through the confessional and the celibacy of the clergy. Having referred to the fact that through the confessional young minds have been corrupted, and through the conventual system deluded women have left the world only to be followed into the convent by priests and nameless sins, Miss Rouse bespoke the sympathy of those who enjoy the blessings of liberty in the Church of God, urging her hearers to pray and work for the women in the Romish system.

A CONVERT'S STORY.

Miss O'FLAHERTY, a young lady brought up in the Church of Rome, now an Evangelical believer, told in a simple way the story of her conversion. She began by thanking the Lord for bringing her out of Rome. On the death of her father, a Protestant governess had charge of her, and through a friend to whom she was introduced, she attended meetings held at Tralee by Major Whittle. Her sister, who was with her, was saved through the preaching, and on arriving home had to endure much persecution, especially from her brothers. After remaining at home for about a year after her conversion, her sister found things so "hot" that she had to go.

At that time (said Miss O'Flaherty) I was beginning to see the light, and my eldest brother came to me and begged for my father's sake that I would remain faithful to the Church of Rome. After that I came to England to school, to Weston-super-Mare, and it was through Mr. Rainey, who has now gone to be with the Lord, that I saw the light. When I was about eight years old I was sent to a boarding-school at Killarney. There were about 150 girls there; and the nuns, by whom we were taught, were exceedingly kind—in fact, they did all in their power to make us happy. This was for one end—to get us into the convent. Over a hundred of the girls who were in the school are now nuns.

In due time I was confirmed by the bishop, and received on my forehead the sign of the cross with ashes. The bishop puts a lot of questions, and if you show you have earned well, he gives you a slap on the side of the face, and crosses your forehead with black ashes. The slap on the face, I am told, represents sorrow for sin. When, at length, I was going to take my first communion, I did something that I shall never forget. As you know, a Roman Catholic has to receive the sacrament fasting, and we were told that if we went to communion after eating anything we should immediately drop down dead. I came down in the morning very hungry, and some hot scones were too great a temptation to me; and not thinking what I was doing, I ate one, and when I went to communion I had quite forgotten the forbidden act. After taking the sacrament, and going to say a set number of prayers on my rosary beads, I remembered what I had done. I was greatly frightened, but I did not drop down dead! I went home, and after a while spoke to my mother on the matter. I began to see the light, and how Rome was deceiving the people.

My mother was never a very bigoted Roman Catholic, but had a kind of craving for something better. When I told her about my eating before the sacrament, she did not wish me then to come out of the

Church of Rome; she was frightened at the persecutions which I would have to endure. Later on she left the Church of Rome, and is now a believer in the Lord Jesus; so is my sister, also my two brothers. I have one step-sister married in America, still in the Church of Rome, and thinking that we are all out of our minds. I have also a brother in the Church of Rome, married to a bigoted Roman Catholic. We are praying for these, and trust that the Lord will answer our prayers. Will you also pray for them, that they may be led to the light?

PROTESTANTISM IN PERIL.

The evening meeting on Thursday had for its general subject "Our National Protestantism Imperilled," and the chair was occupied by Mr. W. JOHNSTON, M.P., who sought to rally Protestants to a militant jealousy of national liberties. The first speaker, Mr. J. INSKIP, of Bristol, pointed out the peril involved in the system of Rome and Ritualism. The anti-Protestant character of Romanism is openly avowed, and it was easily shown that, whether conscious of the fact or not, the promoters of Ritualism are in league with Rome and doing Rome's work.

The speaker described the conflict of Protestantism and Romanism during the past sixty years, and emphasized the gravity of the present crisis. Alluding to the negotiations between the Ritualists and Rome as to the validity of "orders," he declared that the question is only of interest to those who hold substantially Romish doctrines. No succession is of any value except in the true and Scriptural faith, and this satisfies with any man sent of God and doing God's work. He held the condemnation of the Papacy on the point submitted to be preferable to its endorsement. After expressing a conviction that rapid developments may soon be witnessed in this country, probably in the form of a patriarchate, he maintained that Rome at Canterbury would be as destructive of our national Protestantism as Rome on the banks of the Tiber. In view of the serious consequences that must follow such a contingency, he begged Protestants to do their utmost to resist Romanism and Ritualism, and conserve Protestant liberties.

Rev. Dr. KANE, of Belfast, spoke on the perils threatened by Agnosticism and Latitudinarianism, turning them into the plainer English of indifference and unbelief. The Reformers held definite views of Gospel truth; hence the success which attended their work. Dr. Kane declared that Protestantism is fast overtaking the Romanism of the world. At the beginning of this century there were in the United Kingdom about five million Romanists, and the number is about the same to day. Then there were about ten million Protestants, now there are about thirty millions. Samson shorn of his locks was not more weak and impotent than is Protestantism without definite Gospel teaching and the leadings of the Holy Ghost.

The Romeward tendency during the Tractarian movement was, in a sense, a consequence of the antecedent worldliness of the Church, those who professed and preached Evangelicalism being untrue to their solemn trust in the Gospel. In conclusion, he said he thought the present moment offered a rare opportunity for the Evangelicals of England, in view of the fact that the Ritualists were fretting under the Pope's reply. For an infallible man, the Pope had made a marvellous mistake in putting his answer in the form he did. The word Protestant is not a mere party war-cry, but stands for Apostolic truth, Evangelical fervour, Christian patience, and zeal and charity, and if this is shown to those who are going astray, it may influence them for their good.

BACK TO THE BIBLE.

Dr. H. GRATTAN GUINNESS dealt with the peril through neglect of God's Word and needless divisions. He showed that Protestantism has ever been a Bible movement, arising from a study of the Bible, promoting its translation and circulation in various languages, and preaching its doctrines and counsels. Having traced the story of the Paulicians, the Albigenses, and the Waldenses, who witnessed unto blood for the truth of God as set forth in the Bible, the speaker maintained that the Reformation, which was also a Bible movement, was symbolically referred to in the Apocalypse as an angel, cloud-throned and rainbow-crowned, with one foot on the land and another on the sea, whose voice was as the roar of a lion, and who held in his right hand a little book opened. The Reformation was a return to Scripture, and Protestantism should mean the study of Scripture, and the proclamation of

its teachings—holding and holding forth the Word of the living God.

On the other hand, Romanism was not built upon Scripture—confessedly it is not; but it claims to follow tradition as well as Scripture. It interprets the latter by the former, the Papacy itself claiming to be the oracle of God and the mouthpiece of Jesus Christ, and absolutely infallible. As Protestantism originated in the resolute study of God's Word, so the Romeward tendency of our day is the result of neglect of the Book, and the substitution of another foundation.

Proceeding, Dr. Guinness urged his hearers, when considering the Apocalyptic description of Romanism, to be careful to distinguish the description of the true Church of Christ. On the one hand is a proud, boastful, tyrannical Church in alliance (in the past) with the Governments of the world, oppressing the people of God and repressing the truth. On the other hand, there is a poor, despised, but faithful body of people witnessing against the corrupt Church. The true Church is represented as a woman clothed with the sun, with the moon under her feet, crowned with twelve stars, a truly Apostolic Church; and she is depicted as persecuted by the serpent, the great draconic Roman power, and fleeing to the wilderness, where she is hidden and preserved during the predicted period of 1260 days or years.

In other words, the true Church must be sought, not on the throne of empire, but in the wilderness of banishment, not fed with the riches of the world and pampered and self-glorified, but, as was Elijah the prophet in the days of Jezebel and Ahab, she is fed from heaven and nourished by the pure Word of God. The true Church is the church of the wilderness, and her martyrs and oppressed ones have ever found consolation and support in the study of the Book of Revelation. If we were to-day in circumstances of persecution, we should have eyes to read the prophecy. After showing that Protestant divisions largely arise from a laudable attempt to get more perfectly at God's revealed will, Dr. Guinness urged his hearers to rise above the mere denominational spirit, and above all to be on their guard against neglecting the Sacred Scriptures.

Sympathy.

For every deed of kindness done,
For every lightened load of care,
For every conquest nobly won,
For every act of faith and prayer,
Another's love shall meet thine own,
And seek in grief thy load to share;
Thy seed of kindness gladly sown
For thee in time sweet fruit shall bear.
Each victory will give thee strength,
And rest shall crown the hard-won fight,
And courage deepen till at length
Thy heart shall only love the right.
Thy faith shall soar with freer scope;
From answered prayer thy life shall take
New trustfulness, and steadfast hope
In glad fulfilment shall awake.
Through every bond of sympathy
The knowledge of thy fellow's need
Shall give thee wider, fuller range
For loving thought and kindly deed.

ELIZABETH GIBSON.

A Belgian Church.

I HAVE lately returned from Germany, and on my way home made a *détour* in order to visit and see for myself the work going on at Jumet près Charleroi. I stayed at Charleroi and went over to Jumet on the Sunday, which was a marked day for the little community. It was the pastor's last Sunday after a ministry of nine years. There was a very affecting "leave-taking" at the door of the temple. The Belgian churches are supplied from Switzerland.

The population of Jumet is somewhere about 21,000, and the majority are still Roman Catholic. The converts, who are hard-working miners, in fact, have striven hard to get their temple, but the total sum cannot be raised by them, and help just now would be a very great encouragement to this comparatively young but zealous and self-denying congregation so recently come out from Rome. As Monsieur Raymond has left Jumet for Cambrai (France), any help will be thankfully received by Monsieur Kennedy-Anet, Pasteur, Secrétaire Général, Chaussée d'Ixelles 129, Bruxelles. T. H. H.

Glasgow West-End Mission.

MR. GEORGE CLARKE has been with us for the last three weeks, conducting a series of evangelistic services in my church (Free Anderston) on the Sabbath and week day evenings, and in Kelvin-side Free Church (Dr. Ross Taylor's) Bible readings on the week-day afternoons. A special interest was felt throughout the district in this effort, because eleven years ago Mr. Clarke had in it one of the most remarkable missions he has ever held. For many months previously we did what we could by prayer and effort to prepare the way, the members of the West-End Christian Union, which was formed after the mission of eleven years ago, naturally doing what they could to make this movement a success.

The Mission is now over, and we are very thankful and full of hope. As a preacher Mr. Clarke has greatly improved. Much that might have been put down to lack of experience has gone, whilst there is a breadth of thoughtfulness and reasoning, combined with almost unemotional quietness and power of wrestling with the conscience of his audience, which has been very remarkable. The addresses have been to a certain extent what one expects at conventions for the deepening of spiritual life; we are therefore rejoicing in a very marked quickening in Christians; many, very many who had at some time made a profession of conversion are now standing for a fuller and consecrated life, besides which a goodly number has come out on the side of Christ for the first time.

As to my own church, I am rejoicing over blessings to many; and I take this opportunity of asking others to praise God with us for this holy time, and to pray that these may go on in a life of earnest activity and holiness. One of the pleasing features of this mission is the number of those who professed conversion eleven years ago, who have been helping others to find the same Saviour whom they had found. From the West-end Union ranks, too, it is interesting to know that eleven have already gone out to the Foreign Mission field.

Lord Overton is to follow up the effort with a series of meetings in Kelvin-side Free Church, under the auspices of the West-end Y.W.C.A.

Mr. Clarke begins a three weeks' mission on the south side of our city on Oct. 31, and we shall follow him there with much intercession and gratitude.

THOS. ADAMSON, B.D.,
Minister of Free Anderston Church.

Mission in Hawick.

MEETINGS of quite exceptional interest have just been held here by Mr. W. D. Dunn, from Glasgow. His visit has brought back to us the memories of 1873-4, when he was accompanied by the late Mr. John Scroggie, a servant of God with a burning heart, and one who, for us, went away too soon to his rest. They were true yoke-fellows, and God made use of them at that time for wide and lasting blessing to our town and district.

Mr. Dunn has not changed, save in his enlarged experience and power and consecration to his work. Again and again we have been reminded of the former work in the incidents and results of this Mission. Persons from a distance have come to the services and have found peace. One young woman left the meeting in great trouble of heart, but on her way home had to come back and give herself to the Lord. Night after night the place in which we meet has been filled to overflowing, and the people seemed rooted to their seats and unwilling to go away.

The work has spread over the town, and an interest has been awakened which we trust will make the winter one of united and successful work, the more that this effort is to be followed up by a series of meetings conducted by the Brothers Stewart, from Leith. One result of Mr. Dunn's meetings has been the bringing together of the Christian workers of various Churches, making us all feel there should be closer fellowship, as the evangelist often told us, in the work of the King.

DAVID HISLOP.

St. Giles' Christian Mission.

THE rescue work of this Mission is maintained vigorously and successfully. The four Homes for Boys—first offenders handed over to the care of the Mission—are in full and constant use, and many snatched from a prospective life of crime are now winning a good character for honest industry. Amongst the discharged prisoners the work goes on morning by morning at the prison gates, and many thus got hold of find their way later on to the office in Brooke-street, for conference with the director, Mr. Wheatley, as to what can best be done to enable them to retrieve the past.

All classes and kinds of wrong-doers are dealt with—provided there is repentance for the past and a real desire to "go straight." Calling at the office, one day last week, we were much interested in three cases just in hand—all three being attempted suicides, men driven to despair by the apparent hopelessness of finding work to support their families. The new judge, Mr. McConnel, called the attention of the Mission to these poor men, under remand, suggesting that something might be done to aid them.

The first was that of a foreign sailor, who had lost every penny and seemed unable to obtain employment. In his despair he foolishly tried to take his own life. He was taken in hand by the Mission, a ship was found for him, and meanwhile he heard the simple Gospel as he had never heard it before. Who knows what good issue may yet come from the Christian kindness shown and the earnest words spoken to this poor stranger in our land?

The next case was that of a carpenter, out of work, his tools pawned for bread, with a family of seven children, and the brokers in. Frantic with despair, agonised by the cry of his children for food, seeing his little home broken up, he also sought a lawless end to the perplexities of this life, but happily in vain. Help came, he was sent to the infirmary, and on recovery remanded for trial. Here, on the judge's suggestion, Mr. Wheatley visited him and took his case in hand. The family were relieved, tools were provided, work found for the father, and thus a whole family were rescued from destitution and despair.

Another man, in an East End district, a cabinet maker, also with a large family to support, had got into similar straits, and had attempted his life. He also has been aided, and set on his way afresh.

Similarly, within the last few weeks a girl was found in an awful condition, having been ruined by her employer, cast out to perish, and tempted to end her life. A well-known Christian worker in Stratford brought her case before Mr. Wheatley, who visited her, entered into her sorrows, and, finding her in a very weak state physically, sent her to his Home at Hastings, where she soon recovered, and is now doing well in a good situation.

So this St. Giles' Christian Mission goes on in its chosen field, helping the helpless and despairing, rescuing the fallen, and saving many from a fatal plunge into the ways of crime; but, so doing, it urgently needs liberal help. The director is Mr. W. Wheatley, 29, Brooke-street, Holborn, E.C.

Rev. Krikor Behesnilian.

Rev. KRİKOR BEHESNILIAN writes to us:—"According to the latest news from home, which reached me this week, my wife and children are keeping fairly well. She has been visiting the bereaved, and carrying on the work of the Christian Home for Fatherless Girls."

Among other places, Mr. Behesnilian has visited Derby, and spoken on the Armenian horrors. Mr. A. K. Yapp, Secretary of the Derby Y.M.C.A., writes to us:—"If any of your readers purpose arranging meetings to protest against these fearful massacres, I can strongly recommend them to secure Mr. Behesnilian as a speaker. He speaks English fluently, and his addresses are characterised not only by extreme fervour but also by commendable moderation and common sense. He sings well, and at each meeting gave us one or more sacred solos in Armenian. On one occasion he spoke to about nine hundred men, in one of the Midland Railway Company's mess rooms, and completely won their hearts. He also gave us a most interesting account of his work amongst young men, in the native land of the Apostle Paul."

Communications for Mr. Behesnilian should be addressed Exeter Hall, Strand.

Young Men of India.

THE October issue of the American *Christian*, issued by Mr. H. L. Hastings at Boston, Mass., prints a remarkable article on Christian Work for Young Men of India, by Mr. David McConaughy, General Secretary of the Indian National Council of Young Men's Christian Associations. Probably no fewer than five millions of the natives of India now use the English language, even to the neglect of their own vernaculars. Familiar with our history and literature, our science and philosophy, as well as with their own, thousands of them studying our English Bible daily, as textbooks in their educational curriculum, "Young India" has already revolted from Hinduism almost *en masse*; and thus cut loose from the old rotten moorings, is drifting out upon a dreary sea of agnosticism and godlessness, without chart or pilot or rudder, catching at straws such as the Brahmo Somaj, the Arya Somaj, the Theosophical Society, and the like, only erelong to let go and grasp at the next new thing. It is at this critical juncture that the Young Men's Christian Association has, in the providence of God, been called to the front in that ancient Empire, to bear a most important part in the making of the men who are fast forming the New India that is soon to be.

Mr. McConaughy points out that educational missions, developed from Dr. Duff's pioneer work, have made possible the undertakings upon which the Y.M.C.A. is now entering. Already in Madras, Calcutta, and Bombay Associations have been established. To a large extent these are self-supporting, but friends in England and America have been appealed to for help in providing the needful buildings. Students' Settlements have now been proposed. The undenominational character of the Association's operations is a great recommendation, as also is the fact that the work is for the most part carried on by laymen. "At the University centres where general secretaries have now been located, the Association has attracted large numbers of non-Christian students who throng the rooms daily, attending the various literary and social gatherings and even the religious meetings. It has been found impossible for the general secretary to overtake the opportunities for personal work which are thus presented, and the object of the Students' Settlements is more adequately to seize these many opportunities. It is intended that four or more college graduates, laymen and unmarried, shall go out for a term of three years or more, live together in apartments provided in the new Association buildings, receive simply enough to cover their actual expenses, and devote themselves wholly to direct contact, for purposes of spiritual help, with the non-Christian students, who are putting themselves under Christian influences in these Association buildings.

"The first of these settlements is about to be established in Calcutta, under the leadership of Prof. W. W. White, Ph.D., D.D., lately a teacher in the Bible Institute, Chicago. Prof. White becomes secretary of the College Department of the Young Men's Christian Association of Calcutta, and removes with his family to India this month. One or two associates will probably join him. By next year the Madras building will be ready, and it is hoped that another settlement will be established in that city in 1897. In connection with these new departures in Christian mission work in India, an opportunity is presented for the distribution of Christian literature on a very large scale.

"Unfortunately the emissaries of evil are most active in their efforts to poison the minds of Young India. A tide of sceptical writings is pouring steadily in upon the shores of India. The works of Mill, Spencer, Huxley, Darwin, Voltaire, and even Ingersoll, are circulated in great numbers amongst these students. What better antidote to this poison could be provided than to scatter the Anti-infidels writings of Mr. H. L. Hastings broadcast amongst them? During the Christmas holidays delegates from the Young Men's Christian Associations from all over India meet in convention in Calcutta. An opportunity will thus be afforded to arrange for an effective distribution of literature over a wide area and in influential quarters."

Mr. Hastings's striking lectures on the Inspiration of the Bible, the Admissions of Infidels, and other allied subjects, are known throughout the world. Those who may wish to have a hand in the good work of giving effect to Mr. McConaughy's excellent proposal, may address Mr. Hastings at 47, Cornhill, Boston, Mass.

Letters to the Editor.

THE PLAGUE OF PRIESTISM.

SIR,—The very clear and earnest plea of F. C. Spurr on this subject is both timely and true. The disease of ignorance is, I fear, widespread. Rome insidiously uses the natural generosity and trustfulness of the English character, and thus by plausibility and pretence imposes her pretensions on those who do not know her, and whose suspicions are hard to arouse. It has been my privilege for years past to give lectures, more or less historic, and I have been struck—indeed, amazed—at the utter ignorance of history prevalent. No one can read and understand the doings of Rome in this country, in France, Spain, Italy, Germany, or elsewhere, without realising our danger.

As soon as the shackles of priestcraft fell from the English mind and heart the country began to be felt as a power among the nations. As soon as the people received their charter of liberty, the Bible, the great mission of the Anglo-Saxon race began to be manifest; and were we ever to lose that charter, decadence and death must ensue.

It is easier, however, to establish the fact of our danger than to supply a remedy. Truly Satan cannot cast out Satan; and churches that recognise the priest, that permit a separate caste in dress and address, and that have "ordinances" only differing in degree and not in principle from Rome, are heavily handicapped in the conflict with so well-organised and unscrupulous a foe. In Roman Catholic countries, where priestcraft is known, it is hated or despised, but here the misnomer "Catholic" is claimed by and given to the Church of Rome, than which no name could be more misleading or incorrect. The "Claims of Romish Priests" in last week's CHRISTIAN ought to open the eyes of incredulous people; books such as "Life Inside the Church of Rome" and "Fifty Years in the Church of Rome" show us the awful character of Rome's teaching and life.

It seems to me that the only true antidote is a wholly unpriestly Church—that is, a church that recognises no order of priests of any kind, but that asserts and maintains and lives out the brotherhood of all believers—proving that they are "a royal priesthood," and that there is no "layman" among them. Such teaching smites at the root of priestism, and makes havoc of all such pretensions. It abolishes the very ground on which it stands, whether in the Romish, Anglican, or other communions, and establishes the only possible logical and Scriptural principle making for its overthrow and annihilation. Probably the natural indolence of the human mind, inclining it to accept ready prepared dogmas rather than think out Truth for itself, and the careful adaptation of Rome's dogmas to the fallen heart, constitute her chief strongholds in the world.

But not only is history a great teacher with regard to Rome's doings, there is another test that we ought to apply. "By their fruits ye shall know them." What are the fruits of Romanism in all lands where she has sway? Just in proportion as she is submitted to, slavery and decadence are found. Ignorance, degradation, and pauperism are greater here in proportion to her numbers than with any other body of professors. Are not the Irish quarters in towns—which is another name for Roman Catholic quarters—generally speaking, a disgrace to those towns? and where there is uniformly the same sort of fruit from the same tree, what can you do but judge the tree by its fruit? Thus we simply apply the Master's own infallible test, and at once ascertain the character of that strange mixture of Judaism and heathenism, tinctured with Christianity, that calls itself "The Catholic Church"—a "church" that keeps the Bible from the masses, and by priestly terrors retains an ascendancy over ignorant and deluded people.

Opinions differ as to Rome's growth in England, but that she is striving for supremacy no one doubts, and that she can only be met and defeated by true Christianity in doctrine and life would probably be generally accepted as true. The claims of Christ, of patriotism, and of pitying love to our fellowmen alike call on Englishmen to grasp the situation historically and practically, and in the power of love and truth, of faith and prayer, so to pull together for the common good, that no spiritual tyranny may ever again be able to throttle freedom and arrest progress in the land. Wm. HOBSON.

Willesden, N.W.

MR. RHODES.

DEAR SIR,—In your Letters from South Africa No. 28 (Aug. 13), you mention eulogistically "The Political Situation," by Olive Schreiner and her husband, S. C. Cronwright Schreiner which is virtually an attack upon Cecil J. Rhodes. This attack seems to meet with your approval, and you recommend your readers to make themselves acquainted with it.

Dear though my sister, Olive Schreiner, is to me, truth is dearer, and I must ask you to give me space to say that the paper gives a very one-sided and incorrect idea of the man, his character, and policy. Strange to say, Olive Schreiner, only a few years ago, when quite as intimately acquainted with Mr. Rhodes as in 1895, had naught but praise for him and his aims. He has not changed, but she has in her opinion of him.

I am not concerned to defend all Mr. Rhodes's political acts, but I wish to point out the following facts:—

1. Mr. Rhodes's acceptance of the Parliamentary support of the Afrikaner Bond, in return for such support in the carrying out of its programme as he could conscientiously and honestly give, was a position that every Cape Colony Ministry more or less takes up, involved nothing immoral or dishonest provided there was no sacrifice of vital principle expected on either side, and was one of the means whereby it became possible for Mr. Rhodes successfully to carry out his great scheme of the Northern expansion.

2. Even if Rhodes did vote for the principle of legalising the infliction of corporal punishment by order of certain officers for offences under the Master and Servants' Act (legislation to which I am strongly opposed), I believe he did so honestly, and would have used his influence to modify the harshness of such provisions had the bill gone through all its stages. People in England have no idea of the peculiar hardships of the isolated farming population in South Africa owing to the thieving propensities, insolence, disobedience, carelessness, and refusal to work of their servants and the natives who dwell on their farms.

Mr. S. C. Cronwright Schreiner himself, if report speaks true, has, when a farmer, inflicted corporal punishment on his own farm servants without an order from the magistrate, while even on some mission stations in South Africa the missionary, by agreement with the people under his charge, possesses and uses the right of inflicting corporal punishment on any of them for certain misdemeanours.

3. The so-called "narrowing" of the electoral basis," which, in other words, means the raising of the franchise to a certain extent, and the fixing of an educational qualification so as to exclude the barbarian vote, will really tend to the elevation of the condition of the coloured people; and I do not believe that Mr. Rhodes would ever be a party to the absolute shutting of the door to political rights and privileges against any man because of the colour of his skin, however much the Bond may desire it.

4. The compulsory labour provisions of the Glen Grey Act are an honest attempt (well devised or otherwise time only can prove) to help the natives to realise the necessity and dignity of labour, a lesson which their best friends wish them to learn.

5. Mr. Rhodes cannot be justly held responsible for the high prices of many of the necessities of life in the Cape Colony, the truth being that the Government is largely in the hands of the farmers, and they naturally will not allow the products of the country to be taxed, but for their own protection they levy heavy taxes on imports. This accounts for the fact of there being no excise tax on colonial wine or brandy, and also of there never having been any tax levied on rough diamonds; and Mr. Rhodes is really not responsible for the one fact or the other.

6. "The alienation from the people of public lands, minerals, precious stones, and even public works, by a band of speculators and monopolists," is simply so much socialistic claptrap, and a misstatement of actual facts.

As a Kimberley diamond digger from the earliest days, and intimately acquainted with the history of the diamond fields, I assert that the amalgamation of the diamond mines into the De Beers Company has been on the whole a great benefit to all concerned, and to the country at large. I am the bolder to say this, seeing that I have never been nor am now a shareholder in De Beers, nor in any

company with which Mr. Rhodes's name is connected.

In all Mr. Rhodes's great schemes there has been, and is, far more thought for and aiming at the general good than any thought of personal wealth, or self-aggrandisement; and if all capitalists and millionaires were like him the world would be infinitely happier than it is!

7. I do not think that Rhodes ever said that every man has his price. The unfortunate expression which he let slip some years ago, when speaking about the Mahdi in the Soudan, to the effect that it was possible to square almost any man, is always being trotted out against him. But what after all did he mean but the truth, that by concession and compromise, and a mutual give and take, almost any opposing interests may be reconciled, and is this not a fair political statement? Mr. Rhodes's truest and staunchest friends and supporters are people who have never received benefits from his hands. His character has a wonderful power to attract those who can admire men greater and nobler than themselves. Even Khama and the Matabele chiefs in the Matoppos realise this. Lest any of your readers may think that I have been *squared*, and hence this letter, let me say that I have never received any favours from Mr. Rhodes. On the contrary, his political connection for several years with the party to which the wine and brandy-making interest of the Cape Colony belong has been a sore thing to me, whose life has been given to the setting forward of the total abstinence reformation in South Africa; but this soreness cannot blind me to the magnificent services he has performed for the Cape Colony, for South Africa, for the British Empire, and for the world at large; and though not honoured with Mr. Rhodes's personal friendship, I have an intense admiration and affection for the man, born of my knowledge of him and his career during many years.

Mr. Rhodes deserves well of the people and Government of England, and should England fail to recognise this, she will weaken the cords of loyalty which bind her sons and daughters in South Africa to her, and will strengthen the hands of those whose desire, hidden or expressed, is to sever the South African connection with the British Empire. THEO. SCHREINER.

Cape Town, September 22, 1896.

[The above is about half of Mr. Schreiner's letter. In the other parts he goes into matters not touched upon in my letter. I have no partisan prejudice against Mr. Rhodes and all acknowledge his great abilities. I leave my readers to judge between the views of him presented by Olive Schreiner on the one hand and her brother, Mr. Theo. Schreiner, on the other. It would be interesting to know the mission stations whose missionaries have and use the right to inflict corporal punishment upon the natives.—R. COPE MORGAN.]

Our Village Children.

At the annual meeting in connection with the Caravan Mission to Village Children, held at this time last year, a letter was read in which it was asked whether, in the event of money being provided for the purchase of an additional van, workers could be found to man it. To this a reply in the affirmative was given, and in a short time bank-notes to the value of £75, the cost of a van, with the words,

Take my silver, and my gold,
Not a mite would I withhold,

were sent in without any indication as to who the donor was. In due course the van was built, and during the past summer has been travelling among villages in Cambridgeshire and Somerset, where God has been pleased to bless abundantly the preaching of the Word, to the conversion of many young people, as well as adults. The other two vans have been at work in Norfolk, Suffolk, and Essex during the past summer, but what are these among so many villages? Many Scripture Union branches have also been started for the reading of God's Word, and thousands of Gospel leaflets given away.

Owing to the approach of winter the caravan work has been suspended for a while. S. J. HEWLETT.

13A, Warwick-lane, London, E.C.

Guildhall Art Gallery.—This year the average daily attendance at the special exhibition has been, on week days 1261, and on Sundays 709. The Sunday average this year is about one half of what it was last year (1518), and about one-fourth of what it was the year before (2921).

Open-Air Work.

THE glorious weather of the earlier summer months gave ample opportunities for the open-air preachers of our Lord to be busy in the work. I have been privileged to help these brethren in different parts of the country, and note a few of the places visited and some of the blessing seen.

At Seaton, in South Devon, a few Christian brethren carry on a service on the beach. During the singing of a solo by a lady a bright young man was led to accept Christ. On another occasion, a lady who described herself as an "advanced ritualist without Christ" was attracted to the meetings and converted.

The Sands at Ramsgate have always been a favourite place for open-air preachers, and among others who labour here is the pastor of Cavendish Baptist Chapel. Every Sunday afternoon and Thursday evening a good band of workers take up their stand near the pier. The attention given is most remarkable. Many are the anxious souls dealt with at these services. At Margate, Mr. Mell, of Shaftesbury House, has a service every evening in the open air. There does not seem the same willingness to listen as at Ramsgate, but God has given our brother to see souls converted.

On Brighton beach there are several bands busy during the summer. The friends from the Odd-fellows' Hall occupy the platform of the Electric Railway. The workers of the Athenæum are also seen on Sunday afternoons. Meetings are also held by the friends belonging to the Sailors' Bethel on Sundays at 3 and 7 o'clock. On one occasion when I was present an immense crowd gathered and stayed for nearly two hours. At the close inquirers were dealt with and pointed to the Saviour.

One of the hardest places I know of is Barnet Fair. Here the City Mission Choir Band are always seen, and one admires them for their persistence. They can tell of trophies won from this Babel of noise and revelry. One case may be cited. A man was noticed in the crowd who was deeply impressed. He was approached tenderly; presently he broke down, and said, "Ah! I was a good man once." He was followed on to the station, and we trust this weary backslider was real in his desires to be restored.

Mr. Thomas Clark, who labours in the villages, tells of one or two striking cases of conversion—one a man of eighty-three years of age, and another who is now preaching in the open air. During the summer Mr. Clark has also preached in the Broadway, Tooting, where large audiences gather.

Hammer Smith Bridge is a famous gathering-place for working men on Sundays, and here may be seen Socialists, politicians, and others haranguing the people. Here also the name of Jesus rings out with no uncertain sound.

Time would fail to tell of brethren labouring on Peckham Rye, of Mr. Woffendale in Regent's Park, of Mr. Barry Wake and others in Finsbury Park, and the young men of the Great Assembly Hall in Victoria Park; but one has rejoiced to hear of blessing in all these centres.

We have never known so much opposition and persecution in Hyde Park as during this season. We have been roared at by the infidel party and blackguarded by so-called actors. Nevertheless, God has saved and restored many souls.

The public generally are under the impression that the new rules issued by the First Commissioner of Works for Hyde Park are in operation, but it is quite a mistake; they have been published and issued, it is true, but no attempt has yet been made to carry them out, and many would like to know the reason why. Despite the issuing of these rules, blasphemy, performances, and the collecting of money goes on week-day and Sunday. Is it not time that something should be done?

CHAS. COOK.

Shoreditch Christian Mission.—The report of this mission shows a large amount of steady fruitful service. Three ladies reside at the mission house, devoting nearly all their time to this work among the poor. Eleven meetings are held weekly—Sunday-school, Open-air Service, Mission Service, four Mothers' Meetings, Girls' Sewing Class, Wednesday evening Gospel and Temperance Meeting, Girls' Night School, Prayer-meeting. The ladies supply interesting accounts of personal and from house-to-house labour among the poor. Full details may be had of the Secretary, Miss A. S. Catlin, 24, Charles-square, Hoxton, N.

South Africa General Mission.

I HAVE just returned from a two months' pioneer tour through Zululand, reaching the district north of the large lake St. Lucia. I am hoping the result will be the establishment of new stations in new districts, where we do not build upon another man's foundation.

It was my joy to see the power of the Gospel in the remarkable conversion of an old Induna, far away north of the lake. He was named *Unongaba*, a man of considerable influence and owner of many cattle. Our missionaries had visited him three times, always getting a kindly welcome and a request to come again. He had, on each occasion, allowed them to hold a meeting. Consumption laid hold of him, and he rapidly wasted away.

His sons had cut him a little "clearing" in the dense forest behind his kraal, to shelter him from the winds, and there we found him dying. A small hut, beehive shape, was in the corner of the clearing, and beside it lay the dying Zulu. When he saw us his face literally shone with joy. Pointing up with his thin finger, he said in Zulu, "My heart is right with Jesus; I trust Him only. He has washed my sins away." It was indeed a blessed fact. He could not read—had no Bible—was buried away with his people in the densest heathendom, but through it all the message of life, taken by our dear missionaries, Mr. and Mrs. Feyling, had broken in upon his soul.

Some say the heathen have to be educated up to it. Others, that it takes years to break through the thick crust of sin and superstition. Thank God, the old Gospel of Jesus Christ, in the power of the Holy Ghost, has the same effect to-day as at Pentecost. Pray for this country with its half million of Zulus. At present the cry is "We are hungry," owing to the awful locust plague, and severe famine is threatening, if not already experienced, in some districts, where that fearful scourge rinderpest is nearing us with a steady march.

W. SPENCER WALTON,
South Africa General Mission.

410a, Point-road, Durban, Natal, Sept. 25.

Sermon Lane Mission.

ON Tuesday, October 13, the hall of the Mission, off Liverpool-road, Islington, was bright with preparations for the annual tea. The year has been one of much care and anxiety. Mr. Harry Dave, the former superintendent, has given place to Mr. E. Cuthbert, in whose hands there has continued to be steady progress, so that the coming year is fraught with anticipations of blessing. Miss Pound, whose work is chiefly amongst the mothers and elder girls, gave a few words of welcome and encouragement.

At the public meeting Mr. J. Lamont occupied the chair, and referred to his forty years' association with the work and the many alterations consequent upon the development of the Mission from the old Ragged School. Mr. Nixon directed the mind of all to the blessing the Mission had imparted, and the fuller blessing it was designed to accomplish. Mr. Main referred to the work of the Sabbath School and its influence on the children. Mr. Edwards spoke of the claims of the Mission on all its friends. The hon. sec. endeavoured to show that the only antidote to care and anxiety was to listen to the song of hope God's Word poured forth. Mr. Nicholls, one of the old members, concluded the proceedings with a few earnest words.

Requests for Prayer.—For a special mission being conducted by Mr. James Scroggie, at the Gospel Hall, Woolwich.—For Mr. Lane's Mission to Young Men in Paddington Baths Hall, Queen's-road, W.—For blessing on Mission by Rev. Joseph Morris, in St. Andrew's Church, Canal-road, Kingsland-road, Nov. 1 to 9.—For a Mission to be held by Mr. Henry Thorne, from October 24 to November 2, in the Presbyterian Church, Downs Park-road, Hackney Downs.—For special Sunday evening meetings at Assembly Rooms, Leytonstone. **Praise.**—For blessing on a ten days' Mission held amongst the navvies at Sutton-in-Ashfield.—For great spiritual blessing at Middle Barton, Oxon, during a Mission conducted by Mr. Harris of the Evangelisation Society.—Lord Radstock writes:—"Desire praise to the Lord for many tokens of coming blessing, and that seed sown twenty-three and twenty-nine years ago has brought forth fruit a hundred-fold. Request prayer for meetings of McAll Mission workers this week seeking fresh communion with God."

Messrs. Whittle and Stebbins.

THESE evangelists closed their week's work at Alloa with a crowded meeting at the Town Hall on Sabbath. One feature of the evening was the attractive singing by the choir, with two duets by Mr. and Mrs. Stebbins, viz., "Morning Land" and "Steal Away to Jesus," and a solo from Mr. Stebbins, entitled "The Homeland." A deep impression was made upon the audience by the presentation of Gospel truth in this winning form.

Major Whittle's address from the words found in Rev. iii. 20, "Behold I stand at the door and knock," was followed by an after-meeting in the body of the hall, for the consecration of Christians and the helping of inquirers. A large number remained, and nearly all joined by rising in the prayer inviting Christ to come in and take full possession of their hearts. Among those met at the close who had accepted Christ during the mission were three members of one family—two sons and a daughter—all of them clear and decided in their acceptance of their Saviour, and very happy in the joy He had brought into their souls.

During the week the meetings have been held in the Corn Exchange Hall, and have grown in interest and attendance from night to night. The ministers of the Established, Free, and U.P. churches have been present, and participated in the meetings.

A great interest was awakened among the children of the Board schools, who came in large numbers to meetings specially appointed for them. Over twelve hundred were present at the Tuesday afternoon service. The meetings will be carried on this week at Mr. Maybon's Mission Hall by Mr. Porter of Glasgow.

Messrs. Whittle and Stebbins will spend the week from Oct. 25 to 31 in Rev. John Riddell's church in Glasgow, and then go north to conduct a united mission in Inverness. On Nov. 22 they commence a six weeks' mission in Edinburgh, under the invitation of a united meeting of ministers, convened by Rev. S. Hood Wilson, D.D., Moderator of Free Church. The opening and closing week of the mission will be at the Free Assembly Hall, and the intervening weeks in four different quarters of the city in Established, Free, and U.P. churches. A large united choir is being formed to practise the new songs in the *Christian Choir* (Revised and Enlarged), and much interest is shown in preparation for the mission.

Sailors' Welcome Home.

IN connection with my letter in your issue of September 24, I feel it is my duty to let your readers know that the Lord has step by step led the way for the Bow Creek branch, at 15 and 17, Bark-ing-road, E. I am now busy preparing these premises for a home, temperance bar, book and meeting-rooms.

Lady Ashburton, who takes a deep interest in the work, will open the homes on Wednesday, November 11, at 3.30 p.m., supported by Pastor Fuller Gooch, Admiral H. D. Grant, Messrs. M. H. Hodder, John McCall, J. E. Mathieson, and H. W. Maynard, Rev. F. B. Meyer, Colonel Morton, Colonel H. Macgregor, and others. The above premises are situated in a thickly-populated neighbourhood, much frequented by our sailors, and in close proximity to the principal docks.

All friends willing to have a share in the work are earnestly invited to communicate with me as early as possible.

R. CHILD.
173, St. George-street, London, E.

The Palestine Exploration Fund's operations at the present time are full of interest. From the October issue of the *Quarterly Statement* we learn that Dr. Bliss's excavations in the Tyropæon Valley have brought to light a very remarkable stone stairway, forming part of a road leading down from the city past the Pool of Siloam. It is impossible not to be reminded by this important discovery of the statement in Nehemiah iii. 15, that Shallan repaired the gate of the fountain, the wall of the Pool of Siloam, "and unto the stairs that go down from the city of David." It is not suggested that the newly-discovered stairs are identical with those mentioned by Nehemiah, but possibly they may be on the same site. Every issue of this serial has definite value to those who follow Biblical archaeology. We trust that the Society's appeal for funds, so that its work may proceed without interruption, will meet with a liberal response. The secretary is Mr. George Armstrong, offices of the Fund, 24, Hanover-square, London, W.

The Y.W.C.A.

At the opening social of the Y.W.C.A. new headquarters, 26, George-street, Hanover-square, on Tuesday week, there was a very good attendance in spite of the unfavourable weather. The members and others having inspected the new premises, Mr. Keeble explained why the George-street premises were purchased; the Y.W.C.A., having made up their minds to do without leases and go in for freehold property. He then read the finance statement, which showed a balance of £11,000 wanting to complete the purchase-money and extra expenses for building new hall at rear, etc., which he was assured we should raise. Miss Wingate gave a detailed programme of the coming winter's work at the Central Institute. She then presented the hon. finance secretary with a cheque for £140 9s. 11d., collected by the Central Institute, also a cheque for £20 15s. 8d. on account of coin collection from the employment agency branch per Miss A. Gough. Mr. W. T. Paton, in his address, called the new building a trust from God. "What shall we do with this trust," he said, "that God has put into our hands?" This place ought to be so constantly the abode of the Lord that girls who have a pleasant time will seek the feet of Jesus, having heard his word here.

BRIEF NOTES.

The annual conference of the Dumbartonshire Y.W.C.A. was held on the 3rd inst. at Milton. Lady Overtoun presided.

The annual social meeting of the Bushby branch was held on the 7th inst. The annual report gave a very favourable account of the work done during the year.

In connection with the Hampton Wick branch, a home for young women has been started at Tudor Lodge, Vicarage-road, the residence of Miss Florence Lack, where they can meet together for social intercourse, needlework, reading, etc. On Sunday afternoon there will be a Bible-class, followed by a free tea.

Mrs. Smith, the president for Ireland, has been visiting some of the Ulster branches; addressing the Cullybackey annual meeting and that of the Ballymena branch. A very pleasing feature in the work of this branch is the hearty and cheerful manner in which the missionary funds are collected. A small "visiting box" is taken home for one week by some willing member, and such is the interest in this work that a considerable sum is sent annually to "our own missionary" in North Africa.

The Y.M.C.A.

DURING the first month of Mr. Walter Price's secretariat at Cardiff fifty new members have been received.

Anniversary meetings have been held with many features of encouragement by the Newcastle (New South Wales) and Brisbane Associations.

New premises were opened on Tuesday week by the Calne Association. The report was very encouraging, telling of successful open-air work and indoor services.

The Kingswood, Bristol, Association have held a very successful meeting, when the speakers were Mr. J. E. W. Wakefield, Rev. J. Glyn Davies, and Mr. W. Hind Smith.

The Association at Invercargill, New Zealand, has been resuscitated, and has erected a building which is said to be a credit to the town. Good evangelistic work is being done, and considerable extension is contemplated.

A very successful social gathering was held at Cairns Memorial House, Bournemouth, on Wednesday, Oct. 7, presided over by General Hutchinson. A large number of young men were present, and listened to an interesting address from Mr. George Holmes. The work is going forward, and the winter's work is expected to be a great blessing to the young men of the town.

The Middlesbrough Association annual meeting held on Tuesday week, under the presidency of Mr. Wayman Dixon, was well attended. The Association has made arrangements for the present winter, which give promise of greatly increasing its serviceability. One of these is the opening of a Christian Evidence class by Rev. J. H. Wishart, the recently appointed minister of Trinity Presbyterian Church.

The Dublin Y.M.C.A. have secured the services of Mr. Samuel Millar, evangelist, to conduct a ten days' mission to men from Oct. 22. The Association have secured new premises in the great thoroughfare of the city, Sackville-street, the headquarters of the National League, and are about to issue an appeal for financial help. The members themselves hope to do their part in giving over £1000 towards the £5000 needed.

The annual conference of the Western District Union of Y.M.C.A.'s took place at Bristol on the [952]

12th inst., and proved a most successful and encouraging gathering. Mr. White made a statement as to the progress in the district. This year they had twenty-four associations, as compared with twenty-two last year. The gross membership was 4417, or an increase of 223. Mr. W. C. Ferris, of Gloucester, presided over a noon devotional meeting, when a very impressive address was given by the venerable Mr. George Müller. After luncheon, at which Mr. S. D. Wills presided, Mr. Thomas took the chair at the conference session, when papers were read by Mr. E. P. Garrett, of Gloucester, and Mr. H. Handel, of Taunton.

The winter's work at the Stratford Association has commenced well all round. We have to thank God for the conversion of a number of our young men at Dr. Harry Guinness' fifteen days' mission in our Conference Hall—which had to be prolonged three days on account of the blessing that attended same. Special evenings were set apart for men only on the subjects of "Gambling" and "Purity." Last Monday, 12th inst., a series of weekly meetings for the promotion of temperance and other morals, especially for young men, was commenced, when Mr. J. H. Raper gave an address on the "Drink Question and Young Men," the Mayor of West Ham presiding.

F. C. S.

Christian Endeavour.

THE Presbyterian Endeavourers of Glenholden, Penn., have been holding weekly open-air Gospel services, with an average attendance of 300 persons. Scores of other C.E. societies have been engaged in similar work.

"Saved to Serve" was a motto kept before the South Dakota Convention, and the evangelistic services were very impressive. At the consecration meeting about twenty-five declared their purpose to lead a Christian life.

At the annual meeting of the branches comprising the Ipswich Union of C.E. Societies the president stated that 600 members had been added during the year, sixty-three had joined the Church, and seven junior societies had been formed, with 300 members.

The first Devon Convention affords fine evidence of the growth of the Christian Endeavour movement in the West. At the Exeter Convention in 1894, there were only three societies in Plymouth; now these have grown into a host, full of enthusiasm and zeal.

The Glasgow and West of Scotland Union now includes 160 societies with a membership of 6,864; twenty-eight of these societies are junior. The Free Church leads with forty-nine societies; then comes the U.P. Church with thirty-one, and the Baptist with seventeen.

The fourth annual convention of the Stroud District C.E. Union was held in Stroud last Thursday. Prayer-meeting in the morning, junior rally in the afternoon, senior rally in the evening, Mrs. Restall presiding. Rev. Justin Evans gave an address on "Healthiness and Holiness," and a consecration service was conducted by Rev. G. T. Coster. There was a crowded audience.

Iowa has shown a special interest in the Flower Mission and in the work among prisoners, having made these different departments with a superintendent in charge of each. During the State Convention at Council Bluffs, noon meetings were held in the hospital and the jail. Flowers were sent to each prisoner, Testaments were distributed, and there were several requests for prayer.

The possibilities open to an individual society of Christian Endeavour are shown in a report that comes from Geelong, Australia. The Yarra-street Wesleyan Society, which contains five divisions and 550 members, has organised a boys' club, a men's club, a birthday league for missionary purposes, and a Sunday-school home department. During the year it held 208 cottage prayer-meetings besides seventy-eight open-air services. 4251 visits were paid and 2488 loaves of bread distributed. The Juniors provided an outing for 100 slum children, distributed 150 bouquets of flowers, and made more than 500 visits. The other labours of the society were on a proportionate scale.

Evangelical Protestant Union.—The eighteenth annual conference of this Union took place on Thursday at the Manchester Religious Institute. Delegates were present from London, Liverpool, Blackburn, Clitheroe, Frodsham, Ribchester, Southport, Wigan, Oldham, Tewkesbury, Bolton-le-Moors, and Manchester. Gen. Sir Robert Playre presided at the morning meeting, when a paper was read by Rev. Charles Guest, of Burton-on-Trent. A discussion followed, in which Rev. Edward Brewer, of Old Hill, Staffordshire, Archdeacon Taylor, of Liverpool, and others took part. Rev. P. E. Thomas, vicar of St. Barnabas, Blackburn, was the author of the paper read in the afternoon on "Recent Proposals for Reunion."

Irish Notes.

EVANGELISTIC services have been held at Tigoncil Methodist Church by Rev. Henry Ball and at Castlereagh-road Methodist Church by Rev. P. E. Donovan, of Hollywood.

Much regret is felt in the north of Ireland at the deaths of Revs. Robert Boyle, of Garryduff, and J. S. Gass, of Clones, both Presbyterian ministers and excellent Christian workers.

The Belfast Methodist Council has been discussing the subject of church attendance in Belfast. The conclusion at which it has arrived is that, on the whole, the attendance is fairly satisfactory.

Miss Alice Gubbins, a well-known and highly-esteemed inhabitant of Cork, has passed away. Deceased was a liberal supporter of many public institutions and in cases of private need not a few will miss her help and mourn her as a true friend.

Rev. A. H. Kelk, of Jerusalem, is at present in Ireland, pleading the cause of the Society for Promoting Christianity among the Jews. He has been preaching and addressing meetings in various churches in Dublin and the neighbourhood in the interest of that Society.

Scottish Notes.

A SERIES of Christian conferences were held in Dundee last week and were largely attended.

A movement has been warmly taken up in Glasgow for the establishment of a farm colony. Some very liberal contributions have been promised towards the cost.

A largely-attended conference of the Free Church Guild has been held at Elgin. "Women's Work" and "Foreign Missions" were among the subjects discussed.

Since Mr. Quarrier opened the Consumptive Homes at Bridge of Weir, many applications for admission have come from all parts of Scotland. £43,000 is yet needed to complete the scheme.

A social meeting in connection with Dundee Boys' and Girls' Religious Association was held in the Y.M.C.A. Hall last week. Two additional meetings have joined the Association during the past year, and the work has been carried on very successfully. A week of meetings for children will be held in the Kinnaird Hall at the end of this month.

At the close of the evening service in Holburn Established Church on Sunday week, a meeting of the congregation was held for the purpose of forming an association for the promotion of foreign missions on the lines recommended by the General Assembly. Sympathetic reference was made to the death of the late Mr. Slater and his example was held out as a stimulus.

The annual meeting of the Glasgow Ladies' Auxiliary of the National Bible Society of Scotland was held last week in the Christian Institute, Glasgow, when there was a large attendance of ladies. The collectors, numbering 181, have brought in about £530. It was stated that Mr. James Murray, who has been eight years in China, is now returning to his field of labour. During his short holiday he has taken part in 212 meetings in Scotland. Mr. Murray gave a farewell address, dealing with his work among the Chinese. He confines himself to the south-western provinces of China, embracing a territory equal to one-half of Europe. They have a staff of 121 Christian men employed, who are not only colporteurs, but also evangelists. The Scriptures scattered throughout China last year numbered 300,000 copies.

A public meeting in connection with the Christian Literature Society for China was held last week in Edinburgh, Professor A. Crum Brown in the chair. The secretary of the Society in China (Rev. Timothy Richard) addressed the meeting. The Chinese, he said, were great thinkers, and he believed that when they came to join the intellectual forces of the world they would not be a small factor in the future progress of mankind. Speaking of the difficulties under which Christian missionaries laboured in China, Mr. Richard pointed out that they had to contend against the Roman Catholic and the Greek Churches, and he went on to refer to the efforts of the Russian minister at Peking to gain influence over the natives of the country for political, commercial, and religious purposes. The Society, however, had had a wonderful record, and the work done had been far above their most sanguine expectations.

Mr. Josiah Nix will commence a series of lantern Gospel addresses in the Princess's Theatre on Sunday, October 25, at 7 o'clock. These services have been so successful during the last two seasons that sometimes thousands of people have been turned from the doors.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

OUR readers will note with a sympathetic interest the statement on p. 18 as to the wreck of Dr. Paton's mission ship *Dayspring*. This untoward event, besides the deplorable sacrifice of life, will cause no little loss to the Society which Dr. Paton represents. The call for help in replacing the wrecked vessel is an urgent one, and we trust many friends will respond heartily.

Grave news again reaches us from Constantinople. A growing sense of uneasiness fills the air, and a fear is extending that another massacre is about to take place. So far there does not seem to be any real improvement in the situation, nor is there any evidence to show that the Sultan has been impressed by the agitation in England. Our only hope of betterment comes from hints and suggestions that leak out of better relations between Russia, France, and England. Every endeavour should be made to foster a good understanding between these Governments.

Turkey, it appears, is not all bad. Among the highest in office and among the poorest and humblest there are some who hate oppression and fraud, and will have nothing to do with it. Here and there a provincial governor refused to carry out the shameful instructions sent from headquarters, and consequently was removed from office. There is a Young Turkey party which seeks to reform the administration everywhere. Sir Henry Elliot in a letter to *The Times* says, that if the English people would show they are anxious not only to save the Armenians but also to put an end to the system under which outrages occur, their efforts would be gladly welcomed in Turkey, "and would afford immense encouragement to the reforming party, from which alone any good result is to be hoped for." This is a suggestion not to be overlooked.

In some recent remarks on the Eastern question, we spoke with approval of the proposal for England to relinquish Cyprus. An esteemed correspondent writes to point

out that such a course would be against Britain's destiny as outlined in the Prophetic Word. For ourselves, we cannot subordinate the cause of righteousness to what is at best only an interpretation of prophecy. Moreover, we are more impressed than ever with the conviction that the Word of Prophecy was not given in order that those who study it should themselves become prophets. God's purpose with the nations will go forward without anxiety on our part. All the same, it is our bounden duty to do justice in national as well as personal affairs.

An aged brother, whose study and meditation during a large portion of his life have been the Scriptures of truth, writes that "a book or paper by one who has the gift of the word of wisdom, on 'the promise of his presence' (2 Pet. iii. 4) would be greatly prized: for at seventy-four I find that nearly all past instruction needs recasting." This is itself a word of wisdom for prophetic and other students, who when they are young think they can arrange in detail all the things that are to come; but when they reach mature years find it necessary to reconsider the arrangement.

The appointment of Bishop Temple to the Archbishopric of Canterbury has caused considerable surprise, in spite of the unquestionable fact that he is the oldest and most experienced member of the Bench. His failing eyesight and great age (seventy-five) would under ordinary circumstances be a fatal obstacle, but his physical vigour is extraordinary, and he is still the hardest-working of living Church dignitaries. There is no question of his great power of organisation, and his independence of judgment and outspokenness of speech are proverbial. He is not likely to be an ecclesiastical figure-head, for whatever his hand finds to do he does with all his might.

The chief points of significance in this succession to the Primacy are that Dr. Temple has since his elevation to the office of bishop been markedly tolerant of the High Church Party; that he was last year a strong partisan of the Government Education Bill; and that he is an uncompromising temperance reformer. How far he will carry his influence in the last-mentioned movement into the wider sphere of work is for the future to tell; he will have to change his methods considerably if he eases off from his customary plainness of attitude and speech. Unceasing watchfulness and fearless preaching of the Evangelic Gospel, apart from the errors of priestcraft, will be as necessary as under the reign of Archbishop Benson.

The Vestry of St. Anne's, Soho, is determined not to give up the fight for decency in the West-end music halls. It has passed a resolution *nem. con.* to request the London County Council to make a withdrawal of a certain type of "living pictures" a condition of renewal of licence, and Rev. J. Cardwell, the rector, is doing his utmost to secure this end. So also Rev. Prebendary Kitto, rural dean of St. Martin's. The *St. Anne's Parish Magazine* says:—

The proceedings before the Licensing Committee of the London County Council in the Clerkenwell Sessions House were not such as to make a right-minded London citizen feel at all proud. Judicial and impartial they certainly were not. The court was filled with what appeared to be the *clientèle* of music halls, who showed their disapproval of any adverse criticisms which were made by the opposition witnesses by contemptuous laughter, which was not checked.

Now and then a member of the Licensing Committee would address, what he considered, a crushing

question to an opposition witness, and then look across to the audience as if for approval. An experienced constable at the door, accustomed to more orderly proceedings, expressed his contempt very openly for the whole business by remarking that if Sir Peter Edlin were there, "he would have the Court cleared right away." The striking variety in the newspaper reports of the same evidence shows that in many cases accuracy was not even aimed at. The omission of some damaging statements made by the opposition seems to suggest that some of the representatives of the Press were there to report only what they considered favourable to their advertising customers. This may be an ungrounded suspicion, but it is somewhat confirmed by the fact that many of the daily papers are unwilling to insert a protest against any part of the music-hall performances.

A further project is the combination of all the neighbouring Vestries to combat the flagrant immorality of the district. Such official action, if sufficiently thoroughgoing, is the best way of dealing with the existing state of things. The fight is a hard one, because of the vested interests involved.

The latest news from Uganda is eminently cheering, and seems to show that this latest of mission fields will prove to be one of the brightest. Rev. J. Roscoe, one of the C.M.S. staff in Uganda, who has recently reached England, reports the establishment of a kind of parliament in the territory, modelled on our British House of Commons. The King is said to be decidedly friendly, and his attitude towards Christianity is more favourable. In Uganda, as elsewhere, the blood of its martyred witnesses of the early days has proved the fruitful seed of a strong Christian community. For this our C.M.S. friends will thank God and take courage.

The Federation for the Abolition of State Regulation of Vice has arranged for the holding of an afternoon conference and an evening public meeting at Birmingham on Friday, November 13, in order to rouse public feeling against the attempt to reintroduce the C.D. Acts into England and India. The summons to action comes none too soon, for the danger is grave. We hope that the meeting may so alarm the whole country as to make the Government afraid of yielding to the pressure of a number of men who cannot see that the only way to destroy or minimise diseases which arise from immorality is to inculcate the practice of pure living.

We express no opinion on the main issues at stake in the approaching Presidential election in the United States. It seems certain, however, that one great cause of the social turmoil and discontent which the contest has been revealing is the ominous growth of giant business monopolies that tend to press hardly on the masses of the people and merely enrich a few. The same evil is at work in a modified form among ourselves. One manifestation of it is the injustice done to local tradesmen by the great "store" system, which enables these gigantic concerns to undersell the small trader, and thus takes the bread out of his mouth. It seems to us that Christians at any rate ought to discourage and discountenance grasping monopolies of every kind.

It appears that the low prices realised by the farmer of corn during the last few years are by no means solely due to over-production, but largely to the pernicious custom of gambling in corn options, which is the bane of that agricultural exchange. The fact that America, Austria, Belgium, Germany, and Switzerland have thought it time to take active measures to repress this evil is strong ground for our own Government to follow suit. The difficulty in the path of private reform is that in such

matters the majority are in the hands of an unprincipled minority, who can defy every force except that of legal compulsion. Once their licence is restrained by law, a healthier standard has some chance of being attained.

Meanwhile we hear that there is going to be a corn famine in India, the news of which is rapidly advancing prices in America, and influencing the attitude of the farmers towards the currency question, which is the pivot of the Presidential election. Human affairs are growing more complicated, and the solidarity of the race becoming more close and vital. In older times, communities and nations were largely isolated, and could act independently of others; now they are knit together right over the world, so that trivial events in one part often affect international policies in another. There should be, corresponding to this, a deeper and wider sense of responsibility. Unfortunately, this sense always lags behind the demand for it, and grows more slowly among communities than among individuals. Apart from the Gospel there is no influence at work in this direction, and it should be the care of God's people to open channels more freely for its action.

One of the most hopeful signs of social improvement we have seen for a long time was the protest last week of a politician in Leicester against publicans being put forward as candidates for municipal honours. He affirmed that some of the contests entered upon would be hopeless except for "appeals to the worst instincts of some of the most undesirable voters." Other leading politicians have united in this spirited and high-minded protest. We have always deplored the introduction of politics into social and municipal life, being strongly of opinion that any capable, trustworthy citizen, no matter what his politics, is the right kind of person to be elected on councils and boards. The excellent example of Leicester might be copied with advantage by some other towns at the approaching municipal elections.

The ways in which Christians may make useful impressions upon the world are manifold, but none is better than by showing that they believe in the human soul. To the employer of labour a poor man may be only a machine, to a politician a voter, to a mere Socialist a human being with the wants of a mortal life, but to a Christian he should, above everything, be a fellow man with a soul. It is his spiritual condition, his spiritual possibilities, his spiritual destiny that dwells in the Christian's thought and concern. Proving that we believe in the soul we supply a powerful evidence of the reality of God also; the kingdom of the spiritual is one.

The hardship of Sunday railway labour is largely due to travelling theatrical companies proceeding from one town to another on the day of rest. A list of the companies, travelling across country in all directions, is published every week, and furnishes startling evidence of the rapid growth of this evil. On the 18th inst., for example, as many as 118 separate companies were accommodated with special trains in whole or in part, some of whom spent the whole day in transit, involving not only the railway labour, but extra provision for luncheons, dinners, and teas. This means the loss of the physical, not to speak of the spiritual, privileges of the Lord's Day, for thousands of actors and actresses, as well as enormous work for railway servants. On the Midland Railway alone something like 200 vehicles were provided for

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passengers, horses, scenery, luggage, etc., the week being one of the heaviest on record. Those who give attendance at the entertainments purchased at such an appalling cost, would do well to consider their complicity in upholding this cruel and pagan custom.

When Paul preached Christ crucified he knew that he was bringing a new and victorious power to bear upon men and life which would make all things new. He knew that wherever the love and righteousness which Christ crucified brought, was accepted, it would turn the recipients into holy, self-sacrificing, resolute workers and fighters for the salvation of mankind; it would affect them, in measure at least, as it had affected himself. And him, "the chief of sinners," it had made the least of all the saints and chiefest of the apostles. Men of the world, with their materialistic notions, might scorn as they liked, but he was confident that Christ crucified would prove too strong for any force that opposed Him; He was "the power of God." The cross has more power to redress the world's wrongs, to chain the world's passions, to emancipate the world's slaves of every kind, to dry up the world's sorrows, to reconcile the world's enmities, to hush the world's wars and strifes, than anything else.

It is a significant fact that the Apostle John, speaking at the close of his life, at a time when mischievous errors were already abroad, cast the responsibility of discriminating between the pure Gospel and the fungous growths that endeavoured to perpetuate themselves by association with it, on believers themselves. He instituted no Papal authority, authorised no council of the Church, drew up no elaborate statement of creeds and formularies and faith. He knew that the Gospel had been transmitted to the Church in its purity in the written Word, and that the Holy Spirit had been promised to lead Christ's people into all truth; and he knew that no power short of that outward standard, and that inner illuminating influence, could serve the purpose of preserving faith from contamination. "Beloved, believe not every spirit, but prove the spirits whether they are of God, for many false prophets are gone out into the world."

Learned and able divines are in danger, in their addresses to students for the ministry, of laying undue stress upon the attainment of great knowledge of things which, after all, are only ancillary to the ministry. When will any young man be ready for his work if, as a distinguished professor said the other day, he must know all philosophies before he can be a theologian? Much more was added about theology itself, about other religions, about languages, and about criticism. To insist upon such attainments, even in the way of only intending to impress young men with a sense of their ignorance, is not wise or wholesome. The knowledge of God and of his Son Jesus is the knowledge the minister needs, and the only knowledge he has been appointed to be the means of communicating to his fellow-men.

"Take away the dross from the silver, and there shall come forth a vessel for the finer." A fine and worthy vessel will never be allowed by the Master to lie unused. The chief thing is to get the dross of sin and foolishness smelted away from the nature of every believer, and to prepare him unto good works. Conversion takes away the dross of sensual and gross sins, but the refining process is only thus begun. There remain the

sins of the spirit—pride, self-sufficiency, vanity, love of praise, self-will—and not until they also are removed can a believer be a vessel meet for the highest uses of the Master.

Paul's Preaching.

THE Gospel preached at Athens was in substance from the same text as at Thessalonica, "Jesus and the resurrection"—Paul's constant theme. The Athenians did not turn away from erudition, logic, knowledge of Jewish custom and Grecian science, but from the distinctive feature of all apostolic preaching—the resurrection. "When they heard of the resurrection of the dead some mocked, but others said, 'We will hear thee again of this matter.'" Nevertheless, Dionysius, the Areopagite, and a woman named Damaris, and others with them "clave unto him." That is to say, the prominent men, the talkers, the *élite*, the newsmongers mocked the preacher, or put off the subject to a more convenient season; but the inconsiderable and poor people clave unto him. For to the poor the Gospel is preached. There is no reason for saying that no Church was formed at Athens, or that Paul took no care that those who clave unto him should receive further instruction, be baptized, and formed into a Church.

Nor is it correct to represent the apostle as confining his preaching at Corinth to the cross of Calvary. Jesus Christ was a risen Saviour, and to preach "Jesus Christ and Him crucified" is to preach Jesus and the Resurrection, with an especial emphasis in that proud and pleasure-loving city, on the cross of shame, where all human glory is brought to nought; and no less emphasis on the resurrection out of the death of the old creature into the life of the new. The apostle himself fully declares this Gospel to the Corinthians—that Christ died for their sins according to the Scriptures, and that He was buried, and that He rose on the third day, according to the Scriptures. It is in this Epistle that we have the glorious chapter which we read over the dead in Christ, in sure and certain hope of their resurrection, to their unfading and undefiled inheritance. The Gospel of Jesus Christ is never preached if it stays at Calvary. We do not preach Christ Jesus as dead, but as living—declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead. This was the Gospel of which Paul was not ashamed, because it is the power of God unto salvation to every one that believeth. M.

Gathered Gold.

A Chinese convert said: "We want men with red-hot hearts to tell us of the love of Christ."

COVET EARNESTLY THE BEST GIFT.

The Lord and Redeemer of our souls said to his disciples, "What is a man profited, if he shall gain the whole world, and lose his own soul?" He that meditates often on these words, and who is more seriously concerned for the welfare of his soul than for the increase of his fortune, or for the entertainment of his body, is a merchant truly wise; for he prefers spiritual riches which perish not, to the passing goods of earth.—*Thomas à Kempis*.

KEEP SWEET.

There's a little sentence,
Worth its weight in gold,
Easy to remember,
Easy to be told.
Changing into blessing
Every curse we meet,
Turning hell to heaven,
This is all—"Keep sweet."

—Canon Taylor Smith.

“Willing and Obedient.”

“If ye be willing and obedient ye shall eat the good of the land.”—Isa. i.

AS the knowledge of God renders it impossible to doubt his love, his grace, his wisdom, or his righteousness, so it necessarily produces obedience to his will and word. For it is by the ignorance that is in them that men are alienated from the life of God.

Let us take as examples of obedience (1), the little child Samuel, and (2) God's ideal man as symbolised in the living creatures, the cherubim.

Samuel had been trained in obedience and trustfulness by his mother, Hannah, who had asked him of God; and he obeyed Eli as he had obeyed his mother. Eli's sons knew not the Lord because they were sons of Belial. Samuel did not yet know the Lord, because his word was not yet revealed to him, but he would obey Him as soon as He was revealed to him. It was surely pleasing to God that he did not say, “Speak, Lord,” but only “Speak: for thy servant heareth.” He would not go beyond his light and knowledge. Oh the transparent simplicity of a child brought up in the nurture and admonition of the Lord! Of such is the Kingdom of Heaven.

The living creatures (Ezek. i.) came out of the whirlwind and the fire; they were of the colour of amber (like refined and transparent gold). They had the hands of a Man beneath their wings; as Jesus said, “All power is given unto me, and I am with you alway.” Their wings kissed each other, for they walk in love; they touched, but they did not overlap, for love and courtesy made them respect each other's sphere of service. They had a straight foot, and they went every one straightforward, for there is nothing crooked or perverse in wisdom's ways. Their appearance was like burning coals of fire, and like the appearance of lamps, for the Word of God is a fire within their bones, and they cannot forbear to give out its heat; and they walk in the light, as He is in the light, and cannot but reflect it, for their whole body is full of light. They ran and returned like a flash of lightning, and there is nothing so effective and so instantaneous—it strikes its object and the result is immediate and complete. The noise of their wings was as the voice of speech, the voice of the Almighty, for it is his words they utter. And when they stood they let down their wings, for they do his pleasure hearkening to the voice of his word. And there was a voice from the firmament that was above their heads when they stood and let down their wings. Reverently covered and silent, they receive from the Man upon the throne the testimony that they have pleased God, and they await new commands for new obedience to his pleasure.

We naturally turn for a fulfilment of this in flesh and blood. In the Acts of the Apostles, while Philip the Evangelist was engaged in the Revival at Samaria, an angel of the Lord spake unto him, saying: “Arise, go toward the South, into the way that goeth down from Jerusalem unto Gaza, which is desert.” The last clause seems specially intended to prove Philip, whether he would keep the commandment or no. Without doubt or question he obeyed like a flash of lightning, and intercepted the Queen's Prime Minister, in whom Ethiopia was stretching forth her hands unto God. And as he was reading a special verse in Isaiah the Prophet, the Father in heaven, through Philip, revealed to him Jesus as the suffering Messiah and the Son of God,

Thus to Africa was conveyed the good news of God, because Philip instantaneously obeyed; and, walking in the Spirit, at the pace of the Spirit's guiding, intersected the eunuch's path at the moment of the Spirit's choice. It seemed to self and sense strange and unreasonable to send the Evangelist away from fruitful Samaria to a desert road, but Philip will be glad through eternity that he did not hesitate when he was sent to reflect upon Darkest Africa that ray of light from the face of God.

Paul was desiring to continue in Asia, but the Spirit suffered him not. He obeyed the Spirit, and God gives the Spirit in increasing measure to them that obey Him. In a vision a man appears, saying, “Come over into Macedonia and help us,” and the Apostle was thus used to reveal to Europe and the Western world the mystery of the Reign of God.

It is surely worthy of note that these two great portions of the world were opened to the Gospel through the unquestioning, unhesitating, and willing obedience of Philip the Evangelist and Paul the Apostle. M.

Christ and the Church.

By MR. JAMES WRIGHT, BRISTOL.

THE Apostle Paul, in 1 Cor. iv. 1, teaches the Saints at Corinth—to account of himself and his fellow Apostles as “ministers of Christ and stewards of the mysteries of God,” adding, “it is required in a steward that he be found faithful.” In vii. 25, he declares that he had “obtained mercy of the Lord to be faithful.” In Eph. v. 30 to 32, we find an instance of his exercise of this faithful stewardship of the mysteries of God. He refers (v. 30) to the words spoken by the first Adam in Eden, as recorded in Gen. ii. 23, and quotes (v. 31) the utterance of God, as given us in Gen. ii. 24, as wrapping up a “great mystery” which had been hidden from ages and generations, and then in v. 32 he proceeds, by the inspiring Holy Spirit, to unfold the great mystery, by declaring that he spoke (that is, in what he had been immediately before writing) “concerning *Christ and the Church*.” This “great mystery” we may profitably consider in three aspects.

1. The mystery as *expressing the heart of the Blessed God*. When Adam was created, he found himself in an earth which God had pronounced (Gen. i. 31) “very good.” But, showing his love to and delight in the man that He had created, God selected a spot in this “very good” earth, and “planted a garden,” making it an “Eden,” a thing of beauty, a garden of delight. Still, God had further blessing in store for Adam. Amongst all the lower orders of living creatures which the Lord God brought before him, and the distinguishing characteristics of which He gave him intelligence to perceive, and unerringly to express in the “names” by which he called them, there was found “no helpmeet for him.” So the Lord God formed the woman, and brought her to the man—thus doubling his joys! The provision of a “bride”—a “wife”—for the first Adam was the utmost expression of God's love to and delight in the man.

So, in the unfolding of the “great mystery,” we are taught that the formation of the Church—the Bride, the Lamb's Wife—is the utmost expression of the love of the Eternal Father to, and of his delight in, the Eternal Son of his love. The eighth Psalm shows in prophetic vision all the earth brought into subjection to the Second Man—from Heaven! “all sheep and oxen, yea and the beasts of the field,” “all things under his feet.” But,

if this were all, the crisis of Eden would be re-enacted. No helpmeet for the heavenly Man would be found. So a Church of redeemed sinners is formed, according to the eternal counsels, and given to the Son, who, “presents her to Himself, a glorious Church,” the fit sharer of his joys and rule.

II. The mystery of the *formation of the Bride*. The woman was not formed by a mere act of creation, but by resurrection out of death. If we had only the statements of Gen. i. 27 and v. 2, we might have supposed that Adam and Eve were formed by two simultaneous creative acts; but Gen. ii. 21, 22 presents us in detail with God's wondrous way of working. He caused a “deep sleep”—(a figurative *death*) to fall upon Adam, and he “slept”—(figuratively *died*), and the woman is “taken out of the man”—while thus passing through (figurative) death! So, the unfolded “great mystery” reveals the Church obtaining her *life* through the *death* of her Lord. She lives eternally because He died! “In Him we have *redemption* through his *blood*.” “Who *died* for us that...we should *live* together with Him.”

III. The mystery of the *marital union*. The beautiful narrative in the book of Ruth, as a commentary upon the word “Redemption,” has a striking bearing upon this subject. Boaz, the mighty man of wealth, not only redeemed the forfeited inheritance of Elimelech, but he “purchased Ruth—the Moabitess”—the one who by birth was “an alien from the commonwealth of Israel, a stranger to the covenant of promise”—he “purchased her to be his wife.” So in this unfolding of the “great mystery” we are met with the astounding revelation of God's grace in the statement in Rom. vii. 4: That believers (the Church) are “married to Him who is raised from the dead”; and in 1 Cor. vi. 17 they are “joined unto the Lord one spirit.” Christ not only redeemed our heavenly inheritance—*forfeited* by our sins, but he purchased us with his own blood!

If Ruth should ever have known a passing doubt as to her right to Elimelech's land, she had only to look into the face of her Boaz to be abundantly assured. Had he not purchased herself to be his wife? Was she not his, and he hers? If any believer experiences a passing fear as to his certainly entering upon possession of his heavenly inheritance, ought not one look into the face of his Lord to be enough to set his soul at rest?

God is a God of order. He will put all things in subjection under his beloved Son—the Son of Man, and therefore under the Church, who will be associated with Him in his kingly rule. Christ “must reign” (and his Church with Him) until He has put all enemies under his feet. But the Church, who will reign, as the Lamb's wife, is herself *subject* unto Christ as her Lord. Then, when all things shall be subdued unto Him (and unto the Church, as sharing his rule), then shall the Son (and the Church as reigning with Him) be subject unto Him who put all things under Him, that God may be all in all!

This is the vista of his eternal glory, to which the God of all grace has called us. How are our hearts affected in relation to this Divine, eternal purpose?

1. Have we all submitted ourselves to the righteousness of God, by trusting in Christ for salvation?

2. If believers, are we “subject to Christ?” really owning Him as Lord, so that, whether we live, we live unto the Lord, or whether we die, we die unto the Lord?

If so, we may truly say, “For me to live is Christ, and to die is gain!”

"At all Times."

A GOLDEN CHAIN OF FOUR LINKS.

By DAVID BARON.

(Concluded.)

III. The words "at all times" occur in *Relation to Practical Righteousness*. "Blessed are they that keep judgment and he that doeth righteousness at all times" (Ps. cvi. 3). There is a special beatitude attached to this "at all times." It is well to know the will of our Lord and Master, but *blessed* are we if we do it (John xiii. 17).

He that doeth righteousness "at all times." Would that these words might indeed be written over the life of every Christian! Would that every disciple of Christ might remember that he is required by his great Master strictly and honestly to apply the principle of righteousness in all his relations, in his home, in the Church, and in the world! Then, indeed, the Church of God would be, not only blessed, but a blessing in the midst of the earth. Then, indeed, instead of giving the enemies of Christ occasion to blaspheme by pointing to the unrighteous ways and entanglements of some who profess to be followers of "Jesus Christ the Righteous," men would see our good works and glorify our Father who is in heaven. It is comparatively easy to do righteousness sometimes, when nothing is at stake, but God's standard is righteousness "at all times," and at any cost, even when it involves persecution and loss.

We are indeed justified by faith, and saved only and alone by grace, yet it is well to be reminded that it is by the practical carrying out in our daily life of the Divinely revealed principle of righteousness, that we make it manifest that we are born of God, and that there is any likeness between us and our glorious Lord, who is distinguished above all as "He who loveth righteousness and hateth wickedness" (1 John iii. 7).

God helps us, therefore, as Christians to be different from men of the world, who, seeking their portion in this life, greedily follow after gain, to fill their bellies with the hid treasures of the earth (Ps. xv. 14). Rather may we follow after righteousness and godliness "at all times," and in all things, until by his grace we shall "behold his face in righteousness, and awake in his likeness," to receive from Him the "crown of righteousness" which He, as the Righteous Judge, will give unto us at that day, and not unto us only, but unto all them that love his appearing.

IV. Again, these words, "at all times," occur in *Relation to Praise*. "I will bless the Lord at all times: his praise shall continually be found in my mouth" (Ps. xxxiv. 1). This is a most noble resolution; but in its practical carrying out there is perhaps no point in which we so notoriously fail. It is even

EASIER TO PRAY AT ALL TIMES

than to *bless* the Lord at all times; because in prayer we are still in some degree centred on self, whilst in true praise we must say to self, "Stay thou altogether here, whilst with a heart freed from self, I ascend the mount of God to 'make his praise glorious.'"

Then, again, by reason of our moral and physical infirmities we are continually reminded of our need, and consider that we have always cause and matter for prayer, whilst it is only a heart wholly fixed on God, and a truly enlightened spiritual vision that sees cause and matter for *praise* "at all times."

Of course the coldest-hearted Christian feels constrained to bless and praise God *sometimes*, when, according to our short-sighted estimation of things, everything goes well with us, or when we receive some special good at his hand, but the ideal condition of blessedness, and the standard for each of God's dear children, who have known and proved "what is that good and acceptable and perfect will of God," is not only to pray without ceasing, but always and in *everything* (Eph. v. 20; 1 Thess. v. 18), to give thanks unto God the Father, in the name of our Lord Jesus Christ; for this is the will of God in Christ Jesus concerning us.

Oh, if we would but always dwell in the light of his presence, and, lifted out of our narrow and selfish selves, with unveiled face behold Him who is glorious in Holiness, fearful in praise, doing wonders! Oh, if we would but always keep in mind the character of "the God we adore"—his eternal power and godhead, his infinite wisdom, love and condescension—we would not be able to restrain ourselves. Our mouths unceasingly would "praise Him with joyful lips." With David we would sing, "I will extol Thee my

God, O King, and I will bless thy name for ever and ever; every day will I bless Thee, and I will praise thy name for ever and ever; for great is Jehovah and greatly to be praised, and his greatness is unsearchable."

Then, passing from what He is, to what He does, if we would but always remember "the multitude of his lovingkindnesses," and enumerate even *some* of his mercies; "forgiving all our iniquity, healing all our diseases, redeeming our life from destruction, and crowning us with loving kindness and tender mercies"; how that He giveth to all his children grace, and causeth even their sorrows and troubles to work together for their good, and to prepare them for that "far more exceeding and eternal weight of glory" hereafter—we should then be continually stirring up our soul, and all that is within us, to bless and praise his holy Name. God grant that we may be able to carry out this good resolution, and, turning it into a constant characteristic of our life's experience, say, "I do bless the Lord at all times: his praise is continually found in my mouth!"

A little golden chain of four links—the Word of God, Faith, Righteousness, and Praise—on each of which is engraven the two little Hebrew words, *Bekhol Eth*—"at all times." Let me now show how beautifully the four links are joined one to the other.

(a) Holy Scripture is the ground of faith, and when applied to the heart by the Spirit of God, it is the cause of faith, for "faith cometh by hearing, and hearing by the Word of God." "Faith," as Dr. Adolph Saphir once beautifully said, "is the echo of the Word of God in the soul of man," and God must come first with his self-revelation before man can open his heart and respond. "I know whom I have believed," says the Apostle, "and am persuaded that He is able," and it is ever so, we must know Him before we can trust Him, and the better our knowledge of Him, the more perfect our trust.

But how can I know Him? Can I by searching find out God? He must reveal Himself. And now, as in ages past, "by the Word of the Lord" (1 Sam. ii. 21). Again, David says, "And they that know thy name shall put their trust in Thee; for Thou, Jehovah, hast not forsaken them that seek Thee." But how can I know his Name? The heavens declare his glory; the firmament sheweth forth his handiwork; creation uttereth loud speech, telling forth his power, his wisdom, his beneficence, but neither in the starry heavens above, nor in the deep places of the earth, is the name "Jehovah" spelt, but alone on the pages of his Word, which will abide when heaven and earth are dissolved. It is on the page of Scripture that his goodness is made to pass before us, and where the Holy Spirit proclaims to us the wonderful name "Jehovah-Jesus"—"God, merciful and gracious, long-suffering, and abundant in goodness and truth." Knowing Him *thus*, we put our trust in Him.

(b). Now, just as the Word of God originates and nourishes faith, and we must have an "at all times" longing for his judgments, if our trust in Him is to be "at all times," so, in its turn, it is a strong faith, based on the Word, which alone will enable us to "do righteousness at all times." It was through faith that God's heroes in ages past "wrought righteousness" (Heb. xi. 33). By faith we exchange the things seen for the things not seen, and are able to see the great gain there is in the doing righteousness "at all times," though it may involve present suffering and loss, even as Moses, who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, because "by faith" he had respect unto the recompense of the reward.

(c). Finally, it is only by way of the three preceding links that we arrive at the most blessed condition of *praising* God "at all times." The man who cannot trust God at all times certainly cannot praise Him at all times. Only faith knows that all things work together for good to them that love God, to them who are the called according to his purpose. Apart from faith, and the hope held out to us in God's Word, there are experiences in our lives, which are so dark, that we could not possibly praise God for them; but by faith we look not at things which are seen, but at things which are not seen, and faith already turns into concrete substance and reality the things as yet only hoped for; so that even in the darkest days of tribulation, and while still in the vale of tears, "we re-

joice in the hope of the glory of God." By faith we are enabled, not only when He giveth, but also when "He taketh away," to say, "Blessed be the name of Jehovah."

So also must we do righteousness at all times, if God's praise is to be in our hearts and on our lips at all times. Every Christian knows that it is not trial or affliction, but *sin*, which shuts his lips so that his mouth cannot show forth God's praise. "Praise is comely for the upright"; let us therefore remember that before we can offer our holy God the "sacrifices of thanksgiving" (Ps. cvii. 22), our hands must be clean, and we must offer unto Him "the sacrifices of righteousness" (Ps. iv. 5). He who would offer praise of a kind that shall truly glorify God must take heed at the same time to "order his conversation," or "dispose his way" aright, and such an one shall see the salvation of God.

Cross-bearing.

BIBLE READING BY REV. HUBERT BROOKE.

IN spite of the dense crowds assembled in Trafalgar-square on Wednesday week in celebration of Trafalgar Day, the hall at the N.E. corner of the square was crowded by a quiet, earnest company, all forgetful of the excitement outside.

Mr. Brooke began his Bible reading by recalling the last two lectures and showing that the third condition of discipleship as stated in Luke xiv. 27 and the parallel passages in the synoptical Gospels is cross-bearing. "Whosoever doth not bear his cross and come after Me cannot be my disciple." After examining the meanings of the word "bear" in the New Testament, Mr. Brooke went on to call attention to John xix. 17—"And He bearing his cross," endeavouring to elucidate what "bearing his cross" meant to Jesus. In the eyes of the beholders, it meant that He was going to a shameful death as one not fit to live. A careful study of Acts shows that the primitive disciples, and in particular Paul, took just such a position—in the eyes of men they seemed not fit to live. And this is exactly what the Lord Jesus Christ intimated to his disciples, "Blessed are ye when men shall revile you and persecute you...for my sake."

A comparison with Heb. xiii. 13 leads to the conclusion that to bear the cross of Christ is to suffer reproach for Him. If we wish to know what reproach really meant to our Lord let us ponder Ps. lxxix. 7, 9, and 10, remembering that if we go after Him and be where He is we will receive the same treatment. Many consider their cross to be such things as poverty, sickness, uncongenial relatives, hasty temper (a crime, not a cross); but a cross has to be accepted or declined, and none of these things are optional. The reproach of Christ is to be shamefully treated for his sake, to be consumed with zeal, to be grieved for the sake of sin. This is cross-bearing. Like Moses, let us "esteem the reproach of Christ greater riches than the treasures in Egypt, having respect to the recompense of the reward."

Te Deum Laudamus.

WHEN song-birds wake the slumbering morn,
And violets scent the mossy dell,
Each heart that welcomes spring's return
Exclaims "He doeth all things well."

When summer weaves her leafy crown,
And sunlit waves their chorus swell,
Each prattling brook that sparkles down,
Seems singing "He doth all things well."

When cornfields wave and orchards glow,
And dancing leaves the season tell,
The dulcet hearts are taught to know
Our Maker hath done all things well.

And e'en through winter's icy reign,
When snow-storms sweep o'er vale and fell,
We dare not cease the sweet refrain,
"Our Father doeth all things well."

When blessings fall like summer rain,
Or round us whizz the darts of hell,
Oh! may this thought our souls sustain,
Our Saviour doeth all things well.

And last when awe-struck millions hear
The tramp that sounds Creation's knell,
All heaven will shout in accents clear,
"Jehovah hath done all things well."

Horton.

ALFRED J. BEGGIE.

Transformation:

A STORY OF THE HIGHWAYS AND HEDGES.

A FEW years ago, in a well-known country town, lived a family whom we will call the Ashdowns. They were quite of the middle-class, and never wished to be considered anything higher. But John, the eldest son, showed such a promise of talent in the advanced sciences, that those who understood these matters predicted great things for him.

"He will one day make a European reputation," was said. Already his solution of some problems, his notes upon various scientific discoveries, and the fresh light he had thrown upon many debated questions, had won for him a sure, if modest, fame.

One day John was meditating, on the road to Dorking, when a quietly-dressed man put a little paper into his hand. John looked up at the intrusive stranger, and said—

"I fear this is of no use to me, sir. These things have no force in them—they never convince; their logic is so weak that—"

"The wayfaring man, though a fool, shall not err therein," quoted the stranger; and without waiting for a reply, he went.

"Here, sir!" shouted John, looking terribly annoyed, "take your sheet of print—I do not want it. Bother!"

For the stranger was out of sight, and John stood staring at the paper until his eyes caught the words, "A Miracle." He went to the roadside, and, thrusting the paper through a hedge, felt, strangely enough, that it was taken from his hand. "That's odd!" said he, "some workman or farmer on the other side evidently wants it more than I do. I suppose the man who gave it to me thought me rather weak to condemn a thing I had never looked at. Well, it is no matter."

With John Ashdown everything was regarded from a purely scientific standpoint; he fancied he could give a reason, a scientific explanation even of miracles; yet the title of the paper, "A Miracle," kept recurring to him, and he began to wonder if his cold, merely logical way of treating such questions was, after all, the best.

"After all is said and done, what is a miracle?" he asked himself. "However, I need not trouble about such things."

A few days after this a little girl, a young cousin of the Ashdown family, came to stay with them for a few weeks for the benefit of her health after an illness.

She conceived a great regard for her cousin John, and on the first Sunday of her stay in the country she said to him—

"I shall do whatever you do: if you stay at home, so will I; but I would rather go to church if I may sit by you."

To please Ruby, John went to church—not for the first time, but for the first time in many years. Just when he was thinking that in a few minutes' time he should be on his way home, the clergyman said—

"Every miracle is a transformation, whether it be wrought upon the imprisoned drop of water which becomes a diamond; or upon the corrupt soul of man which, at the touch of Christ, becomes a new creation in Him."

"Strange," mused John aloud, as he and his little cousin walked home, "that that man should have spoken of miracles. Ruby, do you know what the sermon was about?" he asked.

"Yes, it was about Jesus giving sight to the blind beggar who sat by the wayside," said Ruby. "That was a miracle, was it not?" she asked. "Why are there no miracles now, cousin?"

"I think there are," said John, "only we must have eyes to see them, you know."

"Have you ever seen a miracle, cousin John?"

"Yes," said John; "when the dry branches burst into leaf; when a little blossom becomes a large fruit; when the sun warms a little dry seed into life in the earth, so that by-and-by it becomes the spreading oak tree—these are miracles."

"No, I mean a true one out of the Bible," said Ruby.

"No, for Jesus lived hundreds of years before I was born," said John.

"Is Jesus dead, then, cousin?" asked Ruby, in a disappointed tone.

The man of science could find no answer to this question. "I think your Aunt could tell you that

better than I," he said. John revered his mother, and respected her piety.

In the summer, when John went for his holiday, he was engaged to read a paper before a holiday gathering. He chose as his subject, "The Miraculous in Nature." "You spoke so beautifully," said a lady to him afterwards, "that I should like to hear you on the miraculous in grace." "That is beyond me," John replied, "I can only speak on what I know." A clergyman in the party, however, made this the subject of his next lecture, and John felt he had left so much ground uncovered that he resolved to look into it for himself.

You can see how God was gradually leading the young man of science into the truths and beauties of the religion of Christ. He became an enquirer; he read the four Gospels, and found in them the fascination of "the power of an endless life"—the life of Jesus Christ, the Son of God, the Saviour of the world.

His mother was praising God for what she could not help seeing. "He is being drawn to God," she said. "I notice that so many things are different in him. Yes, and things that accompany salvation are taking their place."

"Mother," he one day said to her, "I know you believe in the power of prayer. Have you ever had any answer to your prayers?"

"Many, dear John. And I am even now looking for an answer to a prayer I have prayed for many years. I know it will come," she replied.

"Many years is a long time, mother! But, just now, will you pray for me? I feel that I need your prayers, and you will know what to ask, dear." Then he hurried from the room. His mother smiled through her tears.

"Dear Lord!" she cried, "he will be thine, and Thou art rejoicing that another wanderer has turned back unto Thee."

Four years later, and Christmas morning, and Rev. John Ashdown is to preach on "The Miracle of Grace." His mother is there, and there is no happier woman on God's earth, for she knows that out of much darkness and sorrow the preacher emerged into the light of Christ, and that he is his tried and trusty servant.

John tells the people his own story without telling them that it is his. He speaks of a man proud of his talents, ignoring God, and seeking to prove by all his actions that Nature alone is supreme.

"That man," he continued, "was arrested by a word printed on a piece of paper put into his hand one day by a stranger."

He told how the man had, later on, been offered a high position in a department of science, but that the voice of Christ, calling him to Himself, had prevailed, and he had renounced science, and had become a humble Christian—a child in the school of God.

"Every regenerated soul is a miracle," said the preacher, "a new creature, 'transformed by the renewing of the mind,' an heir to eternal life through the salvation of Jesus Christ."

On his way home John was stopped by an old countryman who was waiting for him.

"Ah, you never spoke truer words than you did to-day, sir! Grace is a miracle. You see before you, sir, one who was brought to Christ by a real miracle—a miracle like those in the Bible."

"Indeed!" said the clergyman. "Can you tell me what took place?"

"Yes, sir. I was sitting in a field, eating my dinner and full of bad thoughts about everything, when the Almighty God sent his angel with a message to me straight from heaven. A hand came through the hedge with a little paper and my eye caught the words, 'A Miracle.' John's eyes were wide open now—had he been God's angel that day?"

"Yes," said he, "and was it in such a year at such and such a part of the road, not many miles from Dorking?"

"Why, yes, sir! But how do 'ee know?" asked the man.

"Because mine was the hand that unconsciously put that tract into yours," said the clergyman with awe. "Truly, his ways are wonderful!"

"Well, sir, 'tis a real miracle for you and me," said the man. "That tract showed me I was a sinner. I was sent to the Bible to find the Saviour, and here I am to-day, sir, a sinner saved by the miracle of grace."

"Amen!" said John, "and to think we should have met to-day. I do not think I shall ever forget this gloriously happy Christmas." M. B. GERDS.

Our Soldiers in India.

IT is impossible, in a few lines, to describe the lonely, tempted lives our 60,000 British soldiers lead in India, the vast field there is for work amongst them, and the influence for good these men might be amongst the heathen were they themselves serving Christ. I long to press forward in the glorious work of trying to win our soldiers in India for Christ, and I believe that many would be willing to help me if they only knew of the need—many who have tender and sacred memories connected with the far East.

My co-worker, Miss Ashe, established our first Soldiers' Home in India at Rawal Pindi, in January 1895. There is a garrison of some 5000 British soldiers at Rawal Pindi, and the attendance quickly outgrew the bungalow in which she started work. Now a most suitable Home is being built on a site granted to us through the kindness of the military authorities at Rawal Pindi. Miss Ashe hopes to be at work in this new Home by Christmas. I am most anxious that it should be opened free of debt, but in order to do this I still need about £400.

Not far from Rawal Pindi lie the Murree Hills, where large numbers of our soldiers are sent from the plains each summer. General Sir William Lockhart, who commands the forces in the Punjab, has obtained a lovely site on which to build a home at Murree, and Lady Lockhart has guaranteed to raise 4000 rupees on condition that I collect 8000 rupees (about £540) for this Home. Murree is a very important centre for work, so many regiments can be reached there; and in addition to the coffee-room, reading-room, and meeting-room, which are at present being built, we hope later on to add dormitories to our Murree Home for soldiers on furlough.

How keenly our soldiers at home would feel it if they could not have their month or six weeks' leave once a year. Yet in India they soldier on year after year without a furlough, not because they cannot get it, but because it does not seem worth while to take it when they can only go from barrack-room life in one station to barrack-room life in another. Think of what a cheer it would be to lonely, isolated Christian soldiers, scattered all over India, to have a Christian home to which they could come once a year. And think of what a glorious opportunity it would be of winning the hearts of unsaved men for Christ, and sending them back to their different stations true missionaries amongst their comrades and amongst the heathen.

Miss Ashe writes:—"More and more the conviction grows upon me that it is the monotony and the intense loneliness of a soldier's life out here which drives him into sin. In barracks there is nothing to give him a real touch of home life, or to make him feel that in all this vast land there is anyone who takes a personal interest in him. I do not think I shall ever forget going round the three military hospitals at Rawal Pindi on Christmas morning. As I walked through the special ward the occupant of nearly every bed was either unconscious or delirious. By New Year's Day ten of them had passed into eternity; dying alone in India, most of them wrecked lives, and each one some poor mother's son."

If it were our own son or brother who was away in the far East, friendless, alone, and sorely tempted, would we not long to have a helping hand stretched out to him? Or, if he were dying alone in some military hospital, would we not like to know that a kind, motherly, Christian woman visited him continually, comforting him with tenderest sympathy, and pointing him to the great Saviour? May I not then plead earnestly with you to help me, and to help me speedily to press forward in our great effort of trying to save the souls and bodies of these tempted men.

(Miss) ELISE SANDES.

Soldiers' Home, Cork, Ireland.

Canine and Human Madness.—*The Animals' Friend* for October (1d. 20, Victoria-street, S.W.) contains a very readable article on the Buisson treatment of hydrophobia, with a portrait of Captain F. E. Pirkie, of Nutfield, Surrey, its diligent advocate in Great Britain. This system dispenses with the Pasteur treatment, with its cruelties and failures, the cure being effected by the application of vapour baths. We observe that a Buisson Institute has been founded at Spring Grove House, Upper Norwood, S.E., under the care of an experienced medical practitioner.

OUR DAILY HOMILY.

* * We receive so many letters expressing appreciation of these daily notes that, acting on the suggestion of an enthusiastic reader, we shall be pleased to forward reprints of this week's page, post free, to any of our readers who would like to post them to their friends in the desire to bring the Homily under their notice. The commencement of the Psalms next month forms a favourable opportunity for this. All wishing to join the Bible and Prayer Union (concurrently with whose Readings these notes run) should write for card of membership to Rev. Thos. Richardson, St. Benet's, Stepney, London, E.

SUNDAY, November 1.

"THERE IS A SPIRIT IN MAN, AND THE BREATH OF THE ALMIGHTY GIVETH THEM UNDERSTANDING."—

Job xxxii. 8.

ELIHU had waited whilst the three elder men said all that was in their hearts. He now excuses his youth and demands audience, because so conscious that the breath of inspiration had entered his soul. Wisdom is not with age; but wherever the heart is freely open to God, He will make it wise. We have received not the spirit which is of the world, but the Spirit which is of God, that we may know.

George Fox tells us that though he read the Scriptures which spoke of Christ and of God, yet he knew Him not till He who had the key did open. "Then the Lord gently led me along and let me see his love, which was endless and eternal, surpassing all the knowledge that men have in the natural state, or can get by history or books. I had not fellowship with any people, priests or professors, but with Christ, who hath the key, and opened the door of life and light unto me. His one message was the necessity of the Inner Light, the inward witness of the Spirit, his secret revelations of truth to the soul."

This distinction needs to be deeply pondered. We have been trying to know God by the intellect, by reading the Bible intellectually, by endeavouring to apprehend human systems. There is, however, a deeper and truer method. "There is a spirit in man!" Open your spirit to the Divine Spirit as you open a window to the sunny air. Instantly God enters and fills. The Spirit witnesses with our spirit. The inbreathed life of God gives us light. We know by intuition, by fellowship with God, by direct vision, more than the wise of this world.

MONDAY, November 2.

"IF THERE BE WITH HIM A MESSENGER, AN INTERPRETER."—Job xxxiii. 23.

God is greater than man, and by his love seeks to hold man back from his purpose. Sometimes He comes in the visions of the night, sometimes in pain and sickness. But we are too dull to understand the inner reason of God's endeavours to deliver us from the brink of destruction, and therefore we need an interpreter, one among a thousand, to explain the meaning of his dealings, and to show us the way in which we should amend our ways. How often has the sick visitor, the minister, the friend, interpreted God's purpose, enabling us to see light in his light. There are few higher offices in this world than to act in this way between God and our fellows.

To perform this function, however, we need to understand two languages; the one of the throne obtained from deep and intimate converse with our Father, the other is our native language of pain and sorrow. Each must be spoken perfectly before we can interpret:—

"And to the height of this great argument
Assert eternal Providence,
And justify the ways of God to man."

But, as Bunyan truly says, the best Interpreter is the Holy Spirit. As soon as the Pilgrim has passed

[1861]

the Wicket-gate, he is conducted through the Interpreter's House by the Interpreter Himself. Are you perplexed as to the meaning of God's word, the dealings of God's Providence, the mystery of God's moral government? Ask the Holy Spirit to interpret for you, and show God's uprightness.

TUESDAY, November 3.

"THE EAR TRIETH WORDS, AS THE PALATE TASTETH MEAT."—Job xxxiv. 3.

At the door of our digestive system stands an ever-watchful janitor, tasting every substance that enters, passing much, but always prepared to reject what is unwholesome and deleterious to health. We should often swallow hurtful things that might breed disease and death, if it were not for this useful and divinely-given sense. What the palate is to the body, the ear, Elihu says, is to the soul. In a moment we can tell whether words read or spoken are wholesome or not.

What a proof this is of inspiration. We may not be able to define in so many words what we mean when we say that the Bible is inspired as no other book is; but the ear detects a Divine accent and quality, which assures it instantly that every word deserves to be received with thanksgiving, as wholesome, nutritious, and life-sustaining, and specially of God.

What a test this is to literature generally. There is plenty published in the present day which is mere garbage, offal, husks fit only for swine. Directly we read the ear assures us that its consumption will injure us. Let us turn away with nausea, and eject with holy disgust.

The ear is capable of being rendered exquisitely sensitive to the slightest variation between the voice and its accompaniment. Oh, for similar delicacy to detect words which are not in perfect harmony with truth, purity, and charity.

WEDNESDAY, November 4.

"NONE SAITH, WHERE IS GOD MY MAKER, WHO GIVETH SONGS IN THE NIGHT?"—Job. xxxv. 10.

Do you have sleepless nights, tossing on the hot pillow, and watching for the first glint of dawn? Ask the Divine Spirit to enable you to fix your thoughts on God, your Maker, and believe that He can fill those lonely, dreary hours with song.

Is yours the night of doubt? A holy man tells us that once as he was sitting by the fire, a great cloud came over him, and a temptation beset him to think that all things came by nature, and as he sat still under it, and let it alone, a living hope arose in him, and a true voice said, "There is a living God who made all things." And immediately the cloud and temptation vanished away, and life rose over it all. His heart was glad, and he praised the living God. Was not this a song in the night?

Is yours the night of bereavement? Is it not often to such God draws near, and assures the mourner that the Lord had need of its beloved, and called "the eager, earnest spirit to stand in the bright throng of the invisible, liberated, radiant, active, intent on some high mission"; and as the thought enters, is there not the beginning of a song?

Is yours the night of discouragement and fancied or actual failure? No one understands you, your friends reproach, but your Maker draws nigh, and gives you a song—the song of hope, the song which is harmonious with the strong, deep music of his providence. Be ready to sing the songs that your Maker gives.

THURSDAY, November 5.

"BEHOLD, GOD IS MIGHTY, AND DESPISETH NOT ANY."—Job. xxxvi. 5.

What entrancing assurances are contained in this and the preceding sentence! To think that in all our wayfarings through this world One that is perfect in knowledge is always with us, and One that is mighty is pledged to bring us through. Nothing could be desired beside. This makes prayer new. It is a child's confidential whisper to the One who is attent to the lowest murmur, who cannot forget,

who will not relinquish a purpose which He has formed though years pass, and who is able to do exceeding abundantly.

It is because God is so great that He despises none. If He were less than infinite, He might overlook. The boundlessness of his being has no ebb, fails of no soul He has made, and is as much at any one point as if He had no care or thought beside. In fact, those that man despises stand the best chance with God. Just because no one else cares for them He must; just because no one else will help them He will. This is necessary to his nature.

When a philanthropist adopts a certain lapsed section of the community, he does so because no one else will. It becomes a matter of honour with him that none of these, outcast by all else, should miss his help. And God has constituted Himself Champion, Guardian, and Saviour of all who have no help from their fellows. Friendless, forlorn, helpless, despised, He recognises and meets the claim of their urgent necessity.

FRIDAY, November 6.

"MEN SEE NOT THE BRIGHT LIGHT WHICH IS IN THE CLOUDS."—Job xxxvii. 21.

The world owes much of its beauty to cloudland. The unchanging blue of the Italian sky hardly compensates for the changefulness and glory of the clouds. Clouds also are the cisterns of the rain—Earth would become a wilderness apart from their ministry. There are clouds in human life, shadowing, refreshing, and sometimes draping it in blackness of night, but there is never a cloud without its bright light. "Behold, I do set my bow in the cloud!"

If only we could see the clouds from the other side where they lie in billowy glory, bathed in the light they intercept, like heaped ranges of Alps, we should be amazed at their splendid magnificence. We look at their under side, but who shall describe the bright light that bathes their summits, and searches their valleys, and is reflected from every part of their expanse? Is not every drop drinking in health-giving qualities, which it will presently bring to ground?

Oh, child of God! If you could see your sorrows and troubles from the other side; if instead of looking up at them from earth, you would look down on them from the heavenly places where you sit with Christ; if you knew how they are reflecting in prismatic beauty before the gaze of heaven, the bright light of Christ's face; you would be content that they should cast their deep shadows over the mountain slopes of existence. Only remember that clouds are always moving, and passing before God's cleansing wind. "Bright skies will soon be o'er me, where the dark clouds have been."

SATURDAY, November 7.

"CANST THOU BIND THE CLUSTER OF THE PLEIADES?"—Job xxxviii. 31.

The seven stars of the Pleiades always stand for the sweet influences of spring; Orion for the storm and tempest. In this sublime catechism, Jehovah asks Job if he has any control over the one or the other. As it is with the year, so with our life.

There are times when the PLEIADES are in the ascendant. The winter is over and gone, the time of the singing of birds is come. Doves coo their love notes in the trees, and the flowers gem the soil. Days of hope, of radiant light, of ecstatic joy! Days in which God seems to be making a new heaven, and a new earth within us! Days when our Beloved shows Himself through the lattice-work, and says, "Come, my beloved!" Oh, tender influences of the Pleiades, we would that ye might ever stay, filling us with immortal youth! When God bids them shine no one can bind them. When He gives joy, none can give sorrow. No mortal man can restrain the outburst of Nature's spring. You might as well stay the resurrection of the Son of God and his saints!

But Orion has his work as well. Storms come; the drenching rain veils the landscape; the mighty billows are lashed to fury. But all works for good. The blast in the forest snaps off dead wood. The rain fills up the wells. Frost pulverises the earth. When God binds Orion, man cannot unloose him, "no weapon that is formed against thee shall prosper." But when the Almighty unlooses Orion, like another Samson, He does his work of devastation, before which we must find refuge in the cleft of the rock.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

Anah, the Ass-Keeper.

By REV. CHARLES BROWN, Hornsey.

This is Anah who found the hot-springs in the wilderness, as he fed the asses of Zibeon his father.—Gen. xxxvi. 24, R.V.

I DARE SAY Anah is a perfect stranger to most of my young friends. He was a stranger to me until recently. One day, as he was keeping asses in the wilderness, he made a most valuable discovery, through which he became quite famous.

Now I am interested in Anah, first of all because he had *very ordinary duties* to perform when he was young, quite as ordinary as any of ours. His business was to see that none of the animals were lost, and that they found the best pasture possible. Sometimes the silence and the loneliness would be almost unbearable; perhaps now and then he might be favoured with a view of a caravan of merchants, with their camels and huge bundles, passing in the distance, but you may be sure that he spent whole days and weeks without seeing a soul—with no company but his father's asses. Now, most of us like company, and should probably be perfectly miserable to see no one all day, and have to guess the time by the sun, to be alone among rocks and caves when the sun set and darkness fell—why, we should want to run away to the first village or city to find someone to speak to. Yet we have no sign that Anah grew weary of his work; apparently he did it patiently, thoroughly, and I think cheerfully too.

Now, I should be very sorry to discourage anybody who is dreaming dreams and seeing visions about a great future for himself—a future in which he is going to be something and somebody; dreams of future excellence and greatness are good and not bad. Anah, the ass-keeper, became famous as the well-finder, only let us remember that he kept his father's asses first. So, too, the first thing we have to do is to get up at the right time in the morning, to be in time for school—to do thoroughly the ordinary lessons or duties of the day. You must for the present perform ordinary duties. Do not complain if they are difficult, but seek strength to do them faithfully and well.

I am interested in Anah, secondly, because he did this lowly and uninteresting work for his father. In the times and the country in which Anah lived filial duty was practised a good deal more than it is now-a-days. The son was the father's servant very often, and was expected to do all kinds of drudgery. The father was a kind of king among his sons, not only in their childhood, but after they grew up and married too.

It would be a good thing if we could remember and realise something of what we owe to our parents. Some young people think themselves a great deal cleverer than their father and mother, and perhaps some of them really ought to be, for they have had many more advantages. But, however clever a boy or girl may be, it is very mean and detestable to scorn parental authority, to rebel against their father's wish or their mother's advice. Many of them would never have lived long enough to be clever if their mother had not denied herself of many a day's pleasure, and many a night's rest, in order that they might be properly cared for; and they would never have had the books and the comforts and advantages which they enjoy to-day, if years ago their parents had not stinted themselves in lots of ways for their sakes. So whatever you do for them, you can never do half as much as they have done for you.

It is a splendid thing when a young fellow stands up for his parents, and will do what he can to help and comfort them. Above all, remember that parental authority is ordained by God, who said, "Honour thy father and thy mother," and "Children, obey your parents"; and when anyone is daring enough to slight the law of God, it is a thing to be ashamed of and sorry for, and not to boast of.

I have an idea that Anah was proud to do his lonely and humble work because he was doing it for his father, and he would have a deeper interest in it than if he had been doing it for anyone else in the world.

Then, thirdly, I find that while Anah was doing his duty to his father he made a great discovery. He found the hot-springs in the wilderness. Doubtless there were great healing and medicinal properties in these springs, and many disorders can be cured by such means better than by any other. We are told in another place that Anah was called "Beeri," the "well-finder" or "the man of springs"; so it is evident that this was an important discovery, and that by it Anah became a benefactor to his fellow-men. We may be sure that Anah is not put into the Bible for his own sake, or as a reward for himself, but for the encouragement and instruction of those who should read about him, Let Anah, therefore, be our teacher, and we learn:—

(1) That the greatest and most valuable discoveries in life are made by those who do thoroughly their daily, simple duty. Those who will not do lowly tasks, who are always looking for something very great and will do nothing if they cannot do that, never discover anything worth discovering. Those who will begin at the top, often end at the bottom; but those who say, "We don't mind what we do if it is right and honest and useful," and who do it with all their heart, become trusted by and by to do great and honourable things.

Many of the men described in the Bible who were called to fill the highest posts were doing very ordinary work. Moses was keeping the flock of Jethro, when he saw the burning bush and heard the call of God. Gideon was threshing wheat, when the angel called him to a deed which made him immortal. David kept his father's sheep before he was called forth and anointed king. Elisha was ploughing in a field, when he received the summons to succeed Elijah as the prophet of Jehovah to Israel. John and James, the sons of Zebedee, were mending their fishermen's nets when Jesus invited them to become his disciples.

And if we read the lives of many eminent men in modern times we find that in early life they performed lowly duties and moved in humble spheres; and often, while doing some trivial thing, they made a great discovery. Hugh Miller, the celebrated geologist, was a simple workman, and it was while working as a labourer in a quarry that he discovered the fossils which started him on his eminent career. Generally speaking, idle people who scorn what is lowly never find anything worth finding. If men—or boys and girls—are not content to do little things well to begin with, they are not fit afterwards to do greater things, and they rarely find them.

(2) Let Anah teach us also that people who are willing to do lowly and simple duties will confer benefits and blessings upon others. Even though we may not make any great discovery, yet if we do heartily and thoroughly whatever duty comes to our hand, we shall be of some use in the great world, and someone will be the better for our having lived. Better still, the eye of God, the great Task-master, is upon all who are living thus; and if they find nothing else, they find his favour, which the Psalmist says is "better than life."

People are wanted everywhere who will do common things well—who would rather keep asses in a wilderness, and thus be useful, than waste their time in idly waiting and longing for some great thing to do, or live a showy and useless life. "Whatsoever thy hand findeth to do, do it with all thy might." Then at last Jesus will say to you, "Well done, good and faithful servant! thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

A Word to Boys.

Two boys named Harry and Tom were playing about in school, and in jumping over the master's desk Harry accidentally upset the ink over the books and papers. He was very much frightened, and said, "I shan't tell, and don't you, Tom." Presently all the boys assembled and the master came in. Directly he saw the books and papers he called out, "Who has upset the ink?" Silence. Again he spoke, but no one answered. "Now, boys," he said, "I will find out who made this mess, so you had better confess." He looked at all the boys, and Tom became very red in the face. "Was it you, Tom?" "No, sir." "I am afraid you are telling me a lie, and I shall thrash you." And he did, most severely. Tom bore it unflinchingly, knowing that he was innocent, while Harry sat and saw poor Tom having the punishment he himself so richly deserved.

Now, boys, let me beg of you that whenever you do wrong own it, and be brave and true. God knows when man does not, and we are accountable to Him. Do the right, and right will prevail. M. A. W.

The Bible Searcher.

Foreign List:—

No. 33, J. A. Field (Sydney). No. 34, Alice Henderson (Jamaica). No. 35, Maria Lister. Nos. 35 and 36, Josina Uys. No. 36, J. Curran. No. 37, Charlotte Cane (South Africa). No. 38, J. Curran. No. 39, Llewellyn Dale (India). No. 40, Norah Miller (Switzerland), and Gerhard and Edith Meuter (Malta), Winifred Gartshore, Hon. Mention.

No. 41 (second list).—Correct answers received from:—

Myrtle Perry, Marie Stuart, Benny and Edith Onions, Reginald, Ernest, and Will Hindley, Nellie Shier, Doris Vickers, Ella Durie, Mary Thorne, Emily Church, Nellie, Arthur, Henry, and Annie Couch, Clara Lyddon, Louisa Morse, Ethel and Gerard Moran, Ida, Grace, and Elsie Wright, Violet and Agnes Head, Lizzie Hill, Christabel Stuart, Edith Quick, Bill La Brooy, Carrie Dawe, Hilda Medill, Kate and Dora Symonds, Frank Medcalf, Howard, Daisy, Arnold, and Ruby Allen, Minnie Giddings, Jessie West, Margaret Grubbe, Eva, Ethel, and S. Hutchings, Evelyn Shaw, Gertrude Edwards, Dollie and Bob Salt, Arthur Barker, Ethel Fielder, Hannah Lovell, Alice Ball, Clara Riley, Lizzie Athole, Amy Foster, Lavinia Barnes, Edith Daisley, Charles Barber, Elsie and Winnie Cockrem, Dora Baker, Doris Mapley, William Mallinson, Margaret and James Trotter, Muriel Shaw, Sarah Braithwaite, William Squire, Mary Greenacre, Frank Morris, Dorothy Arbuthnot, Annie Crow, Muriel Palmer, Louis Bertho, Hilda Basset, Reginald Bailey, Norah Lowe, Rene and Nellie Benny, Susie Koen, Mary and Annie Tibbitts, Dorothy Warner, Edith and Will King, Annie and Charles Charnie, and Jafara Froegard, Lionel and Gladys Calvert, Maggie Goodland, Ruth and Agatha Harrison, Thomas Kayner, "B.E.O.," Ina Pringle, Nina Barker, Norman Dyke, Gwendolynne, Llewellyn, Undine, and Gladys Shaw, Barbara Stevenson, Duncan Payne, Edith and Ruby Wilkins, Theodora, Edith, and Muriel Sierwin, Florrie Plunge, Winifred, Frances, Florence, and Stanley Hoyte, Sabina and C. C. Mackintosh, George Naphine, Muriel Jocelyne, Helen C. M. Daniels, Maggie Smith, Gertrude Partridge, Mary Walton, Kathleen Meredith, Susie Cumbers, Lillian and Stanley Boxer, Maud Leigh, Dorothy Patten, Teresa, Lillian and Rowland Blackie, Sybil and Gordon Forbes, Mollie and Sinclair Jackson, E. Monty Road, John W. Thompson, Bert Brothie, Dorothy Hughes Games, Edith and Emily Hearn, Olive Bentley Cooper, Isabel and Gladys Phipps, Katharine Blackie, Margaret Hassé, Tom, Lena, May and Harcourt Hunter, Mary T. Colville, Effie C. Graham, Cornelius Stanley Mariner, Eric Heaton-Smith, Frank Dean, "Bessie," and "Bessie," Ashley Knapack, Winifred Harvey, John Dickinson, Kathleen and Ethel Light, Elma Tebb, Henry Chorley, Freddie Hutton, Ashley Bowker, Sybil Godfrey, Maudie Morris, Dora Muir, Valerie, and Mary Matland-Kirwan, Gordon Duncan, Eva Gray, Marian, Lucy, and Emily Kelk, Leonard Browne, Arthur Correll, Cecil, and "Bessie," Ashley Knapack, Winifred Harvey, John and Margaret Hogg, Dora Colebrook, Maggie Faithful, Christabel Goodwin, Francis and Aileen Fargis, L. Culley, Percy L. Leigh, H. Kortright, Douglas Paige, Cecil Hargis, J. Grigg, Ross Wylie, Laura Macaulay, Phyllis Boyd, Mera Sloan, Gertrude Scott, Lucy and Rosa Lomax, Francis and Dorothy Stalker, Lottie Orr, Dorothy and Margaret A. Morris, May Baker, Constance Devenish Moore, C. D. J. and T. M. Stanley, George Sym, Bertha Fowler, Hilda Craig, Kathleen Dodginton, Ethel Mackenzie, Emily May Greenbrook, Kathleen Cole, Margaret Davison, Gertrude Edmundson, Wm. B. and Henry G. Davison, Roberta and Willma Melkie, Charlie Saunders, George Jalman, Bertie Butler, John Pearman, Charles Brown, Albert Bridges, Herbert Bond, Flossie Osmond, Beatrice Cashford, Edith Corrick, Joanna Pearman, Eva Wimpenny, Florence White, Noel O. Robinson, Kenneth Soltan, Daisy Phillips, Percy C. Stokes, Winifred, Ernest and Herbert Fowler, Annie Boniface, Mildred Hais, Mena Hunter, Hubie and William Vincent, Beryl, Ruth and Maud Morris, Marjorie and Charlie Hogg, Willie Wheeler, Nellie Lovegrove, Margaret and Trevor Matthews, Eddy and Harold Wodson, Barbara Shield, Bertha Steadman, Janet and E. B. Black, Chrissie Chalmers, Edward Rainey, Grace Locke, Theodore Roberts, John, Maggie, and Agnes Menzies, Bruce and Harry Malaher, Isabel Brown, Mabel Whitaker, Aline and Chappie Bazett, Raymond Theobald, C. and "Bessie," Ashley Knapack, Winifred Harvey, John and Malcolm Thomson, Nina Coots, Isabel and Elmina C. D. Roe, Bella and Abiniah Mack, Edith Grieve, Barbara Macconchy, Harold Stevenson, Frances and Dorothy Harris, Walter C. Peryman, Olive Tritton, Miriam, Elsie, Jessie, and Sydney Hope, Bertha Lucking, Emily G. Tierley, Florence Mackenzie, Elsie and Guinefred Leigh, William, Cecil and Edgar Verbury, Jessie and Maggie Carter, Willie Angus, Fannie Chale, Cecile Franklin, Kathleen White, Ada Heap, Alec and Fannie Waring, Lillian and Margaret Pook, Ruth Coupe, Maudie and Eva Dakes, May Christie, Lucy Robertson, Jenny, Carrie and Maggie Wight, Catherine Pirih, Pringle, Wilson, Oswald Mavor, Mabel Ince, Mary Gaff Charles, Ezra, Lois, and Queenie Matthews, John Jeffs, Robert Sharnan, Sarah Rivett, Jessie Dunlop, Ruth Watson, Colin and Wm. Mackenzie.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 42).

No. 1.—Bit (James iii. 3)—Obedience, discipline.

Bride (chap. iii. 2)—Control.

Glass (chap. i. 23)—To be a worker, not a hearer only.

Ships (chap. iii. 4)—Great things can be done by little people.

Fire (chap. iii. 5)—To keep peace, not to stir up strife.

Fountain (chap. iii. 11-12)—We cannot serve God and mammon.

Vapour (iv. 14)—To leave our future in God's hands, as our life is so uncertain.

Tongue (iii. 5, 6, 8)—How careful we should be in what we say.

Grass (i. 10, 11)—How soon earthly riches pass away.

Or in the words of the Epistle,

No. 2.—Abraham, Isaac, Rahab, the Prophets, Job, Elias.

Correct answers (No. 42) received from:—

May, Daisy, and Gordon Bligh, Ethel, and George Pasley, Hilda Marston, and Constance Scott, and Beryl Morris, Phillis and Noel Wright, A. Houghton Ferriman, William Clarke, May Fell, Eva Jones, Annie Cooper, Daisy Groves, Eleanor Stuart, Freda Hooper, Gertrude Wearne, Mabel Wright, Amelia Bellenger, Clara Barnes, Freddy and Herbert Compton, Emily Bridgewater, Ruth Morris, Daisy Budgey, Henry Compton, Helen Wadsworth, Euid Nather, May, Edith, Willie, and Doris, Elsie, and Doris Scott, Doris and Hilda Games, Bill La Brooy, Annie Tawse, Margaret Shakespeare, Lizzie Porter, Mildred Scott, Arthur Turnbull, Kathleen Pasley, Charles and Thomas Bewley, Geraldine Smith, Harold Stevenson, Myrtle Perry, Elizabeth Hull, Muriel Harrison, Barbara Stevenson, Margaret Burrows, Cecil Bradford, E. Beauchamp, Brecken and Kathleen Cole, Olive Mason, Annie Cole, Amy Hoddinott, Mary Plumb, Kenneth Soltan, William Porter, E. V. Marchbank, Hilda Craig, Mabel Leverington, Maud Cleal, Betty Stokes, Edith Hayward, Agnes, and John Selby, Margaret and Edith Gray, Eric Ellison, Rose Marsh, Mary, Grace, and Edith, G. Andrews, Lucy Andrews, Ella and Gladys Clapp, Minnie Barker, Rose Jones, James Arthur Sanders, Ethel Howell, Cyril and Edith Badham, Gladys Isaac, Kenneth Dunbar, Kitty and Violet Donaldson-Selby, Constance Gabbett, Alice Palmer, Margery Smart, Grace and Kathleen Dodginton, Millicent and Wallace Bentley, Evelyn Shaw, George and Edward Howell, Millie Parsh, Evelyn and Dorothy Hewer, Frances Taggart, Edna and Maude Tyson, Frank Redfern, M. L. Richards, Evelyn Moor, George O. Beltrine, Theodora Edwards, Helen Shackleton, Edwin Peters, Arthur and Evelyn Jones.

THIS WEEK'S BIBLE SEARCHER, No. 43.

In Jeremiah xiii. to xviii.

1. What was Jeremiah told to hide in a hole of the rock? Where did he go to hide it?
2. What did he do with it afterwards? What was it like then?
3. What lesson did God teach by this act?
4. What command was given about the Sabbath day? How was it treated?
5. What lesson did He teach from the potter and the wheel?
6. Complete the following verses and say where each is found:—"Can the Ethiopian change his skin?" "Our iniquities testify against us." "Blessed is the man."
7. How did the people receive Jeremiah's messages?

(Children under eight do 1 and 2. Those under twelve do 1, 2, 3, 4.)

Personal.

I HAVE been as disappointed as many of my young friends at the unavoidable delay in their receiving the prizes and certificates. I hope, however, that all will have been delivered some days before these lines are read, and that the pains taken to make them attractive will compensate for the anxiety.

AMELIA BELLINGER.—I am glad you and your school-fellows are interested in the "Bible Searcher." CONSTANCE DEVENISH MEARES.—Thank you for your letter. Spelling is taken into consideration when giving a star. E. B. BLACK.—Many thanks for your kind little note. MARCUS KING.—Am very glad to hear you gained a prize at the Y.M.C.A., and you will find the book very interesting. NELLIE HATCHETT.—I was very glad to hear from you the week before last, and hope you will soon feel stronger.

LOUIE BERTHE.—If your answers arrive too late, your name will appear in the foreign list next week. ALINE BAZETT.—Peter was correct; you put Philip. GRACIE CHATTERTON.—I am sorry you found the questions so difficult. It is necessary to have answered nine times correctly out of a possible thirteen. The new quarter commenced October 1. DORA MARPLES.—The rules are given in October 1. HELEN DUNBAR.—It is only necessary for the prize competition. MARION RICHARDS.—Yes, if you do not begin as a letter, or ask any questions. ELLA DIXON.—You gave a wrong reference to No. 13. GORDON DUNCAN.—I have sent you the rules.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, Walton, Liverpool, to Oct. 30; Tonbridge, Nov. 1-7; St. Paul's, Onslow-square, Nov. 13; Christ Church, Barnet, Nov. 14-25. Mr. Geo. Goodman, Hammersmith, Nov. 1-8. Mr. E. Hughes, Knockholt, near Sevenoaks, Oct. 51. Mr. Josiah Spiers, Raingate, Nov. 20 to Dec. 4. Mr. S. J. Hewlett, Needham Market, Oct. 31-Nov. 9. Mr. W. H. Wilson, Friends' Meeting House, Sunderland, Nov. 1; Konypersley, near Congleton, Nov. 8-15. Mr. J. S. Tyler, Leicester, Nov. 1-2; Sibley, Nov. 3; Melton Mowbray, Nov. 5; Leicester, Nov. 6 to 9; Ingarsby, Nov. 16. Mr. J. H. P. Cutting, Foresters' Hall, Mendlesham, Nov. 2-9; Ipswich, Nov. 7; Mr. J. H. P. Cutting and Rev. W. Fallow, Redditch, Nov. 14-24; Rev. T. Longstaff, M.A., Hawkshaw, Tottington, Nov. 17-25; Blackpool, Nov. 26; Mr. Arrowsmith, Bedford, Oct. 31, Nov. 1; Harrogate, Nov. 7-18; Darlington, Nov. 18-21; Keighley, Nov. 22; Southport, Nov. 23-30.

Children's Scripture Union.—Portions for week ending Nov. 7. — Sun., Nov. 1, Romans, i. 1-15; Mon., Nov. 2, i. 16-25; Tues., Nov. 3, ii. 1-16; Wed., Nov. 4, ii. 17-29; Thur., Nov. 5, iii. 1-18; Fri., Nov. 6, iii. 19-31; Nov. 7, iv. 1-12.

The Swallows.

How I love to watch the swallows,
Mother, as they come and go,
'Twixt the shadows and the sunshine
Sporting ever to and fro.

Yes, my darling, sun and shadow
On our path in turn will rest—
And we, too, like sportive swallows,
Ever love the sunshine best.

Mother, how the swallows twitter,
On our roof, at early morn!
Are they glad to find a welcome
In the home where they were born?

Yes, my darling, they are singing
With a glad heart evermore.
So should we, too, praise our Maker,
Who hath made our cup run o'er.

Mother, do they spend the winter
In a land far, far away,
Where the wintry snows fall never,
Nor the fountains cease to play?

Yes, my darling, safely guided,
From the sunny south they come.
So may we, life's journey ended,
Safely reach our Heavenly Home!

Clevedon.

WM. KITCHING.

An Ideal Realised.

WE all have, or ought to have, our ideals, but how seldom, if ever, we realise them; though, indeed, they may not be pitched unduly high. The ideals which Mrs. A. R. Simpson, of Edinburgh, in her latest little book* sets up and sets forth, are by no means unattainable points towards which we may strive in vain. She shows in many a fresh, stimulating train of thought, and in finely-polished diction, how the upper levels of Christian life may be reached and retained. The chapter on "The Missionary Ideal" is of great interest; but all are alike good and helpful. The book, which is attractively produced, has our warmest commendation.

Exactly a year ago it was our mournful duty to chronicle the translation by death of Reginald Radcliffe. A chapter in Mrs. Simpson's book is devoted to some recollections of Mr. Radcliffe, who was one of the two Christian friends, now departed, whose lives in the author's view were "ideals realised." The other was Frances Ridley Havergal. It will not be unfitting if, at the close of a year of our brother's life "in the presence of the King," we quote some parts of Mrs. Simpson's interesting record.

REGINALD RADCLIFFE.

"The fair memories of Reginald Radcliffe are very distinct, and we stand in transition years, for surely fairer things are coming. He is already among the fairer things, and his passing away has caused a strange blending of *then* and *now*. When asked by us to write a motto in a book, he wrote the one word 'Nigh.' It was the keynote of his life.

"The first sight of him we had was at Perth in 1860. We played in an attic room at Springland with the stranger children who had come from Liverpool, and whose missionary names, Brainerd and Heber, remained with us. Below was the tower on the river's brink where Mr. Radcliffe loved to be alone with God. We remember taking our place with mother and grandmother on the day in August of the great open-air gathering, on the raised wooden seats on the South Inch, and well remember the power of the addresses by Mr. Radcliffe and others. What struck the child mind was that there stood a man who, when he prayed, believed in God, and got what he asked, and saw the Spirit descend. He asked the anxious to adjourn to Free St. Leonard's, which scores of men did, while the women went into a tent near. Night after night for many weeks after we helped our grandmother in the work in the sideroom, as she could not overtake the many seeking help. The power of the Lord was present to heal, and the talk between the evangelist and his hostess going home in the cab was like chapters of the Acts lived over again.

"Some ten years later our father engaged rooms in the hotel at Cannes for Mr. Radcliffe. To the proprietor and his visitors the *salon* was just a number on a floor; to those who heard it given out at the meetings which he soon began to hold it was to be a trysting-place for heaven. To the girl of eighteen there again came the vision of the ideal realised—a worm threshing mountains. He had faith in God, and God did not disappoint him. The excursions of that winter are dim, the friendships then formed are mostly severed, but the power of God seen and known remains a part of the Eternal with us. The printing of the bills, the practising of the choir, the old hymns that had a new zest in French dress, the little meeting for prayer, the blue blouses of the French *ouvriers*, and the walk home in dark nights over muddy fields—now all built over by hotels—are all memories, but the personality of the man and the presentness of his God are the most vivid...

"In the autumn of 1884 we slept for a night under the same roof in Copenhagen and did not know till he had gone. He was at his old work, on the old errand, but we only saw the name posted up as we passed out for our drive next day. In December of that year he came to Edinburgh, bringing Stanley Smith and Charles Studd to address our students, and so to begin the movement in our University which has borne such wonderful fruit. Here was the Scottish fountain-

* FROM HELPS TO MAKE IDEALS REAL. By Mrs. A. R. Simpson. (Is. Oliphant, Anderson, & Ferrier.)

head of the Students' Liverpool Convention. A year later he was again with us, among his companions being two other Cambridge students. And did not the Lord let him slay more in death than even in life, when hardly had he left us there was held in his own city the greatest Student Conference on Missions that has ever been seen? In our quiet harbour the great waves have come as from the broad Atlantic, and we feel as if we must slip our moorings and put to sea, lest we or any near to us miss the meaning of this tide of blessing.

"The Hall of Light."

DEAR SIR,—“To the Lady Teacher, the Hall of Light for the Blind, London.” Such was the heading of a letter lately sent by a blind Chinese Christian lad to the honorary secretary and members of Somers Town Blind Aid Society. This letter, written in Chinese Braille type, translated for us by Miss Lillias Graham, proved clearly how truly the writer had learnt to know Christ in Miss Graham's School for the Blind at Chin chou, a school where many are now in training to carry in future, but not distant, years the light of the Gospel to their "own people."

Out of their poverty the members of Somers Town Blind Aid Society contribute annually sufficient for the support of one of these Chinese blind lads. The letters of this boy are a source of encouragement and delight to all the godly among us, and we forcibly felt how this Chinese laddie poetically, beautifully, and most truthfully expressed what we have striven to make our mission, and what, by God's help, it still is, to the blind in London. The happy, beneficent gatherings held within the hall from week to week have truly brought "light" where all before was darkness, and have cheered and strengthened the hundreds of blind who crowd our space.

To plead for loving gifts and helpers, to maintain our "Hall of Light" in full efficiency, is the object for which these words are penned. As the days pass on, old helpers pass upwards to the higher service, and the need for new and generous aid presses keenly. If any ask how we seek to bring "light to the blind," we have a ready answer. Recognising that spiritual and moral blindness is infinitely sadder than that which is physical, our chief aim is to bring spiritual light. Realising also how, in mental matters, the blind are shut in from many a means of knowledge open to others, we seek to bring them intellectual food. Knowing, moreover, how the physical reacts on the spiritual, we seek to minister to all our members, judiciously but substantially in temporal things. The means used are simple and natural: we "visit them in their affliction," teach them of Christ, provide healthful entertainment, give pensions, medical advice, arrange visits to the seaside for the weak and ailing, give clothing, money, food, etc., and ever, when in any way practicable, stimulate self-help.

All the work is voluntary, expenses a veritable trifle, and help only extended to well-tested cases. Ladies to visit the blind, friends to entertain, and garments new or old, and orders for such goods as the blind can supply—all these and much more is needed, as well as prayer. Friends are warmly invited to come and see our gatherings; we can promise that the sight will touch to its depths the kindly heart.

Information will be gladly given by the President, Dr. Oswald Dykes, 38, Coolhurst-road, Crouch End, N., or by Yours faithfully,

(Mrs.) JESSIE HEPBURN STAREY, Hon. Sec.

53, Hildrop-road, Camden-road, N.

Lord Mayor's East End Banquet.—The banquet given for the past ten years on Lord Mayor's Day to the poor of the East End of London has now become an annual feature, and they look forward to it as much as the City magnate does to his at the Guildhall. The feast is followed by an entertainment and music; the invitations are distributed to the very poorest, irrespective of creed or denomination. The Lord Mayor-elect, Mr. Alderman Geo. Faudel Phillips, has very kindly sent £20, Mr. Alderman and Sheriff Rogers and Mr. Alderman and Sheriff Ritchie have each given £5. The charitable public have always supplemented the amount given by the Lord Mayor and Sheriffs, and we trust they will again assist us, so as to enable us to entertain at least 2000 guests on November 9. Contributions will be thankfully received and acknowledged by Fredk. N. Charrington.

Great Assembly Hall, Mile End-road, E.

Melbourne.—The convention recently held in Melbourne in connection with the Students' Christian Union was a success far beyond the dreams of its promoters. There were present some fifty-five delegates, both men and women, from the Universities of Sydney, Adelaide, Tasmania, and New Zealand, and 233 delegates from thirty-four Victorian educational institutions. The outcome of this convention is that the various Christian unions of the colonies have formed themselves into an Australasian Students' Christian Union. The headquarters of the movement, for the present, have been fixed in Sydney. —N.Y. Observer.

"The Christian" Almanack.

WITH this issue every subscriber and purchaser should receive a copy of THE CHRISTIAN Almanack for 1897. We trust and believe that our readers will deem it as attractive and interesting as any of its predecessors. With respect to the selection of daily motto-portions, we need only say that they have, as ever, been chosen after prayerful consideration, and with a view to the highest spiritual profit. May these choice morsels from the rich storehouse of revelation come to the hungry soul, like the manna of old, fresh as from the hand of the bountiful God, morning by morning.

Following our recent custom, we have provided a series of illustrations, setting forth in pictorial dress some incidents in the life of a Bible character. In the accompanying sheet each picture represents a striking or pleasing chapter in the history of the great Christian Apostle Paul. They extend from the period of his passionate and persecuting youth, to the time when "Paul the aged" sojourned in Rome, a prisoner for the sake of the Gospel, but, nevertheless, a preacher or exemplar of that same Gospel to "all that came in unto him," both by lip and life. Making all allowance for artistic imagination, we think the sketches portray graphically to the mind, through the eye, the events to which they refer, and help to suggest the lessons which they are fitted to teach. Some detailed words of comment are offered to the reader.

The first picture shows Saul as a consenting and approving party, if not an active accomplice, in the killing of the protomartyr of the Christian faith. The blood of the sainted Stephen was on the skirts of this fanatical young rabbi. Whatever Paul—or Saul—set his hand to do, he did it with his might; so in the persecuting era of his life he seems to have excelled all his contemporaries in the intensity of his anti-Christian zeal and relentless cruelty. History has often shown since, as it did then, that converting grace can turn the worst into the best. Stephen's violent but triumphant death afforded also a grand illustration of the truth of the proverb that "The blood of the martyrs is the seed of the Church."

In the second picture the persecutor has become the persecuted, and is closely following the footsteps of Jesus Christ, inasmuch as his own kinsmen in the flesh were watching for an opportunity to kill him. But his time was not yet come, and God opened a door of deliverance. Picture three, with its miracle of healing, also brings the Master and the disciple very near each other. There are disciples among us now who believe and who affirm that gifts of healing are still bestowed on believers. One thing is certain—we may not set any limit to the wonder-working power of God, though it may not in every instance be his will to heal, but rather to teach the lesson of faith and patience through the trial. Let not one judge or condemn another in such a matter. The reader of Acts xiv. should not overlook the clause, "Paul...perceiving that he had faith to be healed." The faith of the sick one is as essential a condition as that of the healing agent.

The panels forming the central row of illustrations all testify powerfully of Paul the Preacher. No modern evangelist has had such marvellous and varied audiences as had Paul—the crowd of cultured Greeks on Mars Hill, the solitary, conscience-stricken jailer at Philippi, the wearers of the purple at Cæsarea. To all—refined and rough, high and low, Jew and Gentile—the courageous apostle declared the same Gospel, as the

power of God unto salvation. We have no other Gospel to proclaim, whether to king or beggar.

In his experience as depicted in picture seven, Paul proved the truth of our Lord's promise to his apostles that He would interpose for their preservation and deliverance from perils encountered while engaged in his service. That chapter in the history of Christ's Church is not yet closed. Those brethren who have been recently preaching the Gospel in the open air in Ireland have perfectly wonderful stories to tell of the way in which they have been preserved from physical hurt, under circumstances very similar to those in which Stephen met his death.

The two last pictures, fittingly enough, are of a less dramatic type. They present the great Apostle, not amid exciting and tempestuous scenes, but receiving the sympathy and comfort of his fellow disciples. Such tokens of brotherly love and kindness must have been peculiarly welcome to the veteran warrior. There is no mere earthly tie so binding and so indissoluble, as a common faith and a common love exercised towards the one Lord and Saviour. It stands the severest tests, and bridges the widest chasms whether of position or of possession.



Mrs. Ingalls, Burmah.

THIS week we give a portrait of Mrs Ingalls, wife of the late Rev. L. Ingalls missionary to Burmah of the American Baptist Missionary Union. For forty-five years this lady has been engaged in Christian work in the East, going through troublous times and surmounting many difficulties. When visiting Great Britain she has made many friends, to whom a brief outline of her career will be particularly acceptable.

Born in 1829, our friend went to Burmah in 1851 with her husband, whose decease she was called upon to mourn five years later. In the course of that short period she had much endeared herself to the people, who begged her not to leave them. She was thereupon led to give herself up for Burmah, and having taken her little daughter to America, she resumed her missionary labours, in the spirit often expressed in her letters, "Here is my work, and here I expect to end my journey when the Master calls."

Settling in Thongze, a district a hundred miles from Rangoon to the north, she entered upon an important sphere with the help of a native preacher and his family. This region was reached by a canal boat voyage lasting

many days, and when on the spot Mrs. Ingalls discovered that, generally speaking, the people had never before seen a white person. For many years she was the only foreigner, but at length Miss Kate F. Evans went out as a helper, especially to take charge of the educational department of the mission. As in other fields, the Word of God has been attended with blessed results in Lower Burmah, a goodly number of Buddhists having been converted. From among the converts some have been trained as pastors and preachers, others as colporteurs and Bible-women.

Burmah has long had an evil reputation as a land of dacoites, and the depredations attending these expeditions have at times been more than disquieting. One year, when dacoits were specially active, a placard was affixed to the Thongze Chapel, putting a value of 10,000 rupees upon the head of Mrs. Ingalls. However, God did not allow "unreasonable and wicked men" to carry out their designs. Writing of those days, Mrs. Ingalls says: "Though I had great trouble for over six months, no harm came to me; I was not captured, and not one of the Christians was murdered, though some of their heathen friends were beheaded, or burnt with kerosene oil, or badly mutilated."

In storm and sunshine Mrs. Ingalls has toiled, and is widely known among the people as the missionary lady who, in 1867, made the presentation of Queen Victoria's English Bible to the Queen of King Mindone, along with the Burmese translation of Dr. Judson. One of the many excellent enterprises which Mrs. Ingalls has promoted is the establishment of free libraries for the employes of the State railway in Burmah, and the placing of sheet calendars and Scripture texts at railway stations. American friends send ready aid in support of the mission work, but the Christians of Great Britain are looked to for books and papers for the railway department. Mrs. Ingalls is always glad to hear from those who are interested in this very useful work, also to receive parcels of literature suited for the purpose which is so near her heart. Address her at Thongze, Lower Burmah.

The Mildmay Jewish Mission Band.

THE towns that have been visited by the Band this year are Grimsby, Middlesbrough, and Stockton; at this moment the members are in Edinburgh, next week and the week following they will be in Glasgow and Motherwell, and then, after some village work, they return to London. They have had invitations to other places, but these will probably be postponed to next year, as the gifts sent in for this special evangelistic effort will have been expended. In every town visited, the Jews are systematically sought out and evangelised from house to house, while at the same time they are invited to regular Gospel meetings for both Jews and Gentiles.

We have for some time had a small workshop for Jews, but have now gone into better premises in 745, Commercial-road, opposite Limehouse Church. At present we have but eight Jewish hands (all of them professing Christians) who are seeking to earn their living by honest work, while we are seeking to help them to help themselves. We would like if possible to make this institution pay its own way from a business point of view. We make, repair, and alter clothing, ladies' and gentlemen's; and there is also a department for the making and repair of boots and shoes. Orders will be promptly collected from any part of London, and as promptly delivered, while reasonable charges will be made.

SAMUEL H. WILKINSON.

Central Hall, Philpot-street, E.

The Bible Society.—During the past twelve months the contributions from Wales and Monmouthshire to the British and Foreign Bible Society amounted to £6375.

The Gospel in Ireland.

HANDBILLS, not printed, but written and copied with the holograph, giving particulars as to Rev. T. Connellan's meetings, are being dropped into every letter-box in Dublin by a band of young men, all converts from Rome. The meetings are very well attended and the proceedings are most quiet and orderly. Among those in constant attendance of late has been a young lady in a business house in the city. Her mother called at the Presbytery and informed the parish priest that her daughter had given up going to mass and confession. One of the curates called upon the young lady referred to, when an interesting dialogue took place. At the close of the conversation, in which the young lady proved herself a match for the ecclesiastic, the latter, taking up his hat, said, "Of course, you are welcome to become a Protestant, but I warn you that you will regret it when it is too late. Will you call over to the Presbytery, and I will show you how wrong you are?" The reply was, "No, sir, I have no business at the Presbytery. There is your own Bible, show me my errors if you are able."

This is a specimen of many similar cases. The priests are opening the eyes of their flocks by their own intolerant conduct. The following is a case in point reported in *The Weekly Independent*:—"Canon Greely, P.P., of Newport, county Mayo, has from the altar ordered a boycott against a Roman Catholic young lady because she was appointed to the vacant office of post-mistress, instead of the candidate favoured by his reverence. She was turned out of her lodgings in consequence of this, and finally had to take shelter in the house of a Protestant. Notwithstanding the intimidation, the young lady has secured an office, and is carrying on the postal business to the satisfaction of everyone, with the exception, perhaps, of Canon Greely and his satellites."

The Roman Catholic bishops met last week at Maynooth, and put forward a claim for a Roman Catholic University, fully equipped and lavishly endowed. They do not scruple even to hint at a return to lawlessness if their demands are not granted.

Wreck of the "Dayspring."

DEAR SIR,—The many friends of the New Hebrides and of the venerable Dr. John G. Paton, will sorrow with us, and pray for our Mission in the great disaster that has befallen it. Our mission vessel *Dayspring*, so recently built and sent out to the islands, is reported a total wreck! Reuter's Agency cables from Sydney as follows, under date October 22:—

Missionary ship *Dayspring* struck on a rock to the north of New Caledonia and was totally wrecked. Her complement consisted of seventeen men, all of whom took to the boats. The captain and seven men were saved, but it is feared that the rest were drowned.

Apparently there were no missionaries on board on this outward voyage. Our vessel was carrying three months' supplies for the Mission stations, and the mails, etc., all of which are lost. No doubt the friends of the Mission in Australia will at once charter a ship to carry food to the lonely workers; and of course our needs do not die with the ship. We fear for the aged missionary upon whom the blow will come with crushing force, and we beg for him the prayers and sympathy of every friend of this most difficult island mission.

We may be permitted to add that the news of the disaster has stirred one friend to send us £1000 "with a full heart to commence or buy another ship at once," and in the hope that others will be led to help. We are not aware of the sum for which our vessel was insured in Australia, nor do we know what future course will be recommended by the missionaries—the next step being absolutely at the discretion of the synod and churches interested. Should any friends of the work, however, be led to send money towards a new vessel we will gladly receive all contributions on Dr. Paton's behalf, with the condition, as before, that should the scheme not be completed the money will be returned by us to the donors, or used as they may direct.

On behalf of the John G. Paton Mission Fund, yours faithfully,

JAMES PATON, B.A.

(Minister of St. Paul's, Glasgow), Hon. Treasurer,
2, Park Quadrant, Glasgow;

A. K. LANGRIDGE,

Hon. Organising Secretary,

Aniwa, Trinity Avenue, South-end-on-Sea.

[938]

Home of Industry Workers.

THESE delightful and profitable monthly meetings have been resumed, after a break during the holiday season. To many their suspension seemed a distinct loss—the opportunity afforded by these gatherings of Christian fellowship and of greeting workers from distant parts being highly prized. Miss Macpherson, who has spent her "holiday" time in hard work, speaking and testifying, and pleading the cause of the children, seemed in good spirits, surrounded as she was by trusty friends and faithful helpers.

Mr. ROBERT SCOTT, who presided, read Ps. lxxii., and called for a season of earnest prayer for missions at home and abroad.

Mrs. WILLIAM MERRY, who has just arrived from the other side, spoke of the goodness of God in providing homes for the 150 children who have this year crossed the Atlantic. God has heard prayer and opened the way even in certain instances when difficulties seemed likely to arise. Amongst the incidents specially mentioned were two little Jewish boys who have found what appear to be happy homes in answer to distinct prayer. Similarly, the hand of the Lord has been on all the work. The reports sent in by the visitors are full of encouragement. Prayer is desired for the little waifs now being gathered into the Hackney Home in order to be trained for next year's party.

Mr. R. C. MORGAN followed with an address on "Thus it becometh us to fulfil all righteousness";

an exposition of the deep teaching presented by our Lord's baptism—the Sinless One submitting to a baptism which meant confession of sin, and this for a great and gracious purpose. We need, said Mr. Morgan, in closing, to take up the events in the life of our Lord on earth, and study closely their special significance.

Mr. GEORGE HOLLAND, who was received with much warmth after his serious illness, testified to the goodness of God while he lay apparently at the gates. In answer to definite and united prayer the Lord had spared him yet awhile, and he longed that these "added years or days" might be more fully devoted to his service. A few weighty words followed on "To me to live is Christ," and the union of the believer with his great head, so close and intimate that while Christ personates the believer before God, the believer personates his Lord on earth among men. How necessary then to take heed to our ways, that by his grace we may set before men a faithful reflection of the Saviour and not a mere caricature.

Miss TREGELIUS spoke of her longing to go to North Africa, telling how the Lord had laid the call on her heart, and how much she felt she owed to the training in the Home of Industry.

Mrs. TURNER spoke of work in Tunis, and urged special prayer for Moslems, who have been so greatly neglected in the past.

Two brethren and two sisters from China were introduced to the meeting, and Mr. Easton, on their behalf, called for prayer for China. The proceedings were then concluded with a time of earnest waiting on God for the many missions and missionaries who had been mentioned.

Needy Fields.—Writing from Hoti Mardan, Punjab, Mr. W. H. Dowling says:—"Malakau, Chitral, and Kafiristan are places where the Gospel has never yet reached. Kafiristan alone has a population as large as India, 300,000,000, and there are the small places besides. Last year the Ameer of Cabul marched into Kafiristan and took 600 prisoners. The men he forced to become Mohammedans, and the young women were forced into his harem. This year he marched in and took the place. Here are these immortal souls, with no one to take the Gospel to them."

Mr. Lane's Missions.

BOURNEMOUTH.

A UNITED Evangelistic Mission has been conducted in Bournemouth by Mr. W. R. Lane, under the auspices of the Bournemouth Nonconformist Council. The Mission opened on Wednesday, October 7 in the Punshon Memorial Church, Bournemouth, with a united meeting for Christian workers, which was followed by a communion service. On Thursday, October 8, Mr. Lane began his work at West Cliff Tabernacle, Westbourne; on Tuesday, October 13, it was continued at the Wesleyan Church, Boscombe, and on Sunday, October 18, the final series of services were commenced at the Richmond-hill Congregational Church, Bournemouth.

Mr. Lane's services, both at the Bible readings and at the evening services, were greatly enjoyed. The attendances at the services increased almost nightly, and at the last service on Wednesday evening, October 21, upwards of 1000 people stood to testify their gratitude to God that Mr. Lane had been sent amongst them. Towards the close of the mission, when all the churches of the borough united in the centre of the town, there were a good many professed conversions.

Mr. Lane has won many friends by the homeliness with which he has conducted the services, by the direct forcible appeals to the conscience and the tender appeals to the heart that he has delivered, by his evident sympathy with the work of the churches and by his own simple, manly, brotherly, Christian personality. W. V. R.

BAYSWATER.

Mr. W. R. Lane began on Sunday, in connection with the Bayswater Y.M.C.A., a mission to men. Considerable effort has been put forth to reach the young men in Whiteley's and other business houses and induce them to attend. The meetings are being held in Paddington Baths Hall—a large building to fill with "men only." Both afternoon and evening, the attendance was most cheering. The evangelist, who seemed full of power and vigour, spoke with much earnestness and solemnity. No special attempt (being the first day) was made to secure open confession, but there were evidences of coming showers of blessing.

Mr. McNeill in Middlesbrough.

THROUGHOUT the first week of his mission Mr. McNeill has maintained a high level of Gospel address, and has been heard by large audiences. Probably his most impressive utterance was upon the well-known text, "Behold, I stand at the door and knock." He said his text occurred in a letter sent by our Lord to a certain address. It was important to see that it was delivered at the right door. Our Lord's message was not to the outcasts in the slums, but to a church. The speaker made everyone who cared for the spiritual life of his own church ask whether his church had Christ within it or not. He made every individual press the question further and ask whether Christ had a place in his own heart.

Another very effective address was upon the closing verses of Luke ix. He was especially happy in rousing the sympathy of his audience towards the man who said, "I will follow thee whithersoever thou goest," and made many wish to travel the same road after Christ.

The mission closes on Friday, 29th inst. The evangelist has won many friends in Middlesbrough, who will follow him with interest and sympathy, and welcome him whenever he returns.

Jewish Boys and Girls.—New premises for the London mission schools for Jewish boys and girls were opened at Streatham Common last week by the Society for Promoting Christianity among the Jews. Prebendary Webb-Peploe preached at a service held in connection with the opening in Immanuel Church, Streatham.

Pastor Chiniquy.—The Stratford Conference Hall was crowded on Monday week, at a Protestant meeting arranged in connection with the Y.M.C.A. Dr. Grattan Guinness presided, Pastor Chiniquy, who met with a very hearty reception, gave an address of over one and-a-half hour's length on his work in the Church of Rome, especially as the "apostle of temperance," and the reasons which led him to come out of that church. A strong local centre of the Protestant Alliance is being formed at the hall.

The Aberdeen Mission.

ON Friday, October 16, Mr. C. Inglis concluded a week's mission (which most of us felt was all too short) in the Free East Church. The mission was a continuation of the evangelistic campaign planned by the Free Presbytery, and which is to be carried on till the end of November.

The Free High Church and the East Church form together one building, and accordingly the two congregations united in the week's services. Mr. Inglis spoke in both churches on Sabbath, Oct. 11, but his mission proper began at the evening meeting on the Monday following. From the first the attendance was most encouraging and the interest unmistakable. There had been much prayer offered beforehand in prospect of the meetings. The blessing of God was looked for, and it was not denied.

Mr. Inglis presents the Gospel with great simplicity, earnestness, and power. His addresses are clear, pointed, richly and aptly illustrated from a wide experience of Christian service and knowledge of human nature, and they are never too long. His own warm and hearty manner has much to do with winning the sympathy of his audience, but it is evident that in all the work he relies on the promised power of the Holy Spirit. His method of conducting the after-meeting is characteristically decided, and this at first seemed to meet with some resistance. But it was interesting to see how, as the attendance increased and the interest deepened, this apparent resistance largely gave way. The turning-point seemed to be reached on the last night but one; and on the last night of all, after an unusually solemn service, there was a warm response given to the invitation to remain for the second meeting. The hall adjoining the church was filled with Christian workers and inquirers, and after this meeting was dismissed a large number of those who sought salvation returned to the church, where they were met by the ministers and other friends ready to help them in their desire to close with the Saviour so earnestly offered for their acceptance.

Mr. Inglis also conducted a short series of afternoon Bible readings during the week. These were well attended and much enjoyed.

We feel thankful to God for our friend's visit and for his short mission among us. It has been awakening, stimulating, and encouraging. We know that many have been powerfully improved by the truth, some effectually convinced of sin, and still others, we believe, have been brought to decided acceptance of the Lord Jesus Christ as Redeemer and Master. But beyond all that we can see we are sure there is much that remains known as yet to God alone.

(REV.) CHARLES H. TODD,
Free East Church.

Rev. H. W. Bell, of the Free High Church, Aberdeen, also writes:—

We have had boundless cause for thanksgiving in connection with the whole effort. The unity and heartiness of ministers, office-bearers, and congregations in the work has been remarkable. We have taken every step in the spirit of earnest prayerfulness, and we have had distinct and remarkable tokens of Divine guidance.

Mr. Inglis is to be followed by Mr. Frank L. Smith, of New York, and he again by Mr. Gipsy Smith. The services in the rural charges will be conducted by Mr. Thomas Binnie, evangelist under the Home Mission Committee of the Free Church, Rev. A. Hardie, of Newbattle Free Church, and the Messrs. Stewart, of Edinburgh.

The work hitherto has been most encouraging. We have had nightly audiences numbering hundreds, the addresses have been very powerful and impressive, and the results, in numbers of professed conversions and in the quickening of believers, have been very gratifying. It has been a time of marked blessing; and the tide is deepening as it flows onwards. Many, we are persuaded, will bless God for the services with which our community has been favoured.

Mr. Inglis sails on Saturday for the United States, hoping to labour during the winter in New York, Chicago, Winnipeg, and British Columbia. He hopes to return home in March and April.

Farningham Boys.

THERE was a capital muster of the lads from the Homes for Little Boys, at the Albert Hall on Saturday afternoon, when over 400 of them delighted a large concourse of visitors with music and song, as well as musical drill. The entertainment reflected great credit to both the teachers and their young pupils, for it was evident that only hard work and serious application could have produced such a pleasing result.

Nor were these a picked or selected few, since they represented four-fifths of the inmates, who are equally proficient in various branches of useful and practical industry. The Homes might rather be called "the Villages," for at Farningham and Swanley the colonies of lads are boarded in cottages which present a striking appearance in the landscape. And here all sorts of trades are taught and practised, heads and hands contributing their share to the possibilities of these young lives.

Addressing Saturday's gathering, at which he presided, the Duke of MARLBOROUGH expressed his warm sympathy with the object of the Homes, and remarked on the enormous increase in the population of England every year, which led to innumerable children being left destitute and uncared for. Still, one of the most remarkable features of the age was the strong philanthropic movement, and a very general tendency to help the unfortunate, who, if given the chance, were fully competent to turn out honourable and useful citizens. Indeed, in these lower grades of life men had been found, and were being daily found, whose intellects were as keen as those born in a more fortunate sphere. His grace considered that the Swanley and Farningham Homes were bright examples of the movement he had alluded to. Canon Wilberforce and Rev. Alexander Connell also spoke.

The Duchess distributed a large number of prizes to boys who had achieved distinction in various ways. The only depressing item in the proceedings was the announcement that there is a debt on the Homes of £3000, and that an additional £2000 per annum is required in regular subscriptions to carry on the work. It is a thousand pities that the managers of such an admirably-conducted institution should have any anxiety on that score. The secretary is Mr. Wm. Robson, and the London offices are at 25, Holborn Viaduct.

Mr. Nix at Princess's Theatre.

LAST Sunday evening Mr. Josiah Nix, of the Regent-street Polytechnic, began the second series of winter Sunday-evening services for the people at the Princess's Theatre, Oxford-street. The place, needless to say, was crammed absolutely from floor to ceiling with a congregation unaccustomed largely to attend any church or chapel. From the vantage ground of the reserved Press box the spectacle was a most cheering and inspiring one.

As before, Mr. Nix has invoked the aid of the lantern in his presentation of the Gospel message. A very full and free Gospel our earnest-minded brother proclaimed, but he also set forth in very graphic and forceful terms some of the besetting sins that ruin the lives of men and women, and prevent them from becoming disciples of Jesus Christ. The subject was "More than Conquerors," and it was handled in an intensely interesting fashion. Perfect attention and stillness prevailed throughout, and it could be seen that the arrows shot at a venture by the preacher were finding their way to many a mark. There was a large and very hopeful after-meeting. A most auspicious start was made for the season.

We could not help wishing that all the large theatres and halls in London could be used in the same way on Sunday evenings through the winter. If the same means were adopted to attract the careless masses they would doubtless be filled.

Clapton Mission.—An interesting series of services has been held at Clapton Park Tabernacle in connection with the completion of twenty-one years of home missionary work by Rev. Thomas Jackson. The public meeting on the Monday was a most inspiring one. Mr. Jackson stated that during his London ministry he had received upwards of 2000 persons into church fellowship, had established seven Sunday-schools, temperance societies, and seven Bands of Hope, besides other efforts for the social well-being of the people.

Letters to the Editor.

THE LORD'S PRAYER.

DEAR SIR,—I find many of God's dear children do not use the "Lord's prayer." I seek for light on the subject; perhaps some correspondence on the subject in THE CHRISTIAN would be helpful to many. In Matthew's Gospel our Lord seemed to teach the multitude to use those words. In Luke he addresses his disciples only. I find some shrink from the clause "Forgive...as we forgive," as implying a condition for the forgiveness they seek, which as children of God they already have through the finished work of our Saviour. I do not mean that we do not always need forgiveness and cleansing for the daily defilement of our walk down here. I am truly anxious to know the mind of the Spirit in the matter, and I think perhaps some of your readers may be able, by their suggestions, to teach me what I fail to find for myself.—Believe me, yours faithfully,
M. T.

PAUL AT ATHENS.

DEAR SIR,—I was sorry to read the opening paragraphs of a paper, p. 12 of your last number, containing reflections on the preaching of the Apostle Paul had proclaimed "Jesus and the resurrection" (Acts xvii. 18). And then, speaking to idolaters who thought he was announcing some new demons, he proclaims the true God, creating, life-giving, upholding, appointing, and not far from us. With knowledge of God, we ought not to have unworthy thoughts of Him who made us. And then he seeks to awaken further by the truth of the judgment to come. Nor was there the absolute failure—"no fountain, no rill, only defeat."

Why, if any man stood up in the midst of idolaters, and at the end let there be a Dionysius, a Damaris, and others with them, who believed, who would not bless God for that, however sorrowful over others? It always is so, that, as in Acts xviii., some believed, and some disbelieved. I regard the entire preaching at Athens as a marvel of spiritual wisdom, grasping the scope of truth as applying to the hearers, which modern speakers would do well to follow.—Yours,
J. V. S.

"Northfield in New York."

UNDER this heading *The N.Y. Tribune* of October 6 says:—At the Northfield Conference last August Mr. D. L. Moody was invited by the New York, Brooklyn, and New Jersey pastors and missionaries in attendance there to hold a series of meetings in New York this fall for the deepening of spiritual life, that the people unable to attend the helpful meetings in Northfield might have an opportunity of sharing in the blessings received there. Mr. Moody has consented to speak in Cooper Union every day for a week, beginning on November 9. Yesterday he met the clergymen and other Christian workers who are interested in the proposed meetings, which are to be in no sense evangelistic, as that term is usually employed.

The meeting was held in the Marble Church, which was filled. So important does the Presbytery believe the coming meetings to be, that it appointed a committee to attend the meeting, and express to Mr. Moody its deep interest in the meetings, and the loyal co-operation of the Presbyterian pastors in carrying them on. Mr. Sankey, for a quarter of a century Mr. Moody's colleague, led the singing, and sang two or three solos. Mr. Moody is to speak every day this week in Plainfield, N.J.

Deptford Broadway (says a correspondent), formerly the stronghold of atheism and anarchy, is becoming morally purified, and we are getting a powerful hold of the men. £21 was recently collected among working-men at open-air lectures for the Miller Hospital.

Ealing Convention.—Notwithstanding the unfavourable weather, the Convention was well attended, and greatly appreciated by many who received instruction and profit from the addresses of the four days. The meetings were presided over by Colonel Phayre. Among those who gave addresses were Revs. J. G. Train, F. B. Meyer, Prebendary Webb-Peploe, H. G. Thwaites, A. E. Barnes-Lawrence, Marcus Rainsford, jun., and G. H. C. MacGregor. Friday was occupied with missionary addresses, when Rev. P. B. Johnson gave interesting details of the successful work of the Irish Church Missions, Rev. J. Wilkinson of work amongst the Jews, and Rev. G. F. Easton and Mr. W. B. Sloan of the operations of the China Inland Mission.

Advent Conference in Norwood.

THE spirit of expectant prayer was fully rewarded with the many who gathered at the Conference held in Lansdowne Hall, West Norwood, on Tuesday, Wednesday, and Thursday of last week.

At the opening meeting a brief introductory address was given by Pastor Fuller Gooch. Rev. C. G. Moore spoke of the blessings God has for his children in his givings and withholdings. "The practical value of acquaintance with Second Advent Truth" was the subject taken by Rev. J. E. Linnell. He warned his hearers of the danger of spiritualizing the Word of God so as to lose sight of its true meaning.

At the evening meeting Revs. T. George, G. Turner, and J. J. Luce gave helpful addresses.

On Wednesday afternoon "Present-day Judaism, a Fulfilment of Prophecy," was the theme discussed by Rev. Francis L. Denman. He pleaded for more prayer for the Jews and more earnest testimony to all that the Lord is at hand. Pastor Fuller Gooch read a paper on "The Apocalypse as distinguished from the Parousia," which created very considerable interest as an exposition of the dual aspect of the Lord's return. Rev. J. G. Train spoke of "The faithful and wise servant, whose watchfulness leads to fidelity." Rev. Lindsay Young and Dr. R. Anderson gave excellent and practical addresses at the evening meeting. The former took as his subject, "Christendom and its Doom," calling attention to the growing spirit of worldliness and unbelief. The latter dealt with "The Personality of the Man of Sin."

The meeting on Thursday afternoon was addressed by Revs. R. Middleton and John Wilkinson, and Dr. R. McKilliam. In the evening, Rev. E. Brewer spoke on "The Firstfruits and the Harvest." Rev. W. R. Mowll gave the closing address. In speaking of "As it was in the Days of Lot," he gave four characteristics which likened those times to our own—indifference, ignorance, infidelity, and impurity—all indications that we are nearing the end. An earnest appeal was made to the unsaved to flee from these things, and to accept the redemption that is in Christ Jesus.

Mrs. Baeyertz at Kilburn Hall.

THE sixteen days' mission conducted by Mrs. Baeyertz, in connection with the Evangelistic Mission, was brought to a close by a series of three meetings on Monday last, October 26. It has throughout been a time of remarkable blessing, and overflow meetings have had to be held on some occasions. Large numbers of inquirers have been dealt with by the workers, and over 200 names have been handed in by those professing to receive Christ as their Saviour.

Mrs. Baeyertz's addresses have been characterised by manifest power from on high, and many believers testify to having received great spiritual blessing, resulting, it is trusted, in more consecrated lives.

A social gathering of converts is to be held at Kilburn Hall this evening (Thursday), and Dr. R. McKilliam is to follow up the mission with a special address on Sunday evening next, at Kilburn Hall.

Mexico.—A general assembly of Evangelical workers in Mexico is to be held in the capital next January. Matters of great interest are to be discussed, such as self-support in mission churches, educational methods and medical missions.

Portsmouth.—At the Welcome Mission a five days' convention was held, Oct. 11-15. The subject was "Christ-likeness" in life and service. Each day the attendance was very good, and many were strengthened for active service. The speakers included Rev. A. D. Cope, of Southampton; E. L. Hamilton, Bath; J. Gregory Mantle, Brighton; L. Railton, of Bristol, and others. It is proposed to continue this work by a monthly meeting during the winter. Mr. Hogbin asks the prayers of Christians for guidance.

Sheltering Homes, Liverpool.—On Friday last the annual tea to Christian workers took place at Mrs. Birt's Sheltering Home, Myrtle-street. The guests numbering over 200, represented all parts of the city, and all denominations, and were drawn together by their interest in Mrs. Birt's work for the children of Liverpool. They were the Liverpool Scripture Readers and their wives, Seamen's Missioners, the town missionaries (some delegated to visit the public-houses, others the lodging houses), School-board visitors, Bible-women, district nurses, and representatives from many other homes, hospitals, and agencies at work in squalid Liverpool. Two hundred children have been admitted to the sheltering home; 130 have been placed in Canada; 200 widows are helped by a weekly sewing class and dinner; 5000 ragged children received a Christmas treat.

Armenian Relief.

SIR,—There is a pressing need of clothing and bedding for the destitute Armenians of Constantinople, whom the late disturbances have deprived of everything, and whose sufferings will be terribly aggravated this winter, unless their needs in this direction are promptly supplied. The Armenians of Constantinople wear European clothing, and the following is a list of suitable articles: Old men's underclothing, both cotton and woollen; shawls, jackets, plain dresses, stockings, men's clothing of all kinds, and unmade materials, however coarse and plain; black and navy blue serge and dark flannels are recommended. The carriage of the goods will be free, but there will be the expense of duty and packing-cases, and to meet this, friends who desire to help in this cause are asked to remit a small sum with the clothing.

Parcels should be marked "Armenia," and sent carriage paid to Mrs. H. Grattan Guinness, Harley House, Bow, London, E., who has kindly consented to receive, pack, and forward any such that may be entrusted to her.—Faithfully yours,

MARY HICKSON, Hon. Sec. W.A.R.F.

In answer to the query of a correspondent as to what would be the cost of emigrating one Armenian from Turkey, Lady Henry Somerset writes:—

"I should say that £5 would emigrate a refugee from Constantinople to almost any port except America, where of course the requirements in the way of money for the refugees is considerable. Five pounds would place an emigrant in safety either in England, in Cyprus, or any other place of refuge, and give him a start."

Our Soldiers at Shoeburyness.

In a tiny room at Shoeburyness a band of Christian soldiers is gathered every evening for Bible reading and prayer, and most earnestly are they pleading that soon they may have a Soldiers' Home.

When their day's work is over our soldiers do so need a bright, happy "Home" which they can look upon as altogether their own, where they can write their letters, read the papers, obtain cheap refreshment on temperance principles, and, above all, where they will meet with true sympathy, and be told of Jesus the "Mighty to save." As I write there passes before my mind, one after another, soldiers who have come into our Home at Woolwich quite careless and godless, who now are serving Christ faithfully at home and abroad. And in Shoeburyness, too, there are men who are drifting downwards, just needing a helping hand and the influence of a Christian home to win them for Jesus. At present there is nowhere in the town for soldiers to go in the evenings but the public-house; and the little room already mentioned is so small as to be crowded when ten or twelve are in it; and is only provided *pro tem.* by some ladies interested in soldiers, as a sort of prayer-room for the Christians.

As there is not a house to be got in the town, a piece of ground has been bought, and it is proposed to build a home as soon as the £1500 which is needed to build and furnish has been collected.

Miss Shubrick, who has been asked to undertake this new home as a branch of her Soldiers' Home at Woolwich, will receive gifts.

Soldiers' Home, Hill-street, Woolwich.

Indian Christian Union.—The first anniversary of the Indian Christian Union of Great Britain was held on Thursday in the Council Chamber of Exeter Hall. Rev. H. S. Puri, of Benares, welcomed the visitors on behalf of the Union. The report of the past year's work was read by the hon. secretary. Among those who spoke were Mr. Eugene Stock, Rev. Mr. Shirreff, late of Lahore, Punjab, Rev. Mr. Carr, and Mr. E. B. Evans. The words spoken by these gentlemen were very encouraging and sympathetic. The president, Rev. Dr. S. D. Bhabha, brought the proceedings to a close with a very thoughtful address explaining the aims and objects of the Union.

Chester.—A series of special services in the Baptist Mission Lecture Hall were brought to a close by a meeting, when a retrospect of the work since it was commenced in August last was given by the secretary, Mr. T. Bellis, from which it appeared that the Sunday services are well attended and growing in interest. The Sunday-school already numbers some 120 scholars, with two good senior Bible-classes. The work among the lodging-houses is well sustained. Mrs. E. H. Jones presides over a large mothers' meeting. A Band of Hope and evening classes for the girls in our factories are about being commenced. Addresses were delivered by Messrs. Johnson, Bailey, and Ayatt.

Union Church, Grahamstown.

THIS native church was founded by the missionaries of the London Missionary Society in the early part of the present century. About forty years ago it became self-supporting. It is just fourteen years since I went out to South Africa to take charge of this church. By the blessing of God the work has continued to prosper and grow, so that I have now four churches under my care. Two of the branch churches are about forty miles distant (in different directions) from Grahamstown. The other one is on the Kaffir Location, just outside the town. Our church members number about 600, and, as circumstances oblige us to make the conditions of membership very strict, these 600 men and women may be considered as sober, industrious, honest and consistent Christians.

That they appreciate their Christian privileges is proved by what they have done and are doing for themselves. At Alexandria, one of the branch churches, some of the people have to walk fifteen miles to attend service; and in another district, we have been obliged to build a small chapel on a farm, as it is so far that the people can only get to the village church on Communion Sundays, that is once in three months, and then they have to start on Saturday night. As regards the parent church in Grahamstown, the people raise £400 annually, on an average, for church and school purposes, besides contributing towards the spread of the Gospel in other parts of the country. In addition to this annual contribution for ordinary expenses, they have, during the fourteen years of my pastorate, raised a large amount of money for special purposes.

Now we are compelled to face the expense of building a new church, and for the following among other reasons:—

(a) The old church is too small; (b) it is situated a long distance away from where the bulk of the people reside. As the people are poor, we cannot honourably—not even honestly—go into debt, and as a new church (plain but substantial) will cost nearly £2000, I am endeavouring to raise £800 in England towards this amount. The people themselves will do what they can, but owing to the hard times caused by drought, locusts, and other plagues, they will not be able to do as much as they have done in past and better times.

I am, yours faithfully,

SAMUEL J. HELM.

12, Larkfield-road, Richmond, Surrey.

Manchester Street Children's Mission.

THE twenty-seventh annual meeting of this Mission was held on Thursday at the Town Hall. The Lord Mayor occupied the chair. From the twenty-seventh annual report it appeared that the committee began the year with a debit balance of £52 17s. 9d., and that this had been increased, at the close of the financial year, to £160 0s. 5d. There were also outstanding liabilities for contracts for alterations and improvements to the old mission premises which would increase the adverse balance to about £500. This large extra expenditure had been absolutely necessary through the increase in the regular attendance at the mission services, meetings, and Sunday-school classes, there being now an average attendance on Sundays throughout the year of nearly 1100 men, women, and children. The various night meetings held throughout the year were well attended, and showed a continuous increase. The old cottages adjoining the mission had been pulled down, and the site was in the hands of the contractors for a building to provide further home accommodation, and particularly for the rescue of young girls. Information was given about the prisoners' aid, the lads' brigade, the boys' home, and the men's Bible-class.

The Central Hall Gospel Mission, Swindon.—becomes of greater importance than ever, through the rapid increase of population, Swindon and its environs now numbering about 40,000, which it is said will be shortly augmented by several thousands more, as the G.W.R. directors contemplate the removal from Reading to Swindon of the coupling and gear works. The difficulty of ways and means has often led the workers to consider the possibility of continuing the work and keeping open the only unsectarian mission hall in Swindon. The spiritual growth of the town is sadly behind the material, and needs such a work as this mission is accomplishing. We are in great need of suitable class-rooms, which could be provided for about £50. We are much hindered in this important work for lack of funds. Mrs. Brown's young women's Bible-class has to be held in the hall where the Sunday-school is carried on, and this is crowded, as there are 268 scholars on our register. These classes would rapidly grow with convenient rooms. The work is most encouraging in its several departments. We have had, during the past three months, fifteen precious souls won for Christ.

WILLIAM BROWN.

39, Rollaston-street, Swindon.

International S.S. Lessons.

November 8.

THE TEMPLE DEDICATED.—1 Kings viii. 54-63.
GOLDEN TEXT.—Hab. ii. 20.

THE building of the temple occupied a little more than seven years (vi. 37, 38). When all was completed, and the ark was brought, with due solemnity and rejoicing, into the Most Holy Place (2 Chron. v. 2-10), then God took possession of the temple as his own (2 Chron. v. 11-14). A bright cloud, the symbol of the Divine presence, filled the house, "so that the priests could not stand to minister."

At the dedication ceremony all Israel was represented (1). The occasion was one of great gladness. None would be absent unless compelled. All the past history of the nation seemed to be culminating in this.

For the ceremony Solomon had erected a platform in the court of the temple, near to the brazen altar. Upon this platform he first stood to address the people, then kneeled to offer his dedication prayer (2 Chron. vi. 13). This is the first occasion on which we read of kneeling in prayer.

The prayer itself anticipates the possibility of various forms of affliction visiting the people: but in every case the famine, the pestilence, the defeat, the captivity are attributed to their sins. (See 33, 35, 46). God was their defence against all these evils, but their sin would displease Him and lead to chastisement. In every case their deliverance depended on their return to Him in the spirit of penitence and prayer. It was a most comprehensive prayer, taking in even the stranger (41-43). As in every time of true religious revival, the missionary spirit was manifested.

The verses of our lesson deal particularly with the benediction which followed the prayer (54-61). Observe how he connects their present joy with the Divine promises (56). To what words of Moses does he refer? (See Deut. xii. 9-12; Lev. xxvi. 3-13). In the rest, and peace, and prosperity they now enjoyed; and in having a house in which God could dwell among them, these words, and others, were now fulfilled. For centuries they had waited; but the set time was now come, and Solomon can testify: "There hath not failed one word of all his good promise." Apply the lesson now to every promise He makes to us. All are spoken by a God who cannot lie. Are you learning to trust them?

See next how he joins together future prosperity and future obedience (57, 58, 61). The rapture of their present service does not secure their future blessing. Indeed, the very exalted favour they now enjoy brings with it an increased responsibility. God's promises are not unconditional. It is only the "willing and obedient" who are "doers of the word" that are blessed. Does the condition seem too difficult? But note how it is made possible: "The Lord our God be with us...that He may incline our hearts unto Him" (57, 58). He gives what He commands (See Ezek. xxxvi. 27). Apply two lessons: Don't expect blessing except on the line of obedience. Don't attempt to obey except in dependence upon a present living Saviour. The whole of Christian living is in these two lessons.

And note, next, how he sees their blessing to be connected with the blessing of other people (60). God did not choose his people for their own sake only, but that they should be his witnesses to the surrounding nations. This is true of his people to-day. From his Church the light must go forth to all the world. And only when his people are enjoying his full salvation are others likely to be blessed through them. (See the connection in Psa. lxxii. 19, 20; Ezek. xxxvi. 23; Psa. lxxvii.) Again, apply the double lesson:—God saves you that through you others may learn of Him (Matt. v. 16). Your influence upon others depends, not upon your gifts, but upon your grace. An obedient life, in which God's presence is a reality, is the most effective witness.

Following this benediction came another remarkable sign from God (2 Chron. vii. 1-3). To describe it is impossible. Probably the bright cloud which had rested over the Most Holy Place became more bright and dazzling, while fire leapt forth and consumed the sacrifices upon the altar. Priests and people were alike awed into worshipful silence.

Why should we seek to make real to ourselves the whole of this dedication ceremony? For this reason above all others,—that our being is now the temple of God. Our body is the outer court; our soul, with its affections, and thoughts, and desires, is the Holy Place; our spirit is the Holy of Holies, intended to be the dwelling-place of God.

We belong to Him by strongest claims. But there must be on our part an act of dedication. Have we made it? (See Rom. xii. 1.) No visible sign accompanies his entering to take possession of us; but the fact of the Divine indwelling is as real as though we could see the glory. How should we treat our being if it is the temple of God?

University Notes.

[By OUR OWN CORRESPONDENTS.]

OXFORD.

THE special service for undergraduates on the first Sunday of term at St. Peter-le-Bailey Church was largely attended, about 350 being present. An excellent sermon was preached by Canon Taylor Smith.

The meeting on Saturday evenings for university men, which has been conducted for so many years by Canon Christopher, is still carried on. Many can thank God for blessing received at these meetings.

We had our Bible Society anniversary last week. The Bishop of Honduras told us how much he valued the help received from the Society in Central America, and how much good flowed from it. We also had the privilege of hearing Rev. Denis Kemp, who has been for nine years a Wesleyan missionary at the Gold Coast, and has recently returned from Kumasi, Ashanti. Among much that was valuable, he reminded us how the effects of the slave trade are still felt by those engaged in Christian work, and probably will be for generations. The other speakers were Professor Burrows, the Principal of Mansfield College, and the Rector of Exeter College, who presided.

The Y.M.C.A. have commenced their winter's work. There is a weekly preparation class for preachers and many other classes and clubs.

Bishop Tugwell, from West Africa, addressed the University Missionary Union last week. Missionary interest is growing in Oxford. Another Oxford curate has been accepted by the C.M.S. for work in India.

CAMBRIDGE.

THE University sermons this term have been powerful and helpful. On Oct. 4 and 11 they were preached by Dr. Moule, Principal of Ridley Hall, from the double text, "Ye are not your own"; "All things are yours." He dwelt in his first sermon on the consecration of life necessary to ensure a Christian career at the University; and in the second on the glorious privileges given to his student followers.

The evening of Sunday, Oct. 11, was the date of the "Freshmen's" sermon in Holy Trinity Church. The preacher was Rev. W. Taylor Smith, who delivered a most stirring sermon from the text, "Choose ye this day whom ye will serve." The importance of an early choice and a decided and open confession was the main point of the discourse.

On October 18, Rev. F. S. Webster preached in the evening at Holy Trinity Church, and Canon Body addressed a congregation of university men on the subject of prayer.

The first of the Friday evening meetings of the C.M.U. and Missionary Bands was held on October 23, and took the form of an annual meeting. A short Bible-reading preceded the address which was given by Principal Moule. He described the small and uphill beginnings of the C.M.U. and the origin of the later institution of Missionary Bands. At the present time, thirty-nine years from its foundation, the Union meets in the Henry Martyn Memorial Hall, its own premises.

The Cambridge Inter-Collegiate Christian Union has published a strong list of speakers for the Sunday evening meetings in the Guildhall. The members of the C.I.C.C.U. assembled for the first time there last Sunday to hear Dr. Lefroy, Dean of Norwich, who delivered a most striking address on the horror of sin, from the aspect of its power, and the slavery it induces apart from the mere consideration of its punishment. The one remedy for this disease, this morbid slavery, is the one essential of our religion, a childlike faith in the blood of Jesus.

Sydney.—The Protestant churches of Sydney and its suburbs have been taking active steps in the prosecution of a crusade in the interests of social morality, and the pulpits have been giving forth no uncertain sound on the subject of gambling. The practice of this vice has become general, and its ramifications widespread.

Gospel Tent Mission.—At Barry Dock the tent has been put away for the winter, and the nightly services are held in the Mission Hall, Merthyr-street. The past few months have been a gracious season of soul-saving. Sailors of different nations find out the hall, and thoroughly enjoy the bright singing and service. The work at Brynmawr is still advancing. At Garnfach the friends from the Brynmawr branch started special meetings, and the interest awakened is gratifying. We need clothing for the destitute cases coming under our notice, also help in tracts and funds would be gratefully received by yours faithfully,

Mission House, Weston Hill,
Barry Dock, South Wales.

GERALD COULTAS.

Scottish Notes.

Mr. WILLIAM BURNSIDE, evangelist, has been holding a series of meetings in Blairgowrie.

Dr. Forsyth, of the Established Church, Abernethy, has celebrated the jubilee of his ministry.

The veteran Dr. Aird, of the Free Church, Creich, will preach his farewell sermon to his congregation on November 15.

On Sunday week a farewell service in connection with the departure of Miss Mary Scott, Rosebank, Crieff, for Darjeeling, India, as a missionary associated with the Church of Scotland, was held in the parish church, Crieff.

At the annual meeting of the Glasgow Working Men's and West of Scotland Sabbath Protection Association, which was held last week in the Religious Institution Rooms, the annual report stated that during the past year there had been a great increase of tram cars and omnibuses on the Sabbath day. The running of brakes and omnibuses to country districts was another great means of desecrating the Lord's Day. All the leading railways in Glasgow run morning and evening trains on Sabbath. Few people in Scotland realised what a large amount of Sabbath desecration there was in this connection.

The session of the Glasgow Free Church College was opened last week with an introductory address by Professor George Adam Smith. Principal Douglas presided, and there was a large attendance. Professor Smith, in opening his address, said he brought to the students the greeting of Professor Drummond. One reported with hesitation upon an illness so prolonged and variable as that by which Professor Drummond was still crippled, but he might say that since midsummer there had been progress not only visible to his friends, but certified by his doctors. If this were sustained during the winter, by the beginning of next session they might welcome him among them. Dr. Candlish also was laid aside, but arrangements had been made with Dr. McCrie, of Ayr, and Dr. Henderson, of Crieff, to carry on his classes.

A public missionary meeting, under the auspices of the Glasgow Presbytery of the United Presbyterian Church, was held last week in St. Andrew's Hall. There was an attendance of over 2000. Rev. James Rennie, Moderator of Synod, said the missionary spirit had been bound up with and had characterised their whole life and history as a church. Were they to credit the representations of some recent critics they should have to believe that the only result of a missionary's labours was spoiling good savages by making them bad Christians. Of course they knew better; but these forms of hostility let them see the need there was both of courage and caution in the carrying on of their mission work. Rev. W. R. Thomson, Training Institute, Old Calabar, described the missionary enterprise at work in that region. Rev. Dr. Albert Goodrich, Manchester, defended foreign missions, and other addresses were delivered.

Irish Notes.

THE Presbyterian Orphan Society has added 208 children to its list, which was previously a large one.

Mr. C. H. Yatman has been conducting Gospel meetings in Woodvale Hall, Belfast, during the past fortnight. Several have professed decision for Christ.

Rev. W. Hay Aitken is at present conducting evangelistic meetings in St. Thomas's Church, Belfast, and is being assisted by Rev. Jas. Stephens, who holds services for children.

The Jews in Russia.—It is reported from St. Petersburg that several prelates of the Orthodox Church are urging the Government to prohibit Jews, both in towns and villages, from carrying on trade on Christian holidays. Their efforts are believed to have every prospect of success.

Soldiers and Sailors.—Writing from Chesnut House, Thicket-road, Sutton, Miss E. Savage says that Miss Kelly (at present residing at Chesnut House) carries on a correspondence with soldiers abroad, and occasionally with sailors, sending Gospel letters, booklets, and periodicals by post. Parcels of these are sent on board troopships to be distributed during the voyage; in each a printed slip is inserted with her name and address for any who would like to write for a letter or book. Many letters are received in response, and many apply for books and periodicals. The postage and cost of books are necessarily heavy, and unless friends help her in the work many must be refused. Help in money is more useful than gifts of tracts, which need to be selected by one who understands the class of readers and their needs. Miss Kelly receives many letters full of encouragement as to the results of the work.

The Y.M.C.A.

GLASGOW UNITED ASSOCIATION.

The seventy-second annual meeting of the United Association in Glasgow took place on Friday in St. Andrew's Hall. There was a crowded attendance. Lord Overton, who presided, opened with a vigorous speech, in which he said that very much of the future of the country depended on the field of work in which Y.M.C.A.'s were engaged. Upon the young men depended the commercial, the political, the social relations, and the moral and spiritual character of our beloved country. A volunteer officer told him the other day that there would never be an adequate reserve force until conscription had been enforced. Well, it might be said that the same principle was applicable to the spiritual army of young men. They wanted, considering they had such a glorious leader, to make conscription universal, at least in Scotland, if not elsewhere. These volunteers would in the fine buildings in Bothwell-street get classes to instruct their minds and a gymnasium to strengthen their bodies. They would be able to form good companionships, and, above all, they would get spiritual blessing, and they would be enlisted into the Master's happy service.

Mr. W. M. Oatts said the membership of the Association was 8880. Two hundred and thirty fellowship meetings were affiliated, with an attendance of 4142 young men. One hundred and sixty-five members were studying for the ministry or mission field. Evangelistic services were held in six different sections, having 362 volunteer workers. Rev. James Paton spoke on the subject of purity, temperance, and missions in the New Testament sense. A rousing address followed by Rev. Hugh Price Hughes, while Mr. Robinson Souttar, M.P., also spoke.

BRIEF NOTES.

The Conference of the South Wales District Union, held at Llanelly, on Tuesday, proved most successful.

The Trowbridge Association has been engaged during this month in a "membership campaign," and has already added the names of over one hundred young men to its roll.

The report of the German Association and Home, 28, Finsbury-square, shows a large amount of good work amongst young men, coming as clerks, waiters, and so on to London.

The educational classes in connection with the Glasgow Association were resumed on Sept. 7. About 1500 students have enrolled in the various classes, and about as many more in the sectional rooms.

The South-Eastern Metropolitan District Union Conference was held at the Clapham Junction Association on Monday week. Mr. F. W. Lawrence, the president, occupied the chair, and the proceedings were of an enthusiastic and helpful character.

In consequence of the revival in the North, Mr. Bell has been sent by the Scottish National Council to Wick and Mr. Wright to Stornoway, to try and gather into Associations the young men who may have been brought to the Saviour during the last few months. They will also visit various other places on their way back.

The inaugural reception given by the president of the Birkenhead Association was one of the largest ever held in connection with the Association. Nearly 100 new members and associates have been enrolled since the opening of the season and the work in each department shows most encouraging signs of progress.

At the annual meeting of the Southport Association, Mr. Theo. Davies promised £500 for the construction and equipment of a gymnasium, provided the adverse balance of £160 against the Society be wiped out before Christmas. Revs. E. J. Kennedy, J. Denton Thompson (rector), A. Scott, Mr. M'Innes, and Colonel M'Fie addressed the meeting.

The Exeter Hall Association is organising a band of workers for a special effort in behalf of the great number of young men exposed to the temptations of the London streets during the later hours of the evening. An excellent work is also in progress for boys, for whose benefit a suite of rooms has been fitted up in the basement, consisting of a games' room, a reading room, and a fret-work and carpentry shop. Mr. H. Conder, of Bombay, has evinced a great interest in this department, which Mr. F. W. White had in charge. Some eighty lads attended a meeting held in the early part of this week.

The South-Eastern District Union held its annual conference at Ramsgate on Thursday. Rev. C. Lewis Williams conducted an early devotional service, and the business session was presided over by Mr. W. F. Pygott. The reports from the various associations represented were, as a whole, distinctly encouraging, though at several centres the work was shown to need revival. The annual meeting of the Ramsgate Association was held in the evening, Col. Russell, R.A., occupying the chair. Addresses were given by Rev. W. Senior, Mr. R. Burn, Mr. W.

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Langton, etc. The secretaries presented a gratifying record of the year's work.

The new premises of the Hammersmith Association at 11, The Grove, were formally opened by the president, Sir George Williams, on Friday last. Sir George Williams, after inspecting the premises, took the chair. Mr. Lydall, the treasurer, was glad to say that after meeting the expenses of the dilapidations at the old premises, of moving and fitting up the new premises, they were free of debt owing to the donations of members and friends. Funds were much needed, however, to carry on the work. The chairman then declared the premises open. Addresses were given by Dr. J. H. Gladstone, Revs. F. J. Harvey and A. Shrewsbury, and Mr. J. Murray.

The new building of the Sunderland Association was formally opened on the 19th inst. by the Lord Bishop of Durham, who expressed his confidence that the enlarged opportunities for usefulness created for the association by its entrance into its new and more commodious premises would enable it to make its influence felt upon the future of their town. Mr. C. S. Wilson, president of the N.-E. District Union, occupied the chair, and Mr. J. C. Moor presented the business statement on behalf of the Sunderland Committee. Mr. James Laing, J.P., D.L., presided over the evening meeting held in the Assembly Hall, when there was a full attendance, and at which, in addition to addresses given by Mr. W. H. Mills and Rev. J. Smyth Wood.

The Eastern District Union held its annual conference at Needham Market on the 20th and 21st inst. The business sessions of the conference were presided over by Canon Garrett, of Ipswich. Subjects of much practical interest in regard to the work of the district were discussed with earnestness and intelligence, and resolutions involving a forward movement in the work were adopted. The conference which, both in its representative character and usefulness, was believed to be the largest and best that had ever been held in the Eastern Counties, was brought to a successful conclusion by a joint annual meeting of the Needham Y.M.C.A. and Y.W.C.A. This was a crowded and enthusiastic gathering, and was presided over by Canon Garrett, addresses being delivered by Mr. Seagram, Mrs. Lloyd, Mr. Arthur Midgley, of Saffron Walden, and others.

The Y.W.C.A.

INDIA.

During the autumn in answer to definite continuous prayer, the World's Committee have been enabled to arrange for five Y.W.C.A. workers to proceed to different parts of India. Miss Mary Hill from U.S.A. sailed for Madras, and Miss Ormonde from Perth to the Bombay Presidency. Three others will follow on November 20.

Meanwhile news comes of needed help in the three homes in the Presidency towns, as new calls come on the time and strength of each worker, and invitations to start similar work in smaller towns and districts. The work in one place has been closed for want of workers, and it is languishing in other places through the removal of secretaries.

Those in charge of the Home in Free School-street, Calcutta, are anxious for the continued interest and support of friends at home.

Sept. 17 and 18 were observed as quiet days by friends of the Association in Simla. It was a season of happy fellowship and of much spiritual refreshment.

All offers of personal help or inquiries as to Y.W.C.A. work in India should be made to the Correspondent for India, World's Office, 26, George-street, Hanover-square, London, W.

BRIEF NOTES.

A series of eight lectures on "First Aid to the Injured" is being given by Miss A. C. Sutherland at the Y.W.C.A., 355, Clapham-road.

The monthly address in connection with the series promoted by the Blackburn branch for the Deepening of Spiritual life was delivered by Rev. Thomas Cook.

The annual meeting of the Lochlee branch was held at the Free Church Manse on the 15th inst., when an address was given by Rev. James Paul on "Responsibility."

The annual meeting of the Harrogate branch was held in the Church Institute on October 19. There is a deficit of £20 in the balance sheet; the report was otherwise a satisfactory one.

The annual sale of work in connection with the Southampton Y.W.C.A. took place at the rooms, 3, Portland-terrace, on the 13th and 14th inst. A week's mission has been conducted by Miss Naish, of Weston-super-Mare.

The Oban Y.W.C.A. held their first winter meeting on 5th inst., in the hall of the Congregational church; over 100 were present. Miss Pollock gave a most interesting account of work in the Gordon Memorial Mission, Natal, where she had herself

worked, and showed many African articles of dress, etc. Mrs. Corson, who occupied the chair, spoke a few words to the members as to how best to help on the Association.

The tenth annual meeting of the Richmond branch was held in the College Hall on the 16th inst. There was a large attendance. Captain Tottenham occupied the chair, and in the course of his remarks referred to the desirability of obtaining new premises, and hoped that by next year they might have a suitable building. The secretary's report showed the association to be in a flourishing condition. Forty-three visitors had passed through the home, and a profit of £22 realised. Forty-eight members were enrolled during the year, and there were now 230 on the books. The Girls' Home Mission work was progressing favourably, and the Tract Mission had distributed over 11,000 tracts.

Christian Endeavour.

The fourth anniversary of the Edith Grove C.E.S. showed very marked progress.

Interesting meetings have been held at Sutton St. James, Lines., in celebration of the anniversary of the Baptist C.E.S.

The fourth anniversary of the Osmaston-road Society, Derby, was celebrated on October 5, and continued by a series of devotional meetings during the following week.

The fifth anniversary of the Y.P.S.C.E., in connection with the Haven Green Baptist Church, Ealing, was held on October 12.

The third anniversary of the Society connected with the Congregational Church, Edgbaston, was celebrated on October 4 by a special service. The Endeavourers numbered some 250.

The North-East London Union held its annual meeting at Devonshire-square Church, Stoke Newington-road. The report showed that three new societies had been started under the influence of the Union. Twenty-eight societies are affiliated with it, which comprised a total of 1326 members, being an increase of 291 over last year.

The South-West London Union held last week its autumnal Convention. In the afternoon a conference of ministers was held. Rev. J. Alford Davies gave an address on the Christian Endeavour, its aims and achievements. The evening convention was presided over by Mr. J. H. Freeth, and Revs. J. Tolefree Parr and James Douglas gave addresses.

The Christian Endeavour convention of New Jersey was held at Plainfield on October 7—9, with over two thousand delegates in attendance at its opening session. The Jersey Cycle Academy was used for the meetings, and the overflow was accommodated in the Crescent Avenue Presbyterian Church. The New Jersey convention was happily associated with the evangelistic work of Mr. D. L. Moody, which began on the previous Sunday, and whose meetings were unusually well attended, and were productive of great good. They were supplemented by the energetic work of the Endeavourers, who held several services, among which were some during the noon hours for working-men at two printing-press manufactories and the tool works. Mr. Moody consented to preach the sermon and lead the services at the closing consecration meeting.

Dr. Barnardo's Homes.—Mr. James B. Wookey preached to a crowded congregation on Sunday evening in Chesterfield. The collection for Dr. Barnardo's Homes amounted to over £12. A large number of anxious seekers filled the vestry. Next Sunday Mr. Wookey will be at Derby.

Requests for Prayer.—For a ten days' mission at the Hastings and St. Leonards Railway Mission Hall, by Rev. J. E. Watts Ditchfield, Oct. 25 to Nov. 3.—For a two weeks' mission being held at New Lane, near Ormskirk, by Mr. Henry Lakin.—For blessing on a mission by Gipey Cornelius Smith at the Bethesda Town Mission, Portsmouth, Nov. 14-28.—That sinners may be saved during the mission of Mr. Frank Tarrant at Tipton, Oct. 18 to Nov. 4.—For blessing on a three days' missionary conference at St. John's Wood Institute, Nov. 3-5.—For a mission in Galway, Oct. 27 to Nov. 6.—For a ten days' special mission in Union Chapel, Great Staughton, Nov. 1 to 10, by Messrs. P. Hurditch and F. Hutchins.—For a special mission, commencing Nov. 15, in the Gay-street, Scotland-road, Workingmen's Mission Hall, Liverpool, by Sergt. Barker.—For a special mission to men being conducted by Mr. Samuel Millar, under the auspices of the City of Dublin Y.M.C.A.—For a mission to be conducted by Mr. Arthur Mead, Nov. 1 to 15 at the Bouverie-road Church, Stoke Newington.—For a mission in Limerick, commencing Nov. 1, conducted by Mr. F. Greville Eland, of Belfast.—For a mission by Mr. and Mrs. S. J. Alexander at Upton Park, Oct. 31 to Nov. 9.—For a mission at Eastleigh, commencing Nov. 1, conducted by Mr. J. J. Scroggie.

The recent elections in Hungary are said to have been a heavy blow to the clerical party, *i.e.* the Roman Catholic party. The country is flourishing greatly in a material way, and seems determined that the bigoted and reactionary party which is rampant at Vienna shall not also hold sway in the other half of the Austrian empire. A time like this ought to be propitious for the activity of evangelical Christians. The sowing of the seed in cities and villages by means of tracts and portions of Scripture ought to be carried forward with vigour, for whatever the political future may be, the seed will spring up again. Besides which, the truest safeguard of a nation from priestly domination and political slavery is in an intense religious life fed and sustained by God's Word.

The tortuous ways of diplomacy have been strangely illustrated by the disclosures made by Prince Bismarck regarding the secret treaty made with Russia during his term of office. The very revelation of the existence of such a treaty years after its term had run out is enough to peril the goodwill of those countries who had formed open treaties with Germany, and which are still in force. The bare statement of this fact emphasizes the extraordinary instability of European relations, and the danger of having men at the helm of affairs who have little principle and boundless ambition. When nations entrust their affairs into the hands of such men, who form alliances entirely unknown to the people over whom they rule, they are in the grasp of unknown forces. Truly there is as much need as ever to "make supplications and prayers for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 1, 2).

The open manner in which gambling has been indulged in during the campaign preceding the Presidential Election in the United States is a public scandal. The newspapers have given publicity to the odds from day to day, and the prospects of the two candidates have been gauged more by these quotations than by almost any other indication of public opinion. When grave contingencies in the future of nations are turned into food for the gambling passion it is a bad sign at best; but the colossal scale on which the evil seems to have extended through the American community suggests melancholy reflections. It is not only the intense excitement which the habit leads to, it interweaves into an already complicated situation an extraneous and artificial passion which would sacrifice the welfare of a people on the altar of private greed.

Lord Dufferin expressed, no doubt, the general feeling when he said, at the banquet given to him and Lady Dufferin at Belfast, that in spite of Christianity and civilisation and of all other forces that make for a higher life among the nations, still the dominant factor in human affairs is force, and not right. Yet that impression may be stronger on the minds of the class of men to which he belongs than it is upon the minds of many who move in humbler circles, and have chiefly to do with making those conditions of thought and life which eventuate in great national and international changes, amounting to peaceful revolutions. Diplomats know diplomats; whether they know the peoples is not so apparent. Men who do believe in right go working on quietly from generation to generation, until at length the great men of the earth are compelled to recognise their work. Thus Lord Dufferin himself confesses that "a consolatory idea" has recently emerged above the horizon in the shape of international arbitration. There may be other good things below the horizon which will presently mount into view.

Mrs. Humphry Ward thinks that criticism of the Bible should cease; we do not want criticism or rationalism, we have abundance of them; it is "enthusiasm, faith, imagination" we want. The new things criticism has given want their language. From which words we gather that those in the ranks of Evangelicalism who are going towards the critics had better halt; and that the soul wants something better than denials and doubts. For ourselves we believe it wants "faith, hope, and love," and as for a new language there is none better than our mother-tongue in the Bible.

For those who are interested in seeing how old truths can be re-stated, "Evil and Evolution—an attempt to turn the light of modern science on to the ancient mystery of evil" (Macmillan & Co.) will be an acceptable book. It does not treat of the origin of evil, but of evil as existent in this world; and by employing the discoveries of science shows how probable it is that the fine balance and adjustment of things has been disturbed by some evil power; in fact, comes to the conclusion stated in the Book of Genesis. Some will repudiate the writer's theology, and some assail his reasoning, but no thoughtful mind which is pressed with the great questions of our times can follow him from point to point without obtaining help.

There is a powerful vindication of the old truth that God made his universe "very good"; and that "an enemy" has spoiled its beauty and jarred its music; but that even now it is "inexpressibly sublime in its harmony, its beauty, its manifest beneficence of design." But he who is now the enemy was created perfect. Moses and the prophets, and the Lord Jesus and his apostles give us reliable information as to the fall of the Shining One, his baleful history, and his final doom, when his iniquity shall be full.

We have always felt that the assertion, now so commonly made, that this age has "rediscovered Christ," is very self-complacent and very disparaging to ages which have gone before. Principal Scott, of Lanchashire College, thinks so, and has taken occasion to say, that surely in every age there have been those to whom Christ was as real as He is to anyone now; and their devotedness to Him would not have been one whit increased had they been in possession of the results which have flowed from the concentration of inquiry on the person and work of Christ in the present day. It is, to say the least, a remarkable thing that this age, which is so largely a combination of worldly struggle for money and of worldly pleasure in spending money, should regard other ages as knowing so little of Christ, though they had men and women who loved Him unto the death. Our age has its own good points, but its indebtedness to the past is immeasurable.

The essence of saving faith is not assent to a proposition or a dogma; it is trust in a living Person. It is an act not of the understanding, but of the will and heart. The trust asked for by Christ is the bond that unites souls to Him, so that his life becomes ours, and we share in his power, and purity, and grace. We must get away from the frigid air of belief, and breathe the warm atmosphere of trust, and we shall know more in a day by this upgiving of the soul into his hands, than by years of intellectual argument and inquiry. It is through the poverty of the English language that the words, "Ye believe in God, believe also in Me," fail to carry the weighty meaning which they contain in the original. There they are heart-words, and carry with them all the wealth of sentiment and adoration, which they bear to all who have experienced the reality they indicate.

The wonderful accessibility of the Saviour to all who desired to meet Him and needed his help is one of the most striking features of his earthly life. He did not love intermediaries, and He rebuked his disciples when these stood between Him and direct contact even with little children. He denied Himself to no one; the lost sheep of the house of

Israel, the woman of Samaria, the Magdalene of the street, the proud Roman, the inquisitive Greeks, the messengers of John—all had access to Him. He is still the same; the one mediator between God and man, graciously open to all, and able to meet the needs of all. When Pope and priest, virgin or saint, are set up as avenues of approach to Him, and we are denied access to the source of blessing except through these official channels, we will have none of them. The way is open in and through Christ to the holiest, and the poorest and weakest are as welcome—if possible more welcome—than the noblest and best. The one condition of access to Him is that we should feel our need of Him and his grace.

The Hon. Mrs. A. T. Lyttelton said at the Women's Conference that she hoped the modern woman had learnt that the old forms of philanthropy were not quite out of date. That is not the only good thing which the Conference seems likely to do, for its subjects of debate and the way in which they were handled were well calculated to train both mind and heart for the work of life among things common and homely, and also among things lofty and difficult. The opinion of thoughtful and cultivated women on courtship and marriage, on pocket-money, on sanitation, and on the Armenian atrocities, is worth knowing. It will do its share in influencing the country for good, and will, no doubt, extend also to our colonies.

There is an alarming increase of lunacy in London. About 600 are added to the certified list every year of those under the care of the County Council. If the present rate goes on, there will be 15,866 of these unfortunate individuals under restraint by the end of the century. It is growingly difficult to provide accommodation for them. At a recent meeting of the County Council, it was stated that nine-tenths of the lunacy cases in London are the result of drink, and one of the councillors not inaptly suggested that the Government ought to pay for asylums out of the revenue it derived from the traffic. This result of the drinking habits of the community is dreadful to contemplate. And yet it is only one out of countless others which cannot be tabulated, but which bring unspeakable misery, ruin, and moral degradation in their train.

"A Short History of Christianity in England," by Mr. Howard Evans (*James Clarke and Co.*), presents us with a wonderful pennyworth of valuable information concerning the origin and development of Evangelical truth in this country. Its purpose is to give, in the shortest possible compass, the salient points of the conflict with priestcraft and sacerdotalism from the earliest times. The true story of the Reformation is told in clear terse language, and the successive steps by which toleration and freedom of worship were secured in this country. It is instructive reading in view of the insidious growth of sacerdotalism and sacramentarianism.

In a list of favourite books among American boys, given by a gentleman in New York, who has had exceptional opportunities to know the facts, we note the entire absence of religious works. Out of twenty whose titles are given, there are only two biographies, three are books of sport or athletics, the rest are almost without exception stories of adventure and peril. "Pilgrim's Progress" is no longer mentioned. What is true of America is largely true of this country. Do parents, guardians, and teachers fulfil their duty towards the boys who are under their care in this matter?

"Everywhere—Preaching."

EVERY Christian journal should be, above all else, a missionary organ, because the Church of Christ is before everything else a missionary organisation. No Christian Church fulfils its purpose in the world unless it sets the first things first—the promise and the commission of the risen Saviour: "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." This is the first principle of the Church's life, and the mainspring of true Christian activity.

The first and surest symptom of deadness in the Church at large, or in any individual church, is indifference to the privilege and responsibility of being witnesses of God to our fellow men. The first and surest symptom of renewed life is that out of the inmost being of the believer flow the rivers of living water, which proceed from the throne of God and of the Lamb, to give life unto the world. The world's great need is to know God. The chief desire of the evil one is to blind the eyes of the unbelieving, lest the light of the knowledge of the glory of God should shine unto them in the face of Jesus Christ. It is the work of God, by his witnesses, to open their eyes, to turn them from darkness to light, and from the power of Satan to God.

When the Son of God had finished the work which He had given Him to do, He had revealed the Father, "The only begotten Son who is in the bosom of the Father, He hath declared Him"—"He that hath seen Me hath seen the Father." For this purpose God gave Him to the world. He belongs to every one of the human race; He is God's loving gift to mankind. He tasted death for every one. He is the propitiation for the whole world. He died, the Just for the unjust, to bring us to God. When He emptied Himself, and humbled Himself, and became obedient to the death of the cross, He was revealing the righteousness of the meek and lowly God, the God of all patience and of all grace, the only wise God our Saviour. And the exceeding greatness of his power was made manifest when He raised Him from the dead, and set Him at his own right hand in heaven; far above all principality, and power, and might, and dominion, and every name that is named, not only in this age but in the age to come—that in the name of Jesus every knee should bow, of things above, beneath, and on the earth, to the glory of God the Father.

His first name in heaven is the Faithful Witness. This is the inscription on the first of his many crowns. And because He is the Faithful Witness He is the Firstborn from the dead and the Prince of the kings of the earth.

As He is so are we in this world. God gave Him for a witness to the peoples; to the elect nation God said, "Ye are my witnesses that I am God"; and with great power gave the Apostles witness of the resurrection of the Lord Jesus. Jesus called disciples to make them apostles: "The harvest truly is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He would thrust forth labourers into his harvest." "Lift up your eyes and see that the fields are white already to harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal that He that soweth [the Sower is the Son of man] and he that reapeth may rejoice together."

The Lord of the harvest answered that prayer for labourers on the Day of Pentecost;

but although in Jerusalem the apostles with great power gave witness of the resurrection of the Lord Jesus, and great grace was upon them all, it required a great persecution to push the disciples out of the city into the country, out of Jerusalem into Judea; but when the persecution came they were all scattered abroad throughout Judea and Samaria (except the Apostles) and went everywhere, preaching the Word.

Peter passed throughout all quarters of Judea and Samaria, but although the Spirit of Christ had overcome in him the antipathy to any dealings with the Samaritans, it required a trance at Joppa and a vision at Casarea to overcome his conservatism towards the Gentiles. But God so overruled and wrought that the Acts of the Apostles ends with Paul settled for two whole years in his own hired house in the Metropolis of the Gentile world, preaching the Reign of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The inclination of the Church to settle down and enjoy itself either in a worldly or a spiritual way, leaving the great world unevangelised; and God's yearning desire that the good tidings of his love-gift to the world should be spread through all the nations, have continued through the ages. In these last days the revival of missionary interest is the brightest sign of the times. How to put that interest into action according to God's will is the most important problem in the world, and, like the keystone of the arch, this, if rightly solved, would hold other things in their appointed place. M.

The Prospect in Mexico.

MR. ECLON HARRIS writes:—"There is evidently great awakening going on in this Republic. Men are turning from their idols, and we feel a measure of responsibility to point them to Jesus the Christ of God. Even the Catholic Bishop of Tamaulipas has said publicly that the apparition of the Virgin to Juan Drago is a farce. A council of bishops was held a few days ago in Mexico City to consider the question. The Pope's Legate was present. The final decision was that the story of Guadalupe must be believed in all its details. All the papers are taking it up and the whole country is divided under the names of Apparitionists and Anti-apparitionists. The foolish arguments of the former are only increasing the ranks of the latter.

"As is ever the case in such circumstances, many doubtless will become infidels, but we trust that not a few will seek for something better, and we will endeavour to tell them of Him who once appeared to put away sin by the sacrifice of Himself, and who shall yet appear the second time apart from sin unto salvation."

Mr. Harris's address is, Apartado 28, Orizaba, Mexico; and his British correspondent is Mr. J. Mercer, Harburg, Fallowfield, Manchester.

Glasgow Railway Mission.

THE eleventh annual conference of the Glasgow branches of the Railway Mission was held on Oct. 24 and 25. The delegates from railway mission meetings in different parts of Scotland met in the Waterloo Rooms on the Saturday afternoon. Encouraging reports were submitted, showing that the Mission is making solid progress.

On Saturday evening a social meeting was held. The hall was crowded. Mr. A. B. Munro, Hon. President, was in the chair, and referred to the good work done by the Mission during the past year, and pointed out that in Glasgow two new branches had been opened with encouraging results. The meeting was also addressed by Mr. Colville, M.P., Rev. John Urquhart, Mr. Logan, and Mr. R. Nixon, Gen. Secy.

On Sabbath a large gathering was held in St. Andrew's Halls to hear addresses from Rev. D. M. Macintyre (Finnieston Free Church) and Mr. R. Logan. The conference subject was "For me to live is Christ." Many delegates expressed themselves as having received great help from the Conference, and they will return to their centres with renewed interest in the work.

Prayer for France.

FOR some weeks it has been laid on my mind to write you on a subject which, to me, is one of vital importance. I would have done so ere this, but have been hoping that someone more influential than myself—someone who is known in religious circles in England—would do so. What I allude to is the advisability of forming all through England a guild or association composed of Evangelical Christians of all denominations, for the purpose of offering daily, persevering prayer to God that the efforts of Jesuits in disguise, and Jesuits without disguise, may be frustrated, and that all schemes and deep and craftily-laid plans for leading our dear fellow-countrymen towards Rome and its false teachings may be rendered sterile.

I tremble when I read or learn of the persistent efforts of those whose aim seems to be to extinguish the Gospel lamp in our land, and to replace it by the thick darkness of Popery. I have strong faith in the promise made in Matthew xviii. 19, "Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven;" and firmly believe if English Christians, ministers and others, took up my suggestion we would see the Lord's arm made bare in the defence of his own blessed truth and of his Holy Word.

I am deeply thankful to know the Christian Press keeps the subject of Papal aggression before its readers, but it is not enough in my opinion to speak or write of what the enemies are doing. We should pray unitedly, systematically, and perseveringly, and God will assuredly hear and answer, for He is jealous for his truth. Experience has taught us that when we pray earnestly on any subject the mind becomes inventive in the use of means.

I believe the thought laid before you in this paper comes from God. If it does, many Christians will no doubt feel drawn to respond thereto. My hope and prayer is that some one will be found to suggest a practical plan. Should nothing come of this, I shall at least have the satisfaction to know that I have obeyed what I think to be a Divine impulse.

A FRENCH MISSIONARY.

Brittany, France.

Home Visiting in Spitalfields.

IN a report on his home-visiting work, Mr. James Sharpless says:—"We often wish we could do more for the comfort and well-being of God's suffering children. Some are confined in small, uncomfortable rooms, yet they look on the brightest side of things, having the Saviour's presence to cheer and sustain them.

"Visits to the hospitals and infirmaries are continued as usual. We cannot tell where the good seed falls, but it is sown in faith and watered by prayer, assured that it will not return unto Him void. The poor suffering patients are always pleased to have a visit and a little talk about the good things. Several who have been visited for years have passed away, leaving bright testimonies of their steadfast faith in Christ—joy and peace filling them through believing in the Lord Jesus. These and other tokens of the Lord's saving power encourage us to persevere and go forward. This kind of visitation and personal dealing is very trying and difficult to the worker, yet it has, by God's blessing, often proved fruitful. Personally, I should prefer a change of locality for Gospel work if He opened up the way. After thirty years' close and continued plodding among the East-end poor one feels all the worse for wear and less able to bear the burden and heat of the day."

Communications to Mr. Sharpless should be addressed:—14, Sidney-square, Commercial-road, London, E.

Salvation Army.—Mrs. Bramwell Booth, assisted by a large staff of officers is conducting holiness meetings at the Regent Hall, Oxford-street (near Oxford Circus), on Thursday afternoons, at three o'clock.

The Grammar of Christ's Gospel.

By SAMUEL PEARSON, M.A.
(Of BROUGHTON PARK CHURCH, MANCHESTER.)

MANY Christian people get into trouble of various kinds because they did not begin the Christian life according to the directions laid down in the New Testament. Sometimes a boy at school does not get on well because he has not been well grounded in the grammar of the languages which he is trying to learn. It is necessary to learn the grammar of Christianity, and sometimes to relearn it. And that grammar is taught by Christ Himself, to whom we must ourselves go for the words of Eternal Life. I propose to state as simply as possible what are the lines along which all have to walk, who want to become like Christ, that is, to be real Christians. In Luke i. 2 we read of "Eye witnesses from the beginning." In Heb. iii. 14 we are told to "Hold fast the beginning of our confidence."

I.—LOOK AT JESUS.

Some miss a road because they do not look for it, or examine the sign-posts. We cannot understand Christianity unless we give our minds to Christ. There comes a time in the history of the youth when he learns to think. He not only goes to work, and does his daily duty, but he asks a reason why. His thoughts have an enormous influence on his life. And they should be voluntarily directed to Jesus.

The coastguardsman has a telescope with which he examines every vessel which heaves in sight; especially does he direct his glass to the large ones that he may know what they are. You stand on the coasts of time, the Bible is your telescope; bring it to bear on the life and character of Christ. Read about Him. Hear his work explained. Listen to his claims. Understand why He came into the world.

All this may seem so elementary that you almost turn from the advice as unnecessary. But to no one is the advice unnecessary; the most able and the most simple alike need it. For unless we attend with the mind we cannot be saved. And it is for lack of this attention that we find so many going wrong, living wrong lives, thinking wrong thoughts of God; and stumbling along ways of darkness, doubt, and death.

This is corroborated by the way in which Scripture deals with us about Christianity. It has pivot words, startling words, arresting words. John the Baptist began his ministry with one word, *Repent*. It was like the firing of a signal gun. Its report was heard all over Palestine, so that everyone for the moment was startled into attention. He continued the ministry with a second word, *Behold*. It was like the cry of Moses to the serpent-bitten Israelites, "Look and live!"

Christ Himself said "Hear." If you have an ear, open it. Often He began a sentence with "Truly, truly:" so as to make men feel the importance of what He was about to say. Then He worked miracles, not for his own pleasure, nor primarily for the benefit of those who were healed, but that the work might startle men to hear and receive the word. And at the end He gave his disciples bread and wine, and as they ate and drank they were to remember Him.

This is very important when we remember that our thoughts, fixed and attentive, determine what we do and become. No one can look every day on Christ without being the better for it. A good mother is a constant inspiration. Virtue flows out from her to the sons and daughters, because they are perpetually looking at and up to her. If you want to be one of the household of faith you must be an eye-witness of Christ from the beginning. You must consider Him, go and dwell with Him, ponder over what He says, and let your thoughts dwell sweetly on his name.

[982]

II.—FOLLOW JESUS.

If men find Christianity a difficult religion to understand it often is because they do not do what Luke did, "Trace the course of all things accurately from the first."

What are the main difficulties with men? They often arise from the character of professing Christians. The inconsistencies of Christian people are urged (not always honestly) as a reason why men should not take up the cross and follow the precepts of Christianity. The answer to all such difficulties is that we are called upon to follow Jesus Himself. Some men will say, "I find money worshipped by Christians as much as by others." Another will say, "I find war advocated and passions appealed to by Christian men as much as by others." Another will affirm that sharpness of dealing is as common among Christians as among worldlings. The sufficient reply is that you are called to obey Jesus, not his followers; to take commands from the Captain of your salvation, and not from his subordinates.

Others find speculative difficulties stand in the way. They cannot understand Trinity in Unity, nor reconcile Deity with Humanity in Christ; nor explain to themselves why any Atonement was necessary. But they forget that these things do not come in the beginning, either as a matter of history or as a part of the Christian's experience. The first thing is actual obedience to Christ: the doing something which would put us into friendly relations with Him.

Others again have much to say against the Churches. They are honestly perplexed at the irreconcilable pieces of advice offered to them. One says, "You must be baptized and confirmed in order to be a Christian;" another says, "Be careful to partake of the Holy Communion at the right hands;" another says, "There is only one Church, and if you are outside it you cannot be saved." It must be said that if we trace these ideas back we do not get to the beginning, but only to something that came after Christ, to heathen mixtures with Christianity, or to mediæval ignorance. Or at best, we may say that while there are Churches many and opinions manifold, there is only one Mediator, one Redeemer. And if we go back to the beginning we shall find Him, we shall see Him, and we shall hear Him say, "Follow Me."

(To be concluded.)

Another Autumn.

CHILLING, cold, and dark, and drear,
Saddest season of the year,
Fading freshness, listless leaves,
Littered land, and sheltered sheaves.

Now and then a lonely lay,
Breeze-borne, sweetly floats away;
'Tis but furtive, farewell tone,
Trilled by yonder bird alone.

Darker day, and noisome night,
Murky through autumnal blight;
Hazy distance, dim and gray,
Deeper towards the close of day.

All portend the wintry blast,
Looming leeward, fleet and fast.
Softly fall the leaflets down,
Tinged with shades of red and brown;

Dying leaves suggest no ill,
Bronzing beauty tints them still.
Rustling murmurs midst them say:
"Ye, like us, shall pass away!"

Shall we catch this cadence sad
When "Our Father" makes us glad?
Rather raise a rich refrain
For the fruits of earth again.

Yea: and for the promised land,
Where the golden harvests stand;
Where the fruit is gathered in,
Never to be plucked by sin;—

Midst autumnal tremors trace,
That ye may be saved "by grace,"
And "through faith," when autumns cease,
Share Christ's Harvest Home in peace.

Ockbrook, October, 1896.

SELMA A. BOWER.

The Month & its Lessons.—II.*

NOVEMBER.—The Foggy Month.

NOVEMBER is called by the Jews "Chisleu," and the present name "November" intimates its position as the ninth month of the old Roman calendar. Our forefathers called it Sleety-month, Slaughter-month, and Foggy-month. The weather generally is a mixture of frost, snow, rain, and fog, which makes it one of the most dreary months of the year. As one has written:—

Fittful winds about us sigh,
Withered leaves about us lie,
Emblem of our own decay
When the soul has passed away.

NATURAL FOG AND SPIRITUAL FOG.

White fog is obstruction, so is ignorance, Eph. iv. 18.

Black fog is unhealthy, so is unbelief, 2 Cor. iv. 4.

Day fog is gloomy, so is uncertainty, 2 Cor. iii. 14; 1 Cor. xiii. 12.

Night fog is dangerous, so is carelessness, John xii. 35, 36.

Thick fog is blinding, so is prejudice, John i. 46, vii. 41.

Heavy fog is depressing, so is fear, Heb. ii. 15.

Lifted fog is blessing, so are light and hope, Eph. v. 8; 1 Thess. v. 8.

The fogs of sin (says Mr. Luff) are like fogs of winter—darkening, destroying, defiling, distressing. They hide the beams of the sun of righteousness, and blot out all the stars of promise; they choke the breath of prayer, and depress souls to the verge of spiritual suicide. So defiling are they that only the blood of Jesus can restore whiteness, and so destructive that thousands of souls are for ever lost in the darkness.

November is Nature's wet blanket—anticipation of winter, more gloomy than winter itself. The shadow of death hovering over the year. Emblem of the approach of death. Nature at rest, and the most dismal month of the year.

November is a month in which all down the ages many notable historical events have occurred, but perhaps the best remembered is one which took place over two hundred years ago, called the "Gunpowder Plot." It was a plot formed to destroy the king and young prince, and blow up Parliament. But this awful design was mercifully frustrated by a letter sent to Lord Monteagle. It was read, believed, and acted upon at once, and it saved them. In some respects this letter was like the Bible—God's letter to us. It was a letter of warning, a letter of love, a letter which told them of a way of escape. Such is the Word of God to us. It warns, it guides, and it leads to deliverance and safety all who heed its counsel (Rom. vi. 23; John iii. 16).

The Girls' Guild of Good Life.

THE annual meeting of this useful work amongst factory girls, which was started in the year 1883 at Hoxton Hall, the home of the Blue Ribbon movement, was held there on Tuesday week, under the presidency of the Hon. Conrad A. Dillon. The Hon. Mrs. Dillon presented prizes to the members who had shown proficiency in various classes during the year, which included sewing, knitting, drawing, writing, wood carving, fretwork, music, elocution, musical drill, and cookery.

The annual report gave particulars of the work carried on in these classes, and at the parlour meetings on Tuesday evenings, which were attended by an average of 142 members. Since its formation 3106 members had been enrolled, the actual number on the books now being 450, of whom 111 were new members. The registrar had paid 581 visits to sick and absent members, and the district visiting committee of eighteen girls had paid 1252 visits to their fellow-members. The report also referred to the formation of other clubs in the immediate neighbourhood, and to the success of the "Social Circle." The receipts for the season had amounted to £146, and after meeting all liabilities a small balance remained in hand.

Addresses were given by the chairman, Mrs. Septimus Buss, Mr. J. T. Rae, and Mr. W. P. Goulding, and some excellent music was provided by the "Social Circle" Choir and the Mandoline Band; Miss Mary Williams also sang, and the drill class gave an interesting display.

* From A BOX OF NAILS. By C. Edwards, (H. & Allenscn.)

An Afternoon in Lambeth.—I.

IT had grown dusk. A cold, damp mist was falling, and shaded into softer outlines the gloomy tenements of the narrow street along which I was making my way home. All afternoon I had been visiting in one of the poorest quarters of Lambeth, all afternoon in my round of calls I had been among the scenes of sin and sadness, dirt, and squalor which abound in that densely-crowded centre of our metropolis. As I walked along, the fresh night-air came with reviving force and cooled my tired brain. I was not physically tired, but rather possessed by that feeling of limpness and emptiness which all of us know at times, when those with whom we have been have drawn heavily on our spiritual strength and spiritually it has been nothing but "give, give, give."

Out in the calm of God's air my mind turned to the various characters and homes I had come from; problems connected with each flitted before me, and the scenes I had left re-enacted themselves before my eyes. Let me share some of them with the reader, not for any special interest they may have, but because they suggest and make us think over questions which it is good to clearly face and to dwell on.

Go back to the first door where I had knocked that day. It was the home of a woman who had sent for me—for what reason I knew not. She had lately come to a class I held, and was as yet almost a stranger. Up the narrow, creaking stairs I went to an untidy room whose only occupants were my friend and a large black cat. For a time I could not make out why she had wanted me; then of her own accord she turned the conversation into a distinctly religious channel, and asked a number of intelligent questions regarding the joy of a Christian's life. We had a long and interesting talk, she apparently in great anxiety of soul and conscious of the lack of this element of joy in her own life.

Now and then her questions came so glibly and were so well put, that a suspicion "Is she real in all this?" flashed across me; but I instantly dismissed it as ungenerous, the woman appeared so intensely in earnest. I heard the story of her yearnings for someone to lead her into fuller light—of an unsympathetic husband, etc., etc. I strove to discover wherein lay her hindrance to peace and joy, and suggested she had not surrendered her whole life to God, and accordingly was in that miserable state of betweenness. But while I spoke I was conscious that my words fell on dull ears, moreover, though I prayed that the right words might be given me I felt that nothing was granted, and that I was working without power.

I left the house wondering, and dissatisfied with my failure. A few yards away, coming across a wise and experienced friend, I besought him to visit my woman, and told him the case. When I mentioned her name and address, to my utter astonishment he burst into a laugh. "Don't you know her?" he added. "She is a regular old sponger—tries that trick (anxiety of soul) on every new comer. She has traded on this for ever so long. It is material help she is after, and she tries to enlist interest in this manner." Now I understood why my prayer for words in that room had not been answered, at least it had been, but very differently from my fancy, and clearly in the unmasking of the soul from whom I had come. How loathsome it all was! That these people should come to our religious assemblies, learn the shibboleths of religious phraseology, and then make capital out of their proficiency in such a fashion! Saddened and disgusted I turned away. Were there many like this woman?

A few steps further brought me to house No. 2, and here I was prepared for the scene I knew would meet me. In a room bare of all but a bed, a

broken chair, and a table, lay one who years ago had been a fair, bright girl and a Sunday-school teacher. Now bloated from drink, and with a body repulsive in its rags and dirtiness, she lay on the bed stupid and apathetic. "Have you any money for me this week?" I asked. "No, Miss, not to-day...its worse than ever," was the answer I got, and with a half sob she turned away her face. "But surely you can spare just a penny or so?" Then after a silence broken by whining complaints the two precious coins I wanted were handed to me.

Every week for some months I had tried to induce the poor soul to save from drink a few coppers and let me be savings bank for her, giving her, I must confess, far too high a rate of interest to satisfy a political economist! Thus we had gone on; some weeks I had a ray of hope that she was really lifting herself out of the depths, at other times and this afternoon there would come a terrible relapse, and it seemed as if one had to begin all over again. "I've got so low, I can't get up," was the listless apathetic cry that always rang with a hopelessness in my ears. The trouble was not only drink, but debt. Money was lent her regularly by those who sold her drink on the understanding she would buy the latter from them, and now these debts had, unknown to her husband, become a heavy chain on the wretched woman's life.

What can one do in such cases? I asked myself the question standing by that bed, and I ask it now. Pledge signing—that was useless, I felt. I had tried it with her again and again, getting her to sign for a day, two days, over a holiday and other short periods, but always when the temptation presented itself, and when there was no friend by to exert a counter-influence, she fell back—her will power seemed gone, and the only chance I knew was in the handing over of her life to the One stronger than the strong man. Alas, that the poor dulled perception seemed scarcely able to take in!

For such a case as this I query if there is any remedy save in the removal for a lengthened period into entirely fresh surroundings, where good influences could work uninterruptedly till the will-power had in some degree regained its normal strength. But where is such a Home?—a Home for persons too poor to make payments other than the merest trifles?

Between this door and that of a still sadder, I paused for a moment's glad relief to say a word of cheer to a soul whom I rejoiced to know was learning her Magnificat. "Ah, miss, I'm that happy I don't mind anything," were the words that greeted me. "It's all along of that blessed meeting that I'm a changed woman," she continued. "In the mornings when I wants to lie a bit longer, I think of them words about the Shepherd coming and leading his sheep out of the fold, and of Him going before all day, and then I'm up in a moment, and all the troubles that come, why He's there to tell them to, and it's all so different." The voice rang true, and the light on the face bespoke the peace that passes all understanding.

FAITH.

Work in Inland China.

DEAR SIR,—I recently received from a missionary travelling through the Ting-chiu region a letter in which he said he had come upon one of our stations, and it was like an oasis in the desert. He was well treated, and gave encouraging words as to the workers.

In the same afternoon, the overworked pastor of the district came to a union prayer-meeting, and told the following cheering news:—(1) The numbers of Christians and adherents are increasing to a gratifying extent. (2) There are more preachers. This is because those who love the truth join in making it known to others. (3) There are more readers of the Bible. Happily, the knowledge of the written language is greater in Ting-chiu than in some other places. Even coolies know a little. During the Sunday lessons, if anyone cannot follow, it is considered a cause of distress. (4) The value of healing has been proved. The multitudes of sick appreciate any help that can be given, and they are capital patients. (5) There is less of persecution and better understanding of our intentions. (6) The opportunities are increasingly good for spreading the Gospel. Lack of men and means are the drawbacks.

J. SADLER.

Amoy.

An Industry for Cripple Girls.

CERTAIN easy-going and well-to-do Londoners must have been actually startled by learning that there are as many child cripples of the poorest class in London as would populate a moderately-sized town. The spring and summer months, which have just passed, have been a kind of festival for such suffering little subjects in more ways than one. The noble work of the Ragged School Union among this oftentimes helpless and always needy class in their own homes, has resulted in untold good. But notwithstanding seasonable hampers, country holidays, and visitation in their homes, these cripples still remain in a helpless state unless something is done to benefit them in a permanent way.

For years past this urgent need has been met by the Watercress and Flower Girls' Christian Mission. Young girls of the cripple class, who, despite weakness and deformity, are under the necessity of earning a livelihood, are taken in hand and taught an industry. For such to depend upon flower-selling to obtain food and shelter is a hopeless prospect. They need, once and for all, to be removed from the streets. Such girls cannot be trained for domestic service; they are not strong enough for factory work, and their affliction, which obliges them to be frequently absent from duty, prevents even kind-hearted employers from teaching them a business. The natural tendency is for such to suffer, to drift nobody knows whither, and at last to perish. One aim of the Flower Girls' Mission is to gather such from the streets, to give them a Christian training, and then to teach them some light and profitable business. The Mission actually teaches these rescued cripple flower girls to make artificial flowers, and being thus enabled to earn their living, they are no longer a burden to themselves, a perplexity to friends, or dependent upon charity.

The appeal of these little workers for encouragement in their endeavour to help themselves will no doubt meet with a ready response from those who have sympathy and taste to appreciate what such cripple girls are capable of producing. To watch them at work, and to contrast their present condition with their former deplorable state in the streets, is to have the most powerful plea of all come home to the heart. Friends will also remember that flowers in the home not only have a brightening effect, but that to buy them of those who employ such rescued girl workers as have been described is to brighten lives that at one time seemed to be hopelessly blighted. Mr. J. A. Groom, the founder of the mission, and for over thirty years its honoured superintendent, will thankfully welcome contributions, and receive orders for artificial flowers, plants, ferns, etc., at 8, Sekforde-street, Clerkenwell, E.C.

Work Among the Lepers.

MOST cheering news is to hand from Miss Mary Reed, that devoted missionary. In the asylum under her charge at Chandag, in the Himalayas, she has now from eighty to ninety poor afflicted inmates, who, if not under her kind and sympathetic care, would be miserable outcasts, as so many thousands of their fellows still are. Miss Reed's letter is full of thanksgiving for the strength given her to extend her Christlike work, and for the evident blessing that rests upon it. Her own health is wonderfully maintained, as she says, in answer to prayer alone, as she uses no medical means in her own case, though applying the usual remedies to her patients.

In addition to the windmill and stables (for which the funds were contributed by readers of THE CHRISTIAN), a new chapel is being built at the foot of the hill, near the male quarters, as many of the men and boys are not able to climb the hill to the service. It is hoped to dedicate this new chapel on Christmas Day, and Miss Reed would be grateful for contributions towards finishing and beautifying the place where the lepers will listen to the words of Him who alone can cleanse them, as well as for the feeding and clothing of her large and helpless family.

The committee of the Mission to Lepers, who are responsible for the maintenance of this and twenty-six other Asylums and Homes, have just commenced work in several new centres, but have been compelled reluctantly to refuse other openings from lack of funds. Communications may be addressed to 17, Greenhill-place, Edinburgh, or to 186, Aldersgate-street, E.C.

JOHN JACKSON.

[1885]

OUR DAILY HOMILY.

SUNDAY, November 8.

"KNOWEST THOU?"—Job xxxix. 1.

THE catechism of this chapter is designed to convince man of his ignorance. How little he knows of nature. Even though centuries of investigation and research have passed, there are still many questions which baffle us. And if we know so little of the Creator's handiwork, how much less do we know of Himself, or the principles on which He acts.

The knowledge of God is not intellectual, but moral and spiritual. Things which eye saw not, and ear heard not, are made known to Love and Obedience. Let the love of God be shed through the heart, and the will of God be the ruling principle of life, and there will be given a knowledge of God which the research of the investigator could never gain. "We have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God...they are spiritually discerned." Knowest thou?

Dost thou know the exceeding greatness of his power, which He wrought in the Resurrection of thy Lord, that it is all around thee waiting to do as much for thee also, lifting thee, deadweight as thou art, to sit in the heavenlies?

Dost thou know the hope of his calling to a life within the veil, with the veil behind thee, and the light of the Shekinah ever on thy face?

Dost thou know the riches of his glorious indwelling, that He is prepared so to infill thee, that thou shalt partake of the very life wherewith He liveth and reigneth evermore?

Thou mightest never be able to acquire a knowledge of nature, but thou hast every facility for knowing things which are hidden from the wise and prudent, and revealed to the poor in spirit and pure in heart.

MONDAY, November 9.

"BEHOLD, I AM OF SMALL ACCOUNT; WHAT SHALL I ANSWER THEE? I LAY MINE HAND UPON MY MOUTH."—Job xl. 4.

What a different tone is here! This is he who so vehemently protested his innocence, and defended himself against the attacks of his accusers. The Master is come, and the servant who had contended with his fellows takes a lowly place of humility and silence.

The first step in the noblest life, possible to any of us, is to learn and say that we are of small account. We may learn it by successive and perpetual failures which abash and confound us. It is better to learn it by seeing the light of God rise in majesty above the loftiest of earth's mountains. "When I was young," said Gounod to a friend, "I used to talk of 'I and Mozart.' Later I said, 'Mozart and I,' but now I only say 'Mozart.'" Substitute *God*, and you have the true story of many a soul.

The next step is to choke back words, and lay the hand on the mouth. Silence and meditation! Not arguing or contending! Not complaining or murmuring! Not cavilling or criticising! But just being still—still, that you may feel God near—still, that you may hear Him speak. "Take heed of many words," said George Fox; "keep down, keep low, that nothing may reign in you but life itself."

The greatest saints avoided, when they could, the society of men, and did rather choose to live to God, in secret. A certain one said, "As oft as I have been among men I returned home less a man than I was before. Shut thy door upon thee, and call unto Jesus, thy Beloved. Stay with Him in thy closet, for thou shalt not find elsewhere so great peace." How good it would be to lay our hands on our mouths rather oftener, whether in talking to our fellows, or in the hour of secret prayer.

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TUESDAY, November 10.

"WHO THEN IS HE THAT CAN STAND BEFORE ME?"—Job xli. 10.

The first catechism had been on Job's knowledge; now it turns on his power. The pivot of the one was, *knowest thou?* of the other, *canst thou?* If a man cannot stand before one of God's creations, how much less before the Creator! If we dread the wrath of the enraged crocodile, what shall not be our dread before the wrath of the Eternal? Canst thou stand before Him? Canst thou strive against Him, with any hope of success? Canst thou force thyself, unbidden and unfit, into the presence of the Most Holy? Thou couldst not intrude on an earthly sovereign; how much less on Him, in whose sight the heavens are not clean?

Eternal light! eternal light!
How pure the soul must be,
When placed with thy searching light,
It shrinks not, but with calm delight
Can live, and look on Thee.

But Jesus can make it possible. Through Him we draw nigh to God. We have boldness to enter into the Holiest of All by his Blood. We may, through Him, be able to say, with Elijah, "Thus saith Jehovah, before whom I stand." Jesus is the minister of the heavenly sanctuary, and in virtue of his office He is able to bring us in to, and maintain us in, the Most Holy Place. He comes out to take us by the hand, and then, having fulfilled in us the good pleasure of his will, He brings us in and places us before the face of God for ever. Like Solomon's servants, we evermore stand before the king.

The sons of ignorance and night
May dwell in the Eternal Light,
Through the Eternal Love.

WEDNESDAY, November 11.

"NOW MINE EYE SEETH THEE, WHEREFORE I ABHOR MYSELF, AND REPENT IN DUST AND ASHES."—Job xlii. 5, 6.

This is the clue to the entire book. Here is a man, who was universally known as perfect and upright, one that feared God, and eschewed evil; who abounded in beneficent and loving ministries to all who were in need; to whom respect and love flowed in a full tide. He was not conscious of any failure in perfect obedience, or of secret sin; indeed when his friends endeavoured to account for his unparalleled calamities by suggesting that there was some discrepancy between his outward reputation and inward consistency, he indignantly repelled the charge, and repudiated the impeachment.

But there were inconsistencies and failures in him that needed to be exposed and put away before he could attain to perfect blessedness and enjoy unbroken peace. If man could not discover them, and if Job were unconscious of them, they were, nevertheless, present, poisoning the fountain of his being, as a hidden cesspool, whose presence is undetected, may be doing a deadly work of undermining the health of an entire household. So God led this man into his presence, and, like Isaiah, Ezekiel, Peter, and many others, he at once confessed himself vile. The light of the great white throne exposes all unsuspected blemishes.

Have you ever seen God! Oh! ask for that vision, that you may know yourself. In proportion as we know God, we abhor ourselves. Then Jesus becomes unspeakably precious. Through his death we pass into the true life, and begin to intercede for others. We never have such power for the blessing of the world as when we lie most humbly at the feet of God.

THURSDAY, November 12.

"WHOSE LEAF ALSO DOETH NOT WITHER."—Psalm i. 8.

"If a man abide not in Me," said our Lord, "he is cast forth as a branch, and is withered." The same thought is here. Thrust down your rootlets to the oozy river bed, and there is no doubt about your continuing earnest, patient, God-filled. The sun of temptation may strike you with sword-like beams,

but you will have a source of supply which they cannot exhaust. The secret of an unwithering beauty is in the Word of God, delighted in and meditated upon day and night. And what is the Word of God, but the life of God, translated into human speech?

Wean yourself from all beside, and learn to feed on God. Withdraw your rootlets from men and things, and let them travel to the river of God, which is full of water. Close other doors, and open those that lead out on to the terrace, whence you may behold the farspread landscape of what He is, and is willing to be to us all.

Note that word *meditate*. The root must lie in contact with the stream, and the soul must steep itself in the Word of God. We must give the truth time to enter and pervade our souls. We must have retreats, shut away from the rest of life, up and down which we may go. These retreats are oftener found within the temple of the soul than without. Just as in the temple of old, there was Solomon's porch, where Jesus walked, so in that within.

How good the heart's still chamber thus to close
On all but God alone—
There in the sweetness of his love repose,
His love unknown!
Oh, rapturous solitude in glades of Paradise,
And, as in olden days, God walking there.

FRIDAY, November 13.

"THIS DAY HAVE I BEGOTTEN THEE."—Psa. ii. 7.

The Holy Ghost tells us that this was addressed by the Father to the Son in his Resurrection. (See Acts xiii. 33.) It was from the grave that our Lord stepped up to his mediatorial throne, whence all the hatred of his foes has had no power to dislodge Him, and never shall have. Death is a birth into the true life. Jesus was the Firstborn from the dead; we too are to be born out of the darkness of the grave into the Life Immortal.

"There is a beyond, and he who has once caught a glimpse of it is like a man who has gazed at the sun. Wherever he looks, he sees everywhere the image of the sun. Speak to him of finite things, and he will tell you that the finite is impossible and meaningless without the infinite. *Speak to him of death, and he will call it birth; speak to him of time, and he will call it the mere shadow of eternity.*"

But is it not wonderful that He has begotten us also unto a living hope by the Resurrection of our Lord Jesus Christ from the dead to an incorruptible inheritance? We are the sons of the resurrection.

Do not wonder then at the hate of men. They will rage, and imagine vain things. They will take counsel together. It cannot be otherwise.

Yet it was well, and Thou hast said in season,
"As is the Master shall the servant be";
Let me not subtly slide into the treason,
Seeking an honour which they gave not Thee.

No, thou mayest expect to be bruised by thy brethren, and hated by the world. But at such times Christ will come to thee, and give thee fresh accessions of his resurrection life, carrying thee into the hidden house of his abiding, and confirming the weak knees and the heart that faints.

SATURDAY, November 14.

"BUT THOU, O LORD, ART A SHIELD FOR ME; MY GLORY, AND THE LIFTER UP OF MINE HEAD."—Psa. iii. 3.

Oh, my soul, hast thou made God thy glory? Others boast in their wealth, beauty, position, achievements: dost thou find in God what they find in these? Thou needest safety from the shocks of time and change: is He thy shield? Thou must have something outside of thee, to complete thy blessedness: is He thine ideal?

Nothing resting in its own completeness
Can have worth or beauty: but alone,
Because it leads and lends to further sweetness,
Fuller, higher, deeper than its own.
Life is only bright when it proceedeth
Towards a truer, deeper life above;
Human love is sweetest when it leadeth
To a more divine and perfect love.

God around us as a shield, God above and within us as an ideal, God lifting up the tired and sorrowful face. This is David's threefold conception of his relation with God. All around men were filled with wrath at him. He heard their harsh voices, and what they said. Nevertheless he comforted, and stayed his heart with the words, *But Thou, O Lord*. Ah, what an instant change they make.

We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel, how weak—we rise, how full of power!

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

That Extra Penny.

By Mrs. E. M. WHITEMORE
(Founder of the Door of Hope, 102 E. 61 Street, New York).

WITH a hop, skip, and a jump, Baby Louie bounced into my room early one morning, and after touches and little thumps finally aroused me. With an air of importance, he informed me that it was "Wash-ing-ton's birthday." As I was not yet quite wide-awake I felt that it made no difference at that moment whose birthday it was. But, determined to make me understand, he exclaimed, in an excited and comical tone of voice, "Oh, mamma, I want to have a flag, please." In reply to my question, "How much would one cost?" he answered promptly, "Well, I could buy a very nice one for five cents; but oh, mamma, I could get a beauty for six cents."

While counting the coins into his little hand, a thought entered my mind. "Louie," I said, "suppose that instead of getting that beauty of a flag for six cents you get the other, dear, and give the extra penny to dear Jesus, for Africa. How would that do?" The little up-turned face looked for a moment as if it would not do at all, so, stooping down, I kissed the little fellow, and dropped the last cent into his hand. To my surprise and amusement, he walked around the table three or four times, seemingly lost in contemplation, with brow contracted, and his little head bent over on his chest.

Finally he went out, but returned half an hour later, holding a small flag in one hand, while the other hand was closed. He then asked for his small "bank," saying, "I want to drop my cent in for Jesus, mamma; I did not buy that beauty of a flag." Taking him in my lap for a moment, I said, "Darling, did you do that because mamma told you to do it?" With his eyes expressing all the love of his little heart, he threw his arms around my neck and said, "Oh no, mamma dear, I did it for dear Jesus' sake, because I love Him."

"Well, darling," I continued, "after all it is only a halfpenny. What could it do?" "Why, mamma," he replied, "couldn't it help tell the heathen a tiny little bit about Jesus?" I replied, "Yes, my precious child, and we will just commit it to God and ask his blessing upon it."

This we accordingly did, and in less than six weeks over sixty-four dollars were added to that cent, and dedicated to the spread of the Gospel in Africa. A week later, being invited to address a foreign missionary society in hopes of raising money for their board, I felt prompted, as an illustration, to tell this little story, in the hope that if any of my hearers were accustomed to give without really feeling it they might be prompted to ask themselves, "How much can I give to really feel it?" as that little fellow did. Weeks after, while seated in church one Sunday morning just before the service began, the sexton brought a long narrow box with an envelope addressed to my little boy. To this day, we have never discovered who the donor was, making it all the more to each of us as direct from God. The card bore these words, "To the little boy who gave his extra penny to dear Jesus for Africa." Enclosed were three new dollar bills, while the box was apparently filled with beautiful cut flowers. On reaching home he made small bouquets for different members of the family until only two or three flowers remained. Upon removing the last of these he discovered a parcel. In a second the string was untied, and out from the bundle fell a beautiful silk American flag. Trembling with pleasurable excitement for a moment he stood very still, and then said:

"But, oh, mamma, I did not get that extra penny to Jesus for Him to pay it back."

I answered, "No, my darling, but that is just the reason He did. He knew you did it just for Himself in love."

"Well, but, mamma, it is ever so much nicer than that beauty of a flag I wanted would have been."

"Yes, my darling, that is like Jesus, too. He

never gives us what we think would just satisfy us, but gives us something far more in worth to prove how willing He is to please us when we fully trust Him."

In an emphatic though somewhat ungrammatical manner he added, "But just see, He let the penny grow, mamma, dear, till it grew, and grew, and grew into this great big flag." Then, as he held it in his outstretched arms, his eyes resting on it in admiration, he exclaimed, "And oh, its ever so much nicer than the one I gave up for Him!"

May this little incident stimulate others into a quicker obedience to the promptings of God's spirit, when the opportunity is offered either to relieve the wants of others or to help in spreading the Gospel abroad especially, and thus obey the last commission of our blessed Lord. "Go ye into all the world and preach the Gospel to every creature."

And children of a larger growth may surely learn this lesson, too; and how many anxious moments might be prevented!

The Bible Searcher.

Foreign List:—

No. 26 Maria Lister (South Africa). Nos. 26, 27, 28, A. M. Henderson. No. 28 W. P. Henderson (Jennin). Josina Uta, and Charlotte Cane (South Africa). No. 29, Henry and Annie Pailley, Jean Scott. No. 30, Helen and Winifred Gartschore, W. Arnot Craik, Vera and Frank Sjostrom (America), D. H. Marshall, first certificate (Canada).

No. 42 (second list).—Correct answers received from:—

Margie Goodland, Daisy Phillips, Vernon Clarke, Murley Oldham, Dora Marples, Nellie Reatrice, and Gertrude Brookfield, Edward Palmer, Margie Smith, Edith Dunn, and Edith E. Corrie, Arabella Onslow, Cecil, and Norah Lowe, L. Culley, R. Wylie, H. Kortright, D. Price, Cecil Harvey, Jeanie Robertson, Hetty and Harold Wadson, Hugh Russell-Smith, Irene Simms, Dorothy Patten, Maud F. Leigh, Tom, Lena, May, and Harcourt Hunter, Dorothy Morris, Leonard Brown, Margaret J. Gribble, Cecil and Edgar Verbury, Reginald Thomas, and Jack Harris, May and Minnie Carmel, Sinclair and Moffatt Jackson, Fiedra Hutton, Maggie and Agnes Menzies Archibald Beasley, Theodora and Eileen Roberts, May Watson, Henry and Robert Keable, Frank Reid Wilson, Kate G. Johns, Helen, Lillian, Philip, and Elsie Wainwright, Elsie and Chappie Bazer, Bruce and Harry Keable, Edith Harris, Susie Cumler, Madge Morris, Janet Davies, Mary Greenacre, Teresa, Lillian and Rowland Blackie, Helen Daniels, Mary T. Colville, Daisy Annett, Chrissie Chalmers, Janet and E. B. Black, Laura Macaulay, Charlotte Bailey, Eva L. Edmundson, Trevor Matthews, Llewellyn Shaw, Mary Matilda, Irwan, Gertrude Kingley, Douglas Lockie, William and Bessie Chedle, Joanna Cunningham, David Judd, Hannah and Christine Parker, Mary Walton, Gertrude Partridge, Winifred and Herbert Fowler, Kate Coe, Grace and Elsie and Ida Wright, Ada Heap, Fan Trotter, Margaret Alleyne, Clara Riley, Edith Daisley, Catherine Barber, Hannah Lovell, Ethel Fielder, Amy Tosten, Jessie West, Hilda Smith, Jessie Bone, Albert Bridges, Ernest, Daisy, Robert, and Arnold Allen, Marjorie Hodge, Winnie Page, Hilda Schaeffer, Kathleen Shackleton, Susie Keen, Thomas Kirkpatrick, Bob and Dollie Salt, Gertrude Edwards, Lizzie Hill, Norman, May, Vera, and Daisy Petrides, John Menzies, Flossie Osmond, Mary Thorne, Louisa Morse, Clara Lydon, Isa Ray, Abraham and Belle Mack, William, Edith, Nedell, Sidney Robertson, Ethel and Eva Hutchings, Lottie Berthe, Christabel Dickinson, Annie Carr, Margaret Macphee, Bertie Butler, Charles Brown, Frederick Pearman, Ida and Florence Beadle, Dora Stockdale, Cecilia Franklin, Harry Elliott, Elsie Brinkworth, Ada Jessie, Maggie, and Willie Palmer, Mildred Hale, Muriel Shaw, Allen and Conyers Baker, Duff, and Edwin Peters, Wallace and Millicent Bentley, Wm. and Dorothy Davies, Olive Mason, Helen and Kathleen Shackleton, Ella Dixon, Myrtle Perry, Ethelma Cooke, Byres Hill, Mary Tongue, Annie Tawse, J. W. Ingle, Mary Plumb, Thomas Beckley, Gladys Isaac, George O'Brien, George Kathleen, and Ethel Esley, Arabella Onslow, Daisy, Dora Marples, Edith Reatrice, Elsie Clapp, A. Houghton Kerriman, Margaret O'Levy, "Roydon," Barbara Stevenson, Kathleen and Grace Dodginton, Edward Harms, Gilbert, Ruby, and Olive Stone, Maud and Edith Tyson, Frances Taggart, May, Gordon and Daisy Bligh, Mary and Elizabeth Hull, Mabel Leverington, Willie May, E. and Jack Gilson, Evelyn McGee, Gertrude Scott, Elsie and Bell Dancer, Annie and John Scott, Freddy and Herbert Compton, Violet and Kitty Donaldson Selby, Margaret Davison, Phillips and Noel Wright, J. A. Chamberlain, Nellie and Ev. B. Dowsett, Emily Bridgewater, Pringle Wilson.

ANSWERS TO LAST WEEK'S BIBLE

SEARCHER (No. 43).

- 1.—His girdle. By the river Euphrates.
 - 2.—He dug it up, as God commanded. It was married and profitable for nothing.
 - 3.—That He would mar the pride of Judah, because they did not obey Him.
 - 4.—Not to bear any burden, nor do any work, but to hallow the Sabbath Day. The people did not obey.
 - 5.—God's absolute power over all people.
 - 6.—Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil (Jer. xiii. 23).
- Our iniquities testify against us; do thou it for thy name's sake; for our backslidings are many. We have sinned against Thee (Jer. xiv. 7).
- Blessed is the man that trusteth in the Lord, and whose hope the Lord is (Jer. xvii. 7).
- 7.—They gave no heed to any of his words, but plotted against him.

No. 43.—Correct answers received from:—

Frank Dean, Marion Richards, Mabel Wright, Mary Barnett, Gertrude Wearn, Freda Hooper, Charles Hooper, Daisy Dunsey, Florence Barnett, Eleanor Stuart, G. F. Phillips, Vernon and Jack Clarke, Juliet Haines, E. T. Elliott, L. C. Culley, A. W. Murray, F. Grigg, Percy Leigh, J. C. O'Leary, H. Kortright, Douglas, Edwin Peters, Wallace and Millicent Bentley, Wm. and Dorothy Davies, Olive Mason, Helen and Kathleen Shackleton, Ella Dixon, Myrtle Perry, Ethelma Cooke, Byres Hill, Mary Tongue, Annie Tawse, J. W. Ingle, Mary Plumb, Thomas Beckley, Gladys Isaac, George O'Brien, George Kathleen, and Ethel Esley, Arabella Onslow, Daisy, Dora Marples, Edith Reatrice, Elsie Clapp, A. Houghton Kerriman, Margaret O'Levy, "Roydon," Barbara Stevenson, Kathleen and Grace Dodginton, Edward Harms, Gilbert, Ruby, and Olive Stone, Maud and Edith Tyson, Frances Taggart, May, Gordon and Daisy Bligh, Mary and Elizabeth Hull, Mabel Leverington, Willie May, E. and Jack Gilson, Evelyn McGee, Gertrude Scott, Elsie and Bell Dancer, Annie and John Scott, Freddy and Herbert Compton, Violet and Kitty Donaldson Selby, Margaret Davison, Phillips and Noel Wright, J. A. Chamberlain, Nellie and Ev. B. Dowsett, Emily Bridgewater, Pringle Wilson.

THIS WEEK'S BIBLE SEARCHER (No. 44).

Luke x. to xv.

1. To whom and by whom were the following spoken?
 2. Very briefly state the circumstances of each.
[Children under EIGHT, answer the first five in No. 1; under TWELVE, the whole of No. 1.]
- a. Blessed are the eyes which see the things that ye see.
 - b. Who is my neighbour?
 - c. One thing is needful.
 - d. Give alms of such things as ye have.
 - e. Ye are of more value than many sparrows.
 - f. Be ye therefore ready also.
 - g. Blessed is he that cometh in the name of the Lord.
 - h. Come; for all things are now ready.

Personal.

I HAVE been very pleased with the letters I have received from many of my "nephews and nieces," and thank them all for sending. FREDA HOOPER.—I am pleased to welcome your school-fellows, and hope your friend will soon be well again. ETHELMA COOKE.—You will see your name in the list. I hope you will send every week. OLIVE AND SYDNEY ROBERTSON.—I take your answers if they arrive on Thursday morning. MURIEL SHAW.—You must have had a very pleasant time at the Missionary Exhibition. HERBERT COMPTON.—I think you are a very fortunate boy. ETHEL LARWILL.—I am sorry your answers were wrong last week. MARJORIE HOGGE.—I am glad your two friends are going to join the "Searcher." HELEN GARTSHORE.—I am sorry THE CHRISTIAN does not always arrive on Saturday; but could you not answer the following Sunday when it is late? MAUD MORRIS.—A star is only given when the papers are very well done. You all have one this week. HARRY ELLIOTT.—You may send it as a MS., but do not begin or end as a letter. VIOLET DONALDSON, SELBY, and GORDON DUNCAN.—The rules are in the number for Oct. 1. You did not send your address. GERTRUDE DANIELS and FRANK MORRIS.—You are better now. EDWIN PETERS.—I hope you will be still more successful next time. ETHEL WILLIAMSON, ETHEL SIMPSON, and VIOLET ASHWORTH.—I am sorry you will not have time to do the "Searchers" this quarter.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, Tonbridge, to Nov. 7; St. Paul's, Onslow-square, Nov. 13; Christ Church, Barnet, Nov. 14-23. Mr. Josiah Spiers, Ramsgate, Nov. 20 to Dec. 4. Mr. J. S. Tyler, Melton Mowbray, Nov. 12; Medbourne, Nov. 13; Leicester, Nov. 14-15; Ingarby, Nov. 16. Mr. Geo. Goodman, Hammersmith, to Nov. 8; Somers Town, Nov. 22-24. Mr. S. J. Hewlett, Needing Market, to Nov. 14; Eghurst, Nov. 21-30. Mr. W. H. Wilson, Knyppesley, near Congleton, Nov. 8-15. Mr. J. H. P. Cutting and Rev. W. Falloon, Redditch, Nov. 14-24. Mr. J. H. P. Cutting, Ipswich, Nov. 7; Foresters' Hall, Mendlesham, to Nov. 9. Rev. T. Longstaff, M.A., Huddersfield, to Nov. 17-25; Blackpool, Nov. 26. Mr. Arrowsmith, Harrogate, Nov. 7-18; Durrington, Nov. 18-21; Keighley, Nov. 22; Southport, Nov. 23-30.

Children's Scripture Union.—Portions for week ending Nov. 14:—Sun, Nov. 8, Romans iv. 13-25; Mon, Nov. 9, v. 1-11; Tues, Nov. 10, vi. 1-11; Wed, Nov. 11, vi. 12-23; Thurs, Nov. 12, viii. 1-13; Fri, Nov. 13, viii. 14-27; Sat, Nov. 14, viii. 28-39.

Going to School.

I MET a little maiden fair
One morning in September;
Her sunny face and winsome air
I ever will remember.

"Where are you going, little girl,
So merrily this morning?
Your bright blue eyes and golden curl
Your pretty head adorning."

She paused just long enough to say,
My ignorance almost scorning:
"Why, I am six years old to-day,
And school begins this morning."

Then off she ran, without a word,
To learn the lessons given.
May I be just as ready, Lord,
For lessons sent from heaven.

I ever would thy pupil be,
And still in knowledge grow,
Till I attain to my degree,
And quit this school below.

—THOS. O. CROUSE, in New York Observer.

German and Swiss Women.—The annual meeting of the members of the Servants' Institute and Union was held at the Institute, 21, Baker-street, W., on Thursday afternoon last. Mr. John Shrimpton, who presided, stated that this work had been greatly blessed of God to the conversion of a number of German and Swiss young women. The religious meetings from time to time were well attended, and the Superintendent (Fräulein Hug) was greatly cheered with the results to her work. More than 2000 of these young foreign maidens have been benefited through this Union. The spacious rooms were well filled, and addresses were given by Pastor Faber, of Berlin, Pastor Kuhlner, Pastor Reedrich, and Herr Müller. This Institute is in connection with the Homes for Working Girls in London.

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Mr. McNeill at Middlesbrough.

(By OUR OWN REPORTER.)

LAST Friday evening saw the close of Rev. John McNeill's spell of service in this industrial centre. In the opinion of the best informed, the town, during the past two weeks, has received a very large and decided access of spiritual life and impulse. It is not easy to differentiate these seasons of special effort where the evangelist is the same. Human nature in the last resort is a somewhat monotonous quantity, and there is only one root prescription for the cure of its manifold ills. At the same time, Middlesbrough would seem to be a typical field for the evangelistic preacher. Its growing population is mainly of the great toiling "middle class" (so called), which constitutes Britain's industrial army, and is the producer of her national strength. On these the problems of our competitive modern life press most heavily. Mr. McNeill's mission has proved that the Gospel of Jesus Christ, when properly presented, is fully equal to the needs and circumstances of this class. In view of that fact, we can well afford to ignore the croakings of the pessimistic critics, who say that the old truths concerning salvation have lost their ancient power.

The meetings held in the Temperance Hall have been attended night after night by large and interested crowds, whom the preacher has enthralled by his really remarkable expositions. For all those who are familiar with Mr. McNeill's work must admit that, as an evangelist, he is *sui generis*. On the sterner sides of truth he is as strong and unbending as the most confirmed Puritan could desire. But he sees keenly that while some will only respond to the whip of the law, many more can be savingly reached by way of the affections, or through the sweet reasonableness of intellectual conviction. So in all his addresses there is a fine blending of dogma, of flawless argument, and of moving pathos, with a due admixture of playful raillery and wit. It is not to be wondered at, as one clerical friend remarked on the closing evening, that, though the discourses usually extend to an hour or more, they seem only to have lasted about twenty minutes.

Presumably, Mr. McNeill repeats his addresses substantially at different places; but they wonderfully well bear rehearing. Through added meditation, and from the special circumstances of their successive delivery, they undergo a process of evolution, which keeps them perennially fresh even for the speaker himself. In the three closing discourses of the Middlesbrough Mission, which I was privileged to hear, he was mightily helped by the Divine Spirit, so that his words came home with manifest power. On the last evening but one the theme was "The great refusal" of the rich young ruler, who "could not bear the wrench that would have set him free" and made him the partaker of the eternal life which he craved. It was a singularly impressive unfolding of the power of worldliness in enabling a man to resist the call of Christ, and also of the powerlessness of mere legality as an instrument of salvation. The closing appeal to the hearers to "hang on to Christ," and not to "go away," as did this young Jew of such fair promise, was irresistibly pathetic, and calculated to bring halting souls to the point of decision.

The afternoon address of the last day was on Daniel's courageous fidelity to conviction and to God in the face of opposition. Mr. McNeill quoted the saying of Matthew Arnold, that "Conduct is three fourths of life," and remarked that he would accept the dictum provided it was conceded that the remaining fourth is the credal basis of life. Because Daniel believed in his God he could afford to disregard the plottings of his enemies, and the results justified his faith. If he could hold on to God, in all circumstances, amid the dimmer light of

the old dispensation, how much more should we get such a firm grip of God in Christ as will enable us to cleave to Him, even if everything else should go. The description of how Daniel disdained, though a Jew, to meet craft with craft, or to take counsel of "Mr. Facing-both-ways," and simply trusted in God to deliver him, carried with it a telling rebuke of the crookedness and compromise of much of our present-day Christianity. The last address of all on Friday evening to a densely-crowded company, was appropriately on the Apostolic injunction to "work out your own salvation with fear and trembling, knowing that it is God that worketh in you both to will and to do of his good pleasure." For an hour he held the rapt attention and evoked the spontaneous responses of the congregation, as he expounded this pregnant passage. People are afraid that they will not last. The question is, "Will God last?" If He is the worker, and if He lasts, what further security is needed? It was at once a searching, a strengthening, and an inspiring utterance. The hearts of the people seemed to be melted and fused as into one.

Before the address there were some hearty testimonies from representative gentlemen on the platform—ministers and others—as to the rich blessing to the churches and to the town that had accompanied the mission. Ardent thanks to God were uttered for having brought Mr. McNeill to the town, and also to the evangelist for having drawn together the Christians of various names, and for his uplifting messages day by day. None was warmer in his speech than the venerable vicar of Middlesbrough, who set an example to the other clergy in the town, which they apparently did not see their way to follow. The evangelical Nonconformist Churches were solid in supporting the effort, and doubtless they will reap the benefit.

Without wishing to question or belittle the methods of others, Mr. McNeill feels increasingly led to throw his whole force into such a clear and unmistakable setting forth of the Gospel message as will shut the hearer up to immediate decision, without the pressure of the after-meeting. In this Middlesbrough Mission he adopted the plan of issuing cards, printed so that the receiver may state whether blessing has come to him (or her) as a Christian revived, a backslider restored, or a careless one brought to decision. The cards returned during the mission revealed many interesting and encouraging facts, in all of the three departments mentioned. One instance among those referred to on the last evening was that of a drink-seller in the town, who told of his conversion, and of his desire to relinquish the business. The drink is a baneful factor in the life of the town, and one could but wish that other publicans had been influenced in like manner.

It is interesting to note that letters continue to reach the evangelist from those resident in this country, expressing thanks for the conversion of relatives at the Antipodes and elsewhere abroad, through his ministrations in those distant lands. In this connection I may state that a very cordial requisition has come to Mr. McNeill from pastors and Christian workers in Calcutta, inviting him to conduct missions in some of the larger Indian cities during the cold season at the end of 1897. If he should feel able to respond to this call, a hearty welcome will await him in our great Dependency. He was also pressed to go to New York for a share in special Gospel effort to be undertaken there during the present month, but engagements made for visiting Lancashire and Yorkshire this winter precluded any affirmative answer to the American invitation. Mr. McNeill has left in Middlesbrough many warm friends who will pray for a rich blessing on all his future labours. After a few days' much-needed rest he resumes work on Sunday next in Bradford, where, as it unfortunately happens, a Parliamentary election fight is now in progress.

Baptism of a Spanish Jew.

THE Spanish Jews have been styled the aristocracy of the Hebrew race. Their history has had its own special chapter of persecution; and wherever descendants of the Sephardim (as they are called) may be found, they are accorded the distinction of honourable prestige. From all sections of the Jewish people the Church has continually received converts and workers; and it is a pleasure to call attention to the baptism of a young man of the Sephardim, a member of a family now residing at Adrianople.

Leo Levi's ancestors were among the thousands of Jews who were driven out of Spain by the Inquisition, four centuries ago, and like others, they found ready asylum in the then extensive dominions of the Sultan of Turkey. In the city of Adrianople the British Jews Society has a valued worker in Rev. L. Rosenberg, who, with his devoted wife, has been the means of bringing many a child of Abraham to a saving knowledge of Gospel truth. Leo Levi's father some years ago visited England, and there witnessed a type of Christianity which was agreeably strange to him. He was struck with the character of the Christians and their religion, and so, after his son had gone through a college course at Constantinople, he sent him to Mr. Rosenberg, in order to give him the advantage of high moral influences. The young man became convinced of the truth of the Gospel, and found in Jesus the Messiah of whom Moses and the prophets did write. With the full and active countenance of his father, he then came to England, and hopes to qualify for mission work among his Jewish brethren.

The new convert, having enjoyed the blessing of residence in a Christian home, has, at length, publicly confessed his Saviour and Lord. He was baptized recently in Wesley's chapel, City-road, the deeply interesting proceedings being conducted by Rev. W. J. Brown, superintendent minister, assisted by Revs. M. Nachim and A. Sternberg, missionaries of the British Society. The young man gave intelligent and ready answers to the questions that were put to him as to his faith and hope. Many will read with sympathy his story as it is told by Mr. Sternberg in the November issue of *The Jewish Herald*.

Work at Wiesbaden.

MANY English come to Wiesbaden to enjoy its beauties and healing waters, and do not know of our work and our pressing need. In former years we received much help and sympathy from the Lord's children in England, and I hope this letter may stir them up to renew their assistance, as our need is increasing with the population of the town, and also the difficulties, so that we shall have to stop, or at least give up some part of the work if Christian love does not come to help us.

For sixteen years we have been using a large mission-hall, where various meetings are going on; also there is a Sunday-school, with about 1000 children, mothers' meetings (about 120), Bible-classes for young girls (about 170) connected with the Y.W.C.A., etc. For six years we have had a Y.M.C.A., with about sixty members, for whom we had to buy a house, as no one would let rooms for the purpose. The house is not yet paid for, and the debt is a heavy care and weight on our minds, as it gets more difficult every year to pay the interest. Almost all the members are from the working classes. In a little hall there is a second Sunday-school (200), besides regular meetings for soldiers, apprentices; Bible readings and prayer-meetings for the members. These also take an active part in open-air and evangelistic meetings, regular distribution of papers and tracts. A Bible stall, with Bibles and Christian literature for sale, was recently opened.

We had to open some years ago a home to take in the "friendless and fallen"—the poor girls living a life of sin, who have been put into prison, but who come out worse, and utterly lost, without a helping hand. More are asking for admittance, but the refuge is very small, holding only thirteen; and it is very hard to say, "No room," in such cases. Mission work is as yet not taken up or supported by our churches, so that God's servants, whom He Himself called to his work, are dependent on Him alone and on such help as He is willing to send.—

Yours sincerely,

Th. ZIEMENDORFF,

12, Emserstrasse, Wiesbaden.

Pastor.

Mr. Theophilus Waldmeier.

WE give this week a portrait of one who, for a long period of years, has laboured on the high places of the mission field. Not many pioneer workers have had such a wide experience, and been enabled, at length, to reflect upon great deliverances and achievements, and to formulate plans for still bolder service for the future. The subject of our present sketch is introduced, not only because of his past work, but also out of a lively interest in a new undertaking which is now engaging his energies.

THEOPHILUS WALDMEIER is a native of Switzerland, and, as his portrait clearly shows, a man of mature age. As a young man he studied at the well-known Mission College of St. Chrischona, near Basle, and in 1858, with other missionaries, went to Abyssinia, to take up work which had been begun by Dr. Gobat, then Bishop of Jerusalem. King Theodore received the party kindly; and for seven years our friend toiled for the religious and social elevation of the people. The Scriptures were circulated, and schools were opened for the young; and side by side with all-round evangelistic endeavour, a flourishing mission to the Falasha Jews was carried on by Dr. Stern and Mr. Flad.

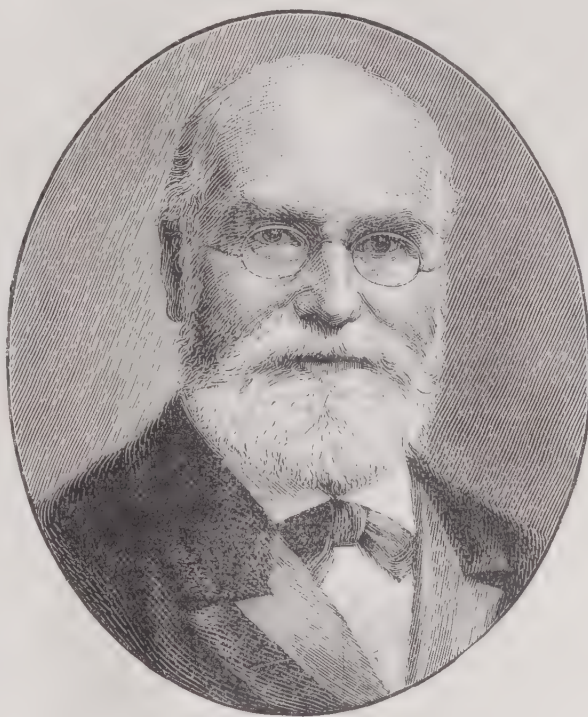
In 1865 political differences arose between Abyssinia and England, with the result that the King altered his attitude to the missionaries, looked upon all Europeans with suspicion, and put many into prison. Though a particular friend at court, Mr. Waldmeier fared little better than the rest. The situation was critical in the extreme, and in Christian circles throughout the world prayer was made to God for the outstretching of his delivering arm. In 1868, when very little expected, the prison doors were opened, and Mr. Waldmeier still hears the echo of the words of the despairing monarch, "You Europeans, all of you, were going to be executed or tortured to death, because of the English army that has come to kill me and take possession of my land; but just this moment God has changed my heart, and I give you your freedom. Go to your English brothers, who were sent to deliver you. Farewell."

The British Envoy (Mr. Hormuzd Rassam) and his party, along with the missionaries, at once obeyed the welcome order, which, while it meant a cessation of Abyssinian horrors, was also the signal for rejoicings at the British camp, where the captives were most kindly received by Sir Robert Napier (afterwards Lord Napier of Magdala). Twenty-four hours later, being deserted by his soldiers, and just before the English troops entered Magdala, King Theodore took his own life. The experience of the missionaries has been expressed by Mr. Waldmeier in the words, "We were as in a dream—our mouth was filled with laughter, and our tongue with singing; then said they, the Lord hath done great things for us, whereof we are glad." Those who desire more particulars of this stirring period of Mr. Waldmeier's life are recommended to read his BIOGRAPHY, to be had from Partridge & Co. (price 1s. 6d.).

After a short spell of work at Beyrout, in connection with the British Syrian Mission, founded by Mrs. Bowen Thompson after the frightful massacre of Christians on Mount Lebanon in 1860, Mr. Waldmeier set about establishing a mission in a specially-

needy district of Mount Lebanon. In spite of determined opposition on the part of the Maronite clergy, he started the Friends' Syrian Mission at Brumana. Curses and excommunications were fulminated, meetings were proscribed, and all possible hindrances put in the way; but love of Christ constrained the worker, and Christian love won the people. Superstition and ignorance being overcome, the way was prepared for the manifold operations of which Brumana is now the mission centre. From a very small beginning—fanaticism being so great that the missionary was even grudging the use of a miserable house of two dilapidated rooms—there has sprung, under the Divine blessing, a flourishing mission colony, appropriately named *Ain Sulaam*, "The Fountain of Peace." There are seven large and substantial buildings, charmingly situated, serving the purposes of a ministry which many of the people have learned to value very highly.

Without going into minute details, we may



mention that the premises include two large boarding schools, a hospital (the only one on Mount Lebanon), a dispensary, a doctor's residence, superintendent's house, and chapel. This nest of buildings is the centre; in the villages around there are numerous preaching stations and schools. The staff consists of eleven English and seventeen native workers. Looking round upon these, working harmoniously and successfully, Mr. Waldmeier has at length been led to relinquish the superintendency, after a service of twenty-three years, in order to dedicate the remainder of his life to a cause which the Lord has laid very heavily upon his heart.

Wherever he has gone in the East, Mr. Waldmeier has observed the sad condition of the poor insane. Those who are mentally deranged should at least reckon upon human pity; in the East, they lack this, and are barbarously ill-treated. Imbeciles, maniacs, and epileptics might well be assured of gentle care; as a fact, throughout the Orient they are cruelly neglected, or driven from society to a worse fate. It is the cause of the insane in their utter helplessness and urgent need, that Mr. Waldmeier is now taking up, and it is believed that his proposed model asylum,

to be erected in Syria, though it will be the first Home of its kind in the lands of the Bible, will soon be followed by others in different parts of the Orient. During the past thirty-five years, since Christian government has been enjoyed in the Lebanon, many excellent educational and evangelistic institutions have been founded in Syria, and this new one will be as welcome as the most excellent of them to all sections of the community. By way of giving stability to the proposal, an executive committee was formed in April last at Beyrout, the members including professors of the American College, missionaries, physicians, and others, Drs. Wortabet, Jessup, and Van Dyck, men of name and fame, among them. The Asylum will be available for patients of all classes and creeds; the work will be carried on in the name of Christ, and the Gospel will be taught in its simplicity.

Thus it is hoped to revive in the East the mercifulness of Christ in dealing with the insane.

He "had compassion" on the demonised, and lunatic, and those mentally deranged. As He took in hand, for miraculous healing, cases of those possessed of demons and bound by the devil, we read that "the people were amazed, and said, Is not this the Son of David?" Those who are promoting Mr. Waldmeier's important undertaking, and praying for its great success, may rest assured that even now, when the nineteenth century is nearing its close, mercy such as Christ showed will provoke a like amazement, and suggest inquiry as to the constraining cause of kindness being extended to the unloving and repulsive. For the Gadarene demoniac Jesus did "great things"; in the countries of the West, his servants, and medical science pursued under Christian influences, co-operate in alleviating the sufferings of the insane, whether demonised or not. But in the East, as we have said, a harsher rule has prevailed, and the unfortunate lunatic has been subjected to a "cure" that has either hastened death, or made life a woeful burden.

In "the Unchanging East" maniacs are treated to-day substantially as they were two thousand years ago—put in chains, beaten, and otherwise

dealt with in a way calculated (even though not so designed) to make recovery impossible. In a booklet entitled *APPEAL FOR THE FIRST HOME FOR THE INSANE IN BIBLE LANDS* (Headley Brothers, 14, Bishopsgate-street Without, E.C.), Mr. Waldmeier describes the processes of healing and exorcism, in each case falsely so-called. Whether placed in filthy convent cells, or confined in dark caves away from the abodes of men, the patients are roughly handled, chained down, and subjected to shocking tortures. When fits come on, cold water is poured over the wretched sufferer; in other cases, incantation by the priest is accompanied by the victim being held head downwards and fumigated! When the patient dies, the priest is entitled to a thankoffering no less than he would be if the "cure" was less open to question.

It is to put a stop to these abominations, and to show a better way of dealing with the many victims of insanity, in whatever stage of the malady they may be found, that Mr. Waldmeier is consecrating his remaining years. The Asylum will be a home; the treatment will be loving and scientific; natural means will be used, and spiritual truth and life brought to bear. During a

tour of Switzerland and Germany Mr. Waldmeier explained his scheme to audiences that showed deep interest, and several local committees were formed to promote the enterprise and then maintain its work.

In few words, the proposal is to erect on Mount Lebanon a Home for forty men and forty women. The institution will be on the most approved plan, and, along with the site, will cost about £10,000. A specialist will be engaged as resident physician, supported by a staff of duly qualified men and women nurses. The executive committee at Beyrout will guide the affairs of the Home, in the interests of which Mr. Waldmeier will give his knowledge and experience as business superintendent. Mr. R. Drummond Hay, Her Majesty's Consul-General at Beyrout, in a recent note to Mr. Waldmeier, said:—"Your design, which has my keenest sympathy, cannot fail to commend itself to all who are interested in the welfare of this country, and, indeed, to all actuated by the desire to do what in them lies to relieve the misery of their fellow-men." We are glad to see that men of weight in Great Britain have given their adhesion to the work, and that Sir Richard Tangye, 35, Queen Victoria-street, E.C., has consented to act as treasurer in England.

In the APPEAL already referred to, we read that a leading British physician, a specialist in mental diseases, who was lately in Syria, declared at the first committee meeting that "The mere erection of the Home would be a most powerful sermon, preached without words, to the whole Orient." That being also our firm conviction, we trust that Mr. Waldmeier will meet with every encouragement in his enterprise. Letters may be addressed to him at 1, Cowper-street, Finsbury, E.C.

Barcelona Cottage Hospital.

WHEN, almost fifteen years ago, the Protestant Cottage Hospital at Barcelona was opened, the readers of THE CHRISTIAN were the first to lend a helping hand; but little by little their interest has abated, and scarcely any help is now received from them. Other Christian friends have also lost their interest; the troubles, sufferings, and difficulties of the poor Protestants in Roman Catholic countries no longer touch the heart of England.—England is at present too much under the deadly influence of Rome. Other warm friends have died, and no new friends have taken their places.

Already the last few years the expenditure has exceeded the income; but owing to a small reserve fund we have always been able to close the year without debt. This fund, however, is now completely exhausted; only a few gifts have been received this year, and although not only the three Spanish Protestant congregations at Barcelona, but also the foreign residents there, have done their utmost, the directors have found it necessary on Oct. 1 to close the hospital temporarily for want of funds to carry on the work.

There are, to my knowledge, only three Protestant hospitals in the whole of Spain, and it is unspeakably sad that this, the oldest of them, which has been of untold blessing, not only to Protestant Spaniards, but to Protestants of all nations and denominations, has now been closed because we have not been able to raise the comparatively small sum of £300 a-year among the millions of Protestants in England and Germany. For years I have refrained from making a public appeal for help, but now I appeal most earnestly to all those who have still a heart for the sufferings of the Protestants in Spain to enable us to reopen this their only refuge in times of sickness in Barcelona, for Rome, who is now again omnipotent in Spain, changes not. Are there not among the many thousand readers of THE CHRISTIAN 300 able and willing to subscribe £1 yearly in all order to secure the continuance of this good work? But even the smallest gifts are very welcome. Further particulars will be gladly given by me, and reports sent.

ANNA VON MIELECKA.

Ridgemoor, Englefield Green, Surrey.

[1900]

THE EVANGELIST.

How Not to be Saved.

I.—"A BIT AT A TIME."

IT was during a mission. The Spirit of God had appealed to the consciences of many. The evening service was over, and the missionary was passing from pew to pew to converse with those who still remained in the building.

An old man, with white hair and bent back, could not fail to attract attention. His seamed hands covered his face, but failed to stem the tide of his tears, for they oozed through his fingers and fell on the floor.

"Are you saved?" asked the minister in a gentle whisper.

"Oh, no," he replied. "I wish I were; I do want to be saved." You do not know what a sinner I've been."

"Never mind. If you are a great sinner you have a greater Saviour."

"Oh! it's impossible I can be saved all at once," he urged in a despairing voice.

"Behold, now is the accepted time." "He is able to save to the uttermost."

"Nay, nay. I cannot be saved all at once. I got a bit forgiven last night, and you shall do a bit more for me to-night if you'll be so kind, and I'll get a bit more forgiven to-morrow night, but I cannot expect to have the last bit forgiven till I die."

The idea was so rooted in his mind that the hour was very late before he saw the all-sufficiency of Christ to forgive everything at once, and that by an appropriating faith he could make this his own without delay—

"He that believeth on the Son HATH everlasting life."

II. WILL YOU CONVERT ME?

"Can you spare a minit, maister?"

The speaker was a stalwart young man, whose anxious face was quite out of keeping with the rest of his healthy appearance.

"Certainly," said the minister.

"I was in your church last night."

He stopped and seemed to find it difficult to proceed. He was so nervous that he had hardly breath to speak. After a moment, he continued:—

"The fact is, maister, I do want to be converted. I hadn't a bit o' sleep last night for turnin' over what you was sayin'."

"Jesus Christ came into the world to save sinners," said the minister earnestly.

"Bless you, I heard that theer since I was a little chap no higher than your elbow. Ma mither taught me real well. But it just goes in at t' one ear and out at t' other. So I thowt I'd coom and ask you to convart me, if you will, when you have a bit o' time."

"Will you come with me home?"

"Yes, I'll come. But you'll have a tough job."

He was an intelligent young fellow, but it was some time before he grasped the fact that to accept Christ must be his own act; that no one else could do more than point out the way. At last, however, he said, "I see, I must tak' it."

He did, as simply as if he saw the Son holding the great gift toward him with his own blessed hands:—

"The gift of God is eternal life, through Jesus Christ our Lord."

"Harden not Your Hearts."

ONE of the most remarkable illustrations drawn from nature in ancient prophecy is that in Jer. viii. 7, deduced from the migratory instinct in birds. "The stork in the heaven knoweth her appointed times . . . but my people know not the judgment of the Lord." During these autumn days the last of our summer visitors is leaving us. The dread of winter behind them, the call of summer in front of them in the sunny south, quickens their hereditary instinct, and they fly away because they dare not stay. Thus, too, is the soul driven to God, both by the dread of impending judgment and by the call of Divine love and the blessed promises of the Gospel.

But the trouble is that while birds cannot but obey their instincts, man can violate his. To be able to say "I will not obey" is to fall below the brute who can only say "I cannot help obeying." And yet men ignore the judgments and ordinances of God, and turn a deaf ear to his most winsome appeals. Though the way of life is the way of safety, and all our higher nature yearns towards the invisible hand of God, it often happens that a bird has more strength of will to overcome the perils of migration than man has to start upon the heavenly race. The penalty of this is to lose the finer instincts, and to sink into an ignoble contentment with this world, disturbed only by the imperative and awful voice of death. As imprisoned birds of passage after a time lose their passion for flight, and become mere cage-birds, so men who neglect the influences of the Spirit lose the light they have, conscience grows seared and silent, and they become deaf to all heavenly voices. Therefore, "To-day, if ye will hear his voice, harden not your hearts."

THE GOSPEL OF CHRIST.

We are all as an unclean thing, and all our righteousnesses are as filthy rags.

Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

The blood of Jesus Christ his Son cleanseth us from all sin.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Wash me, and I shall be whiter than snow.
Isa. lxiv. 6; Isa. i. 18; 1 John i. 7-9; Ps. li. 7.

Schools in Poona.

To all who are interested in the progress of Christian education in India the name of Mrs. Sorabji must be familiar as the founder of the Victoria High School in Poona. It is perhaps not as well known that for many years schools have been in existence for both Marathi and Hindustani children among the very poorest and most neglected inhabitants of that interesting city. At present the schools are held in small rooms, wholly inadequate to their needs, badly built and ventilated, and having the disadvantage of being in a noisy and crowded part of Poona, with busy streets on either side.

Miss Lena Sorabji, who has for many years devoted herself to the work of teaching her fellow countrywomen, has been spending some months in England. On the eve of her departure to resume her work, she received notice of a house exactly suited for the schools, and where there would be room for a workshop and rooms for resident Indian Christian workers and Bible women. About £500 would be needed, which would be supplemented by a building grant from the Government. There are upwards of 200 children in attendance.

Miss Sorabji writes:—"If the schools were not for missionary purposes, funds could be obtained without much difficulty from the many Indian princes and chiefs, who are willing enough to help purely educational work among the poor; but since Christ is the foundation stone of our work, we must look to his followers to help us for his dear sake, who said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.'" Further information can be obtained from the secretaries of the Zenana Bible and Medical Mission, 2, Adelphi-terrace, W.C.

Prophetic Conference

AT MILDMAY.

A CONFERENCE on "The Second Coming of Christ" was held at Mildmay last week in the Conference Hall. There were three meetings daily, Tuesday to Thursday, besides an early gathering for prayer each day, and an observance of the Lord's Supper on the third day. The topics of conference were not strictly limited to the titular subject. First, there was consideration of the Inspiration of Scripture, with reference to history as well as prophecy; then God's Purpose in Israel was the subject of thought; and finally, the Lord's Return, personal and premillennial, the object of hope and of lively expectation, was presented by well-known teachers.

THE INSPIRATION OF SCRIPTURE.

The Hon. R. MORETON presided over the opening meeting, and after praise and prayer, and the reading of portions of Psalms i. and cxix., Principal WALLER, D.D., of St. John's Hall, Highbury, spoke on the testimony of prophecy to the Divine authorship and character of the Bible, with special reference to the plenary inspiration of the Scriptures. To consider the Bible's testimony to itself is not to argue in a circle, because the Bible is at once a book of history and prophecy—history and doctrine. All doctrine is taught for God, and in the words of God; and in the larger sense, prophecy includes all that is spoken by God's servants, and in his name for Him. When we examine the Bible we cannot take the history from the prophecy, and untwist the two, for they are inseparably entwined. The side called prophecy is turned towards God, and is the Divine side: the side called history is turned towards man, and is the human side. History is not an element of personal knowledge, but of belief or testimony; and the case is the same with Scripture history as with secular, only that it has been sifted and searched, and no other history has been, and has thus been abundantly corroborated.

Passing on to consider prophecy more strictly, the speaker defined a prophet as a forthteller, and not, as used to be thought, merely as a foreteller. But, apart from definition, there is the question, What is a prophet? Assuredly, part of the work and character of the prophets was to foretell things to come. God made his will known to them, and they announced his purposes beforehand. "I will put my words into his mouth" constituted a prophet; and the test applied was, "if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken" (Deut. xviii. 18-22).

ABSOLUTE VERACITY,

and a coming to pass of the thing foretold, were the test, and there are no prophets among us to-day in that sense.

Having examined the acts and words of the prophets of Israel, those named in the history and those who left writings, the speaker showed that, by the nearer predictions being fulfilled, a faith was afforded in the word which was spoken regarding the remoter and more wonderful events relating to Christ and God's kingdom. Going into detail, he maintained that the wildest forger could not have written Dan. iv. and have put into the mouth of Nebuchadnezzar the words given in his letter to the nations. Thus the testimony of prophecy rests on the historical veracity of the Bible, and the certainty of that is being shown every day by the archaeological discoveries in the East. There is no imaginable reason for receiving the common facts of history which does not also compel us to believe that every word of the prophets will come true. It is the same with the New Testament, the great Prophet of which was always foretelling events, even to the details of his own death; and as the time drew nearer the words grew clearer, his truthfulness as a prophet being thus shown, with its bearing upon his remoter predictions, as well as the great prophecy of his coming again in power and great glory.

Again, there were prophets in New Testament times (Acts xi. 27, 28; xiii. 1); but whatever the word prophet might mean, these men were foretellers. The apocalypse outlines at length events that were still apostles also predicted, and John's in the distant future. The prophets are not only single and separate witnesses, but they all work on a plan. The Gospels are four accounts of our Lord's redeeming work put forth in relation to various stages and needs of the Church. Matthew meets the need of a church of believing Jews; Mark a church of workers; Luke a church of Gentiles; and John a church of Chris-

tians, to whom Jewish opposition and persecution is not a matter of much concern. The prophets of the Old Testament have a similar relation to the downfall of Jerusalem:—Isaiah prophesied when the fall of the kingdom of Israel was at hand; Jeremiah when the fall of the kingdom of Judah was at hand; Ezekiel for those who had gone into captivity in Babylon; and Daniel for the Church restored, both for Jews and Gentiles. The Minor Prophets also fall into four groups, corresponding to the others. With Isaiah may be placed Hosea, Amos, and Micah, all of them dated; with Jeremiah, belonging to the time of change—Habakkuk, Zephaniah, and Obadiah; with Ezekiel, as the prophet in the land of the Gentiles—Jonah, Nahum, and Joel; and with Daniel the three prophets of the restoration—Haggai, Zechariah, and Malachi.

In that grouping, the prophets of the Old Testament harmonised with the Evangelists of the New, and the same phenomenon is seen in the middle of the Apocalypse.

THE CENTRAL EVENT IN THE GOSPEL

of the First Advent, is the exodus to be fulfilled by our Lord at Jerusalem—the story of the cross and the resurrection. So, in the Gospel of the Second Advent, in the Apocalypse, the central facts are the great destruction of the world-power, bringing in the Lord's Second Advent, and the coronation of the King to rule over all the earth. The historic point common to all three is found in Jerusalem:—(1) The downfall of Jerusalem in the days of Nebuchadnezzar; (2) the downfall of Jerusalem in the days of Titus; (3) the downfall of Jerusalem in the siege described in the last chapter of Zechariah, at which the Lord shall go forth and fight against the nations as when He fought in the day of battle. Thus history confirms prophecy, and the Divine authorship and character of the Bible are established.

In conclusion, Dr. Waller expressed the conviction that all prophetic times are times of the Jews, and not of the Gentiles. When the Jews are rejected and under God's displeasure, it is as it was in the journey of Israel through the wilderness. From their leaving Egypt to their arrival at Kadesh-Barnea, we have their times and places distinctly given; after that, or during the wilderness journeyings, there is no information beyond a string of names of places, and for thirty-seven and a-half years we cannot tell where they were at any specific time until they returned to Kadesh, when time is again reckoned.

INTERPRETATION AND APPLICATION.

Dr. BULLINGER followed with an address on "Rightly Dividing the Word of Truth." He began by recalling some of the designations of the Word—the "Engrafted Word" to be received (James i. 21); the "Faithful Word" to be held fast (Tit. i. 9); the "Word of Life" to be held forth (Phil. ii. 16); the "Word of Truth" to be rightly divided (2 Tim. ii. 15). He maintained that this division has to do not merely with the matter of Scripture, but also with the outward form. Man cannot improve upon God's Word any more than he can upon the way and plan of God. It is only in the measure that we divide the Word rightly that we rightly apprehend the truth of God. Our Lord's first and last words in his office of prophet had reference to the written Word.

The Apostle's instructions about rightly dividing the Word are addressed to God's workmen, in order that they may study to show themselves approved, and may attain to the truth (2 Tim. ii.). If we do not rightly divide it, we shall have reason to be ashamed. All through the Old Testament the coming of the Seed of the woman is the theme; in the Gospels of the New Testament we have the coming of the King and his rejection. Passing on to the Apocalypse we have the same King and kingdom set up with power and judgment, and the fulfilment of the prophecies of the Old Testament. The Epistles come in between, and fill up a great gap between the rejection of the King and the establishment of his kingdom in power and glory.

It is of the greatest importance to take portions of Scripture with reference to their time and subject. Sometimes the Scriptures concern the Jews, sometimes the Gentiles, and sometimes the Church of God; sometimes the covenant of Mount Zion, sometimes that of Mount Sion; sometimes the covenant of works, sometimes the covenant of grace. A failure to discriminate involves confusion in understanding and distress as to our standing in Christ. Again, the Word must be divided as to its

times and seasons, and dispensations should always be distinguished. Interpretation is one thing, and application another. The Sermon on the Mount contains statements which infidels use against the truth, which we may apply to ourselves, but which we should not interpret as addressed to us to-day. The Sermon on the Mount gave the laws of the Kingdom of God, but as the Kingdom is in abeyance the laws are not in force. Since then the Lord has seven times spoken from heaven, and said, "He that hath an ear, let him hear what the Spirit saith unto the churches."

The speaker went on to hold that, in regard to the resurrection, Scripture says nothing of a general resurrection, but sets out details regarding Christ the first fruits, afterward they that are Christ's at his coming. Again, there is no mention of a general judgment, but of judgments for rewards and awards at different times and concerned with different persons and classes.

GOD'S WORD TRUE AND AUTHORITATIVE

In the evening, the first speaker was Dr. ROBERT ANDERSON, who, in the course of an able address on "The Literal Interpretation of the Scriptures," maintained that the existence of a personal God creates an overwhelming presumption for the existence of a revelation. The known character of God, as revealed in nature, would lead us to expect that his revelation would be intelligible to those to whom it is addressed; that is, that God would say what He means, and mean what He says. We should therefore expect literalness of interpretation as an axiom for our guidance. Moreover, he contended that we not only have a right to expect such a revelation, but that it is contained in the Bible.

After dealing with various difficulties raised by objectors, such as the claim made by many for the Church, as the custodian of the Bible, and questions as to the original MSS. and translations, the speaker warned his hearers solemnly that, to lower the authority of the Written Word is in reality to lower the authority of Christ as the Living Word. Dealing with the question of inspiration, he showed in prophetic and other utterances how explicit and constant is the claim "thus saith the Lord," that it is God who speaks, and that "the Scripture cannot be broken." Hence, if it be asked, are these prophecies men's words inspired by God, or

GOD'S WORD DELIVERED THROUGH MEN,

we unhesitatingly take the latter position. In closing, Dr. Anderson said:—"We hear of a political meeting in some remote town, but we know that the famous statesman who speaks, is addressing not merely the few people before him, but through them the civilised world. So our Lord is not addressing merely a few peasants of Galilee, but He is uttering words for all the world, for all time, for us here and now. The words that Jesus spake are spirit and life; living, immortal words, which can never die. "Heaven and earth shall pass away, but my words shall not pass away."

But it is said that we put the Bible above our Master. Nay, but the voice we hear in this Book comes to us from our living, though absent, Lord in the glory, and it comes in the power of the Holy Spirit. This is our power for service, our comfort, our peace and joy, our safety in the midst of sin, sorrow, and temptation, and in the midst of perils on every hand, from robbers who would filch the Bible from us, and from false brethren who would disparage the Bible and tear it in pieces;—our safety in days when the true Christian is so lonely, our safety in the hour of death and in the day of judgment. It is by this Word we reach the living Christ, and by Him we reach the living God; for the Lord Jehovah has become our salvation, and in Him we are absolutely and for ever safe.

Pastor W. FULLER GOOCH, who followed with an address on "The Bible, not Tradition, the Rule of Faith and Life," began with an exposition of the real meaning of tradition, showing how it grew and gained power—something after the fashion of "precedent" in English legal forms. A certain and guarded use of tradition, usually specifically stated, is made in Scripture, but at the same time nothing can be clearer and more emphatic than the warnings given against putting tradition in the place of the Word of God. "In vain do they worship Me, teaching for doctrines the commandments of men": "Ye have made the commandment of God of none effect by your tradition." In revelation we see that departure from the Word brings great and terrible denunciations, while

FAITHFULNESS TO THE WORD

is the ground of commendation. (See Rev. i. 3; xii. 18, 19.) Even if we take these words as referring primarily to the book of the Revelation itself, they certainly convey the principle that to add to or take away from God's Word is a heinous sin, which God will not be slow to judge.

We may feel called on to study certain difficulties as to the formation of the canon, but we must remember that so soon as that canon was formed, the Bible, as we have it now, became the absolute rule of faith and practice. The Articles of Religion (vi., xx., and xxi.) are very clear and emphatic on this point; but sacerdotalists, on the one hand, add forms and ceremonies not commanded in the Word; and rationalists, on the other hand, take away from the Word. The speaker went on to examine the claims of the church of Rome, and, alas! of many Anglicans, to interpret Scripture by tradition, or the voice of the church: proving such claims to be false and utterly to be repudiated.

Tradition, he maintained, is not necessary to the interpretation of Scripture, to the authority of Scripture, or to the understanding of Scripture. Tradition, as a rule of faith, is needless, harmful, self-contradictory, contrary to the written Word, and untrustworthy. To lean on tradition is to pollute the stream of truth, to pervert the testimony, to turn aside from God's commands, to apostatize from the Gospel, to weaken faith. Thus in every way tradition takes us off God on to man, and diverts us to wrong lines of thought and action. Let us prize the Bible, hold it fast as from God, stand by it, and see that our children are taught to reverence it as the veritable Word of God.

GOD'S PURPOSES IN ISRAEL.

The subject on Wednesday morning was—"God's Purposes in Israel." Mr. J. E. MATHIESON presided, and, after prayer and praise, read from Heb. ix., verses 24 to 28, remarking upon the significance of the words to Christian Jews, to whom they were originally addressed. In some observations on the great institutions of Israel, the speaker said that, as Calvary represents the Passover, and Pentecost the Feast of Firstfruits, so the Feast of Tabernacles will be celebrated at the Lord's Return, after the entire body of God's elect has been brought in.

The first set address was delivered by Rev. JOHN WILKINSON, who in some explanatory words defined the Israel of his subject as the twelve tribes that God brought out of Egypt (Amos ix. 7). His understanding of prophecy was that the whole of the tribes will be one kingdom, no more divided, on the mountains of Israel, with Jehovah-Jesus as king. The Lord in the midst of them, they shall see calamity no more (Zeph. iii. 15). Jesus was born King of the Jews, and died King of the Jews; and though now not recognised by the Jews He shall yet be crowned King of the Jews.

God's purpose in unconditionally electing and preserving Israel is one worthy of the miraculous origin and history of the people. It is a purpose of universal blessing (Gen. xii. 1-3), and that blessing is the Gospel (Gal. iii. 8) and its diffusion. Deploing the neglect of this fact and its relation to Israel, Mr. Wilkinson expressed a belief that it will be the secondary cause of the return of Christ, through the failure of man to spread the Gospel, consequent upon departure from God's plan. The Jews are the instrumentality which God has chosen for blessing the world, and their evangelisation is a duty devolving upon Christians, if only to repair in some measure the oppressions and cruelties of past times inflicted in the name of Christ, and in recognition of the fact that from them we have the Scriptures of the Old and New Testaments, as well as other great benefits.

Restoration is predicted. The people are to be restored "a second time" (Isaiah xi. 11). Moreover, "from the four corners of the earth," and they were never there until this dispersion; therefore, this prediction was not fulfilled on the return from the Babylonish captivity. Further, "They shall no more be pulled up out of their land" (Amos ix. 15). If they are once to be gathered and not again to be scattered, that must be future. However many the dispersions, there must be a

FINAL AND ABIDING RE-SETTLEMENT

in the land. The Land of Promise covers 300,000 square miles, and it has never been fully occupied in the past. Already the people are settling in colonies, and restoration is rapidly setting in; and, indeed, there is among students of Scripture a general consensus that we are near the end of the times of the Gentiles. The

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prevalent fear of universal war is a feeling which, though not derived from Scripture, yet confirms it; and before the dawn of universal peace there must be that war, as is foreshadowed all through the Scriptures. With the destruction of the Turkish power, Palestine will be opened up, and blessing to the whole world will follow. The promises regarding "the ends of the earth" and "the uttermost parts of the earth" are all associated with Israel. In the individual gathering in the formation of the Church, as well as in the blessing of the millennial era, the order is "the Jew first," alike in opportunity and in effort. By going to the Jew first we shall get larger blessing than by proceeding on any other plan. While general effort must not overlook Israel, special work among the Jews must not overlook the Gentiles. In this dispensation, as well as in the next, Israel is to be a channel and instrument of blessing to the whole world.

Pastor FABER, of Berlin, spoke on the "Present-Day Attitude of the Scattered People." Israel, he said, is waiting for a coming Messiah, but very few Jews know that Christians also are waiting for a coming Messiah. One of the articles of faith prescribed for the Jews is, "I believe with a perfect faith that the Messiah shall come, and though he tarry I will wait for Him day by day." Hundreds of modern Jews have lost this faith, and we must show that we have not all lost it. They do not know that Christ is the Greek for the Hebrew *Messiah*; it should be made clear to them. Many Christians (so-called) deny the Scriptures in their entirety, others deny the doctrines, including the return of the Lord, maintaining that the words must be spiritualised; but he declared that no part of Scripture is to be explained without regard to its literal signification.

As points of interest and importance, Pastor Faber said that the Jews were never so ready to hear the Gospel as now; and whereas in the time of Christ they spoke Aramaic they are now making more and more progress in the acquisition and use of their own language—the Biblical Hebrew. The Sacred Tongue is rapidly reviving, and the Hebrew New Testament can be understood without difficulty. Moreover, in Germany the Jewish Prayer Book has been modified in such a way that the portions referring to the Messianic hope, which were expunged years ago, have been restored. There are more Jews in the Holy Land to-day than came back from the Babylonish captivity. Missions to the Jews and the hope of Christ's Return cannot be separated; a man who does not believe in the Second Coming of Christ cannot preach the Gospel to Jews. In Persia he preached in Hebrew, and was easily understood by the Jews. No people in the world will so rejoice in the coming of Christ as Israel; accepting Him, they will bring on a new springtime of Christian love and faith, and from the lips of Jews and Gentiles shall come the song, "Hallelujah—Blessed is He that cometh in the name of the Lord."

(To be concluded.)

The Countess Schimmelmänn's Work.

DURING the last week the Countess has been witnessing for God in Hamburg, not without much adverse criticism from unconverted religionists, but with great real blessing to a large number of earnest seekers. Three of the meetings were held in one of the largest halls in Hamburg, which was thronged with attentive audiences.

On each occasion numbers remained behind for private conversation, and many to tell how they had been leading Christian lives since they heard the truth from the same lips last year. Last evening there was a meeting in the assembly room of this hotel, which was packed to overflowing long before the hour announced, chiefly with middle and upper class people. A very deep impression was manifest, and a large number of inquirers crowded round the Countess at the close, and were most warm in their thanks. J. McC.

Hotel Fürst Rbicher, Rostock, Oct. 30.

Armenian Massacre Relief.—The committee of the Bible Lands or Turkish Missions' Aid Society has voted the following sums from their Armenian Massacre Relief Special Fund, of which Lord Kinnaird is the treasurer, viz.: £900 to fifteen mission centres, as first instalments in relief of the winter distress, including Van and Egin; £200 being assigned to the last-named scene of the most recent massacre. A further sum of £800 has been devoted to four new orphanage enterprises, already commenced in Asia Minor towards meeting the needs of some of the 18,000 children whose fathers were victims in the late troubles. These grants complete a total of £5,800 distributed in relief work by the society.

Convention at Oxford.

THE convention on the deepening of the spiritual life, held last week, commenced with a meeting for ministers at St. Aldate's Rectory. There were about sixty present, including some undergraduates, and an address was given by Preb. Webb-Peploe on Acts xxvi. 18, "Sanctified by faith that is in me." Sanctification, he said, is progressive, and is attained by faith, not by effort; it is not attained once for all, but by faith we are kept moment by moment.

In the evening, at the first public meeting, there was a good attendance, the speakers being Preb. Webb-Peploe and Mr. Walter Sloan. The former spoke on Genesis xiii. 17. Canaan is not a type of heaven, but of an experience to be obtained here of continual victory by faith. Lot represents the compromising Christian, who thinks more of worldly means of "getting on" than of pleasing God; he gives up principles to increase his influence for good, as he fancies, and fails. He ruins his wife and daughters by allowing them to live in Sodom, and is a terrible warning to those who are really trusting in Christ for pardon, yet are not wholly given up to Him. Mr. Sloan took John vi. as his subject, especially the latter part.

During the Convention, services were held at St. Aldate's Church each morning, and sermons were preached by the missionaries. Preb. Webb-Peploe took his subject from the life of Abraham, Rev. Evan Hopkins from Hebrews vii. 25, "He is able to save to the uttermost." Rev. G. H. C. Macgregor took "the fulness of Christ" as his subject. Rev. E. W. Moore drew attention to 2 Chron. xxix., the cleansing of the Temple suddenly, searchingly, and swiftly, from which he drew many helpful lessons.

Looking over the Convention, we feel that there is great cause to praise God; many have learnt the secret of victory and of a life of joy and useful service.

At The Fair.

"DURING September," an agent of the Colportage Society of England writes, "with Commander P. Wolfe Murray, I have been attending some fairs, where we have preached the Word and sold a good number of Gospel books, and we have to praise God for the rich blessings He has given us at these places. At one fair we were greatly opposed by some of the show people. One came up with a big drum and a rattle, and tried to upset the preaching of the Gospel, but God overruled it, and this man helped to draw a crowd for us.

"After we had finished, a patent medicine vendor got on his van and ridiculed us for coming there and talking about the Blood of Jesus; but we made it a matter of prayer, and before we preached again we dealt with those who had opposed, individually, about their souls. The result was that during the remainder of the three days of the fair we were not molested. The medicine vendor in the evening came up to my stall, and I pleaded with him to accept Christ, and sold him a *Traveller's Guide*. Since then, I am glad to say that he has really accepted the gift of God, and is anxious to work for Jesus."

With reference to the above, a letter from Captain Murray states that this man has become an earnest preacher of the Gospel which he so recently ridiculed. So eager is he now to serve Him who saved him that he has given up his employment, and has been holding missions in some of the villages, and God has already blessed his efforts to the conversion of others. He is receiving so many calls to this, that he has determined now to sell his van, and to devote his life to the preaching of the Gospel, if the Lord will. The van, Captain Murray writes, could easily be made into a capital Bible van, and if any of the Lord's servants who may read this should be desirous of having a Bible van, with horse and harness, or be able to mention it to others who might, would they kindly communicate with Captain P. Wolfe-Murray, Trobridge, Crediton, Devon.

Hyde Park.—The new rules for the regulation of Hyde Park were enforced for the first time on Friday last. No one is now permitted to collect money for any purpose or to take part in any performance or to use any blasphemous expression. Several persons have been arrested for breach of the new rules.

Revival Work in Glasgow.

MESSRS. WHITTLE AND STEBBINS.

[BY A CORRESPONDENT.]

BEING hindered from going into the foreign field, as he had wished to do, Rev. John Riddell came to Glasgow as a young man to devote himself to labours for the poor and the outcast. His present church, called "The Wynd," located at the junction of Crown and Cathcart streets, is the third commodious and well-equipped edifice that he has erected among the labouring classes. With a heart full of Christ-like sympathy for the sufferings of the poor, and with the Spirit of God filling him with compassion for souls, God has greatly used him to the salvation of many, and to the building up and training of scores of most efficient and devoted labourers for God, some of whom are in foreign lands and many in this city.

It was a sight to cheer and gladden the heart to see from ten to twelve hundred working people, men, women, and children, filling "the Wynd" on Sabbath week to hear the Gospel. Prayer meetings, Sabbath-school classes, and out-door preaching in front of the church were in progress from early morning until late at night, with a zeal for God, and a tempered wisdom of the Spirit, most gladdening to behold. The fire is burning all the year around at the Wynd, but workers said, "The Weaver brothers brought us a blessing last week, and we are full of praise and gladness." And, indeed, all were so bright and happy that it has been easy work for Mr. Whittle to preach, and for Mr. and Mrs. Stebbins to sing, and very hard indeed for any unconverted one who came in not to yield to the claims of Christ.

A very large proportion of the membership of this church are men and women reclaimed from drink. The present missionary of the well-known Glasgow Mizpah Band, composed of none but men who have been among the victims of drink, and now numbering 550, is one of the Wynd elders. Never has the writer heard such thrilling and unanswerable testimonies to the power of Christ to save from sin as have come during the past week from these redeemed men, and never has he heard such sad stories and seen such sad evidence of the awful curse of strong drink, and the need of Divine power in coping with it, as he has seen in Mr. Riddell's parish of "backland" tenements filled with eleven thousand people, living on an average five in a room. One room, as the only home of father, mother, and children, to cook, to eat, to sleep, and to be sick and die in. Among this mass, in one large section of the district, the room without a drunken husband, father, son or brother, wife or mother is an exception, and in some the drunkenness sweeps the whole family into the awful vortex of vice, squalor, destitution, degradation, and damnation. Oh, it is fearful! May God arouse the conscience of his Church in this land, to the sin of complicity in this hellish business of manufacturing and selling that which is causing such havoc to the bodies and souls of men.

Progress is being made, and men of God are speaking out, and temperance sentiment growing in all the churches, but some recent items in the *Evening Dispatch* [see "Temperance Notes"], indicate how very far the feeling in this country comes behind what the necessities of the case demand.

Mr. Riddell and men like him in Glasgow are labouring against fearful odds, while brewers, distillers, and dramsellers seem without conscience as to the business in which they are engaged, and the ruling elements in the churches without conscience as to the impropriety and sin of their being admitted to the table of Christ, and held to be consistent disciples of our Lord Jesus, "who went about doing good." Dear editor, you have ever had a consistent testimony on this line, but the need is great for increased vehemence and earnestness. "Cry aloud and spare not."

The hearts of these workers among the lapsed masses of Glasgow are breaking with the awful woes and wretchedness that daily meet their eyes caused by strong drink. Pray for them, people of God, and lend a hand when possible to help them. There are four churches in Glasgow that have abandoned the renting of sittings and devoted themselves to reaching the poor. The Wynd is foremost among them. Three thousand sick were

dealt with in its medical mission last year. One hundred and twenty-five were sent out to the country home for the sick provided by good Mrs. Still. Fifteen hundred scholars are in the Sabbath school classes, the communicants number seven hundred, and only one family in the congregation keep a servant. Mr. Riddell is asking God to send him a Christian lady to take charge of a deaconess home, left on his hands by the death of Mrs. Still, and to supply means for the erection of a reading-room and baths, for his district. The men who are crowded into one room must have a place of resort. If the Church does not furnish it the publican will. Lovers of Christ and humanity may be confident that any help sent to ministers in the outlying districts of Glasgow will be sent where it is urgently needed. And if Rev. John Riddell, Wynd Church, is placed upon their list of stated benefactions they will have fellowship with a true man of God, in unwearied and wisely-directed efforts to ameliorate the condition of the friendless poor, to stem the tide of vice, and to lead souls to the Lord Jesus.

The Weaver Brothers have made an excellent impression, wherever they have been in Scotland, and are being used of God in winning souls. They were working last week with Rev. Jas. Paterson in Kinning Park District. Mr. George Clarke (whose Glasgow Missions have been uniformly successful), commenced an important united Mission in the Pollokshields District, on November 1. Mr. Wm. Thomson is at the Finnieston Church. Prayer is asked for all of these Missions.

THE BROTHERS WEAVER.

The current of spiritual life in Scotland at present runs strong. Not for many years has there been so much definite aggressive work carried on, and it is in all parts of the country. Some of the larger Presbyteries in the Free Church, such as Aberdeen, have gone in for a lengthened period of special services. Others, like Edinburgh and Glasgow, are arranging services for a more limited period. The Brothers Weaver have proved most helpful in these services. They began in Glasgow in Cowcaddens Free Church. From the very first night there was manifest blessing. The Lord enabled them both to sing and speak the Gospel in a very able and winning way. They carry with them also the prayerful sympathy of the ministers and workers with whom they so heartily co-operate. The large church was quite filled on Sabbath week, and the week-night attendance and interest increased as they went on.

Some five weeks ago tokens of blessing appeared, and the tide rose considerably during the short time our brethren were with us. The blessing was largest among the young, many of whom have come out for the Lord, and are not ashamed to own him. The last night was one of marked spiritual power. Our great regret was that they could not continue longer than one week, because of other engagements. Our united prayer is that they may be increasingly owned by the Great Head of the church in bringing many souls into his kingdom. WILLIAM ROSS.

Rev. James Paterson, of White Memorial Free Church, Glasgow, also writes:—

The Weaver Brothers concluded a week of special services with us on the evening of Friday last. They came to us beloved for their father's sake. Ere they left us they were also beloved for their own sakes. The services began with a Gospel feast, at which Mr. W. D. Dunn also spoke, on the evening of Saturday, Oct. 24. On the evening of Sunday the church was too small for the crowds that wanted to hear the sons of the late veteran evangelist. On Monday evening more than 400 came. The meetings increased in number till we had somewhere about 600. To see such audiences on week nights was as delightful as it was unexpected. And signs accompanied the word sung and preached. Night after night anxious men and women rose in the face of the congregation and made their way, under the powers of the world to come, into the vestry to inquire the way of salvation. As said one of the workers, "We never before saw such times of blessing." On an average, at least, a dozen each night made profession of having passed from darkness into light. A large number of these were already members of the congregation. Hitherto, they have had the expenditure side of faith. Now, thanks to God's word through the brother evangelists, they have the revenue side as well. God bless the lads and speed them back again, is the sincere prayer of many in White Memorial.

When?

WHEN youth rejoices in its prime,
And hearts are fresh and thoughts sublime,
And corn and wine are given,
Beneath a cloudless summer sky,
From flower to flower we lightly fly,
And in delirious rapture cry—
"The world—the world is heaven!"

When wealth takes wing, leaving instead
No friend, no work, no daily bread,
No fire to light the hearth;
The children trembling, wan, and weak,
Too sad to play, too wise to speak;
The big tears on the little cheek,
"Is this," we moan, "our earth"?

When sin has drunk our life's best wine,
And we at dried-up fountains pine
In craving, hopeless pain;
Beneath a sky with clouds o'ercast,
Amid the sere-leaves of the past,
Our wail blends with October's blast—
"The world, the world is vain!"

When on forbidden seas we sail,
Dancing before sin's treacherous gale,
No God we wish to see;
But when the midnight breakers roar,
With guilt behind and death before,
A wreck on Time's wild, rocky shore—
Then, Lord, we call on Thee.

Yet, wondrous grace, when souls accurst
Have sinned their utmost, sinned their worst,
And heart-chorals all are riven,
That God takes pity on our pain,
Forgives the sin, removes the stain,
Bestows a joy we failed to gain—
The true joy of true heaven.

Doncgal.

J. K.

Gospel Tent and Bible-Carriage Work.

DEAR SIR,—The dry season of the early summer favoured our operations, so that, although we have had three tents in use, no casualty has taken place to hinder the Gospel services being conducted every evening. We gave special attention to the most needy villages, and have not been without witness to the power of the Gospel of Christ in the salvation of souls and the upbuilding of saints.

Our large Bible-carriage, with two workers sleeping in it by night, has been away most of the summer visiting towns and villages within a radius of fifty miles of Bristol. During the day the Bible-carriage would be taken from house to house distributing the bread of life, and in the evening drawn up and placed in a central position, from whence the proclamation of the Gospel would echo forth with no uncertain sound, often to many hundreds of attentive hearers. Some striking cases of professed conversion resulted.

The tents and the large Bible-van have now been stored away for the winter, but our two smaller carriages are in use throughout the whole year. With a grateful sense of indebtedness to your readers for their prayerful interest in the past, and asking a continuance of the same, yours in Gospel bonds,
JAS. A. VICARY.

Wellington Lodge, Ashley-road, Bristol.

Twenty-four Years' Work.

For twenty-four years Mr. Joseph Benson has been honorary pastor of the Belle Isle Mission (in addition to his business engagements in the City). During that time he has carried on a splendid work in a poor district situate in the western portion of Islington. His anniversary was celebrated on Thursday evening, Oct. 22, when a crowded audience assembled at the Belle Isle Chapel, Brewery-road, Islington, N. Mr. Samuel L. Dore, J.P., presided.

The annual report shows a nett addition of eighteen new members during the year, the total membership being now 394, while during the pastor's ministry 787 had joined the church, 657 upon first profession of faith. A branch mission hall at Blundell-street is used for children's Sunday evening services with great success. The many agencies in connection with the church are in a sound and flourishing condition; the Sunday-schools particularly, the number of scholars being over 1400.

The meeting was one of the best ever held at Belle Isle, and the hope was very warmly expressed that Mr. Benson might find his twenty-fifth year of honorary labour the best of all.

Letter to the Editor.

"MR. RHODES."

DEAR SIR,—You do well to leave your readers to judge between the views of Mr. Rhodes presented by Olive Schreiner on the one hand, and her brother, Mr. Theo. Schreiner, on the other. Mr. Schreiner is a good man and Olive Schreiner is a high-toned, noble-minded woman, so that I am certain that neither of them would wilfully misrepresent any matter. We have here only another instance of the divergent views which prevail about Mr. Rhodes and his acts. He is a man of such strong and powerful personality that he has scarcely any moderate supporters or opponents. We may therefore attribute a good deal of what Mr. Schreiner says to his "intense admiration and affection for the man"—indeed his letter is very largely a general confession of faith in Mr. Rhodes and in Mr. Rhodes' purity of motive. Now Mr. Schreiner has a perfect right to his own opinions of Mr. Rhodes and of the "De Beers Company," but he has no right to say of anything that Olive Schreiner has written that it "is simply so much socialistic claptrap, and a misstatement of actual facts"; he has no right to let his "intense admiration and affection" for Mr. Rhodes charge his illustrious sister with the perversion of truth.

And it seems to me that this "intense admiration and affection" has also to a considerable degree influenced Mr. Schreiner in the views which he takes of Mr. Rhodes' attitude as regards certain legislative measures—notably the so-called "Strep Bill" and the "Labour clauses of the Glen Grey Act." He believes that although Mr. Rhodes voted for this Bill, which gave masters the right to beat their servants without trial, he would have used his influence to modify the harshness of its provisions; and that the "compulsory labour provisions of the Glen Grey Act are an honest attempt to help the natives to realise the necessity and dignity of labour, a lesson which their best friends wish them to learn." I cannot say what Mr. Rhodes would have done, nor am I able to judge what his motives were; but surely anyone with the slightest regard for justice must admit that to give masters the right to chastise their servants of their own free pleasure, and that without previous trial before a magistrate, places an unfair and dangerous power in the hands of the masters. However, as this Bill, although Mr. Rhodes voted for it, did not become law, I will say no more about it, but I do wish to say something about what Mr. Schreiner has written concerning it.

He states that on some mission stations in South Africa the missionary possesses and uses the right of inflicting corporal punishment on the people under his charge. This statement, occurring in his discussion of this barbarous Act, is to my mind a most serious one for Mr. Schreiner to make, and until he gives us the names of these men, suspicion will rest upon every missionary in South Africa. If Mr. Schreiner is not prepared to furnish us with the names, then he ought not to have made this statement in a public paper. As it now stands, it is a cowardly imputation against a large number of good and Christian men.

I must also protest against Mr. Schreiner's wholesale condemnation of our Colonial natives. They certainly are not angels, nor are the masters. He gives the masters' view of the matter; there is also a servants' side of the question. And I make bold to affirm that if a master will only speak to his native servant with the commonest civility he will find him neither insolent nor disobedient. There are gentlemen and ladies who have never had an insolent look or word from a native in the Cape Colony, simply because they speak to natives as ladies and gentlemen always should. The thieving propensities of these natives are also very generally exaggerated. When one considers the facility which the country affords for stealing, and the carelessness with which things are left about, we may conclude that if they steal more than other people, as is generally implied, it is not the propensity but the opportunity for its exercise, which is greater among them than among others.

If you can spare me a little more of your space, I should like to offer a few observations on the Glen Grey Act, or rather on what Mr. Schreiner describes as the "compulsory labour provisions" of that Act. I am not able to recall the exact wording of the Act, but I do not think that, strictly speaking, it amounts to compulsory labour—rather, it imposes a fine upon certain natives unless they can

show that they had been in the employment of some master for a certain number of months in each year. I am the more anxious not to state the matter unfairly because I am one of those friends of the natives who consider these provisions of the Act as unjust and retrogressive, and who hold that whatever temporary good the natives may derive from it, the inevitable tendency of such kind of legislation is evil in its results and degrading to both white and black—that you may teach the natives the lesson of industry at too high a cost.

Mr. Schreiner seems to imply that these provisions were inserted in the Act for the good of the natives—"an honest attempt to help the natives to realise the necessity and dignity of labour." But was that the real reason? Was it not rather the outcry among the farmers, that they could not procure native labour? And why was there this outcry? Was it because the natives would not work? How does it happen, then, that at the mines, and for all Government public works, labour is abundant? How is it that certain farmers who treat and pay their servants fairly, never lack labourers? It is all very well to speak of the dignity of labour, but no one works simply for the sake of the dignity. Inducement to work should be tried rather than coercion. I am aware that many self-styled friends of the natives approve of these provisions of the Act; but surely these people are also friends of "the poor whites"; then why exclude them from the benefits of such an Act? Why confine its beneficent stimulus exclusively to natives? Surely there is something hollow in the profession of a friendship so one-sided.

There are others who are old and tried friends of the natives, and who have sacrificed something for them, and what do they think? At the meetings of the Congregational Union of South Africa, held in Grahamstown last year, there were such veterans present as Revs. Durant Philip, and John MacKenzie; as well as such tried friends as Rev. J. P. Ritchie and H. Beard, Esq., member of our Colonial Parliament, when the following resolution was unanimously adopted by the Union: "The members of this Congregational Union desire to express their earnest and emphatic protest against the tendencies of recent legislation affecting the native population of the colony as represented in the Labour Tax of the Glen Grey Act, certain clauses of the East London Municipal Act, and the Haarhoff resolution or so called 'Curfew Bell,' realising that the spirit of such legislation is unjust, injudicious, and calculated to create distrust and discontent among those who are subjected to it. They appeal to all who have the best interests of the native races at heart, to join in the protest, and to use every effort to have these obnoxious measures repealed."—I am, etc. SAM. J. HELM.

12, Larkfield-road, Richmond, Surrey,
October 20, 1896.

A Rest Home in South India.

WITH the precious leading of God, a Rest Home for missionaries of all Protestant denominations and student volunteers was opened in Coonoor, Nilgiri Hills, South India, in May. A most desirable location was secured, comprising seventeen acres, much of which is cultivated, embodying an orange grove and many other fruits, as well as a choice variety of roses and other plants. Missionaries broken down from overwork, or convalescent from any but contagious diseases, are made especially welcome.

Coonoor was selected as combining most of the requisites of a health resort for a Home to be opened all the year, being less expensive and having a more equable climate. There is a Church of England and Union services and a good town library.

At the present time it is not possible to entertain more than ten guests at one time, and many applicants have been refused during the past hot season as well as for the coming one of 1897. It is hoped, however, that the capacity of "Idalah" may be greater in 1897. The need of the Home has been demonstrated by the fact that guests have come from as far north as the Punjab, and as far east as Bengal.

The property is now offered at a moderate figure for the Home until March, 1897. An appeal is made for assistance in securing £5000 to be applied to the purchase of the property, erection of a new building so that twenty-five persons in all may be entertained at one time, furnishing of the new building, and alterations and repairs to the present buildings. Unless the property is purchased it can only be held during the duration of the lease to April, 1898. Other information will be cheerfully furnished.

(Miss) ANNA MARSELLER.

Idalah, Coonoor, Nilgiris, South India.

Sheo-Yang Mission.

THE October issue of the Occasional Paper of the Sheo-Yang Mission tells of the light spreading in a truly remarkable way in Eastern Shan-si. Mr. M. Macnair writes:—

"Mr. and Mrs. Pigott's medical work is an important factor in the Mission, and frequently makes open doors, when without it we might not get them, and by it interest is often awakened in remote places, to which otherwise we might be a long time in finding our way. A man, called Li, who has put away his idols, and shows much interest in the Gospel, had his interest awakened by a former patient.

"There is another young man, upon whose eyes Mrs. Pigott operated last winter, who seems very promising. He is most intelligent, and manifested a strong desire for knowledge. His eyes being bandaged during most of his stay he was unable to read, and was dependent entirely upon verbal instruction, to which he gave good attention, and professed to believe the Gospel and accept Christ for his own Saviour. Since going home he has been visited several times; he is always glad to see us, and be further instructed in the way of life.

"In addition to similar cases among in-patients, there is also the daily dispensary work. The patients all hear more or less of the Gospel each time they come, and many are in this way reached who but for the medical work might never be reached. Our hearts have been gladdened by seeing a man, for whom we have laboured, and prayed, and hoped for a long time, come straight out for Christ. For more than two years Mr. Wang, the manager of one of the largest opium shops in the city, has been awakened by the Gospel and in a state of anxiety about salvation. He has come about us off and on during that time—sometimes apparently near the kingdom, and at others almost given up in despair. He has had a hard struggle, poor fellow, but, praise God, he has conquered.

"Although the step cost him all he had saved for over ten years, he let it go cheerfully, as being unworthy of any consideration in such a case. He 'forsook all.' As in the case of the shepherd Li, who was turned out of his situation when he embraced Christianity, a few of the Church members made up a little capital, just sufficient to enable him to open a general shop, which affords him a modest income. Being the first Christian shopkeeper in the place, his is the first and only shop to close on Sunday."

Communications regarding the Sheo-Yang Mission may be addressed to Mr. W. B. Pratt, 38, Ronsdram-road, Clapton, N.E.

Village Work in British Gujarat.

THE work in the villages is largely the outcome of a mission started among the sweepers of Bombay, some nine years ago, who have their permanent houses in the villages of Gujarat, and in returning from Bombay brought with them the blessed news of the Gospel.

For a long time we were unable to do more in this work than to occasionally visit these converts; but at the close of 1894 Mr. G. W. Park was appointed to open up work in this region. While encamped near Kasor in March, 1895, people from the Dhed caste pressed for baptism, and after due consideration he baptized fifteen persons.

Since then the work has gone on well, but there is urgent need of a tent for the village preaching. Owing to not being able to get a house at all suitable, the missionary is compelled to live in Ahmedabad, distant some forty miles by rail, which he finds a great hindrance. The tent would largely remedy this, as he could live among the villages for a number of months every year. A suitable tent 12ft. square would cost £20. Some might be glad to help in this way. Address, Geo. W. Park, M.E. Missionary, Ahmedabad, India.

Famine in India.

DEAR SIR,—I write to you in the hope of enlisting the sympathies of your readers. We are entering upon troublous times owing to the continued absence of rain. The wheat crop has been dried up, and the cultivations cannot plant out the new crop, for the seed will surely die. Already corn is double its normal price, and semi-starvation stares thousands in the face. Many of our Christians, who earn scarcely sufficient to keep hunger from the door in times of plenty, are feeling the famine sorely. I venture to appeal to those at home, who have been blessed with abundance, on behalf of their poor brethren in the faith out here.

I am anxious to help the most needy to tide over these few months of scarcity, and if the amount received permits, I shall endeavour to relieve the most distressing cases amongst the numerous non-Christians that daily congregate over our mission premises.—Faithfully yours,

J. W. HALL.

C.M.S., Meerut, India.

The Y.W.C.A.

The annual meeting of the Penrith branch was held on the 15th inst.

On the 15th inst., a branch was inaugurated at Penryn, when Mrs. Stephens presided.

The annual meetings of the Reading branch, held in the Abbey Hall on the 21st inst., were well attended. Addresses were given by Mr. Ashby, and other members of the Association.

The Plymouth, Mutley, and St. Jude's branches held last week a united meeting at the Corn Exchange, when the proposed programme for the forthcoming winter session was discussed.

The annual meeting of the Ealing branch was held at Shaftesbury Hall on the 20th inst. Rev. G. H. C. Macgregor presided. Mr. Freeman presented a satisfactory report of the year's work. Seventy-three new members had been admitted during the past year as compared with thirty-eight for the preceding one, the total numbering 193.

A conference of Y.W.C.A. delegates from Forfar and Kincardine shires was held in the Y.M.C.A. Hall, Brechin, on the 24th ult. Mrs. Chalmers presided. Papers were read by Mrs. Lendrum (Kirkliston), Hon. E. Kinnaird, and Mrs. Armistead (Castle Huntly) spoke on "Bible and Home Study." After tea a missionary meeting was held, when the Hon. E. Kinnaird spoke on "The World's Y.W.C.A. and Missionary Work," and Mrs. Cruickshank on "Work in Spain."

On the 19th inst. a united meeting of the St. Paul's (Upper Norwood), St. John's and Holy Trinity (Penge) branches was held at the Parochial Hall, Penge. The Rev. R. B. Ransford spoke on the special aim and work of the Association, and the Rev. J. W. Latham gave a brief address on the life of Mary of Bethany, deducing practical lessons for young women at home. Miss Hedley, of the Y.W.C.A. Missionary Training Home, gave a stirring address on "What Hath God Wrought."

The annual meetings of the Brighton branch were held on Tuesday week at the Pavilion. The annual report stated that the number received at the home in the Old-stone during the year was 556, while there were 289 members. A sub-branch had been formed at Haywards Heath with 23 members. The reports of the Kemp Town and West Brighton branches were both of a favourable nature. The afternoon meeting was well attended. In the evening the Banqueting Room was well filled. The Countess of Chichester, who presided, said the Association now reached the uttermost ends of the earth, and as they saw all this they must realise that this was due to the fact that in all the work prominence was given to Christ.

A Conference of Workers and Secretaries, numbering about seventy representatives, has been held in Leeds. Papers were read by Mrs. Hind Smith, Mrs. Moore, Miss Reynolds, Miss Morley, the Hon. Gertrude Kinnaird, and others. Lord Kinnaird presided over a public meeting in the evening, and dwelt on the necessity of preventive work amongst the young. Miss Maynard gave an address on "The Dignity of the Teacher's Profession" giving the highest place to the truly religious, who reflected in their teaching the wisdom and humility of Jesus. Miss Hedley contributed a paper on "Our Social evenings," and Miss Blane spoke on "The Missionary Field."

The annual meeting of the Edinburgh Association was held in the Free Assembly Hall on October 29. The chairman, Rev. J. H. Wilson, D.D., spoke of the growth of the association. Mrs. Colville gave a short report of the Edinburgh work, speaking of the Institute and Servants' Homes, with daily restaurant, at 116, George-street, and in the Greenside Institute, 6, Union-place, she then touched upon branch work, senior and junior, and spoke of the clubs for working girls. The report showed steady and satisfactory progress, both in numbers and development, the membership in the thirty-seven senior branches having risen to 2230, and in the four junior branches to over 200. During the evening, Miss Morley and Rev. George Wilson gave addresses.

A Convention for the Promotion of Holiness was held in the New Hall, Molkham, on Wednesday, October 28. A Bible-reading was given at the afternoon meeting by Rev. E. S. Hamilton. The evening meeting was presided over by Rev. P. Hawkes. Addresses were given by Messrs. Hamilton and J. A. Rose. Both meetings were well attended, and much blessing was realised.

Sailors in Sydney Harbour.—At a meeting held at Government House, Sydney, an appeal was liberally responded to for a steam launch to carry the Missions to Seamen chaplain to and from the ships in Sydney Harbour. On board many British ships trading with Australia there are no services conducted whilst at sea, and the only opportunity which these crews have for united worship is when the chaplain comes.

The Y.M.C.A.

KING WILLIAM'S TOWN is the seventh Y.M.C.A. centre in South Africa. An association has just been organised in this important frontier town.

Mr. George Holmes, late of the National Council travelling staff, has had a cordial welcome this week to the general secretaryship at St. Helens.

The annual meeting of the Sunderland Association was held on the 26th inst., when the total on the books was shown to be 645, the new names added in the twelve months numbered 104. Two members have left for the mission field.

The first annual gathering of the Gloucester Association was a great success. The Guildhall was crowded afternoon and evening, and the proceedings were characterised by much enthusiasm. Forty new members have been enrolled within the past two months.

Mr. Samuel Millar, Belfast, has concluded a mission to men under the auspices of the Dublin Association. The meetings were well attended, the Word was with power. Many city prodigals were brought in, while the Bible talks to Christians were very successful.

The twenty-seventh anniversary of the Lincoln Association brought together a very large audience in the Corn Exchange on Wednesday evening. Mr. H. Newsum occupied the chair, and addresses were given by Messrs. Emerson Bainbridge, M.P., Robinson Souttar, M.P., and W. Hind Smith.

The work of the Camden Town Association made an excellent start for the winter at a social reception kindly given by Sir George Williams, and addressed by Mr. W. T. Paton and Mr. Henry Conder (Bombay). Mr. A. C. Furse, of this Association, has recently conducted a series of young men's meetings for the Ipswich Y.M.C.A., at which there have been evidences of much blessing.

The annual conference of the North Metropolitan District Union of Associations was held on Wednesday evening, at Hertford. Mr. Abel Smith, M.P., president of the local association, occupied the chair, and there was a good attendance of delegates and friends. A paper on the agencies employed by the Y.M.C.A. was presented by Mr. Robert Burn, and gave rise to an interesting discussion.

The annual meeting of the Hastings and St. Leonards Association, held on October 27, was a success. Sir George Williams presided. Mr. Geo. Henry (the local president) stated that the past year had been one of much prosperity as regarded the membership, eighty-two young men having been elected members and associates. A number of the Bible class members had taken up Sunday-school and other work—one had offered for the foreign mission field, one had gone to college prior to entering the ministry, and another had become assistant secretary at the Croydon Y.M.C.A. The ladies auxiliary had been found most invaluable.

Armenians in France.

A short time ago Miss de Broen, of Paris, was able to acquire a large house on the sea-coast, not far from Dieppe, which she designed to use as a Home of Rest and for delicate children. This long-wished-for Seaside Home is to be opened next spring, and will be a boon valued by many.

Meanwhile, during the winter, Miss de Broen offers it as a temporary Home for Armenian refugees. It is necessary at once to prepare the place for their reception. There are hundreds now in Marseilles who are homeless. Miss de Broen is fitting up the house, and needs help of every kind, specially money for furnishing and provisions.

The refugees will be instructed in French and English, also in basket-making, which is a trade of the district. A Scotch missionary lady, of much experience in the East, will give her services as superintendent. More voluntary helpers are needed in this great field.

Money help for this Armenian Home may be sent to Miss de Broen, 3 Rue Clavel, Belleville, Paris. Gifts in kind, or warm clothing for men, women, or children will be gratefully received by the Secretary, 4, Horbury-crescent, Notting Hill Gate, London, W.

MARY DOUGLAS.

Glasgow.—A series of meetings arranged for by the Scottish Band of Hope Union came to a close on Friday last. Mrs. Harrison Lee spoke each afternoon and evening to good audiences. On Sunday, October 25, at St. Andrew's Hall, Mrs. Lee gave a most interesting and instructive address on the miracle at Cana. Monday evening the City Hall was crowded with those seeking to do her honour at a conversazione. Her mission included a visit to the training ship at Helensburgh, where some 400 boys gathered to hear an address.

Christian Endeavour.

DR. CLARK'S visit to Paris has greatly encouraged the Endeavourers working around the French capital.

The first society in connection with the Church of Scotland in Edinburgh has been formed in Newington Parish Church, of which Rev. John Allison, D.D., is the minister.

An address to associate members, delivered by Miss G. Philpott at the Bristol C.E. Convention, has been issued as an "Open Letter." We trust its affectionate counsels will be pondered by many. It is published by W. F. Mack and Co., Bristol and London (4s. per 100).

At the annual meeting of the Cardiff and District Union the afternoon session was presided over by Rev. T. Walton, who took for his subject the "Outpouring of the Holy Ghost." Papers were read on "Why I am a Christian Endeavourer," by Mr. H. A. Phillips; and "C.E. from a Woman's Standpoint," by Miss L. Thomas. A large number came together for the evening meeting, when the secretary reported steady progress in various directions.

The Brixton Union celebrated its anniversary at Wynne-road Chapel on Saturday week. Rev. Z. T. Down took the chair and the organising secretary gave an excellent report of the year's work. This was followed by a series of "one minute" reports from the various societies, which spoke of increase in numbers and extension of usefulness, and gave evidence that most valuable work had been carried on during the year. Rev. F. B. Meyer, who was warmly welcomed, gave an address on the inner Christian life being kept alive by Divine power.

University Notes.

[By OUR OWN CORRESPONDENTS.]

OXFORD.

THE Greek Testament readings on Sunday evenings, conducted by Rev. F. J. Chavasse, continue to be well attended; the subject this term is "A Day with Christ." Many helpful thoughts are suggested, and their bearing on college life brought out.

It is hoped that the Hannington Memorial Hall will be ready by next term. There is to be a library and a large room for meetings, as, for instance, the meetings of the Missionary Union. This will supply a long-felt want.

The president of Trinity College presided at a meeting of the Oxford Mission to Calcutta, and Rev. H. Whitehead gave an account of the work being done. Education is destroying the early religious beliefs of the people, and they are looking for some positive principle upon which society could be based anew and reconstructed. There is the opportunity for us to make use of. They need to know the Lord Jesus.

Sermons on behalf of the Wesleyan Foreign Missions have been preached by Rev. W. Hart, missionary from India. He said at the annual meeting here that the hand of Providence was distinctly to be seen in the struggle which England had with other Powers for the possession of India, as it was well known what the moral influences of some nations would have been. Of the last four Lieut.-Governors of Bengal three had been distinctly Christian men.

CAMBRIDGE.

The University Bible Reading in the Henry Martyn Memorial Hall last Sunday was conducted by Dr. Moale. The hall was quite full, as it has been several times this term. The subject was the "New Covenant."

The daily prayer meetings under the auspices of the Cambridge Inter-collegiate Christian Union are well attended and must be a very great source of help and spiritual comfort to those who feel the need of help in the daily battle for Christ at college. The average attendance is about forty.

There seem to be many keen Christians among our freshmen this term. The numbers, it is true, are small as compared with other years, but the membership of most of the religious and especially of the Evangelical societies is increased this term.

The C.I.C.C.U. meeting at 8.30 p.m. in the large hall of the Guildhall was addressed by Col. Owen Hay. The address was stirring and powerful, and led, may we not hope, to many taking a more serious view of life, and death, and sin.

Zanzibar.—Mrs. Knapman, writing from the Strangers' Rest, says that on the death of the Sultan lately there were fears of trouble, and the English ladies were all received into the consulate, which was well guarded by marines and bluejackets. Later on, while the palace was bombarded in order to oust the usurper, the ladies were taken on board the flagship. Mrs. Knapman adds: "We are delighted to hear that new workers are being thought of. Zanzibar needs them sadly. We feel that the Lord has many other sheep to be brought in here."

THE BOOK WORLD.

ANNUAL VOLUMES.

Bright Eyes. This charming children's annual is now issued by G. Stoneman (2s. 6d. and 4s.), who has introduced many new features. It is prettily illustrated, and contains many pleasing stories, riddles, and verses for the little ones.

Sunshine revives memories of its founder, the late Dr. Whittemore. The new volume is bright outside and entertaining inside. The competitions conducted in its pages show that it is a favourite with the young folks. (1s. 6d. Stoneman.)

The Young Standard Bearer is a well-conducted illustrated temperance magazine, designed for juvenile branches of the C.E.T.S. and Bands of Hope. The volume contains many pieces suitable for recitation. (1s. 6d. Gardner, Darton & Co.)

Sunday is an old friend, valued in many homes, and much sought after in Sunday-school libraries. About two hundred pictures, with choice readings in prose and poetry, not omitting Scripture sketches, tastefully displayed texts, and simple stories, make up the bill of fare. (3s. and 5s. Gardner, Darton & Co.)

Darton's Leading Strings is a capital annual for the tots. The latest issue, like its predecessors, is "the very thing," with its bold type and striking pictures. (1s. 6d. Gardner, Darton & Co.)

Kate Rayburn. By Constance Cross. (Gardner, Darton & Co.) The simple story of a little maid who takes her own way, gets into trouble, and profits much thereby. A capital book for young girls.

Left on the Prairie, by M. B. Cox (Noel West), is the story of a boy's experiences in distant regions of the great American continent. The pages will have a charm for the young. (Gardner, Darton & Co.)

Baffling the Blockade, by J. Macdonald Oxley, is a story of the American civil war. The author is deservedly popular with boys, and every page of his book, with its striking engravings, is full of life and movement. (3s. 6d. Nelson & Sons.)

Adolph, and How he Found the "Beautiful Lady." By Fannie J. Taylor. (Oliphant, Anderson, & Ferrier. 1s. 6d.) A story of child life, illustrating the habits and ways of Germans transplanted to America. Tasteful pictures by Helene Toerring lend effective aid to the book.

Church and Synagogue is a new quarterly magazine, which is also to serve as the organ of the Parochial and Foreign Missions to the Jews, a society whose work is "conducted on strictly Church lines." The periodical will have special interest for friends of Israel. (3d. Elliot Stock.)

The Little Marie. By Brida Walker. (E. Stock.) A tale of the Franco-German war and the bombardment of St. Denis, with a vivid glimpse of the sufferings of the unfortunate inhabitants. The book concludes with the story of the origin and early triumphs of the McAll Mission in France.

Barbed Arrows from the Quiver of C. H. Spurgeon. (2s. 6d. Passmore & Alabaster.) This is a volume of illustrative incidents and thoughts, from the sermons of the late pastor of the Metropolitan Tabernacle. As a companion to the well-known "Feathers for Arrows," it will be welcome to many a Bowman.

Bob Strong's Holiday. By John C. Hutcheson. (Jarrold. 3s. 6d.) A book of boyish adventure. Bob, his sister Nellie, a retired Naval officer, and a poor friendless lad make up the personalia of a fun-loving party. For Dick, the runaway, the chance meeting turns out well, and he is found a berth on board one of H.M. ships. A breezy, healthful story.

Miss Winnifred's Mission, and Other Stories. By Kate Shirley Plant. (Home Words Office. 1s. 6d.) A new and cheap issue of a book which has already won acceptance. In childlike fashion and from a child's point of view the author delineates loving and helpful service for our neighbours. Rev. Dr. C. H. Waller, in a brief preface, finds much to commend in the book.

The Christian Endeavour Birthday Book, compiled by Florence Witts, gives a Scripture verse and appropriate reading for every day of the year, each alternate page being blank for the inscription of the names of friends. The selections have been made with judgment, and we cordially commend the book to the attention of Endeavourers. (1s. 6d. Sunday School Union.)

The Life of Francis Covell is an outline of the career of one who was for over thirty years minister of Providence Chapel, Croydon. Mr. Covell passed away in 1879, and this memoir succeeds to a brief narrative which has long been out of print. Some of the quaint and wholesome sayings of Mr. Covell are given, also a portrait and other illustrations. (1s. 2d., post free. E. Wilmshurst, Blackheath, S.E.)

Across Siberia on the Great Post Road. By Charles Wenyon, D.D. (3s. 6d. C. H. Kelly.) A vivid and well written account by an observant traveler, of adventures in crossing the vast Siberian

steppes. Graphic sketches of exile and emigrant life, and the peculiarities of Russian rule in these distant regions, lend charm to the book, which is, indeed, of much interest as a narrative of travel out of the common and beaten path.

Things to Live for. By J. R. Miller, D.D. (3s. 6d. Hodder & Stoughton.) Twenty-four meditations, forming a volume highly suited for purposes of presentation. The pages enforce high ideals, for, in the words of the preface, Dr. Miller holds that "nothing is worth while which is not eternal, which will not permanently enrich our character, which will not make the world better, sweeter, happier, and which we cannot carry with us into the after life."

The Ethics of Temperance. By A. E. Garvie, B.A. (Sunday School Union. 1s.) A closely-reasoned demonstration of the evils, national, domestic, and individual, wrought by intemperance, and of the obligation resting on all who name the name of Christ to abstain from all appearance of evil. The standpoint from which the Christian must regard strong drink is calmly and clearly defined. The chapter on political action will be of real help to many.

The Church of England: A History for the People. Messrs. Cassell & Co. have published the first part of this new serial (to be completed in about twenty-four parts, 7d. each), by Dean Spence. Beautifully printed and amply illustrated, the work is sure to have a very general interest. The initial part outlines the story of Christianity in early Britain. A reproduction in tints of Goodall's well-known picture, "Cranmer at the Traitors' Gate," is presented.

Out of His Fulness. By Rev. Andrew Murray. (1s. 6d. Nisbet.) Addresses delivered at the Northfield Conference in 1895, with four given at Toronto in the same year. Many will be thankful that these searching, spiritual and stimulating words have been republished in this country. While on the lines of Mr. Murray's addresses to English Christians, there is much freshness in them. The closing "Word to Workers" is frank and clear: to many it must prove a message of power.

Messages to the Children: Seventy-two Short Sermons to Young People. By Rev. Charles Jordan, M.A., LL.B. (5s. Oliphant, Anderson & Ferrier.) A volume of real worth. Half the addresses are based on Old Testament texts and half on New; all are admirably constructed, and fully deserve the description of "Messages to the Children." Those who want seed-thoughts for talks with the young will find this book rich in teaching and illustrative material.

Hymns that have Helped is a double number of Mr. W. T. Stead's "Penny Poets." The collection includes compositions, Jewish, Christian, and Pagan, which have proved useful to the children of men. There are pieces in five languages, and respecting a number of them deeply interesting items of information. Many men of light and leading make confession as to what hymns have helped them spiritually or had a moral influence upon their lives. (2d. Review of Reviews Office.)

The Travels of Seek-Truth is an allegory, by W. T. Andrews. The journey is from Destruction to the Celestial City. Among those met on the way we observe the names of Mr. Antinomianism, Mr. Higher Criticism, and Mr. Human Tradition. Another who "came not in at the gate" was Mr. Duty-Faith, whose religion the Interpreter describes as "an empty sham." Seek-truth seems to have had encounters with some less formidable enemies than Bunyan's Pilgrim, whose story our hyper-Calvinist author has nevertheless read to excellent purpose. (2s. E. Wilmshurst, Blackheath, S.E.)

The Birth and Boyhood of Jesus. By G. F. Pentecost, D.D. (6s. Hodder & Stoughton.) In so far as his published works are concerned, this volume seems to mark a new departure on the part of the author. Little, comparatively, is told in Scripture of the early years of the life of our Lord on earth, yet these expository addresses bring out a mine of wealth from the mystery of the Incarnation, the preparations for and announcements of his birth, and the glimpses afforded in the Gospels of episodes in the youthful days of Jesus. The discourses are marked by freshness of thought and much evangelical fervour.

The Quiver for November starts a new volume, enlarged and with the addition of several good features. Amongst the notable articles we are attracted by Sir George Williams's story of the Y.M.C.A., under the title, "Work in which I am interested." His reminiscences of the origin of this wonderful movement are of great interest. An admirable portrait is given of the founder, together with illustrations of the room in which the first committee met and of Exeter Hall. Mary Spencer Warren contributes a delightful paper on "Sunday with Queen Victoria," from which we learn that Her Majesty sets herself steadfastly against the transaction of business on that day. But indeed the magazine has many good points, of which these are but examples. (Cassell & Co. 6d.)

The Spirit's Seal. By Rev. E. W. Moore. (1s. 6d. Nisbet.) A series of thoughtful chapters on the believer's need of the power from on high, on the significance of the emblems employed in Scripture for the Holy Spirit, and on the results of the endowment with power in the personal life and testimony of the child of God. Another book, dealing with a different phase of this theme, comes from the same house—**The Baptism with the Holy Spirit.** By R. A. Torrey. (1s.) The large experience of the author among men lends to his work a very practical tone. He shows the absolute need of the gift of the Holy Spirit for service, the possibility of recovering this power, its results in effective service, and, lastly, how spiritual power may be lost by self-indulgence, pride, secret sin, neglect of prayer and the Word, and in other ways.

The Sunday School Union send a variety of seasonable reward books. **Big Cypress,** by Kirk Munroe (1s. 6d.), is a boys' story of settlers in South Florida, with some stirring adventures amongst alligators and Indians. **A Clever Daughter,** by Mrs. Henry Clarke, M.A., is a home story telling of a studious girl who, after many anxieties, turns out a real comfort and help. **Pine Castle,** by W. K. Landels (1s. 6d.), deals with Italian life and the mission work with which the author is so familiar. The trials and persecutions which those who accept the Gospel have to endure from priests and others find admirable illustration. **Heroines of Mercy,** by Frank Mundell (1s. 6d.), tells in a pleasant way the life stories of such noble women as Florence Nightingale, Sister Dora, Miss A. E. Jones, Mrs. Elizabeth Fry, Mary Carpenter, Dorothea Dix, Miss Marsh, Miss Weston, Miss Robinson, and other women who have devoted their lives to the service of God and of men. **Dorothy in India,** by Sarah Parson (1s.), illustrates the daily life and experiences of English children in India. Dorothy is the daughter of a missionary, and her life is by no means so bright and childlike as that of girls at home.

Mr. C. J. Thynne has issued, in the "Protestant View" series of penny books, **A LIFE AND WORK OF CHARLES CHINIQUEY, D.D.**

THE RIGHTS OF CHILDREN, in Spirit, Mind, and Body, is a booklet full of sound thoughts, demanding the attention of parents. By Frances S. Hallows. (6d. Partridge.)

In No. 50 of Mr. Stead's "Penny Poets" we have selections from SOME AUSTRALIAN POETS—Lindsay Gordon, Kendall and Stephens. An extraordinary pennyworth.

FOUR PRIZE SERMONS, by Methodist Laymen, are published in a neat pamphlet from the Joyful News depot, Rochdale (6d.). They are of a high order from a practical point of view.

CLOSING UP OF THE TIMES OF THE GENTILES, AND END OF TURKISH OPPRESSIONS, is a review by W. T. F., in booklet form. The pages are sober and thoughtful and reverent. (1d. S. W. Partridge & Co.)

THE CLAIMS OF ROME, by H. B., is a series of articles reprinted from Emmanuel Parish Magazine, Hastings. This is a booklet deserving of a wide circulation. (2d. Brooker & Jepson, Robertson-street, Hastings.)

THE CHRISTIAN EVIDENCE MONTHLY (1d. Kensit) is a new magazine, the title of which proclaims its object. The October issue is the third, and among the contributors so far have been Revs. Z. B. Woffendale, Danzy Sheen, and W. Millar Nicolson, D.Sc.

Penny books are the order of the day. Now Mr. C. H. Kelly has issued **THE POPULAR HISTORY OF METHODISM** by John Telford, B.A. After reading this, most readers will ask for more. Those who are familiar with the story of Methodism will be refreshed by this lucid outline.

"I NEVER EXPECTED SUCH HAPPINESS." By Lucy A. Bennett. (6d. Marshall Brothers.) These touching records of "the last days of a young cyclist" show how one very young endured affliction "as seeing the invisible," and was granted a most triumphant entrance into the presence of his Lord.

FURTHER SIGNS OF THE TIMES, showing the near approach of our Lord and Saviour Jesus Christ. By Rev. R. Middleton, vicar of St. Martin-at-Oak, Norwich. This reprint of an address given at Clapham Prophetic Conference in June last, is of grave import. The pamphlet should have many readers. (1d. Jarrold & Sons.)

NOTES ON PROPHECY, a series of slips for insertion in Bibles, on "the Times of the Gentiles" and other great prophetic periods, is a useful publication. The notes are chiefly taken from Dr. Grattan Guinness's "Light for the Last Days," and are so simply worded as to be understood by all. (2d. S. W. Partridge & Co.)

The November issue of **LIGHT AND LEADING** discusses the question of the International Lesson system, and describes the working of the Bible Study Union. This monthly gives thoughtful notes on the Sunday-school and Christian Endeavour Lessons. (2d. H. R. Allenson.)

LIEUTENANT STEPHAN SCHULTZ: His Talks with his Men on Popery. By "A. E." This is a trenchant booklet of the Brimscombe series. It should prove helpful to others besides the soldiers who listened to the addresses when first delivered. (Tract Depot, Stroud, Glos.)

Messrs. Dyer Brothers, Rose-street Corner, E.C., have issued a second edition of Miss Soonderbal Powar's striking pamphlet on the OPIUM-BLIGHTED HOMES OF INDIA. (1d.) Mr. A. S. Dyer writes a preface on the author's qualifications and credentials. A useful series of leaflets or letters entitled **PRECIOUS SEED.** (Fifty assorted, 6d.)

THE CHURCHMAN'S "ACROSTIC" BIBLE-SEARCHING ALMANACK for 1897, with Table of Lessons. By B.J.M.M. The daily texts in this almanack are all taken from the portion of Scripture appointed for the following Sunday service. (Book form at 1d. each, postage 1d. for three copies. Miss Monck Mason, Mickleham, Dorking.)

From the offices of the Basel Missionary Society, Basel, Switzerland, two deeply interesting pamphlets have just been issued, **VIERT JAHR GEFANGEN IN ASANTE** (30 pgs.), giving a summary of the imprisonment of Pastors Ramseyer and Kühne; and **WIEDER IN KUMARE** (10 pgs.), with a glance at Ashanti past and present. These booklets are both by P. Steiner, and are fully illustrated.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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NOTES AND COMMENTS.

LAST Lord's Day was celebrated as Temperance Sunday in the diocese of Rochester; and the last Sunday of the month is, as usual, to be set apart for the same purpose in most of the Nonconformist Churches in the country. The Bishop of Rochester in a sermon on the subject laid great stress on carrying on the work for its own sake, without weakening it by joining it with other objects of reform. He emphasised the moral and religious aspects of the work, and said the movement was simply to save the drunkard, and the more clearly they kept that end in sight the better they would succeed.

As the time for the meeting of Parliament approaches, the Education question is again being pushed to the front, and it does not come in any pleasanter form than when we last had it. It is an attempt again to get money from the public, over which the priests shall have the control. Under a concern for "religion" there is really a concern to teach, at the public expense, and often to children whose parents object to it, a view of religion which this country, at the Reformation, rejected as superstitious and vain. Were they to gain their object, it would only be for a while, and the succeeding resistance would overwhelm them in a greater defeat. The worst thing for a bad cause is that it should obtain the power and opportunity of showing itself.

An extraordinary offer has just been made by the vicar of Romsey to the officers of the Abbey Congregational Church in that town, with a view to practical Christian union. Being without a pastor, he has, in a word, offered to become their minister, and to conduct their services free of charge, using the Church prayers only in the morning, and giving them full powers of internal self-government. The letter in which the offer was made is marked by the most courteous sentiment and Christian charity. The offer has been declined on the ground that the

differences of principle between Nonconformists and the Established Church make such a union distinctly impracticable, while at the same time the goodwill of the vicar is heartily reciprocated. The remarkable thing is not that the offer should be refused, considering what are the fundamental principles of Congregational Church life, but that it should have been made. It proves that the desire for reunion is becoming a deep and genuine thing. It is time, however, to realise that true reunion of spirit may co-exist with manifest differences of organisation. It is the "one Spirit" that determines the one body, which may be composed of many parts and yet be truly one.

There is talk of an Unsectarian Conference of English speaking people being held on the thirteen hundredth anniversary of the foundation of the See of Canterbury, which falls next year. Why attach a conference of that kind to an event which was papistic we fail to see. The coming of Augustine to England is often spoken of as the introduction of Christianity to this country, but Christianity was here in a purer and simpler form before his arrival; he brought a degraded form, and along with it papal annoyance and assumption, which caused great trouble and dissension. For the English-speaking people to make so much of an Italian monk seems very absurd; and it is certain that a conference on the anniversary of his formation of the famous See of Canterbury will redound a great deal more to the glory of sacerdotalism than anything else. An undenominational conference of the English-speaking people may be a very good thing, but it should not be associated with an intensely narrow and sectarian event.

The need for incessant watchfulness in preserving the Lord's Day from the encroachments of organised amusements involving Sunday labour was illustrated at the recent committee of the Lord's Day Rest Association. The condition attached to music licences is that the licensee "shall not open his said house or place on the Lord's Day." This condition is being flagrantly violated at a number of halls, hotels, and restaurants, at some of which gigantic concerts are held, and large sums of money taken, and great numbers of employes are consequently kept at work. The committee rightly resolved that a list of such houses be sent to the County Council, with the request that the terms of the licences be enforced in order that numerous employes may be protected from Sunday labour. The question suggests itself, however, whether the Council is adequately doing its duty in permitting such infractions of its bye-laws to be committed at all. It is their business not only to grant licences, but also to see that these are properly kept.

"Romany," writing in *The Christian World* on the "Wonders of Dudley," notices that the militant secularism which used to be so common in the late Mr. Bradlaugh's days is now quite dead at Dudley, as, indeed, it seems to be in almost every other place. A gentleman who recently wanted a copy of *The Freethinker* was informed by his bookseller that the paper had not been asked for for several years. No doubt this is true; but the infidel party in this country can keep a monthly magazine floating, though probably its social and literary articles make it as acceptable as its atheistic utterances. Along with the decline of infidelity at Dudley, there is said to be a marked improvement in the moral and religious character of the people,

with one great drawback—the spread of gambling. Homes, so it is said on all sides, are broken up with this mania. We seem to want a number of converted cricketers, converted "bike" riders, and converted football players, to begin a crusade among the sporting thousands.

The great fire on Saturday night last at the establishment of one of the greatest manufacturers of fire-engines illustrates a common danger of the religious life. The fire laid hold of the vast factory and never ceased till 350 fire-engines, two floats, and 37,000 feet of hose were entirely destroyed. It is stated that there were enough engines in the place to have put out a second "fire of London" if they had got a fair start. But, though existing for the sole end of fire-escape, they were useless, and only added fuel to the flames. Is there not a similar fact in the spiritual world? Those who give themselves to toil for the salvation of others have need to watch their own hearts well. Even preachers may neglect their own higher needs in the very act of ministering to the needs of others. Paul was conscious of this peril, and tells what strenuous efforts he put forth to meet it, lest by any means after that he had preached to others, he himself should be a "castaway." "They made me a keeper of vineyards; but mine own vineyard have I not kept."

The recent Conference at Berne on national morality seems to have borne fruit early. Some alarming revelations were there made of the extent of the traffic in girls; and now the Swiss journals are warning persons to be on their guard against it. The Austrian Government has notified the Swiss Federal authorities that the Vienna police are now upon the track of a "ring" of these traders, who are said to be mostly Jews and Jewesses. The girls, who are entrapped at Geneva and Berne, are said to be hurried off either to Eastern harems, or to the worst dens of crime in the great towns of Central and Western Europe. If well-informed men at the East End of London may be depended upon, Jews there also have a good deal to account for of a similar kind of evil. The "law" fails. Those who would glean some idea of this fearful traffic, should read "Martyrs of Hell's Highway," just published by H. R. Allenson (8s. 6d.).

Amid the jubulations over the return of a sound money candidate for the American Presidency, a return which, so far as it represents honest public transactions, may well cause satisfaction, there is an undertone of warning. The silver candidate may have been used for purposes of their own by silver mine owners and workers, just as Mr. McKinley has been used by other "rings" for their purposes; but the sense of wrong and need on the part of a vast number of industrious people was the force which carried him so far on his way to success, and which remains to be dealt with. If that sense of injustice is based on fact, as it appears to be, the election will not remove it. If thousands of the people are right in believing that they are exploited by millionaires, their day of reckoning will come. A lavish use of gold may carry an election once or twice or oftener, but the only thing that can ultimately stand is righteousness.

Now that the election is over we hope that there will be a discontinuance of a good deal of abusive language. Too many Englishmen have been speaking of Americans as ready "to break their contracts, go back

upon their word," and so forth. The election is a reply to that. Then again, the epithets of "semi-civilised," etc., which have been hurled by Mr. McKinley's friends at the States which voted for Mr. Bryan, had better be forgotten. The farmers of the West may well compare with the tattered crowds of the cities of the East; but public railing is as bad as private, and is best avoided. The sting of these taunts is likely to live. For wise future action the whole population of the United States, so vast and so varied, requires self-knowledge, self-respect, and hearty union. The friends of America have no greater joy than to know that the great Republic is "sound" in every respect.

At a time like this, when an exciting political contest is just over, it is well to be reminded, as we have been by a contemporary, that the salvation of a nation does not depend upon a change of parties, or a change of leaders, or the passing of more drastic measures of reform, but on making the individual righteous. It is the wicked man, be he rich or poor, who creates all our "problems" and breeds all our troubles. The vices of the world become the "social questions" and the "political changes." To attack them is of little use; we must convert the men, one by one. And there is only one power and one instrument by which that can be done—the Spirit and the Word of God.

The new policy of "thorough" in Madagascar, is being more and more insisted on. Whether it will succeed is another question, as we pointed out last week. One great humane reform has however been proclaimed in the abolition of slavery. Heavy fines and imprisonment are to be inflicted on those who violate this law. Freed slaves are to keep all the goods they have bought out of their savings. No war tax is to be levied. On the other hand Madagascar has been proclaimed French soil, the French language made the delegatory basis of all school instruction, and the "Romish cult" is especially to be insisted on. This looks like a combination of physical liberty, and spiritual slavery. Protestant missionaries will be more than ever hampered in their work, and a time of trial seems at hand for their churches. If the Malagasy have not lost the heroic spirit of their forefathers, this may be but a salting by fire, out of which they will come, purified and refined.

The dark midnight that has hung over Turkey for so long seems touched with light at last. While rumours of further massacres are still coming in, there is at the same time a belief that the Powers are really working towards a mutual understanding. The latest advices contain repeated hints that England has led the way in making certain overtures to Russia that may lead to such interference with the Sultan as will bring his power for mischief to an end. What these proposals are does not yet appear; but that they are at least being made seems pretty certain. The agitation that has moved this country from one end to another, together with the Czar's visit, appear to be the primary causes of the new direction which affairs are taking. If we have succeeded in proving that the moral sense of Europe was not dead but sleeping, and in rousing it to action we have done a good work. It would, however, be a mistake to think that the battle of humanity and justice has yet been won. All the resources of diplomacy will fail unless the nation shows a determined and watchful attitude.

A Frenchman has just issued a book in which he pleads for a better understanding between France and England. He points out and deplores the insidious attempts made in his own country to separate the two nations for political ends. He dwells upon the many points of contact between the nations, and urges that their interests are identical. May his well-meant attempt prove successful. Everything that can destroy jealousy and animosity ought to be encouraged; and especially should we rejoice to see a wider diffusion in France of the glorious Gospel of the blessed God. Unity in the faith is far stronger than ties of commerce or government.

The Daily News points out a real danger to the Society for the Prevention of Cruelty to Children when it says that too much prominence may be given to the number of prosecutions it has undertaken and convictions it has gained. This may ultimately create a prejudice. When will every day-school be favoured with a daily visit from some kind lady and gentleman who will speak persuasively to the children on good behaviour, purity of speech and thought, kindness to animals, truthfulness, and similar subjects? Three minutes a day would produce a great result in the long run, and in making well-behaved children we should be making better fathers and mothers of coming generations.

Rev. T. H. Darlow is of opinion that along with the advance of science and the revision of Scripture we stand on the brink of a revival of theology; and that this is the most cheering fact in the whole outlook of the future. Even in our commercial age "the unseen is beginning to exert its own eternal fascination on the race who feel, at the bottom of their hearts, that they are strangers and pilgrims upon earth." Mr. Darlow is very rightly persuaded that a revival of theology will drive home foreign mission work upon the Church's conscience, "not just as a generous sentiment, but as a solemn duty, a reasonable service, an imperious claim." And there can be no doubt that foreign mission work has also helped to keep a pure theology alive by making workers, both at home and abroad, feel that only a Gospel of positive statement, meeting the guilt, the sin, and the misery of men could be of any avail. Fancy Gospels may do for dreamers in studies, but a working Gospel is required for actual use.

Dr. John Watson, in "The Cure of Souls" (Hodder & Stoughton), says that the careful pastor will make a yearly visitation of his people; and "he will omit no one, however rich, for he needs the pastor most; or however poor, for he will value him most." But then it should be a pastoral visit, with the light and power of the truth of God in it; not a call with a few inquiries and a pleasant "Good day." Such a visit is always easier in the poor man's than in the rich man's house. It is easier to get to your knees on the bare boards or stones of a cottage floor than on the carpets of a fine house. Many things in the rich home crowd "the kingdom" out; the poverty of the poor home makes room for it.

When our Lord, in answer to the disciple's question, "Who, then, can be saved?" answers, "With men it is impossible, but not with God," He does not mean, as it is usually understood, that the salvation of rich men is impossible, but that the salvation of all men is impossible except by the power of God.

This is the grammatical rendering of Mark x. 27. No man can attain to eternal life but through the Divine grace. The gate into the Kingdom of God cannot be forced from the outside; it can only be thrown open from within. Christ came to open it so wide that all men might enter, if only they are willing to come in. He is the way to the Father. The resources of the Eternal are through Him made available to the poorest and the meanest.

Christ and the Penitent.

By THEODORE CUYLER, D.D.

AMONG all the personal episodes in the New Testament the one which is about the most painful to read, and yet is most practical and precious in its teachings, is the story of Peter's fall and recovery. Impulsive, impetuous Simon Peter is a man we cannot spare. Standing or falling, he is worthy of our deepest study; he is the conspicuous example of the way in which Jesus Christ deals with a penitent Christian.

As soon as the cock-crow smites upon his ear, and the upbraiding look of his Saviour smites through his soul, he hurries away in an honest outgush of bitter tears. Those tears are not cowardly shame, they bespeak the keen anguish of a truly penitent heart. Christ had said to him a few hours before: "I have prayed for thee that thy faith fail not"; and the interceding prayer for the awfully tempted disciple is answered straightway. Peter, the terrible sinner, has become Peter, the restored penitent; and a tremendous lesson has been taught to all Christ's professed followers to the end of time.

This lesson is full of solemn significance to all of us; for I pity the Christian who is so presumptuous as to imagine that he never can fall, or so forgetful as not to remember that in times past he has fallen. If the lesson is full of warning, it brings also a most precious encouragement. We learn from it how our merciful Master, instead of allowing "bruised reeds" to break utterly, deals most tenderly with a truly penitent Christian. In the case of this disciple, who made such a lamentable exhibition of his weakness in the court of the high priest, we see a beautiful manifestation of Christ's compassion. "He knoweth our frame; He remembereth that we are dust." On the very day of Christ's resurrection a message is given to the women beside the empty sepulchre, and it is this: "Go quickly and tell his disciples and Peter that He is risen from the dead."

Jesus Christ keeps open doors for penitent backsliders. To the lukewarm, whose spiritual pulse is feeble, as well as to those who have fallen into open, flagrant sin, the inviting voice is "remember whence thou hast fallen, and repent and do thy first works." Thousands in our churches sorely need a reconversion. My friend, if you have grown cold in heart, and indolent in duty, if prayer has become a penance, and the world has eaten out your love of the Master, don't go hunting amid the rubbish of memory for a lost religion. Give up that old "hope," and seek for a better. A revival within the churches would prepare the way for a mighty converting work outside. If Peter sinned grievously, he repented deeply, and worked grandly and fought gloriously until this heroic martyrdom brought to him his resplendent crown. Dig down deep, my friend, and lay the foundations of a new and stronger life on Jesus Christ. If Christ once kindly said "and Peter," you can write your name in the same roll and say, "Peter and me."

On Prophecy. At Mildmay.

EVERY conscientious and intelligent Bible-reader will not only willingly admit but strenuously affirm the necessity of maintaining sound principles of Scripture exposition. Yet we are all liable to the temptation to disregard them when we wish to establish some view which has taken possession of us. We may be sound on Inspiration, and yet give ourselves away to unsound principles of exegesis or interpretation. It is an elementary principle that we should not found a doctrine on a parable, or a symbol, or an illustration, unless it is authenticated by other portions of the Word.

With sincere respect and regard for the chairman and the other brethren on the platform of the recent Prophetic Conference at Mildmay, on the afternoon devoted to answering questions, we must express our regret that in one instance the rule was distinctly transgressed. On the basis of an interpretation of Rev. xiv. 1-5, not generally held, and confessedly in opposition to the apparent and generally accepted teaching of 1 Cor. xv. 23 and 1 Thess. iv. 13-18, a novel doctrine was emphatically pressed. We do not particularise it; we have done so before. Our present concern is not so much that an unproved doctrine is taught, as that a vital principle is disregarded, by men who are nothing if not Biblical, on a platform which is nothing if not evangelical. It is not impossible that the same brethren on the same platform may some day be found contending earnestly for the faith, against doctrines which all evangelical men would consider false, but which may have been let in by the removal of the barrier named above.

It was urged by one speaker that he had come to the view he had advocated after thirty years of study. But a succession of men through centuries have advocated views which are essentially different from those of that day's speakers. It is no proof of the truth of a view that it has grown up during a lifetime.

The personal and premillennial coming of our Lord has been one of the foundations of the Mildmay platform. We believe its truth emphatically. It is the polestar which guides us through the night, and the morning star of our hope as the day is dawning. But of late years the hope has been obscured by the dust of controversy as to detail; and very respectfully we venture to question the wisdom of lending the Mildmay platform for the teaching of any particular school of interpretation, unless it be open to others.

We, therefore, suggest that it would be in accordance with the past and with the spirit of Mildmay, that the Advent Conferences should be on such elementary lines that all who hold the blessed hope of the appearing of the glory of our great God and Saviour Jesus Christ should meet upon its platform without obtruding antagonistic points and entering into divisive details. Such a platform would probably receive a crowded and interested audience.

We have a filial affection for the Barnet-Mildmay Conference. It was at Barnet, thirty-seven years ago, that the tide of our captivity was turned. Our early numbers, almost unknown before, were eagerly welcomed at the Conference of 1859, and those who then rallied to the call for Christian union have been our warm friends ever since. As one by one they have passed within the veil they have been succeeded by others of the same spirit, and Mildmay and THE CHRISTIAN have gone hand in hand as the representatives

of the oneness of the people of God, without reference to diversity of doctrine or denomination—an Evangelical Alliance on the broad ground of the Gospel of the glory of the blessed God; its mission—to gather together in one the children of God who are scattered abroad.

It is therefore in no critical spirit, but with a heart full of treasured memories, of saintly friends, and of meetings whose watchword was the love of the brethren and the love of his appearing, that we make these suggestions.

Is Truth a Necessity?

THE impression produced by a writer upon a reader depends not so much upon what is written as upon what is read, or what is read into it. Mr. Reader Harris has published a book entitled "Is Sin a Necessity?" (Partridge, 1s.) in which two articles are reprinted from THE CHRISTIAN of November 21, 1895, one by Rev. George Wainwright, and the other by "M." The chapter of the book containing them is headed "The Angry CHRISTIAN," and the following chapter contains the reprint of an article said to have been published by Rev. Hugh Price Hughes, in the *Methodist Times*, in which the articles from THE CHRISTIAN are described as "a bitter personal attack" upon Mr. Reader Harris. We reply that the "anger" and the "bitter personal attack" are read into the articles by those who find them there. We leave the readers of the book to judge where the anger and bitterness come in.

Mr. Reader Harris replied in a short letter, concluding thus:—

The matter at issue is not what any man thinks, but what the Scriptures say on the matter occupying so many minds to-day, "Is sin a necessity in a Spirit-filled man?" That question THE CHRISTIAN has discreetly avoided.

To this letter we appended a note saying, "We do not avoid the question, 'Is sin a necessity in a Spirit-filled man?' It is in the first place ambiguous; in the second, it misrepresents the position of those whom Mr. Harris attacks. The Holy Spirit says by the Apostle John: 'If we say that we have no sin we deceive ourselves, and the truth is not in us.' Therefore *sin* is a *fact* in a Spirit-filled man. But the Spirit says by the same Apostle: 'These things write I unto you that ye sin not.' Therefore *sinning* is not a *necessity* in a Spirit-filled man."

This is in brief the position of the Keswick platform, and of evangelical men generally. If it had been true before (which it was not), it was true no longer that we had "discreetly avoided" Mr. Reader Harris's question. But this note is (we will not say "discreetly," but indiscreetly, if the object is to arrive at the truth) omitted in the book!

Mr. Reader Harris, in introducing "the angry CHRISTIAN," says:

It is no secret that "M." was no other than the editor of THE CHRISTIAN, while Mr. Wainwright was his brother-in-law.

This remark seems less relevant to the discussion than would have been the omitted note. It is not obvious how the fact, if it had been a fact, that Mr. Wainwright was "M.'s" brother-in-law, could contribute to the solution of the problem. Unhappily, "M." has no brother-in-law; therefore the illumination which might have been imparted through that relationship is unavailable. Mr. Wainwright's connection with "M." is the same as that of Mr. Reader Harris and Mr. Hugh Price Hughes—a brother in Christ.

None of those who have taken part in this

discussion wish to apologise for sin or wish to assert a necessity or a liberty for sinning. All believe that Jesus, our Great High Priest, "is able to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them." All believe that those who take his yoke upon them find the rest that He gives. All exhort to holiness of life; and Christian charity requires that each should credit the other with the purpose to "follow holiness without which no man shall see the Lord," unless the fruit borne in his life proves the contrary.

If the question had been, "Is *sinning* a necessity?" there would be a unanimous "No." Is not this enough for a working basis in Christian unity? Sin is only made evident by sinning. "By their fruits ye shall know them." Each knows the plague of his own heart, and his own experience of the uttermost salvation, better than anyone else can know it. What one calls infirmity, another calls sin. The anger or bitterness, if any exist on either side, is greatly due to the use of the same words with different significance. One side says there need be no sin in a Spirit-filled man, but admits that infirmity is an inevitable condition of our earthly life. The other side says that that infirmity is sin.

Christians live and work together in love and peace, with far more practical differences between them than this.

Mysteries of Grace.

I do not know exactly how

The work of grace was wrought
Within my heart; I only know
His Holy Spirit taught
Me to believe in God's dear Son;
I did, and so the work is done.

I cannot well imagine how
His Spirit can reside
In my poor heart, but then God said
That He should be my guide;
And so He came and dwells within
To keep me from the power of sin.

I do not understand at all
How He can ever need
Such worthless ones as I to do
His work, but then I read
The foolish shall confound the wise
If in his hand the vessel lies.

I cannot tell the moment when
My Saviour will appear,
And so I must be ready now;
To-day he may be here.
For all around us tells so plain
That soon He will be back again.

So if you cannot understand,
Just trust Him, do not doubt;
But do your part and leave the rest;
For God will lead you out,
And guide you till with heaven's throng
"Worthy the Lamb" shall be your song.

MAUD A. BUSSELL.

Yarmouth.—A correspondent says: There is an unusually good and interesting work being carried on here by Mr. Jary, of the B. and F. Sailors' Society. From the numbers turned away of an evening he ought to have a building twice the size. Of 230 packed in last night 160 were men.

The Howard-street Gospel Mission has now brought the open-air meetings, commenced on Good Friday, to a close. 130 meetings have been held in different parts of London. Sinners have been saved, backsliders restored, and drunkards have signed the pledge and become sober. Many have been led to accept Christ by personal dealing. A man at the close of a meeting held in Salvin-street, said he was deeply impressed:—"I have been in the army, and done six years in India, where I have been a bad man, but I want to do better, and master drink, which is the cause of my trouble." He was spoken to by one of the workers, and came into the hall and accepted Christ as his Saviour.

The Grammar of Christ's Gospel.

By SAMUEL PEARSON, M.A.
(Of BROUGHTON PARK CHURCH, MANCHESTER.)

(Concluded.)

III. BELIEVE IN HIM.

YOU cannot imagine an unbeliever writing such a life of Christ as Luke did. In order rightly to pen a biography you must love the subject. This is why amongst other reasons Boswell could interest tens of thousands in Johnson. He himself believed in Dr. Johnson intensely. Do men then want to present Christianity in all its beauty and perfection to the world? They must not first believe in a church or a book, but in the living person of Christ.

There is one essential to all faith of this sort, viz.: *that we give into Christ's hands and keeping what is dear and precious to us.* This element of faith appears and re-appears in all our dealings with one another. The scholar learns most readily when he can give up his mind to the teacher, believing that the teacher has sufficient knowledge. The patient can best be cured when he believes in the doctor. The wife makes and finds a happy home when she gives her heart to the husband of her choice.

Suppose a man says, "I believe in Christ, but Christ shall have no part in my pleasures, my troubles, my duties, my sins." Then Christ is but a name to him—nothing more. He gives up nothing to Christ and receives nothing in return. We try many ways of evading this one point; we do not make a fair start, a good beginning; and then our experience is painful, doubting, and halting.

Let us enter into details here:—For the matter is of prime importance to those who want to be Christians. *Pleasures.* Some suppose and say that Christ wants to take away these. But that is an irrational view of Christianity. He wants to take them into his hands. Gold is good, but it needs the stamp of the Mint in order to circulate as money. Pleasure is good, but it needs Christ's approval to be current coin in his kingdom. Take the pleasures to Christ. He will not take them away. It is death that robs us of all things, but Christ never robs us. He does but intensify our joys, by turning a butterfly into a man, and by making us live for the noblest ends.

Troubles. Most of them are very small, but in the aggregate they vex and torment the soul. Yet persons hug them as though they were very precious. They are very important to us, and a man's own troubles make up his little world. It is often a sacred world into which no other eyes may pry, on whose floor no other feet may tread. The reason why these things break the back is that the load is too heavy for the man to bear. And the remedy is to let Jesus in. He is at our call. He is not a friend who comes only in sunshine. But at our prayer He will enter to our home as He did into that of Bethany. What a change this would at once produce.

Duties. These are often hard. They are not the work which we should have chosen. Persons want the prayer meeting when they ought to be at the shop. They want the peace of Sunday when they have the hurry and worry of Monday. Duty is a dead weight until we put love in the other scale. I saw a Dutch woman carrying two pails of milk by means of a wooden yoke. Our duty is too heavy, but often we see men carrying both Sunday and Monday, both the spiritual and the secular, and we wonder how it is done. It is done through the yoke of Christ's love. When we receive our duty from Him, then life loses its leaden weight, we have wings to fly with, and at least nimble feet to carry us along the road.

Sins. These are in very deed our own. We made them and fashioned them. Sometimes we loathe and sometimes we love them, but all the time

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we know that they will kill us. They are very secret. They are like a snake hidden in the heavy curtains of an inner chamber of the soul. To scotch it, to throttle it, to kill it, is beyond our most strenuous endeavour. We have failed, we shall fail. And we do not like to ask any human creature to come in and share our thoughts of dread, of fear, of despair. One remedy is left—to let Christ come and share those sins. That is the beginning. Tell the black story to Jesus. Take time to do it; go alone to do it; and the sky will clear, the rainbow of hope will be painted on the cloud.

IV. PRAY IN THE NAME OF JESUS.

If we want to commence a Christian life let us try to learn to pray. That is the language of the new life; it is the grammar in which we must be well grounded. When you trace back a Christian life to its first manifestation, you say then the child began to breathe. The spiritual life depends on very simple conditions, and prayer is the simplest of them all. If we feel that our inward heart is not strong, the reason is that we do not breathe well. We have not been on the mountain top of solicitation. At eventide do you get hold of God in prayer? In the morning do you enter into the very presence of God? When you bow down your head at the solemn sacrament for what do you pray? Perhaps if we come to examine we shall find that our prayers are not prayer. They are the copperplate writing of boys at school informing their parents that the holidays begin on such a date, etc. Prayer is, "Dear father, come at once, for I am very ill."

But to begin well we must have prayer in the name of Christ. And this does not mean the mere mention of his holy Name at the end of prayer, but the offering of it according to the Will of Christ. In a woollen weaving mill I was taken to a private room where the patterns were drawn. When those patterns were fixed, then everyone had to work according to them; and the mere turning out of stuff would not suffice unless it had the threads directed according to this pattern. Now, Christ's life is the pattern. He shows us on what principles we should make money, save money, give money, and expend our energy. What we have to do is to go to the private chamber where that example is unfolded, and then to bring out our prayers in accordance with it.

The mother of Zebedee's children had not been to that chamber; she asked, but she asked foolishly, and Christ was so merciful that he inserted a new and a spiritual meaning into her temporal request. Prayer is not meant to furnish our house, to buy us fine clothes, to obtain lovely weather for our holidays, and to line our nest with luxury. It is intended to bring us into harmony with God. It brings down the sunshine of Divine love; it waters the fields with showers of grace; it fertilises the seed of the Word so that many a new thought and purpose spring up in the young soul.

I met a man who had lost his way to heaven, yet he was striving hard to get there. He was looking on the ground for gold; he was following his own shadow of self; he was believing what the rustics told him about the path, though they only knew their own locality; and he was uttering loud complaints about his church, his minister, his sad lot, and even about himself. I told him that he was wrong from the beginning, and that he had better make a new start. Instead of being vague and indefinite, I said this:—

Look at Jesus attentively.
Follow his directions.
Leave yourself in his hands.
Pray earnestly to God in his name.

Perhaps you are that wayfarer. If so, I have tried so to speak about the way that even if you be a fool you shall not err therein. May God guide you into the paths of peace.

A Brahmin's Baptism.

MISS READE, of the South Arcot Mission, Madras, reports the baptism of a Brahmin, with a very distressing sequel. Writing from Thiruvithi, on Sept. 11, she says: "On Saturday last about nine o'clock, at Kumbakonam, we went in our carts to the river—the 'sacred' Kavari—our party consisting of the assistant missionary and pastor, Mr. K. S. Subba Rao, evangelist, Paul Kuppusswamy Sastri, Librarian Yovaun, and the convert himself, Saithurama Aiyar. On the other side of the bridge, just opposite Sangarachariar's Madam, in compliance with his reiterated request, he was baptized, giving up his thread as he stood in the water, in token of his renunciation of Brahminism and everything connected with heathenism. So earnest was he that he twice emphatically repeated the words, 'I do renounce them all.'

"By the time it was over, a crowd had collected, and Saithuram, who had taken the name of Peter Stone (a curious choice of his own), in addition to his former name, gave a short testimony, stating who he was, how he had come to know of Christ through the library at Cuddalore as he was on his way to Benares, and that it was at his own desire and request that he had just been baptized. Our way to the railway station lay through the heart of the Brahmin quarter; and when we came to the end of the Agraharam the immense crowd that had followed us gave shout after shout of derision. Then, without warning, the whole mob rushed upon us, seized hold of the poor man, beating, thumping, and dragging him by the hair of his head, and by his neck and limbs, till they succeeded in carrying him off by main force.

"Finding ourselves completely overpowered, we made the best of our way to the police station. The sub-inspector having taken my deposition, took us over to the inspector, a Hindu of the Naidu caste. We told the inspector that our object in coming to him was to obtain liberty for the man to choose what he would do and where he would go, as he was a man of from twenty-five to twenty-eight, and therefore had the right to decide for himself. To this end the inspector sent a constable to the street we indicated, and about an hour or more afterwards he returned with Saithurama Aiyar, and some of his friends. The man's whole external appearance had been changed. A new thread had been put on, his body freely ornamented with the usual heathen marks, and he had been invested with new Brahmin cloths. After some little time, the inspector brought him round to where we were, and took his deposition; this simply gave the facts of his baptism, the assault and his desire to rejoin us, and to have protection on the way to the station.

"At length a crowd of Brahmins assembled in the Court, and one man who claimed to be a relation came forward and pleaded most earnestly for him to reconsider the matter. 'Whatever you do,' he said, 'don't lose your thread. There has not been one conversion amongst us hitherto! Don't bring such shame on us! Do you want money? We will give you all you ask! Pleasures? We will give you a thousand. Work? We will secure you a good appointment—only let it not be said to our shame that one of our community has lost his thread!' For four or five hours the poor man stood the fire of temptation unswervingly.

"At last two highly dignified personages, like court officials, appeared on the scene, and with an air of authority called him aside to a private interview which lasted about a quarter of an hour. His whole face changed when they appeared, and he asked for a pen and paper to write, and refused to tell the inspector what it was. On his return, he said, 'I am willing to go with my relations.' The inspector then handed him his former statements, and requested him to write at the end, 'I cancel the above statement.' He absolutely refused. On another sheet he wrote something to the effect—the words in italics are verbatim—'I am willing to go with my relations. I have only one objection to Christianity, I have been a vegetarian from birth and I..... (words not audible) beef and meat. But though I go with my friends, I strictly adhere to the moral truths of the Gospel. I thank you for your instructions and for all your kindness. May God save you! May God bless you!' With this, he left with them, making a salaam to each of us."

Communications regarding Miss Reade's work may be addressed to Miss Clara M. S. Lowe, 8, Childebert-road, Upper Tooting, S.W.

An Afternoon in Lambeth.—2.

GLADDENED, I left her, and turned to mount the stairs of a house where I knew the tale was far different. Ah, that room where I entered! It was destitute of all furniture save a small bedstead, on which lay huddled a half-dressed boy. But it was not the bareness that hurt you, not even the dirt and squalor indescribable; but, above all, the face of the woman who was in it. Clever low cunning and vice were written on every feature, and the passion of some angry brawl had not yet died away from them.

Every time I entered that room the same problem came back to me—How could this poor sin-sick soul be helped and aroused to her danger as long as her visitors were bound over to silence and to silent disapproval of her character? That she spent her nights in vice I knew from other sources, and that if anyone mentioned it to her (as, indeed, they had) she absolutely shut her door against them I knew also. To speak plainly to her meant simply to be refused admission. On the other hand, to go in and say nothing of this horrible cancer of evil which was eating out her life and touch only on subjects on which she was willing to talk, was a cloaking of her sin, more fatal than anything. Spiritual comfort was out of the question till the hideous thing was unmasked.

The difficulty confronted me as I stood by her this afternoon and listened while she began a fierce tirade against all those who declared her life to be sinful and "who took away her character," as she said. Angrily she denied the truth of their charges. "They may be wrong or they may be right," was all I dared venture in reply. "I am not here to judge you, only God knows; and though you may easily take me in, we cannot deceive Him." Then taking both her hands in mine as the passion mounted to her face, I tried to talk of the love which He had for her—love which is never quenched, never daunted; of the sin which, be she ever so virtuous in the world's eye, both she and I were yet guilty of—sin which separated us from an all holy and pure God, condemning us to death, and yet sin which could be blotted out, washed by the blood of Jesus Christ.

Little response I got; permission to talk to her at all was about the only encouragement granted me. Still results are not for us to gauge, and some word might have struck home. Only as I left her the thought would return, in such lives—lives not young, but wasted to their dregs—what spiritual perception for truth is still left? We believe there is a point—though who would dare say it has been reached in any one case?—when, after dogged resistance to the truth, the ability to believe is taken away.

My next call was at a home many degrees higher in the social scale so far as outward appearance went. Mrs.—lived in a flat in some model tenements, and certainly managed to make ends meet and preserve a tidy state of affairs around her. As I obtained no answer to my repeated knocks I concluded she was out, but suddenly catching the sound of voices within I softly opened the door and asked if I might enter. This woman regularly attended classes, and I always felt belonged to me somewhat. To-day she met me with a curious air of constraint and nervousness, and this it struck me was due to the fact that she already had a visitor in the room, a worker from a church near by.

Evidently she did not want either of us to see that she was "running" two sets of helpers and getting as much as she could out of each. Seeing a medal on her breast with the heads of Our Lord and of the Virgin thereon, it occurred to me she was probably a Roman Catholic. "Are you?" I asked. "Yes" was the answer I at first got. Then, "Well, no, Miss; not exactly. I'm betwixt and between. I am High Church." One could not

resist a smile at this delightful method of trimming to suit everyone. It brought to my mind other houses I knew, where the occupants attended meetings at an evangelical chapel and yet whose rooms contained curiously suspicious little images and pictures! How are we to meet this system of overlapping, which is such a harmful element in crowded centres of town life?

One visit more, reader, ere we part. This time we do not turn into any private home, but into the great hospital close at hand. We are in our ward, and here are the two beds whose occupants I have come to see. First note the difference between the two wan, white faces that you are looking at. They are both worn and sad, and lines of care have furrowed themselves on both, but one has a something hardly definable which the other wholly lacks. It is an expression of rest, almost joy, perhaps, rather, exaltation.

"God is not fair to the poor. How can you say He cares for us when He lets us suffer like this; when day after day it's a hard matter to keep body and soul together? Oh, it's easy to be a Christian if one was like you, miss—plenty to eat and a good home." So we have to listen to the fierce bitter cry that falls from the lips of the one whose bed lies nearest. "Look at me, laid here and my man at home ill, and the little ones, and no coals, and hardly a bit to eat, and I do pray," she continues, looking hard at me, as if I had told her of a Lord who was not good "to the soul that seeketh Him." How shall we make it clear to her? In the simplest way we know, we strive to elicit from the woman some indication of the failings of her life and a recognition of merciful chastening from a hand that longed to draw the poor tired soul nearer to itself, and was doing it by these means, rough though they seemed on the outside.

We turn to the other bed. Here lies one prostrate from much suffering. Hear her speak. "If God sent me ten, twenty years more of suffering I would gladly bear it, because I know it is for a good reason, and I can trust Him." "But you, who were once so proud and rebellious and walled yourself in with an icy reserve, do you mean this?" we murmur. "Yes," and her face glowed. "Yes, He has taught me this." In the life history of the woman before us there had been a continual emptying from vessel to vessel. Roots torn up, death to all sides of self-energy, taught by a being made to die to this thing and the other, death at last to the very stoicism which as a wall she had built round to hide her sufferings from a world which to her had no human love. Such had been her lesson from the Great Teacher, and she had almost learnt it. Now she had mastered the secret of giving in, of yielding, dying, it seemed as if He were going to bring her back to happiness and health, and to give her again what she at last willingly gave up to Him.

We are out in the street again. The lesson from that last bedside must surely be fragrant to us in its encouragement. Often perplexed, often baffled, disappointed, beset by problems to us yet insoluble, it remains for our comfort that here and there we meet the miracle of a soul born again, and are brought face to face with a human illustration of the eternal universal principle: "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it beareth much fruit."

FAITH.

A Prophetic Conference will be held in the Town Hall, Dover, November 17 to 19. It is the result of much prayerful deliberation amongst a number of God's servants, who have desired to bring home to the hearts of their fellow citizens the glorious nature of the hope of Christ's speedy return for his people, which of late years has been so greatly revived. The programme will embrace the consideration of the Divine authorship of the Bible, prophecies relating to the Jews, and the Second Advent. A good array of speakers is expected.

A Visit to Jamaica.

I HAVE just returned from a visit to some of the West India Islands, and spent nearly three weeks on the Island of Jamaica. I saw much of the real home life and mission work in the country districts and the mountain hamlets of this lovely island. A more unassuming and devoted set of men and women than the workers there I have never met. Many of these missionaries, with wives and young families, have no income guaranteed from any home society, and their work has been made by them self-supporting.

We drove from the town of Kingston one hot morning in September in a buggy and pair for Cedar Valley, in the Blue Mountain district. It was a lovely drive, through broken country, up mountain passes, and across mountain rivers. The population soon became sparse, and the native houses of the poorest description. We changed our horses before the afternoon was late, and we posted up and down the mountain passes until at 6.30 we reached our destination, which was the minister's house on the hillside. We received a most warm welcome.

I remained beneath their roof nearly four days. On one of these the minister was out visiting his flock at a radius of fourteen miles. The whole distance has to be traversed on the back of a native horse. The bridle path wound up and down slopes of the mountains, beneath a broiling sun. The good man returned home exhausted late in the afternoon. Another day was occupied in his carpenter's shed making windows for one of his preaching stations. The Sunday found him preaching at a distance of twelve miles away, and over roads that necessitated him leaving home at 6.45 a.m., and not returning until 7 p.m. On each of these days the thermometer stood at eighty-four in the shade. I felt that I could not do such work at any cost. As I bade my honoured host farewell, I took stock of his get up. His clothing was worn threadbare.

This man and such as he are barely able to maintain themselves. They continue preaching at the various stations, visiting their people, doctoring them, advising them, helping them to build the mission-rooms or their own cottages, and so become real friends to the negroes for miles around. As I left one of these mission stations in the end of September to start in a few days for England, I wished I had a £50 note in my pocket that I might have given the patient, gentle, and noble Christian couple to enable the young and drooping wife to see her native land once again.

A great deal of missionary work is done by such quiet heroic men in the island and mountain districts of Jamaica. Can nothing be done to give them a little change and a little encouragement by our wealthy churches at home? Truly the pathos of such lonely European life, in the midst of a people very uninviting, and a climate most enervating, can only be met by the infinite pathos of Christ. If we picture such a home as I have described, with a wife or husband sick or dying, we have before us the very acme of desolation. My visit to our missionary brethren has confirmed my conviction that they are worthy of all our encouragement, our earnest prayers, and our practical support.

B. J. WILLIAMS.

Hamwell, Middlesex.

Crosshaven, Cork.—In writing to thank our readers for supplies of literature received, Mr. James H. Wright, Lieut. Royal Engineers, Conti-terrace, Crosshaven, Cork, says:—"It is my joy and privilege to conduct a Sunday-school and Gospel service on Sunday evenings. On Wednesday evenings we have a Bible reading. In the various services I am helped by other servants of the Lord wearing Her Majesty's uniform. Should any readers visit this charming little health resort I should be glad to welcome them to our meetings."

Young People's Mission.—The excellent Mission for young people employed by Messrs. J. S. Virtue and Co., City-road, was commenced over thirty years ago by one of the employees, who was impressed with the needs of the machine boys and the many temptations incident to factory life, especially as affecting the younger hands. In commencing the work he received the generous support of his employers, which had been continued ever since. At once he drew around him a devoted band of fellow-workers, all employed at the house like himself, some of whom have laboured with him over twenty years. The great foundation on which the work is based is the Bible honestly and earnestly taught.

(1007)

OUR DAILY HOMILY.

* We have still some copies left of the reprint of the "Homily" page for Oct. 29, which we shall be glad to send to any of our readers who will undertake to use them in bringing THE CHRISTIAN under the notice of their friends, with a view to securing them as regular readers of the paper. Will our readers, in replying, please say how many copies they can advantageously use in this way?

SUNDAY, November 15.

"KNOW THAT THE LORD HATH SET APART HIM THAT IS GODLY FOR HIMSELF."—Psa. iv. 3.

The Lord sets apart for his own enjoyment.—"A garden enclosed is my sister." Out of the wild prairie Christ encloses favoured bits of land, out of which He makes fair gardens in which He walks. God must have spirits with which He can commune, and therefore He shuts selected ones away in sick chambers, in loneliness, and in prisons, that there may be nothing to divert them from the holy intercourse with Himself, which is his refreshment and delight.

The Lord sets apart for fellowship in intercessory prayer.—He leads three of the Apostles into the shadows of Gethsemane, that they may add their intercessions with his. In each church there is a favoured band to whom He tells his secret anxiety for other souls, and whom He leads out in prayer on the behalf of them and of the world.

The Lord sets apart for service.—Those that separate themselves from evil become vessels unto honour, sanctified and meet for the Master's use. Do not be surprised if you are withdrawn from the madding crowd, from the ambitions and interests of earlier years; it is the Lord's way of engaging you for special service.

We remember how the Holy Ghost bade the early Church separate Barnabas and Saul to their appointed ministry. They were separated unto the Holy Ghost. A similar separation may become ours. Let us live in the world as those who are set apart for God, like the Temple vessels that might not be put, as Belshazzar attempted to put them, to idolatrous and lascivious purposes.

MONDAY, November 16.

"IN THE MORNING WILL I ORDER MY PRAYER UNTO THEE."—Psa. v. 3 (R.V.).

It is very important to consider the order of our petitions. No man would approach an earthly sovereign without taking time to consider how best to present his requests. He would consider the pleas on which to rely, the arguments to present, and the way in which he would be most likely to carry his case. Upon entering the presence of the great King, our Father, would it not well repay us to stay on the threshold for a moment to ask what petitions we are about to present, the order in which we should present them, and the reasons we should adduce?

It is manifestly a mistake to pray at haphazard. There is too much random praying with us all. We do not return again and again to the same petition, pressing it home with all humility and reverence, and arguing the case, as Abraham did his for the cities of the plain.

Study the *order* of the Lord's prayer—the adoration and prostration of soul before God prior to supplication for definite gifts; the acquiescence in the Divine will before the prayer for daily bread; the entreaty for forgiveness before there can be a thought of deliverance from evil. Or consider the order of the High Priest's intercession for his own in John xvii. before He pours out his soul in prayer for the world.

Lay the wood in order. Enter the temple of prayer through successive courts. Follow, if you will, the order of the Church of England liturgy—Confession, Absolution, Ascriptions of Praise, the Te Deum, the broken sentences, the outburst of intercession.

[1003]

TUESDAY, November 17.

AND THOU, O LORD, HOW LONG?—Psa. vi. 3.

You have been long in coming, love says. So miserly are we of the minutes, so leaden-paced is the beat of the pendulum, when our heart stands on the tip-toe of expectation. Moments lengthen to hours when we suffer and await deliverance, just as hours contract to moments when the heart is young and gay.

How long, Lord, ere the trial cease?—When we are entering into the furnace we like to make bargains with God that it shall not last beyond a certain hour, but He never tells us lest patience might miss her perfect work. He says simply, it is enough to suffer one moment at a time.

How long, Lord, ere deliverance shall come?—Long ago we sent for reinforcements, and since then the battle has been waxing more fierce. We have looked eagerly to the horizon to see Blücher coming through the wood, but in vain. We think we can hold out no more. We have strained to the last degree of strength at the oar, and if some deliverance does not come to us, the fourth watch of night will see us drifting helplessly to destruction. Where is thy God? the enemy cries; and we are tempted to think ourselves forsaken and forgotten.

How long, Lord, ere the Advent break?—He said that He would come quickly, but the weary centuries pass, and, strain our ears as we may, we cannot detect his princely footfall along the corridor of time.

Cease, fond heart, thy complaining. Delay is not denial. He counts a thousand years as a day. He is coming on the wings of every wind; already He is nigh even at the doors. Behold, He is here.

WEDNESDAY, November 18.

"JUDGE ME, O LORD, ACCORDING TO MY RIGHTEOUSNESS, AND ACCORDING TO MY INTEGRITY THAT IS IN ME."—Psa. vii. 8.

Some specific charges were being made against David, of which he knew himself to be absolutely innocent. He would not have dared to challenge God thus, if the whole of his life had passed under review. There would have been no hesitation in confessing that, taken generally, he was a sinful man. Similarly, God's children are often accused of wrongs of which they are absolutely innocent. In such case they have a right to declare their innocence before their fellows, and, if this avail not to procure their acquittal, they must turn to God, and ask Him to interpose.

But what a question this suggests! Are you able, child of God, to declare that, as far as you have the light, you are living righteously, soberly, godly, in this present world? Is your life *right-wise*—that is, four-square with the demands of God's law, able to bear the test of his line and plummet? Can you assert your integrity? Integrity is derived from the Latin *integer*, a whole, a number unbroken by fractions. Are you whole-hearted? or, to use the grand old word, is your heart perfect before God? If it be, it matters very little what men shall say of your character. Blessed are they which are persecuted for righteousness' sake. If a man suffer as a Christian, let him not be ashamed, but glorify God on this behalf. What is said is aimed rather at the Master than the servant. God becomes responsible for your vindication. He will arise and show Himself strong, and will put to silence the enemy and avenger. Trust your reputation with God. Go on doing his will.

THURSDAY, November 19.

"THOU MADEST HIM TO HAVE DOMINION."—Psa. viii. 6.

Yes, broken, beaten, fallen, oh, child of man, thou wast made to have dominion. Not only over cattle, birds, and fish, but over thine own wonderful nature. Within thee there is a realm as full of multitudinous life as Paradise was when God brought the animals to Adam that he might name them; and over all this thou wast meant to rule. Yea, thou wert made

to have dominion also over the wicked **ism.** are thy sworn foes. A royal, regnant, Mission, life was that which thy Creator inbreathed, Brahmin, is no reason, on God's side, or in thy origi- ing from stitution, why thou shouldst not exerce Saturday dominion. Remember, thou wast made to r- we went

We see not yet all things put under us. ari-our is open revolt and anarchy within. The ary and sembles the ancient kings whose sway was it, Paul by proud and strong barons. The animal or, and the largely defies us, and is in this the symbol e other loss of authority everywhere. But look away -g Jesus. This old psalm is fulfilled in Him. His glorious nature rose, by its inherent glory, to the right hand of power. All authority is his in heaven and on earth. And in proportion as we receive Him, we regain our lost dominion. He makes us kings and priests unto God. We share a life which neither death nor the devil can master.

FRIDAY, November 20.

"THEY THAT KNOW THY NAME WILL PUT THEIR TRUST IN THEE."—Psa. ix. 10.

We do not trust, because we do not know. If we were once to know God, it would seem as absurd to doubt Him as to fear that we should fly off at a tangent from the surface of the earth. Men complain of their little faith; the remedy is in their own hands, let them set themselves to know God. We may know about God and yet not know Him. We may hear what others say about Him, but have no direct and personal acquaintance. "That I may know Him," said the Apostle.

The materials for the knowledge of God are all around thee; make use of them. Think of the promises by which God has bound Himself to succour those that come to Him, of the record of his gracious interpositions for his saints, of the necessity that He should maintain his character and reputation in the face of the universe.

Above all, argue, as Jesus bade, from your own heart. Would you give stones to hungry babes, and scorpions into childish hands? Would you desert a forlorn and hunted soul that trusted? Would you insist on a certain measure of agony before stepping in to deliver? Would you take delight in inflicting needless anguish? And will God? Look away from trouble, and fear, and efforts to believe, and trust God's faithfulness. His Nature and his Name are Love!

SATURDAY, November 21.

"WHY STANDEST THOU AFAR OFF, O LORD? WHY HIDEST THOU THYSELF IN TIMES OF TROUBLE?"—Psa. x. 1.

Men in sorrow do not always speak wisely; and they ask many questions which God does not answer. Here is one. God does not stand afar off and hide Himself in times of trouble. As the Psalmist sings, in a happier mood, "He is a very present help in time of trouble." But He permits trouble to pursue us, as though He were indifferent to its working its will; that we may be brought to an end of ourselves, and led to discover the treasures of darkness, the unmeasurable gains of tribulation. No cross, no crown. No pain, no gain.

We may be sure that He who permits the suffering is with us in it. The Form of the Fourth may be hard to distinguish, but it is there in the fire. It may be that we shall only see Him when the trial is passing, but we must dare to believe that He never leaves the crucible. Our eyes are holden, and we cannot behold Him whom our soul loveth. It is dark, the bandages blind us so that we cannot see the form of our High Priest. But He is there, deeply touched. Let us not rely on feeling, but on faith in his unswerving fidelity, and though we see Him not, let us talk to Him in whispers as though we could detect Him.

I take the pain, Lord Jesus, from thine own hand, The strength to bear it bravely, Thou wilt command.

Directly we begin to speak to Jesus, as though He were near, though his presence is hidden, there comes an answering voice which shows that He is in the shadow, keeping watch upon his own.

An Aff CHILDREN'S PAGE.

Communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, was far Paternoster-buildings, London.

A Bump of Love.

On wh'AS looking over some old letters when I was nound one from a father to his sister, in which dirt a's a story about his little girl, five years old, face k her funny idea will amuse you, and the face k her father drew from it will, I hope, teach us cunn son too. The father says he was seated one and with his little daughter Eva on his knee, and she was telling him in childish extravagant language how much she loved him. He, to somewhat moderate her expressions of love, told her she could not love so much as she was such a little thing and had such a little heart. Eva only remarked, "Of course I have, father." The letter goes on to tell that in the course of the day little Eva tumbled down some stone steps, and had, as the result, a large bump on her forehead. Her mother wondered she cried so little, but when her father returned from business in the evening she ran to meet him, saying, "Look here, father; I am so much bigger, and can hold so much more love," pointing to the bump on her forehead. The father adds, "Would that Christians would turn the hard bumps of the world into love, like my little Eva." That is just what God wants us to do, if we are his children—turn the bumps of the world into love. How is this to be done? You dear children who love God and are trying to please Him, how can you do it? You cannot go through life without getting many bumps. Some you feel on your body, and some you only feel inside, by a hurt or angry feeling in your heart. Perhaps a brother, or sister, or a schoolfellow has done or said something very unkind to you, and you cannot forgive them, so you have a large bump of unforgiveness inside. Now, this bump must be turned into love, and then you will be able to forgive.

In John xv. 17, the Lord Jesus commands us to love one another, and in Matthew v. 44 to "love your enemies, to do good to them that hate you, and pray for them that despitefully use you and persecute you." They would not be your enemies, for the time being, if they did not give you bumps either inside or out.

Now, dear children, will you ask God in the name of the Lord Jesus, and by his Holy Spirit, to help you to turn these bumps into love?

In Matthew xviii. 21, Peter asks the Lord Jesus how often, if his brother sins against him, is he to forgive him, and the Lord gives him in answer a small sum in addition: "Until seven times" is not enough; "Until seventy times seven."

70
7
490

When we have forgiven someone several times, we think we are very forgiving. But what about 490 times? This shows us that God wishes us always to forgive, no matter how often. The bumps inside generally hurt more than the bumps that show outside, and they have a way of getting worse and worse unless quickly cured by being turned into love.

I mean that hurt, angry, or jealous feelings, indulged in, cause great pain and sorrow; but if the all-conquering love of God comes in, who has told us "to love our neighbour as ourselves," then the sorrow and pain goes.

First you must come to the Lord Jesus, who died on the cross for you, and ask to have your sins forgiven for his name's sake, and the Holy Spirit given to you, who will help and guide you to do what is right. E. R. B.

Children's Special Service Mission.

Mr. Hutchinson, Southborough, Nov. 11; St. Paul's, Onslow-square, Nov. 13; Christ Church, Barnet, Nov. 14-25; Blackheath, Nov. 28. Mr. Josiah Spiers, Baptist Church, Ramsgate, Nov. 20 to Dec. 4. Mr. J. S. Tyler, Melton Mowbray, Nov. 12; Medbourne, Nov. 13; Leicester, Nov. 14-15; Ingarsby, Nov. 16; Nossley Hall, Nov. 17; Gatham, Nov. 18-19. Mr. J. H. P. Cutting, Redditch, Nov. 4-24. Mr. S. J. Hewlett, Needham Market, to Nov. 14; Ewhurst, Nov. 21-30. Mr. Goodman, Somers Town, Nov. 22-29. Mr. W. H. Wilson, Knyppersley, near Congleton, to Nov. 15. Mr. Arrow-smith, Harrogate, to Nov. 18; Darlington, Nov. 18-21; Keighley, Nov. 22; Southport, Nov. 23-30.

Children's Scripture Union.—Portions for week ending Nov. 21:—Sun., Nov. 15, Romans x. 1-11; Mon., Nov. 16, x. 12-21; Tues., Nov. 17, xi. 1-12; Wed., Nov. 18, xi. 13-24; Thurs., Nov. 19, xi. 25-36; Fri., Nov. 20, xii. 1-9; Sat., Nov. 21, xii. 10-21.

The Bible Searcher.

Foreign List:—

Nos. 33 and 35. J. A. Field (Sydney). No. 37. Maria Lister and Janet Garrett (South Africa). No. 39. Queenie and Llewellyn Dale (India). Nos. 39 and 40. D. H. Marshall (Canada). No. 41. Helen and Winifred Garsshore, Vera and Frank Sjostrom, W. Arnot Cluick (Geneva). No. 39. Norman Miller (Switzerland). No. 41. Ian Forrester Waker. Queenie and Llewellyn Dale, I Certificate.

No. 42 (omitted from last week's second list):—

Phyllis Boyd, Grace, Violet, and Kate Ireland, Frank and Alice Maud Thompson, Katharine Blackie, Nellie Cane, Ella Harvey, Morris and Olive B. Cooley, Jessie Margaret, and Lillian Pook, Lionel and Gladys Calvert, Nellie Hatchett, Winifred Painter, Ruth Coupe, Ernest and Edie Nasli, Norman Brady, Eva and Maude Oakes, Annie and Willie Deas, William and Colin Mackenzie, Minnie Giddings, Maggie and T. W. Pickering, Ivy Maunsell, Carrie and Maggie Wright, Ethel and Gerard Morgan, Florence and Ethel Mackenzie, Mary Freeman, Arthur Spels, John Jeffs, Ezra Matthews, Mabel Ince, Sarah Rivett, Robert Sherman, James and Marian Freagar, Violet and Agnes Head, Florrie Smith, Enid Campbell, Elsie and Guinefred Leigh, Mary Gaff Charles, Mabel Birney, Nancy and Albert Bellerby, Isabel and Elmina Roe, Charles and Mena Hunter, P. Mourtry Reid, O. North, and Maggie Buchanan, Jessie and Mary Lynn, Frank and Herbert Tomkins, Annie Fleming, Stanley Boyd, Walter Perryman, "R. E. O.", Ina Pringle, Francis and Alice Figgis, Ernest and Edith Wortley, Gordon Duncan, Mary and Willie Charles, Lottie Orr, Lena and Elma Cheal, Bessie Seaburn, Marcus King, Nora Reid, Isabel and Gladys Phillips, Francis and Dorothy Stalker, D. A. Bennie, Pringle Watson, Sydney Morgan, Juliet Haines.

No. 43 (second list).—Correct answers received from:—

Dora Stockdale, May Beadle, Ida Beadle, Gertrude Edwards, Nora Reid, Gertrude Partridge, Mildred Scott, Daisy Phillips, Edith Quick, Emily Church, Ruth Coupe, Ada Heap, Thos. De Courcy Rayner, Olive and Sydney Robertson, Winnie Pace, Marie Stuart, Ida, Elsie, and Grace Wright, Margaret Finney, Bella and Abraham Mack, Willie and Annie Macdonald, Hindley, Maggie, John, and Agnes Menzies, Dorothy Brewey, Annie Fleming, Stanley Boyd, Walter Perryman, "R. E. O.", Ina Pringle, Francis and Alice Figgis, Ernest and Edith Wortley, Gordon Duncan, Mary and Willie Charles, Lottie Orr, Lena and Elma Cheal, Bessie Seaburn, Marcus King, Nora Reid, Isabel and Gladys Phillips, Francis and Dorothy Stalker, D. A. Bennie, Pringle Watson, Sydney Morgan, Juliet Haines, Dora Stockdale, May Beadle, Ida Beadle, Gertrude Edwards, Nora Reid, Gertrude Partridge, Mildred Scott, Daisy Phillips, Edith Quick, Emily Church, Ruth Coupe, Ada Heap, Thos. De Courcy Rayner, Olive and Sydney Robertson, Winnie Pace, Marie Stuart, Ida, Elsie, and Grace Wright, Margaret Finney, Bella and Abraham Mack, Willie and Annie Macdonald, Hindley, Maggie, John, and Agnes Menzies, Dorothy Brewey, Annie Fleming, Stanley Boyd, Walter Perryman, "R. E. O.", Ina Pringle, Francis and Alice Figgis, Ernest and Edith Wortley, Gordon Duncan, Mary and Willie Charles, Lottie Orr, Lena and Elma Cheal, Bessie Seaburn, Marcus King, Nora Reid, Isabel and Gladys Phillips, Francis and Dorothy Stalker, D. A. Bennie, Pringle Watson, Sydney Morgan, Juliet Haines, Dora Stockdale, May Beadle, Ida Beadle, Gertrude Edwards, Nora Reid, Gertrude Partridge, Mildred Scott, Daisy Phillips, Edith Quick, Emily Church, Ruth Coupe, Ada Heap, Thos. De Courcy Rayner, Olive and Sydney Robertson, Winnie Pace, Marie Stuart, Ida, Elsie, and Grace Wright, Margaret Finney, Bella and Abraham Mack, Willie and Annie Macdonald, Hindley, Maggie, John, and Agnes Menzies, Dorothy Brewey, Annie Fleming, Stanley Boyd, Walter Perryman, "R. E. O.", Ina Pringle, Francis and Alice Figgis, Ernest and Edith Wortley, Gordon Duncan, Mary and Willie Charles, Lottie Orr, Lena and Elma Cheal, Bessie Seaburn, Marcus King, Nora Reid, Isabel and Gladys Phillips, Francis and Dorothy Stalker, D. A. Bennie, Pringle Watson, Sydney Morgan, Juliet Haines.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 44).

- Spoken by Jesus privately to his disciples after the seventy had returned with joy, because the devils were subject to them through Christ's name.
- By a lawyer to Christ, after Christ had told him to love his neighbour as himself.
- By Christ to Martha, when she wanted Mary to help her instead of listening to Jesus.
- By Jesus to the Pharisee who had asked Him to dine with him, and who marvelled that Jesus sat down with unwashed hands.
- By Jesus to the disciples and the multitudes, when He told them to beware of the hypocrisy of the Pharisees.
- By Jesus to his disciples to warn them to be ready for the coming of the Son of Man.
- By Jesus to the Pharisees, who wished Him to depart from Jerusalem because Herod wanted to kill Him.
- (a) By Jesus, to the Pharisees and lawyers, in the parable of the great supper, which was spoken to teach them humility; or, (b) by the man in the parable of the great supper, to his servant, when he sent him to say all was ready.

No. 44.—Correct answers received from:—

Alice Palmer, Mabel Leverington, George O'Brien, James Matthews, Marion Richards, Dorothy and Evelyn Hewer, Eva Jones, May Pell, Daisy Groves, Annie Cooper, Edward Harries, Roy Lockhart, Annie

Cole, Phyllis Boyd, Noel and Phillis Wright, Mary and Elizabeth Hull, Frank Dean, Jeanie Robertson, Millie Parrish, Byres Hill, Lillian Elliott, Herbert and Freddie Compton, Arthur Dacre, Arabella Onslow, Gladys Isaac, Beatrice, Gertrude, and N. Brookfield, Violet Jackson, H. C. Abbott, Kathleen, and Brereton Code, Edith and Maude Tyson, Frances Tassart, A. Matthews, Cecil Bradford, Dorothy Hughes-Games, Herbert Braddon, Margery Smart, Olive Tritton, Edwin Peters, Eric Chance, Eric Elliott, Edith Bagnall, May, Daisy, and Gordon Bligh, Cyril and Edith Badham, Betty Stocks, Willie Wheeler, Barbara Stevenson, Enid Mather, William Clarke, Fitch Pettion, E. V. Marchbank, Juliet Haines, Agnes Jones, Agnes and John Seth, May and Dorothy Vickers, Raymond Whitwell, Rosalind Phillimore, Edith, May, and Jack Gilson, W. F. and R. H. Williams, Carrie Dawe, Minnie Parker, Rose Marsh, Gladys and Ella Clapp, Gertrude Wearne, Raymond Jones, Grace Scott, Mabel Wright, Freda Hooper, Eleanor Stuart, Daisy Bungey, Charles Hooper, Florence Miel, Emily Budgewater, Harold and Muriel Harrison, Edith and Mabel Cole, Mary Plumb, Thomas Lewis, Nellie Hatchett, Nellie Bellerby, Douglas Parkes, Kitty and Violet Donaldson-Selby, Mary and Florence Barnett, Clara Barnes, Olive Mason, W. B. and Nellie Dowsett, A. H. Ferrieman, A. Rose Anton, Kathleen and Grace Doughton, Arthur Sanders, Florrie and Bob Dacre, Helen Shackleton, Percy Stokes, Gertrude Scott, Ethel Beauchamp, Annie Tawse, Kenneth Dunbar, Mildred and Wallace Bentley, Mabel Furlong, George, Ethel, and Kathleen Pasley, Reginald, Thomas, and Harris, Frank Redfern, Amy Fiddinott, Ethel, Edward, and George Howell, Edith and Ernest Nash, Lucy and Gordon Andrews, Kathleen, Agnes, Grace, Chatterton, Gerard and Ethel Morgan, B. Seantibury, Charles Kitch, Sybil Godfrey, Frances and Dorothy Harris, Maud Cheal, Ruth Coupe, Gladys Sharpe, J. A. Chamberlain, Lillian Margaret, and Jessie Pook, T. Muriel Oldham, Cornelius Mariner, Flora King, Charlie and Marjorie Hooge, Maud and Annie Notgate, Kenneth Soltau, Owen Morrice, Alice and Frank Thompson, Ada Heap, Jack and Vernon Clarke.

THIS WEEK'S BIBLE SEARCHER (No. 45).

Answer the following questions, giving the verse in each case. Children under eight may do any four; those under twelve, the first eight questions.

- A hard pillow. Who slept on it? Gen. xxviii.
- Three white baskets. Who dreamt of them? Gen. xl.
- A big iron bedstead. Whose was it? Deut. iii.
- A strange bolster. Who prepared it? 1 Sam. xix.
- A lost axe. How was it found? 2 Kings vi.
- Who slew a lion in a pit on a snowy day? 1 Chron. xi.
- A man with twelve toes. Who slew him? 1 Chron. xx.
- A mischievous penknife. What was cut with it? Jer. xxxvi.
- What did the cut portion contain? How was it replaced?
- What was the fate of Zedekiah and his people?

Personal.

I must thank some unknown friend for the little frocks, cards, etc., sent for some poor children. Will my young friends who send their answers with halfpenny stamps remember they must not begin nor end as a letter, nor ask any questions? ELLA HARVEY.—Thank you for your letter. I am sorry I cannot publish it. HARRY ELLIOTT.—Your answers were wrong last week. ALICE NOBLE.—The limit for the prize competition is eighteen years, but you can send every week even if you are older. DAISY PHILLIPS.—Your answers must arrive by the following Thursday morning. MARJORIE HOGGE.—It was intended for you. GRACE CHATTERTON.—It is better to do them in ink, if you can. If they are very neatly written you get a star. CORNELIUS MARINER.—I am glad you are right this week. DOROTHY and EVELYN HEWER.—Your answers were not very neatly written. Try for a star next week. MAGGIE WRIGHT.—Thank you for your letter. Am glad you are so interested in the "Searcher." IVY MAUNSELL.—I hope you will keep on with the "Bible Searcher" regularly. M. HANDSDE.—You did not give your age when answering the "Searcher" last week. SYBIL GODFREY.—Am sorry you have been so unfortunate, but do not give up. P. L. LEIGH.—Thank you for your note. Your answers were very neatly written this week, but No. 2 was insufficient. MENA HUNTER.—There was no mistake in No. 40, as there is a Lena Hunter. TREVOR MATTHEWS.—Thank you for your letter. Am very glad you and Margery are so interested in missions, and wish you success in your gardening. RAYMOND JONES.—You can explain the questions to Conrad without telling him the answers. GORDON DUNCAN.—The rules could not be sent at first, as you had not written your address. MURIEL REEVES PALMER.—I don't think I can promise that you shall choose any book, but wait and see if you are successful. ENID CAMPBELL.—The rule for the halfpenny stamp applies to all who do not write their answers in the form of a note. More prizes and certificates were gained this last competition. HELEN DUNBAR.—Hope your children's service will continue to be a blessing. WINIFRED THOMSON.—Your answer is correct this week, but you should have commenced at the new quarter, as it is too late now to compete for the next prize competition. LUCY SOLTAU.—Will you and your friends try to space out your answers, and make the papers more easily read? You need not write the questions if you number your answers.

UNCLE TOM.

Jesus, the Good Shepherd.

JESUS was a Shepherd kind,
Full of love was He,
To his shoulder would He bind
Little lambs like me!
Gently did his arms enfold
Those that went astray,
Still He, as in times of old,
Carries them to-day!

On his breast they safely lie,
None can harm them there;
He their wants will satisfy
Free from every care.

Pasture, too, doth He provide,
By the puling stream;
Let me in his fold abide
Nor of dangers dream!

Tender Shepherd, keep me Thine!
Still would I be led,
Where Thy sunbeams sweetly shine,
On the path I tread!

Cleveland.

W. KITCHING.

(1009)

Christian Work in Turkey.

THE following extracts from letters by mission workers in Turkey will be read with deep interest. We withhold names of writers and places:—

"We again have occasion to thank our friends for special contributions. Some are intended to be used outside of the general relief work, for preachers and pastors, or for the widows and orphans of those who belong to the household of faith. Other friends, knowing that the appropriations have been cut down, while the demands upon the treasury have been increased through the impoverishment of the congregations, have sent contributions to help in this line. All these gifts have wonderfully helped to lighten burdens which otherwise would have been beyond our ability to bear. We have endeavoured to use all these funds according to the intention of those who have made us the almoners of their bounty.

"As this is the season of fruit, and the weather is still warm, general relief has been suspended, for there is no time in the year when people can so readily live as the present. We are endeavouring to stimulate those whose homes were burned, to provide themselves with some sort of shelter for the winter, and considerable money has been contributed for this special purpose. The other sums for relief, in regard to which this letter is written, are being used sparingly, and chiefly in the way of helping to provide winter supplies. The tax-collectors and Turkish creditors have stripped the majority of the poor people of their harvests and their preparations of winter food, so that we are looking forward to the winter with no little anxiety.

"As to remittances for our regular work, we should have been obliged to dismiss every preacher and close every school if they had not been made. We are not paying full salaries to any one, only an allowance, and if the persons who receive this money had been dismissed, many of them would now have been dependent upon charity. So along with the spiritual work which is accomplished, we are giving practical relief by furnishing employment to many worthy persons.

"The attitude of the Turkish Government has never been so antagonistic as it is now. Leading Turks confess that Protestant teaching is loyal to the Government, but that it also opens the eyes of people, and leads them to think for themselves, which is not compatible with the Turkish political system. Protestants are not allowed to rebuild their burned chapels and schools without permission from the Sultan himself, and such permission there is no hope of receiving. We have never had such discouragements to face as now. As compared with a year ago, the work seems to be in ruins. Many of the best men in all our congregations have been cut off. Every congregation is impoverished, and the people are still living in the fear of another massacre, but we know that this is God's work and He will yet bless it. Pray for us.

"Notwithstanding many adverse circumstances, the school year proved a more successful one than we dreamed could be possible, and the term closed with more than seven hundred students on the roll in all the departments. We cannot carry on the schools in the cramped quarters of last year, so a large double house has been rented, and is being put into order for the girls' boarding department; also another for the boys. Having lost everything, and having very limited resources with which to work, we cannot hope for more than bare necessities.

"Parents appreciate more than ever the blessing of having such a safe home for their daughters, and if we had the room and funds we should have a larger family of boarders than ever before, but we are hampered for the want of financial help. Can you imagine how our hearts ache when we hear the Macedonian cry from towns and villages hitherto shut against the Gospel, and have to answer: 'We have no money with which to send you the light and comfort for which you beg.'

"There is a mighty battle being fought between the false prophet and the Son of God, and although we are sure that Christ will conquer in the end, it often seems that the victory is being long delayed. We are trying to help the people to set to work, but what can the multitudes of widows and orphans do? There are no factories for spinning, weaving, stocking making, etc. When there is no market so far in the interior, the condition is desperate. Had it not been for the relief last winter thousands would have died, and the prospects of this winter are even

darker. We dare not look ahead, but only lean hard on God. How we wish that someone would come and start an orphanage here for the many orphans.

"Another subject for deep sympathy is the condition of the many innocent men unjustly imprisoned. They are charged with having caused the massacre, and the impression is that they will be sentenced to long imprisonments, if not to death. Among these prisoners, perhaps (150 in all), is the good pastor of the Church, with the assistant teacher and the beloved doctor, full of good works and faith, who, like Paul, is rejoicing in that he is counted worthy to suffer for Christ... The people are like poor frightened sheep. It is pitiful to see how terrified they become at the slightest rumours. Threats of further massacres are common. We wonder how long a Government so thoroughly corrupt and so hopelessly bankrupt can hold out. God only knows when and how the end will come... Our spirits have been greatly refreshed by visits from the Red Cross agents, and more recently by a delightful and uplifting visit from Prof. and Mrs. J. Rendel Harris, of Cambridge."

Irrigation in India.

WE have received a lengthy letter from the veteran, Sir Arthur Cotton, in respect to some remarks in a recent issue bearing on the connection between extended irrigation and the mitigation of famine in India. Sir Arthur relates in some detail the steps taken in past years in the face of considerable official opposition to regulate the waters of the great river Godavery, in the province of Madras, so as to promote irrigation. With reference to the results our correspondent says:—

"The increase of income to the people by the irrigation of 700,000 acres, the protection of the crops from flood by embankments and drains, the almost abolition of the cost of internal carriage by the thousands of miles of water transit, etc., cannot have been less than four to five million pounds a year, equal to three times that sum in England. Almost all this has been clear gain to the people, for the total payments to the Treasury, which were before twenty lacs of rupees, by half-a-million of people, or four rupees a head, are now only 100 lacs paid by two and-a-quarter millions, or four and-a-half rupees a head, almost the same.

"The Godavery might at this moment be pouring rice into the famine districts of the north in immense quantities, at a nominal cost of carriage of one penny a bushel, if only the several pieces of canal in the 1000 miles between were united, which they might be, for the cost of twenty miles of railway. I wish to show the public what amazing things God has been pleased to do for India by our hands, and what an unbounded field it is for the produce of revenue honestly, so that there is not the shadow of an excuse for making money at the expense of the misery and deaths of millions in China by the trade in opium, the most dreadful curse that ever was inflicted on a country.

"I cannot expect others to realise as I do (who knew India seventy-five years ago) what amazing mercies God has bestowed upon her by us, and the soundness of the foundation of our power there, as laid by the Directors of the India Company, who introduced a new thing on the earth, a rule based in the main on Scriptural principles of uprightness, justice, and mercy, a thing that had never been dreamt of before. During my forty-five years in India, I never knew of an English official suspected of corruption.

"By the new census just published, the population enjoying this incalculable blessing is 334 millions, and, including Ceylon, Malaysia, etc., 340 millions. Thus, God is pleased to bless England and every people He brings under the rule of our favoured Queen. I should add that Godavery is only one of the smallest of more than 200 districts in India."

Christian Lifeboat Crew.—The Fo-c's'le at Miss Child's Home, Ratcliff Highway, was taxed to its utmost capacity on Tuesday last at the monthly muster of the Christian Lifeboat Crew. Miss Child, who gave out the text for the month, "Let us run with patience," said that there was much to praise God for since last muster; not only souls being saved and the members strengthened and their services owned of God, but the Lord has graciously led step by step to the opening up of a new branch at Barking-road, E. Addresses were given by Mrs. Anderson, Miss Tuck, Colonel MacGregor, and several others.

Bridge of Hope Mission.

THE work of the Bridge of Hope Mission is not to be described in a sentence. Those who wish to understand the operations, as varied as they are beneficent, must visit St. George's-in-the-East, and the various Homes connected with the well-known Refuge in Betts-street. As the annual meeting comes round, some special aspects are emphasised, and a few notes on these should induce friends of preventive and rescue work to seek a personal interview with Miss Steer, the founder and director of the Mission.

To begin with, the report that was presented was not only a lucid account of the work, but a document full of encouragement to all interested in the Mission. Without tabulating results, Miss Steer tells us the number of inmates that have been received, and takes us into confidence as to administrative anxieties. We make brief extracts:—"Through all the days of another year we have laboured, not only dealing with fresh cases, but more than ever cheered by those who have come to remind us of other days when they were inmates of the house, but are now honestly earning their own livelihood. Funds have come in slowly. There have been days when we have not had sufficient in hand to pay for the next meal, but it has come. I have sometimes thought that the scraping in the barrel of meal that had almost failed, was a more eloquent prayer than any form of words. The answer has been given in a replenished store.

"Since September 30, 1895, we have received into our Homes 234 women and children. Of these 165 were rescue, and sixty-nine preventive cases, which, with the numbers in the Homes on the 30th of last September makes a total of 439. Of this number, after a short stay in the Refuge, we have passed forty-two on to other Homes. We have also found situations for eighty-four young women and girls, most of whom have passed through the laundry department, or one of the Training Homes. In the Ratcliff Highway Refuge we have fifty-eight beds, which are always full, besides the Night Shelter, and accommodation for fourteen workers and visitors.

"The actual numbers received this year are less, but the number in the Homes is greater. The fact is simply that so many being children and very young girls, we have to keep them a much longer time on account of their age. There have been many more, rather than fewer, to clothe and feed throughout the year. In the Night Shelter, we have given 4557 nights' shelter, and dealt with 960 individual cases. We have 160 children under our care."

The year's proceeds from laundry work amounted to £413, and the net result of the knitting and needle rooms was £134. A diploma has been received from Chicago Exhibition, together with a medal as an award of merit for samples of the knitting.

The meeting was presided over by Mr. J. COMPTON RICKETT, M.P., who delivered a hearty address. as also did two other Members of Parliament, Messrs. Joseph Howard and Walter Hazell. Mr. W. A. COOTE and Rev. J. P. GLEDSTONE having dwelt on the urgency of the work, Miss STEER herself spoke, expressing at the outset a hope that friends would come forward to provide the £500 needed to complete the undertaking whereby additions are being made to the group of cottages at Chingford. After some words on the blessedness and the great promise of the work among the children, she passed on to refer to the encouragement of the rescue work. She regularly receives letters from grateful women, now wives and mothers, whom she was enabled to help to a life of virtue and happiness. Occasionally well-dressed women visit her, who have to make themselves known by a reference to days gone by, when she received them into the Home. She rejoiced to tell of women occupying good positions, whose lives had been transformed; also of such as had come to her, while still young, out of vicious and dangerous surroundings, and had gone out into the world with immensely better opportunities than they would otherwise have had, and are now leading respectable and useful lives. In conclusion, Miss Steer acknowledged the valued services of Miss Jones and her other helpers.

Dr. Barnardo announces the result of his street collection on Saturday, June 27. Total amount in 1895, £1836; in 1896, £3777. Thus it will be seen that he has more than doubled last year's record.

Rev. Marcus Rainsford, Sen., LONDON.

BELGRAVE CHAPEL stands a few yards from the north-east corner of the most fashionable square in the world's metropolis. This spot has for thirty years past been the scene of a Christian ministry, which for its plain and reiterated setting forth of "the lovely story of the Gospel," could not well be surpassed. The preacher who still occupies the pulpit is Rev. MARCUS RAINSFORD, and the phrase that we have quoted is his own. No words could better describe the attractive aspect of salvation that he has ever delighted to present to his congregation. He revels in the fulness and freeness, the graciousness and complete sufficiency of God's dealings with the sinful sons of men, as embodied in the birth, life, words, acts, death, resurrection, ascension, session, intercession, and second advent of Him who is the Son of God and the Saviour of the world. For a generation he has been telling within the same building the story of Jesus and his love. Last Sunday morning it was the same inexhaustible theme on which he discoursed. The listener could see that the physical man is decaying through the course of nature, but the spirit is yet full of an ardour and intensity that are not merely the index of a Celtic ancestry.

For Mr. Rainsford is an Irishman, and he possesses in full measure the vivacious qualities of his race. He was born in Dublin. When an infant he was supposed to be dying, and he was dedicated by a Christian father to the service of God, in case his life were spared. Recovery was granted, and the paternal dedication has been ratified by the good Spirit of God in a remarkable degree.

When he was about sixteen years old, to use his own words, "a dream of the night awoke him from the sleep of death," and caused him to inquire what he must do to be saved. In the providence of God an old copy of Romaine's "Life of Faith" fell into his hands, and that treatise was the means of leading him into those simple Gospel certitudes that he has continued to declare to others ever since. After his conversion he entered Trinity College Dublin, with the view of making the Christian ministry his life work. His first curacy was at Hilltown, co. Down, where he laboured with youthful zeal for a year and a-half. At the end of that time Mr. Rainsford was appointed clerical secretary of the Irish Society for Promoting Christianity among the Jews. He thankfully refers to this office as one that led him, early in his active life, into the privilege of association with the Bible-student class of Christians, clerical and lay.

After nine years' training in that sphere, his friend the late Earl of Roden (father of the present Earl) appointed him private chaplain, and concurrently gave him the living of Dundalk and Castletown. His previous devotion to close and systematic study of the Holy Scriptures here came into specially practical fruition, in connection with Sunday-school and Bible-class effort, on which God's rich blessing rested. He has told, in his own vivid and pictorial way, of another branch of service at this time, in Gospel effort among the Roman Catholic children in his

parish. One narrative in this connection which the writer heard him relate some years ago was as to the conversion and subsequent persecution of a poor Roman Catholic boy; the lively and pathetic recital alternately convulsed his audience with laughter and melted them to tears. All were fish that came to Mr. Rainsford's net. He had a long ride on one occasion on a jaunting car, in a remote part of the country, with an Irish farmer. To this man Mr. Rainsford, like Philip in his chariot ride with the Ethiopian eunuch, preached the Gospel, and the truths of salvation were drunk in by the solitary auditor with the utmost eagerness. "I believe," said Mr. Rainsford, in telling the story, "I shall meet that man in heaven, though I never saw or heard of him again." Twelve of the best years of Mr. Rainsford's life were spent at Dundalk.

He was subsequently urged by such friends as the late William Pennefather, R. C. L.

helpful expositions of experimental Christianity given from that platform.

No London minister entered more heartily and with readier personal co-operation than Mr. Rainsford, into the two great evangelistic missions conducted in our city by Messrs. Moody and Sankey in 1875 and 1883-4. His help was specially conspicuous on the latter occasion, when one of the wooden halls in which the great gatherings were held was pitched for a season at Wandsworth, in which district Mr. Rainsford resides. Those who were present at the later meetings in Down Lodge Hall will call to mind with much pleasure and profit the public dialogues that took place between Mr. Moody and the subject of our sketch. The evangelist was quick to perceive Mr. Rainsford's gift of clear and simple utterance, in clearing away such mental difficulties as are commonly encountered in inquiry-room work. These talks, it cannot be doubted, dispelled the mists of doubt or misapprehension from the minds of many an anxious seeker, and shut them up to an immediate decision for Christian discipleship.

Three years later, in 1886, on the cordial invitation of Mr. Moody, the Northfield Conference platform was enriched by the presence and frequent speech of Mr. Rainsford. He speedily won all hearts at Northfield, and none of the addresses of that year were more thoroughly enjoyed than those of the pastor of Belgrave Chapel, whose genial utterance, rich unfolding of the treasures of God's Word, and inimitable faculty of lively narration, made him a universal favourite.

Mr. Rainsford is the author of several valuable published expositions of Scripture, which have been noticed from time to time in our columns. He is now well stricken in years, having served his day and generation in the Gospel ministry and otherwise for well over half a century. We trust a further period of happy and useful work is still before him. Last Sunday morning, as the writer noted the somewhat feeble gait and pale countenance of this man of God, a petition in one of the Psalms for the day came home to him with a peculiar sense of appropriateness as applied to the preacher. It was: "Oh, spare me that I may recover strength, before I go hence and be no more." When the inevitable hour comes for him to pass within the veil, and to know with a grander fulness the comforting truths he has so long taught, he will leave behind him many a cherished memory and many a sanctifying impulse, besides countless seals to his whole-hearted Gospel ministry.

A son of Mr. Rainsford's, bearing the same Christian name, is incumbent of St. Matthew's, Brixton.

Jewish Mission, Leeds.—A sale of work has for many years been held for the above mission, at Miss Smith's school, Woodhouse Hall. It is being arranged for December 1 this year. Any help in money or goods from old pupils or others will be gratefully welcomed.

The House of Rest.—Rev. G. H. C. Macgregor gave an address of considerable power at the House of Rest, Finchley-road, on Friday. His subject was "The Fulness of the Holy Ghost," and he led those present along the lines which culminate in the realisation of this blessing.



(From photograph by Russell & Sons, Baker-street.)

Bevan and others, to accept the post of Incumbent of Belgrave Chapel; in that centre of opportunity, as already stated, he has these many years been a faithful and earnest ambassador of Jesus Christ. His pulpit labours have been supplemented by varied forms of successful endeavour to carry the Gospel message into the homes of the aristocracy who reside in such large numbers in the neighbourhood of his church. Another class of society that he has sought effectually to reach and help is the large body of domestic servants; week evening classes for these at Belgrave Chapel in bygone years have been a channel of blessing to many.

Throughout his period of public ministry at Belgrave, Mr. Rainsford has acted as examining and clerical secretary to the London Scripture Readers' Association, the members of which have the advantage of his instruction once a month at King's College. His addresses from time to time at the Mildmay Conference will be in the recollection of many readers as among the most acceptable and

Prophetic Conference

AT MILDMAV.

(Concluded from last week.)

QUESTIONS AND ANSWERS.

THE afternoon sitting on Wednesday was devoted to the answering of questions on subjects raised during the conference. Dr. WALLER presided, and read 1 Cor. xiii. 8-13, and Prov. xxx. 2-6. A considerable number of questions had been sent in, some of them relating to statements made by various speakers; others relating to matters arising out of the great subject of conference; and again a few not directly connected with matters advanced or words uttered at the meetings.

The first question dealt with took this form—"Was the Virgin Mary a direct descendant of David?" Rev. JOHN WILKINSON replied in the affirmative, remarking that otherwise, as our Lord had no human father, He would not have been of the seed of David. He quoted the words of the angel Gabriel, "The Lord God shall give unto Him the throne of his father David" (Luke i. 32). How could it have been the throne of his father David unless his mother were of David's line?

The next question was, "What prophecy remains to be fulfilled before we may expect the Lord's return?" The answer (by Mr. Wilkinson) set forth two stages in the coming, one to the air where Christ's saints will meet Him; and one to the earth. While there are events that must occur before the latter, none can be specified that must occur before the coming into the air to raise the holy dead and change the holy living.

Another question had reference to a statement made on Thursday on the prophetic dates; and in some words of explanation Dr. Waller said that he regarded the times of the Gentiles as a sort of parenthesis between the recorded and reckoned times of Israel past and future. The Old Testament gives us no information as to the length of the reigns of the kings of the nations. He thought that a mistake had been made by those who, considering the "time, times, and half a time," the forty and two months, and the 1260 days—that well-known prophetic period of half a week—have applied it to

THE TIMES OF THE GENTILES.

In Dan. vii. 25, it is said that the saints of the Most High shall be given into the hands of the fourth beast "until a time, and times, and the dividing of time." Without sufficient reason this has been regarded as meaning *until the end* of the period, whereas the true sense is *until the time arrives*. A similar construction occurs in verses 21 and 22. "The same horn made war with the saints, and prevailed against them until the Ancient of days came." In a word, Dr. Waller regarded these times as Jewish, and yet future, to begin when the Lord returns.

Taking up a point in one of the letters of inquiry, Dr. Waller explained the view which holds that in the taking of the saints from the earth the gathering of the first-fruits of the harvest will be succeeded by the reaping of the vintage. He referred to Dr. Seiss's Lectures on the Revelation, although not able to adopt all the positions maintained therein. The barley harvest in Israel came in at Passover, the wheat harvest not until Pentecost. So there may be two acts of taking the saints, as passages in the Revelation seem to show. For instance, in chap. vi. verses 9 to 11, we read of the souls under the altar, and then we find them with white robes (or bodies) given to them, and they are told to rest (not sleep), after the heavenly fashion of enjoyment, for a little season until their brethren also should be killed.

Rev. J. SHOLTO DOUGLAS answered two questions. The first was "Does the passage Rom. xi. 30, 31, mean that the Gentiles are to be an object-lesson

how God will bestow mercy on the Jews—i.e., as free grace to them in the same manner as to the Gentiles? or does it mean that God is using Gentile kindness as instrumental in the conversion of the Jews?" It was held that the grace is the same; but as the passage has to do with the conversion of "all Israel" (see verses 25, 26) the object will not be fully attained in the present dispensation. The saving of Israel as a whole has to do, not with our instrumentality, but with the grace of God.

The other question was, "Is there any Scripture from which we may gather that the national election of Israel was consequent upon the Gentile rejection of God?" In reply, Mr. Sholto Douglas quoted Deut. xxxii. 8, and held that from all eternity God determined how he would govern his world, and at the very beginning chose Israel, to form, as it were, the backbone of the world's history.

Among other questions were, "On what ground is it said that the Church is not the Bride of Christ as well as his Body?" Answering, Mr. Wilkinson said: Israel is to be the Bride of Jehovah, but it is also probable that the Church may be the Bride of Jesus Christ in resurrection life. As Eve was the Bride of the first Adam, so the Church may be the Bride of the Second Adam.

distinction between God's earthly people Israel and God's heavenly people the Church. The two peoples have this in common, that they belong to God; but they differ in the respect that one is a people whom God designs to plant in the earth and bless them there, while the other is a people of heavenly citizenship and in due time to be gathered there. It was a great day in the history of the world when Abraham crossed the river Euphrates, because in his own person he carried the assurance of blessing to all the nations of the earth.

From Abraham came Jacob, and from him the twelve tribes who were brought to the Land of Promise by Moses, and led in by Joshua. By and by God gave them a king in the person of David; hence a three-fold conjunction—people, land, and king. What is their condition now? They are no longer in the land, and, though still a nation, they are without a king. The position of things is: the land is waiting for the people and the people for the land; and the King is at the right hand of God waiting until the time for Him to bring people and land together, and for God to set Him, the King, upon his holy hill of Zion. How is it that they have not ceased to be

A PEOPLE BEFORE GOD AND MAN?

It has been impossible to blot the Jew out of existence; he is the anvil that wears out all the hammers that smite him.

Again, the Jews could not cease to be a people by being absorbed with the nations of the earth. They are scattered, but they shall be gathered by the same hand as scattered. How do we know this? For one reason, because the gifts and calling of God are without repentance—this is, those whom God takes up He never gives up. God does not go back from his purpose concerning Israel. Both for the bringing back of the sinners to God, and for the gathering of Israel there must be a righteous ground. From the lips of Caiaphas we have the prophecy that Christ must die "for the nation"; again in Isa. liii., "For the transgression of my people was He smitten." When He yielded up the Ghost, Christ died for the nation; therefore, on the ground of the blood shed on the cross, the great arm of God will sweep them in.

Thirdly, the blessing of Israel is to be effectuated by the power of the Holy Ghost. So, Father, Son, and Holy Ghost will bring back the scattered people and plant them in their own land again. Turning to Ezek. xxxvi. 22, the speaker showed that the restoration is to be altogether a grace on the part of God, and in order that the nations of the earth may glorify God, who will cleanse, give a new heart, and put the Holy Spirit within them. Being nationally restored and spiritually renovated, the people who before could not stay in the land, will never leave it (Jer. xxxii. 37-42). The result of this is that the other nations come into certain blessing at the hand of God. Whereas to-day believers seek sinners, in days to come the people will come flocking to Christ. They will not be days of aggression, but of attraction (Zech. viii. 20-23; Isa. 2, 3).

With regard to the Church, the heavenly people, Mr. Stewart read Eph. i. 1-3. What is the meaning for us of the word "In Christ"? Doubtless, it is as when Noah was in the ark—he was safe. The significance is yet deeper and implies a vital connection as in 1 Cor. xii. 13, "By one Spirit, we are all baptized into one body," with the result that the Head, and the members in living connection therewith, are called Christ. In a baptism there are always three—the baptizer, the subject of the baptism, and the element in which the person is baptized. Three things—past, present, and future—are said of the Church in the Epistle to the Ephesians. As to the past: "He loved the Church and gave Himself for it" (v. 25). As to the present: "That He might cleanse it by the washing of water by the word" (verse 26)—the present activity of the Son of God for the

"Will the day of grace end when the Lord takes up his Church?" was another query. The answer (by Mr. Wilkinson) was: "I do not think the day of grace will then end. If the ready saints were taken up to-day, conversions would be very numerous to-morrow. I am not sure that the unready would be taken; some believers might have to go through the tribulation."

Answering other questions, the following views were expressed:—The saints who follow fashion and folly, though they may be saved, will suffer loss through their coquetting with the world. Antichrist will be a person very like Satan incarnate. When he shall oppress Israel to the point of extermination in the latter days, the Lord will hear prayer for deliverance and send the personal Christ to destroy the personal Antichrist. Dr. Waller also made a statement on the Masoretic divisions of the Old Testament to correct misapprehension on some points in Dr. Bullinger's address on the previous day.

Finally, it was asked—"Some say there will be two translations—one secret as was that of Enoch, the other public after the type of Elijah. If so, which must we be ready for?" Mr. Wilkinson replied, I do not know that there are to be two; if so, you should take care to be ready for the first!

ISRAEL AND THE CHURCH.

In opening the proceedings in the evening, Mr. J. E. MATHIESON read Acts xx. 17-27, and in kindly terms urged upon ministers and others the importance of the giving due place to Advent doctrine in their regular teaching.

The first address was by Mr. ALEXANDER STEWART, of Glasgow, and it had special reference to the

Church. As He was the Redeemer, so He is the Sanctifier. What has He done this for? *As to the future:* "That He might present it to Him, a glorious Church, without spot or wrinkle or any such thing."

THE MYSTERY.

Dr. BULLINGER took up the subject of "The Mystery." In the course of a study of the Epistle to the Ephesians, he pointed out the correspondences and distinctions of the two prayers of the Apostle—one in chapter i. (17 seq.) and the other in chapter iii. (14 seq.). In the teaching concerning the Body of Christ, many members and one Head, he found the mystery that had been kept hid, and of which the prophets had nothing to say. It is called the "Mystery of God," because it was hid in God, had its origin in God. It is called the "Mystery of Christ," because it is a secret that relates to Christ.

Urging the importance of distinguishing the dispensations and interpreting the Scriptures in the light of their proper connections, the speaker showed that this does not prevent the application of the essential teaching of all Scripture to ourselves and our times. The Apostolic Epistles must be interpreted with reference to the Church as well as applied; and the fact that professing Christians do not hear "what the Spirit saith unto the churches" is responsible for the increasing deepening apostasy of the day, for that apostasy began by a turning away from New Testament truth regarding the Body of Christ. No wonder our land is filled with many bodies, and that the Church of Rome has arrogated to herself the designation the "Body of Christ."

The calling of the Church is a high one; she waits for the shout that will call her upward. Dr. Bullinger maintained that this subject of the Christian's standing in Christ and hope in relation to the coming of the Lord is not an "extra" subject. Those who are not waiting for Christ, show that they do not know what is the hope of their calling, and what are their privileges as members of the Body of Christ. Part of our calling is "We shall not all sleep"; another part is waiting for God's Son from heaven; and these cannot be neglected without serious spiritual loss.

THE PERSONAL ADVENT.

Colonel J. F. MORTON, who presided on the last day of the Conference, opened by recalling the attitude taken by Rev. W. Pennefather, the beloved founder of the Conference Hall, towards the great truth forming the main theme of this convention. For the sake of those few who might not be familiar with the subject, he read one or two fundamental passages showing that the hope of the Lord's coming again is one of the most important and blessed, as well as practical and stimulating, truths in the Word of God.

Mr. GEORGE F. TRENCH, speaking on "Our Lord's Return, Personal and Premillennial," began by showing that in old times the purpose in all things was the glory of God, and now it is the glory of God in Christ. His own attention and study had in late years been given to the manner of the revelation of the Lord Jesus Christ here on earth. He did not come on the scene in one flash of glory and then disappear. He showed his glory step by step. He came into the world hardly known or noticed, save by a few. His Father knew Him, one or two of the godly knew Him, and welcomed Him, and that was all. It is instructive to trace, throughout his life, the surprises of the people at what they saw and heard, in the gradual manifestation of his glory. So it went on until his transfiguration, until his marvellous death and resurrection, and then to his ascension, closing the first stage of his unveiling. The second stage is his coming again, for which we now look. Then will He reveal his glory, as He prays that they may "be with Me where I am, that they may behold my glory."

A study of the prayer of our Lord in John xvii., and the teachings of such passages as 1 Thess. iv. 14-17; 1 Cor. xv. 51, 52; Rev. xxii. 12, 20, and Heb. ii. 12, show the peculiar significance assigned in the New Testament to this blessed hope of the Church, the personal return of her Lord. These illustrate the teaching of the Word concerning the second stage of his unveiling; but there is a third stage, when Christ will reveal Himself through Israel, and this is called the millennium. A flood of light is thrown on the condition of things, so far as God has been pleased to reveal them, during the "thousand years," in the prophecies of Isaiah and Zechariah, as in Isa. lix. and lx. With this branch of his subject the speaker has dealt fully in his recent book, *After the Thousand Years**, showing that the millennium belongs not to the new creation but to the old. Man has been tried in successive dispensations, under every form of rule and circumstance, but always and ever man has failed; and so in the wondrous fulness of blessing and privilege in the thousand years he will fail once more, hence God must cleanse the earth with a judgment of fire ere He usher in his new creation.

Mr. Trench closed by showing how Ps. viii., 4-6, which gives a foreview of man's destiny, is quoted three times in the New Testament—Heb. ii. 6-9, where Christ is seen "not yet" crowned as He will be; Eph. i. 18-23, where the character of the future glory is described; and 1 Cor. xv. 23-28, where the end is shown, when Christ should have delivered up all things to the Father, that God may be all in all.

"THAT BLESSED HOPE."

Rev. HUBERT BROOKE dealt with "Our Lord's Return, a Separating and Purifying Hope." Every fact revealed to us concerning the Lord Jesus Christ is intended to be a factor in the spiritual life of his people; but two things are necessary—we must know and we must apply the facts to our life. There are those who know such blessed facts as the presence of the Lord Jesus Christ at the Father's right hand, his intercession, and his power to help, but they do not use these facts, turning them into a glorious power in their lives. Similarly, many know intellectually that the Lord Jesus Christ is coming again, but that fact does not become in their lives the potent and purifying power it is intended to become.

Now, what effects is this hope to have? Some of those influences are seen in such passages as—Rom. viii. 11, 12, where the fact that He is coming should make us realise that we are not "debtors to the flesh." So in Rom. viii. 18, 19, we see that it is intended to make suffering seem light to us; while in 1 Cor. xv. 23, 24, 58, it is to make us steadfast and unmovable in the work of the Lord. Passing on to Gal. vi. 7, we find that the expectation of his return should make us very careful as to our sowing, seeing we shall reap as we have sown. Then in Eph. i. 13 and iv. 30, 31, we are taught that those who are looking for the redemption of the body (at the Lord's return) will put away bitterness, wrath, clamour, and evil-speaking; what lovely Christian homes this would ensure. In Phil. iii. 20, 21, and iv. 1, the hope is described as making us stand fast in the Lord. In Col. iii. 4, 5, it leads us to mortify our members on the earth. In 1 Thess. ii. 19, 20, the hope is our comfort and encouragement concerning those to whom we have been used of God; while in 1 Thess. iv. 13, 18, it gives comfort concerning dear ones who have fallen asleep. In 1 Tim. vi. 11, 12, it is referred to as a motive for steadfast endurance in the good fight of faith. So also in Tit. ii. 12, 13, it is a motive for sober and righteous living. In Heb. x. 36, 37, and Jas. v. 7, it is linked with patience in tribulation. In 1 Pet. i. 7 it gives assurance in the trial of our faith. In 1 John iii. 3 we have clearly its purifying influence

on heart and life; while finally in the Epistle of Jude it is referred to as a reason why we should not be troubled when all around seems wrong. The Lord is coming, and He will right all wrong when He does come.

Thus in each Epistle of the New Testament we find that the hope of the Lord's return is intended to exercise some practical effect on our life and conduct. The fact that the Lord is coming is accepted by many believers. Would that it might be brought to bear on their lives more fully. We use the facts of the death and resurrection of Christ as our hope and salvation; let us use the fact of his coming again as a separating and purifying power. We see evil around, within and without, creation is groaning, all seems wrong. Let us look to the coming One and find in that hope the secret of patience in trial, comfort in sorrow and solitude, and a stimulus to purity of life, so that, as far as may be, we may be like Him at his coming again.

The United Communion, in the afternoon, proved a season of happy fellowship. This was followed by a Bible Reading by Dr. Thomas Neatby, on Scripture teaching as regards the return of our Lord Jesus Christ.

THE COMING "DRAWETH NIGH."

The last evening of the Conference opened with the reading of a verse or two from nearly every book of the New Testament, teaching expressly the great truths of our Lord's personal return.

Rev. W. I. MOWLL preluded an address on "The Coming of the Lord draweth nigh," by calling attention to four great facts: (1) The rule of equality among the peoples of the earth; (2) the restoration of nationalities; (3) the return of the Jews gradually to their own land; (4) the real interest that is now taken by all sorts and conditions of men in the land of Palestine. These facts require the closest attention on the part of all who desire to study the truth concerning the coming of the Lord. Turning to his particular theme, he showed how the Lord Jesus in Luke xvii. refers to the days of Noah and of Lot as similar to the latter days just ere He returns. These days were marked by four characteristics. (1) Utter indifference—there is no indication that even one man paid heed to Noah's warnings, and asked to be admitted into the ark. Is it not so to-day? (2) The result of this indifference was lamentable ignorance of God and his righteous claims, and is it not so to-day? How much, for example, do men know of what sin really means? (3) This again gave rise to fearful infidelity. Lot "seemed as one that mocked" when he spoke of God and his judgment. Is this not especially characteristic of our own days? Look at our congregations, who regard truth about God, heaven, and hell very much as mere platitudes. The same spirit may be seen in our magazines and novels. (4) All this led to horrible impurity. We shudder to think of Sodom and Gomorrah, and yet the most abominable and vile novels are read everywhere, while pictures and plays of the vilest kind are permitted. These things the speaker regarded as distinct signs that the coming of the Lord draweth nigh.

In dealing further with the subject, Mr. Mowll turned to Rev. xxii. 20, "Surely, I come quickly." Taking the letters of the word "Come" separately, he dwelt on the Certainty of the Lord's return; the Object of his coming again; the Manner of his coming—sudden, startling, secret, and separately—Examination for his coming. Nothing can be more personal and pressing than the question, Am I ready for Christ's Coming? If we are to be ready, we must be Regenerated—Expectant—Active in his service, Decided in daily life, and Yielding cheerfully to God's will.

Rev. JAMES SMITH said that he wished to give the closing address directly on the lines of Gospel testimony, in view of the perilous condition of those who are still unsaved. Having read Joel ii. 11, Mal. iii. 1, 2, and Rev. vi. 12-17, he gave the title of his address as "Who shall be able to stand?" These Scriptures all point forward to one Person, one day, and one tremendous crisis. All have a relationship to that Person, either as friends or foes—Which is it? In addressing ourselves to the question, Who shall be able to stand? we notice, first, that there are some who will not be able to stand; secondly, that some will be able to stand on the ground of redemption; and, thirdly, what is God ready to do for those who are not able to stand? These thoughts formed the basis of a ringing Gospel appeal to the unsaved, bringing the Conference to a close with the tender pleading of God's matchless grace in the Lord Jesus Christ.

The Pentecostal League.

[WE INSERT THE FOLLOWING BY REQUEST.]

THE Large Exeter Hall was filled, afternoon and evening, on Wednesday, October 28, with enthusiastic audiences on the occasion of the autumnal gathering of the Pentecostal League. Mr. Reader Harris, Q.C., the founder of the League, presided, and said:—"The design of the Pentecostal League is the salvation of the masses, through the revival of the churches, brought about by the united prayer of individual believers for the Holy Spirit. That this is in accordance with the will of God, and is imperatively needed, few will doubt. Many thousands are faithfully and prayerfully carrying this design into execution. We ask the many more thousands who are in sympathy with this design to join the League, and have their share in bringing about the great revival which will illuminate the closing years of this century."

The Pentecostal League is not yet six years old, but it already numbers many thousands in this country, and is spreading with rapid strides throughout the world. It has the hearty sympathy of very many of the spiritual leaders of all the great denominations.

Addresses were delivered by Rev. Darlow Sargeant, Rev. H. H. Pullen, Mr. Rendel Harris (recently returned from Armenia), and Mrs. Reader Harris. The audiences were drawn from all sections of the Christian Church, even Kurds and Armenians being represented on the platform. Twice over the great audience united in prayer that the Spirit of God would convict the Turkish Sultan of his sin and lead him to repentance.

At the close of the evening meeting, from all parts of the great hall, from galleries and from organ loft, men and women rose to their feet and remained standing in silent testimony that God had that night spoken to their hearts, and that they desired to be prayed for. Few present will forget that closing scene.

It was announced that Mr. and Mrs. Reader Harris would conduct meetings for the deepening of spiritual life in the Lower Exeter Hall each Tuesday in November, at 3.30 and 8 p.m. Further particulars of this league of prayer can be obtained on application to Mr. Reader Harris, Q.C., Clapham Common, London.

London Samaritan Society.

A STATEMENT comes to us signed by Rev. W. Cuff (chairman), the other members of the committee, and Mr. J. J. Jones, the manager, strongly setting forth the needs and claims of this Society. The committee say:—

The methods adopted by the Society for the distribution of relief in London to destitute men, women and children during the winter months are well known to your readers. The Convalescent branch of the work at the home and hospital at Sandgate, with 250 beds, from its magnitude and growth now makes great demands upon the Society's resources. During the twelve months ending June 30, over 1900 patients were received. Every one of this large number involves some expenditure beyond the contributions of the patients and their friends, while a considerable number are received free. A feature of the home and hospital is that many of the patients are such as are not received at other institutions owing to some peculiarly distressing state of health.

The committee of management are unwilling to curtail the Society's work. The erection not long since of the substantial pile of buildings forming the present home was a very heavy drain on the general funds from which the Society has not yet recovered, and although the cost of the buildings has now been all but paid the effect of so heavy a drain is still felt. At present there are accounts owing amounting to at least £2,700. The great bulk of these consist of claims for meat, groceries, fuel, medical services, and other indispensable items.

The committee are commencing their winter work, and are anxious to be able to meet the very numerous demands which this season always brings from the unfortunate and afflicted. The Society has no endowment, and relies solely upon the generous support of those interested in the alleviation of sickness and want.

Help will be gratefully received at the offices of the Society, 98, High-street, Homerton, London, E. [1014]

London Medical Mission.

A QUIET meeting, rich in promise for the future, was held on Thursday last in a back street in Lambeth, right in the heart of a poor and careless population. Here, in Oakley-street, close by Mr. Meyer's church, the London Medical Mission have opened a branch from Endell-street, under the care of Dr. Gibson, from the Edinburgh Medical Training Institute, and the meeting was inaugural of this new branch. It was interesting to find the clergyman of the parish (Rev. J. B. Barraclough) present, and taking hearty part side by side with Mr. Meyer and other Free Church ministers. Similarly the audience was composed of representative workers from churches and missions of various denominations around. After a season of prayer,

Dr. HENRY SOLTAN made a statement as to the work of the Medical Mission in St. Giles, and the way in which it had been impelled to push out across the river. Of course this step involves extra expense, as two establishments have to be maintained instead of one. The committee have started a separate fund to be called the "Lambeth Branch Fund." It is estimated that the extra cost will be about £300 a year, and at the outset some £50 in addition are needed for alterations, furniture, etc. The house is small but very suitable to the purpose, having two large rooms built out at the back, and thus providing a patients' waiting-room and hall for mission services.

Words of warm welcome to these new workers in Lambeth were spoken by Revs. F. B. Meyer, J. B. Barraclough, Dr. Oswald, and others. Earnest prayer followed for much blessing on the labours of the medical missionary and his helpers.

Rev. C. H. Yatman in Belfast.

THIS American evangelist, who is so well known in connection with his services for young people at Ocean Grove, has visited Belfast, on his first evangelistic tour in Ireland. His work commenced with a mission at Woodvale Hall and Crumlin-road Methodist Church, on Sunday, Oct. 18. From the first the success of the mission was assured.

During the first week there was a dinner-hour service in the lecture hall of Crumlin-road Methodist Church, and a service at eight o'clock in Woodvale Hall. All the services were times of great blessing, and the practical results highly satisfactory. The friends at Woodvale Hall deeply regretted Mr. Yatman's inability to remain with them for a second week, but as he was already advertised to continue the mission in Crumlin-road Church it was impossible for him to remain.

During the second week he preached every night in the church, and continued the noon meetings in the lecture-hall. Every night of this second half of the mission was marked by manifestations of Divine power, and very many were led to accept Jesus Christ as their Saviour.

Mr. Yatman passes on to Armagh to conduct his second mission in Ireland with the gratitude and prayers of his Belfast friends. He is an attractive personality. As a speaker he is bright, vivacious, and impressive. His evangelism is full of the love of God, yet he can state the sterner side of truth with terrible force. Throughout he manifests much sympathy with sinning and suffering men, and great earnestness of desire to lead them to the Saviour.

W. T.

Wreck of the "Dayspring."—The loss of all their furniture, books, wedding presents, etc., which were being taken to Mr. and Mrs. Frank Paton (Dr. Paton's third son) at their pioneer mission station on the West coast of Tanna, will be keenly felt by these young missionaries at the outset of their work. Their empty house and impoverished rooms will be all their home for many months now on account of this disastrous wreck, and will add to the loneliness of their island life.

Koreans in London.—Four Christian young men from Seoul, the capital of Korea, are now in London desiring to increase their knowledge and future usefulness among their countrymen. Their names are Iung H. Yee, Soo P. Yee, Kwy P. Im, and Hinn B. Yēr. Any friends about to proceed to Korea, whether on business or mission work, and requiring a knowledge of the language, could obtain instruction from either of them. Further information can be had from Miss McLean, 46, Pyrland-road, N., who is practically interesting herself in these strangers from the far East.

The National Refuges.

THE National Refuges for Homeless and Destitute Children, with the *Arethusa* and *Chichester* training ships, have been before the public for over fifty years, and in the sphere of religious philanthropy they have performed a very useful ministry. The new report is full of facts showing the conscientious interest of the workers in the boys and girls of whom they have charge, and as we scan the pages we cannot but regret that such an excellent series of institutions should suffer from heavy financial embarrassment.

During last year over two thousand applications for admission were received, of which many, of course, were unsuitable. Numbers were passed on to other agencies, but 359 were rescued and given a place in the Homes, making a total of over eleven hundred boys and girls fed, clothed, educated, and trained during the year in the various homes and ships. Downright need is the effectual appeal for admission; and once admitted, the system of training which is then begun has in many a case made good and useful citizens out of the most unpromising material.

As an evidence of the promptness with which cases are received and dealt with, we may state that a few days ago a little boy named Robert H. K., aged eleven, who had been sleeping in a Salvation Army Shelter, was taken to the headquarters, 164, Shaftesbury-avenue, by his sister, who begged for his admission. She stated that their father and mother were dead, that she earned her bread by selling flowers in the street, and was at present living in a common lodging-house in Drury-lane. The little boy was taken in there and then, and the Society's inquiry officer started to make the necessary inquiries. He was able to corroborate the girl's story, so that little Robert has been retained and sent to the Farm School, Bisley, where he will remain for three or four years. He will be thoroughly provided for and taught a trade. This case is a fair sample of what is taking place almost daily, no votes or half-yearly elections being required.

Some of the letters given in the report are eloquent of the grand influence of the Refuges upon the young lives which have been nourished. Particulars are given of "old boys" who are now engaged in various honourable pursuits, and one wonders what would have become of some of the number were it not for the care and instruction bestowed upon them through the generosity of Christian philanthropy. It is much to be regretted that the receipts last year were smaller than has been known for several years past; this is attributable to the death of several large contributors and to the falling-off in legacies, so that at present there is much anxiety regarding finances. We are glad to learn that the work is not being curtailed, except that only the most necessitous of the many distressing cases which come before the committee are being admitted. The committee is particularly desirous that the Training Ships and Homes, as founded by the late Mr. William Williams, shall be carried on as usual.

The Society is worked on distinctly economical lines, so it is hoped that it will not lack public support. It is very important that the debt of upwards of £5000 should be removed. Communications may be addressed to the Secretary, Mr. H. Bristow Wallen.

Dr. Pentecost's Sermons.—These discourses delivered weekly from the Marylebone Presbyterian pulpit have been widely scattered of late, gratuitously, by the pastor, who has been enabled to do this through the advertisement revenue from the covers. These trade and other announcements are now discontinued, and Dr. Pentecost relies on sales, subscriptions, and donations, for the maintenance of the issue. The sermons are strong, able, and practical presentations of Christian truth. Copies can be had from the publisher, 33, Upper George-street.

The Jewish Almanac, issued by Mr. Henry Barnett, of 94, Malmesbury-road, Bow, E., is now ready for the year 1897. On the left side, at each opening, are the English dates and a presentation of the Gospel by a text of Scripture for every day. On the right side are the Jewish dates, feasts, and fasts, the lessons read in the synagogue, and Old Testament scriptures on the person of Christ. Mr. Barnett finds the almanac of great service in his evangelistic work, and he is hopeful that it will be increasingly adopted by other labourers. Particulars as to price may be had from the compiler, of whose various enterprises we are glad to hear very encouraging reports.

Letters to the Editor.

THE LORD'S PRAYER.

DEAR SIR,—Referring to a correspondent's letter regarding the use of the Lord's Prayer, and in particular one clause in it, "forgive... as we forgive," I subjoin the following remarks:—

Let us first consider the nature of the prayer itself, for it may be that misconception exists in the minds of some as to its real meaning; and then let us consider as to its use invariably, or occasionally, or in principle only, and its non-use.

1st. *Our Father, &c.* In a general sense the author of anything is its father, as Jabel and Jubal (Gen. iv. 20, 21); or, again, the Father of mercies (2 Cor. i. 3). God being our Creator, all mankind are his offspring (Acts xvii. 29). Then there is the further and deeper truth in the new creation in Christ Jesus, "as many as received Him, to them gave He the right to become children of God, to them that believe on his name." These constitute the "we," "us," and "our" in respect to the present subject.

In heaven.—May we ever approach God with deep reverence, solemnity, affection, and calmness!

Hallowed be thy name.—This constitutes essential worship. We desire that God's name, his relationship, his character, Himself, should be known, regarded, magnified, sanctified; and that, because of his holiness, righteousness, love, grace, faithfulness, wisdom, knowledge, power, pity, tenderness, perfectness. His attributes being declared in the words, and by the work in life, and by the work in death, of his Son the Lord Jesus, the only begotten of the Father, full of grace and truth, who has revealed Him.

Thy Kingdom come.—There has been a rebellion in the universe, which has been shaken thereby, and our race has sided with it. But God is acting, and will act. The one foundation having been laid in Christ, and Him crucified, the Kingdom is now being established in the heart, and will appear in outward glory, to be shaken no more, Satan, and all who continue in evil, being overthrown.

Thy will, &c.—When there is no more warring, opposition, and self-will, but a confiding submission to God; when all things are subjected to Him, and this subjection is delighted in and universal, oh, what a condition of righteousness, peace, and spiritual joy in the million million spheres of God's kingdom!

Give us, &c.—God gives life and recalls life; and meanwhile, He sustains it. So true is this continued action, that man does not even live by bread alone, but by every word that proceedeth out of the mouth of God. Still, for the time during which it is the will of God that we live here, He sustains our lives by means of food, and it is a good thing to receive our food as a daily gift from Him. It aids in keeping the mind in a continual sense of our dependence on God, which is so important.

And forgive, &c.—This is not the cry of one who is at enmity with God, unreconciled to Him (though I would not check anyone in so using it); but, seeing that, in spirit, in word, in motive, and in conduct, we soon do come short of love to God and love to man—our *debts*—and not only do fall short, but may actually *transgress*, therefore we need forgiveness, both of our debts and of our trespasses—sins of omission and of commission. And "if we confess our sins, God is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." Nevertheless (for we must not isolate, but give place to all truth), in order that this petition may be answered, we ourselves must respond to similar petitions from others. If not, then, instead of our being forgiven our own trespasses, we shall be chastened for them. Something will arise immediately in the daily life, or in our future history, for our correction; yet even then it will be that we may not be condemned with the world.

And lead, &c.—The expression "lead" has always presented some difficulty to me. I have my thoughts of the meaning, but forbear to express them.

But deliver, &c.—From our birth, and also from our conversion, and onwards to our great change, oh, what need of being kept; or, if we stumble, of fresh deliverance!

For thine, &c.—A fitting return to the worship at the ending of the prayer viewed in connection with the entire range of subjects.

2nd. Coming now to the second point, as to the invariable use of the Lord's Prayer; this was not

enjoined. John the Baptist had taught his disciples how to pray; and the disciples of Christ wished their Master to teach them. In Matthew vi. we read, "after this manner," or "thus, pray ye." In Luke, "say." This seems to mean: Let this be your kind of prayer, your pattern in spirit and desire, your model for worship and supplication.

3rd. I think the use from time to time of this prayer in the very words of our Lord is important. We require to be kept to the point, may I say, and to have the expansive range of subjects before us, and that by terse sound words. We need definite aids to largeness of heart, to intelligence, something that will lift us up above personal considerations only, through the pressing need of the daily life, to which prayer is sometimes restricted. What a wonderful scope, and yet a concentration of truth, is contained in the Lord's prayer, the relationship to God, his name, his worship, his kingdom, his will, daily provision, forgiveness, temptation, deliverance—followed by another ascription of worship—all is of God, the kingdom, the power, and the glory. Not only are we blessed, and to be blessed, but all shall be to the Lord for a name, for an everlasting sign that shall not be cut off. So viewed (and is not the above sound exposition?), who will not say, Amen!

4th. Its use in principle. One would fully recognise that without using the actual words of the Lord's Prayer, the ideas expressed therein may, though perhaps partially, be expressed in different language. Still, the light of the revelation in the present dispensation, when brought to bear on the Lord's Prayer, makes it resplendent. That does not set aside the prayer, but it opens it to a wonderful fulness and blessedness for the thoughtful. For instance, let us consider the petition "Thy kingdom come" in the light of the whole Scriptures, Old and New: the kingdom, the enemy, the King, the foundation in righteousness, the atonement needed, the Bride, the subjects, the adversaries, the present condition, the future external glory, the perfectness, its mysteries, its ultimate unshaken character, its extension, the present coming of the kingdom within, and the future coming in power and glory, the certainty of the answer to the prayer made these many centuries—"Thy kingdom come." Oh! what a subject, what details for intelligent interest and fellowship in the tribulation, and kingdom, and patience which are in Jesus; what need of preparation, of deeper concern, for the exercise of conscience, and for prayer that such a kingdom may come. Thine it is, thine is the power to accomplish it, to Thee shall the glory redound!

5th. Its non-use. But if, on the other hand, the Lord's Prayer is intentionally omitted altogether upon the supposed ground that it is now inapplicable to Christian persons, such absolute omission becomes a loss and an injury. Instead of having desires, as here instructed by Christ Himself, will not the omission of certain subjects indicate a serious divergence in doctrine between the Lord and his people, and a deficient sense of our own need and character? If we are not in fellowship with all that the Lord taught, worship may soon become very limited and faint, and prayer may soon become restricted to ourselves, our wants, and our personal service. Long after the Prayer was taught, and the propitiation made, the Apostle John, and nothing can be clearer than the truth as he expressed it, wrote, "If we confess our sins, He is faithful and righteous to forgive, &c.," as I have before referred to.

I need scarcely add that it is one thing to say or read the Lord's Prayer in a dry, formal, hasty way, and quite another to *pray* the prayer, and that earnestly. (The Apostle James uses the expression, "prayed in prayer.") When the latter is the case, then whether at family prayers or in public every aspiration and petition in the Lord's Prayer in the lips of one who is in a humble, loving, reverential state, is precious.

JAMES VAN SOMMER.

"Cuffnells," Wimbledon Common.

DEAR SIR,—In THE CHRISTIAN for Oct. 29 I find a letter from "M. T.," asking for some explanation of the Lord's Prayer. I will, by way of answer, just say that years since I was conceited enough to suppose that I understood the meaning of this sublime command of our loving Saviour. My ideas and stupid egotism were dispelled, however, by reading a book, published by Hodder & Stoughton, 27, Paternoster Row, entitled, THE LORD'S PRAYER, by Charles Stanford, D.D. (3s. 6d.). I shall never be sufficiently thankful for the instruction and

comfort derived from the perusal, nay, repented study (I am 83) of this all but inspired production; and if "M. T." wishes seriously for a sweet and comprehensive explanation of the Lord's Prayer, I can promise him more than I had ever anticipated from the pen of any author.—Yours, dear Sir, faithfully,
JOHN GORHAM.

Bordyke Lodge, Tonbridge.

OUR ARMY IN INDIA.

DEAR SIR,—There are three prominent subjects in your pages more closely related than is generally supposed: the Turkish Atrocities, the C.D. Acts, and the condition of our Indian Army; and the Mahomedan apostasy underlies all three. The fact is, we are pandering to the prejudices of the Mahomedan population, of which the Indian races greatly consist, and a more gigantic attack on the domestic institution can hardly be conceived than the establishment of our grand Indian Army on the "forbidding to marry" principle. Only 6 per cent. of private soldiers are allowed to marry.

Miss Ashe's letter, describing the European soldier's life in Rawul Pindee, Punjab, says too truly, "It is the monotony and intense loneliness of the soldier's life out here that leads him into sin." Yes, it is the "forbidding to marry" regulation that is at the base of all the vice. I had twenty-three years of regimental duty with European soldiers in India before the institution of the C.D. Acts, and know what I affirm when I say that the institution of marriage greatly tends to raise the happiness and moral character of the soldier.

The most valuable branch of society in India used to be composed of men and their families, trained and taken out of the European regiments, whether as missionaries or employés under Government and civil institutions throughout the land. Since then India has largely been colonised by Europeans, but the example of the Army is most influential for good or evil—backed up as it is by all the prestige and lavish expenditure that could be suggested for their physical comfort. But the principles of the C.D. Acts have since widely diffused themselves through the entire population, where Mahomedans are more numerous than in all the Turkish Empire, and our Government is thereby becoming a pillar in support of the great apostasy.

It is no wonder that God has a controversy with us, and is causing that apostasy to become our curse. The subject is too intricate, or I could prove that it is even cheaper to do right in this matter, for nothing wrong can ever be expedient. All our other colonies have been founded on the family principle, and India is the first experiment of enlisting anti-Christian principles in government. It will never prosper or prevail, and unless renounced will ruin our country as it is ruining our Army.

H. M. CONRAN.

Ixworth, Oct. 30.

DELIVERANCE FROM POPERY.

SIR,—I feel great sympathy with the letter of "A French Missionary" in your last number, and, with many other Christians, am only waiting to join such an organisation as the one of which he proposes the formation. Divided by distance and unknown to each other, let us meet, at stated times, around the Throne of God, and beseech Him to deliver our England from the abyss of Roman teaching and tyranny to which she appears to be so rapidly hastening. Such a simple and unworldly weapon—the united prayer of faith—a very David's sling against the Goliath of Rome, will have its due effect, and will move our God and Father to save us and that with "a mighty hand and a stretched-out arm."

A committee of four or five, representing the various churches, could make all the necessary arrangements in a few days, and the organisation should have as cosmopolitan a character as possible.

—I am, Sir, etc.,

MANDER JOHN SMYTH.

Tettenhall, Nov. 8, 1896.

CLOTHING FOR EMIGRANTS.

DEAR SIR,—In response to the letter you were so good as to insert last July, I received twenty-five very valuable parcels of clothes. Several of these were anonymous, and I thank the donors through your columns. My empty boxes testify to the usefulness of the gifts. There is considerably less emigration in the winter months (none to Canada), but small parties are often going to South Africa, and a party of fifty girls with free passages will start early next year for Western Australia. I have not a single stuff dress left, and many other deficiencies. Nor have I any Bibles or Testaments or small devotional books such as some of your readers have kindly sent me.—Yours faithfully,

ADELAIDE ROSS.

18, Upper Westbourne-terrace, W.

The Y.W.C.A.

THE fourth annual meeting of the Tilehurst branch was held on October 29, when addresses were given by Mrs. W. H. Smith and Miss Turquand.

A new branch has been formed in Penryn, Cornwall, Mrs. Chard and Miss Hall being appointed non. secs. Interesting opening meetings have been held.

The annual report from Falmouth shows the work spreading in surrounding districts where branches have been formed, and a good work is being done among young women.

Anniversary meetings of the Bexhill Y.W.C.A. were held at Harecourt on October 28, when addresses were given by Miss Wilkinson and Miss Duke. The work in the institute is progressing.

The opening winter meeting of the Musselburgh Branch was held on the 15th ult. Mrs. Almond, president, having welcomed the members, introduced Mrs. Simpson, vice-president Edinburgh Y.W.C.A., who gave an interesting account of the work.

An appeal has been issued for a sum of money amounting to £200 towards the enlarging and furnishing of the Birkenhead Y.W.C.A., which does not appear to be so well supported as it deserves. The present accommodation is not sufficient for the requirements of the work.

At the Assembly Hall, Mile End-road, a room is set apart by Mr. Charrington for the Y.W.C.A., and an excellent work among the young women has been done by Miss Turner and her helpers. On a recent evening in the small hall about 125 members and friends sat down to tea, which was followed by a bright meeting. Addresses were delivered by Mr. H. Kidner and Miss Richardson.

Rev. A. Carden presided at the annual meeting of the Hastings branch, held at the Brassey Institute. The report read by Miss Dale, hon. sec., showed that there were now seven branches in the town, and the new home at Mildmay House had been a great success. The branch at Western-road had a membership of 187, while the others were in an equally flourishing condition.

The annual meeting of the United Lowestoft Y.M.C.A. and Y.W.C.A. was held at the Public Hall on the 29th October, Dr. Shann presiding. Mr. Nicholson (Y.W.C.A.) said that the classes had been well attended, and the total membership was now 429. Over £470 had been contributed towards the building fund, the Association being much in want of larger premises. Addresses followed by Mr. Souttar, M.P., and the Mayor of Lowestoft.

The rooms set apart for the use of the Central Institute at the new headquarters, 25 and 26, George-street, Hanover-square, W., were crowded to their utmost capacity on Tuesday, 3rd inst., between 8 and 10, by a lively party of Y.W.C.A. members and their friends. The occasion was the second social evening (hostess, Hon. Louisa Kinnaird) since the opening of the Institute. The workers and members are rallying well to the support of Miss Willmot, the indefatigable secretary of the Central Institute.

On Saturday, Oct. 31, an interesting meeting was held, arranged by two members of the Cloudeley Institute, Islington, Total Abstinence Union. The proceedings were bright and animated throughout, but kept entirely on spiritual lines. Cheering testimonies were given as to the value and importance of total abstinence, varied by appropriate sacred music, and the chairman, Rev. J. Jackson, spoke with much vigour and earnestness. Many strangers were brought in; thirteen new signatures were taken; and it is encouraging to record that nearly all the members are pledged abstainers and zealous workers.

The thirteenth annual Conference of the Irish Y.W.C.A. was held in Dublin, October 26-30. Over seventy secretaries of branches and workers from all parts of Ireland accepted invitations to the opening conversation. Mrs. Tottenham, of Wimbledon, conducted the early devotional meetings. Major Lombard gave information of the advantages of the Y.W.C.A. Miss Reynolds, World's Y.W.C.A. secretary, interested all in the young women of Italy and Canada, Cape Town and Australia. Wednesday being missionary day, the meetings were presided over by Miss Bradshaw, head of the missionary department. Home workers for the foreign field were represented by Mrs. S. H. Smith, president; Mrs. Gillespie (North Tipperary), Miss Gregg (Limerick), the Hon. Mrs. Waller, who spoke of missions in India; Miss Culverwell, of medical work there, and Miss Boyland, of students' efforts to give educational advantages to the Parsee women. The needs of China were brought forward by Miss K. Power, Miss B. Newcombe, Miss Smyly, and Miss Codrington, the only survivor of the Ku-cheng massacre. Miss Lucy Guinness also gave stirring missionary addresses. The annual public meeting of the Y.W.C.A. was held on Thursday evening, when addresses were given by Major Lombard, Miss Reynolds, Canon Latham, and Miss L. Guinness.

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The Y.M.C.A.

A new association has been formed at Bloemfontein, South Africa.

The foundation-stone of the fine new building in course of erection for the Newcastle-on-Tyne Y.M.C.A. was laid last week.

The annual meeting of the Bangor Association was held on the 30th ult. There was a very large and influential attendance. Addresses were delivered by Rev. Usher Greer, Mr. D. A. Black, and Rev. Henry Montgomery.

The Bath Association held a "membership campaign" during the month of October, the parties dividing themselves into "pinks" and "whites." The former secured 54 and the latter 37, a total of 91 being thus added to the membership list in the four weeks.

A public meeting was held in the Town Hall, Enniskillen, recently, to inaugurate a Y.M.C.A. There was a crowded attendance, and an enthusiastic start was made. Speeches were delivered by Canon Ovenden, Messrs. D. A. Black, and Robert Anderson.

At Exeter Hall on Wednesday evening Sir George Williams gave a reception to members and friends of the Soldiers' Christian Association, an auxiliary of the Y.M.C.A. The gathering was a very successful one in every respect, some 250 soldiers being present. A suitable address was delivered by Rev. W. R. Mowl, of Brixton.

The fine new buildings of the Belfast Association are rapidly nearing completion and present an imposing appearance. The opening ceremonies will likely take place early in January. The cost of the buildings will be £18,000, and of the site £14,000. The spiritual work of the Association is attracting considerable attention in the city. The various services are crowded and much blessing is reported.

Under the auspices of the Woodford Y.M.C.A. a lecture was given on Thursday at the Wilfrid Lawson Hall, by Mr. G. H. Lord, on the "Holy Land, Egypt and Syria." The lecture was illustrated by representations (in native costume) of the Bedouin chief, dragoman, Arab, attendant, Bethlehem lady, Syrian lady and child, tent life, etc. The proceeds of the lecture were devoted to the relief of the Armenians.

The "membership campaign," which was actively carried on at Birmingham during October, has resulted in an addition of 118 men to the Association, and fifty-one to the youths' branch—a total of 169. The captain of the Reds secured in one evening no fewer than eleven new men himself, the outcome of canvassing in the streets. The Association has arranged for the delivery of 100 sermons on the "Young Men's Sunday"; and a meeting will be held each evening during the week of prayer for young men.

The annual conference of the North Midland District Union was held at Hillsboro', Sheffield. The meetings were among the most successful held in the district for years. Four new centres of work were received into the Union, and an encouraging increase of membership in the district was reported. Steady progress had been made in most of the Associations through the past year, and the outlook for the coming year was regarded as most hopeful. In the evening Alderman W. E. Clegg presided over a well-attended public meeting.

This week, from November 8 to 15 inclusive, is being observed as the Y.M.C.A. Universal Week of Prayer for Young Men. The call issued by the Central International Committee at Geneva, the president of which is Professor Edouard Barde, D.D., embraces a series of suitable topics under the general subject, "The Life more Abundant" (John x. 10). In all countries special meetings are taking place, and in the English Union, as usual, the Sundays are being given by many clergymen and ministers to the preaching of special sermons for young men under the auspices of the Y.M.C.A. The Sheffield Association has arranged for no fewer than 70 of such sermons.

Pontymoile, S. Wales.—Mr. R. C. Morgan preached here on Sunday, Nov. 1 last, to appreciative congregations. The services were most impressive, and the word was in power—signs following. The address in the morning to Christian workers on Lucifer was especially helpful and instructive, and at the close Mr. Morgan introduced a feature which, I think, preachers and evangelists might advantageously adopt. He invited questions arising out of the address. The people gladly availed themselves of the opportunity. At a similar meeting of the Daniel's band at Newport, at the house of the leader, Mr. Fawcner said that Dr. Griffith John, in China, has adopted the plan of sitting among his congregation, talking to them in a familiar way, and (like the Master) hearing them and asking them questions—with the result that there have more conversions in one year than in the five previous years.

THOS. M. WINTLE.

University Notes.

[BY OUR OWN CORRESPONDENTS.]

OXFORD.

THE Dean of Lincoln, preaching before the University, spoke on the necessity of childlikeness. It is the condition of entrance into the kingdom of God and it is the highest attainment of the most saintly character in the kingdom. The three virtues, which Paul says "abide," namely, faith, hope, and love, are those which are characteristic of children.

Rev. W. J. Humphrey, the principal of Fourah Bay College, West Africa, addressed the Missionary Union last week. This part of the Mission Field has much attraction for us, as we have Oxford men working there. Personal knowledge of the missionary leads to increased interest, effort, and prayer.

Well-attended meetings have been held in connection with the Mission to Deep-Sea Fishermen, when addresses, illustrated by limelight views, were delivered by Mr. Frank Wilson and Skipper Macdonald.

On behalf of the Universities Mission to Central Africa, a meeting has been held here. The Right Rev. J. Hine, M.D., the newly-consecrated Bishop of Likoma, and Rev. A. G. B. Glossop spoke of the important work that is being done at Zanzibar and around Lake Nyassa.

The annual meetings of the Oxford Ladies' Auxiliary of the L.M.S. in aid of Zenana missions were held last week. Mrs. Hope Hogg, formerly of Assiout, Egypt, and Miss Ethel Turner, of Almora, India, gave addresses. Miss Turner described the leper asylums in the hill country of Almora, and also the work of the missionaries in visiting the native festivals for the purpose of preaching to the women.

CAMBRIDGE.

The new Presbyterian Theological College is to be built on a fine site in the "Backs." It will be known as Westminster College.

Dr. Salter, of Glasgow, preached at the Presbyterian church on Sunday week.

A meeting was held on Tuesday to consider the Cambridge House in South London, similar to the Oxford House in Bethnal-green. Among the speakers were Bishops Westcott and Talbot, and Right Hon. A. J. Balfour.

The C.M.U. have been exceptionally strong in speakers this term. On Friday week the speaker was Rev. J. Roscoe from Uganda, who dwelt on the vigorous character of the life of the native church and the need of full English supervision.

Last Friday Rev. H. S. Phillips, of Fuh Kien, who so nearly was called upon to lay down his life for the Saviour in August last year, addressed the C.M.U. on the missionary work in China.

The November number of the "Corpus College Mission Magazine" overflows with news of hard work and brilliant results in the South-East of London. The Sunday-school, men's institute, social guild, temperance societies, band of hope, etc., are prospering. The church has grown from the primitive railway arch to a fine building.

Notes from South Africa.

DESPITE the efforts of the Colonial Government, rinderpest continues to make terrible ravages on up-country farms, and is rapidly threatening to cover the whole of the Colony. A short time ago Sir Gordon Sprigg, the Prime Minister, admitted to a deputation of Cape Town ministers that the Government had reached the end of its resources, and they could now only appeal to God. Thursday last, Oct. 15, was proclaimed by the Governor, Lord Rosmead, as a day of humiliation, fasting, and prayer for the removal of the plague from the country.

On the whole, the decision of the Government was loyally and earnestly supported by the ministers and members of the various churches. At nearly all the churches special services were held, and solemn appeals were made to the people to humble themselves under the chastening hand of God.

All the places of business were closed during the day, but many of the public-houses were allowed to open their side doors in the evening. Unfortunately many of them were kept very busy until closing time, which, in this colony, is twelve o'clock; but, by a great number of people, who feel that the shadow of a great calamity is hanging over us, the day was observed in fasting and prayer.

Sunday, October 18, was, by special proclamation of President Kruger, observed sincerely and earnestly as a day of fasting and humiliation before God throughout the Transvaal. Special services were held and earnest appeals made to the people.

During the week Mr. Spencer Walton has been conducting Evangelistic services at the headquarters of the South Africa General Mission in Cape Town; also at the large skating rink. The meetings have been well attended, and have been greatly blessed.

Cape Town, October 20.

Scottish Notes.

A MEETING in the Free Assembly Hall, Edinburgh, on behalf of the China Inland Mission was largely attended. Mr. Hudson Taylor, Prof. Simpson, and others gave addresses.

The Dundee Sunday School Teachers' Union embraces seventy-one schools, with an average attendance of 10,600, and is doing a good work in reparation classes and in examinations.

A meeting in connection with the Scottish Others' Union was held in Edinburgh last week to take counsel as to the preservation of social purity. An impressive address was given by Mrs. MacLagan, wife of the Archbishop of York.

Miss Agnes Weston deeply interested a large gathering in the Freemasons' Hall, Edinburgh, last week, in her work among blue-jackets. She told, among other things, of the remarkable progress of temperance in the British Navy and the coastguard service.

An interesting gathering in connection with the work of the Livingstone Mission was held in Aberdeen last week, when farewell was said to Mr. George Aitken on his return to that field. Much information was given as to the work, and best wishes to Mr. and Mrs. Aitken were expressed.

A conference of Scottish local helpers and friends of the South Africa General Mission was lately held in the Railway Mission Hall, Merchiston, Edinburgh. Mr. Andrew Bell, hon. org. sec. for Scotland, presided. The meetings were well attended. The organ of the Mission, *The South African Pioneer*, can be obtained at the office, 14A, Lingfield-road, Wimbledon, S.W.

In connection with the celebration of the eighth anniversary of the Wesleyan Methodist Mission, Edinburgh, a public meeting was held last night in the Synod Hall, Castle-terrace. Mr. C. C. Wakefield presided, and addresses were delivered by Rev. T. Young, Manchester, and Dr. John Smith, Broughton-place United Presbyterian Church, Edinburgh. The latter spoke of the Wesleyan and Presbyterian Churches having originated in the same spiritual upheaval, and proceeded to descant on the necessity of the spiritual element in churches. He complimented the members of the Mission on the good work they were doing in the city.

Irish Notes.

SUCCESSFUL Gospel missions have been just held by Mr. Jas. Dixon, of Belfast, in Coleraine; by Rev. Edward Hazleton, in Agnes-street Methodist Church, Belfast, and by Rev. Henry Ball, of Belfast, inillymena.

It is stated that Mr. Samuel Scott, of White Plains, N.Y., who died recently, has bequeathed a thousand dollars to each of the superannuated Methodist ministers in Ireland, or thirty-one thousand dollars in all.

Mrs. Wiseman has, during the past fortnight, been addressing a series of meetings in Ireland in aid of the Ladies' Auxiliary of the Methodist Missionary Society, and has given much interesting information reference to the need for, and success of, female mission workers in India, China, and Ceylon.

The ninth annual convention of the Junior Methodist ministers was held last week in Clones, and passed off very successfully. Rev. P. E. Donovan presided, and Revs. R. Dowling and H. McConnell acted as secretaries. The first session was devoted to temperance, and addresses on the subject were delivered by Revs. R. E. Sherwood, J. D. Ritchie, and R. M. Ker; another session was devoted to foreign missions, and addresses were delivered by Rev. J. Sanderson and John Linahan; and a third session was given to the question of Sunday-schools, when addresses were delivered by Revs. C. H. Strong and Thos. A. Moore. Altogether the Convention, which was attended by about thirty young ministers from various parts of Ireland, was calculated to do much good, and has left a pleasant odour behind it.

London Tramcar and Omnibus Scripture Text Mission.—The thirteenth annual report records an advance. The vacancy caused in the secretarial department by the retirement of Mrs. Wood, founder, has been kindly filled by Mr. Robert D. Stewart, who has for years been closely identified with the work. There are estimated to be 1500 omnibuses and 896 tramcars, with (say) annually 244,000,000 and 175,000,000 travellers respectively, in London alone. There is, therefore, much as yet to be done, for hitherto the omnibuses have been scarcely touched. We calculate that to place a transparent text in each of these 2396 cars and omnibuses would cost, on an average, 15s. each for twelve months; £1797 for the year. Communications for Mr. Stewart should be addressed, 1, King Edward-street, London, E.C.

Temperance Notes.

THE Duchess of Sutherland is arranging with Lady Henry Somerset to visit the North of Scotland and address temperance meetings.

A "John Ploughman" Gospel Temperance Society has been established in connection with the Metropolitan Tabernacle, with Pastor T. Spurgeon as president.

Mrs. Harrison Lee has held successful meetings in connection with the Derby Temperance Society. A breakfast meeting of 400 railway men was the occasion of an impressive address on the evils of drink.

Mr. F. A. Carter, of Brighton, has won the prize offered by the National Temperance Choral Union for the best poem to be set to music and commemorative of the progress of the Temperance movement during the Victorian era.

Dr. Temple, the new Primate, announces that he is compelled to resign the chairmanship of the C.E.T.S., but will not sever himself from the society. He is president of the National Temperance League, and also a Rechabite. He will also continue to serve on the Royal Commission.

The Grimsby Town Council have had before them a proposal to open a municipal public-house. The proposal found a good deal of support, but in the end an amendment was carried by eighteen to fourteen declaring it inopportune to consider the question whilst the result of the Royal Commission was still unknown.

A licensing appeal of much local interest was heard at Liverpool on Thursday. The city justices recently refused to renew the licence of the Grapes Hotel, Lime-street, upon an adverse police report. The parties concerned appealed, and evidence for and against the house, which is one of the oldest Liverpool hotels, was taken. In the result the Bench dismissed the appeal.

A third edition has been issued of "The Church of God: the liquor traffic. Poverty, suffering, and sin." By "One of the people." (Jarrold and Sons.) The object of the writer is to arouse the churches to array themselves on the side of Temperance, and to fight the evils arising out of the drinking habits of society. The writer speaks very plainly indeed to the bishops, clergy, ministers, and all professing Christians, the medical profession and those engaged in the liquor traffic, including shareholders in the great brewing companies.

The report for 1895 of the Chief Commissioner of Metropolitan Police shows that the total number of persons apprehended by the police in 1895 was 85,763, of whom 60,853 were convicted or held to bail; the number of apprehensions for drunkenness and drunken and disorderly conduct being 34,605, or rather more than two-fifths of the total apprehensions. The number of summonses against "drink houses" in 1895 was 288, 213 being convicted and 75 dismissed; the proportion of "trade" convictions being one for every 162 persons apprehended for drunkenness.

The Bishop of Liverpool has addressed a letter to the clergy in his diocese, stating that it is proposed to observe Sunday, Jan. 31, as the Annual Temperance Sunday in 1897, and he hopes that they will allow the claims of the Diocesan C.E.T.S. to be advocated in their pulpits on that day. The cause of Temperance is annually receiving a large amount of attention in Parliament, though, principally from want of entire harmony among its advocates, nothing practical has hitherto been done, except the appointment of a Royal Commission on Licensing, which may prove very useful.

The Royal Commission, after a three months' recess, resumed their investigations on Tuesday week. They will sit on Tuesday and Wednesday in every alternate week. The clerk to the Bradford Justices said since 1882 the off-licences in Bradford had decreased from 635 to 381. The Chief Constable of Lancashire said there were 5,418 licensed houses in the county, of which 3,454 were tied. There were many taverns known as "three-mile houses" which laid themselves out to serve *boni-fide* travellers on Sunday mornings. Mr. P. M. Martineau, an East London magistrate, thought clubs ought to be regulated.

Sunday was observed in most of the churches in the South of London as Temperance Sunday, and sermons were preached and offertories given in support of the Church of England Temperance Society. The Bishop of Rochester preached in the morning at St. Saviour's, Denmark Park, and in the evening at St. Peter's, Walworth. In most of the churches the work of the Police-court Mission was advocated most strongly, and in many cases the offertories were given in support of that work. Great stress was laid upon the need of more definite temperance work, quite apart from any agitation in favour of legislation. It has been arranged by nearly all, if not all, the Non-conforming Evangelical churches in South London to set apart the last Sunday in this month as Temperance Sunday.

From Miss Robinson.

DEAR SIR,—I should like to be allowed through your columns to thank friends who have taken a kind personal interest in my welfare and to inform them that I have now no connection whatever with any part of my former work except the editorship of *Ready*. The various houses are doing well under the care of their respective superintendents, to whom all communications should be addressed, *not to myself*.

I am unspeakably thankful to be free from all business responsibility and yet able to speak and read the Word of Life among the foresters, who come long distances to weekly meetings in "The Hut."

But now I want to mention a very important matter in connection with the Portsmouth Soldiers' Institute as a last word to friends and subscribers. The Trooping Work has all been transferred from Portsmouth to Southampton, and the Portsmouth workers have faithfully gone over each time a ship has come in or gone out. A splendid coffee-shed is efficiently worked. But this does not meet the needs of families on embarking and disembarking; a branch institute is required at Southampton, and this is now about to be provided.

The honorary superintendent of the Portsmouth Institute, Mr. Sidney Smith, and Mrs. Smith are giving their whole energies to this. Considerable money help will be required and for this, I do very earnestly appeal to the readers of THE CHRISTIAN on their behalf.—Very truly yours,

SARAH ROBINSON.

The Hut, Burley, New Forest, Hants.

Glasgow Municipal Elections.

ON Tuesday, November 3, the city of Glasgow elected its new town council, consisting of seventy-five gentlemen. Owing to the extended boundary of the city, the whole council retired, and never before in the history of the municipality was there so much interest manifested.

Last May the "Progressive Union" was formed, embracing representatives of the Christian, temperance, and philanthropic agencies in the city. Its object was to secure the return of Christian men to the town council. Committees were formed in the twenty-five wards or districts of the city. For weeks past there was much earnest prayer and hard work in view of the election day.

The poll was a large one—over 75,000 electors recording their votes. When the result was made known it was observed that forty-eight of the fifty-six candidates recommended by the Progressive Union had been elected. This was a great victory, and Glasgow has now secured an excellent Town Council. The magistrates were elected last Friday; the bench consists of fourteen gentlemen, and of these eleven are personal abstainers.

Fund for Aged, Destitute, and Invalid Governesses.—The new report, "A Plea for Governesses," states that the annuitants of the Fund are now eighteen in number. The applications are numerous, some of them on behalf of ladies between sixty and seventy years of age, whose circumstances call very urgently for practical help. Ladies willing to assist as local secretaries may secure a copy of the report and other information from the hon. head secretary, Miss M. Fuller, Hillsboro', Maidenhead.

Harrod's Stores Christian Mission held its tenth anniversary on Tuesday, November 3, the Managing Director, Mr. Richard Burbidge presiding. After an address by General Phayre, Rev. A. J. Poynder spoke on "Serving," and soon demonstrated that he was not unacquainted with large houses of business. The report of the Union showed a small balance in hand, and also that the weekly Bible class is on the increase. There have been manifest tokens of God's blessing upon its work. The Mission is joined to the London Bible Class Union, which consists of about fifty-five business houses that have Christian work in them. W. MORRAN, Hon. Sec.

Sailors' Rest for Antwerp.—It is proposed to initiate a Strangers' Rest on the Quay, for this much frequented port. To effect this object two ladies, one of whom has been connected with the Rest at Ratcliff-highway almost from the commencement, and the other a Norwegian lady, who has resided in England for some time, and has laboured at the Scandinavian Home, West India Docks, have consented to proceed to Antwerp for the purpose. Their endeavour is approved by well-known friends of such Christian work. The encouragement and financial support of many friends towards the probable outlay of about £200 for a twelve months' experiment, will be gladly welcomed. Of this amount about £60 are already promised.

THE BOOK WORLD.

Points at Issue Between the Church of England and the Church of Rome. Archdeacon Sinclair's very useful and timely charge, delivered in May last, is having a deservedly wide circulation. We welcome a fourth edition, published at a popular price. (6d. *Elliot Stock*.)

The Sunday-school and its Relations is a series of seven articles by Principal Simon, Professor Marcus Dods, Revs. Hugh Black, George Jackson, A. R. Buckland, and A. R. Henderson. There is thought and suggestion in the book. (1s. *Sunday School Union*.)

The Claims of Rome. By Samuel Smith, M.P. (3d. *Elliot Stock*.) A vigorous pamphlet on a subject of great importance. Mr. Smith pointedly says that this is "the paramount question of the day for the English people." We trust his robust chapters will have many readers.

The Little Runaways, by M. Harriet M. Capes, is a story which the young will read again and again. **Very Funny Stories Told in Rhyme** is a book which truthfully answers to its title. Both these books are illustrated, and belong to the Red Nursery series. (1s. each. *Sunday School Union*.)

From Me to You. Messrs Jarrold & Sons have issued a second painting book with this title, and it is likely to prove as popular as the first. The special characteristic of this book is that the copies, after being filled in with chalk or paints, can be easily detached, and presented to friends as birthday, Christmas, or other souvenirs. (1s.)

Bully, Fag, and Hero; or, In Playground and Schoolroom. By Charles J. Mansford. (3s. 6d. *Jarrold & Sons*.) Surely the title "speaks volumes"! The book is one which "our boys" will not leave until they have read the last line. And it is as well that the quiet as well as the boisterous should make the acquaintance of such a readable story.

Voices from a Money-box. Mr. William J. Forster, is a volume of talks with the young, by one who has great aptitude in that line of work. Another book by the same author is **Ella's Christmas Letter**, the chapters of which point useful lessons in simple language. (8d. each. *Robert Culley, 2 & 3, Ludgate Circus-buildings, Farringdon-street*.)

Uncle Tom's Cabin. By Harriet Beecher Stowe. Illustrated memorial edition. (7s. 6d. *Cassell & Co.*) This edition of "Uncle Tom" is printed in bold type, and the illustrations, upwards of a hundred in number, are by Jenny Nyström-Stoependaal. The artist has cleverly conceived the spirit of the romance, and the volume is admirably suited for presentation purposes.

Round about Armenia. By E. A. Brayley Hodgetts. (*Sampson Low, Marston, & Co.*) These ably written chapters describe a recent journey in Turkey, the Caucasus, and Persia, undertaken in the hope of reaching the scene of some of the Armenian massacres. That attempt failed, but the author nevertheless has produced a marvellously interesting and instructive book. We do not feel altogether sure that his strong prejudices against all that is Russian and his distrust of Muscovite projects are well founded, though we admit that he outlines a strong case. Everyone who desires to see all round the complicated Eastern Question should read Mr. Hodgetts's book. There is an excellent map of Armenia.

Martyrs of Hell's Highway. By H. Elwyn Thomas. (3s. 6d. *H. R. Allenson*.) Surely no one could read this unweaving of one of the blackest forms of calculating and fiendish iniquity without horror and indignation that such things can be, in our boasted Christian land and era. It tells of worse things than were done in Sodom. The worst of all is that one experiences, as one reads, a sense of helplessness in combating or repressing such a widespread and subtle evil. Would to God that another Wilberforce might arise and lead on the Christian hosts of England to the abolition of this thousand-fold worse than American or African slavery. In a preface, Mrs. Butler vouches for the truth of the awful story.

Reveries and Realities. By Rev. F. B. Meyer. (*Morgan & Scott*. 2s. 6d. and 3s. 6d.) We have here the latest published product of Mr. Meyer's heart and brain. These sketches of life and work in London form an admirable sequel to "The Bells of Is," and may be described as dropped fragments from the author's amply furnished table of service. Most toothsome fare they make, and highly strengthening if well digested. Few modern writers on the practical Christian life can dress up a literary dish so daintily as Mr. Meyer. The chapters on "P.S.A." work, and other branches of Endeavour at Christ Church, will give guidance and suggestion, we trust, to many workers who are but half employed. The portrait frontispiece is simply splendid.

Gospel Pictures and Story Sermons. By D. W. Whittle. (*Morgan & Scott*. 2s. 6d. and 3s. 6d.) Many successful children's evangelists have mastered the art of speaking to boys and girls, but as a rule

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preachers of the Gospel find some difficulty in catching and holding the attention of restless young hearers. There is, however, as many have proved, a way of doing it; and rarely have we found a better example of how to talk to children than in the volume before us. It contains five story sermons, in which the preacher combines happily spiritual truth, with object teaching, simple chemical experiments, incident, and parable. The Gospel is put so simply and attractively that the children must listen. Either for reading in the home circle, or as a help to those who address the young, Major Whittle's book ought to find a wide and warm welcome.

BOOKLETS.

A Night in Bethlehem, by Rev. J. Reid Howatt (*Nisbet & Co.*), records an imaginary conversation at a Jewish inn fifty years after the birth of our Lord, concerning his life and death. It is reverent in conception and impressive in narration. **The Vest Pocket Companion for Christian Workers**, by R. A. Torrey (*Nisbet & Co.* 1s.), gives a selection of suitable texts for dealing with seekers; they are classified and printed in good type. **Meditations on Faith and Practice**, by Clare Langton (*Elliot Stock*), is a collection of fragmentary but helpful thoughts on practical themes. **A Gentle Heart**, by Rev. J. R. Miller, D.D. (*Hodder & Stoughton*. 6d.) has all the attractive qualities of this author's work. The core of the booklet is in one of the sentences, "Not to be gentle is not to be a Christian." **The Heavenly Vision**, by Rev. F. B. Meyer (*S.S. Union*. 6d.), contains many beautiful and stimulating utterances as to God's plan for every surrendered life. **The King's Garden** (*Hutchinson & Co.* 2s.) is a finely-illustrated allegory in verse, intended to show young people how to order and cultivate their lives—a good Christmas or birthday gift.

CHRISTMAS CARDS AND MOTTOES.

An attractive selection of these seasonable messages is published by Messrs. *Walter G. Wheeler and Co.*, 17, *Paternoster-row*. They embrace the Keswick series, and are turned out in artistic style with appropriate Scripture texts or choice verses. The larger motto cards are choicely illuminated and are suited for hanging or framing. Messrs. *Nister and Co.*, 28, *Paternoster-row*, also send out some excellent cards and illuminated wall-texts. The same publishers issue fortnightly a series of penny illustrated stories by such authors as Sydney Watson, A. Quartermaster, etc. They all have a religious bearing. Year by year Mr. Kaufmann, 30, *Paternoster-square*, E.C., issues cards that prove of great service to Christian workers. His new publications are particularly good, with Scripture portions wisely chosen, and poetical greetings by Mercédès Rivolta, S. B. Kathleen Warren, and others. Specially worthy of mention are some fine folding cards, with floral sprays, embossed and hand coloured (2d. and 3d. each). Among the series made up in packets may be named "Autumn Leaves," "The Light of the World," and "Daily Light" (six for 1s.); also "Fulness of Blessing" (12 for 1s.), "He careth for you," and "The Tender Shepherd" (12 for 6d.). There are also motto cards, with flower and landscape designs, varying in price from 6s. per 100.

WHO GAVE US THE BIBLE, GOD OR THE CHURCH? This striking booklet gives the text of a letter written by John Barnett to Rev. F. H. Beaven, St. Paul's, Burton-on-Trent. (1d. *T. F. Shorter, 53, Paternoster-row*.)

BOOKS RECEIVED.

From *The Christian Commonwealth Publishing Company*.—**TRIUMPHANT CERTAINTIES**. By Alexander MacLaren, D.D. (5s.)

From *Drummond's Tract Depot, Stirling*.—**URSULA CHALLENGER; or, Rough Ways Made Smooth**. By Ethel Ruth Boddy. (1s. 6d.)

From *Henry Frowde*.—**THE TREASURY OF AMERICAN SACRED SONG**, with notes explanatory and biographical. Selected and edited by W. Garrett Horder. (10s. 6d.)

From *J. F. Shaw & Co.*—Annual volumes of **OUR DARLINGS, LITTLE FROLIC, and SUNDAY SUNSHINE. BIRDS and BEASTS**. By Rev. J. G. Wood. **A WEEK OF BIRTHDAYS**. By C. H. Lyall. **MERRY AND GLAD**, stories for the tots. **LITTLE PETS, PLAYFELLOWS. THE END CROWNS ALL**, by Emma Marshall; and **WON AT LAST**, by Agnes Giberne; these last being two issues of Shaw's New Home series.

Khama's Country.—Information has been received that King Khama has withdrawn the concession recently obtained from him in regard to native beer.

Kingsdown Orphanage.—For many years a sale of work in aid of the funds of this institution (Mrs. Ginever's) has been held in November, and upon this effort, which usually yielded about £80, the trustees principally depended to close the financial year free of debt. While preparing for a similar sale this year, sickness appeared at Pemberton Gardens, the largest of the homes, containing ninety-seven children. The attack, which is a light form of scarlatina, precludes a sale this year; hence, casting themselves upon the kindness of friends, the trustees appeal for additional help to meet the present emergency. The secretary is Mr. R. T. Smith, 8, Tremlett-grove, Junction-road, N.

International S.S. Lessons.

November 22.

REWARDS OF OBEDIENCE.—Prov. iii. 1-17.

GOLDEN TEXT.—Verse 6.

THESE verses, as the title suggests, deal with the rewards of the obedient life. Enforce its lessons by considering two things.

I.—THE DESCRIPTION OF THE OBEDIENT LIFE.

1. *It observes the Word of God* (1, 3).—The forgetfulness against which we are warned (1) is not a mere infirmity of the memory, but a wilful negligence of the heart. What we are not careful to remember we can easily forget. The heart is the only true keeping place for the commandments. They should be in it, as the tables of testimony were in the Ark (see Psa. cxix. ii.); and engraven on it, as the law was written upon the stone (3). How to get the word in the heart?—that is the question. Read the answer in Heb. viii. 10.

2. *It trusts the guidance of God* (5-7).—Not in some things only, but "in all thy ways." We need Him as much in little things as in great; and He is willing that we should consult Him about all. This will be best understood by illustrations found in the life of David. Tell how he consulted God when the men of Keilah would have betrayed him; when he lost everything by the overthrow of Ziklag; when Saul was dead, and the way was open for him to take the kingdom; and when the Philistines twice came against him (see 1 Sam. xxiii. 9-11; xxx. 6-8; 2 Sam. ii. 1; v. 19, 23). We do not truly "acknowledge Him" unless we leave the decision of everything with Him. To form our own plans first, and then consult Him, is mockery.

3. *It consecrates its substance to God* (9, 10).—The people of Israel, redeemed by God from Egypt, belonged entirely to God. The offering of the first fruits was the recognition of this fact (see Deut. xxvi. 1-10). Our redemption deserves an equally grateful return (1 Cor. vi. 19, 20). Apart altogether from the reward promised, it should be our delight to give to God.

4. *It receives the discipline of God* (11, 12). It does not "despise" correction. Picture a boy who after a severe punishment endeavours to appear as though he did not feel it. Sometimes God's people were like that (Isa. i. 5, 6). Wearying of it is the opposite evil. It is as wrong to "faint" under affliction as to "make light" of it (Heb. xii. 5). We faint when we put a wrong interpretation upon God's chastening; when we forget that it is one of the privileges of the children of God, and that it is designed for our good. God does not neglect our education. Affliction is one of his most valuable lesson books. An obedient child will be willing to learn.

II. THE REWARDS OF SUCH A LIFE.—Though we use the term "rewards," it must not be supposed that obedience merits or purchases these blessings. They are the rewards of grace.

These rewards, spread over all the verses of our lesson, seem very largely to belong to this present life. It is sometimes objected that a Christian forfeits the present for the future; and the worldling prides himself on his wisdom in not giving up "the bird in the hand for the two in the bush." But he is mistaken. Godliness makes the most of the present life, while it has also the promise of the life to come (1 Tim. iv. 8). We do not need to spiritualise these promises. They mean what they say.

What are they? 1. *A long and healthy life* (ii. 8). The commands of the law of God relating to the body tend to preserve its vigour and healthfulness. It is the ungodly man who, by intemperance, gluttony, vice, shortens his own life. Men dig their own graves by their sins.

2. *An honourable life*. This is needful if a long life is to be a blessing. An unworthy, ignoble life is not worth living. But obedience to God leads to the exercise of those qualities of "kindness and truth" (3) which are the truest adornment. Integrity, industry, honesty, fidelity—these are the qualities most in request, and these are an essential part of the godly life. Is not such a character worth more than rubies (15)?

3. *Prosperity* (10). The widow's cruse and barrel failed not, because she honoured God with it. Upon this principle God would bless his people when through their robbery of Him they were suffering distress (Mal. iii. 10, see also Hag. i.). Those who conscientiously seek to honour God by setting apart some of their income for Him are able to bear testimony to the truth of this promise.

4. *Happiness and peace* (2, 17). The ways of godliness are suited to us. We were made for obedience, and find our rest and joy in it. The will of God is our element. Inward harmony can only be ours as we do that will. Peace with God, with men, and with our own conscience, this is found in the godly life.

What is our life to be?

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

ALL lovers of peace and concord will hail the conclusion of an arbitration treaty between England and the United States. This is not by any means the first international arbitration treaty, but its peculiar circumstances, and the first-rate rank and near kinship of the contracting nations, make it far and away the most important ever signed. It is a vast object lesson in human brotherhood, and strikes a deep note in the knell of war, which is especially timely, coming at this time of unrest about Armenia, when we are feeling ashamed of the jealousies which have paralysed the action of the Great Powers.

How long it will take to bring European nations to the mood in which they will entertain such an idea among themselves, it is not easy to say, nor is the forecast very bright at present. But that two of the most progressive and vigorous peoples in the world have determined to settle future disputes by peaceable methods is a fact that can never be wiped out of history, and that they are but the pioneers of a new era that sooner or later will dawn, is a certainty for faith and a grand opportunity for prayer as well as work.

It is highly gratifying to find that at length some of the Russian organs of public opinion are awake to the horrors of the Armenian situation. A leading paper in St. Petersburg has published a pathetic appeal to the Russian people on behalf of the starving Armenians, in which it seems fully to recognise the need of decisive action.

Europe is now fully decided that all the subjects of Turkey shall have better days, and that if these evil things occur again, even in the smallest degree, or more correctly, do not cease (because every day means fresh tortures for the imprisoned and starving), the authors of these misdeeds should receive their deserts. From a united Europe there is no hiding. And, moreover, no considerations as to the danger that may be incurred by the Europeans in Turkey, or to the Armenians, should prevent the enraged Powers from arriving at the decision *Fiat justitia*.

If these views at all express the mind of the Russian authorities, surely we may hope for the early dawn of a better day in those desolate regions.

In a letter to *The Daily News* a lady missionary says that never in the history of the Armenian nation of martyrs has it had so many who have so intelligently and gladly laid down their lives for Christ's sake as at the end of this nineteenth century. A list is given of Protestant and Gregorian pastors who deliberately chose death in its most brutal form rather than renounce their faith, with touching details of their calm courage at the last hour. Many even bore torture and yet faltered not in their testimony. Others, too, whose lives had not borne strong testimony for Christ, in that last solemn hour of testing, were unflinching. The devotion of the victims renewed the glories of the ancient witnesses to the faith of the Cross. Even those who gave way and embraced Islamism were in many cases constrained by the knowledge that in so doing they were saving wife and children from dishonour, torture, and death."

If the report that France will close all schools in Madagascar in which the French language is not taught, is true, we can only say that France has made a great mistake, and is her own worst enemy. The children are now taught in Malagasy in tens of thousands by Christian men and women, every one of whom would be a centre of peaceable influence and social order. To close these schools and to lay these teachers idle is to inaugurate confusion. Besides this, arrangements have been made to send French Protestant teachers as far as the services of such workers can be obtained. The haste to make a change seems to be more owing to Roman Catholic intrigue than to political considerations. France has something to learn as a coloniser, and one thing is not to persecute Protestants who are loyal to her.

The extraordinary contrast between the material conditions of the life of the poor now and sixty years ago, is one that is often forgotten. Mr. George Howell, who is an authority on this matter, gave, in a recent lecture, a summary of reforms that have been accomplished during the Queen's reign. Wages have largely risen, sanitation has been applied to the homes of the poor as well as of the rich, as many as 150 protective measures regulating work in factories, etc., have been passed; and education is on the way to become universal. Morally, also, there has been great advance. "Sixty years ago the prisons were full, and they could not build them fast enough. Now they are pulling them down."

Is this moral advance to be put down simply to the betterment in the outward conditions of life, and even to education? These two causes have undoubtedly had their share in the result, by making a life of decency and goodness more easy. But during these sixty years there has been a wonderful extension of agencies, which explain whatever betterment has taken place more than all other causes put together. There has never been a period when the Gospel has been preached to the poor so widely as this. All the churches have been more or less at work. The reign of Queen Victoria has been an era of mission-halls, of open-air preaching, of temperance work, of visiting the poor in their homes, and of numberless forms of religious philanthropy. And this work, done so quietly and unobtrusively, though it does not often find its way into social statistics, accounts not only for countless souls saved from sin, but for the main part of the improvement in the morals and well-being of the poor. The results

attained should encourage all who are engaged in various channels of spiritual service to a still more hopeful and determined devotion in the name of Jesus Christ, the Saviour of all men.

Another "Settlement" is to be founded in South London. It is to be in connection with the University of Cambridge, and is to be co-ordinate with "Oxford House" in the East-End. A large and influential gathering in promotion of this end was held in Cambridge last week, at which the Bishops of Durham and Rochester and Mr. A. J. Balfour spoke. The former appealed to the cultivated youth of Cambridge to make a practical trial of what the Christian faith was and what the Christian faith could do, and to vindicate their own claim to a true life by the generosity of their services. Mr. Balfour urged that this was not to be a merely clerical movement, but to include all manner of lay service. Nor was it to be a question of sect or churchmanship. All would be welcomed who would be willing to work with the institution. If the religious element and motive are only kept sufficiently prominent in the work, this ought to be a movement that will do an enormous amount of good in the densely populated neighbourhoods South of the Thames.

The hope that the recent Papal denunciation of Anglican orders would tend to make the Sacerdotalists less arrogant towards ministers who have not been "episcopally" ordained, does not seem likely to come true. Rev. T. A. Lacey delivered a carefully-written paper on the "Papal Bull" at Sion College last week, and his attitude towards Nonconformists was not encouraging to those who looked for better things. Being anathematised as schismatics by the Pope does not make these Sacramentarians less ready to anathematise those who differ from them as to what constitutes a valid ministry. The harm done by this proud exclusiveness is incalculable. Mr. Lacey deplored the Pope's action on the ground that it "confuses the plain lines of theology, and hinders the holy work of the Reunion of Christendom." Is not his attitude as deplorable in hindering the same cause nearer home?

What are the tests of a valid ordination to the ministry? According to Mr. Lacey they are purely external, being summed up in the two conditions—the laying of episcopal hands on the candidate, after prayer has been offered for the gift and grace of the Spirit. It is clear that these conditions may be fulfilled without the candidate being in a fit state, or even in a mood, to receive the grace required. It is equally clear that the grace may be in his possession before the performance of the rite. Till the test is made an *inward* one—till it is acknowledged to be spiritual in character, till it is realised by all as being conferred by the free act of the Spirit on such as are fit for it, whether a bishop takes part in the service or not—it will be useless to expect reunion between Episcopalians and Nonconformists. The latter acknowledge freely the validity of every ministry that approves itself by its fruits. It is those who exclude them, therefore, who lay themselves open to the charge of narrowness and schism.

Every preacher has, no doubt, felt a longing to know, at the close of a sermon, whether among his hearers there were some who had questions they wished to have answered, or doubts to be removed, or some more specific

instruction given than he had been able to afford. Hence the invitation to meet him in the vestry, or the "after-meeting." To these ways Dr. Bevan, of Melbourne, is said to have added the idea of inviting a free and candid criticism of his sermon by any hearer who may dissent from it. Can this really be Dr. Bevan's desire? If it is, he will let loose the most foolish tongues in his congregation, and a demand will soon be expressed for the innovation to cease. Perhaps he has the intention of compelling some foolish criticism to work its own destruction, but even this is a risky experiment.

Rev. Wm. Goudie, writing from the Madras district to *The Methodist Recorder*, on the villages of India, gives an impressive account of the need for Christian workers. "The fields are white unto harvest." During the past ten years he has baptized people, not singly, but by families and groups of families, village has been added to village, and congregation to congregation. His powerful appeal should be read by all members of his own church at least, and adequate help sent to him to gather these people in who are craving for blessing. In this time of revived commercial prosperity, this and all similar appeals ought to be gratefully responded to.

The recent references of Roman Catholics to Nonconformists have produced, so far, a very excellent result. Dr. Hiles Hitchens suggests that there should be a "Protestant Sunday" observed, on which special teaching should be given on the points on which Protestantism and Romanism differ. Rev. Wm. Pierce suggests a National Congregational Propaganda to convert Romanists and Ritualists, not by mere denunciation but by displaying the Divine features of the Congregational faith. "A religion, if it is true, cannot justify itself without becoming aggressive." Pastors should also make it a point in their ordinary teaching, especially to the young, to put the positive truth in such a way as to exclude error.

The conviction of a rich American lady on a charge of "shop-lifting," has given prominence to the moral and medical problems arising out of the disease known as kleptomania. Dr. Forbes Winslow, the eminent authority on insanity, states that cases of irresponsible thieving are exceedingly common among well-to-do women, but that the impulse hardly ever attacks men. The question not unnaturally occurs whether many cases of stealing among poor women may not arise in the same way. To this question experts reply that, while this is unquestionably so, the difficulty in such cases is to prove the absence of motive, which is the chief symptom of the malady. Difficult moral problems cluster round such a fact, but that the trouble is a form of insanity seems clear. The whole subject strikingly illustrates the fallibility of human judgment, and the extreme difficulty of apportioning blame and punishment. Only the All-seeing Eye and the Heart, that understands the intricate depths of our nature, can hold the balances with perfect justice and love.

Those in authority in Rhodesia now appear to be showing a real desire to deal squarely with the natives. The war being over, the chiefs were invited to meet the leading whites in council, and their grievances were discussed. As a result, the leading chiefs are to be paid salaries on condition that they will help to keep public order among their people, and a certain amount of trust is to be reposed in them. If this had been done from the begin-

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ning, the disastrous conflict just concluded might have been avoided. With care on the part of the authorities to administer justice impartially, there seems no reason why in future the Matabele should not in time grow accustomed to the altered conditions, and become gradually transformed from a nation of bloodthirsty savages into an industrious and peaceful people. There ought to be a grand opportunity for missionary work amongst them in the immediate future.

There is something very tempting to some minds in setting the various doctrines of Scripture in the light of science. Science is supposed to be so sure in its methods, and so safe in its conclusions, that its countenance or support is like calling in the testimony of an impartial, infallible witness; while its opposition is too often supposed either to invalidate or to shake any other conclusions but its own. Or, taking a lower view of it, its analogies form an attractive illustration of things spiritual. "Natural law in the spiritual world" is a suggestive theme, and has been handled with wonderful grace and eloquence. But are we not in danger of making too much of this auxiliary—or opponent? An analogy is not a proof; a metaphor is not a law. "Biological religion" may have a good deal of biology and very little of the religion of the Gospel of Jesus Christ in it.

We say this because it seems to us that the admirable papers of Rev. W. L. Watkinson on "The Doctrine of Sin in the Light of Science" err in this direction. He has made sin his study, and in no English volume that we are acquainted with has any one treated it with the same fulness, force, and insight as he has in "The Transfigured Sackcloth." Any papers from him would be sure to be Evangelical and uncompromising. But we deprecate using concerning plants and animals the same terms as we use of responsible men. To speak of plants as "displaying the worst moral characteristics," as "living by selfishness," as "being spiteful, cunning, dishonest, cruel," is to employ language in a sense which will ultimately rob all moral terms of their significance and power. If plants and animals are immoral, we know that it is an "immorality" for which they are not to blame, and men will think of their own immorality also as a venial matter. We cannot place the two in the same category, and then complain of their being understood to be the same in nature.

Mr. Watkinson finds in Nature, as read and interpreted by modern scientists, proofs of the reality of evil, of the total depravity of human nature, and of the presence of evil in us all. Some of the quotations with which he confirms his position from the writings of distinguished scientists are very striking. Thus from Mr. Huxley's Prolegomena to his Romanes Lectures he takes these two sentences: "I sometimes wonder whether people who talk so freely about extirpating the unfit ever dispassionately consider their own history. Surely, one must be very 'fit,' indeed, not to know of one occasion, or perhaps two, in one's life, when it would have been only too easy to qualify for a place among the unfit." Good use is made of such an admission for pushing home the Pauline teaching that "all have sinned," that "there is no difference." The doctrine of sin is resuming its old important place.

If we would appreciate aright the value of the work of Christian women in India we

should ponder this fact—that more than two-thirds of the devotees at Hindu shrines are said to be women, and they are the most difficult to reach. Here is the main strength of the national religion. It can only be carried by women. Thankful as we may be for every man who goes to India to serve Christ, we ought to attach peculiar value to women's work, and do all possible to extend it.

"The Abbé de Lamennais and the Liberal Catholic Movement in France" (*Longmans*) affords, in the distinguished man who is its central figure, another illustration of how effectually some men are disillusioned with regard to Rome by simply seeing her. Lamennais wished to raise Catholicism from the depths into which it was sinking deeper every day. He went to Rome and "beheld the foulest cesspool which has ever sullied the eyes of man." There was no God but interest. He said that the evil was beyond the power of man, and he turned away in horror and fear. That was in 1832; what would he say now? Why, that the Liberal Catholic movement does not move. Rome changes not.

Rev. J. D. Kilburn's System of Memory Training.

MANY of our readers have been deeply interested in our notices of Rev. J. D. Kilburn's system of memory training. We have received a large number of letters from correspondents at home and in various parts of the world, who are especially concerned in languages. They will be glad to know, as we are to announce, that in our issue for January 7, 1897, the first number of the New Year, will be commenced a series of lessons, which we are assured by many, who write from experience of other similar courses will very greatly reduce the labour of learning. The following particulars will indicate the nature of these lessons:—

SPECIAL COURSE ON NAMES AND LANGUAGES.

This course will consist of about Ten Lessons, and will deal with:—

The Facts and Principles on which the system is founded, so as to show more clearly—

The reason of the methods suggested and used, the different divisions of names, and how best to remember the names belonging to each division.

The best way of learning the order of the letters of a foreign alphabet, so as to be able to use dictionaries, lexicons, etc., with ease and facility.

The different methods of learning a foreign language, and suggestions as to the best.

The easiest and best way of learning the words and phrases of a foreign language.

The easiest and best way of learning the declensions of a foreign language.

The easiest and best way of learning the conjugations of a foreign language.

The easiest and best way of learning the meaning and number of the Chinese radicals.

The importance of this supply of a great need, felt by missionaries in the field, by intending missionaries still at home, and by all who wish to learn other languages than their own, can scarcely be overstated. We trust that our readers will co-operate with us in making this valuable course of instruction widely known. Mr. Kilburn's great desire is to afford new facilities to Christian workers to attain a better memory, and to apply that improved memory to the acquisition of languages for the evangelisation of the world.

Papers on Missions.—2.

THE PURPOSE OF PENTECOST.

"Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts i. 8, *mar.*

WHOM does the Lord here address? Who are, and who have been through the long ages since the day of his departure, when these words were spoken, the lineal descendants of those to whom He spoke them?

It was to the Apostles of the infant Church that Jesus gave this promise and this commission; and to the Church through the subsequent centuries, they have come from the lips of their ascended Lord. But the Church has multiplied into churches, and to every Church adheres the privilege and responsibility of contributing in its measure to the world's evangelisation.

It is true that for a millennium and a-half the Church, in all her churches, almost forgot the Great Commission, and the wide world of heathenism lay waste and fallow, unsown and unreaped. And consequently Pentecost was only remembered as a dream of a power possessed in the Church's golden age.

But by the grace of God a breath of heaven's pity passed over the hearts of a few men a century ago, and William Carey said that he would go down into the pit where the souls lay in darkness, if his brethren would

HOLD THE ROPES.

That was a ray of light upon the relation of the churches at home to those of her sons and daughters who felt and obeyed the call of God on behalf of their fellow-men abroad.

Every Church is *de facto* a missionary institution, and her every arrangement should have reference to this, the main object of her existence in the world—the preaching of the Gospel to every creature, beginning at her own door, and extending unto the uttermost part of the earth.

The Acts of the Apostles shows that very early the Gospel spread, just as the Lord Jesus had prescribed, in Jerusalem and Judea and Samaria, and to the Gentiles. It was the Church at Jerusalem that evangelised Samaria, and the Church at Antioch that by direction of the Holy Ghost separated and sent forth Barnabas and Saul on their first missionary journey. And from Antioch Paul again set forth with Silas, being recommended by the brethren—the Church—to the grace of God.

The proof that at Thessalonica the Gospel came not in word only, but in the Holy Ghost, and in power, and in much assurance, was that from them sounded out the word of the Lord in Macedonia and Achaia, and that in every place their faith to Godward was spread abroad. Well might the Apostle say they were his hope, and joy, and crown of rejoicing, in the presence of the Lord Jesus Christ at his coming.

In these last days, however, the missionary enterprise lags because the churches as such have not recognised their glorious privilege, their grave responsibility, to evangelise the world.

The first effect of a revival always is the quickening of at least a home missionary spirit. We need a revival of the missionary spirit on a world-wide scale. The return of Pentecostal power cannot be expected for any other purpose than that for which it was originally given—to empower the disciples of Christ to be his witnesses to the uttermost part of the earth; to endow his witnesses, that having eaten up the little book, which (in the vision of our "brother and companion

in the tribulation, and kingdom, and endurance in Jesus)" lay opened on the pierced hand of the Angel of the Covenant, they should prophesy again before peoples and nations and tongues and kings.

Prayer for the power of the Holy Ghost as at Pentecost, for any purpose less than to be his witnesses, his witnesses in sackcloth, bearing the reproach of Christ, must be an unanswered because an unanswerable prayer. It asks for a power, without a willing and obedient spirit to be used by it for the only purpose for which God has promised it.

The angels recognise as their fellow-servants among men only those who have the testimony of Jesus. "Worship God. For the testimony of Jesus is the spirit of prophecy"; *i.e.*, "This Spirit given to me in that I shew thee these things, given to thee in that thou seest and art to write them, is the token that we are fellow-servants and brethren." "Every one of those who have the testimony of Jesus . . . has the same Spirit, and that one spirit, and no other, is the Spirit of prophecy" (*Alford*).

The Sign of the Times.

MUCH has been written in the present day on "the Signs of the Times," but the inquiry as to what the Sign of the Times is, is of deeper moment, and has the prior claim. It is very doubtful indeed that we know anything as it ought to be known unless we pass through the plural to the singular, and grasp the subject in unity—*e.g.*, How to work "the works of God" rests as an oppressive burden on the mind until the theme unfolds in unity, and the signification of "the work of God" appears, which is that we should believe on Him whom He hath sent. In like manner we may trace the inability of the Scribes and Pharisees to discern "the signs of the times" to the fact that they resolutely resisted the light of that particular Sign—the greater than Solomon that was in their midst. As in the realm of nature there is always light in the sky somewhere, even in the darkest night, either cast up from the buried sun or reflected by the distant stars, so in the realm of human affairs there is no night so dark but it has some gleam from heaven, some writing of the Divine hand, some message from the Eternal Spirit; and it is because we feel that this is most emphatically true of our own day that we call attention now to the Sign of the Times.

On this subject we write with a measure of fear and trembling, the more so that our conviction is that the Sign of the Times does not lie in the region of flesh and blood perception. In all ages the Sign, however near the actual, has never been the object of sense cognition. The law of similitude applies here—the Sign, in fact, is as powerful in concealment as it is rich in illumination. Still, in every age—as God's Sign from heaven to his people—there is something specific, a writing on the wall, a movement of his Spirit, a still small voice more solemn and potent than the earthquake that disrupts kingdoms, or the volcanic fires that portend anarchy. Such a Sign is the trend to-day in the direction of life; or, as we may otherwise put it, in the direction of

A SUBSTANTIVE ACQUAINTANCE WITH THE
RISEN LORD.

May I plead with the reader not rashly to pass over this finding, or to deal with this Sign as if it were but one among many, for—if without dogmatism the affirmation is possible—it is not. Ponder the matter well in the solitudes of the Divine Presence. Let not flesh and blood intrude. The Sign is ever the

clue to the maze. Signs but confuse and baffle the mind until the Sign be found. What, then, is the Sign of the Times? It is the modern spiritual upheaval before which sects and parties fall—the yearning after such an interior knowledge of the Son of God as shall satisfy the heart with the fulness of his life, and furnish in the character an unbroken reflection of his image.

It would be superfluous to try to demonstrate the existence of the Sign specified. We take it for granted that in the case of the readers of THE CHRISTIAN modern phenomena sufficiently bespeak it. The Sign of the Times always stands as the antidote or counteractive of the ground errors of the period. The specific form of evil vitiating the Church of God at any time finds in the Sign of that time its rebuke and remedy.

Now, as it always has been, so is it with the Sign mentioned, as it regards the religious state of the present time. The Sign in question has not come an hour too soon. For unquestionably the experimental in Divine things had grown wondrously thin. There has seemed to be nothing profound anywhere. The whole matter of conversion had become superficialized. Formerly, it meant an agony to enter the kingdom of heaven, but now all was melodious and mellifluous on the lines of a verbal decision that took everything for granted, though nothing at all was felt.

In like manner, an equal shallowness of conception had reduced faith to a virtual nullity, by treating the glorious Gospel of Divine grace as if it were only so much

PABULUM FOR THE INTELLECT;

assuming that a man was saved who gave his personal subscription to a deduction drawn for him after the mode of a logical syllogism. The result has been, in thousands of cases, that faith has existed in the region of the nominal and abstract, rather than of the living and concrete.

To all this must be added the externalism of Church action, which has given to religious profession the character of a social and political busybody, a general judge and divider among men, and to ministers, forsooth, the place of parliamentary advisers and even dictators. Other things might be mentioned which have resulted, either through the grieving of the Spirit, or the express contradiction of truth, to weaken the vital forces of the Christian life and render Christ a Saviour more in name than in experience. But we forbear. Enough has been said to show the timeliness of the Sign specified, and its claim to be recognised as the Sign of the Times.

It is to be regretted, although not to be wondered at, that there have gathered round the Sign in question elements of perplexity and difficulty. Growing out of this Sign, namely identification with Christ through faith in his blood, and the realised fulness of his Spirit, are problems of a metaphysical bearing, concerning alike the actual and the possible, which are more easily raised than answered. Without pronouncing on recent controversies, it may not be inopportune to state that the endeavour to put, into intellectual formula, truths that in their essential nature are transcendental, is no more possible in theology than in philosophy. We question if anything practical is gained by the attempt to compass, with the foot-rule of intellectual definition, what Christian perfection is, or is not. The two things to be avoided as regards the vexed question of Christian perfection are (1) Fixing a limit, and (2) Vaunting a claim.

It is a mistake to fix a limit, for as the resources of Christ are boundless there is no telling forth the possibilities of his grace,
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either in time or in eternity. Equally is it a mistake to vaunt a claim, for "none is good save one, that is God"; and in all such cases there is subtle danger of obtruding self on our own notice and the attention of others. Satan would fain have us copy himself in assuming that we bear the root and not the root us. The fundamental condition of all spirituality and of all perfection is poverty of spirit. Hence, in point of place it ranks as the first of the Beatitudes. The same is true of all creatures, angels as well as men, who spiritually know and keep their place. It is through poverty of spirit they do it. Indeed, as our light is but reflected light, we have no excuse for assuming to be aught at any time or anywhere. Nor will the temptation exist when we shall have perfectly learnt of Him, for then all heart for the recognition of ourselves will be gone. JAS. DOUGLAS.

Brixton.

Impressions of Russia.

FOR the past thirteen weeks I have been making a tour of European and some parts of Asiatic Russia—Central Asia and Eastern Siberia. As so little information reaches England from these parts, a few stray notes of what I have been able to glean with regard to the spread of the kingdom may prove interesting.

Although there may be said to be no foreign missionary effort in the Tsar's dominions, the native evangelical denominations, such as the Stundists and Molokani, increase apace in spite of all opposition. In simplicity of life and teaching, these two closely resemble our Friends and Brethren, and intermittent persecution guarantees sincerity. At first I had hoped to be able to come in contact with some of these fellow-soldiers, but I found that, being unable to go among them without an interpreter, I should only attract attention, and probably bring them trouble, so regretfully I desisted. In Siberia I saw some exiled Stundists, though unable to converse with them; but it was sad to learn how many of them, cut off from their families and friends, in time succumb to deadening and corrupting influences, though many more remain firm to the end, and are the means of bringing light to others.

Notwithstanding the enforced conformity of the lower classes, especially in the country, where the livelihood of the parish clergy depends on their making their people pay up, as he comes the "Orthodox," there is a decided evangelical movement independent of established sects noticeable chiefly among people of education and means, whose position saves them from interference. It is only where conscientious objections prevent contribution to the support of the National Church, or the bearing of arms, or the performance of other legal duties, that the State interferes and transports the offender. In a bureaucratically-governed country, with an over-centralised administration, there is no lack of ways in which the poor and friendless may be made to suffer.

Throughout all classes the teachings of Tolstoy have weight, and many have been brought to Christ by his more recent works, or awakened to a sense of their Christian duties and responsibilities. However widely the views of most of those who read these lines may differ from Tolstoy's as to the nature of Christ and his work, few will fail to be thankful for his vigorous, earnest summons to take Christ at his word, and to follow Him only. One of the most pleasant incidents of my stay in Russia was a couple of days spent at his simple country home, in contact with his mind and character. But Tolstoy has suffered from coming in touch with only the more bigoted and narrow forms of Christianity, with a Church which is bound by human formalism, and with others who can conceive of none being right with God who do not see with their eyes. Would that he could know more of the Higher Life!

(1028)

Another of Russia's great thinkers, Vladimir Soloviev, a man whom the University found too Christian a student to retain him, still a member of the Russian Church, impressed me almost as much. As a believer in the Word of God and the Divine plans there revealed, he did not hesitate to attribute his country's troubles to its treatment of its Jewish citizens, the victims of the same party that persecutes evangelical Christians—a party which is one of the State's most subtle foes. He was astonished to learn how fully his views are shared by Christian Englishmen, and of the place the chosen people hold with us. With the exception, however, of the restricted area allotted to its Jewish subjects by the Government, I can find no great cause of complaint at present, and there is every reason to hope that the days of their persecution are over.

With regard to Gospel work among them, the scandal formerly caused at Warsaw by the wholesale christening of unconverted Israelites, who desired to obtain certificates which would enable them to reside in the capitals, has now been done away with in the only centre of missionary effort on their behalf, and the London Jews Society is doing real work there. The numbers who come there from long distances, even under the impression that they may obtain recognition as Christians by answering a few set questions, afford opportunities for faithful dealing which are not to be overrated, and already this has been honoured by conversions.

In Lutheran Finland, annexed by Russia nearly a hundred years ago, it was a surprise to find the Salvation Army at work. But as it was not a conquered country, and was only taken from Sweden, all its ancient rights and privileges were secured to it, foremost among them religious freedom. But even then, were the workers English, they would not be admitted; they are all either Finns or Swedes. At Helsingfors I had the pleasure of addressing one of their week-night meetings, the first I had come across in two years, in a large crowded hall. In Abö I could find no one at headquarters who spoke any language with which I was acquainted.

Elsewhere the only form of missionary work permitted in Russia is the spread of the Bible, and that is by no means little, for the British and Foreign Bible Society sends to Russia one-seventh of its total output. As the Russian Church has never committed the sin of Rome in forbidding the Word, but has approved its circulation, the Government provides free transport for the books and those engaged in selling them on all the railways, and in other ways affords facilities unknown in England. For several years past the Siberian exiles and convicts have been specially cared for in this respect, and three years ago a special order was issued in St. Petersburg providing that every one of them receiving a Bible on demand should have it entered on the list of articles for the production of which he and his warders are made responsible. Some

2000 BIBLES ARE THUS DISTRIBUTED YEARLY in Tiumen, which has hitherto been the great distributing centre, the colporteurs keeping the recipients' names, that the preservation of the books may be controlled.

Constantly I heard in those parts of the efforts in this direction of Dr. Lansdell and Dr. Baedeker, who have left light in many dark places. Dr. Baedeker especially was always spoken of with affection as a man who loved Christ and drew men to Him. One felt it an honour, when speaking or giving a book, to be linked, even in thought, with so faithful a servant of God.

Let it not be supposed that the Russian Church is dead because its members are for the most part sunk in the heathen worship of pictures, for amid it all the true light burns, though often hidden. The Russians are a religious people, and their zeal, if misdirected, has to be weighed by God, not man.

On account of the prevalent misconception in England as to the conditions of travel for foreigners in Russia, to which I was myself a victim before I went there, it is a pleasure to be able to say that nowhere did we meet with anything but courtesy and kindness from every class, official and private. One has only to be provided with a duly *visé* passport, and to hand this to the porters of the hotels on arrival, to be free to travel anywhere but in Central Asia. For the convenience of others, especially ladies, I am glad to say that an English boarding house, "The Private Residence," Nevski Prospekt 34, St. Petersburg, has been opened by a Christian lady, which I can most heartily recommend.

J. E. BUDGETT MEAKIN.

The Beggars' Church, Agra.

AMONG the many and varied philanthropic agencies begotten of Christianity, I question whether there is one of a more unique and interesting character than what is known as the "Beggars' Church" in connection with the Medical Missionary Training Institute at Agra, under the superintendence of Dr. Colin S. Valentine. Ever since Dr. Valentine settled in Agra, many years ago, a number of the poorest of the poor have been in the habit of going to the institute and in the compound, after a brief religious service, receiving alms every Sabbath morning. After a time, it became necessary to have a fixed hour when the assembled beggars might be simultaneously addressed.

Between seven and eight years ago they were formed into a church, the number in attendance varying, being sometimes as high as 400, though the average each Sabbath morning is about 160. It is a motley gathering of men, women, and children, embracing the maimed and the halt and the blind and the leprous—the very class of sufferers whom the Saviour when on earth delighted to minister to. One woman, who has never been able to walk, having, it is believed, been born a cripple, is in the habit of coming every Sabbath morning from Secundra, four miles off, the entire distance being overtaken on her hands and knees!

A more painfully touching sight, it is said, cannot be imagined. An Edinburgh gentleman who witnessed it said he had never seen the like anywhere, while an American lady, as she looked on, could not help bursting into tears. The lepers especially present a very miserable and in some cases even a sickening appearance. Many of these beggars, Dr. Valentine states, have no regular place to live in. During the hot season they lie about the corners of the streets, on the ground, and during the rainy and cold season under any shelter they can get. The gnawing of hunger is with them a daily and painful experience.

Though at first considerable difficulty was felt in securing silence and attention, it is not so now. No one could desire a more attentive audience. They are well instructed in Bible knowledge, and there are those among them who in their own simple way express their faith in and love to the Lord Jesus Christ. They are addressed by the native students in rotation, Dr. Valentine taking part in the exercises. It is an excellent training for the young men. One morning a native was telling the story of the blind man sitting by the wayside begging as Jesus drew nigh to Jericho. The speaker had no sooner explained that Jesus was as really present in their midst that morning as He was on that day on the way to Jericho, than the blind people present, of which there are always a considerable proportion, instantly and simultaneously cried out, "Jesus, thou Son of David, have mercy upon me."

Though it is only a few pice that are given to each of these needy ones, the amount in the course of a year is considerable. To meet such outlay the help of friends is invited. It is specially required at the present time in view of the famine now prevailing in the North-West Provinces, and which threatens to result in disastrous consequences in no ordinary degree. One of Dr. Valentine's correspondents writes:—"I am very sorry to say that we are in the midst of a very severe famine. Hundreds of poor people are starving in the streets of Agra, and several have been found dead." It is calculated that at least fourteen millions of human beings will be thrown upon the hands of the Government. This state of things will doubtless swell the attendance at the Beggars' Church.

Contributions, either for this special object or for the relief of the famine-stricken sufferers generally, will be gratefully received by Rev. Dr. Colin S. Valentine, 77, Morningside-park, Edinburgh.

R. Y.

The Mending Guild has for its object the bringing together of those who are clever needlewomen anxious to earn money by their art, and those who have work to be done which the pressure of other duties forbids them doing themselves, and which they are loth to entrust to incompetent hands. Mending of every description is undertaken—Household and personal linen, dress repairs, and darning of all kinds. The manageress of the Guild takes the whole responsibility of the work put into her hands, and portions it out to those who are proved capable of doing it well. Further information may be had from Mrs. Norman, 3, South Parade, Trafalgar-square, Chelsea, S.W.

An Old Crusade Revived.

THE campaign which Mrs. Josephine Butler led in England against laws which take cognizance of public immorality, regulate it, and license it under stipulated conditions, secured its goal of victory by the repeal of the Contagious Diseases Acts in 1886, after about twenty years of agitation. That triumph being won, nearly all of the many different societies of moralists who had helped on the victory were disbanded. But the Ladies' National Association remained intact, and merely transferred its energies to the British Continental and General Federation, founded by Mrs. Josephine Butler for abolishing State-regulated vice everywhere, and this work has been carried on up to the present day. A British committee of this Federation was founded in London some years ago, to maintain vigilance and co-operation in Great Britain and her dependencies.

In consequence of the continued publication of paragraphs in the newspapers, the desire of certain military and medical experts to get the Contagious Diseases Acts re-enacted in England and India has been forced before the British public. Of this movement alone, the Federation has taken but little notice, for it was only natural that those who desire laws to make vice safe and easy should mutter complaints when they were foiled. But in the last session of Parliament pressure was brought on the Government, and several Ministers agreed to give facilities for a committee of inquiry whether it was a fact that the repeal of the Contagious Diseases Acts had militated against the health of our soldiers in India.

This promise by the present Government was felt by the Social Purity party to be a concession to the enemies of morality. Therefore a public conference was convened by the Federation and held at Birmingham last Friday, to "protest against the efforts being made to induce the Government to re-establish in this country, in India, or in any part of the Empire, a system which is utterly antagonistic to the moral and religious convictions of the people of this country, which violates the personal liberty of women in the supposed interests of vicious men, and which has failed even in its professed sanitary aims"; further, to warn the country of this threatened legislative iniquity; and also to let the Government know that an organised cohort of moral men and women are prepared to immediately reopen the old campaign, if necessary, against this impending violation of their religious convictions.

These two meetings at Birmingham were a remarkable success. The old parliamentary leader of the movement, Sir JAMES STANSFELD, presided at the Conference, supported by other veterans in the repeal movement, and delegates from Purity committees all over the country.

As regards the speeches, Sir James Stansfeld said that if this promised Government inquiry was for the purpose of preventing vice, or lessening disease, or promoting morality, he would gladly have co-operated in it, but he could not countenance a sham inquiry. The highest possible Government medical authority, viz., the Army Sanitary Commission, had for many years emphatically and repeatedly condemned the whole system of regulating vice in India and England as a medical failure, and had also pointed out that to keep the soldiers healthy moral means must be used. That was the whole argument of the abolition party from the first. It was shown during the meetings that in Paris, Brussels, India, and elsewhere experts who desired Government licensing of vice were bound to admit that the systems at present tried had all failed to check disease, and that sexual licentiousness had everywhere increased. But while these experts only clamoured for more legislative restrictions and power over women, the party of morality steadily upheld the principles that personal continence was the safeguard against disease, and also that the function of Governments was to make the practice of vice difficult, and not by licensing vice make it easy and avowedly safe.

Letters supporting the movement were read from a number of the leading workers in the cause. The chief speakers were Sir James Stansfeld, Mr. H. J. Wilson, M.P., Professor Stuart, M.P., Mr. Geo. Dixon, M.P., Rev. J. P. Gledstone, Mr. Joseph Edmundson, Archdeacon Wilson, Earl of Moray, etc. Resolutions supporting the objects of the meetings were carried amid great enthusiasm, and without a dissentient voice. These will be forwarded to Lord Salisbury, the Leader of the House of

Commons, the Secretary for War, the Secretary for India, and the M.P.'s for all the divisions of Birmingham. It is clear that if these threatened laws are re-enacted the Government will have to face the aroused indignation of the entire Christian community.

Tea-planters in India.

THE late Alexander Balfour, one of Liverpool's merchant philanthropists, lived a good deal abroad, and one of the consequences of his so doing was that he used to say that he wished every Englishman living abroad could return to the home-land for at least six months every five years for the sake of breathing afresh its moral atmosphere. There can be no doubt that one of the great drawbacks to life abroad, especially in a heathen land, is that it inevitably tends to moral deterioration. Such a state of things is all the more serious when it is unrecognised, and therefore not admitted.

It is no part of our object to reflect on the lives which many of our countrymen live, but rather to open up the question as to whether it be not possible to secure a better state of things in at least one particular. It is only too well known that evil lives are lived by some, but is it not quite possible that if some who are ready to reflect on such were similarly situated they might stray also?

Can nothing be done by way of helping our countrymen in India, especially those who belong to the great tea-planting community, to live lives more in keeping with even their own ideal of what an Englishman's life should be?

An influential company, employing scores of young men, sometimes inquires as to the Church relations of applicants before sending them to India. It appears very plain that this can, surely, only be in the company's interest, with a view to getting men of good character; and not in any way in the interests of the young men, when it is known that they will probably be sent far away from all Christian association, to districts where heathen principles and practices predominate, and the Sabbath will have to be practically disregarded. A young planter, after being some months in such a locality, scornfully said: "I would like to know why my church relations were inquired into before I was sent out!" To come to

A PRACTICAL ISSUE, we would urge that heads of firms at home should not discourage, as too many do, their assistants getting married, particularly in healthy hill climates. Marriage is God's own institution, and we are sure that those who discourage it are not wiser than God. For proprietors and directors to prefer fornication to marriage in their employés (which they must know is in too many cases the alternative), is a very serious position to take up, and involves responsibility for which they will be answerable to God. And aside from this solemn consideration we believe it is short-sighted policy even from their own business point of view.

We cannot but think that there are Christian shareholders in the different tea companies who must thoroughly disapprove of the position taken by some secretaries and directors.

The following is written by a planter of long experience, who is well qualified to speak upon the subject:—

"It is a fact that the directors of one of the largest tea companies in Darjeeling, having its headquarters in London, have passed a resolution that in future they will not employ married assistants.

"It is difficult to understand what can have led them to such a decision, because people who are acquainted with the estates and the gentlemen employed on them are not aware of the company having suffered by the employment of married assistants hitherto, while a good deal can be said on the other side of the subject.

"The company referred to has in former times had in its employment Europeans who have had a family without being married, and no objection was ever raised by the directors. The degrading fact is well known in the district, but of course the shareholders are probably not aware of it. The directors may not all know, but some of them certainly do, and in the face of these facts the resolution above referred to is nothing more or less than putting a premium on immorality.

"I have had a good many years' experience in tea-planting, and my deep conviction is that, even

from a business point of view, immoral living on the part of managers and assistants is distinctly and seriously opposed to the interests of proprietors. It weakens their influence with the decent and respectable portion of the labourers, which, by the way, is the larger portion; it is the cause of numerous intrigues and consequent loss to the estate, and is often the cause of disease which incapacitates the wretched 'Christian' for the discharge of his duties to the company.

"Of course, the directors who have taken the step referred to would say that they never intended to encourage this state of things, but the fact is there, whatever the intention may have been.

"When men reach the age of twenty-five or thirty years, are cut off from society although living in a good climate, and have such an income as they consider would enable them, in the exercise of care and economy, to support a wife and all that marriage may involve, it is nothing short of sin to throw obstacles in the way of their doing so; and it is easy to see that most men thus debarred would consider that they are driven to immorality, and give their 'support' in another direction, especially as they know that in doing so they would not be opposing the wishes of the directors.

"Are there no Christian men amongst the shareholders who will rise in revolt against this state of things?

"It must not be assumed that immoral living on the part of tea-planters is universal any more than amongst any other class of men; nor must it be supposed that all tea companies carry out the policy of the one referred to: there are some companies which distinctly encourage their European assistants to marry whenever they themselves think they can do so, and there are some proprietors who resolutely set their faces against any of their assistants living in sin. I am quite sure that if proprietors and shareholders at home knew the real state of affairs a very different policy would be inaugurated, and every encouragement would be given to young men who are striving in the midst of very difficult circumstances to live pure and upright lives."

"Rachel Comforted."

By AUTHORESS OF "THE STARLESS CROWN."

ISA. XL. 11. ACTS II. 32.

"ARE infants saved?" Have you yet a doubt?
What were a home with the love left out?
What were a shepherd who kept his sheep,
But left the lambs in the cold to sleep?
Nay, He will gather them warm to rest,
And carry the little ones on his breast.

Does He love as a parent wise and good,
Meeting all needs as a Father would?
Does He care for us as a Saviour dear,
In trouble proving his mercy near,
To spurn our darlings from mercy's door?
Nay, but his measure is, "How much more!"

Shall He care for a helpless infant less,
Than one whom He teaches her sweet caress?
While, "like as a mother," He comforts those
Who seek the succour his hand bestows;
And more than a mother's, so tender-true,
Is the love and pity He bears for you!

Sweet baby voices can lisp his name,
Their simple faith putting ours to shame;
With glad Hosannas their garlands bring
To strew the path of the children's King.
For the fold below—or the fields above—
The lambs are sure of the Shepherd's love!

Be hearts at rest,—to his pierced feet,
We bring our treasures so dear and sweet;
The mother's longing his promise dowers
With dear-bought blessing for us and ours.
Love's royal charter was signed for them,
By ONE rough-cradled at Bethlehem!

J. L. HOG.

Canning Town Women's Settlement.—

The annual meeting of the Women's Settlement, connected with Mansfield House, Canning Town, was held on Wednesday last week at the Memorial Hall, Farringdon-street. Mr. Walter Hazell, M.P., who presided, said that the work had been well sustained during the year, and there was every probability of their activity being increased in the future. He hoped that sufficient public support would be accorded them to enable them to extend their sphere of influence. The annual report presented by the secretary (Miss Spicer) stated that one or two fresh departments had been added during the year, the most important of which was the work among the crippled and invalid children of the district.

OUR DAILY HOMILY.

SUNDAY, November 22.

"THE LORD TRIETH THE RIGHTEOUS."—Psa. xi. 5.
DO not be surprised if you are passing through trials. The righteous Lord is exercising you towards righteousness, that your face may ever behold his in unswerving communion. As the trainer of a young athlete will place him, now in one position, and again in another, to call certain muscles into play, to strengthen them by use, and to make the whole organisation supple and subservient to the impulses of the soul, so God tries us—to call into operation, and test by use, every faculty of our being.

Trials make the promise sweet.
 Trials give new life to prayer,
 Trials bring us to his feet,
 Lay us low, and keep us there.

There is a great difference between the temptings of Satan and the tryings of the Lord. The former are that we may fall; the great adversary takes pleasure in showing how weak and sinful we are, and in casting us down to destruction. The latter, that we may be led out towards faith, patience, courage, meekness, and other-worldliness. "Tribulation *worketh* patience, and patience experience, and experience hope." Whatever spiritual power may be prepared for us; we are unaware of its value or helpfulness till it is called into exercise by trial. When once it has been summoned into manifestation, it becomes the invaluable possession of all aftertime. The night veils the sun that we may see the stars. O blessed sorrow, that makes Jesus real and glorious in our eyes.

MONDAY, November 23.

"THE WORDS OF THE LORD ARE PURE WORDS, AS SILVER TRIED IN A FURNACE OF EARTH, PURIFIED SEVEN TIMES."—Psa. xii. 6.

What a contrast is presented in this Psalm between God's words and man's! "They speak vanity, with flattering lip and double heart." God never flatters; his words are absolutely pure because they have passed through the furnace of his holiness, but they are therefore absolutely reliable and trustworthy.

As silver *enriches* its owner, so does the Word of God enrich its lovers. Nothing so strengthens the intellect, clears the judgment, enlarges the views, purifies the taste, quickens the imagination, and educates the whole man. The humblest day-labourer who imbibes the Bible becomes rich in thought and speech, and able to dispense his riches to others.

As silver is *beautiful* to the eye, so fair is the Word of God. After a boy born blind had been suddenly repossessed of sight through an operation by a skilful oculist, his mother led him out-of-doors, took off the bandages, and gave him his first view of sunshine, sky, and flowers. "Oh, mother," he cried, "why did you never tell me it was so beautiful?" With starting tears, she said, "I tried to tell you, my dear, but you could not understand me." So we need opened eyes, and then the Bible is more to be desired than fine gold.

As silver is *pure*, so is the Word of God, and it purifies. It has been the main purifying agent of the world. Though it deals with the corruptions of the human heart, it does so in such a delicate and holy manner as to excite within us something of the abhorrence of the Holy God.

TUESDAY, November 24.

"I WILL SING UNTO THE LORD, BECAUSE HE HATH DEALT BOUNTIFULLY WITH ME."—Psa. xlii. 6.

Here is the man who had sorrow in his heart all the day breaking into song. We do not find that his troubles were any less. The enemy was still exalted over him, and boasted of having prevailed; it seemed indeed as though he must soon sleep the sleep of death. But he never let go his trust. Whatever were his outward discomforts and trials

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he clung to his God and waited patiently for Him, with the result that out of his stormy griefs he built a Bethel, and in the midst of his anguish broke out into song.

When we are sitting under the shadow of severe trial, God can wrap us about with the garment of praise, and fill our mouths with song. Although the fig tree does not blossom, and there is no fruit in the vines, yet the soul may rejoice in the Lord, and joy in the God of salvation. You cannot starve a man who is feeding on God's promises, and you cannot make that man or woman wretched who has a clean conscience, the smile of God, and the love of Jesus in the soul.

When brave old Thomas Haliburton lost his much-loved son, he made this record: "This day has been a day to be remembered. Oh, my soul, never forget what this day I reached. My soul had smiles that almost wasted nature. Oh, what a sweet day. About half-an-hour after the Sabbath, my child, after a sharp conflict, slept pleasantly in Jesus, to whom pleasantly he was so often given... Jesus came to me in the third watch of the night, walking upon the waters... He stilled the tempest in my soul, and lo! there was a great calm." Ah, believer in God, do not look at circumstances, but at God; He will save thee, and thy songful heart shall abide in his Most Holy Place.

WEDNESDAY, November 25.

"WHEN THE LORD BRINGETH BACK THE CAPTIVITY OF HIS PEOPLE."—Psa. xiv. 7.

It is good to have an eye on the future, even though we get sometimes a little weary of waiting, and impatient of delay. Here a captive soul transports itself to the hours when its captivity shall be ended; and although it cannot altogether suppress the "Oh!" of longing desire, it dilates with ecstasy, on the outburst of joy that shall hail the Divine deliverance.

Let us look on and up. Bunyan tells us that the heart of the Pilgrim "waxed warm about the place whither he was going." A real lover of Christ, who knows something of the law of sin in his members, and of the dull weight of this mortal tabernacle, must have, at times, deep musings about his home, and his glorious inheritance. Paul was one of the most eager of workers, but he was ever dwelling on the blessed hope.

"When," exclaimed Baxter, "when, O my soul, hast thou most forgot thy wintry sorrows? Is it not when thou has got above, closest to Jesus Christ, and hast conversed with Him, and viewed the mansions of glory, and filled thyself with sweet foretastes, and talked with the inhabitants of the higher world?" Such devout anticipations do not slacken our work down here, during this little while. It is said of Samuel Rutherford that he was always studying, always preaching, and always visiting the sick, but it was he who exclaimed, "Oh, time, run fast! Oh, fair day, when wilt thou dawn? Oh, shadows, flee away! Oh, well-beloved Bridegroom, be thou to me like the roe or the young hart on the mountains."

THURSDAY, November 26.

"LORD, WHO SHALT SOJOURN IN THY TABERNACLE? WHO SHALT DWELL IN THY HOLY HILL?"—Ps. xv. 1.

This holy soul was not content to stand in the outer court without the sacred tent; he coveted to enter where the High Priest entered, and to live there. It was impossible then. The way into the Holiest was not made manifest. No ordinary worshipper might pass the Vail, and the high priest who passed it once a year remained but a few moments.

How wonderfully varied our experience may be. We have boldness to enter into the holy place, and remain there, by the blood of Jesus; and, by the enableings of his Priesthood, we may spend our entire lives under the consciousness of the presence and favour of God. We may even hear Him speak-

ing and bidding us perform his errands, or stand in rapt communion.

This is not your experience? Then look carefully through the conditions which this Psalm enumerates. Perhaps you are not transparently truthful, or your tongue is not carefully controlled, or you are not perfectly honourable in your business dealings, or you do not know the power of the blood of Christ, as it cleanses from dead works to serve the living God.

It is worth any sacrifice to maintain this habit of indwelling the Most Holy Place. Ask Jesus to arrange it for you. He was appointed for us in things that pertain to God. Whenever anything in the inner life seems faulty and deficient, we may turn with unabated confidence to our High Priest, asking Him to adjust it, to bring us into the presence of God, and to keep us there.

FRIDAY, November 27.

"THOU WILT NOT LEAVE MY SOUL IN HADES."—Ps. xvi. 10.

This hymn is for ever sacred because of its application by the Holy Ghost to our Saviour's resurrection (Acts ii.). It was as though our Lord had stayed his soul upon these words as He left this world and entered the unseen. The last words He uttered were of committal to his Father, and then He commenced to traverse the land of shadow. The Apostle Peter says that He went to visit the spirits in prison. Whither He went is not material, it is enough for our purpose that He sang, as He went, this hymn of immortal hope. Sure that He was the Father's beloved, He knew that He would not be left in Hades, or suffered to see corruption. He was sure that there was a path of life somewhere, which God would show, which led into his presence, with its fulness of joy, and its pleasures for evermore.

Whenever you are stepping down in the dark, unable to see a hand's-breadth before you, and just letting the foot fall from step to step—it may be because of some act of obedience to conscience, or into the unknown and untried, or into death itself—cheer your heart with this holy Psalm. God will not leave the soul that absolutely honours and obeys Him. His way leads to the light through the dark, to the deathless through death, to the abounding usefulness through desertion and loneliness. Follow Him, He will show.

"She is sinking very fast," whispered an attendant in the dying chamber of a godly woman. "No, no," was the quick response of the departing saint, who had overheard the words; "no; I am not sinking. I am in the arms of my Saviour."

SATURDAY, November 28.

"AS FOR ME, I SHALL BEHOLD THY FACE IN RIGHTEOUSNESS. I SHALL BE SATISFIED WHEN I AWAKE."—Ps. xvii. 15.

To a good man, then, this is the world of dream and shadow, and death is the awakening. We are like men asleep in some chamber that looks toward the eastern sky. Outside is the day with its revealing beams, but our heavy eyes are closed to it all. "Here and there, some lighter sleeper with thinner eyelids or face turned to the sun is half conscious of a vague brightness and feels the light though he sees not the wealth of colour it reveals. Such souls are our saints and prophets, but most of us sleep on unconscious." But the moment is at hand when we shall awake and start up and declare ourselves fools for having counted dreams as realities when to the eternal realities we were oblivious.

When we awake we shall see God. Likeness is properly "form," and is the same word employed in reference to Moses, who saw the similitude of the Lord. We shall see Him as He is. There will be an outward revelation and manifestation of his lovely and holy character and it will satisfy us completely. The mind will be satisfied with his truth, the heart with his love, the will with his authority. We shall need nothing else, The weary pilgrim will have reached a goal that will more than compensate for all tears and pangs he has undergone.

"This life's a dream, an empty show;
 But the bright world to which I go
 Hath joys substantial and sincere,
 When shall I wake and find me there?"

F. B. M.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

For the Children.

"Suffer the little children to come unto Me, and forbid them not."

WE are pleading for the children
Cast adrift on life's swift tide,
Homeless, friendless, sad, and lonely,
Yet for these the Saviour died.
Will you join us in our pleading?
Seek some other hearts to touch
With the story of their sorrows?
Yours shall be the "Inasmuch."

We are praying for the children—
Orphans in a world of sin.
Waifs and Strays whose plaintive sobbings
Rise amid earth's ceaseless din.
Will you join us in our praying?
Lift this prayer to God above—
Loving Father, save the children,
They are Thine, and Thou art love!

We are toiling for the children—
"Feed My lambs," the Saviour said;
Scores around us, pinched with hunger,
Daily cry to us for bread.
Will you join us in our labour?
Help us dry the children's tears,
Help us dry God's summer sunshine
Warm and cheer their tender years?

We are fighting for the children;
Satan fain would hold them fast
In the haunts of vice and squalor
Where their childhood days are cast.
Will you join us in the conflict?
Christ Himself is on our side,
In his Name we claim the children,
In his strength we dare confide!

Pleading, praying, toiling, fighting,
For the children of to-day!
"Let them come," the Master urges,
Shall we not his voice obey?
Then, at last, our task completed,
Oh, the rapture ours will be,
As we catch the Saviour's greeting,
"Ye have done it unto Me!"

S. E. BURROW, in *Night and Day*.

The Twin Kittens.

THEIR names are Jack and Jill. They are twins, brother and sister. They are both black all over, from the tips of their little noses to the tips of their little tails, and are so much alike that it is difficult to tell one from the other. But, on closer inspection, you see that Jack's is a glossy blue-black, like a raven's wing, and Jill's is a somewhat rusty black, like an undertaker's man's second-best coat. But, though Jack's coat is glossier than Jill's, Jill's is softer than Jack's.

The twins are devotedly attached to each other, and have never been known to quarrel; very different from their crosspatch mother, a grey cat of foreign extraction named Grigia. They are always finding out new games. One of the most exciting is the waste-paper basket game. The first thing to be done is to turn the basket over on its side, and scratch out whatever is in it. Then Jill gets inside the basket, and Jack jumps on the outside and claws it round and round at a great rate. That is capital fun—a glorious coach ride with one inside passenger and one out.

But, though Jack and Jill are so much alike to look at, there is a marked difference in their characters. Jill is the most affectionate little kit I have ever known, and the most trustful. She will let me do anything I like with her, feeling perfectly certain I will not hurt her. She is very fond of jumping on my shoulder when I am reading or writing, and rubbing her little head against mine. Then, if I take her off and turn her over on her back, there she will remain, with her sixteen little black toes pointed towards the ceiling, perfectly still, singing her "wooden song," purr, purr, purr.

Jack is also very friendly, and never attempts to scratch or bite; but when I take him up he struggles a good deal, and has a timid look in his big handsome eyes, as much as to say, "Yes, master, I like you very well, but I cannot quite trust you, for I am sadly afraid you will let me fall."

Now, my dear children, don't you think we may learn some lessons from these little creatures?

One is to be kind to one another; to be always good-tempered, and never to quarrel. And then have you not noticed that, though little boys are usually stronger than little girls, little girls are sometimes more courageous, at any rate more trustful? Yes, that is it. And Jack and Jill remind me of two sorts of Christians. There are some who, though they are real true followers of the Lord Jesus Christ, and do love Him as their Saviour, are like Littlefaith in the Pilgrim's Progress. They have not yet attained to that "perfect love" which "casteth out fear." But there are others who know whom they have trusted, and are quite sure He is "able to keep them from falling"; so that with perfect confidence they can sing,

Sweet to lie passive in his hands,
And know no will but his.

Which are you like—Jack? or Jill?

SERAPENE.

The Bible Searcher.

Foreign List:—

No. 38. Maria Lister, J. Garrett, and 39 Charlotte Cane (South Africa). No. 39. Walter and Alice Henderson. No. 40. Quennie and Llewellyn Dale (India). Nos. 40 and 41. A. and H. Baillie, Jean Scott. No. 41. D. H. Marshall (Canada). No. 42. Helen and Winnie Gathorne, and W. Arnold Craik (America). Nos. 42 and 43. Norah Miller (Switzerland). No. 43. Edith and G. Meuter (Malta).

No. 44 (second list).—Correct answers received from:—

M. L. Rickards, Maggie Buchanan, Winnie, Flanders and Florence Hoyte, John, Maggie, and Agnes Menzies, John and Margaret Hogg, Constance Gabbett, Gertrude Kingerles, Mary Eleanor, and Olive J. Clarke, Louis Bertie, Agnes Head, Bruce and Harry Malaher, Muriel Shaw, Cecil Lowe, Charles and Mabel Hunter, Lily, and Stanley Boxer, John Walter Thomson, Bertie and Ethel Walls, Ashley Bowker, Alfred and Arthur Llewellyn, Dorothy Brewer, Margaret and Dorothy Morris, Tom, May, Lena, and Harcourt Hunter, Robert, and Henry, Keable Mary T. Colville, Leonard Browne, Irene Simms, Marcus King, Louise Hooper, Dorothy Patten, Jessie Dunlop, Dora Muir, Ina Prince, Frances and Aileen Pight, Daisy Vassart, Daisy Galloway, Ethel Harvey, Malcolm and Winifred Thomson, Winifred, Herbert, and Ernest Fowler, Charles, and Thomas, Bewley, D. A. Bennie, Maggie, Mary, and Willie, Charles, Nora Read, Maude Oakes, Oswald Mavor, Norman Bragg, Margery and Trevor Mathews, Elma Cheal, Florrie Smith, Sydney Morgan, Mabel, Maggie, and Daisy Phillips, Emma S. Price, Nina Cote, Frances Mann, Laura Macanley, Ivy Mansell, Barbara Macdonald, Dorothy Morrison, Edith Harris, Fanny Heavens, Eileen and Theodora Roberts, Constance and Hilma Schaeffer, Willie Hebron, G. F. Phillips, Wm. and Margaret Davidson, Edith Wordley, H. H. and Harold Wodson, R. Eardley Bell, Mary and Valerie Maitland-Kirwan, Arthur Cordell, Lettice Humphrey, Edith Rainey, Gwendolyn, Daisy, and Llewellyn Shaw, Bertha Fowler, Annie Fleming, Eva L. Edmundson, Bessie Cheale, Emily and Edith Hearn, Frank Morris, Pringle Wilson, Winnie Cockrem, Marian, Lucy, and—Kelk, David Cecil Judd, Lillian Devan, Joanne Cunningham, Hannah, and Christine, Parker, Hilma Skinner, Kate, Mabel, and Elsie Fletcher, Arthur Beall, James, William and Lizzie Porter, Freda Hutton, May Watson, Edith Hayward, Isabel and Jessie D. Roe, Florence Mackenzie, Aline and Chappie Hazett, Beryl and Maud Morris, Thomas Kirkpatrick, Mabel Birney, John and Grace Welbank, Percy R., and Matilda A. Robinson, Gordon S. Duncan, Bella and Abraham Mack, Elsie Johnson, Ida, Grace, and Elsie Wright, Bert Steadman, Lillie Galloway, Daisy, and Ernest, and Arnold Allen, Ivy Richardson, Adia, Jessie, Willie, and Maggie Palmer, Lizzie Athole, Ethel Fielder, Lavinia Barnes, Amy Foster, Clara Riley, Hannah Lovell, Evelyn Mori, Sydney and Olive Robertson, Minnie Giddings, Christabel Dickinson, Jessie West, Muriel Reeves-Palmer, Gladys, and Elsie Fletcher, Arthur Beall, James, William and Lizzie Porter, Freda Hutton, May Watson, Edith Hayward, Hilma Medill, Annie Boniface, Helen Dunbar, Vera, May, Norman, and Daisy Petrides, Gertrude Edwards, Susie Keen, Bill la Brooy, Gertrude Daniels, Janet Fawcett, Florence Beadle, Christabel Smart, Thomas de Courcy Rayner, Arthur Barker, Eric Seymour, Alec Waring, Marie Stuart, Christine Arnold, Elsie, Helen, Lillian Wiltoughby, Dorothy Warner, Eva Monti, Rene and Nellie Benny, Dollie, and Bob Salt, Kate Coe, Olive, Ruby, and Gilbert Stone, Guinevere Leigh, Elsie Leigh, Charlotte and Mabel Bailey, Isabella Kay, Nellie, Arthur, Henry, and Annie Couch, Martha and Catherine Rogers, Elsie Brinkworth, Bert Steadman, Mabel and James, Fredegard, Kate and Dora Symes, Bertie Butler, Frederick Pearman, George Jakman, Charles Brown, Albert Bridges, Dorothy, and Willie, Davies, Geraldine Smith, May Baker, Mary, Ruth, Rhoda, and Sarah Braithwaite, Kate Johns, Lottie Cowan, Lottie Orr, Nannie, and Louie Tibbitts, Kathleen and Ethel Light, William Squire, Edith and Benny Onions, Mabel Ince, Sarah Ilcett, Louis Quene, and Vera Matthews, Robert and Maude Sharnam, Mabel Jones, Emily Church, Edith Quick, J. W. Ingle, Lizzie Hill, Edith and Eva Hutchings, Willie, Reginald, and Ernest Findlay, Margaret, Georgina, and Lucy Trotter, Margaret Macphree, Francis and M. Dorothy Stalker, Wm., and Colin Mackenzie, C. L. T. M. and J. Stanley, Maggie Smith, Raymond E. Theobald, Margaret Hogg, Lucy and Archie Leitch, Mabel, Maude, and Mary, Marguerite Ogilvy, Evelyn Shaw, Dora Colebrook, Muriel Joscelyne, Margaret and Edith Gray, Nellie Skinner, Lexie Jack, Theodora Hill, Rowland, Teresa, and Lillian Blackie, Gertrude Partridge, Winifred Harvey, Isabel, and Gladys Phipps, H. M. Jordan, Madge Mont, Herbert and Frank Tomkins, May Carnell, Kate G. Johns, Sybil, Forbes, Jessie Bone, Maud Leigh, D. Twiddle, Frank Medcalf, Albert Lockington, Dorothy Arbuthnot, Dorothy Derbyshire, Cyril G. Bennett, Grace Morris, Eric Heaton-Smith, H. Nicholas, L. Culley, Percy L. Leigh, Douglas Paice, Cecil Harvey, J. and Frank, Grigg, Christabel Goodwin, Rosetta Sherwin, Mildred, Gracie, and Edith Pearce, Alfred and Mary, Margaret, Edith Wilkins, Nellie Lovegrove, Dora Marples, Eva Gray, Oscar Cross, P. Moutray-Read.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 45).

1. Jacob, v. 11 or 18.
2. The chief baker, v. 16.
3. Og's (King of Bashan), v. 11.
4. Michal (Saul's daughter), v. 13 or 16.
5. Swimming on the water, v. 6.
6. Benaiah, v. 22.
7. Jonathan, the son of Shimea, v. 6, 7.
8. The roll of the Book of the Lord, v. 23.
9. God's judgment against Judah. It was rewritten by Baruch the Scribe from Jeremiah's dictation.
10. Zedekiah was made prisoner by the Chaldeans, who put out his eyes, and carried him, with many of his people, captive to Babylon. His sons and nobles were slain, and only the poor were allowed to remain in the land of Judah.

No. 45.—Correct answers received from:—

A. Houghton Ferriman, Dorothy Hughes-Games, Daisy, Gordon, and May Bidd, Florence Melli, Daisy Bungy, Freda, and Charles, Hooper, Katherine Blackie, Maud Cleal, Edwin Peters, Mabel Leverington, Gertrude Weare, Gertrude Scott, Herbert Braddon, Hilma Skinner, Dora Marples, Olive, Gilbert, and Ruby Stone, Helen Dunbar, J. A. Chamberlain, Kathleen and Frederick Cote, Annie Taylor, Maude, and Edith Tyson, Frances Taggart, J. W. Ingle, Mary and Elizabeth Hull, Raymond Jones, Clara Barnes, Helen Jordan, Emily Bridgewater, Amy and Maud Nottage, Owen Morice, Kitty and Violet Davidson, Selby, Phillips and Noel Wright, Charles Nutt, Amy Hoddinott, Edward Harms, Maud and Beryl Morris, Conrad Jones, Eleanor Stuart, Edith Harris, Marjorie, and Charlie, Hoggie, Harry Elliott, Jeanie Robert-

son, Florence Judd, Roy Lockhart, Maggie Buchanan, Alice Palmer, Edith Bagnall, Juliet Haines, Mary Plumb, Barbara Stevenson, Betty Stocks, Percy Dodington, Rosalind Phillimore, Eric Elliston, Olive Mason, Kathleen and Grace Dodington, George, Kathleen, and Ethel Pasley, John Pearce, Agnes Jones, Gracie Chatterton, Gracie Locke, Wm. Clarke, Cecil Bradford, Dorothy, and May Vickers, Hubert Morris, James and A. Matthews, V. B. and Nellie Dowssett, Cecil and Percy Collett, Frank Redfern, Constance, and Mildred Scott, Arthur Cordell, Constance and Hilma Schaeffer, Lucy, Marian, and Emily Kalk, Hilma Dann, Ruth Coupe, Albert and Gerlie Lockington, Margaret Davidson, Wallace and Millicent Bosley, Arthur Sandera, Roale Marsh, Gladys, and Ella Clapp, Harold Stevenson, Edward, Ethel, and George Howell, Violet Jackson, Bill la Brooy, Enid Mather, Nora Read, Douglas Parkes, Gladys Isaac, Marion Richards, Dorothy Cooper, W. F. and R. H. Williams, Florrie and Bell Dance, Elsie and May McCallum, Rosetta Sherwin, Nellie Hatchett, Arthur Daere, Edith Hayward, Christine Arnold, Eva Monti, Margery Smart, Nellie Skinner, Ruth Morris, John, and Agnes Seth, Byres Hill, Ethelinda Cooke, Milli Parrish, Cyril, and Edith Badham, Mary Tongue, Lizzie and William Porter, Kenneth Dunbar, Willie and Jack Gilson, Lillian Ellacott, Willie, Florence, Albert and Charlie Bellerby, Maggie Rickard, Minnie Parker, A. Rose Anton, Phyllis Boyd, Frank Dean, Arabella Onslow, May Pell, Eva Jones, Daisy Groves, Annie Cooper, Olive, and Sydney Robertson, Edith and May Gilson, Stanley Royd, Dora Mason.

THIS WEEK'S BIBLE SEARCHER (No. 46).

1. Write out one text referring to MERCY in each of the following Psalms: li, xc, cli, cviii, cxv, cxix, cxxx.

[Children under TWELVE may stop here. Those under EIGHT do three only.]

2. Write out from memory what you consider the best-known verses on Mercy in the Old and New Testaments (one in each), giving chapter and verse.]

3. Complete the following verses:—

- (a) The righteous man is merciful to...
- (b) He is ever merciful and...
- (c) What doth the Lord require of thee, but to...
- (d) God, who is rich, loved us...

Say which of these are in the Old, and which in the New Testament.

Personal—A batch of letters.

Below I give some letters in which I am sure my young friends will be interested; as they read them, I hope they will try and follow the good examples set in them.

This is from a party of young people at Ardishaig, who sent a box of flowers for poor children nearly every week during the summer:—

"Dear Uncle Tom,—We have no doubt you will be glad to have a little note from us again. We intended writing after our last box of flowers. It gave us very much pleasure to read in THE CHRISTIAN from time to time the children's sayings, and their delight at receiving the flowers. The 'Old Hospital' children have got a box now for saving their halfpennies now that our flower season is over, and we with them are eagerly looking forward to sending them to you about Christmas time to enable you to gladden the hearts of some little ones."

A MOTHER SAYS:—

"Dear Uncle Tom,—I was very sorry that none of my children were able to do the 'Searcher' last week. My eldest daughter Nellie has not been well; she has grown so very tall, and is very weak, and ordered to lie in bed. However, the doctor gave permission to get up for half-an-hour to-day, and she has done hers, but felt too exhausted to write you, so I promised to do so for her. They were all so very pleased with their certificates. Arthur tries to do his writing so quickly that he often makes mistakes, and has to do it over and over again."

ANOTHER LADY SAYS:—

"I am thankful to say I have found three new 'nieces' for you, and I think you do not fully know what a blessing the study of God's Word may bring to those three homes. It requires a good deal of encouragement to induce the little girls to begin, and then to continue. I have two boys and another girl in view, and hope to have them soon."

A LITTLE GIRL SUGGESTS:—

"Do you not think it would be nice if each of your nieces and nephews were requested to pray for one another every Sunday morning, as the members of the Scripture Union do?"

ONE WHO RECEIVED A PRIZE WRITES:—

"You will be glad to know that since I received my prize I have got something far better, that is Jesus, for on the very night of the day I received my book I went with my father and mother to a Gospel meeting, and on the way home (after the preacher asking me if I was ready if the Lord Jesus should come), I trusted myself to Him, and I am so glad I did it."

WILLIE HOBSON.—You had better send your answers in an envelope with a halfpenny stamp. MARY CLARKE.—Very glad you and your sister are starting to answer the Searcher, but you have unfortunately commenced too late to be eligible for the competition at the end of December. ALFRED LLEWELLYN.—Thank you for your kind letter; your friend can send his answers with yours. MILDRED HAIG.—I was glad to have your letter. WINNIE SHAW and NANCIE PARKER.—Your papers were correct, but not neat enough to merit a star. Try again next week. AGNES JONES.—It is not necessary to write the questions. MILLIE PARRISH.—Your answers must be very well done to gain a star; try again next week. JOHN PEACE.—Your answers were very neatly written. FAN TROTTER.—You did not finish the questions. If you write neatly and make no mistakes, you will get a star. EDITH BADHAM.—Thank you for your pleasant letter. The prize competition will be on the last Thursday in December. E. P. S. HAYWARD—I deeply sympathise with you.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, Christ Church, Barnet, to Nov. 23; St. Michael's Blackheath, Nov. 28. Mr. J. S. Tyler, Gotham, Nov. 18-19; Leicester and neighbourhood, Nov. 20-21. Mr. Josiah Spiers, Baptist Church, Ramsgate, Nov. 20 to Dec. 4. Mr. J. H. P. Cutting, Redditch, to Nov. 24; Horton, Somerset, Nov. 20-Dec. 4. Mr. Goodman, Somers Town, Nov. 22-29. Mr. Hewlett, Ewinstree, Nov. 21-30. Mr. Arrowsmith, Darlington, Nov. 18-21; Keighley, Nov. 22; Southport, Nov. 23-30.

Children's Scripture Union.—Portions for week ending Nov. 28:—Sun., Nov. 22, Romans xiii, 1-14; Mon., Nov. 23, xiv, 1-12; Tues., Nov. 24, xiv, 13-23; Wed., Nov. 25, xv, 1-16; Thurs., Nov. 26, xv, 17-33; Fri., Nov. 27, xvi, 1-16; Sat., Nov. 21, xvi, 17-27.

Missionaries in Algeria.

THE daily papers have reported the discussion in the French Chamber raised by M. St. Germain, the Deputy for Oran, in regard to what are termed the "English Methodists" and their evil deeds. It may, therefore, be well to give a few particulars as to the facts of the case.

For a number of years there has been more or less opposition to the work of the Mission in Algeria, the reasons assigned being mainly two. The first, that any attempt to preach the Gospel amongst the Moslem natives was calculated to stir up their fanaticism, and to lead to rebellion against French authority, or to cause disturbances which might call for the use of military force. The second was the false charge that we were seeking to set the natives against the French, acting as English spies, or selling gunpowder, etc., to the natives.

The first of these two objections, though groundless, was due to a not unreasonable fear. But our fifteen years' work in Algeria, so far as we are aware, without a single disturbance through native fanaticism, shows that the people appreciate the kindness of the missionaries and the consideration shown to their religious feelings, even when they have been taught that their views were erroneous. The charge on which the second objection is based of a want of loyalty to the French is absolutely without foundation. The untrue allegations made by M. St. Germain in the main refute themselves.

Disturbances are said to have ensued and the military authorities to have intervened. If this has ever been the case, we have never heard of it. Then the deaconesses are said to have purchased a house where they continued their teaching under cover of mystery. But no house has been bought by our workers in Algeria. One was built twelve years ago and, of course, the missionaries have always lived in houses. We are said to have established schools. This we have never done, as it is not permitted and would be stopped. Classes are held to teach the children Scripture and sewing.

The charge of a Kabyle expressing in his exercise book his desire to be a naturalised Englishman is pure fiction so far as the mission is concerned. In 1892, certain deaconesses are reported to have come to England as the result of a strong note from M. Waddington to Lord Salisbury. This was not the case. If any ladies returned, it was only in the ordinary way for furlough. Those referred to are evidently some friends not on the staff of the North Africa Mission. They are reported to have given food and money to twenty young Arabs. They probably gave some light refreshment to those who came to their classes, and they may have helped cases that they considered to be really needy. As to preaching that if England had Algeria she would restore the land to the natives and pay five or six francs a day to factory hands, this is only said to be the report of a single native, who, perhaps, took advantage of the naive credulity of his hearer to

HAVE A JOKE AT HIS EXPENSE.

The statement of the native who confessed to receiving powder from a missionary was false. Had it been true, then instead of being promoted, as he has since been, he ought surely to have been punished. M. St. Germain's assertion that an official had seized powder in one of the mission-houses is also absolutely without foundation.

We have several times assured the highest French authorities that we have sought to be loyal to them, and that we have never knowingly broken French laws, but that if we have done so unwittingly we desire to apologise. Further, that if there is anything we are doing that is not legal, on their pointing it out, we will immediately have the practice stopped. The missionaries seek to impress upon the natives the many advantages they have under French rule. We have promised that if any missionaries are known to teach the natives disloyalty to France they shall at once be recalled. We have every reason to believe that those at the head of affairs in France believe in our sincerity, and will treat us fairly; it is by lesser officials that troubles arise. No one has ever been able to prove against us any charge of disloyalty.

EDWARD W. GLENNY, Hon. Sec.

North Africa Mission.

21, Linton-road, Barking.

[1032]

Livingstone College.

THE annual meeting of this institution was held on Thursday last in the Library of the Memorial Hall, Farringdon-street, Mr. T. A. Denny presiding.

Dr. HARFORD-BATTERSBY made a statement as to the work of the College and of the Medical Mission carried on in close connection therewith. After reference to the opening of the new premises at Hamfrith-road, Stratford, E., various special meetings of the year were mentioned. Details of the course of instruction are furnished in the new report, while interesting extracts are given from letters which have been received from past students, showing in how many ways the teaching given at the College has proved practically useful. In some cases it is the minor surgery, the dressing of wounds, the arrest of hæmorrhage, etc., which has proved most helpful; and in other cases the knowledge of dispensing, of vaccination, or of the simple treatment of fevers, is referred to. Although the past year has not been without its anxieties with regard to finance, it is satisfactory to find that, through the liberality of friends, the expenses have been defrayed, and a small balance of £6 5s. 2d. remains in hand. In conclusion, the Council state that they "do not feel that the diminished numbers of the past year is any cause for discouragement. Never was the work of the College more highly valued than it is at the present time, and if at times obstacles seem to be thrown in the way, greater opportunities are afforded for faith and prayer." It appears that students trained at Livingstone College are

NOW IN ALL PARTS OF THE WORLD,

including North, South, East, and West Africa, Persia, Central India, Bengal, Straits Settlements, various parts of China, New Guinea, Samoa, and North Queensland. These men are not called "Medical Missionaries," but are finding their medical and surgical knowledge of great value to them in the mission fields in which they are labouring.

Mr. T. JAYS (C.M.S.) gave an address on the Lord's work in West Africa, and illustrated in very telling fashion the need for medical knowledge—for the lack of which many valuable lives have been lost. Alas, there is no qualified medical missionary in connection with the C.M.S. on the West Coast—either at Sierra Leone, Yoruba, or on the Niger. A little knowledge may be a dangerous thing, but the training he himself received at the College had enabled him to save lives, and relieve much suffering.

The work of the East London Mission was next reported on. This Medical Mission was established in Shadwell, close to the notorious Ratcliff Highway, by Dr. Barnardo, eighteen years ago, and it has been continued ever since. For a considerable time a staff of deaconesses lived on the premises, and regularly visited the people, whilst a succession of Christian medical men, including Dr. Barnardo himself and Dr. Milne, a member of the Council of Livingstone College, carried on the medical and surgical work. As time went on, Dr. Barnardo found that he could not keep up the work, and eventually an arrangement was made by which the Mission might still remain in connection with Dr. Barnardo's Homes, he being responsible for the rent and an annual contribution to the expenses, the chief part of the responsibility, both for the administration and for the funds necessary for its maintenance, being borne by the Council of Livingstone College. The Principal, Dr. Harford-Battersby, has acted as Medical Officer, assisted by Drs. McReddie and McAdam Eccles. The Mission is situated in one of the poorest districts in East London, and besides being an important auxiliary to the work of the College, is proving to be an invaluable evangelistic and philanthropic agency. 1,361 new patients attended during 1895, making in all 5,299 attendances. The possibilities before the Medical Mission are only limited by the funds at the disposal of the Council.

Dr. CARLESS spoke strongly of the importance of the Medical Mission, looking at it first as a doctor, and second as a worker for Christ. He urged that the present premises are dilapidated, and removal seems likely to be soon necessary.

An Evening with the Sailors.

ON Friday evening, Nov. 6, I went into the Sailors' Rest, in Ratcliff Highway, and found a company of not far short of 900 men present, seated at well-spread tables. After grace there began an onslaught on the good things that had been provided. While enjoying a cup of tea I had an opportunity of observing the guests, and getting in a small degree acquainted with some of them. There were, as was natural, a large majority of British, but in addition there were a goodly number of men from foreign parts, including Scandinavians, Spanish, Italians, Germans, French, and some East Indians. Typical sailors they were, some bronzed and fresh-coloured, stalwart men, who it was easy to see were of those who eschewed strong drink. Others looked pale and sickly, evidently not taking water to quench their thirst, and apparently troubled, in some cases, with pretty frequent thirst. They appeared thoroughly to enjoy the cup that cheers but does not inebriate, and to be merry and happy. Their behaviour was exceedingly good.

While tea was going on one of the late Richard Weaver's sons came in, and the men were quite content to stop the consumption of tea and cake and fruit while he sang and spoke in the hearty, frank way which, I imagine, must have characterised his father. His talk with them evidently left a deep impression. It was in the bright, happy style which sailors delight in, and was full of the Gospel of Jesus Christ.

Tea was soon finished, and an adjournment was made to the meetings. The English-speaking friends, to the number of about 150, had their room. The Scandinavians, the Spaniards, and others went to other rooms, and friends who could speak in their several languages did so. Mr. Conder (lately president of the Bombay Y.M.C.A.) was in the chair at the English-speaking meeting. Pastor Johnson (of Sweden), Rev. Mr. Pollard, Mr. Lines, and other friends gave brief, pointed addresses at that and the other gatherings. There was plenty of singing, in which the men joined very heartily, and soon after nine o'clock the meetings broke up.

Mr. and Mrs. Isaac, who have charge of the Rest, devote much time and labour to make it really successful, not only as a pleasant resort for the sailor ashore, where he can get good refreshments at cheap rates, and a bright, cheerful place to spend his spare time in, but also as a place where the higher spiritual life is made, one may say, the main purpose of the whole work. Some of the sailors gave happy testimony, on Friday evening, to the power of the Gospel of Christ to save them, and it was good to see their bright faces, and to hear their word for Christ in the midst of their comrades.

About forty friends help in the good work. With the exception of the caretaker, all this is voluntary service. The expenses amount to about £400 a year. As I came away on Friday evening many thoughts came to me about what I had seen and heard, and I venture to hope that this brief notice may evoke the practical sympathy of your readers. Help in money is required, so are books, tracts, periodicals, and bags to hold books. I plead for these things, and, above all, for more prayer on the sailor's behalf and for blessing on the work of those who so freely give time and labour to bring him to love the Lord Jesus Christ. Communications may be addressed to Mr. J. T. Isaac, 163, St. George's-street, Ratcliff Highway, London, E. A FRIEND.

Commander Ballington Booth when asked recently with regard to his methods of reaching the unchurched, said it was a mistake to think of them as confined to the slums; that they include a great number of lawyers, physicians, business men, artists, and even former ministers; thousands and millions of them have never given a serious thought to religion. In the effort to reach these, he said he would always scrupulously avoid sending to them any persons not qualified by actual touch with them and sympathy for them. He said there is incalculable harm done by sending among them people who have not a real, honest desire to help and bless and save them. "The churchless must find in those who bring the Church to them a burning, restless, and sincere concern to help."

THE LATE

Rev. Anthony Holliday.

THE ministry of the minor Methodist bodies is a field where much Christian work may be done, but where even an able man is not likely to secure wide public notice. The fact that ministers remain only a few years in a place prevents them from taking deep hold of local populations, and as the movements of their denomination do not rise to national importance, the actors in them do not become "the observed of all observers." Hence it is possible that the name of ANTHONY HOLLIDAY may be unknown to many readers of THE CHRISTIAN, though he was more widely known than most of his brethren, and did much good work in his day.

Mr. Holliday was born in Cumberland in 1837. When about fourteen years of age he removed to Northwich, in Cheshire, to be trained for the teaching profession. For a time he assisted an uncle, then became assistant-master in a grammar school, and afterwards opened a middle-class school on his own account. His course as an educationist was, however, only brief. The uncle was a saintly man, and his example and influence told powerfully—under God—on his young relative, who during a series of special services was led to decision for Christ.

No sooner had young Holliday consecrated himself to the service of Christ than he began to call sinners to repentance. A celebrated theologian used to speak of "the expulsive power of a new affection," but the new affections of a young convert have also an impulsive power. The love of Christ constrains them, and under the influence of this blessed constraint young Holliday entered the ministry of the United Methodist Free Churches, in the very year when the union of two bodies formed the religious organisation known by that cumbersome but expressive name. This was in 1857.

Mr. Holliday's first appointment was to Cheltenham, where he remained two years. In 1859 he was appointed to Shields, where the present writer made his acquaintance, and an intimate friendship resulted, which remained unimpaired till Mr. Holliday's death, a period of nearly forty years. Though only twenty-two years of age when he removed to Shields, there was no juvenility about him. Certainly he was not old-mannish; there was no preternatural gravity about him, but nothing had to be pardoned on the ground of his extreme youth. He was prudent, judicious, sober, though not solemn or sombre. Even then his opinion carried weight, and he was felt to be a powerful preacher. It did not need deep discernment to discover that he would become a man of light and leading in his own denomination. He remained six years on Tyneside, serving two years each in three different circuits. In 1865 he removed to Rochdale, then esteemed the Goshen of the Connexion.

In the first eleven years of his itinerancy, Mr. Holliday laboured in five circuits, but although he engaged in ordinary circuit work for other fourteen years, these years were spent in two places, Darlington and Huddersfield. He was then, by the unanimous vote of the Annual Assembly, called to the Principalship of the Institute for the training of ministers. Opinions may possibly differ as

to the relative importance of the ordinary work of the Christian ministry and that of training young men. Dr. Chalmers, in the height of his popularity as a pulpit orator, did not hesitate to give up the pulpit for the academic chair; and his choice has been repeated at a later day by such men as Dr. Caird and Dr. Fairbairn. Mr. Holliday must have felt with these good men. He responded to the call, and entered on his new sphere in 1882, after a year spent in preparation.

Alike during this period of preparation, and after becoming theological tutor, Mr. Holliday by no means abandoned the work of preaching. During the thirteen years he filled the Principal's chair, he was engaged most Sabbaths in declaring the glorious Gospel of the blessed God. During that lengthened period all the ministers who received academic training passed through his hands.

In the work of tuition, Mr. Holliday had able helpers, and in maintaining discipline he was firm yet gentle. To many it is doubtful whether college life can be made conducive to

of the mission at Lady Lane. He had a strong desire to be engaged in rescue work, and for twelve months he laboured not in vain. At the Annual Assembly in July, his friends were struck by his appearance. He gradually became worse, and died on Sunday, October 18. The day before his death, when the doctor left him with the remark, "I will come again to-morrow," the dying man said, "Doctor, I shall not need your services; to-morrow I shall be before the Throne."

Mr. Holliday was a good man of business, and gave proof of this when he was made Connexional Secretary in 1873, and in 1877 when elected to the Presidential chair. He reached this position unprecedentedly early in life, being only about forty years of age.

He took a deep interest in public movements. He was a firm abstainer and an earnest supporter of the U.K.A. Perhaps educational affairs occupied more of his time and thought than any other extraneous question. He was a member of Darlington School Board; in 1891 and again in 1894 he was elected on the Manchester School Board; and after his removal to Leeds, a vacancy occurring on the School Board there, he was by co-optation chosen to fill it. He was a very modest man, and, above all, a sincere Christian.

He loved his Master, and honestly tried to serve Him; and remembering his diligence, his constancy, his consistency, we need not hesitate to say—"He did what he could."

A Veteran City Missionary.

Mr. H. EHRLICH, the well-known worker among the Jews of East London, is a veteran as a missionary and a veritable elder in the host of L.C.M. evangelists. On Tuesday, last week, a meeting was held in the Hebrew Conference Hall, Old Montague-street, Whitechapel, to celebrate the thirty-fifth anniversary of his entry into the London City Mission, and it was gratifying to hear from ministers and others a hearty testimony to the widespread influence of our friend's life and the true excellence of his work during an entire generation.

The meeting was presided over by Mr. F. A. BEVAN, who bore witness to the devotion of the missionaries who had taken the Gospel to the Jews. Mr. EHRLICH read a statement on his work, indicating the changed attitude of the Jews in relation to the Gospel during recent years. He dwelt with special interest upon the work among the young, which is increasingly hopeful as the years go by. Addresses were also delivered by Revs. I. Levinsohn, A. Bernstein, C. T. Lipshytz, M. Nachim, J. Draper (rector of Whitechapel), and Messrs. G. Nokes and J. Rennie, all of whom spoke of the good work which Mr. Ehrlich had done during a long period of years.

Lambeth Ragged School Society.—The fifty-first annual meeting of this society was held on Tuesday, Nov. 10, at the Clarence Rooms, Coldharbour-lane, Brixton, Mr. C. E. Tritton, M.P., in the chair. The report recorded a falling away from the high-water mark reached during the Jubilee year, but it was not so great as might have been feared. The greatest need was more workers. The average attendance at the Sunday-school was—morning, 110; afternoon, 268; evening, 695; teachers, 34. The various agencies had been carried on with success. The membership of the Beaufoy Institute had risen from 150 to 210. The chairman held that ragged schools are of high value to the State. He wished the society every prosperity. Addresses followed by Rev. J. Carnegie Brown, and the assistant superintendent, Mr. T. J. Briant. Rev. F. B. Meyer said that it was impossible to keep ragged schools ragged, for when the principle of Christianity began to have an influence on the young, the rags began to disappear.



(From Photograph by Mr. Warwick Brookes, 350, Oxford-road, Manchester.)

growth in godliness. It is feared that the race is often intellectual merely, and that spiritual life is apt to deteriorate within college walls. It is not only fanatics who have this fear; the greatest friends of ministerial culture must acknowledge that there are dangers to religious life in bringing many young men to live together. God "sets the solitary in families," and where the restraints of family life are withdrawn, greater watchfulness is necessary on the part of individuals. We have reason to believe that during Mr. Holliday's term of office the conduct of the students was without reproach. The Principal treated the students like his brothers or his sons, and he lived in their affection and esteem.

The term of service in the Principalship is six years, but twice the Assembly renewed Mr. Holliday's appointment. At the end of his twelfth year he intimated that he would only serve for another year. Rev. Richard Chew was designated as his successor, but ere the year had passed away, he was called to the higher service. On Mr. Holliday's leaving the Institute, he went to Leeds to take charge

The Blackdown Hills Mission.

SPEAKING a few days ago in Bognor, Mr. W. J. H. Brealey stated that his father, Mr. G. Brealey, had intended to go out as a missionary to the heathen; but while in correspondence about his passage, he was asked if he would go and take a meeting in a cottage: he did so gladly; and four persons came, all four were converted. They asked him to come again. "Yes, if you will each bring one more." They did so; and these others all found Christ. Again he was offered a meeting on similar terms, and the place was filled, many being converted. So a poor woman said, "You must stay here and be our teacher." He replied, "Nay, I am going to preach to the blacks." Said she, "We be black sinners; you must come and preach to we; we be your blacks." The inquiries as to passage having miscarried, he saw the hand of God pointing to this Blackdown region as his sphere of labour: and in it he lived and was permitted to do a great work, as our readers well know. The work spread, and resulted in the establishment of day as well as Sunday-schools and a large amount of Gospel work in very dark parishes, which still goes forward.

Mr. Brealey also showed how the hand of God was evident in the provision of funds for the work. On one occasion a bill had to be met for fodder. He prayed that the amount needed might be sent him. On the day he wanted to pay it, a lady, who had been a subscriber previously, sent him a cheque for £5 5s., remarking that when she wrote "Five" her pen stuck in the paper, and she thought, "instead of pounds, I'll write it for guineas." The bill proved to be £5 4s. 6d.; and in acknowledging the money, Mr. B. told her that it had sufficed, and sixpence over, to pay a bill which was just due. Delighted to find that she had been so minutely guided in sending the cheque, she enclosed in her reply "two guineas more, as sixpence seemed so small a sum to leave in hand."

That the hand of the Lord is in the work now, as in the past, is abundantly evident from the new report of the Blackdown Hills Mission. In addition to a regular work in the six Mission Rooms open in connection with the Mission, the Gospel has been carried by means of tent-itinerations into needy villages around. Mr. Brealey says, "God has been with us during the year, and the various meetings and agencies have been continued all over the Hills, with much to cheer in many ways—albeit there is always enough to keep us humble, watchful, and prayerful. The Gospel and other services are, as a rule, well attended—in some of the stations exceptionally so—which, in large measure, is due to the diligent earnestness of our beloved helpers, who so heartily co-operate with us, notwithstanding exceptionally rough roads, often rough weather, and very long journeys—many over twenty miles.

The "Annual Narrative" (just issued by *Morgan & Scott*. 4d.) gives a number of "cases of interest," showing the dense darkness prevailing in many hamlets and out-of-the-way places, and the power of the Gospel among the ignorant and sinful. Indications are also given of the direct and manifest leading of God's hand in various ways. "Often, when we have been absolutely penniless for the needs of the work, has the Lord cheered us by sending the exact sum to meet some special requirement—causing our hearts to rejoice afresh. Many a donation in the past year has come just at the very moment it was needed, proving the love and faithfulness of our God. We trust Him still to supply." The superintendent is Mr. W. J. H. Brealey, Clayhidon, Wellington, Somerset.

The Aleppo Free Dispensary is carried on by Dr. Altounyan, who, on the breaking up of the medical school connected with the American Missionary Hospital at Aintab, was led to settle as a private practitioner at Aleppo in 1890. With the aid of a few friends he opened a dispensary for the poor, with one or two beds for the reception of patients needing special care and treatment. In the evangelistic work Dr. Altounyan has had the assistance of the Armenian Protestant pastor, and also of the agent of the British and Foreign Bible Society. Owing to the disordered condition of Turkey, this part of the work has been suspended for some time. Subscriptions in aid will be acknowledged by Rev. W. A. Essery, hon. sec. Bible Lands Missions' Aid Society, 7, Adam-street, Strand, W.C.

The Scripture Gift Mission.

THE publications of the Scripture Gift Mission have always been characterized by a beautiful page and a bright cover, but recent improvements as to the exterior make them books which no one, however indifferent to Scripture truth, would think of declining. The new covers are in several colours, artistically produced in the highest style of lithography; and the scenes and objects are striking to the eye, as well as useful in illustrating the Gospel story, which is, in fact, the purpose of the various engravings accompanying the sacred text.

The Mission has already published the Four Gospels and the Epistle to the Romans in English; the Gospel of John in Spanish, Portuguese, Modern Greek, and Arabic; and the Gospel of Luke in French. Other portions are in preparation. The type is readable, the paper is good, and the illustrations—which are from original drawings by the well-known artists, H. A. Harper and J. Clark—have been engraved in first-class style. The object of the Mission is to promote the circulation of the Scriptures, the reading of one of these Illustrated Gospels, so unconventional in appearance, having frequently led to the study of the complete Bible in its familiar form. The Mission has no paid agents; the bulk of each edition has been forwarded as free grants to Christian workers at home and missionaries abroad, numberless testimonies having been received as to their usefulness as an evangelistic agency.

Some idea of the eagerness with which the portions are received, also of the blessing attending their distribution, may be gathered from the following extracts from a letter by a lady working at Caracas, Venezuela:—

"Two persons to whom copies of St. John's Gospel were given afford much reason to hope that they are converted, the illustrated book being the first rays of truth that reached them. One was a woman over sixty. She told us that through all her life (as far as she could remember), she had been seeking something for her soul which she did not find until these words of God reached her. The other incident is that of a family who, on receiving a Gospel, took it to the confessional to find out from the priest what sort of people they were who gave away such good books. The anger with which the question was met, and assurance of the book being 'wicked,' aroused attention still more. An elderly woman in the same family gives us reason to hope that they have found what they sought for in Jesus alone. The field in Venezuela is almost untouched, and by every threat Rome tries to make the people fear reading these Scriptures."

The secretary of the work, Mr. W. Walters, 84, St. Paul's Churchyard, E.C., informs us that Mr. Clark is now in the East engaged upon pictures for the illustration of additional portions of God's Word. We trust that the Mission will be enabled to bring out without delay the whole of the Gospels in all the languages already covered, also the Acts and Epistles of Peter (particularly for Roman Catholic countries), as well as the Psalms, the Proverbs, and other Old Testament books.

The Foreign Aid Society was established in 1840 for the purpose of aiding Protestant churches on the Continent in their endeavours to evangelize the Roman Catholic populations in the midst of which they are placed. The new report states that during last year the Society was enabled to send increased grants to the various societies of France and Belgium, which it has for upwards of fifty-five years assisted. The association secretary of the society is Miss Sophia Burgess, Readleaf, Streatham Common, S.W.

The New "Welcome Home."

THE familiar Welcome Home in Ratcliff Highway, with its fo'c's'le, where so many have been led to the Saviour, has not disappeared. It is still in full activity, but in addition a new Home has been opened in Barking-road, close to the Victoria and Albert Docks. The sailors, following the ships which go into the great docks, are gradually forsaking the Highway and congregating further east. Those who seek the sailors must go after them, and hence this new place. The Home includes two houses and three small shops, thrown into one, repainted and renovated; with dormitories, coffee-bar, reading and prayer rooms, and larger room for services. It ought to prove attractive to men beset by many perils.

The opening of this Home took place on Wednesday week, when a large company of friends assembled to show their interest in Miss Child's work. Mr. W. H. SEAGRANT, who presided, rejoiced in this extension, and called for special prayer that, as in the old fo'c's'le, so in this place, many souls might be born to God.

Miss CHILD made a statement as to past blessings and present hopefulness. Many friends had written expressing warm sympathy, and she was thankful to find many co-workers among seamen present to manifest their sympathy. She did not feel that at Bow Creek she would be treading on anyone's toes, for sailors are numerous, and there is no similar Christian work for them in the locality. We learned on inquiry that £180 is needed before the end of the year to clear expenses and place the whole in working order.

Lady ASHBURTON, who has rendered substantial aid towards the new Home, now declared it open.

Rev. W. FULLER GOOCH gave an address, in which he showed that the neighbourhood is singularly bare of Christian work of this class. While, however, breaking new ground, the workers will have the old message and weapons, for they have learned the power of the Gospel, and realise that they may reckon on the faithfulness of God.

Addresses followed by Col. Macgregor, Col. Morton, Messrs. John McCall, M. H. Hodder, Robert Burn, J. T. Isaac, R. Scott Moncrieff, Mrs. Hill, Miss Heath, and other friends deeply interested in such service for seamen. A hymn, specially written by Mr. W. Luff for the occasion, was sung to the tune of "Hold the Fort." The first verses run thus:—

Launch! it is the Master bids it,
Launch upon the deep!
Cast the nets in deeper waters,
Wider oceans sweep!

Chorus—

Launch the bark! for He is with us!
He is with us still!
Cast the nets! His grace will fill them;
Cast at his blest will.

Blessings on each new endeavour;
Blessings, day by day.
Grant the heavenly fishers wisdom:
Guide their opening way.

The Love of Christ,

"Which passeth knowledge."—Eph. iii. 19.

'Tis passing strange, thy love of me
Shouldst bring Thee from thy heavenly throne,
To die accursed upon the tree,
To make a sinner all "thine own."

Sweet love, that gave such love, that I
May love Thee back with what is thine;
So to thy heart a joy supply,
Through this weak feeble love of mine.

Sweet love, in which my heart would dwell,
Loving to love, thy love the best;
For what is mine, O Christ, to tell,
Compared with thine in which I rest?

I love this love, and more would know
Of the vastfulness of its sea;
How Thou couldst love a sinner so,
And find thy joy in loving me.

S. TREVOR FRANCIS.

Upton Park.—A week's mission has been held at Plashet Gospel Mission, Park-road, by Mr. and Mrs. Alexander, of Bethesda, Dalston, with the results of several being added to the kingdom, and a wave of deep spiritual blessing to all believers. More have been since then brought to a saving knowledge of the truth, and the work is still growing.

Hop-Pickers in Hampshire.

IT was my happiness two years ago, and it has been a gratification to me this year, to attend evangelistic services among the Romany and other hop-pickers at Perrylands, Bentley, near Farnham. The chief concern of the occupier of these grounds, when the hop-pickers are gathered for their autumn work, is not merely to entertain the people with even Scriptural picture slides and a little Bible talk, but to unfurl the banner of salvation and to commend the "Word of the truth of the Gospel" of Christ by preaching to the hearts and consciences and faith of the people, with a view to their real spiritual conversion.

This is a most important consideration for the harvesters of hops that come to the gardens from different quarters, as they seldom, if ever, attend the public worship of God in their home localities, and certainly the Romany in their wanderings through the country generally ignore Christian assemblies. Any collection of the hop-picking multitude should quicken Christian people, and especially those who organise measures for their moral and religious welfare.

At the Perrylands Gardens this aim is well to the fore in worship and Gospel song, especially on Sunday evenings, when there is Scripture reading, exposition, and evangelistic appeal. The services this year were held in a cart-shed, comfortably fitted up, and situate near the farmhouse. The kind occupier of the farm and his family threw themselves heartily into Christian efforts, and were assisted by the sons and daughters of Mr. Mason. The services were conducted two years ago by the rector and Rev. J. B. Blackmore, of Ventnor, Isle of Wight, and the latter also conducted them this year.

Both adults and youngsters were well conducted and attentive, and gave evidence that strictly Gospel handling, kindly, earnestly, and familiarly done, is quite appreciated, and even welcomed, by the unconverted groups that are found in and about the hop gardens. The Gospel still retains its winning power when presented in a Christ-like spirit and way, and the people at these meetings were grateful for the interest shown in their spiritual welfare.

It is hoped that, by God's blessing, some lasting good was effected; and it is fervently to be wished that the Christian workers amongst the hop-pickers would to a much larger extent, and in every case, make their opportunities, which are of such brief duration, special times of most eager evangelistic effort to save the souls of these people. Merely moral and semi-religious musical recreation, in place of the preached Gospel of Christ, which is God's own radical remedy for rescue from sin and from the doom of sin, are far too secondary to form a considerable feature of Christian missionary endeavour amongst our hop-pickers. L. T.

Qua Iboe Mission.

THE mails to hand give details of exciting scenes which have occurred at Okat, the new station of the Q.I.M. and in the territory of the Ibibio tribe. It appears that a representative of the Niger Coast Government had visited the district and held a palaver with the native chiefs in order to induce them to trade with the Europeans and also to put a stop to several of their brutal customs. Less than twenty-four hours after the conference, a human sacrifice was offered by the people to their Ju-Jus. This led to the return of the commissioner, accompanied by two planters. The natives at first fled, but finding these gentlemen unarmed, they returned and, instigated and led on by their king, made a most treacherous attack on them, an attack which would have ended fatally, but for the intervention of some friendly natives.

Troops were brought at once from Old Calabar, and as the natives showed no signs of putting aside their hostility, the town of Impok was shelled and burnt. The town of Okat, where the mission house is situated, was spared through the intervention of Mr. Kirk, the missionary, and Mr. Smith, a planter who resides in the district. On the day the mails left, the natives of all the surrounding towns had consented to sign an agreement promising to discontinue their cruel customs. The workers believe that what has happened will lead to the furtherance of the Gospel, and ask prayer that these events may be overruled to this end.

Silent Sufferers.

"THE Lord sends along a bit of bread for them that trust for it." So one of our poor friends recently assured us. She had lived in one neighbourhood for many years, and was well known and respected, but with a reticence one often finds amongst the poor, her terrible straits, owing to the cruelty of her husband and her own afflicted condition, had been carefully concealed. We listened in pained surprise as little by little the story was at last told to us. "I remember the first time you ever sent me any help; I had not tasted any food for three days, but only God and you know of my hunger." We recalled how at the time she referred to, our suffering sister was under hospital treatment, and though our knowledge of her was only limited, we had felt impelled to send a trifling sum to her. We ransacked our scanty stores of clothing for sorely needed garments, and through the assistance of an invalid friend secured a letter of admission to a convalescent home for this patient, suffering woman. There she has gained a measure of strength which has enabled her to take a position of trust where she will be raised above such cruel want as she has realised in the past.

Here is another sufferer in the grasp of an incurable malady. In this case it is the husband who has been stricken down. The wife has come to the front and works to support the family. Her hours of labour are cruelly protracted, and the pay pitifully, unrighteously small. The little children must be left untended while mother is absent, and the sick father is racked with anxiety about them and the toiling wife. On receiving a trifle to help towards the inexorable rent, he says, "This is Christianity indeed; all the more welcome seeing as it isn't parish," he adds with a grim touch of bitterness.

The winter is almost upon us, and presages of a severe season are not wanting. Warmly clad, with glowing fires and well-spread tables, we are yet not invulnerable to biting cold, keen winds, frost and rain. But what of those who buy their bread and coal and other absolute necessities of life in penny-worths, not knowing how or when the next purchases will be made? What of those who face all weathers to earn the scanty pittance that barely keeps body and soul together? God help them! is our constant cry. Will our friends help to bring the answer to that cry? ANNIE F. PERRAM.

38, Westbank, Stamford Hill, London, N.

From Miss Annie Taylor.

I AM now (Oct. 28) in Calcutta. I much enjoyed the journey from Yatong to Darjeeling; I walked the whole way, staying at night in the native houses, and thus having opportunities of telling the Gospel message. At Kalimpong, Dr. Ponder kindly put me up; I was so glad to get to know his wife.

The conference at Darjeeling has been a time of real blessing. Mr. Gregson stayed for three days at the manse; thus I got to know him, and he has promised to pray for me and the work every Sunday. It was indeed grand to be there in the house with him. The Lord has taught me a fresh lesson of love and trust.

I have bought the whole of the hut at Gnatong for 300 rupees. The ground, of course, does not belong to us. The old woodcutter is making it more comfortable. Miss B. Ferguson seems very happy at Yatong alone. I will return as soon as I can get all the needed things sent to Kalimpong, so as to take them on with me to Yatong.

I am staying at the Y.W.C.A. here in Calcutta, and find the home comfortable and the friends very kind. We all look to the Lord to do great things here.

A Swiss Professor claims to have solved the problem of making wine without alcohol. Fresh juice of grapes is placed in air-tight bottles, which are deposited in a vessel containing water heated to 153 degrees Fahrenheit. The heat kills the particles necessary for the development of alcohol. This pure juice of the grape can be kept for years.

Liverpool.—A correspondent of *The Methodist Times* says that there is considerable stir at present in the churches over Temperance matters. A united mission has been held, which has been most successful, speakers of every church being found side by side. Only the other week one firm of distillers sent to Liverpool 16,000 gallons of Irish whisky. It is difficult to realise the real significance of figures like these.

Homes for Sandwich Men.

THE third anniversary of the Bessbrook Homes, which is worked on the lines of an Industrial Mission, was held on Friday last, at 39, Queen-square, Bloomsbury, the building being taxed to the utmost to accommodate the number of friends who gathered to express by their presence their deep sympathy with the objects of the mission.

Mr. G. MAYNARD, the president of the Institution, said the work of the Homes during the past twelve months was of an eminently satisfactory character; while he could not report any extension in housing accommodation, the process of consolidation was most gratifying. The two Homes, that in Queen-square and that at 167, High Holborn, are now full, furnishing living and sleeping accommodation for 107 inmates. Numbers of men had to be turned away every week for lack of room. The dinner given to 900 sandwich men at the beginning of the year was fruitful in the main object aimed at, and many of the men had been gathered into the Homes, where, under the influence of the Gospel meetings and the strengthening companionship of some fifty soundly converted comrades, they came over on the Lord's side.

The business of the Homes has very considerably increased during the year, and the wished-for goal of being able to find employment for every inmate has been more nearly approached, but the self-supporting point of the Institution has not yet been reached. Here the speaker earnestly appealed to the many friends who had gathered to use their influence with the circles in which they moved to obtain work for the men. Some seventy of the 107 are total abstainers, and out of these fifty are grand object lessons of the power of Christ to save and keep to the uttermost.

Several interesting testimonies followed, in the course of which it appeared that one large firm alone had been so pleased with the first man sent them from the Homes that they had taken three others and placed them on their permanent staff at good salaries, besides employing some twenty others in temporary work.

An appeal for work was made considering the approaching winter, and an urgent request was made for cast-off clothing, shirts, mufflers, etc. This Mission supplies writers for out-door work, in addition to addressing envelopes, wrappers, etc., on the premises, and the delivery of same by hand from street to street.

Friendless and Fallen.

THE society recently issued an appeal for funds to defray the current expenses of the work. Some instances of misfortune which had overtaken certain young women were given, and in response one morning a contribution was received from an anonymous donor, who said, "For the poor girls, with a prayer that our heavenly Father may indeed bless them and save them to eternal life, I from a more fortunate sister." The Seven Homes and Open-all-Night Refuge for 240 young women and girls require many such contributions to enable them to feed, clothe, house, and instruct the large number of friendless and unfortunate inmates who are being trained for respectable positions in life. Our "more fortunate sisters" who have been shielded from the temptations that have overwhelmed others may well come to the rescue of those who but for such homes would be left to perish.

At least £500 in new contributions is needed. Readers who can help may communicate with Mr. W. J. Taylor, 200, Euston-road, London, N.W., who will send reports and other papers relating to the work to any address on application.

Gospel Work in New Zealand.—A good work is going on in the far north of the North Island of New Zealand. Mr. H. E. Fell, formerly City missionary in Liverpool, settled at Pahanae, Hokianga, some years since, and has evangelised the whole district for 100 miles round, finding an open door at every home, the settlers being poor, scattered, and generally deprived of the comfort of regular services. Three small assemblies of believers now break bread on the Lord's day. The young men of Mr. Fell's family conduct two Sunday-schools. Supplies of tracts, picture texts, and good magazines, may be sent to Mr. Fell, addressed, Opononi, P.O., Hokianga, N.Z.

J. M. M.

Filling up the Ranks.

GOD can make losses into gains. The work of the Manchester City Mission seemed to sustain a loss just lately, when Miss Burns, a devoted worker, especially among poor lost girls, went away to the soldiers at Gibraltar. This lady, besides prison-gate mission work and other things, had for some time managed, under the City Mission, a small receiving home, to which poor girls could be brought at any hour. The closing of this, on her departure, threatened to be a serious loss, but the Lord is beautifully changing it into a gain. (One more proof that workers sent into the foreign field do not weaken the Church at home.)

A few weeks ago, while one of the missionaries was holding a service in a large common lodging-house in Red Bank, one of the lowest parts of the city, the lodging-house keeper's wife knelt down before all her lodgers, a wild and vicious set, and sought and found peace with God. Her husband followed. They wanted to do something for God, and Mrs. J.'s heart yearned over the girls in the crowded lodging-houses, some "fallen," or on the brink, others comparatively innocent, with nowhere to go in an evening except the streets and the common kitchen. A smaller house close to hers was empty: she and her husband proposed to the City Mission to take it and fit it up as a shelter and evening home for the girls, Mr. J. helping with the rent.

Two ladies, engaged in business during the day, are devoting their evenings and spending Saturday and Sunday nights at the place, to receive any poor girls brought in by the helpers of the Mission, who patrol the streets till late on those two nights each week. These ladies have both had experience in similar work. Anyone who has thought about the position of girls in cities must know the value of such a shelter.

The new place was opened recently, the long, low room, cleaned and fitted up by loving labour, being crowded, mostly by the Mission workers, but the men and women of the neighbourhood, drunk and sober, came in and out, listened so earnestly some of them, and three held up their hands to signify their wish to be prayed for. Mr. George, the missionary for the district, has won their hearts, and says he has not yet had a rude word, though surrounded by some of the worst people in the city. The opening meeting was led by Mr. Gilbert R. Kirlaw, in the absence of Mr. MacGill, the superintendent of the City Mission. E. K.

Ragged School Union.

LORD COMPTON, president of the Ragged School Union, writes:—"The Council of this institution find that they have as great need as ever for help in their work. The efforts of the teachers, who give their services free in nearly 200 schools and Missions, are bringing about most satisfactory results. On all hands are proofs that the tens of thousands who have passed under their influence have derived permanent spiritual and intellectual benefit.

"The Union have always kept before them the truth that the poorest of the London children must be trained to become loyal and Christian men and women, and have kept pace with the times in all matters affecting the best interests of the little ones. Many of the local institutions depend almost wholly on the Union for support, and Holiday Homes are sustained where thousands have their yearly rest and change. The crippled and afflicted children are being specially cared for, and it is hoped that by degrees more may be done for them than in the past.

"The Union works heartily with the authorities of the Board and Voluntary schools, and supplies clothing and boots to the ragged, also food during the winter months. On the one hand, there is want, suffering, neglect, and privation; on the other is practical help without indiscriminate charity, and loving sympathy combined with religious instruction. The work is so extensive, and the expenditure so heavy, that it is with confidence the Union appeals to the readers of THE CHRISTIAN for pecuniary aid, so that all that is possible for the poor children's welfare may be undertaken and carried out without hindrance or delay. Contributions should be sent to myself, 51, Lennox Gardens, W., or to the secretary, Mr. John Kirk, 37, Norfolk-street, Strand, W.C."

[1036]

The Daysman.

WE are not to insist that Job foresaw the evangelical light, and felt in all its fulness the evangelical meaning of the Gospel; but there are strugglings upward, there are dumb instincts, there are conjectures that come very near to revelations; there are gropings that mean prayer; and surely He is the wise man who sees in all the way of human education the germs of things, their beginnings, their first indications, and who watches them advancing like an ascending sun. Thus viewed we have no hesitation in declaring that there is now a Daysman between God and us. There is one Mediator between God and man—the Man Christ Jesus. He is able to lay a wounded hand upon God and a wounded hand upon man, and to bring God and man together in righteous and eternal reconciliation. The poorest man may engage this Advocate. His eloquence is free to all. He takes up the least prayer, the soul's first effort in supplication, and enlarges it into a prevailing plea. The weakest believer that hangs upon Him hangs upon the Rock of Ages.

DR. PARKER.

Seed for Sowers.

TO a large number of readers, outside the circle of her own friends, the author of THE BRIMS-COMBE LEAFLETS and THE BRIMS-COMBE BOOKLETS is known by her writings; and we think there must be other Christian workers who would be glad to scatter seed so ready to the hand of the sower, and so reliable. The publications which lie before us are not in any sense uniform. Several are literally leaflets, with temperance verses and other matter suitable for broadcasting: five are penny books, on various topics.

"Recollections of a Grandmother" (4d.) brings vividly before us some of the old-time customs which even the grandmothers are beginning to forget. Whilst these are good in their way, our interest has chiefly centred on two recent and larger additions to the series, Nos. 12 and 13, which strike us as being specially calculated to be useful. "Colonel Verner and his Friends" (6d.) is a pamphlet we should like to put into the hands of many who would perhaps reject an ordinary tract; and the manner of it is such as should appeal to educated persons, and men of what is called, rightly or wrongly, "the better class."

But it is refreshing indeed to read of one officer after another asking, in dead earnest, "What must I do to be saved?" And the ring of glad certainty with which such an inquiry is in these records repeatedly answered is truly heartening. It would be a good work to give this booklet to officers, and indeed to any to whom it is desirable to present the truth in a clear and yet attractive manner.

"Lieutenant Stephano Schultz" (4d. each, or 3s. per dozen) is, in some sort, a sequel to the other pamphlet, and is correctly described by its sub-title, "His Talks with his Men on Popery." The talks are natural, lively, and undoubtedly telling; some good blows are struck at cruel, false Rome.

Though published by different firms, the pamphlets can all be obtained, separately or otherwise, from Mr. Collins, Bookseller, King-street, Stroud, Gloucestershire.

Alingsas, Sweden.

ABOUT two years ago Gospel work was begun in Alingsas, Sweden, a room being taken for holding the meetings. God blessed the effort, and now the room is too small. In the beginning of last year a church was formed consisting of sixty members, and these have called as their pastor Mr. C. F. Johnson, who has been in the foreign mission field for the last twenty years.

Mr. Johnson is now in England trying to secure help towards building a plain wooden chapel or Gospel hall, to hold about 500 people. A plot of ground has been obtained and paid for, and friends in England have rendered some assistance. About £150 more is required to proceed with the undertaking. Pastor Archibald G. Brown has consented to receive money in aid. His address is 22, Bow-road, E.

Rev. W. H. Aitken at Eastbourne.

FOR the last twelve days Mr. Aitken has been holding a very encouraging mission at Christ Church, Eastbourne. This church is situate in the poorer part of this well-to-do and fashionable watering-place, and is a long way off from the more opulent parts of the town. This renders it all the more satisfactory that there should have been such excellent gatherings in the mornings to listen to his addresses on the Spiritual Life, which many Christians have found exceedingly helpful. It is an interesting fact that the bicycle has contributed largely to this result. Numbers of ladies who would not otherwise have been able to attend, have found their way down on "wheels," and the "Rising Sun" coffee-house, next door to the church, has been quite a sight, so great have been the number of bicycles committed to the charge of the officials there.

Large congregations have assembled night by night, and a goodly band of workers have found active employment in the after-meetings. On Sunday night an overflow meeting had to be held, which was taken by Rev. Jas. Nunn, who is assisting Mr. Aitken in the work amongst the young, with very encouraging results.

A very sorrowful event cast a shadow on the early days of the mission. Rev. Jas. Stephens, who was taking the work amongst the children during the first days of the mission, was summoned home by telegram to the death-bed of his eldest daughter, but before he could arrive her call had come. She was a young lady of much promise, and a great help and comfort to her father in his laborious life. When told by her mother, on the morning of her departure, that she was not likely to be with them much longer, she replied quite calmly, "I am quite prepared to go, but I don't like the thought of leaving you all." She was spared the pain and suffering that often accompanies even a rapid decline, such as hers was (brought on by typhoid fever). Towards the middle of the day, feeling faint, she asked the doctor if he thought she was going to faint, and, ere she realised what was happening, she had "fallen asleep." Earnest prayer is asked for her dear father and the family that they may be supported in this very heavy trial. Our readers will peruse with interest the following lines written by Mr. Aitken on the sorrowful event:—

IN MEMORIAM.

Lines on the death of Alice Stephens.—Nov. 10, 1896.

Rest thee, beloved! Since He bids thee sleep
We will not grudge thee rest, nor doubt his love,
Who folds thee in his bosom, while we weep,
New-born into that Sabbath world above.

Rest thee, beloved! No more weary hours
Of mortal languor, no more waning strength!
Weakness is left behind, the victor powers
Of immortality are thine at length.

Rest thee, beloved! We had fondly thought
Long years of earthly service should be thine;
And human love with patient care had sought
To train thee for the use of love Divine;

But rest, beloved! Service ends not here;
Sweet restful service in thy home above
Awaits thee, with thy Master ever near—
The full-grown ministries of perfect love.

Rest thee, beloved! Lay the precious seed
In God's own acre, watered with our tears;
Till, "raised in glory," it shall upwards speed
To swell the harvest of the accomplished years.

God has thee, our beloved, and we leave
Our darling in his hands, not in the grave;
Till his glad advent shall our loss retrieve,
And He gives back the treasure that He gave.

W. H. M. H. A.

Gathered Gold.

THE PRODIGAL'S RETURN.

"And when he came to himself."—Luke xv. 17-24.

1. The Prodigal's Review. 2. His Regret. 3. His Resolve. 4. His Return. 5. His Reception. 6. His Restoration.—*Homiletic Review.*

GOD AND THE HEART.

The heart must be made a temple to God, wherein sacrifices do ascend; but that they may be accepted it must be purged of idols, nothing being left in any corner, though never so secret, to stir the jealousy of our God, who sees through all.—*Leighton.*

ALL-SUFFICIENT GRACE.

"My grace is sufficient for thee."—2 Cor. xii. 9.

Yes, Lord, I should think so! As well might the mouse in the granaries of Egypt think of exhausting the supply of corn, or the fish in the sea of exhausting the water of the ocean, as for me to exhaust thine all-sufficient grace.—*C. H. Spurgeon.*

Letters to the Editor.

THE NEED OF FRANCE.

DEAR SIR,—Seeing the letter "Prayer for France" in THE CHRISTIAN of Nov. 5, I write to suggest that Christians not only band for prayer for France, but for free Gospel work all over the land, covering the towns and villages that the McAll Missions and individuals have as yet not touched. It was told by one who knows well the need and the open doors, that there are 30,000 towns and villages in France that have never had the Gospel. It is now a nation falling into infidelity, and yet many—even among the priests themselves—feel the need of something and someone to help. That someone is Christ, that something is the simple Gospel cast freely over the land.

Just now at Avignon—where the floods have surely spoken to many hearts, and where some of the poor were drowned before the boats could get to them, and one soldier of the rescue workers was also drowned—one found all too willing to receive books and tracts. Perhaps they know their need better than we do; but who will band together to meet it? And surely if all Christians pray together for this, He who is wise in heart and mighty in strength will make his ways plain, and "supply all wisdom" and all "need." One can prepare the ground by the free distribution of tracts and Testaments, then have halls for the preaching of the Gospel. There are in many places earnest pastors who long for this, but cannot do it themselves. They would help evangelists and evangelists would help them.

As one who has worked quietly and freely, in a feeble way, for some winters, I admit it is the Roman Catholics who have helped me most to spread the good news. They seem to understand that it is not controversy but Christ—not to change them from Catholics to Protestants, but to show that Christ died for them, loves them now, and is seeking them from the glory; and if they once saw Him in all his fullness, the dead things, which so clog and wither, would drop off. Satan is strong, but God is stronger. The Holy Spirit is the Holy Spirit of Pentecost, therefore "Go ye out." One could easily search out the workers in France and the ground untouched. We want a "China Inland Mission" for France. Why not have it?

ONE WHO KNOWS THE NEED.

RHODES AND SCHREINER.

DEAR SIR,—Your correspondent, S. J. Helm, is most reckless in his attack on these two gentlemen. Had he known all South Africa as well as many others he would have known that up-country natives have a dread of the magistrate, and when the native has done something very wrong that he has to be punished for, he and his friends will ask that his master, or the missionary, or those who are over him, will themselves thrash him rather than put him in the power of the law. This has happened in my own experience, and I have no doubt is what Mr. Schreiner alludes to. This explanation will, I hope, satisfy you and your readers.

Bear in mind that the native who loves his master or missionary looks on himself as his "child," with a perfect right to punish him; it is, however, very rarely done. Your correspondent attributes to Mr. Schreiner something that he could never have said. "Wholesale condemnation of the coloured people" could never have come from him. He has spent all his life for their good, disregarding wealth that has been within his grasp had he given up his work for the salvation of others. By last mail only he wrote me from Worcester, Cape Colony: "I wish my sister Olive, who writes of the natives and coloured people of the colony as a criminal class, could be present at our meetings with them where they come in hundreds. She would then see that they compare very favourably with the peasantry of England and Europe, but of course she knows nothing of missionary work, and ignores it altogether." I might say much more, but forbear. Please feel quite free to make any use you like of this communication.—I am, yours truly, J. NEWBERRY.

Maes Mawr, Whyteleafe, Surrey.

November 9.

[In the Rev. John Mackenzie's "Austral Africa" (2 vols., Sampson Low and Co., 1887), many references are made to Mr. Rhodes in earlier years which would throw considerable light upon the events of the past year or two. Mr. Mackenzie's book is a record of facts, rather than of feeling, and is certainly necessary to an intelligent understanding of Mr. Rhodes and his later developments.—Ed.]

THE DRINK CURSE.

DEAR SIR,—There seems to be a callousness among the Christian people of our country about the ruin which drink is making around us. I feel compelled to call upon them to pray. The efforts put forth, though they have accomplished much, come far short, and are feeble, compared with the enormous need. All the while licences for its sale are being renewed and increased, and prisons, workhouses, asylums, and charitable institutions are full of victims, not to speak of the misery in thousands of homes, both of rich and poor. What is the only, unfailing remedy in such a case? I believe it is prayer. When the Almighty Father sees that we really care, his hand will be outstretched to save; and when He works who can hinder? Of old a people cried by reason of cruel bondage. He heard, and came down to deliver. This is a worse kind of slavery—worse even than perishing under the hand of a tyrant like the poor persecuted Armenians. Many sufferers are crying for deliverance; but the whole country has never been roused to a united effort of prayer.

That the Christian and moral sense is slowly being educated in the right direction we cannot doubt, but in the meantime the ravages are going on at an awful rate, and a heritage of evil desire is being handed down to the next generation.—Yours truly, S. E. R.

Bessbrook, Ireland.

DELIVERANCE FROM POPERY.

DEAR SIR,—I value greatly the teaching of THE CHRISTIAN, because foundation truths are firmly held in it, and also a catholic spirit. With "A French Missionary" I believe that the thought laid before you in the paper "Prayer for France," in your issue of November 5, comes from God. It should be extended to "Prayer for England and France."

I have cut the printed letter out of my number, intending to put it upon cardboard, and have it before me as a daily reminder to intercede thus for England and France. I should be very glad to hear that others would seek to pray daily in the same way.—Yours faithfully, A CONSTANT READER.

SIR,—I have read with just accord your correspondent "A French Missionary's" remarks as to the necessity of united persevering prayer to God, that the designs of the Jesuits, whether disguised or otherwise, may be frustrated. Near my business is a so-called church of England and its clergy house. For all practical purposes these clergy may be considered Romanists. They wear long gowns in the street, have crosses suspended from their necks, are called "Father," and their ritual is very "high."

But what strikes me is their crafty policy of getting at the parents by (to me) their fulsome petting of the children. In the tram I see the senior "priest" with one or two dirty children sitting on his knees, and he kissing them. The same effusions of affection may be seen in the streets. One day a small boy was holding a horse when the priest passed, and the boy pulled his coat, and in return was lifted up and kissed. The conditions attached to these greetings are, that in return for kisses, sweets and pence, the children attend Sunday and other classes.

One day I spoke to an intelligent man who had been a Lutheran, and warned him against the probable harm his children would get by going to the schools; but I found the mischief already done, that through the caressing of the children the parents had been entrapped and were ready to defend Romish practices. By thus getting at the children they have a nation of future parents growing up, to increase and multiply and so carry out their deeply-laid plans of getting England again under the cruel yoke of Rome. We need indeed to work, watch, and pray that the evil may be arrested.—Yours sincerely, T. L.

Gospel Literature in Spain.—Mrs. Lawrence wishes it to be known that workers in the Gospel in Spain, or Spanish-speaking countries, may, by applying to Mr. Pundsack, Plaza Buensuceso 3, Barcelona, receive a parcel of a novel and beautiful Gospel tract he has recently published, especially suitable for distribution in the streets and "cafés." On one side are the texts in large type, "God is love" and "For God so loved, etc.," and on the other side a clear and simple exposition of these texts. Mr. Pundsack has within the last few weeks put a large number of these tracts into circulation in Barcelona and other places. A few days ago he had a copy inserted as a fly-leaf in one of the most widely circulated daily newspapers (16,000). In the same paper he had an advertisement printed (headed by the text "God is love") to the effect that anyone desirous of receiving a superior copy of the tract might do so by applying to Mr. Pundsack at his residence.

Boyce Memorial Home, Bordighera.

THE number of children in the Home has been larger this year—always more than thirty. At the present time we have twenty boys and eleven girls. The girls' dormitory is too small to accommodate them, so we have been obliged to use for sleeping purposes a small sitting-room. I am thankful to say that all are quite well, and the greater part of them give us much satisfaction.

The demands for admission are always numerous. We have accepted this year two orphans from Livorno and three from San Remo. One poor boy (whose father is dead, and who has been cast off by his mother) has been taken from the streets of San Remo, and a generous English lady has undertaken to pay us £12 a year for his support. Another English friend has very kindly become the benefactor of one of the little orphans from Livorno. For the others, we are waiting that God shall raise up a loving one to befriend them.

We are obliged to refuse many demands, as we can hardly take more than thirty children, and even this number brings with it grave responsibilities. It is now Nov. 3, and we are in need of 3000 lire (or £120) to finish the year! And all our children are in need of winter clothes. We must wait till it pleases the Lord to send us the means to enlarge our Home, and accept a larger number of little ones. We are expecting at the end of November two poor orphans from unfortunate Armenia. They are coming to share with our little Italians.

Information about the work may be had from Col. M. Frobisher, 118, Pall Mall, S.W.

A. B. TRON, Director.

Villa Violetta, Bordighera.

Boca Mission, Buenos Ayres.

DEAR SIR,—The appeal on behalf of this Mission has already received response in promises and contributions to the amount of £1224. I have recently been on a short visit to Buenos Ayres, in order to arrange details which required personal attention. While there I paid debt on the Boca Mission property to the amount of £1010.

The various activities of the Mission are thriving. Some new and suitable workers have been added to the staff already engaged, preparations are being made for increasing and extending the operations and influence of the work, and there are many signs telling that the approval of the Master is resting upon it. For the balance of the debt, and for necessary improvements and extensions, about £700 is still needed.

I have returned to England for a short time in the hope that gifts to this amount may be entrusted to me for this purpose. It is most desirable that promises and gifts be received before the end of the present year if possible. Should the amount needed be received by that date, the mission schools, and the general plan of work for the new year could be arranged on a larger scale than has been possible in the past. With sincere gratitude for help in the past, I venture to invite further co-operation in this work.—Yours faithfully, WILLIAM C. MORRIS.

186, Aldersgate-street, E.C.

Peterborough.—A public-house letting at £80 a year was bought at auction by Messrs. Allsopp for £5700. This extraordinary price represents, it is estimated, about £700 for the house, and £5000 for the licence.

The Armenian Pastor, Krikor Behesnlian, addressed a crowded meeting in the Victoria Hall, Norwich, a few days ago, when he gave a painfully interesting account of matters in Armenia. He also gave a Gospel address at the Evangelistic service on the previous Sunday evening, having preached in the morning at the Trinity Presbyterian Church (Rev. M. A. MacAllan). We had the privilege of giving a donation to the fund for the relief of the widows and orphans of the Armenian martyrs. Our dear friend made a most favourable impression on his audience, and rendered good service to the cause he has at heart by his simple narrative of terrible facts. ROBERT ADCOCK.

Bracondale, Norwich.

Miss C. Wilkes, local hon. sec. of the Ladies' Armenian Work Party Committee, writes that Mr. Behesnlian addressed meetings at Great Yarmouth on November 12. She says: "It was with thankfulness to the Giver of all we receive, that we were able to give back to Him £21 for the carrying on of the Christian Orphanage at Marsh. Surely the wife who is undertaking this lovely ministry during the absence of her husband, needs not only our prayers but the help of willing workers and givers to enable her to provide for these orphans."

[1037]

The Y.M.C.A.

EXETER HALL.

THE Committee are earnestly desirous, during the coming winter, of largely extending their efforts to bring the Gospel to the young men of London. To this end, they seek the assistance of Christian men who, constrained by the love of Christ, are willing to devote their leisure to this truly missionary work. Believing that there are many such residents in or near London, who, owing to family life and surroundings, have no need of the social advantages of the Association, but would be willing to work on its spiritual side alone, the committee cordially invite their help, without requiring that they should become members of the Association in the ordinary sense, or that they should make any definite subscription. All particulars will be given on application to the General Secretary, at Exeter Hall, Strand, W.C.

BRIEF NOTES.

A very successful delegates' meeting was held at Darlington on Wednesday evening, Mr. J. W. Alnwick, hon. sec., presiding. Messrs. F. Robson, Stockton; F. Shorter, Middlesbrough; J. C. Moor, W. Savage and G. Knowlson, York; J. W. Atkins, Scarborough; H. Simpson, Bishop Auckland, and others addressed the meeting.

At Gloucester, on Tuesday evening, there was a pleasant gathering of the members of the Association with those of the Tewkesbury Association. Mr. W. Creese (one of the hon. secs. of the original Y.M.C.A., founded in St. Paul's Churchyard, 1844), Mr. W. Hind Smith, and Mr. Wynne took part in the proceedings.

The Birmingham membership campaign resulted in the addition of no fewer than 169 names to the list—118 seniors and fifty-one juniors. The Association arranged for the week of prayer no fewer than a hundred sermons to young men. The Leeds and the Sheffield Associations were next in this matter, having arranged no fewer than seventy sermons each.

The Lincoln Association arranged a mission by Rev. Joseph Simpson, vicar of Waddingham, for the observance of the week of prayer, Nov. 8-15. Dean Farrar preached under the auspices of the Association in Lincoln Cathedral on Sunday, Nov. 8, to nearly 3000 persons, and addressed a mass meeting of men in the Corn Exchange in the evening, when the audience numbered between 1500 and 2000.

The week of prayer has been observed in London—by holding evangelistic meetings every night, conducted by ministers of the various churches in the city. These were well attended, and there is reason to believe that some young men have been brought to Jesus. A meeting for Christians, which was started some time since on Saturday nights, is proving a means of rich blessing, as are also the morning prayer meetings.

The half-yearly conference of the South Midland District Union was held in Rickford's Hill Hall, Aylesbury, on Thursday. At the devotional meeting Rev. R. Fletcher, of Aylesbury, delivered an address. In the afternoon reports from the various branches were given, followed by a paper on "The Inner Work of the Y.M.C.A.," by Rev. C. W. Pearson, vicar of Walton. After an adjournment for tea, during which a short address was given by Mr. Robinson Souttar, M.P., a public meeting was held in the Corn Exchange, the chair being taken by the president of the local branch.

The Anglo-American Association, 160, Rue Montmartre, Paris, is marking its progress by great spiritual activity. Its religious meetings are much increased in attendance—not merely because of its being the winter session, but owing to the activity of the work. The membership, full and associate, is rapidly growing. The treasurer has offered 1,500 francs towards the deficit, providing a similar sum is forthcoming. The members have contributed over 250 francs of the sum needed. Mr. H. E. Kinsley, the secretary, is much encouraged by signs of progress and interest.

At the opening meeting on Sunday in connection with the week of prayer, the secretary, Mr. Arthur Hill, of the Kingston and Surbiton Association, reported that since the annual meeting, seven months ago, when there was a debt of £140 on the accounts, largely upon the purchase and repair of the property at Kingston, the council, in answer to a general appeal, had raised £100, leaving only £40 to clear. The committee have added seventy members to the Association, and had the joy of bringing several young men into Christian discipleship during the same period. All sides of the work are in a very healthy condition.

The Bishop of Chichester, presiding at the annual meeting of the Chichester Association on Thursday evening, said in the course of his address: "I have seen the work of the Y.M.C.A. in the North of England, where I have come from, and know of the immense good it does. The Association works on [1038]

the only true lines on which we can help young men, viz., those given to us in connection with the revelation of our Lord Jesus Christ. Whilst it thus adheres to the true principles that must underlie all Christian work, I am glad that it represents a manly form of Christianity. The agencies employed show that it does not neglect the bodies of young men, any more than the minds or the spirits of young men. It seeks to make a young man better for everything in life—for his daily duties, for his pleasures, and for everything in which he takes part. A question I would wish to put is this: 'Can you not do still more even than you are now doing for the young men who are as yet outside?' There was a large and representative audience at the meeting.

The Y.W.C.A.

THE opening meeting of the Macclesfield branch was held on October 23. Mrs. Heaton Smith, who presided, gave a very helpful address on "Memory."

The annual meeting of the Fowey branch was held on November 4, Mrs. Treffry presided, and brought forward a good report. Rev. J. S. Flynn gave the concluding address.

The members of the Newport Y.W.C.A. held their annual social meeting on November 6, Mr. W. Bain presiding. An interesting programme was given and a pleasant evening spent.

The opening session of the Kirriemuir branch took place on the 6th inst. Mrs. Lendrum, of Kirkliston gave a bright address, Mrs. Wedderspoon followed with an account of the work among the deep sea fishermen.

A successful meeting was held on November 1 in the National Schools, Avonmouth, on the occasion of the first anniversary of that branch. The report was a most satisfactory one. During the year twenty-six new members were enrolled.

The annual meeting of the Chiswick branch was held on the 4th inst. Rev. S. Bell presided. The report showed that the work had been one of steady progress, but there was unfortunately a deficit of £22 10s. owing for rent. The claims of the institute were advocated by the chairman in his address.

At the Association Rooms, Torquay, Mrs. Mallock opened a two days' bazaar in aid of the funds of the Institute. Colonel Appleton referred to the good which had been achieved by the Institute during the thirty years of its existence, under the able care and superintendence of Miss Coombs, who originally founded it.

The anniversary meeting of the Stratford branch was held on the 5th inst., in the Town Hall, the chair being taken by Mr. G. W. Ball. Miss Hickling read the report. The Hon. Gertrude Kinnaird spoke encouragingly to the members on their individual responsibility, basing her remarks on Romans xiv. Rev. H. S. Mercer, of Coventry, also spoke in a helpful manner.

Two meetings on behalf of the Brighton branch were held in the Royal Pavilion, on October 27, presided over in the afternoon by Mr. MacLean, and in the evening by the Countess of Chichester, who has recently accepted the office of president. Colonel Goldie read the financial statement, and Mr. Geo. Clarke recommended the purchase of a new house for the Brighton Association.

The annual meeting of the Norwich Association was held on the 5th inst., Canon Patteson in the chair. Miss F. Miller, secretary, presented the annual report. The total number of members was 226. Great interest has been shown by the members in the work of the foreign mission field, and articles of clothing have been sent out to India. Miss Pigott spoke of the necessity for larger premises, as the work was progressing.

A conference of the representatives of the local branches was held on the 31st ult. in Bath-street, Glasgow. Mr. Merriees presided, and spoke on the difficulties in the way of progress, and the virtue of quiet waiting. Mrs. Brown-Douglas spoke on the subject of the Scottish organisations. There were now 300 secretaries of Scotland. Lady Overtoun also addressed the representatives, and urged the importance of enthusiasm and sympathy.

The annual soirée in connection with the Arbroath branch was held on the 4th inst., presided over by Councillor Melvin. Miss Annie Lowson, hon. sec., read an interesting report on the work of the Institute. The total membership reached 203. Both the temperance branch and the flower mission were flourishing. Conferences held in Perth and Dundee had been found stimulating and helpful. The junior branch had an average attendance of fifty out of seventy-eight members. Altogether the work of the Association was in a highly satisfactory condition.

Almost every post is bringing additions to the Coin Collection. Three hundred and thirty sheets have at present been returned filled with contributions, and these, with collecting cards, have brought in £506—a very substantial and welcome addition to the fund for purchase of new premises. We are asked to

remind secretaries that a very large number of sheets have still to be returned, and as it is not desired that any branch be left out, it is hoped that those who have not yet begun to collect will do so at once, and send in the amount as quickly as possible to Miss Ada K. Habershon, 25 and 26, George-street, Hanover-square, W.

Christian Endeavour.

THE South Staffordshire C.E. Union has held its inaugural meetings in West Bromwich.

A conference of the Greenock and District Union was held last week in the Temperance Institute, Rev. John Young, president, in the chair. Reports were given regarding the work of the past year, and the work at present on hand for the 1897 Scottish Convention.

A united gathering in connection with the Portsmouth Union was held on Monday in Gosport, presided over by the president, Mr. C. H. McKay. An address was given by Mrs. J. Harrison, of Landport, on "Missionary Spirit, and the Necessity of its Cultivation."

The first convention of the Northampton Union was held at College-street Chapel on Thursday week. Rev. J. J. Cooper, vice-president, presided. A paper was read by Mr. A. E. Rodhouse on "The Advancement of Christian Endeavour Work in our Town." At the public meeting Rev. W. H. Towers, of Manchester, gave an address.

A successful and well-attended convention was held under the auspices of the Halifax and District Union on Thursday week. The afternoon conference and the evening meeting were both held in the Stanary Congregational Church, whose energetic pastor, Rev. T. Maine, is an enthusiastic Endeavourer. This is the first C.E. Convention that has been held in Halifax, and no doubt much good will result from it.

The annual convention of the Nottingham and District Union was held on Saturday week. In the afternoon Shakespeare-street Chapel was crowded for a workers' conference. The evening meeting was held in the Tabernacle, where there were from 1400 to 1500 young people assembled. The chair was taken by Rev. J. Clark, pastor of the Tabernacle, and addresses were delivered by Rev. J. W. Walls and D. Maldwyn Jones. Mr. Hibbert, the secretary, read the annual report, which showed that eighty-six societies were enrolled in the Union, with the total membership of over 3000.

The Church Missionary Society issues a booklet of missionary collects, for use in family prayer, arranged in connection with the Society's "Cycle of Prayer," and extending over an entire month. An esteemed correspondent commends to prayerful hearts, not for monthly, but for daily exercise of soul, the following petition for the Mohammedan world: "O Lord God, to whom the sceptre of right belongeth, lift up Thyself, and travel in the greatness of thy strength throughout the Mohammedan lands of the East; because of the anointing of thy Son, Jesus Christ, as thy true Prophet, Priest, and King, destroy the sword of Islam, and break the yoke of the false prophet Mohammed from off the necks of Egypt, Arabia, Turkey, and Persia, and other Moslem lands, that so there may be opened throughout these lands a great door and effectual for the Gospel, that the Word of the Lord may have free course and be glorified, and the veil upon so many hearts may be removed, through Jesus Christ, our Lord. Amen."

"The Church in Relation to Nonconformity" was the subject of a lecture delivered a few days ago by Archdeacon Sinclair before the Church of England Young Men's Society, at the Leopold Rooms, St. Bride-street, E.C. The utterance was a thoughtful, survey, conducted in a courteous spirit. The Reformation meant the full recognition of liberty of conscience and worship. Two facts pre-empted future divergencies. One was that the Reformation did not affect all the countries of the Continent; and, where it did, the reforming movement did not take the same ecclesiastical lines as in England. It was absolutely certain that the Roman as well as the Calvinistic types of religion would reappear in England, and this proved to be the case. With all the mistakes which the Church and the State had committed in the past with regard to the Nonconformists, Churchmen should be tender and respectful towards those who differed from them. While holding fast to their own views, they ought not to act as if no other view was possible. They ought to be looking for points of agreement instead of points of difference. They should cultivate the friendship of Nonconformists, and in every town and village throughout the country make it felt that there was no social ban on anyone who did not subscribe to the national form of religion. In God's good time barriers would be broken down, prejudices discarded, and misunderstandings cleared up.

Irish Notes.

By the death of Miss Peacocke, of Kiltrush, the Clare Methodist Mission has lost an earnest worker and a practical and unselfish labourer.

During the past fortnight earnest and successful Gospel meetings have been conducted in the Methodist Church, Enniskillen, by Mr. James Dixon, of the Belfast Central Mission.

The representatives of the London Wesleyan Mission, Revs. Peter Thompson and W. D. Walters, visited the North of Ireland last week, and were well received. They addressed meetings in Portadown, Lurgan, Antrim, Newry, and Dublin.

Dr. Barnardo addressed a large meeting in the Ulster Hall, Belfast, on Thursday evening, 12th inst., and gave interesting information as to the working of his Homes. Since January, 1895, fifty-one children of Irish birth were received into the Homes.

The Dublin branch of the Society for the Prevention of Cruelty to Children has been in existence for seven years, and during that period it has interfered in about 4000 cases of cruelty, and at present it requires two additional inspectors to enable it to undertake all the work which it ought to do.

The Women's Temperance Association and Hibernian Band of Hope Union have held a Gospel Temperance Mission in Dublin, conducted by Miss Brewster, of London. Owing to a number of special missions going on the same week in the city and neighbourhood, the attendance was not so large as we had anticipated. Miss Brewster subsequently visited Athlone, Tullamore, Mountmellick, Waterford, and Dungarvan, and afterwards proceeded north to hold meetings in Ulster.

Scottish Notes.

THE Dundee Y.M.C.A. is directing more attention to its social department, a special parlour in the premises having been devoted to that purpose.

At a conference in Edinburgh in connection with the Zenana Bible and Medical Mission, the Hon. Gertrude Kinnaird emphasised the pressing need of more lady workers in India.

The "Monthly Visitor" Tract Society of Scotland is doing a good work. In Edinburgh there are 800 distributors and 40,000 to 50,000 copies of the tract are scattered every month.

An anonymous donor has lately given £1000 to the endowment fund of the Sailors' Orphan Society of Scotland. It is desired to raise this fund to £100,000, so as to extend the scope and usefulness of the institution.

Mr. A. J. Arnold, of the Evangelical Alliance, last week presented the claims and work of the Alliance to a large company assembled in the Young Men's Christian Institute, Aberdeen. Mr. Arnold's address created much interest.

Notwithstanding some disappointments in the speakers, the recent eighth anniversary services of the Edinburgh Wesleyan Mission were full of encouraging interest. Nearly £400 were subscribed at the week-night meeting.

It was stated at a meeting in Glasgow last week that the West of Scottish Auxiliary of the McAll Mission in France had collected £1000 for the work of the Mission. Rev. C. E. Greig, of Paris, gave an interesting account of the operations of the society in evangelising among the French people.

Meetings in connection with the Scottish Christian Union of the B.W.T.A. were held in Edinburgh last week. The Union has nearly 170 branches, with some 14,000 members. At a mass meeting stirring addresses were given by Lady Henry Somerset, Miss Agnes Weston, Mr. C. J. Guthrie, and others.

The annual conversazione of the Glasgow Foundry Boys' Society, last week, was an occasion of inspiring interest. The chairman, in the course of an excellent address, said that the Bible was the main instrument used in connection with the work. Anybody who went to the City Hall on a Sabbath forenoon would see the abundant material on which they had to operate.

At the opening in Glasgow, last week, of the winter session of the Protestant Institute of Scotland, Prof. Orr gave a lecture on "The Church of Rome Tried by Its Own Tests"—unity, holiness, catholicity, and apostolicity. On all these points the lecturer constructed a formidable indictment against the Romish Communion. In presiding, Dr. Elder Cumming remarked that open opposition to the arrogant claims of Rome is not so popular as in bygone days.

Requests for Prayer.—For special services by Mr. Arthur Klein, in Hengler's Circus, Hull, Nov. 22 to 27.—For eight days' united mission by Mr. Wm. Forbes at Worcester, to begin on Sunday, 22nd inst.

University Notes.

(BY OUR OWN CORRESPONDENT.)

OXFORD.

THE anniversary of the Church Pastoral Aid Society has taken place. Sermons were preached in several of the churches, and the Society seems to be receiving increased support. Rev. John Barton, the central secretary, and Rev. Canon Denton Thompson were the deputation.

Rev. J. Hudson Taylor, of the China Inland Mission, gave the address last week at the Missionary Union. His testimony at the recent convention was the means of blessing to many.

A meeting on behalf of the Church of England Zenana Society was held last week in Oxford. Miss Frances Johnson gave an account of the work of the Society in the Fuhkien province of China. She said that, as a rule, they were welcomed by the people. Perhaps the most important branch of the work was that carried on in the schools. In this province there are probably twelve or thirteen thousand Christians out of a population of twenty millions, hence there is much need for more workers.

The Silver Star Society.

THE Silver Star Society is an unsectarian Mission Aid Society. We learn from the report presented at the sixth annual meeting, at which the Right Hon. Earl Compton presided, that it is extending its operations in many directions. Evangelists and soloists are being sent to conduct Gospel services, also Gospel and temperance lantern lectures.

A noble band of Christian men and women voluntarily render their service, so that the hands of Christian workers may be upheld whilst the battle rages against sin and the powers of darkness. A useful work is being carried on by branches in East, North, and South London, also in Yorkshire. Young women, as well as young men, are trained for lantern service, and for visiting the sick and destitute and dying, and many blessed results are recorded. The society is seriously hampered for want of adequate funds.

The hon. sec. is Mr. Walter S. Robbins, 14, Little Ilford-lane, Manor Park, E.

Milan Beehive Orphanage.

THE report of this Orphanage says:—"God has blessed us in the conversion of some of our girls, and others are giving signs of the workings of God's grace in their hearts. Some of our girls have been rescued from very sad surroundings, and have thus been preserved body and soul. One of the orphans when passing a convent often shudders and says: 'Oh! how nearly I was put into one of those terrible places. How I should have suffered, and, notwithstanding all the promises made by the priest, I should never have seen my brothers and sisters again.' The great object of our institution is to save Protestant orphan girls from being placed in convents, or in other ways subverted from their faith, and to train them to be missionaries while earning their own living. It is difficult for Protestant families scattered in different villages, with only a school under priests or nuns, to educate their children, and bring them up in the true faith." Information as to this work may be had of Miss Selwyn, Bennett-park, Blackheath.

Public-house Work.—On Thursday last Mr. J. J. Browne, in St. Pancras, held his fifteenth anniversary with the London City Mission, and his fifth as missionary to the public-houses and coffee-rooms in the north-west. The meeting was held in Shaftesbury Memorial Hall, Great Ormond-street. A meat tea was most generously given to about fifty potmen and their wives. Afterwards an interesting meeting was held, presided over by Mr. E. Bannister. Addresses were given by Rev. W. Brock, Messrs. H. Marnham, Blackman, and Snow. Mr. J. J. Browne is about to visit Winstler, near Matlock, Derby, for ten days, to hold meetings and visit amongst the people, and he will be glad of prayer for blessing.

Manchester and Salford Mission.—The eighth report of this Mission states that the past year has been the most successful in the history of the Mission. The aim of the leaders has been to make each branch purely home missionary. There have been vast congregations at the Central Hall, Free-trade Hall, the Grand Theatre, and other places in connection with the Mission. The social work is extensive. It attempts to deal with the cadger, the lazy loafer, the half-imbecile victims of hereditary pauperism, the wrecks of humanity—the classes which are the despair of magistrates and poor law guardians. The membership returns show an increase at all the centres of work except Ebenezer Chapel. The population in that district is almost exclusively Jewish.

Wheatsheaf Hall, Lambeth.

THE London Congregational Union have established a new mission-hall in the South Lambeth-road, and the opening ceremony was performed last week under the presidency of Rev. Andrew Mearns, secretary of the Union. The workers connected with the Lambeth Mission, numbering nearly 300, are drawn entirely from the working people of the district, and are gathered together into a Christian church under the ministry of Messrs. W. S. Cairne and Oliver Millard, and affiliated to the London Congregational Union. Wheatsheaf Hall was a patchwork building, and recently became so dilapidated that it was found absolutely necessary to raze it to the ground. The new hall has been built on the old site at a total cost of £4000, of which £3300 has been subscribed, leaving £700 still to be raised. The premises of the Lambeth Missions consist of three halls, of which the Wheatsheaf is the chief, Cairne Hall and Myrtle House being subsidiary. The workers in all three form one church. The Wheatsheaf consists of a large hall for public worship, accommodating 800 persons, a lecture-room to hold 150, and three other rooms. It is situated in the midst of a dense population of working people.

The principal speakers at the inauguration were Rev. J. Bernard Snell, Brixton Independent Church, and Rev. H. Storer Toms, of Enfield, under whose presidency of the London Congregational Union the Lambeth Missions were adopted. Mr. Cairne, in the course of a business statement, said the church numbered 260 or 270 members, and contributions amounting to £240 had that day been received towards the building fund. This was an important extension and development of Christian work in the Vauxhall district, and he believed there was a great future before it.

United Mission in Hawick, N.B.

THE Mission now closed has been successful from first to last. Mr. Dunn, with his burning words, broke up the ground, and the Brothers Stewart, with Mr. and Mrs. Thompson, with quiet, gentle, loving words and song, have followed up the labours of the first evangelist. We have not seen such evangelistic services in our town since 1873 and 1874.

It is impossible to speak in detail of the services, as it is difficult to say which side of their work has been most appreciated. The Bible-readings have been greatly enjoyed, and Mrs. Stewart Thompson's Gospel songs have been most effectual and helpful, but the Gospel meeting in the evening has been the crown of all, and the scene, night after night, of quite exceptional interest. These evening meetings grew from the first, till at the closing service the hall, floor and gallery, was overflowing. More remarkable still were the Sunday evening gatherings, when twice over both the hall and a neighbouring church were packed with eager throngs. On the last Sunday, two extra services were held, one for young men in the hall, and another which was like a great after-meeting in St. Andrew's Free Church. In the after-meetings, many anxious ones were led to Christ. From first to last love and unity have pervaded the meeting, and the spirit of prayer has been quite unusual. The hearts of the young converts seemed at once to glow with concern for the salvation of friends and comrades. If all evangelistic work be like this, our churches should give it kindly welcome, and the one indispensable thing after such good work is unity on the part of both ministers and churches, wisely and prayerfully to follow all up, and see that none of the precious fruits be flung away.
D. H.

Village Work.—We have had much to encourage us in our labours with the Gospel Tent during the past summer months, travelling upwards of 2000 miles, visiting several places in this and the surrounding counties, our large tent being often crowded to overflowing. Besides the tent missions we have visited a large number of towns and villages for the purpose of distributing pure Gospel literature, and we have heard of precious fruit as the result of sowing the seed in this way. We commenced early in the month of May, and continued our work under canvas until the last week in September. Now we are busy with missions indoors, seeking the most needy outlying villages in this and the surrounding counties. On Sunday last we concluded an eight days' mission in a village ten miles from Ross. At the closing meeting the little chapel was crowded out. The fact of our driving twenty miles each evening through the frost, and then making no collections, has made a wonderful impression upon the people, and has led many to believe in the reality of the truths we preach. We begin another mission on Sunday next, and we should be glad of prayer on our behalf. JOHN COATES.

Northleigh, Ross, Herefordshire.

International S.S. Lessons.

November 29.

THE FAME OF SOLOMON.—1 Kings x. 1-10, 13.

GOLDEN TEXT.—Matt. xii. 42.

OUR Lord's use of this incident (Golden Text) suggests how we may apply it. Tell the story and enforce the lessons as we go along.

I. THE DESIRE of the Queen of Sheba. Think of her in her distant home in Arabia Felix, queen of a country "famous for its traffic in gold, frankincense, and precious stones" (Farrar); yet unsatisfied. There were heart questions she needed to have answered, and doubts she needed to have solved. The most favourable surroundings cannot meet the heart's deepest need. Probably merchants had brought to her people the story of Solomon's kingdom. Their report connected all Solomon's wisdom and wealth and glory with "the name of the Lord" (1). So it was not Solomon's fame only, but the fame of Solomon's God that was spread abroad. Was the report true? "Fame," says Bishop Hall, "is always a blab, oftentimes a liar." Was this an exaggerated report? The queen was sufficiently interested to consider it, and to desire to verify it. She would "prove" it (1) for herself. Yet not merely to gratify her curiosity, but in order, if the report was true, to get her perplexing questions answered. Apply to ourselves, our deep spiritual needs, the report we have heard concerning Jesus. Yet this report reaches us in the form of a direct message from Him, and is accompanied by an invitation to visit Him. Should we not desire to make his acquaintance?

II. HER JOURNEY.—The Queen of Sheba's country was some 1500 miles from Jerusalem. The way led her through the great and terrible wilderness, where her great wealth would tempt the rapacity of the Bedouin. The journey was accomplished on camels, and as they would travel on the average not more than twenty miles a day, the whole journey would require about seventy-five days each way. For a lady—a princess—to undertake so long and perilous a journey, and for such a purpose was remarkable. She was evidently in earnest. Her need was too deep for her to be deterred by difficulty or danger.

III. HER INTERVIEW WITH SOLOMON.—Of course Solomon granted her an interview. Think *what she saw* (5). His "table" was most sumptuously spread. His "servants," his officers, who were seated according to their rank at his table. His "ministers"—probably those who served the guests. His "ascend," etc., that is from the Tyropean valley, which was 100 feet deep between Zion and the Temple hill. What splendour is there connected with Jesus which equals this? (see Matt. vi. 29). Think, next, *what she heard* (2, 3). She told him all her questions, and he answered them all. Possibly, as was customary in those days, she tried him with riddles. It is she who is said to have placed two wreaths before him, and asked him to tell which was real and which was artificial. And Solomon settled the question by opening the window, and observing on which wreath the bees alighted. Again apply to ourselves. There are questions concerning our soul's deepest need which all the wisdom of this world cannot solve. Our Lord can (James i. 5). Have you communed with Him of all that is in your heart?

IV. HER CONFESSION.—The effect of her interview humbled her in her own esteem (5), and constrained her to exalt Solomon, and God in him (9). Usually investigation moderates an opinion formed upon report. It was not so in this case. "The half was not told." A testimony that is even more true as applied to the wisdom and glory of our Lord. For in human speech the half cannot be told. Christ is God's "unspeakable gift." Only experience can teach what He is to those who come to Him. Imagine an attempt being made to describe the sun to one whose whole life had been spent in some cavern dimly lighted by a few flickering lamps! No words could convey the full truth to such a man. A girl who had been blind from her birth had her sight restored by a surgical operation. Her first exclamation was, "Why did you not tell me how beautiful the world was?" The half could not be told to her until her eyes were opened.

Before the Queen separated from Solomon she made costly presents to him (10), and received more royal gifts from him (13). Her gifts were not the price with which she purchased wisdom; they were prompted by the gratitude and joy of her heart. What return should we make to God? (See Rom. xii. 1.) Yet she found, what we have found in dealing with our Lord, that the more she gave the more she received. Solomon's gifts to her exceeded her gifts to him. And see the promise which our Lord makes to those who give their lives up to Him (John xv. 7.).

Against those who treat the Saviour's claims with indifference this woman will rise up in the judgment. Will she be a witness against us?

(1040)

Evangelistic Notes.

Tetbury.—A very helpful fortnight's united mission has been conducted by Mr. James Shields of the Evangelisation Society, in this Gloucestershire village.

Great Staughton.—Messrs. P. Hurditch and F. Hutchins have closed a ten days' mission here, which has proved a blessed time. Believers have been blessed and precious souls won for Christ.

Liverpool.—Sergt. B. G. Barker commenced a mission on Sunday last, November 15, at the Gay-street Working Men's Mission, Liverpool. He requests the prayers of readers for God's blessing upon the effort.

Motherwell, N.B.—Mr. Sidney Vivian, of the Evangelisation Society, has held a four weeks' mission in connection with the Baptist church of this town. Not only were there evidences of men and women being won for Christ, but much quickening to many believers.

Dronfield, near Sheffield.—Mr. Hugh [C. Wallace has held a fortnight's mission in the Baptist church here. Each evening the Gospel was clearly and forcibly preached to good congregations, and real good work was accomplished. The evangelist is now at work in Liverpool.

Surbiton.—Mr. Henry Thorne has concluded a five days' mission with happy results. Earnest Gospel appeals were delivered, and Bible-readings given. Several were brought out as seekers after salvation, some of whom testified to having found the Lord Jesus as their Saviour.

Cranbrook.—Mr. Alexander Clark, of the Evangelisation Society, conducted a fifteen days' mission in the Congregational Chapel. Services well attended, Christians were strengthened, and many awakened to their souls' need. The Word was with power, and plainly spoken with much earnestness, blessings will follow. H. H.

Hartlepool.—The Evangelical Free Churches have just been sharing in a gracious work of revival. Night after night, during the thirteen days of a mission conducted by Mr. E. P. Telford, the various chapels where the services have been held have been filled, while many have been led to give themselves to Christ. The mission was arranged by the local executive of the Free Church Council, and all the resident ministers have engaged heartily in the work. Intense interest has been aroused in the town. A distinct feature of the mission has been the large proportion of young men who have openly given themselves to God.

Hull.—The local Sunday-school Union have for some time been looking forward to a visit from Mr. Newton Jones. Great preparations were made, and notwithstanding the very wet weather, large attendances and great blessings have resulted. The children's gatherings, both on the Sunday afternoons and during the week, bore evident fruit. The senior scholars did not attend so well during the week, but on the second Sunday evening an immense throng, probably ten to twelve hundred, assembled in Albion Congregational Church and heard the old, old story. Christians were greatly edified by the afternoon Bible-readings during the week.

Dublin.—Rev. F. W. Ainley, of Cork, has concluded a ten days' mission in the mission church, Townsend-street, under the auspices of the Irish Church Missions. This special effort has been remarkable in several respects—(1) the persons who attended—large numbers of the artisan and labouring class, who paid the greatest attention throughout the mission; (2) the great majority of those persons were either Roman Catholics or had recently been Roman Catholics; and (3) the marked way in which God has been pleased to bless this mission in definite conversions. The attendance was very good throughout, between 200 and 300 adults, with about 150 children each night. Mr. Ainley's addresses could hardly have been better adapted to the class of persons who formed his audience; they were simple, earnest, and effective, setting forth sin and its consequences and laying stress on the power of the blood of Jesus to cleanse and sanctify the sinner. The after-meetings were of a very simple nature, no effort being made to force those who were impressed to make a public profession, yet each evening persons professed to turn from sin and give their hearts and lives to the service of their new-found master.

Deaconesses in Bristol.—Dear Sir,—We have completed one year's work at our Deaconess House in Bristol. In 1895, under the auspices of the Church Pastoral Aid Society, this house was dedicated to God, and he has given abundant blessing. Our great need is more workers. The people are wonderfully responsive to any effort made to reach them. We ask for voluntary helpers, who can contribute a small amount towards their expenses.—Yours very truly, EVELYN OLLIVE,

7, Brunswick-square, Bristol.

Personalia.

Mr. W. Mackworth Young, C.S.I., Resident in Mysore, who has been appointed to the Lieutenant-Governorship of the Punjab, is an earnest Christian man, and a strong supporter of missionary work.

Rev. Marcus Rainsford, jun.—Last week we erroneously described this clergyman as Incumbent of St. Matthew's, Brixton. We should have said "senior curate"; the aged vicar is Rev. N. A. Garland.

The late Mrs. Rundle Charles.—A memorial to this lady is being subscribed in the form of an endowed bed in the North London Hospital for Consumption. The memorial tablet will be unveiled by Princess Christian, on December 18.

Obituary.

MR. HENRY DYER, EXETER.

As we go to press, we hear with great regret of the death at Exeter of Mr. Henry Dyer, for many years an able teacher and faithful minister among the Open Brethren. We hope to be able to give more particulars next week.

ADMIRAL GRANT.

This life-long friend of seamen fell asleep in Christ on Sunday week at his residence, Coombe Lodge, Liss, Hampshire. He was sixty-two years of age. For some time he had suffered from diabetes, but had not been laid up. On Sunday while talking to his daughter he suddenly fell into her arms, and shortly afterwards expired. The Admiral was a well-known Christian worker and supporter of philanthropic movements. In his many years' service in different parts of the world he was wont to seek out workers among sailors and encourage and aid them in their work. Since his retirement he continued to take a similar interest, lending hearty help to the Seamen's Christian Friend Society, the B. and F. Sailors' Society, the Welcome Home, and other agencies for the welfare of seamen. We hope later on to give a portrait and sketch of the Admiral.

Indian Lepers and the Famine.

SIR,—Amongst those who will suffer most from the impending famine, and who are quite outside of relief works, are the lepers. The result will be that many hundreds of them will be driven to our asylums for the means of sustaining life. Indeed every mail brings us in appeals for extra help to enable the superintendents of asylums to cope with these difficulties. Our asylums are already full to overflowing, and to supply even our ordinary number of inmates with rice and wheat at famine prices, and the value of the rupee gradually rising, will tax our resources to the very utmost.

How then are we to meet these extra demands? We shall need both accommodation and food for the many hundreds of poor sufferers not now provided for. The case is urgent.—Yours faithfully,

WELLESLEY C. BAILEY.

Sec. and Supt. Mission to Lepers.

17, Greenhill-place, Edinburgh.

Croydon Convention.

LAST week a four days' Convention for the Deepening of the Spiritual Life was held in the Temperance Hall, Croydon. The general meetings were held each day, presided over by Capt. Tottenham, besides prayer meetings. The attendances were good, and there were many tokens of Divine blessing resting on the expositions and exhortations of the various speakers. These included Pastor Fuller Gooch, Rev. J. Brash, Rev. W. D. Sargeant, Rev. J. B. Figgis, General Brownlow, Rev. G. H. C. Macgregor, Pastor Rohrbach (of Berlin), and Rev. H. C. Sturdy.

The addresses were practical, searching, and helpful. The true possibilities of the Christian life were set forth, while hindrances were pointed out, and the sources of strength unfolded from the treasury of Scripture. Calls were made for a definite and full surrender of life, gifts, and possessions to the service of God, and for separation from all that would mar the testimony. The Conference was closed by a missionary meeting and a gathering for praise and testimony.

Chinese in New York.—The recent visit of Li Hung Chang to New York has stimulated interest in the Chinese colony of the Empire City. The American Chinese Association has made arrangements for opening a school, for the purpose of instructing Chinese children in English and industrial pursuits. Through the children it is hoped to be able to influence the elder Chinese generally.

THE BOOK WORLD.

NEW EDITIONS.

Messrs Hodder & Stoughton issue a popular edition of that pleasing and healthy story *Sir Evelyn's Charge*, with sixteen full page illustrations of great merit by Osman Thomas.

A cheap edition is issued of *Religion in Common Life*—sermons delivered in St. Martin's-in-the-Fields in 1894, viewing topics of the day from the Christian standpoint. (2s. *Elliot Stock*.)

Titus: A Comrade of the Cross (2s. 6d. *Ward, Lock, & Bowden*), is a well-printed edition of F. M. Kingsley's popular tale of the times of Christ. The illustrations by W. S. Stacey illuminate the text.

The Keynote of Life; or, *Thy Will be Done*, by Rev. I. E. Page, has been issued in a second and cheaper edition. (1s. net. *Marshall Bros.*) The pages present high ideals with force and beauty.

Rev. Charles Bullock is a born book-maker, and this third edition of his little compilation, *Heart-cheer for Home Sorrow* (*Home Words Office*), may be warmly commended for perusal in leisure moments.

ANNUAL VOLUMES.

Our Darlings, Vol. XXII. (*Shaw & Co.*) This is a real treasury of story and song, adorned, on well-nigh every page, with pictures and quaint cuts, beside a number of full-page chromographs.

The Fireside, edited by Rev. Charles Bullock, is a large volume, varied and excellent in its contents. Here are serial stories by Edward Garrett, Emma Marshall, and Agnes Gibberne, many sketches and articles on topics of interest, and Scripture expositions and meditations beyond number. Altogether, *The Fireside* for 1896 is as good as its many worthy predecessors. (7s. 6d. "*Home Words Office*.")

Bubbles. The fourth and Christmas volume of this serial is a substantial book of nearly 400 pages, and from frontispiece to finish there is a blaze of artistic combinations of colour, which will take captive children of all ages. The literary contents are of capital quality, and the annals of Dr. Barnardo's Homes are diligently explored by "H. A. D." in a series of interesting "Jottings." (*Office: 153, Aldersgate-street, E.C.* 3s. 6d. and 5s.)

Friendly Greetings is a Christmas volume that will take cheer into many a home. (2s. 6d.) The same may be said of *The Cottager and Artisan*, with its large page and grand engravings. (1s. 6d.) *Light in the Home* (1s. 6d.) is the *Tract Magazine* "up-to-date," and filled with good matter. Other volumes which are eagerly looked for year by year are *The Child's Companion* and *The Little Dots* (1s. 6d. each), for nursery inmates of various ages. Excellent as serials, these publications are all of them favourites in bound-up form. (*Religious Tract Society*.)

Our Cousin Neel, and other stories, by Annie Craig, is a capital little book for little folks. (9d. *Culley*.)

Countess Helena, by Marion Andrews, is a girl's story, pleasant to read, with the scene laid in Germany. (*Gardner, Darton & Co.*)

Helice's Heritage; or, *the Links of Life*. By A. M. L. Farrow (2s. *Jarrod & Sons*.) Whole-some throughout and right in the end.

Blackie's Children's Books are stories by various authors, issued in three series, which are made up in packets of twelve, for 1s., 2s., and 3s. a packet.

The Slave-raiders of Zanzibar, by E. Harcourt Burrage (2s. 6d. *Partridge*), is a recital of cruel captures and smart rescues, with an abundance of amusing incidents and exciting situations "thrown in."

Maggie's Life Work, by Jenny Ferry (2s. *Culley*), is about a girl who had a wicked, drunken father. Maggie was good and brave, and her bright part sets off grandly against the painful side of the story.

Maisonette: A Girl's Story. By Mrs. M. Corbet-Seymour. (*Jarrod*, 2s.) A pleasantly-written story of an English girl in France, who, through perplexities and trials, ripened into a happy and useful helper of many in a little Hampshire village.

Ursula Challenger. By Emily Ruth Boddy. (*Drummond's Tract Depot*, Stirling; *Partridge*, London. 1s. 6d.) The story of one who, through patient endurance, found at length rough ways made smooth and the path opened for quiet, faithful service for God.

A Village Maiden's Career. (1s. nett. *Partridge & Co.*) The name of Mrs. Sydney Watson is known to many of our readers, who will be interested in reading this, her autobiography. It is an inspiring story, setting forth in simple strain her experiences in Christian life and work. It not only interests but helps, and is well calculated to form a turning point in many a reader's life.

The Way of the World at Sea, by W. J. Gordon, is a capital book on the sea and ships, ship life and ocean travelling. The chapters will attract many young readers, and should interest all who undertake sea voyages, as well as those who have to be content with "sea on land." (1s. 6d. *Religious Tract Society*.)

From Scrooby to Plymouth Rock; or, *The Men of the Mayflower*. By Henry Johnson. (1s. 6d. *Religious Tract Society*.) A capital sketch of an absorbingly interesting chapter of history, religious and social. Several illustrations help the reader to realise the story of the great conflict in the interest of spiritual and civil liberty in the sixteenth and seventeenth centuries.

Anecdotes of Animals and Birds, by Uncle John, is an excellent picture book for the young. A companion volume is *Stories of Animal Sagacity*, by D. J. D., the very title of which is eloquent. Both these compilations, printed in large type and bound in bright covers, will promote among the young a wholesome regard for the dumb creation. (1s. 6d. each. *Partridge & Co*.)

Aleph, the Chaldean; or, *The Messiah as seen from Alexandria*. By E. F. Burr, D.D., LL.D. (3s. 6d. *Oliphant, Anderson, & Ferrier*.) This is a very readable story, affording a good idea of Jewish life in Egypt at the beginning of our era. In the form of written communications and narratives by travellers who had visited the Holy Land, the words and deeds of Christ are reverently rehearsed.

Is it an Epoch? 1896-1900. By E. V. B. (1d. *Morgan & Scott*.) This is the second edition, with new matter added, of a remarkable booklet on the times in which we live, in their relation to the end of the present age. The author states well-known facts in a striking way; and as his booklet may be placed in an ordinary envelope, it is likely to enjoy a wide circulation through the help of those who are looking for the Lord's appearing.

In *The Homiletic Review* for November, in the very useful "School for Bible Study" department, Dr. D. S. Gregory begins a series on the New Testament. Surely the characteristics of the Gospels were never set out with more clearness and succinctness. There is a very important editorial on "The Twentieth Century's Call" for the immediate carrying out of Christ's command in evangelising the world. (1s. *Funk & Wagnalls Co.*)

The Management of Infancy: Physiological and Moral. By Andrew Combe, M.D. (1s. *Oliphant, Anderson & Ferrier*.) Sir Arthur Mitchell, K.C.B., M.D., LL.D., has prepared a new edition of this valuable work, bringing it within the reach of the million by a process of wise condensation. Designed for the use of parents, Dr. Combe's book has performed a singularly useful ministry for over fifty years; and in its latest compact and handy form it richly deserves to renew its youth.

Children's Books.—Messrs. John F. Shaw & Co. publish a pleasing variety of bright books for the little ones. *Sunday Sunshine*, edited by Catherine Shaw, will, as its title declares, brighten the Sunday hours with its simple setting of Bible stories and Gospel messages. Another capital annual is *Little Frolic*, with bold pictures and large type readings. Other toy books, smaller in size, but quite charming in contents, are *Merry and Glad*, *Little Pets*, and *Playfellows*, all in brilliant colours and gay interiors.

The Pilgrim's Progress.—A dainty edition of this immortal allegory, edited by Canon Venables, has been issued by Mr. Henry Frowde in his miniature "Thumb Series." The complete work (two parts) is given, with quaint illustrations, in 860 tiny pages, the famous Oxford India paper being used; the whole, bound in soft morocco, weighs under an ounce. Yet withal the type is clear and readable. Those who love such dainty morsels will regard it as a triumph of the printer's art. The prices vary from 1s. 6d., according to binding.

The Feast of Divine Love.—Meditations on the Holy Communion Office. By E. H. Bickersteth, D.D., Bishop of Exeter. (*Sampson Low, Marston & Co.*) Though primarily intended for members of the English Church, this little book will assist any devout Christian who regards the Supper of the Lord as a divinely appointed means of grace, and a blessed token of the spiritual fellowship more or less realised among Christians of different communions. Specially worthy of study are the chapters "Purity of Heart," "Communion of Jesus with the Soul," the "Prayer of Self-surrender," and the "Prayer of Fellowship." The hymns and original verses, many written by the author himself, are beautiful and suggestive. The book is a suitable gift for young communicants, while full of deeper teaching for those who have for years trusted and obeyed the Lord.

The Life of Henry Bowers Harrison. By his daughter. (*Wesleyan Book Room*. 3s. 6d.) We gave last year a portrait and sketch of this honoured servant of Christ, and now we welcome heartily a fuller biography. It is sound and healthful read-

ing—the story of a man of business who, while diligent in his earthly calling, gave himself with assiduous devotion to the service of God and the winning of sinners to the Saviour. As Rev. Charles Garrett says in a brief introduction, "He became a leader of men." His personal efforts and activity were largely in connection with Methodism, but his sympathies went beyond his own communion to all who loved and served the Lord Jesus Christ. The book is well written and should be widely circulated among young men, who will find therein a fine example of a high-toned and unselfish career.

Rottenness: A Study of America and England. By Roger Pocock. (2s. 6d. *Neville Beeman, Limited*, 6, *Dells-buildings, E.C.*) A terrible indictment of the social, political, and economic corruption that permeates the life of the Anglo Saxon peoples. The sting of the book is in its undoubted truthfulness, speaking broadly. Yet the reader instinctively feels that the picture drawn is distorted because out of proportion and because no due account is taken of the existing good. Moreover, the author's views on various points directly traverse the convictions of multitudes of the best people in both countries, and prove him to be in many respects an unsafe guide. It is right that one should know the worst of modern society, but we look in vain in this work for any adequate cure for the evils so powerfully depicted.

The Lady Ecclesia: An autobiography. By Rev. George Matheson, M.A., D.D., F.R.S.E. (*Hodder & Stoughton*. 6s.) Lovers of allegorical writings will find this a very original book, and a readable one, whilst the object is undoubtedly good. It appears to us, however, that the author has not kept always in mind his own wise prefatory remark, that the beauty of an allegory consists not in its puzzle, but in its obviousness. It need scarcely be said that Ecclesia represents the Church, or, rather, as Dr. Matheson himself puts it, "that inner life of Christianity which was the flower of Judaism." The description of the plague-stricken masses is good. "Each had looked into the face of his brother, and seen it there." And Ecclesia's own reverent, desiring love for the Deliverer, "the Man of the Valleys," and her delight in his voice and his presence are the things which most attract us in a book which we are not ashamed to confess that we do not wholly understand. Books of allegory are numerous, but the gift of allegory is rare, as anyone may discover who attempts to bracket other names with that of our own Bunyan.

THE SCRIPTURE POCKET BOOK, published by the R.T.S., is a *vide-mecum* of established reputation, and the edition for 1897 shows several improvements. In addition to the almanac and space for daily memoranda, there is a budget of information such as should always be at hand. (1s. 6d. and 2s., according to binding.)

OUR THEATRES AND WHY CHRISTIAN PEOPLE CANNOT GO TO THEM. By J. Forbes Moncrieff. (*Dyer Brothers*, 2d.) A new and enlarged edition of a telling booklet setting forth the intolerable evils associated with theatres. It might well be placed in the hands of young asking the question, Why cannot we go to these places?

ERRORS OF ROME, No. 1. By H. B. (2d. *Apel's Library*, *Robertson-street, Hastings*.) These pages deal particularly with the worship of the Virgin Mary, the idolatrous charge being proved by quotations from the writings and other utterances of Roman Catholic teachers. Such publications as this are sadly timely at the present day.

BOOKS RECEIVED.

From *Cassell & Co.*—THE THREE HOMES. By Dean Farrar. (6s.)

From *James Bowden*.—WHEN HEARTS ARE YOUNG: an Idyll. By Deas Cromarty.

From *Nisbet & Co.*—LIFE'S EVERYDAYNESS: Papers for Women. By Rose Porter. (2s.)

From A. W. Hall.—GREAT THOUGHTS from Master Minds. Vol. XXV., April to September, 1896.

From S. W. Partridge & Co.—THE MASTER'S GIFTS TO WOMEN. By Mrs. Charlotte Skinner. (1s.)

From *Simpkin, Marshall & Co.*—INTERESTING MISSIONARY ANECDOTES. By Rev. William Adamson, D.D.

From *Nelson & Sons*.—SQUIS and his FRIENDS, a Story for Children. By E. Everett Green. (2s. 6d.) A CHILD OF THE MEWS. By M. B. Synges. (1s.)

From *Jarrod & Sons*.—HOLIDAY TASKS, by Miss M. H. Debenham; and FORESTWYK; or Ten Years After, by Miss E. Boyd Bayly. (5s. 6d. each.) TO CENTRAL AFRICA ON AN ICEBERG. By Charles Squire and Frank Maclean. (3s. 6d.)

From *Macmillan & Co.*—ERIC, PRINCE OF LORLONIA; or, The Valley of Wishes. By the Countess of Jersey. SHEILA'S MYSTERY. By Mrs. Molesworth. THE SCHOOL FOR SCANDAL AND THE RIVALS. By Richard Brinsley Sheridan, with introduction by Augustin Birrell, Q.C., M.P. THE ORIEL WINDOW. By Mrs. Molesworth.

From *Passmore & Alabaster*.—THE MOST HOLY PLACE: Sermons on the Song of Solomon. By C. H. Spurgeon. (7s.) TEACHINGS OF NATURE IN THE KINGDOM OF GRACE. By C. H. Spurgeon. (3s. 6d.) WORDS OF COUNSEL FOR CHRISTIAN WORKERS. By C. H. Spurgeon. (2s.) THE HIGHER CRITICISM: THE GREATEST APOSTASY OF THE AGE. By D. K. Paton. (1s. 6d.)

From the *Religious Tract Society*.—MANOR COOMBE. By Margaret S. Comrie. (2. 6d.) THE FIRST FALSE STEP. By Rev. R. G. Soans. (2s. 6d.) HESTER LAVENHAM. By the Author of "The King's Sword." (2s. 6d.) ENID'S UGLY DUCKLING. By Evelyn Everett Green and H. Louisa Bedford. (2s.) THE RICKERTON MEDAL. By Skelton Kuppard. (2s.) THE SPANISH COUSIN. By F. B. Forester. (2s.) DWELL DEEP; or, Hilda, Thorn's Life Story. By the Author of "Probable Sons." (2s.) TEDDY'S BUTTON. By the Author of "Probable Sons." (1s.) OUR FEATHERY FOLK. Talks with Children on the Habits of Familiar Birds. (1s.)

AMONG THE CHURCHES.

Church of England.

A TEN days' mission has been held at Derby. It is ten years since the last general mission in the town.

The annual meeting of the Seven Dials Mission (in connection with All Saints Church) was held last week.

Newcastle-on-Tyne has two missionary missions this month, one at Jesmond and another at St. Stephen's.

Rev. W. Adamson, vicar of Old Ford, who has been ill for some time, has to leave England on December 1 for four months.

The Bishopsrics of Sierra Leone and Victoria (Hong Kong) are vacant by the resignations of Drs. Ingham and Burdon.

It has been resolved to organise, in connection with the Protestant Episcopal Church of the United States, a Church Army similar to that which exists in England.

The Bishop of Liverpool has fixed his annual "quiet day" for meeting the presbyters ordained since the formation of the see, for Jan. 13, next year, when addresses will be given by Revs. J. R. Eyre and F. J. Chavasse.

The anniversary meeting of the East London Church Fund was held on Wednesday night at St. Bartholomew's Hall, Dalston-lane. The Archbishop Designate of Canterbury, presided, and made an eloquent appeal on behalf of the fund.

Meetings were held last week at Carlisle in aid of the local Church Missionary Union. The Bishop of Carlisle presided at the first gathering in the afternoon, when Rev. W. Spendlove gave an address on missionary work in the Arctic regions of North Western America.

Camden Church, Camberwell, will complete on November 15 the one hundredth year of its existence. As the mother church of a parish with 10,000 inhabitants, day-schools with over 600 children, and Sunday-schools with about 500 scholars, this event is looked forward to with deep interest.

The half-yearly meeting of the West Kent Church Missionary Union was held at Maidstone on the 4th inst. After a brief address by the chairman, Rev. George Everard, rector of Teston, gave an exposition on John xii. 20-28, and was followed by Rev. E. Sell, who has been for thirty years in the mission-field at Madras.

At the anniversary of the Devon and Exeter Association of the C.M.S. Sir John Kennaway presided over a large attendance. The report showed that the local Association had been able to send to the Parent Society £5988 18s. 5d., as compared with £5406 6s. 5d. last year. Rev. F. Swainson followed with an account of work among the North American Indians. Major-General Brownlow also pleaded the cause of missions.

Congregational.

Mr. James W. Rose has been ordained at Brighthouse. Rev. M. P. Davies is holding an eight days' mission at Urmston.

Rev. David Jones has been ordained to the pastorate at Chesterton.

Rev. E. Manley has conducted a week's mission at Regent Church, Manchester.

Rev. W. Justin Evans has been recognised as pastor of Lewisham High-road Chapel.

Rev. J. F. Shepherd has entered on the pastorate of the Old Independent Chapel, Haverhill.

A mission has been conducted at Whitstable-on-Sea by Revs. R. Vennell, W. E. Stephenson and J. C. Kelly.

Dr. Henry A. Stimson, recently of the Broadway Tabernacle, has been called to Manhattan Church, New York.

During the two years' pastorate of Rev. F. Lansdown, at Oxford-street, Leicester, 130 members have been received into fellowship.

At the two hundred and thirty-fourth anniversary of Jamaica-road church sermons were preached by Dr. Horton and Rev. B. J. Summersby.

Ridings Sunday-school reports 421 scholars, two Christian Endeavour Societies, a Band of Hope with a membership of 160, and a Bible-reading Association with 105 members.

Rev. Thomas Sissons has commenced his pastorate at Wycliffe Church, London. The church seats 1500 persons, and very large congregations were present to welcome the new minister.

Calls.—Rev. F. Vaughan, of Broadwinser, to West Lulworth; Rev. R. H. Parry, of Pontrobert, Coedpotts, Wrexham; Rev. J. Irvin Davies, to Christ Church, Llandudno; Mr. W. G. Jenkins, to Pontypridd; Rev. J. L. Fraser, to Shanklin; Rev. A. E. Erard, of George-street, Oxford, to Dewsbury.

Resignations.—Rev. W. Lewis, of Hope Chapel, Weymouth; Rev. C. H. Baker, of Watton; Rev. C. Talbot, of Cores End, Woburn.

Baptist.

Capital anniversary services have been held at George-street, Hull.

Rev. E. B. Shepherd has completed twenty years' pastorate at Newark.

Rev. D. R. Morgan has completed twenty-five years' ministry at Chalford.

Rev. T. L. Edwards has commenced his ministry at Southport Tabernacle.

The third anniversary of Rev. A. G. Barley's pastorate at Emsworth has been celebrated.

The jubilee of Beacore Chapel, a branch of Broughton-road Church, Melksham, has been celebrated.

The twenty-fifth anniversary of Rev. Dr. R. Morgan's pastorate has been marked by an interesting series of meetings.

Rev. A. A. Harmer has been recognised as pastor of Morice-square Church, Devonport. Rev. J. W. Harrauld preached to crowded congregations.

Holland-road Church, Hove, reports 346 members. During the winter the outlying districts will be visited by a band of young men, who will conduct services.

Mr. T. H. Thomas, late of Midland College, has been recognised as pastor at Stockport. Rev. J. Powell, for forty years pastor, who has now retired, presided.

Rev. A. L. Jenkins, the Welsh missionary labouring at Brittany under the auspices of the Missionary Society, states that there are eight priests at present studying at one of the Roman Catholic institutions in Brittany, with the intention of coming over to Wales.

At the farewell meeting last week to Rev. A. Bax, of Salter's Hall Chapel, Islington, there were many expressions of gratitude at the pastor's faithful ministry in the church. He commences his work at Wycliffe Church, Reading, on 29th inst.

Rev. Walter Hobbs has completed twenty-one years' work in Norwood, and sixteen years as pastor at Gipsy-road. He has laboured hard among the working-class population in the midst of which the chapel stands. Anniversary

services were conducted by the pastor and Rev. W. Stott. On Monday the pastor sat in the vestry to receive free-will offerings. £120 was contributed. Mr. Evan Spicer presided at the evening meeting, and among the speakers was Rev. Eben Rae, vicar of Emmanuel Church, West Dulwich.

Calls.—Rev. R. W. Ayres, of Ravenshorpe, to Mill-road, Cambridge (accepted); Rev. A. E. Realf, to Providence Chapel, Leicester; Mr. S. Jones, to Tirzah, Mon.; Rev. T. Balstone, of Maesgywmer, to Raglan; Mr. T. S. Metrustry, to Irvine; Mr. R. Helm, to Walworth-road, Hitchen.

Resignations.—Rev. T. House, of Philip-lane, Tottenham; Rev. D. E. Hughes, of Llandiloes.

Methodist.

A special service has been held in Lady-lane Chapel, Leeds, in memory of the late Rev. A. Holliday.

At the Liverpool ministers' meeting papers were read by four preachers on "How We Make Our Sermons."

The anniversary of the Manchester Mission is fixed for Nov. 24, when Dr. Stalker preaches in the morning.

From the People's Hall, Loudoun-square, comes the news of conversions every night since the anniversary.

At the Manchester Ministers' meeting, last week, Rev. J. H. Ritson read an important paper on "The Accessories of Public Worship."

Rev. Dr. Swallow is expected to sail for England at the beginning of the new year, and will be one of the speakers at the Exeter Hall U.M.F.C. Missionary Meeting.

A revival has broken out at Roath, Cardiff. Earnest workers have been greatly cheered, cherishing the hope that the flame now kindled will spread far and wide.

A United Methodist missionary conference was held at the Memorial Hall on Friday week. Addresses on missionary work were given by Revs. J. Proudfoot and H. T. Chapman.

The work of the Bowron House continues to grow. The sisters are now engaged for the most part in conducting missions in all parts of the land, and the urgent calls for this work are such that Rev. T. J. Cope has to ask for more women to give themselves to this service.

Miss Costin's mission at Ashwater, though the professed converts did not exceed a dozen, has been a decided success. The congregations were large, and such was the power attending the services that numbers were brought under deep conviction. It is hoped that these will soon come boldly out on the Lord's side.

The third anniversary of the Newcastle Mission was held last week. Alderman Stephenson and Rev. T. Ferrier Hulme occupied the pulpit on the Sunday, and Mr. John Havelock, J.P., gave an address at the afternoon men's meeting. On Wednesday, Rev. Dimsdale T. Young preached to a good congregation, and along with Mr. Hubert Jermyn and others, spoke at the evening meeting, which was presided over by Mr. Alfred Jermyn, of King's Lynn. The work here is progressing most encouragingly.

Presbyterian.

Mr. J. H. Drysdale has been recognised as assistant to Rev. Dr. Gibson at St. John's Wood.

The London Presbytery, South, has arranged for a Conference at Clapham-road Church, on Dec. 15, on "The Care of the Young."

The senior missionary of the English Presbyterian Church, Rev. H. L. Mackenzie, of Swatow, is suggested as the Moderator of the next year's Synod.

It is proposed to celebrate the 250th anniversary of the completion of the Westminster Assembly's "Shorter Catechism" by special meetings in November of next year.

Rev. Andrew S. Adam, a probationer of the Free Church of Scotland, a son of the late Dr. Adam, of Glasgow, has been appointed to take charge of the preaching-station at Millwall.

The Presbyterians of Liverpool are growing rapidly. Last week they decided to start a church at Tue Brook, and voted a subsidy of £75 per annum towards the support of the minister.

Rev. Alexander Duff-Watson (grandson of Dr. Duff) and Dr. Cooke, probationer of the United Presbyterian Church, have been received into the ministry of the English Presbyterian Church.

At last week's meeting of London Presbytery, North, Rev. Professor Ravi, of Florence, pleaded the cause of the Evangelical Church of Italy, and Rev. Professor Amaroli, of Montreal, spoke on mission work among Roman Catholics in Canada.

Last Sunday evening twenty persons were received into fellowship in Clapton Presbyterian Church by the pastor, Rev. Wm. Johnston. Most of these professed decision for Christ at the mission services held recently in the church by Mr. Henry Thorne. Several others who say they were led to Christ at the same time have joined other churches. Another result of the mission has been the starting of a Christian Endeavour Society with much promise of success and blessing.

Calls.—Rev. D. T. Jones, of Manchester, to City-road, Chester; Rev. W. H. Killock, of Kilmaurs, to White Vale, Glasgow.

Resignations.—Rev. A. A. Cooper, of Rampore Beaulah (India); Rev. J. Robertson, of Burton-on-Trent.

Salvation Army.

The Army have a corps inside San Quentin Prison, Cal. Several recruits have recently been gained.

Marchale Booth-Clibborn is arranging for a special series of French meetings to be conducted in the Odeon Hall, Amsterdam.

Great extensions are being made in the social work in America. The New York men's shelters are doing well. A prison gate home has been opened in Chicago, a beautiful farm secured for ex-convicts in California, a food and shelter depot opened in Kansas City, rescue homes are nearly ready for opening in Omaha and Grand Rapids, and there are no less than four ventures on the lists in Philadelphia—viz., a rescue home, shelter for men, and homes for newsboys and bootblacks.

Fallen Asleep.

At Madeley, Salop, on 9th inst., Rev. JOSEPH PRESTON, aged ninety-three, for thirty-one years an active and valued Methodist minister.—At Clapton, Captain DANIEL KING, on 6th inst., the founder of the Walthamstow Mission, and one of the leaders in United Methodist movements.—At Bradford, on 8th inst., Rev. THOMAS DERRY, aged seventy-five, a useful Wesleyan minister for forty-nine years.—At Earlston, on 6th inst., Mrs. BARTLEY, the wife of Rev. John Bartley, and herself a devoted worker.—At Guildford, Rev. A. T. VIVIAN, for some time a missionary in India.—At Clapham, Bedford, aged eighty-two, Mr. ISAAC MOORE, for fifty-two years a valued worker in chapel and Sunday-school.—At Hastings, Lieut. E. D. Young, R.N., F.G.S., the well-known African explorer, who accompanied Mr. H. M. Stanley in his expedition to find Livingstone, and also conducted the mission of the Free Church of Scotland to Lake Nyassa.—At Cheadle, Stockport, Mr. MARK WILSON, a

preacher of the Gospel for fifty years.—At Coventry, suddenly, Mr. JOHN OVERTON, a leader in Congregational work.—At Hadleigh, Mrs. ELLIOTT, an earnest mission and temperance worker.—In Montreal, Canon HENDERSON, aged sixty-two, Principal of the Theological College, a staunch Evangelical, and faithful exponent of Reformation truths. At Lyonshall, Kingston, Rev. H. C. MILWARD, aged sixty-four, vicar of the parish.—At Moydow, Longford, Rev. ALEXANDER ORME, Dean of Ardagh, and rector of Moydow, aged eighty-three years.—At Dublin, through accidental poisoning, Rev. WARREN BOYDE, curate of Trinity Church, Dublin, aged twenty-six years.—In Ball's Pond-road, Islington, Mrs. TURNER, a beloved saint of God, crippled and weak, but an instrument in the conversion of many souls.—At Haverstock-hill, on 8th inst., Mrs. COLIN YOUNG, wife of the well-known labourer among the Jews, and herself in past days an earnest worker.—In Manchester, on 13th inst., Rev. JAMES BROWN, minister of Grosvenor-square Presbyterian Church.

Notices.

CONSTANT READER, Stalybridge.—You are at liberty to reprint the note, if you wish. The source must be given.

CONSTANT READER, Reading.—Many thanks for your letter and kind interest. It is very gratifying to us to learn that THE CHRISTIAN has been of such help to you.

ANOTHER CONSTANT READER.—The atonement is universal. If the Creator dies in the creature's stead a necessarily unlimited atonement is made for the human race. Jesus "tasted death for every man." He "is the propitiation for the whole world." Those whom the Father gave to the Son are those who come to the Son, and whom He will in no wise cast out. Those who are called "the world" are those who "will not come unto Him that they might have life."

COMMUNICATIONS RECEIVED WITH THANKS.—L.A.M. A.J.D. C.P. R.R. C.W.B. T.W.H.N. H.F. C.L. J.C. J.S.P. W.F. A.P.P. B.G.F. J.R. W.G.M. P.B.J. W.B.R.C. D.R. H.J.E. M.S. S.A.G. T.M. C.E.A. P.A. E.H.H. M.C.P. T.G. W.T.H.E. Mrs. C. J.A.B. C.A. S.C.H. T.E.S. F.L. P.B.B. C.M. C.F. G.H.F. J.N.K. F.N.M. T.B.E. J.E.P. E.R. L.M.S. J.R. D.L.M. G.E.B. C.P.S. S.H.G. J.C. C.W. W.M. E.H.G. A.L.W. L.W.H. W.D.G. J.C. L.L.M.K. H.F.H.B. D.B. W.C.B. J.M.M. A.G.T. J.S.M. J.C.S. E.C. S.F.A. H.H. P.B. E.W.M. E.D. H.E.K. G.H.J. A.G.W. H.L. J.O.S.S. G.H.B. G.H.J. H.L. J.K. E.J.G. R.S.P. W.J. F.R. T.A.B. E.S. L.H.G. J.J.B. J.C. H.A. O.V. J.E.B.T. W.H. M.G.E. M.F.D. J.W.O.

APPLICANTS FOR TRACTS.—W. Robins, 248, Kennington Park-road, S.E.; Mrs. West, 94, Beckenham-road, Penge; R. J. Williams, Boscastle; Cornwall; John Sleeman, Penzance; Camelford, Cornwall; Geo. E. Pearce, Free Lending Library, Camelford, Cornwall; Mrs. Pengelly, Fore-street, Camelford, Cornwall; Miss Browne, 7, Anerley-road, Upper Norwood; Miss Buckingham, Shearsby, via Rugby; Miss Spencer, 124, Croydon-road (for children); J. M. Wills, 22, Cottenham-road, Upper Holloway, N.; G. J. Cole, 30, Penton-place, W.C.; Miss Bennett, "Oxlands," Anerley-road, S.E.; H. W. Abba, 20, Craven-street, Hall; L. Y. Mitchell, 196, Mathieson-street, Glasgow; Miss M. Sykes, care of Mrs. Dynes, 55, Abbey-road, Belvedere.—W. D. Guy, Great Staughton, St. Neots; Fanny Courtney, 5, Manor-view, High-street, Beckenham, Kent; Miss J. Hinde, Villa Rosa, Church-street, Thiltingham; Mr. A. E. Harris, Sheet Harbour, Nova Scotia; E. W. Searle, Seamen's Institute, Port Luz, Grand Canary; R. H. Clarke, 14, William-street, Hartlepool; S. Marr, 106, Dalberg-road, Brixton, S.W.

As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Appeal.

ST. THOMAS, W.I.—In the course of tract and Bible distributing it was laid on me to visit the poor, sick, and suffering in our public hospital. The ready welcome I met, the eagerness for tracts, etc., I could only supply in part, and the earnestness in listening to my words deeply moved me. I could only promise to come again when I could get more tracts. Books, pamphlets, tracts, cards, etc., will be thankfully received and faithfully carried to God's suffering poor. In my state of health this is all I can do at present.

Oleander Villa, St. Thomas.

A. P. FLEURY.

Home Teaching for the Blind.—Bazaar on Tuesday and Wednesday, Dec. 1 and 2, at the Westminster Town-hall. Hon. sec., Miss Potter, 6, Warwick-gardens, Kensington, W.

Madame de Ramsay, of Wilhelmso, Sweden, writes to inform friends of the Scandinavian sailors that Christmas letters are to be had by writing to her at a halfpenny each. She has for twenty years continued to issue these letters in Sweden, and has found many who have derived spiritual benefit from them as well as comfort and encouragement. The work is done solely by herself without outward helpers or contributors. The Bible and Prayer Union was started by Madame de Ramsay at Wilhelmso twenty years ago, and it is continued to be managed by her single handed. The members number 4000, and have cards corresponding to those sent out by Rev. Thomas Richardson's Union, from which the Swedish organisation is a branch.

Moravian Missions.—The current number of The Moravian Quarterly of the London Association in aid of the Moravian Missions, commenting on the present state of the funds, points out that the means are not forthcoming for the work which is being done, let alone that which the society is asked to do and cannot. One-half of the financial year has ended, and its record shows that increased financial support must be forthcoming if the work is to be carried on successfully. From the mission fields glad news comes. The annual statistics record an increase in the number gathered out of heathenism of some 1800 precious souls. The society wants to raise an additional £8000 as soon as possible. "We don't want," The Quarterly continues, "another deficiency. We don't want our medical training fund to fail of its object. Then the needs of Labrador and its new stations and new ship must be met. Similarly from Alaska, Tibet—indeed from almost every field—comes the reiterated cry for men and means to meet the requirements of present work."

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It is to be devoted to the erection of a Place of Worship for his students, which he has long and deeply desired.

Christians of all sections of the Church are invited to co-operate, especially those who have derived lasting benefit from his spoken or written words.

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FRIENDLESS AND FALLEN.

THE ATTENTION OF THE READER IS RESPECTFULLY
DRAWN TO THE FOLLOWING STATEMENT.

This season of the year is always one of great anxiety to the executive. The absence of adequate support during the Autumn months not only exhausts the treasury, but leaves an accumulation of liabilities for food, clothing, etc., for the inmates.

The work of the winter is before us, when more than ordinary claims are made upon the resources of the Society.

Between these extremes we now stand, and appeal once more for that help which the readers of THE CHRISTIAN have hitherto been so ready to give when asked for.

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Temperance Notes.

THE town of Tallow, in Ireland, has, it is said, one public-house to every eight of its inhabitants. The appointment of Rev. E. Carr Glyn to the See of Peterborough is an addition to the ranks of the abstaining bishops.

A Gospel Temperance Mission has been conducted in Dublin, under the auspices of the Women's Temperance Association and the Band of Hope Union, by Miss Brewster, of London.

It is stated that nearly all the off-licences and small beer-houses in one district of Manchester are "tied" to a brewer who is said to supply the toffee and other gifts used as bribes to children.

There has been an agitation in the Isle of Man in favour of a relaxation of the Sunday Closing Act. The Manx Nonconformist Council has passed a resolution denouncing the agitation, and declaring that the opening of public-houses on Sunday would be injurious to the best interests of the island.

Serious attention should be given to the remarkable statements made before the Royal Commission as to the abuse of "Occasional licences," whereby one justice (in defiance of the Brewster Sessions, who may have refused the licence), practically licenses some place of amusement or resort for a season.

The Wesleyan Temperance secretary, Rev. G. A. Bennetts, has issued two circulars—one addressed to ministers, and the other to local preachers and Sunday-school superintendents, urging that Temperance Sunday, Nov. 29, should be preceded by special prayer, that it may this year be signalled by the rescue of many victims of drink.

Mr. Arnold Morley, presiding at the opening of the session in connection with the Lambeth Baths winter meetings, said that the Government of which he was a member had introduced a bill providing for drastic temperance reforms, but, unfortunately, the country was not ripe for such an advance. Temperance reformers must go on agitating for such a reform, which, it was much to be regretted, had been made a party question.

Mr. W. P. Hartley, one of the most devoted and generous of Methodists, has large jam works at Aintree, Liverpool. He has cared for the wants of that district and of his own workpeople by erecting a large institute and café at a cost to himself of £8000. It was opened last Tuesday by the Lord Mayor of Liverpool. In his opening speech Mr. Hartley said that neither drink nor betting would be found on those premises.

The thirteenth annual meeting of the Birmingham Gospel Temperance Mission was held on Friday evening. The president (Mr. R. Cadbury, J.P.) took the chair. The report showed that a total of 4112 pledges had been registered, no fewer than 1677 of these being the results of the various missions. The efforts in the police-court had been successful, and the missionary had had the satisfaction of recording 959 pledges. The average attendance at the women's meetings, of which there are thirty-one, was 1984 per week. Two new factory girls' meetings had been opened in thickly-populated districts, and another would be opened shortly. Addresses followed by Revs. John G. Hopkins (hon. sec.), J. Odell, J. A. Sharp, and others.

The annual conference of the Yorkshire Women's Christian Temperance Union has been held in Harrogate. Cheering accounts were given of the work and the branches throughout the country during the past year. The High Flatts Sanatorium is still faithfully carried on, and the past year has been singularly prosperous. During the conference sittings valuable papers were contributed by Dr. Sarah Gray on "Alcohol and Food" and "Alcohol and Work"; and by Miss Connell on "Temperance Teaching in Schools" and "The Work of Lady Guardians of the Poor." Mrs. Atkinson, secretary of the Union, introduced the question, "How to Extend Temperance Work in Villages." The conference closed with a public meeting, the Dean of Ripon presiding. Addresses were given by Sister Lily, of West London Mission, and Miss Graham, of the B.W.T.A.

The Royal Commission, at its last sitting, had before it Mr. J. Willis-Bund, chairman of the Worcestershire magistrates, who said that occasional licences were freely, not to say recklessly, granted. At one small hamlet consisting of only eleven buildings nine occasional licences were granted in connection with a fair, the two buildings not licensed being the Board-school and meeting-house. The widow of a man who had committed suicide while intoxicated was allowed to sell beer for six days, to recoup herself. Mr. C. L. Rothera, coroner for Nottingham, said the licensing laws were laxly administered in that town, and the police were very prone to turn a blind eye on public-houses. There was more drunkenness to be seen in the streets of Nottingham in a week than in London in a month. Juries at inquests were ready to attribute death to any cause except excessive drinking.

[1044]

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* * Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.

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Pastor Chinguy's Work—X. N.	0	10	0
Miss De Broen's Work (Home for Armenian Refugees)—X. N., 10s.; E. E. S., 10s.; Deane, £5	6	0	0
China Inland Mission—J. H. M., £2; R., £1; A Friend in Norway, per G. H., 15s. 6d.; (Native Bible Work for One Year) E. C., £6	9	15	6
Dr. J. G. Paton's Mission—R., 10s.; (Dayspring) J. A., £2; F. R. T., £1	3	10	0
Mount Hermon Church (Mr. Moody)—Artemis, £1; E. C., 5s.	1	5	0
Women's Armenian Relief Fund—E. C., 5s.; A. M. S., 10s.; S., 10s.	1	5	0
Armenian Relief Fund (Duke of Westminster)—A Servant, 10s.; Mrs. P., £1 1s.	1	11	0
Barcelona Protestant Cottage Hospital—Alpha, 10s.; Deane, £5	5	10	0
Mission to Lepers of India (Miss Reed, Chandag)—Alpha	0	5	0
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Manchester Armenian Aid Society (Mr. Crossley)—A. A. and C. A. C.	0	10	0
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The late Mrs. Hilton's Crèche—A. M. C., £1; J. H. M., £1	2	0	0
Friendless and Fallen—A. M. C., 14s. 11d.; A. A. and C. A. C., £1	1	14	11
Home Visiting Work, Spitalfields, Mr. Sharpless (Deficiency, 1896)—A Worker	0	10	0
Trinitarian Bible Society—R.	0	10	0
Mission Deep Sea Fishermen—R.	0	10	0
Miss Weston's Work, Royal Navy—R.	0	10	0
Mr. Quarrier's Consumptive Hospital, Scotland—R.	0	10	0
Hospital for Consumption, Brompton—R.	0	10	0
Y. M. C. A., Stafford Rooms—R.	0	10	0
Mrs. Smyly's Work, Dublin (Bird's Nest)—R.	0	10	0
Sailors' Welcome Home, Miss Child—Artemis, £2; M., £10	12	0	0
Liberator Relief Fund—J. H. L., 2s. 6d.; E. S., 3s.	0	5	6
Destitute Children's Dinner Society—A. E.	0	10	0
Field Lane Institutions—A. E.	0	10	0
London Jews Society—For His Sake	1	0	0
Oxford Evangelical Pastorate—E. E. S.	0	10	0
Yiddish Translation of the Bible (Mr. Bergmann)—E. E. S.	0	10	0
St. John's Foundation School for Sons of Clergy—M. S.	2	2	0
Homes Working Boys, London—J. H. M.	1	0	0
Homes Working Girls, London—J. H. M.	1	0	0
London Bible and Domestic Mission—J. H. M.	5	0	0
Midway Institutions—J. H. M.	5	0	0
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Joshua Poole—T. A. D., £3; W. G., 10s.	3	10	0
Bridge of Hope (Miss Steer)—M.	10	0	0
Primitive Methodist Church, Poole—M.	1	1	0
Circulation of "The People's Day"—W. A. C.	2	0	0
Total	£234	10	10

[ADVERTISEMENTS.]

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Mr. Wintle's Work, Pontymoile.—Mrs. A., 1s.; stamps, 2s. 6d.; Mrs. C., parcel of clothing.
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The Christian.

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NOTES AND COMMENTS.

GLASGOW correspondent is anxious for information as to the best way of attracting and bringing under Gospel influence "street-corner" boys and lads. Perhaps some readers who have had successful experience of this kind of effort will report to us briefly on their methods.

A very hopeful project is being brought before the investing public in the endeavour "to provide healthy, interesting, and instructive entertainment for the great masses of the people," in connection with dioramic views of scenery and life in the Holy Land. Rev. James Neil, the well-known authority on Eastern manners and customs, is a prominent mover in this venture, which is to be registered as "Palestine, Limited." We are not in a position to say anything as to the purely commercial aspects of the Company, but the effort seems to us one that ought to be largely encouraged by wealthy Christian philanthropists and capitalists. The offices of the Company are at 70, Queen Victoria-street, E.C.

The famine in India and the rinderpest in South Africa are as grave as any political problems of the day. In India the pinch of hunger is being keenly felt, while in Africa, according to Mr. F. R. Thompson, of Matabeleland, the rinderpest is the gravest situation any British colony has ever had to face, and far exceeds in importance the Transvaal war, native rebellions, and Jameson's raid. He does not think that one per cent. of the cattle will be saved. Such a heavy blow may, however, stay the mad race for wealth, and help to purify the moral atmosphere.

The latest and most promising phase of the Armenian question is that the humanitarian sentiment of France is fast waking up. Up to a short time ago, the Press of that country was controlled by Turkish financiers and bondholders, who imagined that the safety of their property was bound up with the continuance of the *status quo* at Constan-

tinople. Now that they are coming to see that their "bonds" would probably be of more value if a radical change took place in Turkey, this unnatural pressure has been removed, and the real feelings of the people of France are being aroused. The Roman Catholic Church, which hitherto has been, to its deep disgrace, as silent as the newspapers in giving information and making an appeal to the public, has also taken up the matter. The saying goes that "what Paris thinks to-day, France will receive as truth to-morrow." If this is correct, a new force on behalf of justice to Armenia will be awakened up, of immense and incalculable power, and the prospects of a righteous settlement at the eleventh hour vastly increased.

The death of Sir Benjamin Richardson has removed one of the most potent personalities in the medical profession, and one of the most earnest social reformers of the time. The motto which has dominated his work from the beginning is the old saying, "Cleanliness is next to godliness." The whole passion of his vigorous mind was given to the prevention of disease by the provision of sanitary conditions of life. His prominent share in the work of scientific temperance has crowded out some of the quieter but most important aspects of his work from popular attention. As time goes on these will come more to the front. The vast importance of his teaching on the text, "National health is national wealth," is seen in the grand extension of hygiene and public health movements both in the scientific and practical worlds. A deep religious motive underlay all his efforts, and gave force and dignity to his advocacy of medical and sanitary reforms. The sanctity of bodily health with him was but a phase of the deeper sanctity of the soul.

Some deplorable facts were recently stated before the Licensing Commission as to the prevalence in Liverpool of drinking habits among women, and, still more alarming, among young children. Verily, this "dark spot on the Mersey" sorely needs the hand of the Christian reformer, though matters, we believe, have improved in certain respects of late years. The law specially requires to be not only stiffened but strictly enforced as to serving intoxicants to children. It is a national shame and disgrace that young lives should be thus blighted for want of a little thought and painstaking.

Mrs. Harrison Lee has given to a representative of *The Christian Commonwealth* some interesting and important facts with regard to the temperance outlook in Australia. Her testimony on "compensation" is very timely and helpful. The temperance party were willing to give compensation in order to get free from the bane of drunkenness, or at least to mitigate the evil, but it has turned out "a terrible hindrance." Temperance men were told that the respectable hotel-keepers would unite with them in closing the vilest places; but instead of that they formed a trade defence league, and the money was used to fight the Local Option party. In Ballarat forty low hotels were closed at a cost of £40,000, with the result that the people will have no more places closed until the compensation clause is repealed.

Not long ago it was generally held that to live in India it was necessary for Europeans to indulge more or less in intoxicants. More especially was this an article of faith in the army. So clearly, however, has the contrary been proved of late years by experience, that

there are now 20,000 teetotallers among the English soldiers stationed in India. This result has been arrived at in spite of all that stubborn prejudice and bitter opposition could do. To attain such a victory among the very class whose monotony of life must in itself prove a deadly temptation to drink, is a triumph indeed, and worthy of all praise are those officers and men, as well as the outside workers in the cause, whose steady and faithful Gospel temperance work has been the means of winning it.

So much for hot countries. On the other hand, we find that Nansen, the explorer, is just as emphatic in affirming that alcoholic liquors are worse than useless amid the Arctic snows. He carried no stimulants with him for drinking purposes while on his recent adventurous journey towards the Pole, and he says that no one who is wise would think of trying to keep off the effects of cold by such artificial means. This leaves us with only temperate climates for those who would defend the use of intoxicants as beneficial to health. Whether they are good or bad there may be best judged from the fact that there are 7,000,000 teetotallers in this country, who are among the healthiest of the population, whose prospects of long life are held to be higher by almost all the insurance companies, and whose abstinence, instead of lessening, increases their happiness and enjoyments. These facts ought to be decisive as to the value of alcoholic beverages in all climates and lands for those who are in health and vigour.

Small countries and small towns often become the scenes of social experiments which are successfully applied on a greatly enlarged scale; Switzerland is a social laboratory, and now Denmark seems to have hit upon a plan for providing old age pensions. The whole scheme is set out by Miss Edith Sellers in *The National Review*. Briefly, the fund is chiefly raised by a tax on beer; it is applied to those whose lives have fulfilled certain specified conditions. Those who receive its benefits are not treated as paupers at all, but as pensioners, and "everything that can be done is done to prevent the help they receive entailing on them any humiliation or disgrace." They have no dealings with relieving officers or other Poor Law authorities, but have officials of their own to take care of them. It is specially enacted that no part of the cost of their relief should ever be defrayed out of the poor rate. The time for testing the system has not been long—only since January, 1892—but so far it appears to be successful. There has been in that time a considerable decrease in pauper relief in Copenhagen.

Rev. F. B. Meyer has remarked that "the Christian is the only man who cannot live beyond his income." This is perfectly true. The Christian can give only as he has received. He cannot borrow to give, or simulate a generosity beyond his means, his hope, and his love. The branch can only bear grapes according to the measure in which it has received from the fulness in the stem and the root. Union with Christ is the condition of any giving at all, and once it has been established, the measure of all sorts of giving depends upon the freeness and fulness of the Saviour's entrance into our hearts. If the sap of his grace is unhindered by unbelief or sin of any kind, it will flow abundantly through the soul, and make it that it shall be neither barren nor unfruitful in the knowledge of Him. The first thing wanted in all Christians is a full fountain in their hearts, a rich experience of the grace of Christ.

All lovers of children and of gentle manners will be glad to learn that "The Children's National League of Courtesy," founded in 1892 by Professor Meiklejohn, of St. Andrews University, has already achieved great success. Its sphere of operation is chiefly in the elementary schools. The rules enjoin courtesy in the school, the street, and the home. A headmaster of one of the largest schools reports that, whereas before the children joined the League there was rudeness and impropriety which nothing could check, since they have joined the evil has disappeared. Nearly every school in Nottingham has joined the League. It seems to us to supply just one of the most essential links in the education of our children as members of society.

In a recent sermon Dr. Alexander MacLaren expounded to practical purpose the well-known words of Hosea iv. 17, "Ephraim is joined to idols: let him alone." He maintained that these words are not a threat of abandonment on the part of God, with whom are "multitudes of redemptions," nor do they enjoin the cessation of effort on the part of Christian people for the recovery of those most deeply sunken in sin. Assuredly, it does not become those prodigals who have come back to the Father's home, to think that any of their brethren are too far away to be drawn by their loving proclamation of the Father's heart of love. As a fact, "Let him alone" is a commandment to God's Church to keep separate from an idolatrous world. We must "have no fellowship with the unfruitful works of darkness, but rather reprove them." If we mix up with Ephraim, we shall find ourselves ere long grovelling beside him before his idols.

Dr. Fairbairn hits a weak place in the armour of scientific men when he says that science has become as speculative, as prolific of physico-metaphysical theories, as the most bewitched metaphysician could desire. Twenty years ago not a few were confident that everything could be expressed in terms of evolution; but such is not the case now. The theory has to be modified; and so the theory-building and theory-uttering and theory-discarding goes on from year to year. This is not altogether to be complained of, for only thus does the human mind advance to higher and surer ground. Complaint, however, is reasonable, when the theories are wild and over-confident, and when they run counter to certain great principles. When the theory of evolution runs counter to miracle, then we set against it the truth in Jesus—his miraculous birth and life and resurrection; Himself the greatest miracle of all.

"A Cry from the North" was the title of a recent article in *The Church Times* on the irreligious condition of Lancashire. It was an indiscriminate, sweeping indictment of the whole county; one sentence of it will suffice: "Vicious habits among the young, secret and open sins among boys and girls, the drink-sodden faces of the men and women one meets every day—all these things stun and appal, till the conviction comes at last—This is not a Christian land; these people do not know the A B C of Christianity." The remedy suggested is a Catholic ritual. A more fatuous suggestion could scarcely have been advanced.

The writer was not allowed to go unchallenged in last week's *Church Times*, besides refutations in other quarters. The rector of Newton Heath is very effective, "Obstinate the people are, rough to a fault, passionate to ferocity—but immoral, no." Speaking as a

Londoner he affirms that more men go to church in Manchester than in London. He has there well-attended Sunday-schools. In twelve years four girls have been known to misconduct themselves. He has a parish population of 12,000, and he says there is not a single openly immoral woman among them. He will not affirm that it is religion which makes the people pure, but "pure they are." Another "Catholic" incumbent, a Lancashire man, bears similar testimony: "The average Lancashire man, be he Churchman or Dissenter, is a religiously inclined person." Rev. W. S. Lach-Szyrma, who knows north and south alike, pays a handsome compliment to the mill-girls. "Some of the mill-girls are noble specimens of their sex, trying to be good and pure and kind among many difficulties." On the whole, Lancashire comes out of the ordeal none the worse for the attack.

Canon Hammond, a pronounced High Churchman, is bound to admit that Englishmen are at last thoroughly roused on the subject of sacerdotalism. He sees evidence of this in Nonconformist newspapers, in the fate of the late Education Bill, in the language of a leading statesman in the House of Commons, and in "the calm and candid paper" in *The Times*, called "The Outlook for the Established Church." The writer of this paper says that sacerdotalism is one reason the clergy are not popular; "it accentuates the breach between them and the laity," and is a serious danger to the Establishment. Canon Hammond does not deny the impeachment; he admits it; and allows that "the distrust and dislike which this cry has aroused can only be allayed by patient and persistent explanation." As the explanation he gives claims for ministers the power to offer sacrifices to God, we fancy the odium of which he complains will remain. According to him, they are "special priests," whereas laymen are only priests.

Some of the Welsh religious bodies are bestirring themselves with a view to training the rising generation in the principles and history of Protestantism, in order to stem the tide of Ritualism and Romanism. It is, however, denied that the latter form of superstition is gaining ground in "Welsh" Wales, though among the English-speaking population there seems a distinct revival of Romanism. There is not a single Roman Catholic chapel in the Principality where a service is conducted in Welsh. Even the recent St. Winifred's processions at Holywell were not made up of natives, but of pilgrims from England and Ireland. It would be foolish, however, to argue from this that there is no need for a real Protestant movement among the rising generation in Wales. It is one of the avowed objects of the Roman system to recapture Wales, which was once one of the least Protestant portions of the kingdom. The best way to defeat this is to furnish the young with a true reason for the faith in which they are brought up.

The senseless and brutal code of duelling in the German Army is at last about to be revised. The recent outrage, resulting in the death of a citizen who had insulted an armed officer, has roused public feeling, and forced on a debate in the Reichstag. The Emperor, who has always shown a strong partiality for his army in cases of disputes with civilians, is reported once to have said: "He who insults my uniform insults me." A lawyer, speaking in the Reichstag, pertinently said, "I hope that the Imperial words meant that any one who degrades his uniform insults the Emperor." The case could not be better put

than this. The fact that the German duelling code is to be dealt with at last by a competent commission ought to be the beginning of the end of this evil practice. One thing is certain—that any change must be for the better.

Japan is pronounced by those who know it well to be one of the most difficult of all mission-fields. Bishop Bickersteth, the head of the English and American Episcopal Missions in that country, has been trying to explain to an interviewer the reasons for this. He seems to think that the Christianisation of Japan can be attained only by the Japanisation of Christianity. This vague term needs definition. If it means that Western modes of thought must not be permitted to hinder the central verities of the faith from appealing to Eastern minds, it is a thoroughly justifiable process. Every nation from the beginning has had its own type of Christianity, and the vitality of the Gospel is seen in nothing more clearly than in its capacity to adapt itself to the conditions, nationality, and state of culture of its adherents.

There are forty millions of people in Japan, and as yet only 112,000 Christians, of whom 50,000 are Roman Catholics, 23,000 belong to the Greek Mission, and 39,000 to the various Episcopal and Nonconformist Missions. The last mentioned, "with the exception of a small branch of the Salvation Army recently established, are conducted entirely by Americans." One of the difficulties of the work arises from the impressible character of present Japanese thought, which eagerly absorbs European sceptical ideas, which thus arise to confront the missionary in his work. Therefore, as it has been well said, "progress in Christian truth will largely depend upon the progress of Christianity in Europe and America."

Professor W. G. Sumner, who writes in *The Forum* on "Banks," expresses an opinion that as the struggle between democracy and plutocracy is the rising crisis of modern history, "it is clear that the conflicts over banks and currency are the real great tragedy of American history, beside which even slavery and civil war appear as only passing incidents." The sober expression of opinion concerning the Presidential election, now that the election is over, is all in the vein of this forecast of the Professor's. The same struggle is going on in every civilised country, and loudly calls for the application of Christian principle. We ourselves are living through a civil war, but only a small portion of us seem to be aware of its seriousness.

Dr. Stuckenburg gives in *The Homiletic Review* a short account of "King Stumm" of Germany, "a multi-millionaire," an owner of coal-mines, of vast wealth, who employs thousands of labourers, and who also "insists that his labourers, the public officials, the Press, and the preachers, shall be subject to his control." He has a paper of his own for promulgating his views, a paper which declares that true Christianity has nothing to do with this world; "that it hovers, like a bright star, high above all temporal affairs, and offers eternal life as a substitute for all earthly sorrow and suffering." "King Stumm" is not so much alone in this conception as might be supposed. It is not uncommon to find that those who object to Christianity having anything to do with this world have no objection to enjoy as much of the world as ever they can get. But our Master will not be left out of any department of our life; He is Lord of all.

Papers on Missions.—3.

THE MESSENGERS OF THE CHURCHES
AND THE GLORY OF CHRIST.

THE conviction and contention was expressed in our last that the Church of Christ, and therefore the churches, and therefore every individual church, with every member of it, is under obligation to contribute its quota to the evangelization of the world. This would be self-evident, in the nature of things, even though the commission and command had not been so solemnly given and repeated by the crucified and risen Redeemer before He went back to God. For every Christian believer professes to have the love of God in him. But if anyone see his brother in need, and shut up his bowels of compassion from him, how dwelleth the love of God in him? And if the bulk of the human race is lying in darkness and the shadow of death, in direct need of the good tidings that God so loved the world that He gave his Son for their salvation, and the Church shuts up her compassions and withholds the tidings from them, how dwelleth the love of God in her?

There is little doubt that on an average every church in England could supply and maintain a missionary, to her own great benefit, to the salvation of multitudes who never heard the Gospel, and to the glory of God.

One church, neither large nor wealthy, has formed a Missionary and Prayer Union, engaging each member every day to pray for and give to the missionary enterprise; and in the first year and each year since has contributed an amount equal to the support of its own missionary. On the principle that they who gather much have nothing over, and they who gather little have no lack, there are thousands of Protestant churches able to do the same. It is for the very purpose of proclaiming the good tidings of the kingdom of God or a testimony among all nations that the Church exists in the world, and yet it forms no part of her theological curriculum to prepare her ministers, nor any appreciable part of those who claim to be ministers of Christ to prepare their people, to go into all the world and preach the Gospel to every creature.

If those who carried temporal help from the churches of Macedonia and Achaia to the saints at Jerusalem were messengers of the churches and the glory of Christ, how much more do these terms belong to those who go from the churches of Christendom to their dying brothers in the heathen world? Is this recognised? Only in an infinitesimal degree. Missionaries to heathen lands are agents of missionary societies, but few think of them as messengers of the churches and the glory of Christ." Yet only as they are messengers of the churches are they, in the sense here intended, the glory of Christ—for the Church and Christ are one: "The Church which is His body, the fulness of Him who filleth all in all."

What then is the function of missionary societies? This important question will be considered later on. Meanwhile, we close this paper with this remark, There is an undesirable division made between home and foreign missions. They are not twain but one. The great commission is, like human nature, tripartite, but indivisible: "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and to the uttermost part of the earth," is but the expansion of the one command, "Go ye into all the world and preach the Gospel to every creature."

At the anniversary of a tiny local mission the first hymn on the programme was:—

Far, far away, in heathen darkness dwelling,
Millions of souls for ever may be lost;
Who, who will go, Salvation's story telling,
Looking to Jesus, counting not the cost?

Our first impression was the incompatibility of so great a hymn with such a small occasion. But this was immediately corrected, we believe, by the sevenfold Spirit whose range is all the earth, and we felt that the superintendent had taken the only right view—his local mission was an integral part of the one Gospel, of the one Lamb of God, once offered, to bear away the sin of the one world.

"Who Love His Appearing."

NOT all who love HIS appearing think it will be premillennial; nor does the belief that it will be so, necessitate the love of it. They who love Him, the personal Lord Jesus Christ, must surely love his appearing, whatever they may think of how and when it will be.

It is possible warmly to advocate a doctrine, while the hope which is the power and savour of it may have passed away, like the bloom from the peach or the scent from faded flowers. It is possible to be so occupied with questions as to the mode and period of the appearing as to be almost unmindful of HIS appearing: as an expectant member of a family might be more intent upon the incidents of the journey of the returning head of the house, imagined from his letters, than upon the returning one himself.

It would be even possible that different members of the family should have interpreted his letters differently, and each become so earnest in urging and defending his own interpretation, that their views on these details might take precedence of their loving waiting and watching for himself.

The household might even be divided into parties, each side adopting the view of the leader approved among them; and as the beginning of strife is like the letting out of water, their hope upon him might be drowned in the floods of opposed opinion.

Even the wife herself (for the best of women are women at the best) might be drawn into these discussions, adopting the view propounded by her brother, against that advocated by a comparative stranger (for blood is thicker than water), and passionate eagerness on these secondary and problematic events might even divert her thoughts, in a measure at least, from Him under whose shadow she had sat with great delight. In earlier days she had no thought beyond, "I am my Beloved's, and my Beloved is mine; let Him kiss me with the kisses of his mouth, for thy love is better than wine." In the depths of her spirit she might thus love Him still; and yet the intellectual atmosphere might be overcast with thunder clouds of controversy, and her delight in Him be obscured by her interest in secondary and incidental circumstances, imaginary or real, of necessity unproved because unprovable. The remedy for all this would not be to give up the hope of the loved one's return, but to withdraw attention from the imagined circumstances, and fix it upon Himself.

Perhaps an endeavour to convene a conference of those who love the appearing of the righteous Judge, without reference to its time beyond his own word *quickly*, or to its manner beyond the glory which He has Himself attributed to it, might prove a revelation to us all.

Gideon's Ephod.

A SENSE of disappointment passes over us as we read the close of the story of the life of Gideon, the hero of Israel's deliverance from the Midianites: a man endowed with the Spirit, putting from him dignity and position that the Lord might have his own place as Ruler and Governor of his people (Judges viii. 22, 23). We looked for a sunset of golden glory, and behold it is shadowed by a cloud (vv. 24-27).

As we look into this story we see a lesson of deep spiritual meaning to us; the secret of the failure of some who, in past days, led the army of the Lord to glorious victory. This ephod, which became a snare to Gideon and the children of Israel, was made from the spoil taken from the Midianites, and given to him as his share of the booty. It embodied to him the memories of that deliverance which God had wrought through him, a deliverance marvellous indeed, and inspiring to faith and courage when viewed aright, but a snare when for one moment viewed apart from the Deliverer. The ephod was a high-priestly garment, but there, in Ophrah, it was dissociated from the High Priest himself; and that which might have been a garment of "glory and beauty" when seen as his robe, became a snare when seen alone.

How many there are in the Christian Church to-day who are living upon a past experience! Do we not know of churches where the life seems to be stagnant, where there is organisation without power? Have we not found, at least in some cases, that a glorious record of work done, or a noble band of missionaries sent out from their midst, has become a source of self-congratulation and exaltation? Instead of throwing themselves wholly into the spiritual tide, and being borne along into an ocean-fulness of grace, they rest on their oars—they worship the ephod apart from the High Priest.

It is the same in the experience of individuals. If you ask some friend "Are you a Christian?" the answer is "Oh, yes; I was converted under So-and-so, at such a meeting, so many years ago." Well and good—but what of to-day? Was that memorable time the beginning of a life of union and fellowship with the Lord Jesus Christ, a life that has been growing fuller and sweeter every day? If not, then that one is in danger of falling into the same snare—resting in an experience apart from the living Lord.

The danger seems to increase as we tread the heavenly pathway. If the Master has brought us to know something of the power of his death and resurrection, something of the life hid with Christ in God, something of being emptied and broken that his light may shine forth radiantly (ch. vii. 16-20), what then? Is there not a temptation to speak pityingly of others, as being still in comparative twilight—unconsciously to plume ourselves upon having reached a stage, a state of holy blessedness? And if for one moment we do this, we fall into Gideon's snare—worshipping the ephod, instead of using it to glorify the great High Priest.

Oh, let us beware of ever regarding holiness as a state; it is a life, the life of Jesus manifested in our mortal body. We are only safe while Jesus is all to us, when truly "it is no longer I that live, but Christ liveth in me;" and so "to live is Christ."

JANET CLARK.

Huddersfield.—A "coming of age" Y.M.C.A. celebration took place in this town on Monday evening. The Association has accomplished much social and spiritual good.

Rev. J. D. Kilburn's System of Memory Training.

THERE is nothing in which the ordinary education of English boys and girls is more defective than in languages other than their own. The consequence is that they are hopelessly beaten even in their own country by foreigners, who successfully compete with them in obtaining situations in England, and then use the knowledge gained here in successful competition with them in the markets of the world.

From this point of view alone we shall confer an inestimable advantage on thousands of our readers, by the course of Lessons which we announced last week, and which may well be termed

LANGUAGES MADE EASY.

The course will bring the best and most recent results of Mnemonical Science to bear on the study of languages, and place those results within the reach of all without the high fees which have generally had to be paid for mnemonical help. *The Lessons will be copy-right.*

But from our point of view a still higher and more important end is to be attained by this striking system, in reducing to a minimum the time and labour of the Christian missionary in acquiring the language without which he cannot begin his work. To show that we are not speaking at random, we quote the testimony of the *Neue Preussische Zeitung* of July 18:—

Rev. J. D. Kilburn...has instructed the students of the Johanneum, Barmen, in his system of memory training. The results were surprising. What seemed impossible to remember at the beginning of the Lesson had before its close impressed itself on the weakest memory with ease.

The Rev. J. Haarbeck, President of the Johanneum, says that the chief feature of

This new and epoch-making system is its great simplicity and its philosophical foundation. Through the principle that memory work has to do with the understanding, thinking will be exercised, the thinking power increased, and the mechanical headwork diminished. With the same outlay of time and strength, from three to five times as much work can be accomplished, if Mr. Kilburn's slow and progressive method be followed.

It will be a very real and kindly service not only to us and our circulation, but also to the cause of education, and especially of Christian Missions, if our readers, many of whom have been our friends for a long series of years, and all of whom we regard as our steadfast fellow-workers, will take this opportunity of introducing THE CHRISTIAN to the notice of their circle of acquaintance and friends. And, above all, we ask their union and communion with us in prayer that the last years of its originator and Editor may be cheered by its increased usefulness in gathering together in one the children of God who are scattered abroad, and in cultivating the revived evangelistic and missionary tendencies of this hopeful time.

The Heart of Life.

In the heart of the roots are buds of spring
Cowslip bells and the orchis spire,
Though mists of autumn crawl and cling,
And dumb is every woodland choir.

In the heart of the trees is sap of life,
The force that yearns to leaf and fruit;
Pressed back indeed by the wintry strife
And bound in the barren, buried root.

In the heart of man is hope that thrills
Toward some far-off matchless spring;
In the heart of God is Life that fills
The expectant life of everything.

G. M. S.

[1050]

The Sin Bearer.

"FORGIVEN but not forgotten." How often these words express the hopelessness of a human bond which has once been broken ever being again as if it had always remained intact. How often the injured party yearns with intense desire to forget even as he has forgiven, and he cannot. He feels there is a gulf fixed between him and the one who has betrayed his trust, which nothing in this world can ever fill up. Sometimes, indeed, a human heart in the fulness of a love almost resembling the Divine, may forgive a treacherous past, and if not forget, do what is far better, trust without a shadow of a doubt, even when that past is not forgotten.

But it is not in respect to the injured party that a memory with a curse in it is most to be feared. It is the one who has done the injury, who has inflicted the injustice, who has been the betrayer and is forgiven, who knows what the bane is, of not being able to forget. There is no fear in such a case, for fear is incompatible with perfect love, and that may exist, but there is the secret sense of shame. The cry of agony, "Oh that it had never been!" may, under the healing influences of time and affection, die down to an inarticulate sob, but the latent ache is there. If this be true as between human beings who have sinned the one against the other, how much keener the anguish must be of a human soul that recognises its guilt as a traitor to its God! When the holiness and purity of God are once clearly apprehended, and the righteousness of his law, and the malignant perversity of disobedience to it realized, how can the utter shame, the *sense* of guilt ever be removed? The guilt may be forgiven, even as man is commanded to forgive his fellow man. God has promised to put the sin of the penitent "behind his back," and "to remember it no more for ever," that is, to do what man can so seldom do, forget as well as forgive the wrong. But what is the sinner to do with his stained memory? If he keeps his mental vision fixed on the Holy One, there is the ever-present question "How can a man be just with God?"

Eternal light, eternal light!

How pure the soul must be,
When, placed within thy searching sight,
It shrinks not, but with calm delight
Can live and look on Thee!

Strong intellects have reeled to their foundations when they have realised the purity of God and the pollution of sin, and then have gone no farther in the way of salvation. The two characters in Bellamy's "Dr. Heidenhoff's Process," who are driven to suicide by the memory of sin, have their prototypes in real life. Forgiven I may be, but how can I forgive myself, and meet my loving Father's face, with sins on my conscience, and stains on my memory, which are indelible, being component parts of the indestructible past? Yes; impossible if a miracle of love, utterly incomprehensible to my finite mind, had not been performed. My guilt is transferred to Another. Not the punishment of my guilt, *primarily*, but my guilt itself.

"Absurd, unthinkable, immoral!" says the scorner, and I may be unable to refute his assertions, though I do not admit them; but I know that if once with an awakened conscience he is brought face to face with God, he will find relief and peace only in the same blessed truth. "This is transcendental, and incompatible with human reason" he may rejoin. Admitted, but the trans-

ference of guilt, presents no difficulty to the mind, which does not exist in a like degree in the transference of punishment, or in any other plan of salvation, which does not make light of sin. Oh, the joy of knowing that absolute love, in accord with absolute justice, says of all the sinful past "I am responsible for that, not he," and that not so much to prevent inflicted punishment as to remove *self*-inflicted shame and remorse. My otherwise inalienable property in the wrong, which was crushing me down, is taken away, by One able to bear it all, and so:—

The sons of ignorance and night
May dwell in the Eternal Light
Through the Eternal Love!

Is not this the kernel of the Gospel?

E. R. G.

An Object Lesson in Missions.

THE fact of 105,000 people and over 20,000 children visiting a large hall in Birmingham for the express purpose of hearing missionaries and seeing missionary curios speaks for itself. No less than 6000 exhibits from all parts of the world decorated the courts of the Bingley Hall, in which the representative patiently stood, delivering his message to moving and surging crowds of reverent, fascinated audiences. During the ten days the scene was more like a huge panorama of a foreign country than anything else. On every side the beholder gazed upon trophies, barbarous and civilised, the one the trumpet call to instant action, the other a witness to the enlightening influences of Christianity. No heart could fail to be impressed as the eye gazed upon solemn, touching relics belonging formerly to martyrs and witnesses of the truth of Jesus Christ. Like a continuous flow of drawing-room gatherings, the addresses went on at the rate of fifty a day, and in no case did God's servant cease his story without a pointed appeal for prayer and service.

In the middle of the hall was a model of that little-understood Zenana, and it was interesting to watch the faces of pity and quiet thought of those emerging from the dark, cheerless home of some 120 millions of their fellow-sisters in India. The Bible Society, too, was present, bespeaking an interest no one should fail to give to a society which lays the foundation of God's eternal Word, as the only basis of unity and strength in the great harvest-field. The many translations on view, eagerly scanned though not understood by many, nevertheless told of years of unstinting labour, scholarship, and suffering.

Medical missions were well to the front. The conception was a very blessed one, bringing all denominations together in one spirit, one hope, one calling. There was indeed a deep spiritual influence pervading the whole proceedings, and few could depart without some idea of the last command of our Saviour, the myriads ignorant of it, the bond of brotherhood encircling the globe, and the tremendous love of Christ to us who tread on Gospel ground.

GEO. C. WILLIAMSON.

Village Work in Devon.

For some time I have been in North Devon, conducting mission services among the villages. We have been enabled to visit a large number of those during the past summer. During the day we have visited the cottagers in their homes, inviting them to the evening service in their village, and leaving with them a Gospel book. Good numbers have attended the evening meetings, and in some cases the chapels have been crowded. We have had much cause for praise and thanksgiving to our God. Christians have been stimulated to more active service for their Master, and we believe many have been led to trust wholly in Christ as their Saviour. At present I am working among the villages around here, visiting the homes of the people, and holding meetings as opportunity offers. I shall be glad of the prayers of the CHRISTIAN for guidance and blessing during the winter months.

W. HARRY DAWE.

Greenwood Cottage, Topsham, Devon.

Mission Work in Johannesburg.

OUR FIRST BAPTISMS.

SOME months ago seventeen of our native congregation, after having the subject of baptism brought before them and explained, gave in their names as candidates. Every one of them was in regular attendance at our schools and services. All of them had professed conversion and decision to follow Christ, and had already been under observation for some time. The nature of their occupation and their being on different shifts, made it impossible to form them into a class for instruction, so we had to impart as much Gospel truth to them as possible in the services each Lord's Day.

On September 27 twelve of them presented themselves for baptism; of the others two had lapsed into heathen customs, and a third, because of inconsistency, was deferred; the fourth was sick, and the fifth had not received notice, and could not be found. At 9.30 on Sunday morning, accompanied by Brother Allister and the three evangelists, Joshua, Matthew, and Johannes, they came over by appointment to our private house in Jappetown. After prayer had been offered, Matt. xxviii. 18-20 was read and commented on—Christ through death breaking the power of death; the all power of the resurrection life; the command to go and make disciples of all nations, baptising them.

We then read Galatians iii. 26-28: *Baptized into and putting on Christ.* All one in Christ Jesus and members one of another. Then followed Romans v. 1-11, Christ's finished work, and then Romans vi., the whole beautiful chapter, so appropriate and complete: Buried with Christ, risen with Christ;—the new man with the new name, risen, cleansed, and having put on Christ; the new life, the new Master, the new members, the new Spirit, the new service, and the new wages. Brother Allister also addressed the candidates.

A series of questions having been put and duly answered with regard to Gospel teaching and the renunciation of the old life and its ways, Joshua said:—"I would like to ask you whether you all clearly understand the meaning of the words, 'heathen customs, rites, and superstitions?' They mean the witchcraft, the spirit-worship, the transmigration of souls, the sacrifices and prayers to the spirits of your ancestors, and everything of that nature. I am very thankful to God to see this sight to-day, and pray that God will make you a blessing to your fellows." We here specially referred to polygamy, as one of the customs to be renounced.

Matthew said: "My brothers, let us praise God for this great salvation. Satan will come and tempt and try you, but shut all the doors and refuse to listen to him. With the shield of faith you can turn all his darts aside, just as a soldier turns aside the assegais with his shield of bullock-hide. Be much in prayer. Do not think that the door referred to by Christ when He said 'When thou hast shut thy door,' means a literal wooden door. It means the door of the soul. Shut other thoughts and affairs out, and get away from yourself, and talk with God on the hill-side, or anywhere where you can be alone."

All present were then solemnly warned of the need of absolute sincerity and complete renunciation of the old life and ways, and advised to search their hearts and be certain of their purpose. Thereupon Finish Nkamango, the only one about whom we had any misgivings, said: "I am not ready to be baptized to-day." The remaining eleven raised their hands in token of their sincerity and persistence in their desire for baptism. Each candidate was taken separately into another room, and the questions having been clearly read and explained to him, one by one, his answers were recorded by

Brother Allister. The questions were satisfactorily answered by all.

The new name each one had chosen was bestowed upon him in the name of the Father, and of the Son, and of the Holy Ghost. When the eleven had been baptized, we sang hymn No. 70 of the American Zulu collection, "Ngi ya ku'm dumisa M'Kululi wani" ("I will praise my Redeemer"), "U ya ngi sindisa ezonweni zani" ("He saves me from my sins"), "U ya ng'etabisa enhliziweu yani" ("He rejoices me in my heart"), "Ngako ngo'm dumisa M'Kululi wani" ("Therefore, I will praise Him, my Redeemer").

Brother Allister then addressed them on the duties and privileges of soldiers of Christ, urging obedience to his commands and the necessity of daily testimony by word and life, that Christ may be glorified and objectors silenced and compelled to own the presence and manifestation of Jesus in the soul. A few words were then added to help them to distinguish between "temptation from without" and "sin rising spontaneously within," explaining that Satan through eye and ear and mind will try to sow seed in a cleansed heart, but that they were to remember and to remind Satan that the *old man of sin* had been nailed to the cross with Jesus, had been taken down and buried with Him in baptism, and that the new man, risen with Christ, had nothing to do with sin, but was surrendered entirely to the indwelling power of the Holy Ghost, a servant unto righteousness.

Invited to offer praise or prayer, several of the newly baptized prayed in simple, earnest, pathetic language. Nathaniel Kumalo pleaded, "O Lord, Thou hast taken possession of my soul. Whenever Satan comes back to try and enter, it is Thy work to prevent him. Keep him out, for Thou art mighty." After singing another hymn, "I will sing of my Redeemer," the benediction closed a most enjoyable service.

In the afternoon of the same day we met to commemorate our Lord's death and to encourage one another in the expectation of his coming again. There were present as communicants, Rev. H. E. Mabile and Mrs. Mabile, W. Allister, A. W. Baker, Joshua, Johannes, and Matthew (evangelists); twelve native members of other mission churches of various denominations, and the eleven newly baptized first-fruits of our Mission, thirty persons in all. A fairly large congregation filled the back seats of the hall and were auditors and spectators.

As we went across to the services in the afternoon, a great storm-cloud had obscured the sun and covered Johannesburg with its dark shadow. Before us in the compound was a large crowd of heathen, beating drums, blowing whistles, and dancing, symbolic of the dark cloud of ignorance obscuring the light of God's truth; but as we looked the sun broke through a rift in the cloud, and a bright gleam of sunshine bathed the roofs and windows of one part of the town in glory right in the midst of the surrounding shadow, and the heart which but a moment before was clouded with sadness at the sight of the crowd in dense heathen darkness thrilled with grateful thanksgiving at the thought of the eleven transformed ones, upon whom the Sun of Righteousness had arisen with healing in his beams. B.

Christian Unity in Work.—The vicar of St. Silas' parish, Bristol, Rev. F. J. Horsfield, recently invited the Sunday-school teachers of all denominations working in the parish to tea. The invitation was most cordially accepted, and about 160 gathered in response to it. After tea a conference was held on Sunday-school work—one representative from each place taking part in it, and dealing with some particular phase of the work. This was most helpful and instructive, many valuable and suggestive hints being given. The whole meeting was extremely interesting, and was characterized by the greatest unanimity. Many expressions of goodwill and fellowship were heard on all sides. The vicar took the chair, being supported by the ministers and superintendents of the various schools.

Messrs. Moody and Sankey.

SERVICES IN NEW YORK.

AFTER a considerable interval these evangelists are again holding a consecutive mission in the city of New York, and they are meeting with every token of public interest. The meetings are in the Cooper Union building, and are chiefly directed to the rousing and reviving of Christians.

The New York papers are giving much attention to the mission. In the *Tribune* for November 10 we find the following notes on the personal appearance of the evangelists:—

"Mr. Moody does not show the six years that have passed since his last series of meetings in this city. He is as full of fire as he was twenty years ago, and the great audience followed him as closely yesterday as did those that thronged the Hippodrome in 1876. The Bible is still to him the Word of God, from cover to cover; neither infidelity nor higher criticism, neither sneers nor scholarship swerve him from his childlike faith in the Book. The singing is under the leadership of Mr. Sankey, who, if he has grown a little stouter with the years, has lost none of his old-time power in leading great audiences in Christian song. The services, morning and afternoon, were opened with a half-hour of spirited singing. At each of the services the singing will be an important feature."

Mr. Moody's first addresses were on the Bible and the increasing hold it has on the minds of the race. On a subsequent occasion, says *The Tribune*, he preached upon "Fundamental Bible Doctrines," such as repentance, justification, prayer, the Holy Spirit, sanctification, the second coming of Christ. As on the previous day, he was unsparing in his protest against the idea that the world has outgrown the Bible, or that the world needs any new doctrines; in his opinion, the Church needs ministers on fire with the Holy Spirit, men who believe in the doctrines and preach them.

Mr. Moody read the following answer, given by Dr. Monro Gibson, of St. John's Wood, to some questions asked at St. Louis in 1893:—

Will the Old Book do for the new century? If it will not do, what have we left? Are we to restudy the Bible, or are we to begin with something else? Are we to follow in old paths, aided by all the light that now shines, or forsake them for ways unknown, and follow the men "who are sharp-eyed along the low horizons of truth, who walk by street lamps, and never steer by stars"? What Old Testament prophecy has failed, what word of Jesus has lost its power? We must have one Universal Book, that reveals a universal Saviour, who is able and willing to save the last and lowest sinner of earth.

The text-book of Christians—the Bible—is the only book at all worthy of universal adoption. The men who have prophesied against the Book have made failures; the Churches which have built away from Jesus Christ have vanished. The prophets of Spencerism were not intrusted with the last words of wisdom, and we need not fear what the future may bring. There are philosophers and scholars and problems innumerable, but no one but Christ and his Church has ever grappled with sin and death, and no Book but the Bible tells of heaven and immortality.

Yes; the Bible will do for all the centuries. While it deals with the manners, habits, and customs of the past, it points out clearly the sins and dangers of to-day, the perils of the future, and the remedy with which to meet them. While the ancient writings of men on stone or brick, papyrus or parchment, are valued principally as relics of our museums, the Bible is for every age and clime, the voice of God speaking in language so simple that a child can understand it, and with depths so profound that no human intellect can exhaust its meaning.

At the same meeting in his opening remarks Mr. Moody said:—"Where are the Hippodrome converts?" I hear men say. 'Where are the men and women who were converted in your meetings in 1876?' is the sneer that greets me now and then. 'I will tell you where they are. You will find them occupying pulpits in this country, and in the church pews of every city of any size in the United States, if you are looking for them. Men usually find what they seek. When Mr. Sankey and I were in the Mississippi Valley a few years ago, people in every city we visited came to tell me that they had been converted in New York or Brooklyn or Philadelphia or Boston twenty years ago.'"

Race Work.—On Wednesday, Thursday, and Friday last five members of the mission staff of the Liverpool Diocesan C.E.T.S. visited the Aintree Races and distributed temperance and Gospel literature, besides dealing personally with a number of the frequenters of the races. This is done on every occasion during the year at Aintree and Newton-le-Willows, and much blessing has attended the work. Rev. J. Hirst, Secretary, 11, Lord-street, Liverpool, would be grateful for parcels of suitable literature for distribution.

OUR DAILY HOMILY.

SUNDAY, November 29.

"THY GENTLENESS HATH MADE ME GREAT."—

Psa. xviii. 25.

THE Nasmyth hammer which can crush blocks of tough metal, will break the shell of a nut without hurting the kernel. In this it resembles this Psalm, in the earlier part of which there is one of the grandest descriptions that words can give of God's mighty interposition on behalf of his threatened child. But here we are told that it is the Divine gentleness which has made him great. It is as though God's power were exerted against his foes, whilst his education was entrusted to the loving kindness of the Most High.

Review your life. See the perils from which you have been rescued, the process of your education, the slow degrees by which you have climbed to any eminence of Christian character, the method by which you have attained the power of influencing others; is it not all attributable to the gentleness of the Good Shepherd? Not by sudden cataclysms and catastrophes, not by the earthquake, the fire, or the hurricane, not even by the stringent requirements of law, but by a succession of tenderest, gentlest movements of the Divine Spirit. He has remonstrated in stillest accents, He has seemed grieved and sad, He has turned and looked, He has sent a message by a woman's lips, He has put a little child into your life to lead you, He has poured on you one continual stream of sunshine. Now, it has been the distilling of dew, and again, soft showers on the mown grass, and through all, the purpose has run of eliminating the self-life, and leading you to the full stature of the perfect man. From your throne in heaven you will say, His gentleness brought me here.

MONDAY, November 30.

"CLEANSE THOU ME FROM SECRET FAULTS."—

Psa. xix. 12.

It is not likely that we shall be kept from the great transgression unless we are preserved from presumptuous sins, and these in turn will befall us unless we have been cleansed from hidden faults. Just as the germ of disease taken into the system will presently reveal itself in an outburst of malignant fever, so hidden faults flower out into presumptuous sins, and these into great transgression. "Then lust, when it hath conceived beareth sin; and the sin, when it is full-grown bringeth forth death." How necessary, therefore, to utter the cry of our text!

First, we need forgiveness for secret sins. The Jewish law made large provision for sins of ignorance. A man might unawares walk across a grave, or touch some article of furniture which was ceremonially unclean, and so become defiled. Even though unconscious of actual transgression, he would find his communion with God broken. Thus, after the holiest day we have ever spent we need to ask for cleansing in the precious blood, for sins which God has discerned, but which in the twilight of our ignorance, and because we compared ourselves with those beneath us in spiritual attainment, have escaped notice.

Next, we need deliverance from the love and power of sin, in lower depths than we have ever realised. We desire to pass muster at the bar, not only of our neighbours and ourselves, but of God. We desire that the Spirit should antagonize the flesh in depths below the reach of the plumb-line of our consciousness. The blood of Jesus has unknown qualities in it for unknown sin.

TUESDAY, December 1.

"NOW KNOW I THAT THE LORD SAVETH HIS ANOINTED WITH THE SAVING STRENGTH OF HIS RIGHT HAND."—Psa. cx. 6.

This was no doubt true of David as the anointed King of Israel, and of the Lord Jesus to whom the

Father hath promised that He will subdue all things under Him; but it is also true of every saint who has been anointed with the Holy Ghost. This should be thy position, friend, if thou art a Christian. Christian means an anointed one. Has thy head bent beneath the chrism of the Holy Spirit? Art thou included in what Paul said, "He that anointeth us is God," and in what John said, "The anointing which has once been received, abideth"? If so, there can be no doubt that Jehovah will ever save thee with a present-tense salvation. He saveth those whom He anointeth unto the uttermost.

Dost thou doubt this? Sayest thou that the annoyances and solicitations, the pitfalls and snares, the antagonisms and temptations of thy life are so great as to offer an insuperable obstacle to thy entire deliverance from fret, irritation, and failure? Then turn to the marvellous phrase that follows and tell me, if thou canst, the meaning of the saving strength of God's right hand. Is not God's right hand strong enough? Here is a strength that saves. All the strength of God's right hand goes forth to save. Look away from adversary and temptation, and keep murmuring to thyself, "He shall save me to-day, and here, with the saving strength of his right hand." And is not the right hand of the Most High the place where Jesus sits? Is not the right hand of God moved by the love that died on Calvary? "He laid his right hand upon me, saying, Fear not, I am the First and the Last, and the Living One."

WEDNESDAY, December 2.

"THOU PREVENTEST HIM WITH THE BLESSINGS OF GOODNESS."—Psa. xxi. 3.

God is always beforehand with us. The word "prevent" is seldom used in modern English, as it was when the Bible was translated. Then it meant "that which comes or goes before." It was used equally of the good as of the evil which anticipates our coming. How lovely it is to know that God is always anticipating our need with his grace.

Go into the chamber where the mother is preparing for the advent of a little babe. You have no difficulty in telling what the wants of the child will be by all the articles which her tender forethought is providing, and when presently the little one opens its eyes in this strange, new world, it finds that it has been prevented with the blessings of goodness.

For ages prior to the appearance of man on the earth, the great heart of God was exercised in preparing for him. To please his ear, Music tuned her lyre; to satisfy his eye, the Great Artist wrought variety of colour and form; to warm him, seams of coal were laid down; to give him drink, rivers poured from crystal urns of snow-clad peaks; and Adam might have adored God's prevenient grace.

Still more is this the case in the kingdom of redemption. God has stored all the blessings of goodness in Jesus. In eternal ages, in the incarnation, the cross, the ascension, He has prepared beforehand for every possible need of our spiritual life. Whenever you pray, remember that you are not to procure unthought-of help, but to avail yourself of the blessings of goodness with which God has anticipated your coming.

THURSDAY, December 3.

"HE HATH DONE IT."—Psa. xxii. 31.

This is the Hebrew equivalent for the words, "It is finished." Surely it was meet that the Psalm of the Cross, which our Lord must have recited to Himself during those hours of anguish, should close with this triumphant outburst.

Finished, the ceremonial law.—It had served its purpose in prefiguring the Person and work of Jesus, but now the rending of the veil betokened the abolition of the forms of the earlier dispensation. The things which could be shaken passed, that those which could not be shaken might remain.

Finished, the fulfilment of prophecy.—Very diverse predictions had met, and were closed, as gates are when the king has passed through. That He should be a King and a Sufferer; a Priest and a Victim; a Lion of the tribe of Judah, and a Lamb for substitution.

Finished, the work which was given to Him to do.—The Messiah was to be cut off, not for Himself, to finish transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness. And each of these great ends were realised.

Finished, the work of atonement.—As the Substitute and Sin bearer, the Lord Jesus stood with the sins of the race meeting on Him, but when He died He put them away by the sacrifice of Himself. They were borne into the land of forgetfulness, from which they can never be recovered. The demand of Divine justice was satisfied. Mercy and truth had met. Righteousness and peace embraced. And this cry of a finished redemption shall be crowned by a cry of complete restitution (Rev. xxi. 6).

FRIDAY, December 4.

"SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE."—Psa. xxiii. 6.

We are well escorted, with a Shepherd in front and these twin angels behind! Someone called them watch-dogs, but I prefer to think of them as angels. Do you not see the special beauty of these fair, strong angel-forms following? We make such mistakes, give unnecessary pain, leave work ill-done and half-done, often succeed rather in raising dust than cleaning the rooms which we would fain sweep! It is good to think that two such angels follow close upon our track as we go through life, putting kind constructions on our actions, disentangling knots, making good deficiencies, and preventing the consequences of ill-advised and inconsiderate action pursuing us to the bitter end.

There are mothers who are always tidying up after their children. The little ones have had a rare time, which has left confusion and disorder, but the mother comes, mending the broken toys, stitching the rent garments, making everything neat and tidy. As the ambulance corps goes over the battle-field, as time festoons ruins and decay with verdure, as love puts the most tender construction on word and act, so the Love of God follows us.

His goodness imputes to us the noble motive, though the act itself has been a failure; credits us with what was in our heart; reckons us the full wage, though we have only wrought one hour. His mercy forgives, obliterates the traces of our sins from his heart, undoes their ill-effect so far as possible towards others, and treats us as if we had never transgressed.

SATURDAY, December 5.

"AND THE KING OF GLORY SHALL COME IN. WHO IS THE KING OF GLORY?"—Psa. xxiv. 7, 8.

This is what we all want. We must have the King of Glory within. To have Him without, even though He be on the Throne, will not avail. He must come in to abide, to reign, to sway his sceptre, to keep the everlasting doors through which He has passed. This has been our difficulty, that those doors have so often been forced. We want one who is strong and mighty to keep them strongly barred against our mortal foe.

This Psalm was first realised in the entrance of the Ark into Mount Zion, when God went up with a merry noise. It is supposed that the first part of our text was a challenge from the warders of the ancient gates, whilst the second was a reply from the escorting band that accompanied the sacred emblem. It was a moment of vast triumph when the Ark of the King of Glory passed to the ancient city of the Jebusites.

A still greater fulfilment took place when Jesus, having overcome the sharpness of death, victor over sin and the grave, mighty in battle, vanquished principalities and powers, and entered the city of God. Then to and fro these challenges and answers flew between the angels that awaited Him, and those who accompanied.

But the most vital fulfilment is when the heart opens to receive Him, and He enters, to go out no more, and to hold it against all comers. Oh, beaten and baffled saint, it is impossible for thee to fail when Jesus, all-victorious, garrisons thy heart!

F. B. MEYER.

A Clever Donkey.

U. T.

* CAT AND BIRD STORIES. 5s. T. Fisher Unwin.

1. Ps. li. Have mercy upon me, O God, according to thy loving kindness.
 xc. O satisfy us early with thy mercy.
 ci. I will sing of mercy and judgment.
 cxviii. For thy mercy is great above the heavens.

Children's Scripture Union.—Portions for week ending Dec. 5 :—Sun., Nov. 29, Micah iv. 1-8; Mon., Nov. 30, vi. 1-8; Tues., Dec. 1, Psalms cv. 1-15; Wed., Dec. 2, cv. 16-27; Thurs., Dec. 3, cv. 28-45; Fri., Dec. 4, cvi. 1-18; Sat., Dec. 5, cvi. 19-35.

Famine in India.

A FAMINE similar to that which devastated a large part of India in 1877 is apparently upon us, and for months to come it will do its awful work of death among thousands of people living in hundreds of villages. The price of grain has gone up 50 per cent. during the past month, and is steadily rising. A few days ago a crowd of hungry people broke into the shops of the grain merchants in Agra. In their struggle to get food some were killed, and a great many wounded. In Cawnpore famine riots have also occurred. The people, maddened by hunger, band together and make a raid on the grain exposed for sale in the market places.

The horrors of famine are indescribable. A few days ago I made a tour through several villages in my district. In one place I found 137 little children, most of them under twelve years of age, and many of them not more than four or five, whose parents had died or deserted them. These children were found in the streets and bazaars picking up grain which had fallen on the floor, and eating it raw. Temporary provision is being made by the Government for the daily food of these children. I could have brought away 100, if I had had the money to support them.

In another village, I found 100 little children, most of them naked, and many so weak that they staggered as they walked. They were picking up one grain at a time in the market place. Most of them said that their parents were dead or had deserted them. We had them called to the rest house, where we were staying, and fed them with parched grain, which they ate with great voracity. My heart yearned for these homeless children, many of whom must die soon of starvation. With the children came a number of men and women who were living skeletons. It was awful to look into the faces of these starving people, and to know that every day their sufferings must increase until death ends their misery. We visited another village, and a large number of hungry little children gathered around us. We could only give them a little parched grain. As our train stopped at station after station, it was awful to hear the hungry people crying in the darkness for food. In my own quiet study that cry still rings in my ears.

In one place it is estimated that 12,000 people die every month from the effects of famine. It is utterly impossible for the Government to provide relief for all the people when the famine is so widespread. Every day as I drive along the road, I see poor people sweeping up the dust from the dried-up grass on the road side, and in the fields. They winnow what they gather for the sake of the few grass seeds they may find. Everything that can sustain life is being eaten. The seeds of weeds, roots of grass, bark of trees, and the stones of the mango fruit, the kernels of which are crushed, are eagerly eaten. This bad food soon produces disease, and hastens the death of the sufferers.

We have opened a home for the homeless in our mission compound, and at present have more than fifty people. We have no means of support for these poor people excepting what God sends us. Thus far we have admitted every homeless child that has come to us, and in marvellous ways God is sending money for their food. I am sending out this appeal hoping for prompt help. The cold weather is coming, and we must have blankets and clothing, as well as food for these people. Twenty dols., or £5, will support a woman for one year, and fifteen dols., or nearly £4, a boy or girl. Our prayer is that many who read this letter may send us help. Money may be sent by Post Office money order, or by draft on London, which may be had at almost any bank.

ROCKWELL CLANCY,

Secretary Bishop Thoburn's Special Fund for India.

Allahabad, India, October 1.

(1654)

A few days ago the Mission here was offered a hundred children from the famine districts of Central India, but not one could be taken because of lack of funds. Shall we still refuse them and let them starve to death, or will Christian friends rescue them from such a fate? God has given these children into our hands to bring up for Him. With your aid we can take them. It will cost only Rs.3 per month, or about £2 a year to support one of these children. Please let our hearts be made glad by your speedy aid. It is for the boys that we need the most help.

(Mrs.) J. L. LAWSON.

American Methodist Mission,
Aligarh, North-West Provinces, India.

Major-General F. T. Haig, Hazel Bank, South Nutfield, Surrey, send to us extracts from a letter he has received from Rev. J. Cain, of the C.M.S.-Koi Mission, India, and asks help from our readers towards the relief of the distressed in that region.

Mr. Cain says: "The Kois are all in terrible straits for water and food. We seem to be in a corner not get-at-able. The Godavery is like what it usually is at the end of March, fordable in places. So the distress must prevail over all its basin (an area the size of England). Pray that our Christians may not lose heart. They are taunted with, 'If your God is the Ruler over all, the Father of all, why does He not care for his children?' This is very hard for them to understand, and it is not easy for them to give a right answer. Unless relief works are started the Kois and Malas must die. We know that our Heavenly Father sees all, and we trust in his goodness to bring good out of evil. All the Christians are pretty well, but there has been a great deal of persistent fever at Nullapilly, where there is scarcely any drinking water to be obtained."

Major Haig says he would like to send about £400 to Mr. Cain at once to meet present necessities.

DEAR SIR,—We are receiving from our missionaries working amongst the villages in the North-West Provinces of India very distressing accounts of the famine. I enclose a brief extract from a letter received from Miss Wahl, who is working near Lucknow. The difficulties and anxieties of the missionaries at this time are necessarily very great, and we would ask for most earnest prayer for them, and also that this widespread suffering may be overruled as a means of leading the people from their idols and superstitions to the living and true God.—Yours faithfully,

A. L. CAVALIER, Sec.

Zenana Bible and Medical Mission,
2, Adelphi-terrace, London, W.C.

[EXTRACT.]

"Parents are already selling their children to get food. In Aminabad a man sold his only son for Rs.2½, as they had not had anything to eat for four days. When he brought home some provisions he did not tell his wife how he obtained the money, but when the dinner was ready and he did not come he at last had to confess it. That was more than the poor mother could bear, and she cast herself down into the well. When the man saw he had now lost both wife and son he followed her."

A very urgent appeal comes from the Balaghat district of the Central Provinces, where the condition of the people is said to be distressing beyond description. It is four years since there was an average harvest, and the present year's rice crop is almost an entire failure. It is intended to put in hand various relief works as soon as possible, so as to provide the people with the necessities of life. It is also desired to give food to the aged, infirm, sick, orphans, and others incapable of labour.

The needs are very pressing, and help ought to be rendered without delay, as the price of grain is fast rising. Contributions will be thankfully received and forwarded by Mr. George Lampard, 114, Clapton-common, N.E.

The Howard Association.

THE report of the Association shows a considerable variety of operation. The diminution of pauperism by the boarding-out system and the treatment of pauper children has received earnest attention. A children's department is suggested as a necessary and useful addition to the Local Government Board to look after the technical training of elder boys and the boarding-out of girls and younger boys, also to have special oversight of children of defective intellect or physical infirmity. The appointment of several assistant women inspectors is also desirable. It appears that there are more than 40,000 pauper children in England and Wales, and that there are also 30,000 more in reformatory and industrial schools.

It has now become generally realised that the true method of dealing with pauper children is the boarding-out system. But it appears that guardians are allowed to board out only orphans and deserted children. Children of all other classes, which in many Unions are the most numerous, must still be herded together in barracks. The boarding out system is reported to have been carried out with great success at Sheffield. The Howard Association urges the importance of having women on boards of guardians, and in particular that a lady guardian should be entrusted to carry out the details of the boarding out committee.

The report deals with the question of sentences and the capricious way in which these are awarded by different judges. Careful attention has also been given to complaints as to the internal administration of prisons as well as the question of prison education and other matters concerning the treatment of criminals.

Nor is the work of the Association confined to this country, for details are given of influence brought to bear in France, India, the United States, and other lands. The report concludes with a plea for fresh help. The secretary is Mr. William Tallack, 5, Bishopsgate-street Without, London, E.C.

Summer Village Work.

WRITING with respect to the efforts of the past summer to carry Gospel light into the neglected villages of Worcester and Hereford, Mr. T. S. Heley, of Wing, says:—

"We find, as Ritualism spreads and efforts in the villages, apart from the work of the Church of England, get less, that there are more anxious souls than before. In one village we met three 'seekers' in five houses, and we believe they found, too. In another very needy place, there had been some tent meetings. The people were awakened, and as we went from door to door many said 'Yes' to the 'Come unto Me' of the Lord Jesus. One Friday a tremendous gale came on, and one stood in the rain and wind talking to someone hidden from view. On joining me he said, 'I couldn't come sooner; there was another soul waiting to say 'Yes.'"

"Many years ago I remember finding an anxious one by the wayside, and, kneeling down, offered a long prayer. When next we met I found the enquirer had depended on my prayer, hence there was no peace. Since then, without any stereotyped form, we usually adopt a shorter method. 'Can you say with Peter, "Who his own self bear our (my) sins in his own body on the tree?"' generally paves the way for Christ's own words, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'"

"Many times in after years we find souls brought alone with the Lord, abiding in Him and bringing forth much fruit. One Lord's Day evening I met with the case of one within forty-eight hours of heaven. When she saw me the greeting was, 'Praise the Lord.' Years before she had gone alone with her Lord and surrendered to Him, saying 'Yes' to his call. Now, as I repeated Psalm xxiii., and came to the words 'Thou art with me,' 'Yes' was the emphatic reply. She told all visitors it was 'saying yes to Jesus' that gave her peace. Is it not the same in the inquiry meeting; in fact, everywhere with seeking souls?"

Seamen's Christian Friend Society.

THE jubilee report of this Society opens with thankful reference to the experience of the past fifty years, since this service on behalf of the seamen began in a humble way. "The work has been largely extended, better supported, and, above all, it has been attended with much spiritual power and blessing. A branch has been established on the Sussex coast, where a comfortable and well-furnished seamen's institute has been presented to the Society by Mr. W. Willett, of Brighton; the Cumberland stations have been re-arranged and improved, and there also a new seamen's rest has been opened; itinerant work has been commenced on the Yorkshire coast, and the missioning of four Scotch ports on the Ayrshire coast has been undertaken. Several additional missionaries have also been engaged, including a Bible colporteur who is a good linguist, and is set apart to labour among foreign seamen in the port of London."

Interesting details follow of the work at the headquarters in Ratcliff Highway, and it is stated that for seamen who are not total abstainers it is still a dangerous locality, and they have need of all the helps and safeguards provided for them. The "Lightship" Coffee Tavern and Reading and Recreation Rooms have proved valuable counter attractions to the grog shops. The various operations, including "The Gospel Pioneer Band" and "The Christian Harbour Lights," have been greatly blessed. Daily visitation is carried on in the boarding-houses and on the shipping in the docks.

Turning to the details given of the branches, we find that "The work at the Society's Institutes, Rests, and Bethels on the coasts is similar in most respects to that carried on in the Port of London. Each month has brought in from nearly all the stations gratifying accounts of the progress of the work, and of the conversion to God of many mariners." The Southwick Institute on the Sussex Coast, the workers at Fowey and on the South Cornish Coast, the North Devon Mission centring at Appledore, and the branches on the coasts of Lancashire, Cumberland, Ayrshire, Ramsey (Isle of Man), as well as in Ireland, all report sustained effort and excellent results, illustrated by cheering incidents of blessing.

Unfortunately, from past years and from the new headquarters building, a debt has accumulated. Efforts are being made to clear this off by means of a Jubilee Fund, towards which about £1400 have been raised. "The Society urgently needs not merely the continued, and, where possible, more generous support of its present friends, but it needs new helpers, a greater number of regular subscribers, so as to ensure an annual income of at least £500 more than that which it at present receives." The secretary is Rev. G. J. Hill, 255, Burdett-road, Limehouse, E.

Home of Industry.

LAST week a happy gathering of Christian workers was held. Mr. DOBBIN presided.

Pastor HAZZARD, of Bow Common, gave an earnest, soul-stirring address on the two ambitions of Paul's life. "That I may win Christ" (Phil. iii. 8), and "That I might gain the more" (1 Cor. ix. 19). Paul thought nothing too great to suffer, or give up, that he might gain Christ. It was with him not merely a desire, but a passion. Prestige, position, power—all a Jew held dear—Paul parted with, willing to become all things to all men, that he might save some. His life-work was saving souls. If we would be successful soul-winners, we must be willing to be the servant of all.

Mrs. LEACH, who had lately arrived with a friend from the Pacific Coast, spoke of the work there among the miners in Alaska in connection with the Peniel Mission, and asked for the prayers of her fellow-Christians. Miss ELLA SHAW, from Port Said, pleaded for prayer on behalf of Africa. Mr. JOHNSON told how God is blessing the work near Gottenburg.

Miss Macpherson's new family of rescues was a picture of calm happiness. This is the seventy-second band whose hearts are being healed from the deadly wounds caused through drink, etc.

THE LATE Sir B. W. Richardson.

BY the death of Sir B. W. Richardson, a true nobleman passes from the present scene. Alike as a scientific investigator and a moral reformer, the lamented physician was held in high esteem throughout the civilised world.

BENJAMIN WARD RICHARDSON was born at Somerby, Leicestershire, in October, 1828, and had therefore just entered upon his sixty-ninth year. His early education was conducted by a clergyman at Barrow-on-the-Hill, in Leicestershire, and subsequently he went to Anderson's College, Glasgow. While here he busied himself with the victims of the "Irish fever" as it was called, one of the results of famine, and he was himself smitten down by it. He took his medical and surgical diploma in 1850, and graduated with distinction at St. Andrews in 1854.

On leaving the University he became assistant to a surgeon at Saffron Walden, and afterwards lived for many years at Mortlake. In 1861 he was elected a Fellow of the Royal College of Physicians, of which he had become a member in 1856,



From Photograph by Messrs. Elliott and Fry, Baker-street, W.

and throughout Europe and America various learned and scientific bodies recognised his ability by enrolling him. In 1867 the Royal Society made him a Fellow. He was appointed Croonian Lecturer in 1873, President of the Section of "Health" at the Social Science Association in 1875, and at the Sanitary Congresses held at Leamington and Croydon he was chosen to preside. Among other distinctions Dr. Richardson was president of the Medical Society of London. A striking testimony to his popularity with scientific men and to their sense of the importance of his work was that which 600 of them combined to offer him in 1868. "In recognition of his various contributions to science and medicine," they presented him with a microscope by Ross and a thousand guineas. In 1893 the Crown recognised his distinction by conferring a knighthood upon him.

The work in which Dr. Richardson engaged, and which was thus strikingly recognised, was very varied in character. As a temperance advocate he occupied a foremost position, and one of his latest public appearances was to preside at a lecture delivered by Dr. Lees, on November 13, at Sion College, Victoria Embankment. Though not well at that time he spoke with his usual force and enthusiasm. It was in his famous Cantor lectures before the Society of Arts, 1874-5, that he made out the case against alcoholic stimulants which has had such a wholesome influence upon public opinion on this great question. He endeavoured to cut at the root of our national drinking habits by showing that the old notions about the physiological benefits

of alcohol were erroneous. Alcohol does not hold the place in therapeutics or in social life that it did a generation ago, and it is no exaggeration to say that this is due in a far greater degree to Dr. Richardson than to anybody else.

He was the discoverer of a valuable mode of application of ether spray as a local anæsthetic in surgical operations. As a general anæsthetic he introduced methylene bichloride as safer than chloroform and more reliable than ether, and he discovered the remarkable power of amyl over tetanus and other spasmodic nervous affections. In connection with his researches into the nature of anæsthetics may be mentioned the remarkable system (hence "the lethal chamber") he introduced for putting animals to death painlessly, and which for many years past has been in use at the Battersea Home. Sir Benjamin also expended an immense amount of time and labour in endeavouring to devise a method of painless slaughter for animals killed for food.

Everybody associates the name of the deceased physician with the model City of Health, Hygeia, which he delineated at the Social Science Congress at Brighton in 1875. In many ways modern life has been influenced by that remarkable sketch. Sir Benjamin wrote a number of useful books, and from time to time conducted several journals on sanitary and medical science. In his advocacy of reasonable physical exercise, he singled out cycling as specially desirable, and was himself a knight of the wheel. In his later life he seems to have been greatly impressed with the extravagant pace at which most people deem it necessary to live nowadays, and strongly insisted that by careful living and easier going, instead of human life extending to forty-two, it might very well go on to a hundred.

On Wednesday last week, Dr. Richardson seemed in good health. In the evening of that day, after reading the last proofs of a book entitled "Memories and Ideas," he had an apoplectic seizure. He never recovered consciousness, but expired on Saturday morning.

Distress in Asia Minor.

DEAR SIR,—As many readers of THE CHRISTIAN have sent gifts to the special fund of the Bible Lands Missions' Aid Society for the relief of winter distress in Asia Minor, will you further help our work by inserting portions of a letter received from Oorfa, the Mesopotamian city wherein some 6000 Armenians were victims in the late massacres? The letter shows how needful relief funds are, and will continue to be throughout the winter; and also what a wonderful spiritual work has commenced amongst the poor and stricken people in far-off Ur of the Chaldees.

"Oorfa, Nov. 3, 1896.

"I am in receipt of £180 more [£220 had been sent previously] from your Society. We are unutterably grateful for the special aid afforded us by your contributions. We wish you could know our people as we do, and see the look of heaven in the faces of the multitude. All are awakened spiritually, and many are peculiar monuments of the grace of God. Our Bible-women now number nineteen, and report wonderful interest in the Word of God. We have some 500 women being helped thus by the readers, who also hold each week, in several districts of the city, meetings for reading the Scriptures and prayer. Some of our Bible-women are supported almost entirely by the payments of their pupils; some of these, however, can pay nothing, and then we give the small salary. Many previously very sad are rejoicing in the blessed work given them of helping others.

"We are able to help in general religious work through your generous aid, and there is no limit to the physical needs of the Lord's own about us. We have yet 2200 on our list who receive a trifling aid each week by gift of salt, native butter (used with the prepared wheat instead of meat), and soap, and I expect to use some of your grant for fuel for the widows before winter closes."

Plainly the work of relief and of evangelisation must go on side by side for a time. Surely those who have helped to preserve thus far the lives of these oppressed and poverty-stricken people will continue their assistance through the winter distress. Contributions ought to be sent to the hon. sec., Rev. W. A. Essery, 7, Adam-street, Strand, London, W.C.—Yours truly,

KINNAIRD.

10, St. James's-square, S.W.

The Y.C.M.U.

MISSIONARY CONGRESS IN LONDON.

ABOUT a year ago a Young Christians' Missionary Union was formed among the young people connected with the Metropolitan Tabernacle for the purpose of fostering a missionary spirit. Although started at the Tabernacle, it is not confined thereto, the end aimed at being that in every Sunday-school or other centre of young people there should be a missionary organisation to cultivate a prayerful interest in Foreign Missions. Already several Branch Unions have been formed, while Missionary Conferences have been held and much Missionary literature circulated.

In connection with the anniversary of the Y.C.M.U. a Missionary Congress was held last week at the Metropolitan Tabernacle. On Sunday Pastor Thomas Spurgeon preached from Acts xxviii. 28 a special sermon on missions, in the course of which he said that a non-missionary spirit is a non-Christian spirit. He believed that missionary enterprise goes for nought unless Jesus is the central figure, God grant that it may ever be with our missionaries as it was with Paul as regards the Word of God. The Sword of the Spirit is still sharp on both its edges, despite the attempts to blunt it that the Higher Critics have been so diligently making. You know the story of the Moravian missionaries—how with all earnestness they sought to do the people good, and how with very little result they toiled until, the New Testament being translated, they began to read the story of Jesus' life and death. Then the Sun shone out, then the ice began to melt, and the Esquimaux, whose hearts were as frozen as the soil about them, began to ask to hear more of the glad story of his love. You can read in almost every book on missions the story of one of the first missionaries to the Congo, of how during the first four years, I think it was, that he was there he tried to teach the people morality and Old Testament history with very little result. During a visit to England someone said to him, "You know it is the law that convinces of sin; go and preach the law to them." After his return he translated the Ten Commandments to them, and sought to enforce them, but they declared that they had kept them and grew none the better, but rather the worse. Then it was, as he pored over the Scriptures for his own delectation and stimulus, that the truth dawned upon him more clearly that "the law was given by Moses, but grace and truth came by Jesus Christ." Thereupon he told them the ineffable story of Jesus' wondrous love, and those hearts, even blacker than the skins of those who bore them, began to believe that God loved the world and sent his Son to save them.

The Monday evening prayer meeting was devoted to intercession on behalf of missionaries and of native converts. Rev. J. HUDSON TAYLOR, in the course of a stimulative address, gave an account of the history and extension of the China Inland Mission, and of the operations now going on in the interior of China. Incidentally, he stated that the C.I.M. has now 700 missionaries at work, with about 7000 Chinese communicants.

On Tuesday afternoon a crowded ladies' missionary meeting was held. Mrs. T. BENHAM, who presided, spoke of the condition of the women in heathen lands, and urged that there was a tender place which could be touched by love in all hearts, if more missionaries could only be sent to teach them. In conclusion, she urged that Christian women had a great power in their hands, and they needed to use that power on weaker souls. What lady missionaries had to do was to go into the native homes and to charm away the sadness, thus making the inmates feel that God truly loved them.

Miss TURNER (L.M.S.) spoke of work in Almora, India, more particularly of the work of the Leper

Asylum carried on at Almora. This was one of the oldest and largest in India. The present number of inmates is reported to be 123, of whom fifty are women. All of the inmates but six are baptized Christians, and nearly half of them are members of the Church—out-and-out Christians.

Mrs. TIMOTHY RICHARD (of the Baptist Missionary Society), who was dressed in Chinese costume, spoke of the heathen women and children in China, and their sadly neglected and down-trodden condition. Mrs. Richard closed with a strong plea for women missionaries, and very specially medical missionaries, who were sorely needed.

Miss DAWE (C.E.Z.M.S.) spoke of her work in the Zenanas of India among the poor dark women and children of that land. China, as had been urged, needs workers—many additional workers—but so also does our great Eastern Empire. Many missionaries have gone there, and some may suppose the need has been met; but this is a huge mistake, for hundreds of thousands have never heard the Gospel, and know not that there is a Gospel at all. India, and especially India's women, cry aloud for messengers of the Gospel.

A great missionary demonstration was held on Tuesday evening. Pastor T. Spurgeon presided.

and opened the proceedings with a rousing address.

Rev. J. H. WEEKS, of the Congo Mission, gave an account of Mission life and service among the Congolese.

Dr. C. F. HARFORD-BATTERSBY followed with an address in which he specially urged the peculiar value of Medical Missions, and the importance of all missionaries requiring some degree of medical knowledge before going forth to the Mission field. Many valuable lives have been lost for want of such knowledge as might have enabled the missionary to treat himself or a brother missionary at the early stages of some disease.

Mr. W. BARBROOK GRUBB of the South American Missionary Society, followed with a limelight lecture on "The Neglected Continent."

On Wednesday evening the Missionary Congress was concluded with a prayer-meeting for the outpouring of the missionary spirit on young Christians. Mr. E. H. GLENNY, of the North Africa Missions, spoke of Prayer and Missions, showing the need for intercession in view of the stubborn prejudices of people who love darkness rather than light. Difficulties arise from the fact that the people are alienated from God, as well as from the malice of Satan, and the opposition of political powers. Thus may be seen the crying need for prayer in connection with missionary work.

The proceedings closed with a season of earnest prayer, many brethren and sisters calling upon God on behalf of missions.

Missionaries for the Sahara.—A little band of devoted missionaries belonging to the North African Mission are all ready to go out to North Africa, having learned the necessary languages for working among the Arabs and Kabyles there. They are waiting until £200 can be raised to pay their expenses. Will any Christians help to send the Gospel in this way far into the Sahara Desert to tribes who have never before heard it? The missionaries are anxious to start at once, so as to begin their work in the cool season.

Mrs. F. M. MACRAE.

45, Moray-place, Edinburgh.

Homes for Aged Poor.

IN these Homes a shelter is afforded to many suffering ones. During 1896 two new homes have been opened, and twenty-six additional inmates admitted. This makes a total of thirteen homes, containing 130 rooms, occupied by 164 aged persons. The two oldest inmates are in their ninety-second year, more than a score are far on in the eighties, while out of the remainder the largest portion have passed the threescore years and ten allotted to man. It is an interesting fact that eight pairs of aged sisters are in residence, as well as nineteen married couples.

The last Home added, 13, Minford-gardens, West Kensington Park, was opened in the end of October and completes a block of six houses, the freehold property of the Charity. No debt remains on these houses. A mortgage of £500 on the Paddington Home is the only liability of the Charity, and it is hoped that early in 1897 this may be paid off.

The record of twenty-seven years is a satisfactory one, and if this work were better known it would doubtless obtain increased support. Up to the present time the entire work of the society has been done by voluntary helpers. A room rent free is the boon offered to respectable and deserving people over sixty years of age, whose entire income in the case of widowers, widows, and spinster is not less than 4s. or more than 6s. per week, or in that of married couples, pairs of sisters, or mother and daughter, the minimum of 6s., the maximum 10s.

It has been found necessary to establish coal, sick, and nursing funds, and the extra twenty rooms recently added call for largely increased support in these branches. A ton of coal is sufficient to keep one room warm during the winter months. Clothes, old and new, blankets and sheets for lending, books and periodicals for the library, are all welcome gifts. Those interested in the aged are invited to visit any one of the homes, and see for themselves how much suffering can be alleviated at a very small cost.

CLARA E. HARRISON.

5, Grandacre-terrace, Anerley, S.E.

Among the Jews in Paris.

IHAVE just completed twenty years' work among the Jews of Paris, as the missionary of the London Jews Society. It may be of some interest to know what progress the Gospel has made among the Jews in this great city. I arrived here as a perfect stranger and single-handed to labour among the 50,000 Jews estimated to be in Paris. They are scattered all over the city, belong to every grade and class of society, and are imbued with the innumerable "isms," besides being steeped in unbelief and indifference.

It was hard and up-hill work, full of trials, difficulties, and disappointments. But the Lord stood by me and encouraged me, and in reviewing my labours I may well exclaim, what great and marvellous things has the Lord wrought! Hundreds of Bibles and Testaments, and thousands of tracts in different languages, have been scattered among the Jews in Paris and the Provinces. The truth of the Gospel has been fully and plainly made known. A mission hall has been established, and every week mission services, meetings, and Bible-classes are held in Hebrew, French, and German. I have delivered above 900 lectures to Jewish audiences, on Messianic and prophetic subjects, proving that Jesus is the Christ, the propitiation for our sins. A colporteur is now constantly employed in visiting houses, workshops, and places where Jews are in the habit of congregating. Through the interest and timely aid of a Hebrew Christian brother, a Bible-woman is at work among the long neglected Jewesses, and a successful Sabbath school for their children is held, with an average attendance of forty children every week. Thus, by God's help, the Gospel net has been spread. We have gathered around us a goodly number of Jewish brethren and sisters, who through my humble efforts have been led to the Saviour, and have acknowledged Him openly in baptism. I rejoice to say that they walk worthily of the high calling in Christ Jesus, and are a greater comfort and help to us.

L. C. MAMLOCK, London Jews Society.

119, Rue de Rome, Paris.

The Lord's Prayer.

IN our issue of October 29 a correspondent sought light on the subject of the Lord's Prayer—the prayer which our Lord taught his disciples (Matt. vi. 9-13; Luke xi. 1-4). A desire was expressed to know the mind of the Spirit of God particularly with regard to the clause, "Forgive us our debts, as we forgive our debtors," the correspondent inclining to a belief that forgiveness is extended by a gracious God through the finished work of the Saviour, and, therefore, unconditionally.

We have received a number of letters in response to the inquiry. Some have dealt with the prayer from one point of view, some from another; varying aspects have been treated by different writers, now for abstract exposition, again for practical purposes. Several correspondents seem to imply that the clause specified does not bring in a condition to Divine forgiveness; but this impression takes no account of the fact that the clause was expounded by the Lord Himself when He added, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. vi. 14, 15).

The letters we have received fall into two principal groups, and then there are some communications more distinctive in character. First, we shall notice, in few words, those by writers who practically rule the prayer obsolete by regarding it as belonging to

A DISPENSATION THAT IS PASSED.

In a word, these friends say that the prayer deals with Israel, and not the Church, refers to earthly blessings, and not heavenly heritage; and they dismiss it from an exemplary position, because (1) it does not enjoin asking in the Name of Jesus; and (2) it makes no allusion to the atoning work of Christ. "W. G. M." writes: "It seems to me that the prayer was intended for the time when our Lord was with his disciples on earth; and that God our Father does not want his children to use these words at the present time, as they do not suit our case." Another correspondent, "E. B." (Dulwich), shall sum up this view: "No Christian would take Old Testament prayers as his only model, neither should we take the disciples' prayer, though perfect in itself, being the utterance of the Lord. But now it is the Holy Spirit who indites our prayers, for it is He that makes intercession within us." Another says we cannot say "heavenly Father" because we are in heaven—in heavenly places. But Jesus, of whom with greater emphasis it could be said that *He was in heaven* (John iii. 13), did not hesitate to speak of "my heavenly Father" and "my Father which is in heaven" (Matt. xv. 13, xvi. 17).

It is difficult to see how the dispensational argument can apply. Forgiveness was as really forgiveness when the Lord was on earth as it is now that He is in heaven; and assuredly we must ask for it now in his Name even as it was at the first sought by his injunction though apart from his Name. "B" (Southend) writes: "The Lord's Prayer may be used as a test of Christian character. If anyone cannot make the words his own, he must in some measure have

FALLEN SHORT OF THE IDEAL

to which Christ meant he should attain. It is related of the great Mr. Spurgeon that he discovered that the reason why one of his distressed flock could not obtain peace was that on using the Lord's Prayer as a test she could not offer up the petition, 'Forgive us our trespasses, as we forgive them that trespass against us.' Whereupon Mr. Spurgeon assured her that until she could, from her heart, use that petition, she would not enjoy a sense of personal forgiveness."

Dr. NEWMAN HALL points out that a state of mind willing to grant forgiveness to our fellows is a necessary qualification for asking forgiveness of God. He says: "The R.V. renders it, 'For we ourselves also forgive' (Luke); and 'As we also have forgiven' (Matthew). It does not mean 'Forgive us only to the same extent and with the same perfectness,' for this would forbid our prayer; but it means, 'Forgive us, who, on our part, in our smaller measure, do cherish forgiveness to those who have wronged us.' It is impossible, as true penitents, to implore mercy while cherishing unforgiveness ourselves, because penitently asking pardon implies that we abjure our sins and therefore resentment, which no real child of God can cherish towards those he includes in his own petition, 'Our Father, give us...bread, forgive us.'"

"T. W. C." (Rushbrook, Co. Cork) points out that the prayer is preceded by the direction, "After this manner, pray ye," thus leaving us to exercise a spiritual discretion in regard of the precise words used. Referring to Luke xi. 4, "For we forgive every one that is indebted to us," he suggests an allusion to the general cancelling of debts every year of jubilee, according to the Mosaic ritual, such customary forgiveness being recognised by Christ notwithstanding the fallen nature of the people. "According to both Evangelists the habit of asking in prayer to God is enjoined, as 'Our Father knoweth what things we have need of before we ask Him.' To any persons in doubt I would suggest their relieving the conscience by praying for a disposition to forgive others their trespasses against us, as we receive Divine forgiveness ourselves."

The beauty and simplicity of the prayer was the subject of many remarks in the letters. "M. E. R." (South Godstone) says:—"We may take the prayer unaltered, and plead our need before the Lord clause by clause, and so see, not only how exceedingly simple is the prayer to suit the needs of the youngest and weakest among us, but also how high, and almost unattainable, are

ITS MARVELLOUS ASPIRATIONS."

"OBSERVER" (Glasgow) holds that the prayer is a brief but comprehensive outline of devotional theology. He says:—"The second and third petitions evidently include all that comes afterwards. 'Thy kingdom come,' read in the light of the Acts of the Apostles, expresses the desire that men and women may be savingly converted by the preaching of the Gospel. 'Thy will be done on earth as it is in heaven,' read in the light of the Epistles, means that those who are so converted may afterwards live to the glory of God by being obedient to the instructions of the Lord Jesus Christ. I am persuaded that a shrinking from the clause 'Forgive' arises from confounding the Christian's standing with the obligations of daily life. The New Testament teaches that at conversion all past sins are forgiven; but it does not teach that there will be no wrong-doing in the future." 1 John i. 9 shows that as Christians we need forgiveness, which we receive if we confess our sins.

Various correspondents recommend books that have assisted them. Against the use of the prayer there is "The Lord's Prayer," by E. D. (1d. A. S. Rouse, 16, Paternoster-square). The two letters which recently appeared in our pages on this subject have been reprinted. Copies for circulation may be had gratis, on application, by letter, to Mr. Van Sommer, "Cuffnells," Wimbledon Common, Volumes of an expository character have been written by Dr. Newman Hall (6s. *T. & T. Clark*), and Dr. Adolph Saphir (5s. *Nisbet*). Mr. G. E. THOMAS (Bath) says the following headings have helped him:—Adoption, "Our Father"; Adoration, "Hallowed be thy Name"; Sovereignty, "Thy kingdom come"; Submission, "Thy will be done"; Provision, "Give us this day" etc.; Pardon, "Forgive us"; Protection, "Lead us not"; Preservation, "Deliver us"; Praise, "Thine is the kingdom."

Rev. John McNeill in Bradford.

By A CORRESPONDENT.

ON Friday last Rev. John McNeill closed a fortnight's mission in Bradford. This was Mr. McNeill's first visit to this busy and important centre of the woollen trade. The visit, however, will long be remembered as a time of deep religious interest and spiritual quickening. The town was in the full excitement of a Parliamentary bye-election when the mission began, which interfered with the attendance of a few earnest spirits at the first two meetings, but when Mr. McNeill had got the ear he soon succeeded in getting also the heart of the people. From the first day onward the meetings increased in attendance and spiritual power. The preacher was completely at home in the midst of thoroughly Yorkshire congregations, which were deeply moved and responsive to the humour, the pathos, and the powerful appeals of this remarkable preacher.

Preparations for the mission had been most carefully made. Handbills and cards of invitation had been distributed by the members of the Christian Endeavour societies. The largest hall in the town, St. George's Hall, had been secured for the Sunday and the evening meetings, and the Mechanics' Hall for the mid-day meetings for business men. The Bradford Sunday School Union and the Bradford District Y.P.S.C.E., who undertook the responsibility of the mission, entered heartily into the work. Prior to the mission, special meetings for prayer were daily held, a spirit of joyful expectancy had been awakened, and men confidently said, "The Lord will do great things."

A meeting to give Mr. McNeill a hearty reception was held on the Saturday before the mission. The Mayor, Alderman W. Wood, provided tea and issued invitations to all the ministers and many of the prominent gentlemen in the town. Rev. Thomas Scowby presided, and, after explaining the preparations for the service, and the need for the united mission in the town, he assured Mr. McNeill of a cordial welcome, and of the hearty co-operation of all branches of the Church of Christ. The Vicar of St. Augustine's led in prayer. Mr. Oates Ingham, who has been very active in the movement, then spoke, and was followed by Rev. J. Hallegay (Wesleyan), Rev. H. Perriam (Baptist), Rev. J. Townsend (U.M.F.C.), Rev. J. Clarke (Primitive Methodist), Rev. T. Anderson (Presbyterian), Rev. P. Noble (Congregationalist), and others. Mr. McNeill said that the unanimity and heartiness of the welcome had touched his heart and greatly strengthened his hands. In a racy address he explained his plans of work, and exhorted them to look for great things from God.

Night after night St. George's Hall was filled, and many who came out of curiosity were held spell-bound by the glowing words of the preacher; were arrested by the Spirit of God and led to a better life. Very memorable was the last midday service, when Mr. McNeill discoursed on "Naaman the Leper." It was a striking sight to see the multitude of strongly-built, hard-headed business men eagerly listening to the Gospel message. Equally as memorable was the last service held in the Horton-lane Chapel, which was densely crowded. At the close Mr. McNeill said he had received substantial testimony of the success which had attended the mission. The cards distributed at the meetings, inviting a response from those who had received spiritual benefit, had been filled up by people representing every denomination, and included one from a Roman Catholic. He thanked the ministers and the army of workers for their support. Mr. McNeill was then heartily thanked for the good work he had done. "The Lord hath visited his people, and praised be the name of the Lord."

Messrs. Whittle & Stebbins.

ON November 1 Major Whittle commenced a fortnight's mission in Inverness. He was accompanied by Mr. and Mrs. Stebbins, the latter of whom, however, was laid aside for most of the time in consequence of a severe cold. Mr. Stebbins added much to the brightness of the meetings, not only by his own sweet solo singing, but by the inspiration he gave to the choir who gathered to assist, and who under his instruction rendered most effectively many of the songs in the new issue of "THE CHRISTIAN CHOR." On the last two evenings Mrs. Stebbins was able to be present, and did much to make these evenings the most successful of the mission. While writing of this lady, we may say that once in each week she conducted a meeting for women, at both of which she spoke with much power and taught lessons that we are sure will be remembered.

During the first week Major Whittle's Bible-readings were held in the United Presbyterian Church, and were well attended. It was thought better, however, to remove for the second week to the Free High Church, and there, for three days, a goodly number of Bible students got help and new light in the study of the Word.

From the first there was much interest in the evening meetings, but the last two evenings had by far the largest attendance, and the solemnity and impression seemed to deepen as the mission drew to the close. Every night the after meeting told of ingathering, and on the last night a large company that filled the Session House rose almost to an individual to testify of definite blessing received. Among these were several remarkable cases that will be watched with much interest. In one case father and son are now rejoicing together, and joy has come into a home long troubled by the curse of drink. In another case two young men brought in their grandfather, and stood watching and praying while Mr. Stebbins lovingly sought to lead him to the Light.

Major Whittle's power among the children was unknown in the North till now. Friends in Inverness would almost say, after the experience of these weeks, that he excels as a children's preacher. On Sabbath and Friday afternoons he gathered very large congregations of young people, and held their attention in a most marvellous way. Chemicals and candles and the blackboard helped to keep up the interest, and fix saving truth deep in the memories of the girls and boys.

After the friends had left a meeting was held of those who had been gathered in, when some forty attended, many of them young men, and all again declared that the matter was settled—they were in the Light. B.

From November 15 to 19 the evangelists conducted meetings in the Established Church, Dingwall. The pastor, Rev. Mr. Macalister, was in active sympathy. Mrs. Sheriff Hill also rendered very efficient help, while Lord and Lady Bennet assisted in the singing and inquiry work. The results of this brief mission were specially encouraging in the number of anxious ones, and in the earnest spirit displayed.

Messrs. Whittle and Stebbins are now at work in Edinburgh, the mission having been inaugurated by a large meeting in the Free Assembly Hall on Sunday. Mr. Whittle is delivering this week, in the Free Assembly Hall, the lectures embodied in his new book, "Gospel Pictures and Story Sermons." Next week we hope to give a special sketch of these endeavours to interest the young and those who work among them. After Sunday next the mission will be continued in various churches throughout the city till Christmas.

Requests for Prayer.—That the Holy Spirit may be poured out upon the Channel Isles, and that God's servants there may be led to unite in a general or parochial mission, if his will.—For a three weeks' mission to be conducted at the Free Church, Sarreasa, Cornwall, by Mr. Clegg, from Sunday, November 29.—For blessing on addresses to business men, by Rev. W. Hay Aitken, November 30, December 11, at St. Philip's Church, Birmingham.—For a mission about to be conducted at Battle, Sussex, by Mr. Thomas Payne.—For special services by Captain Tottenham, in Cage Lane Mission Hall, Plumstead, Sunday, December 6 to 13.—Fortnight's special Mission to young people from Wednesday, Dec. 2, at the Waun Wen Mission Hall, Swansea. [1064]

The McAll Mission.

OUR annual meeting took place in Edinburgh recently, and has left a cheering impression. Mr. Greig, the director of the work, was present. He referred to the financial difficulties which have hung over the Mission since Dr. McAll's declining years, caused in large part by his failing strength along with the rapid development of the work. Last year, by means of severe retrenchment, a budget was drawn up which has reduced the debt by about one-half. An Americanised Scotsman—a complete stranger from San Francisco—appeared on the scene, and has offered to pay £800, if friends can raise other £800 by March 28. This would clear the whole, and would be well worth an effort.

But better than this, for the retrenchment so painfully resolved upon has not been productive of the disaster we feared. Rather has it called forth the energy and self-denial of the French churches, so that the Gospel is preached as widely as ever with this difference, that in several places, the French churches have taken the work over from the hands of the mission. This is as it should be, and thus the crisis has proved the occasion of an advance.

At Lyons, for example, when Dr. McAll first began to work there, the pastors declared their inability to carry on the work by themselves. Now they are strong enough to do so, and are eager to do it, so that the four stations abandoned by the Mission are apportioned among them.

At Toulouse, when the Mission proposed withdrawal, the pastor offered to carry on the work, and, as there was great difficulty in raising the rent of the hall, he has arranged for collectors to gather the sous which the peasants of the districts round willingly give.

In spite of retrenchment, there still a hundred and seven halls connected with the Mission. But the advance most desired is not in the direction of permanent mission-halls. Twenty-five years ago these halls were objects of curiosity, but they have ceased to be so, and no longer attract the careless crowd. The mission-boat reaches the right class, and a second mission-boat is now wanted. Temporary missions, conducted in a new locality for a few weeks only, in some unlet shop, are found useful. But, if we would not be satisfied with holding together the already evangelised, if we would leaven France with the Gospel, we must go further afield and devise new and ever new ways of bringing ever fresh crowds under the sound.

M. L. (BONAR) DODDS.

Women's Mission to Women.

MAY I be permitted to bring before you the great importance of the difficult, and yet most blessed, work carried on by the lady workers of the Female Mission to the Fallen? The female missionaries visit at night the streets and bridges of the metropolis, provided with special tracts (some of them written by a lady) containing an offer of Christian sympathy and help for the poor wanderers. Many a poor young girl has thus been led to turn back on the very threshold of an evil life, the preventive cases being very numerous and most successful. Many have been those who, touched by the sisterly and Christian sympathy shown to them in their fallen condition, have been led to the home of grace, there to leave the burden of their sin and commence a new life of faith and hope. All is not success. There are often disappointments, but the patience of the missionary is generally rewarded, and many bright examples could be given of happy after-lives. The Society is conducted very economically, but still needs the constant help of fresh supporters to fill up the ranks as from time to time its friends are called away. The secretary is Mr. J. S. Maddison, 32, Charing-cross, London, S.W. DOUGLAS FOX.

Peace Sunday.—Peace Sunday, this year, falls on December 20, and we hope our readers in each district will "take time by the forelock" and enlist the goodwill of local ministers of religion in the important service of preaching peace sermons on that occasion. Literature bearing upon the question may be obtained gratuitously, on application to Dr. W. E. Darby, 47, New Broad-street, London, E.C. As a result of Dr. Darby's recent visit to France, on behalf of the Peace Society and for the promotion of the observance of Peace Sunday in particular, much interest in this matter has been awakened amongst the Protestant pastors.

French=Canadian Evangelisation.

READ with pleasure the letter from a French missionary, asking for the prayers of God's people that the wily plans of Jesuitism to arrest the progress of Evangelical truth may be defeated. It may be interesting to English, Scotch, and Irish Christians to know that whilst Romanism seems, in some quarters, to be regaining some ascendancy, through underhand methods, she is being put to a severe test in other quarters, including Canada, one of England's most promising colonies.

The long political conflict which ended on June 23 in the complete discomfiture of the clerical powers has given to the Romish hierarchy a very severe blow. In the Manitoba quarrel were involved questions of momentous import, such as these: Shall the old civilisation of the Middle Ages, under which the province of Quebec has suffered and groaned for generations, be fastened upon Manitoba? Rome said "Yes," and commanded the Dominion Parliament to compel Manitoba to submit to her dictates on educational matters. The Protestants of that province, aided by hundreds of so-called Romanists, gave an emphatic "No" to Rome's pretensions.

On June 23 the new Parliament was to be elected. The hierarchy of Rome made bold to dictate to the whole country what should be its policy. Under penalty of the most dreadful temporal calamities of excommunication and eternal damnation, the people of Quebec were commanded to vote for men that were pledged to obey the bishop's commands. The liberties of Canada were at stake, the freedom and independence of Canada were in danger; but God scattered the designs of Rome, and she met with a most crushing defeat in the province where she had been mistress for years. This defeat has so weakened her power, that access to the people with the Gospel message has become comparatively easy.

The great danger for French Canada at the present hour lies in the necessary reaction from a dead externalism to irreligion and infidelity. Thousands of people are fast drifting in that direction, and the Evangelical churches of Canada are unable alone to cope with this great problem. They have Christian workers, native missionaries, and teachers ready for the work, but for lack of funds fields white for the harvest are left untouched and the harvest is perishing. I am sent to Great Britain and Ireland to enlist the sympathy of the Christians of these more favoured lands, and I appeal to lovers of Christ to remember French Canada at this critical period of its history.

CALVIN E. AMARON.
Canadian Missionary.

64, Hamilton-terrace, N.W.

The Harp Well Tuned.

"Yea, upon the harp will I praise Thee."—Ps. xliii. 4.

Let not the harp be still,
Let not one chord be mute,
To love—immortal love—
Strike, strike the loftiest note!
Love, in the Cross of Calvary shown;
Love, in the cry, " 'Tis finished," known.

Strike, strike another chord!
The Saviour lives again,
And resurrection power
Demands a joyous strain;
See, see the stone, at break of day,
By angel hands is rolled away.

Again awake the song!
To echo through the sky,—
The Lord of glory see
Exalted up on high;
Let lovely anthems greet Him there,
And sweetest strains your homage bear.

Strike yet the harp once more!
For He is coming soon,
To bring for his beloved
A bright eternal noon!
The "morning star" uprising see,
Oh, glorious hour of victory!

ALBERT MIDLANE.

The Earl of Stamford, speaking at a missionary meeting in Leeds, said that his interest in mission work dated back to a very early period in his life, for he was actually born in the mission field when his father was chaplain to that great and good missionary Bishop Field, in Newfoundland.

Letters to the Editor.

"IN THE NAME OF CHRIST."

DEAR SIR,—Writing in your number for November 12, Rev. S. Pearson says: "To begin well, we must have prayer in the name of Christ. And this does not mean the mere mention of his holy name at the end of prayer, but the offering of it according to the will of Christ." That praying in the name of Jesus is not the mere mention of his name in prayer will be admitted by all praying people, but the words which follow are more open to question.

At the Last Supper, our Lord said to his disciples, "Hitherto have ye asked nothing in my name." Did this mean that they had asked nothing according to his will? Evidently not. To ask in the name of anyone is to ask as one of those who belong to him, expecting to receive what is asked for his sake.

A friend gives you a cheque signed by himself and drawn upon a neighbouring bank. If your name could be substituted for his before the cheque was presented for payment, the cheque would be dishonoured, for the very good reason that you have not a penny standing to your credit with the bank in question. But your friend has a large balance in his favour, and on the strength of it the money is handed over to you without any hesitation. Now, in God's account we are all hopelessly bankrupt; but the credit (so to speak) of our Redeemer is infinite, and for his sake the prayers of those who belong to him are accepted and honoured; and the greater our personal worthlessness the more is Christ honoured when even we are "accepted in the beloved One."

I would advise any one of your readers who has not done so already to compare carefully the numerous passages (especially in St. Paul's Epistles) where believers are said to be "*in Christ*." A right understanding of these two words is a great step towards a right understanding of the whole Bible and a great safeguard against modern error. —I remain, truly yours,
Woking. HORACE NOEL.

WHAT IS A CHURCHMAN'S DUTY?

DEAR SIR,—Will you kindly allow me to ask a question through your columns, a question of considerable moment to myself, and it may be to many others of your readers similarly placed. What is the duty of a Protestant under the following circumstances?

I live in a remote country village, where the parish church and two Nonconformist chapels are the only places of worship. I am, from childhood, a "Churchman," my father having been fifty years a clergyman; and although able to meet all sects in brotherly love, I have no desire to leave the church of my fathers and turn Nonconformist. I have been for four years churchwarden, and the services are decently and simply conducted by the rector, who has given me his word that Rome has no charms for him. So far, so good. The village is, however, visited in the summer-time by clergy from all parts, and London is often represented, and, of course, the rector gives over his church to them to conduct services, so that he may (reasonably so) be relieved of one out of three full services each Sunday.

To my mind there is no question but that some of these clergy are secretly "leavening the lump" with Romish practices, especially in the administration of the Lord's Supper. When such clergymen officiate, I invariably refuse to communicate, and go out during the prayer for the Church militant. This is a disagreeable thing to do, especially for a churchwarden, and my action has made itself felt to some purpose. The rector himself is free from all the altar ceremonial of some of these strange clergy; still, he has been so far influenced as to make more of the elements at the Lord's Supper than he should, and to reduce the supply of both the bread and wine to a minimum. He has, too, a phial of water at hand, and washes out the cup, and drinks up the dregs, thus giving a prominence to the elements that seems to me to border upon idolatry. As before stated, I am one of those Protestants to blind whom Rome's juggling has no power whatsoever; and yet I have to submit to this much of her "leavening" influence, or else be deprived of a place of worship on the Sabbath day. The question is, what should a Protestant do under the circumstances?—Yours faithfully,
CHURCHMAN.

THE NEED OF FRANCE.

DEAR SIR,—I have been much interested in reading your correspondents' letters on this subject, but they do not appear to know that several Prayer Unions already exist. One is in connection with the McAll Mission, and was started about a year ago. We have also one in connection with the Foreign Aid Society, which was launched in 1886 by Madame Réveillaud and myself, and which, we believe and know to have been fraught with blessing and encouragement.

Our object is to intercede for France, and to establish a bond of prayer between the Christian workers in that country and our own, encouraging French workers to let us know their various needs and difficulties, so that we may sustain them by prayer and sympathy, and rejoice with them when God answers our petitions. I should be very glad to give further information, or to receive any suggestions which might assist us to work the Union with more success.

SOPHIA L. BURGESS,
Association Secretary, Foreign Aid Society.
Redleaf, Streatham Common.

"WHITE SLAVES OF ENGLAND."

DEAR SIR,—In *Pearson's Magazine* a series of papers is being given, headed "The White Slaves of England." The facts seem too dreadful to think of. The November issue shows that the poor women who work in whitelead factories seem to need as much help as the heathen. Their lives are short, and there is no mention whether they have means of hearing of the life beyond the grave, to which, through the nature of their work, they hasten before their time.

I hope you will forgive my calling your attention to this, but the condition of these sisters has weighed so heavily upon my mind, that I felt compelled to call attention to such a terrible state of things in our so-called "Happy England." I know you live to redress human wrongs, and the most terrible wrong would be to let these people go to a certain death with probably no hope beyond. We would not let a condemned felon do this.—Yours, etc.,
C. C.

OUR ARMY IN INDIA.

DEAR SIR,—May I be allowed to emphasise the statement in Miss Ashe's letter in *THE CHRISTIAN* of October 29, quoted again by Major Conran in your issue of November 12, that one of the leading causes of the abounding sin in our Indian army is "the monotony and intense loneliness of the soldier's life." The Royal Commission on the sanitary state of the army in India, which issued their report in 1863, say this over and over again: "There is no period of military service in which the soldier is thrown more upon his own resources, and has fewer opportunities of employing them advantageously, than during his service in India..." "He has few or no means of occupying himself rationally. He lies on his bed and perhaps sleeps most of the day... Even at home this kind of regimen would be far from conducive to health. In India, both physically and morally, it helps to destroy it in men in the prime of life, with abundance of nervous power to dispose of..." "The men suffer much from ennui. For all practical purposes they are entirely idle: and they complain of what they feel everywhere, the 'weary idleness' of their lives, and that there has been so little done in the way of giving them occupation" (Vol I., p. lxiv.).

Sir John Lawrence, under examination (questions 2956, 2957): "The men are not happy; they are restless, and they want to be at something else, or to get away." "It is a life of great monotony, is it not?" "Yes." Sir Charles Trevelyan, under examination (Vol. I., p. 300): "It is of great consequence to keep them in heart, and give a satisfactory direction to their minds and feelings, instead of leaving them to idle in barracks without having the ordinary objects of life offered to them."

The Royal Commission recommended (page lxiii.) as follows: "There is one means of reducing the temptation resulting in sexual disease which ought to be encouraged, and that is to improve the soldier's condition in the way of occupation, instruction and recreation, in fact to occupy his wasted time beneficially and rationally. The late General Jacob was fully aware of this when he

stated that 'moral forces alone are of any value.' So far as we can deal with this question, occupation appears to us to afford the most reasonable hope of diminishing this great scourge by leading men away from the canteen and from vice."

This recommendation of the Commission has only been very partially carried out, as witness the statements of your correspondents mentioned above. Before the same Royal Commission Florence Nightingale protested against the proposed institution of the C.D. Acts in India, and said that if Government "licensed vice in order to control vice" the soldier would be more vicious than before. She also said that in this as in other things "common sense is the same as moral sense" (Vol I., page 370). Ezekiel says (xvi. 49) that "Pride, fulness of bread, and abundance of idleness" is the fruitful cause of gross impurity of life. Some of our officials in England and India are agitating for a return of the thrice-condemned C.D. Acts. Is it not time that "common-sense" and Scripture sense, if we may use such a term, should be tried in place of them?—Sincerely yours,

MAURICE GREGORY.
31, Paternoster-square, London, E.C.

MESSRS. RHODES AND SCHREINER.

DEAR SIR,—Mr. Newberry thinks I was most reckless in my attack on Messrs. Rhodes and Schreiner. I had no intention of attacking anyone, but simply criticised certain acts and opinions, and cannot plead guilty of making a single reckless statement.

I am perfectly well aware of the fact that natives will often request their masters to punish them instead of bringing them before the magistrate; nor have I a word to say against this, because it is the culprit's own expressed wish. But this is a very different matter from what was aimed at by the "Strop Bill," which was to give masters the legal right to punish their servants without trial before any impartial authority to show whether they were guilty or not. This I did and do condemn as unfair.

But that any missionary should so abuse his position as to inflict corporal punishment on any of the people under his care, I, as a missionary, must condemn most strongly, for the relation of a missionary to his people is not that of master and servant. Mr. Schreiner says some missionaries do this. I am unable to contradict it, because I am not acquainted with all the missionaries, and cannot, therefore, say what some of them may not do; nor may I doubt Mr. Schreiner's word when he declares that some of them do so. But of this I am certain that the bulk of them would agree with me in condemning such an act on the part of a missionary; and it seems to me that the Christian public have a right to know who these men are. Meanwhile, I can only assure your readers that during my long missionary life in Africa, I have never heard of a single instance where such a thing occurred.

I am exceedingly thankful that Mr. Newberry has published the extract from Mr. Schreiner's letter to him, in which he declares that the native and coloured people of the colony "compare very favourably with the peasantry of England and Europe." This is a sentiment worthy of Mr. Schreiner, and one with which I most cordially agree. But now let your readers compare this with what he wrote in *THE CHRISTIAN* concerning their thievish propensity, insolence, etc., and judge whether that is not a wholesale condemnation; there is not a single qualifying word or exception in that sentence.

Please excuse this hurried letter as I am in the midst of preparation for sailing for the Cape. Yet I cannot close without thanking you for calling attention to Mr. Mackenzie's "Austral Africa." I cannot too strongly recommend the people of England to study that work.—I am, yours sincerely,
SAM. J. HELM.

JUVENILE SMOKING.

DEAR SIR,—There are many signs proving that this subject is now engaging the attention not only of temperance workers, but Sunday-school teachers, etc. They find that lads who become addicted to this habit are soon lost as far as their teaching is concerned. This growing evil should be combated by all who preach temperance sermons, address Sunday-schools, and in other ways are engaged in training the young. Friends wishing for pamphlets, etc., upon the question may obtain such by writing to the office of the Anti-Tobacco Society, 25, Market-street, Manchester.
JAMES B. DAVIS, Secretary.

A Plea for the Children.

"The following is from a clergyman whose work brings him very closely into touch with the working classes."

FOR twenty-five years the U.K. Alliance and Temperance Party have been concentrating their energies and money on the endeavour to pass a Local Veto Bill. Whether it is wise, or whether, if passed, it will be a panacea for all the evil, is a moot point; but during this twenty-five years, with the growth of public-houses, gin-palaces, and grocers' licences, another and gigantic evil has developed, and I write to ask whether abstainers, the professing Christian people of all denominations in England, will arise and make their influence felt, by legislation or otherwise, to mitigate or do away with what has become a sort of slavery of children in our midst? The Factory and School Board Acts are witness that when English people are aroused and united, Bills can be passed, and I imagine that it is only needful to show a good reason and it will be possible to unite all bodies on common ground.

NOW TO THE POINT.

Our Lord Jesus Christ said, "Suffer the little children to come unto me, and forbid them not." How is this possible, and how can the work of the Sunday School and Band of Hope be effective, when perhaps twice or thrice a day, Sunday included, the little ones (I have seen them of three years, but say) of five, seven, ten, twelve, are sent regularly by fathers and mothers (too lazy, or too ashamed to go themselves) to the public, or gin palace, or the grocer's, to fetch the ale, cider, gin, or whisky. Watch any public-house at the delivery bar. See the little ones, sipping often, or allowed the dregs. Hear their language. I have heard children of five swear "like troopers." Imagine the talk they hear, the sights they see. They play round the public, and children who can hardly toddle throw open the doors and march in. Surely their cry (for many don't like it, as they often get beaten for spilling the drink) rises up to God. If we do not stir in the matter, we shall catch it one day from a righteous God. It is to one like myself, who works among the masses, a cruel sight, worse than any I have seen in a heathen land, for those heathen mothers do love their children.

Again, these children have been hard at school and need rest, recreation, and fresh-air, not to pass their dinner and tea hour in waiting inside the public with its foul air, or outside in the chill air of a winter day. They were created to grow up innocent, beautiful, pure, for a heavenly country. Will not Christians unite and carry into practical effect the teachings of Bible, Sunday-school, and Band of Hope?

HOW.

Arouse public attention on every platform, church, and chapel. Unite and gather public opinion. Then let some good M.P.'s draft a short bill. No girl under fifteen ought to be sent into the public; no boy ought to be allowed in unless at work; and any publican serving such should lose his licence. Thirty years ago potboys were kept to deliver the beer and porter, etc. Now all this is done away, and mothers and fathers are training up their children as drunkards.

Grange Mission, Godstone.—This mission, at the residence of Mrs. Rambaut, is, we regret to say, now but a memory, having been closed through the inability of the lady to carry it on. It was started by the late Dr. Rambaut, and maintained for twenty years with abundant blessing. The Mission Hall, which is part of the stone-built house, seats two hundred persons, and when the work was discontinued, it was not large enough for the gatherings that regularly assembled. No one regrets more than Mrs. Rambaut the closing of the Hall, in which the pure Gospel was so long proclaimed without regard to sectarian differences. From a circular recently issued, we learn that she is desirous of disposing of the property; and should some earnest Christian family come into possession, we may have the joy of hearing again of the prosperity of the Grange Mission. The villagers and other people in the neighbourhood would also hail with delight the reopening of the Hall. The house stands in its own grounds of about two acres, and offers many and varied residential advantages. Godstone is twenty-three miles south of London, and one hour's travelling by train. Communications to Mrs. Rambaut should be addressed, The Grange, South Godstone, Surrey.

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The Aberdeen Mission.

"GRANITE, granite, everywhere! even to the steps of the minister's house, all is granite. Are the hearts of the people granite too?" "We get that name." "I know who will break them." So spake Mr. W. D. Dunn, and so answered his hostess as he entered the F.C. Manse of Old Aberdeen on the eve of the day preceding that on which he was to commence a week of evangelistic services in connection with the Free Church there.

One only too short week (as all felt), and we were like the dreamers whose mouths were filled with laughter and their tongues with singing, for the Lord had done great things for us whereby we were made very glad. As when the melting fire burneth, so the word spoken in faith and in loving earnestness took hold of the hearts of the people. Now it was blessing, blessing, everywhere!—on the minister, on his household, on the elders of the church, on the choir, on the members, on the outsiders. Blessing on all ages, from the matron of mature years sobbing out her mingled joy of conscious possession of a present salvation, with regrets that she had been so long without it, to the little lad, so small as to be quite passed over on the supposition that he belonged to some of the inquirers. But, resolutely keeping his seat when one and another went away, he was at length asked why he did so, and answered with a burst of tears, "I want to be saved." "Have you given your heart to Jesus?" he was asked by one who met him as he left the church shortly after, to which query he answered "Yes," with an air of joyous determination which made his little frame shake.

It was matter of regret to all that in consequence of arrangements previously made for Mr. Dunn to commence a week of similar services in the Free Church at Torry, the meetings in Old Aberdeen could not be continued by him. Mr. Davidson, of Inchmarlo, having consented to hold services this week, prayer is earnestly requested for a continuation of the blessing on Old Aberdeen, and also on the services being held by Mr. Dunn in Torry.

A PARTICIPATOR IN THE BLESSING.

Christian Evidence Work.

DEAR SIR,—During the past three months I have conducted evidential missions in New Brompton, Manchester, Plymouth, and Devonport, also in Hyde-park Hall and in other parts of London. One of the happiest features of my work has been the hearty co-operation of Christians of all churches, clergy, ministers, and laymen, all uniting to make the work successful in preaching the truth for the purpose of educating the people in the great cardinal truths of our blessed religion and also the winning of souls for Christ.

The infidelity of the present day is altogether of a different order from Bradlaughism. It is now to be witnessed in the subtle lectures of so-called Socialists, some of whom I have heard declare that the first thing necessary for the salvation of the masses is the uprooting of Christianity; the work of the Ethical Society, the chief lecturers of which society are avowedly agnostics; the Sunday League lectures, in which the subject of religion is not allowed to be introduced. Add to all the above the work of organized scepticism and the prevalent carelessness to things holy, beautiful, and true, and your readers will see the great and growing need of Christian teaching, and a kind but just impeachment of all forms of unbelief. To carry on this work, may we ask for your help and prayers?—Yours faithfully,

A. J. WALDRON,

Lecturer for the Christian Evidence Society.
13, Buckingham-street, Strand, W.C.

Children of Poplar.—Rev. James Chadburn in his now report says: "Last year we gave over 21,000 hot breakfasts to poor children. We were also able to distribute in the neighbourhood new and old warm clothing; and a large number of pairs of boots. Our work is always necessary. It does not depend upon the fluctuations of trade. The need becomes greater and more acute when trade is bad; but it does not disappear when times mend. Fathers of families die when trade is good as at other times; and then the wolf comes to the door. Men are often killed in the docks while at work, and then want comes into those homes just as surely and fiercely as though the deepest depression lay on trade." Mr. Chadburn may be addressed, Cheam-road, Sutton, Surrey.

International S.S. Lessons.

December 6.

SOLOMON'S SIN.—1 Kings xi. 4-13.

GOLDEN TEXT.—1 Cor. x. 12

THE story of the fall of Solomon comes upon us a sad and painful surprise. Never did career begin with brighter promise, and yet its close was in deepest gloom. Several things make it surprising. 1. *Solomon's previous piety.* His zeal for the worship of God; his prayer at the temple dedication; his personal dealings with God on two distinct occasions (iii. 5; ix. 2); his urgent appeals to the people—all these prove him to have been no hypocrite. Yet he fell. 2. *The influence he had exerted.* He had been a witness for God, and through his influence the nation of Israel had never before been so extensive, so glorious, so wealthy, so devoted to the worship of God. And to other nations his fame had spread abroad "concerning the name of the Lord" (x. 1). Such a reputation is not easily won, and needs to be maintained by continual fidelity. Strange that he should now destroy what he had by his previous conduct built up! 3. *The warnings he had received* (10). These were contained in Scripture (2); in the closing words of David (1 Chron. xxviii. 9, 10); and in the special message of God (ix. 6-9). There was no excuse for Solomon. The signals were against him; the beacon light was burning; the sound of the breakers was ahead. His folly was equal to his guilt. 4. *He was now old* (4), probably about fifty years of age. Years should add wisdom. We expect a man who has passed his prime to be steady, high-principled, self-controlled, especially if he has shown any true godliness during his young manhood. But it was not so with Solomon. The wisdom and piety conspicuous in his youth were forsaken in his riper years. He started well, but he made shipwreck just as he neared port.

No position, no previous attainments, no period of life can render a man secure against the possibility of a fall. (See Golden Text.)

The fall was most terrible. His heart was turned away from God (4, 9); he seems to have abandoned himself to a life of self-indulgence; he built idolatrous temples, defiling even the Mount of Olives in full view of the House of God (7); he first patronised and then participated in idolatrous worship with their obscene and cruel rites. "Ashtoreth" (5), a female deity originally typifying the moon and worshipped with licentious rites. "Milcom" (5), called also "Molech" (7), was a representative of Baal, the sun god, as was also "Chemosh" (7). According to the rabbins, the image of Molech was made hollow. A fire was kindled within it, and when the extended arms of the idol were red hot, the victim was thrown into them and its death-cries were drowned by the beating of drums.

To such depths Solomon fell. How did it come about? If we talk of his polygamy, his idolatry, his sensuality, it will be replied that young people are not addicted to these. But his conduct can be looked at so as to touch their life.

1. He began by doing what was customary rather than what was right. No one in those days would think of condemning a king for multiplying wives. Other monarchs did it, David had done it, why should not he? It was supposed to add to his magnificence. But a thing is not right because everybody allows it. God's original institution was against it (Gen. ii. 24); his word had forbidden it (Deut. xvii. 17). It is never safe to disobey God. When we ask "What is the custom?" rather than "What does God require?" we are imitating Solomon.

2. Next, he was influenced by policy rather than by faith. He wanted to be safe from any hostile combination of other kings, and so he took their daughters for his wives. It was a piece of worldly wisdom—a doing evil that good might come. In his dedication prayer he had recognised that God was the defence of his people, and that while they obeyed Him neither pestilence nor war would prevail against them. He now transfers his confidence from God to his own plans. The prospect of some good end has led many a man to use doubtful means.

3. His policy brought him into evil associations.—These women were idolaters. Their minds were polluted by their familiarity with the rites of their worship. Solomon cannot make them his companions without suffering loss. Beware of evil companionship (1 Cor. xv. 33). A man is not only known, but is made by the company he keeps. Enforce the lesson of 2 Cor. vi. 14.

4. He tolerated, before he practised, what God had forbidden.—He may have considered his toleration to be proof of large-heartedness—freedom from bigotry. But to tolerate crime is the first step towards committing it. Differences of opinion and judgment may be allowed; but we must never show favour to that which God calls an abomination. Dare you be thought "narrow," or called "bigot" and "fanatic" for God's sake?

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

WE frequently receive letters not properly sealed, and bulky packets in envelopes too weak to hold them. These are delivered to us with post-office explanations, and we are not always sure that all enclosures have reached us. At other times communications (especially from America) are insufficiently stamped. We beg our readers to assure themselves on these points when writing to us, and especially to see that packets are securely fastened and adequately addressed.

Our summary, last week, of correspondence on "The Lord's Prayer" has not exhausted the interest of our readers in the subject. Among other communications which we reserve for our next issue is a deeply suggestive letter by Mr. George F. Trench. As it is not desirable unduly to prolong the discussion, we invite those of our readers who have given independent thought to the subject, to send us, without delay and in the briefest possible form, the results of their prayerful study of the Pattern Prayer.

We recently called attention to the case of a gentleman engaged in business in London who, on account of health, has been recommended to live in the country. He has for years been an earnest Christian worker, and in making his arrangements was desirous of finding some place, within easy distance of town, in which he would be able to promote evangelistic effort. For the information of others, we gave the names of societies and workers from whom particulars might be learned of specially needy villages not far from London. One of these workers was Mr. G. D. Shipley, Highfield House, Royston, Cambs, who writes to us:—

It will at all times afford me pleasure to direct anyone who is thinking of settling within a hundred miles of London, in the matter of a needy sphere, and perhaps also to a suitable home, if desired. But all would-be village missionaries must be able and willing to go at their own charges. Such helpers are everywhere required.

Notwithstanding prevalent indifference to religion, country people are not so absorbed

in toil as are the poor in our large cities; so those who undertake work among them may reckon on kindly attention and expect encouraging results.

Last Sunday was celebrated as Temperance Sunday in a large number of churches. Anything which will help to awaken Christian people from the apathy that afflicts a growing section of them on the drink question is highly desirable. If the traffic that causes so much ruin, and sorrow, and crime, is to be controlled at all it will only be through the enthusiasm of the churches. Since the extension of limited liability companies, there are so many in all sections of society who derive profit from the sale of intoxicants that a new danger has arisen in the shape of a network of vested interests. Nothing can defeat this fresh obstacle except a deepening of Christian sentiment and principle in the nation.

How many Christians would begin to find themselves new in health, in influence, and in power for service, if they would lay to heart the true words of the late Sir B. W. Richardson:—"Alcohol employs and carries with it a false necessity. It gives a false idea of happiness, false action, false organization, and false belief in self." Of old it was said "Wine is a mocker," but it has remained for science to show how great the mockery is. All is contained in the words that alcohol carries a false necessity; it brings those who partake of it into a false life, in which they have needs and helps which are alike unnatural.

During his long public ministry Mr. Moody has been a diligent collector of all sorts of good and helpful thoughts throwing light on the sacred page. In that work he has had the willing co-operation of many experienced Bible students. The fruit of all this patient industry is now available for the public in the volume, *NOTES FROM MY BIBLE*, which is published this week. (2s. 6d. and 3s. 6d. Morgan and Scott.) It is a truly remarkable collection of what may be called sparks from the Christian anvil—the product of many far-seeing and deeply-taught minds and hearts. It might be designated the concentrated extract of the most edifying facts and truths in the storehouse of revelation. By young Bible students and evangelists the book will be highly prized.

In *The British Weekly* a correspondence has sprung up on "A Matter of Conscience." One writer has affirmed that shop assistants are not required by their masters to deceive and cheat customers; while a number of such assistants and others have come forward to testify that such practices are very common both in London and the country. The painfulness of the position of a young man or a young woman who is expected to deceive, or else seek employment elsewhere, must be extreme. They may be thought, by their friends, to have been wanting in tact or wisdom in the way in which they refused to obey; and they may find it a difficult thing to obtain another situation. There is only one way of escape, and that is for them to do the right, and trust in God, who will never leave or forsake them.

The report just published on "limited liability companies" gives reason for serious reflection. During 1895 about 56 per cent. of all the companies formed passed into the Bankruptcy Court, the large majority before any real business was begun. Some of these were *bond fide* concerns, but most of them

failed to give any satisfactory account of their *raison d'être*. The hunger for dividends, apart from any real knowledge of the good faith of a proposed investment, brings ruin on hundreds of confiding people every year, and plays into the hands of rogues and swindlers. The law controlling the formation and conduct of commercial companies sadly needs revision. But no law will be adequate while the passion for gain is so widespread and so strong. A purified conscience regarding the responsibilities of money is the only real safeguard of commercial morality.

Stones are so often and so vigorously thrown at the United States, for the corruption of its civil and municipal services, that one has special satisfaction in noting all signs of improvement in American life. It will be recorded to President Cleveland's honour that he has, "by a succession of executive orders, redeemed 52,000 public offices from dependence on political favour to dependence on personal merit." The triumph of this reform is said to be assured. A good cause so well begun deserves to be carried forward. Mr. McKinley will gain lasting honour if he treads in his predecessor's steps in this respect. To purify a great nation is to do as much or more than save it from all its foreign foes. Nothing destroys like internal rottenness.

Our American cousins have been celebrating their annual "Thanksgiving Day." A New York contemporary says:—

The beautiful custom of setting apart one day in the year for thanksgiving unto God originated in the conviction that God is; that He is over all, the Fountain of all blessing, the Sovereign Ruler and Disposer of all events; that however men may plan and prosecute, with Him are the issues of life. In this conviction the custom is continued year by year, and should be religiously maintained. Of all our national holidays it may be made the most beneficial and useful, if observed in the spirit of the recommendations embraced in the proclamations by the President and by the Governors of the several States. Pity that it should be allowed to degenerate, as the tendency seems to be, into a mere occasion for unseemly festivity and revelry and excessive feasting.

How is it that the mother country seems to have lost the idea of any special national recognition of God, whether in thanksgiving for mercies vouchsafed, or in humiliation for departure from the line of strict integrity? Does not the history of the past prove that such national blindness and forgetfulness of God are the sure precursors of decay?

A volunteer evangelist of many years' standing calls attention to the frequent forgetfulness in the matter of "expenses" on the part of friends responsible for Gospel meetings. If a preacher gives his services free, he ought not to be allowed to be out of pocket. Even when the railway fare is paid, the exact amount from London is generally tendered, leaving out of account the cost of travelling to and fro in London, and other incidentals. Our correspondent, who does not wish to find fault, says:—

I am convinced that in most cases it is only thoughtlessness on the part of the friends accepting the preacher's services, and not owing to unwillingness on their part to pay.

Christian thoughtfulness in this matter would greatly cheer earnest brethren willing to serve freely, but not always able to meet constantly recurring out-of-pocket expenses.

Consideration on a more generous scale is called for in cases where preachers follow no other calling, but hold themselves altogether free to serve the churches as evangelists. Those who benefit by the services of these brethren cannot, we are sure, desire that they

should be continually harassed through anxieties regarding temporal supplies. Yet it sometimes happens that organisers of meetings invite them without providing in any adequate measure for their home needs. Evangelists, no less than pastors and teachers, have fathers and mothers, wives and children; and a little thought on the part of churches and assemblies would put a lot of sweetness into the farewell handshaking, as well as bring gratitude to Christ's servant into right-ful association with thankfulness to God.

Sir Richard Temple is certain that the only way in which the distress of India can be met is by the action of the Government; nevertheless, he is glad that there should be voluntary help, because it will produce a good impression upon the native mind. This is even more true of the help from Russia. "It is most kind," he says, "of the Russian authorities to make efforts for so distant a population as that of India." Every cord of kindness woven between nations is to be hailed as a bond of peace. Out of this trouble will come unexpected good. If Russia aids India, her action will affect our public opinion in relation to Russia, and hers in relation to us.

The frightful destructiveness of modern weapons of warfare has been illustrated in a terrible manner during the war which is now desolating Cuba. The insurgents, under their daring leader, Maceo, have gained possession of a dynamite gun, every shot of which, when it explodes, devastates an area of 100 yards in diameter; and in a recent battle he is reported to have blown up 700 and wounded 1800 more Spaniards by the firing of a single dynamite mine. The "humanity" of modern warfare is really an euphemism to cover its unspeakable barbarity. The more civilised the world becomes, the more inhuman grow the realities of war. One of the hopes of the future is that science will so perfect the engines of destruction as to make war suicidal and absurd. If such atrocities are possible in a small struggle between Cubans and Spaniards, the possibilities of a European war are simply unimaginable in their horror.

The following extract from a daily paper speaks for itself:—

Lord Durham has been entertaining a large party of friends at Lambton Castle during the past week. The Langley Park, Pensher, Biddick, and other estates, which abound with ground and wing game, have been shot over, and in four days close upon six thousand head were killed. Earl de Grey is credited with having on Friday last performed the extraordinary feat of bringing down 165 birds in thirteen minutes.

The passion for thus slaughtering innocent creatures in the name of "sport" could not be more brutally manifested than in such a way as this. It is nothing less than an orgy of cruelty misnamed by respectable names, which can only harden the conscience, blunt the finer sensibilities, and degrade all who take part in it.

In his recent volume, "With Open Face," Prof. A. B. Bruce includes a catechism for little children, called "The Christian Primer." Its purpose is to enable children to see the Saviour "with open face," and not through the opaque veil of theology. He says:—

Theology is for full-grown men, not for children. The Jesus of the Gospel is for all.

When the catechism is examined in view of this leading idea, it is found to contain a charming picture of the human life, the teaching, and the healing ministry, of our Lord. But when we look for questions and answers on the facts of the Gospel which reveal him as the Son of God and the

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Redeemer, we meet with a great disappointment. The first question, for instance, is, "Who was Jesus?" and the answer—

He was the Son of Mary of Nazareth in Galilee, whose husband, Joseph, was a carpenter.

This answer is most unsatisfactory, because it is hopelessly ambiguous, if a more serious charge may not be brought against it. The same objection may be fairly raised against the treatment of the Death and Resurrection of Jesus. Only two questions are asked on the first of these topics, and the Resurrection and Ascension are cloudily referred to in these words:—

Where is Jesus now? He is in the house of his Father in heaven, where He has prepared a place for all who bear his name and walk in his footsteps.

If this is what is meant by reserving theology from the minds of children, the less we have of it the better. The miraculous uprising of our Lord from the dead was either a fact or it was not. In either case, the children should be educated in the facts, even if the explanation be left till later years. To ignore the central features of the Gospel is to bring up children in a mental fog, and to prepare the way for a subsequent flood of rationalism or indifference. The author says of the Catechism:—

Should it be received with favour, a larger catechism on a similar plan may be attempted hereafter.

We hope the glaring defects we have mentioned will then be remedied, and the perspective as well as the facts of the Gospel be given with greater fairness and frankness. For ourselves, we do not think Professor Bruce is qualified to prepare a safe and sufficient manual for the young.

It is a sign that history is being written more and more in an honest spirit, when such a book as Cassell's on the Social Life of England gives a full account of the Evangelical Revival of last century. This method is true to facts, and helps us to the right explanation of many things that must otherwise be a riddle. It is something to hear Wesley's conversion spoken of in these words:—

That day his eyes were opened as never before, and he came to see that living faith was concerned with the living person of Christ, rather than with intellectual creeds or theological propositions.

When the writer adds to this statement an account of the long and successful labours of Wesley, he writes a commendation of the highest kind of the value of evangelical truth.

That form of Socialism which is divorced from all religion, and from the conception of this life as a preparation for the next, is well criticised in a recent book which has been written by Sir Henry Wrixon, late Attorney-General of Victoria. After stating the result of a tour of investigation he has recently made for the purpose of studying public affairs in various countries, he sums up the sentiment—"one world at a time" in the following words:—

It is good-natured, but not strong enough for the place. It is doomed to decay, and to make the human race decay if they adopted it. Life is too grave a matter to be disposed upon these lines. The final feeling of the man in the street, after listening to all the wisdom of the Socialist, is that there is more in heaven and earth than is dreamt of in his philosophy, and especially more in heaven.

There is, of course, a socialism of another kind, with which all those who honour the Gospel must feel in sympathy; and which, however one-sided it may appear in its most pronounced forms, aims at the equalisation of opportunity and the breaking down of the barriers to happiness and progress raised by

selfish greed and Mammon-worship; to such the above remarks do not apply.

The demand is almost universal in these days for "an interesting ministry." It comes from the young and from the least enlightened members of our congregations, those who may have a form of godliness, but experience little of its power. They maintain an external connection with religion, but seek to shape religion to their own feelings and thoughts, instead of allowing it to shape them. A demand for something interesting is too often a demand for something other than the Gospel—for criticism of the Bible, for strange themes, for social discussions, for questions of the day. But interest is not an equivalent for repentance and faith, and these only are wrought in the heart by the glorious Gospel of the blessed God, used by the Holy Spirit.

The old habit of memorising Scripture, which was inculcated by parents a generation ago, is one that has fallen too much into abeyance in these days. Our memories need to be stored not only with a general idea of what Scripture teaches, but with its very words and phrases. In moments of sudden temptation these will leap into the mind like a sword out of its scabbard, and defend us from many a wily attack of the Evil One. John Ruskin has borne this testimony:—

All that I have taught of art, everything I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.

It is a still more significant and impressive fact that our Lord in the supreme hours of his temptation, resisted and conquered every attack of the devil by a quotation from the Scriptures, with which he had been lovingly familiar from his youth. Can we afford to neglect a weapon which He found needful in the day of his trial?

Elizabeth Barrett Browning had a shrinking from religious controversy, though conducted in a friendly spirit, because it tended to endanger the spirit of love. In almost all such controversies she thought there were "two wrong sides, and one wrong spirit common to both, and whether we do or do not increase our knowledge by controversy, we are sure to diminish our love." There would, no doubt, have been fewer controversies had both sides asked before beginning the contention—"Will this leave our hearts kinder and more loving toward God and man?" Love, after all, is the greater thing.

Presentation to Mr. Moody.

DEAR SIR,—Through you I desire to ask the Secretaries or Conveners of Committee, in the various centres of the United Kingdom where Mr. Moody has held services, to send me their names and addresses.

In connection with the proposed presentation to Mr. Moody on his sixtieth birthday, we are extremely desirous to secure the widest area of co-operation. There must be a great amount of latent devotion and affection to Mr. Moody which has not yet found expression. We desire to elicit it, and would intimate that the smallest contributions will be welcome.

May I press, in the names of Lord Kin-naird and Prebendary Webb-Peploe, as well as of myself, for a kind and speedy response,—Yours sincerely,

F. B. MEYER.
Christ Church, Westminster Bridge-road,
London, S.E.

Companionship.

Let us pass over to the other side.—Mark iv. 35.

THESE, our Lord's own words, are deeply interesting to us, not only because of their beautiful connection, but because they are characteristic of the way in which He is pleased still to identify his people with Himself. "Rise, let us be going," is another of these utterances, simple enough and natural enough, it is true, but who shall estimate the dignity conferred upon the lowly disciples by incorporation into the "Us" which comprehends Divinity?

Truly, in recognition of this thrice-blessed partnership with Jesus, we can boldly say, in face of every danger and difficulty, "Fear not; for they that be with us are more than they that be with them" (2 Kings vi. 16). "Let us pass over to the other side." It might have set the hearts of the timid fishermen at rest, for it implied the certainty of success, though they, alas! forgot too soon that—

No waters can swallow the ship where lies
The Master of ocean, and earth, and skies.

"Let us pass over to the other side" meant, moreover, communion, identification with his blessed work, fellowship in his fortunes. If their faith had but grasped the true position, how different had been the tale of their trial!

Without waiting now to dwell upon the sacred story of his grace and patience, let us eagerly grasp for ourselves the lesson of our Saviour's words, "Let us pass over to the other side." To us, as to those primitive followers of the olden days, the Lord still gives the beckoning call. It is for us to decide what shall be our practical response to the Divine suggestion and invitation. We cannot, indeed, take into our own hands the decision as to whether or not the voyage shall be entered upon. It is inevitable that the brief life-passage shall be made, either in the gladness of Christ's company or apart from it:—Heaven's chimes are slow, but sure to strike at last; Earth's sands are slow, but surely dropping through. A time to suffer, and a time to do, And then the time is past.

Nor can we foresee or prevent the storms that may surge around us, and threaten to wreck our frail barque—these matters are in higher hands than ours. Let us see to it, however, that the Master's presence is with us: that we take sail with Him, then all will be right.

When the helm is subjected to his disposal, when He is both Captain and Pilot, then may we indeed expect a prosperous voyage to the haven where we would be.

For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Let the brief but beautiful description of that wondrous journey of Elijah and Elisha be the truthful description of our own daily life. "So, they two went on." "And they two stood by Jordan." "So they two went over on dry ground."

It may mean a life of obscure service, and fellowship in our Lord's sufferings. It must mean a life of separation from the world and its maxims and its aims—a life of whole-hearted consecration. What of that? It means a life of conquest; a life of uninterrupted communion, a life to which Gabriel might well aspire!

Shall it be *our* life? Then, be it ours, at every point and in every circumstance, to hear the Lord's gracious summons, "Let us pass over to the other side," and to give back the one unvarying and unequivocal answer, "As the Lord liveth, and as thy soul liveth, I will not leave Thee."

What can we say less to Him, whose voluntary oath of unchanging love we lisp after Him, "I will never leave thee, nor forsake thee?"

Of whom—

Kings, martyrs, malefactors—is it said That all forsook Him, all forsook and fled, Save of One only? Human love forsakes, Yet is not all forsaken! He that takes This drear pre-eminence of woe alone, Forsaketh never, never! He hath known That pang too well! O Saviour, with thine own Too little seemed it for thy love to share All bitter draughts, so Thou hast bid this cup Pass from our souls for ever, drinking up Its wormwood and its gall, our lips to spare.

"Let us pass over to the other side." Is there not here, too, an intimation of the true union of Christians? However it may appear to our distorted vision, it is certain that the Lord Jesus regarded his disciples as one. Of his earnest pleading, "that they all may be one" (John xvii. 22), He could say, "I know that Thou hearest Me always." We must not suppose that the petition is one for the answer to which He is still waiting through the ages. The Spirit has been given, and "by one Spirit ARE we all baptized into one body" (1 Cor. xii. 13). How we shall marvel from "the other side" that we did not more fully and joyfully recognise this, all along, as an accomplished fact, quite apart from the outward manifestations of "visible unity" for which we yearn!

We have not, in reality, to *make*, but only to "KEEP the unity of the Spirit in the bond of peace."

"Lord, we know not whither Thou goest, and how can we know the way?" urged a timid and desponding disciple on one occasion, and the words have found an echo in many a heart since then.

The unseen land "afar off" is a land to us unknown. We have no map of the New Jerusalem, and the Lord has not been pleased to reveal to us very much of the nature of its glory. Nor can we tell the manner of our entrance into it, nor the time thereof. Our one unfailing comfort and all-sufficient security is that Himself is there. "We shall see his face."

And, more than that, He will Himself conduct us there, and introduce us to the prepared home. We pass through the valley of the shadow with One who has trodden it before, and who will not miss the way.

Thou wilt be with me when I go,
Thy life my life in death;
For in the deepest depths I know
Thine arms are underneath.

LUCY A. BENNETT.

"Palestine, Limited."—Our note of last week has been understood by some of our readers to denote our endorsement of the value of this scheme as a commercial investment. But this was especially disclaimed as lying beyond our province. Our purpose was to commend the idea to persons of position with a view to win their practical aid in making it a successful means of familiarising the public with the land of our Lord's birth and life in an instructive and interesting manner.

Girls' Mission, Windmill-lane, Stratford, E.—This work, for young girls employed in factories, now enters its twenty-fourth year. It is not exactly a girls' club, for there is neither subscription nor entrance fee; all is quite free, and must needs be so, for with wages of only a few shillings per week the girls really have nothing to spare. There are suitable religious services, classes and meetings for instruction and amusement, and a free library of useful and entertaining books. The weekly working party is a most useful part of the work, as it not only affords means of much-needed instruction in needle-work and cutting out, but also enables the girls to procure at a low cost good and serviceable under-clothing, of which they stand in great need. Ladies' left-off clothing and boots would be very useful; if sent to Mrs. Dowding-Sansom, Hazelmere, Ather-ton-road, Forest Gate, E., they will be gladly acknowledged. Mr. Dowding-Sansom is hon. super-intendent of the mission.

Rev. J. D. Kilburn's System of Memory Training.

IN continuation of what we have already said on this subject, we may remark that there is no royal way of learning anything. Nothing can be learned without taking pains. But if the pains are taken, one road to the desired end may be much shorter than another. And with regard to

LANGUAGES MADE EASY,

we are assured that the system before us is by far the shortest and easiest.

There are five tests which ought to be applied to every system:—

1. What has the author himself been able to do by it?
2. Have others been able to use it?
3. Is it fanciful and complex, or natural and philosophical?
4. Is there likely to be more difficulty in learning it, than benefit derived from using it?
5. Is it injurious or helpful to the mind as a whole?

We propose to answer these questions, with reference to Mr. Kilburn's system for the acquisition of languages, by quotations from the press, and from personal testimonies. The numbers of the following paragraphs refer to the numbers of the above tests.

1. Referring to a lecture delivered in St. Petersburg, the *Novosti*, of March 3, 1896, says:—"Ten names of books were written on a black-board, which the lecturer did not even see; he only heard them read. When the writing was completed he could give the names of the books from one to ten, and backwards from ten to one. To these names were afterwards added numbers, which were also read to him. He could repeat these numbers backwards and in different ways, and he could also remember to which book the different numbers were attached. The effect was perfect. The lecturer was loudly applauded."

2. A Master of Arts of the University of Durham writes:—

"As far as practical usefulness is concerned, I have received more help from a single lesson in the system taught by Rev. J. D. Kilburn than from the whole course of another system."

3. Baron W., General G., and others, write: Special attention may be called to the following points:—

"Rev. Kilburn's system is—1. Philosophical and different from all other systems. 2. It is based on clearly perceived facts. 3. It is not merely useful for the memory, but also excites and increases the thinking faculty. 4. It is easy to learn and apply."—Bercea, August, 1896.

4. An ambassador in St. Petersburg writes:—

"To his system he has devoted years of thought, study, and practice; and with decided ability he has reduced the laws of memory to a state of simplicity and utility that is astonishing and gratifying."

Frl. v. B., in Berlin, writes:—

"I could not have thought that anything could change my memory like Rev. J. D. Kilburn's lessons in memory have done. I can learn many things five times as quickly, and retain them ten times as long."

5. Dr. Pindor, Teschen, writes:—

"The Rev. J. D. Kilburn's lessons are not merely helpful to the memory, but to the mind as a whole. I therefore advise all to study this system."

Several officers, who occupy a high position in the English Army, write:—

"We believe that no one who masters the Rev. J. D. Kilburn's lessons will be disappointed in them."

Mr. Kilburn's course of lessons on Memory Training will be given in THE CHRISTIAN, the first article appearing on January 7. We shall be glad to forward to our readers leaflets announcing the series of lessons, for circulation amongst their friends and acquaintance, so as to confer upon as wide a circle as possible the advantages which these Lessons are calculated to produce. Applications should be sent to our publishers, Messrs. Morgan and Scott.

Through the Beautiful Gate.

By Rev. F. B. MEYER, B.A.

Acts iii.

IT seems to us, thou holy Apostle, as though the Day of Pentecost were the time, when thou didst pass from the outer to the inner court of the Temple of God. Before that sacred hour struck, thou stoodest within the temple precincts, but in the outer court. But when the Day of Pentecost was fully come, thou crossedst the threshold of the Beautiful Gate, and enteredst into new experiences of consecration, of communion with God, and of power wherewith to bless men. Never before hadst thou possessed such insight into Scripture, such grace of vision, such knowledge of the glories of thine ascended Lord, such cogency of appeal. Is the secret for us? May we pass with thee through the Beautiful Gate into the rich, rare experiences of Pentecost?

"Certainly: to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him."

But it seems impossible for us. We have certainly been regenerated and born into the kingdom of God; but we were born lame and poor, and for these many years have lain just outside the Beautiful Gate of a deeper life, admiring its proportions, yearning after the mysteries and beauties that lie within its leaves, but never venturing to expect more than a dole of help from the more favoured souls who pass freely in and out. We are glad to be born again, glad to be within the Temple, glad to be within sight and sound of the mysteries of the kingdom, glad to hear the holy talk of the blessed saints who are privileged to know all that may be known, glad to receive something from them now and again—but more we may not expect. We were born lame, with a crook in our lot, a lack in our life, a failing in our character, a violent temper, a revengeful spleen, a vein of jealousy, a vehement headstrong self-will. It is natural to us—we cannot expect to go beyond it—we are glad to be here—give us alms.

"Ye have life, but the Master came that ye might have it more abundantly. His divine power hath given unto us all things that pertain to life and godliness, through the knowledge of Him. He that lacketh these things is blind. Wherefore, brethren, give the more diligence to make your calling and election sure, even as our beloved brother Paul also wrote, 'Not as though I had already attained, either were already perfect, but I follow after if that I may apprehend that for which I was apprehended of Christ Jesus.'"

It is well enough for thee. With all thy faults thou wert always a strong, heroic soul. It is not a matter for wonder that the Master led thee through the Beautiful Gate from the lower to the higher experience, but we are halt, and lame, and blind.

"But the rarest gifts in his kingdom are not for the strong and swift, but for those who have learnt how to receive. The race is not to the swift, or the battle to the strong. Jacob conquers, not when he wrestles, but when the sinew of his strength is withered. The lame take the prey. He giveth power to the faint, and to those who have no might He increases strength. The Mephibosheths eat at the table of the King. Our Lord gives healing—not to those that are whole, but to the sick. It is the beggar that lies at the gate of the Temple, wistfully eyeing each worshipper and longing to enter, who is bidden to rise and walk. It is the paralytic of thirty-eight years who is chosen out of all the crowd to be the monument of saving might. If thou art a beggar, or lame, be of good courage, Jesus fastens his eyes on thee, and thou hast every reason to expect something."

Tell us the steps by which we may ascend to the Beautiful Gate of the life which is life indeed. We want to know the way, we have long ago admired

what we have seen in the faces and lives of others, all aglow with the blessed grace of Pentecost.

"Look away to Jesus! It has pleased the Father that in Him all fulness should dwell, especially the sevenfold fulness of the Holy Spirit; it is in Him for all the saints and for thee; since it is written, He ascended up on high and led captivity captive, and received gifts for men, for the rebellious also; and unto each one of us was the grace given according to the measure of the gift of Christ; that is, thy share in the gift of the Holy Spirit of Pentecost has been entrusted to the keeping of Jesus, as thy Trustee and Surety; but thou must receive it from Him in a distinct and definite transaction. They that receive the abundance of grace shall reign in life. Look away to Him. Give heed to Him. Expect to receive all from Him. Say: 'My soul, wait thou only upon God, for my expectation is from Him.' Such as He has He will surely give thee."

But how can we receive?

"Listen: Shortly after the Day of Pentecost had fully come, the apostle John, whom Jesus loved, and I, were ascending together the steps from the court of the women to that of the priests, at the top of which stands the gate called Beautiful. Close beside it lay a beggar, lame from his birth, who was daily brought thither, and obtained a scanty subsistence from the alms of the worshippers. On this special occasion my attention was specially attracted to him, and the Spirit of Christ arrested my steps where he lay. The man looked eagerly at us, and expected to receive something. I saw him stretch out his wasted hand to take the coin, which he supposed I was about to give. If I had had silver and gold, it would not have taken a moment to have placed a coin on his palm, and for him to have transferred it to his wallet. But I saw that it would be equally easy and immediate for me to receive from Christ, and pass to him, strength for his feet and ankle-bones; so I turned by faith to the Lord, and was conscious that the gift of perfect soundness was waiting in Him for me to receive for the sufferer. Then I turned to him, and excited in his soul the spirit of eager expectancy, and as the Name of Jesus fell from my lips on his ears, with the summons to rise and walk, he immediately received strength, and leaping up, he stood, and walked, and entered with us into the temple, walking, and leaping, and praising God; and all the people saw him walking and praising God. Now, as this man, in the twinkling of an eye, received strength to rise above his congenital weakness, and walked as he had never done, and passed the Beautiful Gate into the Temple of which he had heard so much, but which he was prohibited from entering, why should not ye in the twinkling of an eye receive from the living Christ the fulness of the Holy Spirit, and be strengthened with all might by that Spirit in the inner man? Faith in the Name of Jesus was the channel through which physical strength came into helpless limbs; why should it not be to thee, and in this hour, the channel through which the Pentecostal gift should come to thee? Thus upon the Gentiles might come the blessing of Abraham in Christ Jesus, and ye might receive the promise of the Spirit through faith."

Fellow-disciples, this is a true witness. We have spent long enough outside the Beautiful Gate, complaining of our disabilities, living on alms, and content with poverty and lameness. The hour has come when we may be healed; when we may lay claim to the exceeding greatness of the power which wrought in Christ when God raised Him from the dead; when we may pass from the outer into the inner, from hearsay to vision, from far-offness to nighness.

Receive ye the Holy Ghost. Open your mouth and draw in your breath. Jesus is breathing on you; inhale the soft and gentle zephyr, the spirit

of life in Christ Jesus. Take of the water of life. Dip it up. Open your entire being to welcome and to be infilled by the gracious gift of God. Claim all that Jesus has received to hold as your Trustee. Ye received the reconciliation, altogether apart from emotion, at one memorable hour, years ago; now receive the abundance of grace equally without emotion, and reign in life through the gift of grace by the one Man, Jesus Christ our Lord.

Then you shall leap up into a new life, not realising all it means, but conscious that you have received strength. You shall pass through the Beautiful Gate, and hear the chant of the holy Psalm, see the altar with its burnt-offerings, and appreciate as never before the right to enter the holiest of all. It shall be yours to dwell there, beholding the beauty of the Lord, and inquiring in his temple. It shall be yours to bring others with you to share its delights.

The blessed tide of emotion may come at once, or tarry. But it matters not. Some walk without leaping. Some walk and leap. Some are so demonstrative by nature that they must sing as well as speak. Others are still in the very excess of their rapture. It matters not. Only see to it that ye hold fast your Saviour Healer. "The healed beggar held Peter and John." So we shall pass gate after gate in company with Jesus. He has the keys to open and to shut, and will set before us one open door after another, conducting us farther, and ever farther, into the innermost chambers of fellowship, into the deepest mysteries of God, and of Christ. O strength that knows no weariness! O soundness that knows no decay! O rapture that knows no shadow! O companionship that knows no satiety! Oh progress that knows no pause!

"Not Dead but Sleepeth."

(Luke viii. 52.)

OH, call it not death—it is life begun,
For the waters are pass'd, the home is won;
The ransomed spirit hath reach'd the shore
Where they weep, and suffer, and sin no more.
She is safe in her Father's house above,
In the place prepar'd by her Saviour's love;
To depart from a world of sin and strife,
And to be with Jesus—yes, this is life.

Oh, call it not death—'tis a holy sleep,
And the precious dust the Lord doth keep.
She shall wake again, and how satisfied,
With the likeness of Him who for her died.
As He rose again, she shall also rise
From the quiet bed where safe now she lies.
Then cheer ye, fond mourners, who sadly weep,
For happy are they who in Jesus sleep.

Oh, call it not death—'tis a glorious rest,
"Yea, saith the Spirit," for all such are blest,
"They rest from their labours," their work is done,
The goal is attained, the weary race won.
The battle is fought, the struggle is o'er,
The crown now replaces the cross they bore,
The pilgrimage path shall no more be trod,
"A rest remains to the people of God."

Oh! call it not death—it is true, indeed,
The soul from the shackles of earth is freed.
'Tis true that dissolv'd is the house of clay,
And the spirit, unchain'd, hath pass'd away.
'Tis true, too, the lov'd one hath gone before;
The home how darken'd that knows her no more.
He chides not your grief, for Jesus, too, wept
On the grave where his friend, a Lazarus, slept.

But call it not death. A few short days o'er
We shall meet her in glory to part no more.
What a "blessed hope"! Lo! Christ shall appear
For "the restitution of all things" here.
Then (if not till then) ye'll see her again,
When brought by the Lord with his glorious train
Those "sleeping in Jesus" shall be restor'd,
And so shall we ever be with the Lord.

Percy Hall, Dockhead.—The first anniversary of this hall was held on Friday week. At the afternoon meeting, Mr. Smith gave an address. In the evening a public meeting was held, when the hall was crowded. Mr. P. Stuart occupied the chair, the chief speakers being Messrs. Chas. Coolidge and George Nokes.

A Retrospect.

ONE of America's most notable preachers, Dr. R. S. Storrs, of the Church of the Pilgrims, Brooklyn, has recently celebrated his ministerial jubilee in connection with that church. As a pulpit orator Dr. Storrs is hardly excelled by any living preacher. In an eloquent discourse reviewing his previous fifty years of pastoral service, he thus referred to the changed aspects of church life; his survey applies largely to our own country as well as to America:—

"Unquestionably, the secular spirit in the churches at large is more active and pronounced than in the simpler earlier days—the days marked by the great 'revivals' of sixty, fifty, or forty years since. Whatever else it did or did not, the Puritan influence, which was here energetic a half-century ago, made life serious, as it related to God and to the eternities. It did not regard man's existence on earth as a season for frolic, or his experience here as a holiday-game; and it did not allow an elaborate, sumptuous equipment of life, or any success in business affairs, to be the chief end for which he was to strive. He was here to advance the glory of God, by entering into personal fellowship with Him and by serving his cause; and whatever he did or sought or gained, if he did not do this, life for him was a failure; he achieved no result worthy of an immortal record.

"Those days of plainer living and higher thinking are not as familiar to us now. The Church feels the change as well as the world. 'Culture' is now the prevailing word, rather than the greater word, 'Regeneration.' Services tend to become more complex and more ornamental. Preaching is more ethical, literary, pictorial, or sometimes sensational. Institutional churches are more frequent with their multiplying appliances for pleasant entertainment; and social questions occupy more largely the intent attention of pastors and peoples than do the deep things of spiritual experience. Enthusiasm for the distinctive truths of what is still recognised as the Divine Religion is less wide, energetic, inspiring than it was. The *conduct* of Christ is more dwelt upon than his cross; and missions, both at home and abroad, are often honoured and sustained rather for the secular benefits which they promise than with the single subordinating aim in which they started—to seek and to save that which was lost."

"At the same time that such general facts must be recognised, there are changes in local social custom, and in the annual programme of household living, which are not altogether prophetic of good, certainly not for churches in the cities. Populations are more restless and changeable than they were, with a less positive and educating family life. Nor is it an innovation of happy augury that the Sunday newspaper, which came in with the War, and which apparently has come to stay, now makes itself at home in multitudes of households into which, till a quarter of a century ago, it never had entered. In many instances, no doubt, this is the best, as it is commonly the largest, of the paper's weekly issues, while in other cases its prevalent moral tone is simply detestable. But, at the best, it pre-occupies with politics, with reports of the markets, with domestic news, foreign news, sporting news, incidents of society, of adventure or of crime, or with exciting fictitious tales, the minds which the Gospel is afterward to address; and the lovely and stately themes exhibited in the church are quite outside of, if they are not directly antagonised by, the influence which pulsates through such a paper.

"So, as I think, the level of spiritual feeling in the Church tends constantly to be lowered; and so, certainly, the chasm widens all the time between those who are drawn to the Church and its worship, and those who find in the Lord's Day only an ample attractive opportunity for personal recreation,

in their own homes, in parks and pleasure-grounds, or in the fascinating bicycle-wheeling on the Boulevard. A Sunday morning bath in the world's business, politics, blood and fire, can hardly be the best preparation for the high thought, holy aspiration, and consecrated purpose of which the day to men should be full.

"I am only recognising facts, you observe, not now condemning or arguing against them. Others coming after us must face the new social conditions beginning so widely to appear, and must set themselves, with God's help, to the various exacting and novel labours which these are to demand. It is sufficient for us, who are coming towards the end of our service, to have rendered that service as faithfully as we could in the time which is gone. And so long as the Master of the Gospel remains, undimmed in wisdom, supreme alike in power and love, enthroned on high, we need not fear that means or men will ever be wanting for the furtherance of his Divine cause."

Amongst London Missions.

SERVICE IN THE MEAT MARKET.

PASSING through, as I am in the habit of doing daily, Smithfield Meat Market, I have often wondered how fares the messenger of the Gospel among these rough and ready, noisy, and bustling men, who throng by thousands its avenues and precincts. The scene in the early hours of the morning, when butchers' carts swarm round like bees, when the great vans are being unloaded and their contents distributed all over the metropolis, is altogether remarkable. Apart from the thousands of butchers and assistants who come to buy, there are some 8000 salesmen, clerks, butchers, carriers, and so on, engaged in the market, while outside there are hundreds hoping for a job, or hanging on in order to pick up what they can. Amidst these throngs the porters rush to and fro with their unwieldy loads, shouting to the passers-by to clear out of the way. Very unpromising ground it seems to present for Gospel effort, but the true missionary, with ready tact, patient forbearance, readiness in the Scriptures, and faith in his message, finds it a fruitful field.

For some twenty years the London City Mission has had labourers in the Meat Market. The present missionary, Mr. March, has been on this special service a year and a half, and appears well qualified to deal with this class of men. He confesses that he had, at first, to stand fire and endure various annoyances, but now that he has gained a hearing, the roughest of the porters is ready to defend him, should any fresh hand attempt to molest him.

His work is wholly personal. He has, so far, no hall or meeting place, but simply goes from group to group testifying as he finds opportunity. In the early hours of the morning he is at work among the carriers; later on, when the rush is over, he may be found inside among butchers and salesmen. It is in many ways peculiar work. He has to watch his opportunity, finding it usually in some smart or sceptical remark by

A WOULD-BE CLEVER SCOFFER.

Full often these are sadly flippant, but the missionary is a man of ready wit, and seldom fails to turn the scoff to good account. The majority of the men are a rough lot, drunkenness, gambling, and other sins being sadly prevalent; yet the missionary maintains that amongst them—from salesmen down to carriers—there are many grand Christians. Moreover, he is ready with many instances to show their good heartedness towards any one who is in trouble. For example, a poor deserted woman, found hanging about the market watching for her runaway husband, was the other day, fed, clothed, and sent to her country home, by means of a subscription got up among the men by a salesman who observed her miserable condition.

But how fares the higher message? Can he find a hearing for the Gospel? Does it prove its power amongst such men? It does, and he points to many trophies of grace, some from

THE ROUGHEST OF THE LOT.

The difficulty is to mention here any of these without causing pain.

While talking to a group of men, one of them retorted, "There's —, if ye convert him I'll believe in ye," following this with a recital of the misdeeds of the man indicated. "I cannot convert anyone," was the reply, "but I know One who can, and if he be as bad as you say, he is just the sinner I am sent to seek." Accordingly, the missionary gave much time and prayer to this poor man; long and difficult was the task, but in the goodness of God the sinner was led to cry for mercy, and is now wholly a changed man, leading a new and better life, a marvel to many.

A butcher in the market, brought up under good influences in the country, had fallen into all kinds of sin, and had become

AN AWFUL DRUNKARD!

"The full extent of his folly, sin, and shame," said Mr. March, "I cannot attempt to describe! He had several times been convicted, and when I first became acquainted with him he was in an awful state of mind. At that time his wife had left him and had taken the six children away with her, she being afraid to live with him, and had taken out a summons against him. I heard the sad story of his life, and he told me that he was alone to blame. I followed him up, pleading with him daily, and at last he signed the temperance pledge.

"The next Sunday he went to a place of worship instead of the public-house, and resolved that he would live for God. I now saw him often and encouraged him. His mates saw the change and jeered him; but he bore it patiently, not being surprised at them, as they knew his past life. He stands firm to his resolve, is trusting in Christ, and is certainly a new man. His wife did not appear against him when he was summoned to the police-court; for peace had been made. They are again united in their home, are happy under the changed conditions, and regularly attend a place of worship on the Sabbath. His master also has seen the change, and has increased his pay, telling him that he can afford to do so because he is a better servant, and he knows he can now trust him as an honest and sober man."

Several interesting episodes, illustrating this man's changed home-life, were narrated by the missionary, but on these I may not dwell. But indeed many such instances might be cited—amongst them poor backsliders led back to the God they had forsaken. During the past eighteen months the missionary knows of thirty-five men won to the Saviour, while he is convinced that there are many still unknown. One such, led to decision in a chapel he had been induced to attend, after many conversations in the market, only came to light the other day. Thus, amongst a class, deemed

PECULIARLY HARD OF ACCESS,

the Gospel message, spoken in faith and patience, wins its way, and the labour is not in vain in the Lord. This brief notice of service in the Meat Market affords a fair illustration of the importance of the work of the Special Missionaries maintained by the London City Mission, 123 such being engaged among mechanics, bakers, policemen, postmen, navvies, coalies, cabmen, and so on, reaching thus hosts of men whose calling isolates them from ordinary Gospel effort. Abundant evidence is forthcoming that God has been pleased greatly to bless these special missionaries; and in maintaining them the London City Mission ought surely to be able to count on the prayerful support and sympathy of the Lord's people. The secretaries, 3, Bridewell-place, E.C., will supply any information desired.

PEARL F. HEE.
[1879]

OUR DAILY HOMILY.

SUNDAY, December 6.

"THE SECRET OF THE LORD IS WITH THEM THAT FEAR HIM, AND HE WILL SHOW THEM HIS COVENANT."
—Ps. xxv. 14.

WHAT marvellous words! They remind one of the sapphire work which the elders saw at the foot of the throne, and which was like "the body of heaven for clearness." Three different renderings are suggested by R.V.

The Secret of the Lord. To some it is given to know the mysteries of the Kingdom of Heaven. To these the white stone is given, on which is engraven a name, which only he knows that receives it. There are secret passages of love between Christ and the believing soul, which it would not be lawful for it to utter. High fellowship: deep blessedness. Things which eye hath not seen. Jesus revealed his secrets, when Judas had gone forth. "Wherefore askest thou after my name," he said to Manoah, "seeing it is secret?"

The Counsel of the Lord. "His Name shall be called... Counsellor." He draws near to those that fear to grieve Him, and gives them counsel. He instructs them in the way that He chooses for them; He guides them in his truth and teaches them; He guides them in judgment; and tells them, as He did Abraham, what He is about to do.

The Friendship of the Lord. "Ye are my friends," said Jesus, "if ye do whatsoever I command you." He longs for friends, those to whom He can tell his desires, on whom he may impose implicit confidence, and who will be so taken up with Him as to be indifferent to everything else, in their purpose to do his least bidding. Oh, to be honoured with the personal friendship of Jesus! This were a rare privilege.

MONDAY, December 7.

"I WILL WASH MINE HANDS IN INNOCENCY."
—Ps. xxvi. 6.

The Psalmist knew well enough that he needed washing in costlier waters than those of his own innocency. The soul requires One, who comes by water and blood, not by water only, but by water and blood. At the same time, he realised that he could not avail himself of all that was typified by the altar, unless so far as he knew himself, he had washed his hands in innocency.

We must separate ourselves from known sin, washing our hands in innocency, if we are to enjoy the blessings of the altar and its sacred associations.

There is the sacrifice of the *burnt offering*, which stands for Christ's perfectness and entire devotedness to God on our behalf. But how can we be utterly given up to God unless, so far as we know, we are innocent of presumptuous and cherished sin?

There is the sacrifice of the *meat-offering*, and of the *peace-offering*; but how can we feed on Christ, or feast with Him in holy rapture, whilst we are concealing the stains of the hands that take the food?

There is the sacrifice of the *sin-offering*. But is it not a sacrilege to claim a share in its blessing if we permit those very sins, which are costing the Saviour agony and tears?

No; we must come out and be separate; we must be willing for God to examine and prove us; we must hate the congregation of the wicked, their conversation and ways; we must occupy ourselves perpetually with the Divine lovingkindness and truth. So only can we compass the altar of God, and taste its comfort and help.

TUESDAY, December 8.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER."
—Ps. cxvii. 4.

One purpose dominated prayer and life. It was never long absent from the Psalmist's thought. The men of one idea are irresistible. The arrowy

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stream will force its way through the toughest soil. See that all the prayers, incidents, and circumstances of life subserve one intense purpose. String all the beads on one thread. When the eye is single the whole body is full of light.

What a blessing that the Psalmist's purpose may be ours. To dwell in the house of the Lord is to live within the veil in fellowship with God, in the habitual recollection of his presence. To behold his beauty is to keep looking off unto Jesus. To inquire in his Temple is to commune with the Lord about all the concerns of home and business, of church and commonwealth. In senses of which the material Temple could give but a faint conception we may dwell in the house of the Lord all the days of our lives.

Let us seek after this as well as pray for it. Let it be the fixed purpose and resolution of every day. Let us begin with it in the morning, and at every spare moment remember that we have boldness to stand in the Most Holy Place. Oh, to be as intent on this high quest as the man of science to discover nature's secrets, as the business man to make a fortune, as Captain Nansen to extort the secret from the Polar Seas.

WEDNESDAY, December 9.

"FEED THEM ALSO, AND LIFT THEM UP FOR EVER."
—Psa. xxviii. 9.

The people of God are here compared to a flock, scattered over many hills, marked by differing brands, sheltering in varied folds, but under the care of one Shepherd, and being conducted to one Home.

The holy soul is as eager for the welfare of the Lord's beautiful flock as He is. Whatever is dear to the loved one is dear to the lover. You cannot love the Pastor, without taking a keen and constant interest in all that interests him, and especially in the sheep of his pasture, and the people of his hand. Hence when you are nearest the Lord, you are almost certain to begin pleading for his inheritance, and saying; "Save thy people, bless them, feed them, and lift them up for ever." Pray for the peace of Jerusalem, her lovers shall prosper.

There is an exquisite suggestion in the R.V.: "Bear them up for ever." The shepherd bare his flock through the desert; and carried them all the days of old. It is as easy for Him to bear a flock, as a single lamb. Jesus does not simply lead us to green pastures and still waters, He bears us, and He bears us up, and He does so for ever. Never tiring, though He imparts infinite rest; never ceasing for a moment his shepherd-care. Are you depressed to-day, are there strong influences dragging you down? Does your soul cleave to the dust? Let those strong arms and that tender breast lift you up for ever.

THURSDAY, December 10.

IN HIS TEMPLE EVERY THING SAITH, GLORY.—
(Ps. cxxix. 9 R.V.)

This psalm describes a thunderstorm gathering over the Mediterranean, passing with devastating fury over Palestine, and finally dissolving in floods of rain. But how differently such a scene is regarded. To the man of the world, it presents an interesting study, or awakes spasms of fear: to the man of God, contemplating the scene from his safe hiding in the Temple, it seems as though nature, with a myriad voices, were proclaiming the glory of God.

Somehow, everything that has been, is, and shall be; all that seems startling and dreadful; all that excites fear and foreboding, shall conduce to the glory of God. Wait, O child of God, in patient trust; Jehovah is King, and He shall sit as King for ever; all is under law. "Of Him, and through Him, and to Him are all things," and to Him shall be the glory for ever.

Our body is the temple of the Holy Ghost; does every whit of it say, Glory? I know of few things that stir my heart more than the repeated

ascription of "Glory be to the Father, and to the Son, and to the Holy Ghost." But is that the refrain of our life? Outside there may be confusion and storm; wild chaos and desolation; but see to it that from your heart's shrine there rises moment after moment the ascription of "Glory be to Thee O Thou most High."

Glory to God, to God, he saith.
Knowledge of suffering endureth.
And life is perfected in death.

FRIDAY, December 11.

"WEEPING MAY ENDURE FOR THE NIGHT; BUT JOY COMETH IN THE MORNING."
—Psa. xxx. 5.

The Hebrew word might be rendered, "may come in to lodge at even" (R.V. marg.). See, at night fall, a black-vestured guest comes to thy heart. Thou must let him in; he brings a warrant from your king for his quartering and entertainment. But he is only a lodger, he has no abiding-place with thee; at day-break he must begone. Canst thou not bear with him for these brief hours? It is only for the brief space of an Eastern summer-night. Let the first tint of the dawn flush yon sky, he will go. Like the ghosts of fable, he dies in the light.

Now, see, the morning breaks! Who is this hurrying up the hill, and knocking at the door? Hark to his joyous shout! Who is this? Ah! It is Joy. The child of the morning-light! The first-born of Resurrection! And he comes not as a lodger, but as the Lord and Master of Life, to abide for ever. Oh, welcome him in the name of the Lord, and throw open each chamber and each closet in your heart, that all may be filled with joy unspeakable and full of glory. And as he enters, sorrow and sighing flee away. They have passed out at the back, as he came in at the front.

Joy in the morning at the resurrection of Jesus! Joy in the coming of the Saviour for his bride! Joy as the millennium breaks on the world: Joy when the Eternal Day comes to gladden those who have drunk of Christ's sorrow, and shall share his bliss.

SATURDAY, December 12.

"THOU HAST KNOWN MY SOUL IN ADVERSITIES."
—Psa. cxxi. 7.

Men have a way of forgetting their companion when they fall into adversity. They do not know them or visit them: or recognise them if they meet them in the street. But the love of God is always most tender and considerate then. He seeks us out when the sky is shadowed, and life is overcast with sombre tints. Adversity, so far from alienating Him, draws Him closer, and brings out his tenderest loveliest traits. He knows us in adversity.

It is only when we are overtaken by adversity that we are revealed in the innermost depths of our nature. God knows us in adversity. "Thou shalt remember," said Moses, "all the way which the Lord thy God hath led thee these forty years in the wilderness, that He might humble thee, to prove thee, to know what was in thine heart." What revelations of unsubdued pride and imperious self-will are afforded, when we are searched and tested by the fiery trial of pain.

But the margin (R.V.) suggests another rendering: "Thou hast known the adversities of my soul. Is it not enough that God should know? Need we go to all our friends and explain to them all we are called to endure? Is not this a needless addition to their sorrow, and the sorrow of the world? What a glorious piece of advice the Master gave, when He said, "Anoint thine head, and wash thy face, that thou appear not unto men to fast, but to thy Father, which seeth in secret." "Your Father knoweth." "I know their sorrows, and am come down to deliver them." F. B. MEYER.

Silver Star Society.—The South London branch having commenced its work, will be glad to supplement the work of existing centres of Christian effort in South London. Applications for help should be sent to Mr. Alec. H. Dence, hon. superintendent, 74-84, South Lambeth-road, S.W.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

Two Stories by Major Whittle.*

[Told at a large children's meeting at Edinburgh. See page 20.]

THE POISON IVY.

I KNEW of a little boy who lived near Lake Michigan, who was shown by his father the poison ivy that grows very profusely in that region. The father told him that he was not to touch it because it would poison his hands, and get on his face and make him sick. "Do you think you know the plant now, my boy?" said the father. "Yes, father," was the reply. "Well, go over to that oak tree and see if you can pick it out." He went over and called out, "Here it is, father." "That's right," said his father. "Now go over and find some under that tree." "Here it is, father," said he, as he ran over to another tree and saw on the ground the green shiny leaf of the little ivy bush. "That is right," said the father. "Now you know what it is, remember about it, and be careful and not touch it."

It was only a few days after this that the boy was not well, and little red pimples came out all over his hands and face. "Why," said the father, "this is poison ivy! How in the world did this happen, my boy, after father warned you about it?"

The boy began to cry, and said very pitifully, "Me and Willie thought we would like to see if it would poison us, and so we picked some and rubbed it on." Could there be anything more like what we read of the woman waiting to see if the fruit which God had forbidden would kill her? And so it seems inevitable that every boy and girl wants—oh, so much!—to do the very thing they are forbidden to do, and that Satan should still be permitted to come and tempt them to do it. This being so, we must be on our guard, and not think that because we very much want to do a thing, that it is right or best for us to do it.

A LITTLE GIRL'S VICTORY.

I read a story the other day that pleased me very much indeed. A mother brought home a package of sweets for her little girl, and after giving her as much as was good for her to eat at one time, put the package on an upper shelf in the cupboard, and told her she was to have no more that day. The mother went upstairs and came back after some time to the open door of the room where the sweets were. What did she see but her little girl standing on a shelf, with the package of sweets opened, and a piece of it in her hand! The mother was about to call out to her; but observing that the child waited for awhile, as if thinking of something, she paused to see what she would do. To her great happiness, the little girl put back the sweets, and climbing down from the shelf to a chair and from the chair to the floor, she looked up with a happy smile, and stamping her foot upon the floor, said, "Dere, Dod, I didn't eat it after all!"

That was a great victory! Oh, that every one of you children would think of God when you are tempted to sin, and you, too, would have many such victories.

The best time, however, to fight against Satan is when he first suggests an evil thought. It was very dangerous for the little girl to have come so near doing wrong. It would have been much better if she had run right out of the room, saying in her heart, "No, no," and gone to her play that she might think of something else when the desire came to have the sweets. One of the most useful prayers in the Bible is found in Psa. cxix. verse 37. "Turn away mine eyes from beholding vanity."

Always make this prayer when an evil thought is suggested by what you are looking at, or thinking of, and Satan will not be able to go further with you.

A Speaking Stone.

You'll find me in Eden, 'mong roses so sweet;
At Bethel, where Jacob his true guide did meet,
With Caleb, who faithfully followed the Lord;
With Nathan, who boldly delivered God's Word;
With Esther, the lovely and beautiful Queen;
With Ezra, who homeward God's people did bring.
In Tyre, the proud ancient Queen of the sea;
In Tarshish, where Jonah was minded to flee.
I constantly tell of a God, great and wise,
Who guards well his children, and sends them supplies.

* From GOSPEL PICTURES AND STORY SERMONS FOR CHILDREN. (Morgan & Scott. Price 2s. 6d. and 3s. 6d.)

Fatherless Girls in Armenia.

THE young people of England can have no idea of the sufferings endured by the Armenian children, whose fathers have been cruelly torn from them during the massacres. In his recently issued work, entitled, "In Bonds: An Armenian's Experiences," the Rev. Krikor Behensilian introduces a very pathetic letter written in English by a Christian girl, and dated, Marash, June 20, 1896, in which the following sentences occur:—

"I am very sorry to say to you that my dear father was among the men who were killed in Marash. Indeed, it comes to me very hard; but I know and I am sure that whatever God does is for our good, because He is our Heavenly Father, and cares for me and for all. I am very sorrowful, but I am thankful to God that He comforts me in my deep distress. The verse which comforts me most is this—'God shall wipe away all tears from our eyes.'"

A young fellow in England, having read Mr. Behensilian's book, was struck with the letter referred to, and very kindly sent the author the sum of 25s. to be forwarded to the bereaved girl. In his letter to her he says:—

"Miss Doodoo Jamjochyan,—As I would like to try and help my poor Armenian brothers and sisters, and as I received your name from a very good friend of yours, I thought by sending the enclosed it would help you a little, and so enable you to help some other little sufferers."

"Through the same friend I also learn that your little sister Nuritza intends going with some companions to a school in Smyrna. I trust they all arrived safely at their journey's end."

"I was very very sorry indeed to hear of the dreadful things which have happened to your family, and all the other poor Armenian people; but I trust God will send power to help you all, as I am sure He will in his good and kind love for us all."

"Enclosed find one pound five shillings (£1 5s.)" Mr. Behensilian, of course, forwarded the amount entrusted to him, together with other sums, which he has received on behalf of the fatherless girls who are being sheltered and cared for by his wife in his own house at Marash.

Mr. Behensilian has many young friends in England, who are interested in his work in Armenia. His address is—c.o. Exeter Hall, Strand, London, W.C.

The Bible Searcher.

Foreign List:—

No. 37. Constance Holmes (S. Africa). Nos. 40 and 41. A. M. Henderson and No. 42. Walter Henderson (Jamaica). No. 43. W. Arnold, Vera and Frank Sjöström (America). No. 37. Christine and Graham Pearson (Tasmania). No. 42. Queenie and Llewellyn Dale. No. 39. J. Garrett, Daisy Arthur. No. 40. Bessie Whitehead. No. 41. Charlotte Cane (South Africa). J. Garrett (I. cert.), A. M. Henderson (I. cert.), W. B. Henderson (hon. mention).

No. 46 (second list).—Correct answers received from:—

Louis, Queenie, and Ezra Matthews, Maudie and Robert Sharman, Mabel Ince, Helen, Philip, Lilian, and Elsie Willoughby, Marcus King, Nellie Couch, Arthur Shaw, Frank Medcalf, Sissy Davis, Emma Price, Edith and Emily Hearn, Frank Morris, Christine Parker, Dorothy Bevan, Ernest and Eric Seymour, Ruth Harrison Margaret Gribble, Kate Cox, Gertrude Edwards, Arthur Barker, Agnes, and Gladys Head, Duncan Payne, Lizzie and William Porter, Lexie Jack, Mary E. Clarke, Nellie Lovegrove, Edith Badham, Raymond Theobald, Maggie Wight, Hilda Bassett, Guinefred, and Elsie Leigh, John Thomson, Douglas Parkes, Theodore Roberts, Constance and Mildred Scott, Gertrude Daniels, Thos. Rayner, Ashley and Jessie Lynn, Elsie Eulke, and E. H. Harvey, Elsie Bowdler, Minnie Gannell, Winnie Page, Annie Margaret Cross, Olive Clarke, Jessie Bone, Frank Dean, Bob and Dollie Salt, Margery Smart, Arnold, Ruby, Hugh, Ernest and Daisy Allen, Lizzie Athole, Lavinia Barnes, Ethel Fielder, Clara Riley, Catherine Barber, Hannah Lovell, Dora, and William Squires, Louie and Nanette Whitby, Harry Elliot, Susie Egan, Reid Hanny, Edith Quick, Emily Church, Carrie Dade, Lizzie Hill, Louis Berthe, Gilbert, Olive, and Ruby Stone, Ada Heap, Freda Hanton, Christabel Goodwin, Norman Braby, Ethel, and Kathleen Light, Gertrude Kingerlee, Mabel Whitaker, Stanley Mariner, Matilda and P. R. Robinson, Harry and Bertie Butler, Eva Wimpenny, Albert Bridges, Florrie Walter, Leonard Bond, Florrie Osmond, Beatrice Cashford, Joanna and John Pearson, Lily Clark, Charles Brown, Edith and William Corrick, Henry, Annie and Arthur Couch, Elsie Johnson, Marie Stuart, Vernon and Jack Clarke, Ernest, Reginald and Willie Findlay, Herbert and Ernest Fowler, Ethel Apin, Charlie and Marjorie Hogge, Ivy Richardson, Conyers and Allen Baker, Laura Percy, Willie, Jessie, and Ada Palmer, Cecilia J. Franklin, William Aston, Dorothy Vickers, Kathleen, Ethel and George Pasley, Isabel, and Gladys Phipps, Dorothy Woodford, Kathleen Dodington, Mary and Valerie Maitland-Kirwan, Maggie, and Jessie Carter, Annie Boniface, Gladys Pike, Vera, Mary, Norman, and Daisy Petrides, Laura B. Macaulay, Wallace and Millicent Bentley, Francis, Dorcas, and Florence Hoyte, John and Margaret Fogg, Herbert and Leslie Morris, Maud Oakes, Frank Thompson, Mary, and Daisy Greenacre, Blanche Norcock, Winifred, Angus, and Malcolm Thomson, Ida and Allan Woodman, Margery and Trevor Matthews, Jessie, Margaret, and Lilian Poole, Frances E. Mann, L. Reddie, Mabel Birney, Ivy Munsell, Dora W. Nathan, Jessie Dunlop, Mary L., and George Graham, Jeannie Robertson, Eva Edmundson, John, William, and Agnes Menzies, Victor and Hal Armstrong, Mary G. Bunney, Emma Goodier, Florrie Smith, Barbara Macconchy, Janet D. Fawkes, Lionel, and Gladys Calvert, Margaret E. Harris, Susie Cumbers, Maud F. Leigh, Eva Gray, J. K. Bennett, W. T. Aldous, Walter Peryman.

Lilian and Teresa Blackie, May, and Willie Christie, Maggie Smith, Sybil Forbes, Charles, and Mena Hunter, Lily Boxer, Annie Fleming, Janet and E. B. Black, Chrissie Chalmers, Bella Steadman, George Donovan, Isabella Kay, Christabel Smart, Benjamin Onions, Edith, Constance Galt, Juliet Haines, Percy Charles Stokes, Charles and Thomas Bewley, George Napthine, Alfred, and Cluppel, Bazett, Lucy Soltan, Dora Corrie, H. Korrigh, A. W. Murray, H. Willie, Percy Leigh, J. and Frank Grigg, H. Nicholas, Douglas Paige, Charles Prynn, Cecil Harvey, Ernest Kelsey, Isabel and Elmina Roe, Blagie Goodland, Lottie Orr, Amy Cox, Olive Cooper, Dora Muir, Dorothy Pettan, Daisy Goleasworthy, Dora Walters, Eva Monti, Evelyn Shaw, Arthur Llewellyn, Frances Figgins, Alice Marks, Macphie, Georgina and Lucy Trotter, Bella, and Abraham Mack, Mabel Bailey, Helen Dunbar, Hetty and Harold Wodson, Grace, Ida, and Elsie Wright, Pringle Wilson, Gordon Duncan, Mary and Willie Cooper, F. J. B., and Helen Stalker, Percy Dodington, Grace Welbank, Ruth Coupe, Dorothy Benson, Christine Arnold, Gerard Morgan, Muriel Shaw, Bessie Cheale, Horace Williamson, Oswald Mavor, Margie and Gracie Marston, Dorothy and Marjory Dyke, Arthur, Herbert, Harry, and Colin Wright, David Judd, Minnie Giddings, Norah, and Cecil Lowe, Dorothy G. Arbuthnot, D. Austin.

ANSWERS TO LAST WEEK'S BIBLE

SEARCHER (No. 47).

CORNELIUS, a centurion, who served God with all his house, was commanded by an angel in a vision to send for Peter, who came and baptized him after he had received the Holy Ghost. ELYMAS was smitten with blindness for trying to prevent Sergius Paulus listening to Paul. AENEAS, who had been sick of the palsy for eight years, was healed by Peter. GALLIO refused to judge Paul. ALEXANDER tried to make his defence in the uproar caused by Demetrius. APOLLOS was taught by Aquila and Priscilla about Christ, and he afterwards convinced many Jews that Jesus was Christ. FESTUS, Governor of Judaea, asked Paul if he would be judged in Jerusalem. When Paul spoke before him he said he was mad. AGABUS, a prophet, who foretold a famine in Judaea, and who prophesied that the Jews should bind Paul and send him bound to the Gentiles. JASON protected Paul and Silas in Thessalonica. RHODA opened the door of Mary's house to Peter after the angel had delivered him from prison. SIMON, the Sorcerer, was baptized by the Apostles; he wished to buy the gift of the Holy Ghost, but afterwards prayed for forgiveness.

No. 47.—Correct answers received from:—

Allice Palmer, Willie and Harold Cheesman, Rosalind Phillimore, Millicent and Wallace Bentley, Edith, May, and—Giles, Frances Taggart, Edith, and Maude Tyson, Violet and Kitty Donaldson-Selby, Evelyn Hewer, Phyllis Boyd, Edith, Annie, and Mabel Cole, Annie Cooper, May, Polly, Daisy Galt, Dorothy and Willie Davies, Vernon and Jack Clarke, Marion Richards, Herbert Braddon, Eleanor Noel, Amy Hoddnett, Dorothy Hughes-Games, Raymond Whitwell, Phyllis, and Noel Wright, Gladys and Ella Clapp, Minnie Parker, Rose Marsh, Emily Bridgewater, Maud Cleal, Eric Elliston, Mary Plumb, Millie Farleigh, Gordon May, and Daisy Bird, Maudie, Gladys Isaac, Cecil Bradford, W. B. and Nellie Dowsett, Juliet Haines, Ruth, Beryl, and Maud Morris, Joshua Hughes-Games, Daisy Bungey, Dolly, and Florence, Melli, Gertrude Wearne, Eleanor Stuart, Edward Harms, Sybil Godfrey, Frank Redfern, Barbara Stevenson, Kathleen, and Brereton Code, Florrie and Bell Dunce, Ethel Beauchamp, Beryl Stokes, Graham Leslie, Mildred and Gertrude Scott, William Clarke, Mabel Leverington, Marion, Lucy, and Emily Kell, Olive Mason, Ernest Peares, Katharine Blackie, Beryl Hill, A. Houghton Ferriman, Margery Smart, Rosetta Sherwin, Hilda Matheson, Lexie Jack, Lucy, Gordon, and Olive Andrews, A. Matthews, Agnes and John Seth, Marguerite Ogilvy, Elsie Betors, Dore, and Grace Joyce, Annie Tawse, Myrtle Perry, A. Rose Anton, Kenneth Dunbar, Susie Cumbers, William and Lizzie Porter, Harold Stevenson, J. A. Chamberlain, James Matthews, Sydney and Olive Robertson, George, Ethel, and Kathleen Pasley, Maude and Amy Nottage, Ernest and Edie Nash, Lilian, Margaret, and Jessie Cook, Dorothy, and May Hooper, Edward, George, and Ethel Howell, Charles, and Freda Pickers, Margaret Gribble.

THIS WEEK'S BIBLE SEARCHER (No. 48).

How we ought to walk. Give an answer from each of the following chapters, supplying verse in each case.

Isa. ii, Eze. xi, Hosea xiv, Micah iv, Rom. vi, and viii, ii. Cor. v, Eph. iv and v, Col. i, Gal. v, ii. John, iii. John.

[Children under EIGHT may do any four; under TWELVE any seven.]

Personal.

CLARA HOLDEN.—Thank you for the books and cards. I have sent them to the Ragged School Union. ETHEL HUTCHINSON.—I hope your sister is better, and that you have both been able to do last week's Searcher. CLARA RILEY AND ARTHUR COUCH.—Thank you for your letters. MABEL INCE.—I am pleased to have another "nice" in South Africa. ELSIE LEIGH.—I am sorry you had so much trouble with the "Searcher." Cissy.—The questions may be explained, but no help given with the answers. It is not necessary to sign the papers every week. ALICE HENDERSON.—Thank you for the ferns, they are very pretty. They do not grow in England. Your paper was not sufficiently well done for a prize. Try again next competition, and answer the questions more fully. IBLA WOODMAN.—Am glad you and your brother have begun to do the Bible Searcher. DUDLEY JOYCE.—Please write your age on the top of your paper with your name. DAISY AND NORMAN PETRIDES.—I know you are not very old, but don't you think you could write a little better? GORDON DUNCAN.—I shall be glad to have your answers each week, if you feel well enough to do them.—HELEN DUNBAR.—Thank you for your letter. I am sorry you had such difficulty this week. It is one of the rules not to use a concordance at any time. DAISY ARTHUR.—Your name will appear in the foreign list.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, Stowmarket, Dec. 3; St. Martin-at-Oaks Norwich, Dec. 5-11; St. Paul's, Onslow-square, Dec. 19; St. Luke's, Redcliffe-gardens, Dec. 23. Mr. Josiah Spiers, Baptist Church, Ramsgate, to Dec. 4. Mr. J. H. P. Cutting, Horton, Somerset, to Dec. 4. Mr. J. S. Tyler, Birmingham and neighbourhood, to Dec. 17; Coventry, Dec. 11; St. John's, Chichester, Dec. 19. Mr. Hewlett and Mr. Goodman, West Croydon Tabernacle, Dec. 5-14. Mr. G. Hanson Sale, Cinderford, Dec. 6-7. Mr. Regd. Callender; St. Matthew's, Bayswater, Dec. 6; Bromley, Dec. 13.

Children's Scripture Union.—Portions for week ending Dec. 12:—Sun., Dec. 6, Psalms cvi. 34-48; Mon., Dec. 7, Deut. iv. 1-13; Tues., Dec. 8, v. 1-15; Wed., Dec. 9, v. 16-29; Thurs., Dec. 10, vi. 1-12; Fri., Dec. 11, vii. 1-11; Sat., Dec. 12, ix. 7-20.

Manchester Wesleyan Mission.

THE anniversary meetings of the Manchester Wesleyan City Mission were held last week, and attracted very large and enthusiastic assemblages. In the important matters of attendances and financial results the anniversary has been the most successful of all during the ten years' history of the Mission. The proceedings began at noon, when an audience which packed the Central Hall, in Oldham-street, met to hear a sermon by Rev. James Stalker, D.D., of Glasgow. The address took the form of a deeply interesting sketch of the life and character of St. Augustine, and some lessons deduced therefrom.

In the afternoon the hall was again uncomfortably crowded, a considerable number being unable to get even a peep inside the doors. Miss Lancaster, of Burnley, presided, and the meeting was addressed by two of the Sisters of the People and Rev. F. L. Wiseman, of Birmingham. Gipsy Smith contributed to the interest of the meeting by a short address and some singing.

The third and most important gathering was held in the Free Trade Hall in the evening. The hall was densely crowded. Mr. Thomas Walker, of Bolton, occupied the chair. After devotional exercises, Dr. Pope gave a short sketch of the Mission work during the past year. The tenth year of this enterprise, he said, had been more successful than any of the previous years. In every department of the Mission work the last year had been one of distinguished and of crowning success. As to the membership, it was larger than it had ever been. They had 2000 full members in the Mission church, and if they added those who were "on trial" and the junior members there were more than 3000 people weekly meeting in class, and forming an army of Christian workers. With regard to finance, the cost of the Mission for the year just ended was £6435. Towards this amount there had been raised at the Mission branches £4281. That showed they were cultivating a spirit of self-support as regards the religious or evangelistic side of their work. Collections were taken at every service, and the working classes nobly responded. At this anniversary the committee wished to receive £1200 to clear off the deficit, and something towards the cost of the ensuing year's work.

The Chairman, in the course of his opening address, bore warm testimony to the excellence of the work which had been so vigorously carried on by the Mission. He urged that in every town the Wesleyan Church should have its mission organisation, in order to carry on a ceaseless round of social and religious enterprise, which, with the present changing ministry, could not be successfully carried on in their circuit life.

Rev. Dr. Randles, President of the Conference, said the work was the same kind in essence as that carried on by the regular churches. The movement was sometimes called the "forward movement." "Forward" it was, in the sense that it differed from stagnancy. It was new in some respects—new in some of its appliances and instruments, perhaps; new in some of its methods, but in reality it was a return to early Methodism.

Dr. McLaren, who was cordially welcomed, said it was always a pleasure to express one's cordial sympathy and admiration, not altogether untinged with envy, at the work done in connection with this Mission. He did not propose to speak for anybody but himself, but he was quite sure that all the best Christian men and women in Manchester, of every denomination and communion, rejoiced with them in their success, for if he might venture to sum up the claims of the Mission on the sympathy and help of all Christian people, he found that its aggressiveness was the great recommendation. "We have all been," Dr. McLaren added, "too much in the habit of settling down contentedly with the idea that our mission is to the people who come into our churches and chapels, and have been comfortably indifferent to the dreadful fact that stares us in the face, if we will open our eyes, of the alienation of large masses of people in these great cities of ours from our churches, whilst we contentedly settle down with the handful that assemble. We had, some decades ago, almost lost the notion that Christianity must be aggressive if it was to live, and this Mission and many others, have helped to shake our

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churches, all of them, out of their contented apathy, and have told us once more that we must recognise the fact that we are here to grapple with, and confidently to go out to the contest, against the indifference and the worldliness that lie all round about us. A church that is not aggressive will die, and I was going to say the sooner the better; and I am quite sure it does not deserve, whether it gets it or not, Christian burial." Another obligation under which the Mission had laid the other churches was in teaching them a wise elasticity of method. The Mission had taught them that it was possible, while remaining firm in one's allegiance to the great central truths of Christianity, and to all the essentials of Christian worship, to adapt their methods to the object in view. It was a strange thing that sensible men needed to be taught that; but they all knew how extraordinarily use and wont, and the power of established form, blinded men to the realities of the case. The Mission had also shown that the work of the Church was many-sided, and had to do with the body as well as the soul. He looked with admiration on the list of operations conducted under the auspices of the Mission. These social operations were secondary, but they were consequent upon the central work; and depend upon it, there was no Agnosticism that ever turned out a list like that. "When all your modern negation mongers," Dr. McLaren exclaimed, "of various shapes and degrees, will let us see that their central principle effloresces in such things as these, we will begin to talk to them." "By their fruits ye shall know them." "Do men gather grapes of thorns?" The last thing he would venture to say was, "We are all your debtors, because you have taught us that evangelical and evangelistic preaching is, as it always has been and will be, the power of God unto salvation."

Dr. Stalker addressed a few words of counsel to the young men and young women whom he saw largely composed the assembly. He exhorted the young men to cultivate a public spirit—a disposition to do some good to the town of which they were citizens, to the country of which they were children, and to the Church of which they were members.

After an address from Gipsy Smith, Rev. S. F. Collier, superintendent of the Mission, announced the result of the collections and contributions for the anniversary. Altogether the sum received was £1851, and he had good hope it would be made into £2000.

Rev. S. Chadwick, of Leeds, also addressed the meeting.

To Mrs. Josephine Butler.

PITIFUL saint! who hast not fear ed to tread
Unshrinking where the leper souls are found,
Laying thy hand upon the world's old wound,
Which bleeds unheal'd, as it has ever bled.
Yet by thy presence thou hast surely shed
Some beam of heavenly light upon the ground,
Where only lurid rays of lust abound
To paint the night about the living dead?
Thy Dante soul has lifted up the veil
That Custom hung before the Lazar gate;
And passing swiftly in, thou didst not quail
Beneath the stinging sneer of devilish hate—
Wherefore the angels love thee, bid thee hail,
And write thy name among the deathless great.

G. M. SEYMOUR.

Free Law for the Poor.—One of the latest and most interesting new departures of the West London Mission is the institution of a Poor Man's Lawyer. Mr. Bamford Slack, with the assistance of one of the most capable of his staff, has kindly undertaken to give advice to those who are too poor and too helpless to seek legal guidance in the usual way. The poor are robbed and wronged through ignorance and helplessness. In addition to that, all sorts of personal and family quarrels spring up and last for months and years, for want of a little sensible authoritative advice at the early stages of a domestic quarrel. In this and other ways, Mr. Bamford Slack and his colleague are already beginning to render invaluable service to the Mission. Mr. Bamford Slack and his partner (who is a member of the Anglican Church) have, from the beginning, rendered great professional services to the Mission in many directions. This new service to the poorest members of the Mission is a further kindness of the greatest value.—*Advance.*

Famine in India.

DO not need to tell your readers that gaunt, compassionless famine is stalking over India. In Central India, the ability of every mission is overtaxed in efforts to relieve distress and save children.

It is laid on my heart to make an effort to rescue and transfer to Bastor, a land of plenty, where we have land and the conditions favour the early development of self-support, 500 boys and girls under ten years of age. While you help suffering Armenia, do not forget India and this enterprise. It will cost £600 to gather up, transfer, and plant them in Bastor. Then £1000 a year for four years to maintain and develop the colony.

Yellandu, India.

C. B. WARD, Missionary.

The Gonds are the largest of the aboriginal tribes of India, numbering over two million persons, and live in the high country of the Central Provinces. More than others, they will suffer during the next few months—the harvests of "kodo" and "kutki," the millets on which they subsist, being unirrigated crops, have been a failure; their reserve stock has been exhausted by three bad seasons, and starvation stares them in the face. Grain of any sort is now unobtainable in the remote villages of the Mandla District, while in the towns (for they are far from the railway) rice, wheat, and grain are sold at higher rates than in the large cities of Upper India. The Gonds will not rise or riot, but they will die in silence. We have six mission outposts making a line across the centre of our district; these are in every case in Gond villages, and we desire to utilize these places with a view to helping specially the weak and the needy. I plead particularly for the orphans; their condition is the saddest of all, and they have a first claim on our charity as Christians.

(Rev.) HERBERT J. MOLONY, C.M.S.

Mandla, C.P., India.

The Month & its Lessons.—12.

DECEMBER.—The Dark Month.

DECEMBER is the Old Age of the year, and the last page of the year's record.

DARK THINGS IN DECEMBER.

1. *The Mornings are dark.*—Gen. i. 5.
But awake in good time.—Rom. xiii. 11;
Psa. lviii. 8.
2. *The Days are dark.*—Amos v. 8; Joel ii. 2.
Work with good cheer.—Matt. xxi. 28.
3. *The Paths are dark.*—Prov. ii. 13; iv. 19.
Walk with a lamp.—Psa. cxix. 105.
4. *The Houses are dark.*—Exod. x. 22, 23.
Warm them with fires.—Jer. xxiii. 29.
5. *The Sky is dark.*—Josh. ii. 9; Luke xii. 56.
Watch for the stars.—2 Pet. i. 19.
6. *The Nights are dark.*—Psa. civ. 20.
Welcome the rest.—Psa. iv. 8; Eccles. v. 12.
7. *The Future is dark.*—John xii. 35.
Winter will soon end.—Rom. xiii. 11; 1
Thess. v. 4-6.

LIGHT UP IN GOOD TIME.

Travelling in the train we have often seen the lamps lighted in broad daylight, preparatory to a passage through a dark tunnel, or for the coming night. A wise precaution requires that the lamp of grace be lit up in the heart, that we may be in readiness for the dark passage in life or the tunnel of death.

An old man, covered with furs, and having several caps on his head, is the pictorial representation of December. His nose is red, and his beard pendant with icicles; at his back he carries a bundle of sticks; and both his hands are incased in gloves. He bears the marks of age, feebleness, and decay: the emblems of life's close. The last year, the last month, the last day, the last hour, and the last moment will come to all, and happy will it be for us if the exit from this life be the introduction to a better one on the other side, and so it will be if we "live Christ"—then, indeed, "to die" will be "gain."

A minister in Philadelphia, dying, said in his last moment, "I move into the light." Hobbes, the infidel, said, when dying, "I am taking a fearful leap into the dark." What a contrast!

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer" (1 Pet. iv. 7).

C. EDWARDS.

Winchester.

African Children Rescued.

SOME months ago we recorded the discomfiture of Mlozi of Mpata, the African chief who had patronised and protected slaving parties passing the north end of Lake Nyassa. Mrs. Dewar (*née* Rayner), wife of the Free Church of Scotland missionary at Mwenzo, on the Tanganyika Plateau, in a recent letter describes the stirring incident. She writes:—

"The resident official of the British South African Administration here is very active, and directly word reaches him of any slave work he is off in hot pursuit. Last week, while superintending the making of the new road from here to Fife, news came that an Arab party had just left a certain place. He gathered a band of natives, and with another European started at once. They reached the spot to learn that Alungwana had not yet passed; being in advance, they stayed in the village, where it was expected the party would rest. Soon the Beloochistan Arabs came along, donkeys, carriers, women, and a whole lot of children. The whole caravan took half-an-hour to pass a given spot. They did not stay at the village, but camped some distance away, lighted their fires, and cooked their food.

"No move was made that night, but when morning dawned, messengers were sent demanding instant and unconditional surrender. The only answer was firing on the part of the attacked. In less time than it takes me to write,

THE PRINCIPAL ARAB WAS CAPTURED; his companion, rather than yield, committed suicide by shooting himself, and all their 'chuma' was taken, including several very valuable tusks, some weighing over eighty pounds each, 1500 pounds in all. Also the Arab mail and fifty-seven slaves have come safely to Kawa, the headquarters of the B.S.A. on the Plateau. All that could give a satisfactory account of where they were bought, or whence they were stolen, have been (or are being) returned to their respective homes. Still, there are many so small that they can tell nothing of their former whereabouts. It seems that the meek, innocent-looking Arab who was captured has been in the country for the last four years collecting his merchandise for the coast!

"Mr. Dewar received a note offering him some of the tiny ones, so he started, taking with him several men to bring them back. It was only last evening, when quite dark, that they returned, glad to set down their tiny human loads. One child was crying with the cold, as the large wrapping of calico its kind rescuer had supplied had slipped down. All were soon crowding round the fire, and, not content with the mat in front, stepped right inside the hearth, spreading out their little hands to the welcome glow. Soon their past trials seemed forgotten, and all were chattering and enjoying some sweet ground nuts—monkey nuts.

"Our hearts seemed full—on the verge of either a good cry or a good laugh. On the one hand we were thankful to know they had been

SAVED FROM A TERRIBLE FUTURE, and were safe at a mission station, and on the other hand there was the thought of what the poor mothers and fathers must be enduring. A bowl of steaming nsima (boiled malezi) was brought in, and the six contented little creatures gathered round, and ate very nicely, no pushing and no hurrying.

"We are thinking that friends at home may be willing to adopt one of these little orphans through us, though so very, very far away. We could, I think, guarantee to house, educate, and provide everything needful and suitable for their comfort and health for 50s. per annum. As soon as able, they would be trained to the work they seemed to be best suited for, while the object aimed at would be their future usefulness to their own tribe and people. There are three boys and three girls; the eldest, who is wonderfully bright and sharp, cannot be over five or six years old, and two are about two years old, and scarcely know their names. The boys are Kaosa, Masasi, Musonda, and the little women, Kulanzira, Batilukia, and Muzizindwi. They seem to be mostly Awemba, but the precocious 'capitao,' Kaosa, has been so long with his captors that he speaks Swahili fluently.

"They had rested during the daytime in their march, and travelled at night, and until they reached this region the adults had been fastened together with a long chain, which is now at Kawa, well made, with two semi-circular bands at intervals, to be fastened round the necks of the doomed ones with a padlock. The head Arab is there, too, in chains, awaiting his trial."

Rev. M. E. Barakat.

THE accompanying portrait introduces to our readers an Oriental Christian, who has for some years engaged in Gospel work in America, and who is at present in this country, evangelising and lecturing on Eastern lands and scenes. MUHANNA EISA BARAKAT is a native of Damascus, "the oldest city in the world," where he was born of Christian parents in 1855, in a house lying between "the Street which is called Straight" and the place where the Apostle Paul was let down in a basket from the wall of the city (Acts ix. 11, 25).

While he was a child there was an outbreak against the Christians of Syria, on the part of the Mohammedans, and in Damascus the work of slaughter was continued for three days and three nights, neither men, women, nor children being



spared by the murderers. When the massacre began, young Barakat was at school, and on returning home was lost in a riotous and frantic crowd; but at length, when escaping from an assassin, he threw himself into the arms of a merciful native, who, though a Mohammedan, did not approve the bloodshed. Afterwards he and his brother were restored to their parents and five sisters. This was not for long, however, for the father was killed for not renouncing the Christian faith, and thereupon his mother was taken ill, and conveyed to the Mohammedan hospital, where she speedily died, as was said from poison, which was freely administered to the hapless patients. The youngest baby sister, being left helpless, soon followed her parents. Then the house with its contents was burnt down to the ground.

Mr. Barakat was then taken to Alexandria by his elder sister, who laboured as a missionary there. After attending the American Mission schools for about ten years, he returned to his native country, and entered the Syrian Protestant College at Beyrout. In 1874 he graduated B.A., and going again to Egypt he was appointed professor at the Siout College, taking English subjects and Arabic. He also instructed a number of missionaries in the Arabic language, and acted as Professor of Literature in the Ladies' Seminary at Siout. During his holidays Mr. Barakat travelled in the Holy Land and beyond, acting as interpreter to strangers from the West; and during this period he had narrow escapes from danger, which impressed him

much with a sense of God's goodness and providence.

Having a desire to preach the Gospel, Mr. Barakat went through a course of preparatory study at Cairo, and subsequently engaged in mission work and teaching. In June, 1882, while at Alexandria, he found himself in the midst of another massacre in connection with Arabi Pasha's rebellion; but again escaped with his life. The cause of this outbreak was the same as on the earlier occasion, Mohammedan hatred of Christians and their doctrine. Taking asylum in Malta, with his married sister and his brother, and their families, Mr. Barakat at length despaired of speedily returning to Alexandria, and took ship to France, and thence to America. Receiving letters of recommendation from the trustees and directors of the Siout College, he was heartily commended to the people of the United States, among whom he began to lecture on Oriental topics, and to preach the Gospel with all the force and point that attends an intimate knowledge of the circumstances of Bible story.

In order to attain still greater efficiency in Christian work, he entered Auburn Theological Seminary, and went through the three years' curriculum with great credit to himself, adding polish and fluency to expression in the English language. His desire was to undertake mission work in Syria,

but the Presbyterian Foreign Missions Board did not entertain his offer, as they had a rule against sending workers to their native lands. So he had no alternative but to seek openings in America, where from 1889 to the beginning of the present year he laboured in several cities and towns in the western State of Iowa. From time to time also he lectured throughout the States and Canada, on Oriental customs.

At the end of last year he resolved upon a tour with several objects:—(1) To gather material for a work he is preparing on the Holy Land and the Bible; (2) To diffuse information on Eastern affairs, as opportunities may offer, in the churches of Great Britain; and (3) to promote his own acquaintance with affairs in general. He comes among us fully accredited from the churches of the United States, and we commend him to the sympathetic attention of such as are able to organise meetings for popular instruction and Christian encouragement. Communications for Mr. Barakat should be addressed to the care of the Y.M.C.A., 186, Aldersgate-street, E.C.

Dublin Prison Gate Mission.

THE Dublin Prison Gate Mission had its origin in blessing received by individuals during Mr. Moody's visit to Dublin in 1874. Two years of regularly held women's prayer meetings as to this work preceded its commencement. Less than eight months are now required to complete twenty-one years of Prison-gate work in Dublin. During twenty years commencing July, 1876, 8254 women have been received from the Prison Gate. Last year £1911 was earned by women and £103 was paid for dormitory accommodation, making the entire return from them £2014. Seventy-four women were satisfactorily provided for from the Mission during last year. A large proportion are young girls, who, with their hearty consent, are retained indoors at the Mission until they can be safely placed in positions to earn their own livelihood.

At present, the necessity of curtailment of the work is before the committee, the bank account being overdrawn by £750. The yearly expenses of the mission amount to about £3000. Christian friends are desired to contribute only one-third of the total expenditure, and surely the workers will not be compelled to send away those who are industriously endeavouring to lead a new life for lack of this portion. The expenses of management are small, the greater part being accomplished by voluntary labour. The hon. secs. are Mrs. Edmundson, Foxrock, co. Dublin, and Mrs. Eustace, Knockrath, Greystones, co. Wicklow.

Dr. Nansen told an interviewer that he took no intoxicating liquors with him in his recent Arctic expedition. His experience, he said, has led him to take a decided stand against the use of stimulants and narcotics of all kinds.

Missionary Meetings.

MANCHESTER.

THE annual "Missionary-day" meetings held at the Conference Hall, Strangeways, Manchester, took place last week. At nine o'clock, a large number of those who took part in the proceedings of the day breakfasted together. The BISHOP of MANCHESTER delivered a brief address upon the subject of foreign missions. As Christians, it was their duty to labour for and support the missionary cause. The Divine command was to go with the Gospel to every creature, and they must accept that responsibility. Subsequently a devotional meeting was held under the presidency of Prebendary Macdonald.

The first general meeting was held at eleven o'clock, there being present a large number of ministers of different denominations and active workers in missions in various parts of the world. Rev. DAVID BARON gave a Bible reading with special reference to the work of evangelising the Jews in which he is engaged.

Mr. EUGENE STOCK (Church Missionary Society) followed with an address in which he illustrated the great principle that there must be death before life, humiliation before conquest and victory. He added that much of the wonderful development of the last few years was the direct issue of the deaths of the wife of Krapf, of Livingstone, Hannington, and others. Miss ETHEL TURNER, of the London Missionary Society, gave an address upon the work carried on by the mission at Almora in Northern India.

At the afternoon session, Prebendary Macdonald presiding, BISHOP TUGWELL (Western Equatorial Africa) delivered an address. He believed that the influence which is energising the Church of Christ to-day more than anything else, had its connection with the mission field. Many present pledged themselves some years ago to carry the Gospel to the people of the Soudan; but he was there to tell them that the Gospel had not been proclaimed in the Haussa Soudan. He desired to ask them whether, when they gave that pledge they gave it on certain conditions—whether they pledged themselves to support certain men or to give the Gospel to the people of that country? It was of importance to notice the difference. If they pledged themselves to support men, men might disappoint them or be called away by God; but the field—the people—remained, and the country was unevangelised to-day. If they pledged themselves to evangelise that country, they must take up the work which, he feared, for a while they had laid down. As a result of the work that had been accomplished, however, they were in a position to-day to advance into the Soudan. In a journey which he and a colleague, Mr. Nott, recently made into the Haussa country, they were hospitably received, and were asked to give an assurance that after the rainy season they would return if their lives were spared. He told the people that he should not be able to return, but that Mr. Nott would, and that he would hold them responsible for his health and life. Two men thereupon gave a pledge that they would watch over him. Mr. Nott was going to the Haussa Soudan in December, and he wanted a medical man to join him. He earnestly appealed to the meeting to take up the work, and, if possible, to send workers into the Haussa Soudan. There was, he said, a mighty work to be done there. In the lower Niger the difficulties were great because they had to deal with so many languages; but throughout the large district to which he was referring there was but one language, while the people were not an ignorant or an unlettered people. He hoped as a result of those meetings some might be ready to go.

Rev. J. HUDSON TAYLOR gave some details of mission work in North China. He expressed the belief that there was no work in England so fruitful as missionary work in China. Some people thought missionary work was discouraging; it all depended upon how the matter was looked at. There were in China hundreds of cities—capitals of countries—in which there was no resident Christian teacher to-day, European or native, while there were a much larger number of large towns and villages equally destitute of the Gospel. The work, however, was being blessed. The latest statistics up to April of this year gave the number of native Christians as 70,000; there had been added to the Christian churches in China during six and a-half years as many as were gathered in the previous fifty years' (1084).

missionary effort. There was, he urged, great need for more workers.

Mrs. TODD OSBORNE described her experience amongst the soldiers and sailors at Gibraltar and amongst the people on the Spanish mainland. Mr. ARTHUR J. BOWEN, who is connected with the Congo-Balolo Mission, and is home on furlough, in an impressive address, gave some particulars of work in Central Africa.

After an adjournment for tea, a Medical Missionary and Student Volunteer meeting was held under the presidency of Mr. L. K. SHAW. In opening the meeting, the chairman said it had been well said that the medical missionary was the nearest approach to the first missionaries sent forth by Jesus Christ, when He bade his disciples go, giving them power to preach the Gospel and to heal the sick. Dr. J. L. MAXWELL, who laboured as a medical missionary in the island of Formosa and in South China, expressed the gratification it afforded him to see the increasing number of students in the great medical schools of London who were preparing themselves for work as medical missionaries. The medical missionary, he said, had great scope for effective work, and was doing that work most successfully. From personal experience he knew how valuable such work had been in China. The Strangeways Conference had sent out a medical missionary, Miss Dodson, M.D.; and he asked that they should render her every help.

Mr. MARCUS WOOD addressed the meeting on the work of the Student Volunteer Missionary Union, a movement which, he said, was founded ten years

ago in America. In England they were now adding one student per day to the roll of the Union, and since 1892 the number of students in colleges and public schools, who had promised to give themselves to mission work when their college days were done, was 1168. As a missionary who had worked eight years in China, he was deeply thankful for the movement of which he had spoken.

At the concluding general meeting Mr. L. K. SHAW presided, and in his opening address urged that a great deal more should be done than had yet been done for the missionary cause by that Conference. As a result of the "Missionary-day" they annually held, they had been enabled to send two fresh missionaries into the field—Miss Cream to China, and Miss Dodson to India—but they had still no missionary in Africa, and especially in the great Soudan, of which they had heard so much.

Addresses were delivered by Rev. David Baron (of the Hebrew-Christian Testimony to Israel), Bishop Tugwell, Mr. Eugene Stock, and other speakers. Collections were made at the meetings in aid of various missionary agencies.

GLASGOW.

The seventeenth annual missionary meeting under the auspices of the Free Presbytery of Glasgow was held last week in the St. Andrew's Hall. The hall was well filled. Lord Overton presided. Rev. James Rennie opened the meeting with prayer.

The CHAIRMAN said they all delighted in the motto that was over their national arms, *Dieu et mon droit*, but perhaps they were rather too much given to standing up for their rights, and it would be better to change that motto into "God and my brother." They were all apt to be like the Jews, who rejoiced in the privileges they had, and never thought that it was intended that they should be messengers to tell others of the glad tidings. After the early part of the first century the Church of God seemed to have been asleep in regard to this matter, and never wakened up to the real meaning of "Go into all the world, and preach the Gospel to every creature" until about the beginning of the century. Yet there were some people who sat down at their communion tables, and who, when asked

for help for mission work, at once brought up the heathen at home—as if they were never to do work for the heathen abroad until there were no heathen at home. As a matter of fact, there was no difference between home and foreign missions, and his view was that those who talked thus of foreign missions did least for the heathen at home. Referring to the student movement, he said they had been taunted more than once by the charge that they sent to the foreign fields only men who had failed at home. Happily, they could look back over well-nigh a century and see men and women of learning and talent who had set themselves to the work of the Master abroad; but now in the universities of this and other lands the cream of the talent, ability, and energy were beginning to devote themselves to foreign mission work. He contrasted the £142,000,000 spent yearly in this country on drink with the £2,000,000 spent on sending the Gospel to the heathen, and concluded with an earnest appeal for greater interest in missions than had hitherto been shown.

Principal WHITTON, Nagpore, said that the first thought that came to him was that the missionary sentiment at the close of the 19th century was a very different thing from what it was when the century began. About 100 years ago a young man rose up in a meeting and pleaded the cause of the heathen. A venerable minister promptly rebuked him thus:—"When it pleases God to convert the heathen, He will convert them without help from either you or me." That to a large extent expressed the prevailing sentiment at the beginning of the century with regard to the claims of the heathen upon the Christian Church. He had no doubt that if that was sound theology a hundred years ago, it was considered heresy here to-day. The century had taught this at least—that it was the duty of the Christian Church to go to work among the heathen unto the ends of the earth. He thought with regard to missions that the proper view to take was that the Christian Church had been going through an apprenticeship to the work of converting the heathen. First of all, they tried the evangelistic method alone, but they soon found that there were very many whom they were not reaching by that method. Then they introduced the educational method, which was producing a revolution in the Indian religious thought of to-day. Then they introduced the medical method, so it would be seen that they were looking in this direction and in that direction, using this tool and that tool to see which would work best. He was not quite certain that the apprenticeship was ended. Probably they had a great deal to learn, but there were four years yet to come, and if they hurried up perhaps their apprenticeship would be finished by the end of the century. Then, when they had learned what tools to use, and how to use them, let the next century give the results for which they had been so long working and praying. Speaking of what had been called the reactionary movement, in which the Hindus seemed to be harking back to their Hinduism, he said his opinion was that it would prove to be only a temporary phase, and that, when it was clearly discovered, as it must be discovered in the long run, that their foundations were not sure—the only sure foundation would be seen to be in the Christianity that they were not yet prepared to accept. When that occurred, they would see a vast movement in India, with hundreds of thousands of men coming to see King Christ.

Rev. WM. McCULLOCH, Hoogly, gave an interesting account of the vernacular evangelistic work in his mission district in Lower Bengal. Rev. JOHN WATT, Calcutta, in the course of his address, spoke of a successful evangelistic meeting that was conducted in Calcutta by Dr. Macdonald. Certainly one-half of the work was done by native members of their Christian congregation.

Miss M'ICKING, Helensburgh, pleaded the claims of the Women's Foreign Missionary Society. During their past twelve years of work they had trebled their numbers, and now they had sixty Scotch ladies working in India and Africa, and their native Christian agencies now numbered 410. Yet there remained very much to be done, and she pleaded for help in money, sympathy, and prayer. Three hundred congregations gave nothing to the cause which she was pleading, and some of these congregations were in Glasgow.

Dr. MONRO GINSON, London, gave some reasons why, in these days of foreign mission enterprise, we should make a fresh start with renewed vigour. One

reason was to be found in the new enthusiasm that had been awakened for the very words of Christ Himself. Another reason was the revulsion of the age against the old individualism which assumed that if only each man would do the best for himself he would do the best for society. A third reason was the insistence on every side that the Kingdom of God was for earth. Here and now was the watchword—not a “happy land far, far away,” but happy lands here on earth. Another point was the growing appreciation of missionary work on the part of those who knew it. They still had the oracular deliverances of those who knew nothing about the matter, and who were scrupulously careful to know as little about it as possible. They had plenty of testimony as to the value of missions from those who had interest enough in the matter to make their opinion worth having. In concluding, he asked the audience to contrast the experience of Carey 100 years ago—turned away from a shut and bolted door in India—with the position now, when the whole world was lying open.

Rev. DUNDAS L. ERSKINE, Kaffraria, spoke of the work which he helped to begin ten years ago at Somerville Mission Station. When they went there they found the natives working seven days a week, but now in that district they would scarcely see a Kaffir working on the Sabbath. If the Kaffirs were coming forward in the matter of Sabbath observance, it was more than the Scotch were. Kaffraria was the land of the one-roomed house, and that explained a great deal of the immorality that was found in Kaffraria, but in consequence of the work of the missionaries two-roomed houses were becoming common. They thus helped to raise the natives socially as well as spiritually.

Mr. W. A. CAMPBELL gave some particulars regarding the missions in South Africa, which he had an opportunity of visiting during a recent journey to that land.

A great missionary meeting was held last week in St. Andrew's Hall, Glasgow, in promotion of the foreign mission advance movement in the Established Church of Scotland. There was a large attendance. Lord BALFOUR of Burleigh, who occupied the chair, said they were met together to pledge themselves, as he hoped they would do, to further and assist the advance on behalf of the foreign missions of the Church of Scotland. In this matter they were entitled to take high ground. “Go ye into all the world, and preach the Gospel to every creature,” was a command which admitted of no qualification or diminution. It was distinct and of universal obligation upon all those who claimed to be servants of their Master. Success or non-success in this or that mission had no reference to the binding character of the obligation. If others in the long bygone times had not obeyed this command, what might have been their position that day? He found that twenty years ago the contributions of their church at home (legacies not included) for foreign missions was £7000 a year; ten years ago they were £11,000 a year! at the present time they had reached £18,000 a year. They were making an appeal for an increase. There was a pastoral letter issued by order of the General Assembly, and it has been subjected to some hostile criticism, but he had no hesitation whatever in saying that it was entirely justified when it characterised the contributions which they gave to foreign missions as a Church as both inadequate and precarious.

Lord REAY moved—“That Christian missions, as endeavouring to fulfil the purpose of Christ in forming his Church, are well worthy of the sympathy and support of all who realise their responsibilities and opportunities.” He took the liberty of indicating what he considered one or two fundamental requirements in all missionaries, wherever they were. The first thing in which he would examine a missionary after he had been one, two, or three years abroad, would be as to the knowledge he had obtained of the people amongst whom he had been working. In India that involved a great deal more than most people in Scotland were aware of. Missionaries would have to deal with the learned classes in India on a totally different footing from that on which they would have to do with the uneducated classes. Here they had not to deal with Agnosticism nor with people who did not believe in the supernatural, but with people who recognise that there was such a thing as spiritual culture. This was a fertile soil for the missionary who knew how to deal with it. The next form in which missionary effort could be

advanced was by education. That also was being done by the Free Church, both in Bombay and Madras; and with regard to the medical missionaries again, he mentioned the excellent United Presbyterian Mission in Oudh Pore. Officials could not proselytise, and the only way they as a people could acquit themselves of their responsibility in this matter was by doing all they could to support those who represented in those foreign countries that side of the national life which was the higher, which was the spiritual side, which was the side his friends the Hindus called the spiritual culture. The resolution was seconded by Professor Charteris, supported by Dr. Lang, and adopted unanimously.

Orphan Homes of Scotland.

THE twenty-fifth annual meeting of the Orphan Homes of Scotland took place last week in the Christian Institute. Mr. A. CAMERON CORBETT, M.P., who presided, said they had special reason to be thankful that Mr. Quarrier, who had been laid aside by illness, was able to be with them. The work of Mr. Quarrier was largely to take away children from the town and place them in healthy conditions in the country, and ultimately send them to where they were helpful to themselves and to others. As to the City Homes, it was a great comfort that there was such a place in Glasgow to which the meritorious poor could be sent and welcomed. As to the Consumptive Homes, Mr. Quarrier's course had been marked by great wisdom. He was guided by medical experts, so that sympathy and science walked hand in hand. The building for the reception of consumptive people was now ready, but the offices were incomplete. Should they not help to complete the offices so that they should be able to receive the patients?

Mr. BRYDEN submitted the accounts, showing total receipts, £26,971 9s. 1½d., given without anyone being called on, or collectors sent out to gather it. During the year 1455 children and young people have been helped.

Dr. YELLOWEES said it was wonderful that so small an amount of money could do so much good. During the year they received 445 new children, and 1445 had passed through the Homes, and all for the expenditure of £13,000 odd. The amount of heart in the year's record called for admiration and sympathy. The motive that underlay the whole was love of the Master. Rev. Dr. WELLS said no man could listen to the figures without emotion. When agnostics and other unbelievers did such good work, Christian people would be disposed to look with respect upon the principles they represented. This work was the spirit of Christ in action laying its hands upon the bleeding wounds of humanity and doing its best to pour in the healing balm. Dr. E. DUNCAN said he was sorry to see so meagre a response to the movement which was of such great importance to Scotland. It said little for our rich men that the beautiful building, erected by Mr. Quarrier to cope with a dreadful disease, should have called forth only £1000 during the past year. Professor COATS said the cases of curable consumption were far more numerous than was supposed 20 or 30 years ago. If Mr. Quarrier had a little more money he was prepared to tackle these cases.

Mr. QUARRIER felt quite unable to speak, as he was just recovering from a ten weeks' illness, but during all that time he was thinking of the poor. He could not but praise God for the loving tenderness and sympathy he had met on all hands. His thirty-two years' work in the City had saved the city hundreds of thousands of pounds, for 300 paupers taken off the rates for twenty-five years at £10 per head came to a large sum. He therefore claimed the aid of Parish and County Councillors in relieving him of the rates which the home had to pay. After some details as to how God had sent the money, Mr. Quarrier further claimed the right to be regarded with a little more generosity by the really rich, and a little more discrimination when they were making their wills. They started the year with hardly a week's provision, and finished in a similar way.

A large number of little girls from the Homes, good-looking and tidily clad, sang several pieces.

The Sheats Law, enacted in the State of Florida some time ago, making it a crime for white and coloured children to be taught in the same school, has been declared unconstitutional by the American courts.

King Edward Institutions.

THE large institute in Albert-street, Spitalfields, was crowded last Thursday evening in celebration of the completion of the Jubilee year of the King Edward Institutions, which have been used by God in doing a remarkable work in the heart of Spitalfields.

The report read by Mr. ALBERT MONTAGUE—for all Mr. Montague's sons are engaged in the work—recalled the story of the early origin in an old stable, and went on to show how the mission has advanced by leaps and bounds until now there are some forty agencies in full activity, reaching 1600 children and many more adults; relieving, aiding, comforting, uplifting and helping the poor in divers ways, besides, and above all, setting before them the Gospel message. In connection with the large Sunday-school, the Bible classes are of peculiar interest owing to the hold gained on the young people. From these classes hundreds go out as saved men and women, while many re-enter the Sunday-school as teachers and workers. Reference was made in the report to the industrial sewing and other classes, while the systematic and constant house-to-house visitation in the locality, the relief work, and the free dinners to destitute children were specially mentioned.

An interesting letter was read from Dr. Kennedy, aged eighty-three, testifying to his sense of the value of the Mission, and of the labours of its devoted superintendent.

Rev. GEORGE COUSINS, of the London Missionary Society, in an animated address spoke of the bright spots in East London. Amid all the misery and horror of some aspects of East-End life there are many centres of light and blessing which are bringing glory to God, while they are fruitful in good works to the poor around. If any man finds his faith in the efficacy of the Gospel becoming weak and faint let him go down to the East-End and see what God is doing by means of such missions as the King Edward Institutions.

Rev. THOMAS SISSONS recalled the late Dr. Tyler's life-long devotion to Mile End, and thanked God that loving Christian voluntary effort found an outlet in such works of unselfish charity and Gospel grace as the Ragged School Missions in poor London.

Prebendary WHITE, D.D., who followed, spoke of his many years' observation of the work carried on by Mr. Montague in Spitalfields. Knowing the Mission, its efficient and economical working, and something of its results he could confidently commend it to all.

Mr. H. R. WILLIAMS, who presided, recounted briefly the story of the Mission since its start fifty years ago, in a wretched room, 8ft. square, in a court off King Edward-street! Now it is a great institution—but in the hands of God its remarkable growth and extension are largely due to Mr. Montague, who, in one way or another, has been connected with the school from the beginning, and who has now completed thirty-three years' service as superintendent.

An illuminated address was then presented to Mr. Charles Montague, on behalf of the people attending the Mission, the workers, and many friends, by Mr. Cross, setting forth the lifelong and devoted service rendered and the remarkable results attained. The chairman presented a purse containing £252 15s. 6d. The idea of a testimonial was started by the women of the mothers' meetings, and being taken up heartily had now reached this amount.

Mr. MONTAGUE acknowledged with much emotion the kindness shown him. Any success in the mission was due to his noble band of workers rather than to himself. The “faithful service” prizes, and the rewards for excellency in various ways were then distributed by Mrs. J. G. Johnson, and the proceedings were brought to a close.

Central America.—Rev. A. J. Diaz, who has been for some years a very successful evangelist among the Cubans, and who has founded a church there which numbers a multitude of people, has had to escape from Cuba, where he was saved from prison, and probably from death, at the hands of the Spanish general, by the prompt action of the American Government. For a time he will preach in the Spanish-speaking settlements of Texas and Mexico, under the auspices of the American Baptist Publication Society. He has taken charge of a chapel-car, and is working his way from south-west Texas to Mexico along the railways.

Messrs. Whittle and Stebbins at Edinburgh.

[BY OUR SPECIAL CORRESPONDENT.]

NIGHT by night last week the spacious and elegant Free Assembly Hall was the scene of large gatherings of interested listeners, as these evangelists spoke and sang of the "wonderful words of life." The hall was not crowded, but a spirit of quiet attention pervaded the meetings as the glad message of the Gospel was lovingly and earnestly proclaimed. Perhaps there would be an average of eight or nine hundred persons present, the attendance increasing as the week wore on.

The evangelists have been thankful as well as gratified, during their sojourn "over the Border," to find that not a few of the earnest workers of to-day were brought to the Lord during the first visit to Scotland of Messrs. Moody and Sankey, now twenty years ago. But having themselves evangelised in Scottish cities at intervals since then, they miss the help and companionship of many friends who have been called to the higher service of their Lord above. Notably, in Edinburgh the presence of the late Dr. D. A. Moxey is sorely missed, for on the Major's previous visits to the city Dr. Moxey rendered invaluable assistance in spheres both spiritual and practical, and the place of such a man is hard to fill. With his thoughts running in this vein, it was perhaps more than a coincidence that in one of the after-meetings last week Major Whittle met with a man whose bright face testified to the avowal that he was on the Lord's side; and who, in response to further inquiry, said that some years ago he was first awakened to a sense of his lost condition by the tears which he saw standing in the eyes of Dr. Moxey, as he pleaded with him to give his heart to Christ. He thought, "If that man can weep for me, what must the love of Christ be?" and although he did not then yield, yet the impression never left him, until, at a later period, he gave his heart and life to God.

Another interesting case was that of a young student who came into the "marvellous light" on Friday evening, during a very searching address from the words, "And one of the soldiers pierced his side," in which the preacher dwelt upon the various ways in which men may to-day pierce the heart of the Saviour, by continued neglect and wilful sin. In his newly-found joy the young man looked forward eagerly to the services in the neighbouring parish of Newington, in which he resides, and which is being visited by the evangelists this week.

The friends attached to the Carrubbers Close Mission, and others, have co-operated well in their endeavour to uphold the evangelists' hands; and an excellent choir has night by night rallied to the aid of Mr. and Mrs. Stebbins in rendering some of the new Gospel songs, as well as many of the old favourites of years gone by. Even "The Ninety and Nine" came fresh and forceful as ever at Mr. Stebbins' rendering; while by special request he also sang one of the latest "Christian Choir" pieces—

Some day the silver cord will break,
to which Mr. Moody recently referred at a meeting in New York as being "one of the best hymns of the present century." When one remembers that its author, Miss Fanny Crosby, is blind, and that she has said she would "rather be blind and able to write such hymns, than to have her sight and not be able to," there is an added pathos to the expectation expressed in the words, "I shall see Him face to face." The first stanza and refrain are as follows:—

Some day the silver cord will break,
And I no more as now shall sing;
But, oh, the joy when I shall wake,
Within the palace of the King!
And I shall see Him face to face,
And tell the story—saved by grace.

A MEETING FOR CHILDREN.

Perhaps the special feature of the week's meetings may be considered the gathering for "children" held on Friday afternoon. The various schools had been canvassed, and the attendance of about six hundred young people, varying in age from ten to sixteen, was the result. Major Whittle possesses the gift, by no means common to all evangelists, or even ministers, of interesting the young as well as those of maturer years. He is a firm believer in John Bunyan's "Eye-Gate," as well as his "Ear-Gate," and to carry out this idea

he has prepared a series of special addresses, illustrated by familiar objects. "The Poison Sermon" was the one selected for Friday's meeting, in treating which he proceeded somewhat on this wise:—

On a large table before him stood two glasses, a bottle of water, two others respectively containing a poisonous and an anti-poisonous liquid; the latter he termed his "poison-detector." While the eyes of all were turned towards him as he partly filled the glasses with water, he explained, by reference to Gen. i. 31, that God made all things "very good"—and of this the pure water was emblematical. (As he tasted it, he suggested that his doing so might make his young friends "feel dry." Even so should the "water of life" be presented to the world by those who had tasted it, that those who have not should be led strongly to desire it. But that by the way.) Another text, Eccles. vii. 29, tells us, "God made man upright" in mind and body.

GOD MADE MAN GOOD,

but man has become bad, and the heart that was once pure and clean like pure water—oh, what dreadful things have entered into it! Why, even boys and girls sometimes bite, and scratch, and tell tales, and fight. How does all this come about? Gen. iii. tells how the poison of sin commenced to work; and to illustrate this the speaker poured some poison into the tumblers. The colour of the liquid was not changed, but the poison was in it. Even so may sin often lurk where least expected. The presence of the poison may, however, be detected by the contents of the other bottle which turns the liquid to a red-brown colour. What is it that "detects" the presence of sin? First, in Rom. iii. 20, "By the law is the knowledge of sin." Repeat the Commandments, and you will soon find out if you have ever sinned or not. Then, in John xvi. 8, the Holy Spirit is said to "convince of sin."

A still further addition of the same acid gradually cleared the water to its right colour again; and so, said the speaker, the Word of God not only points out our sin, but tells how it may be treated. The truths found in such verses as Is. i. 18; liii. 6; John iii. 16, and many more, may each help to convince and convert.

But one glass still remained with its contents unpurified. "What shall we do with it? Let us cover it over with a handkerchief. Is the poison cured? No, it is still there. It is no use hiding sin; it cannot be cured that way, no matter how beautiful the covering may be."

And so the great lessons of sin and salvation were pressed home; and who can tell in years to come, and even now, what fruit may be borne in the lives of the young listeners by this pleasant and homely way of appealing to their understanding by such "Gospel Pictures and Story Sermons"? The series will be continued on each of the next three Fridays, and those readers who are interested in any children in Edinburgh may well bring under their notice these talks, of which we have here given a mere outline. Some of the incidents and stories related will be found upon "The Children's Page" of the present issue.

Sermon Distribution.—The annual meeting of the Metropolitan Tabernacle Loan Tract Society was held on Nov. 24. From the report of secretary, Mr. A. E. Millican stated that the Society exists for the distribution of Mr. Spurgeon's sermons as loan tracts, with a weekly circulation of 6000 sermons in the immediate neighbourhood. A benevolent fund, supported by members and friends of the society, have relieved during the year 153 families, and in response to an urgent appeal were able last Christmas to give help to 160 more of the most needy. This year they hope to be able to help a larger number.

Russian Intolerance.—The annual report of M. Pobiedonosteff, the procurator of the Russian Holy Synod, has (says *The Daily Chronicle's* Odessa correspondent) been published, and its contents and confident tone go far to disprove the rumours which have been afloat as to this statesman's waning influence with the Emperor. The old bigotry and intolerance are still a prominent feature in the report. During the reign of Alexander III. the Old Believers were granted certain liberties which went to ameliorate their hard lot, among others the right to take part in communal elections, exemption from contributing to the support of the Orthodox clergy, the recognition of their marriages, the right to partake of the sacrament in their own chapels, etc. These privileges, according to M. Pobiedonosteff, should be now repealed, and police and gendarmes should be authorised to see if no means are available for bringing back these erring sheep to the fold of the Church.

Carrubbers Close Mission.

THE annual business meeting of Carrubbers Close Mission was held last week in the large hall of the Mission, High-street, Edinburgh. There was a crowded attendance. The chair was occupied by the president, Professor A. R. Simpson, who, in his opening remarks, spoke of the continued prosperity which attended the Mission's operations.

Mr. WILLIAM ROBERTSON, the secretary, gave in the annual report, which stated that over 6800 meetings in town and country had been addressed by various members of the Mission in the course of the year, and that on an average no fewer than 7000 persons had been reached each week. The accommodation, it was stated, afforded by the Mission premises was now so fully utilised that it was scarcely possible to find room for any new branches of work. A more successful year had never been experienced in the history of the Mission.

Mr. THOMAS ORMISTON, the treasurer, submitted a financial statement for the year, showing a clear balance of £69. The income for the year had been the largest in the history of the Mission, and in every department there had been gratifying progress in connection with their finances.

Mr. G. A. BARCLAY submitted the annual report of the Gospel Temperance section, in which it was stated that the progress of this particular branch had been satisfactory.

The following new directors were appointed:—Mr. Robert Wilson (re-elected to office), Rev. Dr. Cunningham, Rev. Dr. A. B. Cunningham, Mr. John Macpherson, Councillor Brown, and Messrs. Ross and Haddow, two of the superintendents of work in the Mission. After the business had been transacted, and Mr. and Mrs. Stebbins had sung, Major Whittle delivered an address to the workers, in the course of which he strongly advocated the formation of a Bible Institute for Edinburgh similar to that which, he said, had been found so useful in Chicago, and was already proving in Glasgow a great means of blessing. Major Whittle gave a number of practical hints in regard to the carrying on of Christian work.

Bethel Santhal Mission.

DEAR SIR,—We thank God for his grace and strength in helping us to visit the late native festivals. At the different places we had the help of our Santhali preachers with tracts, Gospels, Testaments, and musical instruments.

At present a large number of Santhals are almost starving on account of the failure of their early rice crops. Friends willing to help them can contribute towards our "famine fund," to enable us to help them by giving the strong daily work in making tanks and rice fields, and repairing roads, and to give clothes and food to the sick and helpless.—Yours, in the Master's service,

W. BARLOW.
Dhorompur, Koomrabad, Dumkah S. P., Bengal.

W.T.A.U.—A bazaar and sale of Christmas presents will be held at the St. Bride's Institute, Bride-lane, E.C., by the Women's Total Abstinence Union on Thursday and Friday, Dec. 10, 11. The Bazaar is arranged to raise funds for the extension and usefulness of this Union, especially in connection with its recent forward movements. Opportunities for extending the work are constantly arising.

Stockton Christian Mission.—The sixteenth anniversary has been held of this quiet work, which has been carried on for some years in Stockton by Mrs. Goddard, who has made a practice of visiting every Sunday the female prisoners at the police-station, and endeavouring to influence them for good. But her work has not ended here. Her residence in Langdale-terrace has gradually become a refuge for outcast girls and women, who have nothing between them and a life of infamy. Very often in the small hours of the morning have the police found girls wandering about homeless, and instead of locking them up they have escorted them to Mrs. Goddard, who has taken them in, and given them food and lodging for a few days, until they could find some honest and useful position to fill. In this way many girls have been kept from falling, and are now occupying respectable positions. In addition to this much evangelistic work is carried on in the Mission Hall among old and young. Hitherto Mrs. Goddard has had the whole burden on her shoulders, but now she feels greatly the need of help. The secretary is Mr. R. T. Hardy, 24, Atkinson-street, Stockton-on-Tees.

North Sea Trawlers.

INTERESTING meetings were held on Monday of workers associated with the Mission to Deep Sea Fishermen. The afternoon meeting was largely devoted to informal conference and personal testimony borne by those who have lately been evangelising in the trawling fleets at sea.

Mr. T. B. MILLER, who presided, opened with a few words on the call to praise for blessing granted, and the need for earnest prayer in view of the difficulties to be encountered, and the power of sin in the hearts of many. He also referred thankfully to the important service being rendered by ladies in connection with the literature and letter-writing departments.

Mr. H. W. MAYNARD spoke on work for God; Mr. W. F. A. ARCHIBALD on the glorious death of Admiral Questor, once an opponent of the mission work, and in later years a warm friend and helper.

Lieut.-Col. PHAYRE gave encouraging details of the United Fishermen's Christian Association, intended for the upbuilding of converts and the drawing out of Christian men in mutual helpfulness. Rev. Dr. STOCK followed with a hopeful account of work on board one of the mission vessels, and of his experiences visiting from smack to smack in order to reach unconverted fishermen.

The meeting being then thrown open, a number of fresh and interesting testimonies were borne by friends who had been out to the fleets this summer. Two ladies, Mrs. Wilson and Miss Cooper, also told of the welcome given them by the trawlers, and of the readiness of men and boys to hear the Word.

In the evening, Mr. T. B. Miller again presided. Mr. W. F. A. ARCHIBALD described the efforts made by this mission and other societies to help the men while on shore, at Yarmouth, Lowestoft, Grimsby, and Ymuiden. But, he said, Ostend has been laid on our hearts. It is largely frequented by the English seamen and fishermen; it is full of terrible temptations, and nothing whatever is being done for our men. Now, the first ship that carried the mission flag to the North sea—the Ensign, now the Thomas Gray—is worn out and unfit for service; and it is laid on our hearts to station her at Ostend as a seamen's resort. The Belgian Minister of Marine has promised a berth free of dock dues. Soon we hope she will be at work, and we trust much prayer will be made for great blessing.

Rev. C. H. HICKS gave an animated account of life and work at sea. Rev. A. G. CLARK, in a vigorous speech, dwelt on the threefold work of the mission—spiritual, medical, and temperance. Miss Wright, who is doing noble work at Gorleston, told of effort among men and boys, and in the homes of the trawlers among their wives and children.

Brief words followed by Messrs. Edwin Smith, Thos. Grubb, Rev. C. Williams, Lt.-Col. Phayre, Mr. E. A. Underhill, and Miss Woodman, who has been the means of doing a deeply interesting work at Ymuiden both among English and Dutch fishermen. The burden of these and other testimonies was to show that the need for such work is very great and pressing, and that God has been pleased very remarkably to bless the labours of the M.D.S.F. in the North Sea. Kindly and prayerful reference was also made to the doctor and two nurses voluntarily exiled for the winter to the icy regions of Labrador for the sake of Christ and of poor, suffering, ignorant, neglected fellow-men.

Blind in China.—Miss C. F. Gordon-Cumming, Walton Lodge, Crief, N.B., writes: "This year it is necessary to make a special effort to raise an additional sum of £1700 for the purchase of better premises. Mr. Murray and his family are still living in the dilapidated old house which more than four years ago was pronounced unsafe, and moreover the present school premises allow no possibility of extension. A missionary lady has written to say that, although feeling the possibility of a permanent reduction of her small income to be a serious matter, she will guarantee £1000 of the whole cost, provided steps are at once taken to secure the balance of the money by Christmas, 1896. Letters recently received from influential men in North China, speak in the highest terms concerning this mission in all its branches, especially regarding Mr. Murray's application of Numeral Type for the use of illiterate-sighted persons."

The Power of Combination.

IN an excellent article in the N. Y. *Evangelist* Dr. T. L. Cuyler gathers up some lessons of the late Presidential campaign in the United States. He says:—

"The late exciting campaign has its spiritual suggestions for God's people. What an illustration it has afforded us of the power of organised effort! Men were ready to combine for political purposes; why should not Christians combine for the spread of Christ's kingdom? Tons of literature were circulated to educate the people in financial problems. Why not multiply books, and tracts and religious journals to disseminate the precious truths which elevate the poor, sweeten the homes and save the souls of our countrymen? A prodigious amount of personal effort has been put forth to make converts to one side or the other; letters have been written, calls have been made, and appeals have been addressed in order to win votes.

"Will not some of those who have been so zealous to win votes consent to be equally zealous to bring souls to Jesus Christ? The money spent in the recent campaign on meetings, speakers, papers, banners, and other political purposes counts up into the millions. We have no fault to find with that. What we do deplore is that the money should flow so readily at the call of a political committee, and yet come so slowly and scantily into the treasuries of benevolent and Christian societies.

"Fellow-soldiers for Jesus Christ, the great national campaign just closed is a mighty object-lesson for us. While it cheers us, it ought also to shame us that we do not devote our time, money, prayers, and personal influence more zealously to save our fellow-men from sin and hell. Patriotism is profitable for this life; the Gospel of Calvary reaches out into eternity. We condemn ourselves if we are more ready to work for our country than for our Master and the perishing souls of our fellow-immortals."

The Pastors' College.

ON Thursday evening, at the Metropolitan Tabernacle, the annual meeting in connection with this well-known College took place, Rev. Thomas Spurgeon (pastor of the Tabernacle and now president of the College) taking the chair. In the course of his introductory address, the chairman pointed out that, exclusive of fifty-five members still undergoing a course of study there, 955 had passed through the College, and about 750 past students were at present labouring either as pastors, foreign missionaries, or evangelists. During the past forty years upwards of 18,000 people had been baptized by men who had received their training in the Pastors' College. These were days of constant change and drift, but he, for his part, unhesitatingly subscribed to every article in the original creed of the College, and he was glad to do so in these days of creedless charity. Heresy in their colleges meant false doctrine in the churches, for the defilement of the fountain meant the pollution of the stream. Rev. Charles Spurgeon, the vice-president, Prof. Marchant, and other professors and tutors addressed the meeting, after which the President delivered a lecture, entitled "Pins and Needles."

French Israelites.—Friends of Israel will be thankful to know that a French Israelite and his wife and two of their children received Christian baptism after the morning service at 23, Rue Royale, Paris, on Sunday, November 15, Rev. S. H. Anderson, minister. Divine service is now held in the Conference Hall at half-past ten.

Mr. Gilbert R. Kirlaw finds much encouragement in his work among poor boys in Manchester. His latest Occasional Paper says:—"The family now consists of three schoolboys, resident with us; two boys boarded out, and learning trades; and one, an apprentice, living where he works. We can always make good use of cast-off clothing, and are specially glad of new shirts (flannelette), socks, and stockings." Two more boys have just been added. Mr. Kirlaw's committee emphasise the fact that in this undertaking nothing will be done to rival or overlap existing societies or institutions, the desire being to work harmoniously, and, if possible, in co-operation with all. The work has been carried on by Mr. and Mrs. Kirlaw for ten years at their own charges, but necessarily on a limited scale. It is to be continued now as a work of faith. Communications to them should be addressed Taxat Mount, Higher Broughton, Manchester

The Noon Prayer Meeting.

THE hour of prayer at Aldersgate-street seemed on Monday full of special interest, many evangelists and missionaries being mentioned before God. The brief opening address by Rev. P. J. MACLAGAN was very much to the point. After seven years' labour in China he has come home for rest, and his account of the work of the Presbyterian Missions in the Swatow district was compact and telling. The senior missionary, Rev. H. L. Mackenzie, landed in Swatow in 1860 and since then the progress has been decided and considerable. Then there were no converts, now there are 1900 native communicants. The means which have been mainly used are three, and the speaker mentioned them in what he believed to be the order of fruitfulness. First, evangelistic preaching in the various towns and villages. There are in the Swatow district unlimited opportunities for such work, and many have been won by this means. Second, medical missionary work. We have the largest missionary hospital in the heathen world, having some 2000 in-patients each year, or a total of about 5000 out and in-patients yearly—all of whom hear the Gospel. Third, and most fruitful of all, is the influence and testimony of the native Christians themselves among their own people. More than one-half of the converts were won in this way. For example, not long ago a young man, who had been in the hospital, asked baptism. We thought well to send him home first to see how he would stand the test. Some time after he came with two others, his father and cousin, won through his testimony, comparatively uninstructed as he was. After careful examination we baptized all three. It is but one example of many. The churches are being organised, and supporting, in many cases, their own ministers. Moreover, two native missionaries have been sent to the coast islands, hitherto largely unevangelised. The whole work is exceedingly encouraging, and has all the appearance of permanency and fruitfulness.

Miss Smith asked prayer for a proposed Strangers' Rest in Antwerp, where the need is very great. It is hoped to open, after the New Year, a place where sailors can read and write their letters, and where meetings can be held.

After these addresses mention was made of good meetings held last week by Rev. John Urquhart, in Reading, on the authenticity and all-sufficiency of the Scriptures.

For these and other evangelistic efforts much earnest prayer was made by various brethren.

Good Spirits and Bright Speeches characterised the occasion of the eighteenth anniversary of the Theatre Royal (Barnwell) Mission, Cambridge, on the 19th ult. This is the twenty-first year of the aggressive undenominational work, which, three years after its inauguration, took possession of the local theatre, and transformed it into a lighthouse from which the rays of the Gospel message shone out into the surrounding darkness. Let any who deem Christianity to be "a failure" visit the district now, and hear the testimony of those who knew it twenty years ago. True as ever is the declaration, "Where sin abounded, grace did much more abound." Addresses were given by the Vicar (Rev. J. Dixon), Rev. W. R. Mowll, of Brixton, and other friends who have in the course of years been actively associated with the work. The superintendent is Mr. W. K. Vawser, The Cury, Cambridge.

West London Mission.—The overflow services in the Lower Hall in the St. James's Hall buildings have been very encouraging. This elegant hall accommodates from five to six hundred people, and has generally been crowded out after the large Hall upstairs has been filled. The services are conducted alternately by Rev. W. H. Tindall and Mr. H. Arthur Smith, barrister-at-law. In the large Hall, the number of strangers is more conspicuous than ever. During the last month there has been a marked increase in the number of men who have publicly responded to the appeal in the second service. The work among young men has gone on of late so successfully that at the recently-formed Sunday morning class there is now a regular attendance of more than thirty. Three-fourths of these young men are the fruit of quite recent success.

The Y.M.C.A.

AT Hastings there has recently been a considerable accession of new members.

At Worthing the work has been resuscitated, and the members are looking forward to entering eligible premises in January.

A meeting of the members of the Sydenham Association was held on Monday week, when Mr. W. Hind Smith delivered an address.

On Tuesday a meeting was held in the Town Hall Buildings, North Shields, for the purpose of establishing a Young Men's Christian Association in the town.

On Wednesday a reception was given in the rooms of the Sunderland Y.M.C.A. new building, by the president, Mr. Arthur Backhouse, when over 300 members accepted the invitation.

The report of Shaftesbury House, Margate, shows that the Home has been largely used by young men, and has been helpful to many. The Sunday meetings in the "Hall by the Sea" have also been the means of attracting good audiences.

A social gathering of the members of the Eastbourne Association was held on Wednesday evening, when part was taken in the proceedings by Mr. Thomas Woods, Mr. J. Steingle, and Mr. W. Hind Smith. The Eastbourne Association has three members in the mission field, one of whom has formed an Association on the Congo, at Bongandanga.

The committee of the Dublin Association have recently purchased the headquarters of the Irish National League, Sackville-street. The members of the Association, when canvassed, it is anticipated, are good for £1000, and an appeal is being issued for the balance, £4000, to redeem the head rent, make the necessary alterations, fitting up a gymnasium, and furnishing. The weekly meetings of the Association are well maintained, and many young men are professing to accept the Saviour.—WM. A. BOYD, General Sec.

Membership campaigns have proved a capital means of adding to Association roll books. In addition to those recently mentioned, Trowbridge has nearly doubled its membership in a month, adding 134. To commemorate this, the president, Mr. J. Poynton Haden, entertained the whole of the members in the Town Hall, on the 4th inst., this being the largest gathering of young men ever held in the town. The rector, Rev. A. C. D. Ryder, and Rev. A. J. Pearse (Congregational) gave addresses.

The secretary of the Lincoln Association, Mr. G. W. Rankin, has commenced a department of work that promises very useful and important results. One morning each week, in the name of the Y.M.C.A., he visits a large foundry in the breakfast hour, when an audience of 500 men is gathered together. On each visit he is accompanied by a clergyman or minister from one of the churches in the city, who delivers a brief address, which has been received with evident attention and appreciation. All the Evangelical churches of the city, as well as the Y.M.C.A., will be represented in this effort.

The autumn Conference of Associations in the West and North-West Metropolitan district took place at the district centre, Stafford Rooms, Tichborne-street, Edgware-road, on Tuesday, the 24th ult. Representatives were present from Paddington, Westbourne Grove, Brompton, Fulham, Kilburn, Hammersmith, Ealing, and Hendon. The chair was occupied by Dr. Parker Young, and a valuable discussion took place as to means for strengthening the work of the weaker branches, while the reports submitted showed that vigorous efforts for reaching and helping young men were being put forth throughout the district.

The thirtieth anniversary of the International Committee of the Y.M.C.A. was observed Nov. 12. There were instructive addresses from the secretaries of the different departments of the committee's work—both at home and abroad. Mr. L. D. Wishard told of labours in foreign lands, for the young men of China, Japan and India. Cephas Brainerd, Wm. E. Dodge, Morris K. Jessup, W. G. Sellew, and Secretaries Morse and McBurney, also made telling points in support of the Y.M.C.A. Its most ardent admirer could not have asked for better testimonials than fell from the lips of these business men. The last speaker was Gen. Bever, ex-Governor of Pennsylvania, who gave a rousing speech, in which he testified to his interest in Y.M.C.A. since 1869.

One Sabbath evening the workers of the Saltcoats Y.M.C.A. were holding their customary open-air meeting on the beach, and the conductor asked a minister who was among the audience to come forward and address them. The request was cheerfully complied with, and the preacher proclaimed "the old, old story" to the listening crowd, and stated that fifteen years ago a band of workers from the Saltcoats Y.M.C.A. had conducted an open-air meet-

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ing in the neighbouring town of Dalry. At that meeting he was a listener, and the Word there spoken had been the means, by God's blessing, of leading him to seek salvation. He felt it, therefore, a special privilege that now, as a minister of the Gospel, he had the opportunity of saying a word for Christ under the auspices of the Association. They had cast their bread upon the waters, and it was now returned to them after many days.

The Hon. John Wanamaker, ex-Postmaster-General of the United States, has undertaken the entire cost of a building, 30,000 dollars, for the Y.M.C.A. in Madras. By the liberality of friends in England and America one of the best sites in the city had been previously secured; and this handsome gift will permit the completion of a project that is full of promise on behalf of the young men in and around this important centre. The Bombay Association is doing a splendid work under the direction of Mr. R. D. Pringle, from England. Calcutta is going forward with a large building enterprise for which funds have been contributed both in this country and in America, and the whole outlook for the Y.M.C.A. in India is very hopeful indeed. By the end of this year there will be in India and Ceylon no fewer than nine (including two native) paid agents, giving their whole time and strength to the promotion of Y.M.C.A. work.

The Y.W.C.A.

THE opening meeting of the Newcastle branch was held on the 19th ult.

The Highbury Branch of the Y.W.C.A. held a successful sale of work last week, in Christ Church room, Leigh-road, N.

A successful mission was lately held in the Penge Branch of the Y.W.C.A., 61, Beckenham-road, by Miss Paey. Much blessing attended the meetings, which were crowded both afternoon and evening.

A special address on "The Holy Spirit" will be given by Prebendary Webb-Peploe to the students at the Preparation Home, 14, Finsbury-square, on Tuesday, December 8, at 10 a.m. Y.W.C.A. secretaries and workers are invited.

On Tuesday, December 8, and Wednesday, the 9th, the annual sale will take place at the Central Institute, George-street. In connection with the sale there will be an "At Home" by invitation of the Misses Kinnaird, and an inspection of the new headquarters.

The total membership at the Central Institute, 25 and 26, George-street, Hanover-square, is 820, 514 being associates and 306 prayer union members. The total abstainers number 570. Members joined October, 1895, to October, 1896, 300. The "Monthly Record" for December is bright with a varied programme of meetings, classes, etc.

The annual public meeting of the Southport Y.W.C.A. was held on the 18th ult. Miss Irving presided, and Miss Swift reviewed the work of the Association, which is now free from debt. Addresses were given by three ladies in native costume representing mission workers in Africa, China, and India. Mrs. Theo. Walker, of Leicester, also gave a helpful address.

Dr. Guinness Rogers' Church.

CLAPHAM Congregational Church, of which Dr. Guinness Rogers is pastor, is celebrating its 250th anniversary. Founded in 1645, the year when the decisive battle of the Civil War was won by the Parliamentarians at Naseby, and when the Independents, of whom Cromwell was the chief, secured the passing of the self-denying ordinance, the church was then far from London, three or four miles of country road separating it from the outskirts of Southwark. Dr. Guinness Rogers, who has been the pastor for thirty-one years, devoted his Sunday morning sermon to a review of the history of the church, and closed thus:—"The history of a church like this of Clapham yielded little material for reporters—sensational incidents, with startling headings. It was a record of patient faith, humble devotion, quiet love, Christian unity, mercy, and grace, the full extent of which man could never know. It was a history recorded on high. They could but conceive it and thank God that He had kept alive the fire of his love, and had given them the message of his grace, that they might tell it to generations yet to follow. Having shared with this church more than thirty years of toil, anxiety, hope, and great service, Dr. Rogers repeated, with more emphasis and earnestness than he ever commanded at any previous period, that the inspiration, the strength, the very life of the church was not a particular system of theology, not a formulated and not a perfect service, but the living Christ, not theorised about, not materialised into a sacrament, not formalised until the word becomes icy, but Christ, the hope of glory."

Christian Endeavour.

THE societies connected with the C.E. Union of Great Britain and Ireland now number 4023.

The West London C.E. and Union has now thirty-one societies with 1450 members. The president for the year is Rev. E. C. Gange.

A Boston C.E. Society recently sent out several members by twos to visit the various city missions. Their report on returning made an interesting meeting, and inspired the society to undertake practical home mission work.

Some time ago a Mexican convict was converted through the efforts of the Zacatecas Christian Endeavour Society. Later, together with his wife, he travelled a long distance to attend the National C.E., and upon his return home organised a society.

Two English merchantmen recently stopping in San Diego harbour were visited systematically by the local Endeavourers, with the result that before the ships left port an officer on each, and nineteen men on one, and twelve on the other, had confessed Christ. A prayer circle was formed on each ship.

The town of Alvin, Tex., with less than 2000 population, has four young people's and three junior societies. With six churches and seven societies all working together, it is not to be marvelled at that an evangelist led one hundred persons into the churches a short time ago.

After an address on "Evangelistic Effort," by Rev. J. Wilbur Chapman, D.D., before the Philadelphia C.E. Union, on a recent Monday evening, four young women employed in the same establishment went home and organised a noon prayer-meeting among their workfellows. Three of their companions were converted before Thursday night.

The first anniversary of the Praed-street Y.P.S.C.E. was held lately, Rev. James Briggs, president, occupying the chair. The meeting was addressed by Revs. John Heap, J. C. Carlile, Messrs. William Carter and J. K. Prettejohn. The report shows that the present membership of the society is fifty-five all told. Many members have also joined the church.

University Notes.

[BY OUR OWN CORRESPONDENTS.]

OXFORD.

An interesting lecture has been delivered by Rev. C. J. Casher, M.A., on "Palestine lost and regained." He said that before the Jews could return four things were necessary, none of which were in sight in 1800, but now seemed on the eve of fulfilment; the awakening of the national spirit, the break up of the Turkish Empire, a movement towards Palestine on the part of the Jews themselves, and that Palestine should be ready to receive them. He showed that large numbers are returning, even the climate is changing, and the rainfall becoming more abundant.

Rev. Charles Stirling has been lecturing here on "The Jesuits: their origin, principles, acts, and aims," for "the exposure of the Jesuit conspiracy against England." He believes the times are momentous and that we may be on the eve of a great struggle.

A meeting has been held on behalf of the ladies' branch of the Oxford House in Bethnal Green. Miss Harrington and Miss Portall spoke of the useful work that is being done, and Rev. Winnington Ingram gave an account of the struggle for existence, the class suspicion, and the monotony of life they had to contend with.

CAMBRIDGE.

On Friday, November 27, Rev. H. E. Fox, of the C.M.S., addressed the members of the C.M.U. in the Henry Martyn Hall. He spoke generally on the work of the society, and quoted painfully self-condemning statistics of the various means of expenditure of the taxable income of this country. He also described the intention and asked our prayers on behalf of the "Three Years' Enterprise."

On Sunday, the University Sermon was preached by Prebendary H. W. Webb-Peploe. It contained a most stirring appeal for personal consecration to the work of foreign missions, more especially amongst university men and highly commended the brilliant work of evangelisation carried on by the Student Volunteer Missionary Union.

A Manchester newspaper declares that all kinds of inducements are held out to purchasers of drink on the Sunday. Oranges, cakes and sweets are furnished to children who fetch liquor; cigars and free beer given to adults.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

IT is proposed to hold a Convention for "the Deepening of Spiritual Life" in London on April 6-10 of next year. Many of the best known speakers at Keswick have promised to take part. Further particulars will be given in a later issue.

The reports of the sorrows of Armenia have touched the hearts of many of our readers; and now a terrible Indian famine is exciting the sympathy of those who feel for others' woes. Sums of £50 and £100, which friends have placed in our hands, have been cabled out, for administration in the affected centres; and as Christian people dispense their seasonable bounty they will doubtless remember India and Armenia as well as the many home needs. In regard to the cry of Armenia our readers have done nobly; we have received and forwarded to various workers among the hunted and desolate remnant sums amounting in the aggregate to £2823. It is interesting to notice in this connection that Dr. Barnardo and Mr. Quarrier are offering to take some of the thousands of Armenian orphans into their beneficent Homes.

We cannot but express our profound regret that a dispute should have arisen between the London and North-Western Railway Company and their employés. The people of this country are intensely interested in harmonious relations being maintained between the directors and servants of the railway companies, upon the enterprise and labour of whom our convenience and safety in travelling depend.

If from no higher motive than to command public confidence, we should have thought that this great Company would see its responsibility for fair, not to say generous, treatment of its employés, who by their loyalty and general efficiency, sobriety and attention, contribute so largely to the prosperity of the Company and its credit in the country. There are higher considerations: God is on the side of the labourer who is oppressed by his employer, and any tyrannical conduct must

recoil upon the company which ignores this great truth.

The deaths from cold and exposure which have already taken place bring home to us in a striking way the sorrows of the poor, and remind us that we owe a duty to them. All such deaths are due more or less to starvation, and the police and coroners' courts have heard some pitiful tales within the last fortnight. The poor are always with us, and whensoever we will we may do them service. For the sake of the Saviour we are bound to do it.

The extension of the gambling craze among respectable young men is becoming a solemn and pressing question. Almost daily we hear of cases involving embezzlement, discovery, and ruin. Country lads coming up into our large towns are caught by designing sharks, and quickly entangled in debt, after which threats of exposure force them to misappropriate money belonging to others, in the vain hope of being able to repay it before they are found out. As the following extract from a newspaper shows, the popular sweepstakes so often resorted to once a year in big establishments, is a frequent first step in the formation of the habit.

Sweepstake—Betting—Prison—A young man, manager of a shop, was sent to gaol for six weeks yesterday for having embezzled his employer's money. It was stated that the defalcations amounted to £120, which the prisoner had spent in betting. Some money won in a shilling sweepstakes a year ago was the beginning of his betting career.

This case is only one out of hundreds like it. One of the most insidious features of this vice is the difficulty of persuading the victims that there is anything essentially wrong in a mere isolated act of gambling. Another is the impunity with which it can be carried on without any outward sign of its existence. Intemperance stamps its hall-mark on the countenance, impurity speedily undermines the constitution, opium-smoking ruins the nerves and makes steady work impossible; there are physical limits in all these cases to indulgence. But gambling is a mental vice, and its indulgence often leaves no mark, and betrays no sign, till the whole fabric of life topples suddenly into hopeless and irremediable ruin. Young men should be warned of this, and encouraged to look to the end from the beginning. Those who are made to see the end clearly will not readily take the first step.

Lord Wolseley's panegyric of war, at the Edinburgh Philosophical Society last week, was not pleasant reading to any true lover of peace; and his illustration of the benefits of military training drawn from the compulsory system in Italy was peculiarly unfortunate. As a matter of fact, almost the whole benefit of the great Italian revolution of thirty years ago has been neutralised to that people by the horrible burden of national debt resulting from the passion for military place among European nations. If anyone would know the effect of this gigantic blunder, let him read Mr. Marion Crawford's description of the Italian peasantry in his new book, "Taqisara," where a graphic picture is drawn of their grinding poverty and despairing misery. This is the saddest aspect of modern militarism, that it threatens to make its burden felt in peace as well as war. It cripples national resources; it drains the best blood of the people from the paths of industry; it diverts vast wealth into channels that are unremunerative; it breeds irritations and jealousies among neighbouring lands. And all for what?

The annual report of the United States Commissioner of Education contains some points which are of interest beyond the limits of that country. Thus, the friends of the Negro will be glad to know that nearly a million and a-half of coloured children are being taught in the common schools; no fewer than 26,570 Negroes are engaged as teachers. The coloured people are also admitted to the benefits of the higher education; and much is done in the way of giving them a technical training. "Child-study" is being carried forward with great ardour, trained experts are investigating the problems of child-life, and schoolmasters are aiding them with observations.

An important memorandum has been sent home by seventy missionaries in the neighbourhood of Foochow, in China, to their respective boards at home, pointing out that a conspicuous example of disinterestedness has been shown by no compensation having been sought for the massacres of missionaries in August, 1895. Now, in answer to prayer, there is a widespread and general movement towards Christianity among all classes of the population and in all parts of the province, hundreds having joined the local churches, a fact which has aroused the authorities, and brought more persecution. Thus, the struggle between good and evil goes on without ceasing, the persecutions of the bad evoking the prayers and sacrifices of the good, and the Kingdom comes in amid tribulation. But it comes nevertheless.

In Madagascar not a few of the pastors, evangelists, and prominent members of the churches, have died for the sake of Jesus. The list of martyrs will probably be a long one, says Rev. R. Wardlaw Thompson. The time is one of cleansing, and may prove more useful to the churches than the years of peace and security that came to an end with the French invasion. While the heads of the Government are anxious to do what is just and right, and have repeated the proclamation of liberty of worship, the Jesuits are forcing their way in every direction, in some cases seizing chapels which had been built by the money of the congregations worshipping in them. The central authorities have not permitted this action, and in more than one case where the evidence was strongly in favour of the ownership of the congregation, the chapel has been handed back to them. Still, the priests mean to capture the island for the Pope, if they can. Our brethren should be remembered in our prayers.

Mr. G. F. Trench, in his very valuable letter (p. 21) on "The Prayer of Prayers," has found parallels to its principle of forgiveness in several of the Epistles. It will be an interesting and profitable study to search out, in the Epistles, parallel passages to each precept in the Sermon on the Mount. The seed of every thought in the Epistles is, we believe, to be found in the Gospels, and the fruit of every such seed is to be found in the Epistles.

It is worthy of note that while we have men, connected with bodies traditionally evangelical, setting up the teachings of Jesus against those of Paul, we have, on the other hand, those who claim to be ultra-evangelical setting up the teachings of Paul against those of Jesus. In the name of dispensational truth, the words of Christ are practically declared to be not Christian doctrine, but Jewish. Did not Jesus practise the principles of the Sermon on the Mount? And did He not leave us an example that we should follow in his steps?

"In praise of good mothers," might be written on the title-page of many a noble book. Mr. Barrie's new book, "Margaret Ogilvy" (5s. *Hodder & Stoughton*), in praise of his wise, loving, self-forgetting mother, will awaken the tenderest feelings of hosts of men and women in every rank of life. Home is, of course, the mother's kingdom, and her loving service is rendered there without ever a thought of it coming under the public eye; it has no temptation to show or display; it springs spontaneously from love, and seeks none of the rewards of this world. For that very reason it is pure and healthy. Its value lies in its transmitted influence, in the sons and daughters it makes, in the noble characters it builds up. "Except a corn of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit." Hannah lived in Samuel, and Eunice in Timothy. All good mothers repeat themselves in their children, but it is not every good mother who has a son who can write a book, to say anything for her. Her record is on high.

The critical moments in our life do not come "with observation." Many people who have been fed on unhealthy romances, in which the story is worked up with elaborate dramatic effects, think that the turning-points in their experience will arrive with a blare of trumpets, and that heaven and earth will look on while they make the great choice. That is seldom the case. The hours when human destiny takes its final course are outwardly just like other hours; there is nothing to mark them out as specially significant, except the inner work of conscience, the knowledge of some alteration of duty put before the will, the call to some service which may or may not be accepted. The Saviour's command "Follow Me" came to one while sitting at the seat of custom, to others while mending their nets, to another while sitting beside a well, to another while walking along the road; and it is so still. Here is a call to watchfulness and prayer.

In speaking of religious restlessness and its cure, Rev. W. Hardy Harwood lately reminded his hearers that churches are apt in these days to count success, and to seek the advantages which the possession of truth brings, by means that may easily cause the greater end to be overlooked. Popular attractions, as he justly remarked, may not tend towards the cultivation of the fruits of the Spirit, and the upbuilding of Christian character. The only dependence of a church should be upon the Word and Spirit of God; whatsoever is other than that cometh of evil, and to evil it will inevitably tend. The difficulty and danger is always among the brethren who are carnal, and cannot see that the Spirit may be grieved and the Saviour dishonoured by the adoption of certain means which are essentially worldly. Those who see deeply into the nature of things must lovingly point out the more excellent way, and prayerfully follow it themselves.

The question of plagiarism is ever with us, and the problem is ever becoming more perplexing—when does a preacher's indebtedness to an author call for open acknowledgment? The speaker who is always quoting and referring to the names of writers lays himself open to a charge of pedantry; and yet, if he uses the product of another man's mind, bodily, or even largely, without stating his obligation, he gains a false reputation. The happy mean is so to assimilate what we read and hear,

that when it comes forth it shall bear our own impress and personality. The true writer freely gives his thoughts to the world. The true reader accepts all that comes, and uses it for his own purpose. The true preacher always passes through the fire of his own thought and prayer the materials he thus receives from others. Truth must be individualised to make it magnetic, and this power to individualise is what gives a preacher his vocation. This is another way of saying he must speak from his heart.

Paul uses a bold and striking simile in the words, "having slain the enmity." The figure suggested is that the alienation between God and man had become so great and deep that it might be symbolised as a third person, bitter and implacable, whose purpose was to keep the Holy Father and his sinful child apart; and that Jesus by his incarnation and sacrificial death slew this monster of malignity, and opened the way to a reconciliation. Love has often been pictured as slain by hate: here hate is put to the sword by love. This "warrior love" of Christ, going forth into the world to sweep out of existence all manner of tyrannical and despotic hatreds, is a conception worthy of devout study. It represents a great truth, and it symbolises a great final victory—when everything that divides between man and man and man and God shall be smitten to death, and love be all in all.

As a practical outcome of the protests uttered in these columns against the fashionable use of "aigrettes," on account of the barbarous cruelties perpetrated to obtain them, we are gratified to receive the following from a partner in a large and important house of business:—

Through the references in *THE CHRISTIAN* I obtained additional information bearing on the subject of the killing of birds for "aigrette" feathers. The result is that we now do not sell this particular kind of feather. We keep a supply of leaflets in the department, requesting any customer who may be inquiring for "aigrettes" to accept one, which will explain the reason they are not kept in stock. We have already in this way distributed quite a number.

This well illustrates the practicability of Christian integrity in commercial life. Leaflets, giving further information respecting the cruelties referred to, may be had from the Society for the Protection of Birds, 326, High Holborn, W.C. (1s. per 100.)

The demand made by Mr. Malcolm Morris in his article in *The Nineteenth Century* on "The Superfluous Vaccination Commission," for the settlement of such questions as small-pox to be left to the medical profession, "which is alone competent to judge in the matter," is one of very serious import. It is made for other things than vaccination. We have heard it for the treatment of diseases which spring only from immorality. But we cannot comply with it. A medical tyranny would be as intolerable and demoralising as that of the soldier or the priest. For the sake of a noble profession we trust that it will not be heard of any more. To press it will be sure to excite suspicion and resistance, and the suspicion will spread to everything that medical men do. Trust the public if you want the public to trust you, is a principle on which all should act.

A Preacher's Duty is not alone to tell the truth, but to make the truth tell.—*Lynch*.

Orphan Homes of Scotland.—Mr. Wm. Quarrier has received from a friend £1000 towards the completion of the Consumptive Homes at Bridge of Weir. Mr. Quarrier has written to Sir Philip Currie at Constantinople, offering to take 100 Armenian orphans into his institution.

Rev. J. D. Kilburn's System of Memory Training.

THE FIVE TESTS.

WITH reference to the announcements already made in our columns of
LANGUAGES MADE EASY,

We may say that Students, Preachers of the Gospel, Missionaries, and Literary men of all classes have testified to the immense benefit derived from Mr. Kilburn's system. While the Lessons will have special reference to the acquisition of Languages, the principles of this new System of Mnemonics are applicable to all other branches of study. We therefore have confidence in commending it to all who have a considerable amount of mental work to perform, enabling them to do with ease what otherwise would be achieved with considerable difficulty.

There are five tests which ought to be applied to every system. We propose to answer the following questions with reference to Mr. Kilburn's system for the acquisition of languages, by quotations from the Press and from personal testimonies:—

1. What has the author himself been able to do by it? Referring to a lecture delivered in St. Petersburg, *The British Weekly*, of March 26, 1896, says:—

Mr. Kilburn has elaborated a system of Mnemonics which those who know other systems declare to be the simplest and most effective that has yet been discovered; and during the lecture Mr. Kilburn gave remarkable illustrations of the results which can be achieved by his methods. A request made by one of the audience that the lecturer should form a class in St. Petersburg was loudly applauded.

2. Have others been able to use it?

The Rev. Walter Jones, M.A., Rector of Wendy, writes:—

The few minutes' conversational instruction I had from you have been of far more practical use to me than as many laborious hours spent on another system.

3. Is it fanciful and complex, or natural and philosophical?

A German preacher writes:—

The Rev. J. D. Kilburn's Memory Lessons are founded on the truest principles of Mental Philosophy. Almost every one can do through them what hardly anyone can do without them. The ease with which they can be learned is as remarkable as the results that can be accomplished by them.

4. Is there likely to be more difficulty in learning it, than benefit derived from using it?

A pastor in Norway writes:—

I and several of my friends have studied Rev. J. D. Kilburn's "System of Memory," and have derived most valuable help from it. It can be learnt with ease, and makes many things which were before a task to become a pleasure.

5. Is it injurious or helpful to the mind as a whole?

The *Journal de St. Pétersbourg*, Feb. 29, 1896, says:—

His system applies perfectly to the study of languages and sciences, as a very large number of those who have tried the system testify. On this subject one writes: "These testimonies, coming from different classes of society, show that the new system of Mnemonics cannot only change the memory, but also influence for good the lives of all who study and practise it."

We would again express the hope that our readers will co-operate with us in making known these Lessons, which will be commenced in *THE CHRISTIAN* for January 7. Our publishers, Messrs. Morgan and Scott, will be pleased to forward leaflets giving full particulars, for circulation amongst those who are likely to derive benefit from this course of Lessons on Memory Training.

Pastoral Work.

By REV. THEODORE L. CUYLER, D.D.

ONE of the unanswerable arguments for thorough pastoral visitation is that it brings a minister within arm's length of his parishioners. He needs this personal contact for his own benefit. A good library is a good thing, but there is a great difference between a lifeless book on your shelf and the vitalising and fertilising study of a book in boots, for every life is a biography. You and I are helping to make these biographies. Our sermons are addressed to everybody; a conversation is addressed to a single soul. "Thou art the man," is the meaning of every loving appeal, every kind rebuke, and every personal invitation. A man may dodge a sermon; he cannot dodge a personal conversation conducted in the right spirit. A faithful sermon ought to set your people to thinking. In one mind it may suggest difficulties, and when that person meets you he may wish to have the difficulty explained; the door is thus opened for you to remove an obstacle, or to press home a needed truth. In another mind your sermon may have awakened a conviction of sin. That impression may fade away, or it may be deepened if it is followed up by a personal interview. Much of many a pastor's best work has been done in an "inquiry meeting"; but even when no such method is used, there should be opportunities for every pastor to find out who is an "anxious inquirer."

You ought to have a fixed time in every week when persons can call on you, and even if anyone breaks into your study during your morning hours for spiritual direction, you ought to give him the right of way. The man that wants you is

THE MAN THAT YOU WANT.

It is found an excellent method also to request your congregation to send a request to you if they desire an interview in their own homes. Remember how cordially the Master met everyone who came to him for light or for healing, and what a long journey He took in order to bring relief to one poor woman in the coasts of Canaan. In dealing with awakened souls nothing can take the place of personal contact. To reach all such from the pulpit only is almost as absurd as it would be for a physician to read his prescriptions from a desk in a hospital instead of going from one bed to another to feel each pulse and to examine each fever-coated tongue.

No pastor worthy of the name needs to be reminded how strong are the claims on him of the Lord's "shut-ins," whose faces are not seen in the sanctuary. Whomsoever you neglect, never neglect the sick—especially those who are in the by-lanes of poverty. There is no more Christlike work than that, and none that will grip your people to you more strongly. The hours you spend in the ministrations of comfort to the sick and the sorrowing will often subject your nerves and your sympathetic sensibilities to a severe strain. If it be a trial to visit and sympathise with those who are under sore trials, don't shirk the duty. There is not enough cheering and tonic preaching in most of our pulpits; for there are scores who come to church every Sabbath with aching hearts and need the balm and the oil; others get so run down spiritually that they require a fresh infusion of iron in the blood. Good as this work of binding bruised hearts may be in the pulpit, it is vastly more effective when you come close to the individual sufferer and let him feel the throb of your own heart next to

his. What your people want is the ministry of sympathy; and the sufferers in brown stone mansions often need it as truly as those who live in dingy attics, for there are wretched rich as well as wretched poor.

Papers on Missions.—4.

THE BODY IS ONE.

"FOR as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" "The eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you." "There should be no schism in the body; but the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular."—1 Cor. xii. 12, 15, 16, 21, 25-27.

The body, then, is God's pattern for the Church. The verses just quoted contain Paul's application of this fact to the subject of ministering. The work of one is the work of all; the sorrows and failures, the joys and triumphs of one are to be shared by all. No one can isolate himself from the rest of the body. In the Church of Jesus Christ there is no such thing as independence, in the sense of isolation, splendid or otherwise. All are mutually dependent.

In missionary enterprise this fact may be overlooked in two ways, both telling injuriously upon the work.

1. The churches at home may forget their oneness with the brethren in the field. Once a month the few who gather at the Monthly Prayer Meeting remember them, and once a year the interest of the whole congregation may be awakened. But except on these occasions the subject does not often engage their thought and attention. Daily interest and prayer, accompanied by daily gifts on behalf of their brethren, these seem to present an impossible ideal. Yet in the same prayer in which we are taught to ask for daily bread, we are taught also to say, "Thy [kingdom] come; Thy will be done on earth." Every day our brethren are down exploring the mine; every day it is ours to hold the ropes.

Criticism as to the results of missionary work is not wise, unless we begin by criticising the missionary efforts of the churches at home. "The body is one." Meagre results in India or China may be explained by coldness or prayerlessness in our own churches. In a speech in Exeter Hall, in 1883, James Gilmour said, "We are your agents; and I believe fervently that we shall have results there in direct proportion to the measure of your earnestness here. Unprayed for, I feel very much as if a diver were sent down to the bottom of a river with no air to breathe; or as if a fireman were sent up to a blazing building and held an empty hose; or as a soldier who is firing blank cartridges at an enemy."

The condition of the churches of this country during the long period in which missionary work was practically neglected, and the revival at home, which has always kept pace with revived interest in work abroad, are sufficient to prove that God means the oneness of the Church to be recognised. Mis-

sionaries are our messengers. To withhold sympathy, prayer, support, is not only to wrong them, but to injure ourselves. "By one Spirit are we all baptized into one body." The one Spirit unites each member to the rest, and all the members to their Lord. The missionary is a part of ourselves. We need him as he needs us.

2. On the other hand, the missionary, by the very methods on which he goes forth, may ignore the oneness of the body. To their honour be it said that there are many heroic souls who have forsaken all to go into unknown lands, and among hostile people, with no hope of support, except from God Himself. True successors of Abraham are they; and the God of Abraham has not failed them.

But is their method right? Is it according to God? When it was determined to begin mission work among the savage people of Quaboe, on the West Coast of Africa, two young men in Harley House volunteered. The difficulties and perils of the work were laid before them; and among other things they were told that "no society would send them out, and no support of any kind would be guaranteed." Yet they went, and counted it a privilege to go. After a few years' experience, however, this principle of "splendid isolation" is thus referred to:—"The self-support at first attempted was found impracticable." This is not surprising. God does not mean one member of the body of Christ to do his work without dependence on the rest. There must be "no schism in the body"; "the members should have the same care one for another." We may not alter God's pattern. The privations and trials and perils of a missionary are ours, as truly as they are his. The call to self-denial in his work applies to us, as surely as to him. To let him go without bearing our share of the burden of his support is *not* to fulfil the law of Christ.

Missionaries are not only "the messengers of the churches": they are "the glory of Christ." To care for and maintain them should be the first duty of a church; and the money needed for their support should be the first charge upon the income of our missionary societies. For a missionary to be invalided is a more serious loss to the Church than for a home worker to fall. Here the gaps are soon filled; but who can fill the place of the solitary worker in some dangerous mission field? And when a missionary falls—as he sometimes does—because his allowance does not enable him to procure what is needful for his comfort and support, the reason cannot be that God has failed him, but that the Christians at home have been remiss in their duty.

As a remedy for this, we suggest the more practical recognition of the oneness of the body. The missionary cannot say to the Christians at home, nor they to the missionary abroad, "I have no need of you." Distance does not destroy the living bond which binds one member to the rest. We venture to express our conviction that the recognition of this as God's pattern would keep every missionary free from care as to his support, and would speedily equip and send forth others for the evangelisation of the world.

Attention to Bible-reading.—If you want to be strong Christian people, hide the Bible in your heart. You make a tremendous mistake, for your own soul's sake, if your religious reading consists in what people have said and thought about Scripture more than in the Scripture itself. Why should you dip your cans into the reservoir, when you can take them up to where the spring comes gushing out of the hillside, pure, and limpid, and living?—*Dr. Maclaren.*

Ourselves and our Neighbours.

THOUGHTS ON GOSSIP.

"**A**UDI alteram partem" is an old classic proverb, or wise saw, of which few educated men are ignorant. But of the many who know it, it is to be greatly feared a large proportion either overlook, or wilfully ignore and set aside, the important principle which it involves, and the lessons which it is so well calculated to impart.

And this, if the matter be but carefully thought over, is to our great loss, whether it be in business or social daily intercourse. Very freely translated into the ordinary terms of modern conversation, the classic saw may be read by one thus: "Yes, I shall wait until I hear what is to be said by the other party before I decide finally upon the point thus brought before me. Certainly, before I conclude to believe this piece of idle gossip which is bad enough, or as it may be this ill-natured scandal which is worse, as it is calculated to give some one pain or to injure his fair fame and good name, I shall hear or try for my own sake, if not for that of others, to find out what is to be said on the other side or by the party scandalized or maligned. In a matter like this I must not listen to, or be influenced by, one side only."

If I turn to my own experience, which, if it be not worth much, has at least been long and varied enough in its characteristics, this much I can say. I have come across cases not a few, some of them very pitiful in their issues, where, had the counsel involved in the old saying been followed, a world of wearying worry, of business strife, and of domestic quarrels would have been escaped from. It is, then, a good thing not to be hasty in one's decision. It is good and wise, and in strict accordance with Christian kindness to be sure, quite certain, as to the truth of statements made to you.

If it be not always true that "there is a soul of good in things evil," fortunately for the best interests and the safety of society this often happens. A purpose of evil intent, some vile scheme designed to give pain, or cause trouble, or bring about pecuniary or business losses (which, if not irremediable, give worry enough, and are most difficult to deal with), can often be foiled or largely deprived of their mischief-making powers by a weapon which the traducer himself brings to your help if you are wise enough to avail yourself of it. It is as easily used as it is powerful in its use.

For instance, one who professes to be your friend comes to you some fine morning when your mind is quietly thankful. He indulges in strong protestations of his friendly feelings; he is truly sorry to give you uneasiness, but he felt it to be his duty in order that you may be on your guard. So on and so on, using one or other, or all of the formidable formulæ so much in vogue by the class here indicated. If you are wise, as soon as he has concluded his tale of woe, let him know, in your firmest tones, the full purport of which cannot be mistaken that this is far too serious a matter to be passed over; that it concerns not so much yourself as that of your friend "whose good name is at stake." Tell the kind and candid neighbour who has come playing the scavenger's part, raking amidst the garbage of society, that this must not be; that you shall take good care to know what your friend has to say for himself.

As likely as not, the agitated reply will be: "Oh, no! you must not do that; I am no peace-breaker. Besides, he told it me all in the strictest confidence" (you may here quietly give him a suggestive hint by interpolating, "which you have already broken"). "Oh, no! I beg of you not to do that." In all this the cloven foot of the evil spirit of slander and mischief-making

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is shown at once. There are some who have such an inherent love of evil speaking and doing, such an awfully perverted tendency to gain pleasure to themselves by giving pain to others, that they positively invent evil tales of others that they may have a chance of stabbing you through them. An old friend at my elbow whispers to me that the wisest of all ways of dealing with such people is on the principle that the "receiver is as bad as the thief," "do not listen to their tale-telling." The next best way to deal with them is to assure them that you shall take good care to trace their scandal up to its source. That style of dealing with them possesses also this secondary yet great advantage that you will not be troubled with the same traducer again. Such vile pests of society are wise enough in their day and generation. They know to whom they can go often with their evil tales. R. SCOTT BURN, C.E.

St. Giles' Christian Mission.

THE annual meeting of this Mission used to be known as the "supper to thieves," now it is the supper to men and boys, who have in the past gone wrong, but who certainly look now as if they could be trusted, and who are, as a matter of fact, trusted by their employers, having been rescued from sin through the labours of the Mission. To look round on the fine young fellows who filled the centre of the Mission Chapel in Little Wild-street, on Tuesday week, was to find a sufficient answer to the question, Is it any use trying to save criminals?

But to the meeting itself. Sir JOSEPH RENALS, an old friend of the Mission, was to have presided, but indisposition prevented him, and in his place Mr. F. A. BEVAN took the chair. His opening statement embodied admirably the spirit and *modus operandi* of the work.

We have had, he said, twenty years of close contact with prison work, and our experience convinces us that nothing is so effectual for the uplifting of the weak and degraded as the power of Christian example and precept. You may help a man again and again from *without*, and your help will be non-effective until there comes a time when the man is helped from *within*—when his higher nature, long dormant, is aroused, and he resolves, God helping him, that honesty and purity shall be the rule of his life for the future. "Unstable as water, thou shalt not excel," might be "writ large" across the lives of many who come under our notice. Splendid chances in life weakly wasted, temptations weakly yielded to, and educational advantages used for criminal purposes, characterise their careers. To deal with such effectually large experience is needed, and no effort to rouse in them a spirit of "self-help" and true manliness is to be spared.

Turning to our rescue-preventive work among lads, we say that there is living proof this evening that such efforts have not been in vain. Many of the lads present will to-night receive rewards for honesty and industry, and this is not entirely upon our decision, but largely upon the recommendation of those gentlemen who have been good enough to employ them. The change is greater than may at first appear. There was a time when their influence showed every sign of becoming increasingly evil. Now the influence of many of them is becoming increasingly good. We could easily have filled this building from floor to ceiling with wretchedly-clad, shivering men and boys. We think it much better, however, to confront you with bright, happy faces, and show you what can be done, and what *is* being done, with and for those who once stood in grave moral danger.

We could just as easily have placed before you a company of women and children belonging to that truly pitiable class—the wives and children of prisoners. The State deals with the prisoner, and while it punishes him also feeds and clothes him. The wives and children, though innocent, are punished—often more than the men. Who will feed and clothe them? Now, every year this Mission assists several hundreds such families

while the man is in prison, and helps him to find employment on his liberation.

Then there are those men who, on account of the gravity of their crimes, have been sentenced to penal servitude. Many of these are to-day in positions of trust and honourable employment, who when they were released came to us with little beside their "ticket-of-leave."

But it is not *only* prison work which engages our attention. This building is the centre of continuous work amongst the poor of this district, to whom the winter months bring much privation. There are homes within a stone's throw of this building, where the cupboards are empty and the grates fireless, and where the children ask for food, which their parents cannot give them. These demand our practical sympathy, and such sympathy has been extended for thirty-six years past, to the sick and poor, by this Mission. Then there are our Sunday-school scholars, numbering about 1400, coming many of them from homes of evil influence, which influence we strive to counteract. Not a few of them are sickly little creatures, whose faces bear marks of privation. For these and similar children and adults we have a Convalescent Home at Hastings, where several hundreds have already been benefited.

We have, during the twenty years of our prison-work, provided considerably over three hundred thousand free breakfasts to discharged prisoners, to whom we have read and expounded God's Word. We have assisted about 72,000 such men by providing them with tools, clothing, employment, etc., and over 60,000 have been persuaded to sign the temperance pledge. We have, altogether, received about 6800 convicts on their release from penal servitude. Then we receive an annual average of 500 friendless Juvenile Offenders into our five Boys' Homes. These are fed, clothed, and provided for. Our Women's Home receives about 500 homeless women and girls annually, whose cases meet with individual attention.

The question of finance is one of considerable importance to us and we have earnestly to ask support, because upon such support, we depend for the continuance of our work, having no endowment whatever.

Mr. Wheatley, the superintendent of the Mission, having spoken, addresses followed by Messrs. R. O. B. Lane, Q.C., and J. F. W. Deacon, J.P., Judge Baylis, Q.C., Messrs. J. Dickinson and Paul Taylor, and Major Knox (Governor of Wandsworth Prison). Most of these, being metropolitan magistrates, bore strong testimony to the good results of the work of the Mission. Lady Renals kindly distributed a number of prizes to lads who had conducted themselves in a manner satisfactory to their employers.

Soul Longings.

O to be trusted and trusty,
O to be faithful and true;
Loyally serving my Captain,
Always prepared for review.
O to be just where He wants me,
There in his presence to stand;
Willing to do to the utmost
Aught He may please to command.
O to be fully surrendered,
Never a will of my own;
All of my life for his kingdom,
All of my heart for his throne.
Thus to be guided entirely
By the sweet counsel of grace;
Never a word to oppose Him,
Never a thought to displace.
O, to be filled with the Spirit,
Emptied the dross and the tin;
Filled with that wonderful fullness,
Sanctified thoroughly from sin.
So to be more than a conqueror,
Never a moment of loss—
Never a shadow of failure
In the crusade of the Cross.
Lord, to provide me this blessing
Is a small matter with Thee;
Here would I claim thine own promise,
Claim it as given to me.
Bring I the tithes and the offerings,
All at Thy pierced feet I pour;
Open the windows of heaven—
Bless me as never before.

JOHN WILFRID M'CLURE.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

A Little Forester.*

IT was a very cheerful party that gathered one bright Sunday afternoon in the summer-house crowned with shadowing creepers, for the children's hour with Mrs. Temple. How many things the young folk had to talk about! and how happy they all were! But Katie would never permit her beloved picture-book to be neglected on these occasions, and very soon "Our Feathered Folk" was laid open upon the summer-house table.

"What little bird brings us a message to-day?" said her aunt. "I see a pretty little creature with a red cap and a white and black back; and the motto beneath it is, 'Work first, and then rest.'"

"That's a Ruskin," said Gerald, "and the bird is the woodpecker, Aunt Evelyn; look at the nick in his tail feathers. This one is the 'lesser spotted woodpecker,' that has a call something like a laugh, and there is also the 'great spotted woodpecker' that says 'Chick, chink'!"

"Now, children," said Mrs. Temple, "I see you are laughing at Gerald's imitation of Mr. Woodpecker's music, but, do you know, I have quite a respect for our little friend. In one of our books about birds and their ways he is described as the hero of labour, and I believe that labour is a great conqueror. I am sure it conquers fretfulness and bad temper."

"So little redhead tells us not to be idlers," said Percy. "Well, he does not take much rest himself; he seems always pecking and tapping at the trees. He works hard enough for his meals."

"And removes much that might destroy and corrupt the trunks, no doubt," said Mrs. Temple. "All honour to the toilers everywhere, and may we be found among them, for in some form or other there is work that everyone—even little children—may do, and nobody has come into this world just to waste time slothfully."

"Auntie," said Iris, "I read that a German legend says the woodpecker is a baker who used false weights and deceived the poor; so he had to leave his counting-house and become a bird, and work continually and live on insects."

"Poor baker!" said Katie; "he must miss his nice hot rolls, and buns, and gingerbread, I should think."

"Even legends teach us something worth remembering," said Mrs. Temple. "In this case, though, I must defend my little friend against the charge of ever having been a baker and used false weights. You children can tell me the moral of the story."

"Why," said May, quickly, "that those who deceive people are sure to get themselves into trouble, and no one gains in the end by cheating."

"There are other tales about the woodpecker," said Gerald; "the North American Indians used to wear as an ornament the 'wiry-billed' woodpecker's head, so as to get its strength and courage into their own spirits."

"I know one thing about the woodpecker," said little Heather. "I heard father reading it once. The book said he is peaceful, and his beak and his spurs are ready for anything but fighting. He would much rather work than fight."

"Well," said Percy, "I suppose one had better work than quarrel. I know on holidays sometimes, when it has been wet, and we couldn't think of anything to do, we have all seemed cross and quarrelsome, and then mother has come in with her prescription, 'Do something for somebody,' and we started preparing those scrap-books and mending up the toys for the children in the hospital; and very soon we forgot all about wanting to quarrel."

"The old gentleman who was chairman at our prize distribution gave us a long talk about sticking to our work," said Gerald. "He said a lot of people have a try at one thing, and then another, but they don't keep on perseveringly, and so they fail. He told us an anecdote about the brother of Edmund Burke, who had made a great speech in Parliament. The brother said, 'I have been wondering how Ned managed to get all the talents of the family; but I remember he was always at work when we were at play!'"

*From "Our Feathered Folk," Sunday Chats with the Children. By Margaret Haycraft. (The Religious Tract Society, 1s.)

"But play-time isn't wrong, is it?" asked Heather and Katie together.

Mrs. Temple's loving hand touched their anxious little faces.

"I should think not," she said, "or the young lambs would be great offenders, would they not? Our Father in heaven has given to you active little people the power to thoroughly enjoy your play-time, and your games strengthen you and do you good. But we grown-up folk, as well as the children, find that those who want to play all the time become a burden to themselves and to those around them; we enjoy play better when we have been doing something useful, and nothing is more tiring than only living for enjoyment and pleasure."

"Mother," said Percy, "that reminds me of when I was young. One cold day, when I got out all my toys, and I wanted to amuse myself till it was time for our Christmas tree to be lighted up, and I seemed as if I couldn't wait for it; and at last I cried—of course I was only quite small then—and I got tired of all my toys; and you came in, and you said, 'Wouldn't I help the little boys who were trying to clear a path in front of old Mrs. Bright's cottage?' and I put on my leggings, and got a broom and a spade, and I worked so hard, till between us we had it all nice and clear; and father said, 'Well done!' when he came by and saw me at it, and the old lady gave me a mince-pie."

"And you were very much surprised to find it would be soon time for all the fun," said his mother. "That proves how hard work increases our enjoyment of recreation."

"And it gives one an appetite," said Gerald; "for in one of our school-books it tells how Dionysius did not like the black broth of the Spartans, and they reminded him that it needed besides hunger and thirst the seasoning of labour."

"I should think," said his aunt, "our little hero of labour has a good appetite. The book I spoke of gives such a pretty account of his working at the nest; the little carpenter becomes a sculptor, and 'hollows out the graceful vault of a superb hemisphere; the whole receives the polish of marble and ivory.' I am sure this should remind us all that whatever is worth doing is worth doing well. I think the birds of the air, like many other creatures we do well to study, have wondrous instinct and wisdom. In one case we are told, an American spring came very late, and little Mr. Woodpecker seemed to understand this, and arranged to make his nest later than usual. I dare say our own little woodbirds have the same natural instinct as to coming weather; but how much we possess that the birds do not, and how much higher and greater and more lasting our life work ought to be."

"It says somewhere," said Gerald, "that the more one does the more there seems left to do still."

"And let me remind you, Gerald," said his aunt, "of another truth: 'The more a man does, the more he wants to do.' It is the busy, earnest person to whom we look when we need help"; and Mrs. Temple smiled at Heather, who on the previous afternoon had found time, amid tidying her mother's work-basket, to search for some books Gerald had mislaid, and to run down to the kitchen on an errand for nurse. "The world's workers, children, want to grow in usefulness, and we are glad to know there is work yet waiting in which they can help. Each of us has some work that nobody else could do as well; and none of us will waste our time or live our lives in vain if we try to follow in the footprints of Him who spent Himself in helping others, and went about doing good."

OUT IN THE WOODS.

Tap, tap, tap, amid the stillness
Of the clustering forest trees;
'Tis a busy little birdie,
Not content to take his ease;
Working, working in the sunshine,
Working on with willing mind:
Little red-crowned bird! we children
Lessons in thy life may find.
'Tis not ours in shady woodland
Thus to fly and work away;
'Tis not ours to come tap, tapping
At the trunks old and grey;
Yet there's work that e'en the smallest
With a ready hand may do;
Loving hearts of little children
All may help in service true.
When in happy walks we hear thee
Tapping at the greenwood tree,
We will listen to thy message;
Lads and lassies, busy be!
Birdie, dear! we won't be lazy
E'en in childhood's golden light;
Day by day to do our duty
We will strive with all our might.

The Bible Searcher.

A SPECIAL PRIZE.

To My FRIENDS, OLD AND YOUNG.

OUR first year of "Bible Searchers" is nearly over, and I shall be glad to receive hints or suggestions for the coming year.

Parents and others whose practical experience of the questions week by week have led them to think of any way in which they think this page may be improved are invited to state their ideas very briefly, and enclosed in an envelope marked "Suggestion."

A prize (consisting of a set of SCRIPTURE BIOGRAPHIES, by Rev. F. B. Meyer) will be given for the best received before the 17th inst.

Foreign List:—

No. 40. J. Garrett, Maria Lister. No. 41. Bessie Whitehead, Josina Uys. No. 42. Charlotte Cane (South Africa). No. 43. Queenie and Llewellyn Scott (India). No. 44. Helen Gartsshore, D. H. Marshall, Jeanie Scott, Henry and Annie Ballille. No. 45. G. and Edith Meuter. No. 46. Edith Meuter and Charles Saunders.

No. 47 (second list).—Correct answers received from:—

Thomas, J. and C. D. Stainer, Nellie and Fanny Ames, Ruth Harrison, Francis and Dorothy Harris, Aline and Chappie Bazett, Mary Hull, Elsie Johnson, Bessie Chees, Mary Tongue, Sybil Forbes, Maggie Buchanan, Bertie Walls, Dorothy Morrison, P. L. Leigh, H. H. Kortright, Douglas Paige, L. Culley, Cecil Harvey, Frank and J. Grigg, R. Wyllie, E. T. Elliott, H. Nicholas, Florence and Lucy Mackenzie, H. Skinner, and Colin Wright, Florrie Smith, Edith Hayward, John and Margaret Graham, Gertrude Wilson, Gertrude Parton, Helen Daniels, Ella Harvey, Janet D. Fawkes, Ashley Bowker, Laura E. Macleay, G. W. and Lucy Jacob, Bruce and Harry Malher, John Walter Thomson, Annie Boniface, Alec Waring, Barbara Macanochy, Norman Braby, C. G. and J. King Bennett, Mary and Willie Charles, Margaret and Dorothy Harris, Gladys and Mena Hunter, Margaret Randle, Herbert and Frank Tomkins, Edward Ratney, Winifred Harvey, Lionel and Gladys Calvert, Arthur Cordell, Arabella Onslow, Gertrude Kingerlee, Muriel Palmer, Billie Brooy, Cornelius Mariner, Eva and Ethel Hutchings, Isabella Kay, Enid Mather, Louis Bernthé, Willie Wheeler, Percy, Aileen Baker, Elsie Brinkworth, Mary Greenacre, Euphemia and Mary Graham, Gertrude Edwards, C. A. and Edith Badham, Hubert and Leslie Morris, Alice and Frank Thompson, Theodore and Eileen Roberts, Aileen and Frances Figgis, Helen Dunbar, Bertha Fowler, Thomas Rayner, Ernest, Reginald, and Willie Findlay, Hilda Skinner, Margaret Macphoe, Charlotte Bailey, Irene Simms, Winnie Page, Hilda and Constance Schaeffer, Bob and Dolly Salf, Marcus King, Ada Heap, Marjorie and Charlie Hogge, Elsie and Guinefred Leigh, Geraldine Smith, Elina, Cheal, Matilda, and Percy Robinson, Susie Keen, George Wright, Arthur, Annie, and Henry Couch, Christine and Hannah Parker, Joanna Cunningham, Lilian Bevan, Amy Foster, Catherine Barker, Ethel Fielder, Clara Bailey, Lavina Barnes, Edith Daisley, Willie, Ada, Jessie, and Maggie Palmer, May, Norman and Vera Petrides, Conyers Baker, J. W. Inglis, Lottie Orr, Lottie Cowan, Ivy Richardson, Margaret Hasse, Arthur Llewellyn, Emily Church, Edith Quirk, Jessie West, Harcourt, Tom, and Lena Hunter, Olive and Mary Clarke, Constance Scott, Thomas, Jack, and Reginald Harris, Evelyn Moir, Doris Campbell, Daisy Ruby, and Hugh Allen, Constance Dervish-Matres, Wm. and Colin McKendry, Kate and Dora Symes, David Judd, Carrie Dawe, Emma Price, Hilda Medill, Abraham and Bella Mack, Will Scott, Mabel Whitaker, Nancy Bellerby, Lilian and Helen Willoughby, Eric Chano, Jessie Lynn, Nellie Bellerby, Lizzie Athole, Bessie Cashford, Edie Corrick, Lily Clarke, Joanna Pearman, May and Edith, Edith, Louie and Nellie Tibbits, Edith Bagnall, Harry Elliott, Charles and Thomas Bewley, A. Barker, Martha Colness, Percy Stokes, William Aston, M. L. Richards, Muriel Josephine, Mabel Birney, Florence, Winnie, Francis, and Stanley Hoyte, Nellie Couch, Dorothy Arbutnot, Ibia and Allen Woodman, Charles Nuth, Hilda Bassett, Sarah, Edith, Queenie, Ezra and Louis Matthews, Theodora, Elsie, Grace and Ida Wright, Edith Johns, Grace and Kathleen Dodington, Nellie Hatchett, Constance Gabbett, Horace Williamson, Annie Fleming, Barbara Shield, Bertha and Bella Steadman, Ruth and Sarah Braithwaite, Richard and Duke Lewis, Margaret and Edith Gray, John, William, and Agnes Menzies, Maude Leigh, Carrie Knight, Leonard Browne, Violet I. Annesley, Maggie and Jessie Carter, Ruth Coupe, Lily and Stanley Boxer, Arthur Shaw, Duncan Payne, Thomas Kirkpatrick, Dorothy Patten, P. Moutray-Read, Kate Coe, Ethel and Gerard Morgan, Annie and Willie Deas, Mary Colville, Freddie Hutton, George O'Beirne, Christine Arnold, E. B. Black, Daisy Galesworthy, Pringle Wilson, Roy Lockart, Cecil, Bernice, Christine, Lillian Elacott, D. M. Muir, Clara Barnes, Gwendoline, Undine, Llewellyn, Gladys, and Wilfred Shaw, Edith and Dora Corrie, Lucy Soltan, N. O. Robinson, Muriel Oldham, Eric Horton-Smith, Eva Monti, Charlotte Millar, Teresa, Lilian, and Rowland Blackie, Ivy Mansell, Jeanie Robertson, Eva Gray, Frank Reid Wilson, Maggie Smith, Dora Chebrook, Janie Handasyde, Herbert Turnbull, Dorothy Stealer, Nellie Skinner, Bessie Botchle, Kathleen and Ethel Light, David Tweedie, R. H. and W. F. Williams, Marie Stuart, Ethel Craig, Gordon Duncan, Arthur Sanders, E. V. Marchbank, Evelyn Shaw, Gertrude and Nellie Brookfield, O. L. Morice, Isabel and Gladys Phipps, Nellie Lovegrove, Muriel Shaw, Agnes Jones, Kenneth Soltan, Arnold Taylor, Fan, Margaret, Georgina, and Lucy Trotter.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 48).

- v. 3. In his paths, or v. 5. In the light of the Lord.
- v. 20. In God's statutes.
- v. 8. The ways of the Lord.
- v. 2. The paths of the Lord, or v. 5. In the name of the Lord our God.
- v. 4. In newness of life.
- v. 1. After the Spirit, or v. 4.
- v. 7. By faith.
- v. 1. Worthy of the vocation wherewith we are called.
- v. 2. In love, or v. 8. As children of light, or v. 15. Circumspectly.
- v. 10. Worthy of the Lord unto all pleasing.
- v. 16. In the Spirit, or v. 25.
- v. 6. After his commandments.
- v. 4. In Truth.

No. 48 (First List).—Correct answers received from:—

Frances Taggart, Douglas Parkes, Olive Tritton, M. M. and Winifred Thomson, Rosalind Phillimore, Angus Thomson, Victor and Hal Armstrong, Muriel Harrison, Gertrude Weare, Arthur Sanders, Emma Price, William Clarke, J. Matthews, Kathleen and Doreen Code, Daisy Groves, May Peil, Annie Cooper, Isabel and Lady Palmer, Margaret Davidson, Betty Stocks, Juliet Staines, Isabel Speechley, Clara Barnes, Nellie Hatchett, Edith and Nora Lowe, Bessie Hill, Jeanie Robertson, Conrad and Raymond Jones, Nellie and Gertrude Brookfield, Noel and Phillis Wright, Elsie Brinkworth, Ernest Pearce, Evelyn and Dorothy Hewer, Miriam Hope, J. W. Willie, Edith and May Gilson, Arnold Taylor, Kate Coe, Marian Richards, Kenneth Dunbar, Eric Charles, Arthur Dacre, Kate John, Allan and Ida Woodman, Lillian Cheal, Lillian Elacott, Edith Hayward, Dora Staples, Gordon Bush, Faith, Annie, and Mabel Cole, Charles and Thomas Bewley, Louie Martin, Annie Tawse, Janet Fawkes, Mabel Birney, Barbara Stevenson, Carrie Dawe, Herbert and Freddy Compton, Sydney and Olive Robertson, Raymond Whitwell, Millicent Parrish, W. F. and R. H. Williams, Mary, Louie, and M. M. Penny, Evelyn Shaw, Herbert Brindley, Gracie Chatterton, Evelyn Fox, Freddy Farmer, May Bligh, Maggie Buchanan, Edward Harms, Kathleen and Gracie Dodington, Winnie Page, Henry Soltan, Violet and Kitty Donaldson-Selby, Wallace and Millicent Bentley, Dolly and Florence Medill, Freda and Charles Hooper, Daisy Buncey, Lucy Dawson, Maude and Edith Tyeon, George and Kathleen Packer, Edith Dagnell, Netta Barcroft, Mabel Clark, Arabella Onslow, Christine Arnold, Mary Plumb, Frank Wilson, Ernest and Edie Nasir, Sybil Gouffroy, Agnes Jones, Flora Simmons, Jack, Thomas, [1101]

and Reginald Harris, Hilda Skinner, T. Murley Oldham, Dorothy Davies*, H. E. Eldowes, Frank Redfern, Hilda Matheson, Cecil Ballham*, Phila Thompson, Harry Benson, David Goshawk, Lizzie and Will, Daisy, Gladys, Edna, Helen, and Edward Howell, Lottie, Clara, North, Sadie, Helen, Dumbart, W. B. and Nellie Josselyn, Mabel, Loring, Neale, Hetherly, Maggie, Meering, Florrie and Ed, Grace, Gladys, Jean, Bea, Mabel, Ada, Beatrice, Edith, Brooy*, Mabel, E. J. Harold, Edna, William, O'Sullivan, Mabel, Rogers, Harold Stevenson, Alice, Lillian, J. Montague, Beatrice, Maudie, Lina, Rose, Mabel, Gladys, Clapp, Eric, Elliott, Victor, Florrie and William Hetherly, Cecil, Bradford, Mildred, Constance*, and Gertrude Scott, George O'Beirne, Aileen, Eglis, A. Rose, Anton*, A. H. Ferriman, Amy Hoddinott*, Margery Smart, E. V. Marebank*, Edie and L. McCullum, Mabel, Leverington, Ruth, Coupe, M. L. Rickards, Emily, Bridgewater, Dorothy Morrison, Edith, Harris, Dora, Joyce, Dudley, Joyce, Lucy and Olive Andrews, Mary Watson, Bessie and Ethel Walls, Marjorie and Charlie Hogg, Evelyn and Arthur Jones, Doris and Kathleen Groom, Alfred*, Irene, Edward, and Arthur Llewellyn, Jessie, Allen, Percy and Cecil, Collett, Lillian*, Margaret, and Jessie, Cook, John Chamberlain, Katharine Blackie, Owen, Morrice, Archie, Browne, Frank and Alice Thompson, Jack and Vernon Clarke, Charles Nuth.

THIS WEEK'S BIBLE SEARCHER (No. 49).

In Deuteronomy, i, ii.—

1. Through what sort of country did the people pass in journeying from Horeb to Kadesh Barnea? How long does it take *via* Mount Seir?
2. To whom was Mount Seir given for a possession? What restriction was given to the children of Israel regarding it?
3. Who was allowed to "see good land"? Why?
4. What is said about stars, bees, the seaside, fruit? By what names were the giants called?
5. What king would not allow the Israelites to pass through his land?
6. What promise did God make to the "little ones" of Israel?
7. Under what circumstances were the following words spoken:—
(a) I am not able to bear you myself alone.
(b) Fear not, neither be discouraged.
(c) Dread not, neither be afraid of them.
(d) I am not among you.
(e) Thou hast lacked nothing.
(f) Thou shalt sell me meat.

[Children under eight may do any two questions; those under twelve any four. I would suggest that parents should guide the choice of questions.]

Personal.

Will my little friends be very careful not to seal down, or make any remarks in, papers sent with halfpenny stamps?
A. H.—Thank you for your letter. I am sorry you found such difficulty with the "Searcher." I only wished for a brief account of each. JESSIE DUNLOP.—Am sorry the paper did not reach you in time. Whose fault was it? OLIVE COOPER.—Thank you for writing me the week before last. I am sorry Morris finds the questions rather too much for him. C. G. BENNETT.—Did you write your answers this last week yourself? BESSIE SCANTLEBURY.—You are improving in the way you write your answers. Next time I shall hope to be able to give you a star. Do you use a ruler in making lines? WILLIAM WRIGHT.—What a pity you mislaid your answers! WILLIE and ANNIE DEAS.—Am sorry you have been suffering from cold and toothache. I hope you are better again. ARNOLD TAYLOR.—I am glad you are joining the "Searcher." It was kind of you to send the stamps. MRS. EDMUNDSON.—Many thanks for your kind letter; I like to have suggestions on the subject. MABEL BINNEY and FRANCES FIGGIS.—You need not make any alteration until the new quarter. RILL LA BROOY.—Your paper was not tidy enough for a star last week. It has to be very well done to gain one. You will see you have one this week. MIA SCOTT.—I sympathise with you very much. FLORA SIMMONS and RUTH DAWSON.—I am very pleased that you have begun the "Searcher," and hope you will send regularly. E. C. GRAHAM.—I was very pleased with your letter. You can use a reference Bible, but not a Concordance. WILLIAM ASTON.—You can write on both sides. CECIL LOWE.—It is not necessary to write the whole verse if the questions can be answered without. ARTHUR DACRE, IRENE SIMMS, and LOUIE THIBITS.—I will let you know if any mistake has been made. CHARLES SAUNDERS.—I have put your name in the foreign list. One little friend writes asking a question, but as she does not put her name I cannot answer it.

UNCLE TOM.

Bible Enigma.

My first is in silver, but not in gold;
My second in aged, but not in old;
My third is in listen, but not in speak;
My fourth is in onion, but not in leek;
My fifth is in apple, but not in plum;
My sixth is in cornet, but not in drum;
My seventh is in archer, but not in bow;
My eighth is in upper, but not in low;
My ninth is in tiger, but not in ounce;
My tenth is in spring, but not in pounce;
My eleventh is in ruby, but not in ring;
My whole was a powerful Eastern king.

Children's Special Service Mission.

Mr. Hutchinson, St. Martin-at-Oak, Norwich, to Dec. 14; Readham, near Saxeingham, Dec. 15-17; St. Paul's, Onslow-square, Dec. 19; Slough, Dec. 20; St. Luke's, Redcliffe-gardens, Dec. 23. Mr. J. S. Tyler, Birmingham and neighbourhood, to Dec. 17; Coventry, Dec. 11; St. John's, Chichester, Dec. 19; Brighton and Worthing, Dec. 20-Jan. 19. Mr. Hewlett and Mr. Goodman, West Croydon Tabernacle, to Dec. 14. Mr. Regd. Callender, Ealing, Dec. 12; Bromley, Dec. 13; Stratford, E., Dec. 31; Hastings, Jan. 2 to 12. Mr. R. Callender, Highgate, Dec. 11; Mold, Cheshire, Dec. 15; Oakenholt, Dec. 16. Rev. T. Longstaff, M.A., St. Michael's, Gloucester, Dec. 13-14.

Children's Scripture Union.—Portions for week ending Dec. 19:—Sun., Dec. 13, Deuteronomy xi. 18-32; Mon., Dec. 14, xv. 7-18; Tues., Dec. 15, xvi. 1-12; Wed., Dec. 16, xvi. 13-22; Thurs., Dec. 17, xvii. 14-20; Fri., Dec. 18, xviii. 15-22; Sat., Dec. 19, xxx. 8-20.

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Finger-marks in the Bible.

THE Bible is full of striking metaphors of God Himself, his power, his grace, and his glory. The Scriptures speak of Him as having a heart of love, eyes of knowledge, ears to hear, lips of grace, hands of skill, and fingers of power. The finger of God means his touch of power, both in nature and in grace. The finger of Christ means his sympathetic touch of love, healing, and blessing. The finger of man means his skill, faith, and feeling. The different actions of the finger, both human and Divine, noted in Scripture, may be called *Bible finger-marks*. They point us to some wonderful touches of God, and to some important instances of faith, fear, and service of man.

1. *The Finger Marks of Sin*.—Prov. vi. 13, 12, 15, and Isaiah lix. 3, depravity, deception, and destruction.
2. *The Finger Marks of Power*.—Exodus viii. 19, Psalms viii. 3, and Luke xi. 20, in creation, redemption, and salvation.
3. *The Finger Marks of Love*.—Mark viii. 23, Mark vii. 33, the touch of healing, health, and hope.
4. *The Finger Marks of Fear*.—John xx. 25, the touch of fear and feeling instead of faith.
5. *The Finger Marks of Faith*.—Mark v. 27, 28, and 34, the touch of faith, fear, then healing.
6. *The Finger Marks of Wrath*.—Daniel v. 5 and 24, the disclosure, the dread, and the doom.

A man was employed to whiten the walls of a room; the fluid used was colourless till dried. Being left alone, he opened a drawer, examined a pocket-book, and handled the papers, but, finding no money, placed all things as they were, forgetting that twelve hours' drying would show the marks of his wet fingers, and thus expose his guilt. Sin always leaves its mark, and it cannot be covered, except by the blood of Jesus.

A young woman who had led a wild, careless, sinful life, was dying in one of the London hospitals. A kind visitor sat by her bedside reading the Word of Life. The last hour of her life drew near, and with it an intense anxiety about her soul. Many passages of Scripture were turned to during these closing moments, and at last the verse, "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7), was read slowly and distinctly. The dying woman partly raised herself. "Read that again," she said. "Does it say *all*?" "Yes, *all*," replied her visitor. "The blood of Jesus Christ cleanseth us from *all* sin." "Are you sure it says *all*?" "Quite sure." "Put my dying finger on the word '*all*,'" she replied, "I can go into the presence of God on that." This was a real touch of faith, and the cleansing of the blood to the soul, the calming of the mind before God, and the confidence of God's peace and salvation. A blessed finger-mark.

Winchester.

C. EDWARDS.

Gathered Gold.

God can be glorified as well in a suffering saint as in an active worker.—C. H. M.

There are four evils in the assembly, weak minds, strong wills, hot tempers, and gossiping tongues.—C. H. M.

The great preacher is he who gives the highest and the most adequate thoughts, and compels us to realise them in conduct.—Fairbairn.

HOW TO WORK FOR GOD.

Whosoever intendeth to do any good and perfect work, wherein he hopeth eternally to rejoice, let him depart from himself, viz., from his own desire, and enter with resignation into the will of God, and work with God.—Behmen.

"THE BOOK OUR MOTHERS READ."

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary, seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—Whittier.

International S.S. Lessons.

December 20.

THE BIRTH OF CHRIST.—Matt. ii. 1-12.

GOLDEN TEXT.—Luke ii. 10.

THE birth of Christ was the event which the people of God throughout all previous ages had been expecting. The first prophecy (Gen. iii. 15) had foretold it. And this was followed by others. Can the scholars tell to whom or by whom these subsequent prophecies were spoken? Question them upon such Scriptures as Gen. xxii. 18; xlix. 10; Isa. ix. 6, 7; Mic. v. 2. It will impress them with a sense of the importance of this event if they remember how God kept it before his people.

"Jesus was born" (1). Who is this Child? Read the answer in the titles applied to Him in Isa. ix. 6, and in John i. 1-3. This fact explains the wonders that took place at his birth: the appearance of the angels to the shepherds, the visit of the wise men, and the star in the east. And He was *born*. What does that mean? That God becomes man, takes our human nature into perpetual union with Himself. The Son of God becomes a little child!

Where was He born? Question the scholars as to the town to which Mary and Joseph belonged, its distance from Bethlehem, and by what means they were led to visit Bethlehem in time for the event to take place there (Luke ii. 1-4). Not only angels, but even monarchs who do not know God are used for bringing about his purposes.

How should we receive Him? Two opposite courses are suggested in our lesson—that of Herod, and that of the wise men. The one should warn us, the other should be an example to us.

1. Herod's utter ignorance of this event, though he lived among those who possessed and read the sacred books, is without excuse. He had light, but did not care to use it. Beware of falling into the same mistake. He "was troubled" (3) when he heard. Yet he needed a Saviour if any man did. And Christ was willing to save him. But he did not desire to be saved from his sins. The prophecy quoted to him by the priests (14-6) was his star. If he had followed it with sincere desire to find a Saviour, how differently his career would have closed.

But he took an opposite course. He was called "The Great," and was undoubtedly a strong and able king, but he was great chiefly in his wickedness and cruelty. Yet he was most unhappy, and the birth of the Saviour only increased his unhappiness. Hence his desire to destroy Jesus (7, 8, 13, 16). It was a foolish and wicked course. It could not succeed, because it was an attempt to fight against God, and to do this by hypocrisy and cruelty. We shall not any of us imitate his crimes; but his indifference, his rejection of the light, his desire to keep his sins rather than accept Christ—these are repeated by many. What a strange thing, to keep Christmas and yet reject Christ!

2. The wise men are worthy of our imitation. Whence they came, how many they were, how they had heard of the coming of a Saviour, how the star was connected with his birth—are questions to which no certain answer can be given. What we know about them is: (1) *They were wise men*. In their distant land they had a religion which did not satisfy them. They had a very slender knowledge of the coming of a Great Deliverer to the Jewish nation. They wisely believed the little they had learned; and when they saw the star (a miraculous star, evidently) they were prepared to follow it. The journey was long and perilous, but they would follow the star anywhere if it did but lead to Him. Travelers visiting the catacombs in Rome have sometimes taken with them a thread and a light, so that when they desired to return from those abodes of darkness and death they could find their way. Such a thread and light were the expectation and the star to these wise men. How much more we know; and how many "stars in the east" are guiding us to Christ—the Bible, godly homes, Sunday schools, Sabbaths are we wise enough to follow them?

(2) *They were diligent seekers*. Proof of this is found not only in their long journey, but in their conduct when they reached Jerusalem. Were they not surprised that an event which was so interesting and important to them was unknown in Jerusalem? Yet they did not abandon their search because of difficulty. What kind of seekers are they who find? Let one read the answer in Heb. xi. 6.

(3) *They were devout worshippers*. Whom did they worship? The Virgin, as some do to-day, or both? Note how carefully the statement is made—"worshipped Him" (11). "Three things are here," says Dr. Mark Frank—"falling down, worshipping, and offering: the first, the worship of the body; the second, of the soul; the third, of the goods." These must be our offerings to Christ as our King. When we come to Him as Saviour we come empty-handed. No price can purchase his salvation. But knowing Him as Saviour, let us own Him as King, and pay Him the homage of our whole being.

The Brighton Convention.

FIVE Conventions, conducted on the "Keswick" lines, have now been held at Brighton. The first, or what is familiarly known as the "great" Brighton Convention, is still remembered by many who attended it as a time of marked spiritual blessing. It is encouraging to find that interest in the movement, since its public inauguration in the town, has not only been maintained but has steadily increased. Not a few in the locality and for miles around have, as a result of the meetings year by year, experienced new power and stimulus in the Lord's service, as well as victory over besetting sin.

Brighton presents a specially appropriate field for the dissemination of such truths as are taught at the various gatherings for the deepening of spiritual life held annually throughout the country. All the sins and vices so prominently associated with London life are apparently in equal proportion practised in this celebrated rendezvous of pleasure-seekers; and it is amply evident that nothing less than a watchful, prayerful frame of heart, and a daily endowment of the Spirit's power, can effectually combat the strong and subtle temptations which are to be met at Brighton.

The Convention, which lasted four days, was held within the Dome, a building capable of accommodating some two thousand people. The proceedings were conducted much in the same way as they are elsewhere. Each day was appropriately begun with a prayer meeting at the rooms of the Young Men's Christian Association, Old Steine; and these smaller (but none the less profitable) gatherings, doubtless, were a fit preparation for what was to follow. The Convention meetings proper took place in the Dome morning, afternoon, and evening. Obviously, the final meeting of the day was most largely attended, many who, by reason of their daily avocations, were unable to be at the other two gatherings, swelling the congregations at night. Thursday evening's meeting was especially large, the gallery as well as the body of the hall being well filled.

From beginning to end the Convention was characterised by that quiet, devotional spirit on the part of hearers and speakers which ever accompanies a patient, earnest search after the truth of God as revealed by the Holy Spirit. There were no after meetings, but on one or two occasions an opportunity was given for those who had received blessing to testify to the fact by standing in their seats. In each case from twenty to fifty or more of the audience responded.

TUESDAY.

Captain H. BARING presided at the initial gathering in the Dome in the morning. After united praise (led by a special choir made up from different churches in the town) and prayer and reading of Scripture, Rev. JOHN BRASH addressed his hearers from Phil. ii. 5, 6, 7, 8: "Let this mind be in you which was also in Christ Jesus, who made ... Himself of no reputation, and took upon Him the form of a servant, and ... humbled Himself, and became obedient unto death, even the death of the cross." Mr. Brash pointed out that Christ came into the world not only to redeem the world, but to be an example. As an example He stooped to become the servant of all. The Saviour had the supernatural at his command, but in his ordinary life He "emptied Himself." He never drew upon his own resources in order to gain fame or human admiration. An ungodly man, added the speaker, could not make himself "of no reputation." There was always a circle of friends whose smiles he courted.

Rev. F. B. MEYER based an address on Rom. xiii. 11, 12: "Now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." No doubt, remarked Mr. Meyer, many of you have come to the Convention saying you will stay it all through, and attend all the meetings, but I want you to understand that there is no need to wait for the next meeting, but that now, at once, you may "cast off the works of darkness, and put on the armour of light," and so go forth to meet the

breaking day of millennial glory, which is surely becoming brighter and brighter upon the horizon. Some people say, "Give us a robust, a manly religion," and I can assure them it is the people who have put on the armour of humility and faith who are best able to bear the heat and burden of the day, and who are the true champions in the hour of battle.

Rev. FRANCIS PAYNTER conducted the afternoon meeting, and following the singing of the hymn, "Search me, O God, my actions try," Rev. S. A. SELWYN took as the subject of an address Jer. xlviii. 11: "Moab hath not been emptied from vessel to vessel; therefore his taste remained in him, and his scent is not changed." The speaker alluded to various things of which every Christian ought to be emptied. Amongst these he mentioned, first, self-esteem, self-righteousness, and self-assertion. They had also, he said, to be emptied of harsh judgments of others. When they heard a bad report of anybody, let them put it in their pockets, or in the fire, and when they hear a good report, pass it on—and that would do something to stop the venomous tongue of envy. In conclusion, Mr. Selwyn spoke of jealousy as another black spot in the character of some Christians.

At the evening meeting, Captain H. Baring presiding, another address was given by Rev. S. A. SELWYN, his subject being 2 Chron. xxix. 10, "Now it is in mine heart to make a covenant with the Lord God of Israel." He showed how, in many instances, idols are allowed in the hearts of Christian people, and he proceeded to urge that they must make a covenant with God to bring out all the idols and the uncleanness and give themselves entirely to Him.

Rev. EVAN HOPKINS founded an address on the words, "If I regard iniquity in my heart, the Lord will not hear." He said that in many Christians faith was paralysed, the hand of faith was withered and could not touch Christ or receive from Him the gifts of his grace. Like the man with the withered hand, they must have faith that Christ could heal their spiritual paralysis and impart to them health of soul. It was the unconsecrated will that was the hindrance to faith, but when that was yielded it was easy to believe God.

WEDNESDAY.

The usual preliminaries at the morning meeting included a statement by Captain Baring to the effect that the Convention expenses were very heavy, the use of the hall itself costing them between £50 and £60. It was hoped, however, that through the generosity of friends there might be a surplus, which would be sent for the relief of the distressed Armenians.

The first speaker was Rev. S. A. SELWYN, who enlarged on the words, "The waters shall be healed" (Ez. xlvii. 8). Mr. Selwyn explained that in these words they had a picture of the heart without Christ and with the tyrant enemy, Self, in all its power. Yet another picture was of the heart where Christ might be, but where He had not got the control. What they wanted as the result of that Convention was to dethrone self and let Christ rule them entirely. Rev. E. HOPKINS afterwards spoke from Heb. xiii. 5, 6: "I will never leave thee nor forsake thee," etc. It was really another exposition on faith. He remarked that faith was confidence in the Faithful One, and one word of the living God was enough to sustain all their faith.

Rev. J. BRASH, in the afternoon, dwelt on the text, "If any man will do his will, he shall know of the doctrine" (St. John vii. 7). Obedience, he said, was the order of spiritual knowledge. He did not mean that they were not to bring to the study of great spiritual themes all the faculties which God had given to them, but he did mean that it was no use to investigate these doctrines merely under the cold light of intellect; they must consider them with a willing, obedient heart, in order to pass through obedience into still clearer light. Rev. E. HOPKINS followed with an address on God's ability to save to the uttermost all who come unto Him by Christ (Heb. vii. 25). His chief object was to point out that the primary application of these words was not to the sinner seeking salvation, but to the saved soul.

In the evening Rev. C. G. MOORE spoke with regard to life's deprivations, and their meaning and bearing upon Christian character and experience. Mr. Moore showed that many of God's gifts were with them, but instead of holding these in the

Spirit of Christ they held them in a way that was no joy to God, and that would bring no gladness to them in the days of eternity; and so God, seeing this unworthy tenure of those gifts, took them away. But He often restored them in a way that was a joy to him and a blessing to their possessors for ever. Rev. J. GREGORY MANTLE spoke on the same subject as that taken by the last speaker, showing how Jesus Christ only lends us through the experience and deprivation that He may Himself satisfy every need of our nature, and be to us a thousand times more than He has ever been in the past.

THURSDAY.

Rev. W. HOUGHTON enlarged, at the morning assembly, on the greatness and glory of the Christian believer's inheritance in the Lord Jesus Christ, as a present possession, and as a pledge and earnest of much more that is to follow (Col. i.). There were, he pointed out, four great blessings in this chapter already possessed by the believer: (1) meetness for the inheritance of the saints in light; (2) deliverance ("who hath delivered us from the power of darkness"); (3) the blessing of translation ("translated us into the kingdom of his dear Son"); (4) the blessing of redemption.

Rev. E. HOPKINS followed with an address in which he spoke specially with regard to the promise of the Holy Spirit as prophetically revealed, as historically fulfilled, and as experimentally realised, and he went on to point out that the Spirit could not work in Christian people until they were wholly yielded to the will of God.

Rev. E. W. MOORE chose as the subject of an address, in the afternoon, the words, "Ye are the temple of God." He proceeded to consider what those characteristics are which distinguish the temple of God. The thoughts, he said, which were suggested by the temple included separation, dedication, habitation, manifestation, sanctification, adoration, communication. In conclusion, he showed how each of these characteristics ought to apply to the spiritual condition of the Christian.

Rev. C. G. MOORE drew a lesson of faith and patience from the incident of the raising of Jairus' daughter (St. Mark v). He traced the whole story, pointing out the great length of time during which Jairus was kept waiting before Jesus arrived at the house, the interruption caused in the journey thither by the woman who was healed of the issue of blood, the bringing of the sad news that the child had died, the encouragement given to "only believe" and then the raising of his daughter to life.

In the evening, Rev. E. W. MOORE delivered an address on Humility. He said the man was most humble who most forgot himself and was not occupied either with good self or bad self, but went straight forward to do his duty. If there was one thing that more than another provoked the displeasure of God, it was the sin of pride. The garment of humility would suit all climes, it would never wear out for it was none other than Jesus Christ Himself, who was the same yesterday, today, and for ever.

Rev. Preb. WEBB-PEPLOE gave the closing address, which he based on Heb. vii. 15, 16: "There ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life." The former portion of his remarks were a denial of the accusation brought against the Gospel, that the doctrine of substitution is an altogether disproportionate and immoral theory. When it was considered that by Christ's substitution man was intended to be restored to the image and likeness of God, the conception was, he contended, infinitely magnificent. It was by the power of Christ's endless life that man would be thus restored. As Christ could not know the power of that endless life as man until He had submitted Himself to the death of the cross, they, too, must die, and as the cross was the place that gave death to his humanity, that He might rise again in the power of an endless life, they must take the same position. Dying in Him they lived by Him, rising with Him they were permitted to live for Him, and living for Him here below they would live with Him again for all eternity.

FRIDAY.

The meeting in the forenoon took the form of a praise meeting, and despite the stormy weather there was a fair attendance. Capt. BARING, who presided, read a large number of letters, testifying to spiritual help afforded during the Convention. Verbal testimonies also filled up a considerable time, after which

a suitable address was given by Rev. R. Atkins on the subject of following Christ.

The afternoon and evening gatherings were of a missionary character. At the former General Stileman presided. Rev. JOHN WILKINSON pleaded the cause of the Jesus. Rev. E. STEAD (C.M.S.) urged the claims of foreign missions. From China, India, and the isles of the ocean the voice was calling to Christians, "Come over and help us." Rev. A. N. JOHNSON (L.M.S.) referred to the immensity and variety of foreign mission work. The London Missionary Society had, he said, printed the Gospel in forty different dialects.

Rev. W. J. PRICE (B.M.S.) was the first speaker at the evening meeting, which was conducted by Captain Baring. Alluding especially to the needs of India, Mr. Price estimated the gods and goddesses of the Hindu Pantheon as at least 233,000,000, many of which were impersonations of avarice and lust and crime. Rev. J. NETTLETON (W.M.S.) contrasted the cannibalism and barbarity which prevailed in Fiji in former days with the Christian Fiji of to-day. Dr. HENRY SOLTAU (Lond. Med. Mission) described the work of the China Inland Mission, with which he was formerly connected. That Mission had had a wonderful history, and there was now only one province in China without a resident missionary.

London Poverty.

"CONSIDER THE POOR."

THE closing in of winter, the bitter touch of frost in the air, affect but slightly the vigorous and well clad. Many, indeed, find a positive enjoyment in the rigours of the season. But it is far otherwise with the poorly-fed and thinly-clad poor, who in the hard winter suffer sorely.

Commissioned by the Editor to make investigations into the present state of things, I have instituted inquiries in various districts chiefly populated by the humbler classes. Thus I have gone East and West—to Whitechapel and Bethnal Green in the one direction, to Latimer-road and the Potteries in the other. On the South, Bermondsey and Walworth have been taken as representative, while St. Giles' and a poor corner off Gray's Inn-road have represented the central areas examined. The result of these inquiries has been to show that while, as yet, the distress is not so widespread and prevalent as in times past, yet there is a painful amount of destitution and misery, which earnest mission workers are endeavouring, with the scanty funds at their disposal, to alleviate.

Apart altogether from the thriftless and intemperate class, whose distress may be regarded as chronic and well-nigh hopeless, there are three sections who have peculiar claims on sympathy and help. These three classes may be described as the unemployed, the sick, and the aged.

THE "OUT-OF-WORKS."

Both on the south side of the river and in St. Giles' I have been sorely grieved to find numbers of men out of work, although as yet they are not so numerous as in some former years. As one walks along with observant eye, it is painful to notice the gaunt, white, despairing men—mutely enduring, tramping aimlessly on in quest of the work which seems so hard to find. At home, mother is trying to soothe the complaints of the half-famished children, or in many cases a mere girl is left in charge while the mother is out charring or trying to find charring to do. The room is bare, cold, and dreary. The few moveables are gradually disappearing to keep the wolf from the door; but dull and dismal is the look-out when father returns in the evening with the same sorrowful tale, "No work, no chance for us." Questions may easily be raised as to the best means of aiding such families. Are we to induce them, were it possible, to go into the workhouse? So doing, they must break up their home and become paupers, never perhaps to resume their independence; and to this they have an invincible and praiseworthy objection. The practical

and present solution adopted by all mission workers, in real and sympathetic touch with the people, is to help such families in a temporary and passing way, tiding them over until employment be once more obtained. The workers I have in view are men and women who know the people around them, and are not to be taken in by impostors, as more central operators, removed from the actual locality, might well be and often have been.

In connection with this class, the widows ought to be mentioned. Many such are in sore straits, with young families round them and but little work to be had. My present aim is not to divert attention from the general need to isolated cases, else I might easily give touching instances of poverty and pain both among the unemployed and the widows—

SICK AND HUNGRY.

Then there are everywhere, and within range of all manner of workers in poor localities, the sick poor. Father is laid aside. Probably he has struggled to stick to his work as long as he was able to stand, and thereby has aggravated his illness. No sooner is he down than the family income fails, while the demands increase. Here and there one is glad to find small resources, such as club money coming in; but, alas, often it is otherwise. The sick one ought to have certain comforts and nourishments to aid his recovery; but how is he to obtain these while his children are starving? Here it is, again, that the nurse or lady visitor is of peculiar and effective service. It will not be her fault if the necessary things for the invalid are not found; but how difficult it is to find these when the Mission funds are drained, and there is little coming in. Nor is it only the father whose illness affects the family. It may be the mother, on whom so much depends, or some grown-up son or daughter who have been augmenting the slender domestic income. Penury is often pitiful enough, but when aggravated by illness it becomes painfully pressing.

THE AGED POOR.

Then, amid all this mass of poverty, there are to be found everywhere aged ones, frail and tottering. How they exist at all is often a mystery. They dwell among their people. They have spent a long life in the particular court and alley, and they cling to it with characteristic tenacity. They are told—too often for their peace of mind—that they ought to go into "the house"; but go they will not, "until," as one told me the other day, "I'm carried there." Everywhere, in the most out-of-the-way corners, in back rooms little better than cupboards, in attics or in cellars, lonely aged ones may be discovered—often true children of God. It has been again and again my privilege to sit by such aged saints and listen to their calm testimony to the faithfulness of God, who has never failed to supply their need. But alas, many have no such hope, no such Helper and Friend; and while messengers of Christ find their way to these with the story of grace, they ought to be enabled to minister some small aid or comfort to the aged one. How potent the Gospel may be, even amongst those of advanced years, has recently found fresh illustration in "Father Dan," over whom that veteran, Mr. Holland, is rejoicing, who has been converted when over a hundred years of age.

In dealing with this poverty and distress, mission-workers seek first to relieve the children, and, so far as may be, the needs of the parents. From all quarters and all manner of missions come pressing pleas for help in dealing with the poor. Surely facts such as these have only to be made known in order to call forth sympathy and generous aid. At present, I have avoided naming particular missions or special cases. Suffice that there is great and sore need. All who wish to help, should send their gifts to the care of the Editor of THE CHRISTIAN, who will place it where the present need is greatest, and in the hands of workers certain to turn it to the best purpose.

PEARL FISHER.

Armenian Refugees in Varna.

SIR,—Although many thousands of Armenians have escaped from their own country, and are no longer in peril of fire, sword, axe, or prison torture, the condition of only too many is pitiable in the extreme, and demands immediate and most substantial aid. I have seen a letter, written from Varna, Bulgaria, where about 5000 refugees are congregated, from a member of the Armenian committee there. In describing the misery amongst the poorer classes of the refugees, he says: "Till now our struggle was against hunger alone, but to-day we have another foe to face, perhaps even more terrible; I mean cold." Many of the poor creatures fled with only the clothes they had on!

Miss Fraser, until lately a missionary in Van, has been working her hardest amongst these people since the beginning of November, and when she wrote to English friends had succeeded, with the assistance of helpers on the spot, in organising a certain measure of relief. In order to live, those who had them, had sold their clothes, bedding, etc. Miss Fraser writes:—"Now everything is gone, the rent is due, and they are desperate; it is most pitiful to hear their bitter tales. There are a good many families who are suffering really more bitterly than many of the very poor, who have been used to living from hand to mouth. Many well-educated people are among the refugees; a man whose family I know well, came to me yesterday with the cold perspiration pouring down his pale face, and trembling all over, to beg for assistance. His wife and three children were all in bed together sick; he had been a well-to-do merchant, and I can imagine how difficult it was for him to ask for aid. I have taken him on as a helper, and he is proving invaluable. I am going to start the people tomorrow making clothes and bedding." The perplexing question of how to house so many, has been partly met by arranging to take some large buildings at Shumleh, which can be rented at a fair price, and the Government will generously provide tickets on the railway.

Three members of the Society of Friends started for Bulgaria last week, with a sum of money from their fund, in order to continue relief organisation. It will, however, require many thousands of pounds to keep alive during the winter this mass of poor people—about 5000—who want everything, and amongst whom there is much sickness. With sufficient means an orphanage might be established for the little ones whose parents have been massacred, and an industrial bureau, so that the people could again become bread-winners—for they beg for work, and no greater boon can be bestowed upon them than to render them independent of charity. For all this money is needed, and those sympathisers who have sympathisers who have hesitated to send their offerings to Turkey in the fear that they might fall into wrong hands, may with every confidence bestow them here. The Bulgarian Government is behaving nobly. The Bulgarian people are receiving these forlorn, exiled and heart-broken ones, and we must do our part to re-establish those homes, to dry the tears of these mourners, to renew in these sorrowful hearts peace and hope and confidence in their fellow-men.

Mr. E. W. Brooks, Duvals, Grays, Essex, is the treasurer of the Friends' Armenian Fund.—Faithfully yours,

(Mrs.) MARY HICKSON,

Hon. Sec. Armenian Rescue Fund.

32, Fopstone-road, Earl's Court, S.W.

ARMENIAN ORPHANS.

Dr. Barnardo cabled to Sir Phillip Currie, British Ambassador at Constantinople, on Friday last, offering to receive gratuitously and at once into his homes, one thousand destitute Armenian orphans. On Saturday last the Ambassador telegraphed in reply requesting him to communicate with the Foreign Office. Dr. Barnardo has accordingly written to the Marquis of Salisbury to inform him that his committee will make immediate provision to receive and maintain one thousand Armenian children of either sex, who being orphans are also destitute, and will if needful subsequently receive and provide for a larger number. Already some Armenian orphans whom Dr. Barnardo had previously accepted are on their way to England, where they will be boarded-out in rural homes.

OUR DAILY HOMILY.

SUNDAY, December 13.

"I WILL INSTRUCT THEE AND TEACH THEE IN THE WAY WHICH THOU SHALT GO."—Psa. xxxii. 8.

"**L**EARN of Me," said the Master, and indeed there is no teacher like Him, no school like his. We stand at the door of the school-house, saying, "What I know not, teach thou me," and He does not hesitate to undertake our case. But there are several points of difference from our methods. In Christ's school there is but one Master for all the scholars, and they all learn from the same books; the pupils begin with the upper classes and end with the lowest; and those that are most proficient, and have been longest under his tuition are most conscious of their ignorance. There are no holidays; but every day is a holy day. The school never breaks up, but the students leave it for Home, and the prizes are sent after them, and given when they arrive.

We need more than personal instruction; we are travelling through an unknown land, and need direction for the way. This also is guaranteed, but not as in the cases of tourists, who extract all information from their friends before they start from home, as to the places they are about to visit. Our guide accompanies us. He counsels us with his eye upon us, detecting every pitfall and chasm, and warning us; perhaps even guiding us by the movement of his eye.

How greatly then do we need the quickened sense. The eye fixed on his eye; the ear open to his slightest whisper; the foot quick to place itself down in his footprints. The horse and mule need bit and bridle, but it is enough for us if the heart fears to miss the least indication of the Master's will. Be willing to know; it then becomes his part to make thee know somehow. If not in one way, then in another.

MONDAY, December 14.

"THE EARTH IS FULL OF THE LOVING-KINDNESS OF THE LORD."—Psa. xxxiii. 5.

The Psalmist means that there is no spot in it where the traces and footprints of God's love may not be discerned, if only the eyes and the heart are opened. Just as every corner of a room which faces the south is filled with the morning sunlight, unless artificial and violent means are adopted to keep it out, so every part of human life is full of God's loving-kindness, unless it is blocked out by sin. You think that your lot is absolutely destitute of God's loving-kindness, but may not your eyes be blinded? May there not be more than you suppose? May you not be so occupied with the one irksome thing in it as to be oblivious to ten thousand marks of tender compassion and unobtrusive mercy?

Your chamber is very bare and comfortless, but it is part of the earth, and it is therefore full of God's loving-kindness: look around for it. Your home seems uncongenial and trying, but it must be full to the brim of loving-kindness. Your daily life is hard and trying, but there is as much loving-kindness in it as if it were easy and prosperous. There is indeed more loving-kindness in these trying and difficult surroundings than in happier ones. We need more love, and we get it. We should enjoy it, if we looked out for it.

The loveless heart can detect nothing but disappointment and unkindness. But the heart that loves, and sings, and rejoices in the Lord, detects the evident tokens of God's love, just as the child of nature knows when friend or foe has passed through the forest-glade, by indications which would be unintelligible to our unpractised eye.

TUESDAY, December 15.

"THE LORD IS NIGH UNTO THEM THAT ARE OF A BROKEN HEART."—Ps. xxxiv. 18.

What broke your heart? Unkindness? Desertion? Unfaithfulness on the part of those you

trusted? Or did you attempt to do something which was beyond your power, and in the effort, the heart-strings snapped? A bird with a broken wing, an animal with a broken leg, a woman with a broken heart, a man with a broken purpose in his life, these seem to drop out of the main current of life into shadow. They go apart to suffer and droop. The busy rush of life goes on without them. But God draws nigh. The Great Lover of man is always at the best when the lights burn low and dim in the house of life. He always comes to us then. He shall sit as the Refiner.

Where do you see love perfected? Not between the father and his stalwart son who counts himself independent, or between the mother and the girl in whom love is awakening in its first faint blush; but where the crippled child of eleven years lies in the truckle-bed, pale and wan, unable to help herself. There the noblest fruits of love ripen and yield refreshment. The father draws nigh to the little sufferer, so soon as he gets home at night, and the mother is nigh all the time to sympathise and comfort and minister. So brokenness attracts God. None know Him so well as those who suffer. It is dark, you think yourself deserted, but it is not so. God is there, He is nigh; call to Him, a whisper will bring a response.

There, little one, don't cry;
They have broken your heart, I know;
And the rainbow gleams
Of your youthful dreams
Are things of the long ago;
But heaven holds all for which you sigh—
There, little one, don't cry.

WEDNESDAY, December 16.

"THEM THAT ARE QUIET IN THE LAND."—Psa.

xxxv. 20.

A significant title for the saints, which has been adopted by one great body at least. In every land God has had his quiet ones. Retired from its noise and strife, withdrawn from its ambitions and jealousies, unshaken by its alarms; because they had entered into the secret of a life hidden in God. We must have an outlet for the energies of our nature. If we are unfamiliar with the hidden depths of eternal life, we shall necessarily live a busy, fussy, frothy, ambitious, eager life, in contact with men and things. The man whose house is shallow, but one room in depth, cannot help living on the street. But directly we begin to dwell deep—deep in God, deep in the watch for the Master's advent, deep in considering the mysteries of the kingdom, we become quiet. We fill our little space; we get our daily bread and are content; we enjoy natural and simple pleasures; we do not strive, nor cry, nor cause our voice to be heard in the street; we pass through the world, with noiseless tread, dropping a blessing on all we meet, but we are no sooner recognised than we are gone. Get quiet, beloved soul; tell out thy sorrow and complaint to God. When men rage about thee, go and tell Jesus. When storms are high, hide thee in his secret place. When men seek for fame, and applause, and their passion might infect thee, get into thy closet, and shut thy door, and quiet thyself as a weaned babe. For if thy voice is quiet to man, let it never cease to speak loudly and mightily for man in the ear of God. Oh to be a Quietist in the best sense!

THURSDAY, December 17.

"IN THY LIGHT SHALL WE SEE LIGHT."—Ps. xxxvi. 9.

There are many dark things around us in which we detect light only when we behold them in the light which streams from the face of Jesus. In his light we see light in them. Yonder lies a bit of charcoal, black and opaque; and even when it has been changed by chemistry to crystals, it is dull and dense, so long as it is in the dark. Who could guess that such depths and fountains of light exist in that insignificant atom? But let it be brought into the rays of the morning sun, and as it flashes and glistens, in that light we see its light; fountains of

light welling up; caverns of light, where the elves and fairies of childish story hide.

So it is of the Bible. Its pages seem devoid of help and comfort, till we open them under the light of Jesus. In his light we see light. "Then opened He their understandings, that they should understand the Scriptures."

So it is of nature.—The Greek, lover of nature though he was, never saw in her face the loveliness which has been the theme of Christian poetry and art. In the light of Christ's parables and allusions we see light.

Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue,
Christless eyes have never seen.
Birds with gladder songs overflow,
Flowers with deeper beauties shine,
While I know, as now I know,
I am his, and He is mine.

So it is of human love.—There is a new preciousness, tenderness, thoughtfulness, blessedness, where the love and light of Jesus reign in home and heart. We see a loveliness and beauty in our dear ones that had eluded us till we beheld them in the love of Jesus.

FRIDAY, December 18.

"DELIGHT THYSELF ALSO IN THE LORD."—Psa. xxxvii. 4.

One of Tauler's hymns is a lovely specimen of how a man delights in the Lord. He takes a number of familiar instances of close affinity and interdependence, and applies them to the intimacy subsisting between him and his beloved Lord;—

As the bridegroom to his chosen,
As the king unto his realm,
As the keep unto the castle,
As the pilot to the helm,
So, Lord, art thou to me.

But we cannot delight thus without effort. We must withdraw our eager desires from the things of earth, fastening and fixing them on Him. The current of our being must set towards God. We must cultivate the habit of holy intimacy with Him, whom the heaven of heavens cannot contain. We must accustom ourselves to hold up before us the successive attributes and works of God, till they strike our admiration, and elicit our homage.

Then we shall find rest unto our souls, because He will give us the desires of our hearts. When God Himself is our desire we shall be for ever delivered from disappointment, because we can always have Him; we shall be removed from risk of penury and want, because we can have as much of Him as we need; we shall be beyond the fear of loss, because He changes not. They who want God possess Him. To long for God is to have that for which you long. To delight in God is to delight in One, of whom there is an infinity for everyone, so that there need be no stint, no jealousy, no envy, no satiety. Everyone can have as much as he can hold. Your joy no man taketh from you.

SATURDAY, December 19.

"LORD, ALL MY DESIRE IS BEFORE THEE."—Psa. xxxviii. 9.

God knows our desires. We cannot always put them into words, we dare not trust them to the ears of our dearest, but they lie open to Him—what we desire to be in our holiest moments; the thorn in the flesh from which we long to be delivered; the prayer for one who is dearer to us than life. "Lord, all my desire is before Thee."

Think of the desires of the saints—for the realisation of their ideals; for the salvation of men; for the glory of the Redeemer; for the Divine answer to the scoff, the sneer, the taunt of infidelity; for the coming of the King, the restoration of his ancient people, the setting up of the millennial reign.

Lo, as some ship, outworn and overladen,
Strains for the harbour, where her sails are furled;
Lo, as some innocent and eager maiden
Leans o'er the wistful limit of the world.

So even I, and with a pang more thrilling;
So even I, and with a hope more sweet,
Yearn for the sign, O Christ! of thy fulfilling,
Faint for the flaming of thine advent feet.

But remember, He does abundantly above all we ask or think.

There is always a defect in every earthly joy, a something which shows itself for a moment to elude us.

It blossoms just beyond the paths I follow,
It shines beyond the farthest stars I see;
It echoes faint from ocean caverns hollow,
And from the land of dreams it beckons me.

But it never can be thus, with any desire that God has taught us to cherish. Of these, as the ages pass, we shall say: It was a true report that I heard, but the half was not told.

The Story of Pentecost.

Acts ii.

By REV. F. B. MEYER, B.A.

"YOU want again the story of that Day of days! I wonder not, since to me also it stands alone from out the past; unsurpassed, nay, more, unparalleled! The day that I first saw the Divine Master, when my first Teacher, the holy Baptist, pointed to Him as he walked, and said, 'Behold the Lamb of God'; the day that He came to my house and raised my wife's mother from weakness to sudden health; the day in which He designated me first among the Apostles; the day when I was with Him on the Holy Mount; the day of mingled tears and song, when He met me in the garden of his grave, and with a word blotted out the memory of my desertion and denial from his heart; the day when we stood on Olivet and beheld Him return whence He came—all these were memorable and rapturous, the days of heaven upon earth, but they pale before the glory of that Day of Pentecost as stars in the light of dawn. It was the beginning of days, wherein it seemed as though I suddenly passed from childhood to manhood, from the dim shadow of ignorance and material views of the Kingdom, into a deep experience of its spirituality and power."

Tell us, Peter, so far as possible, the phases of thought and emotion that swept across thee on that day of days. Canst thou recall them and translate them into mortal speech?

"No man can tell all he hears when he is caught up into the third heaven. Words are spoken there which it is not lawful to utter. Eye hath not seen, nor ear heard, nor the heart of man conceived, the things which God reveals by his Holy Spirit. But, so well as I may, I will untwine the strands of woven memories."

"We were all together in one place; it was the upper room, where John and I had prepared the Passover just seven weeks before. It was a pentecost of days from the Resurrection. The place seemed hallowed ground, because the fragrance of the holy Supper lingered there; it was there that the Master manifested Himself to us in his risen beauty at intervals during the forty days, and He had bidden us tarry there until we received the promise of the Father. There were 120 of us in all—the Apostles (with the exception of Judas), Mary, the Lord's mother, and several of his brethren, and many others who had companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto the day that He was received up from us. I well remember the emotions with which we entered that room on our return from the Mount of Ascension. Though we were bereaved of the presence of our beloved Master, we were filled with great joy. We were so sure that He was all that we had been led to hope, and was about to do for us that of which He had spoken so often, that we spent the time partly in the upper room, and partly in the temple, blessing God, and continuing steadfastly in prayer. Each hour we expected that the Comforter would come: each dawn we said to ourselves, This will be the day: and each eve we quieted our hearts as weaned babes, and said, It will surely be to-morrow. But the vision tarried. The second Sabbath had passed. It was on the morrow after the Sabbath, the day on which the priests were presenting in the temple the first loaves of the new harvest, that the Lord, whom we sought, suddenly came to his temple, even the messenger of the Covenant, in whom we delighted."

"It was the early morning. We were sitting before the Lord, when suddenly there was a sound as though a mighty hurricane were passing over the city, and more especially rushing through the house; yet it was not wind, for not a door rattled, not a window shook. There was the sound, but no

other symptom, of a hurricane of wind. I was startled, and looked up, and the place seemed filled with fire. Presently the central beam broke into a number of separate rays, one of which settled on the head of each of my companions. As I glanced around the room no one was without that coronet of flame, and each face glowed with that unearthly beauty which I had often seen passing over the Master's worn and weary features in his hours of private prayer."

Did the halo of fire encircle thine own brow?

"I never stayed to think. If it were so, I wist it not, for my heart was full of other thoughts, which rolled in on me like the waves of the sea."

What thoughts?

"I was unconscious of all else but Christ. It seemed as though He was presented to me in a new light. All his words and acts formed themselves into a connected whole of transcendent and sublime significance. Previously I had known Him after the flesh, but from that hour old things passed away, and all things became new. The Lord was there before my face, and my heart was glad: He made me full of gladness with his countenance: He showed to me the pathway by which He had entered into his glory. It seemed as though I could track his progress, behind the cloud which had veiled his heavenward progress from our straining gaze, to the right hand of God. I saw Him thread his way through the principalities and powers, the hosts of wicked spirits in the heavenly places. Like a shaft of light through thick darkness, He sped upward and home. Heaven after heaven dropped beneath Him, as He passed through them to stand beyond and above them all. Finally He appeared in the presence of God, and sat down at the right hand of the Majesty on High, being made so much better than the angels, as He hath inherited a more excellent name than they."

"But the most wonderful thing is to follow. Through the years in which we knew Him best, He was perpetually receiving from his Father the words He spake, the commandments by which his life was ordered, the power by which his miracles were performed. On one memorable occasion He said, 'The words which Thou gavest me, I have given them'; and on another I remember seeing Him receive from the Father honour and glory when there came a voice from the excellent glory. But I had not thought of Him receiving aught after He had passed within the veil. Yet so it befell. His own words were fulfilled: 'I will ask the Father,' and in answer to his request He received from the Father the promise of the Holy Ghost. The glory which He had with the Father before the worlds were made, became mightily resident in his glorified human nature. It pleased the Father that in Him all fulness should dwell. As He had before received for Himself, so now He received for his body, the Church; that He might fill it throughout, and that it might become the fulness of Him that filleth all in all."

"In a new and deeper sense God made Him, whom our people crucified, both Lord and Christ, the medium and channel of untold blessing to us all. For having received of the Father, on our behalf, and as our Representative, the promised Spirit, He poured Him forth, with signs that devout men of every nation under heaven could not fail to appreciate, 'which ye now see and hear.' Having received gifts for men, even the rebellious, He gave gifts, that the Lord God might dwell among us and in us through the might of the Holy Spirit."

"The remarkable feature of that day, and of the days that followed, was that our attention was not fastened on the advent of the Divine Spirit, but on Him through whom He came; not on the stream, but its source; not on the light, but its sun. The Spirit showed to us the things of Christ, and brought to mind what He had said while yet present with us, revealing the meaning of Scripture and the fulfil-

ment of its sublimest visions. They say I was swept onward in holy ecstasy, that I spoke words that cut men to the heart, that the crowd was swayed before me as corn by the breeze, that I seemed possessed by an altogether new power. It may have been so. Whether I was in the body, or out of the body, I hardly knew; this only I remember, that my heart was full of the risen beauty and glory of my Lord. I beheld Him more radiant than the fairest angel, the First-born from among the dead, the Prince of the kings of the earth, the Wonderful, the Counsellor, the Mighty God; and I could not but speak the things which I saw and heard."

And what was the outcome of it all?

"Marvellous! marvellous! As I began to speak I lost consciousness that it was I who was speaking; the thoughts that seemed in my mind, the words that fell from my lips, were such as had never before occurred to me. A voice, and not a speaker; a witness, and not an advocate; a channel, and not a fountain spring. And as their murmurings subsided, and the voices of the critics were silenced, and the hubbub died out in sighs and tears, as of those that mourned for their first-born, I was not surprised, any more than I could attribute the result to anything in myself, for I knew that it was due to a Power which was not of man, nor of the will of the flesh, but that God was fulfilling that which He had spoken of the prophet Joel, and was pouring out of his Spirit upon all flesh. As you know, 3000 were on that day added to the disciples of the Lord, and commenced to manifest the reality of their experience by the transcendent beauty and power of their lives. It seemed as though the reign of universal love had begun. It was one long summer-tide of bliss. 'All that believed were together, and had all things common. Day after day they continued steadfastly in the temple, and broke bread in their homes, taking their ordinary meals with gladness and simpleness of heart, praising God, and having favour with all the people.'"

And were these blessed experiences permanent?

"Yes, indeed! They could not be otherwise, so long as we remained in abiding fellowship with the Lord. When I was suddenly called upon to face opposition, and bear witness to his name, I was conscious of a definite and mighty infilling (Acts iv. 8). There were times in the common experience of the Church, when the infillings of the Spirit made good any leakage that had been experienced, and filled us with ecstasy (Acts iv. 31). But, apart from these, there was a perpetual infilling which kept us full."

"Repent ye, therefore, and be baptized, every one of you, in the name of Jesus Christ, unto the remission of sins, and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him."

Behold the servants of the Lord, be it with us according to thy word!

Home of Rest, Worcestershire.—The Home, "Peth-u-El Lodge," Broadway, is intended for tired workers, needing rest and change, for a longer or shorter time, specially for ladies of limited income. Miss Weston warmly welcomes and tenderly cares for all who come to her. Broadway is a charming old village, with delicious bracing air and lovely country walks. Cotswold Hills 1000 feet above sea level. Address, Miss Weston, as above, enclosing stamped envelope for answers to enquiries.

Strangers' Rest, Antwerp.—In our last we made mention of the proposal to start a Rest in this much-frequented port, where many and peculiar temptations beset the seamen, and where there is no place of safe resort for them. The ladies who hope to undertake this work are Miss M. A. Smith, for eighteen years a worker at the Strangers' Rest in Ratcliff Highway, and Miss Hanna Boetzmann, of Christiania, formerly a worker in the Scandinavian Home, West India Docks. Communications may be sent to Mr. W. C. Parkinson, L.C.C., 18, Carleton-road, Tufnell Park, N.

THE LATE Mr. C. H. Mackintosh.

WE recently announced the death of this well-known Christian teacher. At home and abroad his published expositions of Holy Scripture were held in high esteem, though his name was not very widely known, for his writings were uniformly signed "C. H. M."

CHARLES HENRY MACKINTOSH was born in Glenmalur barracks, co. Wicklow, Ireland, in October, 1820. His father was a Captain in the Highlanders' Regiment, and had served in Ireland during the Rebellion; his mother was a daughter of Lady Weldon, and of a family long settled in Ireland. At the age of eighteen the young man experienced a spiritual awakening through letters received from his sister after her conversion, and obtained peace through the perusal of J. H. Darby's "Operations of the Spirit," being specially helped by words to the effect that "it is Christ's work for us, not his work in us," that gives peace.

Entering a business house in Limerick, the young Christian gave attention to reading, and diligently applied his mind to various studies. In 1844 he opened a school at Westport, throwing himself with much enthusiasm into educational work. His spiritual attitude at this time may be inferred from the fact that he aimed at keeping Christ enshrined in the citadel of his life, and making Christ's work his chief concern. At length, in 1853, he feared that his school was becoming his primary interest, and accordingly he gave it up. In the meantime his pen had been busy with expository Notes on the books of the Pentateuch.

At intervals during the past forty years the volumes of Notes have been issued, one each upon Genesis, Exodus, Leviticus, and Numbers, and two upon Deuteronomy. (2s. each. *Morish*.) These works, which are characterised by a deep-toned evangelical spirit, have been published in successive and large editions, and the prefaces were signed by his friend "A. M." (Andrew Miller), who correctly says of the teaching: "Man's complete ruin in sin, and God's perfect remedy in Christ, are fully, clearly, and often strikingly presented." As an expositor, "C. H. M." had a perspicuous style, and presented his views with much strength. Some of his deductions were of a type which the generality of believers would regard as peculiar; but for loyalty to God's Word, and unswerving trust in Christ, no writings could be more stimulating.

His study of Leviticus was thoughtful and luminous. We make a brief extract from the introductory chapter:—

Too many even of the people of God seem to think that this section of inspiration contains nothing of any interest or value to them. They regard it as a detail of rites and ceremonies with which they have nothing to do—a record of bygone institutions, affording no instruction or edification to them. That this is a great mistake, thousands are now discovering. Very many who, for years, looked upon the Book of Leviticus as little more than a dry catalogue of Jewish ordinances, are now discovering in it an exhaustless mine of spiritual wealth, for which they cannot be too thankful.

We have referred to his loyalty to God's Word. His contempt for sceptical unbelief in all its lights and shades was expressed as follows, in his Notes on Deuteronomy:—

Nothing can be more miserably contemptible than the books which infidels write against the Bible.

Every page, every paragraph, every sentence, only goes to illustrate the truth of the Apostle's statement that "the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." . . . To one who has really learnt, through grace, to confide in the Word of God, to rest on the authority of Holy Scripture, all the infidel books that were ever written are utterly worthless, pointless, powerless; they display the ignorance and terrible presumption of the writers, but as to Scripture, they leave it just where it ever has been and ever will be, "settled in heaven," as immovable as the throne of God. The assaults of infidels cannot touch the throne of God, neither can they touch his Word; and, blessed be his Name, neither can they touch the peace that flows through the heart that rests on that imperishable foundation. "Great peace have they that love thy law, and nothing shall offend them."

After ceasing scholastic work, "C. H. M." went to Dublin, where he began speaking in public. For many years he boldly stood forth in defence of the Gospel, and to proclaim the truth; and God owned his labours in a remarkable degree. When the Revival swept over Ireland in 1859-60, he was very active, and some account of his labours may be found in the early volumes of *Things New*



and Old. He was a man of great faith, and was ever ready to testify that though God had often tried him, He had never allowed him to endure want in the matter of life's necessities while engaged in Gospel work, and without material employment.

During the last four years of his life he resided at Cheltenham, and when unable, through the weakness of advancing years, to do much on the platform, he still continued to write. His last series of tractates was entitled "Handfuls of Pasture." As long as possible, he followed his much-loved work of visiting the sick and solitary of the household of faith; but, his wife having died a year or two ago, there came a time when other disciples visited him in sickness and solitude. As the months went by he sent forth his "Handfuls" and circulated his booklets among friends and acquaintances.

The influence of his writings cannot be estimated. He was continually receiving letters from all parts of the world, acknowledging the satisfying character of his teaching on the books of Moses. His first tract in 1843 was on "The Peace of God"; when, in 1896, he despatched a manuscript to his publisher on "The God of

Peace," his hand was stayed; and a few months later he entered into rest. His Miscellaneous Writings have been bound up in six volumes, corresponding with his Expositions.

He peacefully fell asleep on November 2, and four days later devout men carried him to his burial in Cheltenham Cemetery. His remains were laid by the side of those of his beloved wife; and in the presence of a company gathered from many quarters, Dr. Wolston, of Edinburgh, discoursed on the burial of Abraham, from Gen. xxv. 8-10, and Heb. xi. 8-10. Before dispersing, the company sang J. N. Darby's beautiful hymn:—

O bright and blessed scenes,
Where sin can never come;
Whose sight our longing spirit weans
From earth, where yet we roam.

St. Chrischona Mission.

IN an annual statement, Pastor Rappard says:— "We began last term with seventy-five students. The fact that all these young men are Christians, desirous of serving the Lord and of living to his honour, accounts for the discipline which is gained without difficulty. Our chief study is the Word of God. Day by day teachers and leaders gather around this precious mine, drawing therefrom the gold of truth. We do not, however, neglect mental culture in different departments of knowledge. Learning how to learn, how to think, how to work, is a great thing. Beside the studying, we lay great stress upon the living. Habits of self-denial, of order, and of manual labour are very useful for future evangelists and missionaries. Hence at least one hour of each day is devoted to such occupations in the house, the kitchen, the farm, and the various workshops.

"Our students come from different countries. This year, as in the last, sixteen brethren left our institution in order to enter upon the spheres of labour assigned to them. Of these, nine are working as evangelists or city missionaries in Germany; four in Switzerland (one of the last named, an Italian by birth, is now an evangelist in the canton of Ticino, where the population speaks Italian); one is engaged to teach and preach in a remote village of Austria; one, himself of the house of Israel, is a missionary to the Jews; and lastly, one has been called to the post of tutor in the Institution itself.

"Besides training men for work in connection with different missions and churches, the Pilgrim Mission carries on a work of evangelisation in Switzerland, Germany, and Slavonia. We employ about forty evangelists, and are happy to say that the work is crowned by manifest tokens of the Lord's blessing. Mission halls built in various localities are centres of light and life. It is most encouraging to note how many of those who before were enemies, turn to the Lord. Yet we long for more power of the Holy Ghost, and we beseech our friends to join with us in earnest prayer that a mighty awakening may be granted. The Home of Rescue, Pilgerhutte, has welcomed a greater number of inmates than in any preceding year. The fact that several men, who had seemed really to benefit by their stay in the Home, afterwards again fell into intemperate habits, has led us to prolong the time of their stay, and we now scarcely ever keep them for a shorter sojourn than one year. We have the joy of knowing of several who have not only forsaken their evil habits, but have received the Lord Jesus into their hearts.

"Our receipts during the year 1895 amounted to £6110. Our expenditure was £6827, leaving us a deficit of £717. It is chiefly the building of new Mission Halls which accounts for this amount, but, as everything has been done as economically as possible, we trust that soon the deficit may be covered.

An enthusiastic meeting in connection with the temperance work of the three London Wesleyan Districts was held in Wesley's Chapel, City-road, on the Monday following Temperance Sunday. [167]

The New York Mission.

THIS combined Gospel effort among the New York and Brooklyn churches is being earnestly sustained, with Mr. Moody and Mr. Sankey as the leading figures of popular attraction. The *New York Herald* has the following somewhat quaint leaderette under the heading of

AN ELOQUENT SERMON.

"We certainly ought to keep Mr. Moody right here in New York as a fixture. His preaching and Mr. Sankey's singing have the right kind of electricity in them, and the sort of religion which they preach and chant is needed in wholesale quantities.

"Facts are facts, and here is one which ought to convince the most stubborn. A man went to hear Mr. Moody—well, say a week ago. He had a conscience like a chunk of ice, and he had also one hundred dollars that belonged to the city. Mr. Moody talked with the velocity of a limited express train about the difference between believing and doing. He said in flat-footed fashion, that there isn't much use in trying to get religion until you have made restitution, provided you have something which doesn't belong to you. That was a red-hot shot fired with smokeless powder and it hit the target squarely.

"The man was there, and was evidently the bull's eye of the target. Mr. Moody kindled a fire, and warmed up this man's conscience, and got it into fair working order. At any rate, he sent that hundred dollars to Comptroller Fitch with a gentlemanly note, saying it 'rightfully belongs to the city.' That is good work to do. And a man must have something like a heart as well as a pocket-book who is affected in that way. Mr. Moody preached a powerful sermon on that occasion, but we venture to say that when the unknown sent that money to the city he preached a very much more powerful sermon than Moody ever delivered. The evangelist ought to stay here right along."

Another very interesting public comment on the movement is a short editorial in the *N.Y. Independent* on

MR. MOODY'S POWER AS A PREACHER.

"While Mr. Moody lives and draws large audiences there will not be wanting proof that people are not tired of Gospel sermons. Mr. Moody preaches the Gospel. There is no doubt about that. He sets forth the fact of sin as uncompromisingly as John the Baptist, and the fact of salvation for the repentant as confidently as Paul or any of the Apostles. His style is homely, but direct. He is sometimes brusque, but he never fails to win. There are few men who have as much power to force a truth upon the convictions. His points cut their way to the heart by their keenness, and he enforces them by a wealth of illustration which leaves no possible chance of confusion.

"It is his sermons to sinners that are most characteristic. There is one, for example, on the well worn text, 'Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap.' He makes of this text a battering ram to batter down the defences which the unsaved build around themselves. When he has done, the points are securely lodged in the very citadel of conviction.

"This kind of preaching should not be left to evangelists. It may not be regarded as the highest and most correct style of pulpit work. It is not so smooth and polished, not so dignified and rhetorical as sermons termed grand, splendid, magnificent, but it is apt to be more effective with the masses. It is the masses which we need to reach. The Church is weakest among those with whom it should be strongest. May it not be partly because the sermons are too imaginative, too speculative, too rhetorically refined? There is a rugged strength in Mr. Moody's sermons which grips the mind as with hooks of steel, where the smooth periods of elegant discourse flow like unimpeded water through a sluice."

"During the afternoon service to-morrow in this city (says the New York paper of Nov. 21), Brooklyn, Jersey City, and Newark ministers will summon their congregations to participate in a great religious revival, which, they say, because of the Cooper Union meeting, has already acquired an immeasurable power. It was decided yesterday that services with the one object of securing conversions shall begin to-morrow.

"The meetings which have been held in Cooper Union for two weeks, and were first to be tried for [1108]

only one, will be continued through next week, and if the growth of interest is proportionately as great as it has been during the last fortnight, it is by no means unlikely that they may be continued indefinitely. There are at least one hundred churches in this city which will aid in this revival, thirty in Brooklyn, and two hundred in Philadelphia."

The Homes of the Poor.

LOOK into one of them on a wintry day, when, everything without cold and cheerless, it appears far more dismal and dreary within. The room is lower than the roadway, and even when the sun shines, very little light enters. Scantly furnished and gloomy at the best of times, how miserable it is when no money is earned. There is then not a spark of fire in the grate, no food in the cupboard, and the children, with their pale, pinched faces, are telling a sad tale of want. Perhaps the bread-winner will come in after hours of exposure with a mere pittance—himself cold and wet and hungry—and then what is to be done? Such houses are hidden away in the wilderness of London's need, except from those who for Christ's sake lovingly search them out. It is into such as these that the Mildmay Deaconesses carry from day to day not only the message but the ministries of a Saviour's love, and it is for such that help is asked during the long weeks of winter. The following sketches give some idea of the condition in which our poor ones are found.

Up in the roof of one of a uniform line of houses in a London street lives a little old woman of seventy-nine. She has only recently come here from the tiniest room, where only one could move at a time, and is thankful for the change, by which she now has room for her visitor as well as her scanty furniture, and quiet for her Bible. She can look up brightly and say, "The Lord is very good to give me this." "I do want a bit more firing in winter," she said, so simply that it was most pathetic. Her drawn face speaks of intense need at times; still her trust in our Father's goodness is most childlike. "He has never let me want, Miss, and I don't believe He ever will."

"Dinner's ready, come in," calls the mother, and three little children pick themselves out of the gutter, and with eagerness make a rush to the house and watch with impatience while "mother" cuts from a loaf three slices of bread, and, smearing a little dripping on them, hands one to each with the words, "Now, then, be off; you can't have any more." Cold and hungry, they make their way back to their playground, where, with imaginary feasts of mud pies, they try to think they are not so very hungry.

Come with me for a brief hour. We must mount this dark staircase, enter this tiny back room, poorly furnished, but neat and clean. The only occupant is a woman; with bent head she swiftly plies her needle, for bread must be earned, and time is precious. This gross of steels will bring her 3½d. when finished! Surely she was never born to such a life of slavery! True—but a ruined life is behind her. Rescued some five years ago from a state of utter despair, she is now friendless and penniless because by God's grace she resolved to walk in the narrow path.

All help given through the Mildmay Missions is distributed with the utmost care, and many a downcast one takes heart again and is made willing to believe in the love of Jesus by these tokens of the love of his children. We may fearlessly say that nothing comes amiss in the way of relief, for somewhere or other in the thousands of needy homes everything is wanted—food, firing, clothing, doctoring, means of livelihood. (Mrs.) E. CODNER.

Care of Conference Hall Office,
Mildmay Park, London, N.

King's Own Mission, S.E.

DEAR FRIENDS,—I desire to ask your attention to the interesting mission now being carried on at St. James' Hall, Royal-road, Kennington Park. Previously these premises were in the hands of Mr. Zierenberg and his wife, but in consequence of the exposures in *Truth*, they were compelled to close the building. The hall seats upwards of 1000 persons, and there are besides other large halls and rooms. These premises are situated in a densely-populated neighbourhood, greatly in need of an aggressive work such as this.

The late Mr. J. E. Tresidder, who well knew the needs of this district, earnestly desired us to take the hall for mission-work. After much thought and prayer, and consultation with Mr. Josiah Nix and myself, the hall was taken by Mr. O. L. Heatley, a devout, shrewd, and Spirit-filled man of God. The prejudice in the neighbourhood against the hall at the time was intense, owing to its bad antecedents, but so deeply was Mr. Heatley convinced that the call to this special and difficult work was from God, that he dared not resist it. So, throwing himself upon the Lord, he took the hall, which was opened nearly two years ago.

The first meeting was held in the open air, and consisted of five persons; that meeting weak and unpretentious as it appeared bore fruit. One woman was convinced of sin that morning, was eventually converted, and is a member of the mission to-day. Another was induced to come to the evening service, at which only fifty persons were present; she was convinced of sin, sought and found the Saviour, and is also a member of the mission. Three of her daughters have also found the "Pearl of great price." Last but not least her husband too rejoiced in the knowledge of sin forgiven, and has since gone to see "the King in his beauty."

"Who hath despised the day of small things?" On that Sunday in January, 1895, the membership was nil, organisation nil, workers three. To-day there are upwards of fifty members; seven hundred houses visited weekly by twenty-one consecrated men and women, most of them through the work of the mission; about 200 children attending the Sunday school, with a staff of sixteen teachers and officers. There is a vigorous Band of Hope (senior and junior), an adult Gospel Temperance Society and Good Templar Lodge, an adult Bible-class on Sunday afternoons (men and women), a Women's Meeting on Monday afternoons, a Young People's Bible Band, a Bible-reading every Friday evening, and Prayer-meeting every Sunday morning—all in full swing. Vigorous open-air work is carried on all the year round. Over 200 temperance pledges have been taken.

Many friends have generously supported us from the beginning, but we are anxious to obtain a larger number of annual subscribers. Rev. S. W. Keesey, of the Sutherland Congregational Church, Walworth, and Rev. J. P. Gledstone, of Streatham Congregational Church, are fully acquainted with the requirements of this neighbourhood and the character of the Mission; both join me in commending this work as worthy of the confidence of the Christian public. About £100 is needed to balance the account for the present year.—Yours sincerely, WILLIAM GREEN, Hon. Treas.

Moorlands, Bickley.

Paris Society of Evangelical Missions.

The December issue of the *Journal des Missions Évangéliques* intimates that in the spring a French pastor will go out to Madagascar to take up the work begun by MM. Langa and Escande. A month or two later a second missionary will go out, primarily to undertake educational work. The Society is in communication with several teachers who may shortly proceed to the island. Reinforcements for Zambesia are being prepared. A prayer Union is being organised on behalf of the Society and mission effort in general.

Palestine and Lebanon Nurses' Mission.

—On Thursday afternoon a meeting in connection with this Mission was held in Exeter Hall Parlour. The chairman was Rev. R. Douglas, vicar of Bredgar. Rev. H. C. Sturdy, of Dorking, brought forward instances of success attained through medical missionaries being able to heal the sick, and so by this means bring the people to listen to the Gospel message. Dr. Ali Alamuddeen, the doctor in connection with this Mission, spoke on the Druses, and also gave much interesting information with regard to the work being done at Baaklem, the headquarters of this Mission.

Letters to the Editor.

ENGLAND AND ARMENIA.

SIR,—In private life we distrust the repentance which is not accompanied by all possible reparation. National repentance stands on the same ground, and this consideration may explain the doubt of England's sincerity in her present sympathy with the suffering Armenians. During the last three months our wicked pro-Turkish policy of half a century, which culminated in the Cyprus Convention of 1878, and which practically gave over the Armenian people to Mohammedan violence and lust, has been condemned and repudiated in innumerable public meetings and by the Press at large.

The strongest language expressing our sense of the frightful fault committed on behalf of British interests has been accepted as substantially correct, and yet no one in authority has said a word respecting compensation to the surviving remnant of the outraged people. A sum, which would be large in relation to many worthy objects, has no doubt been raised by congregational collections and personal subscriptions, but, in relation to the destitution of half a million of people, whom we have ruined, it is utterly insignificant, and the raising of it is not a national act at all.

It would be interesting to note the calculation of the debt, as far as it could be expressed in figures, which our legislators and leaders of public opinion would recognise, if the question could be quite dissociated from British responsibility and British interests. No one in that case would name anything less than millions. Have we not then moral sense enough among us to supply the lack of leaders who will not take the initiative of naming a sum which would really relieve a nation which is perishing through our fault? If a British officer falls into the hands of brigands, the Prime Minister of England promptly advises the payment of the ransom demanded. Why should not the remnant of the Armenian people be redeemed by money—and by British money—from the bloody but impecunious hands that hold them, if the alternative is leaving them to destruction? The question of the future control of the Turkish tyranny would not thereby be settled, but only simplified. And why should not the nation whose policy has broken up innumerable homes do promptly what is possible to provide new homes for the hapless refugees by the establishment of a colony on an adequate (for we cannot say a liberal) scale?

Public opinion has been ready even for war against the infamous oppressor. Such a war in any imaginable association would be likely to cost 100 millions; the Crimean War cost us twice that sum. The reparation we suggest would be incomparably less expensive than any other which seems possible to penitence or honesty. If, however, we confine ourselves, as a nation, to words of self-humiliation, the settlement of our debt to Armenia will surely be undertaken by the Judge of Nations, and his claim may startlingly correspond with that against a kindred nation on account of slavery, the eradication of which cost a million of lives and 1000 millions sterling.

I submit that to further arouse the national conscience, and to indicate an immediately practicable line of action, some such resolution as the following should be passed by public meetings and especially by our churches and congregations: "That the peculiar responsibility for the sufferings of the Armenian people, now generally acknowledged by the British public, calls for a national act of reparative sacrifice, which should take the form of a parliamentary grant of at least five millions, to be expended partly in the securing of liberty, and partly in the promotion of an Armenian colony on a scale commensurate with the need."—

Yours truly, J. F. B. TYNLING.

City-road Congregational Church, London, E.C.

The following letter appears in *The Manchester Guardian*:—

SIR,—Everyone must have been struck with the shrinkage in the dimensions of England since our ignoble failure to help the Armenians has confronted both the world and ourselves. A highly exalted personage lately said to a well-known attaché just home from Constantinople, "Well! what do you think of your chief now?" The latter replied, "I fear I must be excused from answering so pointed a question!" Whereon said the exalted personage, "I will tell you what I think. He has reduced England to the size of Switzerland!" Just so,

Neither geographical area nor big populations count for anything. Bulky China is really but a very small State, and goes for nothing nowadays in influencing the world. On the other hand, the Transvaal has proved to be very large, and in the recent controversy was vastly bigger than England. Armenia at present is much larger than England. Every day Armenia gives evidence of a martyr-spirit which has never been surpassed. Her people face suffering compared with which death in its ordinary forms goes for nothing, rather than deny their Lord. Armenia rises higher and higher in this supreme respect, and is exalted far above our ignoble heads, who could relieve her at a stroke but will not.

I am one of those who refuse to believe in our impotency in these matters. It is our "interests" which cripple us. M. Hanotaux finds them in France, but they are also here. We, too, have "Turkish bonds," and their weight, and other similar weights as well, hinder obvious duty and reduce us to powerless insignificance. Comparing moral reasons with reasons based on "interests," we say that one of them should chase a thousand, and two should put ten thousand to flight. Napoleon told us that "Providence was always on the side of the big battalions." This sounded very wise. But how did Napoleon end?—I am, etc.,

F. W. CROSSLEY.

Star Hall, Ancoats, Manchester.

THE LORD'S PRAYER.

DEAR SIR,—There seems to be little fear of your numerous readers' interest in this subject becoming exhausted, so I venture to offer the following reflections, which have not been included in the letters which you have published.

(1) The Prayer is, I think, founded upon the Lord's own recent experience in the wilderness temptation. "He was led up of the Spirit...to be tempted of the Devil," has its unmistakable counterpart in the petitions—"Lead us not into temptation, but deliver us from the Evil One." (R.V.) The greatest blessing of all temptation is that it leads the soul to God in prayer, and in prayer is victory gained by the faithful soldier, as by his great Captain. (Matt. xxvi. 39.)

"This is my beloved Son" (Matt. iii. 17) was the Father's assurance of love with which, as with a shield, He armed our Champion at his entering the lists. "If thou be the Son of God" was Satan's first fiery dart of suggested doubt, with which he assailed the Lord. How beautifully then does the Prayer open with "Our Father"! Does it not say, "Beloved, now are ye sons of God," and He "hath sent forth the Spirit of his Son into your hearts, crying 'Abba Father'!" It is the answer of faith to every doubt of Sonship that assails the children of God.

"Hallowed be Thy name"! This note of worship answers the fiend's blasphemous suggestion that worship should be offered to himself (iv. 9).

"Thy kingdom come." Had Christ given way before the offer of all the kingdoms of the world (iv. 8) (which shall become his in course of time) now made by the tempter, the kingdom would really have been that of Satan, not of God. But He wanted no glory other, or sooner, than that which his Father should give Him. "Thy" is emphatic here again.

"Thy will be done"! It was this spirit of lowly obedience, for "He learned obedience by the things which He suffered," this submissive patience under trial, which had enabled our blessed Lord to refuse the tempting offer of bread in his hunger, and of glory in exchange for lonely poverty. So He gives us the prayer, which had been first his own, as power against all our self-pleasing. Its echo was heard from his own lips years afterwards, when once again the power of darkness strove mightily with Him. "O my Father, if this cup may not pass from Me, 'Thy will be done'!" (Matt. xxvi. 41-42.)

"Give us this day," etc. It was with the offer of stones to be made into bread, that the deadly battle opened. But the Lord was willingly dependent upon his Father, and "if a son ask bread will he give him a stone?" (vii. 9). To perform that simple miracle would have been an act of insurrection. It would have proved discontent with the Father's discipline of love in trial. Hence we are taught to pray for daily supplies as gifts from God, not as ours by right of labour.

The following petition alone of the eight clauses has no counterpart in the Great Teacher's experience. For, blessed be God, He had prevailed in this great

struggle with the author of sin, and needed no forgiveness (Heb. vii. 26, 27). But knowing how feebly we should follow his example, how certainly we should at some point be defeated in the holy war, in infinite grace He gives us leave to seek the Father's pardon (1 John i. ii.). This petition in the prayer is enough of itself to condemn the too prevalent claims of some in our day to have committed no conscious sin, or even to have parted with all propensity to commit sin.

The final petitions we have referred to already. It is this obvious connection between the temptation and the prayer that satisfies me that the latter is the precious treasure and privilege of all believers, dispensational arguments notwithstanding. For as the Lord's temptation and triumph are used in the Epistle to the Hebrews as the foundation of his Priesthood and resultant succour of every tempted child, so the prayer that He teaches as sweetest fruit of that dark hour, gives the soul its utterance in every like distress.

(2) Now, if I presume not too far on your space, let me show the wonderful result of what I may call the *symmetrical analysis* of the prayer. Dr. Bullinger has shown in his book on the Psalms, how frequently the meaning of the passage is elucidated by the order and arrangement of its clauses, not only in the poetical parts, but also in the Gospels. He does not refer to it, and yet there is no more remarkable instance of this than in the prayer of prayers.

It consists of two great parts. Four clauses in the first and four in the second. The first four relate to God, his worship, his kingdom, and his will. The second four relate to God's children, their need, their sin, their weakness, and their great enemy.

Now, arranging these in parallel columns, each pair is found to be related, thus:—

- | | |
|-------------------------|------------------------------------|
| 1. A. Our Father, etc. | 8. A. The Evil One. |
| 2. B. Hallowed, etc. | 7. B. Lead us not into temptation. |
| 3. C. Thy Kingdom, etc. | 6. C. Forgive us, &c. |
| 4. D. Thy will be done. | 5. D. Give us...our daily bread. |

Thus the first clause corresponds with the last, the second with last but one, the third with the last but two, and the fourth with the fifth.

A.A. How remarkable it is that beginning with the name of God, the prayer should end with that of Satan! We flee from the one, we run to the Other.

B.B. The hallowing of God's name—that is, worship—is now shown to be the object of holiness in our life.

C.C. The throne of righteousness hereafter, and the throne of grace now.

D.D. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," i.e., by doing his will. "My meat is to do the will of Him that sent me" (John iv. 34). Time and space would fail me to enlarge, but the careful student will observe how immensely rich the store of truth and instruction is that lies in the symmetry of the prayer when fully explored.

(3) As to the condition of our Father's forgiveness for the slips and faults of his loved children being the maintenance of a like spirit in our own heart towards offenders, I have looked through the Epistles to the Galatians, Ephesians, Philippians, Colossians, and 1 & 2 Thess. this day, and have found the like principle set forth in them all. It is not the forgiveness of the rebel, it is the pardon of the child. The former rests on the blood of the cross and is wholly free and wholly unconditional to faith, the latter is strictly conditional upon confession and a gracious spirit to others. The former is a matter of union—the latter of communion and immunity from chastisement (1 Cor. xi. 31, 32).

(4) Finally, is not the true meaning of prayer in the name of Christ most truly set forth in the letter of Mr. Horace Noel in your last issue, and does not the Lord's Prayer become in this view the most literal "prayer in the name of Christ"? that is possible, for He actually gave us the prayer and commanded us to pray it? "Hitherto ye have asked nothing in my name," relates to the time previous to His coming forth as our teacher and Lord.—Yours truly in Him. GEO. F. THURNE.

Rev. D. M. Cameron has been warmly welcomed home from America, where he has been evangelising during the past three months. He started work in Montreal in the first week in August, and after a visit to Northfield, went on to Hartford, Kingston, Brooklyn, Ploughkeepsie, Rochester, Belows Falls, Niagara, and Philadelphia, closing with a week's mission in the Y.M.C.A., Montreal. Much blessing, it is stated, has resulted from these labours of this well-known evangelist.

THE BOOK WORLD.

American Sacred Poesy.*

Those acquainted with "The Poet's Bible" will know that Mr. Horder is no 'prentice hand, but brings to his task both literary skill and wide knowledge. That he has spared no pains in his attempt "to give a fuller presentation of the Sacred Verse of America than has previously existed," is abundantly evident, and we think he may justly claim success in this endeavour. The book abounds in passages of true poetry; the names of some of the writers represented ensure a high degree of literary beauty; whilst the fact that many other names are comparatively new to English readers is a feature not without its advantages. The list is, indeed, remarkably comprehensive; and the copious notes appended to the compilation, conclusively point to painstaking research.

The selections from Ray Palmer, Bryant, Whittier, Longfellow, and others, show much discrimination. One of Whittier's, "At Last," though not as well known as earlier poems, seems to us fully equal to any, and we cannot resist quoting a few stanzas from it:—

Be near me when all else is from me drifting:
Earth, sky, home's pictures, days of shade and shine
And kindly faces to my own uplifting,
The love which answers mine.
I have but Thee, my Father; let Thy Spirit
Be with me then to comfort and uphold;
Nor gate of pearl, no branch of palm I merit,
Nor street of shining gold.
Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.
Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows for ever through heaven's green expansions
The river of Thy peace.

In stanzas such as these the secret springs of devout and musical song are touched.

The feature in the volume which pains us is the strange mixture of what is good and true with what is, to our thinking, wholly unscriptural. We protest against including in a book of sacred poems, pieces which seem to us to be only "sacred" in the sense in which pagan relics or worship may be described as "sacred." A compiler is at perfect liberty to reject that which is unsound and indefensible. Whereas his readers may not always be able to "take forth the precious from the vile," he is in a position to do it for them. No doubt a compiler would feel himself bound to represent, in a fair way, the authors whom he lays under contribution; but has he not an equally grave responsibility towards those who may, rightly or wrongly, accept the estimate of a Christian minister, and one who claims to have given the best, and "after a careful weighing of reasons?"

With pleasure we read on p. 227 some simple but devout and stirring verses on "The Inspiration of the Spirit." Turning the very next page, we find two poems which, without doubt, are intended to encourage, and even suggest the language of prayers for the dead; a practice we should regard as being without any Scriptural warrant whatever.

Quite as gravely we object to other parts; to the too ready use of the word "Calvary" as applied to our human woes and anxieties; and, perhaps most of all, to such suggestions as are, we think, contained in the following:—

If He could doubt on his triumphant cross,
How much more I, in the defeat and loss
Of seeing all my selfish dreams fulfilled,
Of having lived the very life I willed,
Oh! bring all that I desired to be?
My God, my God! Why hast thou forsaken me?

We almost tremble to transcribe in such a connection words which, if they mean anything at all to us, surely mean something incomparably more than that, and diverse from it! We can never lift human nature by lowering that which is Divine.

Notable Scotsmen.†

MANY of the sons of Caledonia have had the gift of somehow impressing their character and career on the annals of their nation. At this time when there is a remarkable renaissance of distinctively Scottish literature, Messrs. Oliphant and Co. have done well to launch this series of short but well-written monographs of some of those north countrymen who have left an enduring mark on the life or literature of their time. The series has already made a place for itself in the attention of the read-

ing world, and we do not wonder at it. The biographies are brightly written, without needless detail, and they come from the pens of those who combine knowledge with sympathy. The subjects being chosen from varied departments of life, the whole will form an admirable transcript of national character and achievement.

Fittingly enough the series begins with that gifted son of letters, "Thomas Carlyle," whose eventful career and immortal writings finds ample justice at the hands of Mr. H. C. Macpherson. In the closing sentence of an eminently readable book Carlyle is aptly described as a modern John the Baptist, and preacher of the great doctrines of repentance, righteousness, and retribution. "Allan Ramsay," wigmaker and pastoral poet, has a capable and candid interpreter in Mr. Oliphant Smeaton. The next two volumes on "Hugh Miller" and "John Knox" we have already noticed, and here commend them anew to all lovers of noble and courageous Christian men. "Robert Burns," by Gabriel Setoun, will be read with eager interest, for no Scotchman of modern times has embalmed his name and his work so deeply in the heart of his countrymen all the world over, as the wayward child of poetic genius, the best of whose ballads are a never-failing well-spring of social enjoyment. Mr. Setoun extenuates nothing, but sets nothing down in uncharity or malice in his estimate of Burns. In "The Balladists," by John Geddie, the interest is of course dispersed, but it affords a treat to all lovers of popular minstrelsy.

The two latest issues of this capital series have much to recommend them from the religious and philanthropic standpoint. "Sir James Y. Simpson," by his daughter, Eve Blantyre Simpson, is a biographic gem, telling a famous tale of medical devotion and discovery that the world will never forget while pain exists within its borders; and telling it in a fashion in keeping with the joyous, masterful nature of the man. The story of "Richard Cameron," of Covenanting renown, is of necessity not so well rounded, but Professor Herkless makes his hero and the stirring events of his time to stand out in clear relief. Scotland reaps to-day the blessed fruit of the fidelity to conscience maintained by the Covenanters, too often at the cost of their lives.

We ought to add that the "Famous Scots" series is well printed and presented by the publishers, whose enterprise we hope will be appreciated. The books are marvellously cheap at the price.

ANOTHER BIBLE HELP.

The latest volume of Bible Helps is *The Illustrated Bible Treasury*, the work of many scholars in Europe and America, which has been prepared under the editorship of Rev. William Wright, D.D., and is issued by Nelson & Sons (7s. 6d.). Though designed to meet the needs of preachers and teachers, the volume is not below the attention of the most profound Bible students. For preachers and teachers, however, it is a thesaurus at once rich in contents and admirable in arrangement. After a section devoted to general information regarding the Bible in its original tongues and English translations, there are chapters on the various books of the Old and New Testaments. Then follow sections on chronology and history, the geography and physiography, antiquities and customs of Bible lands and Bible times, as well as information regarding the apocryphal books which are now so frequently quoted for the light they throw on historical and ethnic problems.

These subjects fill one-half of the goodly volume of 700 pages. The writers who have had a hand in the work include Colonel Conder, Canon Tristram, Archdeacon Sinclair, and Professors A. H. Sayce, James Robertson, Willis J. Beecher, M. B. Riddle, Marcus Dods, George Adam Smith, J. Rendel Harris, W. M. Ramsay, B. B. Warfield, and J. F. McCurdy. These are men of various tastes and tendencies, but the tasks allocated to them, and the limitations and conditions of the enterprise, have afforded no opportunity for the exhibition of speculative opinions and disquieting views. The editor has accordingly succeeded in placing in the hands of thoughtful students a work of positive value singularly free from the controversial spirit.

The second half of the book is devoted to a concordance to the Authorised and Revised Versions, combined with a subject-index and dictionary of Scripture proper names. This combination of several lists under one alphabet has resulted in a very serviceable work of reference; by the use of distinctive types anything like confusion is successfully avoided. The reading matter in this book is accompanied by as many as 350 illustrations, archaeological and topographical, beautifully "brought up,"

all of which will be welcome to the student. There is also an indexed Bible Atlas.

ANNUAL VOLUMES.

Christmas Arrows. The "Quiver" Annual will win its welcome in many family circles by reason of its bright pictures, and its seasonable and attractive contents. (Cassell & Co. 6d.)

Early Days, volume for 1896. (1s. 6d. C. H. Kelly.) This is a capital book for the little ones. There is instruction as well as entertainment, and all within easy reach of youthful minds.

Hand and Heart, edited by H. Somerset Bullock, M.A. (2s. "Home Words" Office), is a useful paper, pleasantly written. There are many short stories, also high-toned talks and sketches. The illustrations are in keeping with the excellent letterpress.

The Guide. Volume for 1896. The bound parts of this young man's paper, provide an abundance of excellent reading. There are useful articles on "Great Books," thoughtful "Letters to a Young Christian," and sketches (by Professor Ferguson, of Glasgow) of "Men I Have Heard." These are also biographical papers on "Pioneers of Progress" (with portraits), poems concerning Covenant times, spiritual meditations, and literary selections. (2s. London, Nisbet & Co.; Glasgow, William Love.)

When Hearts are Young. By Deas Cromarty. (2s. 6d. Boudon, Henrietta-street.) This is a simple but very pretty Scotch tale. It offers no very complicated plot, but the characters fall into line naturally and with an easy grace which absorbs the reader's interest well to the end. It is written, too, with a literary style of no mean order, as will be inferred from such as happy phrases as the following:—"When the wish of your heart comes to the door and smiles at you, and begs to be let in, you cannot say much." "A lone cottage on one side of a burn seems to have nothing to say to the farm steading on the other side; away go burn and road as if in haste to reach some livelier spot." "A long hollow that crept round Meall Mor in utter silence, not daring to disturb the giant." "Sketching under an umbrella which kept responding to the flirtation of a north-west breeze."

BOOKS FOR YOUNG PEOPLE.

Holiday Tasks. By H. M. Debenham. (3s. 6d. Jarrold & Sons.) A series of cleverly-conceived fairy tales, which will no doubt wield a charm on the imaginations of our young readers.

Nobly Planned. By Miss B. Manwell. (1s. 6d. Partridge & Co.) The story of three girls who have to fight their way in the world, whose brother goes sadly and terribly wrong, and who by loving patience and prayer is at length restored.

Manor Coombe. By M. S. Conrie. (3s. 6d. Religious Tract Society.) The trials and fortunes of Ella Elphinstone, the orphan niece, will interest our young people, showing how a simple desire to do her every-day duties as a little Christian won a great reward.

The First False Step. By R. G. Soans. (2s. 6d. Religious Tract Society.) Schoolboys will find this a most interesting book, while parents may rest assured of the excellency of its tone and purpose. How one sin necessitates another is well illustrated in a story which is full of incident.

Horice; or, Not all Gold that Glitters. By Mr. L. Shorey. (G. Stoneman.) A girl's story, telling of a young married couple whose happiness is wrecked by intemperance, a long sorrow, and a final repentance. It may help to warn young women to be careful as to the habits of their life companion.

The Christmas issue of "The Girl's Own Paper"—**Our Christmas Wreath** (R.T.S. 6d.)—comprises an attractive array of seasonable stories, music, pictures, puzzles, and articles. The companion publication for boys is bright and diverting, and bears the title, *The Boy's Own Paper Special Christmas Number*.

Paul, a Little Mediator, by Maud E. Butler, tells the story of an orphan boy. It is a book that should be welcomed into Christian homes. It introduces, in narrative form, the earliest truths which Christian parents tell their children. **A Flight with the Swallows**, or *Little Dorothy's Dream*, is a pleasant story for children by Emma Marshall. (9d. each. Partridge & Co.)

Black Gull Rock. A story for girls. (Nelson & Sons.) A vivid and stirring tale of a maid compelled to live among Cornish smugglers and wreckers, whose misdeeds she loathes. At the risk of her life she defeats one of their vile plots, and is at length delivered, when all ends well. **Jock o' th' Beach** (Nelson, 1s. 6d.), is a companion story for the boys, full of daring adventures. A child saved from a wreck, grows up strong, sturdy, and God-fearing, spoiling the schemes of lawless men, and rendering good service to Queen and country.

(Continued on page 23.)

* THE TREASURY OF AMERICAN SACRED SONG. Selected and edited by Rev. W. Garrett Horder. (Henry Frowde, 10s. 6d.)

† FAMOUS SCOTS SERIES. 1s. 6d. each. Oliphant, Anderson, & Ferrier.

The Book World.

(Continued from page 22.)

Sunday School Lessons. Fifth series. By Rev. E. W. Bullinger, D.D. (1s. *Eyre and Spottiswoode.*) Here are outlines of Bible studies for the young for fifty-two weeks. The subjects selected give opportunity for Gospel instruction in a form suited for youthful minds.

The Fireside Christmas Number is entitled **Goodwill to Men** (6d.), and it is quite a budget of sketches and articles from well-known pens, and amply illustrated. Two other bright annuals are **Peace on Earth and The Red Quill** (1d. each), which are extras of "The Day of Days" and "Home Words" magazines respectively. (*Home Words Office.*)

Faithful Words for Old and Young, edited by H. Forbes Witherby, is a little monthly of sterling worth. The bound volume containing this year's parts has, among other features, "Sidelights on Scripture," based on the results of research in the East; "The Story of the Jesuits," told in twelve articles full of facts of great significance and urgent importance; and some very useful Bible-class Outlines. (1s. 6d. *Holness.*)

The Missionary Martyr of Thibaw is an addition to the useful series of "Popular Biographies" issued by Messrs. Partridge and Co. (1s. 6d.) Its title-page describes it as "a brief record of the life and consecrated missionary labours of Charles William Lambert." Mr. Lambert was formerly on the staff of the China Inland Mission, and during the latter five years of his brief career laboured independently in Mandalay and at Thibaw, in a remote part of Upper Burmah, where he was murdered in May, 1895. The narrative of his missionary efforts is largely made up from his own diaries and letters; it will be read with interest by many who knew him, and will doubtless stimulate some to emulate him in serving God.

Sowing and Reaping. By D. L. Moody. (2s. 6d. *Morgan & Scott.*) Few of Mr. Moody's public discourses have been more characteristic of his peculiar genius as an evangelist, or more widely used to arouse a spirit of anxious inquiry in the hearers than those on the solemn subject of "Sowing and Reaping." These utterances have been amplified and revised by the author, and are now published in book form. Needless to say, the exposition and application of a fundamental law in God's universe are here very impressively set forth. If the book can be got into the hands of careless ones we should expect it to be the channel, by the power of God's Spirit, of saving blessing to many a reader. We commend it as a gift book to unconverted friends.

BOOKS RECEIVED.

From *Home Words Office*.—**HAND AND HEART** for 1896. (2s.)

From *Andrew Crombie*.—**MEMOIR OF THE REV. RICHARD CHEW**. By Rev. Edward Baden. (5s.)

From *Methuen & Co.*.—**LIFE IN WEST LONDON: A Study and a Contrast**. By Arthur Sherwell. (2s. 6d.)

From *Passmore & Alabaster*.—**A CARILLON OF BELLS: To Ring out the Old Truths of "Free Grace and Dying Love."** By Mrs. C. H. Spurgeon. (1s. 6d.)

From *John Snow & Co.*.—**GLEANINGS FROM MANY FIELDS**. Edited by Rev. George Cousins. (2s. 6d.) **NEWS FROM AFAR** for 1896: A Missionary Magazine for Young People, edited by Rev. George Cousins.

From *Jarrod & Sons*.—**CHRISTIE JIM**. By Bingley ROEL. (1s. 6d.) **ANDREW SAIGANT'S WEDDING**. By L. T. Meade. (1s. 6d.) **HARD AS A NAIL; or, Jubal Spargo's Bounty**. By Frederick Langridge. (1s. 6d.)

From *C. H. Kelly*.—**DAYS OF GOD'S RIGHT HAND: Our Mission Tour in Australasia and Ceylon**. By Thomas Cook (2s. 6d.) **DIGGING DITCHES, and other Sermons to Boys and Girls**. By Rev. Frederick B. Cowl. (1s. 6d.) **EARLY DAYS: volume for 1896**. (1s. 6d.)

From *Elliot Stock*.—**TALES OF BLACK COUNTRY LIFE**. By David Hobbs. **THE ABODE OF DEPARTED SPIRITS**. By Bernard Piffard. **HOW TO MEET THE DIFFICULTIES OF THE BIBLE: A Handbook of Solutions of Perplexing Things in Sacred Scriptures**. GWEN AND GWLADYS. By William Rees, D.D. Translated from the Welsh by W. Rees Evans. (6s.)

From *Marshall Brothers*.—**ALL ONE: Sermons** by H. W. Webb-Peploe, M.A. (1s.) **STILL UPWARDS: Devotional Studies on the second half of the Church's year, sequel to "Spiral Stairs."** By Rev. J. H. Townsend, D.D. (3s. 6d.) **FINE WHEAT FROM MANY FIELDS**. Collected and arranged by the compiler of "The Tool Basket." (1s.) **MONEY: Thoughts for God's Stewards**. By Andrew Murray.

From *Partridge & Co.*.—**MANCO, THE PERUVIAN CHIEF**. By W. H. G. Kingston. (2s. 6d.) **THE MINISTER'S MONEY**. By Eliza F. Pollard. (1s. 6d.) **CLARE; or, a Hundred Years Ago**. By T. M. Browne. (1s. 6d.)

From *Nelson & Sons*.—**THOUGHTFUL HOURS: Poems, original and translated**. By H. L. L. New edition. (2s.) **MEN WHO WIN; or, Making Things Happen**. By William M. Thayer. (3s. 6d.) **BONNY; or, Faithful Unto Death**. By Adela Frances Mount. (2s.) **BLACK GULL ROCK; a Tale of The Cornish Wreckers**. By Morice Gerard. (1s. 6d.) **JACK O' THE BEACH; A Story for Boys**. By Morice Gerard. (1s. 6d.)

From *Hedder & Stoughton*.—**LUTHER'S PRIMARY WORKS: Together with his shorter and longer catechisms. Translated into English. Edited with theological and historical essays**, by Henry Wace, D.D., and C. A. Buckheim, Ph.D. (7s. 6d.) **THE PERSONAL LIFE OF QUEEN VICTORIA**. By Sarah A. Tooley. (6s.) **CHARLES VICKERY HAWKINS**. By Revs. W. E. Waddington and J. T. Inskip. (5s.) **MARGARET OULVY**. By her son, J. M. Barric. (5s.)

N.E. London Gospel Mission.

THE annual meeting of this Mission was lately held at Earlsam Hall, Kingsland, Mr. ALBERT A. HEAD, of Wimbledon, presiding. The meeting was largely attended, and fully representative of the various centres of work, including the Homes at Lancing-on-Sea.

After a season of prayer and praise, Mr. CHORLEY gave an account of his twenty-sixth year's stewardship and thirty-first year of the work. While no particular developments, beyond the opening of a new mothers' and infants' home at Lancing, had to be reported, yet quiet, earnest plodding had been pursued day by day. Faithful service had met its reward in the salvation of some at each centre; while specially encouraging results followed a fortnight's mission at Kingsland. Many of the happy converts were present that evening. The report also spoke of several of the older scholars having confessed Christ and joined the assembly during the year. The representatives from Lancing were ready to bear witness to the same happy results of the testimony to the Gospel among the poor ones staying at the seaside homes of the Mission.

Much regret was expressed that Mr. Chorley has been for some time in a weak state of health. Some of the friends of the Mission are suggesting a sea voyage, but he feels the claims of the work and his partial improvement must prevail for the present. Among those who added their testimony to the value of the work were the chairman, Mr. John McCall, Ned Wright, Mr. Robert Campbell, and others.

From the financial statement read, the receipts from all sources amounted to £2738 14s. 9½d., and the expenses £2816 14s. 4½d. But for a balance from the year before, the account must have closed on the wrong side. The interesting report would be gladly sent to any enquiring, upon application to the director, Mr. Wm. Chorley, 6, Clephane-road, Canonbury, N.

Among Continental Jews.

FROM the Occasional Record of the Barbican Mission to the Jews, we gather that there are some wide-open doors for evangelistic work among the Hebrews of the Continent. The Mission not only carries on a varied work in London, but assists effort in West Germany, where there is so much need of sympathetic interest in Jews and concern for their highest welfare. In August last the director (Herr C. T. Lipshytz) made a tour through Germany, Austria, and Poland, and in a sketch of the same he describes deeply-interesting experiences and conversations. We make some extracts:—

"During my stay in Budapest, I was visited at the hotel by many Jews, who did not like to speak to me in the streets. Both when thus engaged, and when making calls in the Jewish quarter, I was deeply impressed with the fact that God's Spirit is working among the people. My books were readily received, and in some cases asked for, by interested Jews. In the distinctly Jewish quarter of the city, I found myself among some of the fanatical class, who pronounced all manner of curses upon me. While in Budapest I paid a visit to the venerable Rabbi Lichtenstein, and much enjoyed his Christian fellowship.

"At Vienna, one family with whom last year, after great opposition, I just managed to leave a Bible, joined in hearty greetings. I ascertained that they had read the Book, and that it had done its work; their eyes had been opened, and they had realised their need of Jesus, the Redeemer of Jew and Gentile. The lady of the house remarked: 'Little did I think when you called on us last year that the book which you left contained such glorious things. Now we read it every day, and in times of trouble we are often comforted by it.' Similar words of thankfulness were spoken by many who in former tours had accepted books and tracts; and I was greatly encouraged thereby.

"At Prague, my heart was grieved when visiting in the Ghetto. This is a great field altogether unoccupied. Throughout Bohemia and Moravia there are large Jewish populations without a single witness for Christ. Leaving Prague, I went to Leipzig, where I gave away tracts as in other places. My tour began on July 30 and ended September 14. I spoke many times in

places of worship and in the precincts of synagogues; my conversations were in many cases long, sometimes quite animated. I am glad to know that the Lord stood by me in many an anxious moment."

Copies of the Occasional Record may be had from the Mission House, 33, Finsbury-square, E.C.

The Needs of France.

IF the spiritual needs of "the Lady of Nations," beloved by many and admired by all, are being laid upon many hearts just now, may we not take it that God has a special purpose to bless her? We "know not what to pray for as we ought," so that when we are prompted to such a prayer, which must, by its nature, be according to God's will, we may surely believe that it is inspired by the Holy Spirit because "He maketh intercession for the saints according to the will of God."

We desire to see the French brought to the Saviour. Experience has shown that every great evangelistic movement has been ushered in by (1) Believing and persistent prayer; (2) Revival within the Church.

In France, as in England and elsewhere, the great need is that the Church, through each individual member, be restored to love and faithfulness to the Church's Head and full communion with Him. We cannot estimate our indebtedness to the Huguenots of France. Perhaps in the near future we may need and obtain help from them against the snares of Rome.

May I draw attention to some special religious conditions, opportunities, and needs in France just now, the knowledge of which may guide to intelligent prayer:—

CONDITIONS.—(a) Great material prosperity. (b) Secular education. (c) An increase in drinking habits and depraved literature in the lowest classes. (d) A decided reaction from infidelity towards religion (especially among the educated classes), which is turning almost exclusively to the profit of Roman Catholicism. This is attributed by some to the low spiritual state of Protestantism and its divisions, but is probably due to (e) "Modernism" in Protestant pulpits, especially doubts cast on the deity of Christ, and the plenary inspiration of the Scriptures (happily by no means universal, but still too prevalent). (f) A spirit of patriotism, so intense that, when it does not take the place of a religion in itself (which practically it often does) exalts Roman Catholicism as the national religion of France, as opposed to the Protestantism of her traditional foes, England and Germany, and excites opposition to foreigners, especially English, evangelising either in France or her colonies. This feeling is shared even by Protestants, though, of course, not by all.

OPPORTUNITIES.—(a) Many devoted and thoroughly orthodox pastors, preachers, and other Christian workers. (b) The whole machinery of the McAll Mission, which only needs to be extended and worked more and more by the French themselves to become a universal blessing. (c) The immense colonies of France, second only to those of Great Britain, besides the two vast mission-fields of Basutoland and Barotseland which the Paris Evangelical Mission has made its own. The genius of the French tends naturally to centralisation, and it is an immense boon that instead of a variety of rival societies, these two great ones divide the Home and Foreign Mission-field, and are supported by members of all denominations.

NEEDS.—(a) The old Gospel. (b) Intelligent study of God's Word. (c) The awakening of a missionary spirit.

Some of the things we should pray for most in regard to France are that—(1) Every believer may be led to feel his or her personal responsibility for bringing the Gospel to the unsaved. (2) That young men and women, especially of the educated and wealthy class, may be led to offer themselves for mission work. At present only a few missionaries of the Paris Evangelical Mission are actual French citizens. (3) That their fathers, and especially their mothers, may be willing to let them go (the greatest hindrance of all). (4) Finally, that all believers may be drawn more and more to the Lord "to serve the living and true God, and to wait for his Son from heaven, even Jesus who delivered us from the wrath to come."

C. W. M.
(1111)

Aggressive Work.—24.

WHEN on holidays during the summer I came across an elderly Roman Catholic priest, who was also on holiday. Priests are not usually ready to converse upon religious subjects, but this man was, and so we talked for a considerable time, and afterwards parted quite friendly. We met again a day or two later, and continued our conversation, and for several consecutive days we met and talked, until at length he said, "May I ask the object of your conversations with me? Do you think you are likely to change my views? for if you do, allow me to inform you that it is quite impossible, and should you have this upon your mind our intimacy must cease at once, therefore I bid you good morning."

I had found him extremely ignorant of his Bible, if he had one, for he knew literally nothing about it. There was, however, one thing he rejoiced in knowing, and that was he belonged to "the true church," and was satisfied. I had quoted and explained many passages of Scripture, which he was unable to question or controvert, therefore one cannot help but hope that in some way or another good would result. This man was a fair sample of a large proportion of the Roman Catholic clergy, and no wonder the people are so painfully ignorant of the way of life.

I met another of these priests during a previous year, but he was a Jesuit and an educated and gentlemanly man. In the past thirty years I have talked to quite a multitude of priests, but found none so conversant with Scripture as this man. We saw each other frequently, and each time our conversation turned upon the Bible, and it was astonishing how far we agreed. Of course, upon some points we quite disagreed, yet we always separated in a friendly spirit. At first he talked as though he were conscious of superiority, owing, no doubt, to his priestly office, but as he found I was able to meet text with text, and at the same time take the initiative, he gradually accepted a lower position, until at length he evaded me by crossing the street or disappearing in a doorway when he saw me coming. Evidently he had had enough of the question, and must have given me up as rather a hopeless case. It is somewhat difficult to know how such a man can remain a priest, and one cannot help but feel sorry for him; but I suppose the curriculum through which such men pass is so effective, and Romanism as a system is so blinding and enslaving, that not many have the moral courage to come out and be separate from the accursed thing.

Two well-dressed young men, strangers to each other, sat upon a form in one of our parks. I took an opportunity of placing myself between them, and commenced conversation about the weather, etc. Then I asked if they were both on the way to the Better Land, where there would be no bad weather? I said I had been on that way myself for many years and rejoiced in it. One of them soon owned that he had been on that way seventeen years. I asked how the Lord had brought him in, and he explained that one day he was looking through a parlour window which was partially frosted. Right opposite was a wall with posters upon it, and the poster he saw was a Salvation Army advertisement. He said to himself, "That is about the last place I would visit, as I don't believe in them." However, in the evening he met the Salvation Army itself, marching through the streets with brass band and singers. He was arrested there and then, and following them along the streets, entered their mission hall with the rest. That night he was convinced of sin and soundly converted to Christ, and had since remained a follower of the Saviour.

I then told him how the Lord brought me in thirty years ago, and turning to the other young man, I asked what he thought of all this. He was silent but thoughtful. I spoke to him for some time. He took the booklet I offered him, and gave me his address for me to send him Dr. Mackay's book "Grace and Truth," but I have not heard of him since, although it was a hopeful case.

Liverpool.
[1112]

D. M. DRYSDALE.

A Rich Man's Gospel.

1. Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth.
2. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation (answer) for our sins.
3. Beloved, if God so loved us, we ought also to love one another.
4. But whose hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.
5. Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life.
6. How much owest thou unto my Lord?
7. Ye are not your own, for ye are bought with a price; therefore glorify God in your body and your spirit, which are God's.
8. Go ye into all the world, and preach the Gospel to every creature.
9. How shall they hear without a preacher? and how shall they preach except they be sent?
10. I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.
11. Then shall the King answer and say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for, inasmuch as ye have done it unto one of the least of these my brethren, YE DID IT UNTO ME.

References:—

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| 1. Deut. viii. 18. | 7. 1 Cor. vi. 19, 23. |
| 2. 1 John iv. 10. | 8. Matt. xvi. 15. |
| 3. 1 John iv. 11. | 9. Rom. x. 14. |
| 4. 1 John iii. 17, 18. | 10. Rom. i. 16. |
| 5. 1 Tim. vi. 17, 18. | 11. Matt. xxv. 34. |
| 6. Luke xvi. 5. | |

Children in Armenia.

AN OCCASIONAL PAPER of the Bible Lands Missions' Aid Society says:—

The massacres left some 20,000 orphans in Asia Minor, the overwhelming majority wofully, utterly destitute. New and special steps for these desolate children have been taken, and loudly call for efficient support.

Marash.—Mrs. Lee, wife of Rev. L. O. Lee, of the American Mission, has fully commenced a new orphanage for fifty of the martyrs' orphans, and is very happy in housing and providing for these little ones.

Oorfa.—Miss Shattuck, American missionary, has received up to the present time eighty orphans, housed in three different places in the city. "Every one of these children represents a slain father."

Van.—Dr. G. C. Reynolds, of the American Mission, two months ago, began a new orphanage in the city of Van for fifty; these were soon gathered, and then began the sad task of refusing scores of other applicants, half-naked and starving.

West Broussa.—The American missionaries in this city were preparing to start a similar work for martyrs' orphans when the outbreak in Constantinople delayed their proceedings. The proposal has been resumed and is now in hand.

All these orphanages are intended to meet the extraordinary emergency that has arisen for the relief of thousands of pitiful children, and appeal to the tenderest emotions of every Christian heart.

Copies of the paper may be had from Rev. W. A. Essery, 7, Adam-street, Strand, W.C.

The Christian Lifeboat Crew held its monthly muster on Tuesday week at Ratcliff Highway Welcome Home. The address given by Pastor Fuller Gooch on saving souls and lives, based on Luke vi. 9 and ix. 51, will long be remembered by those who were present. Miss Child, after giving out the text for the month, "Walk before Me," gave an encouraging account of the past month's work, the special feature for praise being the opening of the new branch in Barking-road, which is already doing a good work. Prayer was asked for the forthcoming special meetings in connection with the unloading of the Christmas boat, also for the "free suppers," which it is hoped Miss Child will be able to give during the cold weather.

Ratcliff Strangers' Rest.

THE annual gathering of the friends and supporters of the Strangers' Rest for Sailors, Ratcliff Highway, is always a reunion of earnest workers. It was such on Friday last week, but as the weather was very wet, in succession to several days of damp and rain, the assemblage was unusually small. Yet such as they were, the meetings were hearty, and enjoyed by those who were privileged to attend them.

At the afternoon meeting Mr. J. E. MATHIESON presided, and in the opening devotions Tibet and Zanzibar were specially remembered before the Lord, particular mention being made of Miss Annie Taylor and Miss Ferguson, who are already on the borders of the Great Closed Land, and of Miss Bussell, who is about to join the brave little pioneer party. The Chairman read a portion of Psalms cvii., and in some appropriate words spoke of the sailors and their needs. He remarked upon the fact that the Strangers' Rest was originated nineteen years ago, and recalled with interest his own share in the work along with the late Reginald Radcliffe and Miss Macpherson. He emphasised the great value of mission halls, and urged the workers to be faithful in days of darkness and indifference.

The hon. sec., Mr. J. T. ISAAC, gave an account of the work done at the Rest during the past year. He said the attendance of sailors had not been so large as formerly; for sailors do not come to London in the numbers they once did, and steamers carry larger cargoes and fewer men, who are for the most part Lascars. In other ways things have changed, and the men are now more promptly paid off, and get to their homes more quickly than in years gone by. Yet during the year 956 meetings were held in the Rest, attended by 11,680 men, who had come under sound Gospel influence and had taken good literature to the ends of the earth. The workers paid about 1200 visits to the premises during the year, and all out of love to the work. The Rest had been used by sailors as a correspondence centre, and the other advantages of the institution had gladly been accepted. The blessing which has attended the work was also cause for thankfulness.

Dr. NEATEY delivered a brief address on John xii. 2, 3, speaking of service, communion, and worship, and showing their connection and relation. Dr. GARRON spoke on Phil. ii. 9-11, dwelling upon the assured victory of Christ, and finding in the passage prospect of a wondrous revival of religion, when multitudes of knees shall bow, and tongues confess that Jesus Christ is Lord. On the one hand, he met with persons who were content that their own souls were saved; on the other hand, he met with many whose thoughts were filled with the expected return of the Lord—to-morrow or the day after. Personally, he believed the next thing to expect was a religious awakening on a scale beyond any past experience. It is "evil men" who, according to the Apostolic prediction, are "waxing worse and worse," not the Church of God; so he was looking for grand things before the Lord's return. A brief address was also delivered by Rev. GEORGE TURNER, who spoke of the tendencies of our day, showing the sad influence of wealth and luxury upon Christian people.

The evening meeting was presided over by Mr. HERBERT W. TAYLOR. After a season of prayer, an address was delivered by Rev. T. GEORGE, B.D., on Psalms cvii. 30. Pastor FULLER GOOCH followed, taking Rest as an acrostic, and speaking on Renewal, Energy, Strength, and Trust. At the close of this instructive meditation, the company partook of the Lord's Supper.

As usual, Mr. ISAAC appealed for sympathy in the tree, and asked for gifts for the Sailors' Christmas tree and special treats. The articles needed are mufflers, scarves, socks, helmets, housewives, steering gloves, plum puddings, and other items for the feast, and articles of clothing suitable for sailors' families. Address, Mr. J. T. Isaac, Strangers' Rest, 163, St. George's-street, E.

Rest in Toil,

Self-ease is pain; the only rest
Is labour for a worthy end,
A toil that gains what it yields,
And scatters to its own increase,
And hears, while sowing outward fields,
The harvest song of inward peace.

Village Tales.

V.—TOM RODD'S "TAMING SICKNESS."

TOM RODD was "the village blacksmith," and he made as fine a figure of a man as one could ever wish to see. At an early age (he was not quite thirty now) he had married Mary Stillwell, an honest, hard-working girl from the next village, who, just after her first baby was born, yielded herself to the power of Christ's love and salvation, and was thenceforth "a new creature," a changed woman.

"What's this change that's come upon thee, lass?" demanded Tom, "'Tis not to my liking, and I'll none of it."

"But, Tom, my husband, you took me 'for better, for worse,' and you'll find this is 'for better,' because 'tis for God," quoth Mary, growing bold as she felt the need for boldness.

"Let me be the judge o' that," said Tom. "If 'tis for God then 'tis not for me, your husband, and you act against your marriage vows."

"I know I promised to love and honour 'ee, Tom, and I'll do it as far as lies in my power, by God's grace—you see if I don't," said Mary.

Tom burst into a roar of ironical laughter at this declaration.

"You're none so foolish, I do declare, to go and leave out the one word that's worth more'n the other two together—you promised to 'obey,' my lass, and that's what it'll have to come to—you must obey me."

Mary was staggered at this view of the case. She did not want to shirk her wifely duty, and obedience had come so easily to her that it had never chafed her, and she had never questioned it. But now—now that Tom wanted her to give up her Lord, she began to wonder if that was what obedience meant. Then she thought: "I've a mind to go and ask Miss Priscilla. She is that good and kind, and such a Christian, she'd tell me my duty plain." But she had no need to call. Miss Priscilla looked in at the smithy about a new kitchen poker Tom was making her.

"Now, ma'am, is a grand opportunity for you! Mary has set herself up against her husband—her lawful husband, ma'am—and I look to you, as bein' a power among us, to put her right," said Tom.

This was very diplomatic of Tom; but Miss Priscilla had not known him for many years—years of patient effort and prayer on his behalf—without also knowing the point at issue. She had been the earthly instrument used to bring Mary to a knowledge of Christ, as her Saviour from sin, and she foresaw troubles ahead for the young mother. But she had resolved to wait until they should present themselves before speaking of them to Mary.

"Well, I shall be calling on your wife presently, and will sound her on the subject," was her reply to Tom; "you know, Tom, she has her Saviour to serve first of all, and you cannot yet help her to do so."

Miss Priscilla left the smithy and was soon in Mary's comfortable kitchen, where the young mother was ironing the week's wash.

"Oh, Miss Priscilla, I felt such an orphan! But you comin' in has made me happy again—I've so much I'd like to ask you, please." Whereat Mary told out all her difficulty, and presently she and her friend knelt to "take it to the Lord in prayer."

They prayed aloud, and Tom was very tenderly and lovingly handled in their petitions. Meanwhile, the blacksmith himself stood outside the open kitchen window, and hearing what was asked, he vowed to himself: "Just to spite 'em both I'll go and get drunk, that I will! 'Tis what I've never done, but I'll do it now, and I'll tell Mary 'tis what she drives me to. That'll frighten her into obedience!"

That evening Tom stood in the bar of "The Plough and Harrow," and, to his own shame, drank until he felt it was time to be going home if he meant to go there without help from others.

"Well, good-night!" he said to the landlord. "I'm none so drunk but I can feel ashamed of myself; but 'tis the tamin' o' the shrew." As he stepped out into the cool night air he felt as if

someone smote him across the eyes, and a sensation of being lifted from the ground made him turn round and, as he thought, exclaim, "Now, then, s-shan't p-put up wi' that, you know!"

He began to feel happier than he ever remembered being in his life before; all responsibility seemed to be lifted from his shoulders—no, he wouldn't go home yet, he would take a long walk—he would—but at this point thought became difficult, he only wanted to walk very quickly, but could not manage it. In some way he had reached a distance from home, and unfamiliar shapes rose up about him; he grew unhappy and quarrelsome, and fought these shadows, only to find that each blow levelled him in some unaccountable way with the road. Stop! he must pursue that phantom! On, on, on, until—crash! and thought, and vision, and motion, and feeling are all at an end.

"Well, what's the meanin' o' this?" asks Tom Rodd, a pitiable enough looking object now, as he lies stretched on his bed, a mass of surgical bandages, as far as his head is concerned, and with his left arm broken, and in splints.

"Oh, just a little pull-up by the way, to give you time for reflection," says the doctor; "but you can go to sleep now."

Which Tom cannot do. He is in too much pain, and he wants to know how it all happened, and no one will tell him.

"Come, Mary, lass," he says, and he notices that his voice is not so strong as usual, "can't 'ee tell me what's brought me here?"

But Mary puts something to his lips, and presently he sleeps.

Days and days passed like this, in a state between sleeping and waking, until one day, as Tom awoke from a doze, he heard voices in conversation, and caught the meaning of much that was being said.

"He must have taken a glass too much, a thing I never knew him do before; and then wandered on until he fell into the old lime-pit."

The voice is Mary's. She is talking to the minister, and it is of him!

"Yes, Miss Priscilla was telling me about his having been in the bar of the 'Plough,' and when I called there just now, the landlord said that Tom had left, saying something about the 'taming of the shrew,'" said the minister. "It seems, however, more like the taming of Tom Rodd!"

"Oh, sir, I should mind nothing if Tom would only become a Christian!" was Mary's reply. "I'd work night and day for that, sir."

"Well, Mary, there's no need for that," said the minister: "You remember, our Lord finished the work of salvation: all you have to do is to trust and to rest in the Lord, and to watch and pray. Tom needs great kindness and forbearance, and you exercise both, we know. And God waits to be gracious to him."

Tom heard all this, and he knew now the reason he lay there; he fully remembered that night at the "Plough and Harrow," and his foolish words, and he thought of his cold forge; the silent hammer; the money he was not earning; of Mary and their child; of himself; and he was filled with remorse. "I am a ruined man!" he cried, to himself; "and I have ruined others! And just because I would have my own way, hang me!"

But he was not yet strong enough for such thoughts, and wearily fell asleep. That evening Miss Priscilla sat in the shadow of the window-curtains of the cottage bedroom; Mary was sewing at the foot of the bed; the baby was asleep, and an air of peace brooded over everything when Tom awoke.

Miss Priscilla was reading the fifty-third chapter of Isaiah in low tones, and Mary was drinking in every word, asking questions, which Miss Priscilla would answer in her quiet and simple way, and Tom listened.

Every evening Miss Priscilla read in this way, and the moment Tom showed he was awake, she would close the Book and go quietly out. This at last annoyed Tom; he began to look forward to the readings, though he did not let anyone know he heard a word, and determined he would give no sign of awaking, so that the readings might go on undisturbed.

The evening of the day before he was to sit out of bed for the first time Miss Priscilla finished a reading of the tenth chapter of St. John with prayer. How Tom listened! And when he heard the words, "Dear Lord, we ask Thee to soften our dear patient's heart, and to turn it in thine own way

to thyself," the tears coursed down his cheeks and a sob escaped his breast.

When Tom found, on his return to the smithy, that the fire had never gone out in the forge, that work had gone on regularly, and that Miss Priscilla had employed a skilled smith from the nearest town to keep things going, he could only say, because of the thanks in his heart—"God bless her! This is all a part of the Lord's graciousness."

"Fancy such words from Tom Rodd's lips!" said one who heard.

But Tom Rodd, like Mary, his wife, is a new creature—"old things have passed away"; his days of convalescence (and they were slow, for brain fever followed the injuries to the head) were spent in the society of Mary, Miss Priscilla, and the minister, and he learned of God apace.

"Cling-clang, cling-clang," rings out the smith's great hammer, and to some it is as good as "the sound of the church-going bell," for during three nights in the week the smithy is a place of praise and prayer for the men and lads of the village, and Tom Rodd is their leader. "Good-night, mates," he says, as he shuts the smithy doors; "carry the good news as you go, and God be with you till we meet again!"

"To think that's Tom!" says an old ostler. "Ah, that was a tamin' sickness!"

But Tom, who knows he is "a brand plucked from the burning" by God's grace, says, "Ah, wife, you're the winner. Praise God, we're of one mind in Christ Jesus!" M. B. GERDS.

Rev. John McNeill.

THIS evangelist concluded a nine days' united mission in Blackburn on Monday, Nov. 30. He came at the invitation of the clergy and ministers of the town, who with the local branch of the Y.M.C.A., made the necessary preliminary arrangements.

It was evident by the Tuesday evening that the Exchange Hall, although the largest public hall in the town, was altogether inadequate to accommodate the great throngs which made their way from all quarters of the town and neighbourhood. On the Thursday evening hundreds had to be turned away. To cope with the crowds that gathered day by day, Mr. McNeill decided that on the second Sunday the afternoon meeting should be for women only, and the evening meeting for men. At both meetings the hall was packed. In the afternoon hundreds were unable to gain admission. The evening meeting particularly will not soon be forgotten. Many men were visibly affected, and testimonies have since been received showing that the power of the Spirit was present convicting and converting those who had previously been avowed enemies of the Gospel.

Throughout the week the addresses were characterised by marked power, and were listened to with rapt attention; those on the Friday and last Monday evenings being particularly impressive and helpful. A noonday meeting for prayer was held daily from Tuesday to Friday, inclusive, at the rooms of the Y.M.C.A., which Association, to use the words of Mr. McNeill at the closing meeting, was the "backbone of the mission." It is felt that one of the results of the mission will be a distinct impetus to the work of this newly-formed branch of Y.M.C.A. work.

Mr. McNeill was supported on the platform during the week by representatives of almost every denomination in the town, eight of whom were clergy of the Church of England.

An Exhortation.

"Look to Christ for salvation. Look at Christ as our Example. Look for Christ as our Hope."—Rev. John Wilkinson.

"To" Jesus look should sin your spirit burden,
He waiteth to bestow the rest you crave;
No lips but his can whisper absolution;
He died that sinners He might freely save.
"At" Jesus look if you would walk uprightly;
Let his example be your daily guide.
Go; follow closely in his every footprint;
And let the way He went your course decide.
"For" Jesus look; expect Him any moment;
Behold his coming draweth very nigh.
When hands are busy, let the heart be watching;
He soon will reappear in yonder sky.

CHARLOTTE MURRAY.
[1113]

Austrian Alpine Mission.

SINCE the removal of my beloved husband, and in accordance with his dying wish, this Mission has been under the superintendence of Rev. A. W. Clark, D.D., of the American Board, and that gentleman, with his excellent wife, spent the summer in Gratz, doing all in their power to further the cause of Christ in the city, and also in making arrangements for future evangelistic efforts in the southern parts of Austria. Two evangelists are now labouring there, one in Gratz and one in Carinthia. The two Homes for sick and aged Protestants, Friedensheim and Emmaus, greatly need the sympathy of Christian friends. They extend help not only to Austrians, but, as occasion offers, to others. English, German, and Swiss sufferers have already enjoyed its benefits.

Circumstances having necessitated my leaving England in order to make a home for and to devote myself to my family, my dear friend, Miss M. M. Francke, a Mildmay deaconess of great experience, has undertaken the superintendence of the Homes, to the blessing and comfort of the inmates, and to my own great relief. The past summer has been a very trying one, the houses having been filled with suffering, helpless, and aged ones, and gifts having come in very sparingly. It is right to say that the American board is in no way responsible for any financial help, and that Dr. Clark's kind supervision is entirely honorary. Reports may be had from Mr. McCluer, 52, Aberdeen-road, Highbury, or from Miss M. M. Francke, 1, Leechgasse 28, Gratz.

Valleys, Nova Scotia. MARY A. REINMUTH.

Drift and Cripple Children.

MR. C. L. BOYER'S work among the Drift and Cripple Children of East London enjoys the confidence and support of many practical philanthropists. That it deserves all the encouragement it receives was the testimony of many witnesses at the meeting held on Tuesday last week in celebration of the fourth anniversary.

The meeting was held in the Great Assembly Hall, Mile End. About three hundred cripple children formed the choir, and there was an audience of about two thousand persons. The assemblage was made up of all classes; poor as well as rich had been invited by ticket, and the result was a large and hearty gathering. The director's report was deeply interesting. During the year the workers had paid 12,772 visits to the cripples in their homes, and 7820 meals were provided for the poor little ones. Garments to the number of 4180 were given to the cripples and their brothers and sisters, also toys, picture books, etc. Surgical instruments were supplied in many cases; in the summer many children were sent to the Holiday Home at Margate, and others were given an outing in Epping Forest. In conclusion, Mr. Boyer intimated that 730 cripples are now being dealt with by the Mission.

Mr. F. N. CHARRINGTON, who presided, commended the work in a hearty address. Rev. J. P. LANSLOWNE, a local minister, gave his impressions, which were altogether favourable. Mr. H. E. LESTER, of Leytonstone, spoke kind words, and made a substantial donation towards wiping off an adverse financial balance. Addresses were also delivered by Revs. DOGFAN LEWIS, D. ROE, Mr. J. F. SHOREY, and Dr. A. SCATLIFF (Margate), the last-named dwelling upon the beneficent influence of the Holiday Home. During the evening visiting friends contributed musical selections, and the cripples sang several choruses.

Evangelical Church of Italy.

THE recent General Assembly of the above Church was, as always, deeply interesting, but there was one subject which well nigh absorbed the whole attention. Day after day it was our joy to sit and listen to wonderful tidings of God's grace from various quarters of the mission field, in the shape of hamlets and townships breaking away from the Church of Rome for the sake of the Gospel, and imploring us to send them evangelists.

As our forty-eight agents are all busily occupied, and our funds are, as usual at this season of the year, behind, the brethren are very much on their knees before our providing God, pleading for men and means to enter in by these open doors.

May I ask the prayers and sympathy and help of your readers in such a crisis.

JOHN A. McDUGALL, D.D.

Scotch Church, Florence, Dec. 2.

[1114]

The Aberdeen Mission.

YOU will be interested to know that the mission under the Free Church Presbytery progresses to its close with increasing blessing. Mr. Charles Inglis was followed by Mr. Frank L. Smith, who remained with us for five weeks. His services were greatly enjoyed by believers, and have been also blessed in many cases of conversion. He has much skill in pointing believers to a higher and fuller consecration of life. He uses illustrations with great effect.

We have been no less delighted with the labours of Mr. W. Douglas Dunn, whose visit, to our regret, could only extend to two weeks. His labours in Old Aberdeen were wonderfully blessed. From Aberdeen he went to the fisher village of Torry, which has been the scene of many revivals, and his ministry there was also much owned.

Last of all, we have had Gipsy Smith, who closed our town work with a week of services. He began by preaching in two of our largest churches on Sunday, to full audiences, and in the evening he held a service in our music-hall, which was crowded with from two to three thousand persons. There was great power with the message. Many awakened ones professed anxiety, and several declared their acceptance of the Saviour.

The work in our rural charges is proceeding also, and will continue to the 18th of this month. Every congregation in this large Presbytery will have thus been embraced excepting two which, owing to exceptional circumstances, have been unable to fall in with the movement. We thank God and take courage.

HENRY W. BELL,

Convener of Presbytery's Committee.

Aberdeen, December 1.

Open-Air Mission.

BETWEEN one and two hundred members of the Open-Air Mission sat down to tea in the class-room beneath the Metropolitan Tabernacle on Monday week by invitation of the pastor and church officers. Mr. Thomas Spurgeon presided at the meeting which afterwards took place in the church. Mr. Cockrem, secretary of the Mission, made some references to the services being carried on. Out of the 1100 members of the Mission a proportion were set apart for work at races and fairs, eight or nine hundred of such gatherings being visited. It was hard work from a Christian standpoint, but a blessing attended it.

Rev. C. B. Sawday gave some reminiscences of the late Mr. Kirkham, and paid a high tribute to his energy and character. Rev. Thomas Spurgeon followed with an excellent and practical address on "This Sycamore Tree (Luke xvii. 6). To be an open-air preacher as Christ, he said, was one of the greatest honours that could fall to mortal man.

Sailors' Rest, Constantinople.

DEAR SIR,—The Sailors' Rest, so long carried on by Miss Green-Armytage, has entered new premises on the Quay, where it has a frontage on the harbour and is easily accessible by sailors. The additional annual expense will be considerable, but the removal has been justified by the large number of men who already frequent it. The premises contain, on the ground floor, coffee-room and kitchen, a reading-room, which is also used as a hall for religious services, and a room which may be fitted up for the use of officers. Upstairs there is accommodation for the port missionary.

The friends whose generosity enabled Miss Green-Armytage to take the new premises, also presented the Rest with a very fine boat. We are now anxious to fit the boat with a petroleum engine. This is a necessity, as much of the missionary's time is taken up in visiting the ships in the harbour and in the stream; the current of the Bosphorus is always very rapid, and the wind is sometimes very strong, so much time is consumed in getting from ship to ship. We wish to put an engine into the boat that the missionary may be able to do more work and with greater comfort. When the boat is engined, it will be used also for collecting men from their ships for the services in the Rest.

The engine will cost about £100 sterling. Will any of your readers help the good work by presenting us with this sum or by giving contributions toward the engine fund? We shall be glad also to receive help towards the general expenses of the Sailors' Rest.—Yours very faithfully,

(Rev.) F. W. ANDERSON.

Evangelical Union Church, Pera, Constantinople.

The Mark of a Saint is not perfection, but consecration.—Westcott.

Temperance Notes.

No children under fifteen years of age are henceforth to be served with liquor in any South Australian licensed house.

The Irish Temperance League is doing good work with its coffee stands, of which it has now eighteen at various busy points in the streets of Belfast.

Rev. Seth Backhouse, of Ashton-under-Lyne, has held a temperance mission at Penarth, in South Wales. The various ministers of the town took part. The British Women also rendered valuable service.

Mrs. Temple, wife of the Archbishop-Elect, has taken a large house at Dulwich, which will be opened in connection with the C.E.T.S. as a home for female inebriates. Each patient will be bound to stay a year.

The National Temperance League is arranging a great demonstration to be held in Queen's Hall on May 21, in celebration of the progress of temperance during the Queen's reign. An opportunity will be taken to honour the veterans who were teetotalers sixty years ago.

The "White Ribbon Women" have made a great demonstration at the W.C.T.U. Convention in St. Louis, U.S.A. Miss Willard, as president, received a warm reception. It is stated that no less than 107 temperance women occupied pulpits in St. Louis on Convention Sunday.

The Bishop of Manchester, presiding over the annual meeting of the C.E.T.S. for that diocese, said legislators could do nothing unless they were assisted by a solid mass of public opinion. Canon Kelly said the temperance movement was making steady progress. The Bishop of Carlisle pointed out that there are more than 1000 villages in England without a public-house.

Boston (U.S.) is girt with municipalities from which the saloon is excluded. In such places as Newton, Quincy, Hyde Park, Watertown, Cambridge, Somerville, Chelsea, there is no open sale of liquor in saloons. The bibulous must go over the capital line, as a rule, and enter Boston territory to slake their thirst. Why should not anti-saloon districts inside of Boston be allowed this privilege of exclusion?

A young woman, charged in London with drunkenness, said she damaged the notice-board outside a police-station because she desired to be locked up and kept away from drink. She had been many times in prison for drunkenness, and she resolves to keep from drink which she made while locked up broke down on her release directly she came near a public-house. Mr. William Livesey is again urging temperance reformers to concentrate their efforts on securing Sunday closing.

Mr. A. T. Davies, of Liverpool, says that the population of Liverpool is now 641,063, the licences numbering 2291, a reduction of 144 in five years. There are neighbourhoods in Liverpool in which intoxicants are not allowed to be sold, and are all the better for it, the houses being in great demand. Since the licences for the sale of drink at the local coursing meetings had been stopped the drunkenness and rowdiness had ceased. Female intemperance is, however, increasing.

The Royal Commission on the Liquor Laws will meet for the last time this year on Dec. 16 and 17, and will resume on the first Tuesday in February. The evidence given last week chiefly concerned Nottingham and Leeds. Sir Samuel Johnson, town clerk of Nottingham, said that the law was administered with great exactness in his borough. Mr. John Thornton, clerk to the justices of Leeds, showed a diminution in the drinking habits of the place.

Hospitality Invited.—I have about 450 little boys in our London Homes who have no friends to entertain them at the festive season. Are there any kind readers of THE CHRISTIAN who will be willing to lodge, feed, and take care of one, or at most two, from Thursday afternoon, December 24, to Monday afternoon, December 28, inclusive? For many reasons, boys cannot be allowed to go for a shorter time than the above, and those who are generous and kind enough to respond to this suggestion should send their letters addressed to me, so as to reach 18 to 26, Stepney-causeway, as soon as possible, but not later than the first post on Tuesday, December 22. It is obvious that if these boys are not provided for, I must endeavour to spread a Christmas table for them, and with the present state of funds I know not how to do so. Friends disposed to receive a little guest into their house are asked to remember that all my boys are total abstainers, and must not be invited to take stimulants of any kind whatever. Their ages vary from six to sixteen, and correspondents will kindly say about what age they would like their young guest to be. I must ask friends living in the country who respond to this, to defray the return fares of the boys.

THOS. J. BARNARDO,

18 to 26, Stepney-causeway, London, E.

Y.M.C.A.

HALF-YEARLY NATIONAL COUNCIL.

TWICE a year the members of the National Council scattered throughout the country (excepting Scotland) come together to hear reports as to the progress of the work and to confer upon any matters of special and national importance that may emerge. This assembly, held last Friday at Exeter Hall, was a deeply interesting as well as encouraging occasion. It was truly delightful to find so many gentlemen, from far and near, busy with their own affairs, yet willing and glad to travel to London and give a day to the consideration of the needs of the nation's young men and the best ways of meeting them. The venerable president of the Association, Sir Geo. Williams, was, of course, in the chair, and by his side was the secretary of the Council, Mr. W. H. Mills.

After a morning devotional meeting, fraternal and confidential conferences were held between the members of the English, Irish, and Welsh executives with the view of advising as to the strengthening of Association work in Ireland and Wales. During the morning session arrangements were also homologated as to the mission to be held in connection with the Y.M.C.A. by Mr. W. R. Lane throughout the whole of next year. Mr. Lane will begin this important engagement with the dawning of 1897; probably his first mission will be at Aldersgate-street. Much expectation is very properly cherished as to the outcome of this prolonged effort in recruiting the ranks of the Y.M.C.A., and, better still, the ranks of Christ's disciples among our youth all over the land. Mr. Lane was the speaker at the mid-day prayer meeting at Exeter Hall on Friday.

The afternoon session of the Council began with reports from travelling secretaries, in which the brighter elements of advance were prominent, though there were not wanting the darker shades of retrogression and discouragement. Those who reported were Mr. W. Hind Smith, who seems to have a kind of roving commission; Mr. J. C. Moor, for the North of England; Mr. F. C. Bennett, for the Midlands; Mr. W. H. Roberts, for the South-West; Mr. R. D. Thomas, for Wales; and Mr. R. McCann, for Ireland. It is not possible in this brief statement to give details of the labours of these brethren, whose visits must be a channel of great help and blessing to the Associations throughout the country, in the way of advice and stimulus. It was specially cheering to hear of the numbers of cases in which they had been instrumental in reducing or clearing off local debts, preventing the closing of branch associations, in founding new centres of effort, and in infusing fresh life in places where zeal had run low. Mr. Hind Smith observed that he had never known a year in which the district conferences were so encouraging. Mr. Smith is now a veteran in the service, but he carries with him a spirit of perennial buoyancy, so that the chairman jocosely described him as "a smart young fellow," to whom it was a delight to listen.

The Welsh travelling secretary, Mr. R. D. Thomas, has only been a short time in office, but he seems to bring to his work plenty of Welsh fire and go. His report had gleams of humour in it which served as an excellent foil for the more sober records of spiritual work or financial progress. He spoke very appreciatively of the help given to him by Mr. McCann, who, during a short visit, gave lantern lectures in different places, and in that way created no little evident interest among certain "dry scientific" Welsh folk, who needed, as Mr. Thomas remarked, to see something before they could believe. One little place visited in Anglesea has a tolerably big name, and Mr. Thomas considers it ought to be recorded at length, so we give it as he kindly wrote it down—*Llanfairpwllgwyngyllgogerychwondrobwllantisiilllogogoch*. The average Briton given to correspondence will feel thankful he does not have to date his letters from this remarkable village.

Mr. McCann's report from Ireland was specially interesting, especially what he told about the Tralee Association, which, he says, has been in a state of chronic revival for the last two years—scarcely a meeting held without conversions. These travelling secretaries add to their other functions that of evangelist, and through their preaching many young men are won, not only for the Association, but for Christ.

A great deal of routine business relating to the composition and work of the Council was thereafter transacted. Sir George Williams was of course reappointed president of the Council by acclamation. He said that while health permitted, his services were at the disposal of the Association, and it would be a dark day to him when, by stress of bodily infirmity, he had to retire. Reports of an interesting kind were submitted with respect to various departments of the work. These showed, as the chairman remarked, that they belonged not to a

declining but to a progressive institution which is being made an instrument of salvation and help to many young men.

The work of the Y.M.C.A. abroad was the subject of discussion. In this connection a brief address, made by Mr. H. Conder, president of the Bombay Association, was heard with much interest; he was very heartily received in view of his immediate return to India, and thanked for his practical help given during his fourteen months' furlough in the old country. Mr. Budgett Meakin related some impressions of the work of the Y.M.C.A. in foreign lands he had visited during his recent round-the-world tour.

At the close of the business the members of the Council were entertained to dinner by the president, by whom, as well as by Dr. Harry Guinness, Rev. E. J. Kennedy, Canon Fleming, Mr. Haley, of Wakefield, Mr. Procter, of Birkenhead, Mr. Thornton, of the B.C.C.U., Col. Philips (as representing the affiliated Soldiers' Christian Association), Lord Kinnaird, and others, brief statements were made bearing on the progress of this grand Association.

The Y.W.C.A.

THE Countess of Warwick, accompanied by her sister, Lady Algernon Gordon, opened a sale of work last week at the rooms of the Warwick Y.W.C.A.

A new branch has been started at Brimscombe, Gloucestershire. At a tea given in the schoolroom a large number attended, and a pleasant evening was spent.

At the fourth anniversary meeting of the Dewsbury branch, Mr. W. H. Lee, presided, and Mrs. Shaw gave an address, chiefly on intemperance. Miss North and Miss Blanshard also spoke.

Miss Entrican, travelling secretary of the Y.W.C.A., spoke recently at a meeting of the Wolverhampton branch, and in an earnest address, pleaded for definite Christian decision and consecration.

The annual report of the Southport Y.W.C.A. has just been issued, and testifies to the excellent work done by the Association. Sprung from very small beginnings, the branch has in due time made rapid strides, and is the centre of spiritual influence in the town. The total number of members is 220; 275 have stayed in the Home, against 210 last year.

At the annual meetings of the Cork branch Rev. Canon Daunt occupied the chair, and Mrs. Daunt presented the report, which was very satisfactory. Funds, however, were needed to purchase a larger and more commodious building for the demands made upon the institution. Miss Reynolds delivered an impressive address, reviewing the general work of the Association.

The annual meeting of the Wakefield branch was held last month. Mr. Haley, president of the Y.M.C.A., presided. A Missionary Parliament has been started, and by this means greater interest it is hoped will be roused by having the needs of many lands reported and discussed. Rev. W. E. Bartlam spoke encouragingly on the benefits resulting from the work of the Y.W.C.A. in the town.

The anniversary gathering of the Barnet branch was held on Thursday, December 3. Mrs. Bevan, president of the branch, was present, and gave a most interesting address on "Talking, Reading, and Working." The report showed that thirty-nine new members had joined during the year. The missionary cause is well remembered, as the members work for India, Tangier, and Labrador. One of their number, Miss Hart, was to leave for China on December 10.

The annual sale of work on behalf of the various institutes connected with the Bournemouth Y.W.C.A. was held at the Havergal Hall. The Hon. Mrs. Abel Henry Smith opened the sale, which is intended to further reduce the debt of £7450 remaining on the building. The debt was originally £15,000, but has been reduced largely owing to Miss Wingfield Digby's exertions, and the generous help of friends, especially of the late Dr. Scott. It is hoped to realise £450 from the sale in order to pay off one of the mortgages.

The Buenos Ayres Y.M.C.A. rooms have been moved to No. 1414, Calle Suarez Barracas, where it is hoped to hold good evangelistic meetings, and where strangers will be warmly welcomed.

Galway.—In connection with the Seamen's Memorial Home at the Dock there is a temperance coffee-bar and reading-room, open to the public, and fairly successful. If funds were obtained this might be enlarged and made more attractive in order to reach Roman Catholics as well as Protestants. The hon. sec. and treasurer is Miss E. G. Shaw, Brinkwater, Galway.

University Notes.

[BY OUR OWN CORRESPONDENT.]

OXFORD.

THE United Kingdom Band of Hope Union has been holding meetings in Oxford and the neighbourhood. The Hon. Conrad Dillon, at the annual meeting, urged all present to do more for the cause than they had done, and spoke of the hopeful character of the work of the Army Temperance Association.

A meeting in connection with the Christian Social Union was held last week. The Bishop of Durham dealt with the question of arbitration, the realisation of which, he thinks, is being brought nearer by the growing belief in the brotherhood of man. Canon Scott-Holland and the Dean of Christ Church also spoke.

Mr. McCann, formerly travelling secretary of the Y.M.C.A. in India, recently gave an interesting lecture on "India," speaking of the lives of the natives and the work of the Y.M.C.A. there.

The annual meeting of the S.P.G. took place last week. The subscriptions showed a slight falling off. Dr. G. W. Pope told of the progress of Christianity among the Tamils in Southern India.

Rev. E. K. Hubbard, of Nyassa, Victoria Nyanza, gave an account of the work there to the University Missionary Union last week.

The P.S.A.

I HAVE often been asked whether the Pleasant Sunday Afternoon service, though useful in attracting working men, has not an injurious influence on the regular meetings of the church, the Sunday-school, and other institutions. Let me give the following facts in connection with a church in the suburbs of Manchester where I was lately preaching. The facts are narrated by the pastor, Rev. H. Brayshaw.

The P.S.A. was commenced in November, 1892, its object being to gather those who were indifferent to religion, so far as might be inferred from their non-attendance at any place of worship. The present average membership of the P.S.A. is 1600 enrolled; the average attendance 1050 every Sunday afternoon. It is self-supporting, and last year this society with the P.M.E. (Pleasant Monday Evenings for women) gave £80 to the church fund as their share of expenses. The effects have been increased attendances at the regular services; the chapel filled in the evening; increased attendance at the Sunday-school, from 500 to 800 scholars; church membership nearly doubled, more than 100 members having come direct from these two societies.

I venture to state what I have found to be essential conditions of success. Earnest and general invitations to all, cordial welcome, hearty encouragement by pastor and officers, sympathy without control, members appointing their own presidents and committees, the tone of the meetings not political or secular but earnestly evangelistic, plenty of hymn-singing, prayers and addresses very short. The whole service should be hearty and free from formalism. Vocal expression of feeling should be encouraged, as well as active service for the sick, and mission work for reclamation of the fallen and votaries of the public house. Earnest prayer and a faithful declaration of the Gospel always are ever attended by marks of the Divine presence and blessing. It is essential that there be no endeavour to promote any denominational object or any appearance of it.

NEWMAN HALL.

Requests for Prayer.—For special services at Brixham, by Mr. John Elliott, commencing Sunday, Dec. 13.—For blessing on the Weaver Brothers' Mission at Pontymoile.—For blessing on special evangelistic service at Congregational Church, Broadstone, Dorset, from the 11th inst.—For blessing on a fourteen days' mission by Mrs. Baeyertz, in Trinity Presbyterian Church, Kentish Town-road, from Wednesday, December 9. **Praise.**—For blessing received during special services at the Gospel Hall, St. Neots.

The Country Towns' Mission is putting forward increased efforts to carry the Word of God to the people living in our villages and small towns, especially where extreme ritualistic teaching prevails. A large proportion of the Society's missionaries are now labouring in groups of villages where the spiritual need is becoming increasingly great, there being, sometimes, no resident Nonconformist minister. The work of the Society is, therefore, of great importance. The missionaries visit regularly in the homes of the people, especial care being taken of the aged and sick, and of those who, by reason of infirmity, are not able to attend a place of worship. The report of the past year speaks of exceptional spiritual blessing on the work. The offices of the Society are at 18, New Bridge-street, E.C. The secretary is Mr. G. H. Mawer.

Evangelistic Notes.

Castle Hedingham.—A three weeks' mission, conducted by Mr. John Harris, of the Evangelisation Society, closed on Sunday evening, 29th ult. The attendance throughout has been very encouraging, and there is evidence of real good having been done.

St. Neots.—Mr. Richard Spragg has been holding special services with much power and interest in the Gospel Halls at St. Neots and neighbouring villages. The Word has been blessed to the conversion of souls, and the thrilling history of Mr. Spragg's life was made a blessing to not a few. F. NEWMAN.

Brunswick Rooms, Southampton.—Pastor Burt Sharp, of Hereford, has been conducting, in the Brunswick Rooms Evangelistic Mission, an eight days' mission, which has proved to be a season of blessing. Christians have been stirred up, backsliders restored, and souls converted. J. T. HOLLOWAY.

Milborne Port.—A three weeks' united mission has been held in the Victoria Hall by Mr. Sidney Vivian, of the Evangelisation Society. Each church in the town was well represented, and the interest in the services steadily increased, the hall being crowded some evenings. Mr. Vivian's expositions of the Scriptures were most clear and searching, Christians have been greatly blessed, and many have been converted to God.

Worcester.—After conducting a Gospel Temperance mission at Hereford, Mr. Wm. Forbes held an eight days' mission in the Public Hall, Worcester. The attendance was good. It would have been more gratifying, however, if the unreformed element had been more conspicuous and the pledges taken more numerous. Mr. Forbes concluded his visit to the city with evangelistic services at Lowesmoor Chapel. JACOBUS.

Peckham Rye.—Mr. C. Lazenby, of the Evangelisation Society, concluded on Sunday, November 29, a fifteen days' mission at the Peckham Rye Tabernacle. These special services have been productive of much good, several persons professing to have trusted the Lord for their personal salvation. Mr. Lazenby's plain, forcible statements and firm adherence to Gospel truth, together with his telling illustrations, have won many hearts. H. J. K.

Kirkcaldy.—United meetings have been held in Raith Parish, Abbotshall Free, and Bethelfield U.P. Churches. Mr. T. W. Canning began when the first week of the united mission was over, and there has been much blessing. There have been a number of definite conversions, and some backsliders have been restored; yet it is not these who have felt the full force of this special mission. The shower has fallen largely on the Christians, who have been quickened and strengthened in the faith.

Tralee, co. Kerry.—A very successful mission has been conducted, under the auspices of the Y.M.C.A., by Mr. J. Stuart Holden. From the first great interest was aroused, and the attendance increased nightly to the end of the mission. Many of God's children have testified to blessing received, and not a few of those who were "out of the way" have been led to Christ, the Way, the Truth, and the Life. The winter's work has opened with great promise, and we rejoice to see the band of young Christian workers increasing in numbers and influence. We are looking forward to a visit from Major Whittle, in the spring of 1897. O. H. M.

Rev. E. Payson Hammond is holding a special mission in Peterboro', in New Hampshire. All the evangelical churches are united, and much good is being done. A local paper containing an account of the work speaks in a very encouraging manner. Large numbers of young people came in from adjoining towns, and nearly all who were not Christians before coming professed conversion at the meetings. One of our pastors, Rev. Dr. Gane, who has laboured with Mr. Hammond in Canada, and speaks with great enthusiasm of the extent and permanency of his labours there, said that "THE CONVERSION OF CHILDREN" (published by Morgan & Scott) had accomplished more than any other book in calling attention to the necessity of labouring for the conversion of the young. FLORA J. TUBBS.

Marshfield, Glos.—A fortnight's mission held in the Congregational Church in this town by Mr. C. B. Joliffe, of the Evangelisation Society, was brought to a close on Sunday, November 29th. The Lord has graciously granted blessing. Not only have numbers been nightly attending the services, but souls have been brought to the Saviour, and believers built up and encouraged in the faith. The closing meeting will long be remembered by those who were there, for its searching power and solemn influence. The Word was simply, clearly, and faithfully set forth in the most loving manner; and God's people pray for much blessing to be manifested as the result. The mission was closed by the gathering of many believers, of various denominations, around the Lord's Table, and all felt it to be indeed a happy time. J. E. H.

(1116)

Bethesda Town Mission, Portsmouth.—A fortnight's mission has been held by Gipsy Cornelius Smith in our three mission halls, and God has blessed us in a marked degree. The good seed sown for many years by Commander Key has borne fruit, and many have been converted. A man came to a meeting declaring that there was no salvation for so great a sinner, but being convicted came night after night. On Friday he was brought to Christ, and at the praise meeting on Monday gave a clear testimony as to his acceptance with God. Another case was of a man being saved whose Christian wife had been praying for him for fifteen years; a son and a niece also being brought in, and two daughters recently. A midnight meeting for the fallen was also held.

GEORGE H. FISON, Superintendent.

Luton.—A visit marked by much interest has been paid by Mr. Newton Jones to Wellington-street Chapel, Luton. Searching and helpful Bible-readings have stirred believers to more complete surrender to God. The forceful presentation of a full Gospel has led a goodly number of adults to decision, while the bright and happy seasons of service among the young will be long remembered. The methods adopted are free from all excitement, quiet, Scriptural, and effective. Children under fifteen who appear to receive the Saviour as their own, take home a printed form to sign with their parents' consent. Between one and two hundred of these forms were handed in, duly classified, and referred to the ministers and superintendents of the respective schools to visit and follow up. Illustrative diagrams, a happy gift of song, and the ring of thorough consecration combine to make this mission effective.

Cheshire Villages.—Many people consider it is useless to attempt Gospel work in the villages of this county. They say the country people of Cheshire are thrifty and morally good, besides they are not impulsive but unmovable and conservative. Yet we have been privileged to see a most successful month's services in the two villages of Over Alderley and Alderley Edge. The services have been conducted by Mrs. Restall, who has sung and preached the Gospel of Jesus Christ with telling and wonderful effect. Night by night the audiences have grown till the place has been packed each night; but best of all many people have publicly confessed Jesus Christ as their Saviour, and this has made our hearts overflow with joy and praise. Over forty of the names taken are men; among them are farmers and their sons, coachmen, gardeners, postmen, and labourers. I myself know nearly everyone personally, and many of them have walked five miles to the meeting, and then had to walk the same distance home, and be at work at 4.30 or 5 o'clock in the morning. Surely this indicates how eager the people of our villages are to hear of Jesus and his love. May I ask prayer for each convert, and also for the dark villages of this, our beloved homeland.

FRANK WEAVER.

Personalities.

Principal Miller has returned to duty at Madras in better health than he has enjoyed of late, notwithstanding his somewhat exacting official services as Moderator of the Free Church of Scotland.

Mr. Henry Kidner, the secretary of the London Y.W.C.A., forms the subject of "Our Own Men and Their Work," in *Sword and Trowel* for the month. After his conversion at Stafford Rooms he gave himself actively to Christian work, entered the Pastors' College, became pastor at the Mumbles and at Minchinhampton, and in 1884 was chosen for his important post at the Y.W.C.A.

Rev. D. B. Spence, of Constantinople, has intimated his purpose to retire from the service of the Jewish Mission of the Church of Scotland, to which by this time next year he will have given thirty years of his life. In view of this, and in view of the fact that Mr. Spence's health has suffered seriously from the anxieties entailed by the recent massacres in Constantinople, the Jewish Mission Committee have resolved to send out a young minister to relieve him of the heaviest part of his work, and to prepare himself by learning the language and the ways of the Jewish people for entering upon Mr. Spence's labours when he retires.

Dr. G. F. Pentecost.—The following appears in *The New York Independent* of November 26:—"No wanderer could be more warmly welcomed back to this country than our own Dr. George F. Pentecost, who has for several years served as pastor of the Marylebone Presbyterian Church in London. He found the church in a much weakened condition and he has built it up, organised its work, and leaves it strong and successful. He comes to the First Presbyterian Church in Yonkers. We are not surprised that he prefers the liberty of the American churches to the humiliating subordination which Non-conformity must endure in England."

Mrs. Bella Cooke.—A peculiar and interesting service was held on a recent Sunday evening at Rose

Hill Methodist Episcopal Church, East Twenty-seventh-street, New York, in celebration of the fiftieth anniversary of Mrs. Bella Cooke's membership with that church. Some time ago we gave a portrait and sketch of this invalid, who for over forty years has lain in the corner of her little room, doing remarkable service for God even in her sick chamber. The leading thought all through the jubilee service was how Jesus could take the weak things of this world and confound the mighty, and how all that God wants is to have willing hearts that He may show his wondrous works in them.

Obituary.

MR. B. TICE, EGHAM.

Egham has sustained a severe loss by the death of this devoted servant of God, who passed peacefully away on November 23, after several months of suffering. He will be sadly missed by the local Y.M.C.A., of which for many years he was president, also by the Egham Home Mission, with which he had been connected about twenty-five years, being the hon. secretary and treasurer, and usually taking services on the Sabbath at one of the mission-rooms. He was for many years a member of the Metropolitan Tabernacle. The funeral took place on Friday, November 27, at the Englefield Green Cemetery, and was the largest Egham has seen, the whole line along the streets being thronged with people, both old and young, rich and poor.

MR. ROBERT LAWS, ABERDEEN.

The father of the well-known missionary, Dr. Laws, passed away, aged 78, in Aberdeen. He was all his life connected with the U.P. denomination, and was an elder in St. Nicholas U.P. Church. His interest in church work was one of his most eminent characteristics, and he gave a striking example of quiet and constant devotion to the duties of the eldership. He had only one child, now the well-known missionary, Dr. Laws, who, while a student at Aberdeen University, worked in his father's cabinetmaking shop, and the practical training which he there received in a handicraft, so far from interfering with his subsequent career, has proved of the greatest advantage to him in the mission work to which he has devoted himself.

REV. JOHN MORRIS, D.D.

Another familiar form has passed away from us by the death of Rev. John Morris, D.D., who for forty-two years was Principal of the Memorial College, Brecon. Though a Welshman, born at Carmarthen, he never held a Welsh pastorate. Trained in the Blackburn Academy, he laboured for seventeen years in Yorkshire before entering upon professorial work. When about twenty-five years of age he came into collision with the followers of Robert Owen, the Socialist, against whose teaching he preached in the open-air. On one occasion he was subjected to questioning on the part of a hearer. This led to discussion, in which the young minister won the day, and his opponent, who was an intelligent seeker after truth, acknowledged his error, and became a Christian minister.

"**Faint yet Pursuing**," a booklet by Rev. P. B. Power, has for its sub-title, "Compel Them to Come in" (No. 2). It has been written specially for Christian workers, and from telling the stirring story of Captain James Kearney White and his lifeboat rescue exploits, it proceeds to plead the cause of the Shipwrecked Mariners' Society and the Scripture Readers' Society for Ireland, with both of which the worthy Captain has for long years been honourably associated. The exciting nautical incident is described with remarkable vigour by Mr. Power, whose animated style is well known; and the pages are calculated to encourage Christian workers, especially such as are brought into contact with masses under the deluding influences of Romanism. (1d. each; 6s. per 100. Partridge & Co.)

Board-School Children's Free Dinner Fund.—There was nothing exceptional in the sufferings of the poor last year. The winter was singularly favourable, yet the need of the children in board schools in poor neighbourhoods, for good food was, we believe, never more clearly demonstrated than in the report now issued. There are many signs of a more severe winter to come, and already the rise in the price of bread is very keenly felt in homes where necessities are bought by pennyworths. The children to whom this Fund ministers, are the children of widows, of working people ill or out of employment, and children recovering from sickness, who cannot obtain the good food they need in their homes. Besides, there are at the tables, children living in the worst and lowest conditions, whose deplorable need it is impossible to question. During the past year, 161,882 free meals were given. The hon. sec. of the fund is Anna Pennington, 16, Crossfield-road, South Hampstead, N.W.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Ecuverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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NOTES AND COMMENTS.

AT the close of the year may we not ask our readers' renewed co-operation in enlarging our circulation? A quarter of a million of money has passed through our hands for hundreds of Missions and Institutions at home and abroad; could not those interested in these works put forth some fresh and increased exertion to extend the influence of THE CHRISTIAN? We have largely promoted the agency of Evangelists, and have thus helped churches and preachers: cannot they, even more than they have done, commend our paper in the circles in which they move? Above all, we have been true to the Gospel and to the integrity of the Scriptures, apart from denominational distinctions. Will those who value it on this account accept our thanks for all they have done in the past, and now make an additional effort to increase our strength and usefulness?

Knowing the desire of a large number of our readers to use their gifts wisely at this season of the year, we have for their convenience gathered together, in the concise form of a "special supplement," notices of a few well-known mission agencies. Those who have funds for disposal will find reliable outlets in any of these channels, as also those which are mentioned in our "Donation List," under "Appeals," or in the advertising columns.

We doubt not our readers will meditate with eager interest on Mr. Moody's letter to the New York Independent (p. 11). We entirely agree with him in thinking that the Modern Criticism, carried on in a spirit unfriendly to the Gospel as so much of it is, politics discussed in the brief hour of all the week traditionally and professedly devoted to discuss the question of questions, "How can a man be just with God?" ; the preludes on current topics, and the shows to amuse those whom it is the business of the preacher to awake to their peril of eternal perdition—that these and other similar attractions are both effects and causes of the pitiful pandering to the world which makes the pulpit so often powerless. All true Christians will surely pray that Mr. Moody's earnest appeal

may be taken to heart on both sides of the sea.

If there are fewer conversions now than there were some thirty or forty years ago, as is generally admitted to be the case, what is the reason? Is it because the sinfulness of sin is not so much insisted upon; that there is seldom any urgent appeal to flee from the wrath to come? Is it that there is no mention of a Satanic thralldom from which sinners need to be saved? These stern truths have been too commonly discarded, with the result that sinners pass their days in carnal security, and conversions are rare.

Mr. A. J. Arnold, of the Evangelical Alliance, draws attention in a letter to the Press to the approaching week of united and universal prayer, January 3-10, 1897. He says:—

The outline of the programme of suggested topics for daily intercession is as follows: Monday, January 4, Thanksgiving and Humiliation; Tuesday, The Church Universal; Wednesday, Nations and their Rulers; Thursday, Foreign Missions; Friday, Home Missions and the Jews; Saturday, Families and Schools. The week will witness an earnest appeal to God on behalf of persecuted Christians in the East—Armenians and Stundists especially—such as perhaps has never been witnessed before.

It is earnestly hoped that in every place Christian people will unite in this concert of prayer. If all the denominations cannot be induced to co-operate, let those who are willing see to it that they gather themselves together in sympathy with fellow-Christians in all the lands of the Old and New World and, with tens of thousands of native Christians in the various mission fields and in the far-off isles of the seas.

The full programme and other information regarding the Week of Prayer will be gladly supplied on application to the office of the Alliance, 7, Adam-street, Adelphi, W.C. The arrangements for the London meetings will be found on page 22.

The happy termination of the dispute between managers and employees on the L. and N.W. Railway will cause a sense of gratitude throughout the community. The occurrence of a vast strike on the eve of the travel and re-unions of Christmas would have been a widespread calamity. Mr. Ritchie's success in healing the breach was immediate, and both the directors and the men are to be congratulated on the conciliatory temper they displayed. The season of peace and goodwill has been saved from a sorry exhibition of class hatred and bitterness.

Next Sunday evening Mr. Josiah Nix concludes his conduct of the lantern services, held under the auspices of the Polytechnic, at the Princess's Theatre, as he is shortly to take up the work of an evangelist in the Wesleyan Methodist Connexion. We earnestly hope these services will not be allowed to drop. It is no small matter to secure an audience of 3000 persons to hear the Gospel plainly set forth; and, being gathered, why must they be scattered? The "signs following" have been most encouraging to Mr. Nix and his helpers. Is there no hope of the Polytechnic continuing them; or, failing that, the West London Mission, or some such well-established agency?

A discussion of the question of liturgical worship has been going on in *The Independent and Nonconformist*. Very varied opinions obtain among ministers as well as laymen as to the desirability of introducing a liturgical element into the worship of Nonconformists. Some who have tried it seem well satisfied; others are disappointed with the spiritual results. All seem agreed that if it is to be introduced at all it must be sparingly, and in such a manner as not to interfere with the

place of "voluntary" prayer in the service. This is surely a *sine qua non* in all future forms of worship. Nothing can take the place of free and unfettered supplication for the special wants and needs of the hour, which are different in all congregations, and cannot be uttered so freshly and impressively as in language suggested at the moment.

In connection with this subject it is a frequent charge against Nonconformist congregations that they are lacking in reverence in their attitude during public prayer. Any change that would do away with this lamentable feature in Divine worship should be welcomed. Whether it can be attained by the substitution of liturgical for voluntary forms of prayer is more than questionable. What is really wanted is that devotional Spirit which would shape its own appropriate form. It is a mistake to think that the mere substitution of one attitude for another can do much to stimulate this Spirit. The most reverential posture may only serve to conceal a wandering, listless mind more effectually; and there may be much real reverence associated with an unorthodox posture. Propriety is of no value unless it is a symptom of real and genuine devotion, and it is on this that stress should be laid.

"Protestant," writing from Grantham, sends to *The Daily News* a copy of instructions given to a number of candidates for confirmation at the parish church, "most of which were boys not over sixteen years of age." This document, which resembles all of its class, contains instructions to these boys how they are to make their confession. The boy is to ask himself with regard to the second commandment, "Have I read dangerous books—been to Dissenting services—gone to fortune-tellers—broken my fast before Communion, etc.?" Here is the old sin of the Pharisees—"teaching for doctrine the commandments of men," manufacturing sins out of things which are no sins, mixing human judgments of things with Divine, and generally confusing the moral sense. It is lamentable that the instruction of the young should be in the hands of such teachers.

The Roman Catholics are showing "the wisdom of serpents" in their far-reaching and insidious use of the Press as a means of propagandism. It is a part of their policy to have, if possible, some one on the staff of every newspaper, whose secret care it is to safeguard the interests of Romanism, negatively if he can do no better, but positively if his influence serves sufficiently to do so. Besides this there is an attempt to be made to start another Romanist paper, of which the Duke of Norfolk is to be the proprietor, and which is to be a "brighter Tablet." According to *The Westminster Gazette*, its politics are to be Tory, and it adds significantly, that "an attempt is being made to ride into popular favour on the wave of Conservatism which has poured over the Catholic body as a result of the educational proposals of the present Government." The trend of events could not be more suggestively put.

The clerical party in Italy have been rebuff in the result of its mission to the captives of war in Abyssinia. These were somewhat ostentatiously released not in response to Monsignor Micario's visit to King Menelik, but as a compliment to the King of Italy and on the Queen's birthday. The disappointment at the Vatican is extreme. The Papal party had been so sure of success that with a view of turning the event to ecclesiastical ends, a picture, of which 18,000 had

already been printed, was to have been distributed broadcast, representing the Pope seated and Mons. Micario introducing a chained captive, shown in a kneeling attitude, with hands upraised to the Pope, under which was the motto, "Leo XIII. liberates the Italian captives"! A fine instance in high places of the proverb, "Pride goeth before a fall."

There has been held a six days' cycle race in New York, during which the serious effect of these prolonged contests on the body and mind of the competitors has been shown in an unmistakable manner. Several of those who persevered at high pressure till the fourth day manifested signs of mental delusion, brought on by excessive strain. They were at times only kept conscious by the efforts of their physicians and trainers. *The Daily Telegraph* correspondent calls it "a sickening exhibition of brutality," and says that one doctor asserts that the men who rode to the finish shortened their lives by ten years. When the secular Press takes this point of view, there is some hope that the days of these inhuman contests are numbered.

There has been nothing more saddening in connection with the Armenian outrages than the fact that they have often taken place while England was torn with excitement, and loudly demanding that such things should for ever cease. Could the great meetings only have seen what was actually going on in far away valleys, and on mountain sides, and in busy cities! It comes as a shock, that on September 15, the Kurds and Turks were at their dreadful work at Eghin. While these words are being penned or read, massacre may be raging in another place. "Put not your trust in princes." The story of the cause of the Crimean war, as now related by Lord Bath to Canon McColl—a story of revenge on the part of the British Ambassador at Constantinople—and the story of the Berlin Treaty, are enough to make Englishmen ashamed. These massacred Armenians are our responsibility.

All those who are interested in Armenia ought to read the trustworthy narrative of the Eghin massacre in the morning papers of Tuesday last, sent by a Constantinople correspondent, and based on an interview with Mrs. Rendel Harris, of Cambridge.

Notwithstanding occasional depreciatory remarks made by travellers on the work of missionaries, the testimony of well-qualified witnesses to the value of that work continues to increase. None are better able to speak than Sir Henry H. Johnston, British Administrator of Central Africa, and none have spoken more plainly. His references to the purity of motive which, in the main, actuates our brethren, to the patience with which they toil on, to the devotion with which two men will step into the breach where one has fallen, show that they are not always misunderstood. He justly said that they make all the experiments and others reap the profits. This is notoriously true of Madagascar. Even in Africa, as the Administrator remarked, "from the womb of the missions was born the African Lakes Company and the coffee-planting industry." This is only an illustration of the world-wide services of missionaries, which are confessedly a safer foundation to build upon than the adventures of the traveller or the dealings of the trader. The fact is that nothing is so good for men everywhere and in all things as the Gospel.

An esteemed correspondent at Southend writes deploring the fact that a "charity

concert," on behalf of a Roman Catholic institution, has just been held in that town, under the patronage of Evangelical Protestants. Surely these are not the days for Christian people, Churchmen or Nonconformists, to support Popish institutions. When Mediævalism threatens to overwhelm Gospel simplicity, it is of the greatest importance that those who are set for the Gospel should raise up a standard against the enemy. But the concert at Southend was of a worldly character throughout. All the more is it astonishing that ministers should have supported it, practically commending it to the patronage of young and old. Is not the world in the Church, that the Church should so advance the interests of the world?

Rev. J. D. Kilburn's System of Memory Training.

LANGUAGES MADE EASY.

THE course of lessons which will commence in our issue of 7th January next is calculated to prove of immense benefit to all young men and women who are laying the foundation of their future career, as well as for others engaged in business which demands of them a vast amount of mental exercise; while to those who are desirous of acquiring a foreign language, men and women who have studied Mr. Kilburn's system are unanimous in declaring it to be invaluable.

Our readers would do a good service to any Sunday-school teacher or Bible class leader, to encourage the study of the languages in which the Scriptures were originally written, by the aid of the principles set forth by Mr. Kilburn in his forthcoming articles. Young men and women, too, desiring to enter the mission field, but who are baffled by the difficulties of acquiring a foreign tongue, will find that by Mr. Kilburn's method these difficulties have to a great extent been removed. And to students of all classes, the course of Lessons on Names and Languages will be found to yield remarkable results.

THE FIVE TESTS.

As we have said in previous issues, there are five tests which we should apply to every system of memory training; and to the following questions the replies which we have quoted from the Press and from personal testimonies are merely a few from hundreds which have been penned testifying to the usefulness of Mr. Kilburn's system.

1. What has the author himself been able to do by it?

A row of thirty figures which Director König had given him (Rev. J. D. Kilburn) eight days before, he knew still, and repeated them, not merely forward and backward, but he could give them in any way, leaving out three figures, then give the others, or begin with the thirteenth, etc. A row of twenty figures which a reporter wrote, was repeated to him twice, and he knew it forward and backward.—*Graser Tagespost*, March 22, 1896.

2. Have others been able to use it?

After some introductory remarks Pastor Kilburn wrote the following numbers on the blackboard, and the writer of this account now gives them from his memory, as a proof of the value of Pastor Kilburn's method of teaching. The earth contains 263,000,000,000 cubic miles. If one could remove a cubic mile per day, it would require more than 700,000,000 years to remove the whole. Uranus is eighty times as large as the earth; Neptune is ninety times as large; Saturn is 900 times as large; Jupiter is 1300 times as large; the Sun is 1,348,000 times as large as the earth. If one could remove a world the size of the earth from the sun every day, it would require more than 3600 years to remove the whole. The solar system is travelling at the rate of 33,000,000 miles per year. It will require more than 18,000,000 years before it completes its orbit. To go from great to little, there are 240,000 different species of insects on the earth; some of these are

so small that 4000 of them are only equal to a grain of sand. At the same time, Pastor Kilburn wrote the following texts of Scripture on the board:—John i. 1-3; Col. i. 16; Ps. xxxiii. 6; Is. liii. 3-5; Mal iii. 16, 17.—*Der Reichsbote*, May 22, 1896.

3. Is it fanciful and complex, or natural and philosophical?

Rev. Chas. G. Moore, Medallist in Philosophy of the University of Edinburgh, writes:—

Rev. J. D. Kilburn's Memory Lessons are founded on sound philosophical principles. They are likely to be useful to all who thoroughly master them.

Le Chevalier Prochet, D.D., Commandeur de l'Ordre de la Couronne, Pasteur President de l'Eglise Vaudoise d'Italie, writes:—

I quite agree with the foregoing opinion, and wish to see those lessons taught in my country.

4. Is there likely to be more difficulty in learning it than benefit derived from using it?

"After a lesson from the Rev. J. D. Kilburn on how to remember facts, illustrations, anecdotes, etc., we were able to commit the following sentences, etc., to memory, so that we could repeat them with ease in the exact order in which they occur.

"This was done, not through reading them several times over, but after hearing them read once.

"They are not fanciful sentences chosen because there is some connection between them which would help in remembering them. The first eleven are suggested by the incidents recorded in *Our Own Magazine* for June, the next four by texts which form a Bible reading. They recall the incidents and texts referred to."

(Then follow a list of the sentences, with the signatures of several well-known men and women who attended Mr. Kilburn's lesson.)

5. Is it injurious or helpful to the mind as a whole?

The *Kreuz Zeitung* of May 21, after reporting the results of a lecture on how to remember numbers, etc., and the results accomplished thereby, says of the system: "It differs greatly from all the systems known, and does not confine itself to numbers. It is based on the principle of comparison and combination, and thus changes the mechanical work of memory into a work of the understanding."

We should be glad if our readers would procure from our publishers, Messrs. Morgan and Scott, a supply of leaflets (which will be sent post free) for circulation amongst those who are likely to benefit from Mr. Kilburn's course of lessons.

Mr. Moody's Schools.

DEAR SIR,—Through your widely-circulated paper we desire to reach hundreds and thousands who love Mr. Moody and are under lasting obligation for his written and spoken words. In February he attains his sixtieth birthday, and it is proposed to make a presentation of money, to complete the scheme of college buildings at Mount Hermon, Northfield. For many years he has greatly desired this; and it is pleasant to think of giving pleasure to one who has been so great a blessing to us all.

We want to have a large list of subscribers to hand to him, expressive of the good-will of Christians in Great Britain and her colonies, and shall be glad to receive even the smallest donations.—Yours truly,

(Lord) KINNAIRD.

1, Pall-mall East.

(Prebendary) H. W. WEBB-PEPLOE.

25, Onslow-gardens, S.W.

(Rev.) F. B. MEYER.

Christ Church, Westminster

Bridge road, S.E.

The London Teetotal Federation and Advocates' League has been "established for the purpose of extending the advocacy of temperance principles and federating existing lodges, societies, open-air missions, and other agencies, and for the purpose of efficiently organising the electoral strength of temperance voters throughout the Metropolis." A conference has been held at Livesey Hall, Scrutton-street, Shoreditch, which was attended by about 115 representative temperance workers, and presided over by Mr. James Bedford.

Some Plain Words,

FROM MR. D. L. MOODY,
IN "THE (NEW YORK) INDEPENDENT."

IN a recent issue of your paper I saw an article from a contributor which stated that there were over three thousand churches in the Congregational and Presbyterian bodies of this country that did not report a single member added by profession of faith last year. Can this be true? The thought has taken such hold of me that I can't get it out of my mind. It is enough almost to send a thrill of horror through the soul of every true Christian.

If this is the case with these two large denominations, what must be the condition of the others also? Are we all going to sit still and let this thing continue? Shall our religious newspapers and our pulpits keep their mouths closed like "dumb dogs that cannot bark" to warn people of approaching danger? Should we not all lift up our voice like a trumpet about this matter? What must the Son of God think of such a result of our labour as this? What must an unbelieving world think about a Christianity that can't bring forth any more fruit? And have we no care for the multitudes of souls going down to perdition every year while we all sit and look on? And this country of ours, where will it be in the next ten years if we don't awake out of sleep?

I wish some of you editors of the influential papers, who are in close touch with the ministers and clergy, would tell us what the matter is. Is this the result of what they call the "Modern Criticism" of the Bible? Is this a specimen of the better times, when we would get rid of the old stories about Moses writing the Pentateuch, and the sun and moon standing still, and the fish swallowing Jonah? How much of all this is owing to the Politics our ministers have been preaching lately, and the Talks on the Labour question, and the Stereopticon-shows on Sunday evenings, and all those other things that have been driving out the blessed Gospel of Jesus Christ? When ministers go into preludes on current topics, how can they expect any afterludes of conversion?

Do Christian editors and ministers in these days believe in conversions as they used to do? Won't your great paper please answer this question? I hear of some men in high places who talk as though all that was a thing of the past. "It's education now that men want," not salvation; is this the fact? Are the churches going to turn over all the work of saving men to the Salvation Army, and the Volunteers and the Rescue Missions? I know of a city, of about 50,000 inhabitants, where it seems to be the common talk that if a man wants to find Christ he must go into the Young Men's Christian Association to find Him. What a shame that churches should be run on such a plan that that kind of thing could be said!

I am pleading just now every chance I get for all our churches to be open every Sunday night for the preaching of the Gospel. I wish our religious papers would help me send that cry all over the country. It is time we gave up the abuse of the opportunity in substituting temperance meetings and Sunday-school concerts and Endeavour rallies and all that kind of thing, right enough in their place, but not the one thing needful. Working-men and their families can often get out but once on Sunday, and that is in the evening. Why, then, should not they have as good a chance to hear the Gospel as other people? Why

should they be put off with that kind of an apology for a church service which is often seen?

Let some change of this character be brought about with the Week of Prayer at the beginning of the New Year. Let the ball be set a-rolling then, and it will gain large momentum before spring, and there will be great results. Won't you please help all you can, in every way, to get the churches praying and preaching and working for souls?

In a leader on Mr. Moody's communication *The Independent* says:—

We can do nothing else but endorse Mr. Moody's appeal. The article to which he refers was written for the very purpose of pressing the appeal for more evangelism. While we do not wholly accept the basis of facts on which Mr. Moody makes the appeal, yet we do most earnestly desire that our pastors should, during the season now upon us, devote abundant and persistent labour to the work of securing converts. To accomplish this end nothing is better than to make the Sunday evening service an evangelistic one. We are not saying that that should be the nature of the service every Sunday evening in the year; but we believe it ought to be, as a general rule, for a good part of the year. The first duty of the preacher is to bring souls into the Kingdom, and afterwards to instruct them, help them, bind them to the Church in every possible way—but first to find them. And if a church is eager and earnest in this work of making converts it is pretty sure to be successful in the other departments of church life.

But what about these thousands of churches that receive no accessions? It is a sad fact that there are multitudes of such churches. They certainly need evangelists or evangelistic preaching by their pastors; preaching that has earnestness and faith in it. But it must be remembered that from these we are to deduct the hundreds of churches that were organised in 1895, and for which no accessions are reported for that year. We are to deduct also the large number from which no report is received through the failure of church clerks to respond to the application for statistics. Then there is a considerable number of churches that are practically dead; hundreds that do not keep up any worship, and which ought to be absorbed for the good of the cause and to the betterment of Christian unity. The others that report no accessions, as will be seen by reference to the year-books, are mostly very small churches of a dozen or twenty or thirty members. They ought to have received accessions. Perhaps they had no pastor; perhaps it is a very scattered mountain or prairie neighbourhood. But, apart from these cases, there remain a considerable number of churches of which we can only say they have shamefully failed of showing the first and most important evidence of life—that of putting forth new flowers and fruit. They need to be evangelised.

Mr. Moody's whole article is a series of interrogation points. He wants to know if the fruitlessness of these churches is "the result of what they call the 'modern criticism' of the Bible?" whether it is "owing to the politics our ministers have been preaching lately, and the talks on the labour question, and the stereopticon-shows on Sunday evenings," and "the preludes on current topics." We certainly do not believe that these are the causes. The critical study of the Bible is a very different thing from its religious study. But no honest and fair study of the Bible has any tendency to make people think any the less of the duty of repenting of sin and giving their hearts to the service of God. Ministers that preach on doing their duty to the State also preach on doing their duty to God. We are surprised to have Mr. Moody say that he knows of "a city" of about 50,000 inhabitants, where it seems to be the common talk that if a man wants to find Christ he must go into the Young Men's Christian Association to find Him. We would like to know the name of the city. It is very hard to believe that such a city exists in the country.

But with all this true, the great sad fact remains of an enormous number of people in our larger towns and cities, and in our smaller towns also, that have not the Christian faith and life, and for whom the churches work languidly, whom they too often leave to the evangelistic methods of their

Young Men's Christian Associations and Salvation Army. But these also are a part of the great Church. They are its agencies; they are made up of its members; they are companies of believers working for Christ, and are to be counted in and not out in the reckoning of results. Mr. Moody does well to be astonished and pained at the thousands of churches which reported not a single member added by profession of faith last year. It is enough to send a thrill of pain through the soul of every true Christian. These churches and all our churches need more and not less evangelistic services, and we call upon our pastors to listen to Mr. Moody's appeal.

A Call to Prayer and Work.

By MR. MOODY.

NEVER during the past century has the Church of Christ had such an opportunity for the spread of the Gospel as now presents itself. Never has the world manifested a greater interest in religious teaching. All substitutes for Christianity have proved a failure, and the nation is seeking once more for the old paths. Let the Church arise, and make ready for the work.

First, let us have a revival of righteousness among ourselves, and then open wide our churches to those whom we have so long neglected. There were three thousand churches, in two denominations alone, last year that report no accessions or professions of faith. Is it the will of God that millions upon millions of dollars are expended upon these places of worship, to be used but once or twice a week, while our neighbours are needing his message? Is it not time that the Church should arise? If we refuse to work in his service, be assured He will turn from the regular channels and find servants who will do his bidding in spreading the Gospel to every living soul.

During the remaining days of this year let us all wait upon our Master for a special preparation for the coming winter; and when the New Year opens, why should not every Christian Church in America and England begin the season with a thirty days' service of Gospel meetings? Why not set aside all other diversions, and church work itself, during January, in a united work for the spread of the Gospel? The world needs it sorely, and was never more ready to receive it, and it is the privilege of the Church to proclaim it. If every church will but answer to this appeal with open doors and hearty response; if every pastor will exert himself to spend and to be spent in the Master's service at this special season; if every officer will give his sympathy and co-operation to the work—the Church will have cause to remember January, 1897, both in time and through eternity.

A revival of righteousness in our midst is the only solution to the social problems which meet us on every side, and the only way of arousing the Church to active life. If poor and rich are not brought together in God's house, where can they meet? If new life does not come into our churches what is to become of our children? Let us pray and make ready, and then unite in a mighty work for God throughout the month of January.

Sligo.—Rev. J. W. Harrison, of Arklow, and an evangelist recently visited this town, and met with rather a noisy reception, but a great number that day heard the Gospel. The secretary and an evangelist of the Open-Air Mission for Ireland visited the town. A number of men and boys were on the platform, waiting for the preachers, who were assaulted as they left the station. One or two of the rowdies used their fists freely. No serious injury, however, was done, and the usual place of preaching was reached. During the progress of the meeting much hostility was exhibited, but no one was injured.

Mizpah.

"The Lord watch between me and thee, when we are absent one from another."—Gen xxxi. 49.

THE long sojourn in Padan-Aram was over. Jacob, whose stay there had been a protracted series of "diamond cut diamond" encounters with a nature as astute and subtle as his own, had yielded to the constraint of Providential guidance, and taken his departure, with wives, children, and flocks, from the land where they had been gained. In that strange country the God of his fathers had been with him, and though he had proved himself ignorant and undisciplined, he had been graciously cared for and blessed. Had he been content to trust to that blessing, instead of seeking success by his own crooked ways, he would have come out now, not only with "two bands," but with an unstained conscience, and without the roots of bitterness which had been planted by his ill-example in his family life, and which in after days bore nauseous fruit in the cruel deceits practised on him by his sons.

And yet we must not overlook the bright spots in his Mesopotamian sojourn. He has evidently to some degree favourably impressed Laban, whose sordid nature had recognised not only Jacob's worship of Isaac's God, but the Divine protection and favour that had encompassed his path, and had even extended to those who were related to him. Just as in our own day. Many a son, who is but half-hearted in his allegiance to the Christianity of his parents, is yet reaping substantial benefits from it, blessed for the parents' sake, as Laban was for Jacob's. Perhaps if the history of those twenty years were more fully written, we should find many extenuating circumstances that would prove Jacob less blameable than he appears. God at least still espoused his cause, and even condescended to address Laban on his behalf. And through the whole of that remarkable scene at Gilead, where the stricken father, overtaking the fugitive, pours from his stricken heart a passion of upbraiding, and complaint, there is not a single charge brought against Jacob's moral character, except the theft of the images, which proved to be the act, unknown to her husband, of Laban's own daughter.

Finally, after the reproaches and mutual recriminations, that, under the circumstances, were perhaps so natural, then comes this solemn memorial service, at which Laban most unexpectedly officiates, a tender fatherliness coming out very beautifully in the words of the covenant, and an unlooked-for devoutness in the appeal to Jehovah for his ratification of their oaths.

We cannot but feel great pitifulness towards poor Laban, as, after that pathetic leave-taking, he, in the early dawn of the following day, "returned to his place." It was a lonely place now, no longer a home for him, as he missed the able management of his stalwart son-in-law, the affectionate tendance of daughters, and the sweet prattle of grandchildren. But it is comforting to hope that his desolate old age would be brightened by an increasing knowledge of the God of Abraham, and that he would learn by experience how tenderly He could watch over and care for him when "absent" from those who had hitherto been the sunshine of his life. The whole scene in its vividness and pallor seems but of yesterday, though thousands of years have swept over the sands of time since Laban and Jacob left footprints there. And the Mizpah covenant remains. The word is often used as an expression of

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mere sentiment—a *gage d'amour* exchanged between friends on the eve of a painful separation. But to those who look beneath the surface of things it still points to one whose faithfulness and power can be confidently invoked in life's saddest hours, even at "the parting of the ways" of those who love. Let us take courage. If the absence involved means keen loneliness at one end of the chain, we can always be linked to the presence and companionship of "our Father," and there are some who can testify how, in such times of need, He has fulfilled his own promise, spoken to us by his Son: "I will not leave you comfortless, I will come unto you."

The "Mizpah" thought too is full of solace to those whose sorrow at separation is intensified by dreaded peril to the loved one who has gone. Only the heart of a Christian mother can know the anguish of parting from a son who is leaving home without any certainty—on her part—that his principles are strong enough to bear the test of inevitable temptation. But the Lord can "watch between him and thee," poor mother. On the watch-tower—that is the literal meaning of our motto-word, and it pictures the Lord Jehovah there, watching for opportunities of blessing the absent one we commend to Him.

We are painfully conscious of disabling limitations to our intercourse with dear ones far away. How often we think eagerly of influence that would especially meet their need, of some book that would counsel and stimulate, of a course of action apparently so desirable; and, again, on the other hand, of habits and associations that might possibly prove so dangerous. And yet we can offer neither suggestion or warning, our knowledge of the disposition we have to deal with convincing us that it would be deemed "interference," and would cause irritation rather than benefit; and so we have to "be still," that most difficult of duties to some natures, and under some circumstances. But will it not make it easier to us if we take a firm hold of this Mizpah bond, if we remember that the Lord, He who is a Father to the fatherless and a Judge of the widow, is on the watch-tower, taking in the whole situation, and knowing how to bring his wonderful resources to bear without friction on the most unmanageable cases. "The right hand of the Lord doeth valiantly."

Is there not here also a suggestion of contrariety of interests which it is thus left to God to adjust? This is of continual occurrence, causing family feuds which have separated chief friends. There are times when wise legal advice is resorted to and taken, and where—in business affairs especially—an equitable bond is the end of all strife. But far more frequently interests are involved that are too delicate to be touched without harm from without. And then we have the privilege of this Divine mediation—so powerful that it can regulate the movements of a universe, so gentle and tactful that it could regard the feelings of a Jewish tax-gatherer, and work a miracle lest he should be offended.

Some patient souls there are who are thankful to put all their intricate affairs under this control, not fretting at apparent delay, but content to wait the unfolding of processes which, in Providence as in nature, are often slow. To those who thus wait for the Lord there comes no shame of disappointed hope, but a sweet surprise of blessing. A net-work of influence has been set in motion so minute as almost to elude observation, but the result is potent; and as difficulty is cleared away, opposition overcome, and

hearts won, there arises the cry of joyous triumph, "What hath God wrought!"

So by this brief meditation we are brought to the old counsel, "Rest in the Lord, and wait patiently for Him." M. C. F.

Percy Park, Tynemouth.

Ministerial Ordination.

To be a true minister of Christ, a man must in the first place have experienced a real heart-conversion to God: he must be "born from above." He must have a desire for the work, enkindled in him by the Holy Ghost. He must have certain qualifications for it which the Christian people will recognise. He must have some seals to the service which he has attempted for God as a mere private member of the Church. He must in some fashion have the call of his fellow-Christians; and he must, in a fully constituted Church, be solemnly designated to the office. In Apostolic times this was done by the laying on of the hands of those already in office, who acted, in this matter as in others, as the representatives of the Christian people.

This is Ordination, in the New Testament sense; and a solemn and precious thing it is for the Church of God. As for the present pretentious theories arising out of the essentially priestly notion of Apostolic Succession, whether Roman or Anglican, we can imagine how Paul would have overwhelmed them with one of his impassioned syllogisms. As for Peter, we really think he would have used some very uncomplimentary expressions towards their advocates.

—Christian Irishman.

Oblivion.

"God...who comforteth us in all our tribulation."—2 Cor. 1-4.
"God shall wipe away all tears."—Rev. vii. 17 and xxi. 4.

If deep and wide roll'd Lethe's tide,
Anear my feet to-day,
My memories of agonies
I would not drink away.

Though mandragore, of poet lore,
With soporific dower,
I now might take, and grief forsake,
I would not use its power.

If lotus-flowers of magic powers
Beside me floating lay,
No sorrow yet, would I forget—
No hour of dire dismay.

If poppies, too, beside me grew
Oblivion to invite,
Recall all pain, no more again,
I would not if I might.

For if the mind no more could find
The days when heart did break,
The echoes of comfortings
It could no longer wake.

Of days when here, God hath drawn near
To kiss away my fears;
So I would wait till, at Heaven's gate,
He wipes away my tears.

A. G. H.

Paris.—The meetings for the Deepening of Spiritual Life lately held in this metropolis of pleasure have left a blissful impression upon the hearts and minds of many who were privileged to hear Messrs. Paynter, Luce, and Houghton. Many believers thank God for the utterance by his three witnesses of the great truths concerning thorough consecration to the Lord and separation from the world, dependence upon the Holy Spirit, supreme exaltation of the Divine Saviour, and the final authority of the whole Bible. God grant that like gatherings be renewed in Paris. J. H. A.

Lower Zambezi Mission.—A circular setting forth the objects of this mission intimates that Mr. and Mrs. W. G. Anderson hope to return to their sphere in April next. During his four years of labour on the Zambezi, Mr. Anderson translated a portion of the Scriptures into the Sena language, and did other important pioneer work. A committee has now been formed, and the office of treasurer of the Mission has been accepted by Mr. R. H. Hutchinson, 6, Croxted-road, West Dulwich, S.E. The work will be conducted on evangelical and unsectarian lines. Friends desiring to communicate with Mr. Anderson should address him at 79, Thornlaw-road, West Norwood, S.E.

Young Men and Temptation.

By SIR GEORGE WILLIAMS.

NEW YEAR'S ADDRESS TO THE Y.M.C.A.

After a loyal reference to the approaching celebration of the Queen's sixty years' reign, and a note of encouragement as to the growth of the Y.M.C.A., Sir George proceeds:—

THE motto text selected by the National Council, "Watch and pray, that ye enter not into temptation" (Matt. xxvi. 41), suggests to us the topic of "Temptation, and what should be our attitude towards it," and is a subject the consideration of which cannot fail to be of practical usefulness to us.

Temptation in the Bible has two meanings. It will avoid confusion of thought if we remember this. For instance, it means to test—to try—to prove. This is illustrated by the life of Abraham, of whom it is said in Genesis xxii. 1, that "God did tempt Abraham." And in this sense God tempts men now. He tries their faith—He tests their sincerity. Such temptations are wholesome.

But temptation, according to the general acceptation of the term, has a far different meaning. It is the evil that is without appealing to the evil that is within. In this sense we are all tempted. We are encircled by temptation, because we are placed in a world where evil abounds. So in speaking of temptation we touch a chord which finds a sympathetic response in the heart of every member of the Young Men's Christian Association.

What need have we, therefore, to be on the alert, and to listen to our Divine Master, who, knowing the conditions of our life, and with his penetrating insight into human character, speaks to each one of us in the words of our motto text, and says, "Watch and pray, that ye enter not into temptation."

Prayerful watchfulness is an absolute condition of personal spiritual growth and effective successful service. It is the path of safety—the way to victory. It has been well said that "watchfulness without prayerfulness is presumption, and prayerfulness without watchfulness is hypocrisy." So it is. To pray to be kept from evil, and then to read a suggestive novel, or to open the ears to impure conversation, or to associate with companions of questionable character, or to put ourselves into favourable position with "the sin which doth so easily beset us," is the most aggravated form of inconsistency it is possible to imagine. It is like asking God to preserve us from fire, and then deliberately put our hand into the flame. Temptation boldly met, heroically fought, and courageously overcome, in the strength of Christ, will develop in our character those moral and spiritual excellencies which compose the highest type of Christian manhood.

What has been our attitude towards temptation during the year that has just gone? Have we resisted or have we fallen? We do well to remember that when we fall under temptation, in the fall we lose something of will and character-forming power, which cannot be recovered—one fall makes its repetition all the easier, just as the resistance of evil makes evil the more easily resisted. Further, it is impossible to measure or gauge the probable effect upon others produced by our fall. We make it either harder or easier for those under our influence to resist temptation by the strength or weakness of character which we display when we are tempted.

The Y.M.C.A. exists for the purpose of assisting young men to overcome temptation. All its agencies have this end in view. We are in effect a "Temptation Resisting Society." We seek to shield young men from the seductive, contaminating allurements of evil, and thousands upon thousands bear their grateful testimony to the protecting and sheltering influences of the Y.M.C.A. Provision is made for the social, intellectual, and physical needs of young men; but our supreme purpose is to lead them to Christ. We believe that He is their soul's supreme necessity, and that the grace of God alone is sufficient to enable them successfully to meet and overcome the manifold snares and temptations of daily life. And it is in proportion as the members exemplify the saving grace of God in their lives, and by their wise counsel and consistent conduct attract others to the same secret source of strength, that the Association fulfils its God-appointed mission. As we enter upon another year of service let us do so in the spirit of our motto text, "Watch and Pray."—*Abridged.*

Famine in India.

DEAR SIR,—The famine is rightly the great topic of interest in India at the present time. Although the whole of the country is not affected, the stricken areas are very large, covering altogether hundreds of miles. Some rain has fallen within the past few days, but the benefit of this is chiefly prospective, as affecting crops just sown or about to be sown. At the best it must be many months before matters return to their normal condition; and in the meantime millions will be without sufficient food, and hundreds of thousands will be in danger of perishing of actual starvation.

Unable to feed their children, parents take them to mission homes and orphanages and implore the missionaries to accept them, and often it happens that after leaving the children the parents return and piteously beseech to be fed themselves.

In one class of cases hunger, weakness, and despair are followed by suicide. The sights that many missionaries have continually to witness are heart-rending in the extreme. I know of some who have already broken down beneath the constant strain.

I must add my testimony concerning the great need of Christian sympathy towards these starving multitudes. Your readers will find some pathetic particulars in an article contributed by my wife to the January issue of *The Sentinel*, published by Dyer Brothers, 31, Paternoster-square, London.

I am receiving pecuniary aid for the famine-stricken from Indian readers of *The Bombay Guardian*, and would be glad of similar help from Christian friends in Britain. Missionaries at work in the famine-stricken districts are the almoners of money sent through me.—Sincerely yours,

ALFRED S. DYER, Editor, *Bombay Guardian*.
Kheturadi Plain Road, Bombay, November 28.

The committee of the Zenana Bible and Medical Mission have received most distressing accounts of the sufferings amongst the women and children in the afflicted districts. The greater part of the Society's work is carried on in the North-west Provinces, where the famine is likely to be felt most acutely. We have also missionaries in other parts of India, such as the Punjab and the Bombay Presidency, where there is much distress. The Government are providing relief works, on which large numbers of men, women, and children are engaged. But the provision they make as a rule fails to reach the secluded women and children in the Zenanas, multitudes of whom will be in danger of starving. Our lady missionaries in their visits to the homes, possess special facilities for reaching these women and children, and of testing in each family the reality and extent of their distress. In many cases the missionaries may be the only helpers who can reach them. There is also extreme distress amongst large numbers of young children who have been left orphans or have no friends to care for them.

Help, to be effectual, must be given quickly, and funds should be placed in the hands of the Society's workers which will enable them to meet the existing distress, and to be ready with plans and arrangements in case it becomes more acute.

I, *Pall Mall East, S.W.*

KINNAIRD.

A very touching account of the misery and suffering caused by the famine is sent home by Rev. A. Müller, of the Kurku Mission, who writes from Saugor, C.P. India. He says he has seen starved women, children, and lads lying like bundles of rags or crouching nearly naked in the streets. Rows of them could be seen sitting in a field—1450 of them, men, women, and children—wailing, imploring one to give them food and also some rags to protect them from the bitter nightly cold. It is stated that since July 600 people have died in one famine poor-house. Help for this effort may be sent to Mrs. Baxter, 33, Drayton park, London, N.

Hampson Hall, Redland, Bristol.—Special services held in this hall have been followed with blessing. Souls have been saved, Christians cheered and stimulated, and at least one led to offer himself for the foreign mission field.

Galway, Ireland.—Gospel services have been held in the Congregational church for some time past. Two ladies from London have been labouring with blessed results. Following these meetings, Mr. David Rea conducted services. The meetings are still going on, and the work of grace continues. The street preaching is also encouraging.

Messrs. Whittle & Stebbins in Edinburgh.

By A CORRESPONDENT.

SINCE your last report of this work these evangelists have conducted a week's mission in the Newington Established Church, and one in Broughton Place U. P. Church. The meetings commenced with these churches being well filled, if not crowded, on the Sunday, but the week-night meetings have not fulfilled the expectation of those interested. Perhaps a week in one district is hardly sufficient to arouse an interest in special Gospel effort in a city like Edinburgh, especially in stormy weather such as we have been having. Then there are so many claims on people's time and attention; they only begin to know about the meetings when they are finishing.

Major Whittle certainly has not spared himself; it is refreshing to see how strongly he deals with sin, and insists on its being forsaken, and his presentation of the Gospel is clear as crystal. We know of not a few cases of decision, and have had testimony of blessing received by Christian workers.

The fourth week of the Mission commenced in the Barclay F.C., last Sunday, which was crowded. This church is well known for its earnest evangelical ministry and work. Major Whittle spoke with much feeling of the visits of Mr. Moody and himself on former occasions, when there was great blessing. The Major's subject was "Repentance," a topic not very popular in these days. It was a most powerful and impressive address and was calculated to strike and stick. He is a man in sympathy with his work, and while he deals faithfully with men in regard to their condition as sinners, it is evident his heart is full of tenderness and desire for their salvation. His whole address was a powerful appeal to let God have his place in the hearts and lives of his hearers. Many rose in the after-meeting, desirous to be prayed for, and we trust the Holy Ghost led not a few into rest and peace in Jesus. We trust that this week's meetings may be the best of any. We feel that for the remaining meetings there must be a real laying-hold of God. Major Whittle is conducting the afternoon prayer-meeting each day with this special object in view. Let us pray that there may be a breasting-up of the fallow ground and confession of sin among the people; and in the workers, hearts all aglow with Holy Ghost compassion and fire, willing to spend and be spent in this sublime work.

CHILDREN'S MEETINGS.

Major Whittle has also conducted meetings for young people in the Free Assembly Hall every Friday afternoon. The attendance has increased each week, over 800 being present last Friday. As reference has already been made in your columns to the nature of the addresses, suffice it to say that the Major has a wonderful gift in this way; Sunday school teachers, parents, and even divinity students, might find it profitable to be present, and take a lesson from the interesting manner in which the truth is set forth by means of object lessons. One little fellow who was present, and heard the "candle sermon," was able some days after to write to his father, and give him a full account of what he had seen and heard. Mr. and Mrs. Stebbins have led the praise at these as at the other meetings. The song, "Scatter smiles and sunshines" seems to be the favourite with the young people. We believe much blessing will result from these meetings.

WOMEN'S MEETINGS.

Mrs. Stebbins is conducting meetings as above, four days a week at 3 o'clock. We believe she has been much used in this special line of service.

The Dwarfs of Central Africa.—The Presbyterian Church of the United States has accepted the offer of Miss Margaret MacLean, of Glasgow, to support a mission to the dwarf peoples of Africa. With Gaboon and Corisco as centres, the American Presbyterian missionaries have taken the Gospel to the dwarfs among the Mabeya tribes. They are planning an advance, and for that purpose have asked for additional workers. This curious fragment of humanity, whom Stanley met in his travels, have for some years been laid upon Miss MacLean's heart; she has now given £1500 to establish a mission among them, and promises £500 a year in support of the work. Some particulars of the people have been given in the monthly organ of the mission, *The Church at Home and Abroad* (1834, Chestnut-street, Philadelphia), the December issue of which announces the completion of the arrangement now reported.

OUR DAILY HOMILY.

SUNDAY, December 20.

"I AM A STRANGER WITH THEE, AND A SOJOURNER."
—Psa. xxxix. 12.

SORROW and pain had taught the Psalmist some deep lessons touching on the life of men around him—they seemed to be shadows pursuing shadows. They walked in a vain show, and were disquieted in vain. At their best estate, *i.e.*, when most firmly rooted, they were only a breath, curling from lip or nostril into the chill morning air, and then gone for ever. The outward life and activity of man seems to him as the shadow which darkens for a moment a whole mountain side, and, whilst you look, it is gone.

Amid all these vanities, the child of God is a pilgrim to the Unseen. He passes through Vanity Fair, with his eyes steadily fixed on the Eternal City, whose Builder and Maker is God. Abraham first described himself as a stranger and sojourner, when he stood up from before his dead, and craved a burying-place from the sons of Heth. All his children, those who inherit a like faith, must say the same. Faith cannot find a home on this side of the stars. It has caught a glimpse of the Infinite, and it can never be content with anything less.

But we are sojourners with God. He is our constant companion. What Greatheart was to the women and feeble ones, that God is to each of his saints. We may be strangers, but we are not solitary. We may be compelled to relax our grasp from the hands of beloved ones, but never alone—the Father is with us. Good company, safe escort, is it not?

MONDAY, December 21.

"LO, I COME; I DELIGHT TO DO THY WILL, O GOD."
—Psa. xl. 7, 8.

The writer of the Epistle to the Hebrews (chap. x.) lays great stress on these words. He says that this yielding up of Christ's will to his Father's was consummated on the cross, and was the inner heart of our Saviour's passion. "By which will (surrendered and given back to God) we have been sanctified." He then proceeds to suggest that it is only as we enter into a living oneness with Jesus in this that we can pass from the outer court and have boldness to enter into the holiest of all. This, He says, is the new and living way. Jesus entered into the holiest because He gave Himself absolutely to his Father. We cannot expect to go thither till we have become possessed of the same spirit.

It is a solemn question for each. Have we all stood at the cross, as the slave of old at the doorpost of his master's house, and said, "I love my Master. I will not go out free"? Have we been united to that cross, as by the boring of the awl? Have we so embraced the will of God that we are prepared to follow it, though it lead to the Cross and grave? Can we say, with our Lord, "I delight to do thy will. Yea, thy law is within my heart"? Then there is no doubt of our being able to stand unabashed where angels veil their faces; and we shall undoubtedly be commissioned to go forth to preach righteousness in the great congregation.

TUESDAY, December 22.

"BLESSED IS HE THAT CONSIDERETH THE POOR."
—Psa. xli. 1.

The realm of Blessedness is all around. It may be entered at any minute and we may dwell in it all the days of our life. Our enjoyment of blessedness is totally undetermined by outward circumstances. If you stand in some great retail emporium and watch the faces of the women, you will be greatly instructed. Yonder sits a richly-dressed lady with society and fashion, dress and money at her command, but her manner and tone are utterly weary and dissatisfied, whilst across the counter a girl waits on her, whose thin face and simple attire tell their own story, but her expression and bearing betoken the possession of an inner calm and
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strength, an inexhaustible fund of patience and sweetness. Such contrasts meet us everywhere. The realm of blessedness dips down into humble and lowly lives on every side of us. Have we entered it?

Christ's beatitudes give us eight gates, any one of which will immediately conduct us within its confines. But here is another. Blessed is he that considereth the poor. Even if you cannot help or relieve them to any appreciable extent, consider them, let them feel that you are thinking of and for them, do not hurry them when they recite their long, sad story; put them at their ease, treat them with Christian courtesy and consideration. Begin at once. There are plenty around you, who, if not poor in the things of this world, are poor in love and hope and the knowledge of God. Silver and gold you may have none, but such as you have be sure and give.

WEDNESDAY, December 23.

"DEEP CALLETH UNTO DEEP."—Psa. xlii. 7.

There are wonderful harmonies in nature. Voices call to one another across vast spaces. The depths below the firmament call to the heights above. The deep of the ocean calls to the deep of the azure sky. Listen, O my soul, to the mighty voices sounding ever through the universe of God.

The deep of Divine Redemption calls to the deep of human need. It sometimes seems as though the opposite were true, and as though the cry originated in man; but it is not so; God is always first; and as He looks into hearts stricken and desperate, conscious of unfathomable yearnings, and infinite capacity, He calls aloud, and the depth of his heart appeals to the depth of the heart of man. Would that it might ever answer back.

The deep of Christ's wealth calls to the deep of the saint's poverty. He looks down upon our attenuated and poverty-stricken experience with an infinite yearning. He cannot endure that we should go through life naked and miserable, poor and blind, when he has got gold, and precious stones, and white raiment. Harken, O daughter, and consider. Forsake thy father's house. Come unto Me, and receive from my fulness. Open thy mouth wide, and I will fill it.

The deep of the Holy Spirit's intercession calls to the deep of the Church's prayer, when He awakens in us groanings that cannot be uttered, and burdens us with the will of God.

Whatever depths there are in God, they appeal to corresponding depths in us. And whatever be the depths of our sorrow, desire, or necessity, there are correspondences in God from which full supplies may be obtained. Does your heart pant for God? Hope thou in Him, for thou shalt yet praise Him.

THURSDAY, December 24.

"O GOD, MY GOD."—Psa. xliii. 4.

What a change within the soul one short hour spent in God's presence will prevail to make! The Psalmist is opposed by an ungodly nation, and resisted by a deceitful and unjust man. He mourns because of the oppression of the enemy, he questions whether God has cast him off. Then led by those twin angels, Light and Truth, commissioned and sent forth for that purpose from the presence of God, he enters in thought and spirit within the precincts of the Divine Tabernacle, and stands before the Altar. Immediately the clouds break. Putting his puny hand upon the great God, he appropriates all He is and has, as though it were his own, and takes again, in a very ecstasy of realising faith, his harp, too long silent, and breaks into rapturous melody.

Have you not sometimes groped in the dark, till those two angels have come to lead you also to the altar where the High Priest stands? Then what a change! Your circumstances have not altered, but you have conceived a new idea of what God can be to you. You have said, This God is my God for ever and ever. You have said, O God, my God. You

have chided your soul for being disquieted and depressed whilst such a heritage is yours. You have spoken of God, first as the God of your strength, secondly as the gladness of your joy, thirdly as the health of your face.

Why, therefore, should we do ourselves this wrong. Or others—that we are not always strong, That we are ever overborne with care, That we should ever weak and heartless be, Anxious or troubled when with us is prayer, And joy and strength and courage are with Thee?

FRIDAY, December 25.

"THOU ART MY KING, O GOD, COMMAND VICTORY."
—Ps. xlv. 4 (R.V.).

Before a man can say that God is his King, he must have very definitely consecrated himself to God. The relation of too many believers to Christ falls short of this supreme act of the soul, and in consequence their lives lack directness, power, victory over temptation. My reader, thou hast been sorely tried by over-mastering temptations before which thy resolutions have been swept as children's sand-heaps by the tide. Wilt thou quietly consider whether from the very depth of thy being thou hast ever said to God, Thou art my King? The kingship of Jesus is always associated with victory, and just as soon as his supremacy is acknowledged, He will begin to command deliverance and victory.

Behold, thy King cometh to thee, having salvation. Lift up your heads, O ye gates, and the King of Glory shall come in. He is the merciful Saviour. Him hath God exalted with his right hand to be a Prince and a Saviour. But it is always Prince first. If thou shalt confess with thy mouth Jesus as Lord, thou shalt be saved.

What a battle-shout this is! Whenever temptation is near, when the foe seems about to take the citadel by assault, when heart and flesh quail before the noise of battle, then to look up to the living Christ, and say, Thou art my King, O Son of God, command victory. There is no devil in hell but would flee before that cry of the tempted and tried believer, and God could not be neglectful of such an appeal. Jacob is only a worm, yet even he is more than a conqueror when God fights for him.

SATURDAY, December 26.

"MY WORK IS FOR A KING."—Psa. xlv. 1 (R.V.).

This dignifies the meanest occupation. By this motive the Apostles urged their converts to daily duty, slaves though they were in the houses of rich and godless owners. They were taught to look upon their lot as the will of God; and to do service as unto the Lord, and not unto men, seeking the praise of God as their sufficient reward.

As we take in hand the bits of carved work which once stood high in the cathedral roof, but now lie almost hidden by rank vegetation, and consider the exquisite carving, which the artists never thought would be so minutely inspected, we feel that each unknown craftsman did his work for the King. There is no doubt that the religious intention of their work elevated their meanest toils to the level of sacred service. Let us endeavour each day to realise that everything may be done for Jesus which shall be done at all. Do you take food? It is that the body may be deft and quick to execute his purposes. Do you rest and seek recreation? It is that your energies may be recuperated, and that the tide of nervous power may return with fresh vigour. Do you manufacture, buy and sell, advise and preach? All may be inspired by the one purpose, that his will may be done, his kingdom come, which is righteousness, peace, and goodwill to men.

Such a life, however, is only possible when the heart overflows, bubbles up and over, with goodly matter. The heart must always be in contact with the fervent love of Christ. It is only as the Divine heat passes into us that the affections will boil up and overflow in holy act. Let us make the things about the King before we speak them. Let us give time to muse, that the fire may burn.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, the Children's Editor, 12, Paternoster-buildings, London.

"I Don't Know God."

THESE words were stammered from the lips of a young deformed girl, whose surroundings were those of an English workhouse, to which she had lately come from the home of her childhood. She was sixteen years of age, but looked very much younger, and had never been able to walk.

Fingers, hands, arms, all seemed bent in unnatural directions, and the joints looked useless, while the head could not be held upright without support. Speech, too, was imperfect, being somewhat like that of a baby beginning to talk, but not quite so distinct. Most of what poor Katie replied to me I could only understand through the nurse, to whom the tones were familiar.

Yet it was evident that the brain had sufficient knowledge of what was going on around to recognise faces she knew, and names of absent relatives. Therefore, looking to God to enable me to say something to his glory, which this poor afflicted one could understand, I spoke of Him. This it was which drew from Katie, in the simplicity of her heart, the real ignorance of the soul in its natural state, expressed by the words, "I don't know God."

In a similar way, Katie took up each brief thought brought before her childish mind, and commented upon it in her own way. When I told her that God had sent his Son Jesus, who "died for all," she at once said with an enquiring look, "Was that his name?" Then followed the same plaint, so sad for me to listen to—"I don't know Him."

So I told her that He died for me, and this drew from her the question in wondering tones, "He died for 'oo, did He?" I went on to tell poor Katie a very little about the precious and wonderful death of the Lord Jesus, but all seemed new to her dark soul and she appeared to say, "I don't know that;" so I ceased, fearing to attempt too much. I therefore left her, feeling most thankful for many a gift from the hand of God, and not the least the unspeakable privilege of being able to speak of Him as known to me through the death of his beloved Son.

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii, 3).

Will you, my young readers, learn this precious verse, counting upon God Himself to make you possessors of this priceless gift, for the sake of his Son? The story of this poor helpless girl, weak in body and mind, is simply brought before you to show a little of what you have, when you hear of one from whom God, in his wisdom, had withheld much.

Are you, dear young reader, any further advanced than she was? or, if truthful, must you also say, "I don't know God," "I know not Jesus"? See what the same bountiful Hand has mercifully given you—health, growth, understanding, comforts, education, home, and many more mercies, far too numerous to mention.

Do you ask, in common with poor Katie, "Is that his name?" Then may you practically know the meaning of that beautiful word, "Jesus," as given in Matt. i. 21. God's Son is the Saviour, and faith says, He is my Saviour. Can you say so, and sing from your heart—

Sweetest Name on mortal tongue,
Jesus! blessed Jesus!

"HOW DID HE DIE?"

Sweetly the broken accents fell upon my ear from the lips of poor deformed Katie, who, but a few weeks before, had said, "I don't know God." As she gazed in my face, and waited eagerly for a reply, I saw that the Spirit of God had awakened within her some interest in God's beloved Son—the Saviour of sinners. I therefore sought to tell her a little more of what God in his love had done, after drawing gently from her memory the little truth which the Lord had graciously caused to reach her soul, and find a lodgment there.

Katie could tell me that God had sent his Son from heaven, that his name was Jesus, and that He had died. It was with wondering looks that she listened while I told her that cruel men had nailed the hands and feet of Jesus to a piece of wood. Then, as if some sleeping thought had been awakened within her, she suddenly said, in inquiring

tones, which were somewhat startling in their scriptural sound—

"On a 'tee, was it?"

Feeling myself the power of the actual words of Holy Writ, I answered, with some feeling in my heart and voice—

"Yes, Katie, Jesus 'bare our sins in his own body on the tree.'"

The little which this dark mind could take in of the light of God only served to show me the power and reality of Psalm cxix. 130: "The entrance of thy words giveth light; it giveth understanding to the simple."

It was interesting to hear the broken remarks and simple questions with which poor Katie occupied herself and me as I went on to tell her that Jesus was laid in the grave, and that He rose up out of it and went to heaven. Her eyes had already seen a never-to-be-forgotten sight in the death of her mother, which had been the cause of Katie's removal from home to the workhouse. So, as we spoke of death and the grave, there came again and again from her lips the touching wail of sorrow—

"My mother is dead."

Death, then, she could understand, but rising again seemed to astonish her, and also the fact that He who died and rose would soon return.

"Jesus may be here at any moment, Katie. Would you not like to go?" I asked.

"No, I 'ood not," was the decided reply.

"He will take all his own with Him. Would you not like to belong to Him, and go where you would walk and talk like other people in his beautiful home beyond the sky?" The question touched her in her helplessness, and as decidedly as before was Katie's reply—

"I 'ood like to go."

A deeper need had yet to be felt, but, thinking it wise to say no more, I rose to go, saying—

"For whom is God's Son coming, Katie?"

"For 'oo," was her ready response.

"Who else will go with Him?" I asked.

"Me," was the short but cheering reply, and with that personal word on her lips I left her, looking to God in my heart that He would make it a reality in hers. Faith alone can say in sincerity, "Jesus is coming for me," and God only can bestow faith. But you, my dear reader, are responsible to receive what God so freely offers. With his Son as your Saviour, you will have the richest portion God can give.

"As many as received Him, to them gave He power to become the sons of God" (John i. 12).

No other way to heaven is found
But by the Saviour's blood;
'Tis that alone which saves the soul,
And brings it near to God.

"FOR ME."

The love of God presented to the soul, and the precious work of Christ on the cross, requires a personal application in every case. Therefore God graciously showed this weak-minded girl what He thought of her, as well as what He had done in giving Jesus for his glory and her need.

Katie believed what the living and true God had said, and could then say, "For me," by his perfect authority, in the simplicity of her heart and soul.

Can you, my young reader, do the same?

G. W.

(To be concluded.)

The foregoing narrative is published as a booklet, by JAMES CARTER, Aldine Chambers, 13, Paternoster-row, E.C., 1d.

Personal.

I must thank my little friends at Danehurst for sending the box of cards and books. I have sent them to be distributed in the homes of a thousand very poor children; and if others of my "nieces and nephews" would send some of their old Christmas cards they would be gratefully received by as many more. GERALDINE SMITH.—It is in time I get it on Thursday morning. MABEL JONES.—You may have the questions explained whenever you do not understand them. GEORGE O'BRIEN.—You may write on both sides. HAROLD AND WILLIE CHEESMAN.—You must put your age if you do not answer all the questions. EMMA PRICE AND CHARLES PARKIN.—I am always pleased to have a new member. KENNETH SOLTAU AND EMILY BRIDGEWATER.—Thank you for your letters. MINNIE GIDDINGS.—I am sorry you are ill, and hope you will very soon be well again. MARY L. GRAHAM.—Am so glad to hear of your happiness. EDITH GRIEVE.—I was pleased with your letter and the good news it contained. TREVOR MATTHEWS.—Thank you very much for your letter and kind thought of me. I hope your sister will pass in her exam. THEA AND JACK GUINNESS.—Your paper was very, very neatly written, but could Jack write out his own answers? FRANK STALKER.—You will find the answer in Acts ix. 10. MAGGIE KIRKBRIDE AND MABEL BROWNE.—Am glad you have started to answer the B.S. ELLA CLAPP.—You left out the text in Micah, and as you did not state your age you were counted wrong. GRACE JOYCE.—You sent your paper without name and address last week.

The Bible Searcher.
A SPECIAL PRIZE.

To MY FRIENDS, OLD AND YOUNG.

Our first year of "Bible Searchers" is nearly over, and I shall be glad to receive hints or suggestions for the coming year.

Parents and others whose practical experience of the questions week by week have led them to think of any way in which they think this page may be improved are invited to state their ideas very briefly, and enclosed in an envelope marked "Suggestion."

A prize (consisting of a set of SCRIPTURE BIOGRAPHIES, by Rev. F. B. Meyer) will be given for the best received before the 21st inst.

Foreign List:—

No. 38. Christine and Graham Pearson. No. 41. Maria Lister, J. Garratt, Daisy McArthur. No. 43. Charlotte Cane, Josina Uys (South Africa). No. 42. Alice Henderson (Jamaica). Nos. 45 and 46. Frank and Vera Sjöström. No. 45. W. Arnot Craik (America). No. 44. Jewelline and Queenie Dale. No. 47. Gerhard Meuter.

No. 48 (second list).—Correct answers received from:—

Isabel* and Gladys Phipps, Marcus King, Walter Perryman, Hubert and Leslie Morris, Constance Gabbett, Maggie, Bessie, and Mabel Fletcher, Mabel Panter, Ethel and Kathleen Light, Rowland, Lilian, and Teresa Blackie, Harry, Colin, Herbert, Arthur, and Wilfred Wright, Margaret Hesse, Cyril G. and J. King Bennett, Oswald Mavor, Laura Percy, Allen and Conyers Baker, Bessie Scantlebury, Emma Goodier, Florrie Smith, Nellie Couch, W. Scot Buchanan, Cecil Harvey, Ross Wylie, J. and Frank Grigg, P. Leigh, Douglas Paige, L. Culley, Charlie Prynn, Hamilton Nicholas, H. Kordlicht, J. Conner, A. W. Murray, E. T. Elliott, Eileen Roberts, Herbert Mersey, Fannie and Alec Waring, Christian Chalmers, Janet and E. B. Black, Bella and Abraham Mack, Ruth, Beryl, and Maud Morris, Freda Hulton, Elsie, Grace, and Ida* Wright, Donald Campbell, Frances Mann, Wm.* and Colin* Mackenzie, Sinclair and Moffatt Jackson, May and Janie Handasyde, F. E. and Dorothy Harris, Margaret Macdonald, Jean Macdonald, Beverley, Rose, Thomas, and C. Rayner, Gerald, Henry, and Mary* Nelson, Frank Medcalf, Bertha and Bella Steadman, Lizzie King, May Norman, M. Milner, Barbara Shield, Irene Simms, Frank and Herbert Tomkins, Dora Muir, Norman Draby, A. E. A. Dobson, Louis Berthe Dora Walters, Daisy Goksworthy, Margaret Hesse, Daisy* and Helen Pettison, James Diney, Jessie Bone, Lucy and C. W. Jacob, Gordon S. Duncan, Nellie Lovegrove, Dorrie Nathan, Frances* and Dorothy* Keable, Marjorie Salmon, Susie and Ethel Cumbers, Olive J. Clarke*, Thea and Jack Guinness, Gertrude and Albert Lockington, Nellie Skinner, Ada, Maggie, and Willie Palmer, Ashley Bowker*, Mary Clarke*, Sybil Forbes, Percy Stokes, Eric Heaton-Smith, Dorothy* and May* Vickers, John W. Thomson, Mary*, Maggie*, and Willie* Charles, Florence and Lucy Mackenzie, Oscar and Katie Cross, Emily Prangle, Gertrude Kingerlee, May Baker, Willie Wheeler, Jessie Dunlop, Barbara Macconchy, Nina Coote, George Proctor, Dorothy Patten, Harry Robinson, Mabel and Clement Selby, Ruth Harrison, Gladys, Undine, Gladys, Llewellyn, and Wilfred Shaw, Trevor Matthews, Francis, Dorothy*, and Helen* Slater, Elsie Johnson, Raymond Theobald*, Emily Church, Edith Quick, Nora Read, Rena Benny, A. Matthews, Mabel Ince, Sarah Rivett, Ezra, Queenie, and Louis Matthews, Maud and Robert Sharman, Arthur Barker, Elizabeth Hill, Lizzie Hill, N. O. Robinson*, Cecilia Franklin, Marion and James Gibson, Susie Keen, Elsie and Guinevere Leigh, Margie Marston, Edward Rainey, G. Jakman, Matilda*, and Percy* Robinson, Stanley Mainier, Lottie Orr, Jessie and Mary Lynn, Edith Larwill, Hilda Bassett*, Ruth Sarah, and Rhoda Braithwaite, Agnes Head, Muriel Shaw, Geraldine Smith, Willie Aspin, Arthur, Henry, and John Conch, Ernest*, Reginald*, and Willie* Fildes, Ernest and Herbert Fowler, Ernest, Hugh, Daisy, and Ruby* Allen, Hannah Lovell, Edith Daisy, Lavina Barnes, Amy Posten, Lizzie Athole, Clara Riley, Edith Fielder, Catherine Barber, Hilda Medill*, Mabel Jones, Jessie West, Gerlie Edwards, Ruby and Olive Stone, Horace Williamson*, Ella Harvey, Gertrude Daniels*, Mary Stuart, Joanna and Frederick Pearman, Harry Butler, Albert Bridges, Charles Brown, Beatrice and Sydney Cashford, Lily Clarke, Flossie Osmond, Mabel Palmer, Mabel Bellas, Dora and Kate Symms, Nannie and Louie* Tibbitts, Minnie and May Cornell, Joanna Cunningham, Christine and Hannah Parker, Dorothy and Lilian Bevan, Nancy Bellerby, Mabel Barker, Frances*, Mary, Margaret, and Georgina Trotter, Bob* and Dolly Salt, Edith Hutchings, Christabel Smart, S. E. and Charles Mackintosh, Agnes and John Seth, Maggie Kirkbride, Helen Daniels, Alfred, Mary, and Daisy Greenacre, John and Margaret Hogg, Isabella Kay, Dorothy Warner, Winifred Harvey, Maud Leigh Morris and Olive Cooper, Christabel Goodwin, Sydney and Miriam Marston, Charles and Mena Hunter, Edith and Harold Wood, Annie Fleming, Richard and Duke Lewis, Euphemia, Mary, and George Graham, Constance and Willie Devenish Menzies, Clara Siddall, Emily and Edith Hearn, Leonard Browne, Tom, Lena, May, and Harcourt Hunter, Maggie and Carrie Wight, Bruce and Harry Malaher, Edith* and Jimmie Grieve*, Eva Gray, Aline and Chappie*, Bazett, Jessie Palmer*, Ina Prince, Alice Tooke, Beryl Fowler, Stan* and Lily* Boxer, Jessie* and Maggie* Carter, John Rogers, Charlie and Bertie Ardley, Hilda M. Craig, Dorothy Dyke, David C. Judd, Mary Walton, Gertrude Partridge, Arthur and Herbert Turnbull, Laura Macaulay*, Edith Wilkins, Eva Edmundson, Maggie Smith, Mary T. Colville, John Welbank, Mary* and Valerie* Midland-Kirwin, Christabel Dickinson*, Robert and H. Keable, May Sedall, Constance and Hilda Schaeffer, Margaret and Dorothy Morris, Thomas Kirkpatrick, Blanche Norcock, C. D., J., and T. M. Stanier, Gladys Calvert*, Mary Tongue, Annie Boniface, Minnie Giddings, Hilda Gouldsmith, Ethel and Gerard Morgan, Muriel Jocelyne, Phyllis Boyd, Lexie Jack, Bert Brothelie*, Joshua and Dorothy Hughes-Games, Jessica Sherwin, Marian, Emily and Lucy Kell, Winnie, Francis, Stanley, and Florence Hoyte, Margaret Randle, Mabel Browne, Edith Gray, Helen and Gladys Willoughby, Arthur Cordell, Charlotte Millar, William and Agnes Menzies, John Baring, Edith and Dora Corrie, Lucy Soltau, Margaret Gribble, Ivy Maunsell, Mia Scott.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 49).

1. Through the great and terrible wilderness. Eleven days.
2. To Esau. They were not to meddle with them, but to pay for all they had of them.
3. Caleb, because he wholly followed the Lord.
4. The Israelites should be as the stars for multitude. The Amorites had chased the Israelites like bees. The Israelites were to go by the seaside to the land of the Canaanites. The spies brought the fruit of Canaan in their hands to show the Israelites, Anakims, Emims, Zamzummims.
5. Sihon, king of Heshbon.
6. That they should possess the promised land.
7. (a) Spoken by Moses in the wilderness because the people were so many.
(b) Moses spoke them at Kadesh-barnea, before the spies had been sent.
(c) Spoken by Moses to encourage the Israelites when they heard of the strong cities and the giants.
(d) Spoken by God, when the Israelites wanted to fight against the Canaanites, after they had refused to obey his command.
(e) Spoken by God when he commanded them to take nothing from the children of Esau in Mount Seir.
(f) Spoken by Moses to Sihon, King of Heshbon, when the Israelites wanted to pass through his land.

No. 49.—Correct answers received from:—

Gladys Pike, Rosalind Phillimore, Mabel Whitaker, Eric Chance, Dorothy Hughes-Games, Cecil Bradford, Emily Bridgewater, Herbert Bradlow, Byres Hill, Thomas Bewley, Noel Wright, Margery Smart, Betty Stocks, Kathleen and Gracie Dodington, Sydney and Miriam Marston, Nellie and W. B. Dowsett, Gracie Locke, William Devinish-Moore, Edwin Peters, Dorothy and Evelyn Hever, Gracie Marston, Sydney and Olive, Robertson, Frances Taggart, Maude Tyson, May Tull, Daisy Groves, William Clarke, Kate Johns, Marion Richards, E. V. Marchbank, Juliet Haines, Edith Bagnall, Milly Parrish, W. F. Williams, George O'Belrne, Olive Masson, Gracie Chatterton, Agnes and John Seth, Frances Price, Alice Palmer, Hilda Matheson, Lillian Elliott, Margaret Davison, Freddy and Herbert Compton, Mabel, Annie, and Edith Cole, Louie, Mary, and W. M. Peasey, Amy Hoddinott, Phyllis Boyd, Arthur Sanders, Harold Stevenson, J. A. Chamberlain, Leslie Stroud, Violet and Kitty Donaldson-Selby, A. Rose Anton, Ethel Beauchamp, Constance Gabbett, Edith Hayward Annie Tawse, Ruth Coupe, Maude and Amy Nottage, Gordon Bligh, Hilda Schaeffer, Hilda Brooy, Constance and Mildred Scott, Francis and Alleen Piggis, Grace and Dora Joyce, M. L. Rickards, Nellie Lovegrove, Bert Brothie, Olive and G. Lewis Andrews, Lucy Andrews, Theodora Hill, Hugh Smith, E. Valerie Maitland-Kirwan, Flora Simmons, Lillian and Margaret Pook, Pussie Hoyte, Frank Wilson, Lizzie and William Porter, Nellie Skinner, Brereton Code, Daisy Phillips, Percy Stokes, Willie Wheeler, Arthur Dacre, Mabel Birney, Edith and Margaret Gray, Daisy, Vera, and Norman Petrides, Archie Jacob, Freda Hooper, Florence and Stanley Hoyte.

THIS WEEK'S BIBLE SEARCHER (No. 50).

Isaiah l. lvi.

I. Answer the following questions:—

1. What shall be found in Zion?
2. How shall the redeemed of the Lord return?
3. What are beautiful upon the mountains?
4. Why "did we hide as it were our faces from Him"?
5. Why was He with the rich in his death?
6. When are we to seek the Lord?
7. How shall God's word return to Him?
8. What does God say is the difference between his thoughts and ours?

II. Give chapter and verse to each of the following:—

- a. They all shall wax old as a garment.
- b. A word in season.
- c. My servant shall deal prudently.
- d. My righteousness is near.
- e. Their righteous is of me.

Children under eight any three, under twelve any six of Question I.

UNCLE TOM.

In the Name of the Children.

"WHAT is the use," the cynic asks, "of giving dolls and toys to pale-faced little workhouse girls and friendless little boys? You waste your money," he declares, "when gifts like these you send, and do not even earn the thanks of those you would befriend."

"Far better let the children be," he tells us with a sneer, "Playthings are sadly out of place for those in their low sphere. What can they want with dolls and toys? How can they understand The meaning of those useless gifts you send with lavish hand?"

So says the cynic, but he speaks, as cynics often do, Without the faintest knowledge of the things he would pooh-pooh. So says the cynic; in reply a little tale well tell— The story of a tragedy that but last week befel.

A simple annal of the poor: a bare and dark backroom; A tiny, blue-eyed girl of four, left sitting in the gloom; Left all alone, poor little mite, as on the darkness creeps, With none to answer should she call, or soothe her if sue weeps.

Alone and yet not quite alone, for see against her breast, Wrapp'd in a tattered woollen rag, a battered doll is pressed. A common, ugly doll at best, but oh! to her so dear, That in her sweet solicitude she shows no sign of fear.

Her thoughts are only for her doll; lest it should feel alarm, She whispers words of love as she enfolds it in her arm; Her loneliness, her helplessness, she quite forgets to see, And when she shivers she but thinks how cold her doll must be.

The fire has almost smouldered out, but now it is her aim To fan the dying embers there once more to living flame; Her doll must be warm before it goes to bed, and so With childish efforts she attempts to make the ashes glow.

Then tenderly she lays her doll, close to the grate, to sleep, And sets herself, devoted still, her loving watch to keep; When, as she bends for one last kiss, the flames—mischance most dire!— Leap for a moment from the bars and set her dress on fire.

When presently the neighbours come, it is, alas! too late; And all that love and skill can do cannot avert her fate. The dollies still where it was placed, snug in its cosy bed, But ere the stars have ceased to shine the little girl is dead.

Then, let the cynic have his say. One incident like this Enables us his sneers and gibes to scornfully dismiss; And gives us, too, yet stronger cause that earnest plea to make, Which every Christmas we repeat for charity's sweet sake.

Thousands of girls—remember that!—whose lives have known few joys Are waiting for their Christmas dolls: thousands of friendless boys, For whom such words as "home" and "love" no meaning can possess, Depend on you for their one taste of Yuletide happiness.

Pardon us, then, if we essay your generous hearts to touch, For what to you but little means implies for them so much. The price of but one luxury, that you will scarcely miss, May fill a score of children's lives with yet untasted bliss.

Come, then, we reckon on your aid; you've often helped of yore, And never was your help required so urgently before. The need has never been so sore, make it our happy fate To find our sympathy till now has never been so great.

—Truth.

(I have before me applications for some thousands of toys—old or new—cards, scrapbooks, etc., for distribution among children who in some cases have never had a toy in their life! So I can find a welcome for as many as my little friends can send me.)

(For Children's Special Service Mission notices, see page 23.)

The Finsbury Working Lads' Institute, Poole's Park, Seven Sisters'-road, continues to be the home and club of a large number of the lads of the neighbourhood. It is hoped real and permanent benefit has been derived by those so much needing Christian care and instruction, benefits which an Institute like this is so well able to confer. The total number of members enrolled has been 169. The latest report gives a good account of educational and all other classes, of the reading-room and library, the gymnasium, clothing club, and other useful operations, as well as the Sunday evening services and the Bible-classes. The committee ask help for the work and towards clearing off the deficit of about £30. The hon. secretary is Mr. E. Pope, 44, Endymion-road, N.

[1130]

The World of School.

THERE are many agencies at work in our great public schools for the advancement of the true life of the boys. Sermons in the school chapel, Bible instruction in form, the personal influence of head-master and house-master—all these things have influenced many a boy at this, the hardest and most critical period in his life. In his four years or more of public school life his character is being formed; friends are around him exercising their influence, whether for good or ill. So there is no time more important, and any help which will advance his truest life is of value. When the Church Parochial Mission Society sent out their missionary into this part of the field of work, they did so with the full assurance that it was God's work, and therefore would command God's blessing and furtherance.

REV. NORMAN BENNET,

of Trinity College, Cambridge, who undertook, a year and a-half ago, the post of missionary to public-school boys, is an old Uppingham man, and therefore well in touch with public-school life. The wonderful success which has attended the work is a more than sufficient answer to any question which may have been raised as to the expediency or usefulness of it. There are close upon

SIXTY LARGE PUBLIC SCHOOLS

in our land, and about 420 secondary schools, with a population of many thousands of boys. Of these, Mr. Bennet has, in his first four terms of work, touched thirty-five—at the invitation of the head-master in each case. He has preached in over thirty school chapels, given more than 200 addresses, to which he has had a voluntary attendance of over 4000 boys. He has also lectured more than twenty times on Palestine. This Palestine lecture Mr. Bennet believes to be a great means of bringing before the boys the realities of the Bible and of Christ. He gives it in Arab dress, and at each school invites four or five boys to put on Eastern dresses by way of illustration. Being an account of his own experiences, the boys come away with their faith in the Bible strengthened, and with one more link added to the great chain of conviction.

The work, however, does not end here. Often at the commencement of Term

HUNDREDS OF MOTTO CARDS

are sent to the various schools which Mr. Bennet has visited, and thus he is enabled to keep in touch with past work. Individual work, too, has been rendered possible by the hearty co-operation of the boys, and Mr. Bennet looks back with thankfulness to the hundreds of fellows whom God has enabled him to help forward along the way of life.

MR. BENNET'S SCHOOL SERMONS.

It will thus be seen how really the work has progressed and how great are the opportunities of work in the future. Head-masters, house-masters, form-masters, and boys, alike have encouraged and furthered the work, while the chaplains of various schools have given Mr. Bennet their hearty welcome and co-operation. We are glad to see that Mr. Bennet has published a volume of his school sermons (2s. *Elliot Stock*). We hope that many of our readers will further Mr. Bennet's work by aiding its circulation. It is entitled "Be True," is dedicated to Edward Thring, of Uppingham, and deals in a practical way with school life.

Boys' and Girls' Refuges.—The Manchester and Salford Refuges and Children's Aid Society, Strangeways, Manchester, states that during the month of October 458 children have been dealt with in the various Homes, 63 of whom were fresh applicants for help in one form or another. Some were restored to friends, others sent to other institutions, some were given temporary help for one or more nights, and sixteen were admitted to the permanent benefits of the institution. Several elder girls were received at the Open-All-Night Shelter, three or four brought in the middle of the night by constables who had found them wandering about the street without money or shelter.

Soldiers and the Y.M.C.A.

FOR some time past the Soldiers' Christian Association has been affiliated with the larger and older institution, the Y.M.C.A. Desiring to further the best interests of our soldiers, the London Central Association organised what was called "A Military Convention" at Exeter Hall, on Wednesday last week, so that counsel might be taken with delegated representatives of the S.C.A. as to any possible extensions of the work. Some 150 delegates were present, gathered from various military depôts, so that red coats were greatly in evidence at the time-honoured rendezvous in the Strand.

At noon there was a reception of delegates, and at one o'clock a praise and prayer meeting was held, when Captain Dawson gave an appropriate and very stimulating address. The Conference commenced at three in the Lower Hall, with Capt. WISELY, R.E., in the chair. He spoke some earnest homely words to his comrades, specially urging them to a maintenance of the financial burdens of the work without having to seek outside help. The main topic of consideration—How the Y.M.C.A. could best promote the further work among soldiers—was introduced in an interesting and comprehensive little address by Col. Philips. At present, he said, scarcely a fringe of the Army is touched. Wherever there is a military depôt and no Soldiers' Home, an open door exists for the services of the Y.M.C.A. Association rooms might be opened to the members of the S.C.A., and Y.M.C.A. workers should embrace every opportunity of influencing for good the unconverted soldiers. Few, if any, commanding officers, he felt certain, would object to efforts in this direction. The benefits would react on the Y.M.C.A., and give it the backbone that comes from all aggressive endeavour. They would, moreover, earn the gratitude of thousands of praying Christian parents who have sons in the army. In concluding his address, Col. Philips expressed the hope that this Conference would become an annual fixture at Exeter Hall.

Two delegates and an Army Scripture Reader afterwards contributed to the discussion. All were rejoiced at the progress made in recent years in the special work of evangelising among soldiers, and looked forward hopefully to an extension of the work. A good suggestion sent up in writing to the chair was that Y.M.C.A. members should look out for particulars as to young recruits in their various districts, and send such information to the Scripture Reader attached to the depôt whither the recruit is sent. Some time was given to the subject of increasing the number of regimental branches of the S.C.A., but nothing very practical was adduced. Mr. W. B. Harington referred to the work of the Soldiers' Prayer Union, which has been a channel of blessing to many of the Christian men in the Army.

The closing hour of Conference (under the presidential guidance of Mr. H. Conder, of Bombay) was taken up with brief reports of the work now being done in different regiments or batteries. Some thirty delegates contributed snap-shot reports, most of them being full of interest, and proving that an earnest spirit of zeal is permeating the Christian men in the army, and showing itself in efforts to reach the unsaved. Prior to the reports an excellent little address to the delegates was given by Mr. W. R. Lane, who magnified the supreme importance of personal Christian character, and of systematic Bible study, in helping the men to wield an influence for good among their careless comrades.

A mass meeting of soldiers was held in the evening, when a Gospel address was given by Mr. Lane. Earnest exhortations were also given by Sir George Williams and Canon Fleming, the latter of whom recited a poem, "Wanted—MEN!" At the close a number of men professed decision for Christ.

The Late Richard Weaver.—Any friends having any information to give of the work done in different parts of the country in former and recent years by the late Richard Weaver are kindly requested to communicate with the Rev. J. Paterson, White Memorial Church, Paisley-road, Glasgow, who is preparing a biography of the deceased evangelist.

The Christian Special Mission Supplement.

DECEMBER 17, 1896.

Recent Experiences.

By THOS. J. BARNARDO, F.R.C.S.E.

THE cold weather recently experienced has been seriously felt by the abject poor, and if it continues it must intensify the suffering which is always the normal experience of thousands during the winter. My faithful colleagues whose time is wholly spent in house-to-house visitation are often appalled at the mass of suffering revealed among those who in milder weather can only just keep the wolf from the door. I quote from the jottings of one or two of these visitors to the depths of poverty. On the bare table of a wretched room in the East End, in which a poor mother and six children lived, lay the dead body of a little child of six, waiting for the parish coffin which was to encase it. The body could not be left in the bed, for *there the mother and children slept*. The cause of death was described



EDWARD WORTH (17): FROM SHEFFIELD.

as bronchitis following measles; but semi-starvation had as much to do with the end as active disease.

In another East-end room a poor creature was discovered suffering from pneumonia. Her life was despaired of. Her bed was placed between two floors, one of which opened out directly on the squalid court. That bed, with the thinnest possible covering, was also shared by her husband and *four children*; for there was actually not room for them even to lie on the floor!

In yet another dismal room in a tenement house crowded with poor lodgers, a baby was ushered into the world six months after its father's death; to share, if it survived, with six half-starved brothers and sisters, the crusts and crumbs provided by neighbours, all of whom were as poor as the mother herself; and *she* had sold every stick and garment for food before she took to her bed! There was not even a rag in the room to put round the new-born infant, until a woman in an adjoining tenement, with that wonderful kindness which the poor always show to the poor, took off

her only flannel petticoat, worn to holes by frequent washings and long wear and tear, and wrapped it round the child! In other rooms there is not a scrap of *fuel*; no *food*, the cupboards actually bare; and no *work* or prospect of it. Yet withal, there is usually a modest shamefacedness at exposing their poverty and an unobtrusiveness in demands for help, which constitute a most pathetic feature in these scenes of want. Of course, in each of the preceding instances, I and my colleagues administered wisely and promptly the aid suited to every taste, but oh, how much more could be done among our decent and deserving poor had we but the means!

It is however from the very streets that we rescue the really homeless children of the Waif and Stray class, who frequent the lodging-houses when they can scrape the doss money together. These come round to our doors, or waylay our agents in their daily rounds with irresistible pleadings for at least a warm meal. In many cases all I can do is to supply food or a warm garment, or a pair of boots, for there is often present some element which would make it undesirable that I should admit them to the Homes at once.

But the children may be—*may!* must be fed; and so our Free Dinner and Breakfast Table is always at work, and night by night in our own lodging-houses numbers of homeless waifs are gathered in out of the storm and stress of want and cold, and so each day my great family, or rather, *God's great family*, grows. It is mournful at such a time as this to have to feel that all one's activities are checked by want of funds, and yet such has been the case, and it is still so. On the first day of this very month, December, my total receipts from all sources was £79 odd; being the *smallest amount received on the same day of the month for the last seventeen years*. Surely there are thousands of readers of these pages who, if they did but *REALISE* how urgent is the need, would not hesitate for an hour, at a time of such grave pressure, to send special help which would lift some of these almost overwhelming burdens off my shoulders. Happy they who are able to share in the fellowship of such a work for Christ's poor!

Of the street children admitted, what shall I say? For the story is an old one, and I may only weary the readers of THE CHRISTIAN by reciting fresh examples of phases of poverty and hopelessness similar to those they have often heard or read of. But I know not what else to do, for I make no pretensions to mere originality. I am bound as a humble chronicler to set forth the common-places, as well as the curiosities, of history; and while such poor Waifs and Strays plead for help, while they are admitted, and, by God's help, shaped and moulded into brave men and good women, surely the tale of such rescues and transformations, however often told, must still stir some hearts into a sympathy that is Christlike and human! And if the great Roman dramatist could declare that *nothing that concerned humanity was indifferent to him*, surely WE, who are Christians, and who have learnt, at the cradle and at the cross of the Saviour of mankind, the inexpressible value of humanity, since He assumed it and tasted its depths of suffering—surely *we* cannot be indifferent to the *vox humana* which rises to the ears of the Lord God of Sabaoth from the surging crowd

of child-life found in our city slums! It is with this hope and in this profound belief that I dare, at this Christmastide that brings HIM afresh to all our minds, to write some of the simple records of Waif and Stray rescue which form the principal annals of our Home life.

Ever since that night, or rather early morning, years ago, when I found a poor lad lying half asleep in one of the stone bays of London Bridge, I have had a very tender place in my heart for those lads who have reached their fifteenth, or sixteenth, or even seventeenth year, and who find themselves at that age workless, homeless, and friendless, when our own boys are looking out on life with the brightest prospects. Never shall I forget that poor fellow's pathetic reply as he, rubbing the sleep from his eyes and trying to work life into his numbed arms, stood before me, holding fast the while by the broom, his only implement of work. "Sir," he



LITTLE JESSIE: FROM THE DEPTHS.

said, "I have never had a friend in my life. I haven't got one now. I am all alone. Nobody cares for me whether I live or die. If I took to stealin', it wouldn't matter to nobody. It's more often starvin' than livin' as it is, and I don't much care what becomes of me." I did my best, and I hope not ineffectually, to show the poor lad that he had *one* Friend, the Friend of all such forlorn waifs as himself, who, unknown to him, had loved him, and who had sent me out to seek and save him. Gladly did I welcome that poor fellow that very night to our new Labour House for Destitute Youths, a branch that had just then been opened. To many of these, who, in like cases, have been as forlorn as he, have I thankfully since then bidden a hearty welcome.

One such case, for example, was that of a poor lad who came to me from Taunton having been charged before the magistrates with being a homeless tramp, without any visible means of subsistence. The lad replied to the charge, as quoted in the local press: "I haven't got no home and no friends, and nobody cares what happens. *I may as well hang myself;*

nobody would miss me, and it would be the end of my troubles." Poor fellow! It was well for him that others thought differently. When the magistrate before whom he appeared remanded him, an application was made to me for his admission. Soon after the boy was received into our Labour House. After training and testing, he proved himself a fine honest fellow, his only fault, forsooth, being his abject poverty. When by-and-by a stalwart-looking group of emigrants went on board one of the Allan steamers, James, the outcast vagrant lad of Taunton, was as blithe as any of them, looking out, with a new hope such as he had never known before, upon the bright prospects opening up for him beyond the seas.

Recently Edward Worth, a great fellow of seventeen years of age, applied at my door for shelter in a pitiable condition. It was not difficult to see that he had been a regular tramp. He had set out from Sheffield months before in search of employment, and ever since he had been tramping about the country in the same vain quest. Any odd jobs that turned up gave him just bread at the time, and perhaps occasionally a night's shelter; and at length he arrived in London, destitute, homeless, half-starved, and almost despairing. Here he had even a smaller chance than in the provinces, for other lads, more experienced than he, "knew the ropes," and so day by day he was getting more and more crushed out of the struggle.

Finally, another lad in the lodging-house, pitying his evident ignorance and inability for a street life, directed him to my door. Thereupon I traced his whole story. His father had been a file-cutter in Sheffield, who had died eleven years previously. His mother was also dead, and for nearly nine years Ned had had to struggle on alone. I was glad to find that he had kept actually honest, and that there was not one serious blot upon his record. He had indeed been several times warned by the police as a vagrant, and on one occasion had slept in the police-station in consequence. But would a better fate have befallen even our Divine Lord Himself, or any of His immediate followers, if they had lived in nineteenth-century England, and had no shelter from the wind without, or no food for the hunger within?

I very often tell my lads, *it is no shame to be poor*, for Christ was as poor as any of them. But it is a shame to sin, to lie, to do mean actions, to be unscrupulous and dishonourable. I know that thousands of young fellows who have been under my care, and who have been as homeless as Ned before they were rescued, have gone out afterwards into life with this conviction so burnt into them that in days to come they will live, whatever their struggles, honest and honourable lives—it may be in a lowly rank, but still doing good upright work for a decent livelihood. Not a few of them find themselves on the highway to comfort and prosperity; and my heart has been inexpressibly gladdened by tokens which reach me almost daily from far and near of *young lives given to Christ*, and of a noble purpose begotten of their stay in the Homes. Through the teaching there administered, they have already begun to redeem their lives from baseness, and to devote themselves to the service of their Saviour and their Lord.

Now if the danger to the *boys* of homelessness is great, what shall I say when like shadows fall on the lives of their *young sisters*? "God help them," I often cry involuntarily, when there come to my door young girls of ten, twelve, or fourteen, who have already not only been inured to privation and want in its most cruel and continuous forms, but who also appear to have "passed through the fires to Moloch." Oh, the pity of it! Listen to the sad story of little Jess. She was found asleep with an immoral woman, on a few rags and shavings in a corner. The whole story of Jessie cannot well be printed here; but some day, when I dare do

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so, I will tell it out to a startled audience. *That woman was Jessie's own mother*, but she was lost to every sense of decency—I had almost said of humanity. While I omit a great deal that, for reasons which may be guessed, I dare not set forth here, one item of the child's life must be mentioned at all costs, if only to indicate the unspeakable dangers of the whole surroundings from which Jessie had been rescued. It was, that Jessie *always accompanied her mother on her evil errands!*

And there was none to help Jessie, none to care what became of her; and day and night, body and soul, the little mite was in direst jeopardy! None to help, did I say? That was not literally true, thank God! There was one in the town where Jessie and her mother lived, who, attracted by the very horror of the case, applied to me. It goes without saying that Jessie was admitted at once; and never did my doors open more gladly or more widely than they did for little Jess. Look at her portrait, and let the mothers and fathers who read these pages, and who have darlings of their own shielded from every evil thing, lift up their hearts and voices in prayer for this child of sin and sorrow, and in thankfulness that *their children have been spared all that this fair young child has had to pass through in the early years of her life.* Ah! Jessie is one of my daughters now. I am proud of her, and one day—but we shall see!

"Oh, little feet, that such long years
Must wander on through hopes and fears;
Must ache and bleed beneath your load,
I, nearer to the wayside inn,
Where toil shall cease and rest begin,
Am weary, thinking of your load!"

Thrice happy those readers of THE CHRISTIAN who, in the midst of their Christmas festivities and family joys, are able with a Christ-like largeness of heart and width of sympathy to look beyond their own home-circle towards the vast company of poor Waifs and Strays, who wait to be gathered and sheltered within the fold—poor lads and lasses for whom this Christmas season will bring no Christmas joys unless His servants are filled with the spirit of Him who said, "Whoso receiveth one such Little Child in My Name, receiveth Me."

18 to 26, Stepney Causeway, London, E.

The Homes of Hope.

THESE Homes have now been established for thirty-five years, and have been greatly blessed in affording timely aid and succour in their hour of need to those who, through youth, inexperience, and misplaced affection have strayed from the right way.

For many years the committee have made the rescue of young mothers a special feature of their work, and out of 3562 young women and girls of tender years, in every variety of circumstance, entailing suffering and sorrow, 1421 belong to the class of young mothers who were thus saved from falling into deeper sin. The last report describes the sad condition of many of these betrayed ones, and gives details what is being done for their rescue.

The Preventive branch, on behalf of unfallen, but endangered girls, and the Reformatory branch, are also doing valuable service. Illustrative cases, statistics, and many important particulars may be found set forth in the report. The whole operations are carried on with a view to teaching the young women personal salvation as the one true source of strength and hope.

There are three distinct Homes devoted to the reception of the classes named, and these stand at present in great need of hearty help. Full information may be had of the secretary, Mr. W. Hornibrook 4, Regent-square, W.C.

"Ruth Elliott" Home of Rest.—The report of this Home for poor children has to tell of heavy demands for sanitary works and of the inroads of burglars. Many pathetic and singularly touching stories are told of the pale-faced and often crippled little ones received into the Home for rest and recruitment, while numerous letters from parents and children attest the benefits derived from a stay in the Home. The lady superintendent is Miss Priest-Peck, "Ruth Elliott" Home, Enfield, N.

The National Refuges.

THOSE of our readers who remember with what heartstirring eloquence the late Earl of Shaftesbury used to plead on behalf of the National Refuges and Training Ships *Arethusa* and *Chichester*, of which Society he was for so many years president, will rejoice to know that the good work possesses an enthusiastic champion in his successor, the Earl of Jersey, who, together with the Countess of Jersey, takes a deep and personal interest in the Society's well-being. A stirring appeal has just been issued by his lordship, in which he describes the nature of the work and its claims. The object of the view is stated to be "to provide a home, a good useful training, and a start in life for every homeless or destitute child who is brought under our care." It further appears that the eight Homes and two training-ships of the Society provide accommodation for one thousand children, and five or six years ago that number were being maintained, but owing to lack of funds the present number is only a little over 800. This fact is much to be regretted, and we feel sure it only needs for the Christian public to realise its importance in order to secure a more satisfactory state of things.

Whilst on the one hand we see ample signs of want and destitution, we also know there are very many persons whom God has richly prospered, and who could speedily enable the National Refuges' Committee to fill up every vacancy in their excellent Homes and ships.

Lord Jersey truly says he does not write without personal knowledge of the work of the Society. It is one of the noblest traits of our English aristocracy, that much personal interest is being taken in the claims of the poor and needy. It is gratifying to remember that in the higher circles of society there are those who, not merely at Christmas-time, but throughout the year, maintain a kindly interest and sympathy in those less happily situated.

Special prominence has recently been given to the increasing need of British sailors for British ships, and some writers in the daily press have handled the subject as though no opening existed whereby poor boys of good character could readily receive the requisite training for a seafaring life. It is now thirty years ago since the philanthropic and far-seeing Earl of Shaftesbury sought to supply this very need by establishing the *Chichester* as a voluntary training ship at Greenhithe, Kent. Since 1866 the *Chichester* and her subsequent consort, the *Arethusa* frigate have received over 6000 poor boys of good character, and drafted them either into the merchant service or Royal Navy.

Very interesting details of these operations can be readily obtained by anyone who will call upon the secretary, Mr. H. Bristow Wallen, at the London Home and Offices, 164, Shaftesbury-avenue, W.C. At this address, too, can be seen every morning anxious applicants for admission, whose pitiful stories would touch the hardest heart and unloosen the tightest of purse-strings. The method of investigation is simple and effective. An experienced inquiry officer promptly tests the accuracy of the statements, and in an incredibly short time the matter is settled, to the great joy and relief of really deserving and necessitous cases. It is this very promptitude which proves such a boon, not only to the poor but also to those interested on their behalf, and commends the work of these Refuges and ships as being eminently worthy of support. One of the latest developments is the establishment of a Technical Home at the London premises. Here may be seen sturdy youngsters sent up from the Society's Homes at Twickenham and Bisleigh, learning the more advanced technicalities of tailoring and shoemaking, so that on leaving the Society's care they may be in a better position to fight life's battle, and far less likely to drift back again into poverty. During the past two or three years the committee have had to face the stern necessity of making considerable outlays on the buildings, which after so many years (the work began fifty-three years ago) required extensive repairs and alterations in order to be efficient. These heavy outlays were not met by additional contributions. Thus there remains a large debt on the work, which calls for special help. The utmost economy is exercised in the management, and for every shilling that is entrusted to the treasurer, Mr. W. E. Hubbard, ten pence halfpenny goes directly to the maintenance of the children. A well-known and highly-respected firm of accountants audit the monetary transactions, and a special finance committee gives personal supervision to expenditure.

Aged Pilgrims' Friend Society.

NINETY years ago this excellent Society was instituted for the purpose of assisting the aged Christian poor of both sexes, and of every Protestant denomination.

Like so many other institutions, it originated through that revival of the spiritual life of the churches in the latter part of the last century which was, under the Divine blessing, so largely the result of the preaching of George Whitefield and others.

The first year's operations resulted in an income of £18 6s. 3d., distributed among the three pensioners then upon its books. In the year 1857 there were 432 pensioners, and the number has steadily increased, so that at the present time there are 1405 receiving pensions amounting to upwards of £10,500 per annum; 1,017 are upwards of seventy years of age, and of this number 290 are more than eighty, and fifteen are over ninety.

Aged pilgrims such as these, associated with various denominations of Christians, constitute the class eligible for the help of the Society. Their busy day of life is over, the sunshine and the shade, which alternately marked its path, have alike disappeared, and the soft tints of evening gather over the sky. Life's sunset hour, its twilight season, have arrived, and the dim eye, the silvered lock, and the feeble step, indicate that the special and tender care and help needed by old age must be supplied.

Another feature of the work is the four homes at Hornsey Rise, Camberwell, Stamford-hill, and Brighton. In these buildings 180 of the pensioners find peaceful dwellings in the evening of their days. This branch requires £1800 per annum for maintaining the homes and the funds for providing medical attendance, nurses, coals, etc., for the infirm inmates.

The committee endeavour to make these asylums "homes" in every sense of the word. A touching instance of the feeling with which many of the inmates regard them may be interesting. An old gentleman, who had formerly been a merchant, and a subscriber to the Society, became, through reverses in business, a pensioner and inmate of the Camberwell Asylum, where he lived for many years greatly respected. He was seized with illness when visiting some of his relations, and they wished him to remain with them. "No," he said, "I must go home to die," and accordingly he was conveyed to the asylum, where he finished his course with joy.

A bright and cheerful Christian dwells in another asylum. She has been a widow for many years, and has had severe trials. She says, with a curious mixture of metaphor: "My husband was removed in the strength of his manhood, and I am still a creaking gate, but the Master will cut down the corn as soon as it is ripe."

The medals on the breast of a veteran in another asylum indicate that he served his country at Balaklava and on other battlefields. Subsequently, he became servant to a late eminent ambassador, and has seen much of men and things. His intelligent and interesting narratives vividly illustrate the power of prayer, to which he gratefully declares his life a standing testimony.

The late Earl of Shaftesbury, when presiding at the annual meeting of 1883, said:—"This Institution, apart from the benefit and relief it gives, is a great moral institution, and is set to create in men's hearts and minds a feeling of reverence which is necessary in things moral, political, and religious. Old people are apt to be regarded as burdens, whereas it should be a joy and a privilege to minister to them. For this reason I specially commend the charity to young people."

Full particulars of the work of the Society will be gladly supplied by the Secretary, at the office, 83, Finsbury-pavement, E.C.

"Take My Hand!"

THE DYING REQUEST OF A STOCKWELL ORPHANAGE BOY.

"ASK God to take my hand." This was the touching request of Ernest Ireson, a little fellow of twelve summers, as his mother sat by his side, expecting every hour would be his last.

He had taken farewell of his friends and companions; they had gone out one by one, and now only his mother remained of whose presence he could take any count, and suddenly the thought was borne in upon him that presently he must pass beyond her reach, and traverse the last part of the way alone. His request was not suggested by fear—he had been calmly resting in Jesus for some time, and was only awaiting the summons which should call him home. The ravages of consumption had left him wasted almost to a skeleton, and with scarcely strength enough to move in bed; but though heart and flesh were failing, God was the strength of his heart, and so he maintained a brave courage to the last.

It was a touching sight as the widowed mother sat by that corner cot, watching through tearful eyes the passing of her own child beyond the reach of her hand and voice. Again and again the language of simple trust and hope had been heard; again and again farewells had been spoken, and messages whispered for the loved ones who had gone before. As the last steps of life's brief pilgrimage were being taken, and the frail traveller felt the gloom gathering, by which even the redeemed are for a moment amazed, the path of life, which slopes from darkness up to God, stood revealed to his quickened gaze, and the most fitting sequel to the last-spoken farewell was the pathetic request—

"Ask God to take my hand."

However effectual the prayers of a righteous man may be, the prayers of a widowed mother are not less availing, and to a dying child they were as soothing as an angel's lullaby, and so he fell asleep.

Only a day or two before little Ireson passed away, he sat up in bed and wrote the following letter, but his strength was spent before he signed his name.

"Dear Mr. Charlesworth,—Just a few lines to let you know how I am trusting in Jesus. I have given my heart to Him for some little time now, and I feel very happy for it. And I hope all the boys and girls will do so too."

A few hours before the end the nurse reminded him that he had not put his name to the note. He replied, "I can do it now!" The letter was spread on the cover of a book, and taking a pencil in his wasted fingers, he subscribed his name thus:—

"I remain,

"Yours truly,

"E. IRESON."

"I remain!" Quite true, dear child! But not in the home of your adoption and with the friends you had learned to love! We think we hear thee beyond the darkness of the tomb, exclaiming, "I remain!" From the home where Jesus is, there is borne to us the echo of a familiar formula transmuted into a note of triumph—"I remain!" And we shall meet thee again in "The sweet by-and-by." Till then, we cherish the blessed memory of thy too brief course here below and of this pleasing episode in the latest stages of thy earthly pilgrimage.

"Take my hand!" is the piteous prayer of boys and girls who shudder at the dangers of the way, or, having fallen, know their weakness and their need. It is impossible to look upon a group of children gathered from the alleys of our towns, and not feel a pity toned with sadness! No hand seems to hold them, and it is not difficult to forecast their probable future. The Orphanage deals with but one class, but what a large class it is!

We are not going to pauperise ourselves or our friends by begging, as if the Lord Jesus sought an alms for his children; but we notify the need to our Lord's disciples, and their love to Him will prompt a free-will offering. Our beseeching has been done in a higher sphere; and now as a brother looks for kindness from his brothers, and as one servant of a good Master expects aid from all in the same service, so we may reckon upon willing help from those who love our Master and his little ones.

Contributions should be sent to the Treasurer, Rev. J. A. Spurgeon, D.D., care of the Secretary, Stockwell Orphanage, Clapham-road, London.

George Yard Missions.

THE Lord still permits us to labour on among the very poorest people and children of East London. It is nearly half a century since He laid upon our hearts the temporal and spiritual condition of the people living in the back streets, courts, and alleys of the Eastern part of London. We have always felt that if they are to be reached at all, it must be in their own lanes and alleys, and that by God's servants, who, walking in the footsteps of Jesus, bear in mind that He talked to one sinner by the well-side of Sychar, and was at the same time ready to attend to the thousands gathered on the grassy slopes of Bethsaida.

Our hearts are drawn out in sympathy towards the very poorest of our fellow creatures. We rejoice to see the children flocking to our schools and meetings, and it cheers us to know that the Lord is carrying on a work in many young hearts; but for this their lives would be miserable indeed, at the best their lives are very sad and hard, often hungry, ragged, barefooted, and sometimes homeless, in spite of poverty they are often very cheerful, and make the courtways and alleys sound and resound with some sweet hymn of praise.

We are thankful to see so many young people present in the classes and at the meetings specially held for them. The Christian Band of Young Women find their meetings to be very precious, the presence of the Lord is always felt; there they meet Him and gather spiritual strength; they have believed His promises: "I will strengthen thee"; "I will help thee"; "I will uphold thee"; "I am thy God." Trusting in His word, they have been enabled to face the world in the factory and work-room, living out Christ before the ungodly and unsaved ones.

The work among the men and women is still carried on. Hundreds attend the evangelistic services, Bible-classes, and other meetings. Our largest rooms are often filled with attentive listeners; the Gospel in simple language is faithfully proclaimed. Christ has His right place; He is the base, the centre, and the head, and He has won to Himself many precious souls. We grieve when we remember that there are thousands in London unreached, and we feel that the command of the Great Master must be obeyed—"Preach the Gospel to every creature."

We have begun our winter campaign, and are much encouraged by the kind welcome given, by the people in the lodging-houses, by the rough and careless ones whose lives are steeped in sin, and who readily listen to us when we speak to them of the great love of God in giving His only begotten Son to die for sinners. It is a privilege to talk to these poor creatures about a Saviour's love, and it comforts us to know that our labour is not in vain in the Lord. There are all around us many living witnesses, grand trophies to the power of redeeming grace even in the worst and roughest cases.

In the past the Lord in His great love and goodness has supplied our need, often in a wonderful way. The future is in His hands, our trust and confidence is in Him.

Will the Lord's people pray that workers may be sent into this portion of his vineyard? There are children who greatly need the fostering care of those who are ready to sympathize with the neglected and lost ones and become their friends.

There are over thirty missionary agencies in connection with this Mission, which commenced in so small a way and was greatly encouraged and helped by the late Lord Shaftesbury, among them being the following:—Rations of food to hungry children, Infant Day Nursery, Week-day and Sunday Schools, Children's Services, Evening Classes for Boys and Girls, Band of Hope, Fresh-air Home for Children, Work among Elder Girls and Young Women, Institute or Evening Home, Bible Classes, Prayer Meeting, Inquiry Class, Christian Band, Clothing Club, Lending Library, Work among Lads, Work among Adults, Evangelistic Services, Prayer Meetings, Bible Classes, Various Clubs for Clothing, Coals, Blankets, Bibles, etc., Mothers' Meetings, Training Home for Motherless Girls.

Friends are invited to visit the Institution any day but Saturday. The director is Mr. George Holland, Ragged Schools and Mission, High-street, Whitechapel, E.

London Poverty.

THE VEIL DRAWN ASIDE.

AMONGST the industrious, respectable poor there is a praiseworthy independence of spirit which prompts them, when out of work, to hide their sufferings to the last possible moment; but at times, with startling suddenness, the veil is drawn aside, revealing an unsuspected abyss of sorrow and distress. Thus it was one day last week, when walking along crowded Fleet-street, I saw, outside the windows of *Black and White* office, a middle-aged, fairly respectable man stagger and fall. Ready hands were outstretched to help, but ere medical aid could be procured he was dead. No clue was found to his identity; the verdict of the coroner's jury was, in effect, "Died of starvation." Doubtless he had locked up his terrible lack within his own breast, seeking help of none, vainly tramping hither and thither in search of work, till strength failed, and the struggle was over. In the busiest thoroughfare of the richest city in the world he succumbed to sheer want of food.

This painful incident set me thinking whether in my last week's paper I had emphasized sufficiently one very important point. It is true, as stated, that the distress, up to date, is not so widespread as in some former years; but, on the other hand, it must be borne in mind that those who are out of work are suffering just as sorely as in past winters. The fact that fewer of their neighbours are, as yet, in need,

DOES NOT LIGHTEN THE FAMILY DISTRESS.

Moreover, the mission-workers, who specially labour amongst this class, are this year peculiarly straitened for funds, and many of them are altogether unable to do so much in the way of relief as they have done in the past, or as they see to be needful.

There have been special and rightful demands on Christian givers in the awful sufferings in Armenia and famine-stricken India, but work at home and among our own distressed poor should not therefore be allowed to suffer. To neglect or overlook these is to do a serious injury to the existing and important institutions, missions, homes, and so on. These cannot close their doors when funds are low, and resume when other claims cease. They must be fully maintained, or languish and decay. My theme is the poor, but this momentary digression, based as it is on personal knowledge of the state of things in many London missions and societies, will not be deemed out of place.

Moreover, not only is home mission work hindered, but relief operations for the suffering poor are in many cases

WELL-NIGH PARALYZED

from lack of funds. This, surely, must be amended, while the other is not left undone. The bare, poverty-stricken rooms, the gaunt, white, famished features of the children, the hopeless weary look on mother's face, the grimly despairing countenance of the father, who fears he has "lost his chance"—these haunt me and compel my pen.

Says an East-end worker of large experience:—"It is with distinct forebodings that we look forward to the winter upon which we have now entered. For some years past the poor with all their difficulties have at least had cheap bread, but this year, while there is every indication of a severe winter, we are already confronted with the terrible fact of a very appreciable rise in the price of bread of no less than 25 per cent., and there is every reason to fear that there will be a further considerable rise. It is difficult to realise what this means for the very poor."

Individual cases might easily be given, but I refrain, as my purpose is not simply to bring gifts to one family, but to stir generous giving on behalf of relief work in general. Our Editor's Poor Fund is open. Let it be well replenished, and workers among the poor will be promptly aided thereby.

PEARL FISHER.

Friendless and Fallen.

HOW difficult it is to bring the claims of these unhappy classes before the general public! I will, however, try to do so, and have selected the four following cases (three being very recent ones) to convey to the mind of the reader something of the work we are endeavouring to do in Christ's name, and through the help of his servants.

"CHEER UP, BESSIE."

A few months ago a highly respectable motherless girl was living at home keeping her father's house. The reading of novels filled her mind with romantic notions, and as she was a good reciter, and had won considerable applause from her friends by her recitations, she conceived the wild idea of leaving home to go on the stage. She knew her father would be opposed to such a step, and so without saying a word she ran away from home and came to London. For two or three days she managed fairly well with the few shillings she had, but when they were gone, and destitution stared her in the face, she began to regret her hasty step. It was at this juncture that she heard of this Institution, and her friendless condition in London, with all its temptations, was a sufficient plea for her immediate admission. Several days elapsed before she could be induced to let her father know where she was, so ashamed did she feel for what she had done; but when at last she yielded to the advice given to her, a telegram was received almost directly after her father received her letter, saying, "Cheer up, Bessie; letter coming." The letter was couched in the most affectionate terms, promising forgiveness, and containing money for the poor girl to return home. Since her restoration she and her father have both written expressing gratitude for the merciful protection afforded at a time of great peril.

FROM OVER THE BORDER.

The two following cases narrowly escaped a life of infamy, and their rescue is a cause for great thankfulness. They were Scotch girls, and worked in a factory in their native town, living at home with their friends. One day a woman with whom they were acquainted, and who for a season had been to London, and returned for a time, suggested the advantages which a life in this great city would secure them, and offered to show her interest (?) in them by paying their fares to London when she came up again if they would accompany her. Instead of consulting their friends, they were so fascinated with thoughts of the large wages they would soon be earning that they left home without a word of warning. On reaching London the woman took them in the first place to a public-house, where she was almost immediately joined by three men who appeared to be acquainted with her, as they at once entered into conversation. The suspicions of the two girls were aroused, and upon the men attempting to speak to them they became alarmed and left the house. All that night they wandered about the streets, and when they were directed to this Institution and admitted they were (as one of them afterwards said) "Very glad to get in here." Both these girls are back again with their friends, mercifully preserved from what might have been to them worse than death itself.

A SAD, SAD STORY!

The next instance, the most recent of those here recorded, is of a very different kind. She is a physically strong young woman, but for years has been the occasion of anxiety to her poor old father. She has no mother to care for and love her, and to that cause may be attributed, at least in part, the want of proper training so necessary to one in her condition of life, especially when beset with evil tendencies. Having become restless in her situation, she ran away to London and for several days lodged at one of the so-called "private hotels" that abound in the neighbourhoods of our great railway termini. When she had spent all and was destitute, she was mercifully met with and brought to this Institution, and admitted. Through the kindness of a gentleman who became interested in her, there was a prospect of placing her in a Christian family as servant. At this time it was not known that she was other than a virtuous girl, but it was thought to be strange that she should so resolutely refuse to return to her friends. A few days however sufficed to reveal the fact that she needed Hospital treat-

ment, and then it became known that at the private hotel at which she had lodged, a man had also stayed with her, who was responsible for her condition. Very bitterly does she bewail her sin and folly now that it is too late. She will, however, be helped as soon as her health will allow, and it is hoped that by God's blessing she may become a brand plucked out of the fire.

These instances might be multiplied, but the patience of the reader will be exhausted. These are, however, but illustrations of scores more or less similar, that are dealt with by this mission of mercy every year. I have often wished that those who sympathise with our work could see and hear for themselves some of the pitiful cases of betrayal and desertion which come to our notice. They would plead, as no voice or pen can plead, for enlarged means to enable us to go on with the work of saving the lost. When it is stated that nearly 40,000 young women and girls have been assisted to make a fresh start in life; that the way of salvation has been made known to all who have been admitted; and that an extensive evangelizing work is carried on in the Homes by a staff of nearly 300 voluntary workers, no more need be added to commend this appeal to the Christian reader and secure his co-operation to the utmost, as well as his prayers, that the Triune Jehovah may be glorified in the salvation of all those who are admitted.

WILLIAM J. TAYLOR.

200, Euston-road, London, N.W.

West London Mission.

MANY readers may be forgetful of the fact that the relief of the poor is a very important branch of the many-sided work maintained by Rev. H. Price Hughes and Rev. M. Guy Pearse and their helpers in this Mission.

We desire to impress on your readers the claims at this kindly season of those whose homes may have been replenished in the summer, but now, when work is scarce, will be stripped again to stay the sufferings of cold and hunger. There are also those who, though not quite destitute, yet need help; they shrink from receiving a parcel during the year, but would not decline some seasonable gift at Christmas. Then we must not forget the sick; our nurses long to take into the darkened homes in the slums fruit and flowers and food, to which these sick poor are unaccustomed. Finally, there are those to whom this will be the "last Christmas"—our patients in our Home for the Dying—that as life's evening closes around them they may anticipate the angel's song and share the "Peace upon earth, goodwill to men."

The following is a typical case among those we meet:—

There came into the Sister's office, one morning, a very poor woman, asking help. She told a sorrowful story, and one of the sisters visited her home. When her knock was heard at the door, the children, fearing it was the landlord, crept under the bed. There was very little furniture; the room was very bare; no fire, no food. The weather was bitterly cold; the only covering on the children was a petticoat. The husband was out of work.

We supplied the actual necessities, and in a fortnight's time another baby was born. Every day the man sought work, but met with no success. They say but for us they must have all almost starved.

When hope seemed almost gone, a neighbour begged the woman to drown her misery in drink. If it did not mend matters, it would help her to forget them. But the Sister's influence was stronger, and the temptation was resisted. Presently the man found work. Though still poor, they are struggling bravely, and their greatest comfort has been found in the sympathy and help found in the Mission. Will the privileged ones who are happy in the anticipated joy which Christmas brings, that of giving and receiving, remember those who never know such joy?

We need meat, groceries, poultry, vegetables, fruit, just the same kind of things that your readers themselves enjoy. Sister Katherine will be glad if all who send flour, groceries, and dry goods would do so not later than December 17, and perishable things, such as meat and poultry, on December 22. Parcels should be addressed to Craven Hall, Marshall-street, Golden-square, London, W.

SISTER LILY.

60, Greek-street, Soho, London, W.C.

Mr. J. Wakefield MacGill.

THE brother whose portrait we give to-day is well known in Christian circles as a pioneer in organised home mission work. As a preacher to the poor in music-halls and at street corners, and as a promoter of mission work upon new and special lines, he became first known to the people of Glasgow. For fifteen years he laboured unremittingly, gathered about him and trained workers, collected means, and planned fresh departures of work with unwearied hopefulness, which made success a foregone conclusion.

Mr. MacGill was the nephew of the late Dr. MacGill, Professor of Divinity in the University of Glasgow. When seventeen years of age, returning one night from the theatre, he found his sister dying, and that night proved the spiritual crisis of his life. Powerfully converted himself, he desired that others should know what God had revealed to him. His minister gave him a class of gentlemen's sons to teach in the Sunday-school. The ardent young worker induced the superintendent to go with him into the slums and form a *bona-fide* ragged school. There were not many such in 1849. From that day until now he has devoted his entire life, with great perseverance and originality, to the elevation of the lowest class of our population, and with remarkable success.

One visible result of his Glasgow work is the existence of the Grove-street Home and Mission Institute, Glasgow, one of the first large buildings erected in this country as an undenominational centre of organised evangelistic work. The mission is a bee-hive of Christian industry. Situated in a densely-populated neighbourhood, it has proved to be an immense power for good, and there is every appearance that it will continue to be so for many, many years to come.

The stem from which this elaborate organisation sprang was the little Ragged School which Mr. MacGill began with two little boys and two little girls, whom he found making mud-pies in the kennel one Sunday evening. He had got from Dr. Norman Macleod the key of the old waiting-room connected with the swift boats of the Forth and Clyde Canal. He took it, collected workers and money, and formulated his plans, which he carried out with great freshness and ingenuity. When the girls began to leave the Ragged School on going to the mills and factories in the neighbourhood, to retain hold of them the Mill Girls' Religious Society was formed, and soon 1600 girls, in classes, every night of the week, were receiving instruction in the Bible, in reading, writing, arithmetic, in sewing, and in housewifery, taught by the older and better-educated mill-girls. This movement made a great impression on the factory population of the district.

When the boys began to leave the school to go into the foundries, the Foundry Boys' Religious Society was started, with flute band, smart uniform, drill, cricket clubs, trips to the country, etc. This organisation was the parent of a great many similar organisations, spread over the country to both the spiritual and temporal blessing of thousands of poor lads. By - and - by a children's church was instituted, which also has been an example to many. In Glasgow alone there are between 20,000 and 30,000 children meeting in children's churches, and the movement is spreading.

As it was found that the homes of the children were cursed with drink, a Bible Students' Society was formed to fight godlessness, drunkenness, impurity, and waste, with the Bible, the pledge-card, the white cross, and the savings bank book. Within a few months this organisation numbered a thousand solid members, had shut up several public-houses, and blessed hundreds of homes. During the time that Mr. MacGill led the enterprise upwards of 21,000 men took the pledge.

His next enterprise was every year to gather into the Free Trade Hall upwards of 2000 of the deserving poor. There they got a real New Year's feast. Other operations were bit by bit added to these varied enterprises, until thirteen halls and class-rooms were all busily at work throughout the week, everything being done by volunteers.

For the last few years the field of Mr. MacGill's operations has been the Manchester City Mission. Following the lead of that organisation, almost every church has now its for-



ward movement, which, to a larger or less degree, is spreading religious life all around. One important work, which Mr. MacGill has been enabled to do since he went to Manchester, has been connected with the rescue of poor girls and the reclamation of drunkards. He has organised bands of working men, who are called "Ambulance corps." Their duty is to go out on Saturday nights from 10 p.m. to 1 a.m. on Sunday morning and pick up drunkards and poor girls. The former they take to their homes, the latter they take to a shelter which has been specially provided for them. The accommodation for the girls has been doubled through the influence of this work, and a very marked improvement has been noticed in the streets and places of amusement.

In connection with the City Mission nearly 30,000 meetings are held per annum. To give freshness and brightness to these meetings, Mr. MacGill has written sacred words for upwards of five hundred of the most popular secular airs of this and other lands. The missionaries and deaconesses have been trained to sing those melodies with taste, and the effect is most attractive to the Manchester poor, who are a music-loving people.

Over the Sea. From Poverty to Plenty.

THE time is Christmas. The scene, a country station of the Canadian Pacific Railway, not far from the border-line of the United States. The night-express has just passed; there will be no more traffic till morning. The young station-master, tall, lusty, and intelligent, closes his office and enters the cosy house where his wife is awaiting him. A picture of simple, homely comfort is that little home, and James W— thanks God as to-night he surveys his position. Trusted and respected, happily married, with good prospects; at the age of twenty-five James W— has won all this.

Sixteen years ago he was a homeless child in Liverpool, until led to Mrs. Birt's good care at the Sheltering Home.

Another peep at the schoolhouse of the same section of country. The scholars are boys and girls of all ages from six to twenty. The teacher is a young Englishman, brought to Canada when nine years old by Mrs. Birt, and to-day the scholars are presenting him with a testimonial of their regard, for he has taught this school acceptably for six years, and is now taking up the study of law, having saved sufficient to pay his expenses at college.

Follow one of the scholars, a boy of fourteen, to his farm-home. Two hundred acres of well-kept land lie around the white-walled, red-roofed homestead, with its large barns and stables. This is a young Liverpool emigrant, and his employer, the owner of the farm, was also brought out through Mrs. Birt's agency sixteen years ago.

These four boys were utterly orphaned and friendless until the Sheltering Home, with its motto, "God setteth the solitary in families," took them in, and in due course emigrated them beyond the sea, where in the great wide lands there is for them, provided they are willing to work, a ready welcome. During past few years hundreds have thus been sent out from these Homes, hundreds who left to themselves must have drifted about the streets of Liverpool, until, too early yielding to temptation, they fall into wrong-doing, have been given a new chance in the land of plenty. Farmers are glad to get boys likely to turn out useful in farming-work, and in receiving them they undertake to provide board, schooling, and wages. No better occupation could be found for such boys, as a few years of open farm life, in the time of growth and development, lays the foundation of a strong, healthy, and vigorous manhood. The greatest vigilance and care are exercised to see that the children placed out are properly treated and kindly cared for.

Hundreds are to-day starving and hopeless in the great city of Liverpool who have it in them to do as well if they are given the chance.

Last week a clergyman applied for the admission of five orphans found beside the father's dead body in a small room, two of them ill with typhoid fever.

A Scripture Reader was asked by an old man of eighty to bring his grandson to the Home. The boy has left school, but being in rags cannot get a situation.

After educating him at the public cost, shall he not be saved from the streets? And there are little girls who need rescuing even more than the boys. Here many girls are in the gravest danger, while on the other side there is room and welcome for them. There is an almost unlimited demand for respectable industrious girls in Canada, and those who have gone have done well, and in the vast majority of cases turned out a credit to the Home.

£10 will be the means of transplanting one little life to a career of independence and comfort in Canada. 250 are admitted each year. It is hoped to give 5000 poor children a Christmas dinner. Contributions should be sent to Mrs. Birt, Sheltering Home, Myrtle street, Liverpool. £500 additional income required to replace subscriptions lost by death.

The Hon. Treasurer is Mr. J. J. KENNA, 18, Mel-lor's-buildings, Liverpool.

A Parliamentary Return states that the taxes on intoxicating liquors and the liquor traffic for the past year amounted to £35,860,804.

The Tower Hamlets Mission.

IN bringing the needs of this great branch of work before the kind readers of THE CHRISTIAN and the public in general, it is certainly *con amore* as regards a deep conviction of its merits; for it may truly be said that it is one of the largest, one of the poorest, and one of the most hard-working Missions that exists. It may also be said that in no such organisation is there less spent upon "officialism," so many are the voluntary workers from within its own centre—earnest, devoted men and women, who give their only spare hours to visiting cases, verifying the statements of applicants for help, and conveying to them the assistance so willingly granted when funds permit. In all this, the spiritual is blended with the material aid, and many have been the hearts lifted out of the slough of despair and death by some timely comforts bestowed in food, or clothing, or firing, or the brokers turned from the door by the landlord being satisfied with his rent.

Situated as this Mission is, on the Mile End, in close proximity to some of the most miserable and degraded districts, it touches a very large area of experience, and it is agreed by many who have lived in the neighbourhood for years that the improvement all round within the last ten or twelve years is most palpable. There can be no doubt that the Evangelical influence of the magnificent services in the Great Assembly Hall alone, night after night all the year round, must tell, and have told, upon the thousands of individuals of all sorts and conditions of men and women, who are attracted within its hospitable precincts, where the good old Gospel, and no other, is ever preached, and where the well-known hymns, accompanied by the splendid organ, inspire or revive hopes of better days in store for those who turn round to God.

The hon. superintendent, Mr. F. N. Charrington, who started this Mission, and has already devoted more than half his life to it, and much of his substance, is no stranger to the readers of THE CHRISTIAN, neither is his able and faithful coadjutor, Mr. E. H. Kerwin, J.P., the honoured secretary. They are men, both proved and tried before the public for more than a quarter of a century, and their disposal of the funds entrusted to them is always at the inspection of anyone who cares to see. This winter, we fear, promises to be a severe one, and already the devouring wolf of poverty is at the door of hundreds of families. Clothing is needed, food is needed, firing, above all, is necessary, if lives are to be saved; for cold, especially for the children, is even more fatal than hunger, and when both are combined in any poor household, what can describe the sufferings of young and old?

As I write a picture rises up before me, which seems indelible, and made me realise what the condition of the poor may be, unknown to any but themselves. It was that last hard winter, when the snow was swept up in dirty heaps for weeks in the streets, standing at the window, I saw a respectable looking working-man stoop with avidity, and pick up a piece of crust which lay on the top of one of these filthy mounds, wipe it on his sleeve, and devour it eagerly! This was an object-lesson never to be forgotten, and one could imagine what might be the state of starvation in his home! for the poorest Englishman is particular not to eat dirt if he can help it.

And now, kind readers, if we appeal to your hearts for help, shall it be in vain? Christmas is near at hand, and the earnest desire of all who are connected with the Tower Hamlets Mission is that several hundreds of the poorest families should have at least one good dinner on that blessed day, which commemorates the coming of Him who belonged to the poor, and who loves them. It is only those who have lived and worked amongst the poor in such a district that can imagine the agony of those workers who are obliged to say No to the many hundreds who crave for this treat, simply because funds are insufficient to meet the demand, and who have to witness the despairing faces of the poor mothers and the bitter tears of the little ones, who generally accompany them. May God give you to realise this, and that opportunity brings responsibility, so that now you may help generously.

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found that your waiting was o'er;
[11.5.]

Give as you would to the Master,
If you met his searching look;
Give as you would of your substance,
If his hand your offering took."

All letters should be addressed to F. N. Charrington, Great Assembly Hall, Mile End, London, E.
ROSE BENN.
Hailsham, Sussex.

The Children of the Poor.

THE RAGGED SCHOOL UNION.

"WHO bids for the children?" exclaimed a great preacher, pleading the cause of the neglected little ones. Answering his own question, he proceeded to show how the great adversary seeks by every subtle device to hold them for his own; while, on the other hand, the loving Saviour stands ready to receive and bless. Snares and temptations beset the children of the poor on every hand. Home training and example is frequently far from healthy. And even the educational advantages of the day often fail to mould the character aright, from the lack of definite Christian influence and teaching. But, on the other hand, there are earnest servants of Christ, bidding, in their Master's name, for these neglected children, labouring devotedly to win them to Jesus, to bring to bear on them the influence of Christian love and ready helpfulness; teaching, training, and guiding them to lead honest and useful lives, to shun the temptations of the streets, and to walk in the fear of God. Left unhelped, there is danger that many of these children will grow up to be a

But, in addition to this work in the local schools, the R.S.U. itself has large and important operations. The Drift and Home Cripple branches now radiate all over the metropolis, comforting, helping, and cheering more than 5000 little prisoners of pain and sorrow. Then also there are the Ashley Mission in Bethnal Green, the Shaftesbury Welcome and Hall in Battersea wholly sustained by the R.S.U. Besides, there are nine Holiday Homes, to which 6678 children and young people were sent this summer.

Moreover, at this season of the year, the pressure of poverty is felt sorely in the areas around the scattered schools. Many are out of work, and there is much sickness and distress. The teachers mark the wan and wasted cheeks of their hungry scholars; they note the thin, tattered garments in which the little ones shiver with cold. Thus the family distress becomes apparent, for the most deserving are the most reluctant to make known their need. This state of things is going on all over London, and from every quarter come urgent pleas for help from the R.S.U. Benevolent Fund, or for clothing from the Poor Children's Aid Branch. But how are these to be met? Funds are at the lowest ebb. Help must be obtained, unless the destitute are to be left unrelieved. Let it be remembered that the best and most efficient almoners are such workers as these, who are in close touch with the poor, and know who deserve aid.

All manner of clothing for boys and girls—jackets and knickers, dresses, petticoats, and stockings, infants' clothing, and, for the aged and sick, blankets, rugs, and other warm coverings, serge, calico, flannel, or other useful remnants—can, if sent, be made up by willing hands for the poor children. Moreover, among the hosts of sick and crippled, there is an eager and wistful demand for toys, dolls, scrap-books, used Christmas cards, and other little things which bring some ray of pleasure into weary lives.

For these, as well as for large and liberal gifts of money in this time of peculiar need, the council of the Ragged School Union earnestly plead. Surely amid the claims of the season the cry of the children of the poor will not fail of generous responses. The secretary of the Ragged School Union is Mr. John Kirk, 37, Norfolk-street, Strand, W.C.

Manchester Ragged School Union.

The thirty-eighth annual meeting of this Union was held last week. The Lord Mayor of Manchester presided. The Hon. Secretary, Mr. Ackroyd, read the annual report, in which it was stated that the year had been one of quiet, steady progress. Two new schools had been opened during the twelve months, one at Collyhurst and the other at Openshaw. The number of schools in the Union was thirty-eight, with 977 officers and teachers, and an average weekly attendance of 12,471 scholars. The chief work of all the schools was the Scripture teaching, which was given every Sunday evening. Twenty-eight of the schools had a band of hope, seventeen had mission services for adults, nineteen had mothers' meetings, sixteen had sewing classes, and seven had scholars' clubs.

The Lord Mayor, in a brief address, said thanks were due to all connected with the Union for their noble work for the ragged and neglected children of Manchester. He exhorted them to go forward with their beneficent efforts, assured, as they might be, that great would be their reward. The Lady Mayoress addressed a few stirring words of counsel to the young people present. The meeting was also addressed by Rev. J. E. Mercer, and by Rev. J. E. Roberts.

Blind Women.—The Phoenix Home for Blind Women, 44, Alma square, Hill-road, St. John's Wood, N.W., reports nine inmates, and many eligible applicants refused for want of room. At the United Sale of Work, held last spring in the Albert Hall, for the Society for Promoting Female Welfare, a stall was granted to the Phoenix Home for Blind Women, and £32 was realised. Knitted articles made by the blind women, and some dolls, dressed by one of the clever women, sold well. The work done at the Home has been good on the whole. The number of kind gifts that have been sent in is most cheering, and the many deeds of kindness shown to the women, reading to them, writing for them, inviting them to tea, taking them walks in the park, have given them many pleasant hours. Details of this interesting little Home may be had of the superintendent, Miss Prosser, at the address given above.

The "Bridge of Hope."

THIS Mission not only continues, but it increases. It is now so well known to the readers of THE CHRISTIAN, that it is scarcely necessary to detail its threefold character of Night Shelter, Rescue, and Preventive work. As an undenominational mission, helping hundreds of poor outcast girls, brought by workers, police, and police missionaries from all parts of London and elsewhere, we have a strong claim on the Christian public. We need their help very specially just now to meet the demands made upon us from many quarters.

I know there are many "bitter cries" from many quarters, and even amongst our own bairns and older girls, who have no luxuries of which to deny themselves, there has yet been found a sweet spirit of self-sacrifice, that their mite may go to the Armenians, of whose sufferings they have heard.

But whilst our sympathies and prayers go beyond our own doors, we are urgently needing funds for the daily bread of our large family. Every day and every hour we have fresh applications from those who are ready to perish. God has given us the joy of seeing many such saved from worse than death, and none are sent away hopeless.

A sight of the occupants of our Night Shelter would, I think, be a more eloquent plea for the continuance of this work than any other we might produce. One poor woman has just said to us, "Oh! do help me somehow. I've struggled so long, and now, if you turn me away, I must go to the river." It was no threat just to excite our pity, but the last despairing appeal of one out of whom all hope had been crushed by constant disappointment and failure.

Then there are the children. We have already 160, but there are many, many pitiful cases waiting to be helped. It is terrible to know of their danger and misery, and not to be able to lift them out of it. Many of these young things have never had a chance, or even a loving word. The Cottage Homes at Chingford are always open to inspection, and visitors will be heartily welcomed.

Such work as this cannot be easy, but it is blessed, because it is a work for Christ, who alone is our inspiration, as year in and year out we toil in this hard field.

Just now the situation is critical, and we urge our long-trying and faithful friends to help us during the little remaining time before Christmas. Hundreds of weary ones and hungry children will come seeking our aid before then. "Whoso receiveth one such little one in my name, receiveth Me."

Already we feed, clothe, and provide for over 200 every day in the different Homes, and more than 6000 meals have to be provided every week.

In addition to this, we have for many years, during the winter months, given daily breakfasts to between eighty and a hundred of the most destitute of the children attending the Board School just opposite the Refuge. They are selected by the teachers, and only those are sent who would otherwise be without food. These hungry little claimants are about our doors again now the cold mornings make them painfully conscious of their hunger. But we cannot help them from the general funds, and so we would remind our friends of this special need. In every detail the strictest economy is practised, and the whole expenditure in every department is covered by a little over £4000 per annum.

Whilst remembering the Armenian orphans and widows, and the famine stricken people of India, we dare not forget the cry of the starving and perishing at our own doors. The work is really one, and we need hearts of sympathy reaching out to all.

Whilst we plead for the necessary means for the carrying on of the Mission, we rejoice in the constant evidence of God's presence with us. Wanderers are gathered, not only into a place of shelter, but into his fold. That He will supply all our needs we have no doubt, but we believe He would have us make our wants known to those who hold their wealth in trust for Him.

MARY H. STEER.

Ratcliff Highway Refuge, St. George's,
London, E.

Cripple Girls at Work.

I WAS much interested recently in a special feature of the Watercress and Flower Girls' Christian Mission among sickly crippled little girls, some fifty in number, engaged in making flowers, boxes, etc. The bright surroundings of the room, the kindly influence of their teachers, and the earnest, intelligent interest of the little sufferers, create a deep impression.

I learnt from the secretary, Mr. John Groom, that for twenty years this branch, of the many agencies of the work, had been steadily increasing, and only needed the generous support of the Lord's stewards to extend its blessing to many more crippled children.

These little ones were all rescued from the ranks of street flower hawkers, where their deformity was supposed to elicit sympathy, secure a ready sale for their flowers, and command alms. Inclement weather and other hardships soon robbed them of their health, and then those who hitherto greedily took their earnings and squandered them in drink cast them off as a burden.

Here the Mission took the little sufferers in hand, and after a little training it is wonderful to see how the nimble fingers manipulate and form the most beautiful flowers, giving pleasure to the workers and showing skill of no mean order. Thus these children are effectually removed from the sin and dangers of the street, and by their own skill and labour are no longer a burden on their friends nor a drain on charity.

It is interesting to note in the report of the Mission that the total earnings of these little workers amounted last year to £1,300, thereby contributing something towards the support of this much-needed work.

The poor afflicted ones cannot work as do the more sturdy and healthy, and are often laid up with pain and sickness, too often the result of former cruelty and neglect.

Much good might be done if Christian sympathisers, at this season of the year, when natural flowers are so scarce, would order for the decoration of their drawing-rooms and tables some of these sweet copies of nature.

Full particulars would be gladly supplied by Mr. Groom, 8, Sekforde-street, Clerkenwell, E.C.

E. G. H.

Birmingham Medical Mission.

THIS Mission has now come of age, having lately celebrated its twenty-first anniversary. The patients attended to since the Mission started number 92,800, and they have been seen nearly 400,000 times. The last year, too, has, in this respect, been the best year, the number of patients attended to having been 6,040, and the attendances on them 27,728.

The medical superintendent, Dr. Crabbe, and his zealous helpers, Mr. and Mrs. Smith, and their co-workers have each in their several spheres been as active and able as ever. The poor people, too, have during the year entered with increasing sympathy into the operations, rendering help as they are able, and often beyond their ability, both in time, money, and effort. £120, mostly in the smallest coin of the realm, has this year been contributed by them in freewill offerings towards the General, Sick, and Benevolent Funds. The various organisations which have gathered in and around the Mission are nearly all worked by those who have in some way been blessed through its agency. These include the Sunday-school, Bible-classes, mothers' meeting, out-door services, Gospel temperance, and Sunday evening meetings.

Turning to the direct medical mission work, we find that the chief sowing field has been the daily address, when the sick and sorrowful assemble to listen to "the sweet story of old, when Jesus was here among men." Recently, a minister was called in to see a dying woman, who found her resting on the sure foundation. She said: "It's all settled long ago. Nearly twenty years ago I gave my heart to my Saviour, when I was attending at the Medical Mission. Since that time I have had my ups and downs; but I've held on my way till now. Tell Dr. Crabbe that I die in peace." This is fruit after many days.

Communications should be sent to Dr. Crabbe, Floodgate-street, Birmingham.

Female Guardian Society.

THE operations of this useful society includes a large Training Home in the High-street, Stoke Newington, and a Probational Home in Old Ford-road, Bethnal Green. Lord Kinnaird speaking lately on its behalf, maintained that the utility and need of the Society is beyond proof. On the House of Lords' Committee *re* Infant Life Protection, he had listened to some startling facts and figures, pointing to the importance of institutions like this, and to the fact that in all probability there would be ample scope for the greatest possible activity during the life-time of every one present. If proof of the quality of the work done were needed, it could be seen in the report by perusing some of the many interesting letters. The restorative, educative and preventive work of the Institution were worthy of all support. He noted with pleasure that the line upon which reformation was mainly sought was by striving to get the young women converted to Christ.

Turning to the report we find that the number of girls in the Homes average eighty-one, under careful oversight and training. It is stated that "whilst many sweet young lives are driven to the streets to insanity and death by cruel treachery, many who fall into sin are weak and feeble-minded women, unable to stand alone and easily led astray, primarily by their own sex, being nothing more than overgrown girls with the frailty of women."

Every effort is made to instruct the inmates in the truths of Scripture. A former inmate, when on her death bed in one of the London hospitals, said to a representative of the society who visited her, "When I was in the Training Home I thought it a hard task that I should be compelled to commit to memory the 23rd Psalm, 'The Lord is my Shepherd,' but the Psalm has come home to me, and is of great comfort to me now that I am dying." Other valuable evidence that the society has not laboured in vain may be seen in the correspondence presented in the report.

Unhappily, like many other institutions, the society is at present in very great and pressing need of help. Yet, as facts show, its work is of the greatest value and importance. The secretary is Mr. W. Edwin Page, 191, High-street, Stoke Newington, N.

The Shipwrecked Mariners' Society.

THE recent gales, and the boisterous winds that whistle in our ears even as we write, lend point to the claims of this Society, which is devoted specially to the aid and succour of sailors and passengers cast upon our coasts. In most cases these come ashore or are rescued in a penniless condition—losing their all in the going down of their vessel. Hence the value of this Society, which now stands in need of assistance in carrying out its philanthropic work. It may be regarded as a charity which has a pressing claim on the inhabitants of our sea-girt islands. Not only does it (as its name denotes), through the medium of over 1000 honorary agents, ensure that sufferers by shipwreck are at once cared for, clothed, fed, and sent to their homes, but, whenever a fatal disaster at sea is announced, steps are at once taken to seek out the widows and fatherless orphans, and promptly administer such temporary relief as the circumstances of the case necessitate.

Moreover, the Society endeavours, though it is lamentable to observe with what partial success, to persuade all sailors and fishermen to make some provision for themselves in the future, when suffering from sickness, old age, or poverty; as well as for their families in the event of their death, by becoming members of the Society. In many other ways it seeks to benefit fishermen and mariners, and alleviate distress amongst the seafaring classes. Last year 10,831 persons were assisted, making a total of nearly half a million since the institution was founded in 1839, in which year Her Majesty the Queen consented to become its patron, and has ever since supported it by a handsome annual subscription. The secretary is Mr. Gerald E. Maud, Suffolk-street, Pall Mall, S.W.

Mrs. Meredith's Work.

THERE are few people who do not pity those just released from prison. The more we consider their dreadful position the more we shall feel for them. In many cases they determine to start on a new life, and, as far as possible, forget the past; but, after many unsuccessful efforts to get employment, they are discouraged and fall back, and find themselves once more within prison walls.

The heart of Mrs. Meredith was, many years ago, touched for her sisters in this unhappy position, and she set about a scheme in order to help such cases. It is now thirty years since she commenced a laundry, where women, on release from prison, might obtain employment. To this has been added the manufacture of felt slippers. By this means the women are enabled to regain their good character, and so obtain suitable situations, and live useful and honest lives. In many cases the Gospel message which is brought before them has led them to know the power of a Saviour's love. No fewer than 782 women have been employed here in the last twelve months.

But Mrs. Meredith's care for those in trouble did not end here. Twenty-five years ago it was also laid upon her heart to help the little girls of those prisoners, or who were worse than fatherless through the cruelty of those who should have been their best friends. The Princess Mary Village Homes at Addlestone were started. Twenty cottages are now filled with girls of all ages, from a few months to seventeen years. There is in all a family of about 200 children. Besides the twenty cottages, each of which is presided over by a mother, there are schools, chapel, laundry, sewing-room, and training-home, and in these the little ones are taught, trained, and prepared to go out to domestic service, and a good start in life is given them at the age of seventeen years. These servants are much sought after, and almost always turn out well. During the twenty-five years that these Homes have been established, nearly 1000 girls have been rescued and trained, a large number when we consider that many of them are in the Homes for fifteen, sixteen, and even seventeen years.

This work is to a great extent dependent on the pecuniary support of charitable people, and at present much help is needed. Further information will be gladly given by Mrs. Meredith, 143, Clapham-road, London, S.W.

Marylebone Medical Mission.

IN the poor and crowded district of Marylebone and Lisson-grove, this Mission continues its double ministry—healing the sick and preaching the Gospel. The dispensary is open three days a week, on Mondays, Wednesdays, and Fridays. Here the sick poor who are able to crawl out come to see the doctor, who has a busy time of it. Many come from long distances—as one recently spent her last coppers in reaching the Mission. Why, it is sometimes asked, do these travel so far when help might be had nearer home? The reply is that there they find sympathy and the comforting message of the Gospel. Those who are too weak and ill to attend the Mission are visited by the medical superintendent, followed, when need be, by the nurse. This year 2,975 have thus been visited in their own homes.

At this season there is, besides the regular spiritual and medical work, great and urgent need for relief work in view of the agonising condition of the poor when the bread-winner is ill, when father or mother is lying sick, and the children are waiting for food. The starving children demand pity, but the first business of the Medical Mission is the sick patient, and often the cure requires the supply of nourishment, warm covering, and fuel. Thus no part of the work is more pressing than that of relief—not general relief, which might be characterised as pauperisation, but relief in the time of sickness, and in order that the sick one may be strengthened to recover and resume wage-earning. Not long ago a poor child was found very ill with chest complaint, lying in a cold, fireless room, with no covering but a few rags, and positively no food in the place. Then, again, a young man ill with bronchitis was similarly found in a most deplorable condition of cold, want, and neglect, needing medical treatment certainly, but needing also food and blankets.

Help is earnestly asked in dealing with these by the medical superintendent, Dr. R. Chambers, 12, Bell street, Lisson-grove, N.W.

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Christmas Appeals.

BEACON LIGHT MISSION, CHAPEL-STREET, STRATFORD.—For funds to provide a good Christmas dinner to the deserving poor in the immediate neighbourhood.—Mr. COUNCILLOR RIPPIN, Superintendents' Mission, appeals for funds to provide dinners on Christmas Day for 500 poor children of Hoxton, some of them being helpless cripples.—Address, W. J. ORSMAN, Shackwell Green, Stoke Newington-road, N.E.

THE SALVATION ARMY CITY COLONY urgently asks help to give as many thousands of homeless and destitute men as possible (who shelter under its roof) a good meal at Christmas. Address Commissioner E. CADMAN, 272, Whitechapel-road, E.

DOCK LABOURERS' MISSION.—It been my privilege for above thirty years to provide above 500 free dinners at Christmas to cheer the homes of the poor casual dock men and their families. Will the Lord's people help me.—C. COLEMAN, 150, Boleyn-road, West Ham.

LONDON STREET MISSION.—The mothers' meeting represents 100 of the poorest families in Dockhead. Mrs. Bustin (Madam Annie Ryall) is desirous of making a little present to each poor woman to help them at Christmas.—W. BUSTIN, Sec., 13, Pritter-road, Bermondsey, S.E.

THE SERMON-LANE MISSION, located in the centre of a densely populated and very poor district, appeal for funds to carry on the varied agencies connected with the work, to provide Christmas dinners, and to relieve the destitute and deserving poor.—P. COOKSEY, 52, Amwell-street, Clerkenwell, E.C.

REV. PHILIP GAST writes:—"For over thirty years, in Clerkenwell and St. Luke's, I have relieved the destitute, the widow and fatherless. Never was there greater need than now. So many of my past helpers have entered into rest, I am compelled to look to others for help.—Address, Spencer-place Chapel, 12, Noel-street, Islington, N."

GROVE MISSION, SOUTHWARK.—For many years we have had the joy of supplying the poor of Southwark with a good Christmas dinner, and earnestly I plead for your readers' generous support this year. The "out of work," the aged, the sick, and the destitute children receive special consideration. The superintendent is Mr. JOHN W. WESTON, 31, Park-street, Southwark, S.E.

THE CHRISTIAN MISSION, LIMEHOUSE, E.—For work in the courts and alleys of this district, where darkness, indifference, and ungodliness reign, and where our visitors are carrying a practical Christianity amongst their poor neighbours, living with, feeling with, sympathising with, and helping them, and teaching the "Gospel of Christ."—Mr. JAMES BLAIR, 24, Salmon-lane, Limehouse, E.

RED WHITE AND BLUE INSTITUTE, PENTONVILLE.—We are hoping to have a big Christmas tree for our poor people and should be very grateful for help to fill its branches. The articles are to be sold for the benefit of the Institute, but at an almost nominal price all kinds of things, garments, toys, cards, books, and so on.—Address, the Secretaries, Misses DRESSER and JAY, 19, Cumming-street, Pentonville, N.

CHISWICK MISSION.—Winter is now with us, and all its needs, therefore I appeal again, as in years past, for £200, so that the poor may be assisted at Christmas. We want to give one cwt. of coal to each member of the mothers' meeting; a tea to the scholars of our Sabbath Schools; assistance to widows with young children; comforts for the sick and aged.—The Treasurer is Mr. DAVID TWEDDIE, 224, Goldhawk-road, Shepherd's Bush.

ST. THOMAS'S, LAMBETH.—One of the very poorest parishes in South London. Help is wanted for relief of the aged, sick, and needy, including maternity cases, blankets, and flannel; soup and bread for poor and deserving families; Christmas gifts of meat, grocery, coal, and bread for the poorer members of the church and mission-room congregations.—J. B. BARRACLOUGH, St. Thomas's Vicarage, Lambeth, S.E.

ASHLEY MISSION, Peel Grove, Bethnal Green.—For assistance in providing Christmas dinners and other relief for the deserving poor of Bethnal Green. This mission is open every day all the year round for the very poorest children and others. There are poor matchbox makers attending this mission who earn but a few pence daily when in work. Do help us to make Christmas bright and cheerful.—T. MILLER, Hon. Supt., 104, Well-street, Hackney, N.E.

POPULAR AND BROMLEY.—We are anxious to bring some brightness and good cheer into the homes of the poorer people at Christmas, and especially the children. Among other things we are arranging to give a Christmas Treat at the Poplar and Bromley Tabernacle. In addition to a good meal, we hope to give various articles of clothing. Will those who would like to share in this work kindly send their gifts to Rev. W. Knight Chaplin, "Williston," New Fillebrook-road, Leytonstone?

UNION TABERNACLE, Wandsworth-road, situated in a poor and densely-populated part of London, is a centre of continual home mission work. In the cold weather free meals are provided, a number of afflicted poor are helped as far as funds will allow. Who will help to provide a good dinner, a warm fire, and clothing for our needy brethren and sisters, and so bring a little cheer into their hard and monotonous lives?—Rev. D. M. CAMERON, "Thurlow," 515 Wandsworth-road, S.W.

THE BOROUGH POLYTECHNIC INSTITUTE.—The hon. secretaries draw attention to their annual invalid children's toy exhibition and free tea and entertainment to 800 poor children. Last year we distributed through the medium of established local agencies toys to over 2000 poor and invalid children living at home, and we are anxious to do as much on the present occasion. Gifts of either toys, food, or money, should be sent to G. F. CORNFORD, or G. H. LYCETT, The Institute, 103, Borough-road, S.E.

ST. ANDREW'S YOUTHS' INSTITUTE, Barnsbury, N., in a poor and populous district of London round the neighbourhood of the Caledonian-road. The work which is carried on at the institute is directed to the religious, social, and physical well-being of poor lads. Towards this end there are Bible-classes, a literary society, various kinds of lectures and meetings, and a gymnasium. The work is in urgent need of help, which may be sent to the secretary, Mr. P. T. W. HOLE, 446, Cannon-street, E.C.

HOUSES FOR AGED CHRISTIAN BLIND MEN AND WOMEN, HANLEY-ROAD, CROUCH-HILL.—Our need is great and pressing. Our inmates number eighty-two. The great age and infirmity of many of them require and have day and night nursing. While the benevolent public will at this season of the year be seeking to lessen need and distress, we earnestly hope that in the common good-will of Christmas-time our aged and afflicted ones may not be forgotten.—HENRY AND ANN BRIGHT, Hon. Superintendents, 77, Hanley-road, N.

PROTESTANT GOVERNESSES' FUND AND HOME.—Funds are sadly needed to support this effort to relieve the sufferings of lonely or homeless gentlewomen, as well as governesses who are mostly in the decline of life, or are slightly afflicted. Others have not only to earn their own living,

but have to help loved ones also, the struggle for existence is indeed fierce. The superintendent would be glad to be able to continue invitations to spend a fortnight in the Home free, and also to send money gifts for coats as well as good clothing.—CLEMENTINA KINGDOM, Superintendent, 22, Chatham-place, Brighton.

ROBERT BROWNING HALL, SOCIAL SETTLEMENT.—Last year your readers helped our large family of over 600 children to a happy Christmas. This year the family is much larger, and its needs are, of course, far greater. I want to ask the lads and lassies in the warm and comfortable homes to remember their brothers and sisters in the slums and courts, and to think how they would enjoy Christmas in the midst of the poverty which makes it impossible for fathers and mothers to buy warm clothes and Christmas gifts. All the boys and girls will find their own Christmas happier if they have helped to bring its joy to some poor little one who is out in the cold. Toys, garments, boots, money for Christmas dinners and coals.—BESSIE M. STEAD, Robert Browning Hall, Walworth, S.E.

To the Rescue.

"To the rescue!" shouts the seaman,
Through the howling midnight dark,
As athwart the seething waters
Pilots he his trusty bark;
"To the rescue, man the lifeboat,
There are precious lives to save;
Aid the shipwrecked ere they perish,"
Sounds o'er tempest, wind, and wave.

"To the rescue, to the rescue!"
Is the sturdy fireman's cry.
Fiercely are the embers glowing,
And the scorching flames leap high:
Yet at duty's call he riseth,
There are lives from death to win,
So to save them doth he hasten,
Through the smoke and glare and din,

To the rescue, to the rescue!
'Tis our Great Rabboni's call;
"Follow Me," my footsteps pressing,
His command to one and all.
Hasten quickly ere they perish,
Those for whom I came to die,
Sorrow-bowed pain's furnace treading,
Lo! their moan is heard on high.

To the rescue, to the rescue!
Speak to all God's words of peace,
In the name of Christ your Saviour,
Bid the prisoner release;
To the rescue, to the rescue!
At his mandate quickly rise;
Be his ministering angels,
Clad in lowly human guise.

To the rescue, to the rescue!
Seek the little ones who roam,
Tend the suffering, bid the orphaned
Welcome to your heart and home.
To the rescue, to the rescue!
Fold them all in love's embrace,
Christ will say, "To Me ye did it,"
When you see Him face to face.

To the rescue, to the rescue!
Lift the fallen ones from shame,
Feed the hungry, clothe the naked,
Toil the drunkard to reclaim.
To the rescue, to the rescue!
Snatch the brands from out the flame,
Lead the lepers to the Saviour,
Who to cleanse and heal them came.

To the rescue, to the rescue!
Seek the lost, the sick, the sad,
Take the dying ones to Jesus,
He will save and make them glad.
To the rescue, to the rescue!
Labour hearts to Christ to bring,
Until all shall love each other
In the kingdom of our King.

HARRIET JULIA EVANS.

Deptford Ragged School.—The annual meeting and conversazione was held on Thursday week in the schoolroom of the Brockley-road Chapel. Rev. J. Lewis presided, and extracts from the annual report were read by the hon. sec., Mr. Edwin Dodd. These showed that upwards of 1500 children and adults attended weekly at the Sunday-school, sewing classes, Bible classes, mothers' meetings, and boys' club and band of hope. There were also boot clubs, penny bank, and slate clubs. Both pecuniary and personal help were asked for to extend the work, the committee feeling that much more remained to be done to raise the poor. Cripples in New Cross and Deptford had been visited and registered; many had been sent to seaside and country or supplied with surgical appliances; there were about 170 of them. Brief addresses followed by Mr. Tapper, Miss Coles, Revs. Justin Evans and C. H. Grundy.

Letters to the Editor.

"WHAT IS A CHURCHMAN'S DUTY?"

DEAR SIR,—Allow me to reply to the letter of your aggrieved correspondent, "A Churchman." In withdrawing from a travesty of the holy ordinance, he is, in my judgment, taking a right and wise course. I should do the same myself were I so unfortunate as to be in similar circumstances, even though I have been for nearly forty years in the ministry of our National Church. And if "Churchman" will look at the third Rubric, following "The Communion of the Sick," he will find, I think, authority for so acting, in the principle there laid down, that under certain circumstances (which are mentioned) there may be the "eating and drinking of the body and blood of our Saviour Christ, *profitably to the soul's health*, although one may not receive the sacrament with one's mouth": "*believe and thou hast eaten*." It is true this is said in reference to private Communion in the case of a sick person; but the *principle* is the same in all cases, and the words "*any other just impediment*" would, I fully believe, cover your correspondent's case; for surely such practices as he complains of may be properly so described. I entirely approve, therefore, of his *quietly* withdrawing (not, however, "*during the Prayer for the Church Militant*," but *at its close*).

I would recommend "A Churchman" (1) to *persevere* in abstaining from attendance upon an ordinance which is not "the Lord's Supper."

(2) To induce those who sympathise with him in their opposition to objectionable practices in church, whether by the rector or anyone else, to *withdraw* quietly, so soon as the "Prayer for the Church Militant" is ended.

(3) To *give nothing* at any offertory which precedes the practices complained of, and generally to withhold financial assistance.

(4) To draw up a representation of those practices, to be signed by those who are *earnest and determined* in their opposition to them, and present it to the rector, asking for his help and kindly consideration in a matter which he has power to correct, and which imposes so great a burden on the consciences of the remonstrants.

(5) To lay the whole matter before the Lord in earnest, continuous prayer. (Perhaps I ought to have begun with this, for "without Him nothing is strong, nothing is holy.")—Yours faithfully,

RECTOR.

MISSIONS TO THE JEWS.

DEAR SIR,—Regarding as I do your journal as the most unsectarian, most Evangelical, and most "liberal" in the true Gospel sense—that is, liberal in the non-essentials of the faith, I ask for a little space wherein to bring before your readers who are deeply interested, as I am, in the conversion of Jews, a proposal or suggestion which may end some of the hindrances to this glorious work.

There are at present so many different societies engaged in spiritual work among the Jews, that impostors abound—men who go from society to society professing belief in Christ as their Messiah, and requesting baptism repeatedly. This brings a scandal upon the Christian Church—that is, the comparatively small section of it which carries out the command "To the Jew first"—and gives rise to the sneer of *The Jewish Chronicle*, which heads all articles relating to these missions by the words, "The Traffic in Souls."

Yet I know many genuine, out-and-out converts, and every single one of them becomes a missionary among his brethren. Therefore I take courage, and do not lose heart, though the matter of physical relief by money, clothes, recommendations to employers, etc., is often a source of trouble and vexation.

Now, I propose that each society for the conversion of the Jews should appoint one representative to form a Central Council, meeting at stated times in London, and at all times in postal communication with the convener or secretary, so that lists may be kept of all inquirers, converts, baptisms, proved or suspected impostors, and their addresses. I have strong reason to believe that, from a certain lodging-house in Liverpool in a low neighbourhood, begging letters, signed by different names, but in the same handwriting, with different stories of conversion, pecuniary straits, etc., are sent to the supporters of Hebrew Christian missions. My friend Mr. M. Levinsky succeeded in proving a glaring imposture of this kind lately. I enclose my card, and remain, yours faithfully,

A LOVER OF ISRAEL.

"AIGRETTE" FEATHERS.

DEAR SIR,—Attention having been called in your "Notes and Comments" to the question of "aigrettes," it might be well to explain wherein exists the exceptional cruelty involved in the slaughter of the particular bird from which these feathers are derived. Briefly stated, the facts are as follow: The heron which produces the "aigrette" plumes is a bird of solitary habits, and only congregates in sufficiently large numbers to render the hunting of them profitable *during the nesting season*. They have been described as "just before, during, and immediately after this season wearing these plumes as part of their bridal array."

"When they are killed, and the few handfuls of coveted feathers have been plucked, the slaughtered birds are left in a white heap to fester in the sun and wind, in sight of their orphaned young, that cry for food and are not fed." Mr. Hudson, the well-known hunter, has described the cries of the starving young as "heart-rending."

It will thus be seen that the question involved is not only that of the killing of beautiful birds to obtain their feathers, but the *starving to death* of their young. Surely no woman of humane and tender feelings will continue to be a party to such un-Christian cruelty when she once clearly apprehends the facts.—Yours faithfully,

HUMANITARIAN.

Mission to Coalies.

ONE of the many sectional operations of the London City Mission is the Mission to Coalies and Carmen, among whom four missionaries are labouring in various parts of London. The body of men who gain their livelihood in coalyards, and in the work of delivering coal to consumers, is very numerous; and it is by no means possible for such a small number of missionaries to visit the whole even at long intervals. Yet the effort means interest in the coalies, and is a promise of greater things in days to come.

A meeting of the men employed in the Stratford district was held on Thursday last, in the Conference Hall, West Ham-lane. It was preceded by a tea, at which some of the coalies were accompanied by their wives. The chair was occupied by Mr. J. COMPTON RICKETT, M.P., who addressed the men in earnest terms, appealing to their practical intelligence and higher feelings. Mr. F. TITE, treasurer of the Mission, gave a brief description of the work, intimating that at least two more missionaries were required to visit the coalies and hold meetings for them in the yards and elsewhere.

Mr. T. BURKE, one of the men, gave a capital "testimony." He had until recently led a life of indifference to the claims of God, but through a loving word spoken to him, he sent his children to the Sunday-school. From that step he advanced to a hesitating visit to Divine service in a chapel; then he "thought upon his ways," and found himself "all wrong." He has since given his heart to God, and his wife and several of his children have done the same. Mr. Burke's words, evidently from the heart, must have set some of his "mates" thinking very seriously.

A brief Gospel address was delivered by Mr. J. PRENTICE, missionary, and Mr. C. BOARDMAN followed, affectionately commending Christ to the attention of all. Forty-five years ago he decided to "taste and see," and now, on grounds of personal experience, he declared the great goodness of the Lord, for whom his love becomes stronger every day. Other addresses followed, and a happy evening was spent.

Ipswich United Meetings.

A SERIES of profitable and helpful monthly united meetings is being held in the Public Hall, Ipswich, on the second Thursday of each month, for the deepening of the spiritual life and the quickening of the missionary spirit. A prayer union has been formed by the friends responsible for these gatherings to seek that blessing may come to every church, chapel, and mission-room in the district.

Good meetings were held in October and November, while on Thursday last the December monthly gatherings were held. In the afternoon the proceedings were largely devotional, and in the evening Dr. Harry Guinness gave an interesting account of the Congo Balolo Mission and its work. The hon. sec. of this movement is Mr. Clarkson Piper, Ipswich.

International S.S. Lessons.

December 27.

REVIEW OF QUARTER'S LESSONS.

GOLDEN TEXT.—Ecc. xii. 13.

ALL the lessons of this series have been occupied either with the life of Solomon, or with his wise sayings. The review will take the form of a general view of his career.

How promising its commencement. Recall his anointing, and the first appearance of God to him (Lessons i. and ii.). What wisdom he showed when God made such a remarkable promise to him! It would be unsafe to offer to do what some men would desire. The qualities needed for a useful and prosperous and God-honouring career appear in him—integrity, wisdom, piety. For a young man to start life without these means certain ruin.

How remarkably he was prospered. The evidence that God had answered Solomon's prayer soon appeared in his great wealth and splendour (iii.), and the wise proverbs he uttered (iv.). There is a prosperity of fools. What is said concerning that? (Prov. i. 32). But there is another prosperity to be desired (see Psa. i. 3). Which are you seeking?

How zealous he was for God.—The building of the temple was the great work of his life. He threw all his heart into its erection, and was foremost in the work of dedication (v. and vi.). The temple was not only a monument to the zeal of Solomon; but was a continual reminder of God, and a call to his worship. Surely he is pursuing the right course. To be full of service for God is a good way to avoid falling into sin.

How widely his fame spread.—Even the Queen of Sheba, as far away as Arabia Felix, heard of his devotion to the service of his God, and of his wisdom and prosperity (ix.). Such honour means increased responsibilities. A good name when it is won needs to be carefully guarded.

How terrible his fall.—Tell of the warning message given in the second vision (viii.). This seems to have been God's method of restraining his servant from doing evil. But subtle forms of wrong-doing had long been at work. What were they? And to what awful depths he fell (x.)! What lessons does his fall suggest?

The review closes the year. In looking back let the thought dwell not on Solomon alone, but on our own lives. What sort of a record have we made? Solomon's is now open to our view. Will ours be open to the view of others in coming ages?

If the record is black with sin—what then? (Isa. xliii. 25.)

Zambesi Industrial Mission.

DEAR SIR,—Referring to the outbreak of war in Nyasaland, and to the attack made upon some of our mission stations in Southern Angoniland, I am sure you will allow me through your columns to assure the friends of this Mission that according to our latest despatches, dated two days after the attack was made, all the Europeans at the various stations attacked were safe, and that no material damage had been done to any of the mission stations.

All the native villages surrounding each station had however been totally destroyed, and many of the natives speared to death. Even should the war be brought to an immediate close through the operations of the British forces, there will be very much suffering and hardship, and probably famine in the whole neighbourhood in which our Angoniland stations are located.

The wet season is now on, and houses will require to be built, and food provided for many hundreds of people. We should be glad to be the medium of passing on any help to these natives under British protection whose homes have been so wantonly destroyed. R. CALDWELL, Secretary.

1, Gresham-street, London, E.C.

"First Fruits."—Two men were baptized at Paoingfu, the new station of the American Peking Mission, last June—"the beginning, we trust, of a strong Church built upon a strong foundation."

Ymuiden, Holland.—Rev. C. S. Adama van Scheltema, of Arnhem, writes: "Ymuiden is a new village on the canal from Amsterdam to the North Sea. It would have been a model village but for the ginshops which were immediately opened. The English fishermen come to our Sailors' Rest, and Miss Edith Woodman has laboured among them with much devotion. At length we have had to enlarge the buildings, and are burdened with a debt of £1000. As boats from British ports use the Rest, Miss Woodman's work should have a place in the hearts of the readers of THE CHRISTIAN."

Scottish Notes.

Mrs. BRAMWELL BOOTH gave an address at Glasgow last week on the Darkest England Scheme of the Salvation Army, chiefly with reference to rescue work among women. A home for women has been established in Glasgow High-street to accommodate over 140 persons.

The Scottish Coast Society employs twelve missionaries, who labour for the spiritual welfare of the many seafaring men, fishermen, etc., along the East Coast of Scotland, from Berwick to Arbroath. Meetings are held and good literature distributed. The Mission is a channel of great benefit both physical and spiritual.

Professor Davidson, of the New College, Edinburgh, is unable to accept the position of Moderator of the General Assembly of the Free Church by reason of the state of his health. Though Professor Davidson is quite able to attend to the duties of his chair, his medical adviser has strongly urged him not to put his strength to the additional strain of the work which devolves upon the Moderator.

The Glasgow Medical Missionary Society had its annual meeting last week, Lord Overton presiding. It was stated that during the year 8000 visits had been paid to the homes of the poor; and 41,000 free consultations at the dispensaries, besides evangelistic and temperance effort. One of the superintendents, in reporting on the work among women, said that stomach ailments were very common, and it would be a great boon if factories had a restaurant attached, where wholesome meals were supplied at a reasonable cost.

During the past year, the Highland Orphanage, Inverness, has received two legacies to the amount of £4000, which has been placed to the credit of capital account, except £100 transferred to maintenance. £2000 came from the Trustees of the late Earl of Moray, and the remaining £2000 from a bequest left to be apportioned by the Attorney-General for England. There were other smaller legacies from various friends. The number of children in the Home rose at one part of the year to sixty-eight, but several left for situations, and at the date of the report the total was sixty, consisting of thirty-one boys and twenty-nine girls. It is expected that some extension of the buildings will be required in the coming year, but the funds in hand will suffice for the purpose. The Institution, says a local paper, is doing work which cannot be over-estimated.

University Notes.

[BY OUR OWN CORRESPONDENT.]

OXFORD.

The Day of Intercession for foreign missions was generally observed by the churches here. It is a healthy sign to see so many uniting together to ask God's blessing upon missionary work.

The Wycliffe Hall men have gone, or are soon going, out to the mission field. Rev. J. S. Callis to Uganda, Rev. W. S. Cox to Sierra Leone, and Rev. E. A. L. Moore to India.

A great interest is now taken in missions by members of the University, and the weekly meetings are well attended. The last meeting of this term was addressed by Rev. H. Gouldsmith, of Calcutta. The Hannington Hall is to be opened at the beginning of next term; it is to contain a large room for meetings, a library of missionary literature, and other offices, and will no doubt be a help to the cause. Missionary bands have been formed at Wycliffe Hall and for the University, for the spread of knowledge and the study of missions.

The October term is over, and the men will be scattered through the country, spreading an influence wherever they go. This fact emphasizes the importance of winning Oxford men for Christ, because they have such possibilities of usefulness.

The national council of the Christian Endeavour Union met in Oxford last week. Rev. Alfred Davies spoke of the relation of the Society to the Churches, and Rev. C. Bonner said that the test of all movements was the character of the men which they formed. He believes the Society will justify itself on this ground.

Evangelical Lay Preachers' Association.

An enthusiastic meeting was held on Thursday last at Cross-street Baptist Chapel to inaugurate an Islington branch of the above. Mr. Wontner Smith, of Harecourt Chapel, took the chair, and addresses were delivered by Messrs. Jones and Weston, of Cross-street Chapel; Angus, of Salters' Hall; and Worrall, of Hornsey. This branch will conduct a weekly meeting, itinerating between the neighbouring churches, and it is believed a stimulus will be given to aggressive evangelising through its agency. The local secretary is Mr. G. A. Angus, 3, Alwyne-villas, Alwyne-road, Canonbury, N.

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Personalia.

Rev. J. D. Kilburn is at present sojourning on the Riviera. Letters may be sent to him addressed, Eza, Alpes Maritimes, France.

Rev. J. Hirst Hollowell, who has been minister of Milton Church, Rochdale, for seven years, has intimated his resignation, owing to the active part he feels called to take in the education question.

Mr. Ephraim Venn, late of Shaftesbury, Dorset, has removed to Western Elms Avenue, Reading, Berks. He hopes to render service as pastor and evangelist at Bridge Hall, Reading, and in the district.

Pastor Archibald G. Brown has announced his intention of resigning his pastorate at the East London Tabernacle at the close of the year. He has laboured in this pastorate for thirty years with remarkable success, building up a great congregation, and organizing evangelistic and mission work on an extensive scale. He has felt the great strain of the work for some time, and besides he has had, as our readers know, sore personal bereavements and long-continued anxieties.

Dr. F. W. Baedeker writes from Berne on December 8:—"I am once more en route for Russia, and am now visiting several towns in Switzerland, Bâle, Zurich, Berne, Lausanne, Vevey, Geneva, Neuchâtel. Next week I hope to go to Vienna and Budapest, and thence to Constanta in Roumania, where the opening of a new hall will take place and a conference of Russian, Armenian and German brethren at Christmas. I hope to cross over to Odessa and to spend the Russian Christmas in Odessa (twelve days later, January 6, 1897). I shall be very grateful for prayer on my behalf, that an entrance may be given me without hindrance. My address till December 27 will be, care of Herrn Patwakan Tarajanz, 30, Strada Militara, Constanta, Roumania, and later, care of General Consul Colonel Stewart, in Odessa. Hitherto the Lord has helped, and has opened wide doors for the glorious message of his Gospel."

Obituary.

REV. THOMAS H. CARTHEW.

News has been received of the death of this well-known African missionary of the Methodist Free Churches. He was a native of Cornwall, his father being a miner. Entering the ministry in 1880, he laboured as assistant to Rev. David Brock in the Woodstock Circuit. While there he was asked to undertake missionary work in Sierra Leone, where for four years he rendered splendid service. Returning home on furlough, he was invited to undertake, in 1887, the charge of the East African Mission, and a few weeks ago fell at the post of duty. He was only forty-one years of age. The telegram announcing his death does not give particulars. He was in every respect the *beau idéal* of a missionary. Physically strong and of commanding presence—he was known among the natives as "The Lion"—he displayed a rare combination of intense enthusiasm and sound judgment. He was thoroughly aggressive, and the mission under his charge has made substantial progress. His death will come as a shock to the denomination, the more so that it was anticipated he would be in England on furlough in time to take part in the forthcoming Exeter Hall meeting.

Correction.—In the sketch of Mr. J. Wakefield MacGill, on page v. of the Mission Supplement, several corrections came to hand after the central pages had gone to press. In line eight of the sketch read "thirty years" for "fifteen"; in line fourteen, column two, read "City Hall" for "Free Trade Hall"; in closing paragraph read "above 20,000" for "nearly 30,000."

Work Among Navvies.—It is stated that at Woodford Halse, near Byford, a young lady, niece of a wealthy M.P., has taken up her abode among the navvies employed on the new Grand Central line to London. She has provided a huge boarding-house, and has made it pay, although no intoxicants are sold. In twelve months she sheltered 5000 navvies, and as many as fifty are turned away nightly for want of room.

Clubs and Drink.—There seems every probability that the agitation against clubs, carried on as vigorously by the licensed retailers of alcoholic liquors as by the temperance party, will soon bear legislative fruit. A police return has been prepared respecting clubs in England, Scotland, Ireland, and Wales, and it is said that with a view to early legislation on the subject, exhaustive evidence respecting clubs will soon be laid before the Royal Commission, the police returns being the groundwork which the evidence will be the means of developing.

Evangelistic Notes.

Northumberland.—A successful mission has been concluded in the Wesleyan Chapel, Ashington, by Mr. Summers, district evangelist. The children's services were largely attended, several young people were converted. The noon-day meetings have been very helpful and blessed, the Bible-readings from the book of Nehemiah being most instructive and searching.

Plumstead.—Mr. Edward Hurditch concluded a fortnight's mission at the Station-road Baptist Chapel on 7th inst. The meetings throughout have been well attended, the place on Sunday last being crowded. Many have decided for Christ, backsliders have been restored, and Christians have been built up. The afternoon Bible readings have been specially helpful.

Newburgh, Fife.—Messrs. Taylor and Kennedy have closed a six weeks' mission in Newburgh. Christians have been quickened, and many have professed conversion. The services were supported by the local ministers. Our open-air meetings were greatly blessed, crowds listened, and deep impressions made. Addresses were delivered at the quarry twice a-week at the dinner-hours, the men listening willingly. W. G. T.

Beckenham.—A ten days' Gospel Mission has been concluded at the Clock House Hall by Messrs. P. R. Hurditch and F. H. Hutchins. The meetings were marked by a spirit of deep earnestness and prayerful dependence upon God. The singing of Mr. Hutchins, with the preached Word, have resulted in the conversion of not a few. Believers have also been strengthened in the work of the Lord. G. S.

Hoxton, N.—A successful special mission has been conducted for seventeen days at the Jubilee Chapel, London, by Mr. and Mrs. Alexander. By means of house-to-house visitation, tract distribution, open-air meetings, and the services in the chapel, a large number of persons have been brought under to hear the Gospel. Many entered the inquiry-room. It is hoped that most of these exercised faith unto salvation. Many others were evidently awakened and impressed.

Belfast.—Rev. C. H. Yatman's Mission in Donegall-square Methodist Chapel, which has just closed, has been unusually rich in results. Large crowds attended the services, the people were deeply impressed with the preacher's powerful appeals, and many were added to the Lord. Mr. Yatman has gone to Russia for December, but returns to Dublin for January, after which he purposes visiting Belfast again for a mission with Dr. Crawford Johnson in Grosvenor Hall.

New York.—So great is the religious interest awakened by the revival meetings in Cooper Union under the conduct of Mr. Moody, that the meetings are continued yet this week, and may be indefinitely. Mr. Moody is reported as saying on Friday that he had been engaged in evangelistic work for thirty years, that he had never taken more pleasure in a series of meetings than in those which are now being held in this city, and that he had never seen New York stirred religiously as it is to-day. Coming from Mr. Moody, whose long and large experience in evangelistic work qualifies him to speak intelligently and authoritatively, this is extremely encouraging and gratifying testimony. The interest seems to be rapidly spreading, not only in Greater New York, but beyond, and pastors of churches within a radius of fifty miles of the city have been advised to begin daily evening services. Many will undoubtedly do so, if they have not already.—*Christian Intelligencer*.

Dublin.—Mr. William Thomson, jun., held in November, a month's mission in Merriem Hall, and from the first Sunday evening, we had much blessing every night. Night after night, the workers were busy in the after-meetings till after ten o'clock leading souls to the Saviour. In one business-house in town all the hands but one have been brought to decision for Christ. The afternoon children's meetings were also mightily blessed, and many Christians have to thank God for changed lives from blessing received at the Bible Readings. The concluding service, for converts, was indeed a meeting which will ever be remembered by those who attended it. The body of the large hall was well filled with those who had been restored or converted during Mr. Thomson's missions at Blackrock Town Hall, Grosvenor and Merriem Halls; and after five short addresses from Messrs. H. W. Hardman, H. W. Figgis, A. Lawrence, T. P. Law, Q.C., and J. D. Bogree, we had many, many testimonies from those who had been saved and blessed.

A HELPER.

Rev. J. Manton Smith's mission engagements for the four opening months of the New Year are:—January 9 to 17, Todmorden; 23 to 31, Ryde, Isle of Wight; February 8 to 14, Camden Town; 20 to 28, Kenyon Church, Brixton; March 6 to 14, Loughton; 20 to 25; April 3 to 11, Sowerby Bridge; 17 to 25, Jarrold-on-Tyne.

THE BOOK WORLD.

NEW YEAR BOOKLETS.

THERE are some booklets for which we look with interest year by year, confident that a true and timely word from the Divine treasury will be forthcoming. This year's product, up to the present, has not been disappointing.

Singing and Serving, by Rev. Charles A. Fox, deals with fundamentals of Christian experience. Thankfulness to God must go hand in hand with devoted service; and both these must be in and through the Holy Ghost. The heights as well as the depths are surveyed in these stimulating pages.

What Shall I Wear? by Rev. E. W. Moore, of Wimbledon, is an eulogy of humility, conducted on Scriptural lines. Among many other things, it is shown that this dress is sure to fit, suits all climates, and will never wear out. The counsels which fill Mr. Moore's pages sadly need to be emphasized today.

Emptied—for New Year Replenishing. By Sophia M. Nugent. With a wealth of teaching we are helped to consider—The Hands Emptied (Levit. viii. 14), the Altar Emptied (2 Chron. vii. 1), and the Tomb Emptied (Matt. xxviii. 6). While we read we are led to examine ourselves as to surrender and service; and in conclusion we praise God for the heart-searching.

The Lord my Banner; or, Laying up the Colours. This New Year's address by Lady Beaujolois Dent is a thoughtful and pointed exposition of Exod. xvii. 15. It is in every way suitable for enclosure in letters and distribution among Christians.

New Year's Bells. By Dr. J. T. Wrenford. For many years this earnest servant of Christ has sent forth a New Year's address, and once more his modest booklet comes to hand, bearing a stirring and seasonable message from the New Year's peal and its solemn reminders of the uncertainties of fleeting time.

These are all issued by Partridge & Co.

ANNUAL VOLUMES.

Rest and Reaping. Vol. x. Edited by Charlotte Mason. (Morgan & Scott. 2s. 6d.) Many Christian workers find profit and guidance in this unpretending little monthly, so admirably conducted by Miss Mason. Together with notes as to work at home and abroad, there are Scriptural expositions, papers on various themes, and poems from many pens.

Our Own Magazine, Vol. xvii. (Children's Special Service Mission. 2s.) This well-established magazine needs few words of commendation. Its aim is definite and clear—to bring the Gospel before the children, and to seek to win them to the Saviour. Its contents are mainly Gospel narratives, illustrative of Scripture, and brightly written in a style the young people will be sure to read. We believe it has been, and will yet be a means of blessing to many children.

Biblewomen and Nurses, Vol. xiii. (Cassell & Co.) The work of the women sent out by the London Bible and Domestic Female Mission in the homes of the poor and by the bedside of the sick, is widely known and valued. The annual volume of the Society's well-conducted monthly magazine, is of real interest in many ways, telling, as it does, of steady and useful service, while giving pleasing accounts and pictures of by-way London. To peruse it is to learn much of the great metropolis and the poor who dwell therein.

Stormy Days, by Louis Burdett, is a story for boys, replete with incident and life. (1s. 6d. Church of England Temperance Society, 4, The Sanctuary, Westminster.)

Mrs. Hooper's helpful monthly, **Our Sisters**, gives in the current issue particulars of a large array of prize competitions for 1897, chiefly for women. (1d. Partridge & Co.)

Fine Wheat from Many Fields is a useful little volume, filled with forceful truths, sharp arrows, thoughts worth pondering, and suggestive sentences, collected and arranged by the compiler of "The Tool Basket." (1s. Marshall Bros.)

The Minister's Money. By Eliza F. Pollard. (Partridge & Co. 1s. 6d.) A homely Scotch story of a minister, who falls at Monte Carlo under the spell of the gambling passion, wrecks his own career, reaps bitter sorrow, and, repenting, seeks to undo the wrong he has committed.

Four Psalms is the title of the latest addition to the series of "Little Books on Religion." (1s. 6d. Hodder & Stoughton.) It is by Professor George Adam Smith, and its pages present a luminous interpretation and practical application of Psalms xxiii., xxxvi., lii., and cxxi.

Fruit from My Launceston Study. By Rev. D. S. Brunton. This is a budget of good things in

the form of condensed sermons and full outlines. Clearly Mr. Brunton knows what to preach, and he makes careful preparation. His unpretending pages should help many a busy minister. (Launceston, Tasmania: J. Stevenson & Sons.)

The extra Christmas parts of *Good Words* and *The Sunday Magazine* are, as usual, made up of tales more or less consonant with the season. The former, **Good Cheer**, comprises several short stories, some of them most pathetic; the latter, **Paths of Peace**, is one complete tale by C. R. Coleridge, entitled "The Prophet's Mantle." All are well illustrated. (6d. each. Isbister & Co.)

A Jewish Mirror; or, the Scriptures Reflecting Christ. By Rabbi I. Lichtenstein, of Budapest. Mrs. Baron has done well to translate this remarkable pamphlet from its original German. It presents the argument from the Old Testament, in such a form as should convince the minds of many Jews. We trust it will be widely circulated. (3d. From Rev. D. Baron, 23, Grove-road, Highgate-road, N.W.)

Set to Obey. By Rev. F. S. Webster. (Nisbet. 2s. 6d.) "The secret of pleasing God is just this—a heart set to obey." This sentence, based on a petition in one of the Collects of the Prayer Book, gives the key to the title and the burden of this volume. The bearing of this attitude of obedience on the Christian's daily life, is developed in the terse, vigorous, sometimes daring, style, which characterises this author's writings.

Denominational Handbooks. Two old friends in the way of almanacs, which we find of service every day in the week, are **The Baptist Almanac** and **The Congregational Almanac**, issued by R. Banks & Son (2d. each). They are directories of the London churches of the denominations named. In the 1897 issue of the former there is a portrait and sketch of Rev. John Wilson, of Woolwich, and in the latter one of Rev. H. Harries, of Clapton.

Still Upward; or, Devotional Studies on the Second Half of the Church's Year. By Rev. J. H. Townsend, D.D., Vicar of Broadwater Down, Tunbridge Wells. (3s. 6d. Marshall Bros.) This is a sequel to the author's excellent work, "Spiral Stairs," and is every way as good. Twenty-eight in number, the discourses are founded on the lessons or Gospel portions for the successive Sundays. They accordingly cover a wide range of teaching, and should furnish much suggestion to preachers.

Fenelon's Three Dialogues on Pulpit Eloquence have been issued, in a handy volume, by T. Baker, Soho Square (3s. net). The pages present a translation by the late Rev. S. J. Eales, D.C.L., along with illustrative quotations from modern writers, and an introductory essay. There is no royal road to eloquence, but there are roads, nevertheless, and these pages contain many useful directions and precepts. The illustrative quotations seem to have been selected with wisdom from a wide field of literature.

Gleanings from Many Fields. Edited by Rev. George Cousins, of the London Missionary Society. (Snow & Co. 2s. 6d.) Beautifully bound and illustrated, this will make a charming present for the young folks. The "gleanings" are gathered from many pens, mostly dealing with child-life in heathen lands. Many a young heart may, in perusing this book, be set on fire with an enthusiasm for missions. **News from Afar** is the annual volume of the admirable *Magazine for Young People* issued by the L.M.S. Its bright pictures and well-selected matter will find a welcome in many homes.

McCheyne from the Pew. Extracts from the diary of William Lamb. Edited by Rev. Kirkwood Hewat (Drummond, Stirling. 1s. 6d.) The memory of the sainted McCheyne is fragrant to every Christian Scot, and his *Memoirs and Remains*, by Dr. A. Bonar, has reached a wholly remarkable circulation, stimulating and deepening spiritual life, under the Antipodean suns, amidst Canadian snows, as well as at home. Still the glimpses afforded in this book of his holy and fruitful life, as seen by one of his elders, have an interest of their own, which will make it welcome wherever McCheyne's name is revered.

Life in West London, a study and a contrast, by Arthur Sherwell. (Methuen & Co., Essex-street. 2s. 6d.) Soho, in which the West London Mission largely works, presents many and serious problems, by reason of the influx of a foreign population, the prevalence of clubs, and the demoralisation springing from its proximity to and association with the sin of Piccadilly. In the course of some years' investigations the author has gathered a mass of facts, which he here presents, on overcrowding, poverty, sweating, drinking, and gambling, and still darker vices. A flood of light is thrown on the locality, which will be of service to workers. Probably many districts in London would well repay similarly close and careful study.

The Prisons' Service Review has been started as a monthly medium of intercommunication for gaol officials of all ranks and grades, and for those

of the public interested in the penal system and social problems connected therewith. Contributions are invited on—1, the treatment of juvenile offenders, otherwise than by commitment to gaol; 2, repeated short sentences on inebriates; 3, heredity, weak-mindedness, and incipient insanity as predominant factors in the criminal problem; 4, our workhouse children; 5, recidivism; 6, how far is the management of our sixty Discharged Prisoners' Aid Societies efficient and effective? and on what first principles should aid to discharged prisoners be based; 7, indefinite and indeterminate sentences; 8, the present uncertainty of sentences—how far remediable?; 9, the "Submerged Tenth." (Warwick Publishing Co., 6, Warwick Mansions, W.C. Price 6d.)

Rev. Richard Chew: A Memoir. By Rev. Edward Boaden. A well-written Christian biography is always welcome—when God is glorified, not man; and when the story of faithful service is so told that other hearts are fired with holy ardour. Thus we welcome heartily this memoir of an eminent minister of Jesus Christ who for forty-eight years rendered valuable service in connection with the United Methodist Free Churches. His abilities, his clear exposition of the Word, his keen insight, his inflexible adherence to truth, his eloquence, his mastery of men, his zeal for souls, and his consistent life, gained him a commanding position in his denomination. It is very instructive to trace in the volume before us how these gifts and graces were used to the glory of God. The book has interested us, and we commend it warmly to our readers. (Methodist Free Church Publishing Office. Price 5s.)

The Mystery Unveiled; or, an Exhibition of the Divine Purpose in Man's Creation, Fall, and Redemption. By H. P. E. de St. Dalmas. (3s. 6d. John F. Shaw & Co.) In the words of the author, the object of this book is to "elevate the mind of its readers to the Divine standpoint, from which they may be able to take a wider view of the various dispensations through which the Almighty is working to bring into full manifestation his attributes in that New Creation which will be the grand issue of the conflict between the powers of light and darkness which for thousands of years has been maintained." In the form of blank verse, the author outlines the Divine purpose as worked out in history from "the beginning of the Creation of God," dealing, in order, with the Fall, the Patriarchal age, and Israelitish history down to the time of Christ. Then he depicts the story of the Cross and Pentecost, proceeding to present a fore-view of the millennial age and the new heavens and earth. By way of appendix, Mr. George F. Trench gives a summary of the principal considerations set forth in his book "After the Thousand Years," as the foundation of the view that after the millennium and before the eternal state begins, there will intervene a limited period of great glory and perfection. With him Mr. St. Dalmas agrees in placing "the Dispensation of the Fulness of Times" after the thousand years' reign. There are Scripture references throughout the book, and occasional notes, exegetical and illustrative. Some may discount the poetry, and others may challenge positions taken up by the author; but those who read with care and without prejudice will find the pages as soundly thoughtful as they are truly reverent.

A MONTH OF THOUGHTS FOR INVALIDS. This is series "C," named after the initial letter of each day's topic. (2d., 1s. 6d. per doz. The Orphans' Printing Press, Leominster.)

JOHN WOLFGANG, BUSINESS MAN (Is. Headley Brothers), is a suggestive little allegory from which some tired and perplexed souls may gather comfort in life's stress and worry.

THE "ONE THING NEEDFUL" ALMANAC, 1897, containing daily texts, Gospel pleas, and verse, and much useful and profitable information, is now published by R. Brimelow, Southport. (1d.)

THE CHURCH OF ENGLAND ALMANAC FOR 1897, compiled by Henry Miller, gives in brief space much ecclesiastical information, the tables of lessons, etc. It will be specially interesting to thorough-going Protestants. (Paper, 1d. cloth, 6d. Church Association, 14, Buckingham-street; Strand.)

JOHN PLOUGHMAN'S ALMANAC is one of the most popular wall sheets. The daily "portions" are as wise as they are terse. **SPURGEON'S ILLUSTRATED ALMANAC** is a useful companion. It is in booklet form, and there is a text of Scripture for every day, as well as many attractive articles. (1d. each. Passmore & Alabaster.)

BOOKS RECEIVED.

From Partridge & Co.—A VILLAGE STORY. By Mrs. G. E. Morton. (2s.) New edition.

From Bliss, Sands, & Foster.—THE DEAD PULPIT. By Rev. H. R. Haweis, M.A. (7s. 6d.)

From C. H. Kelly.—BRYAN ROE: Missionary Travels and Adventure in West Central Africa. By Rev. C. K. Johnson. (2s. 6d.)

From Nisbet & Co.—OUR DEAR HOME LIFE: Talks on Courtship, Marriage, and Family Life. By Rev. J. G. Greenhough, M.A. (1s. 6d.) FOR EACH NEW DAY: Daily portions illustrated by extracts from eminent preachers. (3s. 6d.) PERSONAL CONSECRATION; or, Conditions of Discipleship: Bible readings by Rev. Hubert Brooke, M.A. (2s. 6d.) LECTURES ON ECCLESIASTICAL HISTORY, delivered in Norwich Cathedral. Edited by Dean Lefroy. (7s. 6d.) THE BIBLICAL ILLUSTRATOR, 2 CORINTHIANS. (7s. 6d.)

Field Lane Institutions.

THESE refugees and ragged schools deal with poverty in its most distressing forms. Men and women crushed by misfortune have found in the Refuge a sanctuary which has saved them from collapse, and, in some cases, from self-destruction. Miserable homes have been brightened with the visit of sympathy and the ministrations of timely aid. About 400 very poor women every week crowd the Mothers' Meeting. Infants, whose mothers are at work for a livelihood, receive in the crèche careful tending, wholesome food, and suitable toys. An active war is waged against intemperance, which clothes so many in rags.

Between 200 and 300 boys and girls, taken from the streets, are maintained and educated in the Certified Industrial Schools. Hundreds of young children are, in the ragged schools, trained for useful service here, and for better things hereafter—whilst multitudes of the outcast poor listen every Sunday morning, at the Ragged Church service, to words of saving grace.

Help is greatly needed for this large work in a poor district. The secretary is Mr. Peregrine Platt, Vine-street, Clerkenwell-road, E.C.

The W. I. Palmer Memorial.

THE committee and friends of the Reading Temperance Society have decided to erect a group of buildings upon the site of the present West-street Hall property in Reading as a memorial to their late president, Mr. W. I. Palmer. Through the gifts and kindnesses of the shareholders of the West-street Rooms Company, the society has acquired the property it has so long occupied at a merely nominal price.

It is proposed to pull down the present buildings, which are dilapidated, and to erect a hall and buildings, the estimated cost of which is put at about £6000. In making their appeal, the committee seek to give adequate expression to the strong desire prevailing for some suitable memorial to the public life of one of the most benevolent of men; and to accomplish this in such a way as shall yield to present and future generations a goodly share of the manifold advantages it was ever his aim whilst living to impart.

JOHN EGGINTON, President.
W. G. MILSON, Hon. Treasurer.
WILLIAM WELMAN, Hon. Sec.

West-street Hall, Reading.

Children's Special Service Mission.

Mr. Hutchinson, Rendham, near Sazmundham, Dec. 15-17; St. Paul's, Onslow-square, Dec. 19; British Orphanage, Slough, Dec. 20; Soldiers' Home, Winchester, Dec. 27; St. Luke's, Redcliffe-gardens, Dec. 29; Greenwich, Dec. 29; Town Hall, Croydon, Jan. 2; St. Andrew's, New Kent-road, Jan. 4; St. Chad's, Derby, Jan. 5; Tulse Hill, Jan. 6; St. John's, Blackheath, Jan. 7; Highgate, Jan. 8; Clapham Park, Jan. 9-17; Burnham, Jan. 24-29. Mr. J. S. Tyler, St. John's, Spark-hill, Dec. 17; Chichester, Dec. 19; Broadwater, Dec. 21; Brighton and Worthing, Dec. 22-Jan. 19; Hassocks, Jan. 20-24. Mr. Regd. Callender, Stalybridge, Dec. 19; Heaton Mersey, Dec. 20; Stockport, Dec. 21; Stratford, Dec. 31; Hastings, Jan. 2-12; Rochester, Jan. 16-18; Derby, Jan. 28-29. Mr. Hankinson, St. Bartholomew's, Dalston-lane, Jan. 26. Mr. Goodman, Leytonstone, Jan. 2-10. Mr. W. H. Wilson, St. Stephen's, Walthamstow, Jan. 16-25. Mr. E. Hughes, Bermondsey, Dec. 30; Waterloo-road, Jan. 6; Jurston Hall, Westminster-road, Jan. 13; St. James's Hall, Kensington Park, Jan. 17; Peckham Rye, Jan. 24-29.—Mr. E. Arrowsmith, Christmas Holiday Mission at Faring, Dec. 30-Jan. 17.

Children's Scripture Union.—Portions for week ending Dec. 26:—Sun., Dec. 20, Deuteronomy xxi. 1-13; Mon., Dec. 21, xxxii. 1-12; Tues., Dec. 22, xxxiii. 1-12; Wed., Dec. 23, xxxiii. 13-29; Thurs., Dec. 24, xxxiv. 1-12; Fri., Dec. 25, Psalm lxxii. 1-20; Sat. Dec. 26, cxlv. 1-21.

The Self-Supporting Missions in Africa, so long carried on by Bishop William Taylor, have been taken over by the Methodist Episcopal Church of America. Bishop Hartzell will shortly leave to take charge of the work. At the meeting of the General Missionary Committee last month at Detroit, Mich., after reference had been made to the praiseworthy devotion of the outgoing bishop, it was pointed out that the sacrifice of the loving wife of Dr. Hartzell was second to none in greatness, and, as if at a signal, the whole company spontaneously rose and sang, "Blest be the tie that binds."

A Maronite Village.—Miss La Grange writes from Tula:—"The village of Tula is in the mountains about four hours from the Cedars of Lebanon. The people are bigoted Maronites all through this region. In this village they are of the lowest peasant class, very ignorant, poor, and oppressed. They have been neglected by the hierarchy, their poverty offering no prey, so we find them shy but not bigoted. They do not come to us, but are ready to listen when we go to them. Most of them know something about Christ, but not much, and it is not a 'saving knowledge' I fear, at least it does not seem to keep them from sinning. Poor people! they are altogether gone astray."

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The Y.W.C.A.

MISS MARGERY is about to take up work at Alexandria.

The Countess of Chichester gave an address to the members of the Seaford branch on the 30th ult.

Miss Hill has gone to Madras to help her sister, Miss Agnes Gale Hill, in the work of the Y.W.C.A.

The annual meetings of the Andover branch were held on the 1st inst. Addresses were given by Miss Digby, Miss Caston, and others.

An earnest endeavour is being made by the members of the Ipswich branch to reduce the debt of £700 still remaining on the new building.

At the last feeing-market at Rotherhay, where a number of Highland girls were present, the Y.W.C.A. had the Tower-street Hall door open all day, and also held a number of meetings in the open-air.

The annual sale in connection with the Central Institute, 25 and 26, George-street, realised over £90, including a few donations towards the purchase fund of the new headquarters. The sale was entirely the work of the members of the Institute.

In the province of Zealand, Holland, there are active and flourishing branches of the Y.W.C.A. In the thirty-four villages in that province the work is progressing very favourably, and has proved a means of disseminating evangelical truth among the people.

The winter session at Llandudno was inaugurated by a social reunion, arranged by Miss Hindle, the hon. secretary. A letter was read from Lady Augusta Mostyn expressing regret at her inability to attend, and assuring the members of her deep interest. About seventy members were present.

The annual meeting of the Derby Y.W.C.A. was held on the 2nd inst., presided over by Mrs. Ogle. The secretaries of the various branches presented their reports. The total number of members in Derby and its immediate neighbourhood was 580. The home Association is at present, through want of funds, without an institute.

An active work is in progress at the Y.W.C.A. rooms in Pulteney-street North, Adelaide, where Miss Frew and other honorary helpers have taken charge of the work in the absence of Miss Greenwood, the secretary. There have been many visitors to the rooms, some from Victoria and New South Wales, and one from the Hobart Association on her way to India as a missionary.

Prebendary Webb-Peploe gave on Tuesday, the 8th, an address on "The Holy Spirit" at the Preparation Home for Y.W.C.A. work in Finsbury-square. Besides the resident students there was a good attendance of secretaries and workers. After explaining the difference between the present dispensation of the Spirit and those that had gone before, Mr. Peploe showed that in this dispensation every believer has the indwelling Holy Spirit (Rom. viii. 9), that He has been poured out. "What is needed, is a full surrender of every part of our being to Him, that thus we may live in the Spirit, be led of the Spirit" and "walk in the Spirit."

Y.M.C.A.

THE new Association at Barrow-in-Furness has been formally inaugurated.

Mr. and Mrs. E. Beaumont gave a reception on the 11th inst. to the Oxford Association.

The Watford Association has issued its annual report, showing much earnest and useful work.

The Bristol and District *Monthly Record* tells of vigorous and promising operations over a wide area.

The Leeds *Chronicle* gives brief glimpses of purposeful work in the North for the help and saving of young men.

The first Sunday this month the attendance at the Weston-super-Mare Y.M.C.A. Bible-class was 202. It is hoped to maintain the average at two hundred.

Weekly preparatory prayer meetings for the McNeill Mission, to be held in Manchester next January, are now being carried on at the Y.M.C.A., as well as the Central Hall and the Religious Institute.

The Camden-road Association reports good work in many ways. The recent public reception by Lord Kinnaird was a great success, while the Sunday evening Bible talks by Rev. R. G. Boville have aroused much interest.

Mr. W. Clarkson Wallis entertained members of the Brighton Association at a social conference on Monday evening, the 7th inst., to meet Mr. Hind Smith, of the National Council, and other friends, to talk over the general interests of the work.

The Huddersfield Association, which has celebrated its "coming of age," has six former members in the ministry—one in the Church of England, two in the Wesleyan body, one a missionary in South Africa, one in the Methodist New Connexion, and one in the United Methodist Free Church.

The annual meeting of the Wandsworth Association was held on Thursday evening, 10th inst., in Down Lodge Hall, and was well attended. Mr. H. W. Maynard occupied the chair, and addresses were delivered by Mr. Robinson Souttar, M.P., Mr. W. Hind Smith, Rev. G. Martin Claris, and others.

The Wolverhampton Association reports great progress; during October and November there has been a large accession of members, a restaurant has been started, a reference library (the gift of the president) for the benefit of clergymen, ministers, and other Christian workers has been opened; and a scheme has been inaugurated for reaching poorer youths.

The Mile End Artisan Y.M.C.A. held its annual meeting on the 8th inst. in the Brunswick Chapel, Whitechapel-road. Mr. Henry Conder, of Bombay, occupied the chair, and the speakers were Messrs. W. H. Mills and J. H. Putterill, and Revs. T. P. Lansdowne and W. Daniel; there was a large attendance. The secretary reported an excellent year's work, the members numbering over 200, all of whom were Christian workers and total abstainers.

The new premises of the Coventry Association, situate in a leading thoroughfare in the centre of the town, have, through the munificence of Mr. J. K. Starley, the president, who contributed £750, been handsomely fitted and furnished, and were formally opened by the member for the borough, Mr. C. J. Murray, on Dec. 10. Large numbers of the residents assembled in the afternoon for the opening ceremony, at which, in addition to addresses by Lord Leigh, the Archdeacon of Coventry, Canon Beaumont, Rev. G. Bainton and others, a warm welcome was given by the president and those assembled to the newly appointed secretary, Mr. J. H. Haise. Lord Kinnaird and the Archdeacon were among the principal speakers at the public meeting held at the Corn Exchange in the evening, which was also of a thoroughly successful character.

Christian Endeavour.

In Germany the Y.M.C.A. and Y.P.S.C.E. are working well together.

A Christian Endeavour Society is reported among the sponge-bratherers at Key West, Fla. Every evening they bring their boats together and engage in prayer and song.

A West Cornwall C.E. Union has recently been organised. Nine societies were represented at the first meeting, and others wrote expressing their willingness to be affiliated.

Probably the largest society in Australia is that connected with Yarra-street Wesleyan Church, Geelong. It has five divisions: three young people's and two juniors. In six years the membership has grown from fifteen to 550.

This is from a recent "best news item" in an American paper: "A mammoth petition addressed to Congress, and requesting the abolition of the drinking saloons from the Capitol, is being circulated among the C.E. societies in the district of Columbia."

The Bradford and District Union held a conference on Saturday week at Kirkgate Wesleyan Chapel. Two interesting papers were read relating to the junior societies, by Miss Annie H. Turner, of Idle, and Miss Horsfall, of Ilkley. At the evening meeting, Rev. J. T. F. Halligey (late African missionary) presided, and Rev. J. R. Abel gave an address.

Irish Notes.

MR. JAMES WHARTON has completed a tour through the South and West of Ireland, having visited Ardret, Listowel, Tralee, Milltown, Killorglin, Cork, Kenmare, Drummore, Bandon, Clonakilty, and Limerick. In every place the Gospel was listened to most attentively, with blessing following. He writes:—"One impression I had all along the line, that Popery, poverty, and superstition go hand in hand together, and when once the people surrender their will to that of the priest, these things more or less invariably follow. Open-air work in Cork goes on uninterruptedly every week."

The Irish Women's Temperance Union seeks to pray and work for the redemption of their country from the slavery of strong drink. A branch may be formed wherever ten prayerful women are found in any locality interested in temperance. There are branches in each province, sixty-four in all. Much temperance literature has been scattered abroad. Public and cottage meetings are held, and many women have been not only rescued from the drink, but are now rejoicing in the liberty of the children of God. Miss Hanna, secretary of the Union, and the secretary of the Belfast Central Branch have concluded a tour in the central, western, and southern towns of Ireland.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

OWING to the Christmas holidays, this issue has been sent to press a day earlier than usual.

The passage of time has once more brought us round to Christmastide, and our thoughts are naturally engaged in preparation for its social festivities and its higher message. The peril is to forget the latter in the former. It is no small benefit that at this time there is a pause in the customary strain and stress of social relationships, and, by general consent, an interchange of goodwill and kindly greetings among all classes. That which makes men's hearts throb with a warmer regard for one another, and eases the competition of business life, be it but for a few days, must leave some permanent sediment of nobler feeling behind. Still sweeter are the hometies that are renewed, and the glad fellowship of loving friends round the board and the hearth.

But if this be all, it is not enough. The joy of Christmastide is a poor thing if it be not dignified by the recognition of the great fact which it commemorates. The birth of the Son of God, and the innumerable blessings his coming brought with it into the world, are the essential themes of the time. Our meditation should turn reverently towards that mystery which is the Spring of our vast life in this world, and our dearest hope for the next; and thus meditation should be sweet and happy. But for Him, where should we be? What we owe to Him, who can tell? Let the thought of the gracious outpouring of love and pity which began with the first Christmas, and has gone on with ever-broadening stream ever since, till it has overflowed so great a part of the world, dignify all our rejoicings, and sound sweetly like an undertone through all the social delights and reunions of this bright time.

When Sir James Simpson, the great Edinburgh physician, was asked by an interviewer "What do you consider the greatest discovery you ever made?" he replied, "That I have a Saviour." The answer was as creditable to

his understanding as to his heart. There is no knowledge to compare with the knowledge of Christ, in whom the Father has revealed Himself; it is life eternal. And there is no knowledge for which we should feel so grateful, if we possess it. The simple candour of the great doctor is also an example of courage in confessing Jesus before men, well observing of imitation. There was no cant about it, and its uncommonness yet simple truthfulness must have produced a good impression.

The question has been asked "What would be the result of a loss of faith in Christ as a Saviour?" The world is unconscious of its debt to many things, and most of all to the revelation made in the Gospels. The light that streams from the sacred page has permeated more or less the whole of civilised life. It is the root-motive of all true philanthropy, it sweetens and clarifies social relations far beyond the pale of the Church and the circle of believers; it penetrates the lives of thousands with its warmth and radiance, who will have nothing consciously to do with religion; it has lent a dignity and a meaning to countless trivialities of intercourse between man and man. Without Christ, this diffused light, like that of twilight, would slowly fade and vanish, taking the joy out of the earth and the glory out of the heavens.

Joy is the distinctive note of Christmas; we seem to hear again the singing of the angels, to feel the glad wonder of the shepherds, the thrill with the awe and gratitude of Mary, the most favoured of women. Christmas gives actuality to the Incarnation. The love of God seeks men anew. We need the quickening of joy; it is our strength. We can dare and do after a baptism of joy what we could never attempt without it; it fires us with courage and hope; it causes hidden seeds of truth to spring up in the heart.

The widespread earthquake which trembled through the country one night last week gave a rude shock to many, and caused so great alarm that at least one person died of fright. As usually happens at these times, there were some who were suddenly reminded of insecurity of life and rushed out into the night with wild words of confession and prayer. Superstitious terror however is not so frequent as it used to be in former times, and the terrible scenes of abject fear caused by physical catastrophes in other ages are rare in these days. Does this prove that we are more religious, or less, than our forefathers? There is at least less of the religion of fear in our hearts; whether there is more of the religion of loving service is a matter that must be judged by other tests.

Rev. F. W. Newland, who had so much to do with founding the Mansfield Settlement at Canning Town, prefers small to large settlements, a few women and men living quiet brotherly lives among their fellows, not a polytechnic. He thinks that the final and most fruitful form of settlement work will be found in small communities of workers "closely associated with the life of the churches in the districts occupied, and in continental touch with suburban congregations." This surely is the true idea; for, if adopted, it saves small or poor churches in poor neighbourhoods from extinction; it prevents suburban churches from being isolated in selfish ease from their poorer friends; and it brings the help of living men and women to the poor and afflicted. It may not impress the imagination so deeply as a vast institution, but it would prove to be so many small rills

of holy blessing and influence quietly irrigating barren districts.

The *New York Independent*, of December 3, has a series of papers on the inter-relations of the great European powers, and thus sums up the situation in an editorial review:—

The real hope of Europe and its prosperity lies in the growth of a Christian sentiment and a civilisation which will give Russia representative government, Germany relief from a half-crazy Emperor who would be a Czar, Turkey total reconstruction under European control, and to Italy, Austria, and all the Powers of Europe, a treaty of disarmament.

Canon Eyton, speaking to a *Christian Commonwealth* interviewer, evidently with the West End of London in his mind, has the impression that while the tradition of church-going is strong in some neighbourhoods, and some of the popular churches are still well attended, there is a tendency to a decline in church-going owing to two causes. The upper classes leave town from Saturday till Monday, and the middle classes go out of town on bicycles on Sunday. He found on the last Sunday in September in a church that can hold twelve hundred a congregation of one hundred. If churches in other places were blessed with an increase corresponding to the town decrease there would be less to complain of, but this is an age when the tendency to seek our own pleasure on Sundays, and to do so because of the pressure of the week, is exceedingly strong. That men who yield to it are losers both physically and spiritually is certain. The day of rest has a foundation in our constitution as well as in the written law of God, and the neglect of it is invariably hurtful.

We give this week a second summary of correspondence on the Lord's Prayer. In condensing the letters we have left out many personal details; but it may be as well to state here that several of the writers who speak of blessing from the use of the Prayer, inform us that they worship in assemblies where it is never heard, because the teachers connected therewith regard the prayer as belonging to a past dispensation. Taken as a whole, the correspondence may be said to have embodied many important facts regarding the object and meaning of the Prayer, and many helpful items of Christian experience. We have been much interested to observe the progress of a movement promoted by Rev. Charles Bullock to bring home to the minds of busy people the great privilege of setting up family prayer on the basis of the Lord's Prayer. Many workers among the artisan and labouring population look upon this movement as a mission effort of much promise. Particulars may be had from Rev. Charles Bullock, B.D., Coomrith, Bourne-mouth.

The ever-deepening poverty of a section of the benefited clergy is a theme that naturally continues to crop up in the Church papers. *The Rock* recently devoted a suggestive leading article to the subject. It finds just fault with the extraordinary inequality in the distribution of emolument among clergymen. Some of the smallest parishes are associated with the largest incomes. It is "in a position to state that an incumbent holding a living of considerable value, with a comparatively small population, annually sets aside one thousand pounds of his annual income." This is in itself as much as ten times the total income of some of the hardest workers in the Church. An equalising of salaries seems to be the first crying need of the hour. But nothing short of a new spirit of liberality among the people will meet the

needs of the case. The law is notoriously slow in reform. But the call of Christian love, which enjoins that the strong should bear the burdens of the weak, ought not to be so hide-bound. It may be asked, however, whether many of these clergy could not be spared for other work.

"How to turn misfortunes into blessings" is an art that is well exemplified in the life and work of Dr. Campbell, of the Normal College for the Blind at Norwood, who was recently interviewed. He lost his eyesight before he was five years old, but he has been as busy and possibly more useful a man than if he had retained it. His life has been devoted to the idea of helping blind people to do, as far as possible, just as other people do, and to get their living by their own exertions. Twenty-four years ago he started his work at Norwood with two small cottages and two pupils, and now there are twelve houses under his charge in which the blind are trained for useful lives, with sixteen acres of ground attached. Music he considers the best sphere for the blind. Last year the old pupils of the school earned £23,000, of which £22,000 was made by music. Here is a lesson for all who suffer from any disability or disadvantage to make it a stepping-stone instead of a stumbling-block.

With what unequal steps the world moves along! What contrasts it presents! While two of its northern continents are civilised and formally Christianised, Asia, Africa, and South America are in the night of heathenism, or in the twilight of civilisation. At the far south-east corner of Europe is Turkey; at the far north-west corner is England. The Queen rules over some of the most highly-cultured peoples in the world, and over some who are barbarous savages. In the United States you may yet see maimed men limping about who were wounded and lamed by cruel masters in the slave days. In the heart of the "Dark Continent" is Uganda, where "wonders have been done by the missionaries," where also you may sometimes meet relics of the barbarous days in the shape of men without hands, nose, ears, or lips; in another part you see the children being taught to read the Scriptures. In London the West End people are in palaces, and thousands of the East End people in the vilest tenements.

The revival for a time of forms of religion which are doomed to vanish away is not an uncommon thing. Judaism struggled hard against Christianity at the beginning; heathenism made a tremendous attempt under the apostate Julian to recover its lost ground; there is a recrudescence of heathenism at the present time in India; and now we learn from New York that the National Council of Jewish Women, concerned at the growing scepticism of many of their countrymen, are striving to promote religion and philanthropy. They say they want their revivals of religion as well as the Christians. The example of the faith and zeal of Christian women is pointed to as a thing to be imitated. We can only rejoice at all this; it is much better than indifference. Yet in itself it is doomed to failure. But the failure may lead the Jewesses to say, "Why could not we prevail?" And thus may come the answer that "there is none other name under heaven given among men whereby we must be saved than the name of Jesus."

It looks as if the churches were going through a process of education by means of the P.S.A. movement. For long they mourned that the working classes could not be laid hold

of, but now they see the working classes laid hold of by the thousands. The next thing to consider is how far the same or similar methods should be applied by the churches in connection with the regular diets of worship. The old formalism, exclusiveness, and respectability will have to yield to the warmer spirit of brotherly-kindness. We may surely believe that we are on the way to a finer and more Christlike life, which cannot fail to make its Divine impression upon men.

The futility of culture, education, and enlightenment to stem the innate corruption of the human heart is strangely exhibited in the condition of things brought to light in the recent State trials at Berlin. Into high places, as into the lowest, evil insinuates itself. Public interests are made the stalking-horse of private, ambitious, and official jealousies. A venal press, a corrupt secret police, which fattens on the mischief it is hired to detect, a network of intrigue woven through the tissue of political life—these are the revelations that have been made during this *cause célèbre*. We have reason to hope in this country that in the air of free institutions these evils are scarcely possible. But nothing short of higher moral ideals as to the responsibilities of public life will keep these evils under, and such ideals can be found only in religious principles and feelings. How to spread the influence of the Christian faith into all the ramifications of life—this is the problem on the solution of which will depend the purifying and uplifting of all offices, and of those who fill them.

Many of our readers, we know, object to any pictorial representation of our Lord, and in deference to them we should have requested that the inset which appears this week might not have had the frontispiece which it bears. But by an error the proof was not submitted to us. On the other hand, those who are familiar with Mr. Tinworth's productions in terra-cotta know the reverence with which he has treated his Scripture subjects, especially those relating to our Lord.

Nineteen Hundred Years.

THE close of the present year, 1896, really brings us to the end of the nineteenth century, as it is admitted that the so-called "A.D." began four years too late. If so, the birth of our blessed Lord reaches this year its nineteenth hundredth anniversary.

Surely this is a fit season for a very unusual celebration, that should be no ordinary holiday with its worldly gaiety and display, but a true holy day unto the Lord, with a grateful commemoration of the birth, life, death, and resurrection of Jesus, and a devout humiliation in view of all past unfaithfulness to his doctrine, his example, his commands and his great commission, and a more complete separation unto a life of holiness and of service.

It is but too sadly obvious that never in the history of these nineteen centuries has the world more encroached upon the church or the church been more assimilated to the world. The amazing decline in doctrinal soundness, the decay of vital piety and spirituality, the godless extravagance prevailing even among disciples, the abounding conformity to the world, the practical denial of Christian stewardship, the neglect of private prayer, the growing indifference to public worship, the vastness of the unoccupied field of missions, and the utter inadequacy of present means and methods to overtake this destitution—these, and many other evils

and perils now confronting us, demand such a new standard of holy living and giving, praying and preaching, denying of self and serving of God, as can never become actual without a new Pentecost from above.

After much prayer and conference among brethren, it has been determined to call ten days' meetings at New York City, from December 24 to January 3. To this gathering, in which no name will be known as the centre of attraction save Jesus only, all disciples who love his name, trust in his blood, own his authority, honour his spirit, and wait for his coming, are cordially invited.

Those who cannot meet with us are as cordially invited to join in prayer for a new effusion of the Holy Spirit on all disciples, the immediate opening of all doors now closed to mission advance, the raising up of an adequate missionary force, and the universal awakening of disciples to the duty of a world's evangelisation.

It is proposed to crown and complete this gathering by a spontaneous offering to world-wide missions, to be distributed according to the choice of the individual contributors, so far as designated; the remainder to be used as may be determined by a committee appointed by the conference.

Brooklyn, N.Y. ARTHUR T. PIERSON.

Rev. J. D. Kilburn's System of Memory Training.

WE are grateful to the numerous friends who have interested themselves in the course of lessons on

LANGUAGES MADE EASY,

which are to commence in our issue of January 7. We shall be happy to forward, post free, to any who have not procured them, supplies of leaflets announcing the Lessons, for circulation amongst those who are likely to be benefited by such a course; and it is difficult to say who is *not* likely to be so benefited.

This system will undoubtedly tend greatly to facilitate the acquisition of knowledge in the various branches of study to which they may be applied. So that it is with confidence we urge our readers to do their best in making known these Lessons to their friends and acquaintance of all ages.

Mr. Kilburn is not desirous of publishing his Lessons in book form. It is his opinion that by giving them to the public through the medium of papers which have an extensive circulation amongst Christians he can address a far greater number of students than could possibly be reached by means of a separate volume, or by lectures to classes organised in different places. He has, therefore, arranged for his Lessons to appear in the columns of *THE CHRISTIAN* and *The Life of Faith*. But while the Introduction will be common to both publications, the Course of Lessons will be altogether different. The Author is most anxious that Christian workers throughout the world should reap the benefit of his prolonged study of this subject; having proved its usefulness by applying his system to the study of languages while at college, and having received numberless testimonies of the benefit derived from lectures he has subsequently delivered to students, missionaries, and others, in various parts of the world.

Arrangements are made for the simultaneous publication of Mr. Kilburn's articles in Great Britain and America, thus securing copyright in both countries. They must, not, therefore, be reprinted in either country without the written consent of the Author.

Church-going in Glasgow.

A CENSUS of Church attendance was taken in Glasgow on Sabbath, October 11, and the results have been published by instalments in *The Christian Leader*. We have now the complete results, and comparing these with church statistics on the one hand, and with the population on the other, we are in a position to draw conclusions of an instructive nature.

It is shown, as far as a census of Church attendance can show, that the Church is by no means keeping pace with the increase of population. When we compare this census with that taken in 1876, we are able to determine what progress or decline the different churches have made during the last twenty years. In 1876, the population in the district over which the census of Church attendance has been taken was 627,985. At that date, 100,954 were found present at the best-attended service in the Protestant Churches, distributed as follows:—The Established Church of Scotland, 29,706; the Free Church, 30,167; the United Presbyterian Church, 30,586; other Churches, 10,495. In 1896, the population is 840,346, an increase of 212,361. Now how much have the different Churches, in point of attendance, increased in Glasgow during the last twenty years? The Established Church, 5552; the Free Church, 6289; the United Presbyterian Church, 292; all the other Churches, 13,042. Among these other Churches, the Episcopal has increased 2428; the Baptist Church 2096, while the Unitarian has fallen from 522 to 261, exactly one-half. The best-attended service of the day in Roman Catholic places of worship gave a total of 19,203. As there was no census taken of that Church in 1876 we are unable say how much it has increased.

If we add the Roman Catholics, we reach the conclusion that out of a population of 840,346, all the churchgoers in Glasgow, as determined by the best-attended service, number 145,332, a little more than one-sixth of the population. I believe that all the Churches are setting themselves to remedy this state of things; the Established and the Free Churches have in hand large schemes of Church extension. It is in the crowded centres of population in the midst of the city, where the Church is losing ground, and where we have commodious places of worship deserted by the people. It is, however, only fair to say, that the largest attendance at any Protestant church was in one of the poorest localities in the city, where there is a vigorous evangelical Free Church. Our contention is that if we had ministers of spiritual power and activity, who could organise and evangelise, people would be brought to church.

There is no doubt much good work done outside all the churches, and much done by all the churches that cannot be shown in a census of church attendance; but it is evident that the churches in Glasgow have a great deal of work before them. Let any man go down to a district where the working classes live, with an earnest desire to understand and help the people, and he will find that it is carelessness and indifference, and neither scepticism nor antagonism to Christianity, that keep people from the Church.

No doubt the fundamental cause of our home heathenism is the natural dislike of the human heart to God and his ways, its distrust of Him and opposition to his will. But as this is a universal feature, it does not explain the specific feature of home heathenism, utter neglect of the forms as well as the substance of Divine worship. To what causes

is this phase of irreligion specially due? The following are some of the causes:—Ignorance, want of Christian training in youth, want of Christian influence of any kind. In the very neighbourhood of the churches people are growing up in entire isolation from all the Christian forces of the country.

Another cause of non-churchgoing is drinking and debauchery, fostered by low and loose company, by places of amusement and light literature, all of which tend to release the reins of conscience and give a stimulus to carnal indulgence. Lastly, there are struggle, poverty, and social changes and influences, which cause people to lose heart as well as remove them from the neighbourhood of those whose influence would be beneficial.

How to get hold of those who have lapsed from much that is good, and how to win them to Christ and his service are vital questions that the Church cannot deal with too soon or too seriously. There are signs that many of the churches in Glasgow are setting themselves to deal with the state of matters that the census of Church attendance has revealed. If the Church sets herself to do her work in the name and power of Christ, she cannot fail to succeed, for He must reign.

Glasgow.

JOHN R. BRUCE.

Papers on Missions.—5.*

GOD AND HIS WITNESSES.

IF God so loved the world that He gave the Son of his love to die for it, it is self-evident that the desire of his soul must be that the world should receive the benefit of that atoning death and justifying resurrection (Rom. iv. 25). If God was in Christ reconciling the world unto Himself, it was a foregone conclusion that He would commit unto his ambassadors the word of reconciliation, and by them beseech men to be reconciled to God (2 Cor. v. 18-20).

Who are the ambassadors to whom He has committed this ministry of reconciliation? Every member of the body of Christ; every member of the Church, which is his body, the fulness of Him that filleth all in all; for unto every one of us is given grace according to the measure of the gift of Christ. Everyone is under obligation to exercise the function in the body peculiar to himself; to employ the talent entrusted to him; to minister the gift with which he has been endowed.

God, who was slandered to the first created pair, by the rebel and usurper, has been content that his love and wisdom, his truth and righteousness, should be vindicated by the manifestation of Himself, and that every one who knows Him should communicate his knowledge to his neighbour, to the utmost of his qualification and ability. "Out of the fulness of the heart the mouth speaketh." Out of the mouth of babes and sucklings He perfects his praise.

To this end God called Abram from his kindred and his father's house, and separated (sanctified) him and his family and nation, that they might be his witnesses that He is God, and that through them all the families and nations of the earth might be blessed.

To this end He sent forth Jesus from his Father's house, that God might be revealed in Him, and that by the offering of the Son of God (of which the offering of Isaac was a type) his righteousness and love might be declared; and that a new creation in Christ Jesus might be to the praise of his glory.

To this end Jesus sanctified (separated) Himself, with a Nazarite separation, as God's true and faithful Witness, that his people

* The previous paper of this series (December 10) was by Rev. Geo. Wainwright, Bournemouth.

might be truly sanctified (separated, set apart) to be his witnesses. That He might sanctify the people with his own blood, He suffered (as the sin-offering) without the gate. Let us go forth, therefore, unto Him, without the camp, bearing his reproach.

To this end the Spirit was poured out at Pentecost: "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me"—both at home, in neighbouring countries, and to the uttermost part of the earth.

To everyone who claims John as a brother and companion in the tribulation and Kingdom and endurance in Jesus, the Covenant Angel comes, whom John saw in the Patmos visions (Rev. x.). He claims the sea and earth which He has redeemed by his own blood, and roars over them as a lion over the prey which he has taken. On his pierced and stretched-out hand lies a little opened book, and the voice from heaven bids John, our representative, and us, take it and eat it up. It is sweet at first, for the words of God are sweeter than honey and the honeycomb; but it is bitter afterward, for Christ's witnesses must know the fellowship of his sufferings, as when He beheld the beloved city and wept over it. Then thou must prophesy; "I will give power unto my...witnesses, and they shall prophesy...clothed in sackcloth." Inside the veil they sit at his feet and hear his word; outside the camp they bear his reproach. Seated in the heavenlies, yet sojourning in the world where their Lord was crucified, they testify that the earthly city hath no foundation, and torment them that dwell upon the earth; looking for the City which hath the foundations, they are the embodiment of the Beatitudes to the pilgrims journeying thither.

God has chosen his people to be holy and without blame before Him in love, not as an end, but as a means to an end—that they may be his witnesses. As He chose and sanctified (or set apart) the golden vessels for holy uses in his temple, so his people are sanctified, that they may be vessels meet for the Master's use—to show forth the praises (virtues) of Him who hath called them out of darkness into his marvellous light—to preach the Gospel to every creature: "And this Gospel of the Kingdom shall be preached in all the world, for a testimony [to the righteousness and grace, the love and power of God] unto all the nations; and then shall the end come."

Each believer, delivered out of the power of darkness, and translated into the kingdom of God's dear Son, is so delivered and so translated that he may be to the praise of the glory of his grace, who hath made him accepted in the Beloved; that through the Church may be known to the principalities and powers in heavenly places the manifold wisdom of God.

The measure in which this ideal is fulfilled is the measure in which the purpose of our salvation is being now accomplished. The sanctification of the saints is, as far as this life is concerned, for the evangelization of the world, to the glory of God.

'Tis all my business here below,
To cry, Behold the Lamb.

was not merely the experience of an individual; it is a fact and an obligation incumbent on every follower of Christ.

When evangelists and pastors are set forth salvation, not as an end, but as a means to an end—the making known to all men the only true God as the Saviour of all men, specially of them that believe, to the praise of the glory of his grace—the true place of Missions will begin to be perceived. M.

"They had been with Jesus."

Acts iv. 13.

By REV. F. B. MEYER, B.A.

SOMETHING more is needed than to know Christ after the flesh, if men are to stand before the world in the beauty and might of true godliness, or promulgate the doctrines of Christianity with irresistible force. It is enough to compare the Peter of the Gospels with the Peter of the Acts, to be compelled to admit that three years accompanying with Jesus must be supplemented by something else before a man can give his testimony before rulers and kings, and stand unmoved against the swirling currents of the world's hatred.

It is not enough to have been with Jesus on the Mount of Beatitudes. To stand there and listen to the octave of blessedness, to see evolved the love side of the Law, to wait in the oratory of prayer, to look up to the blue sky of the Father's care, to see how character may stand foursquare amid the crash of the house of life, is full of instruction. Whilst words like these pour in silvery music around, the heart is enthralled, entranced; the imagination glows; the soul yearns to realise the perfected ideal. But no sooner have the accents of that voice ceased, than it sinks back into its former helplessness. To Peter, those words of Jesus must have seemed as far away, as rapturous, but as impossible to realise, as the strains of a Mozart or a Mendelssohn to a street arab sheltering for a few moments within the precincts of a minster. A warm and lovely dream, a conception of vivid colour, a noble inspiration, but both tones and voices alike, dying away as the sheen of sunset on the water.

It is a true witness. Teaching is not enough to transform men. We need something more than the law of a carnal commandment. It was not simply the speech of the greatest orator of the Greeks that stirred his fellow-countrymen against Philip, but the force, passion, and spirit of the man that throbbed in his words; and unless there is a link between us and the source of all power and life, the mere listening to words, though they be those of Christ, can never effect a lasting alteration.

To have been with Christ on the Mount of Transfiguration is not enough. Peter was there. He saw the Master's face shining like the sun, transformed by the radiance of a perfectly serene and holy nature, expressing and manifesting itself to the Father's eye, free from the restraining criticism of an unspiritual apostolate and an unsympathising world. It was a scene which he could never forget, but it did not permanently affect him.

Much has been said and written of the effect of companionship on character and countenance; that those who live together become alike. But the experience of Peter shows that companionship is not sufficient, and that the power of the Lord the Spirit is indispensable, if we shall bear the image of the heavenly. And this is confirmed by the glowing words of Paul:—"Beholding the glory of the Lord, we are transformed into the same image, from glory to glory, as by the Spirit of the Lord."

It is to be remembered that some of Peter's most egregious lapses occurred after that radiant light had faded back from the Master's face. The story of the Transfiguration is contained in Matt. xvii.; but in xviii., Peter grudges forgiveness; in xix., he begins to bargain for the rewards of the kingdom; in xx., he is bitter against the aspirants for the chief places in the Kingdom. On the way to the Last Supper, he disputes as to right of priority; at the Supper, he withdraws his feet from the Master's hand; after it, he boasts his faithfulness, sleeps in the Garden, and denies his Lord. To make the son of a timid dove (Bar-Jona) into a man of stone-like strength, something more is required than to stand with his Lord on the Transfiguration Mount.

It is not enough to have been with Jesus in the Garden or beneath the Cross. Peter had been

admitted to the inner circle in Gethsemane, he was one of the favoured three, who, passing through the entrance, were within earshot of the Master's cries. To him, three times, the Master came, wearied with treading the winepress alone, yearning for sympathy and fellowship. Peter saw that marred face, heard those words of expostulation, and knew something of the anguish that pressed out the blood-sweat on the beloved brow. If anything should have changed him, surely that ought. But it only availed to inspire a random sword-stroke, to lead him in the wake of the arresting band; and then its power evaporated, and, with oaths and curses, he denied the Lord who was about to redeem him.

The sufferings of our Redeemer on our behalf may excite our natural feelings, tears will flow, compassion like that of the women who followed his cross will make us tender, anger against his cruel foes will make us burn; but unless there is something more than this, we shall drop back into the lethargic, anæmic, vacillating experience, which has characterised our past.

We need something more, and we may have it. Evidently Peter and his fellow-disciples had it. Nothing else can account for the marvellous change which came over them within a fortnight of their Master's ascension. The event which foreboded utter paralysis and collapse became the inauguration of a change greater than that wrought in the world by the substitution of steam-power for manual labour. Had they grudged forgiveness to these heathen? Now the burden of their message is abundant pardon for their persecutors. Had they bargained for what they might receive? Now they were only eager to give. Had they quarrelled for the best places in the Kingdom? Now each longed to take the lowliest place. Had they cringed before the strong hand of the Sanhedrim? Now they were utterly indifferent to the worst that it could say or do: "This is the stone which was set at nought by you builders....We cannot but speak."

May we not put such words as these into Peter's mouth? "I can hardly explain how the great change passed over me, but as I look back on it, it seems as though my point of view suddenly altered. Up to the Day of Pentecost I had always thought of circumstances and events as they concerned myself, but from that day I viewed them as they affected the Lord. This filled me with holy indignation as I faced his betrayers and murderers, and compelled me to charge home on them his death. Then, also, I was conscious of living in another sphere to that of my former ordinary experience. Whether in the body, or out of it, I cannot tell, but I seemed to be standing beside the eternal throne, and as the full contrast between the treatment accorded to the Master there and here broke upon me, I could not refrain from declaring it. It is not boasting to say that I seemed to be reading out the verdict of Eternity on Time, of God on the murderers of Jesus. So impressed was I with the unseen world that opened on my gaze, that I gave little thought to the rising anger of the Sanhedrim; they seemed like a mist of shadowy forms, thin and far away, whose presence was as powerless to arrest my words as dust to turn the balance of the scale."

Thus far, Peter. But what was it that wrought a transformation within him and his fellow-disciples, which had not been affected even by being with the Lord during his earthly ministry? The secret is unfolded in the verses which tell how the church received the tidings of the outbreak of Jewish hatred and persecution. *When they had prayed, the place was shaken wherein they were gathered together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness.*

We need to go no further in our quest. Thrice in the four opening chapters of this book, Peter is said to have been filled with the Holy Spirit; and on each occasion he spoke with unflinching courage

as a man who was possessed by the fearless spirit of an Elijah or a John the Baptist. He was filled at Pentecost, and told the crowds they had crucified their Messiah; he was filled in the presence of the Sanhedrim, and told them that they had set at nought God's chief Corner-stone; he was again filled, with the rest, in the chamber where they were all assembled, and spake with boldness. When a man is filled with God, he has no fear of man. By God he runs through a troop, by his God he leaps over a wall. The Spirit of the living Saviour renders him indifferent to the suggestions of prudence or cowardice. He is no longer shackled by the law of a carnal commandment, but possessed by the power of an indissoluble life.

Hast thou been filled? Or, having been filled once, wilt thou not seek a re-filling, a fresh charging with God's power, a new baptism into the Divine Spirit? It will conduct thee into fellowship with Christ's sufferings and death, but it will also impart the power of his resurrection; and like the pulse, which answers to the thrill of power from the heart, so shalt thou answer to the powerful impulses of the glorified Saviour.

Progress in Uganda.

BISHOP TUCKER made (according to *The Record*) an interesting statement to the C.M.S. committee on Tuesday week. The progress in Uganda was peculiarly hopeful. When he first went out there was but one church in Uganda, now there are 320. In that year there were but twenty or thirty native teachers, now there are about 800. Some 22,000 people are reading an elementary text-book called "The Book of the Law"; 20,000 are far enough to read the Gospel; many thousands more use both. There are 8000 persons under daily instruction, and 2500 communicants. The ladies had been devoting themselves to a study of the language, but had already been granted access to the women within the enclosures of the King, of the Queen mother, and of the late King's tomb.

Subscribers to the Stanley Steamer Fund will learn with satisfaction that the *Ruvenzori* was, when Bishop Tucker left Africa, nearly completed on the Lake. It was expected that it would meet the new party of ladies on their reaching the shores of the Victoria Nyanza, and take them on to Uganda, thus saving them a fortnight's journey by land. The railway from the coast was going on well, and it was understood that the ladies had travelled some fourteen miles up country by train. It promised to be a substantial work, and one of the very highest value to the missionary cause. Bishop Tucker is able to speak thankfully of progress on the coast. There is now encouragement in the way in which mission work is regarded by Arabs and Swahilis.

Leicester.—The good and useful work going on in the Bedford-street Ragged School Mission has for some time called for more space. At the anniversary meetings, held last week, a new extension was opened, which will greatly facilitate the operations. Indications appeared of much success in the past year. Sympathetic addresses were given by Councillor Faire, Mr. and Mrs. Rolleston, Alderman Sawday, Mr. John Kirk, and Mr. H. Lawrence hon. sec. of the mission.

Waitresses and Barmaids.—The work among this class continues to be maintained by Miss C. M. Gough at 14, Bedford-row, in connection with the Y.W.C.A. At a recent social occasion, attended by some ninety young women, Lady Battersea kindly provided the refreshments. Canon Wilberforce gave a much-appreciated address, in which he strongly appealed to his working sisters to conserve all that is good and noble in their lives, and to exercise great circumspection in their relations with the other sex. Some friends added to the evening's enjoyment by some performances on handbells.

Industrial Home for Boys, 119, Copenhagen-street, N.—The friends of this institution will be glad to know that the report of the educational inspector for this year is again most favourable, the passes being 100 per cent. Of the discipline and general tone of the school, the inspector writes: "Excellent; the order and attention were faultless." He adds "In consequence of the want of funds, the committee have not been able to take in the full complement of boys this year. This is a source of regret, for the work which is being done in the 'Home' deserves the liberal support of the Christian Church."

The General's Christmas Card.

By MRS. HARVEY-JELLIE.

GENERAL STRAUGHAN paced his large dining-room uneasily, holding in his hand a letter. He had read its contents several times, each time seeming more uncertain about the answer. He was a stern man, who loved no one, and had no one to love him.

"Martha, I want your advice. Read this," he said, as the old nurse came in answer to his ring.

She held the letter near the window and read:—

"God is calling me home. Must I leave your Albert's child to the cold world?" Without reading more, she said:—

"I should think not, when her grandfather can keep her. Don't I remember how poor Mr. Albert went away that snowy day, when you vowed vengeance on him for marrying that Christian woman instead of the rich heiress; and can't I see the last look he gave at his old home, as he started off to that foreign place? You will surely send for the lonely girl; she may be a blessing, and poor dear mistress's prayers be answered after all."

Once more he paced the floor, as Martha closed the door; that woman knew him well. She had nursed his boys, and brought them up, and only one had lived to manhood, and that one, having offended his father's pride, had been banished. Her words had weight, and the consequence was, a few weeks later, Faylene Straughan was on her way to the General's home.

The bitter wind was howling and hissing through the draughty station, where a change was to be made *en route*, as a gentle girl wrapped her cloak round her, and waited in the little waiting-room. So long it seemed and cold, but to keep from sleepiness she began to examine the contents of her satchel. She took out some papers, and among them a large card. It was one her father had painted as the motto of his life. Amid artistic clusters of flowers, the crimson letters stood out clearly, "Jesus only" (Mark ix. 8).

Sitting alone in the waiting-room, she remembered her mother saying to her, "Fay, dear, wherever you go the brightest sunshine of your life, and the best friend, will be 'Jesus only'"; and now she was going to one who had been unkind to her parents, one whom she dreaded to see. Putting away her treasures, she began to wonder what sort of Christmas it would be, and imagining all impossible things until a voice shouted, "Now, Missie, the train's due," and she was soon rushing along to her destination.

A shudder went through her at the contrast from the sunny South of France to the dreary district she was passing through, and her heart beat fast as she neared Cowley Hall. At the sight of the stern aristocratic man who met her at the door she was alarmed, and seeing the pleasant face before him, so like his Albert's, he was like to trembling. Martha burst into tears at the first look, and conducted her new charge up the broad staircase to the room her father had called his own once, and there she gave her a loving welcome, and hoped she would be a real Christmas blessing to the General, and wiping her eyes she said, as she went down, "And it may be so; who knows!"

Christmas eve was a busy day in the old house.

Old customs had to be kept up. The tenants had a dinner, the servants and gardeners had a party in the best kitchen. The rooms had to be decorated—not by loving fingers whose touch lends the charm, but by the page who had stuck the holly and mistletoe just in the particular places where it had always been.

A fortnight had gone, and already it was noticed there was a change in the master's manner, he was less severe, and more kindly to those about him.

He allowed Faylene to sing to him, and talk about the distant house and those she had loved. The snow was falling fast, and everything outside the house was covered deep, late in the afternoon the huge log burned brightly in the grate, and the General sat in his large chair, and his granddaughter came into the room. "Sit down, little Fay, and let us talk about Christmas. Supposing you felt ashamed of the Christmas times that are gone, what would you do?"

"I think I would try and make this one better, grandpa."

"Supposing all your relations and friends had gone, and there was no one to help you—what then?"

"There would always be *someone*. Father told me that," she said, shyly.

"Ah, little one, they told you strange things out in that foreign land. But now for to-morrow. How can we make it the best Christmas? I always let the people in my houses and the servants in my house enjoy it, but I hate such days, and you'll be dull."

"Mother told me to be bright, and make you happy, and give you a Christmas cheer. I'll try, and old Martha says God will do the rest."

"A pretty speech for one so young. Now draw the curtains, and I will tell you who is coming to-morrow. I sent invitations to the young folks of the three large houses, and you will have some fun. Martha said it *must* be so, and she always rules, somehow, poor old soul."

Fay was moving early,—it cost her an effort, but she wanted to give her grandfather that precious card, the one she valued so, she had no other gift. The merry bells rang out their Christmas peal, the trees beside the windows were heavy with the snow, and all was cold and still. In her hand she held the card; then, kneeling down, she laid it before the Lord and asked Him to bless it to her grandfather somehow that day, and then she made ready to go down and put the large envelope on his plate. I was the only gift he had, and he would need no other.

The evening came, the huge drawing-room was brilliantly lighted,—and gaily-dressed girls and boys with older friends arrived, and the usual silence was broken and the house rang with merriment. One and another suggested games and the fun went on. General Straughan, known for his pride and severity, was wondered at, that on such an occasion he could laugh and join at snap-dragon and blind man's buff; but the sunshine of a loving child was thawing the hard man's heart and preparing it for something more. He showed his Christmas card as Fay's thoughtful gift, and laid it on the table, and then the romps were started again, till a cry of fright gave alarm to all. Someone had ventured too near the fire, and the flimsy dress had touched the flame, and in tearing the lighted material off the fire caught on from one thing to another, and a panic seized the company. The gardeners, who were enjoying the party downstairs, rushed in, carried the frightened ones to another part of the house, and soon the room was cleared; but the fire seemed to defy extinction. For awhile the General was in terror lest the flames should go beyond the room. Treasured relics were destroyed, even pictures spoiled, and by the time water had conquered fire the beautiful room was a wreck, and all the expensive things had perished. The company dispersed. Two girls were slightly injured. Faylene sat with Martha in her little room after the fright was over.

The General had worked hard to save his goods, and, distressed at his loss, he returned to the smoky, blackened room. "All ruined," he said, looking round on the desolation, "everything is spoiled; a fine outcome of Fay's Christmas party," and he sighed at the pitiful scene, when, down among the

burnt books he noticed something bright. Picking it up he saw the two words, and they seemed clearer than ever, "Jesus only," though the flowers on the card were smeared out by the smoke and wet.

Late that night, Fay thanked God for a happy day, and for safety from the fire, and asked Him to make the words keep with grandfather even if the card was gone.

The fright had driven sleep from the General, but One who alone gives real gladness—was near, as the answerer of prayer. Turn his thoughts as he would, the red letters seemed before his eyes, and many times in the night he looked at the spoiled card.

In the morning he was tired and only cared to rest in his chair, but he wanted Fay. Fresh from speaking to Jesus, the happy girl went to the dining-room.

"What can I get you, grandpa?"

"You have given me more than enough at present, child. Those words—they follow me, they speak to me. Tell me, did they give your father and mother any comfort at Christmas far away? What did they say?"

The blue eyes sparkled, and a glad flush came to her cheeks. "They said if all the world was unkind, and everything seemed dark, they would be happy if they saw Jesus only—like the men in the Bible—when the cloud passed away and no one was near. They were glad and safe with Jesus only, and mother said I should be."

"But what if you see Him—feel Him looking right into your heart and seeing all; yes, *all*, Fay!"

"I would speak and say, 'Please forgive at Christmas time.'"

Fay went to see how her little friends were after the fire, and her grandfather *did* speak and say "Forgive..." The name of General Straughan was no longer disliked. During the following months he became a different man, and Fay was like a child at home.

"It isn't like the same house, my dearie," said Martha one day; "and Mr. Albert must know about it. Everybody who has to do with your grandfather sees the change; he's a happy man. God bless you for bringing such a blessing, for I say it's all to do with the General's Christmas card,"

"Jesus only."

Gospel Work in Walworth.

THE new building of the Richmond-street Ragged School was opened on December 15 by the Princess Christian. Mr. J. T. Dunn commenced the Ragged School in a small room in 1858, and for a time it was carried on in a disused cowshed, and at another time in a room over a rag and bone shop. Other agencies were soon added to the school, and Mr. Spurgeon lent his aid in putting up a new school building. The work has so extended that there are now many agencies, and over 100 voluntary workers engaged in the service. The Sunday-schools contain 1300 children, while there is a large attendance at the adult services.

After the Princess had declared the building open, Mr. F. A. Bevan said that some thought that the days of ragged-schools were over, but when they looked at the streets around that building they saw that there was plenty of room for such work. Mr. James Bailey, M.P., and Rev. A. W. Jephson, vicar of St. John's, Walworth, also testified to the great need which existed among the children. The acquisition of the land, the new building, and alterations to the old building, have involved an expenditure of nearly £3000; and, being pledged to open the new hall free of debt, the committee saw themselves within about £400 of the goal on the day of opening.

Children at Southport. Successful work is carried on amongst the children in one of the poorest districts of this town. Sunday and week-day services are held, whilst a girls' sewing club is satisfactorily conducted every week. The crowded gathering of little ones feel the want of a greater number of hymn books. Some may be moved to send a Christmas gift of 150 "Sankey's Sacred Songs and Solos" to aid forward the usefulness of our services.

PERCY F. SMITH.

17, Sussex-road, Southport.

OUR DAILY HOMILY.

SUNDAY, December 27.

"HE MAKETH WARS TO CEASE."—Psa. xlv. 9.

"MY soul is among lions, and I dwell among those that are set on fire: even the sons of men, whose words are spears and arrows, and their tongue a sharp sword." Such is the frequent confession of the child of God. Hemmed in by foes, the butt of vehement hate! But the moment comes at length when God arises to deliver. He utters his voice—the earth melts. In the night the enemy has wrapped up his tents and stolen silently away. War has ceased, and all the land of life lies plain and open.

God makes *the wars of the outward life* cease, so that as life's afternoon comes the man who had fought his way through overwhelming odds—as a reformer, or inventor, or philanthropist—spends his years amid troops of friends and loving recognition.

God makes *the wars of the home* cease, so that the disturbing elements cease, or are transmuted by invincible patience and love.

God makes *the wars of the heart* cease, so that Satan no longer annoys. The storm dies down, and the river which makes glad the city of God purls quietly through the soul. Sennacherib and his vast array lie as the leaves of autumn, silent in the last sleep.

If as yet God has not made your wars to cease, it is because He knows that you have still strength to fight on. Do not faint in the day of battle. Ponder those great words of Cromwell: "Call not your burden sad or heavy, for if your Heavenly Father sent it (or permitted it) He intended it to be neither." It is through the fight that you are winning experience, strength, the approval of your Captain, and the crown.

Some glad day, in the great world of men, God will make war to cease. Weapons will be turned into implements of husbandry, and schools of war into Temples of Peace. The Lord hasten that day!

MONDAY, December 28.

"HE SHALL CHOOSE OUR INHERITANCE FOR US."—Psa. xlvii. 4.

"Choose for us, our Father." We say it deliberately. If He were to give us our choice at this moment; though there is no one of us that does not cherish a secret longing too deep for words, we would put it back into his hand and say, "Thou knowest better than words can tell Thee what lies closest to our soul, but we dare not take the opportunity of snatching at it; Thou wilt give it or its equivalent in the sweetest form and at the most opportune hour." Would not this be the wisest attitude for any one of us to assume, believing, as we do, that our Father's wisdom is only outshone by his love?

Wilt thou, O, soul of man, standing at the foot of the Hill of God, ask thy Father to choose the track? He knows thy strength and powers of endurance; He knows also thy ardent yearning for the best. Subordinate thy choice to his in all things. Then, whatever the difficulties may prove to be, dare to believe that they are less than what would have opposed thee hadst thou chosen the route for thyself. Never look back; never doubt thy Father's personal interest; the clouds that sweep darkly over thy path may hide Him from thee, but not thee from Him.

And thou, who hast had much experience of God, wilt thou not still say, He shall choose? Thou canst not repent the trust which thou reposedst years ago in his selection. Thou wilt not withdraw thy confidence. For ever more, whatever life may bring here or hereafter, we will cry, He shall choose, He shall choose. Yes,

"Thro' life, thro' sorrow, and thro' sinning,
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."
11155;

TUESDAY, December 29.

"TRAVERSE HER PALACES."—Psa. xlviii. 13 (R.V.).

The pious Jew broke into exclamations as he considered the beloved city of his fathers. Beautiful for situation, the joy of the whole earth. In proud confidence he challenged the world of men to walk about Zion, count her towers, and mark her bulwarks. Finally they were to traverse her palaces. But what Jerusalem was to the Jews God's loving kindness is to us, as we think of it, in the midst of his temple. Let us consider its beauty and joy, its strength and glory. "How great is his goodness, and how great is his beauty!"

Traverse the rooms in the Palace of God's love. That council-chamber of the eternal foreknowledge where we were chosen in Christ. This suite of apartments, which began with the unrobing-room of Bethlehem, and ended with the golden stairway of Olivet. Those mansions of the Home-land which He is preparing for them that love Him. That pavilion whither He will lead his bride where He comes to take her to Himself. Then look onwards to the new heaven and the new earth, where God shall spread his tabernacle over his people, and all our loftiest ideals will be realised for evermore.

Life is a traversing of the successive rooms of the Palace of Love. They are not alike; each has its own beauty; each leads to something better; in each God is All. Some seem to pass through the rooms veiled or blind; others miss seeing the King. But those who dare to look for Him everywhere, find Him. Always our Christ for ever and ever, always our guide even unto death, and beyond. Always the present as the rose-bud to the rose, as the acorn to the oak, as the chrysalis to the butterfly. We know not what we shall be, but we know that He shall appear and we shall be like Him.

WEDNESDAY, December 30.

"WHEREFORE SHOULD I FEAR IN THE DAYS OF EVIL?"—Psa. xlix. 5.

Have I not God? At sundry times and in divers manners, He spake to, and succoured his saints. Will He not come to me, and cast around me the soft mantle of his protecting love? And if I love Him, do I need any beside?

"Who that one moment has the least desiered Him,
Dimly and faintly, hidden and afar,
Doth not despise all excellence beside Him,
Pleasures and powers that are not, and that are?"

Did not He walk with Enoch and then take him home, before the deluge came? Did He not shut Noah in, with his own hand, that there should be no jeopardy from the overflowing flood? Did He not assure Abram that He was his shield and exceeding great reward, quieting his fears against any possible combination of foes? Did He not preserve his servant Moses from the fury of Pharaoh and the murmurings of Israel? Was not Elijah hidden in the secret of his pavilion from the wrath of Ahab? Did He not send his angel to shut the lions' mouths that they might not hurt Daniel? Were not the coals of the burning fiery furnace as sweet and soft as forest glades to the feet of the three young confessors? Has God ever forsaken those that trusted Him? Has He ever given them over to the will of their enemies? Wherefore, then, should I fear in the day of evil? I may be standing on the deck, whilst the ship is beset by icebergs and jagged splintered rocks; the fog drapes everything, as the way slowly opens through this archipelago of peril, but God is at the helm—why should I fear?

THURSDAY, December 31.

"OUR GOD SHALL COME."—Psa. l. 3.

The years pass as snow-flakes on the river, and as each drops into the mighty past, it cries, God will come. Each Advent season, with its cluster of services, herald-voices, reminiscences and anticipations, lifts the message clear above the turmoil and tumult of mankind, God will come. The disappointments of our fairest hopes, the overcasting of our sunrises, the failures of our politicians, statesmen, and counsellors, to effect a permanent and radical improvement of man's nature, all take up the word, Our God shall come.

"Surely He cometh, and a thousand voices
Call to the saints and to the deaf and dumb;
Surely He cometh, and the earth rejoices,
Glad in his coming, who hath sworn, I come."

Dear heart, get thee often to thine oriel window, and look out for the breaking of the day. Did not the Master assure us that He would soon return? Harken, He saith again to-day, "Surely I come quickly." The little while will soon be over, and

He will come first to receive his saints to Himself, and afterwards to come with them to the earth. Why are we disconsolate and dismayed? The perplexities of the Eastern problem, the gradual return of the Jews to Palestine, the despair and lawlessness of men, the unrest of nations, the preparedness on the part of the Church, like so many minute guns at night, keep the heart awake. Oh let your eyes flash with the glow of thanksgiving! Be glad and strong, confident and calm. Let your loins be girded, and your lamps burning. Through heaven's spaces, you shall detect the Advent of your God, and when He comes He will break the silence of the ages with words of tenderest love.

FRIDAY, January 1, 1897.

"RENEW A STEADFAST SPIRIT WITHIN ME."—Psa. li. 10. (R.V.).

Perhaps that is our chiefest need: especially so as we gird up our loins for a new stretch of pilgrimage. We do not need nobler ideals. They flash over our souls. We read of Browning kissing, on each anniversary of his wedding, the steps by which his bride went to the marriage altar; and we vow to lift our wedded life higher. We read of the sweet spirit, who had carved over her porch the words, "Ut migraturus habita" (Live as one about to emigrate); and we vow to cultivate more of the pilgrim detachedness. We recall the motto written on Green the historian's grave at Mentone, "He died learning," and we vow that each day shall see some lesson learnt from the great store of Truth. We read those noble words of W. C. Burns, "Oh, to have a martyr's heart, if not a martyr's crown," and we vow to give ourselves absolutely to witness and suffer for Jesus. But, alas! our ideals fade within a few hours, and the withered petals are all that remain. We need the steadfast spirit.

But this God can give us by his Holy Spirit. He can renew our will from day to day, and infuse into us his own unaltering, unalterable purpose. He can make possible, obedience to the Apostolic injunction, "Be ye steadfast, unmoveable, always abounding in the work of the Lord." Hear what comfortable words the Apostle Peter saith: "The God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall Himself restore, stablish, and settle you." Then we shall move resolutely and unflinchingly onward; every difficulty shall yield before our patient perseverance; like Columbus, undaunted by discouragement, we shall cross unknown seas, till the scent of the land we seek is wafted across the brief intervening distance.

SATURDAY, January 2.

"I AM LIKE A GREEN OLIVE TREE IN THE HOUSE OF GOD."—Psa. lii. 8.

In its dress of evergreen, the olive is at all times a beautiful object. There is every reason why we should resemble it. But what a contrast between such and the wicked man, who loves evil rather than good, and trusts in his wealth rather than in God. There are three ways of becoming like a green olive tree, mentioned in this and the following verses:—

Trust in the mercy of God. To trust when the light has burnt to its socket in the house of life, and the heart is as lonely as Job's amid the wreck of his home. To believe that the mercy of God is not clear gone, nor his tender mercies have failed. To know that all is well, that seems most ill. This keeps the heart from withering.

Thanksgiving.—"I will give Thee thanks for ever." There is always something to thank God for. When someone condoled with the old slave woman, because she had only two teeth left, she replied quickly, "But I thank Him, honey, all the time, that they are opposite each other." Find out with Paul something to be happy about, even when arraigned before a judge, on trial for your life. "I think myself happy, King Agrippa."

Waiting on God.—Not always talking to Him or about Him, but waiting before Him, till the stream runs clear, and the cream rises to the top, and the mists part, and the soul regains its equilibrium. This keeps the soul calm and still. The name of God is good, a wholesome theme for meditation, because it includes his nature. To meditate on it is soul-quieting and elevating. Oh, troubled one, get away to some quiet spot and wait on God. Look away from the wind and waves to the face of Jesus. The Divine Name is written on those dear features. Is it not good? Yea, Heaven looks forth from those true, deep, tender eyes.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM, the Children's Editor**, 12, Paternoster-buildings, London.

What Christmas Brings.

NO doubt the Christmas chimes of joy and gladness are already ringing in your ears, as the festive time has come round once more. Can you pause just a little while and think with me of some of the many things that Christmas brings?

Christmas Joys.—Why are the shops so gay, and books, toys, and presents displayed so temptingly to every passer-by, everyone trying to make everybody else happy, and bring joy and gladness into many hearts and homes? Listen to the angels' message on that Christmas morn more than 1800 years ago, when the world, full of sin and wickedness, was longing for the promised One to come, who should bring salvation, joy, and gladness—"Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 10, 11). "Great joy to all people;" do not forget that includes little people as well as the big ones, boys and girls as well as men and women. Our earthly Christmas joy will perhaps be soon over and forgotten; we sing "Fade, fade, each earthly joy"; but if you can sing also "Jesus is mine" you have a joy that is everlasting. Do you know anything about it?

Christmas Guests.—There is another happy thing about Christmas time. We look forward to meeting brothers and sisters, aunts, uncles, and cousins, perhaps. Houses are full of guests, and somehow we find room for them all. Do you, however, remember years ago there seemed no room for the Baby Guest in Bethlehem, and they "laid Him in a manger, because there was no room for them in the inn" (Luke xxvii)? No room for the One who had left his own bright home of joy to bring peace to this world of strife! Surely they did not know it was Jesus! Would you have made room for Him had you been there? "Oh, yes," you say, "He should have had my place"! But have you made room for Jesus yet in your heart? Is it with you—

Room for pleasure, room for business;
But for Christ, the crucified,
Not a place that He can enter,
In the heart for which He died?

Will you still keep Him knocking outside the door of your heart, where perhaps He has been waiting seven, eight, nine years, or even longer? Or will you say to-day—

Oh, come to my heart, Lord Jesus!
There is room in my heart for Thee;
Oh, come to my heart, Lord Jesus,
Thy cross is my only plea!

Christmas Gifts.—One of the many things that makes Christmas so bright is because it is a time of giving and receiving presents. On one's own birthday one almost feels selfish to be the only one to receive presents; but when we celebrate Jesus's birthday we have presents all round, except the poor little children who have no kind friends to give them gifts. A few years ago at Christmas time I watched two little girls gazing into a shop window, where dolls, tops, work-boxes, and all sorts of toys were gaily displayed. At last one said to the other, "Come along, what's the good of looking and longing?"

Poor little ones, looking could not satisfy them. God's gifts are for everybody who likes to receive them. His Christmas gift is Jesus (see John iii. 16), and with Him He freely gives us all things (Rom. viii. 32). Jesus gave Himself (Titus ii. 14), and came above all to bring peace (Luke ii. 14), the peace of sins forgiven. Earthly presents get broken and faded; heavenly gifts last for ever. Have you received them; and what have you given in exchange? You have nothing but a sin-stained heart to offer, and the life that He has given to you; but that is just what He wants (Ps. li. 17, 1 Cor. viii. 5, Rom. xii. 1). Shall He have it?

Christmas Fare.—Not only the toy-shops look bright at Christmas time, but the confectioners', the grocers', and the poulterers', and little folks look forward to the plum-puddings, mince-pies, ice-cakes, turkeys, and roast beef. We pity the poor children less fortunate than ourselves, and hope that even they have something for a Christmas dinner. Now

in the midst of all these good provisions, please do not forget you have a soul that needs feeding too. Some of us perhaps belong to the Children's Scripture Union. Let us remember to enjoy our daily portion. Jesus has for us in his precious Word "a feast of fat things" (Isa. xxv. 6) free to all (Isa. lv. 1, 2). Our bodies, that are kept alive by the food we eat, will some time die; but if we feed on Jesus, "the Bread of Life," our souls will live for ever (John vi. 47 51).

Now, I wish you the best of blessings, and a happy Christmas in the Saviour's love. **NETA.**

"I Don't Know God"

(Concluded.)

WE were one day startled to find Katie's bed empty, and still more astonished to see her in the day-room, dressed, and on a half-reclining chair, with a doll on her lap, which she could not even handle.

The nurse, who was in the habit of explaining the imperfect words to me, was not there, and only a vacant look, and sounds which I could not understand, met my attempts to be understood. Then God gave me a thought from Himself, and I said,

"KATIE! YOU ARE A SINNER!"

The look on the poor girl's face was enough to show that her conscience had been reached, for with all the force she could command she stammered forth her reply, but still I could not catch the words. A second time the same words were poured forth, and then with a distinctness altogether new to me from her lips, the refusal was plain, and the tone likewise—

"I AIN'T—A SINNER!"

The friend who was with me, and who knew the girl better than I, also plainly caught the words, so I could confidently answer Katie, "God says that you are a sinner."

As the weak one listened to the line of a hymn—

"Twas for sinners Jesus died,

she seemed quietly to allow God to be true, and we left her, with that one thought—a sinner!

The next and last time I entered that sick ward, and sat down by Katie's bed, the first word she uttered as she looked at me was, "Dod," thus connecting my message with the blessed God. Telling her that Jesus was coming soon, I asked her—

"WHERE IS JESUS, KATIE?"

"Up ki!" was the quick response.

"And are you going up there with Him?"

"Es!" she replied gladly.

"He loved me, and gave Himself for me," rose in my heart, and slowly, word by word, dear Katie repeated this after me, till she knew the verse as much as could be expected of her. As I rose to go, and I lingered, thinking I might see her no more (as I was going away on the morrow), I once more repeated those beautiful words, but when I came to "Himself" she burst forth with the closing two, ere I could say them,—"For me." And with those faith-sounds on her lips, I said "Good-bye."

"I AM GOING TO GOD."

Such were the confident words, in broken accents, given by this helpless girl as the reason why she was "not afraid to die." The suffering inmates of the ward were greatly interested in Katie, and so was the nurse who watched her closing hours with thoughtful care.

Only some weeks before she had been ignorant of God, now she could say that she was going to Him. God had sent a messenger to tell this soul about Himself and his Son, and her astonishment had been great as she listened to the story of such wondrous love, and lamented that she did not "know God." Then, as the hour of death drew near, she needed no one to go over that sweet story again, for she had "known and believed the love that God hath to us."

It is with the desire that you may have this priceless gift that I tell you how simply even an ignorant, half-witted girl could receive this truth, without a doubt that it was intended for her.

So at sixteen this poor helpless girl passed from earth to heaven, and I expect to see Katie, not poor, deformed, and imbecile, as she was here, but all perfect and holy and bright in the glory of God.

There no stranger-God shall meet thee;

Stranger thou in courts above;

He who to his rest shall greet thee—

Greets thee with a well-known love.

Will you, my reader, be there to receive the Father's greeting, because cleansed by the precious blood? "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.)

The Bible Searcher.

Prize Questions Next Week.

Only those are eligible whose names have appeared nine times since October 1. A list of these will appear with the questions next week.

THE PRIZE FOR SUGGESTIONS.

I thank very heartily those parents and teachers who have sent me the "suggestions" I asked for. Some of them are most acceptable, and will be acted upon so far as is practicable. The award will be announced next week.

Foreign List:—

Second prize, Charlotte Cane (South Africa). **No. 38.** Gerrit du Toit. **No. 42.** Daisy McAlister. **No. 43.** Maud Lister. **No. 44.** Charlotte Cane (South Africa). **No. 39.** J. A. Field (Sydney). **No. 45.** Llewellyn Dale (India). Henry Baillie, D. H. Marshall. **No. 46.** D. H. Marshall. Jeanie Scott. **No. 47.** Annie and H. Baillie, Jeanie Scott, W. Arnot Craik (America).

No. 49 (second list).—Correct answers received from:—

Arthur Jones, Dorothy* and Frances* Keable, Jessie West, Willie and Harold Cheesman, Bessie, Maggie, and Mabel Fletcher, Dorothy and Willie Davies, Louis Berthe Ruth and Sarah Braithwaite, Ethel and Bertie Walls, Wm. Mackenzie*, Gertrude Kinorlee, Bertha Fowler, Margaret Haase, Arnold Allen, Jessie Bone*, Nellie Hatchett, Charlotte and Mabel Bailey, Susie Keen*, Hannah and Christine Parker, Muriel Jocelyne, Ashley Bowker*, Robert Keable, Harry and Dorothy Nathan, Jessie Dunlop, Hilda*, Craig, Gordon Duncan, Maggie* and Jessie* Carter, Gertrude Partridge*, Mary Walton, Aline, and Chappie Bazett, Ada Heap, Nellie Bellerby, James Disney, Joanna Cunningham, Lillian Bevan, Martha Rogers, Dora Read, Hilda Medill*, Ella Harvey, Florrie Smith, Elizabeth Hull, Ethel, Kathleen and Geo. Pasley, Eva Monti*, Sinclair and Moffatt Jackson, Frances E. and Dorothy Harris, Freda Hutton, Dorothy Morrison, Helen Daniels*, Muriel Oldham, Albert Bellerby, Christabel Dickinson*, Colin Arthur, and Wilfred Wright, T. M. C. D. J. and D. Stanier, Bessie Chuala, Elmina Roe, Pringle Wilson, Maggie Smith*, Winifred Harvey*, Maud Leigh, Basil Allen, S. Mackintosh, Annie Elmhurst, Ethel Harris, Helen Dunlop, Trevor Matthews, Ruth Beryl and Maud Morris, May Watson, Walter Perryman, Arthur Cordell, H. Nicholas, A. W. Murray, H. H. Kortright, Charlie Pryne, R. Wylie, J. and Frank* Grigg, Douglas Paige*, P. Leigh, Cecil Harvey, Blanche Norcock, Dora Marples*, Harry and Bruce Malaher, Isabel and Gladys* Dunlop, Herbert Turnbull, Eva Edmundson, Mary Colville, Edith Corrie, Lucy Soltan, Horace Williamson, Charlotte Miller, Olive Tritton, Edith Rees, Ruby Stone, Margaret and Dorothy Morris, Eva Gray*, Mary E. Clarke, Ethel and Kathleen Light, Ivy Mansell, Herbert and Frank Tomkins, Edward Harms, Cyril Geo. Bennett, Louie and Nannie Tibbitts, Francis B. D. Stalker, Conyers Baker, Percy Robinson*, Robert and Maud Sherman, Louis, Ezra, and Queenie Matthews, Ernest and Reginald Findlay, Thomas and Jack Harris, Ethel* and Eva* Hutchings, Alice M. Thompson, Louisa M. Northcote, Alec Waring, Rene Benny, Ada, Willie*, Maggie* and Jessie* Palmer, Dora Colebrook, Lillian*, Helen*, and Philip* Villoughby, Mabel Bellas, Elsie Gladys, Grace E., and Ida* Wylie, William Aston, Nellie Couch*, Ivy Richardson, Pearl Montrey-Read, Edlie and W. L. McCallum, Edith Grieve, Teresa and Lillian Blackie, John and Ethel Benger, Peter* and Nannie* Wards, Jessie Allen, Annie* and Willie Deas, Ethel Pettican, Dora Lewis, Oswald Mayor, Maggie Menzies, Lucy Allen, Olive Jan Clarke, Lionel and Gladys Gaver, Constance Devendish, Mearns, Frances Mann, Bella Mack, Evelyn Shaw, Bida Woodman, F. Redfern, Christine Arnold, Mary* and Geo. Graham, M. Williams, Chrissie Chalmers, E. B. Black, May, Tom, and Harcourt Hunter, May L. Odall, Eileen and Theodore Roberts.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 50).

1. Joy and gladness, thanksgiving, and the voice of melody.
2. With singing.
3. The feet of Him that bringeth good tidings... that publisheth salvation.
4. Because He was despised and rejected of men; a man of sorrows, and acquainted with grief.
5. Because He had done no violence, neither was any deceit in his mouth.
6. While He may be found, and call upon Him while He is near.
7. It shall not return void, but accomplish that which He desires.
8. Even as the heavens are higher than the earth, (a) l. 9; (b) l. 4; (c) lii. 13; (d) li. 5; (e) liv. 17.

As **THE CHRISTIAN** has to be printed earlier, there will be no "First List" of names this week, but all "correct" ones will be given next week.

THIS WEEK'S BIBLE SEARCHER (No. 51).

Children under TEN do any two, under THIRTEEN any four.

In Job i., ii., and xlii.

1. How many separate misfortunes befel Job? What were they?
2. How many friends came to him? What were their names? How did they show their sympathy?
3. What character did God give to Job? What did Satan think of him? What did Job, at last, think of himself?
4. What advice did his wife give him? What did he reply?
5. How many sons and daughters had he before and after his affliction?
6. When did the Lord turn his captivity? How long did Job live after that?

Personal.

I am very pleased with the many packets of cards, books, and toys, which I have received from several of my nephews and nieces, and am sending them to different children's hospitals. **HAROLD and WILLIE CHEESMAN.**—Your names are in the second list. Your papers were so well done, I thought you must be older. Please put your age each time. **Mrs. WILFORD and E. S. HAYWARD.**—Thank you for your letters. **ERNEST PEARCE.**—I shall be very glad to give you a star when your paper is free from smudges and neatly written. See what you can do next time. **Laura Macaulay.**—Yes, you answer the papers in much the same way as the others. **A. PAUL.**—Am pleased you are starting the Searcher. Your paper was very neatly written but there was a mistake in No. 4. **MARTHA ROGERS.**—I will correct the mistake in your name. **HILDA CRAIG.**—A star is given when a paper is very nicely written and great care taken in every way. **DAISY MCARTHUR** (Charlestown).—You only gave references, you should have mentioned what were "the things to keep." **UNCLE TOM.**

[For Children's Special Service notices, see page 26.]

A Merry Christmas.

By MARK GUY PEARSE.

Thus a saint of old hath said,
 "For Thyself Thou hast us made,
 "For thine own.
 "Beats the heart all restlessly,
 "Till it rest, O God, in Thee,
 "Thee alone."

True indeed; and yet, forsooth,
 This is only half the truth,
 Not the whole.

Sons of God, and therefore
 brothers,
 We must find in serving others
 Rest of soul.

Thus the Lord Himself doth
 speak;

Twofold rest He bids us seek;
 He doth lift

To his shoulders, sore oppress,
 Our burden; and our rest
 Is his gift.

But remaineth yet a rest,
 Richer, fuller, and more blest;
 It is theirs

Who the yoke of service bear,
 Who the servant's lively wear,
 And the cares

Of the heavy-laden take
 On themselves, and for his sake;
 It is theirs.

Love to God is made a lie
 If it pass a brother by.

All in vain
 Clasp'd hands, and closed eyes,
 Blind to Lazarus who lies
 In his pain.

Lowly service wrought on earth
 Hath in heaven second birth.

"For," saith He,
 "Passing touch of kindness done
 To some needy little one,
 Is to Me."

Love that gives the life away
 Hath not Christmas for a day,
 But a year.

The right merry Christmas bliss
 Must be found alone in this—
 Others' cheer.

The Westminster Common Lodging-House Mission is a band of earnest workers who visit "women's lodging-houses" on Sunday afternoons, holding service in the kitchens, with the object of reclaiming young women and girls from lives of sin, and placing them into homes or restoring them to parents and friends. The work is richly blessed, and about 160 cases have been dealt with since the formation of the Mission in 1889. On Sunday evenings the "men's houses" are visited and services are held. The singing of Gospel songs by lady helpers, and the words of warning and hope to those who have sunk deep into sin and despair, seem to have a wondrous charm for the men. Both men and women are invited to the Mission Room, where they are dealt with and helped as far as practicable. We are greatly in need of funds to carry on this work, also gifts of clothing for men, women, and children will be of great value. These may be sent to the superintendent and treasurer, Mr. Gordon, 3, Prince's street, Westminster, S.W. W. PINCHES, Hon. Sec.

The Safety of the Church—"The gates of hell shall not prevail against it." Men talk about the Church being "in danger." A more foolish cry was never raised. The Church is the most precious thing in the universe. It is "the Bride—the Lamb's wife." His love is towards it, and his omnipotent arm is ever around it. The Church on earth is as safe as the Church in heaven. *Rev. Charles Garrett.*
 (1160)

Working Men's Mission.

THIS interesting work which commenced nearly twenty years ago among the poor and destitute in the New Cut, South London, a district well known for its criminality and vice, is steadily plodding on. The precarious way in which the majority of the people get their living, increases the difficulty in dealing with them about eternal things. Men and women, hungry and on the verge of starvation, are very ready recipients of the Gospel, and, to "feed the hungry," is a necessity. Then comes the opportunity to tell them of the "Bread of Life."

Advent Hymn.

R. SMITH.

Melody by IRENEUS.
 Arr. by DR. GAUNTLETT.

1. Night it was and ho - ly, Shep-herds watch-ing low - ly
 2. Go to Da - vid's Ci - ty; Gen - tle, full of pi - ty,
 3. Then fair be - ings, blend - ing, From the sky de - scend - ing

1. On Ju - de - a's plains, That, to earth de - scend - ing, An - gel bright and
 2. There a mo - ther lies, In the rud - est man - ger, With an in - fant
 3. To the hal - low'd sod, Voi - ces tuned for prais - ing, Sang, an an - them

1. bend - ing, Spake these glo - rious strains: Fear not, Shepherds low - ly!
 2. stran - ger— Lord of earth and skies: Go, and see the Ho - ly,
 3. rais - ing, Glo - ry un - to God: Sang the an - gels fly - ing,

1. On this night so ho - ly, Won-drous news I bring; News to fill all
 2. In His birth-place low - ly, God is He, and man: Lo, such ti - dings
 3. "Sing, O sin - ners dy - ing, Sing the Sa - viour's birth; Great be - yond all

1. na - tions Full with ju - bi - la - tions—Born is Ju - dah's King!
 2. nev - er Car - ried her - ald ev - er, Since the world be - gan.
 3. sto - ry, To the high - est glo - ry, Peace to man on earth."

Whilst on a visit recently we were deeply moved to sympathy in seeing such a crowd of miserable, ill-clad, hungry men, women, and children gathered to receive the soup and bread provided by the Mission. The superintendent, Mr. Thos. Young, says last year over 100,000 soup dinners were given to the hungry poor, and in each case it is well ascertained that they are needy.

The superintendents' address is T. and J. Young, 33, Nelson-square, Blackfriars-road, S.E.
 E. G. H.

The Town Hall of Woolwich was filled on Sunday night at a meeting to inaugurate the formation of the Woolwich United Temperance Council. Rev. John Wilson, president of the Council, occupied the chair, and addresses were given by Mr. C. Pinhorn, Mr. C. Parkinson, Mr. W. A. Pearce, and Mr. W. Ross.

Christmas Bells.

Joy! the Christmas bells are ringing,
 Hark! the happy angels sing,
 Tidings of great gladness bringing,
 To the shadowed earth they wing.

Joy! for unto all creation,
 Christ the Son of God is born!
 Hail! Desire of every nation,
 Hail, all hail! O festal morn.

Joy to Thee! O sweet babe closing
 Thy fringed lids on mother's breast!
 Infant Jesus soft reposing,
 To the virgin's heart was pressed.

Joy to thee! O fair child playing
 With thy glittering Christmas
 toys,
 Christ, aside His glory laying,
 Comes to share your Christ-
 mas joys.

Joy to you! whose favoured
 dwelling
 Rings with childhood's laugh-
 ter gay:
 May the love that passeth telling
 Make it Christmas every day.

Joy to you! O sick, O weary;
 Joy to you! O worn, oppress;
 Joy to you! whose lot is dreary,
 Christ is born—your Joy, your
 Rest.

Joy, O joy to you who wander
 Lonely, who in sadness roam;
 Jesus born in Bethlehem yonder
 Comes to-day to be your Home.

Joy to you! in sin's dark prison,
 Christ has come to break your
 chains;
 In the East, Love's sun has risen,
 Lo! as King the Christ Child
 reigns.

Joy to all! O blessed story!
 Open are the joy-gates wide;
 Unto all, both young and hoary,
 Jesus bringeth Christmastide.

HARRIET JULIA EVANS.

With the joyous pealing of
 Christmas bells,
 With the raptured angel
 throng,
 We join once more in the glory-
 shout
 Of the earth's first Christmas
 song.

Let us come to Christ in the
 lowly place,
 Ourselves as an offering bring;
 And high on the throne of the
 ransomed soul
 Let us crown the King—the
 King!

By the light of Bethlehem's guid-
 ing star,
 Let us travel the narrow way,
 To the land of the never-setting
 sun,
 Where Christ is King to-day.

And still, while sorrow and sin
 surround,
 In the joy of his love abide;

For perhaps we shall wear the crown with Him
 Ere another Christmas tide.

J. K.

A Return prepared for the Royal Commission shows that there are about 4450 clubs in the United Kingdom, an increase of 1900 since 1887.

Dr. Temple, Archbishop-designate of Canterbury, speaking at a meeting in connection with the Church of England Temperance Society at Canterbury last week, said that although, in view of his nomination to the Primacy, it would be incompatible with the duties which he had to render to the Church for him to retain the chairmanship of the C.E.T.S., as Archbishop of Canterbury he would become *ex officio*, with the Archbishop of York, a president of the Society, and he hoped in the future to be able to do even more effective work in the cause of temperance than he had hitherto done.

Admiral Henry Duncan Grant, C.B.

ON Sunday, November 8, ADMIRAL HENRY DUNCAN GRANT, C.B., passed peacefully away at his residence in Hampshire. Admiral Grant entered H.M. Navy at the age of twelve and a-half, and instead of passing his early years in a training ship, according to the present system, he was at once sent off to the River Plate and Pacific. It was six and a-half years before he again saw the shores of England. In 1854, after a short period of leave, he was, at the beginning of the Russian War, appointed to H.M.S. *Royal George*.

On the close of the Russian War he was appointed to H.M.S. *Pearl* for service on the Pacific and China station, but on the outbreak of the Indian Mutiny the *Pearl* was ordered to India, where a naval brigade was formed from among her ship's company, under the command of Captain, now Admiral Sir Edward Sotheby, K.C.B. Throughout the awful scenes of that terrible time, the privations and forced marches, Lieut. Grant had his Master always before him. With an absolute trust in God, he did his duty throughout that awful time, and the value of his services was recognised by his superior officers in despatches and gazettes.

After an absence of three and a-half years the *Pearl* returned to England, and Commander Grant went to Portsmouth and studied steam, taking a first-class certificate. In 1859 he married Agnes, daughter of Commander W. V. Lee, R.N., and remained on half-pay till May, 1861, when he was appointed to the command of the gunboat *Steady*, stationed in the N. America and W. Indies waters. In November, 1864, he was given the command of the sloop *Rosario*. After serving in South America till 1864, he returned to England, when he was promoted to the rank of captain at the age of thirty, and after an interval of six years was given the command of H.M. troopship *Serapis*, at which time he first came in contact with that great work and blessing that Miss Weston has so long been faithfully performing amongst our sailors. The work cannot be spoken of in terms of greater eulogy than we find in his journals. Captain Grant successively commanded the *Triumph* in the Channel Squadron, and the *Aurora*, *Narcissus*, and *Hercules* in the Clyde district as chief officer of the coastguard station of the West of Scotland. While on half-pay he held the post of naval aide-de-camp to the Queen, and was employed on Admiralty committees. He gained flag rank in 1881, was appointed superintendent of Devonport Dockyard in 1885, became vice-admiral in 1888, and admiral in 1892.

Throughout his career he took a deep interest in missionary effort in every part of the world whither the naval service or private business took him, an interest stirred primarily during his period of service in India. Later, when in command of the West of Scotland coastguard, he organised important temperance movements, and was for a long time associated with Miss Weston in her work among the sailors of the Royal Navy. During the period when his flag was hoisted as Admiral-Superintendent of Devonport Dockyard, he founded the Y.M.C.A. in that town, and warmly supported Miss Weston in every

plan for the welfare of the Navy. He was always ready with sympathy and assistance for schemes on behalf of seamen both of the Navy and mercantile marine. When in South America he became ardently interested in the South American Missionary Society, and when in Barbadoes founded a branch of the Y.M.C.A. During his residence in London his sympathies were enlisted on behalf of the mercantile marine, and he supported many societies having for object the elevation and assistance of that class. His interest was, however, not exclusively devoted to seamen, as is proved by his connection with the Railway Mission, many of the public servants on the different lines having found in him a warm and helpful friend.

His name is in the list of "Foundation" members of the Victoria Institute, founded "to investigate the most important questions of philosophy and science, but more especially those that bear upon the great truths revealed in Holy Scripture," and he took much interest in the proceedings.



(From Photograph by Mr. John Hawke, 8, George-street, Plymouth.)

Admiral Grant had for some time been in failing health. Last year he was ordered to winter abroad, and after a voyage of four months in the West Indies he returned, apparently greatly improved. During the summer he resumed his work, but the improvement was deceptive, and in the autumn grave symptoms again set in, though it was hoped even then that a trip to the Mediterranean would have the effect of restoring him to sound health. That hope was, however, not to be realised.

In a Japanese Town.—Nikko always reminds me of Paul's description of Athens, a place wholly given to idolatry. Temples are everywhere. There are three, two Shinto and one Buddhist, just opposite my window. One day, we had a festival in honour of the God of Health and the road right up to our open front windows was crowded. It was a capital chance to distribute tracts, and out of hundreds only one was found lying in the road afterwards. A fortnight later came the Feast of the Spirits, when for three days the dead are supposed to leave the place of their abode and revisit their tombs and former residences. No Christian church is yet planted there, though the children will come to our houses to sing and listen to teaching, but they are all afraid of the priests and also, I fear, the influence of the foreign tourists is not favourable to Christianity.

S. C.

Anxiety in Madagascar.

IN a recent letter from Ambohimanga, Madagascar, Mrs. Peill says: "We have passed through trying times, but, through God's mercy, have been enabled to remain at our station. How many a time, in former days, have I blessed the memory of my dear mother for the pains she took to make us thoroughly acquainted with the Word of God. Now, my gratitude goes out to her for the pains she took that her children should learn French well, and speak it fluently. After twenty-five years her work has borne fruit in lives saved, captives delivered, and best of all, in souls brought to Christ through the use of that tongue which she so successfully laboured to unloose. Only to-day, by writing a letter in French to the commanding officer of our district, I had obtained the release of six women and two little children, prisoners taken by the French military from rebels who had previously carried them off."

"We are very thankful that we have been enabled to stay in our district during these troublous times, and to be a strength and comfort to our native friends, which means the whole of the well-disposed population of the district. Nevertheless, it has been most distressing to see village after village go over to the rebels, who are the upholders of heathenism against Christianity, to see the churches burnt and the native pastors and teachers murdered, or hunted so as only to escape with their lives. Out of forty-six churches under my husband's care, over thirty have been destroyed by the heathen insurgents, and it is most grievous to see the desolate and abandoned villages and blackened ruins of the neat little chapels that used to adorn them."

"There are five military posts now in the district, two of white soldiers and three of black. In both the posts of white soldiers I have distributed tracts and Gospels, and here in Ambohimanga I invite the men to come down on Sunday afternoon by ones and twos. If God should prepare the way, I hope to have a meeting for the men who can be got together in the town, in or near the barracks. Two Sundays ago I did have a little meeting of men of a post three miles off. They were very serious, and joined in singing pieces from the 'Cantiques Populaires,' which I had brought with me. Somehow, it looks much more formidable to attempt the same thing at Ambohimanga. The heathen insurgents seem as active as ever. They have lately burnt down the mission sanatorium at Ambatovy, about three hours to the east of us, where all the mission families have from time to time enjoyed needed rest and change of air. Three days ago they set fire to the stable on our newly-acquired premises close to the L.M.S. schoolhouse. Their object was, no doubt, to burn down the school itself, but through the efforts of the caretakers this was happily prevented."

"A large building belonging to the Jesuit Mission was burnt at the same time. Mr. Peake's leper settlement was three times attacked and robbed, and the last time the wicked men managed to get hold of poor David, the pastor and patriarch of the settlement. With a knife held to his throat they compelled him to give up all the money in his care, and then insisted on his forswearing his faith in Christ. This he would not do, and so they tortured him to death, cutting off his hands and feet, his ears, etc., and heaping rags upon him they set fire to him. His is one of several martyrdoms for the name of Christ in this land during the past few months."

"M. Kruger, one of the French missionaries, left some months ago for Basutoland. The other M. Lauga, has for some weeks been in the southern province of Betsileo, visiting and encouraging the churches of our Mission and those of the Norwegians. His intercourse with these latter is necessarily chiefly in English. We hear that his addresses have done much good. Our L.M.S. educational work requires thorough revising in a French sense. There ought to be one or more French Protestant teachers in our higher educational establishments, and we ought to put French in the place of English in our schools here."

[1161]

Religious Liberty in Saxony.

FOR some time past we have been enjoying comparative peace from the many petty persecutions we have had to endure from the side of the Lutheran Church. Lately, however, there has been a conference of the pastors and church officials, and one day was given to discussion over the perplexing question of "sects," with special reference to the little companies of despised Baptists in Saxony. These were denounced in no gentle language from the lips of one of the leading pastors here, who remarked that he had done his best to get the Government to put a stop to our meetings, but so far without avail. In the future it must at all costs be done.

Shortly afterwards we received an official document ordering us to take down, within three days, the tablets which are hanging up outside our hall, announcing it as the meeting place of the "Baptized Believers," or we should be fined £1. This, of course, we did not do. Pastor Mascher (the leader of the work in Dresden) was summoned to the police-court at the end of that time, and, after a long examination, was forbidden to use the terms "Baptized Believers," "Baptist," "Friedens Capelle," or "Sermon," which was equal to telling us not to exist at all. Pastor Mascher was summoned twice in one week over this, and again a third time because we had advertised our meetings in some of the daily papers. This we were also forbidden to do.

It is not only in Dresden that we have to suffer for conscience' sake. The missionary in Planitz has also a sad tale to tell. In the small village of Cainsdorf, not far from his church, a Sunday-school was opened to which some 100 children came; this was at once forbidden under penalty of a fine of 50s. Four times the police came and sent the children home, and now the work in this village is entirely closed, and our friends have had to pay the fine. Again in Hardmansdorf, another village in the same neighbourhood, where there is no Gospel work of any kind, one of the members of the little church at Planitz, invited a few others to meet together in his house to read the Bible and pray. Only three came, but this was at once found out, and the poor man was summoned to the police court and fined 25s. for reading the Bible and praying, and 7s. more for allowing 45 pfennig (about 5½d.) to be gathered towards the mission funds.

On October 31 of this year these same friends were spending the evening together, and not daring to read the Bible, etc., were reading some of our Christian periodicals, when the police came in, and, seizing the papers, remarked, "So you are having another meeting." The people said, "No; you see we are only reading these papers." A woman present said, "We have to go many miles to hear the Word of God, and now we may not even read a Christian paper in our own homes." She was told to be quiet and go to the State church if she wished to hear the Word of God; at home they had no business to speak of such things. Two children belonging to the family were sleeping on the sofa; this was made an excuse to complain that even children were allowed to be present at these meetings, and the little company was at once scattered.

After hearing all this, and having our own experience to add to it, we feel that it is time to take a bolder stand than ever against such tyranny. Pastor Mascher, after being summoned for the third time, has utterly refused to concede to one of the commands given as to our mode of work in Dresden. He stated openly in the court that our work will go on in the future exactly as it has done in the past, and that no attention will be given to any summons that does not come from a higher court. This has all been taken down in writing, and, with his signature, sent to the "Roll Department for Worship." This seems to be the only way in which to obtain a fair hearing in which to plead our cause.

We feel that more than this must be done, so Pastor Mascher, in conjunction with many other Christians in Saxony, is drawing up an appeal for freedom, to be sent in to the Parliament meeting next spring. Will not our friends in much-favoured England join us in prayer that God may incline the hearts of the rulers to hear our request? The

people of Saxony are more than ever willing to hear and accept the message of salvation, and our different halls are often crowded with people who are anxious and longing to hear the plain Gospel. Yet the attempt is made by those who, at any rate, profess Christ's name to hinder the work. Although "persecuted," we are "not in despair," for we can and will trust the Lord for a time when Saxony will be free for all to worship God according to their conscience.

RACHEL M. MASCHER.

Dresden.

The Home of Industry.

THE last workers' meeting for the year was held on Wednesday week, when friends were glad to welcome Mr. William Merry, who arrived that afternoon from Stratford, Ont., and to hear from him a brief account of God's work in Canada. Mr. Huntington Stone gave an address on "Light," while Mr. D. J. Mills and another brother spoke of work in China.

The Occasional Paper issued by Miss Macpherson is a stirring record of faithful, earnest, happy service, both in the East-end and among the children rescued and sent to Canada. Special praise is rendered that the year has closed free of debt. Interesting details are given of the two parties sent out this year, and their reception and settlement beyond the sea.

As to the widows' class:—"Several of the old members have been gathered home; they have gone up higher to await that auspicious morn, when together we shall meet our Lord, who has never failed or forsaken them in the struggle to keep a roof over their heads, when strength became feeble and friends were few. One of them passed away in perfect peace last winter, just before the New Year. Taken ill on Christmas Day, her widowed daughter sent for a doctor. The doctor asked if she had any pain, 'No pain,' was the reply. 'It's the Lord calling me home. It's nice to have Christmas, but better to be in the arms of the Lord.'" On New Year's Day these aged widows hope to have their annual gathering, when many hearts will doubtless be made to rejoice by the welcome gifts of warm woollens and other things which loving hands have prepared for them.

BIRD FAIR AND COLPORTAGE.

The Sunday morning work in Bird Fair is recognised as of the utmost importance. Winter as well as summer Miss Macpherson and her helpers may be found testifying among dog-fanciers and sporting men of all kinds. "Nor are these devoted workers left without encouragement and signs following. Earnest attention is paid as the preachers tell out the story of the cross, often accompanied by a thrilling personal testimony of how they had been reared in a drunkard's home, not far from the spot where they stood, but had been saved by God's grace. One such recently told in burning words how the Lord had met with him under the arch as he listened to one after another, and how he crept away to hide the tears which every effort was fruitless to repress. Then he described the wondrous change which God had wrought in him, and his now bright home and happy wife and children, his old gambling companions meanwhile whispering that it was all true—they had known him in former days. Strange, yet true, men will stand and listen to the Gospel songs for a couple of hours. Well do the workers know that their singing is not in vain, for the favourite choruses will be re-echoed during the week in many a dock or city warehouse, such as

This is my story, this is my song,
Praising my Saviour all the day long.

"Still more strange! The workers for Bird Fair never fail; whether to play the organs, sing, preach, or distribute tracts."

The colporteur and his Bible barrow have circulated during the year 817 Bibles and 2326 Testaments, besides large numbers of books and tracts. The personal testimony borne to many of the roughest and most reckless class has been wonderfully used of God.

The labours of the Nurse and other lady visitors among the sick poor have been constantly maintained, proving remarkably valuable among the crowded and suffering poor of the narrow streets and byways of Bethnal Green.

The service among young working women and young men is most encouraging. The visits of the ladies to the factories are now gladly welcomed, and have been the means of the conversion of not a few, now bearing brave testimony under difficult circumstances in the noisy and rough workrooms.

"The Bible Flower workers continue to carry to the sick in the hospitals and infirmaries the much-valued bouquets of sweet flowers, with the little Gospel text attached. The supply has never failed, from the time of the early spring blossoms—the daffodil and primrose, till the late autumn, with its brightly coloured chrysanthemum. Each in its turn has brought cheer to some sick and lonely one, while the way was thus opened to speak God's message to the heart. This work is important, because during a season of enforced quiet and cessation from work, serious thoughts are often awakened in the mind of those who have previously been careless as to their soul's welfare. Their first thought is that they must try and lead a better life should God spare them, and they tell us they will henceforth do the best they can. During the past year our hearts have rejoiced over special blessing in one workhouse among the infirm women, who are never able to get out, and to whom the visits of the ladies, week after week, have continually been a bright ray of sunshine in the monotony of their life."

Miss Macpherson's address is The Home of Industry, 29, Bethnal Green-road, E.

Soldiers in Egypt.

DEAR SIR,—Will you kindly allow space for a few statements about our work in Alexandria at the Sailors' and Soldiers' Institute? Since the mission held by Rev. George Grubb and Colonel Oldham in 1895 we have been enabled to carry on the work with a deeper consciousness of the one great purpose of all Christian work, and with a more intense longing for the salvation of souls. Shortly afterwards a £1000 legacy was left to the Institute. After paying off the debt of £400 and expending £200 on necessary repairs to the building, etc., the trustees reserved the remainder of the money for the annual expenses connected with the building; house furniture, insurance, etc. Whilst thus relieved of these expenses, we have to depend upon annual subscriptions and donations for the daily needs of the work. This has been an exceptionally expensive year, and we need £400 so that all deficits may be made up at the beginning of the New Year. Subscriptions are received by Miss Sheppard, Leggatts, Potters Bar, Herts., and contributions of articles for sales by Mrs. Ranger, 17, Fenchurch-street, London.

The past summer, which has been one of the most trying in our experience on account of the excessive heat and of the visitation of cholera, has been also one of the most blessed, God having graciously visited us and given us a revival amongst the soldiers of the Gloucester Regiment (28th). A short time after their arrival here some droppings of the shower began; a few were brought to Christ last Christmas, whilst some testify to great blessing received at the three days' convention held here in March by Rev. Evan Hopkins, Rev. F. Paynter, and Rev. W. Houghton.

Soon after the convention, when the cholera was at its height, and the town was "out of bounds" for the soldiers, a fortnight's mission was conducted by friends of the North Africa Mission at our branch institute at the camp. At the closing meeting many testified to the saving and keeping power of Christ. The close of the mission was not the close of the work, for it was found necessary to continue the daily meetings; since that time, with some slight intermission, some have been continually coming to the Saviour.—Yours sincerely,

HANNAH S. LAWRENCE.

Soldiers' Institute, Alexandria.

The Lord's Prayer.

WE have received several more letters on the subject of the Lord Prayer, concerning which a correspondent recently made inquiry, with special reference to the clause, "Forgive...as we forgive." Our correspondent's question seems, in the minds of most of our readers, to have raised the question of the general object and application of the Prayer, and some who have written to us have overlooked the definite point in the original inquiry.

Among those who have written on the Prayer as a whole is a "K." (Stamford Hill), who asks:—"Are we, because of the misuse of the words (in their being hastily repeated by unthinking lips) to ignore this most wonderful and comprehensive Prayer, given to us from the mouth of God Himself? I believe we shall never fathom the depths, nor be able to cease using it, anywhere on this side of heaven's gates. I have for several years used it myself at least twice every day, as the foundation and framework on which all my prayer is built. God Himself has laid this foundation, and each Christian can fill in the smaller details according to his needs, as the Spirit shall instruct.

THIS GREAT MODEL PRAYER

includes everything in outline that any praying one can require. One special reason why I believe this prayer ought to be the guide, both in public and in private prayer, is, that it teaches us to approach God in his own appointed way and order. I would ask the young to notice that in the seven portions into which the prayer is divided, not until the fifth portion are we taught to ask for self. This order is so important if we are to pray aright; it must be God first, and self last. We are so apt to rush into God's presence with, 'Oh, please give me this,' or 'Prosper me in that.' No; stand back, God must be first. We should not dare to rush into the Queen's presence with our petition without first doing her reverence."

One of the objections to the use of the Prayer has taken the form that it is for *present blessings*, and therefore was for Jews and not believers in the dispensation of the Spirit. An esteemed correspondent, "A. T." (Lewes), holds, on the contrary, that the fact that it is for *present blessings* marks it for use at the *present time*. He adds:—"There is one petition that calls for more especial comment. I fear that many whom Jesus loves, looking for their Lord's return in power, miss some of that blessing which might be received in this present time—'May thy kingdom come.' Jesus Christ our Lord is truly God; 'God over all blessed for ever' (Romans ix. 5). Jesus Christ is truly man, son of Mary, 'one Mediator...the Man Christ Jesus' (1 Tim. ii. 5). As God, 'the same yesterday, and to-day, and for ever;' as man, single-minded, a pattern of all single-minded service (Matt. vi. 22). The Kingdom of the future must therefore be in perfect unity with the Divine nature; not merely having a likeness, but absolutely one, both future and present. If Christ be the Prince of Peace *then*, He is the Prince of Peace *now*; and Paul affirms that to be so in the present, 'The Kingdom of God is not meat and drink, but it is righteousness, and peace, and joy in the Holy Ghost.' I believe that the peaceable spirit of this kingdom is one of the choicest blessings that God can give his children in this day of unrest, covetousness (the root of war: James iv. 1), and jealousy. The Kingdom of God will be nearer in all its exceeding beauty when the truth that Christ is the Prince of Peace is not a mere tenet of a sect, but becomes the common possession of all who love Him."

Mr. E. A. RAWLENCE (Newlands, Salisbury) writes:—"I am unable to follow those brethren in Christ who hold that this gem of prayer does not pertain to us. It seems to me that they regard it from a wrong standpoint, as it is not a prayer

of the Kingdom, but a prayer for the coming of the Kingdom, in which every member of the Body of Christ has an important interest. To say that it is only applicable to Kingdom days is as illogical as to say that a hungry man must not pray for a dinner because it is not dinner-time. When the Kingdom days have arrived, it will not be necessary to pray for them; the time of prayer will have passed, and it will then be time to join with the multitude in the way shouting as the King rides on in majesty, 'Hosanna! Blessed is the King of Israel that cometh in the name of Jehovah.'

"Again, analyse every sentence of this Prayer, and is there one sentiment which every true child of God does not or ought not to breathe at the throne of grace? Is it then that, whilst we plead these petitions in our own imperfect language, we must not breathe them in the heaven-taught sentences inspired by the King Himself? Nay, nay, but when ye pray say 'Our Father.' It is not to be our only prayer, but it is to be the one which is to accompany all prayer, with the special object of keeping the coming and Kingdom of our rejected Lord in view; and alas! how this has been lost sight of all through the dark ages when the devil by cunning device translated it into a dead language 'Pater noster,' so that to the many it was unintelligible! In my humble opinion, it is essentially

THE PRAYER OF THE CHURCH.

The invocation is to 'Our Father,' which is the privilege of the Church; 'but ye have received the Spirit of adoption whereby we cry Abba, Father' (Rom. viii. 15; see also Gal. iii. 26. iv. 6, and 1 John iii. 2).

"Lastly, as to the clause, 'Forgive us our debts as we forgive our debtors,' it must not be overlooked that this prayer is the prayer of the son who has already been accepted and adopted, and therefore this petition has nothing to do with our standing in Christ, but with our position as children. 'Confess your faults one to another, and pray one for another, that ye may be healed' (Jas. v. 16); or, as our Lord explained in the previous chapter, 'Therefore, if thou bring thy gift to the altar, and there remember that thy brother hath aught against thee: leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift' (Matt. v. 23-24). This 'gift to the altar,' which God graciously allows us to offer, is not presented at the brazen altar of atonement, but at the golden altar of incense, and He will not accept this gift whilst we have an unforgiven grudge against our brother, and so we shall 'suffer loss' (1 Cor. iii. 18, etc.)."

"R. T." (Brignall Rectory), referring to Mr. Trench's letter, says: In section I. he throws fresh light upon the meaning and force of the several petitions, and in section II. he shows the wonderful result of the symmetrical analysis of the prayer. To all this might be fitly added some remarks of Dr. Moulton in his "Literary Study of the Bible." He says: "The great majority of those who repeat the Lord's Prayer in public, fail to bring out the full thought that underlies it. This prayer is almost always rendered as a succession of isolated clauses which may be represented thus: 'Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven.' But the true significance of these words is only seen when they are arranged so as to make an envelope figure:—

'Our Father which art in heaven:
Hallowed be thy name,
Thy kingdom come,
Thy will be done,
In earth as it is in heaven.'

"In the former version the words 'In earth as it is in heaven' are attached only as to the petition, 'Thy will be done.' But it belongs to the envelope structure that all the parallel clauses are to be connected with the common opening and close. The meaning thus becomes: 'Hallowed be thy name in earth as it is in heaven, thy kingdom come in earth as it is in heaven, thy will be done in earth as it is in heaven.' It is something more than literary beauty that is gained by the change."

AMONG OTHER POINTS

are the following:—From Dr. BRODIE (Eastbourne), "Any individual believer in Christ can use the Lord's Prayer, but not a mixed congregation of believers and unbelievers." From "T. W. C." (Rushbrook, co. Cork): "Our Lord's commentary on the clause 'Forgive us' etc., is the solution of all difficulty: 'If ye then being evil, know how to give... how much more will your heavenly Father give,' etc. The word 'as,' in the A.V. is incorrect, besides being inapplicable; 'for' is the right meaning of the Greek, as will be understood by a thoughtful reader. Divine forgiveness far surpasses the human."

The remark of several correspondents that the Prayer is not for the present dispensation because not in the name of Christ, is thus met by T. DOUGLAS (Oadby, Leicester): "Surely a prayer which Christ taught his disciples, must be a prayer in the name of Jesus. God is our Father only in Christ, and therefore, by fullest implication, the Prayer begins with his name. God forgives only for Jesus' sake. The first petition asks that God may have his rightful place in the hearts and lives of those who pray, and this is possible only through the work of Christ. 'He that honoureth not the Son honoureth not the Father.' The second is for the Kingdom, of which Jesus is the King until He has subdued all enemies under his feet, when it becomes the Kingdom of the Father. The third is that God's will may be done on earth, and is possible only through the indwelling power of the Holy Spirit in men's hearts, the Spirit given as the outflow of the work of Christ."

"Each of these petitions seems all-embracing, like that one of old with which the prayers of David, the son of Jesse, were ended. The prayer for bread covers all things connected with our daily callings, with gifts from those who have to those who have not—covers all ways and means by which in God's providence our daily food, bodily and spiritual, comes to us. 'Forgive us as we forgive' is about the most heart-searching of all petitions. 'Lead us not into temptation,' unless thou givest deliverance from the evil of the temptation; 'with the temptation provide a way of escape.'

THE PRAYER IS FULL OF JESUS,

and perfect as its Author is perfect; and surely we may adopt the words of old, and exclaim, that 'never man prayed (or taught prayer) like this Man!'

Several correspondents have written to emphasise the view outlined in a recent issue, that the Prayer belonged to the dispensation of the Law and the Prophets, as distinguished from the Gospel dispensation. After maintaining this position, Mr. A. F. HARRIS (Neuilly-sur-Seine, France) writes: "Why should not all who feel helped by the prayer continue to use it? On the other hand, let those who feel that this prayer applies to a past dispensation, as shown by the nature of its petitions, seek to cultivate the spirit of forgiveness and dependence upon God which it inculcates, without binding themselves to repeat it constantly."

"M." asks to what past dispensation the Prayer belonged. It is contained in the discourse in which the Christ opened his ministry, supplanting the eye-for-an-eye and tooth-for-a-tooth dispensation, by his "I say unto you that ye resist not evil." If a Christian after Pentecost cannot forgive and pray for forgiveness, and one before Pentecost could do so, would not that argue that the previous dispensation was superior to the later? which, of course, no Christian would admit.

Mr. J. G. ROBERTSON (Cannes) offers two suggestions. I. The realisation of the blessedness of being forgiven may depend—as a consequence—on our pardoning our debtors—without that forgiveness itself being conditional. He who cannot forgive will find it hard (whether he be saint or sinner) to believe in a forgiving God. II. Whilst we must always be "ready to pardon," the forgiveness which also forgets seems to follow repentance or regret. See Acts iii. 19, "Repent, that your sins may be blotted out"; and Luke xvii. 3, 4, "If he repent, forgive him."

We have received several other letters, but they do not contribute much beyond what has now been given. One friend, "T. T. W." (Bristol), says that the Prayer "embraces all the instruction contained in Matt. vi. 5-15, and all the promises in Matt. vii. 7-11; and whoever obeys the command 'Learn of Me' (Matt. xi. 29), by resolutely taking his place at Christ's footstool and acknowledging Him as his only teacher, shall be guided aright."

Mission Work in Johannesburg.

STRENUOUS efforts are being put forth by the licensed victuallers and those interested in the consumption of alcoholic liquors to obtain modifications, or suspension of the operation, of the new law regulating the sale of intoxicants. When we see the lads of fourteen, and men of the different tribes in the compounds we visit, shouting, swearing, fighting, or rolling about in stupid oblivion, we wish the law were to be enforced at once. God grant we may have an honest attempt to apply it when it comes into force in January, 1897.

The more we see of work among these natives, the more are we convinced of the value and necessity of establishing schools in which they may be taught. We are convinced that the most permanent and satisfactory work can only be done with the aid of the school and a local habitation amongst the people. Let any preacher take aside a dozen of his native audience at one of the open-air meetings in the compounds, and cross-examine them upon what he has been saying, and he will be surprised to find how very little they remember, and what crude ideas they have of the meaning and import even of that little. We are further convinced that a knowledge of the customs, habits, superstitions and modes of thought of the natives is essential to a proper presentation of the truths of the Gospel to their minds. Too often the wholesale denunciation of all their observances and ceremonies as stupid and childish and unreasonable begets a hostility and opposition which shut the ear and the mind to all argument and persuasion.

We have received our magic lantern, which attracts the wild Shangaan, and presents the truths of Christianity to his mind through the eye and engraves them on his memory much more effectively than preaching would, even if it were possible to get him to come and listen.

The materials for our school at the Nigel Gold Mining Company's compound have gone forward. The carpenters left to-day, and Brother Allister, and Joshua, a trusted and devoted native evangelist, follow. The Nigel Company employs about twelve hundred natives, and there are many hundreds more in the adjacent mines, whom we also hope in some measure to reach.

In the Wolhuter Mine the compound manager, Mr. Hare, gives us every facility for evangelisation. There are over two thousand natives employed at this mine, located in five suites of buildings, each suite surrounding an open square and all adjoining one another—Basutos, Matchopis, Shangaans, Inyambaans, Pondos and Zulus. In these squares we gather them round the harmonium on Sunday afternoons, and tell them the old, old story. On Sunday evening and Wednesday evening we hold a service in one of the rooms, an empty oil-drum for a pulpit and a candle held in the hand for a light. The presence and power of the Great Enlightener have been very manifestly felt in these little gatherings, whose audiences vary from thirty to seventy in number. We are praying for the opening of a door granting permission to put up a school in this compound.

Our brother, Van Aken, who has for twelve months been evangelising in Mashonaland, is on his way down, on foot, to obey an urgent entreaty from his mother in Holland to come home and see her before she dies. It has been a very difficult matter for him to decide as to what his duty was under the circumstances. His heart and soul are wrapped up in his work. During all the fighting he has never left his post, but his mother's entreaties could not be resisted. He walked all the way from Victoria to Pietersburg, and is now facing the two-hundred-mile walk from Pietersburg to Johannesburg.

Our hearts have been cheered by the discovery in the Salisbury Mine here of an official, Mr. Carr, who has become the guardian of the interests and rights of the natives in that mine, and who has commenced evangelistic and educational work amongst them. He is working in conjunction with us, though not in any way supported by us. He is an open-hearted broad-minded member of the Church of England, who would have delighted the heart of the noble and zealous Dr. Callaway, late Bishop of Kaffraria. May God raise up many more such whole-souled missionary Bishops, who love souls more than shibboleths, and recognise the priesthood

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of every believer in Jesus the Christ. Frequently we hear the lament from professing Christian natives:—"We had no church, no missionary to teach us, the temptations were so strong, and so we went back." Is not the principal reason of this to be found in the teaching, which leads the soul to depend upon the class-meeting, the church, the minister, the emotions, rather than to point it to an indwelling Saviour? A. W. B.

Some American Notes.

[BY A CORRESPONDENT.]

CONSIDERABLE interest has been manifested of late in certain circles regarding the future of the Sunday-school. Things are not altogether in satisfactory shape as respects Sabbath-school instruction in America. As relates to the lesson leaves used, for one thing, many criticisms of the International Lessons are heard in many quarters, and about as many criticisms of the Blakeslee (or graded) lessons where these have been introduced. The grounds of dissatisfaction with the latter may be inferred in part from the following incident:—The teacher of one of the classes in a Sunday-school connected with a prominent Presbyterian Church was approached before the lesson instruction one morning by an assistant of the superintendent, who said: "The lesson to-day is intended to illustrate a phase of the historic preparations for the Gospel. Therefore, all mention of the name of Christ must carefully be excluded from the lesson to-day!" The lady thus addressed replied with feeling: "My scholars may some of them be in eternity before next Sunday, and how can I forbear telling them about Christ as a Saviour?"

But while the Blakeslee scheme of graded papers, written examinations, etc., may be rather too complicated for general use, though its advocates claim great advantages for the system where it is faithfully carried out, the International Lessons on the other hand are so fragmentary in treatment, jumping from one part of the Bible to another, giving a complete view of nothing, and half or quarter views of so many things, that many are inclined to regard them as far from supplying the perfect lesson schemes. It is probable that the ideal scheme of the future may be a combination of the best features of these two schemes, with some new features added, which last will include some adequate plan for memorisation of Scripture, a matter which is sadly neglected by the majority of scholars at present. At the most it is only the short "Golden Text" which is committed to memory week by week, and few of our modern pupils, it is to be feared, could, if called upon to do so, repeat a whole chapter of the Bible—as many of their parents who went to Sunday-school a generation ago almost inevitably learned to do.

But a more radical question still is beginning to be raised with regard to the whole theory and practice of the Sunday-school itself. It is not urged that there be no school on Sunday, or that some sort of a Bible school be not held in connection with the services of the churches, as some effort of the kind all agree is necessary. But as symptomatic of a growing suspicion of the Sunday-school as practically administered, may be quoted the opinions of two leading Congregational pastors, one of New York and the other of Brooklyn. The former asserts that through the length and breadth of the land to-day the sole qualification for a Sunday-school teacher is a favourable answer to the question, Is the person *willing* to teach? and adds that he would really prefer to have his own children remain at home than go and be taught as they are taught; while the latter, who has been very active in Sabbath-school work for upwards of 50 years, declared to a brother minister recently with regard to the whole present system of Sabbath-school instruction: "We have come to the end of this thing!" These are extreme statements, but where there is so much smoke there is apt to be at least a little fire; and it can be pretended by no one that the present system of religious instruction of the young is an ideal one, either as to extent or content. And it is interesting to note in this connection that the Rev. Dr. Stinson, formerly pastor of the Broadway Tabernacle, New York (Dr. Wm. Taylor's old church), but now pastor of the Manhattan Congregational Church, recently founded up town in the same city, has, with the concurrence of his people, resolved on a strange sort of experiment. The

whole problem of the religious instruction of the young on the Sabbath has been handed over to the distinguished Dr. Hervey, head of the Teachers' Normal College in New York, one of the leading educators of the country, who has received *carte blanche* to go ahead and see what he can do in the way of bringing the best principles of modern secular education to bear on the problem of religious instruction on Biblical lines. This substitute for the "Sunday-school" as popularly understood, or this adaptation of it, will as it develops be watched with great interest by many workers, as a very interesting experiment in the field of sacred pedagogics.

The echoes of the recent Sesquicentennial celebration at Princeton, New Jersey, when the College of old Nassau Hall assumed the yet prouder title of "University," are yet in the land. Britain was well represented there by the distinguished Dr. Dowden, of Dublin, whose lectures on English literature were the event of the week preceding the sesquicentennial proper; while Prof. Thomason, of Cambridge, quite captured his audience when (on one of the great days of the celebration) he replied on behalf of the European Universities, in witty and wise vein, to the addresses of welcome which had just been delivered. President Cleveland's patriotic speech at the same celebration, which was pitched on a high moral plane, and was in effect a challenge to University culture to emerge from its scholastic seclusion and engage in the solution in righteous fashion of the great problems of the day, awakened the greatest enthusiasm. And now that President Cleveland's administration is so near its close, it is pleasant to remember him by some of these noteworthy utterances of his later official term, which have left a very generally favourable impression on the American public. The majority of our people—as your Right Hon. James Bryce (whom we also claim as ours in a measure) has in effect remarked—can be trusted in the long run to do the sensible thing, and any truly broad-minded utterance by our public men is sure of sympathetic reception by multitudes of our countrymen.

Princeton University (which is thought by its friends to be entering now upon a new era of prosperity) is already one of the most important educational institutions of the land. Many confuse Princeton Seminary, with its very staunchly conservative type of theology, with Princeton University. In reality, the two institutions have no connection, while situated in the same town, and although the latter constitutes quite a feeder to the former. But the University while not sectarian in any sense has no affinities with agnosticism, much less positive infidelity, and stands (as one of its professors has lately put it) for a "theistic metaphysic." That is its "traditional philosophical attitude." This phrase Pres. Patton (one of the keenest metaphysicians in the country, and, by the way, born under the British flag in the Bermudas) quoted approvingly in his noted anniversary discourse on "Religion and the University." Such Christian universities are a need in America. We cannot afford to give our educational apparatus and systems over into the hands of men who may know many truths but who have no knowledge of the truth there where it is always purest, deepest, tenderest, sweetest—"in Jesus." May the day be far distant when the education of England and America shall be godless, and culture know nothing of the Cross!

Pariah Girls' Home.

THE Girls' Home, Chingleput District, South India, for Pariah girls, commenced about eighteen months ago, in view of the misery of Parchy life. We began in a very small way, and had some out-houses put in order to receive our first batch of little ones. Since then our numbers have grown, and at this time of great scarcity our income will not meet our necessary expenditure. Provisions are now at double the ordinary rates, and when there are twenty hungry little mouths to feed it makes a great difference, whether rice and raggi may be purchased cheaply or not. Moreover, our numbers have now quite outgrown our accommodation, and we are compelled to build, unless we would turn away some of Christ's little ones. We cannot do this, so we would ask those who care for children to help us.

(Mrs.) EMILY D. LITTLE.

Wesleyan Mission House, St. Thomas's Mount,
Chingleput District, S. India.

Letters to the Editor.

THE CAUSES OF CHURCH DECLINE.

DEAR SIR,—Referring in your last issue to the causes of decline in church membership, Mr. Moody asks if "modern criticism" has anything to do with it. The same question has been on my mind much of late. Whether it be "cause and effect" or a mere coincidence, the fact remains that concurrently with the introduction of the "critical" position into the pulpit, church decline has been more than ever in evidence. Some lay it to the charge of the provision of "amusements" by the church, which is so much in vogue.

Concessions in both these directions have been made by the church "for the sake of the young people," and especially the young men, whose minds are said to be exercised on "critical" matters. Yet the lament that "we cannot hold the young men" comes quite as loudly from these churches. Evidently concession has neither gained accession nor cured secession.

Apart from, or in addition to, these causes I believe that the poverty of result is largely traceable to the comparative absence of Bible instruction and exposition in the average sermon of to-day. A text is given out, the Bible is then closed, and is scarcely referred to again, if indeed at all. The sermon may be good enough, its teaching unimpeachable, but unless it is backed up from Scripture it has little weight. It was "from the Scriptures" that Apollos, though himself an eloquent preacher, "mightily convinced" his hearers.—Yours faithfully,
A CHURCH MEMBER.

THE SALVATION ARMY.

SIR,—After an absence of nearly fifteen years I have had the privilege of twice visiting my old friends of the Salvation Army at Cradley Heath, in the Black Country. How well I remember my first visit, now so long ago—the strangeness of the place, its ignorance, debauchery and vice. Yet dog-fighters, pigeon-flyers and drunkards yielded in scores to the simple Gospel message proclaimed.

But the question that arose then was, How long will it last? I can answer to-day. Some of the men then converted are now witnessing for Christ in South Africa, Australia, North and South America, and in not a few cities in England, while a considerable number of these old-time converts still follow the flag at Cradley. Some have gone triumphantly into the presence of the King.

Only a short time back a brave woman lay dead in her poverty-stricken home. She and her whole family had been brought to Christ through the Army many years ago, the whole household enslaved to chainmaking. To me it was pitiful and well-nigh heartbreaking to think of the old woman—well nigh done to death by the hardness of her toil and the miserable pittance she received—lying under the white sheet placed over the remains by kindly hands. Within a few yards of her death-chamber her girls were at work—work almost too heavy for men, trying to sing to the music of the hammer and anvil, "There is sweet rest in heaven." Were it not for the Salvation Army work in their midst, their life in Cradley would be almost unendurable. But God, in his infinite love and mercy, has used the Salvation Army to bring the glad tidings of the Gospel, with its hope, and comfort, and peace, to these poor overworked and ignorant souls.

On a recent Sunday I had the privilege of spending the whole day with them, and what a privilege it was to find these enthusiastic lovers of our Lord feverishly anxious to tramp ankle deep through black mud while cold rain was falling, but their spirits not damped, singing

Jesus, the Name high over all,

followed by prayer and testimony.

I had a cup of tea with one of the soldiers during the afternoon, and he told me he began his life's work at the age of seven! This is no uncommon tale. It is a story of all work and no play. He said that scores of times since reaching young manhood he had sat down on the kerbstones and wept like rain because of the miseries of his lot. All this has been changed since his conversion. He is still poor, and still works like a slave at chain-making; but he told me, with a face beaming with joy, that he realised Christ's presence "all the dim day long."

The collections for the day were for the sick and wounded officers, and these poor people, out of their extreme poverty, contributed £5 at the evening service, truly for them a magnificent sum.

Will your readers have fellowship in prayer with these obscure and humble, but sincere lovers of our Lord? I am free to confess that a few hours in their company has done more to lift me heavenward than the attendance at many conferences during the past few years.—Yours truly,
JAMES B. WOOKEY.

A LIVERPOOL CHURCH.

DEAR SIR,—I have thought it would be encouraging to our Christian workers to hear more of what the Lord is doing in different places. After visiting a suburb of Liverpool I felt it only right to say of a Presbyterian Church there, "What hath God wrought?" Great efforts are made sometimes, and much precious time wasted in planning and carrying out schemes to entertain and secure young people and others; but in the church to which I allude the keynote of everything is prayer, downright earnest, united prayer. The pastor holds the spiritual well-being of his people as a sacred trust, and draws out their confidence in his high desires to lead them into the presence of the King.

The consequence is—a flourishing cause—direct work for souls, much missionary fervour, and many coming forward to offer themselves for foreign service. The Christian Endeavour is strong, and the young people are made to feel the grandest object in life is to be something for Christ. A stranger going through that district of Waterloo, after attending the lively religious meetings which are always held, remarked, "If some of our churches knew of the prosperity that attends such zeal and prayer, they would thank God and take courage." See that where the spirit of the Lord is there is liberty in Christian intercourse, and definite work for eternity.

Missionaries tell how, when out in far distant lands, they remember the weekly prayer-meeting held on their behalf, and they are cheered and helped, and send up a prayer for the church at home. May God give to our churches more of like devotion, and help us to "consider one another, to provoke unto love and to good works; so much the more as we see the day approaching."—Yours faithfully,

RAY.

Rev. John McNeill.

BY A CORRESPONDENT.

A United Mission has been held in Preston for two weeks, conducted by Rev. John McNeill under the auspices of a representative committee embracing all the Evangelical Churches. Much preparatory work was done to make the Mission known.

On Sunday, December 6, the Mission opened in the Theatre Royal, seated for 2000. Hundreds failed to gain admission in the evening. Had the Public Hall been available, at least 4000 might have heard the message of the Gospel, red hot from the lips and heart of this mighty preacher. But although the public-houses are open on Sunday, this splendid public hall cannot be had for the simple preaching of the Gospel. Nevertheless, the fame of the earnest preacher soon spread throughout the town and during the second week from 3000 to 3500 rolled into the great hall every night. It was a magnificent sight and most inspiring to an earnest preacher. Many came from surrounding towns and districts—Blackburn, Chorley, Leyland, Southport, Lytham, Lancaster, Broughton, Barton, Bretherton, etc. The preacher was well supported at every meeting by clergymen, ministers, and prominent citizens, including ex-mayors and town councillors.

As the mission progressed the impression steadily deepened; and at the last three meetings much earnestness could be seen stamped on hundreds of faces. During the last two nights a large number held up their hands in token of having closed with Christ. During the mission some striking incidents came to light, showing how impressions made at other missions were bearing fruit. A young man in Calcutta, after hearing Mr. McNeill there, wrote to his father, stating that if ever the preacher was within fifty miles of him to be sure and go to hear him. The father came all the way from Ormskirk to the meetings, and felt, like the Queen of Sheba, that "the half had not been told" him. Reports are coming in from every hand of much definite blessing being received.

On the next to the closing night, as the preacher discoursed so powerfully and persuasively from Rev. xii. 17, there was a great rending of hearts. The

Spirit was in very deed saying "Come" to many longing, yearning, burdened hearts; and that night there was great joy in heaven.

Mr. McNeill's methods are worthy of note. The short "after-meeting," which was one with the first meeting, gave all present an opportunity of coming to a decision. In every way the mission was an unqualified success, and the churches will be greatly revived.

Caledonian Christian Club.

THE ninth annual meeting of this institution was held in Bloomsbury Hall, Major A. K. MURRAY in the chair. He expressed pleasure in helping this excellent work. He was acquainted with its working from the beginning, and greatly valued its utility as a safe home for fresh arrivals in London.

Mr. ROBERT MORTON, one of the executive, gave a statement as to the reasons for not holding the meeting in the Club House, 48, Tavistock-square. A statement issued by the committee explains the matter:—

The auspicious opening of our new premises on July 20 was full of promise and helpfulness. Since then the work has gone on with leaps and bounds. The pressure for room is greater than ever. In four months seventy-five young men became temporary residents at the club, passed into situations and secured safe lodgings in London. Fifty others were on arrival, directly guided to good lodgings and otherwise helped in their new surroundings. Whilst we were thus rejoicing in coming nearer the goal of our desire—self-supporting Scottish Home in London—a sore and most unexpected trial has overtaken us. Some of the residents in Tavistock-square objecting to the reception department, as a breach of the square leases, have taken determined action to prohibit our having an open door and temporary residence for fresh arrivals. While firmly persuaded that no breach of the lease, as interpreted to us by our lease-landlord and our own solicitor, has taken place, yet in preference to permitting a prosecution at law entailing heavy expense, we choose rather to move elsewhere. Immediately on the first movement of this £100 came to us from a most unexpected quarter. Had we from £4000 to £5000 we would build a house worthy of Scotland and capable of receiving one hundred residents at a time, ensuring a fair return for the investment after paying expenses. We purpose, however, on no account to incur further debt.

The secretary, Mr. A. ROBERTSON, read a résumé of the report. Two hundred and ten young men during the year were resident members of the club; besides these, over 200 immediately on arrival were directed to certified good lodgings, and of all these not a dozen had failed in securing situations. There are social evenings by various church choirs, the private inquiry department for help in the search for the "lost in London," reading and recreation rooms, opportunities for quiet study and education, help to outcast countrymen, above all a Scottish Home, with its watchful care and help, where the influence of the family altar predominates.

Dr. MONRO GIBSON moved the adoption of the report in a speech full of glowing wit and kindness, Rev. C. R. L. ENGSTRÖM seconded.

Mr. HOWARD WILLIAMS moved a resolution commending the club to the earnest consideration of parents, employers and friends of young men, because of its care and helpfulness to such at a most critical time in the history of their lives. He personally had not visited the Club; his interest and information came entirely from the hundreds of young Scotsmen seeking situations who annually pass through his firm. He was struck with the many testimonies they gave in favour of the real value to them of the Club. He felt strongly that it was an ideal effort, needing greatly to be developed all over London. Rev. Dr. NIGEL MACNEIL asked to which among all the Scottish Associations in London, parents in Scotland could send their sons or daughters with such confidence, that their temporal, social and spiritual interests would be cared for, as to the Caledonian Christian Club.

A second resolution dealt with the C.C. Club, providing a practical link between the churches in Scotland and those of London. Mr. HUGHMAN warmly declared that the missing link in the work of their churches and Y.M.C.A.'s was established in the C.C. Club.

Mr. ROBERT MORTON moved a closing resolution, expressing warm sympathy with Mr. and Mrs. Robertson, and unabated confidence in their successful endeavours to promote the best interests of those coming under their influence. Mr. H. L. MILLAR cordially seconded.

The Indian Famine.

THROUGHOUT a very large part of North and South India the monsoons have failed. At the time when sowing and planting should have begun, the tanks were all dried up, and, in consequence, the water so urgently needed for irrigation purposes was entirely lacking. The large majority of the people live from hand to mouth at the best of times, earning only what is barely sufficient to supply their daily needs. They are now reduced to the utmost extremity. The price of grain of every kind has gone up to three times (in some cases to four times) its ordinary value. Those who are fortunate enough to possess a little store refuse to sell it because they dread having to face months of famine. Consequently, even those who have money find it exceedingly difficult to purchase food.

Government relief works have been started on a large scale in various places, but necessarily the wage is very small, and only the able-bodied can take part in the work. The homes of numbers in the vast districts are so far from relief works that it is impossible to go to them. The aged, the infirm, the children can take no part in the labour. Consequently, vast numbers are already reduced to the sorest straits. They have no grain, nor have they the prospect of any until the time for the next harvest, a year hence. They have no money, and they are unable to share in the advantage of the works which have been commenced. Our missionaries find themselves besieged daily by large numbers of the very poor, and by women and children. In some districts the schools are entirely emptied because the children are employed in gathering any scraps of wood or leaves or roots for family use. Before long it is to be feared that scarcity will have deepened into very serious famine, and that the disease which is always so near at hand in India in time of famine will sweep off thousands of the starved and weakened people.

In addition to the native workers, our missionaries have to maintain their orphanages and boarding schools, and they cannot turn a deaf ear to the appeals of the native Christian community. There is a strong feeling in the Telugu Mission, where the Christian community is largest, numbering several thousands, and where the poverty of the people is extreme, that help should not be given merely in the form of doles, but that some kind of useful work should be commenced in each village, such as digging new wells, clearing and deepening old ones, and the erection of buildings required for school purposes and purposes of worship. It is even possible that some permanent industry of a simple kind might with profit be started at this time which would materially help the people to better their position in the future. The first requirement is money to start the work and to give the relief. We shall be glad to receive any sums which may be entrusted to us for this special famine fund, and shall arrange for them to reach India as soon as possible.—Yours, etc.,

R. WARDLAW THOMPSON,
Foreign Secretary

London Missionary Society.

L.M.S., 14, Blomfield-street, E.C.

The London Cabmen's Mission.

THE present strike amongst certain classes of cabmen lends special interest to the report of this Mission, and certainly does not lighten the labours of the superintendent. The various services are well attended, while the Sunday-school and other agencies are full of interest.

The great work of the Mission is, however, going from rank to rank visiting the men and distributing tracts and books, and speaking personal words of Gospel warning. Much kindly and valuable work is also done in the homes of the sick and dying. God has blessed these personal efforts in a very marked degree. The temperance meetings have also been very successful. The coming year being the silver wedding of the work, a special effort is being made to raise a "debt fund" to clear off the debt, some £502, now resting on the Mission. The superintendent is Mr. John Dupee, 165, Hemingford-road, Barnsbury, N.

Request for Prayer.—For a United Evangelistic Mission in York, to be held by Rev. John McNeill, Feb. 7 to 19, 1897.—For J. J. Scroggie's mission at Colchester, commencing on December 27. (1166)

Personalia.

Rev. W. Hay M. H. Aitken will give Bible readings daily at 11.30 a.m. in St Peter's Church, Islington, from Jan. 4 to 18 (inclusive), Saturdays and Sundays excepted.

Rev. R. Henry Dyke.—A friendly circular informs us that this well-known missionary at Lessouto, South Africa, is engaged to be married to Mdle. Aline Mabilie, a daughter of the lamented French missionary in Basutoland.

Dr. Joseph Cook.—This distinguished invalid is somewhat better, though still far from well. His old passion for reading still burns within him, and the fact that he has read no less than 100 books since the first of last July is evident that his intellectual faculties are still keen.

Mr. A. Y. Liley, who is now at home for rest, hopes shortly to return to his work in North Africa. Some friends, failing to observe the difference in initial and in description, have mistaken the Mr. A. P. Liley (mentioned in our issue for Dec. 10 as having fallen asleep) for this well-known missionary.

Mr. M. H. Mody, of Bombay, known to many of our readers, and whose wife, an English lady, died in November of last year, is himself lying very ill, suffering from rheumatic fever, at the Foreign Mission Club, 149, Highbury New Park, N. Our readers are earnestly requested to remember him in prayer.

Mr. Francis Murphy has recently recovered from illness and was welcomed at a grand reunion in Pittsburg, Pa., when some 3500 friends were present at a celebration of the twentieth anniversary of the "Murphy Movement" in the town. Many reformed men gave testimony, and Mr. Murphy himself was very happy and effective in his utterances.

Pastor A. G. Brown, after laying down his responsibility at the East London Tabernacle, thinks of going to China with his daughter Nellie, who returns to her post (where her husband died) in February. Afterwards, Mr. Brown hopes to visit America, preaching his way from one end of the country to another—"but not," he says, "with any view to settlement."

Evangelistic Notes.

Mr. B. Angel has been carrying on a series of missions at various places in Guernsey, concluding with a week's mission at the Y.M.C.A.

Heywood Mission.—Mr. Thos. Payne has conducted a ten days' mission in this hall, and many have come forward for salvation, restoration, and power for service. Mr. Payne goes to Ashton-under-Lyne from here, and then to the Stratford Conference Hall, London.

W. H. C.

Swindon.—Mr. John Burnham has been with us for a ten days' mission, in which we gratefully acknowledge the good hand of our God upon us. At our praise and testimony meeting several stood up and bore witness to having passed from death unto life, whilst Christians thanked God for reviving grace. One young man, a leader of a band of roughs, is a special trophy of the Holy Spirit's power in saving to the uttermost.

W. BROWN.

Barry Dock Mission.—A three weeks' special mission has been conducted by Mr. and Mrs. Havlock Frame, who, night by night, have addressed deeply interested congregations. The wise, homely addresses of Mr. Frame and the sweet singing of his wife have been greatly blessed of God. The conversions, though they have not been numerous, have been of a decided character, and one feels in these days, when there is so much surface work, thankful for the solid work of the Holy Spirit on the hearts of the people. They are now holding a fortnight's mission at our Brynmawr Branch Mission, and we would ask the prayers of your readers.

GERALD COULTAS.

Irish Notes.

A SERIES of missionary addresses has been delivered in the parishes of Dunaghy, Killeegan, and Newtown-Crommelin by Rev. H. C. Townsend, curate of Ballymena, who is going out to the mission field under the auspices of the Church Missionary Society. Mr. Townsend's addresses were very earnest, and were calculated to deepen the interest in missionary work amongst those who heard them.

Rev. G. A. Lefroy, head of the Cambridge Mission at Delhi, delivered an able address last week in Dublin on our responsibilities as a nation with regard to India. He regretted much that Christianity was often paraded in such a false garb before the Hindoo. Drunkenness and immorality were rampant in a population one-third of which represented the ordinary British soldier. The caste and Zenana systems were also great obstacles to the spread of Christianity.

Obituary.

DR. ZIEMANN.

MANY readers will recollect the important services rendered by Dr. H. Ziemann during the time of the Manchester Cotton Famine, and in later years in connection with evangelistic work on the continent. For some time past he has been laid aside from active work, and on December 10 he passed away at Margate.

MISS M. A. MAYOR.

The death is announced of Miss Mayor, the sister of Professor Mayor, of Cambridge, the lady who took such a deep interest in Count Campello's work of Church Reform in Italy. She devoted herself with the utmost devotion to the cause, and, though of very delicate constitution, was its greatest friend and mainstay. Miss Mayor's death will be deeply lamented by a large circle of friends in England who admired her gentle character, as well as by the Italian reformers, who owe so much to her energies.

BISHOP KNIGHT-BRUCE.

The late Bishop of Mashonaland died on the 16th inst., at Bovey Tracey Vicarage, Newton Abbot, at the early age of forty-three. He was one of the young clergy drawn to East London by Bishop Walsham How. He resigned a Liverpool incumbency to work as an East London curate. Like Bishop Tucker, he was still a curate when the offer of a bishopric reached him. As Bishop of Bloemfontein, and then, on that diocese being divided, of Mashonaland, he won the respect both of Europeans and the natives. During the troubles with Lobengula he was particularly active. Since his return home, in 1894, he was appointed vicar of Bovey Tracey.

Temperance Notes.

A SUCCESSFUL temperance mission has been held at Shirley, near Southampton.

According to Canon Barker, a million meetings are held in this country every year on behalf of temperance, half of them in connection with the Bands of Hope.

There are now 2000 temperance organisations in London, and district United Councils are being formed to enable them to offer more effective resistance to the drink traffic.

Large and enthusiastic meetings have been held at Clapton Park Chapel, Hackney, and at Ponders End, in connection with the twenty-first anniversary of the Hackney and East Middlesex Band of Hope Union.

A very successful bazaar in aid of the funds of the Women's Total Abstinence Union, held at St. Bride's Institute, was opened by the president, Lady Elizabeth Biddulph. A large number of stalls had been arranged, and were piled up with a great variety of ornamental and useful articles, which had come from different branches of the union all over the country. Prettily-dressed dolls and all kinds of toys, dainty fancy work, lace, embroidery, plain needlework, baby clothes, and knitted articles, together made a very attractive display.

The twenty-first anniversary of the Manchester Women's Christian Temperance Association and Police-court Mission has been held. A well-attended afternoon meeting in the Lord Mayor's Parlour was presided over by the Lady Mayoress. The honorary secretary, Mrs. Gamble, submitted a résumé of the work of the Society during the past twenty-one years. The membership now numbers over 2000. From the first, personal total abstinence was a condition of membership. To rescue girls from prison taint and give them a chance in life, police-court missions in Manchester and Salford were established. Last year, instead of being sent to the police cells, 150 women and girls in Manchester were taken charge of by this agency and situations or homes found for them, while in Salford, 158 had been so cared for. The Lady Mayoress expressed her gratification at the encouraging statements contained in the report. She herself was in hearty sympathy with the object of the Association and had been a teetotaler most of her life. In the evening there was a large gathering in the Association Hall, when the chair was taken by Mrs. Hind Smith, founder of the Association. Addresses in earnest commendation of the Association's work were given by Mrs. Hind Smith, Mrs. H. J. Wilson, Alderman M'Dougall, and Mr. James Whyte.

Humiliation and Prayer.—A series of special meetings for waiting upon God will be held at Exeter Hall, Strand, from 1 to 2 o'clock each day during the last week of 1896. Revs. Evan Hopkins, H. W. Webb-Peploe, F. B. Meyer, Mr. Edward Millard, Mr. W. R. Lane, and others will speak.

The Christian.

To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

Subscribers who receive THE CHRISTIAN by post this week in a coloured wrapper will please understand (as already stated in a circular sent to them) that their subscription is due. It will greatly facilitate our business arrangements if remittances are sent at once to THE CHRISTIAN Postal Department, Bouverie House, Salisbury-square, E.C.

Before we can again communicate with our readers a new year will have dawned. To each and all of them we sincerely wish that every happiness may be granted throughout its course. What it may have in store for us individually, for our nation, and for the world, none can foretell; except that in proportion as our lives are animated and permeated by the Spirit of the Holy God, will our true happiness abound. There is plenty of racial and national unrest all over the globe. If every believer who has entered into the rest of conscious reconciliation with God, and of oneness with his purpose of grace through Jesus Christ, will strive to lead others into the same land of promise, the sum total of the world's happiness at the close of 1897 will have been wonderfully enlarged.

A retrospect of the year that is closing is not likely, so far as public affairs are concerned, to fill anyone with exhilaration. The best thing that can be said about it is that Europe has been saved from the horrors of war. Whether peace was well gained at the expense of the desolations of "murder, rapine, and lust," which have been steadily depopulating Armenia, it would be difficult to say. It is certain, at least, that the year 1896 will be a black spot in the history of nations, proving as it has done that the exigencies of diplomacy can still override every high consideration and duty of humanity in the very centre of Christendom. In home affairs, the country has been singularly stagnant, and the year closes in the lull between two bursts of sectarian conflict over the education question. There has been no outstanding event in the religious world, and the Churches, however active in their efforts, seem to be for the

most part in the shallows. The need of the hour is a great wind from the hills of God, to freshen and vitalise human life and faith.

How to prepare for this, and fit ourselves for its coming, is the problem for us all. That nothing can avail but such a gift from on high, is quite clear when we consider that there has never been an age of greater religious activity, with by no means commensurate results. Conversions are few, enthusiasm runs low; vice and indifference are on the increase in our great centres. Unquestionably the first thing needful is to realise our utter dependence on other than human organisations for bettering the world; and the end is to wait with humiliation at the Throne of Grace for the renewal of faith and power. The life of the churches and of individual believers must become less strenuous and more devotional. The machinery of religion must become simpler, and a freer course be given to the work of the Divine Spirit. Once this is heartily recognised, we shall not be long in receiving the blessing we crave so earnestly, but for which we seem to toil in vain.

The lapse of another year in our individual life is a solemn thought, and should lead us to quiet and honest searchings of heart. The stream of experience must leave its deposit of precious gold or of impurity behind; we can never be the same at the close of a year as we were at its beginning. Whether we are better or worse depends on the sensitiveness of the soul to Divine impressions, and its defensive power against evil. There is no quality of character more enviable than that by which we are enabled by spiritual instinct to appropriate the good of life and reject its evil. The photographic plate is sensitive only to light. The redeemed heart should take no impression except that which comes from above. Then every experience will add to the soul's riches, and prepare us for higher calls of service here, and for blessedness hereafter.

The prevalence of famine in India, is one of the most unwelcome legacies of the closing year. A writer in the *Calcutta Englishman*, states that thousands are dying daily, and that the arrangements made by the Indian Government to meet the emergency are inadequate. In these circumstances, the plea made by General Haig on p. 19, for generous private contributions, comes with special force and urgency. We would also emphasise his excellent and timely suggestion, that friends who are able to do so should be the bearers of their own gifts or those of others. Such an expression of interest on behalf of the suffering people of India would surely do much to commend to them the name and Gospel of Jesus Christ.

We are entering upon "Queen's Year," the year which witnesses the longest reign of any British monarch. Suggestions are not wanting as to how the auspicious event may be signalised. Rev. Charles Bullock, in a gracious letter, says:—

Never has there been a better opportunity of winning and deepening attachment to the throne among the young folk of our land. To further this end, what could be more helpful than to welcome "Queen's Year" with "a Royal service" in all our churches and chapels, to be held either on a Sunday or week day in January? A sketch of the Queen's reign, or of the Queen's early years, as a sermon or lecture, would deepen and strengthen the best feeling of loyalty in all.

To assist in such celebrations, Mr. Bullock has prepared a selection of hymns, a copy of which he will be glad to send to anyone who may be disposed to act on his suggestion.

Mr. Bullock's address is Coomrith, Eastbourne.

Many things will be done in commemoration of Her Majesty's long reign—some wise, some otherwise. Among the number we hope and believe that good religious memorials will be raised which will convey blessings to generations to come. We are not looking for any one great object towards which the enthusiasm and the gifts of religious men and women may flow. It will probably be far better that there should be many objects, and that they should be of a local character. A thousand springs of kindness, opened in dry and parched places, will do more good than a canal full of water taking its formal way through the land. Mr. G. F. Watts, R.A., made a good suggestion of a secular kind:—"That there should be a commemoration of the brave deeds done during Her Majesty's reign." Let them be the deeds of peace.

With the object of the Early Closing Association all humane persons must be in deep accord; it is a shame that young women should have to stand behind a counter from seventy to eighty hours every week, and the sooner this state of things is altered the better. A law might be passed which would easily deal with large establishments, and if all establishments were large there would be no complications or obstructions. But the bulk of our retail trade is in the hands of thousands of "small men," who have to meet the circumstances of their poor customers. Here is the difficulty. There are numbers of persons who apparently cannot shop early, and any early closing hour would be a great deprivation both to them and their tradesmen. The Early Closing Association should say plainly what is their plan for this section of the community, or they will fail to carry the bulk of voters with them.

The public, however, have the matter in their own hands, and can, by shopping early, greatly mitigate the evil. They can also aid shop assistants to obtain better treatment than is often given to them. There is no need for these assistants to stand when there is nothing to do. If the present agitation does no more than mitigate the tortures of long standing, it will not be in vain. But it may also incidentally bring before the public other isolated evils which call for redress. The thoughtlessness and the heartlessness which mark too much of our treatment of men and women behind the counter must be changed into doing to them as we would have them do to us.

"The Work of the Church in London" (John Murray), lectures delivered by five bishops, is another of those books which are calculated to cause serious thought on London, which is the problem of the British Empire. The Bishop of Marlborough speaks of the vice which obtrudes itself in central London, and well he may; for a vestryman lately counted over nine hundred "strange women" pass one point in an hour. Slums are everywhere: in the west, in the north, and in the south, as well as in the east. No one need go far from home to work for the poorest of the poor, and for the wickedest of the wicked; indeed, some of the dreariest places are not at the East-end. Nothing can cope with the needs except earnest local effort. It is not a question for one of the churches alone, but for all the churches; together they are too few and too feeble. We are looking to the Free Church Council to do something to justify its existence. Mr. Cadbury's generous offer to defray one-third the cost of visiting every house in

London ought to be taken up prayerfully and earnestly, and as soon as possible.

There is too much truth in the statement made by Canon Gore that the Church has often seemed to forget her Lord's method in dealing with the world, the method of the salt salting the world instead of allowing the world to destroy its saltiness. He points to great historic examples: the wholesale baptizing of the Frankish people in order to enrol them in the Church; the yielding in the Middle Ages to any immoral demand in order to hold the people in formal alliance with the Church; and the surrender of discipline in the Church of England for the same purpose. In each case the Church "sacrificed reality to numbers, or genuine discipleship to supposed political influence; and, as a result, in each case the salt lost its savour." Now, what was the cause of this self-destructing action? Was it not that the Church had put herself in the place of Christ? And whenever she does so, the same results will follow. Any Church that is true to Him will flourish; but the Church that supplants Him will perish.

There appear to be no manufacturing centres which are not the scenes of miserable illpaid work done by wretched men, women and children. The wool-combers of Bradford are an unhappy class; the average wage for the men all the year round being only fourteen shillings a week; but in factories where work is assured all the year round the average wage for men is eighteen shillings. This is night work; the day work is done by women at the rate of twopence half-penny an hour. In hundreds of families the husband works by night and the wife by day. As *Pearson's Monthly*, which publishes the facts, says: "No better device for the separation of the sexes could have been invented." To add to the sordid degradation of the scene the heat in the wool-combing rooms is at times so extreme that "perforce men, and women, too, return to the simplicities of tropical climates." Verily, civilisation, at its present stage of development, is sometimes a costly thing for the poor.

A letter from the Paris correspondent of *The Daily News* reveals the progress of a remarkable change which is passing over France. The dearth of living and the keenness of competition are compelling women to force their way into every kind of work that they can get. The army and the priesthood are hopelessly closed against them; but so great is the demand for men in the army that women are everywhere taking the places they vacate. It seems as if France would soon have an army of fighting men kept by an army of working women—a return to simple barbarism, where the men fight or lazy and the women keep them. The way of the Prince of Peace is infinitely better than that, even in a worldly point of view.

A society is being formed in London for the purpose of establishing better international relations with France. Its special aim will be to remove the misapprehensions that too often arise between the two nations as to each other's policy and proceedings. As a matter of fact, the present state of irritability that prevails among the nations of Europe is mainly due to misunderstandings, which are carefully disseminated by large portions of the continental press that are in the pay of professional politicians interested in the maintenance of the military system, which is the bane of the continent. Thus public opinion is poisoned at the fountain-head, and "a crusade of hate" is preached everywhere.

How far such a society can reach its aim is a difficult question. The significant thing is that there should be so much need of some institution of the kind. All who love peace and goodwill among men will heartily wish the movement success. Permanent peace can only come from goodwill—so much is certain.

General Türr, an old Garibaldian general, who joined the army in 1842, is now advocating the cause of peace, because he cannot contemplate war "without a shudder when it revives the most terrible memories of his career." He gave the strictest orders for his men to abstain from all cruelty and excess; nevertheless, the past is a terrible fact. He says it was the priests who exerted themselves to preach hatred and to provoke acts of savagery against the partisans of Italian unity. This aged general is only one of many who say that if only men and women could see war once they would never want to see it again.

There lies before us a printed copy of a sermon preached by one of the most popular ministers of the day from the text "The gift of God is eternal life in Jesus Christ our Lord," some parts of which are all that could be desired, but the omissions from which are of the most serious description. We can heartily endorse it when it says—

By grace are ye saved. It is not the tale of your good works that God accepts others; it is you yourselves. It is not your exceeding great merit that wins his regard. No, no.

This too is good as far as it goes:—

The Gospel tells cardinally, not of something the man must do, but of something done for man, of a gift offered by God to man.

But we look in vain for any statement of what was done, of how the bitter wages of sin—death—came to our Saviour; of how He carried the burden of our sins in his own body to the tree. We are only told that the death of our Lord is "the seal and symbol of the invisible passion and everlasting sacrifice of God." May this preacher come to see that the gift of God is "in Jesus Christ our Lord."

In Tyerman's Life of John Wesley there is a graphic account of a series of great earthquakes that took place in 1750, and of the panic that seized the people of London at the prophecy of a crazy soldier that another would soon take place which would usher in the Great Judgment. In the interval the city was clothed in sackcloth. Those who could do so left London for the country in an unreasoning desire to find safety there. The churches were filled on the expected night with excited crowds largely made up of the vilest classes, confessing their sins and seeking forgiveness. Women clothed themselves in what Horace Walpole called "earthquake gowns, that is, warm gowns in which to sit out of doors all night"! The whole city gave itself up to a wild luxury of terror. But when the morning dawned, and all was still quiet, it is instructive to read that those who had been most abject in their religious humiliation at once forgot their better mood, and plunged more madly than ever into their former dissoluteness. The religion that begins with superstitious fear is likely to end when the cause of the fear is removed. The only fear that cleanses and redeems is the fear of sin and its punishment, and that soon passes into the joy of service, till at last it is purged and lost in the abiding motive of filial love.

When Carey was going abroad he said to his brethren that he would go down into the pit if they would hold the ropes. The sug-

gested division of labour was a fair one. Missionaries were regarded as the messengers of the churches in those days, and the churches rightly held themselves responsible for their maintenance and comfort. It did not seem to them to be right to allow a brother to go forth among uncivilised tribes at his own risk and charges. The men at home wanted a share in all that was done and suffered. And it is only as that spirit of sympathy and unity still prevails that the work of the Lord can succeed. The cords of love need to be strengthened and drawn tighter, so that the state of things at Hankow shall be near the heart of Bristol and every other town. Men who do not go abroad must be missionaries in heart, and just as they are so will the Gospel have free course.

It is not pleasant to think at this season of the year upon the cruelties which have probably been inflicted upon the dead animals and birds which are offered for sale on every hand. Colonel Coulson stated the other night that the War Office had ordered that soldiers should visit the slaughter-houses to see how animals were killed and cut up, and that a hundred men of the Scottish Borderers, after such a visit, desired to see their commanding officer, and made a unanimous protest against the needless barbarities which they had witnessed. Had a deputation of humanitarians complained their evidence would have been discounted as sentimental, but when a hundred soldiers from the ranks are shocked, it is clear that there is room for improvement.

A Confession.

DEAR SIR,—I have been asked before—and another request comes to-day—for permission to reprint the following "Confession." It is read and responded to by the congregation at Christ Church (Rev. F. B. Meyer); but it is, of course, applicable to any meeting of believers of any evangelical church—not a sectarian word in it. It illustrates the true catholic unity of all followers of Christ. I think it might be very acceptable to your readers, and for them to know they can reprint and circulate it. With the season's greetings, faithfully yours,

NEWMAN HALL.

WE confess that we are sinners, deserving the righteous punishment of God; but confiding in his mercy, revealed by Jesus Christ, who is "the propitiation for the sins of the whole world." By Him, the only way to the Father, we draw near, saying—"God be merciful to me a sinner." We would live as his adopted children, trusting, obeying, rejoicing in Him. We yield ourselves to the Son of God. We would be taught by Him as our Prophet; we rely on his sacrifice as our Priest; we would obey his commands as our King. For this we seek the aid of the Holy Spirit, the Giver and Preserver of the life of godliness in the soul; and we declare our sincere purpose to give heed to his counsels—not wilfully to grieve Him—but daily, through the year, to cherish his presence in our hearts.

Being not our own, but bought with a price, we present ourselves—spirit, soul and body—time, property, influence—a living sacrifice unto God. We will endeavour in private and public, in our households, in our business, in daily life, in all places, in all companies, to act as becometh the Gospel—to promote true religion in the hearts of others, to help the needy, comfort the sorrowful, and to diminish vice, ungodliness and misery in the world, "looking for that blessed hope, the glorious appearing of our great God and Saviour, Jesus Christ." And knowing our own weakness, we implore the help of Him who has said, "My grace is sufficient for you."

Rev. J. D. Kilburn's System of Memory Training.

LANGUAGES MADE EASY.

OUR readers will do real service by urging their friends to study the course of lessons which will commence in our next issue. We would suggest that members of Y.M.C.A.'s and similar institutions should be encouraged to devote some time weekly to the study of each lesson; and leaders of Bible classes might render lasting benefit to the young people in whom they are interested by introducing to their notice this system of memory training.

Mr. Kilburn has devoted much time and thought to this subject; he has applied his principles to the various branches of study pursued by himself, particularly to the acquisition of languages; and he is most anxious to confer upon as many as possible the benefit which he and others have derived from his system. Many persons with whom the author has come into contact have testified to its usefulness in the acquisition of knowledge; and the following commendations are but a few from hundreds of notices which have been published and letters written after hearing the lessons orally delivered.

Further to impress our readers with the importance of this course of lessons, we would again remind them that there are

FIVE TESTS.

which should be applied to every system of memory training. The quotations from the Press and from personal testimonies here given fully answer the following questions, and are sufficient to prove the immense advantage resulting from a careful consideration of the principles set forth by Mr. Kilburn:

What has the author himself been able to do by it?

Two, occupying a high position in society, testify that they have heard Mr. Kilburn repeat from memory 500 figures without difficulty and without mistake. Two others, occupying equally high positions and equally well-known, testify that they have seen these 500 figures divided into fifty lines, and that he could give each line from memory without mistake forward or backward. A number of journalists and teachers testify to having seen more than 1400 figures placed under 200 different heads and having known him give these, from memory, without mistake. These were not fanciful figures, but mathematical and astronomical calculations. — *Berliner Post*, 29th May, 1896.

2. Have others been able to use it?

As already stated, we have seen the testimonials as to the importance of this system, in the original, and we believe that the results must surpass those of every known system. Students, missionaries, pastors, doctors, officers, and others, say that through this system it was possible for them to remember the contents of a magazine, as also a series of scientific and historical facts, after hearing them once. — *Berliner Post*, May 29, 1896.

3. Is it fanciful and complex, or natural and philosophical?

The *Westdeutsche Zeitung* of June 13, in referring to the numbers of testimonies borne to this system and the striking results accomplished, says: "Those who give testimony lay special stress on the fact that the system is easy to learn, because it is founded on philosophical principles."

4. Is there likely to be more difficulty in learning it than benefit derived from using it?

An editor in Austria writes:—"The ease with which the lessons can be learnt is almost incredible."

—, M.D., London, writes:—"There is nothing cumbersome in his requirements, and his manner of imparting instruction is at once clear, forceful, and pleasant."

5. Is it injurious or helpful to the mind as a whole?

Several well-known persons in Germany write:—"The Rev. J. D. Kilburn's system of memory training is based on the soundest principles of mental philosophy. Some of the lessons are so simple that they can be learnt and used by a child."

The lessons will commence in our issue for next week. On application to our publishers, leaflets announcing the course, for enclosing in letters and for distribution otherwise, will be sent post free.

Another Year.

HOW rapidly the past year has flown. It has gone for ever, nor can it be made to return with resolutions that marked its commencement, not perhaps yet carried out, or promises not yet fulfilled. "We spend our years as a tale that is told," and we pass on in the pilgrimage of life, oft forgetting to "number our days," and to reflect on the fact that each day is bringing us nearer to our final home. Think for a moment what makes up a year—twelve months, fifty-two weeks, 365 days, twenty-four hours each day, and 1440 minutes in one day. What opportunities we have had of doing some good to others, and of reviewing our spiritual strength.

Christian friend, how is it with you? I suppose you, as well as others, have experienced sunshine and gloom, the summer's heat and the winter's frost. Possibly losses, afflictions, trials and burdens have oppressed you. In the morning the bright shining of the sun gave hope of a cloudless day, but the sun hid itself ere the day closed. Perhaps you have commenced the new year with gloomy apprehensions of the future, anticipating troubles that may never arise. This is too frequently the case with us, and while it brings sorrow to ourselves, it dishonours our Heavenly Father, who has promised, "As thy days thy strength shall be."

Let us review the past, count up (if we can) our mercies, weigh them with our troubles and perplexities, using just weights, and we shall be ashamed that an impatient or ungrateful thought should ever have had an entrance into our minds. When tempted to murmur, it would be well to contrast our lot with others, who are not only in distressed circumstances, but who are ignorant of the love of our gracious God and Father.

What shall we say in reference to our spiritual life? What has He done for us? He has opened our eyes, and has given the greatest of all gifts, Jesus; has led us to trust our soul's interests to Him, to rest all our hope upon his finished work, to rejoice in Him as our ever-living Advocate, and in some humble measure to tread in his steps, to listen to his voice, and daily to feed upon Him as "the bread of life." Before He ascended to his Father, did He not promise the Comforter?—and this wondrous proof of his love remains with his Church, quickening, guiding, controlling, comforting, and, by his powerful influence on the hearts of his children, opening to them the inspired volume, that they are led from the valley of gloom to Pisgah's heights, getting clearer views of the Promised Land. Not only has God done "great things for us, whereof we are glad," but He has in store greater blessings to bestow. Think of our Lord and Master's words, "I go to prepare a place for you"; "where I am there ye shall be also"; "I will come again and receive you unto Myself." Christ and the Father being one, we may be assured that whatever was promised by Christ when on this earth will be granted in answer to his own prayer, "that they (his disciples) may be with Me and behold my glory."

Fellow pilgrim and traveller, be not discouraged by the roughness of the path you have to tread, nor by the temptations that daily assail. Christ your Lord and King was

"tempted like as you are." Fierce indeed were Satan's darts, and the legions of hell were mighty foes, but He was victorious over all. We must not expect better treatment ourselves. He never deceived his disciples by telling them that their pathway here would be strewn with roses, but on the contrary, and in plain language, He said, "In the world ye shall have tribulation," adding for their consolation, "in Me ye shall have peace." Our sin therefore is not in being tempted, but in listening, and yielding to the adversary. It may be that we think too little of the evil of sin, and rely too much on our own fancied strength, while we fail in our reliance upon the almighty arm of a faithful and unchangeable God. With an abiding conviction that we have to do with a personal living God, revealed "as a Father pitying his children," who is infinite in wisdom as well as great in power, we may confidently rest assured that in acquiescing in his will our own happiness will be secured, because "He hath done all things well." We shall be enabled to "endure as seeing Him who is invisible."

One other motive should stimulate us. We are placed in this world for a short period to be witnesses for God, and as all have some influence with others, let us see to it that our testimony is clear, that the world may observe that our life is governed by the principles we profess, and that our obedience to our Lord and King proceeds out of love to Him who has redeemed us with his precious blood. Men read us, and it may be that a consistent life will often have greater weight with the godless, who have disregarded all solemn appeals from the pulpit or elsewhere, than any other means.

May the New Year be one of growth, of progress, of blessing, of increase in all spiritual knowledge, a year of more close communion with our Heavenly Father, a year of sympathy with the distressed, the outcast, the fallen, the afflicted, and as we may meet some fellow pilgrims, let us encourage each other on the way, for "we are journeying to the place which the Lord our God hath promised."

P. TERRY.

The Old Year and the New.

The Old Year taketh down her tent
Beneath the midnight sky,
For many a stormy wind hath rent
The canvas stretched on high.
But lo, New Year, with silent tread
Her snow-white canopy doth spread.
Meet shelter for the heaven-bound traveller's head!

LUCY A. BENNETT.

Zululand.—Mr. W. Spencer Walton, visiting from Durban, says:—"My recent tour through Zululand was much blessed. We are wanting £50 for a tent wagon, which will not only save us the cost of constant transport, but enable our missionaries to take longer tours of itineration. At present they travel in a cart; I have just been in one for over five weeks, sleeping and living. We are hoping to occupy new out-stations soon, and reach remoter districts."

The Disastrous Floods in North China have upset Rev. J. Stonehouse's plan for settling at Tung An. "The harvest this year," he says, "has been most bountiful. Such large crops I have not hitherto seen. In August the unexpected happened. The Yung-ting-ho, or Hun River, burst its northern bank, and swept over a large tract of country, Tung-hsien becoming the centre of the flooded district. The entire harvest was swept away. Where the river has subsided there is left a deposit of five feet of mud. I realised this on my way last month (September) to Ku An, as I had considerable difficulty in finding various branches of the turbulent river; and when these were passed, I crossed over villages which formerly I went through. The mud had buried the houses up to the eaves. Numerous families were camped without cover on the tops of their cottages."

Time Past.

My hasting days fly on in full career.—*Milton.*

OUR word "Time" signifies a piece cut off from eternity for man's present use. Compare the Greek *Temno*, "I cut." Another precious portion of our share in the piece, another year, will soon be gone, carrying into eternity its story of possibilities fulfilled or unfulfilled. And, be it remembered, possibilities are and have been through this and all our years, for each of us, *responsibilities*—a solemn thought! All the "might-have-been" in personal achievement must be confronted sooner or later: at the Cross now, at the judgment-seat of Christ hereafter, or it may be at the great White Throne.

"Ask now of the days that are past," said Moses, seeking to arouse his people to more earnest appreciation of their privileges by comparison with other peoples and other times. And the inquiry well befits us in these latter days. The garnered fruits of the ages are ours. Precept and example, lessons taught by earthquake and fire, and by the still small voice, are all there in the past, writ with the finger of God, line upon line, for our admonition, upon whom the ends of the world are come. Nearly 6000 volumes of the History of Mankind, black letter copy for the most part, but illuminated with brilliant initials here and there—on a now much higher plane than their forefathers, should these world-end students be, if the theory of Evolution held good here!

But, leaving the vista as a whole, let us take a sectional view, such as more nearly concerns ourselves. For of every human unit it stands true,—"*God requireth that which is past.*"

"In time past," says St. Paul, "*ye walked according to the course of this world*" (Eph. ii. 2, 3). But are there not Christians—yes, even *Christians*, for whom these words are in the wrong tense? Alas, there has been no strong line of demarcation; if the soul is saved, as they believe, the "course" at any rate, remains unaltered, the tense is still a present one.

Is it because there has been no clear apprehension of the blessed fact of "*the remission of sins that are past*"? (Rom. iii. 25). "How shall we, that are dead to sin, live any longer therein?" "If any man be in Christ he is a new creature." If. It has been said that the Christian should make a journey every day to three mountains: to Sinai, to see his sins; to Calvary, to behold the Lamb of God, who takes away the sin; to Sion, to view the Heavenly City, whither he is destined. And yet a simpler, surer rule of holy living was that given by the Master Himself—"Abide in Me." When the heart is satisfied in Him the world becomes ousted by the expulsive power of a new affection. Homer sings of the shield of Achilles, so exquisitely wrought that no weapon could pierce it; but the Christian who knows the secret of the life of faith has a shield even more finely wrought, and able to quench all the fiery darts of the wicked.

The Bible is such a hopeful book; no discouragement there, how bleak soever the way may be. Looking back over the year, perhaps the heart fails, thinking of its unprofitableness—in time past unprofitable (Philemon 11). One lesson learnt from the racing years should surely be that of economising and utilising life to the uttermost. Well for us if we learn the lesson now at once, without further loss, and so come under the second clause of this verse—"but now

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profitable." Placing a phrase of the Old Testament beside one of the New, we have

Meet for no work,
Meet for the Master's use.

And the choice of these is ours, for the Treasury of Heaven is open, the Holy Ghost is free. Among the wonders of modern ingenuity is the transformation of waste products into valuable substances. In a single instance, that of the waste of cotton-seed oil, which a few years ago was deemed worthless, a sum of no less than £14,000,000 is now realised annually. How many human lives might be reclaimed even to greater purpose, if brought into close touch with Christ! In God's economy of grace how He could utilise the frittered time, and unused talents, if all were but consecrated to Him!

Mournfully in the olden time Job cried, "*My days are past*," life's opportunities were fitting by. Perhaps he, too, had his vision of what life might be, a vision whose realisation was for ever receding from his grasp. We know what that is. But let us not lose heart. No life that is truly consecrated to God can fail.

Behind the web of tangled threads
One sits and weaves alone!
All wise to plan and purpose,
All mighty to fulfil;
Then wait till thou discernest all
The triumphs of his will.

Yes, we can well afford to trust God under any circumstances, for "*the darkness is past, and the True Light now shineth*" (1 John ii. 8). Let us look at our love-token once again, and faith will then ask fearlessly, "How shall He not with Him also freely give us all things?"

But perhaps the warm sunshine of his love is rather a recollection to us than a present reality. Perhaps, like Job, we are sighing, "*Oh that I were as in months past!*" (Job xxix. 2). Yet this should never be. God's order is from strength to strength, grace upon grace, more and more, fresh manna every day. The sun is shining, it shall no more go down; but if the face is turned in the opposite direction, then the eyes see only the gloomy shadow of self. Let us turn round and raise our eyes, "*The winter is past*" (Cant. ii. 11), the winter of life when we were in a far country where the sun never shone; the winter of the world; for already glad tokens of spring are abroad, the cry goes forth, "*Behold the Bridegroom cometh!*"

And his coming means all fragrance,
And all wealth of summer bloom,
And the music and the joyance
Of the land that knows no gloom.

One more thought—one of the saddest verses in the Bible—"the harvest is past... and we are not saved" (Jer. viii. 20). God forbid that this should ever be true of any reader of THE CHRISTIAN; but "take heed that ye be not deceived."

And now with regard to all failure in consecration or in service, surely "*the time past of our life may suffice us*." Enough of this intermittent abiding. Henceforth, in the continuity of faith, let us seek to apprehend that for which we have been apprehended, to be all that the cross of Christ was destined to make us. And then, as the years go by, they will but speed us on our upward flight into the inner reaches of God's infinite love and glory.

A. A. M.

Mission to Zulul.—The work carried on by Mr. Meek among Zulul goes on steadily. The native Evangelist "Wesley" is preaching and visiting among the raw heathen, and there is much to encourage spirituality. Great poverty and suffering are experienced through the failure of crops last year from locusts and want of rain. There is the more dreadful danger of cattle disease, which is rapidly spreading through South Africa.

Rome at Close Quarters.

NOT very long ago the Roman Catholic Bishop in Jamaica issued a pastoral letter charging the Protestant people of that island with "lax ideas of morality," and adding: "Our Catholic population is, we are glad to say, singularly free from reproach in this matter." Such statements as these betray a spirit of Pharisaism, which is not calculated to help the Bishop much, and naturally provoked at the time a loud protest from those directly affected. As one who has had an opportunity to study Romanism at close quarters, however, I think it would be well to make known some of the facts which have come under my observation during my sojourn in Costa Rica, and which so clearly reveal the immoral tendencies of the boastful Romish Church.

We have here, as you may know, a prosperous Baptist Mission (supported from Jamaica), which has planted churches in quite a number of places on the Atlantic side of the country. Some time since the Roman Catholic Bishop, alarmed at their success, set his mind on putting up rival churches in all those places. But how do you think he obtained the money? By holding raffles in several parishes, where bottles of cognac and of beer, and playing cards were the principal articles raffled; and this on the Lord's Day, too!

The Roman Catholic Bishop in Jamaica may, of course, say what he likes as to the virtues of his flock, but the criminal statistics of the whole world are terribly against his Church, and we who have lived in Romish lands have seen too much of the system he advocates to be easily imposed upon. Not long ago, on a Sunday (for Rome is not particular in keeping holy the Lord's Day), the priests of San José organised a concert in the Variety Theatre for the purpose of obtaining funds with which to help in building some church. And what music do you think they used? The most vulgar ever sung in Spanish music-halls and public-houses. I need not say that the audience were delighted with the proceedings. Not many weeks ago a public writer of this country, a Liberal, called attention to the fact that the festivals of the Romish Church are but so many opportunities offered to the people for the most flagrant debauchery. Anyone may easily verify his statement by a visit to this Republic, or, indeed, to any of the Central and South American Republics. I know that recently the Pope issued a sham Encyclical against bull-fights. But you may come here and you will see how in every town and village, when the parishes celebrate the anniversary of some saint or virgin, the chief entertainment is always the bull-fight, which must needs be held in front of the church, under the priest's nose so to speak, and duly advertised by the clerical papers as a part of the programme. Not many days ago a man was killed in Cartago in a bull-fight held in honour of the Virgin of Angels.

Ah, the morality of Rome! It is easier for its emissaries to talk of it in a Protestant country than it would be if they were in any of those countries where Romanism is the prevailing religion. Here, for instance, no one is surprised by hearing that Father So-and-So, though a celibate, has so many children by so many women. The practice is far too general for even his Bishop to be astonished at any such report. Priests think nothing of going out into the street smoking their cigars, or of entering a public-house, or of going to a club to join a gambling party, or of playing the usurer by lending money at 30 and 40 per cent. ! And somehow Sunday is the day when we see Romanism at its worst. On that day the railway, the clubs, the public-houses, the theatres, the women of ill-fame, do far better business than in the six preceding days put together. And the people think nothing of going to do their shopping and marketing after, or before, going to church. The priests themselves, their religious leaders, may be seen acting in that fashion.

F. DE P. CASTELLS, Ex-Romanist.
San José, Costa Rica, Central America,
via New York.

Sunday Opening of Libraries.—The committee of the Ealing Public Library, having been urged to open that institution on Sundays, invited the residents to express their opinion on the matter. As the result of this action was unfavourable to the proposed change, the library will remain closed on Sundays.

"Till Morning Light."

By MRS. HARVEY-JELLIE.

IT was the last night of another year, and on the great Rock of Gibraltar.

"I am thinking of the old home far away, Gerald, where the dear ones are talking of us by the warm fireside," said the captain's wife.

"New Year's Eve and windows open; how different out here, yet how our hearts seem drawn together as the year closes. I wonder when we shall meet them again. It is good to think about them, Marian."

The room in which they sat overlooked the blue sea, which told of separation from dear ones and home. That afternoon they had ridden out over the Neutral Ground further than they intended, and only by haste got within the great gates ere the evening gun fired for sundown, and the officer with the ponderous keys locked the gate, and all within were shut from all without till sunrise. Shut in securely, the spirit, defying all limits, was turning homeward, and holding communion with the trusted ones and true.

"I'm coming, darling," she said, as a voice called "Mother," and, rising, she was quickly by her little girl's side to hear her evening prayer. With sweet contentment and childlike trust, Nena lisped out the words:

Jesus, tender Shepherd, hear me;
Bless thy little lamb to-night.
Through the darkness be Thou near me,
Keep me safe till morning light.

Often had the mother listened to that prayer, but that night's associations made her heart susceptible and tender, and the child's prayer echoed through her soul.

Captain Harris was faithful and kind, but not avowedly one with his wife in Christian discipleship.

For long the burden of her supplication had been for his full surrender, and if it might be so before the old year was closed, she thought the new year would open gladly, even if all others were so far away.

Not long before midnight they sat and talked of days that had fled, and of Charlie, their eldest and only boy, who died in England, of relatives in the colder lands, of some upon the sea.

"How uncertain and insecure everything around us seems to be, Gerald. As Nena said her simple prayer, part of it came with force as the very words for us to night.

Through the darkness be Thou near me,
Keep me safe till morning light."

"Ah, dark enough all has seemed of late to me, wife—our loss—our banishment out here; and our unsatisfactory prospects."

"Yes, but if we can carry that prayer to God, we may trust and wait, and never fear but that it must be brighter soon; night's darkness is only *till* morning light, the certain light of eternity," she said, fearing lest her words might offend.

"I was struck with old Carland's remarks yesterday. You don't know him. He was telling me he is English, born here on the Rock, of English parents, but has always lived within the gates of this fortress, and has never seen snow, or ice, or frost. I was interested in his talk, and on leaving him he said, gravely, 'Captain, let us make sure we are in the safer fortress of the Saviour's love, where the frosts of sin can never touch us; so that when the great sunrise of eternity is signalled, we may pass through the gates into the everlasting city.' I have recalled his saying as I heard the signal for locking the great gates to-night. It wasn't bad for a man like him, was it?"

"It was good for any man indeed to say, Gerald. We may be kept here years on duty, and the old friends may all be gone. 'Tis sad to cross the threshold of a new year in uncertainty. This is my greatest trouble." The look of pain on her face startled him. The hour was creeping on toward twelve, for they wished to see the year depart, and Nena slept peacefully. Outside a stillness reigned, and the grim Rock towered above them. Scarce a movement was on the ocean, that lapped about its base, and the soft air was like our English summer.

"Marian, with the old year your anxiety for me must end. This is not a sudden thought with me;

even as we rushed to enter our city gates to-day the words rang in my ears, as I have heard you sing, 'Rock of ages, cleft for me, Let me hide myself in Thee,' and I thought of another Rock than this on which we live."

"Five minutes only," said the thankful wife, holding her hand to him: "shall we make sure, as Carland said?" Looking out on to the sea under the starlit sky, they stood together, and he said reverently:—

"'Tis done, the great transaction's done," and as the hour told another year had dawned, they knelt in humble, trustful prayer.

"Till morning light." Yes, He has been near those two all through the darkness that often crossed their way; and the morning light has found them on the eternal shore.

Little Prisoners of Pain.

THE discovery of a fresh and unwrought field of service in home missions might have been deemed unlikely, but, in the leadings of God, such a field has opened out within the last year or two before earnest workers in this great city. Here and there, in an isolated or concerted way, visitors among the poor had lighted upon and sought to help afflicted children; but no one suspected how numerous they were, and in how many poor homes they were to be found. Recent movements, however, led to a systematic investigation by the Ragged School Union in all corners of London, resulting, with those already known, in the discovery of 5000 helpless, pain-racked child-prisoners. Many of these can never stir from their dreary little rooms, where not a few are left day after day in solitude and silence, but others are able to get out at times, and in some cases to hobble to school. No general statement will cover the whole; there are endless varieties, all manners and degrees of incapacity and infirmity, from the helpless one who lies blind, deaf, paralysed, unable to move, smitten with pain, to the comparatively robust who gets about in limping fashion.

The call was evidently of God, and the claims of these afflicted ones were at once recognised; fresh plans to meet their need were devised. Local ragged school teachers threw themselves into the movement, while hosts of fresh workers were also enlisted. In some of the poorer districts where crippled children are most numerous, the operations are on a large scale, with special workers fully set apart to the service; in other districts voluntary workers have undertaken the task. Thus the East End—with 1,600 crippled children on the books—the North-East (Hackney to Bethnal Green), the S.W. and the S.E. districts have large Home Cripples' branches with special agents—the whole being under the superintendence of Miss Coles, an experienced and valuable worker among the poor. These reports on the needs of each case, and the books of the R.S.U. contain at this moment the names of 5,144 afflicted little ones, besides 1000 over age—that is, no longer children, but still helpless and afflicted.

Few know how often such may be found at their own door. For example, twenty-seven names were sent in from a West End district. A young Sunday-school teacher with some East End experience and resident in the locality, undertook to visit these twenty-seven and find if they were really poor home-cripples. The result has been the discovery that, close to her own door, in back lanes and mews, the deepest poverty exists and that many of the poor homes shelter pitifully-afflicted ones. Here are two cases from this pioneer's note book:—

"Sarah, three-and-a-half years old, is likely to suffer while life lasts. She can neither sit, stand, nor walk: crouching about in the oddest fashion. Moreover, she is blind. The parents are very poor. The father is an umbrella-mender with six children. What a hopeless life lies before such an infant!"

"Willie, aged ten, is nearly always in bed, suffering from spinal complaint. His pain at times is very intense. Besides, he is going blind. He cannot read and has no interest in life. The father is a labourer, and there are six children."

These are but illustrations of thousands. Besides visiting many for myself, I have before me notes of members of similarly touching cases, but on these I may not enlarge. Three from S.W. districts I will but outline: Four in one poor family are crippled hand and feet; a deserted wife has three children, two of them afflicted, one a girl of eight, paralysed leg and arm, besides an internal complaint; Fred, whose father is in an asylum, has spinal disease and fits; he was found with three others in rags, and nearly starving. But why multiply? Every page of the R.S.U. books contain similar pitiful facts.

What is being done for such? Everywhere the visitors are trying to supply that which will bring a little comfort in the particular case. Every endeavour is made by the R.S.U. to meet the special needs put before it. But, moreover, the crippled and weary one has now a friend coming to see him or her, and that alone is a wondrous cheer. This friend brings some cast-off toy, or card, or picture, or scrap-book. Where the child is fit, the kinder, garten teacher comes to teach reading or singing. And above all the Gospel message is brought to the child, who needs its comforts so sorely, but has never been able to go out to hear it, and wondrously has the story of love commended itself to many of these sorrow-stricken ones.

Then for those able to go out there are, at convenient centres, cripples classes, where they are taught not only reading, but mat-making and other light things their twisted fingers can manage. They have little treats of their own—flower shows, small affairs, but much to them; free teas, play hours, and whatever the workers feel will best meet with their case.

Again, a child coming home—incurable—from hospital, missed terribly in her poor home the blankets and warmth of the ward. This the visitor saw, and secured from the R.S.U. a bed and blankets for the poor sufferer. So always the present and particular need is met as far as funds will permit.

I have mentioned the "over-age" cases. Vividly before me rises one which has many sad features—only in this instance the afflicted home is illumined by the light of life, and thus the sufferers have learned to bear meekly, and in calm trust that their Father has a loving purpose in it all. The visitor, spite of the evident suffering and sorrow, is really strengthened by the wonderful grace vouchsafed. There are two sisters, aged respectively twenty and thirty-one: the elder paralysed, the younger suffering from constant and severe fits—oftentimes many in a day—which render her entirely helpless. The father is a labourer, the mother a hard-working, respectable, Christian woman, but with two sadly afflicted ones needing incessant attention and care, she is herself worn and weary.

Do not these simple facts, from a new stratum of Christian service, present a peculiar plea for willing helpfulness? The extensive Cripples' Department makes large demands on the already sorely-drained funds of the Ragged School Union, yet no one knowing the real state of things would bid them refrain from aiding, cheering, and evangelising these darkened lives. One would be thankful to see each afflicted child have a personal friend—some Christian lady or gentleman to take up the special case—and this might well be; but meanwhile the Ragged School Union is doing its utmost for all such, and in so doing it ought to be able to reckon on the liberal support of the Lord's people. Full information may be had of the secretary, Mr. John Kirk, 37, Norfolk-street, Strand, W.C.

PEARL FISHER.
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OUR DAILY HOMILY.

SUNDAY, January 3.

"GOD BRINGETH BACK THE CAPTIVITY OF HIS PEOPLE."—Psa. liii. 6.

IT is wonderful to notice the many ways in which God brings us back to Himself. We may have been carried into captivity by a troop of anxieties or a horde of worries, by temptations like the sons of Anak, by pride and other evils, as when David found that the Amalekites had carried off his belongings into captivity; and then God comes to the rescue. Sometimes by a drawing felt throughout the soul, sometimes by a little word dropped by another, sometimes by an incident from a biography. Either one of these acts upon us as the sunbeams on frost, there is a meeting and yielding, a desire to get alone, confession of waywardness and wandering, and earnest petitions for renewal of the blessed past. Thus God bringeth back the captivity of his people.

Are you a captive, pining in some distant bondage? It is not surprising that you hang your harp upon the willows, and weep as you remember Zion,—how you went with the throng, and even led them to the House of God, with the voice of joy and praise. And as you contrast the past and the present, it is well that your soul is cast down. But when the Lord brings again your captivity, Jacob shall rejoice, and Israel shall be glad.

Would it not be well to look out for your brother Lot if he has been carried off down the long Jordan Plain? Should you not arm and go to his rescue, as Abraham did? Perhaps the Lord would turn your captivity, if you sought to turn the captivity of others, and Melchizedek would meet you with the bread and wine.

MONDAY, January 4.

"SAVE ME, O GOD, BY THY NAME."—"HE HATH DELIVERED ME OUT OF ALL TROUBLE."—Psa. liv. 1, 7.

There are only seven stanzas in this psalm. It is one of the briefer of David's compositions. Written when the Ziphites told of David's hiding-place and compelled him to shift his quarters, perhaps its brevity attests some hasty moment snatched from the hurry and bustle of the necessary flight. It is worthy of remark that, however hurried David might have been, and however great the responsibility resting upon him, he found time to turn to God for help. He had evidently learnt the secret of abiding in the Divine Presence.

It is said of one, "He was so accustomed to the Divine Presence that he received from it continual succour upon all occasions. It was his continual care to be always with God, and to do nothing, say nothing, which should endanger the perpetual intercourse." But obviously, this frame of mind depended on David's dedication of himself as a freewill offering to God. There must be no division of interests, if God is to be all. You must consider yourself as a stone before a carver, whereof he is to make a statue. Presenting yourself before Him that He may make his perfect image in you and do as He will with your life. You must realise that He has permitted this interruption of your peace, this intrusion of Ziphite hate. You must look beyond the hand that smites, to the Father who permits. Then the soul will rock itself to rest, and before you have been five minutes with God you will be able to say as David, "He hath delivered me."

TUESDAY, January 5.

"CAST THY BURDEN UPON THE LORD."—Psa. lv. 22.

We all know the story of the man wearily trudging along the road with the burden on his back, to whom a friend offered a lift in his cart. To the latter's surprise the wayfarer sat beside him with his burden still strapped to his shoulder. "Why do you not put your burden down?" quoth he. "Thank you," was the reply. "I am so obliged at

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your carrying me that I will not trouble you with my burden also." And so he hugged it still. How many a child of God trusts Him with his soul, but not with his load! Yet if God has undertaken the greater, surely He may be trusted with the less: If He has borne thy sins, He can surely carry thy sorrows.

Thy burden, as the margin suggests, is "that which He hath given thee." Whatever it be, the weight of a church, the pressure of a family, the burden of other souls, thy Father hath given it thee. Give its pressure back to Him, whilst thou retainest the salutary lesson of hourly patience and faith. God imposes burdens to see what we will do with them. We may carry them to our undoing, or we may cast them on Him for his blessed countenance.

"Oh, for the faith to cast our load,
E'en while we pray, upon our God,
Then rise with lightened cheer."

Notice, that if we cast our burden, we must believe He takes it. We must definitely leave it with Him, and count as a positive sin the temptation to reconsider it. When you cast your burden God will take it, and will do more. He will sustain you. He will catch up your burden and you, and bear you all the day long between his shoulders.

WEDNESDAY, January 6.

"THOU HAST DELIVERED MY SOUL FROM DEATH: WILT NOT THOU DELIVER MY FEET FROM FALLING?"—Psa. lvi. 13.

It has been a wonderful deliverance! Into our souls, dead in trespasses and sins, He has poured the power of an endless life. The very life of God Himself has become resident within us, through the grace of the one Man, Christ Jesus: We cannot be hurt by the second death. The blood and righteousness of Christ have satisfied the demands of a holy law. We have eaten of the flesh, and drunk of the blood of the Son of Man, and ours is the everlasting life. Death and the grave for ever behind us, for "he that believeth in Me," said Christ, "shall never die."

And will not God finish what He has begun? Has He given us life, and will He not give us all that is necessary for right and holy living? Does not the one necessarily involve the other, as the gift of the body involves the bestowment of food and clothing? Have we been saved by Christ's death? Shall we not also be saved by his life? Will it not be for the glory of God that we should walk worthy of the high calling? Trust Him, child of God, whatever the traps and pitfalls, whatever the slipperiness; believe that He is able to keep you from stumbling, and that his ability is only exceeded by his love. Let your Guide bind you by a strong rope to Himself as you start each morning in his company. And whatever the glacier may be, believe that at evening He will bring you safely to the Hospice.

THURSDAY, January 7.

"GOD PERFORMETH ALL THINGS FOR ME."—Psa. lvii. 2.

This is a wonderful expression. It is a marvelous thing to consider that God is literally willing to perform all things in us, and for us, if only we will let Him. The mischief is that most of us insist on performing all things in the energy of our own resolve, in the strength of our own power. We shut God out of our life: and whilst He is coming to our help, we have forced ourselves, and offered the sacrifice to our own hurt. That is why, like Saul, we lose the kingdom.

Before, therefore, God will perform all things for us, as He did for his servant, we must learn, like him, to wait in his presence that He may teach us our absolute poverty and helplessness, that He may assure us of our need of absolute and unceasing dependence, that He may open our eyes to see the well-spring which Hagar saw on the desert sand. The fixed heart, fixed only upon God, set upon waiting his time, receiving his help, and doing all things according to the inspiration and energy of his Spirit, is absolutely essential.

Does this seem impossible? God will do this also. He will work in you to will and to do of his good pleasure. He suggests the incoming of his grace that we may long for it. And if it depends upon the observance of certain conditions, these also will He give. My soul, wait thou on God, and let Him perform all things in and for thee.

FRIDAY, January 8.

"SO THAT MEN SHALL SAY, VERILY THERE IS A REWARD FOR THE RIGHTEOUS: VERILY THERE IS A GOD THAT JUDGETH IN THE EARTH."—Psa. lviii. 11.

This is one of the imprecatory psalms, and some are seriously disturbed with what seems an unforgiving spirit on the part of the psalmist. We must remember, however, that he was brought up in a severer school than ours. The cliffs of Sinai are sterner than the undulations of the mountain of Beatitudes. He knew more of the righteousness and less of the love of God than we do. The true key to the solution of the difficulty which these words suggest is in the words quoted above, which show his zeal for the character of Jehovah.

We must remember that the great conflict of his time was why the wicked were permitted to flourish. Their success seemed to suggest that God was indifferent to sin. The Book of Job is filled with controversy on the same theme: how can God be just, and allow the wicked to prosper and the righteous to suffer sore affliction. The psalmist, therefore, pleads that the wicked should be taken away with a whirlwind, that men might be compelled to admit that there was a God that judged. Let wicked men be put to shame and punished, then surely men will seek after righteousness because of the immunity it secures and the blessedness it offers.

SATURDAY, January 9.

"O MY STRENGTH, I WILL WAIT UPON THEE: FOR GOD IS MY HIGH TOWER."—"O MY STRENGTH, WILL I SING PRAISES UNTO THEE: FOR GOD IS MY HIGH TOWER."—Psa. lix. 9, 17.

In the R.V. this contrast comes out in exquisite beauty. First, the soul waits upon God, its strength, and then it breaks into praise.

Notice the circumstances in which this psalm was composed. Around the house lurk Saul's emissaries, gathering themselves together against him. At any moment they threaten to break in and murder him upon the psalmist's bed. Michal and he are reduced to their last straits, yet the hunted man finds opportunity to wait upon God. It is not that he asks for aught as a definite gift, but he waits on God Himself, still expectant, eager. There are times when we cannot tell God what He should do; we can only hush our soul, as a mother her babe, and wait patiently until He tells us what He has prepared.

Meditate on these three attributes. He is the God of your mercy, the Fountain from which pure mercy flows, and nothing but mercy; He is your High Tower, whom you may put between yourself and Saul's hate; He is your Strength, not that you receive strength from Him, but that you appropriate Him as your strength. Stay thus musing and resting, until in that very house, pent in and besieged, you shall break into song, singing of God's strength, singing aloud of his mercy in the morning.

Children's Special Service Mission.

Mr. Hutchinson, Town Hall, Croydon, Jan. 2; St. Andrew's, New Kent-road, Jan. 4; St. Chad's, Derby, Jan. 5; Tulse Hill, Jan. 6; St. John's, Blackheath, Jan. 7; Highgate, Jan. 8; Clapham Park, Jan. 9-17; Burnham, Jan. 24-29. Mr. J. S. Tyler, Brighton and Worthing, to Jan. 17; Hassocks, Jan. 20-24. Mr. Regd. Callender, Wellington College, Hastings, Jan. 2-12; St. Stephen's, Rochester, Jan. 16-18; Beckenham, Jan. 19; Derby, Jan. 28-29. Mr. Hankinson, St. Augustine's, Highbury, Jan. 9; St. Bartholomew's, Dalston-lane, Jan. 26; Mr. E. Arrowsmith, Holiday Mission, Felling, to Jan. 17. Mr. Geo. Goodman, Leytonstone, Jan. 2-10. Mr. Mont. Goodman, Wilkin-street School, N.W., Jan. 1. Mr. S. J. Hewlett, S. Croydon, Jan. 5. Mr. J. H. P. Cutting, Sharnbrook, in Jan. Mr. W. H. Wilson, St. Stephen's, Walthamstow, Jan. 16-25. Mr. E. Hughes, Waterloo-road, Jan. 6; Jurston Hall, Westminster-road, Jan. 13; St. James's Hall, Kennington Park, Jan. 17; Peckham Rye, Jan. 24-29. Mr. J. H. P. Cutting, Elmwell, Jan. 2-5; Needham Market, Jan. 8; Framden, Jan. 14; Sharnbrook, Jan. 16-24. Mr. J. Louis Field, F.W.C.A., Brondesbury-road, Kilburn, Jan. 5.

Conference of Workers in connection with the work among Village children will (D.V.) be held on Thursday, January 14, at 6.30 p.m., at Y.M.C.A., 186, Aldersgate-street.

Children's Scripture Union.—Portions for week ending Jan. 9:—Sun., Jan. 8, Joshua ii. 1-14; Mon., Jan. 4, ii. 15-24; Tues., Jan. 5, iii. 1-17; Wed., Jan. 6, iv. 1-13; Thurs., Jan. 7, iv. 14-24; Fri., Jan. 8, v. 10-15, vi. 1-5; Sat., Jan. 9, vi. 6-19.

THE CHILDREN'S PAGE.

All communications referring to this department must be addressed to **UNCLE TOM**, the Children's Editor, 12, Paternoster-buildings, London.

New Things.

By GRACE WINTER.

A **HAPPY** New Year to you, boys and girls! It is always pleasant to have anything new, is it not? You like to have new clothes, new books, new toys, new games.

Perhaps these new things are not really better than the old ones, but they are fresh and untried, and so you like them better, at any rate for a time. The old toys have been broken, the old clothes soiled, the old games grown stale, and so you welcome the new ones.

The old year, too, has grown soiled, like the old dresses and toys. It has, perhaps, been dark with trouble, or stained with sin, and we welcome the New Year, hoping that it may be brighter and happier and purer than the last. In England we do not make much of New Year's gifts, we give our presents at Christmas; but in France much is made of them, in fact the day is called "*Le Jour d'Etrennes*"—the Day of Gifts! I expect you children would be all the better pleased if we adopted New Year's Day as the Day of Gifts as well as Christmas Day. We all like to receive presents, and to give them too, do we not? Now, on New Year's Day we all do receive a gift from God—the New Year itself. Every year which God gives us is a blank book, in which we may write the story of our life. Each day is a leaf in the new book. The words we say, and the deeds we do, are the things which are written in it.

When this New Year's Day dawns, and the New Year is spread out before you like a blank book, remember to be careful what you write. Do not let unkind words or sinful tempers make great ugly stains on your clean book. Let all your thoughts and words and deeds be pure and sweet and lovely. Then shall the book of the year be printed in golden letters, and you will not be ashamed for God and his angels to read it.

I daresay you remember often having a new copy-book at school. How careful you were over the first page—no blots, no smears, only careful imitation of the copy before you. So when a New Year comes we ought to make very good resolutions, and we keep the first day or the first week pure and clean.

But as time goes on, we grow careless, and think "Oh, the book is getting soiled, it does not so much matter now what I write in it. Now, don't grow careless this New Year. If there should come a blot, or stain of sin, ask God for Christ's sake to wash it out, and start afresh. Keep the book clean!

But there are other gifts which God is willing to give you beside the gift of the New Year. He will give you, if you ask Him, a new heart.

And if you have the new heart it will be much easier for you to keep the Book of the Year pure and clean.

A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine.

Then God promises also to those who love Him a new name. Many of you have pet names given by your fathers and mothers, or by your friends. Perhaps your very own special friend has a name for you which no one else uses or even knows of. Now I like to think that God has, as it were, a special pet name for each one of us. No one else knows what it is.

The Apostle John, in the Book of the Revelation, tells us that to those who fight against all that is wrong, and conquer it, God will give a white stone, "and in the stone a new name written, which no man knoweth saving he that receiveth it." Let us try, all this year, to so overcome evil, that we may be worthy of God's new name.

Then there is another new thing which our Lord Jesus promised to all those who should believe on Him, and that is a new tongue. I think a good many of us need new tongues.

The Apostle James says that the tongue is a fire—a world of iniquity—that it is like a wild animal that cannot be tamed.

There are saucy tongues, cross tongues, sarcastic tongues, spiteful tongues; any boy or girl who possesses one of these, needs, I'm sure, a new tongue. When Jesus promised this to his disciples, He meant,

I think, not only that they should be able to speak other languages, but that they should also be able to speak winningly of Him, for in another place He says, "I will give thee a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." We need to use our tongues in his service. How? By confessing Him to be our Saviour, and by pleading with others to come to Him.

But you may say, If my heart is new and my tongue is new, perhaps my feet and hands will go wrong; I want to be new altogether. And so you may be. Paul tells us, "If any man be in Christ, he is a new creature." God has created him over afresh, he is born again. So, if we trust in Jesus Christ, God will make us all over afresh, so that we may serve and follow Him truly and well, and at the end of the year may show a Book of Life pure and clean, cleansed by the blood of the Saviour who died for us.

The "Suggestion" Prize

has been awarded to Mrs. L. J. Tritton, 36, Queen's Gate-gardens, S.W., to whom a set of "Scripture Biographies" has been sent. I have received many suggestions from other competitors, which will, I hope, enable me to make this page even more interesting in the coming year than it has been in 1896. Similar hints from parents and teachers will at all times be welcomed. Some of those received are not quite practicable for various reasons, but I am much obliged to the senders all the same.

The Bible Searcher Prize Competition.

Fourth Quarter, October-December, 1896.

RULES.

[Will parents and teachers kindly see that each of the following RULES is STRICTLY OBSERVED, especially No. 6? The only help permitted is to explain the meaning of the rules or questions if necessary.]

1. Only those children may enter whose names appear in the list below:—

2. Competitors will be divided into Four Divisions:—

DIVISION I. Those under eight years of age.

" II. Those between eight and twelve years of age.

" III. Those between twelve and fourteen years of age.

" IV. Those over fourteen years of age.

3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of Division to which you belong; and address it to "Uncle Tom," as usual.

4. At the top of your answer paper write very clearly your FULL NAME and ADDRESS, your DIVISION, and your AGE last birthday.

5. NUMBER your ANSWERS exactly to correspond with the questions.

6. The reference (chapter and verse) must be given with every answer to every question.

7. NO CONCORDANCE and no help allowed; only the use of the Bible.

8. Every paper must be SIGNED by a parent or teacher to testify that Rule 6 has been observed.

9. Answers may be posted any day (except Sunday) up to, but not later than, TUESDAY, January 12. The results will be announced in THE CHRISTIAN of January 21.

Marks will be apportioned for accuracy, neatness, writing, spelling, etc. In each division 100 marks may be obtained, the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

Every answer will be examined separately by three persons; and NO PAPERS can be re-examined after the lists appear.

Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly. Although the questions will take longer to do than the usual weekly ones, remember (1) that you are working for a prize; (2) that you have more time than usual for doing them.

DIVISION I.

1. (a) Who was the first baby mentioned in the New Testament? (b) Who was the second? (c) What were their parents' names?

2. (a) What is your favourite prayer in the Old Testament? (b) Who prayed it?

3. Give any text you know containing the following words (one for each):—(a) Enemies, (b) sheep, (c) snow, (d) door, (e) harm, (f) poor.

4. (a) Who put a baby by a river? (b) What was his name? (c) What became of him?

5. (a) Who found the boy with the loaves and fishes? (b) What other incidents do you know of in the New Testament connected with fishes?

6. (a) Who climbed a tree? (b) Why did he do so? (c) What was the result?

DIVISION II.

1. (a) Who was Solomon? (b) What do you know of the Queen of Sheba? (c) What lessons did Christ draw from them?

2. What books of the Bible were written by (a) Moses, (b) David, (c) Paul?

3. (a) Describe the parable of the wise and foolish virgins. (b) What lessons do they teach us?

4. (a) What became of the prodigal son after he left home? (b) What lessons are we to learn from the story?

5. (a) To whom, and (b) why, did God say, "Thou fool, this night thy soul shall be required of thee"?

6. (a) Of whom is it said, "The dogs came and licked his sores"? (b) What became of him?

DIVISION III.

1. Learn and write from memory the utterances of Christ upon the Cross.

2. Say what you know of (a) Jephthah, (b) Caleb, (c) Achan, (d) Mount Seir, (e) Alexander the copper-smith.

3. Say (a) by whom, (b) to whom (or of whom), and (c) under what circumstances the following sentences were spoken. (d) Take one word from each and make a well-known prayer:—

(i.) "I must...keep this feast...in Jerusalem."

(ii.) "It is not meet to take the children's bread."

(iii.) "When they had opened the door...they were astonished."

(iv.) "I have meat to eat that ye know not of."

(v.) "Lord Jesus, receive my spirit."

(vi.) "My mouth shall praise thee with joyful lips."

DIVISION IV.

1. (a) Mention as many as you can of the incidents or illustrations from which our Lord taught lessons of—(i.) vigilance; (ii.) faith; (iii.) kindness. (b) Give also a text from the Epistles upon each subject.

2. What do you know of (a) Gideon, (b) Benaiah (Book of Samuel), (c) Rizpah (Samuel), (d) Manasseh, (e) Rhoda, (f) Onesimus?

3. (a) By whom, (b) to whom, and (c) why, were the following spoken?—

(i.) "Where is He that is born the King of the Jews?"

(ii.) "Jesus I know, and Paul I know; but who are ye?"

(iii.) "Do not sound a trumpet before thee."

4. Describe fully the circumstances to which the following refer:—

(i.) "He put a trumpet in every man's hand."

(ii.) "The priests blew with the trumpets."

(iii.) "This is the King of the Jews."

*Those children may enter whose names appear in the following list:—

Ernest, Hugh, Daisy, and Ruby Allen, Lucy and Gordon Andrews, A. Rose Anton, William Aston, Christine Arnold, Herbert Braddon, Allen and Conyers Baker, E. B. Black, Cecil Bradford, Edith Badham, Katharine Teresa, and Lillian Blackie, Edith Bagnall, Norman Braby, Arthur Barker, Ethel Beauchamp, Millicent and Wallace Bentley, Charles and Thomas Bewley, Louisa Bertha, Gordon and May Bligh, Edith Midge, Walter, Elsie Brinkworth, Mabel Birney, Nelly Brookfield, Leonard Browne, Phyllis Boyd, Jessie Bone, Ashley Bowker, Lily Boxer, Maggie Buchanan, Daisy Bungey, William Clarke, Vernon Clark, Eric Chance, Gladys and Ella Clapp, Mary and Willie Charles, J. A. Chamberlain, Grace Chatterton, Gladys Culver, Maud Chalk, Bessie Chale, Herbert and Fred Compton, Mabel, Edith, and Annie Cole, Dora Corrie, Mary T. Colville, Brereton and Kathleen Ode, Arthur, Nellie, Annie and Henry Couch, Ruth Coupe, Arthur Cordell, Kate Coe, Susie Cumbers, Joanna Cunningham, Ham, Helen Daniels, Margaret Davison, Christabel Dickinson, Nellie and W. B. Dowsett, Kathleen Dollington, Helen and Kenneth Dunbar, Lillian Elliott, Eric Elliott, Gertie Edwards, Harry Elliott, Janet D. Fawcett, A. H. Ferriman, James and Marian Freegard, Bessie and Mabel Fletcher, Annie Fleming, Ethel Fielder, Frances and Allen Figgis, Willie Findlay, Amy Foston, Bertha Fowler, Sybil Forbes, Constance Gabbett, Edith Gray, Mary Greenacre, Willie, Jack, Edith, and May Gilson, Minnie Giddings, Daisy Groves, Christine Goodwin, Edward Hanna, Edna Haines, Nellie Hatchett, Thomas Harris, Reginald Harris, Jack Harris, Frances E. Harris, Margaret Hassé, Ella Harvey, Muriel Harrison, Edith Hayward, Evelyn and Dorothy Hewer, Agnes Head, Ada Heap, Theodora Hill, Lizzie Hill, Byres Hill, Amy Hoddinott, Margaret Hogg, Winnie, Francis, Florence, and Stanley Hoyte, Edward Howell, Freda Hooper, Elizabeth Hull, May Tom, Lena, and Harcourt Hunter, Charles and Mena Hunter, Dorothy Hughes-Games, Freda Hunton, Gladys Isaac, Agnes Jones, David Cecil Judd, Elsie Johnson, C. W. Jacob, Kate Gertrude Johns, Lexie Jack, Isabella Kay, Lucy and Emily Kelk, Susie Keen, Henry and Robert Keable, Mary and Valerie Maitland, Thomas, Thomas Kinnarick, Bill Thomas, George Kinnarick, and Maud Leigh, Elsie Leigh, Arthur Llewellyn, Ethel and Kathleen Light, Norah and Cecil Lowe, Nellie Lovegrove, Hannah Lovell, Jessie Lynn, Olive Mason, Rose Marsh, Laura Macaulay, Ezra, Louis, and Queenie Matthews, Bella and Abraham Mack, Barbara Macdonagh, E. V. Marchbank, Margaret Macphie, Bruce and Harry Malsher, Edith Mather, Agnes and John Menzies, Frank Metcalf, Evelyn Moir, Dorothy Morrison, Margaret and Dorothy Morris, Eva Monti, Beryl Morris, Maud Morris, Gerard Morgan, Ernest and Edie Nash, Charles Nuth, Muriel Oldham, Lottie Orr, Arabella Onslow, George O'Brien, Kathleen, Ethel, and George Pasley, Maggie Palmer, Alice Palmer, Muriel Reona Palmer, Ada, Jessie, and Willie Palmer, Millie Parrish, Minnie Parker, Winnie Page, Douglas Paige, Christine and Hannah Parker, Edwin Peters, May Pell, Norman, Daisy, and May Petrides, Isabel and Gladys Phipps, Daisy Phillips, Rosalind Phillimore, William and Lizzie Porter, Jessie, Margaret, and Lillian Pool, Mary Plumb, Edith Quick, Thomas de Courcy Rayner, Edward Reaney, Pearl Monney Read, Frank Redfern, Marjorie Richards, M. L. Rickards, Clara Riley, Sarah Rivett, Jeanie and Sydney Robertson, Isabel Deane Roe, Theodore Roberts, Margery Smart, Dollie and Bob Salt, Muriel, Llewellyn, Gwendoline, Gladys, and Evelyn Shaw, Dorothy Stalker, Thomas and J. H. Stanley, Arthur Sanders, Hilda Stanley, Barbara Stevenson, Harold Stevenson, Agnes and John Seth, Rosetta Sherwin, Kitty and Violet Donaldson Selby, Florrie Smith, Maggie Smith, Nellie Skinner, Betty Stocks, Gertrude, Constance, and Mildred Scott, Percy C. Stokes, Ruby and Olive Stone, Kenneth Soitau, Annie Tawse, Frances Taggart, Raymond Theobald, Louie Tibbits, John Walter Thomson, Frank Thompson, Alice and Maud Thompson, Herbert Tomkins, Edith, Maud Tyron, May Tickers, Dorothy Warner, Willie Wheeler, Wm. P. and R. H. Williams, Noel and Phillia Wright, Lillian, Elsie, and Helen Willoughby, Mabel Whitaker, Elsie, Grace, and Ida Wright, Frank Reid Wilson.

The Bible Searcher.

Foreign List:—

No. 43. W. Arnot Craik*, Frank and Vera* Sjöström, Annie and Henry Ball, Jean No. 44. H. H. Marshall. No. 45. H. Marshall. No. 46. Daisy McCarthy (South Africa). No. 46. Llewellyn Dale (India). No. 41. J. A. Field (Sydney).

No. 50.—Correct answers received from:—

Emma Pryce, Kate Johns, May Pell, Annie Cooper, Edith Hayward, Jennie Robertson, Daisy Groves, Marion Richards, Millie Parrish, Mary Plumb, Margery Smart, Olive and Sydney Robertson, Allan and Ibla Woodman, Eric Elliston, Agnes and John Seth, A. Onslow, Florence and Dolly Miel, Daisy Bungey, Myrtle Perry, Jessie, Lillian, and Margaret Coss, Constance, Gertrude, and Mildred Scott, Willie and Dorothy Davies, Amy Hoddinot, Noel and Phillis Wright, Evelyn Moir, George Napthine, Hilda Matheson, Maud Cleal, Ruth Coupe, Gracie Chatterton, Enid Mather, William Clarke, E. V. Marchbank, Miriam and Sydney Marston, Betty Stooks, Grace and Dora Joyce, Nellie Skinner, J. Matthews, Rosalind Phillimore, Gordon and May Bugh, Gordon Remington, Constance Gabbeth, Byres Hill, Margaret Davison, Ethel Besuchamp, Annie, Edith, and Mabel Cole, Harold Stevenson, Edwin Peters, Kathleen and Ethel Light, Kitty and Violet Donaldson-Selby, Nellie and W. B. Dowsett, Charles Parkin, Rosetta Sherwin, Ethel and John Bengier, Harry Elliott, Violet Annesley, Kenneth Dunbar, Willie and Harold Cheesman, J. A. Chamberlain, Mabel Pearce, Maude and Edith Tyson, Frances Taggart, Edward Harms, Doris and Kathleen Groom, Kenneth Soltan, Reginald and Jack Harris, Millicent Bentley, Arthur Sanders, Gladys Pike, Alice Palmer, Gladys Palmer, Freddy Compton, Wallace Bentley, A. H. Ferriman, Cecil Bradford, Edith Bagall, Gracie and Margie Marston, Annie Tawse, Olive Mason, Dorothy and Joshua Hughes-Games, Gladys Isaac, Christabel Dickinson, Francis Stalker, Mary Bungay, Netta and E. B. Black, Chrissie Chalmers, Winnie, Francis, Florence, and Stanley Hoyte, Duke Lewis, Aline Bazett, Herbert Braddon, Barbara Macconchy, Laura Macaulay, Robert and H. Keable, Maggie Chapman, Margaret and Dorothy Morris, John Walker Thomas, Percy Stokes, Gladys Calvert, Louie and Mary Penny, Nellie Lovegrove, Hilda Craig, Herbert Turnbull, Bessie Scantlebury, Charles and Thomas Bewley, Jack Clarke, Lucy and Emily Kelk, Edith, May, J., and — Gilson, Arthur Cordell, Lexie Jack, Flora Simmons, Susie and Ethel Cumbers, Gwen Jones, Morris, Helen Daniels, Maggie, Mary, and Willie Charles, Marjorie Porteous, Jessie Dunlop, Mary T. Colville, Harry Malaher, Raymond Theobald, E. C. Storr, Mary Eleanor Clarke, Isabel, and Gladys Phillips, Sybil Godfrey, Jessie and Maggie Carter, R. H. and W. F. Williams, Frank Reid Wilson, V. F. Elliot, Marie Ince, Robert, Dorothy, Morrisson, Mabel, Jocelyne, L. Gordon and Olive Andrews, Ernest Nash, Ralph Bourne, Evelyn Shaw, Agnes Jones, Nelly and Fanny Ames, Lily and Stanley Boxer, Katharine Blackie, Thomas Kirkpatrick, Frances E. Harris, Sinclair and Moffat Jackson, Arthur Shaw, Ethel and Bertie Walls, Ivy Maunsell, Margaret, Leonard Browne, Mary Freeman, Percy Boniface, Annie Boniface, Edith and Margaret Gray, May, Tom, Lena, and Harcourt Hunter, Lucy and C. W. Jacob, Eva Edmundson, Malcolm, Winifred and A. M. Thomson, Maggie Smith, James and Ollie Campbell, Norman Braby, H. Mersey, Margaret Randle, Ethel, and Kathleen Paley, Douglas Paige, M. L. Richards, George O'Brien, Hebe, Bessie and Phyllis Willoughby, Bessie, Mabel, and Maggie Fletcher, Annie Deas, Ruby Wilkins, George and Emma Proctor, Hilda and Constance Schaeffer, Willie Wheeler, Lizzie Porter, David Cecil Judd, O. J. Akers, Douglas Parkes, May Handa-ayde, Mary Tongue, Dorothy Warner, Mary, and George Graham, Grace and Kathleen Dodington, Frank Grigg, Beverly, Elmina and Jessie Roe, Frank and Alice Thompson, Minnie Freeland, Daisy Phillips, G. B. Dyke, Frances and — Keeble, Muriel Palmer, Alfred and Arthur Llewellyn, Nellie Cook, Susie Keen, Evelyn Wood, Ashley Bowker, Conyers Baker, Florrie Smith, Olive Clarke, Olive Cooper, Willie, Jessie, and Ada Palmer, Abraham and Bella Mack, Joanna Cunningham, Hannah and Christine Parker, E. T. Elliott, Marie Ince, Robert and Maud Shuman, Sarah Rivett, Queenie Ezra, and Louis Matthews, Ernest Fowler, Herbert Fowler, Pringle Wilson, Carrie Dawe, Elsie Brinkworth, Theodore Roberts, Herbert, Wilfred, and Harry Wright, Dora Corrie, Jessie Bone, Sybil Forbes, Jessie Allen, George and Lucy Trotter, Isabel Roe, Charles and Marjorie Rogge, Oswald Mavor, Gertrude Kinloch, A. Paul, Minnie Gaid, Edith, Jennie, and Maggie Wight, May Seddall, Eva Gray, Irene Colley, Willie, Florrie, and Albert Bellerby, Annie Fleming, Horace Williamson, Lottie Orr, Pearl Montrey Reid, Ada Heap, Lillian Ellacott, Bessie Millar, Daisy Goleworthy, Charlotte Millar, Winnie Page, Gerrie Edwards, Lily Clarke, Eva Wippenny, Edith Corrick, Joanna Gearman, Daisy, Hugh, Earnest, and Rabel Allen, James and Maria Freeland, Elsie, Ella, and Grace Wright, Fanny Waring, Christine Arnold, Margaret Gribble, Laura Percy, Walter Perryman, Edith Quick, Louis Berthe, Agnes Head, Edith Grieve, Norah and Cecil Lowe, Ruby and Olive Stone, Edward Howell, Charles West, Ruth and Sarah Brathwaite, Bertha Fowler, Aileen and Frances Figg, Mary and E. Valerie Matland-Kirwan, Elsie Harvey, Henry, Annie, and Arthur Couch, Ella and Gladys Clapp, Minnie Parker, Margaret Trotter, Eva Monti, Frank Medcalf, Donald Thomas, C. D. and J. Stanley, J. Ernest Pearce, M. L. and Edie McCullum, Arthur Barker, Frances Price, Martha Rogers, Thomas de Courcy Rayner, Geraldine Smith, Dudley Joyce.

Personal.

I have been very pleased with the quantities of toys, etc., which I have received for distribution among poor children, and am sure that they have been the source of much pleasure in many sad lives. I must also thank my "nephews and nieces" for their kind wishes and cards sent to myself. VIOLET ANNESLEY.—It is often an advantage, but it is best to do the necessary number carefully. State your age each week. FRANCES FIGG.—You put Rom. viii. v. 2, your sister v. 1. J. MATTHEWS.—One of the papers without name or address looks like yours. GERTRUDE SCOTT.—I will try and answer you next week. EDITH TYSON.—I am sorry you found the giants so difficult to find. DOROTHY STALKER.—The mistake in your name has been corrected. DOROTHY PATTEN.—Thank you for your kind letter. I am so glad to hear your good news. LEXIE JACK.—The box you sent will give great pleasure.

UNCLE TOM.

The Angels' Christmas Visit.

'Twas the Christmas season. The angels' eyes
Looked down on the wintry earth,
With love as of old when in starry skies,
They sang of a Saviour's birth.
'Tis the tide of Christmas, they softly said,
And the Christ King has bade us go
To the ransomed world, where his blood He shed,
For the children He lov'd so.
For just where ever the Master sent,
His beautiful heralds flew,
O'er high and lowly, alike they bent,
His wonderful fair earth through.
And thus alike, unto hut and hall,
They hastened good news to bring,
The same sweet message to one and all,
The will of the Lord their King.
On, on, they flew, through the city throng,
Till they came unto cots of pain,
Where suffering children through nights grown long,
And wearisome days had lain.
Till they came to one where a tiny hand
Was lifted that God might see,
And take her straight to his glory land,
On the shores of eternity.
Soft and tender the angel's kiss
On the brow of that waiting child,
As she bore her hence to the Home of bliss,
The City all undefiled.
For lo! unto them, as they passed along,
The pearly gates swung wide,
And the sweet child joined in the glad New Song
Of eternal Christmaside.

HARRIET JULIA EVANS.

[1162]

Mr. Moody

on

"An Open Bible in an Open Church."

THE subject more on my heart to-day than any other, and one that I cannot shake off, is the spiritual state of our churches throughout the whole country. When I learn that thousands of our churches reported not one member added on profession of faith last year, I am truly appalled. What is the matter with our churches? Do they not believe in conversion any more? Or do they not know what to do to bring it about? How long will it be before this world will be converted to Jesus Christ at the present rate? How many thousands of souls are going down into perdition every year while our churches are looking on? What will become of this country of ours, in the next ten years only, if Christians do not wake up? It is time that somebody said something, or did something, to startle us out of our awful indifference, and set us to praying and preaching and working to pull the brands out of the fire.

I do not want to take to reading lectures, but I cannot help thinking that the kind of preaching being given to-day in many places accounts for the lack of conversions. When God sent Jonah to Nineveh, He said, "Preach the preaching that I bid thee." And it was because he did not care to do it that he got shut up in the whale. Lots of preachers to-day are shut up in the same way, so far as any fruit of their work is concerned, and for the same reason. They do not preach what God bids them to preach. Nobody can expect souls to be converted under a ministry that gives a good part of its time to picking flaws in the Bible. We do not hear so much of rationalism and infidelity in these days as we do of what is called "Modern Criticism," but this seems to be doing the same deadly work as of old, only under a new name. When the masses of the people begin to think that these modern critics know more about how the Bible came to us than Jesus Christ did, we need not wonder if they begin to lose faith both in Him and in it.

And then, when the Bible is not criticised, it is put out of sight altogether in too many cases. I heard of a preacher the other day who took for his text some words like those of the Psalmist: "We are fearfully and wonderfully made," and he delivered an eloquent discourse on anatomy. But it did not save anybody, as far as heard from. There are lots of lectures just like this being given all the time as substitutes for the Gospel. Are we surprised that they are not followed by conversions? Then take Politics. How many ministers revelled in that theme during the last campaign! A minister has a right to his opinion, and a right to express it. And when a great crisis comes, he may be doing his duty to express it in his pulpit. But I heard of one pastor who preached on that theme every Sunday night, from the time he returned from vacation in September until election. An evangelist would have had a dry time in that church if he had gone there at the end of that course. I do not believe the people want this kind of thing as a rule. I hear from a good many sources that they wish their pastors would go back to the old Gospel.

I must not forget the Stereopticon when I am talking about things that drive out the Bible. The stereopticon gathers a crowd, but it gathers them in the dark, and too often leaves them there. I think, too, that Sunday-school concerts, and Endeavour meetings, and lots of other devices that creep in to rob the Church of the opportunity to preach the

Gospel on Sabbath evenings, are often a great mistake. I know good is done by them sometimes, and that the Gospel can be preached in connection with them, but it has to steal in or get squeezed in, so to speak, and does not get the right of way as it should. I go in for keeping the Sunday night free in all our churches, especially our city churches, for the old-fashioned preaching of the Gospel. Men say the people will not come to hear it. But that depends. And even if they do not come to hear it in such numbers as when something else is advertised, those that do come will hear it, and that is more than can be said in the other case. Here is a minister who advertises a Prelude to his sermon every Sunday evening to get a crowd. He gave twenty-five minutes to his prelude and ten minutes to his sermon, and the crowd who came for the prelude went out in considerable numbers before he got to his sermon. People can see through these things, and where they have good sense they despise them. Let a preacher get full of his Bible, and full of the Holy Ghost, and full of wisdom to know how to invite people to come to hear him, and how to treat them when they do come, and he is not apt to be preaching to empty seats all the time.

There are a good many churches in our great centres of population that are closed altogether a good part of every week, and often also on Sunday night. Millions of dollars given by good Christian people to help along the cause of Christ are locked up in such churches. Their doors ought to be thrown open pretty nearly all the time for Bible instruction and evangelistic preaching. Where the regular pastors cannot do this extra work through want of time, others should be engaged to help them. Some of our wealthy churches have their second service on the Sabbath in the afternoon. Why not open them for a third service in the evening, and put a fresh man in to do the preaching? How much might this do to answer the question, How to reach the masses? What joy it might bring into Samaria. What a solution it would prove to many vexing problems in these days. How it would develop our Christian laymen and show to the unbelieving world one of the best arguments for Christianity that could be presented.

Let us begin to do this with the Week of Prayer, opening with the New Year. Let us lay our plans now to do it all over the country. God will bless our efforts. The Holy Ghost will come upon us because we have turned at the Divine reproof. And we shall realise the promise in Ezekiel, "I will make them and the places round about my hill a blessing."

D. L. MOODY.

The Congo-Balolo Missionaries send home good news as to the health of the workers. A little daughter has gladdened the home of Mr. and Mrs. Randall. Late letters state that Mr. Hayes had recovered from a slight illness, and that the steamboat *Pioneer* was doing good service in giving him a change of scene to the main river.

Montserrat, West Indies.—A united committee of ministers write:—This beautiful little island has been visited by a terrible calamity. On the night of November 18 a storm-cloud burst on the south-west end of the island, and, continuing its course to the windward or eastern side, wrought havoc and desolation over two-thirds of Montserrat. With such wholesale destruction of life and property, misery and starvation will be the inevitable lot of hundreds unless immediate relief be afforded. Any-one acquainted with the present financial and commercial condition of these islands will recognise the impossibility of such distress being met by local effort. Montserrat has never been reduced to seek external aid, but under the present circumstances we appeal for aid to meet in some measure the impending distress consequent upon this appalling disaster, and we do not believe our appeal will be in vain.

H. TUCKER, Secretary.

Montserrat, West Indies.

Rev. John Duncan, D.D., ABERDEEN.

THE subject of this week's sketch is a native of Deveronside, in Aberdeenshire, a district that has given birth to many men eminent in church and literature. He was born on August 9, 1827, at Turriff, where his father, a working man, was also leader of the local Baptist Church. His mother, however, was a member of the Church of Scotland, and the son was baptized in that communion.

The days of his childhood were stirring ones in Scottish Church history, and after ten years' conflict, in which Aberdeenshire played no unimportant part, the Free Church began its separate career in 1843. The influences of a godly home and the Evangelical revival in the church, intimately connected, whether as cause or as effect, with the ecclesiastical controversies of the period, deeply affected the boy's mind and character. And he owed much to visits of "missionaries," as they were called—itinerant ministers through whose labours most of the Congregational churches in Scotland arose.

His school-days done, he was apprenticed to the ancient craft of a gardener at Duff House, Banff. To dress and to keep his garden was, however, not enough for John Duncan. He became a leader in a literary society, lecturer on temperance, and, in due time, an evangelist.

The fame of Mr. Duncan's native eloquence spread throughout the land, and in 1851 he was invited to become an agent of the Scottish Temperance League. His acceptance of this call involved his removal to Glasgow, from which, as a centre, he travelled over Scotland as an apostle of total abstinence. In this work he was engaged for seven years, finding time also to take lessons in classics in Glasgow. Indeed, he found time for other engagements, too; for in 1854, while resident at Govan, he married a Turriff maiden, with whom he had been associated in early days.

Having further proved his powers in this course of life for the space of seven years, he was, in 1858, invited to Aberdeen by Albion-street Congregational Church, then under the pastoral care of Dr. J. H. Wilson, afterwards secretary of the English Congregational Home Mission Society. Not content with the classic lore which he had imbibed at Glasgow, he entered himself as a student of mathematics, logic, and moral philosophy in Marischal College during the sessions 1858-59, and 1859-60, being the last years of the existence of that college as an independent university, before its incorporation with King's College as the University of Aberdeen.

Aberdeen as a city is singularly free from slums. But as pastor of Albion-street Church, Dr. Duncan's work lay in the poorest districts, where he built up a large and vigorous congregation. The chapel was twice enlarged, and the limits of the ground forbade any further extension. After twenty years the centre of Dr. Duncan's labours was changed to Trinity Church, in the Shiprow, a much larger building, situated five hundred yards to the south-west, and still in a needy locality. It was not a case of the removal of a whole congregation. A remnant was left. Albion-street Church remained, and remains to this day a sphere of Christian activity, not seldom revisited by its former minister.

Trinity Church is seated for 1000 and was built at a cost of £6000. It is in the

Shiprow of Aberdeen, a narrow street shaped like a quadrant, an ancient way between the harbour and the town. The church commands a view of the docks, and of Kincardineshire across the Dee. It stands close by the site of Trinity Port, one of the forgotten city gates of olden days. To this house of prayer Dr. Duncan removed on Sunday, September 15, 1878, with five hundred members. The changes of eighteen years have removed many of these from Trinity Church, but yet the roll of membership to-day numbers more than nine hundred names. The church is a centre of Christian activity, and there is scarcely one evening of the seven in which the buildings are not occupied.

Dr. Duncan's Sunday evening service has for long been an outstanding feature of Trinity Church, and the address that forms a chief part of it is expressly adapted to attract those who are outside of all the churches. On a recent Sunday evening, when we were privileged to be among the worshippers, the Doctor's address comprised a series of reminis-



From photograph by Mr. W. B. Anderson, 26, Union-terrace, Aberdeen.

cences of the early days of his pastoral work. The tragic and the joyful were mingled. We listened to the story of the untimely end of the drunkard, over whose body two sets of dissipated relatives had quarrelled, each having provided a grave; and of the convicts who, on returning from penal servitude, testified by life-long humble toil, not less than by good confessions confirmed on deathbeds, how great a transformation had been wrought in their characters. What influence, demanded the preacher, other than the lifting up of the Lamb of God in the Gospel story, has ever been found sufficient for so great a work?

Dr. Duncan, while thoroughly evangelical and evangelistic in his tendencies, gives a very special place in his ministry to Christianity in its social aspects. He has approved himself a hard-working pastor among his own flock, and not unmindful of the claims of his own communion, as is shown by his tenure for more than thirty years of the post of secretary to the Northern Association of Congregational Churches, and by his appointment to the highest honour in the gift of the denomination—the Chair of the Congregational Union of Scotland at the Dundee meeting in 1887. At the same time he enjoys the confidence of many in all the Churches. Three years ago the University of Aberdeen conferred on him

the degree of D.D.—an honour all the more distinguished, as the recipient had not taken the M.A. or B.D. degree in the ordinary course. A gathering of leading Aberdonians was held under the Lord Provost's presidency to arrange for a public recognition of his claims on the community, and we heard it said by one of the company that there was not another man for whom so many citizens of all classes would have met together. Between three and four hundred pounds were subscribed as a testimonial to Dr. Duncan and his wife, and presented at a subsequent meeting in the Town and County Hall, filled at a busy afternoon hour by many hundreds of spectators representing every class and interest in the City of Bon Accord.

One half of Dr. Duncan's work is outside of church life altogether. He has been for many years on the committee of the St. Nicholas Coal Fund, and since its formation twenty-six years ago he has been an active director of the Association for Improving the Conditions of the Poor, a labour bureau and Charity Organisation Society.

We have barely referred to Dr. Duncan's family life, but have mentioned that at the presentation in 1894 Mrs. Duncan's name was associated with that of her husband. Mrs. Duncan has been an active fellow-labourer, especially in the charitable phases of the work. On her especially has devolved the care of the sewing classes on Tuesdays and the Dorcas Society. She has used generous hospitality to evangelistic workers and visitors, and has constantly upheld the Doctor's hands. Dr. Duncan's only son, John Duncan, M.A., M.D., Shepherd Gold Medallist, is in practice at Bideford. His eldest daughter is wife of Rev. F. A. Russell, Congregational minister at York; the second daughter is married to Mr. John Bedford, Bombay; the youngest daughter is still under her parents' roof and a helper of their good work, particularly among young women and in the Sunday-school.

South Spanish Mission.

DEAR SIR,—During the year now almost closed there has been a quiet, steady work going on in connection with the Gibraltar and South Spanish Mission. Mr. Millar and Mr. Rodger, who were with us in October, have been the means of blessing to both saved and unsaved. Mr. Cambridge is much encouraged in his work among many thousands of merchant sailors.

In Algeiras, South Spain, Mr. Harris tells of blessing on our meetings, which have been well attended even in the hot season, and the children are being led to Christ through our day and Sunday school. Mr. Walton has during this year taken up the work in the town of Linea which for two years was carried on by the Wesleyan Church in Gibraltar. He writes, "The Christians have opened their houses for meetings on nights when there is no public meeting. These are well attended."

Many of the 7000 navvies who work at the government docks in Gibraltar lodge in Linea, attend the meetings, and we believe not a few are truly the Lord's. At gun-fire every working day they stream into the garrison, returning at evening gun-fire to their homes. To reach them the missionary will have to live among them. We have a hall for which we pay a heavy rent. A mission home will be required for the women, and children must be cared for. The population has so greatly increased that houses are dear and difficult to procure. Had we the means to build a hall and mission home, land could be got to build upon. In the meantime rent for hall and dwelling-house is needed, as well as tracts, books, house furnishings, etc. We would be very thankful for help for any of these. The debt upon all our Homes has been reduced to £280. For the yearly expenses about £1000 are required.—Yours in His service, ALICE TODD OSBORNE.

Rysland, Newton Mearns, N.B.

How to deal with Complainers.

MRS. WOOD was an ailing old woman living in a small village in one of the Eastern counties. Her husband worked on a farm, and though a very respectable man, had had no advantages in the way of education. She was rather superior to her neighbours, and did not care to have much to say to them; so she used to sit over the fire whilst the old man was at his work; her thoughts all about her poor suffering body, and when he came in for his meals it was anything but a pleasant face that greeted him. She was a good wife, keeping the cottage beautifully clean and attending carefully to all his wants; but her great fault was continually thinking and speaking of herself, and it needed a good deal of patience to listen to the same melancholy tale again and again.

"What pain I have in my back, to be sure! Last night I thought I should have died, I was that bad! You wouldn't believe what I suffered in my head"—and so on. It seemed to give her some kind of pleasure to talk in this strain; for she was one of those who are never so happy as when they are describing their miseries, and it is not always easy to know what to say to them. A lady who used to visit this poor woman, told her one day she was not nearly so ill as she made herself out to be, and a great deal of her ailment was fancy. But that did more harm than good. It made her indignant to be so misunderstood. She felt, and felt rightly, that if the lady was in her place, she would have talked very differently. The truth was, she knew little or nothing of bodily pain or suffering of any kind, and didn't know how to sympathise with poor Mrs. Wood. So her plan failed entirely.

But my wife took another course in dealing with her. Finding that patiently listening and speaking kind words did not get her out of the habit, which had become like second nature, a new idea came into her mind, and she determined to try it the next time she saw the poor complaining woman. So we called again and found her just as usual, her face as sour and gloomy as ever. After expressing sorrow for her, as she always did, my wife said, "I want you to dress me some dolls for our school treat." What a change those few words made in that dismal countenance! The dark shadow and scowl gave place to a pleasant smile (the first we had seen), and the idea of her dressing dolls quite amused her. "I never did such a thing in my life," she said; to which my wife replied, "Then it is time you began." So the matter was soon settled. Mrs. Wood promised to do her best, and the dolls were sent to the cottage. When we called again, it was disappointing to see her at the door with the old sour look, and to hear the familiar story of suffering and pain. But as soon as ever the dolls were mentioned, all was again changed; the sad face brightened, and the dolls were brought out and duly admired, to her great delight. It cheered her to think that she, in her old age, could take up a new kind of work and help to make the little girls in the parish happy, without in the least neglecting her daily duties.

It gave her a fresh view of life. Her mind had now something to dwell on besides her own daily burden, something for the good of others; and that was what she wanted. Of course, it did not really take away the pain, but it helped her to bear it better. When she was busy dressing the dolls and thinking how pleased the children would be with them, she was not troubled by her head or her back nearly so much as when her thoughts were all about herself; and she was happier than she had been for a long time.

As we go through life we all meet with sufferers of one kind or another, and we should try to help them in every way in our power. If we cannot take away their troubles we may give them something to think about: and when the hands are employed in useful work, and the thoughts are turned from their own sorrows, they will be less likely to repine at their lot. Best of all, let us remember the glorious end which our Heavenly Father has in view in all his dealings with us. Aches and pains, and trials of every kind, hard as they are to bear, are intended to make us more earnest in his service, and to fit us for the Home above. The more we believe this the less we shall complain of what is laid upon us, and the more brightness we shall, with God's blessing, shed upon the path of our fellow-sufferers.

T. C.

The Nestorians in Peril.

SIR,—The Nestorian Mission and Committee for Deacon Abraham's Orphanages in Oroomiah, Persia, have received a communication from Rev. W. Shedd, of Oroomiah. He and Dr. Cochran are the heads of the American Presbyterian Mission to the Nestorians scattered over the plains of Oroomiah and in the Kurdistan Mountain. They tell their own story, which, in short, seems to forebode the certain doom of the whole of the Christians in that region, but more especially the certain destruction of the so-called independent tribes of Nestorians inhabiting the higher mountain regions of Assyria above the banks of the Zab and Habor. These tribes have for centuries defied the power of Turkey to subdue them, but with the help of the savage and fanatical Kurds they are now surrounded with a cordon of enemies, whose policy, aided by the failure of their crops, is to starve them out, and thus entirely destroy them, by preventing their caravans from either leaving the country to procure food, or preventing those which have left from returning. Thousands of these Nestorian Christians have

broken through the cordon, robbed of everything they possess worth taking by the Kurds, and are pouring over the plains of Oroomiah utterly destitute, hungry and naked, their very clothes being torn off their backs, and they are left to face ice and snow, and all the horrors of winter, starving, without food and shelter.

Deacon Abraham writes in agony. The mission-homes and orphanages are besieged. The orphans in the Homes are fasting to help the destitute crowding in, and there is no money left. He is selling the village of Mount Seir, the property of the Orphanages, to pay debts incurred. A great catastrophe is evidently impending unless immediate help can be given. A small sum has been telegraphed to the Deacon, but it is utterly inadequate. Mr. Henry Tasker, Brookside, Andover, is treasurer of the Mission.—Your obedient servant,

HENRY HOLME, Chairman.

48, Mount View-road, Stroud Green, N.

EXTRACT FROM REV. W. SHEDD'S APPEAL.

Within six months, from 5000 to 10,000 Christian subjects of Turkey have crossed the border into Persia, in the district of Oroomiah, of every age and sex. They are naked, penniless, and hungry. Each day bands of 50, 100, and 300 cross the borders, and each band tells of others who will follow. Each day brings the winter's cold nearer, and reduces the stock of provisions in the hands of their fellow Christians here. The suffering is daily becoming more acute. The sights that meet our eyes are pitiful in the extreme. Our doors are thronged with hungry, ragged, starving people, whose condition defies description. Little children almost naked in the cold wintry air appeal irresistibly to our sympathies. The Christian villages are crowded with these refugees begging bread. They come from the settlements of the Marbishi Valley, Gawar, Ishtazin, Jilu, Diz, and from the regions of the Upper Zab, Boslikala, and Tieri. The majority are Nestorians, but among them are several hundreds of Armenians.

The total Christian population of this region is not less than 20,000, two-thirds of whom are practically homeless, and the remainder in imminent danger of being driven from their villages. Another year like the last must entirely depopulate the whole of these regions of Christians. Hence the absolute necessity of immediate relief being given in food, clothing, and helpful direction.

The Nestorian population in Turkey has two divisions. One nucleus is formed by the independent tribes of Tieri, Tichoma, Baz, and Jilu, numbering about 30,000 souls, living in the most rugged valleys of Kurdistan (ancient Adiabene). Outside these almost inaccessible mountains lies the other nucleus of about 30,000 Nestorians, with a few Armenians scattered amongst them in the smaller valleys and plains, stretching into the Vilayat of Van. In the same region, and surrounding the whole, live a vastly large number of the Kurdish tribes. Kurdish robbery has been allowed a free hand, and on the scattered communities there have been constant Kurdish raids, and oppressive taxation, without protection, which has ruined the country. Village after village has been depopulated. Twenty years ago the Christians of Gawar were famed for their wealth in fields and cattle. To-day their headmen were beggars. Not a single word or act of rebellion, not even an over-zealous revolutionary, can be urged as an excuse for this fearful oppression.

Cold and famine are now forcing the Christians to leave their homes. Many have fled by night, over unfrequented roads, to avoid the frontier guards stationed there to force them back to certain death by starvation. Even their flight has become a source of profit to the Kurds, who, for a consideration, engage to conduct them across the border, and, then, on parting, rob them of everything worth taking, sending them on their way naked, cold, and hungry. Yet with all this thousands are escaping, in spite of the wild mountain tracks, covered with snow, difficult to find, and difficult to keep. In spite of the cruelty they are subjected to, and the winter cold, with scanty food, sleeping in the open, or in sheepfolds, they reach us with nothing but the few rags that are left to them.

These people have escaped from Turkish rule with their lives. The Christians here will share with them their own scanty store of food. They will shelter them till sheds and stables will hold no more. The Persian Government receive them without prejudice—but do not aid them. They cannot be clothed or warmed without outside aid. Many must suffer from lack of food and shelter. If the number of refugees continues to increase—only the setting in of still severer weather, closing all roads, can prevent this—it is hard to see how they can live at all. Some of our villages on the plains of Oroomiah have already a refugee population equal to half and two-thirds of their own number. We must have an organised plan of help, and cannot afford to wait. A small sum on hand has enabled us to begin, and the work must not stop. We believe that finding work is the best aid we can give in the present distress, and suggest the following plan:

- (1) Helping men to pass on to Russia where work can be had. Twelve shillings will enable a man to reach Russia. This will help men who have small families or none.
- (2) Aid to men who have large or very dependent families by work on public improvements here. They can earn eightpence a day.
- (3) Aid to women, and in a less extent to men, by work in wool.
- (4) Aid to special cases by grants of food or clothing.
- (5) By supporting children, especially orphans in the schools. Two pounds will clothe and support one child for the winter, and twice that sum for a year.

The Wild Olive Graft Mission.—We recently described the work of this mission, especially the farm buildings near Shoeburyness, which have been secured with a small part of the land attached as a convalescent home for Jews and Jewesses. It is intended to cultivate garden produce, etc., in order to furnish work to the men, and so enable the convalescents—all of them very poor—whilst improving their health, to contribute to their own support. Help is greatly needed to furnish the Home and provide the necessary stock of implements, poultry, etc. Mr. Colin Young would be thankful to be enabled also to secure a larger portion of the land which constituted the farm. Mr. Young's address is 4, Vine-street, Minorics, E.

The Famine in India.

DEAR SIR,—The subscribers to the fund for Famine Relief in the Koi country will be glad to learn that in a letter dated November 28, Mr. Cain acknowledges the receipt of a first instalment of £100 sent by telegraph. After expressing his warm thanks, Mr. Cain adds: "Distress is creeping on all around us. There have been some slight showers in some parts of the Talug, and the millet in the villages close to the Godavery may yield a half crop, but in the Koi villages all is gone. Providentially the early rain crop was quite an average one. The severe distress will begin in a few weeks. At present many have some grain, and they are digging roots everywhere."

It is quite plain that famine, or at least severe distress, mitigated only by the exertions of the Government and of private individuals, has commenced on an immense scale in Northern and Central India. Very many millions of people are involved in the calamity. The Government is putting forth all its strength to bring food, and the means of purchasing it, within the reach of the people, and is pledged to spare no expenditure or effort to save life. But the task is prodigious. The official estimate in November was that in the North-West Provinces alone a failure of crops in a greater or less degree had taken place in an area with a population of 40,000,000 of people—equal to that of the whole United Kingdom. Then there are parts of the Punjab, Central India, Bombay, and Northern Madras, similarly affected besides.

A certain amount of private money has been subscribed. But at a time like this, when so many millions of our fellow subjects in India are involved in such dire distress, England ought not to rest content with simply sending out money. Personal service, to whatever extent it may be possible, is called for. Vast as the Government organisation is, how is it possible for it to reach the homes of such multitudes, and deal the bread to the women, the children, the sick and the weakly, who cannot go to the Relief Works? Here is the opportunity for Christian England. Let us not give the bread at the end of a pole, but with loving hands and sympathising hearts let those of us who can go ourselves, and show the natives of India that we are not a mere nation of shopkeepers, who can give a million of money, as in the last famine, without an effort; but of Christians who will willingly cross the globe to minister to the starving and the dying.

I cannot speak for the Government, but I believe it would gladly avail itself of a large amount of such gratuitous agency—certainly the missionaries would, in the distressed tracts. Christian men and perhaps women, too, who have means of their own, should go, or send a substitute. They could put up with the missionaries, and so live at a very cheap rate. The great steamship companies are usually very liberal in cases of this kind, and would very likely give return tickets for the cost of a single ticket. The language need be no difficulty; interpreters can do all that would be necessary, and there are plenty of them. The work would extend over a few months only, and part of that time in a very pleasant climate. All needful information can be got from the secretaries of the different missionary societies. If only a few persons are in a position to respond to this appeal, let them go without delay.—Yours obediently,

F. T. HAIG, Major-General.

South Nutfield, Surrey.

DEAR SIR,—I have received a letter from Mrs. Lukey, missionary, Bombay, in which she writes:—"The plague is on the increase. People are dying all over the city. Special trains are being run for people to leave for their village homes. Mohammedans parade the streets the whole night with torches calling upon God to stay the disease, so also the Hindoos."

Mrs. Fuller, of the India Alliance Mission, writes, Dec. 12:—"I got in last night from a week's hard travelling in the famine district (Berar and Khan-

desh). We have taken in eighty children. They have to be fitted up with clothes, bedding, and everything. Grain is so dear, and extra food is required. Will you ask prayer for us? We need it in so many ways." Who will help to feed this large family?—Yours truly,

G. W. OLDHAM, Lt.-Col.

1, Kensington Park-road, W.

Jews in Jerusalem.

A SPECIAL meeting under the auspices of the Society for Relief of Persecuted Jews was recently held at the Queen's Gate Hall, South Kensington, for the purpose of advocating the claims of the organisation upon English Christians. There was a large and influential attendance. The chair was occupied by Mr. F. A. BEVAN, who in opening the proceedings, described the operations of the society in the Holy Land as presenting features of the greatest possible interest. The poverty existing amongst the Jews who in recent years flocked in such numbers to Jerusalem is appalling, and the sufferings through which they have to pass almost incredible. The claims that they have upon the sympathy and aid of all Christians can never be called in question. Nothing will more effectually convince them that the heart of the Christian world goes forth to them in real sympathy irrespective of creed than the noble and practical efforts of such a Society as this to carry relief to them in their dire necessity.

Mr. R. SCOTT-MONCRIEFF gave a lengthy and interesting description of the Society's work. Much has been done to improve the condition of the Jewish population of Jerusalem, but in spite of all their efforts the task which still remains is a formidable one. There has been an astonishing increase in the population of the Holy City within recent years, the inhabitants within the walls numbering, according to Turkish official returns, 60,000, whilst the number outside is equally great.

Mrs. E. A. FINN, secretary, gave a detailed account of the manner in which the Society endeavours to find employment for the starving Jews of Jerusalem. In spite of the miserable conditions under which these poor people live and the fact that they find it almost impossible to obtain a livelihood by the labour of their hands, yet many of them, when tested, prove to be really skilled workmen. The squalor and misery amidst which they live is heartrending to witness, and the scarcity of water constitutes one of their greatest wants. The Society has rendered excellent service in remedying the latter evil by having large cisterns cut out of the solid rock. This has proved beneficial in the extreme, and has earned for them the gratitude of the poor people. They employ the Jews in making rock-hewn cisterns for water, soap-making (from olive oil), glue-making, stone-dressing, quarrying, field and garden work.

The Dying Year.

HOARY with age, so weary its tread,

Tolling the bell, while many a tear

Falls on the page—the book has been read.

Solemn the knell o'er the dying Old Year.

Sinking the sun adown in the West,

Closing the day—the night draweth near.

Oh, it has run—the race leads to rest.

Passing away the weary Old Year.

O'er the horizon the well-freighted ship

(Yesterday new) will soon disappear,

Followed by sighs, the vessel will "dip,"

Pass from our view this fading Old Year.

Some of its "freight" 'tis ours to regret;

Words unadvis'd, unfit for God's ear;

Sometimes a "weight" which, like "sin," would
"beset."

Time, left unprized, through this vanishing
year!

"Faithful and just," is God "to forgive,"

Cleanseth the Blood—be still, ev'ry fear!

Christ, be our trust, to Him let us live

Till, o'er the flood, dawneth Heav'n's New Year!

Mercy, thus far, has marked all the past;

Safe o'er life's main our course He will steer;

Cross we "the bar"—the Haven at last—

Sing in refrain through an endless New Year!

Weston-super-Mare.

DOUGLAS RUSSELL.

Education in Kentucky.

ONE of the many interesting institutions of the State of Kentucky is the National Medical College at Louisville, which exists for the important purpose of promoting the study of medicine by men of the coloured race. It is a fact much to be deplored that local prejudices should, to such a large degree, bar coloured men from medical colleges and other educational privileges. The consequences of this action are very pitiful.

To meet these unfortunate conditions, the legislature of the State of Kentucky granted a charter in 1888 for the establishment of a regular Medical College for coloured men. In the winter of 1888, the school was opened in a rented building with six professional instructors. During the autumn of 1889, the trustees purchased a suitable building for a little over £1000, and local physicians, who were interested in the condition of the coloured race, and in the education of its worthy young men, assisted the faculty to educate the students up to the high standard required by the Board of Health, the department having control of medical diplomas.

In 1895, the Board, by legislative enactment, required every medical school to have hospital privileges, so as better to give instruction to their students. By the regulations of the authorities of Louisville, no coloured medical instructor was admitted with their students to the city hospitals, while all others (whites) were; hence it becomes not only an indispensable but an imperative necessity to open a hospital in connection with the college.

The trustees accordingly bought a building, reckoning upon the help of friends at home and abroad. The prejudices which close medical and other institutions against coloured students of course close the door of hope for financial help accruing to the undertaking in Kentucky. Friends of the Negro in the Northern States have rendered praiseworthy assistance, and among those who have shown interest in the Old World are some members of the Society of Friends in Great Britain. So Dr. H. Fitzbutler and Mr. E. J. Braithwaite have arrived in London as representatives of the Louisville National Medical College and Hospital, seeking for occasions to explain their work and influence funds in support. Communications for these friends may be addressed: 44, Torrington-square, N.W.

Work Among the Santhals.

THE Indian Home Mission to the Santhals is under the charge of Messrs. Boerresen and Skrefsrud. There are in all at the sixteen stations of the Mission six European missionaries, three Santhal pastors, 113 travelling elders, fifteen Catechists, one native doctor with two assistants, and a dispenser with two assistants.

Mrs. Boerresen, assisted by twenty deaconesses, conducts the girls' school, in which there were at the close of the year 189 pupils. Many of these passed the Government examination with credit, one girl gaining a scholarship of three rupees per month for two years. The boys' school has 157 pupils, nine teachers, and two monitors, and the efficiency of the teaching and the intelligence of the boys is proved by the successes at the Government examinations.

During the past two years the Books of Joshua, Judges, Ruth, and Kings, and all the Psalms have been translated into the Santhal language, and are now awaiting final revision before being sent to press, and this work will be continued until the whole Bible is translated.

In addition to the work carried on in Santhalistan, a colony of Santhals has been started in Assam under Mr. Bunkholdt's superintendence, and now there are one Santhal pastor, seven village elders, twelve deaconesses, six schoolmasters, two schoolmistresses, and one native doctor with one assistant.

During the past year a goodly number of Santhals have received the Lord Jesus and been baptized, making the total number of baptized heathen now alive over 9700.

Requests for Prayer.—For blessing on a fortnight's special services to be conducted in Brewett-street Mission Hall, Cathays, Bristol, January 10 to 24, by Mr. James Shields.

Messrs. Moody and Sankey.

THE special meetings in New York by the evangelists have now closed, and the work is being continued by others. The meetings were well sustained to the last, and were accompanied by many tokens of spiritual awakening, not only among Christian professors but among the unsaved. The Gospel meetings in Carnegie Hall have been overcrowded, and it was necessary to have separate services for men and women.

Mr. Sankey's song has been as strong an element of attraction and blessing as ever. On one occasion it was stated that he had received a letter requesting him to sing, "Prodigal Child, Come Home." The writer said he had heard Mr. Sankey sing it twenty-one years ago, and the strains of it had vibrated again and again in his heart while travelling in the mountains of Mexico, the plains of Kansas, and the groves of Florida. Mr. Moody remarked, on reading the letter, that there must be power in a song that would follow a man for twenty-one years. Mr. Sankey sang with all his accustomed pathos.

On the last afternoon in Cooper Union, Mr. Moody preached on the Call of Moses, and closed the sermon with an account of his own call to Gospel work thirty-six years ago. The audience were deeply affected as he told in simple language how the Lord had laid it on his heart to give up business and engage in this work. He had been used to lead many out of darkness into light, and no throne could tempt him from his life-work. He pleaded with all, whatever their station in life, to engage in Christian work.

On Dec. 16 the two evangelists held a service for the prisoners in Sing Sing prison. The meeting was held in the Protestant chapel, but dozens of Roman Catholics applied for permission to be present. Fully nine hundred convicts attended. Mr. Sankey sang "Saved by Grace," and the audience joined him in the chorus, afterwards singing it by themselves. Mr. Sankey also sang, "The Ninety and Nine." At the close of an earnest discourse by Mr. Moody many hands were held up to show the desire for a changed life.

After the meetings in New York, Mr. Moody was to visit Philadelphia for a day to help in the work there. He begins a campaign in Boston in January; and both the evangelists have agreed to conduct a mission in Cincinnati in March.

A Christmas Service for Jews.

ONE of the most impressive Christmas services, writes a correspondent, was a humble meeting which took place on Christmas Eve at 33, Finsbury-square, well known, doubtless, to many readers of THE CHRISTIAN as the headquarters of the Barbican Mission to the Jews. It afforded a striking indication of that changing attitude, and increasing spirit of inquiry, amongst the Jewish people in regard to Christianity, of which we hear on all sides. As Prediger C. T. Lipshytz said to me on Thursday night after the service, "Twenty years ago it would have been regarded as impossible to get sixty or seventy Jews—not converts, be it remembered, but inquirers—sufficiently interested in the old, old story to meet together in celebration of the birth of Him whom their fathers rejected."

They were all men (as it is not according to Jewish custom for the sexes to worship in common), and not only did they meet in no hostile spirit, but they joined heartily, if inharmoniously, in the singing of English "Sacred Songs and Solos," and listened with respectful attention to the reading of passages from both Old and New Testaments, and followed gravely, and a little eagerly, too, the unfolding of the story of the Saviour, told by Mr. Lipshytz with passionate earnestness in his fluent Hebrew-German. Except the hymns the whole service was in Hebrew-German, with which the continental Jews who find a refuge in this country seem to have a common acquaintance.

Though my knowledge of the language is most limited, the nearly two hours' service was without a trace of weariness for me, so deeply interesting were both congregation and minister. The faces of the former were a study during the three-quarters of an hour of his unflagging eloquence. He raised some of the familiar Jewish objections in order to crush them with convincing argument, and one who endeavoured to anticipate his answers and cross swords with him was speedily put to rout. Free discussion is allowed at the Bible-classes, which

are regularly held in connection with the Mission, but not at meetings of this character.

Having regard to the unfamiliarity of the congregation with Christian worship, it is wisely arranged that hymns which appeal even to the indifferent and hostile shall have a lion's share of the service, as also that the men shall be suffered to remain seated during the whole of the proceedings; but the respectful interest and close attention of the congregation were as marked as though every form and ceremony had been observed.

Mr. Nix and the Polytechnic.

OUR readers know that Mr. Josiah Nix, after two years' work in connection with the Regent-street "Poly.," is about to undertake general evangelistic work, under the auspices of the Wesleyan Church. For this line of service he is eminently fitted, and we anticipate for him a blessed and fruitful period of labour as a thorough-going and fully-consecrated herald of the grand old Gospel.

The friends at the Polytechnic with whom he has been associated, from Mr. Quintin Hogg downwards, are heartily sorry at his leaving, and would gladly have retained him. They had a good-bye meeting last week, and the proceedings proved that Mr. Nix has not only done splendid work there, but gained for himself many true friends. It must have been quite embarrassing to him to sit and listen to the repeated and strong expressions of esteem and gratitude, uttered by those representing different branches of the many-sided work sustained by this great institution. Most touching of all were the personal acknowledgments of so many of the speakers for the priceless help they had received from Mr. Nix in their own spiritual life, and in that of those dear to them, as well as for his practical sympathy with them in times of trial. It was the same in all the departments represented—the open air work, the temperance effort, the "holiday by proxy" movement, the work among young women, the Norway summer trips, the theatre lantern services, etc.

Mr. Hogg, the head of the "Poly.," presided at the meeting, in the genial and brotherly way which enables one to understand his remarkable influence among young men. It was good to hear him emphasise the overwhelming importance that he and his fellow-workers attach to the spiritual work of the institution. He declared that if it were in danger of being shoved aside by entertainments, or even by educational advantages, he would seek work elsewhere. In view of Mr. Nix's regretted departure, he sought to impress on the young fellows the truth that God is willing to use in his service any who are ready to be used; and it now rested with them to see to it that the Christian work of the "Poly." did not suffer through the leaving of any particular worker. The same feelings (with warm tributes to the great service which Mr. Nix had rendered) were given utterance to by Mr. J. E. K. Studd and Mr. Hoare.

In the name of the Poly. "boys," Mr. Hogg presented to Mr. Nix a beautifully illuminated and framed address as a tangible token of love and goodwill. In a brief speech of response, Mr. Nix expressed his gratitude that the Poly. authorities had given him the opportunity of showing, through the lantern services at the Princess's Theatre, what could be done by the power of wise adaptation in reaching the unevangelised masses. He is strongly impressed with the conviction that this element of adaptation in Gospel work has great possibilities in it, in gaining the ear and compassing the conversion of multitudes who cannot be persuaded to go to ordinary church or chapel services. All who wish well to their country will pray that in his fresh and wider sphere of Christian work, Mr. Nix may have full scope for his undoubted evangelistic gifts and his quenchless energy.

Field Lane Refuges.—Christmas has been a very joyous time for some 800 destitute poor, who were supplied with a substantial hot dinner. Extensive and complete preparations had been made for the day's festivities, and the several rooms were both tastefully and seasonably decorated. A short religious service was held. The poor families in the immediate neighbourhood of the institution were in no way forgotten, some 670 having received provisions for a good dinner. 700 of the children attending the various classes in connection with the Field-lane Ragged Schools are to be provided with a dinner during the early part of the New Year. The expenses of these dinners have been defrayed by contributions given expressly for that purpose.

The New Year's Gifts.

LADEN with gifts the Old Year came,
And though its hours have flown,
The gifts are in our keeping still,
For evermore our own.
Sweet memories of sunny days
Are ours on looking back,
And blessings from a Father's hand
Mark out the Old Year's track.

Laden with gifts the New Year comes,
And as we forward go,
The gifts that it may bring to us
We do not ask to know;
But we would seek the child-like faith
That keeps the heart at rest,
Content to leave the choice to One
Who ever gives the best.

For some a special gift of joy
May crown the coming year,
Some heart's desire fulfilled at last,
Some happiness brought near.
Yet, after all, the greatest gifts
May come in lowly guise,
And blessing from a Father's hand
Round every pathway lies.

The love and sympathy we meet,
The friendship on the way,
The happy home, with every need
Supplied from day to day.
The call that any hour may bring
For loving ministry;
All these and many other things
Our New Year's gifts may be.

And if to some of us should come
The touch of sorrow's hand,
That, too, may prove a precious gift,
Though hard to understand.
For should the year bring grief or pain,
'Twill meet us but to bless,
If afterward the chastening yields
The fruit of righteousness.

Then let us trace a Father's hand
In all the New Year brings,
Not only in the greater gifts
But in the little things;
Not only when the days are bright,
But when the shadows fall,
And we shall find, whatever comes,
God's love is in it all.

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ETHEL WARING.

This poem may be had on a tinted card at 6d. per dozen of W. F. Mack, 52, Park-row, Bristol.

Christmas Festivities.

THE joyous Christmas season has been signalled as usual by many endeavours to give some bodily cheer and spiritual help to those in poverty and those deprived of the social enjoyments of family reunion. All classes of needy and lonely ones seem to have been cared and catered for—sick sojourners in our hospitals, the inmates of workhouses, the released prisoners, the seamen on land, the orphans, and the great body of the poor.

We cannot enter into the details of any of these festivities, but we may specify some of the localities. The Salvation Army were well to the front with gatherings at Argyle-square, King's Cross, in connection with the Prison Gate Brigade and Police Court Mission, as also among the inmates of the various "elevators." The St. Giles' Mission gave Christmas cheer to discharged prisoners at the central premises in Brooke-street, Holborn, when the wives and families of prisoners were not forgotten. There were festive seasons for the poor at Field-lane, the Church Army Homes, and many other centres of relief work. The Strangers' Rest, Ratcliff, was, as in former years, the scene of an interesting assembly of seamen of different nationalities, another gathering being held on Boxing Day.

This movement is also in full working in the large provincial towns. In the Free Trade Hall, Manchester, some 3000 poor people were royally entertained by the City Mission there. Five thousand "hot-pots" were distributed among the Liverpool poor, provided by the charitable public of the town. This charity is said to furnish free dinners for some 40,000 of the Liverpool poor. Over 3000 poor in Glasgow were regaled with an ample supply of good things in the City Hall at the expense of the merchants of the city. On all or most of these occasions, those assembled had words of brotherly goodwill and Christian exhortation addressed to them, besides the bodily refreshment.

Letters to the Editor.

"CHURCH DECLINE."

DEAR SIR,—The letters from Mr. Moody, and your articles on "Church-going in Glasgow," in the last two numbers of the CHRISTIAN give a view of the state of the churches, which state is confirmed by the last official returns of the great Nonconformist bodies. According to these, the increase per cent. of membership in 1895 was less than the increase of the population. We have no figures by which we can test the increase of church attendance as a whole, but that most probably is on a parallel scale; if otherwise, it shows a state of apathy in the church-going masses, which may be worse than a want of increase, it being a repetition of Laodicean apathy, of which our Lord said, "I would thou wert cold or hot."

That a hostile "Higher Criticism," the teachings of which have tainted so many of our preachers, has much to do with the present state of things I have no doubt whatever; but next to that, and perhaps, as far as the people are concerned, even more so, the introduction of worldly amusements and entertainments as part of the work of the Church is, in my opinion, the great factor. These things are in direct antagonism to the Word of God, which exhorts us not to be "conformed to the world," whereas their tendency is only toward that. Readings from, and essays on, the drama, have led many persons, both young and old, to visit those schools of immorality, the theatres; while many of those who are too old and staid to attend them, yet have a word to say in their favour. I have known deacons and their families who attend those places, and their doing so has been used as an excuse by some of the young people for doing likewise.

Then, lectures on novelists, and readings from and essays and criticisms on works of fiction, have encouraged a taste for that class of reading, which is truly alarming. Your correspondent, "A Church Member," speaks of the infrequency of references to modern Scripture in the modern sermon. I have heard some preachers whose sermons would seem to show that they have a better acquaintance with novels than with Scripture, from their frequent references to the former. This rage for fiction sucks at the vitals of spiritual life, vitiates the mind, and renders it unwilling to study anything that is not sensational—or incapable of doing so.

Let those who have charge of churches in which these things are carried on ask themselves, How it is that public lectures on such worldly subjects, even when payment is demanded for them, are so much better attended than the prayer-meeting or week-evening public service? It is admitted even by those who speak in favour of amusements, that the more spiritual a man becomes, the less he cares for them. Should the Church support and favour that which is admittedly a sign of a low state of grace? During the last twelve months I have been gathering information about the views and practices on this question of those who are specially used of the Lord for the conversion of souls, and without a single exception they condemn and will have nothing to do with them. Is this a mere coincidence? May we not rather take it that the want of marked success in this particular, even by popular ministers who encourage these things, is simply a matter of cause and effect?

I have dealt with only two features of amusements in churches, but the same principle applies to all. I will close with the words of a well-known pastor, who, speaking on this subject, remarks: "It will be no wonder if the Holy Ghost, grieved and insulted, withdraws his presence; for 'what concord hath Christ with Belial, and what agreement hath the temple of God with idols?'" W. A.

WHAT WAS SOLOMON'S PORCH?

SIR,—Perhaps in the holiday season you can find room for an archaeological note, which may interest, if not general readers of the New Testament, at least those whose reading or travels may have taken them to Jerusalem. I refer to the structure called in the New Testament "Solomon's porch," once mentioned in the narrative of our Lord's ministry, and twice in St. Luke's account of the earliest days of the Christian revelation.

The Authorised Version of John x. 28 tells us

that "Jesus walked in Solomon's porch." In Acts iii. 11, the historian records that "as the lame man," just cured at its Beautiful Gate, "held Peter and John, all the people ran together" to the scene of the miracle, in the porch that is called Solomon's, greatly wondering. And in Acts v. 12, he adds that all the numerous new converts to the Gospel "were with one accord in Solomon's porch," and "continued daily with one accord in the temple."

The word porch, as now generally understood, hinders the right conception, by English readers, of the locality where those marvellous events occurred which are related in his earlier chapters by St. Luke—a mistake which has, I submit, carried with it a general serious misconception as to the locality of the miraculous outpouring of THE HOLY SPIRIT on the Day of Pentecost.

The term porch is now never used in English except to designate some more or less stately entrance to a public or notable building. The Greek word *stoa*, of which in the text of the old and new English versions of the New Testament the translation is uniformly *porch*, does not stand for a gateway at all, but for a roofed colonnade, pavilion, or cloister—a long-pillared portico, open on one side to the view, and shading pedestrians from the sun on the southern side. Such was the shady *stoa* in Athens, where Zeno taught, whose disciples were thence called Stoics.

This, too, is the proper signification of the word in the New Testament, as is hinted in the margin of the Revision by the substituted reading of *portico* in one of the places in the Acts where it occurs. There is no doubt that the phrase, translated Solomon's porch in the English Authorised Version, is intended to describe, not any gateway, but that wonderful structure which, in different degrees of splendour, was probably common to the three temples of Solomon, Zerubbabel, and Herod, and which ran along the whole breadth of the temple-area on the sun-smitten southern side. The lofty and long outer wall of this *stoa*, or lofty-pillared gallery, protected the people from the heat and blaze of the semi-tropical southern sun—its supporting rows of white marble columns still leaving ample breadth for sitting or promenading multitudes, while its open northern side looked down closely upon the Temple square, with its solemn, sacrificial ceremonial. Its open front and sides afforded a splendid prospect, to the north, the east, and the west of the Mount of Olives, and of the Holy City, with its sister height of Zion, and of the thickly-inhabited valleys below. There were flights of steps at each end of this imposing edifice, descending to the lower city. Josephus says it was a hundred feet broad, and two hundred and twenty feet long—the roof supported by three rows of columns. A grand viaduct united it, as at the eastern end, to Mount Zion.

Such was "Solomon's portico" in Christ's time—so called to replace a similar more ancient structure destroyed by the Babylonians 600 years before—and we cannot wonder that it holds a prominent position in the New Testament pictures of the ministry both of Christ and his apostles.

This vast and lofty colonnade seems to have been plentifully furnished with seats—sometimes occupied by doctors of the law, as when, in his childhood, Jesus was found by his parents sitting there in the Temple—his "Father's House"—"both listening to them and asking them questions." In after years it was beneath the same long, shady promenade that Jesus so often walked and disputed with the scribes, and where once He had overturned the tables of the money-changers, who had converted the sacred site into a "den of thieves" by their petty robberies in exchange.

These brief notes on the locality will enable us to comprehend more fully the importance of St. Luke's topographical statement that the disciples of Jesus, after his ascension to heaven from "a mountain in Galilee," returned to Jerusalem for the feast of Pentecost, and there, "for ten days" continued with one accord in the Temple at the morning and evening hours of prayer awaiting the promised coming of the Comforter. It was in Solomon's portico that they daily assembled, south of the Temple, and there seems to be no reasonable doubt that that was the scene of the promised descent of THE COMFORTER. All-devout Jews would at the third hour of the day of Pentecost be present to assist at the great morning sacrifice and to commemorate the giving of the law at Mount Sinai.

In Solomon's portico, therefore, we may conclude, I think, with confidence, that the marvellous event

occurred of the descent of the Holy Spirit in tongues of flame, and of the consequent outburst of joyful voices, in all the chief languages of mankind, proclaiming pardon and eternal life to men through the death and resurrection of the ascended Messiah. We can but faintly imagine the scene—when, at the great festival in the Temple courts, crowded by Jewish worshippers "from every nation under heaven," who were thrilled by the sudden crash of voices, from the southern colonnade, of men proclaiming in every principal language of earth the message of eternal life through the death and resurrection of Jesus the Son of David—while tongues of fire burned on their heads, and heaven's own energy exalted their voices, reducing to silence the Levitical songs.

As for the popular notion that the outpouring of the Holy Spirit occurred in the "large upper room" which had been hired by the Apostles as the last place of meeting with their Lord, it seems to deserve no serious consideration. How could crowds of wondering worshippers have reached that small and temporary resting-place, or have found space to behold the miracle? The third hour of the day, nine o'clock a.m., was the hour of prayer in the Temple, when the Apostolic body, with all other devout Israelites, would be found in the Temple for the morning sacrifice at that hour of prayer. "They continued daily in the temple," and doubtless the Promised Comforter met them in their "Father's house," to abide with them for ever?

By adopting this interpretation of the Gospel narrative, we are not only relieved from many overwhelming difficulties which attend the notion that the miraculous scene of Pentecost occurred in the upper room of the Last Supper, but the Divine inauguration of the Gospel-Dispensation is transferred to a site consecrated by the most sacred supernatural recollections of a thousand years. It was a renewed consecration of the Temple—as the centre of the world-wide revelation of Immortal Life in Christ Jesus our Lord. It was an effectual blow and rebuke on the whole corrupt and traditional Judaism which held possession of the chief Fortress of Truth in a world of errors. It was at once a foremost opportunity of repentance and salvation given to the Jewish priesthood as the leaders of the people, and the most public attestation to the heavenly claims of Him whom they had crucified as a false Messiah. It was a revelation of truth and grace in the very centre of the religious world, and a fulfilment of all the types of truth comprised in the Levitical ceremonial,—and mightily assists our acceptance of the statement of the evangelist that "a great company of the priests became obedient to the faith."

Finally, it confirms the persuasion that that sacred site, so long "trodden under foot by the Gentiles," will again in the latter days become, in some higher form, the spiritual centre of the world, which, after ages of resistance and incredulity, will accept the Christian message, and enable Jew and Gentile together to worship the Father in spirit and in truth.

EDWARD WHITE.

Mill Hill.

"UNDERSTANDEST THOU?"

DEAR SIR,—It is considered that a brief statement of the Gospel in simple words, to be circulated with the Bible, or portions thereof, in home and foreign languages would be very useful.

Of course the circulation of the Scriptures without note or comment is very desirable, and the reading of the Word itself is often sufficient to "lead the reader to the knowledge of the Saviour. But does not the history of Philip, in Acts viii. 27-33, press on us the importance of the well instructed colporteur or teacher? When the Ethiopian treasurer was reading in the Book of Isaiah, Philip asked him, "Understandest thou what thou readest?" He replied, "How can I, unless some man should guide me." Whereupon Philip taught him, and the Holy Spirit applied the Word. But such are not always at hand to point out important matters.

I have written a short tract entitled, "Understandest thou what thou readest?" to be issued in various languages, and circulated with the Scriptures, just to direct the reader to the passages speaking of the Saviour and the great salvation. I lay this matter before the Lord's people, and shall be happy to hear from any to whom the project commends itself.—Yours, etc.,

CHEYNE BRADY.

Les Anémones. Cannes.

Y.M.C.A.

EFFORTS are on foot to form an Association at Buluwayo.

An Association is in course of formation at Staple Hill, Bristol.

New Associations have been successfully launched at Alton, Hants, and Pontypridd, South Wales, and the work at Henley-on-Thames has been resuscitated.

Mr. R. C. Thurley, who has been secretary of the Nottingham Association for the past five years, has been appointed to the superintendence of the Mission work at Rothbury Hall, East Greenwich.

An afternoon conference of the Liverpool and North Wales District Union, was held at Birkenhead Y.M.C.A. on December 16, a large number of delegates being present. The conference was of a particularly bright and interesting nature.

In connection with the reorganisation of the work at St. Helens, a week's mission, conducted by Mr. Frank L. Smith, of New York, has terminated. Not a few young men have been quickened into newness of life, and it has been decided to carry on evangelistic meetings every Sunday evening and a weekly afternoon Bible reading.

The twenty-eighth annual meeting of the Paris Anglo-American Y.M.C.A., 160 rue Montmartre, took place on Tuesday, Dec. 8, at 23, rue Royale. Mr. H. Austin Lee, C.B., of the British Embassy, presided, and warmly sympathised with the work being done. Rev. H. Bramley Hart, Dr. J. D. Paxton, J. McLulich, and others also supported the claims of the Association.

A new department of work has been inaugurated at North Liverpool as a practical result of a course of addresses given recently by the secretary, Mr. Fisher, who has expressed his willingness to train any young men desirous of occupying any portion of their leisure time in Christian work. Twenty-four requests were made in the course of a few days, and a "workers' training class has been begun.

The Johannesburg Association had 180 members in October, 1895. Now there are nearly 500. The Association committee has recently decided to acquire the whole of the premises which have been occupied in part by the Association up to the present time; henceforth it will, therefore, have a house of its own in a splendid position in the centre of the town. The religious work is making progress.

At Berlin a fund is in operation to give succour, in case of sickness or death, in connection with the Young Men's Christian Associations. It guarantees to members substantial assistance in case of sickness, and to their friends in the event of their decease. During the first five years of its existence 2258 cases of sickness were registered, with a total of 28,435 days, and seventeen deaths. A total sum of about £3,265 was paid for all these cases.

The Harmondsworth branch, which was one of the first village associations formed in this country, has passed through varied and trying experiences, but seems now to have outlived and overcome its difficulties. Mr. W. R. Jones, the honorary secretary, reports large accessions to the weekly meetings for Bible study, and a vigorous and growing interest in foreign missions. A women's Bible-class has also recently been started in the village, which promises to develop into an auxiliary of the Y.W.C.A.

Mr. W. G. Sprigg, general secretary of the Cape Town Y.M.C.A., writes a most inspiring report of his work. He says, "We have had an encouraging year in every way. The membership has been brought up to over 750 effective. Every department is flourishing. God has indeed answered prayer. In the course of the next three or four months we expect to make a start with a new building, adjoining our present premises. There will be provision made for a new reading-room and parlour, and bedrooms for about twenty boarders."

Mr. J. Hughes, general secretary of the Lyons Association, writes, under date December 19, that, in spite of great difficulties surrounding the work, the gross membership of last year has been doubled. Two members have been called to the ministry, and one to the foreign mission field in the twelve months; the attendance at the Bible class has been doubled, and a young men's restaurant has been launched, with a view to keeping youths from the oftentimes harmful conversations of the ordinary "pensions."

Intelligence is to hand from Brisbane that the debt on the Association there has been materially reduced, and that much blessing has attended the work of the past year. Mr. and Mrs. T. A. Bailey, late of Cork Y.M.C.A., who are en route to India, have held very successful meetings, under Association auspices, at Auckland, Sydney, and other colonial centres. Lady Victoria Buxton has laid the foundation stone of a new building for the boys' work of the Adelaide Association. The Newcastle (N.S.W.) Y.M.C.A. summer picnic was taken part in by a thousand persons. Mr. Henry Varley has concluded a mission in connection with the Geelong Association.

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A public meeting, composed principally of Association members and missionaries, was held in Bombay to welcome Mr. Frank Anderson to his work among students in the Presidency. The principal of the Wilson College, Rev. Dr. Mackichan, occupied the chair, and gave Mr. Anderson an earnest "God speed" in his difficult task. "In Bombay," Mr. Anderson writes, "there are fully 2000 native student young men, probably less than ten of whom are Christians; there are also thousands more in the two upper classes of the High Schools who are included under the term 'student.'"

Mr. Christian Philids, late general secretary at Berlin, who has recently been appointed associate secretary of the Central International Committee at Geneva, has concluded a tour of visitation to the Russian and Finnish Associations. He was much encouraged by his journey, and writes: "In Russia, by reason of the existing laws and other circumstances, missionary activity can naturally only be exhibited on a very limited scale. Prayer is at present about the only means within our reach of helping our brethren there. In Finland, on the contrary, the movement has plenty of freedom. Our work has a brilliant future in that country, which is almost entirely Protestant. Scarcely eight years old, the work has recently spread from Helsinki, so that at present there are more than thirty Associations. Among the 200 members of the Helsinki Association at this time there are ninety students."

Mr. Henry Conder, the well-known and much-esteemed President of the Bombay Association, has completed a fourteen months' furlough in this country, after a twenty-seven years' residence in India, and left England for Bombay on December 17. During the time he has been in this country he has made the London (Central) Association, at Exeter Hall, his headquarters, and has rendered valuable and constant service to the work in its different departments while his hour, given at the mid-day meetings, the Sunday Young Men's Bible-class, in the youths' department, which he was partly instrumental in forming, and the great amount of personal work he found a delight in doing, in season and out of season, had come to be very much appreciated, and causes a sense of loss now that he has gone. He will be followed by the heartfelt prayers of many to whom his visit to this country has been made a means of blessing.

The Y.W.C.A.

THE PREPARATION HOME.

A NEED having long been felt of some place where a practical knowledge could be obtained of Y.W.C.A. methods and work, and where those wishing to take up posts could be trained and tested, a Preparation Home was opened in October last at 14, Finsbury-square, where for many years the City Branch of Y.W.C.A. had been carried on.

In the mornings lectures are being given on various courses of Bible study, and also on the history, objects, constitution, and departments of the Y.W.C.A. Time is allowed for private study, and abundant opportunities are afforded to those resident in the Home of becoming practically acquainted with the work that is going on in different parts of London by assisting in various places and visiting institutes, factories, evening clubs, and helping in different ways in the Finsbury Institute.

It is hoped that many who think of taking up work in the Y.W.C.A., whether as secretaries or otherwise, will avail themselves of the advantages, either as resident or non-resident students. The prospectus and programme of forthcoming lectures can be obtained from Miss Duff, 14, Finsbury-square.

BRIEF NOTES.

At the Dorset branch the Rev. S. Filleul gave an interesting account of his visit to Japan.

A sale of work has been held at York towards clearing off a debt of £200 remaining on the Home.

Under the auspices of the Kilbirnie branch a sale of work in aid of the Southern Morocco Mission realised £80.

Miss Morley gave an earnest address on the work of the Y.W.C.A. at a meeting held at Tunbridge Wells in connection with the local branch.

The annual tea meeting of the members of the Blackburn Association was held in James-street Chapel School. A large number were present. Miss Thompson, a missionary, lately returned from India gave two addresses.

The annual meeting of the Brixton branch was held on November 27, when Miss Ardill, District Referee, gave an interesting and helpful address. Some local friends also spoke encouragingly and appreciatively of the work of the Y.W.C.A. A special mission is to be conducted by Miss Hull at the new premises, 194, Stockwell-road, from January 9 to 17. Will friends everywhere join in prayer for very abundant blessing?

Scottish Notes.

Dr. HUGH MACMILLAN, of Greenock, has been chosen as next Moderator of the Free Church Assembly.

Rev. D. E. Omond, assistant minister of the Free North Church, Stirling, has accepted the call to the church in Perth of which the late Rev. John Symon was pastor.

Rev. John McNeill preached on Sunday week at Kilmalcolm, where he has now a permanent residence. His Manchester campaign begins on Sunday, January 10.

Under the auspices of the Ayr United Y.M.C.A. and the British Women's Temperance and Prayer Union, a subscription has been made in Ayr for the Armenians, realizing the sum of £110 17s. 6d.

The Fellowship meeting in connection with the Glasgow United Evangelistic Association has been relinquished, its conductor for the past fourteen years, Mr. W. A. Campbell, having felt led to retire from that effort.

The mission conducted by Messrs. Whittle and Stebbins in Edinburgh, has been maintained with considerable interest. The meetings held at Stockbridge were very fruitful in conversions, considering the size of the audiences. On Sunday evening in the Free Assembly Hall, Major Whittle preached powerfully to a large company on God's unspeakable gift. The people were deeply impressed and a considerable number rose for prayer. The meetings in the Assembly Hall will close on Wednesday this week. Next Sunday, the evangelists begin a two-weeks' mission in Leith.

An Armenian Lad.

"Two months ago I heard of a child in Constantinople whose life was in constant danger; twice the Turkish soldiers had sought to kill him. His brother who was in Paris told me that he could neither eat nor sleep for thinking that the child might have already perished. He added:—'I have lost all I had in Constantinople, and have not the means of sending for the rest of my family.' However, a month later, an Armenian priest who had managed to escape brought the boy with him to Paris. On seeing the child for the first time a strange feeling took possession of me (a feeling I had not experienced since the day I gave myself to God); as I took him tenderly in my arms.

"Since then, each time I prayed the child's future was before me. Why should not I take him? But as a Salvationist, without home or family—and then, the responsibility! Me, it is quite impossible! Still the command seemed to come clearly, 'Take him, the Lord will provide!' So I obeyed, and since then I have had a clear assurance that the child will be saved to serve the Master. I take the child with joy, putting the responsibility in the hands of Him who directed me to take him; he is set apart for God's service."

I trust, dear sir, that some of the readers of THE CHRISTIAN may feel led to help our friend in his noble effort to train this child for God. I should be glad to receive subscriptions for him in order to help to pay the expense of education and pension in a pastor's family, where our friend intends sending him.

[The above is sent to us by M^{de}. Quehen, of the McAll Mission, Paris, who will receive any help our readers may send to her at 4, Route Idalie, Vincennes, Seine, for the lad's education and pension in a Christian pastor's family. She speaks of him as a bright, intelligent little fellow, who shows deep gratitude for every little kindness.]

Prayer for the New Year.—DEAR SIR,—As hon. sec. for the world wide circle of prayer, might I suggest to your readers to join specially on the first day of the coming year, in companies of twos and threes or more, in earnest believing prayer for the fuller outpouring of the Holy Spirit at home and abroad?—Yours in Christ, JOHN O. WEST.

St. Matthew's Vicarage, Birmingham.

A Native Christian.—"I have just buried a native brother," writes Dr. Muirhead, from Shanghai, "who has been with me as a student and fellow-worker for over twenty years. He has all along given me evidence of his Christian life and character. His illness was for about three weeks, and developed into typhoid. Miss Halley paid most assiduous attention to the case. I saw him nearly every day, and so long as he remained conscious he showed his deep interest in prayer, and in what I said to him. While lamenting his death, I am pleased to say that the native Christian whom I baptized not long after my return is doing excellent work as a preacher and a scholar. He seems to have been specially provided by the Master as a fellow-labourer, and I am most thankful for him."

